



THE
SALAFI DA'WAH
Creed & Methodology

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By Abu Khadeejah ‘Abdul-Wāhid

All praise is due to Allāh, Lord of all creation. May Allāh extol the mention of the Prophet in the highest company of Angels and may the peace and blessings of Allāh be upon him, his family, his Companions, and all those who follow him correctly till the Day of Judgement.

Some Words of Clarification and Definitions

Islam is the Religion of all the Prophets, from Adam to Muhammad (ﷺ). A Muslim is anyone who embraces this Religion and acts upon it. Muslims are commanded to worship none besides the one true God, and He is Allāh, the Mighty and Majestic. They submit to Him in obedience and shun all forms of polytheism (*shirk*). Furthermore, they are commanded to follow the teachings of the final Messenger sent to mankind, Muhammad Ibn ‘Abdullāh (ﷺ), and to abandon whatever is newly introduced into Islam. This is the basis of Salafiyyah.

The **Sunnah** is the Path of the Prophet (ﷺ) and his Companions. Whoever follows this path correctly, as he (ﷺ) commanded is referred to as a **Sunni** and is from *Ahlus-Sunnah wal-Jamā‘ah*. Sometimes the term Sunni is used

more generally to refer to anyone who is not from the sect of the *Shi‘ah*. However, merely being non-*Shi‘ah* is not sufficient to save a person from falling into deviation since there are many deviated sects apart from the *Shi‘ah*.

The term **As-Salaf Aṣ-Ṣālih** or ‘The Righteous Predecessors’ refers to the Companions of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the three generations that came after them. They are also referred to by titles such as *Ahlus-Sunnah wal-Jamā‘ah*, *Aṣ-hābul-Hadīth*, *Ahlul-Hadīth* and *Ahlul-Athar*. Whoever accepts and follows their path precisely in religion, belief, methodology and worship is upon true guidance—and they are the Saved Sect (*Al-Firqat an-Nājiyah*) and the Victorious Group (*At-Tā’ifat al-Manṣūrah*) in every age.

Salafiyyah, therefore, is the correct methodology in following Islam and the Sunnah. A **Salafi** follows the path of the *Salaf Aṣ-Ṣālih* precisely without innovation, deviation or alteration—and he is the Sunnī in truth because he adheres steadfastly to the Sunnah. To be a Salafi means adhering to the creed, methodology, and way of life of the Salaf. The earliest of the Salaf is the generation of our noble Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللهُ عَنْهُمْ). Then after them came the virtuous three generations of believers who held fast to their Sunnah [or Path]. A person who understands this path correctly and follows it precisely, without introducing anything into it and not deviating from it, is rightfully called a Salafi.

Thus, ascriptions such as the *Salafis*, *Ahlu-Sunnah wal-Jamā'ah*, *Aṣ-hābul-Hadīth* and *Ahlul-Hadīth* are interchangeable. All these titles refer to the same people who all follow the same path.

However, not everyone who ascribes to these labels is an adherent of what they represent. In this age, many people who ascribe to these titles have beliefs and methodologies that contradict the path of the Righteous Predecessors. To distinguish between a *claimant* and a *true adherent* is one of the main purposes of this short book.

To be a Salafi is not merely to imagine that one is upon the Path of the Salaf. Rather, *Salafiyyah* is to study the religion of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and to learn what his Companions (رَضِيَ اللهُ عَنْهُمْ) were upon. Every Muslim knows that it was the Companions (رَضِيَ اللهُ عَنْهُمْ) who best understood the meanings and intent of the speech and actions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

So, what is the call and Methodology of the Salafis in learning, understanding, practising and teaching the Religion? Please read this Book till its end.

The Salafi Da‘wah

1. We call, first and foremost, to the worship of Allāh alone without associating partners with Him. This was the starting point of the call of the Prophets (عَلَيْهِمُ السَّلَامُ), just as Allāh has stated:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ^ط

“We sent a messenger to every nation proclaiming: Worship Allāh alone and abandon the worship of the false deities.”¹

So, this call to the worship of Allāh alone must be coupled with the negation of the worship of everything besides Him.

2. We acknowledge that the Religion calls to many essentials, therefore, we begin by inviting to the most essential affair, followed by that which is next in importance [and so on] according to the Quranic and Prophetic texts. This is shown in the *hadīth* of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) wherein he commanded Mu‘adh ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) saying:

إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ عَزَّ وَجَلَّ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ زَكَاةً تُؤْخَذُ مِنْ أَعْيَابِهِمْ فَتَرُدُّ عَلَى فَقْرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَامِ أَمْوَالِهِمْ

¹ An-Nahl: 36

“Verily you are going to a people from the People of the Book, **so, call them first to the worship of Allāh, the Mighty and Majestic.** And, when they affirm [the worship of] Allāh, inform them that Allāh has obligated five prayers upon them during the day and the night. When they fulfill that, inform them that Allāh has made Zakāt obligatory for them which is collected from the wealthy amongst them and distributed to their poor. And when they show obedience in that, then collect it from them and avoid [the temptation] of selecting the best of their riches.”²

3. We hold that the Sunnah is Revelation just as the Qur’ān is Revelation. Allāh (تَبَارَكَ وَتَعَالَى) said about His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

“And he does not speak of his own desire. It is not but a revelation revealed [to him].”³

4. The Sunnah is whatever was conveyed to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) other than the Qur’ān. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ

“Indeed, I was given the Book and that which resembles it

² Al-Bukhārī no. 1458.

³ An-Najm: 3-4

along with it.”⁴

5. The Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) includes all that he said, he did and whatever was done in his presence to which he did not object. The Sunnah also includes his outward description and his inward noble character. All of this is recorded in the authentic Prophetic Narrations known as the *Ahādīth* (singular: *Hadīth*).

6. We hold that the best of mankind after the Prophets and Messengers are the Companions of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). ‘Imrān Ibn Husayn (رَضِيَ اللهُ عَنْهُ) narrated that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ قَالَ عِمْرَانُ لَا أَدْرِي
أَذْكَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَعْدَ قَرْنَيْنِ أَوْ ثَلَاثَةً.

“The best of you is my generation, then those coming after them, and then those coming after them.”

‘Imrān said: ‘I do not know whether the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned two or three generations after his generation.’⁵

7. We hold that the most excellent of these Companions is Abu Bakr As-Siddīq, then ‘Umar Ibn Al-Khattāb, then ‘Uthmān Ibn ‘Affān, then ‘Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُمْ), then the rest of the ten Companions who were

⁴ Abu Dawood, no. 4604, graded *saheeh* by al-Imām al-Albānī (رَحِمَهُ اللهُ).

⁵ Al-Bukhārī no. 2651.

promised Paradise. Then those that fought at Badr in the second year after the Hijrah, then those who took the oath of allegiance of *Ar-Riḍwān* at Al-Hudaibiyah under the tree in the sixth year after the Hijrah, then the rest of the Migrants (*Muhājirūn*), then the Helpers (*Ansār*), the residents of Madinah, then those who embraced Islam before the conquest of Makkah, then those who embraced after the conquest.

8. We dissociate ourselves from the [Rāfiḍah] Shī‘ah who refer to themselves as the Twelvers (*Ithnā ‘Ashariyyah*) — we warn against them and refute them due to their polytheism and numerous other heresies such as their reviling and cursing the wives and Companions of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَسُبُّوا أَصْحَابِي لِأَنَّ تَسْبُوتِي فِيهِمْ لَوْ أَنَّ أَحَدَكُمْ
أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

“Do not revile my Companions, do not revile my Companions. By Him in whose Hand is my soul, if one of you spent in charity as much gold as the size of Mount Uhud it would not amount to a handful of what they gave or even half a handful.”⁶

And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

⁶ Muslim no. 2540.

من سب أصحابي فعليه لعنة الله والملائكة والناس أجمعين

“Whoever reviles my Companions, upon him is the curse of Allāh, the angels and the people.”⁷

9. We believe that rectification of the *Ummah* lies in holding fast to the Book of Allāh and the authentic Sunnah of Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon the understanding of the Companions. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

يَا أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ اعْتَصَمْتُمْ بِهِ فَلَنْ تَضَلُّوا أَبَدًا
كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“O people! Surely, I have left among you an affair such that if you hold fast to it, you will never go astray: the Book of Allāh and the Sunnah of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).”⁸

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said: **“Indeed, whoever among you lives after me will see much differing and controversy, so upon you is to cling to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me—hold on to it tightly, and bite onto it with your molar teeth.”⁹**

10. We believe that the attainment of unity of the Muslims and the avoidance of splitting is a fundamental

⁷ At-Tabarānī 3/174/1—graded *hasan* by Al-Albānī in *Silsilatul-Ahādīth As-Sahīhah* no. 2340.

⁸ Al-Hākim in *Al-Mustadrak* 1/93, graded *sahīh* by Al-Albānī in *Sahīh At-Targhīb wat-Tarhīb* no. 40.

