The Median Creed: 
*Al-*`Aqd* *a*| w*`asi*|iya

Ahmad Ibn Taimiyah

**INTRODUCTION**

1. In the name of Allah the Compassionate, the Merciful
2. The praise belongs to Allah Who sent His Messenger with guidance and the religion of truth (i.e., Islam) making it incumbent on all religions. Allah is the best of witnesses, and I testify that there is no god but Allah alone and that He has no partner; I admit and believe in the oneness of Allah. And I testify that Muhammad is His servant and Messenger; May Allah greatly bless him, his family, and his companions.

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1 Translated into English with Introduction and Commentary by: Assad Nimer Busool From IQRA' International Educational Foundation.
2 The scholars differed in regard to the “Basmalah”; is it a verse (ayah) of each chapter (Surah) it opens?, or is it a separate verse which was revealed to separate between the chapters?, and to be blessed by starting the reading with it; the second opinion is the preferable one. And they agreed that it is a part of a verse in Sura al-Naml (27:30), and to abandon it at the beginning of Sura Bara’ah or (al-Tawbah, 9), because it is considered as one chapter with Sura al-Anfal, 8.
3 Al-Hamdu Lil-Lahi (all the praise belongs to Allah): It was reported from the Prophet (peace be upon him) that he said: “Every talk which does not open with praising Allah and asking mercy for me is incomplete and has no blessing.” (ar-Ra-hawi) The same thing was reported about the Basmalah. Ibn Hibban.
4 The Messenger is a man who received a Revelation of Shari’ah (religion and law), and was ordered by God to announce it, however, if he received a revelation and wasn't ordered to announce it, then he is only a prophet and not a messenger. The (Shahadah) of Allah, the Exalted, is implemented by His Word and His Action, and His Support for His Messenger by victory, miracles, and various proofs that what he brought forth is th Pure Truth.
5 La ilaha illa Allah (There is no god but Allah) is the formula of Tawhid (Oneness) which all Messengers (peace be upon them all) agreed upon, rather it is the essence of their messages, and every Messenger made it the opening of his message and its pillar, as our Prophet (peace be upon him) said: “I was ordered to fight people until they say La ilaha illa Allah, and if they say it, then they protect their blood and their property from me except for its dues, and Allah, The Almighty, The Supreme, will judge them.” Bukhari and Muslim.
6 And making the shahadah (testimony) for the Messenger (peace be upon him)
3. This is the belief of the saved group, the victorious ones to the Day of Judgment, the people of the Sunnah and the Jama’ah (i.e., The belief in Allah, His angels, His books, His messengers, the resurrection after death, the belief in Divine Decree (qadar), be it good or bad).

of the Risalah (Message) and the ‘Ubudiyah (Servitude to Allah and worshiping Him) connected with the Testimony of the Oneness of Allah, to indicate that both of them must be mentioned together, and no one of them takes the place of the other, for this they were connected in adhan (the call for prayers) and at-tashahhud (the testimony). Some people interpreted the verse, “And We exalted your name.” (94:4) as: “Whenever I am mentioned you will be mentioned with Me.” And He combined for him (the Prophet) the two tides, namely that of the Messenger-ship and the Servitude, because they are the highest of which any human being could be described. The Servitude or the worship is the reason for which Allah made the creations, as He said: “I created the jinn and humankind only that they should worship Me.” (51:56). So the perfection of the creature is in accomplishing that goal, and the more the human being increases his accomplishment of the servitude, the more he increases his perfection and makes his status higher, for this Allah mentioned His Prophet with the title ‘Abd (slave, servant, worshipper) during his highest and noblest situations like al-Isra’ (the night journey from Makkah to al-Quds). Also, in the sound hadith, the Prophet (peace be upon him) said: “Do not praise me as the Christians praised The Son of Mary (Jesus), indeed, I am only a human being, so, say; ‘The ‘Abd of Allah and His Messenger.’”

The Saved Group is the victorious one according to the saying of the Prophet (peace be upon him): “A band of my ‘Ummah shall stick to truth and will stay victorious, and will not be harmed by whoever betrays them until the Day of Judgment” (Al-Bukhari and Muslim). And his saying: “This ‘Ummah will be divided into 73 divisions, all of them will go to Hell except one, which follows what I and my Companions are today.” (Tirmidhi)

The Sunnah means the way which the Prophet (peace be upon him) and his Companions lived and behaved before the rise of the heretical innovations.

These six articles are the pillars of the faith, and every true believer must accept all of them according to the guidance of the Qur’an and the Sunnah, and whoever rejects any article of them i not considered a true believer. Those pillars are mentioned in the story of Gabriel when he came to the Prophet (peace be upon him) as a bedouin to ask him about Islam and Iman (faith) and Ihsan (worshiping Allah as if we see Him, since we do not see Him, He sees us): the Prophet said: “To believe in Allah, His angels, His books, His messengers, and to believe in the Resurrection after death, and the Qadar (Divine Decree) whether it is good or bad. The Books are the revealed ones from the heavens to the Messengers, of which are known to us are: The Scrolls of Abraham (Suhuf Ibrahim), The Old Testament (at-Tawrah), The New Qur’an Testament (al-Injil, the Zabur (the Psalms of David), and the Qur’an, the Last Revelation. “The Messengers: only twenty-five of them are mentioned in the Qur’an, as for the rest, we should believe in them without bothering ourselves in counting them, or knowing their names, because this is what Allah kept for Himself as He said in the Qur’an: “Verily We sent Messengers before you, among them those of whom We have told you, and some of whom We have
4. Part of the belief in Allah is the belief in how He has described Himself in His Book (the Qur'an) and in how His Messenger Muhammad (peace be upon him) has described Him. Believe without distorting or denying and without questioning or shaping; Rather, believe in Allah, The Exalted: “There is none like Him; He is the All-Hearer, the All-Seer.” (42:11)

5. Do not deny Him the way He has described Himself; Do not change words from their context; Do not disbelieve the names of Allah and His Signs; Do not exemplify His Attributes with the attributes of His creatures because Allah, The Exalted, has no likeness: There is none comparable to Him; There is none equal to Him; The Exalted, the Supreme, is not measured by His creatures; Indeed, He best knows Himself and others; He is All-Truthful; and His Speech prevails over the speech of His creatures.

6. Moreover, His messengers are truthful and thus speak the truth. This is opposite to those who speak about Him what they themselves know not. About this, The Exalted, The Supreme has said: “Glorified be your lord, the Lord of Majesty, from that which (the unbelievers) attribute (unto Him). And peace be upon the messengers. And praise be to Allah the Lord the Universe.” (37:180–182). He glorified Himself with what the opponents of the messengers said of Him; And He greeted the messengers because what they said was free from defect. He (the Glory is His) combined what He described Himself as between negation and affirmation. Consequently, not told you.” (40:78)

11 The negation is two kinds: general and specific. The general is to remove from Allah all that negates His Perfectness from defects and bad qualities, as He said: “There is nothing like Him.” and “Do you know any similar to Him?” “Praise Allah of what they describe Him.” The specific is to glorify Allah from having a father, or son, or wife, or partner, or equal, or ignorance, or weakness, or confusion, or forgetfulness, or slumber, or sleep, or falsehood, and playfulness. All these negations are not required for their own, but at the same time to confirm their contrast, so, the negation of the partner and the equal is to confirm His absolute greatness, and so on. Affirmation is also of two kinds: general and specific. The general is to affirm His Absolute Perfectness, and the Absolute Praiseworthiness, and Absolute Glory, and so forth, as Allah said: “Praise be to Allah, Lord of the Worlds” (al-Fatihah 1/1) and “Allah’s is the Sublime Similitude,” (an -Nahl 16/60). The specific affirmation includes each name or attribute which has been mentioned in the Qur’an and the Sunnah, and they are very numerous, which makes it very
the people of the Sunnah and Jama'ah must not deviate from what the messengers brought forth; verily, it is the right path, the path of those upon whom Allah bestowed His grace, the path of the prophets, saints, martyrs, and righteous people.

