



---

## A Summary of the Fundamental Principles Of Ahlus-Sunnah in 'Aqeedah

Dr. Naasir Ibn 'Abdul-Kareem al-'Aql

Translation by Maaz Qureshi<sup>1</sup>

---

Version 1.0

---

Linguistically, the word '*aqeedah* comes from '*aqada* (to fasten a knot), and consolidation/strengthening (*tawtheeq*), and accuracy (*ihkaam*) and binding with strength (*rabat biquwwah*).

Technically it is firm faith which cannot be led to doubt in any of its tenets.

### So The Islaamic 'aqeedah means:

firm faith in Allaah the Exalted - and whatever he has obligated from His oneness, and obedience, and in His angels, and His books, and His messengers, and the Last Day, and pre-decree, and the remainder of what is confirmed from the matters of the Unseen, and news and decisive facts, whether they be related to knowledge or action.

*As-Salaf*: They are the predecessors of this *Ummah* from the Companions and the second generation of Muslims, and the Imaams of guidance in the three virtuous generations. Everyone who follows them and travels upon their path in the later ages is called a *Salafee* - a term of affiliation to them.

*AhluSunnah wal Jamaa'ah*: They are the ones who are upon the likeness of what the Prophet (*sallallaahu 'alayhi wa sallam*) and his companions were upon.

They are named *AhluSunnah* because they cling to and follow the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*). They are named *al-Jamaa'ah* because they unite upon the truth, and do not differ in the Religion, and they are united with the Imaams of the truth, and they do not forsake them. They also follow what the *Salaf* of this *Ummah* were upon.

Since they are the followers of the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and dependant upon the narrations, they are named *Ahlul Hadeeth*, [the people of

---

<sup>1</sup> This is a translation of the book, "*Mujmal Usool AhluSunnah Wal Jamaa'ah fil 'Aqeedah*" by Dr. Naasir al-'Aql. All footnotes were added by the translator, and are not parts of the original work.

*hadeeth*] and *Ahlul Athar*; [The people of the narrations.] and they are named *at-Taa'ifatul Mansoorah*, [The Aided Group] and *al-Firqatun Naajiyah*. [The Saved Sect]

## FOUNDATIONS AND PRINCIPLES IN THE STUDY AND DEDUCTION OF THE METHODOLOGY.

1. The source of the correct creed is the Book of Allaah, and the authenticated *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*), and the agreement of the *Salafus Saalih*.
2. It is obligatory to accept everything that is authenticated from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), even if it is *aahaad*.
3. We must return the understanding of the Book and the *Sunnah* to the texts that explain them, and to the understanding of *as-Salafus Saalih*, and whatever remains upon their methodology from the *Imaams*. Then comes whatever is correct from the Arabic language, as long as it does not conflict with the apparent linguistic assumptions.
4. Indeed all of the foundations of the Religion were explained by the Prophet (*sallallaahu 'alayhi wa sallam*). So no one can invent something, and claim that it is from the Religion.
5. There must be complete submission to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*); openly and secretly. So one cannot oppose anything from the *Qur'aan*, and the authentic *Sunnah*, with analogical deduction, or an indication, or a disclosure, or the statement of a *shaykh*, or *imaam*, or similar to that.
6. The pure unadulterated intellect is in conformity with the texts, and it will never contradict the absolute truths from them, ever.
7. It is obligatory to stick to legislated terminology in creed, and to avoid innovated terminology. As for the words that could be incorrect or correct, their meaning should be explained. Then whatever is correct should be affirmed with legislated terminology, and whatever is false should be rejected.
8. Infallibility is confirmed for the Messenger (*sallallaahu 'alayhi wa sallam*), and for the *Ummah* collectively is safe from misguidance. As for individuals, then none of them are infallible. Whatever the *Imaams* and others have differed in, then return it to the Book and the *Sunnah*, with excuses for the mistaken ones from the *Mujtahid* scholars of this *Ummah*.
9. In the *Ummah*, there are those endowed with intuition. Good dreams are true, and they are part of prophethood. Truthful intuitive knowledge is correct. So these are prophecy-related miracles - with the condition that they are in conformity with the Revelation, and they cannot become a source for creed or legislation.
10. Argumentation in the Religion is criticised, but debating in a good manner is allowed. Whatever has been authentically prohibited from being studied, then it is obligatory to comply with that prohibition.
11. It is obligatory to adhere to the methodology of Revelation when refuting, just as it is obligatory in creed or matters of daily actions. So an innovation cannot be refuted with an innovation, nor negligence with excess or the reverse.