⁹ Abu Dawood no. 4607, graded *sahīh* by Imām Al-Albānī (رَحِمَهُ اللهُ).

commanded by Allāh and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh (سُبْحَانَهُ وَتَعَالَى) stated:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

“And hold fast, all of you together, to the Rope of Allāh, and be not divided among yourselves. And remember Allāh’s favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers one to another—and you were on the edge of a pit of Fire, and He saved you from it. Thus, Allāh makes His verses and signs clear to you, that you may be guided.”¹⁰

11. We believe that the legislated unity can only be achieved when all disputation and differences between Muslims is referred back to the Book and the Sunnah, upon the understanding of the Companions (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). This is due to the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

¹⁰ Āli ‘Imrān: 103.

“And 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.”¹¹

12. We believe that inviting to Allāh (*da‘wah*) begins with the rectification of the belief (*‘aqidah*) of the people. This was the starting point of the call of all the Messengers (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Messenger of Allāh, Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded Mu‘adh Ibn Jabal (رَضِيَ اللَّهُ عَنْهُ) to begin with calling the people to *tawhid* (the worship of Allāh alone)—and that is the foundation of Islamic belief.

13. We reject all innovations (*bid‘a*) that are introduced into the Religion, whether it be in belief, speech or action due to the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

“This day, I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion.”¹²

Whatever the people innovate into the Religion after the era of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his Companions (رَضِيَ اللَّهُ عَنْهُمْ) then it is *bid‘ah* and misguidance. For this reason, ‘Abdullāh Ibn

¹¹ An-Nisā’: 59.

¹² Al-Mā’idah 5:3.

Mas‘ood (رَضِيَ اللهُ عَنْهُ) said:

اتبعوا ولا تبدعوا فقد كفيتم وكل بدعة ضلالة

“Follow and do not innovate, for you have been sufficed—and every innovation is misguidance.”¹³

14. Every innovation introduced into the Religion is forbidden, misguided and leads to the Fire. There is no allowance in Islām for what is referred to as ‘a good innovation’ (*bid‘ah hasanah*). This is due to the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

“And beware of the newly introduced matters for indeed, every newly introduced matter is an innovation, and every innovation is misguidance.”¹⁴

He also said (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed that is not from our affair (Islam) will have it rejected.”¹⁵

And in a narration, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

¹³ Reported by Ad-Dārimī no. 205, Ibn Waddāh no. 17, Ibn Nasr in *As-Sunnah* no. 28.

¹⁴ Abu Dawood no. 4607, graded *sahīh* by Imām Al-Albānī (رَحِمَهُ اللهُ).

¹⁵ Muslim no. 1718.

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“Whoever introduces something into this affair of ours (Islam) will have it rejected.”¹⁶

15. We believe the Qur’ān is the Speech of Allāh, not created. And whoever states that the Qur’ān is created is a disbeliever. Imām Ahmad Ibn Hanbal (d. 241 AH, رَحِمَهُ اللهُ) stated in *Usūl As-Sunnah*: **“The Qur’ān is the Speech of Allāh, and it is not created. And a person should not be too weak to say, ‘It is not created’, for indeed the Speech of Allāh is not something distinct and separate from Him, and not a single thing from it is created.”**

Imām Ash-Shāfi‘ī (d. 204 AH رَحِمَهُ اللهُ) said: **“The Qur’ān is the Speech of Allāh, and it is not created, and whoever says that it is created is an unbeliever.”¹⁷**

We believe that Allāh (سُبْحَانَهُ وَتَعَالَى) speaks with words, letters and a voice that is heard. And He speaks when He Wills to whom He Wills.

‘Abdullāh Ibn Ahmad said: “I said to my father (i.e., Imām Ahmad Ibn Hanbal): **‘There are some people who say that Allāh does not speak with a voice?’** He replied: **‘My son! These people are Jahmiyyah, they wish to negate the**

¹⁶ Al-Bukhārī no. 2697, Muslim no. 1718.

¹⁷ Reported by Imām Al-Ājurrī (رَحِمَهُ اللهُ) in *Ash-Sharī‘ah*, 1/223, 190, no. 92, with an authentic chain of narration, also Imām Al-Lālakā‘ī (رَحِمَهُ اللهُ) in *Sharh Usool I‘tiqād Ahlus-Sunnah wal-Jamā‘ah*, 1-2/278, 419.

Attribute.”¹⁸

And Allāh (سُبْحَانَهُ وَتَعَالَى) described the Qur’ān as His Speech when He said:

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ

“And if anyone of the polytheists seeks your protection [O Prophet], then grant him protection so that he may hear the Speech of Allāh.”¹⁹

16. We affirm the Names and Attributes of Allāh mentioned in the Qur’ān and authentic Sunnah. We believe that they are taken upon their apparent meanings and not metaphorically. We do not discuss *how* the Attributes are. We hold that to question *how* the Attributes of Allāh is an innovation that leads to making resemblances and likeness with Allāh. And the early Salaf, such as Imām Mālik ibn Anas (رَحْمَةُ اللَّهِ) sternly forbade asking *how* about Allāh’s Attributes.

17. We free our Lord, the Most High, from any likeness (*tamtheel*) with the creation whilst affirming that His Attributes are real and true, just as He (سُبْحَانَهُ وَتَعَالَى) has stated:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him, and He is the All-Hearer,

¹⁸ See *Majmū‘ Al-Fatāwā* of Shaikhul-Islām Ibn Taymiyyah 6/527-528.

¹⁹ At-Tawbah: 6.

the All-Seer.”²⁰

So, Allāh (سُبْحَانَهُ وَتَعَالَى) negated resemblance whilst affirming His Attributes of Hearing and Seeing. And the same principle applies to all of His Lofty Attributes and Chosen Actions.

18. We affirm for Allāh (سُبْحَانَهُ وَتَعَالَى) what He has affirmed for Himself of Names and Attributes without negating them, distorting them or explaining away their meanings. He (سُبْحَانَهُ وَتَعَالَى) has said regarding His Names:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨٠﴾

“And to Allāh belong the best Names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His Names. They will be requited for what they used to do.”²¹

Imām At-Tirmidhī (d. 279 AH رَحِمَهُ اللَّهُ) stated: “It has been said by more than one scholar from the People of Knowledge about this narration and similar reports regarding the Attributes of Allāh—and that our Lord (the Most High) descends to the nearest heaven every night. So, the scholars said: ‘Affirm these narrations, have faith in them, do not imagine them, nor ask how.’

The likes of this have been narrated from Mālik Ibn Anas (d.

²⁰ Ash-Shūrā: 11.

²¹ Al-A‘rāf: 180.

179 AH), Sufyān Ath-Thawrī (d. 161 AH), Sufyān Ibn ‘Uyainah (d. 198 AH) and ‘Abdullāh Ibn Al-Mubārak (d. 181 AH).

All whom stated about such narrations, **‘Leave them as they are, without asking how.’** Such is the saying of the People of Knowledge from *Ahlu-Sunnah wal-Jamā‘ah*.

However, the Jahmiyyah oppose these narrations and say, **‘This is resemblance (*tashbeeh*)!’** However, Allāh (سُبْحَانَهُ وَتَعَالَى), has mentioned in various places in His Book, His Attribute of Hand, Hearing and Seeing but the *Jahmiyyah* falsely interpret these verses, explaining them in a way other than how they are explained by the People of Knowledge. They say, **‘Allāh did not create Adam with His own Hand.’** They say that Hand means Power.

So, Ishāq Ibn Ibrāhīm Ar-Rāhūyah (d. 238 AH) said, **‘Resemblance is when it is said: ‘Hand like my hand, or similar to my hand.’ Or it is said, ‘Hearing like my hearing, or similar to my hearing.’** Then this would be resemblance. But if what is being said is what Allāh Himself has said, **‘Hand, Hearing and Seeing’** and it is not asked *how*, nor is it said, **‘Like my hearing or similar to my hearing’**, then it is not resemblance. Allāh, the Most Blessed and Most High, said in His Book, **‘There is none like unto Him, and He is the All-Hearing, All-Seeing.’**²²

19. We believe in the punishment of the grave and its

²² See *As-Sunan* of At-Tirmidhī no. 662.

reward as has been reported in the authentic narrations. We believe in the questioning of the servant in the grave by the two Angels. They will question the servant regarding his Lord, his Religion and his Prophet as is reported in the authentic narrations.

