

## **Our Pristine Sunni Islamic Creed: The Methodology of Ahl al-Sunnah wa al-Jama'ah according to the understanding of our Righteous Predecessors, the Salaf, may Allah be pleased with them**

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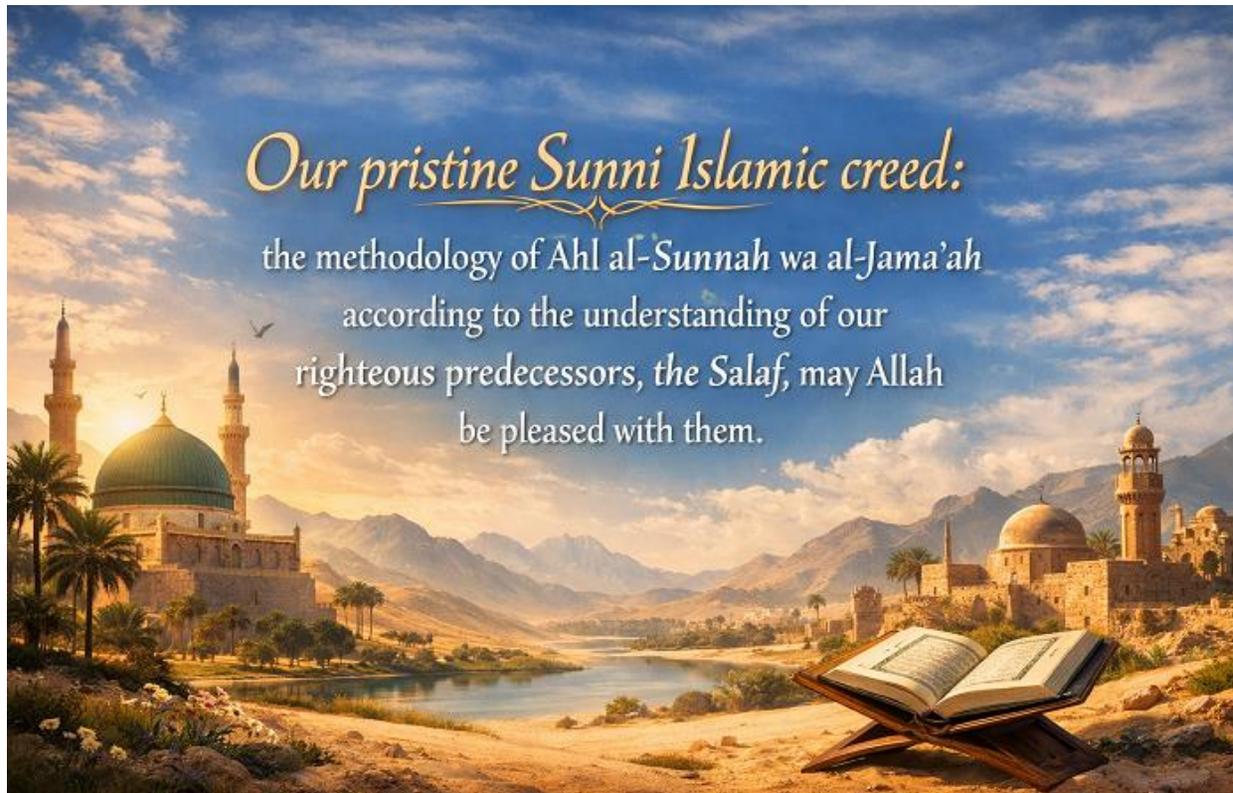
### **Our Creed**

A text explaining the foundations of our faith “Aqidah” according to the methodology of Ahl al-Sunnah wa al-Jama'ah (The People of the Sunnah and the Main Body of the Muslims / The adherents of the Sunnah and the Muslim community).

### **Introduction**

All praise is due to Allah, the One, the Unique, the Eternal Refuge, who neither begets nor is born, and for whom there is none comparable, the Mighty in His dominion, the Tremendous in His authority, the Forbearing in His pardon, the Generous in His giving, exalted above any likeness or equal, and far above any partner or supporter.

May Allah send prayers, peace, and blessings upon His servant and Messenger Muhammad, the Seal of the Prophets, the leader of the Messengers, and upon his family, his Companions, and those who follow them with excellence until the Day of Judgement, “peace be upon him/salla Allahu ‘alayhi wa sallama”.



**To proceed:**

This is our creed. Through it, we express our faith in Allah, in His Messengers, and in what has come in His Book and the Sunnah of His Prophet ﷺ “peace be upon him/salla Allahu ‘alayhi wa sallama”. It is a creed derived from revelation, firmly rooted in the heart, and upright upon the methodology of the righteous predecessors, the Salaf, may Allah be pleased with them “may Allah be pleased with them/radiya Allahu ‘anhum”. We declare it with a truthful tongue, and we ask Allah to keep us firm upon it until we meet Him.

## Chapter One: Belief in Allah, Glorified be His Majesty “jalla jalaluhu”

We believe that Allah, Exalted in His Highness “jalla fi ‘ulahu”, is One and has no partner, the One, the Eternal Refuge. There is no equal to Him and no likeness to Him, and He has no minister and no helper. He alone is singular in creation and unique in command. There is no Lord besides Him, and none has the right to be worshipped except Him.