12. Every newly invented matter in the Religion is an innovation, and every innovation is a misguidance, and every misguidance is in the Fire.

## THE TAWHEED OF KNOWLEDGE AND BELIEF

1. The basic principle regarding the Names of Allaah and His Attributes is to affirm what Allaah has affirmed for Himself, or what was affirmed for Him by His Messenger (*ṣallallaahu 'alayhi wa sallam*), without *tamtheel*,<sup>2</sup> or *takyeef*.<sup>3</sup> Whatever Allaah has negated from Himself must be negated from Him, with out *tahreef*,<sup>4</sup> or

---

<sup>2</sup> Shaykh Saalih al-Fawzaan says [*Sharhul 'Aqeedatil Waasitiyyah* (p. 16)]:

The meaning of (...*Tamtheel*...) is resemblance (*tashbeeh*) and it is committed when it is said that Allaah's attributes are like the attributes of the creation. For example, it might be said: The hand of Allaah is like our hands and His hearing is like our hearing. High is Allaah above such things. Allaah said: **There is nothing like Him and He is the All-Hearing, the All-Seeing** [Sooratush Shooraa 42:11]. Therefore, it cannot be said that His attributes are like our attributes or that they resemble our attributes just like it cannot be said that the Self of Allaah is like our selves or that it resembles our selves.

<sup>3</sup> Shaykh Saalih al-Fawzaan says [*Sharhul 'Aqeedatil Wasitiyyah* (p. 16)]:

The meaning of (...*Takyeef*...) is to specify the exact nature and reality of the established meaning of the attribute. It is said: He gave something a shape or form (*kayyafa*) when he made for it a known quality. Committing *takyeef* with Allaah's attributes is to specify their precise nature, state or condition and their form or shape. This is impossible for mankind since the knowledge of this is amongst that knowledge which Allaah has kept to Himself. Therefore, there is no way of knowing the precise nature of His attributes because the attribute follows the Self (*dhaat*). Just as it is not possible for a person to know the exact nature of the Self of Allaah, it is likewise impossible to know the exact nature of His attributes. Their exact nature is not known. This is why when Imaam Maalik was asked about the verse: **Ar-Rahmaan has ascended (istiwaa') the Throne** [Sooratu Taahaa 20:5]. How is the ascending (*istiwaa'*)? He replied: "The ascending is known, its reality is unknown, having *emaan* in it is obligatory and asking about it is an innovation."

And this is said with respect to all of Allaah's attributes.

<sup>4</sup> Shaykh Saalih al-Fawzaan says [*Sharhul 'Aqeedatil Wasitiyyah* p. 15]:

The meaning of (...*Tahreef*...) is to introduce a change or make an alteration (*taghyeer*) and also to turn something away from its true position (*imaalah*). It is said: He has deviated (*inharafa*) from such and such when he digressed and turned away from it. *Tahreef* is of two types:

*The First Type: Changing the Word.* This is to refrain from (accepting) this word as it is and instead adopting another word either by adding or taking away an additional letter or word or by changing a vowel point. An example is the saying of the people of misguidance regarding the speech of Allaah: **Ar-Rahmaan ascended (istawaa') the Throne** [Sooratu Taahaa 20:5]

They say: *istawlaa*, which gives it the meaning of conquered and have therefore added a letter to the verse. Also, their saying about the speech of Allaah **And your Lord comes (jaa'a) with the angels in rows** [Sooratu Fajr 89:22]

They say: The command (*amr*) of your lord, meaning the command of your Lord comes. Therefore, they have added a word. Also their saying about the speech of Allaah: **And Allaah spoke to Moses directly**

They change the vowel point in the word Allaah, so they made it from *Allaahu* to *Allaaha* giving it the altered meaning: And to Allaah Moses spoke directly. So they have changed the vowel point from a *dhamma* to a *fatha* to enable a change in the meaning.

*The Second Type: Changing the Meaning.* This means to refrain from (accepting) the (established and proven) meaning (of the word in question) as it is, to refuse its reality and to give the word signifying it the meaning of another word. An example is the saying of the innovators: The meaning of mercy (*rahmah*) is: The desire to bestow favours, and that the meaning of anger (*ghadab*) is: The desire to seek revenge.

