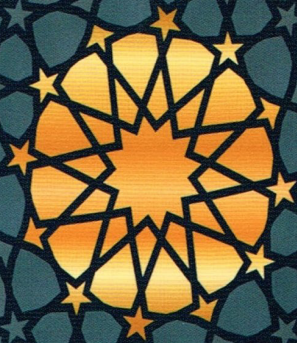


مِنْ أَصُولِ عَقِيدَةِ

أَهْلِ السُّنَنِ وَالْجَمَاعَةِ



Fundamental  
Beliefs  
of a  
Muslim

بِقَامِ فَضِيلَةَ الشَّيْخِ

مَعَالِي الدُّكُورِ صَالِحِ بْنِ فَوْزَانَ بْنِ عَبْدِ اللَّهِ الْفَوْزَانِ

عُضُوهِةَ كِبَارِ الْعُلَمَاءِ

The Noble Shaykh, al-'Allāmah  
Sāliḥ Ibn Fawzān Ibn  
'Abdullāh al-Fawzān

Fundamental  
Beliefs  
Of a  
Muslim

Al-‘Allāmah Ṣāliḥ Ibn Fawzān  
Ibn ‘Abdullāh al-Fawzān

(حفظه الله)

Translation by Abu Abdillah Hasan as-Somali

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## Table of Contents

<b>Introduction</b>	5
What is Intended by “The Saved Sect” (Otherwise Known as) “ <i>Ahl al-Sunnah wa al-Jamā‘ah</i> ”	9
Names of the ‘Saved Sect’ and Their Meaning	16
The Fundamental Beliefs of ‘ <i>Ahl al-Sunnah wa al-Jamā‘ah</i> ’	19
<b>The First Fundamental Principle</b>	20
Belief in Allāh	21
Belief in the Angels	23
Belief in the Books	24
Belief in the Messengers	26
Belief in the Last Day	28
Belief in the Pre-Decree	29
<b>The Second Fundamental Principle</b>	31
<b>The Third Fundamental Principle</b>	34
<b>The Fourth Fundamental Principle</b>	35
<b>The Fifth Fundamental Principle</b>	37
<b>The Sixth Fundamental Principle</b>	38
<b>The Seventh Fundamental Principle</b>	40
<b>The Eighth Fundamental Principle</b>	44
<b>The Ninth Fundamental Principle</b>	45

Epilogue	47
Glossary	52
Our Call to the <i>Ummah</i>	60



# مَقَدِّمَةٌ

## Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the Most Beneficent, the Most Merciful

All praise is due to Allāh, Lord of all creation who guided us to Islām.

﴿وَمَا كُنَّا لِنَهْدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ﴾

“Never could we have found guidance, was it not that Allāh had guided us.” [Sūrah l-A‘rāf 7:43]

We ask Him, who is free from all imperfections, to make us firm upon Islām until death. As Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾



“O you who believe! Fear Allāh as He should be feared; and die not except in a state of Islām with complete submission to Allāh.” [Sūrah Āli-‘Imrān 3:102]

[We ask Him] not to cause our hearts to deviate after He has guided us.

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ

الْوَهَّابُ ﴿٨﴾

**“Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower.” [Sūrah Āli-‘Imrān 3:8]**

May the peace and blessings of Allāh be upon our Prophet, our example and our beloved one, Muḥammad, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), whom Allāh sent as a mercy to the whole of mankind.

And may Allāh be pleased with his devoted and virtuous companions, from the *Muhājirūn* and the *Anṣār* and those who follow them in goodness, for as long as the night and day alternate.

To proceed:

These are a few short words in clarification of the belief of *Ahl al-Sunnah wa al-Jamā‘ah*. It was necessary to write them due to the separation and differing that the Islamic nation lives through today, which is represented by the abundance of contemporary sects and different groups.

Every one of them calls to their (own) creed and praises his (own) group, until the ignorant Muslim is confused as to whom he should follow and who he should imitate.

The disbeliever who desires to embrace Islām does not know what is the true Islām that he has read and heard about, the Islām which the *Qur‘ān* and the *Sunnah* of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) has guided to, and the Islām that was portrayed in the life of the noble Companions (رَضِيَ اللهُ عَنْهُمْ) and practiced by the praiseworthy generations.

Rather, Islām is viewed predominantly as a name without the reality of the meaning as stated by one of the Orientalists when he said, “Islām is

veiled by its people.” Meaning, that they ascribe to this religion without possessing its true qualities.

We do not say that Islām is lost in totality because Allāh (سُبْحَانَهُ وَتَعَالَى) has guaranteed its continuation through the preservation of His Book, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Indeed, it is We Who have sent down the *Dhikr* (i.e. the *Qur’ān*) and surely, We will guard it (from corruption).”

[Sūrah al-Ḥijr 15:9]

He has also safeguarded Islām through the presence of a group of Muslims who will implement, preserve and defend the religion, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ  
وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا  
يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ ﴾

“O you who believe! Whosoever from amongst you turns back from his religion (i.e. Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the Believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the blame of the blamers.”

[Sūrah al-Mā'idah 5:54]



And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَإِن تَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

“If you turn away (from Islām and the obedience of Allāh), He will exchange you for some other people, and they will not be your likes.” [Sūrah Muḥammad 47:28]

Yes, this is the same group that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about,

لا تزال طائفة من أمتي على الحق ظاهرين لا يضرهم من  
خذلهم ولا من خالفهم حتى يأتي أمر الله تبارك وتعالى وهم  
على ذلك

*“There will not cease to be a group from my nation who are manifest upon the truth; they will not be harmed by those who forsake them nor by those who oppose them until the Command of Allāh comes whilst they are upon that (way).”<sup>1</sup>*

Therefore, at this point it is binding upon us to become acquainted with this blessed group that represents the true Islām – may Allāh make us from them. So that those who want to learn about the correct Islām can learn about it and so that they can become acquainted with its people, which will allow them to take them as an example and traverse in their footsteps.

This will also allow those who want to embrace Islām from the disbelievers to attach themselves to this group.



<sup>1</sup> Related by al-Bukhārī (no. 7022), Muslim (no. 1037) and by Aḥmad in *al-Musnad* (4/93).

## What is Intended by “The Saved Sect” (Otherwise Known as) “Ahl al-Sunnah wa al-Jamā‘ah”

The Muslims at the time of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were one nation, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾

“Indeed, your nation is one nation, and I am your Lord so worship Me alone.” [Sūrah al-Anbiyā‘ 21:92]

On numerous occasions the Jews and hypocrites attempted to divide the Muslims during the lifetime of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but they were never able.