20. We believe that there is a Bridge (*As-Sirāt*) erected over Hell, thinner than a strand of hair and sharper than a sword as has been reported in the authentic narrations and that every person will cross over it in according to his deeds.²³ The righteous will cross it swiftly like lightning or a charging horse, whilst the sinners will crawl, and others will be snatched and cast into the Hellfire due to their evil deeds. Allāh (تَبَارَكَ وَتَعَالَى) said:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

²³ Abu Sa‘id Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) narrated from the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said, “Then the Bridge will be set up over Hell and intercession would be permitted and they will say, ‘O Allāh, keep us safe, keep us safe.’” It was said, “Messenger of Allāh, what is this bridge?” He replied, “The place where one is likely to slip. There will be hooks, tongs, spits like the thorn that is found in Najd known as *Sa’dān*. The believers will then pass over it within the twinkling of an eye, like lightning, like wind, like a bird, like the finest horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell, remaining there until the believers are saved from the Fire (due to the intercession of their brothers).” (Muslim, no. 183)

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ﴿٧٢﴾

“There is not one of you but will pass over it (the Bridge). This is, with your Lord, a Decree which must be accomplished. Then We will save those who feared Allāh and leave the wrongdoers therein, [humbled] on their knees.”²⁴

21. We believe that Allāh, the Mighty and Majestic, is above the Seven Heavens, over His Throne, separate and distinct from His creation and He knows everything and Controls all the affairs of His creation. Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“When Allāh completed the creation, He wrote in His Book that is with Him above the Throne (فوق العرش): ‘My mercy has prevailed over My anger’.”²⁵**

Whoever states that Allāh (سُبْحَانَهُ وَتَعَالَى) is in-dwelling in His creation has disbelieved since he has made Allāh and the creation as one. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“Paradise is one hundred levels. Between each level is the distance like that between the heaven and earth, and Al-Firdaws is the highest level, and at the middle of it. Above it is the Throne (‘Arsh) of the Most Merciful and from it gush forth the rivers of Paradise. So, when you ask of Allāh (عَزَّوَجَلَّ), ask**

²⁴ Surah Maryam: 71-72.

²⁵ Al-Bukhārī no. 7404, Muslim no. 2751.

Him for Al-Firdaws.”²⁶

Imām Mālik (d. 179 AH رَحْمَةُ اللَّهِ) said: “Allāh is above the Heavens and His Knowledge is in every place. *Ahlus-Sunnah* agree by consensus (*ijmā‘*) that the meaning of Allāh’s saying, ‘*He is with you wherever you are,*’ refers to His Knowledge and Allāh Himself (*bi-dhātihī*) is above the Heavens.”²⁷

Allāh (سُبْحَانَهُ وَتَعَالَى) said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

“The Most Merciful ascended over the Throne.”²⁸

21. We believe in the intercession (*Ash-Shafā‘ah*) of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on Day of Resurrection, and for other than him, for those whom Allāh has permitted from amongst the Angels, the Prophets (عَلَيْهِمُ السَّلَامُ) and the believers. This is due to the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“None shall have the power of intercession except one who has received permission from the Most Merciful.”²⁹

And due to the saying of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

²⁶ At-Tirmidhī no. 2531, 1530.

²⁷ *Al-Fatāwā* 3/219, *Ijtimā‘ Al-Juyūsh* 76.

²⁸ *Tāhā*: 5.

²⁹ *Maryam*: 87.

أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ
مُشَفِّعٍ

“I am the master of the children of Adam on the Day of Resurrection. I am the first for whom the grave will be split open, the first to intercede and the first whose intercession will be accepted.”³⁰

22. We believe that seeking intercession from the Prophets and the deceased ones [in their graves] by supplicating to them and calling upon for help and deliverance is major *shirk* (polytheism) because that is considered as worship of them. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

الدُّعَاءُ هُوَ الْعِبَادَةُ - ثُمَّ قَرَأَ

“Supplication (du‘ā) is worship.” Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Lord said: ‘Call upon Me, I will answer you. Verily, those who scorn worshipping Me will surely enter Hell in humiliation.’”³¹

³⁰ Muslim no. 2278.

³¹ Sūrah Ghāfir: 60, and the *hadīth* was reported by At-Tirmidhī no. 3247. Graded *sahīh* by Al-Albānī.

And Allāh’s statement concerning those who supplicate to the deceased:

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

“And who is more astray than he who supplicates to other than Allāh? Those who will not respond to him until the Day of Resurrection? Those who are not even aware of the supplications to them?!”³²

23. We believe in the Qadā and Qadr of Allāh, meaning that the affairs are Ordained and Pre-Decreed. This entails belief in four matters:

1. **Allāh’s knowledge:** Allāh’s knowledge is all-encompassing over everything. He knew whatever was to take place before its occurrence. He knows all that has taken place in the past and all that is to occur in the future—and nothing escapes His knowledge (سُبْحَانَهُ وَتَعَالَى).

2. **Allāh’s writing:** He (سُبْحَانَهُ وَتَعَالَى) commanded the Pen to write everything that was to take place until the Day of Judgement in the Preserved Tablet (*Al-Lawh Al-Mahfoodh*), fifty thousand years before the creation of the Heavens and the Earth.

3. **Allāh’s will:** He (عَزَّ وَجَلَّ) Wills whatever takes place, and nothing takes place except by His Will and His Intent.

³² Al-Ahqāf: 5.

4. Allāh created everything, good and evil, from His perfect Wisdom, Knowledge and Might.

‘Ubādah Ibn Sāmit (رَضِيَ اللَّهُ عَنْهُ) said to his son: **“O my son! You will not truly taste *Imān* until you affirm that which has befallen you was never going to miss you; and that which missed you was never going to befall you.”**³³ And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **“O Abu Hurairah! The Pen has dried and has written all it had to write concerning your destiny.”**³⁴

24. We hold that seeking blessings (*tabarruk*) from graves, shrines or particular trees, stones, rocks and so on, is *shirk* (polytheism). Abu Wāqid Al-Laythī (رَضِيَ اللَّهُ عَنْهُ) narrated: “We went out with Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to the battle of Hunayn, and we had only recently left unbelief. The polytheists had a Lote Tree where they would hang their weapons [seeking blessings]—they called it *Dhāt Anwāt*. So, we passed by a Lote Tree and said:

يَا رَسُولَ اللَّهِ اجْعَلْ لَنَا ذَاتَ أَنْوَاطٍ كَمَا لَهُمْ ذَاتَ أَنْوَاطٍ

‘O Messenger of Allāh, make for us a *Dhāt Anwāt*³⁵ **just as they have a *Dhāt Anwāt*.**’ Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) responded:

³³ Abu Dāwūd no. 4700, *sahih*.

³⁴ Al-Bukhāri, no. 5076.

³⁵ Meaning a tree to hang weapons to attain blessings.

سُبْحَانَ اللَّهِ هَذَا كَمَا قَالَ قَوْمُ مُوسَى
اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ
وَالَّذِي نَفْسِي بِيَدِهِ لَتَرْكَبُنَّ سُنَّةَ مَنْ كَانَ قَبْلَكُمْ

‘Exalted is Allāh, the Most Perfect! This is just as the people of Mūsā (عَلَيْهِ السَّلَام) said: ‘Make for us a god just like their gods.’³⁶ By He in whose Hand is my soul! You shall certainly follow the ways of those who came before you!’³⁷

25. We hold that People of Innovation (*Ahlul-Bid‘ah*) should be boycotted, shunned and avoided because they seek to corrupt the pure Religion and the Sunnah of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Thābit Ibn ‘Ajlān (d. 140 AH, رَضِيَ اللَّهُ عَنْهُ) said: “I met Anas Ibn Mālik (d. 93 AH), Ibn Musayyib (d. 94 AH), Hasan Al-Basrī (d.110 AH), Sa‘īd Ibn Jubair (d. 95 AH), Ash-Sha‘bī (d. 103 AH) Ibrāhīm An-Nakha‘ī (d. 96 AH), ‘Atā Ibn Abī Rabāh (d. 114 AH), Tāwūs (d. 106 AH), Mujāhid (d. 104 AH), ‘Abdullāh Ibn Abī Mulaikah (d. 117 AH), Az-Zuhrī (d. 124H), Mak-hūl (d. 112 AH), Al-Qāsim Abū ‘Abdur-Rahmān (d. 112 AH), ‘Atā Al-Khurasānī (d. 135 AH), Thābit Al-Bunānī (d. 120 AH), Al-Hakam Ibn ‘Utbah (d. 115 AH), Ayyūb As-Sakhtiyānī (d. 131 AH), Hammād [Ibn Abī Sulaymān Al-Kūfī] (d. 120 AH), Muhammad Ibn Sīrīn (d. 110 AH), Abū ‘Āmir — and he had met Abū Bakr As-Siddīq (رَضِيَ اللَّهُ عَنْهُ)

³⁶ Al-A‘rāf: 138.

³⁷ At-Tirmidhi 2180, graded *sahīh* by Al-Albānī.