- ta'ateel*.<sup>5</sup> As Allaah the Exalted says: **"There is nothing like Him, and He is the all-Hearing, all-Seeing."** [Sooratush Shooraa: 11] - with faith in the meanings of the textual words, and what they prove.
2. *Tamtheel*, and *ta'ateel* in the Names and Attributes of Allaah is disbelief. As for *tahreef* - which the people of innovation call *ta'weel* [figurative interpretation]- then from it is that which is disbelief, such as the *ta'weel* of the *Baatiniyyah*.<sup>6</sup> Also from it is that which is innovation, such as the *ta'weel* of negating the Attributes. Also from it is that which is indeed wrong.
  3. *Wahdatul Wujood* [the oneness of existence] and the belief that Allaah the Exalted exists inside any of His creation, or that He is mixed with them, all of that is disbelief which takes one out of the Religion.
  4. We must believe in the noble angels in general. As for belief in detail, then whatever is authenticated with proofs regarding their names, and attributes, and actions is part of necessary knowledge.
  5. There must be faith in all of the Revealed Books, and faith in the fact that the Noble *Qur'aan* is the most virtuous of them, and it abrogates them, and faith that whatever was before it told of it's arrival. Because of that, it is obligatory to follow it regardless of what was before it.
  6. There must be faith in the prophets of Allaah, and His messengers - may the prayers and blessings of Allaah be upon them. They were the best of mankind, and whoever alleges other than that, then he has indeed disbelieved. It is obligatory to have a fixed faith in anything about them that is authenticated with a proof. It is obligatory to have general faith in them collectively, and to believe that Muhammad (*sallallaahu 'alayhi wa sallam*) was the best of them, and the last of them, and that Allaah has sent him for all mankind.
  7. We believe that the Revelation was cut off after Muhammad (*sallallaahu 'alayhi wa sallam*), and that he was the last of the prophets and messengers. Whoever has a belief in opposition to this, has disbelieved.
  8. We believe in the Last Day, and everything that has been authenticated about it from the narrations, and in everything which will precede it from signs and indications.
  9. We believe in pre-decree. The good of it and the evil of it, is from Allaah the Exalted. That is to believe that Allaah the Exalted knew what was going to happen before it happened, and He wrote it in the Preserved Tablet. [*al-Lawhul Mahfoodh*]

---

<sup>5</sup> Shaykh Saalih al-Fawzaan says [*Sharhul 'Aqeedatil Wasitiyyah* (p. 15)]:

The meaning of (...*Ta'ateel*...) in the language is to leave and vacate (*al-ikhlaa'*). It is said: He neglected it, left it (*atalahu*) meaning he vacated it (*akhlaahu*). The intended meaning of it here is the denial of Allaah's attributes, free and sublime is He from all imperfections, the Exalted. The difference between *tahreef* and *ta'ateel* is that *tahreef* is to deny the correct meaning which is proven by the texts (of the Book and the *Sunnah*) and substituting another incorrect meaning for it. *Ta'ateel* is to merely deny the proven and established meaning without substituting it for another meaning and this is the way of the *Mufawwidah*. Therefore, anyone who changes the meaning of the word (*muharrif*) is also one who denies the proven and correct meaning (*muattil*) but one who denies the meaning indicated by the word is not one who actually changes the proven meaning.

<sup>6</sup> This is the name of a school of deviated philosophy, characterised by divining a hidden secret in the meanings of the revealed texts.

- Whatever Allaah wishes, happens and whatever He does not wish, does not happen. So nothing takes place except that He has willed it. Allaah is upon everything capable, and the creator of everything doing whatever He wishes.
10. We must believe in whatever has been authentically reported about the Unseen, such as the Throne [*al Arsh*] and the Stool [*al-Kursee*] and Paradise and the Fire and the blessings of the Grave and its Punishment and the Bridge [*as-Siraat*] and the Scale [*al-Meezaan*] and other than those; without figuratively explaining anything from them.
  11. We must believe in the Intercession of the Prophet (*sallallaahu 'alayhi wa sallam*), and the intercession of the prophets, and the angels, and the righteous people, and other than them on the Day of Judgement; as has come in detail in the authentic proofs.
  12. It is true that the Believers will see their Lord on the Day of Judgement; at Paradise and at the Gathering Place [*al-Mahshar*]. Whoever denies this or figuratively explains it, then he is a misguided deviant. This [seeing Allaah] is not possible in any place in this world.
  13. The miracles of the Close Allies of Allaah [*Waliiyullaah* pl: *Awliyaa'*], and the righteous people are true, but all supernatural phenomena are not miracles, rather they occur in various forms. Indeed some of them can be from the influence of satans and liars. They should be measured by their conformity to the Book and the *Sunnah*, or lack thereof.
  14. All Believers are Close Allies of *ar-Rahmaan* [The Most Merciful of those who show mercy], and every Believer is in this alliance according to the strength of his faith.

