

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AQEEDAH OF AHLE SUNNAT WAL JAMAAT

ALL ABOUT AQEEDAH IN ISLAM

(WITH SAHABA SCHOLARS OF SUNNAH & SALAFUS SALEHIN
POSITION IN AQEEDAH)

- Does and Don't Do in Aqeedah
- What General Muslim
 - Must Know
 - Should Know and
 - Need Not to Know of Aqeedah

Contributed By

Scholars of Islam Past and Present

Edited By
Dr. Syed Abu Tooba

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين , والعاقبة للمتقين , ولا عدوان إلا على
الظالمين , والصلاة والسلام على خاتم الأنبياء والمرسلين محمد
سيد بني آدم أجمعين . وآله الطاهرين , وصحابته , ومن تبعهم
بإحسان إلى يوم الدين .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace,
honour and salutations on the Chief of Apostles and Seal of
Prophets, Muhammad Sallallahu Alaihi Wasallam, his family,
companions and those who followed him in an excellent fashion
and invited mankind towards Allah, till the Day of Resurrection.

Title: ALL ABOUT AQEEDAH IN ISLAM

**(SAHABA SCHOLARS OF SUNNAH & SALAFUS SALEHIN POSITION
IN AQEEDAH)**

Contributed By

Scholars of Islam Past and Present

Edited By

Dr. Syed Abu Tooba

Presented By

CENTRE FOR PROMOTION OF ISLAMIC DAWAH, EDUCATION,
PEACE AND HUMAN VALUES

Copyright Notice.

There is no restriction on reproducing/posting/downloading this book in electronic Form (Soft copy) with the condition that it should not be used for any wrong cause/Motive.

However prior permission is must for any printing /publishing for commercial purpose. For permission please contact at onlineislamicschool1@gmail.com.

REQUEST

All are requested to point out mistakes and suggest the correction needed and new Input. We welcome and request to suggest us on onlineislamicschool1@gmail.com.

SUBHEADINGS OF THE BOOK

- **What is Aqeedah Meaning**
- **Some Terms used to describe for understanding Aqeedah**
- **Importance of Aqeedah**
- **Hadith of Bukhari and Muslim describing Aqeedah Articles of (Articles of Faith)**
- **Arabic text and English Translation and Transliteration of Kalimah Iman e mufassal and Emaan e Mujmal.**
- **Islamic Aqeedah in Detail Ahle Sunnat Wal Jamaat Doctrine of Aqeedah**
 - **Special Status of for knowing Islamic Aqeedah Why Aqeedatut Tahawi is masterpiece**
 - **Full Aqeedatut Tahawai (Original Arabic Texty)**
 - **English Translation of Aqeedatut Tahawai**

SAHABA,SCHOLARS OF SUNNAH & SALAFUS SALEHIN POSITION IN AQEEDAH

- **Does Does and Don't Do in Aqeedah**
- **What General Muslim/Non Alim**
 - **Must Know**
 - **Should Know**
 - **Need Not to Know of Aqeedah**

AQEEDAH MEANING

The Linguistic Meaning of Aqeedah: Literally, the word *`aqidah* is derived from the triconsonantal root "A-Q-D", which means to tie or knot. al-Aqad, which is to 'tie something (firmly).

Importance of Aqeedah in Islam:

Correct Aqeeda is the most important thing in islam. **It is the core and base of all action. It is the belief (Yaqeen) that gives the capability of good deeds.** It is what a person takes as a religion . It is said, if someone is having a good Aqeedah' meaning, have right beliefs. Aqeedah is an action of the heart, which is to believe and affirm something in the heart. It is also called as Iman or articles of Iman or Article of faith. and it has been called as article of faith.

Some Other Terms

Emaan/Imaan (Faith) is Synonymous to Aqeedah

Yaqeen (Faith) is also sometimes used as synonymous.

(please dont go after terminology .Without any question on word aqeedah which is right term but it is also a fact that this has not been used in quran and hadith, Actually Emaan is the term that has been used in the Hadith of Jibraeel that articulate the Islamic faith.....

In the hadith of Gabriel, the Prophet explained the pillars of this faith in which every human must believe, when he was asked, "What is eemaan?", he said, "To believe in Allaah and His angels and His books and His messengers and the Last Day and predestination of good and evil."
(Sahih Bukhari)

ISLAMIC AQEEDAH

As Aqeedah is most important part of Islam and of a muslim life, Allah has kept it very easy and simple. Islamic Aqeedah. is very clear without any confusion and well described in Quran and Ahadith and has been well explained by salafussalehin Scholars

Six Articles of Faith

There are six basic Aqeeda or article of faith (Iman) and these are to believe in

1. Allah,
 2. His angels,
 3. His Books,
 4. His Messengers,
 5. In coming to life after death (resurrection) the Day of Judgment,
 6. And in that the fate good and bad is predetermined by Allah
- (Some books have separated life after death and Day of Judgment as separate number and it makes total number to seven)

These six articles of belief has been described in clear words in Quranic Ayats and has been sum up in the Hadith of Jibraeel that is in Bukhari and Muslim shareef both.

Sahih Bukhari Volume 1, Book 2, Number 48

Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'" Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34)

Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they

could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

All the Six Articles of Aqeeda has been further detailed by other Verses of the Holy Quran and Ahadith.

BELOW IS THE ARABIC WORDS AND English translation of the Kalima, Emaan Mufassal and Emaan Mujmal

Below is the ARABIC WORDS AND English translation of the kalimah tauheed and Iman mufassal and Iman mujmal.

Q. What is KALIMAH (the basic Creed) of Islam?

Ans. The KALIMAH of Islam is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

LA ILAHA IL-LAL-LAHU MUHAMMADUR-RASULUL-LAH.

(None but Allah is worthy of worship. Muhammad is His Messenger).

This is also called KALIMAH TAY-YIBAH (the good word) or KALIMAH TAUHID (the creed of the Oneness of Allah).

If someone reads the basic creed with heart (There is no God but Allah, Muhammad is the Messenger of Allah) he/she becomes Muslim. This includes all other Kalima. Rest Kalimah are explanation of it.

Q. What is KALIMAH SHAHADAH (the word of Testimony.)

Ans. KALIMAH SHAHADAH IS:

ASH-HADU A(N)L-LAILAHA IL-LAL-LAHU WA ASH-HADU AN-NA MUHAMM-MADAN'ABDUHU WA RASULUH.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(I bear testimony that none is worthy of worship but Allah, and I testify that Muhammad is the servant and Messenger of Allah.)

Q. What is IMAN MUJMAL (Iman in brief)?

Ans. IMAN MUJMAL is:

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

AMANTUBIL-LAHI KAMA HUWA BIASMA'HI WA SIFATIHI WA QABILTU JAMI'A AHKAMIHI. (I affirm my faith in Allah as He is with all His Names and Attributes and I accept all of His Commands.)

Q. What is IMAN MUFASSAL (Iman in detail)?

Ans. IMAN MUFASSAL is:

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنْ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ حَقًّا

AMANTU BIL-LAHI WA MALA'IKATIHI WA KUTUBIHI WA RUSULIHI WALYAUKIL-AKHIR' WAL-QADRI KHAIRIHI WA SHAR-RIHI MINAL-LAHI TA'ALA WAL-BA'THI, BA'DAL-MAUT.

(I affirm my faith in Allah, His angels, His Books, His Messengers, the day of judgment, in that the fate good and bad is predetermined by Allah and in coming to life after death (resurrection).

In summary the Muslims believe in Allah, in His Angels, Holy Scriptures (Quran, true bible and Torah etc.), the Prophets, believe in the life after death, including interrogation in the grave, punishment in the grave, Distraction of this Universe one day (doom day) resurrection, the Day of Judgement, rendering account of ones deeds, and passing over the Siraat Bridge, believe in the existence of Paradise, and the believers will live in it for ever, believe in the existence of Hell, with its severest punishments, and that it will last forever.

Detail of these Six Articles are in different verses of quran and Hadith. For easy understanding these has been by codified and has been put in words by Salafus Salehin Scholars of Sunnah. That is being Presented Below.

**THE DETAIL AQEEDAH
(ISLAMIC CREED)**

**OF AHLE SUNNAT WAL
JAMAAT**

FROM

Aqeedatut Tahawi

by

IMAM TAHAWI (R.A).

THE DETAIL AQEEDAH (ISLAMIC CREED) OF AHLE SUNNAT WAL JAMAAT FROM Aqeedatut Tahawi by IMAM TAHAWI (R.A).

We should also have a comprehensive knowledge of our Aqeedah so that we should not be misled. So Muslims who seek full detail of Islamic Aqeedah/creed Aqeedatutahawia is masterpiece book. This is an scholarly and complete explanation of Quranic Ayats and Ahadiths that are related to muslim beliefs/Aqeedah.

For these explanation many books from Ulemas of past and present is available.

I have chosen the book of Aqeedatutahawiah written by Imam of Hadith **Abu Ja'far Ahmad ibn Muhammad At-Tahaawee**, (843 or 853 to 935) because of following reason.

1. Tahawi's "Doctrine" (al-`Aqida), very comprehensive and basic text for all times, listing what a Muslim must know and believe and inwardly comprehend. It is considered a source book by all sunni scholars. There is consensus among all the leading Islamic scholar and authorities such as the four Imams and their authoritative followers on the doctrines enumerated in this work, which are entirely derived from the undisputed primary sources of Religion, the Holy Qur'an and the confirmed Hadith.

2. As Aqeedah is derived from Quran and Hadith so it is very important, and it has been written by an undisputed scholar and Imam of Hadith **Abu Ja'far Ahmad ibn Muhammad At-Tahaawee**, (843 or 853 to 935).

A brief biography of Imam Tahawi will be in next posting. (InshaAllah).

He was the great scholar of Hadith, has been described in these words by other greats of Islamic History.

[Al-Dhahabi](#) said in his [Major History of Islam](#):

"He (Imam Tahawi) was the Faqeeh, the Muhaddith, the Haafidh, one of the elite personalities, and he was reliable, trustworthy, knowledgeable of fiqh and intelligent."

Hafith [Ibn Kathir](#) said in [Al Bidayah wa al-Nihayah](#):

"He was one of the reliable, trustworthy and brilliant scholars of Hadeeth (Haafidh)."