We believe that He, Glorified be He “subhanahu”, is the Lord of the worlds, the Creator of all things, the Provider for His servants, and the One who manages the universes. To Him belong creation and command, and to Him all matters return. Glorified is He, He is not questioned about what He does, whereas they will be questioned. Allah, Glorified be He, says in the Glorious Qur’an: “He cannot be questioned about what He does, but they will ‘all’ be questioned.” Quran (21:23)

And we believe that He, Glorified be He “subhanahu”, is One in His Lordship, One in His divinity, and One in His names and attributes. No one among His creation shares with Him in any of that. He, the Exalted, said: “Say, ‘O Prophet,’ ‘He is Allah—One ‘and Indivisible’; Allah—the Sustainer ‘needed by all’. He has never had offspring, nor was He born. And there is none comparable to Him.’”. Quran (112:1-4)

And we believe that Allah is described by all attributes of perfection and is exalted above every deficiency and flaw. In His attributes, He does not resemble the attributes of created beings, and no one may be compared to Him. He is the All-Knowing, the All-Wise, the All-Hearing, the All-Seeing, the Most Merciful “al-Rahman”, the Especially Merciful “al-Rahim”, the Ever-Living “al-Hayy”, the Self-Subsisting “al-Qayyum”, the Most Great “al-Kabir”, and the Most High “al-Muta’al”.

We believe that Allah rose over His Throne in a manner befitting His majesty, above His heavens, distinct from His creation. No place contains Him, and no time confines Him. He is with His creation by His knowledge, fully aware of their secrets and their public utterances. He knows what was, what will be, and what was not, had it been, how it would have been. Allah, Glorified be He, says in the Glorious Qur'an: "The Most Compassionate, 'Who is' established on the Throne." Quran (20:5)

We believe that He has a Face befitting His majesty, two Hands, two Eyes, and all other attributes established in the Book and the Sunnah from the revealed attributes. We affirm them without distortion, negation, asking how, or likening them to creation. Rather, we affirm them as they have come, understand their meaning in a manner befitting Him, and consign the reality of their modality to Him. ([Almighty Allah Attributes](#))

We believe that He possesses absolute will, perfect wisdom, might and power, sovereignty and governance, and that He does whatever He wills and decrees whatever He intends. None can repel His judgement, and none can overturn His decree. Whatever He wills occurs, and whatever He does not will does not occur.

And we believe that He loves and becomes angry, is pleased and displeased, laughs, comes, rises over, draws near, and descends to the lowest heaven in a manner befitting His majesty. All of that is true and established by the indications of the texts. We affirm it as the Salaf affirmed it, without excess and without neglect.

And we believe that He will be seen in the Hereafter. The believers will see Him with their eyes in a true vision in which there is no imagination and no illusion, as Allah the Exalted informed: "On that Day 'some' faces will be bright, looking at their Lord." Quran (75:22-23)

This is the greatest bliss of the people of Paradise and the most magnificent favour that the Most Merciful bestows upon them.

And we believe that to Him belong the Most Beautiful Names, which cannot be enumerated, and none encompasses them except Him. We affirm what He affirmed for Himself, ask by them, call upon Him by them, and draw near to Him through their meanings: “And to Allah belong the Most Beautiful Names, so call upon Him by them.” Allah, Glorified be He, says in the Glorious Qur’an:

“Allāh has the Most Beautiful Names. So, call upon Him by them, and keep away from those who abuse His Names. They will be punished for what they used to do.” Quran (7:180)

## **Chapter Two: Belief in the Angels**

We believe that the angels are honoured servants of Allah, whom Allah created from light. They do not disobey Allah in what He commands them, and they do what they are commanded. They are neither male nor female. They do not eat or drink, nor do they sleep or grow weary. They remain engaged in the command of Allah throughout the hours of the night and the ends of the day.

We believe that their number is known only to Allah, and that they are of different kinds and functions. Among them are the bearers of the Throne, the noble emissaries, the recording angels, those entrusted with the deeds of the servants, those who administer affairs, those who support the believers, and those who punish the disbelievers.

We believe that Jibril, peace be upon him “alayhi al-salam”, is the trustee of revelation, which he brought down to the Prophets. Among them also are Mikail, who is entrusted with rain and vegetation; Israfil, who is entrusted with blowing the Trumpet; the Angel of Death, who is entrusted with taking souls; Malik, the keeper of the Fire; Ridwan, the keeper of Paradise; and Munkar and Nakir in the grave.

We believe that faith in the angels includes affirming their existence, acknowledging their names and functions, venerating their status, loving them, and avoiding that which harms them, such as abandoning impurities and honouring gatherings of remembrance which they attend.

We believe that the angels have a connection with human beings in protection, taking souls, recording deeds, support, and seeking forgiveness, as Allah says: “For each one there are successive angels before and behind, protecting them by Allah’s command.” Quran (11:13), and He says: “As the two recording-angels—‘one’ sitting to the right, and ‘the other to’ the left—note ‘everything’, not a word does a person utter without having a ‘vigilant’ observer ready ‘to write it down’.” Quran (50:17-18)

We believe that whoever denies their existence or mocks them has committed disbelief, because they are from the unseen which Allah has commanded us to believe in, the Qur’an is filled with mention of them, and the Sunnah is full of descriptions of them. Whoever denies the angels has indeed denied the revelation.

And we believe that whoever denies their existence or mocks them has committed disbelief, because they are among the unseen matters that Allah has commanded us to believe in, and the Qur’an is filled with mention of them, and the Sunnah is replete with descriptions of them, and whoever denies the angels has indeed denied the revelation.

### **Chapter Three: Belief in the Heavenly Scriptures**

And we believe that Allah, Exalted is He, sent down scriptures upon His prophets and messengers for the guidance of humankind, the clarification of His laws, the call to His oneness, and judgement according to His command. Thus, those scriptures were a light moving among the people, guiding hearts, purifying souls, and opening the gates of heaven for those who seek.

And we believe that these scriptures carried the law of Allah, Glorified and Most High is He, clarified His commands and prohibitions, and established His proof against His creation. Through them, He chose whom He willed from among His servants, and made them a sign within the breasts of those who were given knowledge, and a trust upon the necks of their people, enjoining what is right, forbidding what is wrong, and judging between people with truth.