## THE TAWHEED OF INTENTION AND VOLITION

1. Allaah the Exalted is alone in His Oneness. He has no associate in His Lordship, or His Divinity, or His Names, or His Attributes. He is the Lord of all the worlds. He is the only one deserving of all the various types of worship.
2. To make something from the various types of worship, such as supplication, or aid [*al-Istighaathah*], or help [*al-Isti'aanah*], or oaths, or sacrifice, or trust, or fear, or hope, or love, or similar to those towards other than Allaah, then this is *Shirk* [Associating partners with Allaah]. It does not matter who this worship is directed to, whether it was towards wealth, family, or a sent messenger, or a righteous slave, or other than them.
3. From the fundamental principles is that Allaah is to be worshipped with love, and fear, and hope together. Worshipping Allaah with some of these traits to the exclusion of others is misguidance. Some of the scholars have said: 'Whoever worships Allaah with love only, then he is a heretic. Whoever worships Allaah with fear only, then he is a *Haroorree*.<sup>7</sup> Whoever worships Allaah with hope only, then he is a *Murji'ee*.'

---

<sup>7</sup> An offshoot of the *Khawaarij*, they were named *Haroorrees* because of their base in *Haroor*.

4. Submission, acceptance, and unrestricted obedience is for Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). Faith in Allaah as the Arbitrator is from the belief that He is the Lord and the Divine, so there can be no partner with Him in His Rule or Command. Legislation by whatever Allaah has not given permission for, and ruling by the *Taaghoot*, and following other than the Law of Muhammad (*sallallaahu 'alayhi wa sallam*), or changing something from it, all of that is disbelief. Whoever alleges that something has allowed the abandonment of it, then he has indeed disbelieved.
5. Ruling by other than what Allaah revealed is greater disbelief, but it can be disbelief that is less than disbelief. So the first case is to obligate ruling by other than the Law of Allaah, or the endorsement of ruling by it. The second is to abandon the Law of Allaah in certain incidents, but desiring to use the Law of Allaah.<sup>8</sup>
6. Dividing the Religion into an outward reality in order to honour the upper class, and using the *Sharee'ah* to distinguish common folk as being below the upper class, and separating politics, or other than it from the Religion is false, rather everything that opposes the *Sharee'ah*; whether it is an outward reality or politics or other than them, then it is either disbelief or misguidance according to its level.
7. None knows about the Unseen except Allaah alone, and the belief that someone other than Allaah has knowledge of the Unseen is disbelief. However, we believe that Allaah discloses certain things about the Unseen to His messengers.

---

<sup>8</sup> Shaykhul Islaam Ibn Taymiyyah said [*Majmoo'ul Fataawaa* (10/372)]:

"As for the threatening texts that are found in the Book and the *sunnah*, and the texts from the *imaams* about *takfeer*, and corruption, and its like, then it is not necessary that they be applied in every individual case, except when the conditions are met, and the necessary obstacles removed. There is no difference in this matter whether the wrong is committed in the foundations of the religion, or in its branches."

He also said [*Majmoo'ul Fataawaa* (12/497-500)]:

As for the knowledge, faith, and belief in what the Messenger (*sallallaahu 'alayhi wa sallam*) came with, then if one obstinately opposes it, then disbelief is generally applied. So negating the Attributes of Allaah is disbelief, and denying that Allaah will be seen in the Hereafter, or that He is above His Throne, or that the *Qur'aan* is His Word, or that He spoke to Moosaa, or that He took Ibraaheem as a close friend, then each of these is disbelief. However, judgement on an individual basis that he himself is now a disbeliever, or testifying that he is to dwell in the Fire; these will depend on the evidences presented to the individual. The judgement of absolute disbelief on an individual depends upon the fulfillment of its conditions, and the removal of factors that would prevent its application. When this is known, it is not permissible to rush to the *takfeer* of these ignorant people and their like on an individual basis - to the extent that it is judged that he is a disbeliever - until until the prophetic evidences are established for them., such that is clear to them that they are opposing the message. When this is their clear belief, then there is no doubt that it is disbelief. This is the case when discussing *takfeer* on an individual basis.