3. He has not only explained but has also described the limit of explanation at appropriate place and has refrained and warned the muslims not to indulge in those detail that has not been considered important by Hazrat Muhammad Sallallahu Alaihi wasallam and Sahaba Karam and Pious scholars of earlier generation of muslims. And it is a fact that the most of the so called Aqeeda difference among muslims groups and scholars is due to overexplanation and considering their explanation only as true (These details will be dealt separately Insha Allah).

4. This book is accepted by all the scholars of Ahl al-Sunna wa al-Jama`a (sunni) of four school of thought (Hanfi,Shafai,Maliki,Hanbali) and salafi brothers also.

5. It is hoped that the quotation of the entire text of Tahawi's "Doctrine," which is considered as the doctrine of Ahl al-Sunna wa al-Jama`a, will be of benefit to the reader.

(This English translation along with arabic text is from <http://www.central-mosque.com> with thanks.)

TAHAWI'S STATEMENT OF ISLAMIC DOCTRINE (AL-`AQIDA AL-TAHAWIYYA):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Merciful, the Compassionate Praise be to Allah, Lord of all the worlds.

The great scholar Hujjat al-Islam Abu Ja'far al-Warraaq al-Tahawi al-Misri, may Allah have mercy on him, said: This is a presentation of the beliefs of Ahl al-Sunna wa al-Jama`a, according to the school of the jurists of this religion, may Allah be pleased with them all, and what they believe regarding the fundamentals of the religion and their faith in the Lord of the worlds.

نَقُولُ فِي تَوْحِيدِ اللَّهِ مُعْتَقِدِينَ، بِتَوْفِيقِ

We say about Allah's unity, believing by Allah's help that:

إِنَّ اللَّهَ تَعَالَى وَاحِدٌ لَا شَرِيكَ لَهُ،

1. Allah is One, without any partners.

وَلَا شَيْءٌ مِثْلُهُ،

2. There is nothing like Him.

وَلَا شَيْءٌ يُعْجِزُهُ،

3. There is nothing that can overwhelm Him.

وَلَا إِلَهَ غَيْرُهُ،

4. There is no god other than Him.

قَدِيمٌ بِيْلَا اِبْتِدَاءٍ، دَائِمٌ بِيْلَا اَنْتِهَاءٍ،

5. He is the Eternal without a beginning and enduring without end.

لَا يَفْنَى وَلَا يَبِيدُ،

6. He will never perish or come to an end.

وَلَا يَكُونُ إِلَّا مَا يُرِيدُ،

7. Nothing happens except what He wills.

لَا تَبْلُغُهُ الْأَوْهَامُ، وَلَا تُدْرِكُهُ الْأَفْهَامُ،

8. No imagination can conceive of Him and no understanding can comprehend Him.

وَلَا تُشْبِهُهُ الْأَنْامُ

9. He is different from any created being.

حَيٌّ لَا يَمُوتُ، قَيُّومٌ لَا يَنَامُ،

10. He is living and never dies and is eternally active and never sleeps.

خَالِقٌ بِيْلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِيْلَا مُؤْنَةٍ،

11. He creates without His being in need to do so and provides for His creation without any effort.

مُمِيتٌ بِيْلَا مَخَافَةٍ، بَاعِثٌ بِيْلَا مَشَقَّةٍ.

12. He causes death with no fear and restores to life without difficulty.

مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ. لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ بِصِفَاتِهِ أَزَلِيًّا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا.

13. He has always existed together with His attributes since before creation. Bringing creation into existence did not add anything to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.

لَيْسَ مُنْذُ خَلْقِ الْخَلْقِ اسْتِفَادَ اسْمَ الْخَالِقِ، وَلَا بِيَاحْدَاثِهِ الْبَرِيَّةِ اسْتِفَادَ اسْمَ الْبَارِي

14. It was not only after the act of creation that He could be described as "the Creator" nor was it only by the act of origination that He could he described as "the Originator."

لَهُ مَعْنَى الرَّبُّوبِيَّةِ وَلَا مَرَبُوبٌ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا مَخْلُوقٌ،

15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.

وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ، اسْتَحَقَّ هَذَا الْاسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ،

16. In the same way that He is the "Bringer to life of the dead," after He has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them.

ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فُكِيرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

17. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer." (al-Shura 42:11)

خَلَقَ الْخَلْقَ بِعِلْمِهِ،

18. He created creation with His knowledge.

وَقَدَّرَ لَهُمْ أَقْدَارًا،

19. He appointed destinies for those He created.

وَضَرَبَ لَهُمْ أَجَالَ،

20. He allotted to them fixed life spans.

لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِهِمْ قَبْلَ أَنْ يَخْلُقَهُمْ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ،

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them.

وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاَهُمْ عَنْ مَعْصِيَتِهِ،

22. He ordered them to obey Him and forbade them to disobey Him.

وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ. وَمَشِيئَتُهُ تَنْفُذُ، وَلَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ.

23. Everything happens according to His degree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs and what He does not will, does not occur.

يَهْدِي مَنْ يَشَاءُ وَيَعْصِمُ وَيُعَافِي مَنْ يَشَاءُ فَضْلًا، وَيُضِلُّ مَنْ يَشَاءُ وَيَخَذُلُ وَيَبْتَلِي عَدْلًا

24. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice.

وَ كُلُّهُمْ مُتَقَلِّبُونَ فِي مَشِيئَتِهِ ، بَيْنَ فَضْلِهِ وَعَدْلِهِ

25. All of them are subject to His will either through His generosity or His justice.

وَهُوَ مُتَعَالٍ عَنِ الْأَضْدَادِ وَالْأَنْدَادِ

26. He is Exalted beyond having opposites or equals.

لَا رَادَّ لِقَضَائِهِ، وَلَا مُعَقِّبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ،

27. No one can ward off His decree or delay His command or overpower His affairs.

أَمَّا بِذَلِكَ كَلِمَةً، وَأَيُّقُنَا أَنْ كَلَامًا مِنْ عِنْدِهِ.

28. We believe in all of this and are certain that everything comes from Him.

وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيِّهِ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى،

29. And we are certain that Muhammad (may Allah bless him and grant him peace) is His chosen Servant and elect Prophet and His Messenger with whom He is well pleased,

خَاتِمُ الْأَنْبِيَاءِ وَإِمَامُ الْأَتْقِيَاءِ، وَسَيِّدُ الْمُرْسَلِينَ، وَحَبِيبُ رَبِّ الْعَالَمِينَ،

30. And that he is the Seal of the Prophets and the Imam of the godfearing and the most honored of all the messengers and the Beloved of the Lord of all the worlds.

وَكُلُّ دَعْوَةٍ نُبُوَّةٍ بَعْدَ نُبُوَّتِهِ فُغْيٌ وَهَوَى؛

31. Every claim to Prophet-hood after Him is falsehood and deceit.

وَهُوَ الْمَبْعُوثُ إِلَى عَامَّةِ الْجِنِّ وَكَافَّةِ الْوَرَى، الْمَبْعُوثُ بِالْحَقِّ وَالْهُدَى

32. He is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination.

وَإِنَّ الْقُرْآنَ كَلَامَ اللَّهِ تَعَالَى، بَدَأَ بِهَا كَيْفِيَّةً قَوْلًا، وَأَنْزَلَهُ عَلَى نَبِيِّهِ وَحِيًّا، وَصَدَّقَهُ الْمُؤْمِنُونَ عَلَى ذَلِكَ حَقًّا، وَأَيَّقَنُوا أَنَّهُ كَلَامَ اللَّهِ تَعَالَى بِالْحَقِيقَةِ. لَيْسَ بِمَخْلُوقٍ كَكَلَامِ الْبَرِيَّةِ، فَمَنْ سَمِعَهُ فَرَعَمَ أَنَّهُ كَلَامُ الْبَشَرِ فَقَدْ كَفَرَ، وَقَدْ ذَمَّهُ اللَّهُ تَعَالَى وَعَابَهُ، وَأَوْعَدَهُ عَذَابَهُ، حَيْثُ قَالَ:

سَأَصْلِيهِ سَقْرَ

فَلَمَّا أَوْعَدَ اللَّهُ سَقْرَ لِمَنْ قَالَ:

إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ

عَلِمْنَا أَنَّهُ قَوْلُ خَالِقِ الْبَشَرِ، وَلَا يُشْبِهُهُ قَوْلَ الْبَشَرِ،

33. The Qur'an is the word of Allah. It came from Him as speech without it being possible to say how. He sent it down on His Messenger as revelation. The believers accept it, as absolute truth. They are certain that it is, in truth, the word of Allah. It is not created as is the speech of human beings, and anyone who hears it and claims that it is human speech has become an unbeliever. Allah warns him and censures him and threatens him with Fire when He says, Exalted is He: "I will burn him in the Fire." (al-Muddaththir 74:26) When Allah threatens with the Fire those who say "This is just human speech" (74:25) we know for certain that it is the speech of the Creator of mankind and that it is totally unlike the speech of mankind.

وَمَنْ وَصَفَ اللَّهَ تَعَالَى بِمَعْنَى مِنْ مَعَانِي الْبَشَرِ فَقَدْ كَفَرَ، فَمَنْ أَبْصَرَ هَذَا اعْتَبَرَ، وَعَنْ مِثْلِ قَوْلِ الْكُفَّارِ
أَنْزَجَرَ، وَعَلِمَ أَنَّ اللَّهَ تَعَالَى بِوَصْفَاتِهِ لَيْسَ كَالْبَشَرِ.

34. Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

وَالرُّؤْيَا حَقٌّ لِأَهْلِ الْجَنَّةِ بِغَيْرِ إِحَاطَةٍ وَلَا كَيْفِيَّةٍ، كَمَا نَطَقَ بِهِ كِتَابُ رَبِّنَا حَيْثُ قَالَ:
وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ - إِلَى رَبِّهَا نَاطِرَةٌ

وَتَفْسِيرُهُ عَلَى مَا أَرَادَهُ اللَّهُ تَعَالَى وَعِلْمُهُ، وَكُلُّ مَا جَاءَ فِي ذَلِكَ مِنَ الْحَدِيثِ الصَّحِيحِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ أَصْحَابِهِ رِضْوَانُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَهُوَ كَمَا قَالَ، وَمَعْنَاهُ وَتَفْسِيرُهُ عَلَى مَا أَرَادَ، لَا نُدْخُلُ فِي ذَلِكَ مُتَأَوِّلِينَ بِأَرَانِنَا وَلَا مُتَوَهِّمِينَ بِأَهْوَانِنَا، فَإِنَّهُ مَا سَلِمَ فِي دِينِهِ إِلَّا مَنْ سَلَّمَ لِلَّهِ تَعَالَى وَلِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ; وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالَمِهِ،

35. The Seeing of Allah by the People of the Garden is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it: "Faces on that Day radiant, looking at their Lord." (al-Qiyama 75:22-3) The explanation of this is as Allah knows and wills. Everything that has come down to us about this from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended. We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein.

