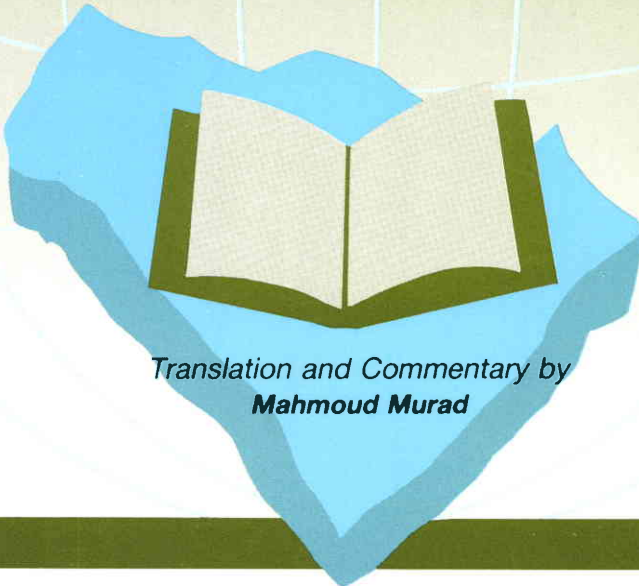




THE GENERAL PRESCRIPTS OF BELIEF IN THE QU'RAN AND SUNNAH

By

Abdul Rahmaan Abdul Khaliq



Translation and Commentary by
Mahmoud Murad





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جمعية إحياء التراث الإسلامي



A WORD OF THANKS

The Majliss of Al-Haq Publication Society is grateful to those who helped in producing the English version of this book, and brother Khorshid Bateson in particular, who never hesitated in offering his editing services to the works published by the Society.

May Allah reward them all along with those Muslims who support the Society to reach every continent in the world.



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TRANSLATOR'S WORD

All praise is due to Allah the Exalted, and may peace be on Muhammad, the Seal of the Prophets, who delivered the message of his Lord in the best manner.

The Apostle of Allah was reported to have said: "If you deal with *eenah*,¹ and hold the cows' tails, and become content with employing yourselves with agriculture, and abandon *jihad*² in the way of Allah, Allah would permit your humiliation and would not relieve you of it until you return to your religion."³

The preoccupations mentioned in the above *hadeeth* are not all that we must be aware of. We must also beware of all that may be inferred from them, taking them in a metaphorical sense. *Eenah* transactions and holding cows' tails, and contentment with employing in agriculture represent inclination towards the affairs of this world. They all lead to abandoning *jihad* in the way of Allah.

Indeed, the words of the Prophet (Peace be on Him) serve as a warning to the Muslims of a future which has been realized. He was describing our present time, and informing us of the significance of our present activities.

Relief cannot come through embracing false beliefs and deviant tenets. The Prophet Muhammad, (Peace be on Him) on the other hand, foretold the fact that his *ummah* would be divided into seventy-three sects, all of which would end up in the Fire except one only, and that is *Ahlu-Sunnah Wal-Jama'ah*. Many of those sects claim their adherence to the Book and Sunnah. If, for the sake of argument, their claim is held to be true, then there has to be something else which distinguishes the safe sect from the other seventy-two.

Indeed, it is the way of understanding the Book and the Sunnah which makes the difference. The two great sources of Islam have to be understood the way they were understood by the pious predecessors amongst whom the Prophet lived.

Allah says: "Whoever opposes the Apostle after the right way has been clearly shown to him, and follows other than the believers' way, we shall keep him in the path he has chosen, and burn him in Hell, and what an evil destination." 4.115

¹*Eenah* is one of the prohibited form of buying and selling, as it involves usury.

²Striving in the way of Allah.

³Abu Dawood.

The believers whom Allah commands us to follow held the right *aqeedah* and gained prosperity. It is unfortunate that most of the books in English deal with Islamic issues which represent particular schools of thought reflecting the opinions of one particular *imam* or another. In many cases they are supported by weak *ahaadeeth* (traditions) or by none at all. Thus we have taken upon ourselves in **Al-Haq Publication Society** the task of making works of our pious predecessors, *As-Salafus-Saalih*, and of those who follow their suit, available to our Muslim brothers who do not speak Arabic, by translating those works into English, French and other languages. We also have taken upon ourselves the duty of addressing the pressing issues the Muslims usually encounter in non-Muslim societies.

M.A.P. Society presents this book with a sense of fulfillment, as it indeed contains the general articles of belief that are incumbent on all Muslims to hold in order to safeguard themselves against every hideous tenet and belief introduced to them under the false pretense of defending Islam.

The reader will find in this book the fundamentals of Islam and the prescripts of faith, and other important issues supported by proofs from the Qur'an and Sunnah and other reliable references.

I tried my best to convey the message of the basic text of this book, and be faithful to the language of the original. Where necessary for the sake of making an idea clear, a strictly literal translation has been abandoned, and besides the quotations from the Qur'an and Sunnah, I have introduced footnotes and commentary where I felt that a term or a concept required some elaboration. However, I would like to draw the kind attention of the reader that although Qur'anic texts and Prophetic traditions in this book are preceded with "Allah says" or "the Prophet said", yet only their meaning is quoted in this book.

In conclusion, I am grateful to Allah that He gave me the chance to serve His religion and my brothers-in-Islam.

Mahmoud Murad
27, Rajab 1405
April 17, 1985
B.C., CANADA

INTRODUCTION

Praise be to Allah of Whom we ask help, forgiveness and guidance, and in Whom we seek refuge against our own wrongdoings. "He who Allah guides there is none to lead astray and he whom Allah misguides there is none to guide."

It has been almost ten years since this discourse was first published in Arabic, a period in which it has been reprinted or photocopied in various countries throughout the Muslim world, where it has been received with approval, praise be to Allah for His grace.

It is our purpose in publishing this concise discourse to present to our brothers-in-Islam the articles of our creed in their entirety. Following the example of those of our pious predecessors who have composed concise discourses on the tenets of Islam, I have written this in a simple style, and numbered it in order to facilitate comprehending and retaining its contents. It was my intention to write explanatory comments on this discourse, had I not been preoccupied with the daily editing of articles on issues which required immediate attention. Allah, however, made it possible to expound on the subject in consecutive lessons and lectures that were recorded in about forty-five audio tapes, copies of which are available, by the grace of Allah, in the East and West, to the benefit of many people interested in learning throughout the world.

In the ten years since the first edition of this discourse, Muslims have suffered many afflictions, that caused some to swerve from the right way and others to tamper with the fundamentals of Islam, while still others came to claim partners to Allah, to whom they ascribed His attributes. This necessitated the exposition of terms of reference to safeguard the Muslims against deviation from the right way.

It is common knowledge that Islamic *aqeedah*¹ is presented in the Qur'an in two types of *ayat* (verses):

1) Statements in which Allah plainly and clearly informs us (e.g. "Say: He is Allah, the One, Allah, the absolutely independent upon whom all depend. He does not beget nor was he begotten. And there is none comparable to Him." [S.112]). This surah (chapter) is a Divine statement informing us about His Exalted essence and His attributes and His Oneness, praise be to Him. He is Self-sufficient, who stands out matchless, with none equal to Him, and He neither begets nor was begotten. The reason behind revealing the above surah, as it has been reported, was that the Prophet (Peace be on Him) was asked either by

¹'*Aqeedah*' is a religious tenet upon which one's mind and heart is firmly settled and to which he holds or adheres.

Quraish¹ or by some bedouins: "Tell us of your Lord's lineage!"² The *surah* was revealed in response to their query. Irrespective of the particular circumstances of the revelation of this *surah*, it and many other similar ones were revealed by Allah to make us aware of His attributes and his existence.

2) Statements in which Allah rebuts or repels dubious or profane tenets held by the pagans or People of the Book, to verify the truth and ordain His *aqeedah*. For example: "And they said the Compassionate has taken unto Himself offspring." [19.88] Allah in the above *ayah* refutes a belief held by the pagans that angels were the daughters of Allah. The angels are His honourable slaves, not His daughters as they alleged.

Another example:

'The Jews say: 'Allah's hand is tied up (i.e. He does not spend of His bounty).' Be their hands tied up and be they accursed for what they uttered. Nay! Both His hands are widely outstretched. He gives and spends (of His bounty) as He wills...' 5.64

and:

'Those who take partners (in worship) with Allah will say: 'If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden a thing (against His Will).' Likewise those who were before them gave the lie (to Allah's messengers)...' 6.148

The latter *ayah* in which Allah rebuts and rebukes unbelief and confirms the true belief represents a type commonly found in the Qur'an.

No doubt, the lesson of correct *aqeedah* is more thoroughly learned through the presentation of the false and its refutation. This is due to the fact that things are recognized better when placed in opposition to their contraries; light for instance can be distinguished only by contrast with darkness. Similarly, truth may be sought through an awareness of falsehood. Allah the Exalted says:

'Whoever disbelieves in the false deities and believes in Allah, then he has grasped the most trustworthy handhold, that will never break...' 2.256

This means that in order to belie *taghoot*³ one first must be aware of it and its nature.

I have compiled this discourse in accordance with the concept of *Ahlu-Sunnah wal-Jamaah* (the Sunni Muslims) in order to present the authentic creed as perceived by *as-Salafus-Saalih* (the pious predecessors). It is due to His grace that neither a tenet which is held by *Ahlu-Sunnah wal-Jamaah*,

¹Quraish is the tribe of the Prophet(Peace be on Him).

²It is customary for the Arabs to take pride in their family lineage and to set it as a criterion by which social status is judged.

³*At-taghoot* is any deity worshipped beside or other than Allah, or any object of worship.

nor any issue related to the subject matter, were left out of this discourse.

In other words, this work comprises all of the issues relevant to *aqeeda* dealt with by scholars of the past and by contemporary ones, along with other commentaries relating to disruptive controversies of our time.

Anyone who is well acquainted with works on *aqeedah* realizes that there have been times when many of religion's minor issues have been treated as fundamental, e.g., wiping over boots (in ablution), the *imamate* (leadership) of Abu Bakr, Umar and Uthman (may Allah be pleased with them), the definition of the term *Ahlul-Beit* (the family of the Prophet (Peace be on Him)), the marriage of *mut'ah* (enjoyment), stoning the married adulterer, and other minor judicial issues, differing over which resulted in attacks on the reputations of the companions of the Prophet (may Allah be pleased with them all). Differing over these issues ultimately led some to regard the Prophet's respected companions as infidels, and even to go so far as to regard the Qur'an as incomplete.

Thus there have been times when people so exceeded the bounds of correct behaviour in pursuing differences in minor issues in religion, that they ended by differing over fundamentals.

Similar to them are many people of the present time, who form a small group to invite to the way of Allah and deem themselves the sole Islamic group, while holding all others to be either infidels or polytheists.

Invariably, the source of this attitude is a disagreement over some minor question which later develops into the central feature of their sect and the criterion by which they judge others.

Motivated by the concern over this situation, I brought together all the major issues of *aqeedah* in this work, including the articles of faith (i.e. the belief in Allah, His angels, His Scriptures, His Messengers, the Final Day, predestiny (of good or bad)) and other issues of importance on which people have differed now and in the past. I have also included that which it is incumbent on the Muslims to believe with regard to jurisprudence and *ijtihad*¹, and the stand that the believers must take in relation to both Muslims and non-Muslims. All the basic issues have been included, of which the Muslim should be aware in order to learn, and to evaluate his convictions so that he may hold fast to the right way.

The Sunni Muslims have no choice but to accept this pure *aqeedah* to achieve their unity and avoid all innovations in belief or acts of worship, and to resist deviation from and perversion of religion, and to rebuff false opinions and the deviant seventy-two sects to which the prophet (Peace be on Him) referred: "The Jews were divided into seventy-one sects, and *Nasaraa* (Christians) were divided into seventy-two sects, and my *Ummah* (nation) shall be divided into seventy-three sects; all of them are in the (Hell) Fire except one, that is *Al-Jamaah*²."