Chapter One
Allah’s Names and Attributes in the Qur’an

7. The following is included in this idea of how Allah describes Himself in Surat al-Ikhlas, (chapter 112 which equals a third of the Qur’an), where He says: “Say He is Allah The One, Allah The Eternal. He never begot, nor was begotten. There is none comparable to Him.”

8. And He described Himself in the greatest Ayah (verse) in His Book (i.e., Ayat al-Kursi): “Allah, there is no god save Him, The Living, The Eternal. Neither slumber nor sleep overtake

difficult to enumerate here, but one can find them all over the Qur’an and the Sunnah.

This Surah (chapter) is given special status because it contains what no other chapters of the Qur’an contain, therefore, it has been called al- Ikhlas (the purity of faith) because it purified the faith from the blemish of paganism. Al-Imam Ahmad Ibn Hanbal reported in his Musnad from ‘Ubayy Ibn Ka'b (may Allah be pleased with him), the reason for its revelation was that the non-believers said: “Muhammad tell us the genealogy of your God, so, Allah, The Blessed, The Exalted revealed: ‘Say: He is Allah The One, Allah The Eternal...” It has been confirmed in the Sahih (the Sound Book of Hadith) that it is equal to a third of the Qur’an, but the scholars disputed over the interpretation of this saying, the most acceptable interpretation is what Sheikh al-Islam (i.e., Ibn Taimiyah) narrated from Abu al-‘Abbas which is summed up as follows: The Qur’an contains three basic objectives:

A. The ordinance which include the rules and the practical regulations which are the subject of Fiqh and Morality.

B. The stories and the accounts which contain the situation of the Messengers (peace be upon them all) with their nations, and the kinds of punishments which are inflicted on the non-believers; and the reward and the threat, and the details of the reward and the punishment in the Hereafter.

C. The Tawhid (the Oneness of God), and what people should know of Allah and His Names and Attributes, and this is considered the noblest of the three kinds. Since Surat al-Ikhlas contained the essence of this kind of knowledge, generally speaking, it is proper to say it is equal to a third of the Qur’an. The same could be said about Ayat al-Kursi in which Allah informed us about Himself, that He is the One in His Lordship, which means no other deity should be worshiped beside Him.
Him. Unto Him belongs whatsoever is in the heavens and the earth. Who is he who intercedes with Him except by His permission? He knows that which is before them and that which is behind them, while they encompass nothing of His Knowledge except what He wills. His seat (kursī) contains the heavens and the earth, and He is never weary of preserving them. He is The Sublime, The Great.” (2:255)

9. Therefore, Allah protects whoever reads this Ayah at night and no devil can get close to him until morning. Allah has also said: “Depend on The Living One, He Who will never die.” (25:58).

10. And He, the Glorified, has said: “He is The First (al-Awwal) and The Last (al-Akhir), The Outward (al-Ẓāhir) and The Inward (al-Bāṭin); He is The Knower of All Things.” (57:3)

**Knowledge**

11. “He knows that which goes down into the earth and that which comes out from it, and that which descends from the heavens and that which ascends into it. He is The Merciful, The Forgiving.” (34:2)

12. “With Him are the keys of the unknown (mafatih al-ghaib), none but He knows them. He knows what is in the land and the sea; not a leaf falls but He knows it; not a grain amid the darkness of the earth, naught of wet or dry but (it is recorded) in a clear record.” (6:59)

13. He has said: “No female conceives or gives birth except with His Knowledge.” (35:11)

14. And He has said: “That you may know that Allah is able to do all things, and that Allah knows all things.” (65:12)

15. **Might:**

16. And He has said: “Indeed, Allah is the One Who gives livelihood, The Lord of Unbreakable Might.” (51:58)

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13 These four names deal with encompassment; His Name “The First” indicates His infinitely pre-existence and eternity; and His Name “The Last” indicates His immortality and everlastingness; an His Name “The Outward” indicates His highness and greatness by the fact that He encompasses everything; and His Name “The Inward” indicates His closeness and being with and within everything.
HEARING, SEEING

17. And He has said: “Nothing is like Him; and He is The Hearer, The Seer.” (42:11)
18. And He has said: “Lo! Comely is this which Allah admonishes you to be. Lo! Allah is ever Hearer, Seer.” (4:58)

WILL

19. And He has said: “If only, when you entered your garden, you had said: That which Allah wills is; There is no strength save in Allah.” (18:39)
20. And He has said: “If Allah had so willed it, those who followed after them would not have fought one with the other after clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with the other; But Allah does what He wills.” (2:253)
21. And He has said: “The beast of cattle is made lawful unto you [for food], except that which is announced unto you [herein], hunting being unlawful when you are on pilgrimage; Indeed, Allah ordains that which He wills.” (5:1)
22. And He has said: “Of whomsoever it is Allah's will to guide, his heart He expands into Islam; And of whomsoever it is His will to send astray, his heart He made closed and narrow as if he were engaged in sheer ascent.” (6:125)

LOVE

23. He has said: “And do good; Indeed, Allah loves those who do good.” (2:195)
24. And He has said: “Act equitably; Indeed, Allah loves the equitable.” (49:9)
25. And He has said: “So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty.” (9:7)
26. And He has said: “Truly, Allah loves those who repent, and loves those who care for cleanliness.” (2:222)
27. And He has said: “Say, [O Muhammad, to mankind]: If you love Allah, follow me; Allah will love you.” (3:31)
28. And He has said: “Allah will redeem a people whom He loves, and who love Him.” (5:54)
29. And He has said: “Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure.” (61:4)
30. And He has said: “He is The Forgiving, The Loving.” (85:14)

**Mercy**

31. And His saying: “In the name of Allah, The Beneficent, The Merciful.”
32. He has said: “Our Lord! You comprehended all things in mercy and Knowledge.” (40:7)
33. And He has said: “He is Merciful to the believers.” (33:43)
34. And He has said: “My Mercy has embraced all things.” (7:156)
35. And He has said: “Your Lord has prescribed for Himself Mercy.” (6:54)
36. And He has said: “He is The Forgiving, The Merciful.” (10:107)
37. And He has said: “Allah is better [than any one] at guarding, and He is The Most Merciful of those who show mercy.” (12:64)

**Pleasure and Anger**

38. He has said: “Allah takes pleasure in them and they in Him.” (5:119)
39. And He has said: “Whoever slays a believer intentionally, his reward is Hell for ever. Allah’s wrath is against him and He has cursed him.” (4:93)
40. And He has said: “That will come to be because they followed that which angered Allah, and shunned that which pleases Him.” (47:28)
41. And He has said: “When they angered Us, We punished them.” (43:55)
42. And He has said: “But Allah was adverse to their being sent forth and held them back.” (9:46)
43. And He has said: “It is most hateful in the Sight of Allah that you say that which you do not.” (61:3)

COMING

44. He has said: “Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged.” (2:210)
45. And He has said: “Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come.” (al- An'am 6/158)
46. And He has said: “Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank.” (89:21–22)
47. And He has said: “A day will come when the heaven and the clouds will be rent asunder and the angels will be sent down in a grand descent.” (25:25)

FACE AND HAND

48. He has said: “Only the Face of your Lord of Might and Glory will remain.” (55:27)
49. And He has said: “Everything will perish save His Face.” (28:88)
50. And He has said: “What kept you (Iblis) from falling prostrate before that which I have created with My Hands.” (38:75)
51. And He has said: “The Jews said: Allah’s Hand is tied. May their hands be tied and may they be accursed for the [blasphemy] they utter. Rather, both His Hands are widely outstretched; He gives and spends as He pleases.” (5:64)

EYES

52. He has said: “Wait patiently for the Command of your Lord, [O Muhammad], for verily you are in Our Eyes.” (52:48)
53. And He has said: “We carried him [Nuh] on an [ark] made of planks and nails; It floats under Our Eyes, as a reward for him who was rejected.” (54:13–14)