He also said [*Majmoo'ul Fataawaa* (23/349)]:

So those who were in power were saying what the *Jahmiyyah* say: the *Qur'aan* is created, and Allaah will not be seen in the Hereafter. They invited the people to accept these beliefs, and put them to test over them, punishing them if they did not accept their claims, and making *takfeer* of whoever did not believe in them - to the extent that when they imprisoned someone, they would not release him until he cited the *Jahmee* claim that the *Qur'aan* is created. They would not give any position of authority to anyone who allowed any interpretations on these matters, and they would not give any provisions from the treasury [*Baytul Maal*] except to those who said that. Yet even with all of this, Imaam Ahmad had mercy upon them, and sought forgiveness for them, because he knew that it was not clear to them that they were actually denying what he came with. They were saying things due to false interpretations, and following those who made such claims."

8. Believing that the astrologers and fortune-tellers are truthful is disbelief, and agreeing with them or even going to them is a major sin.
9. The *Waseelah* [a means of nearness to Allaah] which is commanded in the *Qur`aan* is what brings one closer to Allaah the Exalted from the legislated acts of obedience. *Tawassul* [Seeking a means of nearness to Allaah] is of three types. **A.** Legislated *tawassul* which is seeking a means of nearness to Allaah by His Names and Attributes, or by righteous actions performed by the one who is seeking the means of nearness, or by the supplication of a living righteous person. **B.** Innovated *tawassul* which is seeking a means of nearness to Allaah the Exalted by something which is not mentioned in the Revelation, such as *tawassul* by the souls of the prophets and the righteous, or by their rank, or by their right, or by their sanctity, and similar to that. **C.** Paganistic *tawassul* which is taking the dead as intermediaries in worship and supplicating to them, and petitioning ones need to them, and seeking aid from them, and similar to that.
10. Allaah specifies some of His creation for His Blessing with whatever He wishes, so one cannot affirm it in something, except by a proof. It means abundant goodness, and an increase in it, or a steadiness in it, or durability in it. It is found in certain times such as the night of Decree (*Laylatul Qadar*), and in places such as the three sacred mosques, and in things such as the water of *zamzam*, and in actions, for every righteous action is blessed. It is also found in personalities, such as those of the prophets. It is not permissible to seek benefit (*tabarruk*), nor through their souls, and neither through their possessions, except through the soul of the Prophet (*sallallahu 'alayhi wa sallam*), and his possessions, since there is no proof except for them. Indeed this was discontinued by his death, and the disappearance of his possessions.
11. *Tabarruk* (seeking benefit) is from those matters that are restricted to what the authentic texts dictate. So no form of *tabarruk* is permissible except what is mentioned in a proof.
12. The actions of the people towards graves and visiting them are of three types. The first is the legislated type, it is to visit the graves for the remembrance of the Hereafter, and for conveying peace upon their inhabitants, and supplicating for them. The second type is innovated, it negates the completion of *tawheed*, and it is a means from the means of *shirk*, if it is intended as worship of Allaah the Exalted, or to draw near to Him by the graves, or if the intention is to seek benefit by them, or to confer a reward by them. They are sometimes built upon, and designated, and lighted, and taken as mosques, and extreme journeys are taken to them. The like of this is what has been confirmed as what we are prohibited from, or from what has no source in the Revelation. The third is a paganistic type which negates *tawheed*, and directs a thing from the types of worship to the person in the grave; such as supplication to other than Allaah, and seeking aid and deliverance by Him, and circumambulation, and sacrifice, and taking oaths by him, and the like of that.
13. When these ways are judged as intentional, then it is obligatory to curb every path towards *shirk* in the worship of Allaah, or innovation in the Religion. Every newly

invented matter in the Religion is an innovation, and every innovation is misguidance.