¹'*Ijtihad*' is drawing forth judicial laws or rulings by studying relevant texts from the Qur'an and Sunnah.

²'*Al-Jamaah*' is the assemblage of Sunni Muslims.

In another *hadeeth*, he referred to them saying, "A group of my *Ummah* will remain victorious in their struggle in the course of the truth until Allah's order (the Final Hour) comes upon them."¹

The above authentic *hadeeth* makes it abundantly clear that only the *salafis* (those who follow the methodology of the Prophet (Peace be on Him) and his companions) constitute the *Jama'ah*, the people of the truth who hold fast to the Book and Sunnah and who shun disbelief, falsehood and *shirk*.²

The *salafi* call and the *aqeedah* of the safe sect is what this discourse is all about.

We hope that this *aqeedah* dwells in the hearts of every Muslim, and that every *da'ee* (inviter) to Allah promotes it. We also hope that Allah makes feasible completing a concise Arabic commentary on this discourse substantiated by valid arguments and by proofs from the Qur'an and Sunnah.

It is entirely up to Allah to make our endeavour purely for His sake, and to help us avoid errors in belief, utterance and deed; He is the Hearer the Knower.

Abdur-Rahmaan Abdul Khaliq

¹Bukhari

²*Shirk* - The attribution of partners or offspring to Allah.

I. ISSUES OF BELIEF IN ALLAH THE EXALTED

Ahlu-Sunnah wal-Jama'ah believe and bear witness that:

THE EXISTENCE OF ALLAH

1. Allah is *the* God Whose existence, Divinity, Lordship and Oneness are proved to be true, and are acknowledged by every existing being.¹

UNIQUENESS OF THE ESSENCE OF ALLAH

2. Allah, Glory be to Him, is on His throne, mounting it in the manner which suits His Majesty, as He described Himself in seven different ayat (verses).²
3. Allah is "the First", before Whom there is none, and "the Last" after Whom there is none, and "the Predominant" above Whom there is none, and "the Internal" nearer than Whom there is none,³ and all of His attributes are ever eternal, with neither a beginning nor an end.
4. The essence of Allah, the Exalted does not resemble that of any of His creatures, as verified in the *ayah*: "There is none like unto Him, and He is the Hearer the Seer."⁴ He is the One, the Sole, the Indivisible. He is the Lord without Whom no affairs are accomplished and to Whom Lordship ultimately pertains. He neither begets nor is begotten. There is none equal to Him.⁵
5. Allah never indwells in any of his creatures nor do they indwell in Him. All other than Him are created by His ordinance and are subservient to His will.

THE UNIQUENESS OF HIS ATTRIBUTES

6. Allah is Everliving, Self-Subsisting, the Sustainer, He by Whom all things,

¹"The seven heavens and the earth and all that is therein glorify Him, and there is not a thing but celebrates His praise, but you understand not their praise." 17.44

²Qur'an 7.54, 10.3, 13.2, 20.5, 25.59, 32.4, 57.4

³Qur'an 57.3

⁴Qur'an 42.11

⁵cf. Qur'an: 112

al-Arsh,¹ *al-Kursi*,² the heavens, the earth and all that is therein were created; they all stand in need of Him, and He stands in need of none. To Him belong Glory and Majesty.

7. Allah is the Omniscient, Whose knowledge comprehends in the most perfect manner all things, hidden or open, the small and the great.³ Nothing is absent from His knowledge, nor anything is hidden from Him even if it be the weight of the smallest ant.⁴ Whether at rest or in motion, the state of things is known to Him prior to and during its occurrence. He is neither 'heedless nor is He errant.'⁵
8. Allah the Supreme is the Lord of everything and is its proprietor. He has a free hand in the disposal of all affairs. There is no one to share His domain nor is there an aider or supporter from His creatures.
9. Allah the Glorified is the Compassionate, the Merciful Whose mercy encompasses all things. He is far removed from injustice or tyranny.⁶
10. Allah is well acquainted with internal and external affairs of all things, and is All-Wise. He is free from defect or imperfection. There is no incongruity nor any unsoundness in His judgment.⁷ Nothing He chooses is in vain, nor is there anything not under His control.
11. Allah the Exalted loves, feels contentment, rejoices and laughs, and He also hates, dislikes, abhors and becomes angry, yet none of these Divine attributes resembles those of human beings.⁸
12. Allah the Exalted is Gracious and Merciful, Who delivers His believing

¹*Al-Arsh* was the first created thing, and it is the greatest of all. It is one of the things which mankind knows not in reality, but only by name. It is erroneously translated as "throne" for if it were that, it would be a support to Allah. Allah says: "Verily Allah holds the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him:" 35.59 [cf. Mufradat of ar-Raghib]

²Although there are different traditions describing *al-Kursi*, none of them is proven to be authentic, according to *ash-Sheikh Nassirud-Din al-Albani* (the leading authority in the science of Hadeeth of the present time) except one *hadeeth* quoted by him in his *Silsilatul Ahaadeeth as-Sahihah* (No. 109 of Vol. I): The Prophet (Peace be on Him) was reported to have said: "The seven heavens by the side of the *KURSI* are nought but as a ring thrown down in a desert land; and such is the *KURSI* with respect to the *ARSH*."

³cf. Qur'an 76.14

⁴cf. Qur'an 10.61

⁵Qur'an 20.52

⁶Qur'an 18.49

⁷Qur'an 21.16

⁸The term 'Divine attributes' is restricted to the attributes imputed to Allah by Himself, or by His Apostle (Peace be on Him). They should not be carried beyond their linguistic meaning. One should avoid trying to imagine the reality of these attributes; to deny them, or to attempt to interpret them, leads to *kufir* (unbelief).

slaves and supports them. The disbelievers on the other hand, He leaves bereft of aid, punishes, exacts vengeance upon, deceives and draws to destruction little by little.

13. Allah the Most High speaks to his slaves as He wishes.¹ He descends and comes closer to His slaves as He wills.² He has a face,³ a hand,⁴ a leg⁵ and a foot.⁶ Yet none of the attributes of His essence resembles those of human beings.
14. Allah, Praise be to Him, is the Omnipotent, and there is nothing to frustrate His power or ability to attain or accomplish anything, nor does 'the preservation of the heavens and earth burden Him.'⁷ There is no strength nor power to do anything except by means of Him.
15. Allah the Supreme is Benignant, Generous with His bounty. He confers benefits and favours upon His slaves. There is neither a gift nor a grace but from Him, and there is none who can repel or withhold His bounties.
16. Allah the Glorious is far greater than to be encompassed by the knowledge of His creatures,⁸ and there is no reign which can surpass His. No one can praise Allah as well as Allah praises Himself, nor is there any who can comprehend the essence of Allah as Allah does.

¹"And to Moses Allah spoke direct" 4.164

²Abu Hurairah narrated: "Allah's Apostle said: Every night when it is the last third of the night, our Lord, the Supreme, the Blessed descends to the nearest heaven and says: 'Is there anyone to invoke Me that I may respond to his invocation? Is there anyone to ask Me that I may grant his request? Is there anyone asking My forgiveness so that I may forgive him?'" Bukhari Vol. IX, p 435.

³There are eleven ayat (verses) in the Qur'an referring to the "Face of Allah" (viz 2.115, 2.272, 13.22, 30.38, 30.39, 55.27, 76.9, 92.20, 6.52, 18.28, 28.88)

⁴There are ten ayat in the Qur'an referring to the "Hands of Allah" (viz 3.73, 5.64(2), 48.10, 57.29, 3.26, 23.88, 36.83, 67.1, 49.1, 38.75, 36.71)

⁵"The day the Shin shall be laid bare, and they shall be summoned to prostrate, but they shall not be able to do so." 68.42

⁶Anas narrated: The Prophet(Peace be on Him) said: "The people will be thrown into Hell Fire and it will keep on saying, 'Are there any more?' Until the Lord of the Worlds puts His feet over it, whereupon its sides will come close to each other, and it will say: 'Enough, enough'..." Bukhari Vol. IX, p.357

⁷cf. Qur'an: 2.255

⁸"He knows what is before them and what is behind them, while they cannot encompass Him with their knowledge." 20.110

THE WISDOM BEHIND CREATION

17. Allah the All-Wise did not create angels, jinn and mankind, heavens and earth but to worship,¹ praise,² and glorify Him in their own way.
18. Anyone who refrains from glorifying or worshipping Allah, be it an angel, a jinn or a human being. Allah casts out and curses, and whoso contends with Allah's Divinity and calls others to worship him, Allah shall curse and punish him.³
19. The only form of worship accepted by Allah is the fulfillment of His commands, whether approved by reason or otherwise, with absolute obedience, humility and love for Him.⁴
20. Allah shall accept none other than the religion of Islam from angels, jinn or men.⁵ Islam is submission to Allah by being obedient to Him, and by making one's will subservient to His.
21. Upon bringing into existence the creation, Allah apportioned for everything, including angels, jinn, and men their means of subsistence.⁶ and assigned to each its mansion and habitat, and made each cleave to it.
22. Allah the Most High created jinn and men only to worship Him alone and He tries them with good and evil by way of probation and thereby tests their obedience to Him.⁷ Jinn and men earn good or evil through their choice, yet neither of them can gain good unless Allah accommodates them and grants them His help; evil deeds are committed within the framework of Allah's will and permission and are not a frustration of His will.
23. Allah *Subhanahu* made Adam from the clay of this earth with His Own hand, as an independent form of creation, then He commanded Jibril,

¹"I have only created jinn and men to worship Me." 51.56

²The seven heavens and the earth and all beings therein declare His Glory. There is not a thing but celebrates His praise, but you understand not (how they) celebrate His praise." 17.44

³"And if any of them should say, I am a god beside Him, such one We should reward him with Hell. Thus do We reward those who do wrong." 21.29

⁴The word "worship" in its broad meaning, according to Sheikhul-Islam Ibnu Teimiyyah, refers to everything Allah loves and to the deeds or utterances with which He is pleased whether they are hidden or manifested.

⁵"If anyone desires a religion other than Islam never will it be accepted of him and in the Hereafter he will be among the losers." 3.85

⁶"Verily for all things Allah has appointed a due proportion." 65.3

⁷cf. Qur'an 4.79

His Spirit, to breathe life into him, turning him thus into man.¹ It is also a fact that bringing Adam into existence took place in Heaven. Allah *Subhanahu* commanded angels to prostrate to Adam, and all of them obeyed. The jinn Iblees² refused out of arrogance, disbelief and rebellion. Allah expelled him from His mercy, and warned Adam against him.

24. Allah created Hawwa' (Eve) from one of Adam's ribs and made her his wife.³ Allah then tested them both by permitting them to eat all of the fruits of Jannah, while commanding them to stay away from one particular tree. They disobeyed Allah by eating from it, so He sent them down to earth to live with their posterity,⁴ that He may test their obedience and submission to Him. Those who obey shall end in Jannah, and those who disobey shall end in Hell.

UNIFICATION OF WORSHIP

25. No slave shall attain belief in the Oneness of Allah unless and until his love, sincerity, fear and reverence of Allah become incomparably greater than that for any other than Him,⁵ and unless he entrusts and submits to Allah alone, and considers Allah sufficient as a reckoner.
26. Bowing, prostrating, offering sacrifices, fasting, vows and oaths⁶ are all due to Allah alone. He who renders them to other than Allah commits *shirk*.⁷
27. No *tawaaf*⁸ around an object other than the *Ka'bah* is permitted as an

¹Verily the likeness of Issa with Allah is as the likeness of Adam. He created him then He said unto him: Be! and he is. Allah sent Jibril, who is the Spirit of Allah, to breathe into Maryam, as a result of which she conceived and Issa was born to her. Since Allah confirms that the creation of Issa was as that of Adam then it is quite clear that it was none but Jibril who breathed life into Adam.