54. And He said: “I have maintained you [Musa] with My Love that you might be reared under My Eye.” (20:39)

**Hearing**

55. He has said: “Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer.” (58:1)

56. And He has said: “Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich.” (3:181)

57. And He has said: “Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all.” (43:80)

**Seeing and Hearing**

58. He has said: “Indeed, I will be with you [Musa and Harun], Hearing and Seeing.” (20:46)

59. And He has said: “Is he then unaware that Allah sees?” (96:14)

60. And He has said: “Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower.” (26:218–220)

61. And He has said: “Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers.” (9:105)

**Power of Planning**

62. He has said: “He is, in His Power, Supreme.” (13:13)

63. And He has said: “They [the unbelievers] plotted and planned, and Allah planned too; Allah is The Best of Planners.” (3:54)
64. And He has said: “So they devised a plot: and We devised a plot while they perceived not.” (an- Naml 27/50)
65. And He has said: “Indeed, they devise a plot [against you O Muhammad] and I devise a plot [against them].” (at-Tariq 86/15-16)

Forgiveness

66. He has said: “If you do good openly or conceal it, or if you forgive evil, indeed, Allah is Forgiving and Powerful.” (4:149)
67. And He has said: “Let them forgive and disregard [the transgressions of others]. Do you not wish that Allah forgive you? Allah is Forgiving, Merciful.” (24:22)

Might

68. He has said: “And the might belongs to Allah and to His Messenger.” (63:8)
69. And He has said about Iblis (the Satan): “[Iblis] said: Then by Your might, I will lead all of them astray.” (38:82)
70. And He has said: “Blessed be the Name of your Lord, Full of Majesty, and Honor.” (55:78)

Oneness

71. He has said: “Therefore, worship you Him and be you steadfast in His Service; Do you know of anyone who can be named along with Him?” (19:65)
72. And He has said: “There is none comparable to Him.” (112:4)
73. And He has said: “Do not set up rivals to Allah when you know [The Truth].” (2:22)
74. And he has said: “Yet there are some people who take [idols as] rivals to Allah, loving them with a love like (that which is the due) of Allah (only), but those who believe overflow in their love of Allah.” (2:165)
75. And He has said: “Say: Praise be to Allah, Who begets no son, Who has no partner in [His] dominion and Who [needs] none to protect Him from humiliation;’ And Magnify Him with all magnificence.” (17:111)

76. And He has said: “All that is in the heavens and all that is on the earth glorifies Allah; To Him belongs Dominion; To Him belongs Praise; He is Able to do all things.” (64:1)

77. And He has said: “Blessed is He Who sent down the Criterion [al-Furqan] to His Servant [Muhammad], that He may warn all creatures. He to Whom belongs the dominion of the heavens and the earth, no son has He begotten; Nor has He any partner in His Dominion. It is He Who created all things and ordered them in due proportions.” (25:1–2)

78. And He has said: “Allah did not beget a son; Nor is there any god along with Him; Otherwise each god would have taken away what he had created and some of them would have lorded over others. May Allah, Be Glorified above all that they allege. He knows what is hidden and what is exposed. May He Be Exalted over all that they ascribe as partners [to Him].” (23:91–92)

79. And He has said: “Do not invent similitudes for Allah; Indeed, Allah knows and you know not.” (16:74)

80. And He has said: “Say: My Lord forbids only indecencies whether open or secret, sin and wrongful oppression. You’re associating with Allah that for which no Revelation has been given, and you’re saying things about Allah of which you have no knowledge.” (7:33)

SETTLING ON THE THRONE: (Al-Istiwa’ A’la Al-‘Arsh)

82. He has said: “The Beneficent One, Who is Settled on the Throne (al-Arsh).” and “Then He Mounted the Throne.”

83. Allah repeated this theme six times in the Qur’an. He has said: “Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Mounted the Throne.” (7:54)
84. And He has said: “Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne.” (10:3)

85. And He has said: “Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne.” (13:2)

86. And He has said: “The Beneficent One, Who is Established on the Throne.” (20:5)

87. And He has said: “Then He Mounted the Throne, The Beneficent One.” (25:59)

88. And He has said: “Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne.” (32:4)

89. And He said: “He it is Who created the heavens and earth in six days; Then He Mounted the Throne.”\(^14\) (57:4)

**Highness**

90. And He has said: “Behold! Allah has said; ‘Oh Jesus! I am taking you and raising you up to Me.” (3:55)

91. And He has said: “Rather, Allah raised him up to Him.” (4:158)

92. And He has said: “To Him good words ascend, and He elevates the pious deed.”\(^15\) (35:10)

93. “O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar.” (40:36–37)

94. And He has said: “Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will

\(^{14}\)Istawa 'ala Al-Arsh (He Established Himself on, or Mounted The Throne). This issue must be accepted as al-Imam Malik said: “The mounting is known, but "how" is unknown. In other words, one must accept the fact that Allah Mounted the Throne without questioning how. Because it is better for a Muslim to spend his or her time thinking about improving the Muslims' and all humanity's situation than to waste the time in debating issues without answers. There are certain issues of the faith only Allah, The Exalted, knows their answers, so let us leave these issues to Him”.

\(^{15}\)These verses indicate Allah's Highness over His creatures, therefore everything should be raise up to Him.
not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning.” (67:16–17)

95. And He has said: “He created the heavens and the earth in six days; Then He Mounted the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do.” (57:4)

OMNIPRESENCE

96. And He has said: “There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things.” (58:7)
97. And He has said addressing Abu Bakr in the cave during the Hijrah: “Grieve not. Indeed, Allah is with us.” (9:40)
98. And He has said: “Indeed, I will be with you, Hearing and Seeing.” (20:46)
99. And He has said: “Indeed, Allah is with those who protect themselves and with those who do good.” (16:128)
100. And He has said: “Be patient and persevering, for Allah is with those who patiently persevere.” (8:46)
101. “How often a small company overcame a big one by Allah’s Help! Allah is with those who steadfastly persevere.” (2:249)

SPEECH

102. He has said: “Whose words (ḥadīth) can be truer than Allah’s?” (4:87)
103. And He has said: “Whose utterance (qīla) can be truer than Allah’s?” (4:122)

From these verses we learn that Allah is with us all the time, watching over our deeds and hearing our thoughts. If we remember this fact all the time, we will be better human beings, and we will be careful about our acts and behavior.
104. And He has said: “When Allah said (qāla): O Jesus, son of Mary” (5:116)
105. And He has said: “Perfected is the Word (kalimatu) of your Lord in Truth and Justice.” (6:115)
106. And He has said: “To Moses Allah spoke (kallama) directly.” (4:164)
107. And He has said: “And of whom (messengers) there are some unto whom Allah spoke (kallama)” (2:253)
108. And He has said: “When Moses came to Our appointed place, and his Lord spoke (kallama) unto him.” (7:143)
109. And He has said addressing Musa: “We called him (nadain-ahu) from the right side of [Mount] al-Ṭūr and made him draw near to Us for communion.” (19:52)
110. And He has said: “When your Lord called (nada) Moses: Go unto the wrong-doing folk’.” (26:10)
111. “And their Lord called both of them (nadahuma) [Adam and Eve]: Did not forbid you That Tree, and tell you (wa-aqul): Lo! Satan is an open enemy to you?” (7:22)
112. And He said: “On The Day He will call unto them (yunadihim) and say: Where are My partners who you fabricated?” (28:62)
113. And He has said: “On The Day He will call unto them (yunadihim) and say: What answer gave you to the messengers?” (28:65)
114. And He has said: “If anyone of the pagans seeks your protection, grant it to him so that he may hear the Words (kalam) of Allah.” (9:6). And He has said; “A party of them used to listen to the Words (kalam) of Allah, then used to distort it knowingly after they understood it.” (2:75)
115. And He has said: “They wish to change God’s Words (kalam); Say: You shall not follow us. Thus Allah said (qāla) before hand.” (48:15)
116. And He has said: “Recite what has been revealed to you of the Book of your Lord; None can change His Words (kalamatihi)” (18:27)
117. And He has said: “Verily this Qur’an narrates (yaqussu) unto the Children of Israel most of the matters which they dispute.” (27:76)
118. And He has said: “This is a Blessed Book (kitabun mubarakun) which We have sent down.” (6:92)