– Yazīd Ar-Raqāshī (d. 119 AH) and Sulaymān Ibn Mūsā (d. 119 AH). **And all of them commanded me to stick to the Jamā‘ah and they all forbade me from the People of Desires.**”³⁸

And Fuḍayl Ibn ‘Iyāḍ (d. 187 AH, رَحِمَهُ اللهُ) said: **“Whoever gives honour to an innovator has aided in the demolition of Islām. Whoever smiles in the face of an innovator has belittled what was revealed upon Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Whoever marries his daughter to an innovator has cut her ties of kinship. Whoever follows the funeral of an innovator, Allāh’s anger upon him does not cease until he returns.**”³⁹

26. We hold that the one who accompanies, accommodates or promotes the People of Innovation, after the truth has reached them, is to be counted amongst them due to the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ

“A person is upon the religion of his companion, so let each of you look to whom he takes as his companion.”⁴⁰

Abu Dāwūd As-Sijistānī (d. 279 AH) said: “I said to Abu ‘Abdillāh Ahmad Ibn Hanbal: **I see a man from Ahlus-Sunnah**

³⁸ Al-Lālakā’ī (d. 418 AH, رَحِمَهُ اللهُ) with his chain of narration in *Sharh Usool I’tiqād Ahlus-Sunnah wal-Jamā‘ah*, no. 418.

³⁹ *Sharhus-Sunnah* of Imām Al-Barbahārī, p. 139.

⁴⁰ Abu Dāwūd no. 4833, graded *hasan* by Shaikh Al-Albānī (رَحِمَهُ اللهُ).

with a man from *Ahlul-Bid‘ah*. Should I stop talking to him?’ He replied: **‘No. Teach him that the man you saw him with is a person of *bid‘ah*. If he stops talking to him, fine, otherwise, count him along with him.** Ibn Mas‘ūd (رَضِيَ اللهُ عَنْهُ) said: **‘A person is what his friend is upon.’**”⁴¹

Shaikh Al-Islām Ibn Taymiyyah (رَحِمَهُ اللهُ) sated: “The person who has good thoughts regarding them (*Ahul-Bid‘ah*) and claims that he does not know their condition—then their condition is explained to him. After that, if he does not leave them, and make apparent his rejection, he is counted among them and placed alongside them. And the one who says, **‘Their speech (of *Ahlul-Bid‘ah*) can be interpreted in a way that agrees with the *Shari‘ah*’** then he is from their heads and their leaders because had he been intelligent, he would realise his own lie in what he has uttered.”⁴²

Yahyā Ibn Sa‘īd Al-Qattān (d. 198 AH) said: “When Sufyān Ath-Thawrī (d. 161 AH) entered Basrah he started to look into the affair of Ar-Rabī‘ Ibn Subaih and his station with people. He asked: **‘What is his creed?’** They replied: **‘His creed is not except the Sunnah.’** So, he asked: **‘Who are his associates?’** They said: **‘The people who deny the Pre-Decree (*Ahlul-Qadr*).’** He said: **‘Then he is a Qadarī.’**”⁴³

⁴¹ *Ṭabaqāt Al-Hanābilah* of Abul-Ḥusayn Ibn Abī Ya‘lā (d. 526 AH), 1/160, and *Manāqib Al-Imām Ahmad* of Ibn Al-Jawzī, p. 250.

⁴² *Majmu‘ Al-Fatāwā* 2/133.

⁴³ *Al-Ibānah* of Ibn Battah, no. 426.

27. We hold that it is not permitted to sit and take knowledge from *Ahlul-Bid'ah*. Al-Hasan Al-Basrī and Muhammad Ibn Sīrīn (d. 110 AH) stated: **“Do not sit with the people of desires, do not argue with them and do not listen to narrations from them.”**⁴⁴

28. It is prohibited to look into the books, writings, websites and teachings of *Ahlul-Bid'ah* or listen to their lectures and classes. To delve into their teachings and writings opposes the Methodology of the Salaf. Rather, it is for the Scholars and those grounded in knowledge to uncover their mistakes and to refute them.

29. We hold that the unsuspecting general Muslims who have been deceived by the callers to innovation should be invited to the Sunnah in a goodly manner, just as occurs in the saying of Allāh, the Most High:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ^ع

“Invite to the way of your Lord with wisdom and fair preaching and argue with them in a way that is best.”⁴⁵

30. We hold that the means and methods of calling to

⁴⁴ Ibn Battah (d. 387 AH رَحِمَهُ اللهُ) in his book *Al-Ibānah ‘an Sharī‘atil-Firqatin-Nājiyah wa Mujānabatil-Firaq al-Madhmūmah*, no. 400, under the heading: ‘A warning from associating with a people who sicken the hearts and corrupt the Īmān.’

⁴⁵ An-Nahl: 125.

Allāh (*da‘wah*) are governed by Revelation (*tawqeefiyyah*) and they are not open to opinions. Therefore, we repudiate the groups who use *nasheeds* (songs) and music as methods to attract people to Islam since that has not reported in the Sunnah. Similarly, the use of fictitious films, movies, magic tricks, and comedy as methods of *da‘wah* are innovations, misguided and in opposition to the Sunnah of the Prophet (ﷺ) and the way of his Companions (رضي الله عنهم). The Prophet (ﷺ) said:

وَأَيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

“And beware of the newly introduced matters for indeed, every newly introduced matter is an innovation, and every innovation is misguidance.”⁴⁶

31. We believe that Allāh (سُبْحَانَهُ وَتَعَالَى) will be seen in the Hereafter with the sight of the eyes just as the moon is seen when it is full. The Messenger (ﷺ) said, **“You will see your Lord just as you see this moon on the night it is full. You will have no difficulty in seeing Him.”⁴⁷**

The believers will see Allāh (عَزَّ وَجَلَّ) just as Allāh’s Messenger (ﷺ) said: “When the people of Paradise enter Paradise, Allāh will say to them, **‘Is there anything more that you wish for—I will give you more?’** So, they will say, ‘Have you not brightened our faces, entered us into Paradise

⁴⁶ Abu Dawood no. 4607, graded *sahih* by Imām Al-Albānī (رحمته الله).

⁴⁷ Al-Bukhāri, no. 554.

and saved us from the Fire?’ Then Allāh will remove the screen, and they will not have been given anything more beloved to them than looking at their Lord (عَرَجَلَّ).” Then the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) recited:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ

“For those who have done good is the best reward (i.e., Paradise) and even more (i.e., looking at Allāh).”⁴⁸

Allāh stated about the wrongdoers:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَّحُجُوبُونَ

“Nay! Surely the evildoers will be veiled from seeing their Lord that Day.”⁴⁹

32. We hold that a person is not from *Ahlu-Sunnah wal-Jamā‘ah* until he gives precedence to the Revelation sent to Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) over the intellect; that he abandons Theological Speculation (*kalām*) and Greek Philosophy to understand and explain the Religion, and that he submits to the Prophetic narrations and to the understanding of the early Salaf.

33. We hold that the ruler is to be obeyed, whether he

⁴⁸ Sūrah Yūnus: 26. *Hadīth* collected by Muslim: The Book of Imān, Chapter: Affirmation that the believers will see their Lord in the Hereafter, no. 181.

⁴⁹ Al-Mutaffifeen: 15.

is righteous or sinful. And that rebellion against the tyrannical Muslim ruler is forbidden. The Prophet (ﷺ) said: **“Hear and obey the ruler, when it is hard for you and when it is easy for you, whether you are pleased or displeased, and when others are given preference over you, and even when they consume your wealth and beat your back.”**⁵⁰

‘Adiyy Ibn Hātim (رَضِيَ اللَّهُ عَنْهُ) that we said: **“O Messenger of Allāh, we do not ask you regarding obedience to the ruler who is pious and fears Allāh, is good and rectifies. Rather, we are asking about the ruler who does such-and-such and such-and-such?”** And he mentioned their evil traits.

So, the Prophet (ﷺ) replied: **“Fear Allāh! Listen to the ruler and obey him.”**⁵¹

34. We hold that a man is obligated to be patient with the tyrannical ruler just as the Prophet (ﷺ) said:

مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ
مَيْتَةً جَاهِلِيَّةً

“Whoever dislikes something from his ruler should be patient, for whoever leaves the obedience of the ruler by

⁵⁰ Ibn Abī ‘Āsim in *As-Sunnah* no. 1026 and Ibn Hibbān in his *Sahīh* no. 4062 from ‘Ubādah Ibn Sāmit (رَضِيَ اللَّهُ عَنْهُ). Graded *sahīh* by Al-Albāni—see *Dhilāl Al-Jannah* and *At-Ta‘līqāt Al-Hisān*.

⁵¹ Ibn Abī ‘Āsim in *As-Sunnah* 2/508, *At-Tabarānī* in *Al-Kabīr* 17/101, and authenticated by Al-Albāni in *Dhilāl Al-Jannah*.

even a handspan will die like those who used to die in the times of pre-Islamic ignorance (Jāhiliyyah).”⁵²

Shaikh Al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) said: “Being patient with the tyranny of the rulers is a fundamental principle from the fundamentals of *Ahlu-Sunnah wal-Jamā‘ah*.”⁵³

35. We believe that it is forbidden to publicly rebuke and criticise the Rulers as that is the way of the misguided Khawārij. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “Whosoever wishes to advise the Ruler, let him not do so openly. Rather he should take him by his hand and take him into seclusion [and advise him]. So, if he accepts that from him, it is in his favour, and if he does not accept, then at least he has fulfilled his duty.”⁵⁴

36. We hold that those who rebel against the tyrannical rulers are from the Khawārij and Mu‘tazilah—they are *Ahlul-Bid‘ah*, not from *Ahlu-Sunnah wal-Jamā‘ah*. Imām Ahmad Ibn Hanbal (رَحْمَةُ اللَّهِ) stated: **“It is not permissible for anyone among the people to fight the ruler, nor to rise up against him. And whosoever does that is an innovator, upon other than the Sunnah and upon other than the**

⁵² Al-Bukhārī no. 7053.