The hypocrites said,

﴿لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾

“Spend not upon those who are with Allāh’s Messenger, until they desert him.” [Sūrah al-Munāfiqūn 63:7]

And Allāh refuted them with His saying,

﴿وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ﴾

“And to Allāh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.”  
[Sūrah al-Munāfiqūn 63:7]

The Jews endeavoured to divide the Muslims and turn them back from their religion,

﴿ وَقَالَتْ طَآئِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ ءَامَنُوا

وَجَهَ النَّهَارِ وَآكْفُرُوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

“And a party of the people of the Scripture said: Believe in the morning in that which is revealed to the Believers (i.e. the Muslims), and reject it at the end of the day, so that they may turn back.”

[Sūrah Āli-‘Imrān 3:72]

However, their plan was unsuccessful because Allāh exposed and revealed it.

They made a second attempt to (divide the Muslims) and they took to mentioning the hostility and wars that had erupted between the *Anṣār* before Islām, and they began to mention war poems (to stir emotions).

Once again Allāh exposed their plans with His saying (تَبَارَكَ وَتَعَالَىٰ)،

﴿ يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا فِرْقَانًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ

بَعْدَ إِيمَانِكُمْ كُفْرِينَ ﴿١٠٠﴾

“O you who believe! If you obey a group of those who were given the Scripture (i.e. the Jews and Christians), they would indeed render you disbelievers after you have believed!” [Sūrah Āli-‘Imrān 3:100]

Until His saying,

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ

“On the day when some faces will become white and some faces will become black.” [Sūrah Āli-‘Imrān 3:106]

This led to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) visiting the Anṣār; he admonished and reminded them about the blessing of Islām and their state of unity after they were once divided.

This caused them to shake hands and embrace one another,<sup>1</sup> and yet again the plan of the Jews failed and the Muslims remained one nation.

And Allāh (تَبَارَكَ وَتَعَالَى) commanded them with unity upon the truth and forbade them from differing and separation. He said,

﴿وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ﴾

“And be not as those who divided and differed among themselves after the clear proofs had come to them.”

[Sūrah Āli-‘Imrān 3:105]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur‘ān), and be not divided among yourselves.”

[Sūrah Āli-‘Imrān 3:103]

Indeed, Allāh (سُبْحَانَهُ وَتَعَالَى) has legislated for them unity in the performance of certain acts of worship such as the Prayer, fasting, Ḥajj (pilgrimage) and seeking knowledge.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) likewise used to encourage unity of the Muslims and forbid them from differing and separation. He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say things that were understood to be an encouragement towards unity and a prohibition of separation.

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<sup>1</sup> Refer to *Tafsīr al-Qur‘ān al-‘Azīm* (1/397) of Ibn Kathīr and *Asbāb al-Nuzūl* (p. 149-150) of al-Wāḥidī.

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to inform them about the splitting that will occur within this nation, just like what happened to the previous nations when he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

فإنه من يعيش منكم فسيرى اختلافاً كثيراً فعليكم بسنتي  
وسنة الخلفاء الراشدين المهديين من بعدي

*“For indeed those from amongst you who will live long will see much differing. So stick to my Sunnah and the Sunnah of the rightly guided Caliphs after me.”<sup>1</sup>*

And the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

افترت اليهود على إحدى وسبعين فرقة وافترت النصارى  
على اثنتين وسبعين فرقة وستفترق هذه الأمة على ثلاث  
وسبعين فرقة كلها في النار إلا واحدة، قلنا: من هي يا رسول  
الله؟ قال: من كان على مثل ما أنا عليه اليوم وأصحابي

*“The Jews divided into seventy-one sects, the Christians divided into seventy-two sects and this nation will split into seventy-three sects, all of them in the Hell-fire except one. We said: ‘Who are they O Messenger of Allaah?’ He said: ‘They are those upon that which I and my companions are upon.’”<sup>2</sup>*

<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (5/4608), al-Tirmidhī (no. 2676) who said the *ḥadīth* is *ḥasan ṣaḥīḥ*, Ibn Mājah (no. 44), Aḥmad in *al-Musnad* (4/126, 127) and al-Dārimī (no. 95). It was authenticated by al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 3227).

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2640), Abū Dāwūd (no. 4596), Ibn Mājah (no. 3991), Aḥmad in *al-Musnad* (2/332), al-Ḥākim in *al-Mustadrak* (1/128-129), al-Ājurri in *al-Sharīḥ* (p. 15-16), Ibn Naṣr al-Marwazī in *al-Sunnah* (p. 22-23) and al-Lālikāī in *Sharḥ Uṣūl al-I’tiqād* (1/145-147). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1492).

That which he informed of certainly materialized, for this nation began to split towards the end of the era of the companions (رَضِيَ اللهُ عَنْهُمْ) but this division did not have a great effect on the essence of the (Muslim) nation throughout the era of the praiseworthy generations, those whom the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) praised with his saying,

خيركم قرني، ثم الذين يلونهم، ثم الذين يلونهم

*“The best of you is my generation, then those who follow them, then those who follow them.”*<sup>1</sup>

The narrator (of this *ḥadīth*) said, “I do not know whether he mentioned two or three generations after his generation.”

This (lack of division) was because there was an abundance of scholars at that time, from the *Muḥaddithūn* (scholars who specialized in *ḥadīth*), *Mufassirūn* (scholars who specialized in interpreting the *Qur’ān*), and the *Fuqahā’* (scholars who specialized in Islāmic jurisprudence). In there midst were the scholars of the *Tābi’īn*, the *Atbā’ al-Tābi’īn*, and the four Imāms and their students (رَضِيَ اللهُ عَنْهُمْ). This state of unity was also due to the strength of the Islāmic state during those praiseworthy generations.

Thus, the misguided sects (that surfaced in this era) were met with a deterring punishment, by way of conquering proofs and a forceful hand.

After the passing of the praiseworthy generations, the Muslims began to mix with adherents of other religions and the sciences of the disbelievers were translated into Arabic.

The kings of Islām began taking some of the people of disbelief and misguidance as confidantes and some of them became consultants and ministers.

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<sup>1</sup> Related by al-Bukhārī (no. 2508), Muslim (no. 2535) al-Tirmidhī (no. 2222), al-Nisā’ī (no. 3809), Abū Dāwūd (no. 4657) and Aḥmad in *al-Musnad* (4/427).

So the differing intensified and the sects and creeds multiplied and false ways flourished. This has not ceased to continue up until this time of ours, and it will not cease up until Allāh wills.

Yet - and all praise is due to Allāh - the Saved Sect, *Ahl al-Sunnah wa al-Jamā'ah* still remains, clinging to the true Islām, traversing upon it and calling to it.