No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified and to His Messenger, may Allah bless him and grant him peace, and leaves the knowledge of things that are ambiguous to the one who knows them.

وَلَا يَثْبُتُ قَدَمُ الْإِسْلَامِ إِلَّا عَلَى ظَهْرِ التَّسْلِيمِ وَالِاسْتِسْلَامِ، فَمَنْ رَامَ عِلْمَ مَا حُظِرَ عَلَيْهِ، وَلَمْ يَقْنَعْ بِالِاتِّسْلِيمِ فَهَمُّهُ، حَجَبَهُ مَرَامُهُ عَنِ خَالِصِ التَّوْحِيدِ، وَصَافِيِ الْمَعْرِفَةِ، وَصَحِيحِ الْإِيمَانِ، فَيَتَدَبَّدَبُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ، وَالْتَكْذِيبِ، وَالْإِقْرَارِ وَالِإِنْكَارِ، مُوسَّسًا تَائِهًا، زَانِعًا شَاكِسًا، لَا مُؤْمِنًا مُصَدِّقًا، وَلَا جَاهِدًا مُكَدِّبًا.

36. A man's Islam is not secure unless it is based on submission and surrender. Anyone who desires to know things which it is beyond his capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and full of doubt, being neither an accepting believer nor a denying rejector.

وَلَا يَصِحُّ الْإِيمَانُ بِالرُّؤْيَا لِأَهْلِ دَارِ السَّلَامِ لِمَنْ اِعْتَبَرَهَا مِنْهُمْ بِوَهْمٍ، أَوْ تَأَوَّلَهَا بِفَهْمٍ، إِذَا كَانَ تَأْوِيلُ الرُّؤْيَا وَتَأْوِيلُ كُلِّ مَعْنَى يُضَافُ إِلَى الرُّبُوبِيَّةِ تَرْكُ التَّأْوِيلِ وَلُزُومُ التَّسْلِيمِ، وَعَلَيْهِ دِينُ الْمُرْسَلِينَ وَشَرَائِعُ النَّبِيِّينَ. وَمَنْ لَمْ يَتَوَقَّ النَّفْيَ وَالتَّشْبِيهَ زَلَّ، وَلَمْ يُصِبِ التَّنْزِيهَ؛ فَإِنَّ رَبَّنَا جَلَّ وَعَلَا مُوصُوفٌ بِصِفَاتِ الْوَحْدَانِيَّةِ، مَنَعُوتٌ بِسَعُوتِ الْفِرْدَانِيَّةِ، لَيْسَ بِمَعْنَاهُ أَحَدٌ مِنَ الْبَرِيَّةِ،

37. Belief of a man in the seeing of Allah by the People of the Garden is not correct if he imagines what it is like or interprets it according to his own understanding, since the interpretation of this seeing or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship, is by avoiding its interpretation and strictly adhering to the submission.

This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified

and the Exalted, can only possibly be described in terms of oneness and absolute singularity and no creation is in any way like Him.

تَعَالَى اللَّهُ عَنِ الْحُدُودِ وَالنَّغَايَاتِ، وَالْأَرْكَانِ وَالْأَدْوَاتِ، لَا تَحْوِيهِ الْجِهَاتُ السِّتُّ كَسَائِرِ الْمُبْتَدَعَاتِ.

38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.

وَالْمِعْرَاجُ حَقٌّ. وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعُرِجَ بِشَخْصِهِ فِي الْيَقِظَةِ إِلَى السَّمَاءِ، ثُمَّ إِلَى حَيْثُ شَاءَ اللَّهُ تَعَالَى مِنَ الْعُلَى، وَأَكْرَمَهُ اللَّهُ تَعَالَى بِمَا شَاءَ،

فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى (مَا كَذَبَ الْفُؤَادَ مَا رَأَى) فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

39. Al-Mi`raj (the Ascent through the heavens) is true. The Prophet, may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "and his heart was not mistaken about what it saw" (al-Najm 53:11). Allah blessed him and granted him peace in this world and the next.

وَالْحَوْضُ الَّذِي أَكْرَمَهُ اللَّهُ تَعَالَى بِهِ غِيَاثًا لِأُمَّتِهِ حَقٌّ

40. Al-Hawd, the Pool which Allah has granted the Prophet as an honour to quench the thirst of his Community on the Day of Judgement, is true.

وَالشَّفَاعَةُ الَّتِي ادَّخَرَهَا اللَّهُ لَهُمْ كَمَا رُوِيَ فِي الْأَخْبَارِ

41. Al-Shafa`a, the intercession which is stored up for Muslims, is true, as related in the hadiths.

وَالْمِيثَاقُ الَّذِي أَخَذَهُ اللَّهُ تَعَالَى مِنْ آدَمَ عَلَيْهِ السَّلَامُ وَذُرِّيَّتِهِ حَقٌّ.

42. The covenant which Allah made with Adam and his offspring is true.

وَقَدْ عَلِمَ اللَّهُ تَعَالَى فِيْمَا لَمْ يَزَلْ عَدَدَ مَنْ يَدْخُلُ الْجَنَّةَ، وَيَدْخُلُ النَّارَ جُمْلَةً وَاحِدَةً، لَا يَزَادُ فِي ذَلِكَ الْعَدَدِ وَلَا يَنْقُصُ مِنْهُ؛

43. Allah knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.

وَكَذَلِكَ أَعْمَالُهُمْ، فِيْمَا عَلِمَ مِنْهُمْ أَنَّهُمْ يَفْعَلُونَهُ. وَكُلُّ مَيْسَرٍ لِمَا خُلِقَ لَهُ. - وَالْأَعْمَالُ بِالْخَوَاتِيمِ. وَالسَّعِيدُ مِنَ سَعْدِ بَقِضَاءِ اللَّهِ، الشَّقِيُّ مِنَ شَقِي بَقِضَاءِ اللَّهِ

44. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is eased towards what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allah, and those who are wretched are wretched by the decree of Allah.

وَأَصْلُ الْقَدْرِ سِرُّ اللَّهِ فِي خَلْقِهِ، لَمْ يَطَّلِعْ عَلَى ذَلِكَ مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ. وَالشَّعْمَقُ وَالنَّظْرُ فِي ذَلِكَ ذَرْبَةُ الْخِذْلَانِ، وَسَلْمُ الْحَرَمَانِ، وَدَرْجَةُ الطَّعْيَانِ. فَالْحَدْرُ كُلُّ الْحَدْرِ مِنْ ذَلِكَ نَظْرًا أَوْ فِكْرًا أَوْ وَسْوَسةً؛ فَإِنَّ اللَّهَ تَعَالَى طَوَّى عِلْمَ الْقَدْرِ عَنْ أَنْامِهِ، وَتَهَاوَمَ عَنْ مَرَامِهِ، كَمَا قَالَ فِي كِتَابِيهِ:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

فَمَنْ سَأَلَ: لِمَ فَعَلَ؟ فَقَدْ رَدَّ حُكْمَ كِتَابِ اللَّهِ، وَمَنْ رَدَّ حُكْمَ كِتَابِ اللَّهِ تَعَالَى كَانَ مِنَ الْكَافِرِينَ.

45. The exact nature of the decree is Allah's secret in His creation, and no angel near the Throne, nor Prophet sent with a message, has been given knowledge of it. Delving into it and reflecting too much about it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you, because Allah has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book, "He is not asked about what He does, but they are asked" (al-Anbiya' 21: 23).

Therefore, anyone who asks: "Why did Allah do that?" has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى، وهي درجة الراسخين في العلم؛ لأن العلم علمان:

علم في الخلق موجود، وعلم في الخلق مفقود؛ فإذكار العلم الموجود كفر، وإدعاء العلم المفقود كفر. ولا يصح الإيمان إلا بقبول العلم الموجود، وترك طلب العلم المفقود.

46. This in sum is what those of Allah's Friends with enlightened hearts need to know and constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying the knowledge which is accessible is disbelief, and claiming the knowledge which is inaccessible is disbelief. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after.

وَمَنْ بِيَاللَّوْحِ، وَالْقَلَمِ، بِجَمِيعِ مَا فِيهِ قَدْ رَقِمَ. فَلَوْ اجْتَمَعَ الْخَلْقُ كُلُّهُمْ عَلَى شَيْءٍ كَتَبَهُ اللَّهُ فِيهِ أَنَّهُ كَائِنٌ لِيَجْعَلُوهُ غَيْرَ كَائِنٍ لَمْ يَقْدِرُوا عَلَيْهِ. جَفَّ الْقَلَمُ بِيَمَانِهِ هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ. وَمَا أَخْطَأَ الْعَبْدَ لَمْ يَكُنْ لِيُصِيبَهُ، وَمَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ.

and in everything (the Pen)Qalam and al (the Tablet)Lawh- We believe in al .47 Even if all created beings were to gather together to make .written on the former they ,whose existence Allah had written on the Tablet ,something fail to exist And if all created beings were to gather together to .d not be able to do sowould they would not be able to ,make something exist which Allah had not written on it The Pen has dried having written down all that will be in existence until the .do so and ,Whatever a person has missed he would have never got.mentDay of Judge .whatever he gets he would have never missed

وَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّ اللَّهَ قَدْ سَبَقَ عِلْمُهُ فِي كُلِّ شَيْءٍ كَائِنٍ مِنْ خَلْقِهِ، وَقَدَّرَ ذَلِكَ بِمَشِيئَتِهِ تَقْدِيرًا مُحْكَمًا مُبْرَمًا، لَيْسَ فِيهِ نَاقِصٌ وَلَا مُعَقَّبٌ، وَلَا مُزِيلٌ وَلَا مُغَيِّرٌ، وَلَا مُحَوَّلٌ، وَلَا زَائِدٌ وَلَا نَاقِصٌ مِنْ خَلْقِهِ فِي

سَمَاوَاتِهِ وَأَرْضِهِ .وَذَلِكَ مِنْ عَقْدِ الْإِيمَانِ وَأَصُولِ الْمَعْرِفَةِ، وَالْاعْتِرَافِ بِتَوْحِيدِ اللَّهِ وَرُبُوبِيَّتِهِ؛ كَمَا قَالَ تَعَالَى فِي كِتَابِيهِ الْعَزِيزِ:
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا
وَقَالَ تَعَالَى:

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَقْدُورًا
فَوَيْلٌ لِمَنْ صَارَ لَهُ اللَّهُ فِي الْقَدَرِ حَاصِمًا، وَأَحْضَرَ لِلنَّظَرِ فِيهِ قَلْبًا سَقِيمًا، لَقَدْ اتَّمَسَ بِوَهْمِهِ فِي مَحْضِ
الْغَيْبِ سِرًّا كَتِيمًا، وَعَادَ بِمَا قَالَ فِيهِ أَفْكَأَ أَثِيمًا.