⁵³ *Majmū‘ Al-Fatāwa* 28/179.

⁵⁴ Authentically reported by Imām Ahmad in *Al-Musnad* no. 15359, Ibn Abī ‘Āsim in *As-Sunnah*, no. 1097 with *Al-‘Allāmah Al-Albānī’s* checking.

Straight Path.⁵⁵

37. We do not declare any person to be an unbeliever from those who face the *Qiblah* [in Prayer] due to a sin they commit such as fornication, theft, gambling or drinking of wine because that is the doctrine of the *Khawārij* who hold that major sins remove a person from the fold of Islam. We believe that the sinners are under the threat of Allāh’s punishment and under His Will. If He (تَبَارَكَ وَتَعَالَى) Wills, He shall punish them, and if He Wills, He shall forgive them.

38. We hold that *kufr* (unbelief) is of two types: *kufr akbar* and *kufr aṣghar* (major unbelief and minor unbelief). Major unbelief exits a person from Islam and nullifies all of a person’s good deeds, Allāh does not forgive the person who commits major unbelief unless he repents from it—and the one who does not repent from it will enter the Fire eternally. Major unbelief is worshipping other than Allāh: supplicating to the dead, calling on prophets, angels and saints to rescue you from calamities, seeking their aid and assistance. Likewise, it is idolatry (and unbelief) to seek to supplicate to and call for help from trees, jinn, idols and the stars. All of this is major unbelief and major polytheism (*shirk akbar*). Other examples include reviling Allāh and reviling the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) or making fun of them.

⁵⁵ *Usūlus-Sunnah* of Imām Ahmad. See *Sharh Usūlil-Itiqād* of Al-Lālikā’ī 1/161.

As for minor unbelief, then it refers to the sins that do not reach the level of major unbelief. The one who falls into minor unbelief is sinful, and thus he is under the Will of Allāh, he does not leave the fold of Islam, his good deeds are not nullified, and he does not remain in the Fire eternally. Examples include reviling a person’s lineage, wailing over the dead, murder, fornication, to judge by other than what Allāh has revealed and so on. These sins are minor unbelief.

39. Whoever holds these sins to be permissible (*halāl*) whilst not believing they are prohibited (*harām*), then such a person is an unbeliever. Al-Imām ‘Abdul-‘Azīz Ibn Bāz (رَحْمَةُ اللَّهِ) said: “The origin is not declaring him to be an unbeliever until he makes that [sin] permissible (*istihlāl*). He is a sinner and has committed a major sin and is deserving of punishment. It is *kufr dūna kufr*⁵⁶ until he makes the sin permissible.”⁵⁷

‘Adiyy bin Hātim (رَضِيَ اللَّهُ عَنْهُ) said that he heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) recite this verse:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

‘They took their Rabbis and their Priests as Lords besides Allāh...’⁵⁸

⁵⁶ Meaning: Unbelief less than the unbelief that exits a person from the Religion.

⁵⁷ From the audio tape *Ad-Dam‘at Al-Bāziyah*.

⁵⁸ Surah At-Tawbah: 31.

‘Adiyy said: “I said to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): ‘We did not used to worship them.’ So, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘Did they not make *harām* that which Allāh had made *halāl* so then you made it *harām*? And would they not make *halāl* that which Allāh had made *harām* and you likewise would make it *halāl*?’ So, I said, ‘We surely did.’ So, he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: ‘That was your worship of them.’”⁵⁹

40. We hold to the saying of *Shaikh Al-Islām* Ibn Taymiyyah: “It was from the saying of the Salaf that ‘a person can possess both faith and hypocrisy (*īmān* and *nifāq*).’ Likewise, their saying that ‘a person can possess both *īmān* and *kufr*’—and this is not the *kufr* that exits a person from the Religion just as Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) and his companions regarding the saying of Allāh (سُبْحَانَهُ وَتَعَالَى):

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

‘And whoever does not judge by what Allāh has revealed, then it is those who are the disbelievers.’⁶⁰ They said: ‘**They committed *kufr* with a *kufr* that does not exit them from Islam.**’ And, in this understanding, they were followed by Ahmad Ibn Hanbal and others among the great scholars of the Sunnah.”⁶¹

⁵⁹ Ahmad and At-Tirmidhi who declared it to be *hasan*, and Al-Albāni graded it *hasan* in *As-Silsilah aṣ-Ṣaḥīhah*, no. 3293.

⁶⁰ Al-Mā'idah: 44.

⁶¹ *Majmū‘ Al-Fatāwa* 7/312.

41. We do not declare a Muslim ruler to be an unbeliever if he judges by other than what Allāh has revealed unless he proclaims that to be *halāl* just as Imām ‘Abdul-Azīz Ibn Bāz (رَضِيَ اللهُ عَنْهُ) stated: “If he judges by other than what Allāh has revealed making that permissible (*halāl*)—then he has disbelieved [and exited Islam]. But when he does that to please his people, or other than that, then it is *kufṛ* lesser than [major] *kufṛ* that does not exit him from Islam.” This agrees with the saying of Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُمَا) mentioned in the previous point.

42. We believe that this *Ummah* will divide into sects, just as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةٌ فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ الْجَمَاعَةُ

“By the One in whose Hand is the soul of Muhammad, my nation will divide into seventy-three sects, one will be in Paradise and seventy-two in Hell.” It was said: “O Messenger of Allāh, who are they?” He said: “The Jamā‘ah.”⁶²

In the narration of ‘Abdullāh Ibn ‘Amr (رَضِيَ اللهُ عَنْهُمَا), the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

⁶² Ibn Majah, no. 3992, graded *saheeh* by Imām Al-Albānī.

“That which I am upon and my Companions.”⁶³

So, the Jamā‘ah are the Sahābah and those who follow their methodology and path, and they are united upon that. And whoever opposes their methodology is misguided and has split from the Jamā‘ah.

43. We hold that not every claimant to the Sunnah and Salafiyyah is true in his claim—rather, a person is judged according to that which is apparent from him, despite his claim. There are many who claim to be upon the Sunnah, especially in this age, yet they oppose the fundamentals of the Sunnah. So, no attention is paid to such claims.

44. We hold that the sinners among *Ahlus-Sunnah* are better than the worshippers among *Ahlul-Bid‘ah* because innovations are worse than sin. Imām Ahmad ibn Hanbal (died 241H) said: “The graves of the sinners of *Ahlus-Sunnah* are gardens [of delight]. And the graves of the abstemious of *Ahlul-Bid‘ah* are pits [of fire]. The sinners of *Ahlus-Sunnah* are the friends of Allāh, and the abstemious of *Ahlul-Bid‘ah* are the enemies of Allāh.”⁶⁴ So, their outward displays of piety and abstinence do not benefit them whilst they follow innovated beliefs.

45. Imān is speech and action; speech of the heart and tongue, and action of the heart and limbs. Or you can say:

⁶³ At-Tirmidhī, no. 2641, graded *hasan* by Imām Al-Albānī.

⁶⁴ *Tabaqāt al-Hanābilah*, 1/184.

Imān is speech, action and belief (*i'tiqād*). It increases with obedience and decreases with disobedience. This is Imān with *Ahlu-Sunnah wal-Jamā'ah*.

46. For the *Murji'ah* sect, Imān is merely belief in the heart, and according to the *Jahmiyyah*, it is merely affirmation of the existence of Allāh (*ma'rifah*), or only belief in the heart (*tasdeeq*) in the view of the extreme *Murji'ah*. According to *Murji'at Al-Fuqahā*, imān is belief in the heart and speech with the tongue. In their view, actions do not enter into the definition of Imān. As for *Ahlu-Sunnah*, then the actions of the heart and the actions of the limbs enter into the definition of Imān after *tasdeeq* (belief in the heart). So, Imān encompasses the creed (*i'tiqād*) and actions of the heart, such as fear of Allāh, and love for Him, hope in Him, desire for Him and reliance upon Him. All of these are from the actions of the heart and are from the essence of Imān—and Imān cannot be established except with them, and it is not present except with them. Likewise, the actions of the limbs, such as fasting, prayer, zakāt, jihād, and so on from the legislated religious deeds to the extent that even removing an obstacle from the path is from Imān. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

الإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

“Imān has over seventy branches or over sixty branches, the most virtuous of which is the testimony that none has

the right to worship except Allāh, and the least level of Imān is the removal of something harmful from the path—and modesty [too] is a branch of Imān.”⁶⁵

Imān, according to Ahlus-Sunnah, increases with obedience, and decreases with disobedience. It can rise until it reaches the likes of mountains, and it can fall [in a Muslim] until it is like the smallest grain of corn.