And it does not cease to exist and will never cease to exist in conformation with what the Prophet (ﷺ) said when he stated that this group will remain and continuously be present and steadfast upon the truth- and this is a blessing from Allāh, who is free from all imperfections- in order to preserve the religion and establish the proof against the stubborn.

This blessed group epitomizes the belief, action and speech that the companions were upon (رضي الله عنهم) at the time of the Prophet (ﷺ), as the Prophet (ﷺ) said,

هم من كان على مثل ما أنا عليه اليوم وأصحابي

“They are those upon that which I and my companions are upon today.”<sup>1</sup>

Indeed, this group is the remnant of the righteous about whom Allāh has said,

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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2640), Abū Dāwūd (no. 4596), Ibn Mājah (no. 3991), Aḥmad in *al-Musnad* (2/332), al-Ḥākim in *al-Mustadrak* (1/128-129), al-Ājurī in *al-Sharī'ah* (p. 15-16), Ibn Naṣr al-Marwazī in *al-Sunnah* (p. 22-23) and al-Lālikā'ī in *Sharḥ Uṣūl al-I'tiqād* (1/145-147). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1492).

﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُونَ عَنِ الْفَسَادِ فِي

الْأَرْضِ﴾

“If only there had been amongst the generations before you, persons having wisdom, prohibiting others from *al-Fasād* (disbelief, polytheism, and all kinds of crimes and sins) in the earth.” [Sūrah Hūd 11:116]





## Names of the ‘Saved Sect’ and Their Meaning

Due to the fact that this sect is immune from misguidance it is necessary to know its names and signs so that it can be recognized and followed.

It has great names by which it is distinguished from all the deviant sects. From the most important of these names and signs is that it is known as the ‘Saved Sect’, ‘The Victorious Group’ and ‘The People of the *Sunnah* and Congregation’.

The meanings of these names will follow (shortly).

It is:

1. **The Saved Sect:** meaning saved from the Hell-Fire whereby the Prophet (ﷺ) excluded it (from this threat), when he mentioned the sects and said,

كلها في النار إلا واحدة

“All are in the Hell-Fire except one.”<sup>1</sup>

Meaning it is not in the Hell-Fire.

2. It holds firmly to the Book of Allaah and *Sunnah* of the His Messenger (ﷺ) and to that which the foremost in faith, the *Muhājirūn* and the *Anṣār* were upon, as the Prophet (ﷺ) said about it,

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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2640), Abū Dāwūd (no. 4596), Ibn Mājah (no. 3991), Aḥmad in *al-Musnad* (2/332), al-Ḥākim in *al-Mustadrak* (1/128-129), al-Ājurrī in *al-Sharīḥ* (p. 15-16), Ibn Naṣr al-Marwazī in *al-Sunnah* (p. 22-23) and al-Lālikāʿī in *Sharḥ Uṣūl al-Iʿtiqād* (1/145-147). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1492).

هم من كان على مثل ما أنا عليه اليوم وأصحابي

“They are those who are upon that which I and my companions are upon today.”<sup>1</sup>

3. Its people are known as ‘The People of the *Sunnah* and the Congregation’. So they are distinguished by two great qualities:

The first quality is that they cling tightly to the *Sunnah* of the Messenger (صلى الله عليه وسلم) until they became a people (that are ascribed to it) as opposed to the rest of the deviant sects for they cling to their opinions, their desires and the sayings of their leaders.

Therefore, these deviant sects are not ascribed to the *Sunnah*; rather they are ascribed to their innovations and misguidance like the *Qadariyyah* and *Murji'ah*, or to their leaders like the *Jahmiyyah*, or to their vile acts like the *Khawārij* and *Rāfiḍah*.

The second distinguishing quality is that they are the people of the congregation (*Jamā'ah*), because of their congregation upon the truth and the absence of separation.

This is in opposition to the misguided sects who do not gather upon the truth but rather follow their desires, as there is no truth to unite them.

4. It is ‘The Victorious Group’ up until the hour is established because it aids the religion of Allāh and as a result Allāh gives it victory, as Allāh (تبارك وتعالى) said,

﴿إِنْ نَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَتَنْبِتْ أَقْدَامَكُمْ﴾

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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 2640), Abū Dāwūd (no. 4596), Ibn Mājah (no. 3991), Aḥmad in *al-Musnad* (2/332), al-Ḥākim in *al-Mustadrak* (1/128-129), al-Ājurrī in *al-Sharīḥ* (p. 15-16), Ibn Naṣr al-Marwazī in *al-Sunnah* (p. 22-23) and al-Lālikā'ī in *Sharḥ Uṣūl al-I'tiqād* (1/145-147). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 1492).

**“If you help (in the cause of) Allāh, He will help you, and make your foothold firm.” [Sūrah Muḥammad 47:7]**

This is why the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said about it,

لا يضرهم من خذلهم ولا من خالفهم حتى يأتي أمر الله  
تبارك وتعالى وهم على ذلك

*“They will not be harmed by those who abandon them, nor by those who oppose them until the command of Allāh is established and they are upon that (way).”<sup>1</sup>*



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<sup>1</sup> Related by Muslim (no. 1920).

## The Fundamental Beliefs of 'Ahl al-Sunnah wa al-Jamā'ah'

'Ahl al-Sunnah wa al-Jamā'ah' traverse upon textually established and clear fundamental principles with regards to creed, actions and mannerisms. These magnificent fundamental principles are derived from the Book of Allāh and *Sunnah* of His Messenger (صلى الله عليه وسلم), and that which the rightly guided predecessors of this nation were upon, from the companions, their successors and those who followed them in goodness.

These fundamentals can be summarized with the following:

## The First Fundamental Principle

**B**elief in Allāh, His Angels, His Books, His Messengers, the Last Day and the belief in the divine decree, the good of it and the evil of it.



## Belief in Allāh

This means to affirm, believe and act upon the three categories of *Tawḥīd*, which are:

1. *Tawḥīd al-Rubūbiyah* (to single Allāh out alone with lordship)
2. *Tawḥīd al-Ulūhiyyah* (to single Allāh out alone with all worship)
3. *Tawḥīd al-Asmā' wa al-Sifāt* (to single Allāh out with His names and attributes).

### Tawḥīd al-Rubūbiyah:

This is to single Allāh out alone with respect to His actions such as creating, sustaining, giving life or death, and (to believe) that He is the Lord and sovereign King of everything.

### Tawḥīd Al-Ulūhiyyah:

This means that the servants must single out Allāh alone with all acts (of worship) that Allāh has legislated through which they seek to draw closer to Allāh such as supplication, fear, hope, love, sacrifice, seeking aid, rescue and refuge, Prayer, fasting, *Hajj* and spending in the path of Allāh.

Everything that Allāh has legislated and commanded, then they do not associate partners with Him in that, whether it is an Angel, a Prophet, a *walī* (close ally of Allāh) or other than them.