And we believe that when the previous nations deviated from the Book of their Lord, turned away from His guidance, and altered what was within it, Allah removed its preservation from them, so distortion and alteration entered into it,

either by hand or by interpretation, until the features of guidance were effaced and truth became confused with falsehood in many of its places.

We believe that Allah, Mighty and Majestic, concluded the divine messages with Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and revealed to him His enduring law in the Noble Book, the Noble Qur’an, which He, Glorified is He, “subhanahu” has undertaken to preserve. Thus, no distortion can touch it, nor can any alteration reach it. It is safeguarded from every falsehood. Falsehood cannot come to it from before it or from behind it. It is a revelation from One who is All-Wise and Praiseworthy.

We believe that the heavenly books are many, and we do not know their number except for what has been mentioned in the Book and the Sunnah. Therefore, we believe in general terms in everything that Allah has revealed, and in specific terms in those books which Allah has named. **They are:**

(a) **The Torah:** He revealed it to Musa, peace be upon him “alayhi al-salam”.

(b) **The Zabur:** He revealed it to Dawud, peace be upon him “alayhi al-salam”.

(c) **The Injil:** He revealed it to Isa, peace be upon him “alayhi al-salam”.

(d) **The Scriptures** of Ibrahim and Musa.

The Noble Qur’an: He revealed it to Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and it is the final, greatest, and most noble of the books.

We believe that the Noble Qur’an is the speech of Allah, Most High, “ta’ala”. It is not created. From Him it originated, and to Him it shall return. Allah truly spoke it, Jibril heard it, and conveyed it to the Prophet, peace and blessings be

upon him “salla Allahu ‘alayhi wa sallam”. It is preserved by the preservation of Allah, with no distortion and no alteration in it. Allah, Most High, “ta’ala” said: “It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.” Quran (15:9)

We believe that the other books besides it have been affected by distortion, and that people altered them, either by addition, omission, or corrupt interpretation, as Allah, Most High, “ta’ala” said: “They distort words from their proper places.” Thus, those books did not remain in their original form, and they are not to be used as proof after the revelation of the Qur’an.

We believe that the Qur’an abrogates the books that came before it, stands as a guardian over them, and judges over them, and that whoever does not believe in it has disbelieved, even if he believes in some of what came in the Torah or the Injil. Allah, Most High, “ta’ala” said: “Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers.”

We believe that among the greatest blessings of Allah upon us is that He revealed to us this magnificent Book, and made it the light that is never extinguished, the guidance by which the one who follows it does not go astray, and the extended rope between heaven and earth. Whoever holds firmly to it is saved, and whoever turns away from it is ruined.

#### **Chapter Four: Belief in the Messengers and Prophets, peace be upon them “alayhim al-salam”.**

We believe that Allah, Glorified is He “subhanahu”, sent to His servants messengers as bearers of glad tidings and as warners. They call to His oneness, command His worship, and forbid associating partners with Him and transgression, so that people may uphold justice and so that the proof may be established against the servants, lest anyone should say on the Day of Resurrection, “No warner came to us.”

We believe that the first of the messengers was Nuh, peace be upon him “alayhi al-salam”, and the last of them was Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and that their number is great and beyond our reckoning. We believe in those whom Allah named among them in His Book, such as Ibrahim, Musa, Isa,

Dawud, Sulayman, Yunus, Hud, Salih, Shu'ayb, Lut, and others, and we believe in general terms in those whom Allah did not name.

We believe that the messengers are human beings whom Allah chose from among His creation. They possess no power to harm or benefit themselves except as Allah wills. Revelation is sent to them, He supports them with miracles, He protects them from major sins, and He makes them examples for people in creed, worship, character, striving, patience, and calling to the truth.

We believe that the messengers conveyed what Allah commanded them to convey. They concealed nothing of the revelation, nor did they fall short in delivering it. Thus, they were leaders of guidance and messengers of mercy. Whoever does not believe them has indeed denied Allah, whoever disobeys them has disobeyed Allah, and whoever hates them, belittles them, or mocks them has committed disbelief.

We believe that the religion of the Prophets is one, and that the foundations of their call are united, namely the oneness of Allah and His worship alone without partner, even though they differed in some laws and subsidiary matters: {“He has ordained for you ‘believers’ the Way which He decreed”} Quran (42:13).

We believe that Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, is the Seal of the Prophets, and that there is no Prophet after him. Allah sent him to all people, white and black, Arab and non-Arab, as a bearer of glad tidings and a warner, and as one who calls to Allah by His permission and as an illuminating lamp. Whoever obeys him will enter Paradise, and whoever disobeys him will enter the Fire.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand is the soul of Muhammad, none from this nation of Jews and Christians hears of me, and then dies without having faith in my message, but that he will be an inhabitant of Hellfire.” Source: Ṣaḥīḥ Muslim 153

We believe that loving the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, honouring him, and giving him precedence over oneself, one’s wealth, and one’s children is an obligation of faith. Whoever harms him,

disparages him, mocks his Sunnah, his wives, his Companions, or his law has disbelieved in Allah and is among the losers.

We believe that his call, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, abrogates what came before it, that his law remains until the Day of Resurrection, and that his religion is the only accepted religion. Whoever claims that there is a path to Allah other than that which Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, brought is astray, denying Allah and His Messenger, and his claim is rejected.

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We believe that whoever denies even one Messenger among the Messengers has denied them all, because all of them called to the oneness of Allah. Whoever shows enmity to one of them has shown enmity to Allah, and whoever loves them and believes in them all has been rightly guided and has tasted the sweetness of faith.

We believe that prophethood is a selection from Allah. It is not attained through acquisition or personal striving. Rather, Allah chooses whom He wills from among His servants, sends him with revelation, supports him with miracles, purifies him from deficiencies, and protects him from major sins, so that he may be an example and guidance for creation.