119. And He has said: “Had We send down this Qur'an on to a mountain, verily you would have seen it humbled and rent asunder for fear of Allah.” (59:21). “When We substitute one Verse (Aya) for another and Allah knows best what He reveals— they say: You are but a fabricator; But most of them know not. Say: The Trustworthy Spirit (i.e., Gabriel) has brought it (The Qur'an) from your Lord in Truth, in order to strengthen those who believe, and as Guidance and Good Tidings for Muslims. We know well that they say: It is a man who teaches him; The language of him they falsely point to is notably foreign, while this is Arabic, pure and clear.” (16:101–103)

120. Looking at Allah: He has said: “Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord.” (75:22–23)

121. And He has said: “(Relaxing) on couches looking (at their Lord).” (83:35) And He has said: “For those who do good, is the best (reward given) and more (thereto). (10:26)

122. And He has said: “There they have all they desire; And there is still more with Us.” (50:35)

123. And the Qur'an is full of Verses which deal with this topic; Whoever studies the Qur'an carefully searching for guidance from it, the truthful path will be clear to him. *According to some interpretations: “They See Allah’s face.”

Chapter Two
Allah’s Names and Attributes in the Sunnah

124. The Sunnah*of the Messenger of Allah (peace be upon him) interprets the Qur’an and clarifies it, and leads to it, and

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17 See Tafsir Ibn Kathir, for support of my translation of this verse. (The Translator)
18 The Sunnah is the second source which Muslims must turn to in all their daily affairs after the Qur’an. Allah, The Exalted, confirmed that in the Qur’an as He said: “Allah revealed unto you (Muhammad) the Scripture and Wisdom, and taught you that which you knew not.” (4:113). The Wisdom here referred to, means the Sunnah. And He said: “Our Lord! And raise up in their (the Arabs) midst a messenger from among them who shall recite unto them Your Revelations, and shall instruct them
expresses its meaning. We must accept and believe in the sound Ahadith in which the Messenger (peace be upon him) described his Lord, The Almighty, The Exalted,\footnote{In regard to the Attributes of Allah, one cannot help it but to think about it since there is a lot argument and debate and disagreement around them, to the extent that some people reject them completely, while others treat them as bodily attributes and give them shape, like “Allah’s Face”, o “Allah’s Eyes”, or “Allah’s Hand”, etc. I believe that these Attributes should be explained allegorically, without shaping or rejecting, in other words, as they mean in regard to power, protection and watching and hearing without asking “how”. The idea behind mentioning these Attributes is to make our limited minds comprehend Allah and relate to Him, otherwise how do we expect Allah to describe Himself to us?} such a the hadith: “Our Lord descends during the last third of each night to the lower heaven, and says: ‘Is there anyone who calls on Me that I may respond to him? Is there anyone who asks Me that I may give unto him? Is there anyone who requests My Forgiveness that I may forgive him?’”\footnote{Agreed upon it by Bukhari and Muslim.}
125. And the hadith: “Indeed, Allah is happier with the repentance of his ʿabd (worshipper) than any one of you is with finding his lost riding camel.”21
126. And the hadith: “Allah laughs about two men who kill each other but both enter paradise.”22
127. And the hadith: “Allah marvels about the despair of His creatures (ʿibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close.”23
128. And the hadith: “(On the Day of Judgment) when a group of unbelievers is thrown into Hell, Hell asks for more until the Lord Almighty puts His foot into it; then it folds up saying: Enough, enough.”24
129. And the hadith: “Allah The Exalted, says: ‘Adam!’ And Adam answers: ‘Here I am, at Your service!’ Then a voice calls: ‘Verily! Allah orders you to send a delegate from your offspring to Hell.’”25
130. And the hadith: “Allah will talk to each person directly without a mediator between them.”26
131. And the saying of the Prophet (peace be upon him) on curing the ill: “Our Lord Allah Who is in heaven, may Your name be sanctified, Your law is in heaven and on earth; As Your Mercy is in heaven so make Your Mercy on earth. Forgive our faults and our sins. You are the Lord of the good people, bestow some of Your Mercy, and some of Your Cure on this pain that the sick may be cured.”27

21 Agreed upon it by Bukhari and Muslim.
22 Agreed upon it by Bukhari and Muslim. The meaning of this hadith is that a believer goes to war with unbelievers, and a non-believer kills the believer Muslim so he enters Paradise because of him losing his life for the sake of Allah, however, after that the non-believer accepts Islam and becomes a believer then dies as a true believer, and he in turn enters Paradise, so the killer and the killed enter Paradise. This indicates to us the Mercy, Favor and Generosity of Allah to His creatures.
23 Its isnad is good; reported by Ahmad Ibn Hanbal and others.
24 Agreed upon it by Bukhari and Muslim.
25 Agreed upon it by Bukhari and Muslim.
26 Agreed upon it by Bukhari and Muslim.
27 This hadith has good isnad, reported by Abu Dawud and others.
132. And the hadith: “Do you not trust me, while I have the trust of Him Who is in Heaven?”

133. And the hadith: “The Throne is above the water, and Allah is on the Throne; He knows what you are up to.”

134. And the saying of the Prophet (peace be upon him) to the maid: “Where is Allah?” And she answering: “In heaven.” And he saying: “Who am I?” And she saying: “You are the Messenger of Allah.” And he saying “Free her; She is a believer.” (Muslim)

135. And the hadith: “When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you; But you may spit to your left, or under your foot.”

136. And the hadith: “My Lord! The Lord of the Seven Heavens, and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees, The Revealer of the Tawrā (Old Testament), the Injīl (New Testament) and the Qur’an: I seek refuge in You from the evil of myself and from the evil of all creatures; You are The First; Nothing is before You. You are The Last; Nothing is after You. You are the Outward; Nothing is over You. You are the Inward; Nothing is inside of You. Help me to pay my debt and keep poverty from me.”

137. And the saying (of the Prophet, peace be upon him), when his companions raised up their voices in invocation (Dhikr): “O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you, closer even than the neck of your riding animal.”

138. And the saying (of the Prophet, peace be upon him): “You will see your Lord as you see the full moon; Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it.”

139. And many more of these hadith in which the Messenger of Allah (peace be upon him) relates of hi Lord whatever he relates.

28 Sound hadith; reported by al-Bukhari and Muslim.
29 Good hadith, reported by Abu Dawud and others.
30 Agreed upon it by al-Bukhari and Muslim.
31 Muslim.
32 Agreed upon it by Bukhari and Muslim.
33 Agreed upon it by Bukhari and Muslim.
140. The Saved Group (al-firqa an-nājiya), The people of the Sunnah and the Community believe these things, as they believe what Allah revealed in His Precious Book (i.e., the Qur’an); (They believe) without distorting or denying and without asking how (takyif) or shaping (tamthil); Rather they comprise the center of the groups of the Ummah (the Muslim nation), as the Ummah comprises the center of all nations.

141. With regard to the Attributes of Allah, The Glorified, The Exalted, they comprise the center between the denying Jahmiyah and the people who shape and create likenesses (ahl at-tamthil al-mushabbihah); And they comprise the center between the Qadariyah and the Jabriyah with regard to [the acts of Allah the Exalted], and between the Murji’ah and the Wa’idiyah of the Qadariyah and others without

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34 The Jahmis are the followers of Jahm Ibn Safwan Abu Muhriz, a (mawla) client of Banu Rasib, called at-Tirmidhi by some and as-Samarqandi by others, a Muslim theologian, who attached himself to al-Harith Ibn Suraij, the “man with the black banner”, during the rising in Khurasan towards the end of the ‘Umayyad period and was therefore put to death in 128 H./745-6 C.E. by Salm Ibn Ahwaz. As a theologian he occupies an independent position in as much as he agreed wit the Murji’ah on the one hand in teaching that belief is an affair of the heart, and with the Mu’tazila in denying the anthropomorphic attributes of God, but on the other hand he was one of the strongest defenders of Jabr. He only allowed that Allah is All-Powerful and the Creator because these are the things which can not be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers called jahmiyah after him, survived down to the fifth century/eleventh century, around Tirmidh but then adopted the doctrines of the Ash’aris.