²cf. Qur'an 2.34

³Abu Hurairah narrated; Allah's Apostle said: "Treat woman nicely, for woman is created from a rib, and the most curved part of the rib is its upper end, so if you try to straighten it, it will break." Bukhari, The Book of Prophets.

⁴cf. Qur'an 2.30

⁵Say: If it be that your fathers, your sons, your brothers, your mates, or your kin, the wealth that you have gained, the commerce for which you fear a decline or the dwellings in which you take delight are dearer to you than Allah or His Apostle or the striving in His cause, then wait until Allah brings about His decision, and Allah guides not the rebellious." 9.24

⁶The Prophet(Peace be on Him) was reported to have said: "He who swears by other than Allah commits *shirk*."

⁷Say: Verily my prayer, my service of sacrifice, my life and my death are (all) for Allah, the Lord of the Worlds." 6.162

⁸*Tawaaf* is circumambulation round the *Ka'bah*, in Meccah. Allah says: "We assigned to Ibraheem the site of the (Sacred) House saying: Associate not anything (in worship) with Me, and sanctify My House for those who compass it round or stand up, or bow or prostrate themselves (therein in prayer)." 22.26

act of worship. A kiss, as an act of worship may be given to nothing other than the Black Stone of the *Ka'bah*. Going on a journey for the purpose of worship is permitted only to *al-Masjidul-Haraam* (Meccah), *Masjidun-Nabi* (Medinah), and *al-Masjidul-Aqsa* (Jerusalem).¹

28. Whoever goes to a *kaahin* or *arraaf*² and asks his advice respecting a thing, and believes in what he says, denies what was revealed to Muhammad (Peace be on Him).³ The knowledge of the unseen belongs to Allah alone. He who lays a claim to having access to the unseen or to the Tablet Preserved⁴ is an unbeliever and a *mushrik*.⁵
29. The Messenger of Allah (Peace be on Him) made unlawful erecting mosques on graves, forbade us from praising him as the Nassara (Christians) praised the Messiah son of Maryam, and forbade owning or making images or figures. He thereby safeguarded his *Ummah* (nation) from practices tantamount to *shirk*.
30. *Karamah*⁶ may be performed by a righteous man. It can also happen that events breaking normal laws of nature may be performed by the rebellious, and by imposters and hoaxers. He who is well acquainted with the truth of religion can differentiate between the two categories; the obeyers of Allah and the obeyers of Shaitan.
31. Pride, greatness and glory are qualities which pertain to Allah alone. No one intercedes with Him (on the Day of Judgment) on behalf of others except by His permission.⁷ No one can make *Ta-alli*,⁸ nor compete with Allah in any of His qualities. There is no repeller of His decree and judgment.⁹
32. Creation, sovereignty and authority belong exclusively to Allah, and it is Allah Who holds command legislates laws respecting worship. Whoso contends with Allah in His jurisdiction commits *shirk*.
33. He who complies with the command of a master, a leader or a ruler in

¹cf. Bukhari book 30

²'*Kaahin*' or '*arraaf*' is a diviner or astrologer who lays a false claim to the knowledge of the unseen which Allah restricted to Himself.

³cf. Imam Ahmad (in his '*Musnad*')

⁴A record which contains whatever Allah willed and decreed.

⁵*Mushrik* – a person who commits *shirk*. (see footnote p.VI)

⁶'*Karamah*' is a miracle performed by a righteous person not claiming to be a prophet. It is performed with the help of Allah as a sign of His love to the pious slave.

⁷"Who is there who can intercede in His presence except as He permits." 2.255

⁸'*Ta-alli*' means passing judgment and pronouncing sentence with regards to someone's fate in this life or in the Hereafter. e.g., saying: "Such a one is definitely in Jannah and such a one is definitely in Hell", or swearing by Allah that such a thing will assuredly be fulfilled by Allah.

⁹"(When) Allah passes judgment, there is none to put back His ruling." 13.14

disobedience to and defiance of Allah is an unbeliever and a *mushrik*. There shall be no obedience to a creature of Allah when it would involve disobeying or displeasing Allah.¹

34. All statements and words of Allah are truthful and all His rulings are just. "And the word of your Lord has its fulfillment in truth and justice." 6.115

THE BELIEF IN ANGELS

35. Allah created angels out of light and made them perfectly obedient to Him and devoted to constant worship of Him. "They speak not until He has spoken and they act by His command. He knows what is before them and what is behind them; they do not intercede with Him except for those who are acceptable to Him, and they (the angels) stand in awe for fear of Him." 21.27
36. Allah *Subhanahu* tasks the angels to undertake numerous duties besides praising Him, such as delivering Divine Messages (revelation) to His Apostles and Prophets, giving the believers courage and firmness when fighting the enemies, recording man's good and bad deeds, guarding and warding hazards from those whom Allah wishes to protect, collecting souls at the time of death, breathing life into the foetus, directing clouds and other duties as stated by Allah in His Book² or by the tongue of His Messenger (Peace be on Him).
37. We love the angels because they love the believers and pray for them, and because we share with them the belief in the Oneness of Allah, and we, along with them glorify Him and proclaim His Holiness. Contrary to what Jews do, we make no distinction between one angel and another.

THE BELIEF IN THE SCRIPTURES

38. Allah sent down the Scriptures to His Apostles, and being words from Allah, they were free from any imperfection or errors at the time of their revelation. All of the scriptures preceding the Qur'an have been tampered with and distorted by their people,³ while the Qur'an is

¹cf. 'Sahih Muslim', book Al-Imarah P. 1469

²There are many verses in the Qur'an indicating tasks for which angels are assigned, e.g., 6.61, 10.21, 13.12, 26.193, 32.11. References to such tasks are made in authentic traditions as well.

³"Do you (O believers) hope that they (the people of the book) will be true to you when a party of them used to hear the words of Allah (their Book), then they knowingly changed it after they had understood it." 2.75

protected by Allah from change and tampering.¹ It will be kept as such, by means of Allah's bounty, until He removes it from the earth.²

39. The Qur'an which is revealed to Muhammad (Peace be on Him) is in truth the words of Allah, not a created thing.³ Falsehood cannot be added to it nor can a portion be removed from it. It is a miracle which stands on its own merits, and the like of it in terms of speech, eloquence, meaning and laws could not and never can be produced by any other than Allah.⁴
40. Allah has sent down the Qur'an to make manifest everything which He considers to be for the good of the people in this world as well as in the Hereafter, and there is no inconsistency in its verses. Allah approved its recitation as a means of devotion, and considered the best of Muslims to be the one who learns the Qur'an and teaches it.⁵

THE BELIEF IN THE APOSTLES OF ALLAH

41. Allah *Ta'ala* chose from mankind prophets and apostles to guide and invite people to the way of Allah. The first of them was Adam and the last of them and their Seal was Muhammad (Peace be on Him), after whom there shall be no prophet. They are all brothers-in-faith and inviters unto the Lord of the Worlds. Although their laws were different they share the same *aqeedah*.⁶
42. All of the apostles are protected from attributing to Allah something of their own invention, judging according to their own desires, falling into major sins and adding to or diminishing from the religion. They are directed by Allah to be upright in the disposition of their affairs. As they were human, they could make mistakes in matters not pertaining to religion, but Allah did not endorse any erroneous judgment they may

¹"No doubt We have sent down the *dhikr* (i.e. Qur'an and Sunnah) and surely We will guard it." 15:9

²Anas narrated: Allah's Apostle said: "It is among the signs of the Last Hour that knowledge would be taken away." This is explained in another *hadeeth*: "Allah does not take away knowledge by snatching it from the people but He takes it away by taking away the scholars..." Muslim p.1404

³Some deviated sects claim that the Qur'an which we read in Arabic contains only the meaning of words of Allah rather than His words themselves.

⁴"And if you are in doubt concerning that which We have sent down to our slave (Muhammad (Peace be on Him)), then produce a Surah the like thereof and call your witnesses beside Allah if you are truthful." 2:23

⁵cf. Bukhari. Narrated on the authority of Uthman bin Affan. Vol.VI p.502.

⁶"And We did not send any apostle before you (O Muhammad) but We revealed to him that there is none who has the right to be worshipped but I (Allah). So worship Me (alone and none else)." 21:25

have made.¹

43. The apostles were human beings like we are. None of them was made of the light of Allah or of the light of His *Arsħ*,² as some infidels among Muslims allege with regards to the nature of Muhammad (Peace be on Him). Nor were they made of the word of Allah, as the *Nassara* (Christians) allege with regards to Issa (Jesus).³ They experienced sickness, pain and death just like their fellow human beings.
44. It is only because they achieved full submission to Allah, that He honoured them with the Divine assignment. They are the most perfect in belief, most God-fearing and most knowledgeable among the believers. Not one of them called people to magnify himself, rather they called all people to worship Allah alone.⁴
45. Of the unseen the Apostles knew only that which Allah revealed to them. They made public what they learned, and they concealed nothing of what was revealed to them.⁵
46. Muhammad (Peace be on Him) is the Seal of Prophets and Apostles, their head and the best of them in the sight of Allah⁶. He has the highest degree in the estimation of Allah. He delivered the message perspicuously and concealed nothing of that which was revealed to him by the Lord of the Worlds.
47. No one shall maintain perfect belief unless the love he holds for the Messenger of Allah, Muhammad (Peace be on Him) is greater than the love he holds for his parent, children and himself, and honours, reveres and follows His message, and places obedience to Him above his obedience to any other creature.⁷

¹"[He, (Allah) protects them] until He sees that they (the apostles) have conveyed the message of their Lord, and He surrounds all that which is with them and He keeps account of all things." 72.3

²"Say (O'Muhammad) I am but a man like yourselves; the revelation has come to me that your Lord is One." 41.6

³The Christians subscribe to the belief that "the word of Allah was made flesh and dwelt among them." "In the beginning was the Word, and the Word was with God, and the Word was God." Gospel of Saint John.

⁴"It is not (possible) that a man to whom is given the book and wisdom and the Prophetic office should say to people: Be you my worshippers rather than Allah's, (on the contrary he would say): Be you worshippers of Him Who is truly the cherisher of all." 3.79

⁵"He (alone) knows the unseen. He does not make anyone acquainted with His mysteries." 72.26 Um 'Alaa' narrated; The Prophet (Peace be on Him) said: "... By Allah, I do not know what Allah will do with me (in this world) though I am Allah's Apostle " Bukhari Vol.1 p. 190.

⁶"Muhammad is not the father of any of your men, but (he is) the Apostle of Allah and the Seal of Prophets." 33.40

⁷Anas narrated: The Prophet (Peace be on Him) said: "None of you shall have faith till he loves me more than his father, his children and all mankind." Bukhari Vol. VI, p. 19.