We believe that all the Prophets were men, with no women among them. Allah sent them to their peoples with the truth, and all of them were callers to the oneness of Allah. Their religion was one, even though the laws differed. The Most High said: “We only sent before you ‘O Prophet’ men inspired by Us from among the people of each society.” Quran (12:109)

We believe that the Prophets are honoured human beings. They possess nothing of the qualities of divinity, and they do not know the unseen except what Allah has revealed to them. They do not possess for themselves any harm or

benefit. Nevertheless, they are the noblest of creation and the most complete of them in knowledge, character, and worship.

We believe that all the Prophets are protected from disbelief, ignorance, major sins, and from vile qualities that would repel people from them. As for what has been reported in some narrations that may suggest deficiency or error in them, then either it is not authentic, or it is to be understood in a manner befitting their rank, or it has an acceptable interpretation.

We believe that Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, is the Seal of the Prophets. There is no Prophet after him. Whoever claims prophethood after him is a disbeliever, and whoever affirms such a claim is a disbeliever, and whoever hesitates regarding his disbelief is in grave danger, due to His statement, Exalted is He: “Muḥammad is not the father of any of your men,<sup>1</sup> but is the Messenger of Allah and the seal of the prophets.” Quran (33:40)

We believe that the miracles of the prophets are proofs of their truthfulness. They are extraordinary matters that occurred by the will of Allah, and no one other than them is able to perform them. Allah brought them about to establish the truth of their message. Among them are tangible miracles, such as the staff, the she-camel, and the shining white hand, and among them are intangible miracles, such as the eloquence of the Qur’an.

We believe that the greatest miracle of Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, is the Noble Qur’an, which will remain until the establishment of the Hour, preserved in the hearts, protected from distortion, miraculous in its expression, its guidance, its knowledge, its reports, and its ongoing challenge to everyone who doubts or disbelieves.

We believe that the previous messages were abrogated by the message of Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”. Therefore, no act of worship is to be performed according to any law other than his law, and whoever does not believe in him is not a believer, even if he claims to follow the Torah or the Injil. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “By the One in whose hand is the

soul of Muhammad, none from this nation of Jews and Christians hears of me, and then dies without having faith in my message, but that he will be an inhabitant of Hellfire.” Source: Ṣaḥīḥ Muslim 153

We believe that love for the Prophets is obligatory, and honouring them is a duty. However, we do not exaggerate concerning them as the Christians exaggerated, nor do we fall short as some sects have done. Rather, we love them, follow their example, ask Allah to be pleased with them “radiya Allahu ‘anhum”, and send prayers and peace upon our Prophet Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, at every moment and time.

### **Chapter Five: Belief in the Last Day**

We believe that belief in the Last Day is one of the pillars of faith, and a servant’s faith is not valid until he believes in everything that Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, have informed of regarding what will occur after death, from the unseen which cannot be known by opinion, but is established only through revelation. Whoever denies it or doubts it has committed disbelief.

We believe that death is true, and that every soul shall taste death, and that the soul is taken when its appointed term comes to an end and is returned to its Creator. Then people are either punished or blessed in their graves according to their deeds, and that the grave is the first of the stages of the Hereafter, being either a garden from the gardens of Paradise or a pit from the pits of the Fire.

We believe in the trial of the grave and the questioning of the two angels: Who is your Lord? What is your religion? Who is your Prophet? Allah makes firm those who believe with the firm word, and Allah leads the wrongdoers astray. We also believe that the deceased is shown his place from Paradise or the Fire morning and evening, as has been established in the authentic texts.

We believe that the Hour is certainly coming, in which there is no doubt, and that it has major and minor signs which will appear one after another. Among them are the emergence of the Dajjal, the descent of Isa, peace be upon him “alayhi al-salam”, the rising of the sun from the west, the emergence of Gog and Magog, “Ya’juj and Ma’juj”, the Beast, and the Fire that will gather the people, and other matters brought by revelation.

We believe in resurrection after death, and that Allah will restore the creation just as He originated them. They will come forth from their graves barefoot, naked, and uncircumcised. The caller will make them hear, the scale will be set up, the records will be presented, the deeds will be spread open, and the servants will be called to account for what they have sent forth. As for the one whose scales are heavy, he will be in a pleasing life, and as for the one whose scales are light, his refuge will be the abyss.

We believe in the reckoning and in standing before Allah, and that every person will be questioned about his deeds and recompensed for what his own hands have put forward. The records will be spread open, the deeds will be presented, the witnesses will be established, and the people will be driven in groups to Paradise or the Fire. Allah, Exalted is He, said: “As for those given their records in their right hand, they will cry ‘happily’, ‘Here ‘everyone’! Read my record!’”  
Quran (69:19)

We believe in the Balance, which has two scales, in which deeds and the servant will be weighed, and that it is a true balance by which the justice of Allah is made manifest, and in which good deeds or evil deeds will outweigh one another according to what the servant has put forward. Included in what is weighed are intention, speech, and action.

We believe in the frequented Cistern of the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”. Its water is whiter than milk, colder than ice, and sweeter than honey. Whoever drinks from it will never again suffer thirst. It has drinking vessels like the stars of the sky. The believers will come to it, while the people of religious innovation will be driven away from it.

We believe in the Sirat, a bridge stretched over Hell, finer than a hair and sharper than a sword. People will pass over it according to their deeds. Among them are those who will pass like the blink of an eye, those who will stumble, and those who will fall into the Fire. We ask Allah for safety.

We believe in the established intercession of the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, on the Day of Resurrection, and this is the Praised Station. He will intercede for the people at the beginning of

the Reckoning, and he has other intercessions. Allah will honour him through his intercession for those among his Ummah who committed major sins, and for people who deserve the Fire and will then be brought out of it.