48. It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's oneness and Lordship. As Allah says in His Book: "He created everything and decreed it in a detailed way." (al-Furqan 25: 2) And He also says: "Allah's command is always a decided decree." (al-Ahzab 33: 38) So woe to anyone who argues with Allah concerning the decree and who, with a sick heart, starts delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evil-doer, telling nothing but lies.

وَالْعَرْشُ وَالْكُرْسِيُّ حَقٌّ

49. Al-`Arsh (the Throne) and al-Kursi (the Chair) are true.

وَهُوَ عَرٌّْ وَجَلَّ مُسْتَعْنٍ عَنِ الْعَرْشِ وَمَا دُونَهُ،

50. He is independent of the Throne and that which is beneath it.

مُحِيطٌ بِكُلِّ شَيْءٍ وَبِمَا فَوْقَهُ، قَدْ أَعْجَزَ عَنِ الْإِحَاطَةِ خَلْقَهُ.

51. He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

وَنَقُولُ: إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَكَلَّمَ مُوسَى تَكْلِيمًا، إِيْمَانًا وَتَصَدِيقًا وَتَسْلِيمًا.

52. We say with belief, acceptance and submission that Allah took Ibrahim as an intimate friend and that He spoke directly to Musa.

وَنُؤْمِنُ بِالْمَلَائِكَةِ وَالنَّبِيِّينَ، وَالْكِتَابِ الْمُنزَّلَةِ عَلَى الْمُرْسَلِينَ. وَنَشْهَدُ أَنَّهُمْ كَانُوا عَلَى الْحَقِّ الْمُبِينِ.

53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.

وَنُسَمِّيَ أَهْلَ قِبَلَتِنَا مُسْلِمِينَ مُؤْمِنِينَ مَا دَامُوا بِمَا جَاءَ بِهِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مُعْتَرِفِينَ، وَلَهُ بِكُلِّ مَا
قَالَ وَأَخْبَرَ مُصَدِّقِينَ غَيْرَ مُكَذِّبِينَ.

54. We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about.

وَلَا نَحْوُضُ فِي اللَّهِ، وَلَا نُمَارِي فِي دِينِ اللَّهِ تَعَالَى.

55. We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

وَلَا نُجَادِلُ فِي الْقُرْآنِ؛ وَتَعْنَمُ أَنَّهُ كَلَامُ رَبِّ الْعَالَمِينَ، نَزَلَ بِهِ الرُّوحُ الْأَمِينُ، فَعَلَّمَهُ سَيِّدَ الْمُرْسَلِينَ، مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَكَلَامُ اللَّهِ تَعَالَى لَا يُسَاوِيهِ شَيْءٌ مِنْ كَلَامِ الْمَخْلُوقِينَ. وَلَا نَقُولُ بِخَلْقِ الْقُرْآنِ؛ وَلَا نُخَالِفُ جَمَاعَةَ الْمُسْلِمِينَ.

56. We do not argue about the Qur'an and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the Congregation (jama`a) of the Muslims regarding it.

وَلَا نَكْفُرُ أَحَدًا مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ، مَا لَمْ يَسْتَحِلْهُ

57. We do not consider any of the people of our qibla to be unbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.

وَلَا نَقُولُ: لَا يَضُرُّ مَعَ الْإِسْلَامِ ذَنْبٌ لِمَنْ عَمِلَهُ؛

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

نَشْهَدُ لَهُمْ بِالْجَنَّةِ، وَتَسْتَغْفِرُ لِمُسِيئِهِمْ. وَتَخَافُ وَتَرْجُو لِلْمُحْسِنِينَ مِنَ الْمُؤْمِنِينَ، وَلَا نَأْمَنُ عَلَيْهِمْ، وَلَا نُقْتِطُهُمْ. عَلَيْهِمْ وَلَا

59. We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it will definitely happen and that they will be in the Garden. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.

وَالْأَمْنُ وَالْإِيَّاسُ يَنْقُلَانِ عَنِ الْمَلَّةِ؛ وَسَبِيلُ الْحَقِّ بَيْنَهُمَا لِأَهْلِ الْقِبْلَةِ،

60. Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

وَلَا يَخْرُجُ الْعَبْدُ مِنَ الْإِيْمَانِ إِلَّا بِجُحُودٍ مَا أُنْخَلَهُ فِيهِ.

61. A person does not step out of belief except by disavowing what brought him into it.

وَالْإِيْمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَالتَّصَدِيقُ بِالْجَنَانِ،

62. Belief consists of affirmation by the tongue and acceptance by the heart.

وَأَنَّ جَمِيعَ مَا أَنْزَلَ اللَّهُ فِي الْقُرْآنِ، وَجَمِيعَ مَا صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الشَّرْعِ وَالْبَيَانِ كُلُّهُ حَقٌّ.

63. And the whole of what is proven from the Prophet, upon him be peace, regarding the Shari`a and the explanation (of the Qur'an and of Islam) is true.

وَالْإِيمَانُ وَاحِدٌ وَاهْلُهُ فِي أَصْلِهِ سِوَاءٌ. وَالتَّفَاضُلُ بَيْنَهُمُ بِالتَّقْوَى وَمُخَالَفَةِ الْهَوَى وَ مِلَازِمَةِ الْاُولَى

64. Belief is, at base, the same for everyone, but the superiority of some over others in it is due to their fear and awareness of Allah, their opposition to their desires, and their choosing what is more pleasing to Allah.

وَالْمُؤْمِنُونَ كُلُّهُمْ أَوْلِيَاءُ الرَّحْمَنِ، وَأَكْرَمُهُمْ أَطْوَعُهُمْ وَأَتْبَعُهُمْ لِلْقُرْآنِ

65. All the believers are Friends of Allah and the noblest of them in the sight of Allah are those who are the most obedient and who most closely follow the Qur'an.

وَالْإِيمَانُ: هُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالبَعَثِ بَعْدَ الْمَوْتِ، وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ؛ وَحَلْوُهُ وَمُرُّهُ مِنَ اللَّهِ تَعَالَى.

66. Belief consists of belief in Allah, His angels, His books, His messengers, the Last Day, and belief that the Decree -- both the good of it and the evil of it, the sweet of it and the bitter or it -- is all from Allah.

وَنَحْنُ مُؤْمِنُونَ بِذَلِكَ كُلِّهِ، وَلَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ، وَنُصَدِّقُهُمْ كُلَّهُمْ عَلَى مَا جَاءُوا بِهِ.

67. We believe in all these things. We do not make any distinction between any of the messengers, we accept as true what all of them brought.

وَأَهْلُ الْكِبَايِرِ مِنْ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ لَا يُخَلَّدُونَ إِذَا مَاتُوا، وَهُمْ مُوَحَّدُونَ وَإِنْ لَمْ يَكُونُوا تَائِبِينَ بَعْدَ أَنْ لَقُوا اللَّهَ عَارِفِينَ مُؤْمِنِينَ، وَهُمْ فِي مَشِيئَتِهِ وَحُكْمِهِ إِنْ شَاءَ عَقِرَ لَهُمْ، وَعَافَا عَنْهُمْ بِقَضَائِهِ، كَمَا قَالَ تَعَالَى فِي كِتَابِهِ الْعَزِيزِ: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَإِنْ شَاءَ عَذَّبَهُمْ فِي النَّارِ بِقَدْرِ جَنَابَتِهِمْ بَعْدَلِهِ، ثُمَّ يُخْرِجُهُمْ مِنْهَا بِرَحْمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ مِنْ أَهْلِ طَاعَتِهِ، ثُمَّ يَبْعَثُهُمْ إِلَى جَنَّتِهِ، وَذَلِكَ بِأَنَّ اللَّهَ مَوْلَى أَهْلِ مَعْرِفَتِهِ، وَلَمْ يَجْعَلْهُمْ فِي الدَّارَيْنِ كَأَهْلِ نُكْرَتِهِ الَّذِينَ خَابُوا مِنْ هُدَايَتِهِ، وَلَمْ يَنَالُوا مِنْ وِلَايَتِهِ. اللَّهُمَّ يَا وَلِيَّ الْإِسْلَامِ وَأَهْلِهِ مَسْكِنَا بِالْإِسْلَامِ حَتَّى نَلْقَاكَ بِهِ.

68. Those of the Community of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah as believers affirming His unity even if they have not repented. They are subject to His will and judgement.

If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'an when He says: "And He forgives anything less than that (shirk) to whomever He wills" (al-Nisa' 4: 116); if He wants, He will punish them in the Fire out of His justice, and then bring them out of the Fire through His mercy, and for the intercession of those who were obedient to Him, and send them to the Garden.

This is because Allah is the Protector of those who recognize Him and will not treat them in the hereafter in the same way as He treats those who deny Him, who are bereft of His guidance and have failed to obtain His protection. O Allah, You are the Protector of Islam and its people; make us firm in Islam until the day we meet You.

ونرى الصلاة خلف كل بر وفاجر من اهل القبلة ، ونصلى من مات منهم

69. We agree with doing the prayer behind any of the People of the Qibla whether rightful or wrongful, and doing the funeral prayer over any of them when they die.

ولا ننزل احداً منهم جنة ولا ناراً ، ولا نشهد عليهم بكفر ولا شرك ولا نفاق ما لم يظهر منهم من ذلك شىء ، و نذر سراعرهم الى الله تعالى

70. We do not say that any of them will categorically go to either the Garden or the Fire, and we do not accuse any of them of kufr (disbelief), shirk (associating partners with Allah), or nifaq (hypocrisy), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.

ولا نرى السيف على احداً من امة محمد الا من وجب عليه السيف

71. We do not agree with killing any of the Community of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Shari`a to do so.