48. On the Day of Judgment, the Prophet Muhammad(Peace be on Him) shall be able to make the Greater Intercession for mankind,¹ that Allah may give His verdict and let people depart the place of congregation. At this point Allah will permit him too, to intercede for a number of believers, that they may be admitted into paradise. We affirm the fact that his intercession will also be for the disobedient among the believers.² We affirm that the Messenger will intercede only for those for whom Allah permits it.
49. Allah sent Muhammad(Peace be on Him) to all peoples,³ Arabs and non-Arabs alike, and the message he brought will be in force until the final Hour. He is Allah's Apostle to mankind as well as to jinn.⁴
50. The veracity and straightforwardness of Muhammad(Peace be on Him) were manifested by the amazing miracles he performed. Allah revealed

¹Preferring him over His other Prophets and Messengers, Allah favoured Muhammad(Peace be on Him) by granting him the Greater Intercession on the Day of Judgment Anas bin Malik narrated: The Prophet(Peace be on Him) said: "Allah would gather people on the Day of Resurrection and they would be concerned about it." (Ibn Ubeid elaborated upon this saying: 'The people would be inspired to look for someone to intercede on their behalf.') The people would say: "If we could seek intercession with our Lord, we may be relieved from this predicament of ours." The Prophet Muhammad(Peace be on Him) said: "They would come to Adam and say: 'You are Adam, the father of mankind, Allah created you with His Own hand and breathed into you of His spirit and commanded the angels and they prostrated before you, so intercede for us with your Lord that He may relieve us from this position of ours.' He would say, 'I am not in a position to do this', and would recall his error and would feel shy of His Lord on account of that." The *hadeeth* is too long to be quoted in its entirety, but in brief, Adam would direct people to Noah, who in turn would direct them to Ibraheem, after recalling his error. Ibraheem would direct them to Musa who directs them to Issa (Jesus). Finally Issa refrains from interceding saying: 'You should go to Muhammad(Peace be on Him) a servant whose former and latter sins have been forgiven.' He, (the narrator) said: the Messenger of Allah observed: "So they would come to me and I would ask the permission of my Lord and it would be granted to me, and when I would see Him, I would fall down in prostration, and He (Allah) would leave me thus as long as He would wish, and then it would be said: 'O Muhammad, raise your head, say and you would be heard; ask and it would be granted; intercede and intercession would be accepted. . . ." Muslim Vol.I p. 125.

²Abu Sa'eed al-Khudri reported: Verily the Messenger of Allah said: "Allah will admit into paradise those deserving of paradise, and He will admit whom He wishes, out of His mercy, and He will admit those condemned to Hell, into the Fire. He would then say: 'See, he whom you find having as much faith in his heart as a grain of mustard, bring him out.' They will then be brought out, burned and turned into charcoal and would be cast into the river of life, and they would sprout as does a seed in the silt carried away by a flood. . . ." Muslim Vol.I p. 119.

³Say: "(O Muhammad) O Men! I am sent unto you all as the Apostle of Allah." 7.158

⁴It is a fact that the Prophet Muhammad(Peace be on Him) was sent not only to mankind but to the jinn as well. In confirmation of this Allah says: "And (remember) when We turned towards you (O Muhammad) some of the jinn listening to the Qur'an; when they attended its recitation they said 'listen in silence'. And when it was finished they returned to their people to warn them: 'O our people respond with obedience to Allah's caller (i.e., Allah's apostle Muhammad(Peace be on Him) and believe in him (in his message: [Allah] will forgive sins of yours and will save you from a painful torment.'" 46 29/30. There is a whole Surah entitled, 'Al-Jinn' No. 72 which confirms the fact that Muhammad(Peace be on Him) is sent for both men and jinn.

to him the miraculous Qur'an, and He transported him to Jerusalem in one night.¹ The believers bear witness too that in that night, he was taken to heaven where he saw angels and Apostles and spoke to them.² Allah the Exalted spoke to him, honoured him and made obligatory on him and on his *Ummah* (nation) prayer five times a day.³

51. Of the miracles performed by the Prophet(Peace be on Him) were: The springing of water from between his fingers,⁴ feeding hundreds of people from food that normally would not suffice a few tens of people,⁵ the sound of grief made by the trunk of a tree in his presence,⁶ the

¹"Praise be to Him who took His slave (Muhammad(Peace be on Him)) for a journey by night from the Sacred Mosque to the farthest Mosque (in Jerusalem) the surroundings whereof We have blessed, that We might show him of Our signs. Verily He is the All-Hearer, the All-Seer." 17.1

²The authentic *ahadeeth* indicate, implicitly as well as explicitly, that the Prophet(Peace be on Him) saw the angels. I refer in particular to the one recorded by Bukhari Vol.I. The Prophet(Peace be on Him) was reported to have said: "... Then he (Jibril) took my hand, and ascended with me to the nearest heaven. Jibril said to the gatekeeper of the Heaven: 'Open (the gate).' The gatekeeper asked: 'Who is it?' Jibril answered: 'Jibril.' He asked: 'Is there anyone with you?' Jibril replied: 'Yes, Muhammad(Peace be on Him) is with me.' He asked, 'Has He been called?' Jibril said: 'Yes!' So the gate was opened. ..." In the same hadeeth mentioned above, the Prophet(Peace be on Him) mentioned that he passed by some Apostles such as Adam, Ibraheem, Edrees, Musa and others and he exchanged greetings with them. They welcomed him saying: 'Welcome O pious Prophet. ...'

³The Prophet(Peace be on Him) described how *salaah* was enjoined (according to the narration of Anas bin Malik) saying: "Then Jibril ascended with me to a place where I heard the creaking of the pens. ... Then Allah enjoined fifty prayers a day on the Muslims. Musa said: Go back to your Lord (and appeal for a reduction), for your followers will not be able to bear it. So, I went back to Allah and requested a reduction, and He reduced it to half. ..." The Prophet(Peace be on Him) went back and forth between Musa and Allah asking for further reductions until Allah reduced the prayer to five times a day saying: "These are five prayers and they are all (equal to) fifty (in reward) for My word does not change. ..." Bukhari Vol.I.

⁴Anas bin Malik narrated: "I saw Allah's Apostle(Peace be on Him) when the *Asr* prayer was due, and the people searched for water to perform ablution, but they could not find it. Later on a pot containing water, enough for one ablution, was brought to Allah's Apostle(Peace be on Him). He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from between his fingers till all of the people performed the ablution." Bukhari Vol.I., p. 118.

⁵Jabir bin Abdullah narrated: "When the trench was dug (in preparation for the battle against the *mushrikeen*) I saw the Prophet(Peace be on Him) in a state of extreme hunger. So I returned to my wife and said: 'Have you got anything to eat?' She brought one *Saa'* of barley, and we had an animal which I slaughtered while my wife ground the barley. She finished at the time I finished butchering the animal. I cut the meat and put it in a pot to cook. Jabir then asked the Prophet(Peace be on Him) to come with only a few of his companions for a meal, because what was there would barely suffice a small number of people. The Prophet(Peace be on Him) started distributing the bread and meat till they all ate their fill, and even then some food remained. Then he said to Jabir's wife, 'Eat and present to others as the people are struck with hunger.'" Bukhari Vol.V, p.296.

⁶Jabir bin Abdullah narrated: "The Prophet(Peace be on Him) used to stand by the trunk of a date-palm tree (while delivery his *khutbah*.) When the pulpit was set up for him (and he mounted it to deliver the *khutbah*) we heard that tree trunk crying like a pregnant she-camel till the Prophet(Peace be on Him) got down from the pulpit and placed his hand over it." Bukhari Vol.II, p. 19.

praising of Allah by pebbles and food in his hands,¹ and the communication of a complaint made to him by a camel.²

52. Allah made Muhammad(Peace be on Him) excel the other Apostles, giving him *jawami-al-Kalim*,³ and victory by filling the hearts of his enemies with terror, making the earth a place for prayer and a means of purification for him and his followers, making spoils of war lawful for him, sending him as a Messenger to all mankind⁴ and making him the last of the Prophets. And we bear witness that the *Howd*⁵ in Jannah is a reality; we ask Allah to give us to drink from it.

THE BELIEF IN THE HEREAFTER

53. Allah has predecreed a term for each individual, and a term for the life of this world. Its end will be marked by the sounding of the Horn, then it will sound again and mankind shall be resurrected to stand before the Lord of the Worlds on the Day of Requital.⁶

54. Jannah and Hell! Fire are two everlasting created things that are already

¹During a visit paid to the Prophet(Peace be on Him) by the first three *Khulafa*, Abu Bakr, Umar and Uthman, the Prophet(Peace be on Him) picked up seven or nine pebbles and put them in his hand. Thereupon they made *tas-beeh* (praising Allah) in audible sounds like that of the bees. . . .” Al-Bazzar.

²Yoli reported that he had witnessed amazing incidents when he was in the company of the Apostle of Allah. Of those incidents, he reported that a camel came to him. He saw tears in its eyes, whereupon he called for its owners and told them: “The camel is complaining that you will keep drawing water with it until it becomes old and then you will slaughter it. Do not kill it, let it be with the company of the camels.” Ahmad 4-173

³Abu Hurairah reported the Prophet(Peace be on Him) as saying: “I have been sent with *jawami al-kalim*” (conciseness of speech; having many meanings comprised in a few words) Muslim, Vol.I p.265.

⁴Jabir bin Abdullah narrated: The Prophet(Peace be on Him) said: “I have been given five things which were not given to any of the Prophets; Allah made me victorious by means of terror (filling the hearts of my enemies) at a distance of one month’s journey. The earth has been made for me a place for praying and a means of purification (*tayammum* or dry ablution); therefore my followers can pray whenever the time of prayer is due. The spoils of war have been made lawful for me; it was never made so for anyone else. Every prophet was sent particularly to his own people, whereas I was sent to all mankind and the line of prophets is closed with me.” Bukhari & Muslim.

⁵There are numerous authentic traditions concerning *al-Howd* or the pool of the Apostle, which is referred to in the Qur’an in Surah 108 entitled ‘*Al-Kawthar*’ (which is the name of *al-Howd*). Abdullah bin Amr narrated: the Prophet(Peace be on Him) said: “My *Howd* is so large that it takes a month’s journey to cross it. Its water is whiter than milk, and its scent is nicer than musk, and its drinking cups are (as numerous) as the stars of the sky; and whoever drinks from it, will never be thirsty.” Bukhari, Vol.VIII, p. 380. Only the believers shall drink thereof, and will never be thirsty thereafter.

⁶“And the trumpet will be blown, and all who are in the heavens and the earth will swoon away save him who Allah wills. Then it will be blown a second time. Then behold they will be standing and looking on.” 39:68

in existence. The people of Jannah (paradise), without doubt shall enter it on the Day of Judgment, and the people of Hell shall have to fall into it; they shall not find any room to turn aside or back away from it.

55. Allah will ultimately remove from Hell those believers who entered it because of sins they committed, which were neither forgiven by Allah nor atoned for by good deeds in their lifetimes.²
56. The joy and bliss in Jannah are sensual realities, and so is the torment of Hell Fire.³ Both bliss and torment are graphically described by Allah in His Book and by the Prophet(Peace be on Him) in his traditions.
57. The residents of Jannah will certainly find there things that no eye has seen, and no ear has heard of and no human mind has imagined. The people of Hell Fire will certainly find there torment and suffering that they could never think of nor imagine, "for that day His torment will be such as none else can inflict and His bond will be such as none (other) can bind." 89.25-26. We ask Allah to make us not of the latter.
58. Anyone who is to be of the people of Jannah, shall be at peace in his grave, and anyone who is to be of the people of Hell shall be tortured in his grave. Thus, peace and torture in the grave are facts, as is the interrotation by the two angels therein.⁴
59. There are signs of the Final Hour, both major and minor, some of which Allah mentioned in His Book, which are clearly explained by the Prophet(Peace be on Him). Of the major ones are the Beast of the Earth⁵;

¹There are many *ayat* in Qur'an, and authentic traditions in the Sunnah confirming this fact, e.g., on *Jannah*: 57.21; on Hell: 3.131. As for the Sunnah it suffices to refer to hadeeth on the subject of the *miraj* (the ascending of the Prophet up to the heavens where he actually saw both Jannah and Hell. The traditionists have recorded his account of what he saw in both of them. I quote here a sample of such traditions. Imran narrated: The Prophet(Peace be on Him) said: "I looked into Jannah and saw that the majority of its people were poor, and I looked into the Fire and saw that the majority of its people were women." Bukhari Vol.VIII, p.362.

²Refer to Para. 48.

³The verses dealing with this fact leave no room for those who deivated from the right path to insert their false allegation that the bliss and torment in the Hereafter are merely spiritual. Allah prepared for the people of Jannah things to eat, palaces to live in and beautiful females to mate with while the people of the Hell will eat bitter plants and the secretion of wounds, and drink boiling water, as described in Surah 56.15-56.