We believe in Paradise and the Fire, the abode of reward and the abode of punishment. Allah created and prepared them, and they will neither perish nor come to an end. Paradise is for the believers. In it is that which no eye has seen, no ear has heard, and has never occurred to the heart of any human being. The Fire is for the disbelievers. In it is severe punishment and a blaze that cannot be endured.

We believe that Allah will honour the believers on the Day of Resurrection with seeing Him. They will see Him with their eyes just as they see the sun in a clear sky, and they will suffer no crowding or difficulty in seeing Him. This is the greatest bliss of Paradise and the noblest means by which nearness is sought to Allah.

### **Chapter Six: Belief in Divine Decree**

We believe that belief in divine decree, its good and its evil, its sweetness and its bitterness, is one of the pillars of faith. A servant's faith is not valid until he is certain that what afflicted him could never have missed him, and what missed him could never have afflicted him, and that everything occurs by the decree and predestination of Allah, and by His will and wisdom, in knowledge, writing, will, and creation.

We believe that Allah, Glorified is He "subhanahu", has known everything. He knew what has been and what will be, and what has not been, if it were to be, how it would be. He knows the finest and the greatest of things, their outward and their inward, their beginning and their end. Nothing concerning His servants is hidden from Him. He, the Exalted, said:

"Allāh certainly encompasses all things in 'His' knowledge." Quran (65:12)

We believe that Allah wrote the decrees of all creation fifty thousand years before He created the heavens and the earth, as mentioned in the authentic hadith, and He wrote that in the Preserved Tablet. Thus, nothing increases and nothing decreases, and what Allah knew and wrote does not change.

We believe that the will of Allah is always effective, and nothing escapes His will. Whatever He wills occurs, and whatever He does not will does not occur. None can reverse His judgement, and none can repel His decree. He leads astray whom He wills and guides whom He wills, and He grants honour to whom He wills and humiliates whom He wills. In His hand is all good, and He is over all things competent.

We believe that Allah is the Creator of all things, including the actions of the servants, the deeds of the hearts, the utterances of the tongues, and the movements of the limbs. He created them and created their deeds, and everything proceeds according to His decree. Yet, despite that, He commanded and prohibited, and He granted the servants a will and choice under His will.

We believe that the servant is truly an agent, choosing his action, and that he possesses intellect and will, and is not compelled. Rather, Allah created in him ability and choice, showed him the two paths, and established the proof against him. So, whoever chooses guidance is granted success in it, and whoever chooses misguidance goes astray and fails.

We believe that belief in divine decree is not to be used as a justification for sins, nor as a pretext for abandoning repentance. Rather, it is the secret of Allah in His creation. We believe in it and do not delve into its true nature, nor do we oppose the revealed texts by means of it. Whoever uses divine decree as an argument for sin has gone astray.

We believe that among the greatest fruits of belief in divine decree are submission, contentment, patience, peace of heart, freedom from attachment to the creation, reliance upon Allah, and certainty that whatever afflicted you was never going to miss you, and whatever missed you was never going to afflict you, and that Allah is Wise and does not create pure evil.

### **Chapter Seven: The Subject of Excommunication “Takfir” and Its Governing Principles**

We believe that Allah, Glorified is He “subhanahu”, has judged in His Book that certain peoples in particular are disbelievers, just as He declared Pharaoh “Fir’awn”, Abu Lahab, the Jews, the Christians, the hypocrites, and the polytheists to be disbelievers. This is from His judgement and justice, and it is not permissible for anyone to deny it.

We believe that excommunication “takfir” is a legal ruling whose return is to Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and not to intellects, emotions, or personal desires. It is not permissible for anyone to declare a Muslim a disbeliever except on the basis of definitive evidence, the fulfilment of the necessary conditions, the absence of impediments, and after the establishment of the proof and the clarity of the evidence.

**We believe that disbelief “Kufr” is of two types:**

Major disbelief “Kufr”, which expels a person from the religion, such as associating partners with Allah, denying that which is necessarily known of the religion, mocking the Islamic law “Shari’ah”, or reviling Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”.

Minor disbelief “Kufr”, which does not expel a person from the religion, such as ingratitude for blessings, or sins regarding which the description of disbelief has been mentioned, such as swearing by other than Allah while acknowledging its prohibition, attributing favour to oneself while forgetting gratitude to Allah, or refraining from referring judgement to the Islamic law “Shari’ah” in some matters while still affirming it.

We believe that there is a distinction between unrestricted disbelief and specific disbelief. A specific individual is not declared a disbeliever until the necessary conditions are fulfilled and the impediments are absent, such as knowledge, intent, and choice, together with the establishment of the proof and the removal of doubt, as the people of knowledge have affirmed. Allah the Exalted said:

” Allah would never consider a people deviant after He has guided them, until He makes clear to them what they must avoid.” Quran (9:115)

We believe that among the greatest impediments to excommunication “takfir” are ignorance, interpretation, error, and coercion, and that hastiness in excommunication “takfir” is among the gravest of sins. The Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, said: “Whoever says to his brother, ‘O disbeliever’, then it returns upon one of them.” (Sahih al-Bukhari 6103)

We believe that this subject is among the most delicate subjects of creed, in which many feet have slipped. The Khawarij went to excess in it, and the Murji'ah went to the opposite extreme, while Ahl al-Sunnah stood in the middle with knowledge and justice. Thus, no one is declared a disbeliever except the one whom Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, declared to be a disbeliever, after the establishment of the proof.

We believe that this ruling is from the special province of the firmly grounded people of knowledge, and that neither the ignorant nor the hasty are entitled to put themselves forward in it. We also believe that excommunication “takfir” is a subject from the subjects of judgement that must not be entered into on the basis of desire or conjecture, and that guarding the tongue in this matter is among the greatest signs of piety.