### Tawḥīd al-Asmā' wa al-Şifāt:

This is to affirm whatever names and attributes Allāh has affirmed for Himself or which His Messenger (صلى الله عليه وسلم) has affirmed for Him and to negate the imperfections and deficiencies that Allāh has negated for Himself or which His Messenger negated for Him; without denial, distortion or metaphorical interpretation, and without likening or resembling them to [the attributes of] the creation, as Allāh (تبارك وتعالى) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [Sūrah al-Shūrā 42:11]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا﴾

“And all the Most Beautiful Names belong to Allāh, so call upon Him by them.” [Sūrah al-A‘rāf 7:180]



## Belief in the Angels

This is to believe in their existence and that they were created from light. Allāh created them to worship Him and execute His commands in the universe, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٣٦﴾ لَا يَسْقُونَهُ، بِالْقَوْلِ وَهُمْ بِأَمْرِهِ  
يَعْمَلُونَ ﴿٣٧﴾﴾

“They are but honoured slaves. They speak not until He has spoken, and they act on His Command.”

[Sūrah al-Anbiyā’ 21:26-27]

﴿جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولٰٓئِٕهِ اَجْنِحَةٌ مِّثْنٰی وَثَلٰثٌ وَرُبْعٌ يَّزِيْدُ فِى الْخَلْقِ مَا  
يَشَآءُ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٥﴾﴾

“Who made the Angels Messengers with wings, - two or three or four. He increases in creation whatever He wills. Verily, Allāh is Able to do all things.”

[Sūrah Fāṭir 35:1]





## Belief in the Books

This is to believe in them and the guidance and light they contain, and to believe that Allāh revealed these books to His Messengers as guidance for mankind.

The greatest of them are the three books: the *Tawrāt*, the *Injīl* and the *Qur'ān*, and the greatest of these three is the noble *Qur'ān*; it is the greatest miracle.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا

يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

“Say: If mankind and the *Jinn* were to come together to attempt to produce the like of this *Qur'ān*, they could not produce the like thereof, even if they helped one another.” [Sūrah al-Isrā' 17:88]

*Ahl al-Sunnah wa al-Jamā'ah* believe that the *Qur'ān* is the speech of Allāh that was sent down (as revelation) and that it is uncreated, both its letters and meaning.

This is contrary to the false beliefs of the *Jahmiyyah* and the *Mu'tazilah* who say that both the letters and meaning of the *Qur'ān* are created. Similarly, it opposes the false beliefs of the *Ash'ā'irah* and those who resemble them who believe that only the meaning is the Speech of Allāh but as for the letters then they are created. Both positions are false and rejected.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ

اللَّهِ﴾

“And if anyone of the *Mushrikūn* (polytheists) seeks your protection then grant him protection, so that he may hear the Word of Allāh (the *Qur‘ān*).”

[Sūrah al-Tawbah 9:6]

﴿يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ﴾

“They want to change Allāh’s Words.”

[Sūrah al-Faṭḥ 48:15]

Thus, the *Qur‘ān* is the Speech of Allāh and not the speech of other than Him.



## Belief in the Messengers

This is to believe in all of them from the first to the last, those whom Allāh named and those whom He did not, and to believe that the last and seal of the Messengers is our Prophet Muḥammad - عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ .

The belief in the Messengers is a general belief, whereas the belief in our Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is an exhaustive and specific belief. It is to believe that Muḥammad is the seal of the Messengers, and that there is no Prophet after him. Whoever does not believe this, then he is a disbeliever.

Belief in the Messengers also necessitates the absence of exaggeration and negligence with relation to their rights, as opposed to the Jews and the Christians who exaggerated and went to extremes concerning some Messengers until they held some of them to be children of Allāh as He (تَبَارَكَ وَتَعَالَى) said,

﴿ وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ  
ابْنُ اللَّهِ ﴾

“And the Jews say: ‘Uzayr (Ezra) is the son of Allāh, and the Christians say: the Messiah is the son of Allāh.’”

[Sūrah al-Tawbah 9:30]

The ṣūfīs and philosophers neglected and belittled the rights of the Messengers (عَلَيْهِمُ السَّلَامُ) and gave preference to their leaders over them; and the idolaters and atheists disbelieved in all the Messengers.

The Jews disbelieved in ʿĪsā (Jesus) and Muḥammad (عَلَيْهِمَا السَّلَامُ) and the Christians disbelieved in Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Whoever believes in some of the Messengers and disbelieves in others, then in reality he is a disbeliever in all of them.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ  
اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ  
أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا  
وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ﴿١٥١﴾﴾

“Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh 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.”

[Sūrah al-Nisā’ 4:150-151]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ﴾

“We make no distinction between any of His Messengers.” [Sūrah al-Baqarah 2:285]



## Belief in the Last Day

This is to believe in everything that Allāh and His Messenger have informed us that will occur after death, from the punishment and bliss of the grave, the resurrection from the graves, the assembly, the reckoning, the weighing of deeds, the giving of the books in the right or left hand, the Bridge, and Paradise and the Hellfire.

Preparation for this is through the performance of righteous actions, abstinence from evil deeds and repentance from them. The atheists and the polytheists disbelieve in the Day of Judgment and the Jews and Christians do not possess the correct belief that is required of them, even though they believe in its occurrence.

﴿ وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ ﴾

“And they say: None shall enter Paradise unless he be a Jew or a Christian.” [Sūrah al-Baqarah 2:111]

﴿ وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ﴾

“And they (Jews) say: The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” [Sūrah al-Baqarah 2:80]



## Belief in the Pre-Decree

This is to believe that Allāh knows everything, all that was and all that will be, that He decreed all of this and recorded it in the Preserved Tablet; and that everything which occurs from good or evil, belief or disbelief, obedience or disobedience, then indeed Allāh has willed, decreed and created it. Allāh loves obedience and hates disobedience.

The servants have ability (*qudrah*) over their actions, a choice (*ikhtiyār*) and will (*mashī'ah*) in that which emanates from them from obedience or disobedience. However, this is in accordance to the Will and Intent (*irādah*) of Allāh.

This is in opposition to the false belief of the *Jabariyyah* who say that the servant is compelled to carry out his actions, having no choice or ability.

It is also contrary to the false belief of the *Qadariyyah* who say that the slave has a totally independent and unrestricted free will, and that he creates his own action; and that the will and intent of the servant is independent of the Will and Intent of Allāh.

Allāh refutes both of these sects with His saying,

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ﴾

“And you will not, unless Allāh wills it.”