## FAITH [AL-EEMAAN]

1. Faith is statement and action, it increases and decreases. So it is the statement of the heart and the tongue, and the action of the heart and the tongue and the limbs. So the statement of the heart is its faith and trust, and the statement of the tongue is its affirmation. The action of the heart is its submission and sincerity, and its obedience, and its love, and its intention for righteous actions. The action of the limbs is obeying the commandments, and the abandonment of prohibitions.
2. Whoever leaves actions out of faith, then he is a *Murji'ee*, and whoever enters into it what is not from it, then he is an innovator.
3. Whoever does not affirm the two testimonies does not have then name of faith affirmed for him, nor its ruling; not in the world, nor in the Hereafter.
4. *Eemaan* and *Islaam* are two legislated labels, between them are generalities and peculiarities for the purpose of naming the people of the *Qiblah* as Muslims.
5. The perpetrator of a major sin does not leave from faith, rather in this world he is to be considered a believer deficient in his faith, and in the Hereafter he is under the Will of Allaah. If He wishes He will forgive him, and if He wishes He will punish him. All of those who profess *tawheed*, their destination is paradise, even though they may receive a punishment from the punishment of the Fire. None of them will abide therein forever.
6. It is not permissible to indefinitely designate someone from the people of the *Qiblah* to paradise of the Fire, except for the one whom the text affirms this for.
7. Disbelief is of two divisions in the legislated terminology. The first is major disbelief (*kufriul akbar*) which takes one out of the Religion, then there is lesser disbelief (*kufriul asghar*) which does not take one out of the Religion, it is sometimes called *kufriul 'amalee* (disbelief related to actions).
8. *Takfeer* (declaring a Muslim to be a disbeliever) is a legislated ruling which must be returned to the Book and the Sunnah, so it is not permissible to declare a Muslim to be a disbeliever by a statement or action which does not prove that. It is not obligatory to pronounce the ruling of disbelief upon the establishment of a statement or action, except if the conditions have been verified, and the obstacles removed. *Takfeer* is from the most dangerous of rulings so it is obligatory to have confirmation and caution before making *takfeer* upon a Muslim.

## THE QUR`AAN AND KALAAM [The word of Allaah]

1. The *Qur`aan* is the Word of Allaah, its letters and its meaning are revealed, not created. From Him it began, and to Him it shall return. It is a miracle proving the truthfulness of what he (*sallallaahu 'alayhi wa sallam*) came with, and it is preserved until the Day of Judgement.

2. Allaah the Exalted speaks with whatever He wishes, when He wishes, and whenever He wishes. The Words of Allaah the Exalted are real, with letters and a voice. We do not know how this occurs, and we do not delve into it.
3. The statement that the Words of Allaah have hidden meanings, or that the *Qur`aan* is a quotation or interpretation, or that they are metaphorical, or that is an emanation, or whatever else causes doubt is an innovation, and it could be disbelief.
4. Whoever denies anything from the *Qur`aan*, or claims that it is incomplete, or that it needs additions, or alterations, then he is a disbeliever.
5. It is obligatory to explain the *Qur`aan* with what is known from the methodology of the *salaf*, and it is not permissible to explain the *Qur`aan* with mere opinion, because that is speaking about Allaah without knowledge. Figuratively explaining the *Qur`aan* with the figurative explanations of the *Baatiniyyah*, or its like is disbelief.

### PRE-DECREE [AL-QADAR]

1. From the pillars of faith is faith in pre-decree. Its good and its evil are from Allaah, and it comprises of the following: faith in all the texts about pre-decree, and its levels. (knowledge, writing, will, creation) Allaah does not turn back on His Command, and He does not compromise on His Ruling.
2. The Will and the Command mentioned in the Book and the *Sunnah*, are of two types: Allaah's Decree and Volition pertaining to the creation (meaning: Will), and the decreed Command pertaining to the creation. Volition pertaining to Legislation: (necessitating: Love) and the legislated Command. The creation also has a volition and will, but it is secondary to the Volition of the Creator, and His Will.
3. The guidance of the slaves and their misguidance is in the Hand of Allaah. So from them is the one whom Allaah guides by Virtue, and from them is the one whom Allaah establishes upon misguidance - by Justice.
4. The slaves and their actions are from Allaah the Exalted besides whom there is no creator. So Allaah is the Creator of the actions of the slaves, but they are the performers of these actions in reality.
5. We must affirm Wisdom in the Actions of Allaah the Exalted, and we must attribute cause and effect to the Will of Allaah the Exalted.
6. The times of death are written, and every ones livelihood is divided, and every ones prosperity and misfortune are written upon the people before their creation.
7. Pre-decree can be an excuse for calamities and agonies, but it is not permissible to use it as an excuse for faults and sins, rather it is obligatory to repent from it, and to rebuke the one who does it.
8. To rely completely on causes is association in ones *Tawheed*. To turn away indefinitely from the causes by claiming to rely only upon Allaah is to belittle the Revelation. Denying the effects of these causes opposes the Revelation and the intellect. Reliance upon Allaah does not negate the taking of proper causes.