35 Qadariyah (Qadaris) is a Muslim sect which believes that man produced his own actions, which meant that they make man (khaliq al-af’al) creator of actions, thus giving Allah a partner in creating.

36 Jabriyah is the name given to those who, in opposition to the Qadariyah, deny the freedom of the will, and on this point make no distinction between man and inanimate nature, in as much as his actions are subordinate to the compulsion (jabr) of God. The most prominent champion of this view is Jahm Ibn Safwan and many other small sects.

37 Murji’ah is the name of one of the early sects of Islam, the extreme opponents of the Khawarij The latter thought that a Muslim by committing a mortal sin becomes kafir. The Murji’ah, on the other hand, were of the opinion that a Muslim does not lose his faith through sin. This doctrine led them to a far-reaching quietism in politics; according to their doctrine, the Imam who was guilty of mortal sins did not cease to be a Muslim and must be obeyed. The Salah (prayers) performed behind him was valid.

38 Al-Wa’idiyah believe that Allah logically must punish the disobedient as He must reward the obedient, therefore, according to them, if a person committed a major
regard to [Allah’s threat], and between the Haruriyah\(^\text{39}\) and the Mu’tazila\(^\text{40}\) and between the Murji’a and the Jahmiya with regard to [the names of faith and religion], and between the Rawafid\(^\text{41}\) and the Khawārij\(^\text{42}\) with regard to the (Prophet’s Companions).

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\(^{39}\) Al-Ḥaruriyah is a branch of the Khawarij, the earliest of the religious sects of Islam, whose importance lies particularly, from the point of view of the development of dogma, in the formulatio of questions relative to the theory of the Caliphate and to justifications by faith or by work. The Origin Of the Khawarij Movement: The occasion for the schism was given by the proposal presented to ‘Alī by Mu’āwiya during the battle of Ṣiffin (Safar, 37/July, 657) to settle the differences by referring it to two arbitrato who would pronounce judgment according to the Qur’an, while the majority of ‘Alī’s army readily adopted this proposal, one group of warriors, mainly of the tribe of Tamim, vigorously protested against the setting up of a human tribunal above the Divine Word. Loudly protesting that judgment belongs to Allah alone” (La hukma illa lil-Lahi), they left the army, and withdrawing to the village o Harura’, not far from Kufa, they elected as their chief an obscure soldier ‘AbdAllah Ibn Wahb al-Rasibi. These first dissenters took the name al-Haruriyah or al-Muhakkimah.

\(^{40}\) Al-Mu’tazila is the name of the great theological school which created the speculative dogmation of Islam. The Mu’tazilis are those who profess the doctrine of ī’tizāl, i.e., the doctrine of (al-manzila bayna al-manzilatain), or the state intermediate between belief and unbelief, the fundamental doctrine of the school. The name “Mu’tazila” is derived from a schism which took place in the circle of al-Ḥasan al- Basfi: after laying down their doctrine of (al-manzila bayna al-manzilatain), Wāsil Ibn ‘Ata’ and ‘Amr Ibn ‘Ubaid are said to have separated (ī’tazala) from al-Ḥasan’s circle to found an independent school. Some modern scholars believe that the Mu’tazila had a political origin started at the time of ‘Alī Ibn Abī Ṭālib, when a group of Muslims stayed neutral in the fight between ‘Ali on the one side and Ṭalḥaḥ, al-Zubair and ‘Aʾisha on the other, a the third (neutral) group was described in the historical chronicles as: (i’taaalu) moved away from the fighting. Part of their theological doctrine was that the Qur’an was created. This belief caused a lot of debate and argument among the Muslim theologians in the medieval times and the main proponents of this doctrine was the Abbasid caliph al-Ma’mūn and his brother al-Mu’tasim, and its main opponent was the famous Muslim jurist Ahmad Ibn Ḥanbal.

\(^{41}\) Rawafid or Rafidah is one of the names given to the Shī’a. Al-Ash‘arī explains this denomination as those who rejected the caliphate of Aba Bakr and ‘Umar.

\(^{42}\) al-Khawarij-See al-Ḥaruriyah
Allah is Above Everything

142. What we mentioned of belief in Allah included belief in what Allah has revealed in His Book (the Qur’an), and what has been continuously reported from His Messenger (peace be upon him), and what the early generation of the Ummah unanimously agreed upon: That Allah, The Glorified, is above His heavens on His Throne, exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying: “He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do.” (57:4). His saying “He is with you” does not mean that He is commingled with the creatures: The language does not indicate this and it is against what the early generation of the Ummah agreed upon, and contrary to Allah’s creation of all things; For example, the moon is one of Allah’s Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveller, wherever they are; and He, The Glorified, is on the Throne watching over His creatures, ruling over them; This is, as well as other Signs of His Lordship.

143. All that Allah The Glorified mentioned—that He is on the Throne (al-ʿArsh) and that He is with us—true in itself does not warrant distortion but should be protected from false conjectures, such as thinking that the apparent meaning of His saying “In Heavens” means that heavens contain Him. This is invalid according to the consensus of all the people of knowledge and faith.

144. “Indeed, His Seat (Kursi) encompasses heavens and earth, and it is He Who holds heavens and earth so they do not perish and He Who holds heaven so that it not fall on earth except by His Permission. “It is among His Signs that heaven and earth stand fast by His Order.” (30:25)
The Closeness of Allah to His ʿIbād

145. Included in this is the belief that He is very close to His creatures, responding, as He has summed up in His saying: “If My ‘ibad (worshipers) ask you about Me; (say that) I am very close, answering the caller when he calls on Me.” (2:186). And the Prophet (peace be upon him) said to his Companions when they raised their voices in invocation of Allah: “0 people! Restrain yourselves. Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal.”

146. What has been revealed in the Book (i.e., the Qur’an) and in the Sunnah - of His Closeness and His Concomitance - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness.

The Qur’an is the Word of Allah

147. Part of the belief in Allah and His Books is the belief that the Qur’an is Allah’s Word revealed, no created, that in Him it originated and unto Him it returns, that Allah truly uttered it, that this Qur’an which He revealed to Muhammad (peace be upon him) is truly the Word of Allah not the word of any other, that it is not allowable to say it is a narrative of the Word of Allah or an interpretation of it. That if the people read it or write it in books does not mean it is not the true Word of Allah, The Exalted, because speech is attributed to the one who spoke it initially, not to th one who narrated it. It is the Word of Allah, its letters and its meaning. The Word of Allah is not th words only, without meaning, and not the meaning only, without words.

43 Allah’s Books are: The Books which He revealed, namely; The Old Testament (al-Tawra), The New Testament (al-Injil) and the Qur’an.
44 Here Ibn Taimiyah is responding to the Mu’tazilah who claimed that the Qur’an is created.
SEEING ALLAH ON THE DAY OF JUDGMENT

148. What we referred to of belief in Him, in His Books, and in His Messengers includes also belief that those who believe will see Him with their eyes, just as they see the sun on a day free of clouds; just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills.

Chapter Three
Belief in the Hereafter

THE TRIAL OF THE GRAVE AND RESURRECTION

149. The belief in the Last Day is a belief in all that the Prophet (peace be upon him) told of what will happen after death, belief in the grave trial, in the grave punishment and in the grave delight.

150. As for the trial, people will be tried in their graves. Every one will be asked: “Who is your God? What is your religion? Who is your Prophet?” Allah will affirm the believers with the true words in this life and in the Hereafter, so the believers will say: Allah is my Lord, Islam is my religion, and Muhammad (peace be upon him) is my Prophet.”