[Sūrah al-Takwīr 81:29]

Allāh affirmed that the servant has a will (*mashī'ah*), which is a refutation upon the extreme *Jabariyyah*, and also that the servant's actions occur in accordance to His Will, which is a refutation upon the *Qadariyyah* who deny the Divine Decree.

This belief in the divine decree causes the slave to be patient in the face of calamities, and to stay far away from sins and shameful acts, just as it encourages him to act and removes from him laziness, fear and incapacity.



## The Second Fundamental Principle

From the fundamental principles of *Ahl al-Sunnah* (the people of the *Sunnah*) is that *Īmān* (faith) comprises of speech, action and belief; it increases with the obedience (of Allāh) and it decreases with disobedience.

*Īmān* is not merely speech and action without belief, as this is the faith of the hypocrites.

Likewise, it is not only knowledge (of Allāh) without speech and action because this is the faith of the disbelieving rejecters.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا﴾

“And they belied them (those *Āyāt*) wrongfully and arrogantly, though their ownelves were convinced thereof.” [Sūrah al-Naml 27:14]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَاتِهِمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

“It is not you that they deny (O Muḥammad), but it is the *āyāt* (the *Qur‘ān*) of Allāh that the *Zālimūn* (polytheists and wrong-doers) deny.”

[Sūrah al-An‘ām 6:33]

Allāh (تَبَارَكَ وَتَعَالَى) said,



﴿ وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِّن مَّسْكِنِهِمْ  
 وَرَبِّكَ لَهُمُ الشَّيْطَانُ أَعْمَاهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا  
 مُسْتَبْصِرِينَ ﴿٣٨﴾ ﴾

“And people of ‘Ād and Thamūd! And indeed their destruction is clearly apparent to you from their ruined dwellings. *Shayṭān* (Satan) made their deeds fair-seeming to them, and turned them away from the Right Path, though they were intelligent.”

[Sūrah al-‘Ankabūt 29:38]

*Īmān* is not only belief or speech and belief without actions because this is the faith of the *Murji‘ah*. Allāh refers to actions as *Īmān* in many places (in the *Qur‘ān*).

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ  
 عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ  
 يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ  
 حَقًّا ﴾

“The Believers are only those who, when Allāh is mentioned, feel a fear in their hearts and when His *āyāt* are recited unto them, they increase their faith; and they put their trust in their Lord alone. They are those who perform the Prayer and spend out of that We have provided them. It is they who are the Believers in truth.” [Sūrah al-Anfāl 8:2-4]

And Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

“And Allāh would never make your faith (Prayers) to be lost (i.e. your Prayers offered towards Jerusalem).”

[Sūrah al-Baqarah 2:143]

Meaning your Prayers observed towards *Bayt al-Maqdis* (in Jerusalem). So Allāh has termed the Prayer as *Īmān* (in this *āyah*).



## The Third Fundamental Principle

From the fundamental principles of *Ahl al-Sunnah* (the people of the *Sunnah*) is that they do not declare any of the Muslims to be disbelievers unless they commit an action which is a nullifier from those things that nullify Islām.

As for the major sins that are lesser than *Shirk* and where there is no evidence to prove the disbelief of the one who commits them, such as abandoning the Prayer out of laziness (of which there is proof for its disbelief), then *Ahl al-Sunnah* do not declare the perpetrator of the major sins to be disbelievers. Rather they judge him to be sinful and deficient in faith.

If they do not repent then their affair lies with Allāh. If Allāh wills He will forgive them and if Allāh wills He will punish them but they will not remain in the Hell-fire forever.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed, Allāh forgives not that partners should be set up with him in worship, but He forgives anything else less than that to whomsoever He pleases.”

[Sūrah al-Nisā' 4:48]

Thus, the belief of *Ahl al-Sunnah* (the people who adhere to the *Sunnah*) in this matter is the middle path between the belief of the *Khawārij* who declare anyone who commits a major sin even if it is lesser than *Shirk* to be a disbeliever, and the belief of the *Murji'ah* who say that the one who commits a major sin is a believer with perfect faith and they state that disobedience does not harm faith just like obedience does not benefit [in the presence] disbelief.



## The Fourth Fundamental Principle

From the fundamental principles of *Ahl al-Sunnah wa al-Jamā'ah* (those who adhere to the *Sunnah* and the congregation) is the obligation of obeying the Muslim leaders as long as they do not command with something that involves disobedience (to Allāh). If they command with disobedience, then it is impermissible to obey them in this unlawful matter but it is still [compulsory] to obey them in other affairs which are lawful.

This is (their position), in accordance to the saying of Allāh (تَبَارَكَ وَتَعَالَى),

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allāh and obey the Messenger, and those of you who are in authority.”

[Sūrah al-Nisā' 4:59]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

أوصيكم بتقوى الله والسمع والطاعة وإن تأمر عليكم  
عبد

“I advise you with the fear of Allāh and to hear and obey even if a slave was in authority over you.”<sup>1</sup>

*Ahl al-Sunnah* believe that disobeying the Muslim ruler is to disobey the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), as he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

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<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (5/4608), al-Tirmidhī (no. 2676) who said the *ḥadīth* is *ḥasan ṣaḥīḥ*, Ibn Mājah (no. 44), Aḥmad in *al-Musnad* (4/126, 127) and al-Dārimī (no. 95). It was authenticated by al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 3227).

من يطع الأمير فقد أطاعني ومن عصى الأمير فقد عصاني

*“Whoever obeys the ruler has obeyed me and whoever disobeys the ruler has disobeyed me.”<sup>1</sup>*

They hold that the Prayer is to be performed behind them, and that *Jihād* be established along with them.

They supplicate for the well-being and uprightness of the Muslim leaders, and they sincerely advise them.



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<sup>1</sup> Related by al-Bukhārī (no. 2797), Muslim (no. 1835), al-Nisā’ī (no. 4193), Ibn Mājah (no. 2859) and Aḥmad in *al-Musnad* (2/387).

## The Fifth Fundamental Principle

From the fundamental principles of *Ahl al-Sunnah* is the impermissibility of rebelling against the Muslim leaders if they commit a wrongful act which is lesser than disbelief due to the Prophet's command (صَلِّ اللَّهَ عَلَيْهِ وَسَلَّمَ) to obey them in that which is lawful, as long as they do not fall into clear disbelief.

This is in opposition to the belief of the *Mu'tazilah* who make it compulsory to rebel against the Muslim rulers if they commit any of the major sins, even if it is not disbelief. They consider this to be enjoining the good and forbidding the evil.

The truth of the matter is that this behaviour of the *Mu'tazilah* is from the greatest of evils as it ends in terrible perils, chaos, corruption, division and empowerment of the enemies.