⁴Allah describes the punishment in the grave of the people of Fir'awn (Pharaoh): "The Fire; they are exposed to it, morning and evening, and when the Final Hour is established (it will be said) 'cause Pharaoh's folk to enter the severest torment.'" 40.46.

Masrook narrated: 'A'ishah said that a Jewess came to her and mentioned the punishment in the grave, saying to her 'May Allah protect you from the punishment of the grave.' 'A'ishah then asked Allah's Apostle about the punishment in the grave. He said: 'Yes, (there is) punishment in the grave.' 'A'ishah said: 'After that I never saw Allah's Apostle without seeking refuge with Allah from the punishment in the grave.'" Bukhari Vol.II, p.256.

⁵"And when the Word is fulfilled against them, We shall produce from the earth a beast to speak to them (to people)." 27.82.

the descent of the Messiah, Issa son of Maryam, from heaven to earth in Damascus,¹ from whence he will rule in accordance with the Qur'an, break the cross, kill the swine and waive the *Jizyah*²; the appearance of ad-Dajjal and Gog and Magog³; and the eruption of a fire in Aden which will drive the people to the Land of Congregation⁴ (of the Day of Judgment).

60. Of the minor signs of the Final Hour are the contraction of time, the prevalence of afflictions and bloodletting,⁵ the outnumbering of men

¹Abu Hurairah narrated: Allah's Apostle said: "By him in Whose hand my soul is, surely Issa (Jesus) the son of Maryam will soon descend amongst you as a just ruler; he will break the cross (thus declaring the religion of Nassara null and void), kill the swine and waive the *Jizyah*." Bukhari Vol.IV, p.437.

²*Jizyah* is a form of tax paid by non-Muslims to the Muslim government to which they are subject in lieu of participating in military service, and to ensure their protection. It is imposed only on those who can afford it.

³The Prophet(Peace be on Him) described *ad-Dajjal* (pseudo-Christ) saying: "He would be a young man with twisted curly hair and with a blind eye. . . He amongst you who would survive to see him should recite over him the opening verses of Suratul-Kahf (No.18). He would appear on the way between Syria and Iraq, and would spread mischief right and left. O slaves of Allah, adhere to the path of truth." We said: "Allah's Messenger, how long would he stay on the earth?" He said, "Forty days, one day like a year, and one day like a month, and one day like a week, and the rest of the days would be like your days." We said: "Allah's Messenger, would one day's prayer suffice for the prayers of a day equal to one year?" Thereupon he said, "No, but you must make an estimate of time (and observe prayers accordingly)." We said: "Allah's Messenger, how quickly would he walk upon the earth?" Thereupon he said: "Like a cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him." The Prophet(Peace be on Him) went on to say that *ad-Dajjal* later on would be killed by Issa. Thereafter Gog and Magog would swarm down from every slope ("until when Gog and Magog are let loose, and they swiftly swarm from every hill." 21.96). The first of them would pass the lake of Tiberias and drink out of it; when the last of them would pass it he would say: "There was once water there!" Allah would send worms (which would attach their necks) and in the morning they would perish as a single person.

Allah's Apostle Issa and his companions would then come down from Tur (a place to which Allah commanded Issa to take the believers as a safe refuge from Gog and Magog) and they would not find in the earth the space of a single span which was not filled with the putrefaction and stench of the corpses of Gog and Magog. Allah's Apostle and his companions would then beseech Allah, who would send birds whose necks would be like those of bactrian camels and they would carry them (the carcasses of Gog and Magog) and throw them where Allah would will. Then Allah would send rain, which no house of clay nor tent (made of camel's hair) would keep out. It would wash the earth shiny clean.

The earth will be told to bring forth its fruits and restore its blessings. There would grow a pomegranate so big that a group of persons would be able to eat it, and seek shelter under its skin. A cow would give so much milk that a whole tribe would be able to drink of it. At that time Allah would send a pleasant wind which would soothe people. It would hold them by their armpits, and would take the life of every believer and every Muslim. Only the wicked would survive, and they would commit adultery like asses (in public). The Final Hour would come to them." Muslim, Vol.IV, p.1517-1518.

⁴The hadeeth of Fire is recorded by Muslim in book 53-13.

⁵Abu Hurairah related that the Prophet(Peace be on Him) said that of the signs of the Final Hour are: "The contraction of time, decrease of (religious) knowledge, prevalence of rigidity, appearance of afflictions and the increase of bloodshed." (Ibnu Majah E 36/26)

by women,¹ the fight between the Muslims and the Jews,² and joining together in battle of the Muslims and Nasara against the infidels, followed by another fight between the Muslims and Nasara resulting in the defeat of the latter.³

61. The Final Hour will not come until Rome is conquered, nor until the appearance at the end of time, of *al-Mahdi*, who is from the Ummah of Muhammad, whose name is the same as the Apostle's name, and whose name is the same as the Apostle's name, and whose father's name is Abdullah.⁴ *Al-Mahdi* is not the "hidden *mahdi*", Mohamed, son of al-Hassan al-Askari of the Shiites.⁵

62. The Day of Judgment will last fifty thousand calendar years,⁶ during which time people will stand before their Lord to receive His sentence.⁷ He will judge between them on the matters wherein they used to differ.⁸ They will be distinct in respect of their *iman* and their

¹Also of the signs of the Final Hour are: "Diminishing of (the number of) men to the point that there will be left one man for every fifty women." Ibid.

²Abu Hurairah reported Allah's Messenger(Peace be on Him) as saying: "The Last Hour would not come till the Muslims fight against the Jews, and the Muslims will kill them until the Jews hide themselves behind the stones and trees, and the stones and trees would speak up saying: 'O Muslim! O slave of Allah! There is a Jew hiding behind me; come and kill him'. The *Charqad* tree would speak, for it is the tree of the Jews." Muslim Vol.IV. p.1510

³Dhi Makhmor reported: "I heard the Prophet(Peace be on Him) saying: 'The Romans (Nasara) will enter into a peace-pact with you, and you will raid along with them an enemy (people) and will conquer them, gain the spoil and return safely to sojourn in a hilly pasture land. A man of the people of the cross will raise the cross up and say: "The cross made the victory." Thereupon a Muslim man would stand up in anger and kill him. At that point, the Romans will breach the pact and gather themselves for the massacre." Ibnu Majah, 36/35.

⁴Abdullah narrated: "The Prophet(Peace be on Him) said: 'If there were only one day left in the life of this world, Allah would prolong it to send a man from my family whose name is like mine, and whose father's name is like my father's!'" Abu Dawood - Book of Al-Mahdi. p.106.

⁵The hadeeth (cited above in footnote 4) refutes the allegations made by the Shiites that the awaited Mahdi is he whom they falsely claim to be the son of al-Hasan al-Askari. In addition, historians have shown that Hasan al-Askari did not even have any surviving issue.

⁶Upon hearing the *ayah* "The angels and the Spirit ascend to Him in a Day the measure whereof is fifty thousand years." [70.4], people said to the Prophet(Peace be on Him): "What a long day this will be!" Thereupon the Prophet(Peace be on Him) said: "By the One in Whose Hand is my soul, it will be alleviated for the believer-till it becomes shorter than the time of one prescribed prayer he used to pray in this world." Ahamad and Ibnu Jarer.

⁷"Think they not that they will be raised up, on a Great Day, a day when (all) mankind will stand before the Lord of the Worlds?" 83.4,5;6

⁸"Allah will judge between them on the Day of Resurrection about that wherein they have been differing." 2.113

ranks.¹ The *Mizan*² is a fact, and *as-Sirat*³ is a fact, and the intercession of the Chief of the Messengers is a fact,⁴ and the intercession by those entitled to it by Allah is a fact.⁵

THE BELIEF IN PREDESTINATION AND FATALISM

63. Allah created everything in due proportion. His determination of the nature of things was established fifty thousand years before He created the Heavens and earth.⁶ Nothing occurs or takes shape within the heavens or earth but with His knowledge, and by His order. There is nothing absent from the knowledge of Allah.⁷

"... of them are some who wrong themselves and of them are some who mix good deeds with bad, and of them are some who outstrip (others) through good deeds, by Allah's leave..." 35.32

¹The scale which will be set up on the Day of Judgment for weighing the deeds of men.

²*Sirat* is a bridge extending over the midst of Hell, and over it mankind will pass. Upon being asked: "What is the bridge?" The Prophet(Peace be on Him) said: "(It is) slippery. On it, there are hooks, tongs and spits like the thorns that are found in Najd known as *as-sa'dan*. The believers would pass over it in the twinkling of an eye, like lightning, like wind, like birds, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the Fire of Hell..." Muslim, Vol.I, p.118

Al-Miqdad reported the Prophet(Peace be on Him) to have said: 'The people would be submerged in perspiration according to their deeds some up to the knees, some up to the waist and some would have the bridle of perspiration.' While saying this, Allah's Apostle(Peace be on Him) pointed his hand towards his mouth. Sahih Muslim Vol.IV, p.1488.

Abu Hurairah reported that the Apostle(Peace be on Him) of Allah had said: "Seven are (the persons) Whom Allah would give protection with this Shade (i.e., the shade of His Arsh) on the Day (of Judgment) when there would be no Shade but His: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques (who loves to spend most of his time in the mosque), two persons who love each other and meet each other and depart from each other for the sake of Allah, a man whom a beautiful woman of high rank tries to seduce, but he refuses (to respond) saying: "I fear Allah"; a person who gives charity and conceals it (to such an extent) that the left hand does not know what the right hand has given; and a person who remembered Allah in private and his eyes shed tears." Sahih Muslim Vol.II, p.493.

⁴Refer to para. 48.

⁵Allah will allow some people other than Muhammad(Peace be on Him), such as other prophets, angels and believers, to intercede on behalf of others on the Day of Judgement.

⁶"No misfortune can happen on earth or in yourselves but it is recorded in a decree, before We bring it into existence. That is truly easy for Allah." 57.22.

Abdullah b. Amr B. al-As reported: "I heard Allah's Apostle(Peace be on Him) saying: 'Allah ordained the destiny of the creation fifty thousand years before He created the heavens and the earth.'" Muslim, Vol.IV, p.1397.

⁷cf. Quran 2.255

64. Allah has already ordained happiness to some and adversity to others.¹ It is an inalterable decree. The pen has run dry and the records have been folded up.² There can be no change in the words of Allah.
65. Good and evil exist by Allah's decree, and everyone gains one or the other through his own choice and by the exercise of his own will. Nonetheless, the good occurs only with the help of Allah, and the evil occurs not against His will but only by His leave.
66. We do not say that man has no power to act and is forced to do whatever he does,³ nor do we say that man creates and chooses his own deeds entirely of his own free will, operating independent of and superior to the will of Allah.⁴

THE MUSLIM UMMAH

67. We believe that all of the apostles and Prophets and their followers are one single nation: the *ummah* (nation of iman), as Allah says: "Verily this *Ummah* of yours is one single *ummah*, and I am your Lord, therefore worship Me."⁵
68. We attach ourselves to every believer from our predecessors back to Adam, and from those of succeeding generations down to those who will fight *ad-Dajjal*⁶ at the end of time. We love them all whether or not they are known to us, and defend their honour.
69. The followers of Muhammad (Peace be on Him), the first and last of whom comprise one single *ummah*, the *ummah of Islam and Iman*, are

¹Ali reported the Prophet (Peace be on Him) as saying: "There is not one amongst you for whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be a miserable person or a happy one. A man said: "O Apostle of Allah: Should we not then depend upon our destiny and abandon our deeds?" Thereupon, the Messenger of Allah said: "Whoever belongs to the company of happiness he will have good works made easier for him, and who belongs to the company of misery, he will have evil acts made easier for him." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah, and believes in the best reward from Allah, We will make easy for him the means of good deeds, (which leads to Jannah) and who is miserly and considers himself above need (for Allah), We shall make easy for him the means of evil deeds (which leads to Hell Fire)." (92.5-10) Muslim Vol.IV, p.1393.