ولا نرى الخروج على ائمتنا و ولاية امورنا وان جاروا ولا ندعو على احداً منهم ، ولا ننزع يدا من طاعتهم من طاعة فريضة ما لم يامروا بمعصية وندعو لهم بالصلاح والمعافة

72. We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah, the Glorified, and therefore obligatory as long as they do not order to commit sins. We pray for their right guidance and ask for pardon for their wrongs.

وَتَتَّبِعُ السُّنَّةَ وَالْجَمَاعَةَ، وَتَجْتَنِبُ الشُّذُوزَ وَالْخِلَافَ وَالْفِرْقَةَ

73. We follow the Sunna of the Prophet and the Congregation of the Muslims, and avoid deviation, differences and divisions.

وَنُحِبُّ أَهْلَ الْعَدْلِ وَالْأَمَانَةِ، وَنُبْغِضُ أَهْلَ الْجَوْرِ وَالْخِيَانَةِ

74. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.

ونقول الله اعلم فيما اشتبه علينا علمه

75. When our knowledge about something is unclear, we say: "Allah knows best."

وَتَرَى الْمَسْحَ عَلَى الْخُفَّيْنِ فِي السَّفَرِ وَالْحَضَرَ، كَمَا جَاءَ فِي الْأَثَرِ

76. We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadiths.

وَالْحَجَّ وَالْجِهَادَ فَرُضَانِ مَاضِيَانِ مَعَ أَوْلَى الْأَمْرِ مِنْ أُمَّةِ الْمُسْلِمِينَ بَرَّهْمَ وَفَاجَرَهُمْ لَا يُبْطِلُهُمَا شَيْءٌ، وَلَا يَنْقُضُهُمَا.

77. Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

وَتُؤْمِنُ بِالْكَرَامِ الْكَاتِبِينَ، وَأَنَّ اللَّهَ قَدْ جَعَلَهُمْ حَافِظِينَ

78. We believe in the the noble angels who write down our actions, for Allah has appointed them over us as two guardians.

وَتُؤْمِنُ بِمَلَكَ الْمَوْتِ الْمُوَكَّلِ بِقَبْضِ أَرْوَاحِ الْعَالَمِينَ.

79. We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.

وَبِعَذَابِ الْقَبْرِ لِمَنْ كَانَ لَهُ أَهْلًا
وَيَسْأَلُ مُنْكَرٌ وَنَكِيرٌ لِمَيِّتٍ فِي قَبْرِهِ عَنْ رَبِّهِ وَدِينِهِ وَنَبِيِّهِ، عَلَى مَا جَاءَتْ بِهِ الْأَخْبَارُ عَنْ رَسُولِ رَبِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَنْ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's prophet, as has come down in the hadiths from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions, may Allah be pleased with them all.

وَالْقَبْرِ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةً مِنْ حُفْرِ النَّارِ.

81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.

وَتُؤْمِنُ بِالْبَعْثِ وَبِجَزَاءِ الْأَعْمَالِ يَوْمَ الْقِيَامَةِ، وَالْعَرْضِ وَالْحِسَابِ، وَقِرَاءَةِ الْكِتَابِ، وَالتَّوَابِ وَالْعِقَابِ، وَالصِّرَاطِ.

وَالْمِيزَانَ يُوزَنُ بِهِ أَعْمَالُ الْمُؤْمِنِينَ مِنَ الْخَيْرِ وَالشَّرِّ وَالطَّاعَةِ وَالْمَعْصِيَةِ.

82. We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgement, and the exhibition of works, and the reckoning, and the reading of the book, and the reward or punishments, and the Bridge, and the Balance; and the deeds of the Muslims, good evil obedient and disobedient are weighed by it.

وَالْجَنَّةُ وَالنَّارُ مَخْلُوقَتَانِ لَا يَفْنَيَانِ، وَلَا يَبِيدَانِ.
وَإِنَّ اللَّهَ تَعَالَى خَلَقَ الْجَنَّةَ وَالنَّارَ، وَخَلَقَ لَهُمَا أَهْلًا.
فَمَنْ شَاءَ إِلَى الْجَنَّةِ أَدْخَلَهُ فَضْلًا مِنْهُ، وَمَنْ شَاءَ مِنْهُمْ إِلَى النَّارِ أَدْخَلَهُ عَذَابًا مِنْهُ.
وَكُلٌّ يَعْمَلُ لِمَا قَدْ فَرَّغَ مِنْهُ، وَصَائِرٌ إِلَى مَا خُلِقَ لَهُ.

83. The Garden and the Fire are created things that never come to an end and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the Garden out of His bounty and whoever He wills goes to the Fire through His justice. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

وَالْخَيْرُ وَالشَّرُّ مُقَدَّرَانِ عَلَى الْعِبَادِ،

84. Good and evil have both been decreed for people.

وَالِاسْتِطَاعَةَ الَّتِي يَجِبُ بِهَا الْفِعْلُ مِنْ نَحْوِ التَّوْفِيقِ الَّذِي لَا يَجُوزُ أَنْ يُوصَفَ الْمَخْلُوقُ بِهَا تَكُونَ مَعَ الْفِعْلِ،
وَأَمَّا الْإِسْتِطَاعَةُ مِنَ الصِّحَّةِ وَالْوُسْعِ وَالتَّمَكُّنِ، وَسَلَامَةِ الْأَلَاتِ فَهِيَ قَبْلَ الْفِعْلِ، وَبِهَا يَتَعَلَّقُ الْخِطَابُ، وَهُوَ
كَمَا قَالَ اللَّهُ تَعَالَى:
لَا يَكْفُلُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

85. The capability in terms of divine grace and favor which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action, whereas the capability of an action in terms of having the necessary health and ability, being in a position to act, and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of the Shari`a. Allah the Exalted says: "Allah does not charge a person except according to his ability." (al-Baqara 2: 286)

الْعِبَادِ مِنَ وَكَسَبِ تَعَالَى اللَّهِ بِخَلْقِ هِيَ الْعِبَادِ وَأَفْعَالُ

86. People's actions are created by Allah but earned by people .

تفسير لا حول ولا قوة الا بالله ، نقول : ولم يكلفهم الله تعالى إلا ما يطيقون ، ولا يطيقون إلا ما كلفهم . وهو حركة لأحد عن معصية الله ، الا بمعونة الله ، ولا قوة لأحد على لا حيلة لأحد ، [ولا تحول لأحد] ، ولا والثبات عليها إلا بتوفيق الله إقامة طاعة الله

87. Allah, the Exalted, has only charged people with what they are able to do and people are only capable of doing what Allah has granted them to do. This is the explanation of the phrase: "There is no power and no strength except by Allah." We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help; nor does anyone have the strength to put obedience to Allah into practice and remain firm in it, except if Allah makes it possible for him to do so.

وَكُلُّ شَيْءٍ يَجْرِي بِمَشِيئَةِ اللَّهِ عَزَّ وَجَلَّ وَعِلْمِهِ وَقَضَائِهِ وَقَدْرِهِ.
غَلَبَتْ مَشِيئَتُهُ الْمَشِيئَاتِ كُلَّهَا، وَغَلَبَ قَضَاؤُهُ الْحِيلَ كُلَّهَا، يَفْعَلُ مَا شَاءَ وَهُوَ غَيْرُ ظَالِمٍ أَبَدًا.
تَقْدَسَ عَنْ كُلِّ سُوءٍ، وَتَنَزَّهَ عَنْ كُلِّ عَيْبٍ وَشَيْنٍ،
(لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ)

88. Everything happens according to Allah's will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems. He does whatever He wills and He is never unjust. He is exalted in His purity above any evil or perdition and He is perfect far beyond any fault or flaw. "He will not be asked about what He does, but they will be asked." (al-Anbiya' 21: 23)

وَفِي دُعَاءِ الْأَحْيَاءِ لِلْأَمْوَاتِ وَصَدَقْتَهُمْ مَنَفَعَةً لِلْأَمْوَاتِ

89. There is benefit for dead people in the supplication and alms-giving of the living.

وَاللَّهُ تَعَالَى يَسْتَجِيبُ الدَّعَوَاتِ، وَيَقْضِي الْحَاجَاتِ،

90. Allah responds to people's supplications and gives them what they ask for.

وَيَمْلِكُ كُلَّ شَيْءٍ، وَلَا يَمْلِكُهُ شَيْءٌ

وَلَا يَسْتَعْنَى عَنِ اللَّهِ تَعَالَى طَرْفَةَ عَيْنٍ، وَمَنْ اسْتَعْنَى عَنِ اللَّهِ طَرْفَةَ عَيْنٍ فَقَدْ كَفَرَ، وَصَارَ مِنْ أَهْلِ الْخُسْرَانِ.
91. Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

وَإِنَّ اللَّهَ تَعَالَى يَعْزَبُ وَيَرْضَى لَا كَأَحَدٍ مِنَ الْوَرَى

92. Allah is angered and He is pleased but not in the same way as any creature.
وَنُحِبُّ أَصْحَابَ النَّبِيِّ وَلَا نُفَرِّطُ فِي حُبِّ أَحَدٍ مِنْهُمْ، وَلَا نَتَّبِرُ مِنْ أَحَدٍ مِنْهُمْ. وَنُبْغِضُ مَنْ يُبْغِضُهُمْ، وَبَعِيرُ الْحَقِّ لَا نَذْكُرُهُمْ؛ وَنَرَى حُبَّهُمْ دِينًا وَإِيمَانًا وَإِحْسَانًا، وَبُغْضَهُمْ كُفْرًا وَشِقَاقًا وَنِفَاقًا وَطُغْيَانًا .

93. We love the Companions of the Messenger of Allah but we do not go to excess in our love for any one individual among them; nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love of them is a part of Islam, part of belief and part of excellent behavior, while hatred of them is unbelief, hypocrisy and rebellion.

وَنُتِبَتِ الْخِلَافَةُ بَعْدَ النَّبِيِّ أَوْلَى لِأَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَفْضِيلًا وَتَقْدِيمًا عَلَى جَمِيعِ الْأُمَّةِ، ثُمَّ لِعُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، ثُمَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ. وَهُمْ الْخُلَفَاءُ الرَّاشِدُونَ، وَالْأئِمَّةُ الْمَهْدِيُّونَ، الَّذِينَ قَضَوْا بِالْحَقِّ وَكَانُوا بِهِ يَعْدِلُونَ .

94. We confirm that, after the death of Allah's Messenger, peace be upon him, the caliphate went first to Abu Bakr al-Siddiq, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn al-Khattab; then to `Uthman; and then to `Ali ibn Abi Talib; may Allah be well pleased with all of them. These are the Rightly-Guided Caliphs and upright leaders.