### **Chapter Eight: Not Declaring a Person a Disbeliever “Kafir” on Account of Major Sins**

We believe that the perpetrator of a major sin is not declared a disbeliever “Kafir” unless he deems it lawful, and that he remains within the fold of Islam, a believer by virtue of his faith, sinful on account of his major sin, deficient in faith, and deserving of the warning of punishment, yet still under the will of Allah. If He wills, He punishes him by His justice, and if He wills, He forgives him by His mercy.

We believe that major sins are the gravest sins for which a severe warning has been mentioned, such as undutifulness to parents, drinking wine, theft, unlawful sexual intercourse, usury, killing without right, slandering chaste women, and other such matters which Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, have magnified.

We believe that no one from the people of the qiblah “ahl al-qiblah” is declared a disbeliever “Kafir” on account of a sin unless he deems it lawful, rejects the ruling of Allah concerning it, or denies that which has been established by definitive evidence. Thus, disobedience does not remove its perpetrator from faith so long as it is not accompanied by a belief of disbelief.

We believe that faith increases through obedience and decreases through disobedience, and that it is not nullified by a major sin alone. Rather, the foundation of faith remains, even if it weakens. The perpetrator of a major sin is feared for a bad ending, yet the mercy of Allah is hoped for him so long as he does not persist in his sin.

We believe that the perpetrator of a major sin is not eternally consigned to the Fire if he dies as one who affirms divine oneness “muwahhid”, believing in Allah. Even if he is punished and enters the Fire according to the measure of his sin, Allah will then bring him out by the intercession of the intercessors or by His mercy, and will admit him into Paradise, as has been established in the authentic hadiths “ahadith al-sahihah”.

We believe that the Khawarij went astray when they declared people disbelievers on account of sin and made bloodshed lawful, and that the Murji’ites “Murji’ah” went astray when they claimed that disobedience does not affect faith and thereby veiled hearts with delusion, and that the true methodology is a middle path between excess and negligence.

We believe that among the major sins are those whose harm is immense, and concerning whose perpetrator there is fear of open sinfulness and apostasy, yet we do not judge him except by what is outwardly apparent. We call him to repentance, and we do not adopt severity except with the aim of restraint and compassion, not excommunication “takfir”, violence, and transgression.

We believe that repentance effaces sin and lifts the warning of punishment, and Allah loves those who repent and accepts the repentance of the servant so long as the death-rattle has not begun or the sun has not risen from the west. Whoever sins and then repents, Allah accepts his repentance and transforms his evil deeds into good deeds, for He is more merciful to His servants than a mother is to her child.

For more detailed reading about this topic: [“Ten Things can make you out of Islam Fold- The things that nullify Islam.”](#)

## Chapter Nine: Judgement by What Allah Has Revealed

We believe that Allah, Glorified is He “subhanahu”, is the Just Judge, and there is no judgement except His judgement, and no law except His law, and that sovereignty in judgement belongs to Allah alone. He commanded that none be worshipped except Him, and that none besides Him be taken as a legislator. Thus, His law is above every law, and His judgement is above every judgement, and He is the Most Wise of judges.

We believe that among the greatest foundations of monotheism “tawhid” is to single out Allah in judgement, to be pleased with His law “Shari’ah”, to submit to His command, and to surrender to His decree. Allah the Exalted said: “But no! By your Lord, they will never be ‘true’ believers until they accept you ‘O Prophet’ as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly.” Quran (4:65)

We believe that whoever judges by other than what Allah has revealed, believing that this is permissible, or preferring other than the judgement of Allah, or belittling the law “Shari’ah” of Islam, or denying it, or being pleased with disbelief, is a disbeliever with major disbelief that expels a person from the religion.

We believe that whoever judges by other than what Allah has revealed because of personal desire, bribery, or weakness within himself, while affirming that the judgement of Allah is the truth, has committed minor disbelief, or immorality, or wrongdoing, according to the detail of his condition, as has come in His saying, the Exalted: “And those who do not judge by what Allah has revealed are ‘truly’ the disbelievers.” Quran (4:44) “the wrongdoers”, and “the defiantly disobedient”, according to the state and intention of the doer.

We believe that judgement by what Allah has revealed is not restricted to judges and people of authority, but rather includes every Muslim in relation to himself, his family, and his work. Therefore, it is not permissible for anyone to turn away from the judgement of Allah in his life, or to adopt other than the law “Shari’ah” of Islam as a legal code or methodology.

We believe that legislation is an exclusive right of Allah. It is not permissible for anyone to contend with Him in it, nor to replace it with man-made laws. Whoever legislates for the people a law that contradicts the Book and the Sunnah has made himself a partner with Allah in His judgement, and this is disbelief if he deems that permissible.

We believe that among the most dangerous contemporary innovations “bid’ah” is the call to separate religion from the state, or to confine the law “Shari’ah” to acts of worship alone, excluding judgement, politics, ethics, and dealings. This is from the effects of secularism, which destroys the foundation of the religion.

We believe that it is obligatory upon the Ummah “Ummah” to establish the law “Shari’ah” of Allah, to make His Book govern, and to refer for judgement to the Sunnah of His Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, in all its affairs: in blood, wealth, and honour, and in economics, politics, and society. The religion is a complete whole that cannot be divided, and the law “Shari’ah” of Allah is complete for every time and place.