²The expression "The pen has run dry" implies that the decrees of Allah are decisive and final and can never be changed or altered.

³This is the doctrine of *al-Jabriyyah*. This sect believes that man is compelled to lead life the way he does and has no voluntary actions.

⁴This is the doctrine of *al-Qadariyyah*. This sect takes a position at the opposite extreme to that of *al-Jabriyyah*, denying predestination by Allah altogether. (Lane's Lexicon)

⁵cf. Qur'an: 21.92

⁶See para. 59.

joined together by one *aqeedah* and one set of laws regardless of their race or country of origin.¹ We love them all and believe that all believers are brothers.

70. We extend our love and support to the people of our *ummah* and aid no infidel nor enemy against them.
71. We battle with and abhor racist, nationalistic, sectarian and partisan zealots who would sunder the unity of the Muslims.²
72. The best of men in the Muslim *ummah*, next to the Prophet, is Abu Bakr as-Siddiq, then Umar bin al-Khattab then Uthman then Ali.³ Its best generation, according to the authentic *ahadeeth*, (traditions) is that of the lifetime of the prophet, then that generation which succeeded it.⁴
73. We love all the companions of the Apostle of Allah, and attach ourselves to them. Of all the companions of all the prophets, they were the best; they aided the religion of Allah and struggled along with the Chief of Messengers.⁵ He who imputes to them disbelief or infidelity we regard as an unbeliever, because he rejects the evidence of their excellence given by the Lord of the worlds.⁶
74. We abstain from dwelling on any differences of opinion among the companions of the Prophet (Peace be on Him), and we hold the belief that they were *Mujtahidoon*⁷ whose rewards are with Allah; they were not infallible apostles.

¹"O mankind: We created you from (a single pair of) male and female and made you into nations and tribes that you may know one another. Verily, the most honourable of you in the sight of Allah is that (believer) who is most God-fearing." 49.13.

²"Those who divide their religion and break it up into sects, you have no part in them." 6.159. "And be not among the *mushrikeen*; those who split up their religion and form sects." 30.32. It has been narrated on the authority of Arfajah who said: "I have heard the Messenger of Allah say: 'Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this *Ummah* while they are united you should strike him with the sword whoever he be.'" Muslim Vol. III, p.1031.

³Sunni Muslims are in unison with regards to the superiority of the four *khulafa* (caliphs) according to their chronological order; Abu Bakr, Umar, Uthman then Ali.

⁴Abdullah b. Masood reported Allah's Messenger (Peace be on Him) as saying: "The best among people are of my generation, then those next to them." Muslim Vol. IV, p.1346.

⁵"And the first to embrace Islam of the Muhajirin (those who migrated from Mecca to Medinah) and Ansar (citizens of Medinah who helped the Muhajirin) and those who followed them exactly (in faith), Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow, to dwell therein forever. That is the ultimate success." 9.100.

⁶Abu Hurairah narrated: Allah's Messenger said: "Do not revile my companions. By Him in Whose hand is my life if one of you would have spent (in charity) a pile of gold as big as Mount Uhud, it would not amount to as much as one *mudd* (about 2/3 of a kilo) of one of them nor even half of *mudd* (spent in charity).

⁷*Mujtahidoon* (pl. of *Mujtahid*): scholars who use their reason for the purpose of forming an opinion or making a ruling on a religious issue.

75. The believers are distinct in respect of their *iman*. Of them are those who do themselves injustice, those who pursue the middle road in their affairs and those who, by the will of Allah hasten to good deeds.¹ Allah promised all of them a good outcome in the Hereafter, each in accordance with his level of *iman*.
76. We regard a person as a Muslim immediately upon witnessing his recitation of the *Shahadah*² or his performance of a Muslim act of worship.³
77. We do not cast a Muslim out of the fold of Islam upon his commission of an act of disbelief due to his ignorance, misunderstanding or compulsion, or due to an assumption by him that his act is conducive to good. The verdict of disbelief can only be given when there is established evidence that the person committed the wrong wilfully, and knowingly.
78. We do not attribute disbelief to anyone of the people of the Qiblah (i.e., Muslims in general) by reason of any sin he committed, unless he did it knowing it to be unlawful, and treating it as if it were lawful.
79. *Jannah* has been guaranteed only to those to whom Allah gave His assurance in His Book, and to those in whose favour the Messenger of Allah testified. Visions and dreams are not proofs of admission to *Jannah*. Although we wish *Jannah* for those we deem to be pious, we cannot decisively assert that any individual will be admitted to it.⁴
80. The believing men and women are all *awliyyaa*⁵ (protoges) of the Compassionate. The further the slave advances on the path of *iman* the greater his support of Allah's cause becomes and the greater support

¹cf. Quran: 35:32.

²The testification of faith, "There is no god truly worthy of worship but Allah and Muhammad is His Messenger.

³The author has explained that performing an act of worship that is exclusively Islamic is sufficient for a person to be regarded as a Muslim. Without a doubt, performing a single act of worship without the *Shahadah* will be considered null and void, but the author most properly refers to the following tradition: Anas reported the Prophet(Peace be on Him) as saying: "I have been ordered to fight the people until they say: "There is no god but Allah; and if they say so, and pray like we do, facing our *Qiblah* and slaughter animals (for food) as we do, then their blood and property will be sacred to us, and we will not interfere with them except legally, and their reckoning will be with Allah." Bukhari, Vol.I, p.234.

⁴"So ascribe not piety to yourselves. He knows best who it is that keep his duty to Allah." 53:32.

⁵*Awliyyaa* (pl. of *waliy*) those who are in receipt of the constant beneficence and favour of Allah; believers who are favoured by Allah.

he receives from Allah in return.¹ We bear witness that Allah does not take a protegee who has neither *iman* nor good deeds as *Sufi Zendiqs*² allege.

81. We judge Muslims by their outward manner and leave their intention for Allah to judge.³

82. Salaah (prayer) in congregation is a duty for us, whether the Muslim *imam*⁴ is righteous or not.⁵ And we participate in *Jihad* against the enemies of Muslims under the leadership of Muslim rulers whether they are just or unjust.⁶ Piety is not a precondition for leading *jihad* or *salah*.

"Allah is the protector of those who have faith; from the depth of darkness He will lead them forth into light. And those who reject faith are the patrons of taghoot (a false object of worship)" 2.256.

²Zendiq: a heretic, one who deviates from the right religion of Islam.

³"And pursue not that of which you have no knowledge. Verily, every act of hearing or of seeing and (intention) will be inquired into (on the Day of Judgment)." 17.36. "O you who believe: Avoid suspicion as much (as possible) for suspicion in some cases is a sin." 49.12.

The Prophet(Peace be on Him) reproached one of his companions who happened to kill an enemy after he had uttered *Shahadah*. The companion justified killing the man by saying to the Prophet(Peace be on Him) that he uttered *Shahadah* out of fear of death. Thereupon, the Prophet(Peace be on Him) said: "Did you tear his heart open in order to find out whether he said it (out of belief) or not." Muslim Vol.I, -176, p.56.

⁴*Imam* is the one who leads the congregation in prayers. The word *imam* also means the leader of the Muslim community.

⁵The sunni Muslims do not hold the belief that *imams* are infallible; a Muslim ruler or *imam* may be upright or otherwise. It is incumbent upon Muslims to obey them. Allah says: "O you who believe: obey Allah, and obey the Apostle and those of you who are in authority." 4.59. It has been narrated on the authority of Abu Hurairah that the Messenger of Allah said: One who abandoned obedience to the leader and separated from the main body of the Muslims and died in that state would die the death of one belonging to the days of *Jahiliyyah* (pre-Islamic era) i.e. he would not die as a Muslim. Muslim Vol.III, p.1029. According to another tradition in *Sahih Muslim*, it is enough that the Muslim subject abhor his leader's act of disobedience; he should not rebel against him. Similarly, praying behind an erring *imam*, if no one better is available, bearing in mind the value of unity of the Muslim *ummah*. Ubaidullah narrated: "I went to Uthman bin Affan (may Allah be pleased with him) when he was besieged (just before he was murdered), and said to him: 'You are the chief of all the Muslims and you see what has befallen you. We are led in a prayer by a leader of the rebellion, and we are afraid of being sinful in following him.' Uthman said: 'The prayer is the best of all deeds, so when the people do good deeds do the same with them and when they do bad deeds avoid their bad deeds.'" Bukhari Vol.I, p.376.

⁶*Jihad* is fighting in the way of Allah. So long as the fighting is for the purpose of maintaining the superiority of the word of Allah, the calibre of the Muslim ruler who calls for it should not be considered in responding to his call. Abu Hurairah reported the Prophet(Peace be on Him) as saying: 'Jihad is a duty on you with every (Muslim) leader be he obedient, or disobedient, even if he committed the great sins, and (congregational) prayer is a duty on you behind every Muslim *imam* be he obedient or disobedient, even if he committed the great sins.'" Abu Dawood, Hadeeth -2533, p.18.

83. We are not permitted to war against any of Muhammad's *ummah* except in self-defence.¹ Even then, we believe that it is preferable to forgo fighting (against Muslims).² We deem it lawful to shed the blood of Muslims only in the case of the married adulterer, the murderer, or the one who quits his religion and departs from *Jama'ah*.³
84. Any call the purpose of which is the absorption of Muslims into the society of disbelieving nations, or which leads to the compromise of any part of our religion, or to the approval of any part of the religion of the unbelievers is a false call whether the motives imputed to it be humanitarian, nationalistic or sectarian. We declare before Allah that we dissociate ourselves from any assembly which stands opposed to Islam and fights against it.⁴
85. Every group of Muslims who agree with us in respect to good, piety, and *jihad* to support and invite to the way of Allah⁵ are our brothers, as long as they do not claim that they are the only legitimate Muslims, and that all others are unbelievers.⁶
86. The Muslim *ummah* is the best *ummah* raised from mankind throughout the ages. It is the inheritor of Allah's religion and the inviter to it up till the end of this world. The Muslims were the last *ummah* raised by Allah, yet they will be the foremost on the Day of Judgement.⁷

¹Abu Hurairah narrated that the Prophet(Peace be on Him) said: "He who takes up arms against us is not of us, and he who acts dishonestly towards us is not of us." Muslim Vol.I, p. 58.

²Foregoing fighting against Muslims is recommended for the preserving of Muslim unity and Muslim blood (cf. the rebellion against the third Caliph Uthman). Ahnaf b. Qais reported on the authority of Abu Bakr that Allah's Messenger(Peace be on Him) said: "When two Muslims confront each other with their swords, both the slayer and the slain are doomed to the Fire." Muslim Vol.IV, p.1496.

³Bukhari Vol.IX, p.7.

⁴"He has revealed to you in the Book that when you hear the signs of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme. If you sat with them you would be like them." 4.140

⁵"You are the best of people ever raised up for mankind, you enjoin what is right, and forbid what is wrong, and you believe in Allah." 3.110

⁶The issue of imputing disbelief to Muslims is important not to be underestimated. Ibn Umar reported the Prophet(Peace be on Him) as saying: "Any person who calls his brother: O unbeliever! (has done an act by which this unbelief) would return to one of them. If it were so, as he asserted, (then the unbelief of the man was confirmed, but if it was not true), then the state of unbelief would apply to him (who labelled his brother an unbeliever). Muslim Vol.I, p.41.