The Murji’ah believe that Imān does not increase or decrease because Imān, according to them, is merely *tasdeeq* (belief in the heart), so it cannot decrease. If it undergoes any decrease, it is finished—and the person leaves the fold of Imān altogether. Therefore, according to the Murji’ah, Imān cannot decrease; it stays at one level and is not of varying levels. The Imān of the most wicked, foul and wretched of sinners is the same as the Prophets (عَلَيْهِمُ السَّلَامُ), the truthful believers and the angels! This is immense misguidance.⁶⁶

47. We hold that demonstrations, street protests and ‘sit-ins’ anywhere in the world are against the guidelines of the Islamic Shari‘ah—they are innovations in the Religion. They are not from the Sunnah and are not from the legislated means for the rectification of the Ummah. Rather, they lead to chaos and disorder in society; and are considered as acts of rebellion against those in authority. There is not from the

⁶⁵ Muslim, no. 35.

⁶⁶ See *Sharh Usoolus-Sunnah* of Al-‘Allāmah, Rabee‘ Ibn Hādī Al-Madkhalī (رَحْمَةُ اللهِ), p. 73-74.

Sunnah, the Sahābah or the early Salaf any proof that permits demonstrations, sit-ins and protests, even if they are peaceful. Rather, they are imitation of the disbelievers.

48. We hold that there is no obedience to the creation in disobedience to Allāh, as has been reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ

“There is no obedience to the creation in disobedience to Allāh.”⁶⁷ And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

لَا طَاعَةَ فِي مَعْصِيَةٍ إِلَّا مَا الطَّاعَةُ فِي الْمَعْرُوفِ

“There is no obedience when commanded with sin. Obedience is only in what is good.”⁶⁸

49. We hold that if the Ruler commands the subjects to disobey Allāh, then the ruler is not to be obeyed in that, just as the father who commands his children to disobey Allāh, then, he must not be obeyed in that. However, the duty of overall obedience and allegiance to the Ruler must not be removed; he is obeyed in that which is good and disobeyed when he commands with sin. But he is not rebelled against due to his sin.

50. We hold that the Muslim ruler is not to be rebelled

⁶⁷ *Sharhus-Sunnah* of Imām Al-Baghawī (no. 2455). Graded *saheeh* by *Al-‘Allāmah* Al-Albānī; see *Mishkāt al-Masābih*, no. 3696.

⁶⁸ Al-Bukhārī, no. 7257.

against if he commits an act of Kufr or Shirk unless the insightful scholars declare him to be an unbeliever using the principles of the *Shari‘ah*—and they see that the people have the ability to remove and replace him with one who is better than him—and that they know that his removal will not involve bloodshed and killing that will lead to a greater evil than leaving him in authority. So, if the outcome of rebellion against a disbelieving ruler will lead to greater evil and harm, then rebellion against him is prohibited. This is an affair well known from the mighty principles of the *Shari‘ah*, as explained by great scholars.

51. We hold that the blood of Muslim is forbidden to spill. His blood, wealth, property and honour are inviolable. The one who violates these rights is sinful and threatened with the severe punishment of Allāh.

فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ
هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ

“Verily! Your blood, property and honor are sacred to one another like the sanctity of this day of yours, in this month of yours and in this city of yours.”⁶⁹

53. We hold that a non-Muslim is not to be killed just as a Muslim is not to be killed unjustly. Non-Muslims in the Muslim lands are protected by covenants and agreements

⁶⁹ Al-Bukhārī no. 67.

with the Muslim governments. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

مَنْ قَتَلَ نَفْسًا مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ
أَرْبَعِينَ عَامًا

“Whoever kills a person who is granted the pledge of protection by the Muslim authority shall not smell the fragrance of Paradise though its fragrance can be smelled at a distance of forty years of travel.”⁷⁰

54. We hold that modern-day terrorists and insurgencies are wicked innovations of the Khawārij and Shī‘ah sects who wish to create anarchy in the Muslim lands through which they hope to gain authority.

55. We hold that acts of terrorism are in opposition to the teachings of Islam, whether they are perpetrated in the Muslim lands or in non-Muslim lands. There is no evidence from the Qur’ān and Sunnah, nor from the Righteous Salaf that permit such mindless and indiscriminate acts of violence.

56. We hold that offensive Jihād is to be performed only behind a Muslim ruler who holds the reins of power and governance over his country and commands his army. It is not from Jihād to set up terrorist cells and detonate explosives amongst the people, whether that be in Muslim or non-Muslim societies. Such people are not considered to be *Mujāhideen* in Islam, rather, they are major sinners upon

⁷⁰ Al-Bukhārī, no. 6914.

the wicked beliefs and innovations of the Khawārij and Shī‘ah.

57. We hold that it is a form of Jihād for a Muslim to defend his life, family and property from enemy attack and in this situation, it is not necessary to seek the permission of the ruler. That is because the nature of such acts of aggression does not afford a person time to send a message to the authorities. However, if the ruler of the country or those appointed by him command him to cease fighting, he must cease.

58. We hold that in times of crisis when calamities strike the Muslims and when the question of Jihād arises, the Muslims must refer back to the senior scholars of Salafiyah for *fatāwā*, not to the younger, inexperienced shaikhs or students of knowledge. Furthermore, the opinions and *fatwas* of the people of innovation and desires are not given consideration.

59. We believe that suicide attacks carried out by the terrorists have no basis in the Islamic Law (Shari‘ah). There is no evidence that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) sanctioned killing oneself with one’s own hands. Rather, the texts show that suicide is a major sin that leads a person to the Hellfire.

60. We hold it to be impermissible to target and attack civilians (non-combatants), especially women and children during any conflict. It is narrated by Ibn ‘Umar that a woman was found killed in one of the battles, so the Messenger of

Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) forbade the killing of women and children.⁷¹

61. It is correct to fight the Khawārij terrorist insurgents if they wreak havoc in the land. The authorities should be aided in combatting them. Imām Muslim has a chapter heading in his *Saheeh*: “**Chapter: Exhortation to kill the Khawārij.**” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said regarding them:

سَيَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَحَدَاتُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ فَإِذَا لَقِيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

“There will arise at the end of the time a people who will be young in age, and foolish in thought; they will speak as if their words are the best among people. They will recite the Qur’ān, but it will not go beyond their throats, and they will pass through the religion just as an arrow goes through its prey. **So, when you meet them, kill them, for in their killing you will be rewarded by Allāh on the Day of Judgement.**”⁷²

62. We hold that the People of the Book, the Jews and Christians, have a special station in Islam due to what has been revealed to them of scripture before the sending of the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Allāh has permitted the

⁷¹ Muslim, no. 1744.

⁷² Muslim, no. 1066.

Muslims to eat their slaughtered meat and to marry their chaste women:

الْيَوْمَ أُحِلَّ لَكُمْ الْطَيِّبَاتُ ۗ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ
وَطَعَامُكُمْ حِلٌّ لَهُمْ ۗ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ
مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ ۗ

“Made lawful to you this day are all kinds of *Halāl* foods, which Allāh has made lawful. The food (slaughtered meat) of the people of the Book is lawful to you and yours is lawful to them. Lawful to you in marriage are chaste women from the believers and chaste women from those who were given the scripture before you (Jews and Christians); once you have given them the dowry; and that you desire chastity not fornication; nor taking them as girlfriends.”⁷³

Alongside this, they remain disbelievers in Allāh, His Book, and His Messenger. So, they should be invited to Islam, and to worship the one True Lord, the Lord of all the Prophets, and He is Allāh, the sole God (*al-Ilāh*) worthy of worship:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا
فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٥﴾

⁷³ Surah Al-Mā'idah: 5.

“Say, ‘O People of the Book (Jews and Christians), come to a word that is equitable between us and you: That we will not worship except Allāh, not associate anything with Him in worship, and not take one another as lords instead of Allāh.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Allāh].’”⁷⁴

63. We hold that it is forbidden to transgress against the rights of the non-Muslims, or to be unjust towards them, for indeed Allāh has forbidden injustice in every situation.

64. We believe that the sinful Muslims who worshipped Allāh alone will be removed from the Hellfire after they are punished in it. And no *Muwahhid* (Monotheist) Muslim will remain in Hell forever, even if he committed many major sins.

65. We believe that mankind will stand before their Lord on the Day of Resurrection. They will be barefoot, naked, uncircumcised⁷⁵, and the Sun will be drawn close to the distance of a mile. Then the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will intercede on behalf of the creation with his Lord for the Judgement to begin. This intercession is specific to the

⁷⁴ Surah Āli ‘Imrān: 64.