وَإِنَّ الْعَشْرَةَ الَّذِينَ سَمَّاهُمْ رَسُولُ اللَّهِ . نَشْهَدُ لَهُمْ بِالْجَنَّةِ كَمَا شَهِدَ لَهُمْ رَسُولُ اللَّهِ . وَقَوْلُهُ الْحَقُّ، وَهُمْ: أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَسَعِيدٌ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ.

95. We bear witness that the ten who were named by the Messenger of Allah, may Allah bless him and grant him peace, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah, peace be upon him, whose word is truth, bore witness that they would be. The ten are: Abu Bakr, `Umar, `Uthman, `Ali, Talha, Zubayr, Sa`d, Sa`id, `Abd al-Rahman ibn `Awf, and Abu `Ubayda ibn al-Jarrah whose title was the Trustee of this Community, may Allah be pleased with all of them.

وَمَنْ أَحْسَنَ الْقَوْلِ فِي أَصْحَابِ النَّبِيِّ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ فَقَدْ بَرِيَ مِنَ النَّفَاقِ

96. Anyone who speaks well of the Companions of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

وَعُلَمَاءُ السَّنَفِ مِنَ الصَّالِحِينَ وَالتَّابِعِينَ وَمَنْ بَعْدَهُمْ مِنْ أَهْلِ الْخَيْرِ وَالْأَثَرِ، وَأَهْلِ الْفِقْهِ وَالنَّظَرِ، لَا يُذَكَّرُونَ إِلَّا بِالْجَمِيلِ، وَمَنْ ذَكَرَهُمْ بِسَوْءٍ فَهُوَ عَلَى غَيْرِ السَّبِيلِ.

97. The learned men of the Predecessors, both the first community and those who immediately followed: the people of virtue, the narrators of hadith, the jurists, and the analysts-- they must only be spoken of in the best way, and anyone who says anything bad about them is not on the right path.

وَلَا نُفَضِّلُ أَحَدًا مِنَ الْأَوْلِيَاءِ عَلَى أَحَدٍ مِنَ الْأَنْبِيَاءِ. وَنَقُولُ: نَبِيٌّ وَاحِدٌ أَفْضَلُ مِنْ جَمِيعِ الْأَوْلِيَاءِ،

98. We do not prefer any of the saintly men among the Community over any of the Prophets but rather we say that any one of the Prophets is better than all the awliya' put together.

وَنُؤْمِنُ بِمَا جَاءَ مِنْ كَرَامَاتِهِمْ، وَصَحَّ عَنْ التَّقَاتِ مِنْ رَوَايَتِهِمْ

99. We believe in what we know of the karamat or marvels of the awliya' and in the authentic stories about them from trustworthy sources.

وَنُؤْمِنُ بِأَشْرَاطِ السَّاعَةِ مِنْهَا: خُرُوجُ الدَّجَالِ، وَنُزُولُ عِيسَى عَلَيْهِ السَّلَامُ مِنَ السَّمَاءِ، وَبَطْلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجِ دَابَّةِ الْأَرْضِ مِنْ مَوْضِعِهَا.

100. We believe in the signs of the Hour such as the appearance of the Antichrist (*dajjal*) and the descent of `Isa ibn Maryam, peace be upon him, from heaven, and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.

وَلَا نُصَدِّقُ كَاهِنًا وَلَا عَرَّافًا، وَلَا مَنْ يَدَّعِي شَيْئًا بِخِلَافِ الْكِتَابِ وَالسُّنَّةِ وَاجْتِمَاعِ الْأُمَّةِ.

101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the Sunna, and the consensus of the Muslim Community (*umma*).

وَنَرَى الْجَمَاعَةَ حَقًّا وَصَوَابًا، وَالْفِرْقَةَ زَيِّغًا وَعَذَابًا.

102. We agree that holding together is the true and right path and that separation is deviation and torment.

وَدِينُ اللَّهِ فِي السَّمَاءِ وَالْأَرْضِ وَاحِدٌ وَهُوَ دِينُ الْإِسْلَامِ، كَمَا قَالَ اللَّهُ تَعَالَى:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

، وَقَالَ تَعَالَى:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

، وَقَالَ تَعَالَى:

وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: "Surely religion in the sight of Allah is Islam." (Al `Imran 3: 19) And He also says: "I am pleased with Islam as a religion for you." (al-Ma'ida 5: 3)

وَهُوَ بَيْنَ الْعُلُوِّ وَالتَّفْصِيرِ، وَالتَّشْبِيهِ وَالتَّعْطِيلِ، وَالجَبْرِ وَالْقَدْرِ، وَالْأَمْنِ وَالْيَأْسِ.

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (*tashbih*) and divesting Allah of attributes (*ta`til*), between determinism and freewill, and between sureness and despair.

فَهَذَا دِينُنَا، وَاعْتِقَادُنَا، ظَاهِرًا وَبَاطِنًا
وَيَبِينَاهُ نَبْرًا إِلَى اللَّهِ تَعَالَى مِمَّنْ خَالَفَ الَّذِي ذَكَرْنَاهُ، وَنَحْنُ

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear.

وَنَسْأَلُ اللَّهَ تَعَالَى أَنْ يُثَبِّتَنَا عَلَيْهِ وَيَخْتِمَ لَنَا بِهِ، وَيَعْصِمَنَا مِنَ الْأَهْوَاءِ الْمُخْتَلِطَةِ وَالْأَرَءِ الْمُتَفَرِّقَةِ، وَالْمَذَاهِبِ
الرَّدِيَّةِ، كَالْمُشَبِّهَةِ وَالْجَهْمِيَّةِ وَالْجَبْرِيَّةِ وَالْقَدَرِيَّةِ وَغَيْرِهِمْ مِمَّنْ خَالَفَ السُّنَّةَ وَالْجَمَاعَةَ، وَاتَّبَعَ الْبِدْعَةَ
وَالضَّلَالَةَ، وَنَحْنُ مِنْهُمْ بَرَاءٌ، وَهُمْ عِنْدَنَا ضَلَالٌ وَأَرْدِيَاءٌ.
وَاللَّهُ أَعْلَمُ بِالصَّوَابِ، وَإِلَيْهِ الْمَرْجِعُ وَالْمَأْبُ.

We ask Allah to make us firm in our belief and seal our lives with it and to protect us from variant ideas, scattering opinions and evil schools of view such as those of the Mushabbiha, the Mu`tazila, the Jahmiyya, the Jabriyya, the Qadariyya, and others like them who go against the Sunna and Jama`a and have allied themselves with error. We renounce any connection with them and in our opinion they are in error and on the path of destruction. We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.

JAZAKALLAH

AQEEDAH

OF

TAWHIED

(Oneness Of Allah)

AQEEDAH OF TAWHEED (Oneness Of Allah)

Islam is based on Five pillars and Kalima Shahadah is the central Pillar. Kalima Shahdah entails two basic principle Tawheed and Risalah. Beltef in the Oneness of Allah and Prophecy of Muhammad SAW.

Tawheed is the anchor sheet of Islam, it is the core of Islam, it is what Islam stands for, and it is the reason why Allah created us. All prophets and messengers were sent with the message of Tawheed. And the biggest caller of Tawheed was Prophet Muhammad Sallallahu Alaihi Wasallam.

In the Aqeedah knowledge of Ahle Sunnat Wal Jamaat the reference book is Aqeedatut Tahawi, of Imam Tahawi Muhaddith and Haanafi Jurist(D 321 A.H.). Its commentry has been written by

Importance of Tawheed

Ibn Abi Al Izz Al Damishqi (D 792 A.H.) in Sharah Aqeedatut Tahawi starts with this sentence about Importance of Tawheed. (Page No 1)

One must know that tawheed is the first matter the prophets preached. It is the first step on the path and the first stage of the journey to Allah. Allah stated, "We sent Noah to his people and he said, 'My people, serve Allah; you have no other god than He" [7:59]. Hud said similar words to his people, "Serve Allah, there is no god for you but He" [7:65]. Salil) said to his people, "Worship Allah as you have no god but He" [7:73]. Shu'ayb said to his people, "Worship Allah; you have no god but He" [7:85]. Allah also says, "We sent to every community a prophet saying, 'Worship Allah and avoid false gods" [16:36], and, "Not a messenger did We send before you (Muhammad) without Our.

revealing to him that there is no god but I, so worship and serve Me" [21 :25]. The Prophet (peace be on him) also stated, "I have been commanded to fight people until they accept that there is no god but Allah and that Muhammad is His prophet."} Page NO 1

He further writes (Page NO 2)

With tawheed one enters into Islam, and with it one will depart from this world. The Prophet (peace be on him) said, "He whose last words are 'There is no god except Allah,' will enter Paradise. It is, therefore, the first duty and the last duty. tawheed is, then, the beginning of the matter and its end. . So everyone should have a firm and correct belief in Tawheed.

Categorization of Tawheed

Here It is important to be clarified that

1. This classification is by scholars for better and easy understanding purpose .
2. These term and classification/Categorisation of Tawheed is not from Quran and Hadith. This division of Tawheed into two/three is not from The Messenger of Allah or from Sahba.
3. Although its meaning is established from Quran and Hadith.
4. One must not get confused about there being categories. Essentially all categories fall within the single term of Tawheed. Rather all the categories are all connected to Allah.Simple word Tawheed also encompass all these.
5. It is incorrect to say that if someone is not using these term that mean his Aqeedah/Emaan/Yaqeen/belief is weak. This claim is not CORRECT and acceptable. Sahabas did not use these classification but their Imaan was most strong.

Ibne Abi Al Izz has classified into two

1. ***Tawheed al-ilahiyyah***, or the belief in the unity of God the oneness of His Godhead, that Allah alone is to be worshiped, and no one else is to be worshiped.and matters concerning to attributes of Allah .

2. **Tawheedar-rububiyyah** (the oneness of His Lordship), which states that Allah alone create everything; and hold everything.

Some Other cholars has divided into three categories.

1. **Tawheed ul-Uluhiyyah/Ibaadah (Tawheed of Worship)**

Tawheed of Worship means that all acts of worship belong to Allah alone, and no one else. All acts of worship Ibadah are purely and sincerely for Allah, not for idols, not for any Prophet, not for any Aulia Allah ,not for the universe, not for anything except the one Allah.