⁷Abu Hurairah reported the Prophet(Peace be on Him) as saying: "We are the last and would be the first on the Day of Resurrection." Muslim Vol.II, p.405. Since the Prophet(Peace be on Him) is the last of the Prophets, his *Ummah* is the nation which has received the last of Allah's Scriptures. On the Day of Judgment the Prophet(Peace be on Him) would occupy the highest rank and his *Ummah* will be superior to the other *umum* (nations)

THE BASICS OF DA'WAH TO ALLAH

87. The da'wah (invitation) to Allah is the duty of the Muslim *Ummah*. Every Muslim is charged with this mission, each according to his capacity.¹
88. The objectives of da'wah are:
- to guide people to the religion of Allah
 - to establish the evidence against those who decline from or oppose the religion
 - to discharge the duty enjoined on us, the Muslims, by Allah
 - to exalt the word of Allah on earth
89. The purpose of da'wah in this world is to prepare the good Muslim and to establish the good society.
90. The good Muslim is he who believes in the Oneness of Allah, obeys him within the limits of his capacity and observes His commands. The good society is the one in which the *Hudood*² of Allah are established and whose members cooperate with and subsidize each other. "Those who, if We establish them in the land, perform *salaah* and give obligatory charity and enjoin the right and forbid the wrong. With Allah rests the (decision) on (all) affairs."
91. The reward for da'wah in the Hereafter, is the pleasure of Allah, and His jannah.-
92. It is incumbent on every Muslim who witnesses the wrong to correct it with his hand, or if he is unable, then with his tongue or at least to abhor it in his heart. The inability to do so is indicative of lack of *iman*.³
93. The conditions for correcting the wrong are:
- the one who takes it up on himself to correct the wrong has to be aware of the wrong he is about to correct.
 - one should not correct one wrong by committing another.
 - correcting a wrong should not create a situation that leads to a greater wrong.
 - one who would correct a wrong should be clear of that wrong lest he falls among those whom Allah chastizes: "Why do you say that which you do not do."⁴

¹"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the prosperous ones." 3.104

²*Hudood*' are the restrive ordinances or statutes of Allah respecting things lawful and unlawful. It also means castigation or punishment which prevents the criminal from returning to his crime and prevents others from committing his crime.

³cf. Muslim Vol.I, p.33.

⁴cf. Qur'an 61.3.

94. Da'wah should start with fundamental issues, before proceeding with those that are less central. The Oneness of Allah is the beginning and the end. Each deed should be connected with it.¹
95. The means of da'wah to Allah are numerous, but foremost is the manner of the da'ee (inviter). He should make himself a person who others are inclined to take as an example. Da'wah by good example is the most effective means. After this in importance are da'wah by word of mouth, and da'wah by giving financial support.
96. Anyone who has knowledge, regardless of how little it is, is entitled to communicate it.²
97. It is permissible to form groups or organizations for da'wah in Muslim or non-Muslim countries with or without the permission of the *imam* (leader). Da'wah is a duty incumbent upon us.
98. Formation of a variety of groups for the purpose of da'wah is permissible provided that each maintains the solidarity of the Muslim body and brotherly co-operation to achieve good and maintain piety. Any da'wah group which claims it is the only Muslim jama'ah, and imputes disbelief to the others, is a group of neo-*khawarij*³ and promoters of division, which must be opposed and eliminated.
99. It is not the right of a da'wah group to make restrictive judgments or to take punitive measures or eliminate those who oppose or desert it, unless it first assumes sovereignty over the land and establishes the Islamic caliphate (government).
100. The work of Da'wah requires the employment of lawful methods, protection of the interest of the *ummah*, and the use of wisdom in disseminating knowledge. Allah says: "Invite to the way of your Lord with wisdom and fine preaching and discuss with them in a manner that is more gracious, for your Lord knows best who has strayed from His path, and who are the guided ones."⁴

¹Ibn Abbas narrated: when the Prophet(Peace be on Him) sent Mu'adh to Yemen, he said to him: "You are going to a nation of the People of the Book, so let the first thing to which you will invite them be the Tawheed (Oneness of Allah). If they learn that, tell them that Allah has enjoined on them five prayers to be offered in one day and one night." Bukhari Vol.IX, p.348.

²Zaid b. Thabit narrated The Prophet(Peace be on Him) said: "May Allah cause to have freshness and brilliance the man who hears what I say and keeps it in mind, then convey it to others. Ahmad, 5-183.

³Refer to para.77 (the imputing of disbelief to Muslims)

Khawarij: a sect of heretics who went against Ali in the battle of Siffin. The term *Khawarij* applies also to any group which goes against the rest of the *ummah* and the religion. (Lanes Lexicon)

⁴cf. Qur'an 16.125

101. *Jihad*¹ and participating in military expeditions are *fardh* which apply until the Day of Judgment. The one who died neither having fought in the way of Allah nor having considered it would die having a share in hypocrisy.²
102. Fighting may start only after a declaration of war has been made and after it has been ascertained that the ranks of the enemy contain no Muslims.²
103. There are grand objectives behind fighting in the way of Allah in Islam. Fighting is enjoined to defend the believers, to deliver the oppressed and to enable the believers to be established with power in the land so that there would be no more affliction and only the religion of worshipping Allah alone would prevail.³

ATTITUDE TOWARDS NON-MUSLIMS

104. All mankind descended from Adam, and Adam has a position of honour with Allah. All mankind is created to worship Him. It is incumbent on the da'ee to exert the utmost effort to make people aware of the duty Allah created them to fulfill.⁴
105. People are different in quality like mines of gold and silver; those who were the best of their community before embracing Islam are the best after embracing Islam, provided they acquire religious knowledge.⁵

¹Striving in the way of Allah.

²cf. Muslim Vol.III, p.1057

³Abu Huraira reported that the Messenger(Peace be on Him) said: "... who so from my *um-mah* attacks my followers, (indiscriminately) killing the righteous and the wicked of them, sparing not those staunch in faith, and fulfilling not his obligation towards them who have been given a pledge (of security), is not from me." Muslim Vol.III, p.1030.

⁴cf. Qur'an 2:192

⁴cf. Muslim Vol.IV, p.1387

⁵cf. Muslim Vol.IV, p.1837

106. Everyone since the time of the mission of Muhammad belongs to the ummah of Muhammad (the ummah of da'wah), and those who have accepted the message conveyed by him belong to the ummah of Muhammad (the ummah of response).¹
107. Anyone who heard of the mission of Muhammad be he a Jew, a Nasrani (Christian), or otherwise, and died without believing although he had been provided with evidence, is a *kafir* (unbeliever), and is of the people of the Fire.²
108. Muslims are commanded to fight the Arabs (in particular), until they believe (i.e., embrace Islam). If they declare belief their blood and property are inviolable, and it is up to Allah to judge their intention.³
109. Non-Arab *Nasara*, Jews, Magians and others are to be fought until they believe (in the message of Islam) or pay *lizyah*⁴ in acknowledgment of their submission to the authority of the Muslims.⁵
110. Peace treaties and pacts are permissible between Muslims and non-Muslims until the end of the world. It is up to the Muslims to choose whatever benefits them, strengthens and protects their lives and their properties.

¹Lest one be confused with the terms (the ummah of da'wah) and (the ummah of response) mentioned in article 107, it should be born in mind that Allah the Exalted, sent each and every prophet to his own people. However, He made Muhammad(Peace be on Him) the Seal of Prophets and made his message a universal one. As such, every human being existed at the time of Muhammad's mission or thereafter belongs to the universal nation of Muhammad(Peace be on Him) which is referred to as (the ummah of da'wah), while the term (the ummah of response) applies only to those who accepted the Divine mission of Muhammad(Peace be on Him) (i.e., Islam). There are numerous references in the Qur'an confirming the universality of Islam in which Allah addresses mankind at large to respond to the message with which He sent Muhammad, such as:

Say (O Muhammad): "O mankind! Verily I am Allah's Apostle to you all" 7:158

"... and We did not send you except as a mercy to the worlds." 21:107

²Abu Hurairah narrated: The Prophet observed: "by Him in Whose hand is the life of Muhammad, any Jew or *Nasrani* (Christian) who hears about me, and dies before affirming his belief in that with which I have been sent, he shall be but one of the companions of the Fire." Muslim Vol.I, p.91.

³Abu Hurairah reported that the Messenger said: "I have been commanded to fight against people, until they testify that there is no god but Allah, and believe that I am His messenger, and believe in all that I have brought. (If they do so) their blood and riches are guaranteed protection. . . and their affairs rest with Allah." Muslim Vol.I, p.17.

⁴See para.59

⁵See para.59

111. It is not permissible for a Muslim leader or ruler to consummate a treaty or agreement with the unbelievers on behalf of Allah or His Apostle, but only on his own behalf, and that of his companions.¹
112. Muslims are enjoined to fight the enemies of Islam in order to keep the word of Allah uppermost on earth.²
113. Policies set forth in the Qur'an and *Sunnah* have to be followed as a guide in dealing with the non-Muslims.
114. *Kafirs* (unbelievers) are not to be taken as confidential associates by Muslim rulers.³
115. Taking those of the *kafirs* who oppose us as intimate friends, and distinguishing them by bestowing love upon them, supporting them against Muslims, approving of their false religion or compromising a part of Islam for their false religion or for them is *kufr* (unbelief) and apostasy.⁴
116. It is recommended to treat peaceful unbelievers with kindness consideration and beneficence.⁵
117. Inviting people to the path of Allah requires gentleness and courtesy, but fighting the enemy requires hardness and vehemence.⁶

¹It has been reported on the authority of Sulaiman b. Buraid's father that when the Messenger of Allah appointed anyone leader of any army or detachment, he would especially exhort him to fear Allah and be good to the Muslims with him. Among other things he would say: "If you lay siege to a fort and the besieged appeal to you for protection in the name of Allah and His Prophet, do not accord to them the guarantee of Allah and His Prophet, but accord to them your own guarantee and the guarantee of your companions, for it is a lesser sin that the security given by you and your companions be disregarded than that the security granted in the name of Allah and His Prophet be violated. "When you besiege a fort and the besieged want you to summon them to the judgment of Allah, do not summon them to the judgment of Allah, but summon them to your own judgment, for you do not know whether or not you will be able to reach the right judgment with regard to them." Muslim Book of al-Jihad.

²"And fight them until there is no more affliction (or oppression) and there prevails the religion of Allah (i.e. worshipping Allah alone)". 2.193

³"O you who believe! Take not as your intimates those (unbelievers) outside your religion. They will not fail to do their best to corrupt you." 3.118

⁴"O you who believe! Take not my enemies and yours as friends (or protectors) offering them love even though they have rejected the truth that has come to you." 60.1

⁵Allah forbids you not, with regards to those who do not fight you for your faith, nor drive you out of your homes, that you should deal kindly and justly with them." 60.8

⁶"O you who believe! Fight those of the disbelievers who are near to you and let them find harshness in you. . . ." 9.123

THE FUNDAMENTALS OF HJH (JURISPRUDENCE)

118. The decision on every affair is for none but Allah the Exalted. "Verily, the decision is for Allah."¹
119. The Apostle is a legislator, by the command of Allah. "He does not speak of his own desire; his (speech was nothing other than) a revelation that was revealed."² He never legislated of his own accord or from his own desire.
120. The religion which Allah commands us to follow, to worship Him, consists only of His words and the words of His messenger.³
121. Islam is for its adherents a comprehensive way of life, encompassing all its aspects, including theological, political, social and economic. It consists of a full adherence to the ordinances and statutes of Allah and a total *iman* in all that he revealed.
122. No one is a Muslim in truth save he who resigns himself, his will, and his choice to Allah the Lord of the worlds. ("Say, verily my prayer, my (service of) sacrifice, my life and death are for Allah, the Lord of the worlds.")⁴
123. The Book of Allah, al-Qur'an, is composed of His words, sent down to Muhammad and is the eternal miracle whose recitation is an act of worship ordained by Allah. It is the primary base for the study of Islam. It is the very Qur'an that is with us today, and that is available to all throughout the world. He who alleges otherwise, such as those who allege it is hidden by the absent *imam* or another, is an unbeliever.⁵
124. Allah made clear in His Book what he has determined to be good or conducive to good in the affairs of mankind in this world and in the one to come. "And We have sent down to you the Book to make manifest everything, and as a guidance and a mercy and glad tidings for the Muslims."⁶