## The Sixth Fundamental Principle

From the fundamental principles of *Ahl al-Sunnah* is the purity of their hearts and tongues towards the companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), just as Allāh has described them with His statement when He mentioned the *Muhājirūn* and the *Anṣār* and praised them.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا  
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا  
إِنَّكَ رءُوفٌ رَحِيمٌ﴾

“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.” [Surah al-Ḥaṣhr 59:10]

This is their stance as they act in accordance with his statement (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

لا تسبوا أصحابي فوالذي نفسي بيده لو أنفق أحدكم مثل  
أحد ذهباً ما بلغ مد أحدهم ولا نصيفه

“Do not curse my companions for by the One whose Hand my soul is in, if one of you were to give an amount of gold equal to Mount Uhud it would not reach a handful or half a handful of one of them.”<sup>1</sup>

This is in opposition to the *Rāfiḍah* and *Khāwarij* who abuse the companions and deny their virtues.

*Ahl al-Sunnah* believe that the Caliph after the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was Abū Bakr, then ‘Umar, then ‘Uthmān and then ‘Alī (رَضِيَ اللهُ عَنْهُمْ). Whoever insults the caliphate of anyone of them is more astray than a domestic donkey, due to his opposition to the clear texts and the consensus upon the caliphate of all of these in this order.



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<sup>1</sup> Related by al-Bukhārī (no. 3470), Muslim (no. 2541), Abū Dāwūd (no. 4658), Ibn Mājah (no. 161) and Aḥmad in *al-Musnad* (3/55).



## The Seventh Fundamental Principle

Among the fundamentals principles of *Ahl al-Sunnah wa al-Jamā'ah* is that they love and show allegiance to the family of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), acting upon the command of the Messenger of Allāh when he said about them,

أذكركم الله في أهل بيتي

“I remind you of Allāh concerning my Family.”<sup>1</sup>

From his Family are his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) wives, the Mothers of the Believers (رَضِيَ اللهُ عَنْهُنَّ), for indeed Allāh (سُبْحَانَهُ وَتَعَالَى) has said [that they are from his family] after addressing them with His saying,

﴿يٰۤاَيُّهَا النَّبِيُّ﴾

“O wives of the Prophet!” [Sūrah al-Ahzāb 33:32]

He also directed pieces of advice to them and promised them a great reward, He (تَبَارَكَ وَتَعَالَى) said,

﴿اِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ﴾

﴿تَطْهِيرًا﴾

“Allāh wishes only to remove *al-Rijs* (evil deeds and sins, etc.) from you, O members of the family (of the Prophet), and to purify you with a thorough purification.” [Sūrah Al-Ahzāb 33:33]

<sup>1</sup> Related by Muslim (no. 2407), al-Dārimī (no. 3316), Aḥmad in *al-Musnad* (4/366367) Ibn Abī ‘Āṣim in *Kitāb al-Sunnah* (no.1551).

Principally, the family of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are those who are the close relatives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and the intent here is specifically those who are righteous from amongst them.

As for his unrighteous relatives such as his uncle Abū Lahab and those similar to him, then they have no right.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿١﴾﴾

“Perish the two hands of Abū Lahab, and perish he!”

[Sūrah al-Masad 111:1]

So a mere ascription or relationship to the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) without an individual being righteous upon the religion of Islām will not benefit (that person) anything with Allāh.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

يا معشر قريش اشتروا أنفسكم لا أغني عنكم من الله  
شيئًا . يا عباس عم رسول الله لا أغني عنك من الله شيئًا . يا  
صفية عمه رسول الله لا أغني عنك من الله شيئًا . يا فاطمة  
بنت محمد سليني من مالي ما شئت لا أغني عنك من الله  
شيئًا

“O assembly of Quraysh! Save yourselves (from the Hellfire), I will not benefit you anything with Allāh. O ‘Abbās, uncle of the Messenger of Allāh, I will not benefit you anything with Allāh. O Ṣafīyyah, aunty of the Messenger of Allāh, I will not benefit you anything with Allāh. O Fāṭimah, daughter of Muḥammad, ask for any of my wealth you desire, but I cannot benefit you with Allāh.”<sup>1</sup>

The righteous relatives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have the right to be respected, loved and honoured by us.

Alongside this, it is impermissible for us to exaggerate concerning them like seeking to draw closer to them with any form of worship or that we believe that they have the ability to harm or benefit besides Allāh, because Allāh (سُبْحَانَهُ وَتَعَالَى) said to His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝﴾

“Say (O Muḥammad): It is not in my power to cause you harm, or to bring you to the Right Path.”

[Sūrah al-Jinn 72:21]

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ

الْغَيْبِ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۝﴾

“Say (O Muḥammad): I possess no power of benefit or hurt to myself except as Allāh wills. If I had the knowledge of the *Ghayb* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me.” [Sūrah al-A‘rāf 7:188]

<sup>1</sup> Related by al-Bukhari (no. 2602, 4771), Muslim (no. 262), al-Nisā’ī (no. 3646), al-Dārimī (no. 2732) and Aḥmad in *al-Musnad* (2/350).

If this was the condition of the Messenger of Allāh (صلى الله عليه وسلم), then what about other than him! This clearly shows that the belief of some of the people about those who are attributed to the Family of the Messenger is a false belief.



## The Eighth Fundamental Principle

From the fundamental principles of the *Ahl al-Sunnah wa al-Jamā'ah* is that they believe in the miracles of the *Awliyā'* (close allies) of Allāh. These are the extraordinary events that Allāh causes to take place at the hands of some of the *Awliyā'*, as a means of honouring them as is established by the *Qur'ān* and the *Sunnah*.

The *Mu'tazilah* and the *Jahmiyyah* have rejected the occurrence of miracles, and this is a rejection of an affair that occurs and is a known fact.

However, it is obligatory upon us to (also) know that some people in our time have gone astray as it relates to the subject of miracles, and they have exaggerated about them to the extent that they have considered witchcraft and the acts of the magicians, devils and *dajjālīn* (arch-liars) to be examples of these miracles.

The difference between witchcraft and miracles is obvious. The miracles occur at the hands of the righteous slaves, whereas witchcraft occurs at the hands of the magicians, atheists and disbelievers in order to misguide the creation and swindle them out of their wealth. Miracles result from the obedience (of Allāh) and witchcraft results from disbelief and disobedience.



## The Ninth Fundamental Principle

**A**mong the fundamental principles of *Ahl al-Sunnah wa al-Jamā'ah* when presenting an argument is that they follow that which is found in the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), both inwardly and outwardly. They follow that which all of the companions were upon, the *Muhajirūn* and the *Anṣār*, and they specifically follow whatever the Rightly Guided Caliphs (رَضِيَ اللهُ عَنْهُمْ) were upon, as the Messenger advised with this in his (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

عليكم بسنتي وسنة الخلفاء الراشدين

“Stick to my *Sunnah* and the *Sunnah* of the rightly guided Caliphs.”<sup>1</sup>

They do not give any precedence to the speech of anyone over the Speech of Allāh and the speech of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and that is why they have been called ‘The People of the Book and *Sunnah*.’