2. **Tawheed al-Rubbubiyyah (Tawheed of Lordship)**

Tawheed of Lordship means that you believe that there is only one God, namely Allah, and that there are no other gods or goddesses. All form of Ibadah and Worship is only for Allah.It also means that all power, creation, and such things belong to Allah alone, for instance Allah alone is the creator of everything we see around us, and it is he who is in full control of them, and it is he who controls life and death and all such matters, and not anyone including our money/Position/ materialistic resources/worldpowers or any human or devine help other than Allah else.

3. **Tawheed al-Asmaat wa-Sifaat (Tawheed of Allah's names and Attributes).**

Tawheed al-Asmaat wa-Sifaat is the Tawheed of Allah's unique and exclusive Names and Attributes, this means a Muslim

affirms a Name of Allah, and affirms that this Name is unique and exclusive to Allah alone, not for anyone else, and not for anyone else to be named with.

For example one of Allah's names is the All Knowing, this Name is unique for him alone because Allah is the only one who is All Knowing, and perfect in his knowledge, there is no created being who has such an attribute. The same applies to all of Allah's names, they are unique for him alone, and not for others.

Some of the Quranic Ayats describing Tawheed.

That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs. (6:102)

To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do. (11:123)

Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition? (10:3)

He has created the heavens and the earth for just ends: Far is He above having the partners (in worship) they ascribe to Him! (16:3)

He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds! (40:65)

Say: He is Allah, the One and Only (112:1)

And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful. (2:163)

Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant. (16:22)

Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie. (10:66)

Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe. (29:44)

To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise. (31:26)

Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth! (40:62)

It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily

Allah is full of Grace and Bounty to men: yet most men give no thanks. (40:61)

Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!- (14:2)

It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you. (14:32-33)

The most beautiful names belong to Allah: so call on him by them (7:180)

Allah's names are also beautiful and perfect:

The most beautiful names belong to Allah (7:180)

He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names (59:24)

Allah! there is no god but He! To Him belong the most Beautiful Names. (20:8)

Lastly, there is no one that is comparable to Allah, there is nothing like him, his names and attributes are unique to him alone:

And there is none like unto Him. (112:4)

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees. (42:11)

Belief in Allah and Tauheed (One ness of Allah)

Allah says in the Qur'an:

"He is the Lord of the heavens and the Earth and all that is in between them, so worship Him and be patient in His worship; do you know any equal to Him?" (19:65).

Tauheed is anchor sheet for a muslim

Obviously the most important of a muslim life is Tauheed (the oneness of Allah), this is like base and anchor sheet of Iman as all beliefs and actions are the command of Allah so tauheed and Iman of a muslim should be very firm and strong. He should have strong YAQEEN in his heart that only Allah has power to do the things.

ALLAH SAYS IN QURAN

"Allah there is no God but He, the Living, the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not encompass anything of His knowledge except what He wills. His throne extends over the heavens and the Earth, the preservation of them does not burden Him; He is the High, the Great" (2:255).

He has no associate in His divinity, His God ship, His names, or His attributes.

Allah says

"He is Allah, there is no god but He, the Knower of the Unseen and the Visible. He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the Creator, the Maker, the Shaper. His are the most beautiful Names. All that is in the heavens and the Earth

glorifies Him. He is the Almighty, the Wise" (59:22-4).

Allah is the only master of benefit & loss

Only Allah is the master of all happening benefit /loss. If he wills to give benefit/ make successful all the powers and superpowers cannot prevent it. If decides to keep in loss/make unsuccessful no superpower can save. He should have yaqeen that any person, any relation, any position, any degree, any amount of wealth, cannot help unless Allah wills for that. Success is not in Kingship as Firaun failed in kingship, not in wealth as Qarun failed in wealth.

Allah can bring disgrace even in the presence of kingdom and wealth, and he can bring honour even in the state of dire poverty.

A human's internal treasure is his yaqeen (Faith), and his a'mal (action); if his inner actions are good then Allah will create a state of inner success, even if material possession is totally exhausted.

Whatever is made by Allah is under Allah's. He owns everything. He uses everything and Allah can change shapes of everything by his power and he can change their qualities without changing their shapes. He can change a stick into a snake and a snake into a stick. Similarly he controls everything whether land (kingdom) or wealth, electrical or gaseous. He uses these things as he likes. He can bring about destruction from the means of creations and he

can show creation from the means of destruction. He runs the system of sustenance. If he wishes he can sustain somebody in a barren desert without any source of material and he can spoil life even in the midst of plenty of materials.

DEMAND OF LA ILAHA ILLALLAH

La ilaha illallah demands a change of our faith and *zazba*, (thoughts, temperament), and our ways. Just by changing the *yaqeen* (faith) Allah has promised a paradise many times the size of this universe. Allah will subdue (bring under our control) all those materials from which we have changed our faith.

Dawah is to bring *Yaqeen* on *Tauheed*

To acquire this *yaqeen* in our life. We have to invite (*dawaah*) others for this *yaqeen*. Explain the greatness of Allah and explain the *kudrat* (power) of Allah. To describe his *rububiyat* (the

total sustenance and maintenance power) we will have to relate incidents from the lives of the prophets and companions.

2. We will have to think about it in solitude and get this same yaqeen to enter in our heart, to which we gave dawaah in gatherings. That is the truth.

3. And then we have to cry to Allah, beg him to grant us the reality of this yaqeen.

It is an **integral part of a Muslim life, so he starts his life with Tawheed and ends his life with Tawheed.** So we should pray Allaah to make the statement of *Laa ilaaha lila Allaah*) our last words in this world. And we should firm our faith in heart that only Allah is the **Still it is not enough ,a muslim duty is also to call mankind towards tauheed and strong Yaqeen** as The Holy Prophet Muhammad (Peace be on him) is the last prophet and no prophet will come till the day of judgment. And the ummah of Hazrat Muhammad

(Sallallahu Alaihi Wasallam) has been assigned the duty to reach with this message to whole mankind.

Aqeedah

of

Risalat

(Belief in the Messengers of Allah)

Aqeedah of Risalat (Belief in the Messengers)

We believe that Allaah has sent Messengers (and Prophets) to His creation. Allaah, the Most High says:

"Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers. And Allaah is Ever AllPowerful, AllWise."
Suratun-Nisa 4:165

The first Messenger was Adam (alaihis Salaam) and the last is Muhammad (sallalaahu alaihi wassallam)

We believe that the first Messenger was Adam (alaihis Salaam) and the last is Muhammad (sallalaahu alaihi wassallam).
Allaah says:

"Verily, We have inspired you (O Muhammad) as We inspired Nuh and the Prophets after him;"
Suratun-Nisa 4:163

And

He

said:

"Muhammad is not the father of any man among you, but he is the Messenger of Allaah and the last (end) of the Prophets." Suratul-Ahzab 33:40

A mention of Determined and Messengers of Excellence

The best amongst the group of Messengers and Prophets is Muhammad (sallalaahu alaihi wassallam). And after him in rank and position are Ibrahim (alaihis Salaam), Musa (alaihis Salaam), then Nuh (alaihis Salaam) and then Isa, son of Maryam (alaihis Salaam). These are the five Messengers who exclusively are mentioned in the following verse.

"And (remember) when We took from the Prophets their covenant, and from you (O Muhammad), and from Nuh , Ibrahim , Musa, and 'Iesa , son of Maryam (Mary). We took

from them a strong covenant." Suratul-Ahzab
33:7

The best Shar'iah among all the Shar'iah's
We believe that the Shar'iah that was brought
by Muhammad (sallalaahu alaihi wassallam)
was all-inclusive and all-encompassing of the
qualities and excellences of the Shar'iah's
brought by the past Messengers. The proof is
this statement of Allaah:

"He (Allaah) has ordained for you the same
religion (Islam) which He ordained for Nuh , and
that which We have inspired in you (O
Muhammad), and that which We ordained for
Ibrahim , Musa and 'Iesa saying you should
establish religion , and make no divisions in it
(religion) (i.e. various sects in religion)."
Suratush-Shura 42:13

All the Messengers were human beings,
creation and slaves of Allaah

We believe that all the Messengers (and Prophets) were human beings created by Allaah. They did not possess anything from the properties of Ruboobiyyat (Lordship). [2] And Allaah ordered Muhammad (sallalaahu alaihi wassallam) to proclaim that:

"I don't tell you that with me are the treasures of Allaah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Suratul-An'am 6:50

And He said:

"Say (O Muhammad): "I possess no power of benefit or hurt to myself except as Allaah wills. Suratul-A'raf 7:188

And He also said:

"Say: "It is not in my power to cause you harm,

or to bring you to the Right Path." Say (O Muhammad): "None can protect me from Allaah's punishment (if I were to disobey Him), nor should I find refuge except in Him. Suratul-Jinn 72:21 - 22

And it is our belief that they (the Messengers and Prophets) are slaves of Allaah who were honored with prophethood and messengership by Allaah. And He mentioned about their virtue and merit at honored and praised places. And He said about Nuh (alaihi Salaam):

"O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave." Suratul-Isra 17:3

And He said about the last of the Messengers, Muhammad (sallalaahu alaihi wassallam) :

"Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave

(Muhammad) that he may be a warner to the 'Alamin (mankind and jinns)." Al-Furqan 25:1

And He said about other Messengers :

"And remember Our slaves, Ibrahim , Ishaque , and Ya'qub , (all) owners of strength (in worshipping Us) and (also) of religious understanding." Surah Sad 38:45

And He said about Dawood (alaihi Salaam):

"and remember Our slave Dawud , endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allaah)." Surah Sad 38:17

"And to Dawud We gave Sulaiman . How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! Surah Sad 38:30

And He said about Isa (alaihi Salaam),

"He [Isa] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father)." Suratuz-Zukhruf 43:59

And we believe that Allaah, the Most High terminated the succession of Messengers and Prophets with Muhammad (sallallahu alaihi wassallam) as the last Messenger and made him the Messenger for all mankind. Allaah says:

"Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allaah - to Whom belongs the dominion of the heavens and the earth. La ilaha illa Huwa (none has the right to be worshipped but He); It is He Who gives life and causes death. So believe in Allaah and His Messenger (Muhammad), the Prophet who can neither read nor write, who believes in

Allaah and His Words [(this Qur'an), the Tauraat (Torah) and the Injeel (Gospel) and also Allaah's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary),], and follow him so that you may be guided." Suratul-A'raf 7:158

The Shar'iah of the Messenger (sallalaahu alaihi wassallam) is the religion of Islaam We believe that the shar'iah brought by the last Messenger (sallalaahu alaihi wassallam) is the religion of Islaam, which has been chosen and preferred by Allaah, the Most High for His slaves, and no other religion or Shar'iah other than this is acceptable to Allaah. Allaah, the Most High said:

"Truly, the religion with Allaah is Islam. Surah Aali Imran 3:19

And He said:

"This day, I have perfected your religion for

you, completed My Favour upon you, and have chosen for you Islam as your religion. Suratul-Ma'idah 5:3

And He said:

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." Surah Aali Imran 3:85

To accept any other religion other than Islaam is Kufr (disbelief)

We believe that if any person accepts or prefers any other religion, like Judaism or Christianity, over Islaam then he is a Kaafir (disbeliever). Accordingly it is required from him to make tawbah (repentance), if he repents then it is good or else he will be considered a murtad or the rejecter of Qur'an and should be killed.