¹Qur'an 6.57

²Qur'an 53.3-4

³"Say, obey Allah and obey His Apostle, but if they turn away, Allah does not love the Kafirren (those who reject faith)." 3.32

⁴Qur'an 6.162

⁵"But Allah bears witness that what He has sent down unto you (i.e., the Qur'an), He has sent forth with His knowledge, and the angels bear witness (to this fact), (but) Allah suffices for a witness." 4.166

⁶Qur'an 16.89

125. There is no contradiction whatsoever in the *ayat* (verses) of the Qur'an. *Ayat* expressing similar meanings should be studied collectively rather than individually if a ruling or judgment is to be drawn from them.¹
126. The Qur'an can be comprehended according to its clear and apparent meaning, and by the explanation and practice of *Rasulul-lah* (the Apostle of Allah), and by the practice of the pious predecessors of this *ummah*.²
127. The literal apparent meaning of the Qur'an and its explication are neither mutually contradictory nor inconsistent with one another. He whom Allah distinguishes with the understanding of the Qur'an and the knowledge of Qur'anic interpretation adduces only that which is in accord with the Qur'an.
128. Allah guarded His Book against alteration, addition or reduction until the end of this world.³
129. The abrogation by Allah of some *ayat* of the Qur'an was of three distinct types:
- the abrogation of the ruling contained in an *ayah*, while retaining the *ayah* itself as part of the Qur'an.⁴
 - The abrogation of an *ayah* from the Qur'an while retaining the ruling it had contained.⁵
 - the abrogation of both *ayah* and ruling together.

¹This is a very important notion when it comes to deriving a ruling from such *ayat*. In fact, refraining from studying verses of similar or related meaning collectively led a sect called *al-Jabriyyah* to deviate from the right way when they considered the meaning of the verse: "And Allah created you and (created) your deeds." (37.96) and failed to consider with this verse: "As a reward for what they had accomplished." (56.24) Had *al-Jabriyyah* considered the meanings of the two verses in juxtaposition, they would not have ascribed injustice to Allah by holding the false belief that man has no free will in this world and has no control over his behaviour.

²The 'pious predecessors' or as referred to in Arabic *as-Salafus-Saalih* are the companions of the Prophet and those who followed with piety. It is they whom Allah ordered us to follow saying: "And whoever opposes the Apostle after the right path has been shown clearly to him and follows other than the believers' way, We shall keep him in that path he has chosen and burn him in Hell." 4.115

³"Whatever *ayah* We abrogate or cause to be forgotten, We bring (in its place) a better one or one similar to it. Do you not know that Allah is able to do all things?" 2.106. "Verily, We have sent down the Qur'an and (surely) We will guard it."

⁴Zaid b. Thabit was reported to have said: I heard the Prophet reciting: "The old man and the old woman if they commit adultery stone them to death." This *ayah* is no longer part of the Qur'an, while the ruling it contained is still in effect.

⁵Umar ibn al-Khattab reported that there were verses of the Qur'an that they used to recite that were abrogated, and that they no longer recited.

130. The Qur'an may abrogate parts of the Sunnah (be it *mutawatir*¹ or *aahaad*²) and similarly the Sunnah (be it *mutawatir* or *ahad*) may abrogate rulings of the Qur'an. Both the Qur'an and Sunnah are from Allah.

THE SUNNAH

131. The *Sunnah* is whatever was brought forth by the Messenger of Allah apart from the Qur'an. it is a source of legislation for the *ummah*, whether in the form of his utterance, his action or his approval of an act witnessed by him or reported to him.

132. In order to be accepted as valid or authoritative, a tradition must meet certain standards, as determined by *Muhaddithoon* (traditionalists), the scholars of the prophetic traditions. No tradition is to be held true, or cited as a proof, if not authentically ascribed to the Prophet.

133. The Sunnah is equivalent to the Book of Allah, the Glorified. We must believe in them equally and regard their ordinances as being of equal weight, since they are both from Allah.³ The sole difference between them is that Allah made incumbent on us the recitation of the words of the Qur'an as an act of worship, but not of those of the Sunnah.

134. The Sunnah does not contradict the Qur'an, as they are both from one source. Allah the Exalted says: "And he does not speak from his own desires; it is a revelation which has been revealed to him."⁴ And: "We have sent down to you the Book in truth that you may judge between men by that which Allah shows you, so be not a pleader for the traitors."⁵ Any *ijtihad*⁶ the Prophet exerted in matters of jurisprudence is truthful and binding, as Allah would never grant approval to erroneous judgment.

135. Any tradition which has been authentically ascribed to the Prophet through truthful, pious and reliable transmitters must be believed in and applied whether it is *mutawatir* or *aahaad*.

136. It is not permissible to turn away from what was determined by

¹*Mutawatir* is the tradition which has been transmitted by such a large number of narrators that it cannot be supposed that they all agreed to a falsehood. (Lane's Lexicon)

²Ahad is the tradition which has been transmitted by one narrator or a few narrators.

³Al-Miqdad b. Ma'di Karib narrated: The Prophe.(Peace be on Him) said: "Verily, I received the Qur'an and similar to it along with it." Ahmad.

⁴Qur'an 53.3

⁵Qur'an 4.105

⁶See page V, note 1

consensus of the companions of the Prophet. Since we are assured by the Prophet (Peace be on Him) that the *ummah* will never be in unison upon *dhalalah*,¹ we can be confident in the correctness of the collective opinions.

137. The Sunnah of the *khulafa'a ar-Rashidoon*² is binding as long as it does not differ with a text from the Qur'an and Sunnah.³
138. Our understanding of Islam should correspond with the understanding of *as-Salaf as-Saalih*, (the pious predecessors, -the Prophet's companions in particular) because they had more knowledge of the circumstances of revelation, having actually witnessed them, and greater command of the Arabic language.
139. All Muslim scholars after the Prophet, including his companions, are fallible, and any religious statement by them is rendered null and void if it contradicts or differs from a text from Allah or his Messenger.
140. Rulers, scholars, jurists, parents, educators, husbands or guardians are to be obeyed only insofar as their commands correspond to that which pleases Allah, and to His commands. There should be no obedience to a creature of Allah if it would involve disobeying Allah the creator.⁴
141. Opinions not substantiated by reference to the Qur'an or Sunnah are all equal in value and it is permissible to take from them whatever one judges to be trustworthy or reliable. Adopting some such opinion and distinguishing it with particular zeal from all others leads to deviation.
142. It is incumbent upon us to obey those of the Muslims who are in authority over us, and to offer them sincere counsel. It is not permissible to disobey them unless they enact commands the obedience of which would bring us to the disobedience of Allah the Exalted. It is also permissible to issue *Fatwa*⁵ different from theirs if theirs is not substantiated. It is a duty too to obey their decisions on public affairs, whether the decision is reached through *ijtihad*⁵ or *ta'weel*.⁶

¹cf. Abu Dawood, Book 34/1. *Dhalalah*: misguidance.

²The well-guided caliphs Abu Bakr, Umar, Uthman and Ali.

³Al-Isbad reported the Prophet (Peace be on Him) as saying: "Adhere to my sunnah and the sunnah of the well-guided caliphs. . . ." (the introduction p.16)

⁴cf. Muslim Vol.III, p.1022

⁵See p.v, Note 1

⁶*Muta'awwil* is one who tries to discover or develop and interpret a text which may serve as the basis for the formulation of his opinion or decision. Such practice is called *Ta-weel*.

143. It is not permissible for a Muslim ruler to issue a ruling on a case in the public interest unless he first consults the people. Their unanimous decision becomes binding on him.
144. Deferring to the opinion of the majority by the *Imam*, the leading man in authority, is in accordance with authentic Sunnah and is in the legitimate public interest.
145. Other than those mentioned in the Qur'an and Sunnah, all forms and acts of worship are prohibited. It is not permissible to introduce a form of worship which is not warranted by either Allah or His Messenger(Peace be on Him). "Every practice which has no warrant or sanction from the Qur'an or the Sunnah of the Messenger(Peace be on Him) is to be rejected."¹
146. All types of transaction are lawful save those that are specifically prohibited by a text of the Qur'an or of the Sunnah.²
147. The sin of the one who makes lawful things unlawful is similar to that of the one who makes unlawful things lawful.
148. The use of '*qiyas*' (analogy)³ in jurisprudence, as long as certain conditions are met, is valid. Wisdom in religion consists in not differentiating between two similar issues nor in combining two dissimilar ones.
149. *Ijtihad*, *istinbat*, jurisprudence and religious knowledge, are with the Ummah until the final Hour. Not everyone may be considered a jurist by virtue of possessing some knowledge. "If Allah wants to do a favour to someone, He bestows on him the gift of religious knowledge (understanding the Qur'an or Sunnah)."⁴
150. The experience of *ijtihad* and *istinbat*⁵ in coming to decisions in matters of law is *Fardh Kifayah*⁶ on Muslims. It is necessary for the proper regulation of people's legal affairs in the novel circumstances of every age.

¹From authentic hadeeth filed by Muslim and Bukhari Vol.IX, p.329

²Aishah reported that the Prophet(Peace be on Him) said: "He who did any act for which there is no sanction from our behalf, that is to be rejected." Muslim Vol.III, p.931.

³Analogy is formulating a ruling on a certain issue that neither the Qur'an nor the Sunnah has dealt with, by comparing it to a textual ruling on a similar issue.

⁴Bukhari, Vol.IX, p.310

⁵*Istinbat* is eliciting a judicial ruling by studying relevant texts.

⁶*Fardh*, is a thing made obligatory by Allah on every individual Muslim, and neglecting it calls for punishment (e.g., Salat). *Fardh Kifayah* is that which is obligatory on the collective body of Muslims. It suffices that it be observed by some of them, (e.g., *lanazah* prayer) but all will be punished if none of them observe it.

151. Only the person who is fit for *ijtihad* may practise it. He who presumes to issue *fatwas* without proper qualification risks entering the Fire.
152. Fitness for *ijtihad* is achieved by acquiring the knowledge of the book and the Sunnah, the Arabic language, the fundamentals of jurisprudence and its purposes. It requires too an awareness of people's concerns and affairs. This knowledge must be combined with gravity of intellect, wisdom and the fear of Allah.
153. *Ijtihad* consists in employing the faculties of mind and striving to the utmost for the purpose of coming to a decision in a given case which is deemed to be or believed to be in accord with that of Allah, were He to make one.
154. People are divided into three categories with regards to *ijtihad*:
 - those who have no share of knowledge, who must follow those of the people of knowledge and religion whose *fatwa* they consider to be issued in accordance with the judgment of the Lord of the Worlds.
 - the students who have some knowledge and understanding, on whom it is incumbent to follow the scholars, requesting their textual evidence and seeking the truth.
 - the scholars who have fulfilled the conditions of *ijtihad*, on whom it is incumbent to be aware of judicial rulings and their distinctive proofs.
155. All discord and disagreement must be referred for resolution to the words of Allah and the words of the Messenger (Peace be on Him).

Our Objectives

- To project a clear image of the religion of Islam in accordance with the Qur'an and Sunnah as understood by as-Salafus-Saalih (the pious predecessors).
- To warn Muslims against all types of shirk and bida' (innovation) related to religion, and against the sacrileges, the fabricated weak ahaadeeth (Prophetic traditions) which mar the beauty of Islam.
- To oppose and refute the deviant tenets and ideologies such as atheism, communism and sectarianism.
- To cooperate with Sunni Muslim organizations to achieve the above objectives.
- To propagate Islam amongst non-Muslims.



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