### **Chapter Ten: Loyalty and Disavowal “al-wala’ wa al-bara”**

We believe that loyalty and disavowal “al-wala’ wa al-bara” are a foundation of faith and among the firmest bonds of the religion. A servant’s faith is not complete until he shows loyalty for the sake of Allah, shows enmity for the sake of Allah, loves the allies of Allah, and hates His enemies, as He, the Exalted, said: “

” You will never find a people who ‘truly’ believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. For those ‘believers’, Allah has instilled faith in their hearts and strengthened them with a spirit from Him.<sup>1</sup> He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah’s party is bound to succeed.” Quran (58:22)

We believe that loyalty is for Allah, the Exalted, for His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and for the believers. A Muslim loves them for their faith, supports them, feels protective jealousy for them, rejoices in their victory, grieves over their affliction, and regards them as the closest people to him. He, the Exalted, said:

” Your only guardians, ‘true allies’ are Allah, His Messenger, and fellow believers” Quran (5:55)

We believe that disavowal is from the disbelievers, the hypocrites, and the people of polytheism, religious innovation “bid’ah”, and misguidance. A Muslim hates them for the sake of Allah, does not befriend them, does not approve of them in their disbelief, does not participate in their festivals, does not imitate them, and does not support them against the allies of Allah.

We believe that disavowal does not mean injustice or transgression. Rather, we act justly with those who differ, establish the proof, deal well with them, and open their hearts to Islam, but we do not take them as allies and we do not show approval of the disbelief or wickedness upon which they are.

We believe that among the forms of prohibited loyalty are cultural subordination, approval of rule by false deities “taghut”, inclination towards the disbelievers, preferring their systems, remaining silent about their falsehood, and participating in their legislation that contradicts Islam.

We believe that among the forms of legislated disavowal are inward separation, condemning evil, abandoning imitation, refraining from reliance, manifesting honour through the religion, recoiling from disbelief, and declaring freedom from polytheism and its people. He, the Exalted, said: “

” You already have an excellent example in Abraham and those with him, when they said to their people, “We totally dissociate ourselves from you and ‘shun’ whatever ‘idols’ you worship besides Allah.” Quran (60:4)

We believe that loyalty and disavowal “al-wala’ wa al-bara” are acts of worship of both the heart and practice, inseparable from life, and manifested in positions, feelings, and political and social stances, and that deviation in this matter is corruption in creed.

### **Chapter Eleven: The Increase and Decrease of Faith**

We believe that faith “iman” consists of speech upon the tongue, conviction in the heart, and actions of the limbs. It increases through obedience and decreases through disobedience. This is the doctrine of Ahl al-Sunnah wa al-Jama’ah

“ahl al-sunnah wa al-jama’ah”, and it is that to which the Book, the Sunnah, and the consensus of the Salaf “salaf” have indicated.

We believe that faith “iman” has degrees, and that its people vary within it. Among them are the foremost, among them are the moderate, and among them are those who wrong themselves. All of them are from the people of Islam, but they differ in their ranks before Allah according to their truthfulness, reverence, and excellence.

We believe that the increase of faith “iman” occurs through the performance of acts of obedience, such as prayer, remembrance of Allah “dhikr”, recitation of the Qur’an, fasting, dutifulness to parents, jihad “jihad”, spending in charity, and every righteous deed that brings the servant nearer to his Lord and increases him in love for Allah, hope in Him, fear of Him, and reliance upon Him.

We believe that the decrease of faith “iman” occurs through acts of disobedience and sins, such as heedlessness, lying, hypocrisy, laziness regarding prayer, listening to what is unlawful, and following personal desire. If the servant increases in evil deeds, his faith “iman” becomes weak, and his heart may even become corrupted. We ask Allah for safety and wellbeing “al-salamah”.

We believe that faith “iman” and wickedness, obedience and disobedience, light and darkness, may all be found together in the believer. Thus, there may be in him both good and evil, so he is loved and disliked according to what is in him, supplication is made for him, and concern is held for him. He is not declared a disbeliever merely because of sin, nor is he guaranteed safety from punishment if he persists in it.

We believe that faith “iman” is not made firm except through the rectification of the heart, and that the rectification of the heart can only occur through knowledge of Allah, love of Him, fear of Him, magnification of His command, steadfast adherence to obedience, and watchfulness of Him in private and in public. Through that, faith “iman” lives, bears fruit, and flourishes.

We believe that among the signs of weak faith “iman” are negligence regarding prayer, hardness of heart, frequent complaint, lack of effect from the Qur’an, discomfort with acts of obedience, inclination towards acts of disobedience, laziness regarding remembrance of Allah “dhikr”, love of the worldly life, and dislike of death.

We believe that among the greatest causes for the increase of faith “iman” are reflection upon the Qur’an, drawing near through supererogatory acts “nawafil”, keeping the company of the righteous, abundant supplication “dua”, continual remembrance of Allah “dhikr”, keeping away from trials and tribulations “fitan”, companionship with the people of sincerity “ikhlas”, and preparing to meet Allah.

### **Chapter Twelve: Belief in the Jinn “al-jinn”**

We believe that the jinn “al-jinn” are among the creations of Allah, created them from a smokeless flame of fire “marij min nar” before the creation of humankind, and they are morally responsible for commands and prohibitions. Among them are the believer and the disbeliever, the obedient and the disobedient, and they will be brought to account on the Day of Resurrection just as humankind will be brought to account.

We believe that Allah sent messengers to them, and among them were those who believed and those who disbelieved, as He, the Exalted, said:

“‘Remember, O Prophet,’ when We sent a group of jinn your way to listen to the Quran. Then, upon hearing it, they said ‘to one another’, ‘Listen quietly!’ Then when it was over, they returned to their fellow jinn as warners.” Quran (46:29)

We believe that the jinn are seen whenever they wish, but in the original nature of their creation they are concealed from human sight. Allah said:

“‘Surely he ‘Satan’ and his soldiers watch you from where you cannot see them..” Quran (7:27)

We believe that the jinn live on the earth, eat and drink, marry, die, and will be resurrected, and that they possess abilities that differ from those of humankind in speed and movement. However, they are not above human beings in honour. Rather, superiority is determined by piety and deeds.