After the Book of Allāh and the *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), they take that which the scholars of this *Ummah* have unanimously agreed upon; this is the third foundation that they rely upon after the first two foundations, which are the Book and the *Sunnah*.

Whatever the people differ concerning, then they return it back to the Book and the *Sunnah*, implementing the statement of Allāh,

﴿فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (5/4608), al-Tirmidhī (no. 2676) who said the *ḥadīth* is *ḥasan ṣaḥīḥ*, Ibn Mājah (no. 44), Aḥmad in *al-Musnad* (4/126, 127) and al-Dārimī (no. 95). It was authenticated by al-Albānī in *Ṣaḥīḥ Ibn Mājah* (no. 3227).

“If you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” [Sūrah al-Nisā’ 4:59]

They do not believe that any individual other than the Messenger of Allāh (صلى الله عليه وسلم) is infallible, and they are not bigoted to the opinion of anyone unless it is in accordance with the Book and the *Sunnah*.

They believe that the *Mujtahid* (a Scholar qualified to make *ijtihād*) can err and be correct, and they do not permit anyone to make *Ijtihād* unless they have fulfilled the conditions that are well known to the People of Knowledge.

In areas where *ijtihād* (independent reasoning) is permitted there should be no criticism, and differing in such issues of *ijtihād* should not cause enmity and boycotting to appear amongst them, as done by the bigoted blind followers and the people of innovation.

Rather, they should love, support and pray behind one another even though they differ in some subsidiary issues.

This is in opposition to the people of innovation for verily they show enmity, or declare to be astray or declare to be disbelievers those who oppose them in these matters.



## Epilogue

In addition to these fundamental principles that have been mentioned, *Ahl al-Sunnah* adorn themselves with great characteristics, which are from those matters which [constitute] perfection of the creed.

From the greatest of these characteristics:

ONE:

They enjoin the good and forbid the evil in line with what is required by the Islāmic legislation, acting in accordance with the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You are the best of peoples ever raised up for mankind; you enjoin the good and forbid the evil, and you believe in Allāh.” [Sūrah Āli-‘Imrān 3:110]

And in accordance with the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

من رأى منكم منكراً فليغيره بيده . فإن لم يستطع فبلسانه  
فإن لم يستطع فبقلبه وذلك أضعف الإيمان



“Whoever from amongst you sees an evil then he should change it with his hand, and if he is not able then with his tongue, and if he is not able then with his heart and that is the lowest level of *īmān* (faith).”<sup>1</sup>

We have said, ‘in line with what is required by the Islāmic legislation,’ in opposition to the *Mu‘tazilah* who depart from what the Islāmic legislation requires when enjoining the good and forbidding the evil.

They believe that enjoining the good and forbidding the evil is rebelling against the Muslim leaders if they commit an act of disobedience, even though it is lesser than disbelief.

*Ahl al-Sunnah wa al-Jamā‘ah* believe that the leaders should be advised [in such situations] without rebelling against them, in order to unify the ranks and to avoid splitting and differing.

Shaykh al-Islām Ibn Taymiyyah (d.728H) - رحمته الله - said,

“There is not a group known (throughout history) that rebelled against the one in authority except that their rebellion resulted in a greater evil than that which they set out to remove.”<sup>2</sup>

**Two:**

From the characteristics of *Ahl al-Sunnah wa al-Jamā‘ah* is that they preserve the performance of the Islāmic religious rites, such as the performance of the *Jumu‘ah* (Friday prayer) and the congregational Prayer, contrary to the innovators and hypocrites who do not establish *Jumu‘ah* or the congregational Prayers.

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<sup>1</sup> Related by Muslim (no. 49), Abū Dāwūd (no. 1140), al-Tirmidhī (no. 2172), al-Nisā‘ī (no. 5009), Ibn Mājah (no. 4013) and Aḥmad in al-Musnad (3/10), from Abū Sa‘īd al-Khudrī (رضي الله عنه).

<sup>2</sup> Refer to *Majmū‘ al-Fatāwā* (28/179-180) of Ibn Taymiyyah.

### THREE:

From their characteristics is that they undertake the task of advising every Muslim, and cooperating with them upon righteousness and piety, acting upon the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ),

الدين النصيحة ، قلنا لمن . قال لله ولكتابه ولرسوله ولأئمة  
المسلمين وعامتهم

*“The religion is sincerity of purpose.” We said, “To whom?” He replied, “To Allāh, His Book, His Messenger, to the Muslim leaders and the common people.”<sup>1</sup>*

And implementing the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying,

المؤمن للمؤمن كالبنيان يشد بعضه بعضًا

*“The Believer to the Believer is like a building, they strengthen one another.”<sup>2</sup>*

### FOURTH:

From the characteristics of *Ahl al-Sunnah* is that they are firm and resolute in times of distress, when they are tried and tested, and they demonstrate this by being patient in times of affliction, being thankful in times of ease and being happy and pleased with what has been decreed.

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<sup>1</sup> Related by Muslim (no. 55), Abū Dāwūd (no. 4944), al-Nisā’ī (no. 4197-4198) and Aḥmad in *al-Musnad* (4/102) from Tamīm al-Dārī (رَضِيَ اللهُ عَنْهُ).

<sup>2</sup> Related by al-Bukhārī (no. 467), Muslim (no. 2585), al-Tirmidhī (no. 1928), al-Nisā’ī (no. 2560) and Aḥmad in *al-Musnad* (4/405).

## FIFTH:

From their characteristics is that they adorn themselves with noble mannerisms and good deeds. They are dutiful to the parents, keep the family ties and treat their neighbours well.

They forbid pride, boasting, transgression, oppression and looking down upon people, acting upon the saying of Allaah (سُبْحَانَهُ وَتَعَالَى),

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ  
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ  
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ (٣٦)

“Worship Allāh and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer you meet, and those whom your right hands possess. Verily, Allāh does not like such as are proud and boastful.” [Sūrah al-Nisā‘ 4:36]

And the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

“The most complete of the Believers in faith are those who are best in manners.”<sup>1</sup>

<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4672) and the wording is from him, al-Timridhī (no. 1162), al-Dārimī (no. 2792), Aḥmad in *al-Musnad* (2/250) and al-Haythamī in *Mawrid al-Ḍamān* (no. 1311-1926). It was authenticated by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 284).

We ask Allāh (عَزَّوَجَلَّ) by His Blessings and Generosity to make us from them, and that He does not cause our hearts to deviate after He has guided us.