151. But the doubtful will say: “What? What? I don’t know. I heard the people say something, so I said it.” Thence will he be beaten with an iron bar until he sends out a loud scream

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According to the Muslim faith, when a dead person is buried in his or her grave two angels, one called Munkar and the other called Nakir; examine and if necessary punish him or her in the tomb. To the examination in the tomb the infidels and the faithful, the righteous as well as the sinners are liable. They are set upright in their tombs and must answer certain questions. The righteous faithful will answer them properly, thereupon they will be left alone until the Day of Resurrection. The sinners and the infidels, on the other hand will not have satisfactory answers at hand. Consequently, the angels will beat them severely.
which all but human beings will hear, because if they would hear it, they would faint.

152. This trial will be followed either by delight or punishment, until the Big Resurrection (al-Qiyamah al Kubra) will take place. The souls will be returned to their bodies and the Resurrection, which Allah has told of in His Book (the Qur'an) and through His Prophet, and about which all Muslims agree, will occur. The people, naked, barefoot, uncircumcised,46 will rise from their graves to face The Lord of The Universe, while the sun moves nearer to them and their own sweat overwhelms them. Then the scales will be set so that people’s deeds may be weighed.

153. “Those whose scales are heavy (with good deeds) will be successful and those whose scales are light (lacking sufficient good deeds), will lose their souls eternally to Hell.” (23:102–103)

THE RECORDS OF THE PEOPLE’S DEEDS

154. The records will be distributed—the records of deeds. Some will receive theirs in their right hands, and some in their left or behind their backs.47

155. For The Glorified, The Exalted, has said: “Every person is held responsible for his [or her] deeds. On the Day of Resurrection We shall bring out for him a scroll which he will see spread open. (He will be ordered): Read your own record; It is sufficient that you judge yourself today.” (17:13–14)

156. Allah will remind the people of their deeds, talk privately to His faithful ‘abd (worshipper) and remind him of all his faults. So it has been described in the Book (the Qur’an) and in the Sunnah.

157. As for non-believers, they will not be reminded in the manner of the one whose good deeds and ba deeds are balanced,

46 Uncircumcised means that people will be resurrected as they were created the first time, as Allah, The Exalted said: “Now have you come unto Us solitary as We did create you at the first...” (6:94).

47 The believers and the righteous will receive their record of deeds in their right hand, but the infidels and the sinners will receive their records in their left hand or behind their backs.
because they will have no good deeds. Rather their (evil) deeds will be counted, verified and presented so that they admit to them, and will be punished for them.

**AL-ḤAWḌ (THE PROPHET’S POOL)**

158. In the Court of Judgment is the Prophet’s Pool (Ḥawḍ) with its water whiter than milk and sweeter than honey, its drinking vessels as numerous as the stars, and its length a (travel for) a month an its width a (travel for) a month. Whoever drinks from it will never thirst.

**AL-SİRĀṬ (THE BRIDGE OVER HELL)**

159. The Sirāṭ is stretched over Hell. It is the bridge between Paradise and Hell. People cross it in accordance with their deeds. Some cross as quickly as the eye winks; Some cross as if a flash of lightening; Some cross as if wind; Some cross as a noble horse would; Some cross as a camel ride might; Some cross it running, some walking; Some cross it crawling; And some are snatched and thrown into Hell. The bridge has hooks to snatch the people according to their deeds. Whoever passes over it enters Paradise. If they cross the Sirat, they will be halted over a bridge between Paradise and Hell to settle accounts between themselves; If they are cleared and purified, they are permitted to enter Paradise.

**AL-SHAFĀ’Ā (THE PROPHETS INTERCESSION)**

160. The first to knock at the gate of Paradise will be Muhammad (peace be upon him); And the first Ummah to enter Paradise will be his Ummah. And he (Muhammad) (peace be upon him) has three intercessions to perform on the Day of Resurrection:

161. His first intercession will be on behalf of the people still held for judgment, after all Prophets, Adam Noah, Abraham, Moses,
and Jesus, the son of Mary, have passed over intercession and it reaches him (Muhammad).

162. His second intercession will be on behalf of the people of Paradise in order that they may enter it. These two intercessions are unique to him.

163. His third intercession is to be on behalf of those who warrant Fire. This intercession is for him (Muhammad), for all prophets and saints and for others, so that they may intercede on behalf of those who deserve Fire, preventing them from entering it, and on behalf of those who have entered into the Fire, taking them from it. Allah, The Exalted, out of His Generosity and Mercy, sends some people out from the Fire without intercession. Space will be left unfilled in Paradise, so Allah will create more people for it, and bring them into it.

164. The Hereafter includes judgment, reward, punishment, Paradise and Hell. These are mentioned in detail in the Revealed Books from heavens, in the tradition of the prophets, and in the inherited knowledge from Muhammad (peace be upon him) what is sufficient and satisfactory (in this regard), and whoever wishes to seek it can find it.

**Al-Qadar (Divine Decree)**

165. The Saved Group—the people of the Sunnah and of the Community—believe in Qadar (Divine Decree) whether good or bad. Belief that fate has two parts, each part includes two things: The fir part is belief that Allah, The Exalted, knows what the creatures will do in accordance with His Ancient Knowledge, which He described as being of Eternity; He has known all their states of obedience and disobedience, all their sustenance and their life span.

166. Allah wrote in al-Lawḥ al-Maḥfūẓ (the Preserved Tablet) the fate of creatures: “The first thing He created is the pen (al-qalam), He said to it: ‘Write’. It said: ‘What shall I write?’ He said: ‘Write what will take place until the Day of Judgment.’ Whatever is to strike a human being will never miss him, and whatever is to miss him will never strike him. The pens
had been dried and the scrolls had been folded as Allah, The Glorified, The Exalted, said: “Did you not know that Allah knows (all) what in heaven and earth? Verily, all put down in a record. Indeed, that is very easy of Allah.” (22:70). And He said: “No disaster befalls earth but it is in a record before We created it. Indeed, it is easy of Allah.” (57:22)

167. This predestination which belongs to His Knowledge—may He be Glorified—is in some places summarized and in others detailed. He has written in the Pre- served Tablet whatever He has willed: When He creates the body of the fetus and before blowing the soul into it, He sends an angel to it and orders him to write four words, his livelihood, his life span, his deeds, and if he is happy or miserable and so forth. This kind of predestination was rejected by extremist Qadariyah in the past. But these days very few reject it.

168. The second step is the executed Will of Allah and His Inclusive Ability. The belief in that whatever Allah wills, will come to pass and whatever He does not will, will never occur, that whatever motion or silence is in heaven or earth is by the will of Allah, The Glorified. Nothing takes place in His dominion except what He wills, and He, The Glorified, The Exalted, is capable of all that exists and all that does not exist.

169. There is no creature on earth or in heaven except Allah The Glorified, is his Creator. There is no creator beside Him and there is no Lord other than Him. With all that, He ordered the creatures to obey Him and His messengers, and He forbade them to disobey Him.

170. He, The Glorified, loves the pious, the doers of good and the just. He is pleased with those who believe and do good deeds; He does not like unbelievers; He is displeased with transgressors; He does not ordain immorality; He does not wish disbelief for His creatures; And He does not like corruption.

171. Creatures are the performers in reality, but Allah is the Creator of their deeds; The ‘abd (human being) is the believer and the unbeliever, the righteous and the wicked, the praying and the fasting. The ‘ibad (human beings) have power over their actions and they have their own will; But Allah is their
Creator and the Creator of their power and their will, as He, The Exalted, has said:

172. “To whomever of you wills it, follow the Straight Path. You have no will unless Allah, The Lord of the Universe, so wills.” (81:28–29)

173. This degree of predestination is rejected by most of the Qadari-yah - those whom the Prophet (peace be upon him) called the Fire Worshipers (Majus) of this Ummah (Islam). Others who affirm this Attribute of Allah exaggerate it to the extent of stripping the human being of his power and his choice, taking the wisdom and advantage from Allah’s acts and rules.

**Imān (Faith)**

174. Among the fundamentals of the people of the Sunnah is that religion and faith are utterance and action - the utterance of the heart and the tongue and the action of the heart, the tongue and the limbs - and that faith increases with obedience and decreases with disobedience.