## THE JAMAA'AH AND THE IMAAMATE

1. *Al Jamaa'ah* - in this context - means the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*), and those who follow them in goodness. They are those who stick to the narrations until the Day of Judgement, and they are the Saved Sect. Whoever sticks to their methodology, then he is from the *Jamaa'ah*, even if he is wrong in some aspects.<sup>9</sup>
2. It is not permitted to cause divisions in the Religion, nor to cause trouble between the Muslims. It is obligatory to return everything that the Muslims differ about to the Book of Allaah, and the *sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*), and to what the *Salafus Saalih* [Righteous Predecessors] were upon.
3. If someone leaves the *jamaa'ah*, then it is obligatory to advise him, and to call him, and to debate with him in a good manner, and to establish the proof upon him. So if he repents, then he is to be left alone, but if he does not, then he is to be given the punishment which he is most deserving of from the Revelation.
4. It is obligatory to convey to the people what is generally established from the Book and the *sunnah*, and by the consensus of the Muslims [*ijmaa'*]. It is not permissible to test the general Muslims with minute matters and profound rhetoric.
5. The general principle about the Muslims is to have a good opinion and view about them, until something contradictory to that appears. The general principle regarding the word of the Muslims is that they are to be taken with a good assumption. Whoever manifests his arrogance and evil intention, then it is not permissible to take the trouble of making excuses for him.
6. The sects of the people of the *Qiblah* who have left the *sunnah* have been promised destruction and the Fire. This ruling is the general ruling upon the people of this

---

<sup>9</sup> Shaykh Safiyyur Rahmaan al-Mubaarakfooree says [*Ahzaabus-Siyaasah* (p. 34)]:

"Disunity of any kind and differing, and diverging upon whatever basis whose nature does not conform with *Islaam*, it is certain to bring to the Muslims more harm and evil than benefit and good, and the evil consequences it produces are greater than its benefits."

He also says [*Ahzaabus-Siyaasah* (p.35)]:

"Then just as what is meant by differing diverging and disunity in the Religion is divergence and differing in '*aqeedah* and *sharee'ah*, then it means just as much that a people of a single religion should not split up into groups that vie and quarrel amongst themselves, regardless of what the basis of this quarrelling and vying is. This is indicated by the texts, and Allaah the Exalted forbade disagreement and dispute absolutely, and made it a reason for the weakness of the Muslims, and the dissipation of their strength. Allaah said: **"And do not dispute, lest you lose courage and your strength depart."** [Sooratul Anfaal 8:46]

So He did not restrict it to a particular type of disagreement, rather it covers all types, and Allaah the Exalted did not only forbid disagreement, but He also made it obligatory upon the Muslims - if any disagreement does occur between them - to struggle to arrive at what is correct and to work together in that regard in order to remove that disagreement and to unite upon a single thing in light of the Book and the *sunnah*."

He also says [*Ahzaabus-Siyaasah* (p.36)]:

"Allaah the Exalted says: **"O you who believe, obey Allaah and obey the Messenger, and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if You believe in Allaah and the Last Day. That is more suitable for final determination."** [Sooratun Nisaa 4:59]

Allaah did not specify the prohibition of disagreement and the command to take a unified position, to any particular or specific matters, rather He left it general and unrestricted. So it is an obligation in political and social matters also, just as it is obligatory in matters that are related to '*aqeedah* or merely worship."