⁷⁵ The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The people will be assembled barefoot, naked, and uncircumcised.” I said, “O Messenger of Allāh, will the men and women look at each other?” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The matter will be too serious for them to notice.” (Al-Bukhārī no. 6075, Muslim no. 5107)

Messenger Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).⁷⁶

66. We believe in the Balance of Scales (*Mizān*) that will set up on the Day of Resurrection, wherein the good and evil deeds will be weighed, just as Allāh stated:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا
يَظْلِمُونَ ﴿٩﴾

“And the weighing of deeds that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.”⁷⁷

67. We believe in the Lake (*Hawd*) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) on the Day of Resurrection. Its water is whiter than milk and sweeter than honey. Its vessels are more

⁷⁶ *Shaikh Al-Islām* Ibn Taymiyyah (رَحِمَهُ اللهُ) said: “The first person for whom the gate of Paradise will be opened is Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the first nation to enter *Jannah* will be his nation. And he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will have three intercessions (*shafā‘ahs*) on the Day of Resurrection. The first intercession: He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will intercede for the people waiting at the place of assembly for the judgement to commence after their request for intercession is declined by the Prophets Ādam, Nūh, Ibrāhīm, Mūsā and ‘Isā Ibn Maryam (عَلَيْهِمُ السَّلَام)...” (*Al-Wāsitiyyah*, see *Al-Fatāwā*, 3/147-148)

⁷⁷ Surah Al-A‘rāf: 8-9.

numerous than the stars in the sky. Whoever drinks from it will never be thirsty again.⁷⁸ This is for the *Ummah* of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and every Prophet will have his *Hawd*. This *Ummah* will race towards the *Hawd* of the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and *Ahlul-Bid'ah* will be pushed back due to what they innovated into the Religion such as the *Khawārij*, the *Shī'ah*, the *Jahmiyyah*, the *Mu'tazilah*, the *Sufis* and the *Ashā'irah*.

68. We believe that Hellfire and Paradise have already been created and in existence, and they will never cease to be in existence. This belief is opposed by the *Mu'tazilah* sect.⁷⁹

69. We believe in the appearance of the *Mahdi* from the progeny of the Messenger Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).⁸⁰ He

⁷⁸ 'Abdullāh Ibn 'Amr Ibn Al-Ās (رضي الله عنه) narrated that Allāh's Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "My Lake (*Hawd*) is as wide as a month's journey, and all of its sides are equal. Its water is whiter than silver, its odour more fragrant than musk, its vessels are as the number of stars in the sky, and whoever drinks from it will never feel thirsty again." (Muslim, no. 2292, 2293)

⁷⁹ Abu Hātim and Abu Zur'ah stated in *Al-ʿAqeedah Ar-Rāziyayn* (no. 12): "Paradise and Hellfire are real and true. Both have been created and will never perish."

⁸⁰ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: "The *Mahdi* will be from my offspring and will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years." (Abu Dawud, no. 4285, graded *hasan* by Shaikh Al-Albānī)

will rule over the Muslims before the appearance of the Dajjāl (the Anti-Christ) and the descent of ‘Īsā ibn Maryam (Jesus) عَلَيْهِ السَّلَامُ.

70. We believe in the appearance of the Dajjāl (the Anti-Christ) after the Muslims conquer Constantinople. He is a human, the one-eyed liar, who will call the people to worship him. He will be given powers [from Allāh] with which he will deceive the people and call them to obey and worship him. He is a great tribulation upon mankind and will wreak havoc for forty days: the first day will last a year, the second will last a month, the third will last a week, and the remaining thirty-seven days will be normal. He is from the signs of the Hour. All the Prophets of Allāh warned against him and the Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded the believers to seek refuge from him and not to approach him when he appears.⁸¹

71. We believe in the descent of ‘Īsā ibn Maryam (عَلَيْهِ السَّلَامُ). He will descend, with his hands placed on the wings of two Angels, to the white minaret in the east of Damascus

⁸¹ Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stated: “There will not be any tribulation on earth since the time Allāh created the offspring of Ādam that will be greater than the tribulation of the Dajjāl. Allāh has not sent any Prophet, except that he would warn his nation about the Dajjāl. I am the Last of the Prophets, and you are the last of the nations. He will undoubtedly appear among you.” (Reported by Ibn Mājah)

whilst the Mahdi is leading the Muslims in prayer. He will kill the Dajjāl and rule the earth with justice and peace. When he dies, the Muslims will pray the funeral (Janāzah) prayer for him.⁸² It is during the life of ʿĪsā (عَلَيْهِ السَّلَامُ) that Gog and Magog will emerge and wreak havoc. ʿĪsā (عَلَيْهِ السَّلَامُ) and believers will supplicate to Allāh and He will destroy them and cleanse the Earth.⁸³

⁸² The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “While they are in that state, Allāh will send Jesus son of Mary, who will come down at the white minaret in the east of Damascus, wearing two dyed garments, resting his hands on the wings of two angels. When he lowers his head, beads of perspiration will fall from it [as pearls]. Every unbeliever to whom the breath of Jesus reaches will die, and his breath will reach as far as his eye can see. He will set out and catch up with the Masih Ad-Dajjāl at the gate of Ludd and will kill him. The Prophet of Allāh, Jesus will come to some people whom Allāh has protected, and he will wipe their faces and tell them of their status in Paradise.” (Ibn Mājah, no. 4075, *saheeh*) And Abu Hurairah stated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The Hour will not begin until Jesus the son of Mary comes down as a just judge and a just ruler. He will break the cross, kill the swine and abolish the Jizyah, and wealth will become so abundant that no one will accept it.” (Ibn Mājah, 4078)

⁸³ The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “The tribes of Gog and Magog will be set free, and they will emerge as Allāh says, ‘**And they will come swooping down from every mound.**’ [Al-Aniyā’:96] They will spread throughout the earth, and the Muslims will flee from them until the remainder of the Muslims seek refuge

72. We believe that the doors of repentance are open for a person so long as the soul is not removed from his body and the Sun has not risen from the West (as that is from the Major Signs of the Last Hour).

73. We believe that Muhammad (صلى الله عليه وسلم) is the final Messenger, after whom there is no new Messenger and no new revelation. ‘Īsā Ibn Maryam (عليه السلام) will judge by the Qur’ān and Sunnah upon his return.

74. We reject the false interpretations and distortions of the Attributes of Allāh of the Ash‘aries and Mātūreedies who falsely claim that they are *Ahlu-Sunnah wal-Jamā‘ah*. They are innovators among the misguided sects, from the offshoots of the Jahmiyyah who negate the Attributes of Allāh through rejection and false interpretation.

in their cities and fortresses, taking their flocks with them. Ya’jooj and Ma’jooj will pass by a river and drink from it until they leave nothing behind, and the last of them will follow in their footsteps and one of them will say, ‘There was once water in this place.’ They will prevail over the earth, then their leader will say, ‘These are the people of the earth, and we have finished them off. Now, let us fight the people of heaven!’ Then one of them will throw his spear towards the sky, and it will come back down smeared with blood. And they will say, ‘We have now killed the people of heaven.’ While they are in that state, Allāh will send a worm like a worm that is found in the noses of sheep, which will penetrate their necks and they will die like locusts, one on top of the other...” (Ibn Mājah, no. 4079)

75. We reject the *hizbiyyah* (partisanship) of the modern-day sects who have created further division in the ranks of the Muslims, each party seeks allegiance to itself in contradiction to the Book and Sunnah and the methodology of the Salaf. Indeed, it is a must to warn against these groups such as *Jamā'at At-Tableegh* (founded in India in the 1920s), *Al-Ikhwān Al-Muslimoon* (founded in Egypt in the 1920s), *Hizbut-Tahreer* (founded in the 1950s), *Jamāt-e-Islāmi* of Al-Maududi, and the other sects of recent times. These sects are no different from the sects of old in their misguidance. They are *Ahlul-Bid'ah*, and it is prohibited by the Sharī'ah to join them or to aid them in their da'wah activities, due to the saying of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

فَاعْتَرِزْ تِلْكَ الْفِرْقَ كُلَّهَا وَلَوْ أَنْ تَعَصَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ
 الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ

“Separate yourself from all these sects, even if you have to bite the roots of a tree until death comes to you while you are in this state.”⁸⁴

76. We reject the bigotry and fanaticism which is labelled as *Taqleed* by the blind-followers of the four well-known **Madhhabs**. The noble Imāms such as Abu Haneefah (d. 150 AH), Mālik Ibn Anas (d. 179 AH), Muhammad Ibn Idrees Ash-Shāfi'ī (d. 204 AH) and Ahmad ibn Hanbal (d. 241 AH) did not intend or command that the Sunnah be abandoned in

⁸⁴ Muslim, no. 1847.

favour of their opinions or Madhhabs.

The blind following Madhhabs are used as a means to conceal numerous deviations that the founding Imāms were never upon. Many adherents of these Madhhabs engage in grave worship, seeking aid from the inhabitants of the graves, celebration of the Prophet’s Birthday and they follow the Ash‘arī or Mātureedī creed. All of this opposes the Book and Sunnah, and the united Madhhab of the early Salaf (including the Four Imāms) in creed and methodology.