And may the peace and blessings be upon our Prophet Muḥammad, all of his family and companions.



## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

**Āhād:** a narration which has not reached the level of *mutawātir*.

**Ahādīth:** see *hadīth*.

**’Alayhis-salām:** “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Ansār:** “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**’Arsh:** Throne of Allāh (جَلْسَانُهُ).

**’Asr:** the afternoon Prayer.

**Awliyā’:** see *Walī*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi’rāj*.

### D

**Dā’ī:** one engaged in *da’wah*, caller.

**Da’īf:** “weak,” unauthentic narration.

**Da’wah:** invitation, call to Allāh (عَزَّ وَجَلَّ).

**Dīn:** a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

## F

**Fāhish:** one who uses foul language.

**Fard Kifāyah:** collective obligation - if fulfilled by a part of the community then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) religious verdicts.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghulū:** going to an extreme.

**Ghushl:** A ceremonial bath necessary for the one who is in a state of *Janābah*.

## H

**Hadīth:** (pl. *ahādīth*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Halāl:** lawful.

**Hanīf:** pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

**Harām:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīth*.

**Harj:** killing.

**Al-Harūriyyah:** an especially un-orthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** migration from the land of *Shirk* to the land of Islām.

**Hukm:** a judgment of legal decision (especially of Allāh).

# I

**'Ibādah:** worship, worship of Allāh.

**Ihsān:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā':** consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiawā:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

# J

**Janābah:** state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janā'iz*): Funeral.

**Jihād:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

# K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** the major sins.

**Khārijī:** (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khutbah:** (person *khatīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

## M

**Madhhab:** position or opinion of a Scholar; school of Islāmic Jurisprudence.

**Makrūh:** not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** way; method; methodology.

**Marfū'**: raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

**Masjid:** mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muhaddith:** scholar of the science of *hadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** one who is qualified to pass judgment using *ijtihād*.

**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عز وجل) and His Messenger (صلى الله عليه وعلى آله وسلم).

**Mustahabb:** recommended; an action if left it is not punishable and if done it is rewardable.

**Muttaqūn:** those who are pious.

**Mutawātir:** a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawdū'**: fabricated; spurious; invented (narration).



**Mawqūf:** stopped; a narration from a Companion (not going back to the Prophet (صلى الله عليه وسلم)).

**Mawsūl:** “connected;” a continuous *isnād* (can be narrated back to the Prophet (صلى الله عليه وسلم)).

## N

**Nāfilah:** (pl. *nawāfil*) Optional practice of worship.

**Niyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during Prayer.

**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** “devotion;” a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صلى الله عليه وسلم) belonged to this tribe.

## R

**Rāfidī:** the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رضي الله عنهم) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

**Ramadān:** the ninth month of Islāmic calendar, in which Muslims observe fasting.

## S

**Sahābah:** Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Sahīh:** authentic, the highest rank of classification of authentic *ahādīth*.

**Salaf/Salafus-Sālihīn:** pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *salaf* and follows their way.

**Sīrah:** the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Sharī'ah:** the divine code of law of Islām.

**Shawwāl:** the month after *Ramadān*.

**Shaytān:** Satan

**Shī'ah:** (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

**Sūrah:** a chapter of the *Qur'ān*

**Sunnah:** “example, practice;” the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

## T

**Tābi'ī:** (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Tafsīr:** explanation of the *Qur'ān*.

**Tāghūt:** anything worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.

**Takhrīj:** to reference a *hadīth* to its sources and analyze its *isnāds*.

**Taqlīd:** blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwā:** acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** notes about a reporter of *hadīth*.

**Tawwāf:** the circumambulation of the *ka'bah*.

**Tawhīd:** Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah:** "nation", the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Saī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

**Usūl:** the fundamentals.

## W

**Wahyī:** the revelation or inspiration of Allāh to His Prophets.

**Wahdatul-Wujūd:** the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

**Wakīl:** disposer of affairs.

**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

**Walīmah:** the wedding feast.

**Wasīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudū':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** perfect absolute faith.

**Yathrib:** one of the names of al-Madīnah.

## Z

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (. % of saved wealth).

**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanādiqah:** atheists, heretics.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (تَبَارَكَ وَتَعَالَى), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Husayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Hadīth* and all of the *Salaf* of the *Ummah* from *Ahlu-Sunnah*. Imām ash-Shātībī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salafus-Sālih*, the Companions, the *tābī'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilmul-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the Books of *fiqh* (jurisprudence), nor from the Books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abī 'Abdur-Rahmān Muqbil Ibn Hādī al-Wādī'ī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifāyah* (p. 15) of al-Khatīb al-Baghdādī.

<sup>3</sup> Refer to *al-Muwāfiqāt* (2/79) of ash-Shātībī.

benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our Books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *hadīth*. And we detest what emanates from many Books and admonishers in terms of false stories and weak and fabricated *ahādīth*. 'Abdullāh Ibnul-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *ahādīth* are sufficient and the weak *ahādīth* are not needed."<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh (شُرْكًا مَعَالَى), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh (عَرَبِيٌّ), it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (حُجْرًا وَوَعْلًا), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this."<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked."<sup>3</sup>

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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<sup>1</sup> Refer to *al-Jāmi' li-Akhlāqir-Rāwī* (2/159) of as-Suyūṭī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allāmah 'Abdul-'Azīz Ibn Bāz, Shaykh 'Abdul-'Azīz Ibn 'Abdullāh ālush-Shaykh, Shaykh 'Abdullāh Ibn 'Abdur-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Sālih Ibn Fawzān al-Fawzān.

<sup>3</sup> From the words of Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in

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<sup>1</sup> From *Fiqhul-Wāqī'* (p. 49) of al-Albānī.

<sup>2</sup> From *Fiqhul-Wāqī'* (p. 51) of al-Albānī.

buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *hadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muhaddithul-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khatīb.





# Fundamental Beliefs of a Muslim

These are a few short words in clarification of the belief of *Ahl al-Sunnah wa al-Jamā'ah*. It was necessary to write them due to the separation and differing that the Islamic nation lives through today, which is represented by the abundance of contemporary sects and different groups. Every one of them calls to their (own) creed and praises his (own) group, until the ignorant Muslim is confused as to whom he should follow and who he should imitate...

Therefore, at this point it is binding upon us to become acquainted with this blessed group that represents the true Islām – may Allāh make us from them. So that those who want to learn about the correct Islām can learn about it and so that they can become acquainted with its people, which will allow them to take them as an example and traverse in their foot-steps. This will also allow those who want to embrace Islām from the disbelievers to attach themselves to this group.

- From the author's introduction



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