- promise, except for the one from amongst them who is inwardly a disbeliever. The sects that have left *Islaam* are disbelievers collectively, and their ruling is the ruling of the apostates.
7. The establishment of the Friday prayer is from amongst the most apparent signs of *Islaam*. Prayer behind someone from the Muslims whose condition seems to be okay, is correct, and abandoning it due to ignorance about his condition is an innovation.
  8. It is not permissible to pray behind someone who manifests an innovation or a sin if it is possible to pray behind other than him. It is permissible to hold him back, except if it is feared that this will produce a greater evil. So if the matter is not except like this, or if the evil will increase if the prayer is not behind him, then it is not permissible to abandon it. Whoever has disbelief confirmed upon him, then it is not correct to offer prayer behind him.
  9. The greater leadership is to be established by the agreement of the *ummah*, or by the agreement of the people possessing influence and power from amongst them. If someone conquers them until they are collectively upon his word, then it is obligatory to obey him in goodness, and he is to be advised. Revolting against him is prohibited, except if open disbelief is manifested from him having a proof from Allaah.
  10. Prayer and pilgrimage (*hajj*) and *jihaad* are obligatory duties that must be carried out by the leaders of the Muslims, even if they are tyrannical.
  11. Fighting between the Muslims upon the world, or with the fanaticism of the times of ignorance has been prohibited, and it is from amongst the greatest of major sins. However, it is permissible to fight the people of innovation and injustice, and their like. If it is not possible to subdue them by that, then indeed one should act in accordance to the benefit and situation.
  12. All of the noble Companions are trustworthy, they are the most virtuous of this *ummah*. Testifying to their faith and virtue is a definitive principle known from the Religion by necessity. We testify to their love for this religion and creed, and their hatred towards disbelief and hypocrisy, along with restraint about what occurred between them, and abandonment of delving into what is censurable in their capacity. The most virtuous of them is Abu Bakr, then 'Umar, then 'Uthmaan, then 'Alee, and they are the rightly guided caliphs. The caliphate was confirmed from all of them according to their sequence.
  13. It is from the Religion to love the family of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), and to support them. It is from the Religion to exalt his wives - the Mothers of the Believers, and to know their virtue. It is from the Religion to love the *Imaams* of the *Salaf*, and the scholars of the *Sunnah*, and those who followed them in goodness. It is from the Religion to keep away from the people of innovation and desires.
  14. *Jihaad* in the Path of Allaah is the peak of the hump of *Islaam*, and it is valid until the establishment of the Hour.

15. Enjoining with good and forbidding from evil is from the greatest signs of *Islaam*, and one of the reasons for the preservation of its community. Both of these are obligatory duties in accordance with ones power, and relative benefit in that.

## IMPORTANT CHARACTERISTICS AND FEATURES OF AHLUS SUNNAH WAL JAMAA'AH

*AhluSunnah Wal Jamaa'ah* is the Saved Sect and the Aided Group, despite the time between them. They have special characteristics that distinguish them from those who are not part of them. From them:

1. They have great concern towards the memorisation, and recitation and explanation of the Book of Allaah. They have great concern for the *hadeeth*, its knowledge, and understanding, and distinguishing its authentic from its weak. (Because these two are the source of derivation.) They follow up knowledge with action.
2. They enter into the Religion completely. They have faith in all the Books. So they believe in the textual threats, and in the texts affirming [Allaah's Attributes], and in the texts that negate anthropomorphic elements. They are united upon the affirmation of the pre-decree of Allaah, and they believe in the volition of the slave and his will, and his action. Likewise, they are united between knowledge and worship, and between strength and mercy, and between working and asceticism.
3. They follow and they abandon innovations, and they disavow any sectarianism or differing in the Religion.
4. They emulate the guidance of the trustworthy *imaams*, they emulate them in knowledge and action and *da'awah* [calling to Allaah]. They follow the Companions and whoever travels upon their way, and they abandon whoever opposes their way.
5. They take the moderate position in their understanding of belief. They are the moderate ones between the sects of excess, and the sects of negligence. In actions and conduct, they are the moderate ones between excessiveness and wastefulness.
6. They strive upon uniting the words of the Muslims upon the truth and the unification of their ranks upon *tawheed* and following. They distance themselves from all things that tend to cause division between them. From this, they do not distinguish themselves above the *ummah* in the principles of the Religion, except with the name of the *sunnah* and the *jamaa'ah*. They do not have loyalty or enmity upon a bond other than *Islaam* and the *sunnah*.
7. They call to Allaah, and command the good and forbid the evil. They perform *jihaad*, and revive the *sunnah*, and work towards the revival of the Religion, and they establish the Law of Allaah and His Judgement, whether large or small.
8. They have justice and trustworthiness. Their understanding fulfils the Rights of Allaah the Exalted, not their own rights, or the right of a group. Consequently, they do not go to extremes, nor do they exploit people. They do not belittle those who possess virtue - whoever they may be.

9. They are all the same in their understandings and their positions, despite the great distances between their lands and times. This is from the fruits of having a single source and acquisition.
10. They have kindness and mercy and good manners with all of the people.
11. They have sincerity towards Allaah, and towards His Book, and His Messenger (*sallallaahu 'alayhi wa sallam*), and the *ummah* of the Muslims and their common folk.
12. They give importance to the matters of the Muslims, and aiding them, and fulfilling their rights, and preventing suffering from reaching them.