175. In spite of this, Ahl al-Qibla (Muslims) are not to be considered unbelievers as a result of their committing faults and sins (Maʿāsī and Kabāʾir) as the khawarij consider them. Rather, brotherhood in faith remains firm despite faults, just as Allah, The Exalted, has said in the punishment Verse:

176. “If the heir of a murdered person forgives his brother (in faith), it is preferred that he follow his forgiveness with leniency (in collecting the blood-money)” (2:178)

177. And He has said: “If two groups of believers fight each other, try to make peace between them. However, if one of them attacks the other (and refuses to make peace), fight the attackers until they return to the Ordinance of Allah; Then, if they

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48 Here means the murderer.
49 If the heir of the murdered person forgives the murderer by not executing him for committing the murder, rather he accepts the blood-money, in this case Allah recommended that the forgivin person should continue to be magnanimous and not to ask the blood-money in harsh and rough terms, and to wait if the murderer cannot afford it right away. At the same time, Allah commands the murderer to pay the blood-money without reducing the requested amount and without very much delay.
return, make peace between them justly, and act equitably. Indeed, Allah loves the equitable. Believers are indeed brothers, therefore make peace between your brothers.” (49:9)

178. The people of the Sunnah do not completely strip the Muslim transgressor from the faith. And they do not believe that he will stay in Hell forever as the Muʿtazila claim. Rather (they believe that) th transgressor enters under the name of the faith just as Allah has said: “And liberate a slave who is a believer.” (4:92).

179. He may not enter under the name of absolute faith as Allah, The Exalted, has said: “Indeed, the believers are those whose hearts, when Allah is mentioned (in their presence), fill with piety, and whose faith, when His Words are recited to them, increases.” (8:2). As the Prophet (peace be upon him) said: “The adulterer is stripped of faith while committing adultery, the thief is stripped of faith while stealing, the drinker is stripped of faith while he is drinking and anybody who puts a show of greatness to attract the people’s eyes is stripped of faith.” And it is said: He is a believer with incomplete faith; Or he is a believer by his faith and transgressor by his sin. So he is not given absolutely the name (of faith), nor is he stripped completely of the name.

Chapter Four:
(The Prophet’s Family, The Prophet’s Wives and the Companions of the Prophet)

Al-Ṣaḥāba (The Prophets Companions)

180. Among the fundamentals of the people of the Sunnah and the community is purity of heart and tongue toward the Companions of the Messenger of Allah (peace be upon him) just as Allah has described them: “Those who came after them (the Ṣaḥāba) say: ‘Our Lord forgive us. Forgive our brethren who preceded us in faith. Purify our hearts of

50 Bukhari and Muslim.
any rancor toward the believers. Our Lord, You are Gentle, Compassionate.” (59:10)

181. Obey the saying of the Prophet (peace be upon him): “Do not revile my companions. By (Allah) in Whose Hand my soul is!, if any one of you spends gold (piled up) like (mount) 'Uhud it will not equal a pint of any one of them, nor its half.”

182. (The people of the Sunnah) accept what the Qur'an, the Sunnah, and the consensus brought them of the Sahabah's virtues and high ranks; So they prefer those who spent (their wealth) and fought before the victory -which is the treaty of al-Ḥudaybiya - over those who spent and fought after it. They prefer the Muhajirun (Immigrants) over the Ansar (Helpers). They believe that Allah said to the people of Badr - they were over three hundred--: “Do whatever you wish, I have already forgiven you.”

183. And “they believe that no one who pledged allegiance to the Prophet (peace be upon him) under the tree will enter Hell” as the Prophet (peace be upon him) had declared; but that

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51 Bukhari, Muslim, Abu-Dawud, at-Tirmidhi Ibn Majah, Ibn Hanbal.
52 In the year 628, the Prophet Muhammad (peace be upon him) led a band of believers to perform 'umrah (smaller pilgrimage) to Makkah, but the non-believers of Makkah prevented him and his followers from entering Makkah by blocking their way with a large army at a place called al Hudaybiya located nine miles out of Makkah. As a result, a war almost broke out between the two parties, but negotiations took place instead. The Prophet (peace be upon him) sent 'Uthman (may Allah be pleased with him) to Makkah to represent him at the negotiations, but he did not return for three days and rumors reached the Prophet and his followers that 'Uthman was killed by the Makkans. Although unprepared for battle, the Prophet could not leave the Makkans unpunished for their treacherous act. So, he assembled his followers and, standing under a large tree, they pledge allegiance to him to fight the Makkans. Therefore, Allah praised them in the Qur'an: “Lo! Those who swear allegiance unto you (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands...” (48:10). Some traditionalists believe the victory (al-Fath) is the liberation of Makkah. (See Tafsir Ibn Kathir, VIII, pp.37-39 in his commentary on verse 10 of Sura al-Ḥadid 57.)
53 Abu Dawud
54 In the same chapter, verse 18, Allah expressed His pleasure with the believers who pledged allegiance to the Prophet (peace be upon him) under the tree in Hudaybiyah, He said: “Allah was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near victory.”
55 Muslim.
Allah was pleased with them and they with Him - and they were more than one thousand and four hundred.

184. They assign to Paradise whoever the Messenger of Allah (peace be upon him) assigned there such as the ten, and Thabit Ibn Qays Ibn Shammas, and others of amongst the Sahabah.

185. They accept what has been reported continuously from the Prince of the Believers, ʿAli Ibn Abī Ṭālib (may Allah be pleased with him), and from others, that the best men of this Ḥadīthta after its Prophet are: Abu Bakr; then ʿUmar; third, ʿUthman, and fourth, ʿAlī Ibn Abī Ṭālib (may Allah be pleased with them all). All Traditions have indicated, and all Sahabah (may Allah be pleased with them all) have agreed upon giving priority to ʿUthman out of regard for his allegiance (al-Baʾiʿa), although some of the people of the Sunnah are disputing over whether ʿUthman or ʿAlī (may Allah be pleased with both of them) has the priority, after they (the people of the Sunnah) had agreed upon giving priority to Abu Bakr and ʿUmar. Some people gave the priority to ʿUthman and kept silent and considered ʿAlī to be the fourth. However, some people preferred ʿAlī. And some remaine neutral. But the people of the Sunnah settled on preferring ʿUthman, even though this matter - the matter of ʿUthman and ʿAlī - is not of the fundamentals. The majority of the people of the Sunnah not consider disagreeing in this matter as being misled. Rather, it is in the matter of the “Question of the Caliphate” where they consider the disagreeing person to be misled.

186. Ahl as-Sunnah believe that the Caliph after the Messenger of Allah (peace be upon him) is Abu Bakr; then ʿUmar; then ʿUthman, then ʿAlī, and that whoever contests the Caliphate of any one of these Imams is indeed more lost than an ass.

187. Ahl as-Sunnah should not deal with what happened between the Sahabah of the disagreement, an they must say: Part of the Traditions which are narrated about their faults are untrue, and some of them added to or omitted from, or distorted; The part of them which is true, they are excused from, because

either they expressed their personal opinion and were right, or they expressed their personal opinion and were wrong.

188. Ahl as-Sunnah do not think that each of the Sahabah is infallible of committing grave sins or light sins, but that they are liable to commit general offenses. Nevertheless, to them belongs priority in accepting Islam and in doing good deeds which qualify them for forgiveness of what they may have committed, to the extent that their offenses are forgiven. The same offenses will not be forgiven of those who come after them because they (al-Ṣaḥāba) have a credit of good deeds which erase the bad deeds, a credit the generations after them do not have. It has been confirmed by the saying of the Messenger of Allah (peace be upon him): “That they are the best of all generations,”\(^57\) and: “That the pint of charity any one of them might have given is better than a pile of gold the size of Mount ‘Uḥud if it is given by anyone who comes after them.”\(^58\)

189. Moreover, if anyone of them (al-Ṣaḥāba) committed any act of offense, without doubt he repented from it, or he did good deeds which wiped that offense from him, or he has been forgiven for the virtue of accepting Islam from its start or by intercession of Muhammad (peace be upon him) since they are deserving most his intercession, or a calamity inflicted upon him in this world which covered for that offense. But if this is the case in actual offenses, what about matters in which they were mujtahids (formulating independent decision in legal or theological matters)? If they were correct in their ijtihad they will receive double reward and if they missed they will receive one reward and the missing is forgiven for them.