77. We call to honouring and respecting the scholars of *Ahlu-Sunnah wal-Jamā‘ah*, *Ahlul-Hadīth* and *Salafiyyah*. Love of them is a distinguishing sign of *Ahlu-Sunnah*, and hatred of them is a distinguishing sign of *Ahlul-Bid‘ah*.

Al-Imām Abu Hātim Ar-Rāzī (d. 277 H رَحِمَهُ اللهُ) stated:

وَعَلَامَةٌ أَهْلِ الْبِدْعِ الْوَقِيعَةُ فِي أَهْلِ الْأَثَرِ

“The distinguishing sign of the people of innovation (*Ahlul-Bid‘a*) is that they revile the People of Narrations: *Ahlul-Athar*.”⁸⁵

If a Scholar of Sunnah and Hadīth errs in his *ijtihad*, he attains one reward, and if he is correct, he attains two rewards. And we do not give precedence in understanding to the later scholars over the knowledge and understanding of the early

⁸⁵ Reported by Al-Lālikā‘ī in *Sharhu Usool I‘tiqād Ahlis-Sunnah wal-Jamā‘ah*, 1/179, 180, 181.

generations.

78. We do not venerate or praise the heads of innovation. They are not to be referred to as scholars such as the Khawārij, the Mu‘tazilah, the Sufi grave-worshippers, the Ash‘arīs and so on. We warn against them, and we do not mention their good deeds. To mention their good, along with their innovations, with the claim of establishing justice for them is the innovation of *al-Muwāzanah*. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) did not ever praise *Ahlul-Bid‘ah*, the sects of misguidance, nor their good deeds nor did he extol them—nor did his Companions.

79. If a scholar known for *Sunnah* and *Salafiyah* errs, his error is corrected, and his honour is preserved. If his views oppose the foundational principles of the Religion and the *‘aqedah*, then those with knowledge correct his errors, write to him and advise him. If he stubbornly persists with his innovation, they declare him an opposer and warn against him.

80. Imām Ahmad Ibn Hanbal (رَحِمَهُ اللهُ) said: “And we do not testify for anyone from the People of *Qiblah* (i.e., the Muslims) due to a deed they perform that they are in Paradise or Hell. Instead, we hope for the righteous one and we fear for him. And we fear for the sinful evildoer, and we hope in Allāh’s Mercy for him.” Shaikh Ahmad An-Najmī (رَحِمَهُ اللهُ) commented on this statement said, “However, we make the judgement of unbelief (*kufir*) for the one upon whom it is

obligated because he had committed an act that caused him to apostate from the Religion. As for the Muslim who falls into a major sin that does not exit him from Islam, then his affair is left to Allāh. If He Wills, He will forgive him and if He Wills, He will punish Him [for a while], and the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) himself said, ‘I don’t know, by Allāh, what will be done with me, and I am Allāh’s Messenger.’”⁸⁶

81. We believe that the pious believers (the ‘Awliyā of Allāh) are not deserving of anything from the rights of worship. One may not seek from the deceased anything, for they themselves are in need of the supplications of the living and in need of the Mercy of Allāh.

82. Anyone who requests from the deceased help, intercession, assistance, rescue, increase in sustenance, repelling of harm and so on has committed *shirk* (polytheism).

83. To request from a pious believer who is alive that he supplicate to Allāh for one who is in need is permissible and legislated. The Companions would ask the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to supplicate for them whilst he was alive, but they did not ever seek his supplication after his death.

84. We believe that the wives of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are the mothers of the believers, they are pure and pious, and every Muslim is obligated to love them as our

⁸⁶ Al-Bukhāri, no. 3929. See *Usūlus-Sunnah* of Imām Ahmad from *Al-Jāmi‘ lish-Shurūh*, p. 118

mothers:

الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ

“The Prophet is closer to the believers than their own selves and his wives are their mothers.”⁸⁷

85. We remain silent concerning whatever tribulation occurred between the Companions after the death of Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) since they were *Mujtahidoon* (people of knowledge who strived to attain the truth). Whoever was correct amongst them is rewarded with two rewards and whoever was mistaken is rewarded with one reward. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

لَا تَسُبُّوا أَصْحَابِي لَا تَسُبُّوا أَصْحَابِي فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ أَحَدَكُمْ
أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ

“Do not revile my Companions! Do not revile my Companions. By Him in Whose Hand is my soul, if one of you spent as much gold as the size of Mount Uhud it would not amount to one handful of any one of them nor even a half of handful.”⁸⁸

86. We hold it that it is not permitted to ascribe to the Companions that they are innovators or sinners. Whoever does so has opposed the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in his saying:

⁸⁷ Surah Al-Ahzāb: 6.

⁸⁸ Muslim, no. 2540.

إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا وَإِذَا ذُكِرَتِ التُّجُومُ فَأَمْسِكُوا وَإِذَا ذُكِرَ الْقَدْرُ
فَأَمْسِكُوا

“When my Companions are mentioned, withhold. When the stars are mentioned, withhold. When the pre-Decree is mentioned, withhold.”⁸⁹

Those who ascribe deviation to the Companions are astray and among Ahlul-Bid‘ah.

87. We hold that it is permitted to warn against the innovators by name, and that is not considered blameworthy backbiting by the consensus of *Ahlus-Sunnah* and *Ahlul-Hadīth*. We see that the books of the Scholars of the Salaf of this *Ummah* contain plentiful rebuke against the people of misguidance, the weak narrators and the fabricators of Hadīth by name.

88. We hold that it is forbidden to revile and rebuke the tyrannical ruler, but it is permitted to rebuke and warn against the callers to innovation and misguidance. Zā‘idah Ibn Qudāmah said: I asked Mansoor Ibn Mu‘tamir, “Can I revile the ruler whilst I am fasting?” He replied, “No.” I then asked, “Then can I revile the People of Desires and Innovation?” He replied, “Yes.” The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) severely rebuked the Khawārij, the Qadariyyah and Grave Worshipers, but he did not permit publicly rebuking or reviling the Rulers. Ibn

⁸⁹ *Al-Mu‘jam al-Kabīr* of At-Ṭabarānī, no. 10448, graded *saheeh* by Al-Albānī in *Saheeh al-Jāmi‘* no. 545.

‘Abbās narrated that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

سَيِّدُ الشُّهَدَاءِ يَوْمَ الْقِيَامَةِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَرَجُلٌ قَامَ إِلَى إِمَامٍ جَائِرٍ
فَنَهَاهُ وَأَمَرَهُ فَقَتَلَهُ

“The chief of the martyrs on the Day of Resurrection will be Hamzah Ibn ‘Abdul-Muttalib, and then a man who stands in the presence of the tyrant ruler and prohibits him from evil and commands him with what is correct, for which he is killed.”⁹⁰

89. We believe that this *Ummah* will be rectified by way of Purification and Cultivation: *at-Tasfiyah wat-Tarbiyah* as explained by the *Imām* and *Muhaddith*, Muhammad Nāsir ad-Deen Al-Albānī (رَحِمَهُ اللهُ). **Purification** from false and foreign beliefs and practices that have crept into the Religion over the centuries. **Cultivation** of the next generation upon the sound Belief, Methodology and practice of the Religion based upon the Qur’ān, authentic Sunnah and the understanding of the *Sahābah* (رَضِيَ اللهُ عَنْهُمْ). The rectification of the *Ummah* is not possible except upon this basis, just as *Imām* Mālik Ibn Anas (d. 179 رَحِمَهُ اللهُ) said:

لَنْ يَصْلَحَ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا بِمَا صَلَحَ بِهِ أَوْلَاهَا فَمَا لَمْ يَكُنْ يَوْمَئِذٍ دِينًا
لَا يَكُونُ الْيَوْمَ دِينًا

⁹⁰ *Al-Mu‘jam al-Kabīr* of At-Ṭabarānī, no. 4079, graded saheeh by Al-Albānī in *Saheeh al-Jāmi‘* no. 3676.

“The latter part of this Ummah will never be rectified except by that which rectified its first part. So, whatever was not religion that day cannot be religion today.”⁹¹

And all praise is due to Allāh, Lord of the worlds. May the praise of Allāh, His blessings and salutations be upon our noble Messenger, Muhammad, and upon his family, his Companions and his true followers.

By the servant of Allāh, **Abu Khadeejah ‘Abdul-Wāhid.**
Completed: 23rd September 2025CE / 30th Rabe‘ Al-Awwal
1447AH.

⁹¹ This narration is established from Imām Malik. Qādi Iyād cited it in *Ash-Shifā* (2/87-88). Ibn Taymiyyah stated in *Majmū‘ Al-Fatāwā* (1/353, 27/118) that it is established from Mālik. Shātibi cited it also in *Al-Itisām* (1/111) with a slightly different wording.