To reject that the Messengership of the Last

Prophet (sallalaahu alaihi wassallam) is to reject all Messengers
We believe that a person who rejects that the last Prophet (sallalaahu alaihi wassallam) was sent for whole mankind and the creation then he is the rejecter of all Messengers, rather he is even the rejecter of that Prophet whom he claims to believe in and obey. Allaah, the Most High says:

"The people of Nûh (Noah) belied the Messengers." Suratush-Shu'ara 26:105

Allaah declared the people of Nuh as rejecters of all the Messengers even though there had come no Messenger before prophet Nuh (alaihis Salaam). Allaah, the Most High says:

"Verily, those who disbelieve in Allaah and His Messengers and wish to make distinction between Allaah and His Messengers (by believing in Allaah and disbelieving in His

Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment." Suratunn-Nisa 4: 150-151

Muhammad (sallalaahu alaihi wassallam) is the last Prophet
We believe that there will come no prophet after Muhammad (sallalaahu alaihi wassallam). Anyone who claims to be a prophet or affirms prophethood for anyone after prophet Muhammad (sallalaahu alaihi wassallam), then without doubt he is a Kaafir (disbeliever), because he is a rejecter of Allaah, His Messenger and the Ijmaa' (agreement) of the Muslim Ummah (nation).

Summary of Aqeedah and Guidelines for general Muslims in AQEEDAH

- **Does and Don't Do in Aqeedah**
- **What General Muslim**
 - **Must Know**
 - **Should Know and**
 - **Need Not to Know of Aqeedah**

Summary of Aqeedah and Guidelines for general Muslims in AQEEDAH

1.. Please remember the fact very emphatically
that Islamic Aqeedah is

**very simple and clear without any confusion
and well described in Quran and Ahadith
and has been well explained by salfussalehin.**

**2. We Should on Aqeedah of Ahle Sunnat Wal Jamaat on
which Huzure Pak Sallallahu Alaihi Wasallam and Sahaba
and Salfussalehi and great Imam and Muhaddethin were
there.**

These are six basic Aqeeda or article of faith (Iman) and these are to believe in

1. Allah,
2. His angels,
3. His Books,
4. His Messengers,
5. In coming to life after death (resurrection) the Day of Judgment,
6. And in that the fate good and bad is predetermined by Allah

(Some books have separated life after death and Day of Judgment as separate number and it makes total number to seven)

These six articles of belief has been described in clear words in Quranic Ayats and has been sum up in the Hadith of Jibraeel that is in Bukhari and Muslim shareef both.

Sahih Bukhari Volume 1, Book 2, Number 48:

Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.'" Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?"

Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

If you want the detail of Ahle sunnat Wal Jamaat Aqeedah .It has been nicely codified in AQEEDA TUT TAHAWIYYA by Famous Muhaddith Imam Tahawi. [The detail in Imams book like Imam Tahawi Book Aqeedatut Tahawi etc.is enough for general muslim.](#) Its Arabic Text and English Translation is given Above.

4.It is sufficient for general muslims to follow and believe the aqeedah detail from Quran and Ahadeeth that is sufficient and their is no need of new teminology for general muslims.

5. Even if some terms to describe Aqeedah which may be correct/ BUT THEY ARE CERTAINLY NOT THE CORE OF ISLAM AND THEY CAME AFTER SAHABA(Ilme Kalam/Dilactic) and there is no point for general Muslim to enter into these Discussions of Terminologies and Philosphical/Logical concepts.

(In the past those Scholars entered into field of DILACTICS/ ILME KALAM,because of necessity and not out of fun and were great scholars.They entered to dispel the wrong Ideas of Muatazellah,qadria etc.deviated group.

7. So At present muslim world also these should be left to the scholars of competence.

(These should be great scholars only and Even the normal low and middle level

scholars/internet bloggers/forum discussion doer.They are totally incompetent to discuss these Philosophical terminologies.If they are doing without competency they are cheating themselves and others for their Akhirat)

5. Please Believes and practice as Salfussalehin Scholars and Imams has said practiced and advised.

(If you see different muslim groups, almost all the differences in Aqeedah is because of Dilactic issues/Overexplanation by Philosphy/overstretching Not stopping discussion where Sahaba and Salfussalehin stopped/ MAKING SOME ISSUES THAT ARE ACTUALLY JURISPRUDENCE ISSUE but BEING PROJECTED AS AQEEDAH

9.Position of Sahaba in Aqeedah philosophical detail Which has become present day Muslim groups issues of controversy.....

1.Everyone knows that SAHABA were very curious about matter of deen and Islam and asked even small detail from our beloved prophet but they didnot entered into these terminological detail of Aqeedah.

2.This is enough proof that there is no need of entering into discussion of Aqeedah detail at least for general Muslim.

3.If scholars consider it necessary Only Competent Scholars will enter into it.

IMAM SHAFEE R.A. the Imam of Hadith and Fiqh
Has advised the muslims in these words for Aqeedah.....

"I believe in what Allah revealed according to the meaning that Allah willed, and in what the Messenger of Allah conveyed according to the meaning that the Messenger of Allah willed."

Imam Tahawi R.A. has Advised in these word

We agree that holding together is the true and right path and that separation is deviation and torment.

قَالَ كَمَا الْإِسْلَامُ، دِينَ وَهُوَ وَاحِدٌ وَالْأَرْضُ السَّمَاءِ يَفِي اللَّهُ وَدِينِ

تَعَالَى اللَّهُ

الْإِسْلَامُ اللَّهُ عِنْدَ الدِّينِ إِنَّ

تَعَالَى وَقَالَ ،

مِنْهُ يَقْبَلُ فَلَنْ دِينًا الْإِسْلَامِ غَيْرَ يَبْتَغِ وَمَنْ

تَعَالَى وَقَالَ ،

دِينًا الْإِسْلَامَ لَكُمْ وَرَضِيَتْ

103. There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says:

"Surely religion in the sight of Allah is Islam." (Al `Imran 3: 19)

And He also says: "I am pleased with Islam as a religion for you." (al-Ma'ida 5: 3)

وَالْأَمْنِ وَالْقَدَرِ، وَالْجَبْرِ وَالتَّعْطِيلِ، وَالتَّشْبِيهِ وَالتَّقْصِيرِ، الْغُلُوبِ بَيْنَ وَهُوَ وَالْيَأْسِ.

104. Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (tashbih) and divesting Allah of attributes (ta`til), between determinism and freewill, and between sureness and despair.

وَبَاطِنًا ظَاهِرًا وَأَعْتَقَادُنَا، دِينُنَا فَهَذَا

وَبَيْنَاهُ ذَكَرْنَاهُ، الَّذِي خَالَفَ مِمَّنْ تَعَالَى اللَّهُ إِلَى نَبْرًا وَنَحْنُ

105. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said

and made clear.

Imam Malik R.A.

One person came to Imam Malik (R.A) and asked What is the EXPLANATION of Istawa Alal Arsh He replied ; Istawa is definite and kaifiat (detail) is not known.

After that he asked the questioner to be chased away from his majlis/meeting and said he is spreading Fitnah.

So even questioning was Fitnah according to salafussalehin

BUT THE TRAGEDY OF UMMAT IS MUSLIMS ARE DISCUSSING IT IN FULL LENTH ON OPEN FORUM /facebook WHERE 99.99% PUBLIC IS INCOMPETENT TO DISCUSS THESE.

(IF SOMEONE WANTS TO CRY ON STATE OF MUSLIMS,HE SHOULD certainly cry IT IS TRAGEDY AND BEREAVEMENT)

6.Clear part of deen where no controversy is enough and sufficient for guidance for Whole Mankind.

Allah as also said in **Surah Hujrat** that these clear matter are base of deen,So to concentrate on it.

7. Please donot enter into any controversy and dont allow you to be dragged in any controversy.

8. If flag bearer of any group try to misled you Gently and politely convince him these simple facts about Aqeedah,

9. If he further argue Dont reply him Refer him to any Pious Alim.

All are requested to understand and practice these steps.

We are not passing judgment

that those among (non competent)who are indulging in Aqeedah discussion detail are wrong/deviated.We don't indulge in bashing business.....

BUT WE ARE CLAIMING THAT.....

Those who are not involved are better placed, saved and free from any deviation. They are on the path of Sahaba and safussalehin.

This internet age is age of FITNA So if you will co operate in the way of Sahaba For this co operation you will be rewarded by Allah (Insha Allah).

May Allah help all of us.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ , وَالْعَاقِبَةُ لِلْمُتَّقِينَ , وَلَا عُدْوَانَ إِلَّا عَلَى
الظَّالِمِينَ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ مُحَمَّدٍ
سَيِّدِ بَنِي آدَمَ أَجْمَعِينَ . وَآلِهِ الطَّاهِرِينَ , وَصَحَابَتِهِ , وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .

In the name of Allah, Most Gracious, Most Merciful

All praises to Allah the Sustainer of the worlds, and grace,
honour and salutations on the Chief of Apostles and Seal of
Prophets, Muhammad Sallallahu Alaihi Wasallam, his family,
companions and those who followed him in an excellent fashion
and invited mankind towards Allah, till the Day of Resurrection.

AQEEDAH OF AHLE SUNNAT WAL JAMAAT

ALL ABOUT AQEEDAH IN ISLAM

**(WITH SAHABA SCHOLARS OF SUNNAH & SALAFUS SALEHIN
POSITION IN AQEEDAH)**

- **Does and Don't Do in Aqeedah**
- **What General Muslim**
 - **Must Know**
 - **Should Know and**
 - **Need Not to Know of Aqeedah**

Contributed By

Scholars of Islam Past and Present

Edited By
Dr. Syed Abu Tooba