190. Furthermore, the objectionable amount of their deeds is negligible in comparison to their virtues, their merit is in belief in Allah and His Messenger, the jihad in His Path, the Hijrah (emigration) fro Makkah to al-Madinah, the support for the Prophet and the faith, the valuable knowledge and the good deeds. Whoever studies the life of the Ṣaḥāba objectively, with insight and with what Allah bestowed upon them of virtues,

\(^{57}\) Bukhari and Muslim.

\(^{58}\) Bukhari and Muslim.
will no doubt discover that they are the best of all people after
the Prophet (peace be upon him), that there never was and
never will be their like and that indeed they are the choicest
of the generations of the 'Ummah which is in itself the best
of all nations and the most honorable in the eyes of Allah,
The Exalted.

**AHL AL-BAIT (THE PROPHETS FAMILY)**

191. Ahl as-Sunnah should love the Prophet's family, give them
support, and honor the Prophet's will in regard to them, as
he said at Ghadir al-Khum: “I ask you by Allah to take care
of my family I ask you by Allah to take care of my family.”
59
[The Prophet] (peace be upon him) said to his uncle al-Abbas
when he complained to him that some men of Quraysh resent
Banu Hashim (the Prophet's clan): “By (Allah) in Whose
Hands my soul is! They will never be believers until they love
you for the sake of my relationship to you.”
60
192. The Prophet (peace be upon him) said: “Indeed, Allah chose
the sons of Isma'il, and from them He chose Kinanah, and
from Kinanah He chose Quraish, and from Quraish He chose
Banu Hashim, and from Banu Hashim He chose me.”
61

**'UMMAHAT AL-MU’MININ (THE PROPHETS WIVES)**

193. [Ahl as-Sunnah] should give support to the wives of the
Messenger of Allah (peace be upon him), the Mothers of
the Believers, and they should believe that they will be his
wives in the Hereafter, especially Khadijah (may Allah be
pleased with her) the mother of most of his children, and
the first person to believe in him and give him support, and
he respected her very highly.
194. And ['A’isha], al-Siddiqa, the daughter of [Abū Bakr] al-Siddiq
(may Allah be pleased with her and her father), of whom the

59 Muslim
60 Reported by Ahmad Ibn Hanbal and others.
61 Reported by Muslim and Ibn Hanbal.
The Median Creed: Al-‘Aqīda al-wāsiṭiya

195. [Ahl as-Sunnah] should forsake the Rawafīḍ doctrine, those who hate the Prophet’s Companions and revile them.

196. They should forsake the Nawasīb doctrine (those who harm the Prophet’s Family verbally or actually).

KARAMAT AL-AWLIYA’ (THE MIRACLES OF THE SAINTS)

197. Among the fundamentals of the people of the Sunnah and the Community is the belief in the miracles of the saints (Karamat al-Awliya): Allah created supernatural acts through them in all aspects of life, revelations (Mukashafat), power, and impressions. This is known of ancient nations in Sura al-Kahf (chapter 18) and in other Qur’anic chapters and is known of the early men of this ‘Ummah amongst the Ṣaḥāba and the Tābiʿūn and amongst the rest of the generations of this ‘Ummah. It will be with them to the Day of Resurrection.

CHAPTER FIVE

THE PATH OF AHL AS-SUNNAH WAL-JAMA’AH

198. The path of the people of the Sunnah and the Jama’ah is following the Prophet’s Tradition both inwardly and outwardly, and following the foot-steps of the early Muslims, both the Muhajirun (Emigrants) and the Anṣār (Helpers), and following the Prophet’s recommendation:

199. “Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (bidaʿ) because each heretical innovation (bid’ah) is a falsehood and each falsehood is a deviation from the right path.”

62 Reported by al-Bukhari and Muslim.
63 Nawasīb is a group of people who do not like ‘Alī or his family; they are the counterpart of the Rawafīḍ.
64 Reported by Ahmad Ibn Hanbal Abu Dawud, Tirmidhi who said it is a good and
The people of the Sunnah know that the most truthful words are Allah’s Words over the words of a people, and they put the guidance of Muhammad (peace be upon him) ahead of the guidance of all people. Because of all this they are called the People of the Book and the Sunnah. They are called the People of the Community because community means unity and its opposite is disunity. The term *Jamā’a* became a name for the unified people themselves and *al-Ijma* (consensus) is the third pillar on which people depend for *ʿilm* (knowledge) and *dīn* (faith).

By these three pillars (Qur’an, Sunnah, and *Ijma*) is measured all that people follow of inward or outward words and acts which have any relation to *dīn* (faith) and to the controlled *ijma* of the righteous ancestors since after them the disagreement increased, and the ‘Ummah dispersed.

**Chapter Six**

**Brotherhood Among Muslims**

By these fundamentals, then, they bid good deeds and forbid objectionable deeds in accordance with what the *Sharī’a* ordains. And they believe in practicing Hajj (pilgrimage) and Jihad (struggle for the cause of Allah), in attending Friday communal prayers and the holidays with the leaders, be they pious or wicked, and in observing the community prayers. They believe in advising the ‘Ummah, and they indoctrinate themselves with the Prophet’s saying: “A believer is for a believer just as all the parts of an edifice support each other.”[^65] The Prophet (peace be upon him) intermixed his fingers while saying this. And [they indoctrinate themselves with] the saying of [the Prophet] (peace be upon him): “The example of the believers in their affection and compassion and benevolence is like the body; If one part of it becomes ill the whole body comes to its aid with fever and sleeplessness.”[^66]

[^65]: Reported by al-Bukhari and Muslim.
[^66]: Reported by al-Bukhari and Muslim.
[Ahl as-Sunnah] bid people persevere when calamity strikes, and are thankful in the time of life’s ease, and are accepting in the fulfillment of Allah’s Irreversible Decree. They call on people to practice noble manners and good deeds, and to indoctrinate themselves with the Prophet’s saying: “A perfect faith belongs to a believer with good manners.”

[Ahl as-Sunnah] urge people to mend the relations with those who have broken with them, to give to those who have deprived them, and to forgive those who have done injustice to them. They order people to keep filial piety, to be good to other relatives, to be good neighbors, to treat orphans, wayfarers and the poor kindly and to be gentle and humane to the slave. They forbid bragging, arrogance and transgression. They prevent people from feeling superior over others, rightly or wrongly. And they bid people use high manners and prohibit them from pursuing trifles. All that they say or do of the above, or of other than it, in all of it they follow the Book (The Qur’an and the Sunnah. Their “path” is the religion of Islam, for which Allah sent Muhammad (peace be upon him).

But for all this, the Prophet (peace be upon him) foretold: “That his ‘Ummah will split into seventy-three factions, all of them in Hell except one: The Jama’ah (the Community).”

And (the Prophet) (peace be upon him) said in another hadith: “They are those who will follow what I am and what my companions are today.” Those referred to in this saying, those who hold firmly to pure, unadulterated Islam, became the people of the Sunnah and the Jama`ah. Amongst them are the Siddiqs, the martyrs, the righteous, included in them are the cairns of guidance, the lamps for darkness, the masters of memorable merits, the ever-remembered virtues; Among them are the Abdal the Imams about whose judgment and
understanding all Muslims agree. These are the victorious ones about whom the Prophet (peace be upon him) said: “A group of my ‘Ummah will continue to follow the truth prominently. Whoever betrays them or opposes them can never harm them to the Day of Judgment.”

Thus, we ask Allah , The Great “to make us part of them, and not to let our hearts swerve after He has guided us and to bestow on us Mercy from Him. Indeed, He is, The Generous. Allah knows best.” May Allah’s many blessings and greetings be upon Muhammad, his family, and his companions.

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71 Bukhari and Muslim.