We believe that the jinn take on different forms, and may appear in the forms of animals or human beings, and that they may harm people and enter their bodies if they find heedlessness or disobedience. However, they have no authority over the one who fortifies himself with the remembrance of Allah and obedience to Him.

We believe that seeking the assistance of the jinn “al-jinn” is prohibited and not permissible, whether in healing, disclosure of hidden matters, magic, treatment, or ruqyah “ruqyah”. Whoever communicates with them has opened upon himself a door of trial, and Satan may lead him into disbelief, polytheism, or deception.

We believe that among the most dangerous matters that corrupt the relationship between human beings and the jinn “al-jinn” are magic, soothsaying, fortune-telling, and astrology. Whoever goes to them and believes them has disbelieved in what was revealed to Muhammad, peace and blessings be upon him “salla Allahu alayhi wa sallam”. Whoever goes to them and asks them about anything will have no prayer accepted from him for forty days.

We believe that protection from the evil of the jinn “al-jinn” is attained through faith and piety, persistence in remembrances, recitation of the Qur’an, maintaining purity, fortifying homes, and keeping away from acts of disobedience. Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said, “Verily, Satan flows through the human being like the flowing of blood.” Source: Ṣaḥīḥ Muslim 2174

### **Chapter Thirteen: Belief in the Companions “Sahabah” and Their Uprightness**

We believe that the Companions “Sahabah” of the Messenger of Allah, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, are the best of this nation, the purest of it in heart, the deepest of it in knowledge, the most upright of it in deeds, and the truest of it in faith. Allah chose them for the companionship of His Prophet, the support of His religion, and the carrying of the sacred law “Shari’ah” after him, so Allah was pleased with them and they were pleased with Him.

We believe that all the Companions “Sahabah” are upright, trustworthy, and reliable. We love them, take them as allies, invoke Allah’s pleasure upon them, and follow their example. We do not mention them except with goodness, for they are the carriers of the religion, the transmitters of revelation, and whoever attacks them has attacked the religion, and his foot has slipped into the abyss of innovation “bid’ah”.

We believe that the rightly guided caliphs “khulafa’ rashidun” are the best of the Companions “Sahabah”:

Abu Bakr al-Siddiq, the first of the men to believe, the second of the two in the cave, and the best of the nation after its Prophet.

Umar ibn al-Khattab, al-Faruq, through whom Allah gave might to Islam and through whom He distinguished between truth and falsehood.

Uthman ibn Affan, Dhu al-Nurayn, honoured by Allah, who died as an oppressed martyr.

Ali ibn Abi Talib, the gate of knowledge, the victorious Lion of Allah, the cousin of the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and the husband of his daughter.

We give them precedence in order, both in virtue and in the caliphate, and we love them all. We hate those who hate them, and we disavow those who insult them or diminish them.

We believe that the ten who were given glad tidings of Paradise are among the best of the Companions “Sahabah”, and we affirm for them the merits and virtues that the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, affirmed for them, such as Talhah, al-Zubayr, Sa’d, Sa’id, Abd al-Rahman ibn Awwf, Abu Ubaydah, and others among the people of virtue.

We believe that whatever occurred between them of disagreement was a trial that has passed. We withhold regarding the disputes that arose among them, and we do not engage in them with evil speech. Rather, we mention them with honour, ask Allah to have mercy on them, and say: that was a nation which has passed away. It shall have what it earned, and we shall have what we earn, and we shall not be questioned about what they used to do.

We believe that whoever insults the Companions “Sahabah”, declares them disbelievers, curses them, accuses the Mother of the Believers A’ishah, may Allah be pleased with her “radiya Allahu ‘anha”, or gives precedence over them to any of the people of innovation “ahl al-bid’ah”, is an astray innovator, and indeed a disbeliever if he deems that lawful, or denies the texts of the Qur’an, or attacks the honour of the Mother of the Believers A’ishah, for by that he has opposed the Book, the Sunnah, and the consensus of the nation.

We believe that loving them is part of faith, hating them is part of hypocrisy, and following their example is the path of guidance, as the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, said: “You must adhere to my Sunnah and the Sunnah of the rightly guided caliphs “khulafa’ rashidun” after me...” (Riyad as-Salihin 157)

#### **Chapter Fourteen: Miracles Granted to the Righteous “Karamat”**

We believe that Allah, Glorified is He “subhanahu”, causes extraordinary miracles granted to the righteous “karamat” to occur at the hands of His righteous allies, as a means of strengthening them, supporting their religion, honouring their obedience, and making clear their virtue. These are a true and established reality brought by the authentic texts, and Ahl al-Sunnah wa al-Jama’ah have believed in them.

We believe that a miracle granted to the righteous “karamah” is an extraordinary matter that appears at the hands of a pious and upright servant, who is not a prophet. He does not claim prophethood through it, nor seek by it ostentation or status. Rather, it serves as assistance for him in worship, support for the truth, or protection against injustice “zulm”, without affectation or false claim.

We believe that miracles granted to the righteous “karamat” do not in themselves indicate sainthood, and the allies of Allah are not known by extraordinary occurrences. Rather, they are known by adherence to the Sacred Law, veneration of the Sunnah, sincerity in direction, and abundance of acts of obedience. Allah the Exalted said:

“There will certainly be no fear for the close servants of Allah, nor will they grieve. ‘They are’ those who are faithful and are mindful ‘of Him’. Quran (10:62-63)

We believe that among the greatest miracles granted to the righteous “karamat” are steadfastness upon the religion, purity of inward state, sincerity of faith, living in obedience, and dying upon Tawhid “tawhid”. Thus, the miracle granted to the righteous “karamah” is not in some breach of the norm or in flying, but in the rectification of hearts and the continuity of sincerity.

We believe that the miracles granted to the Companions, the Followers, and the righteous allies of this nation “ummah” are many and well known, such as Umar ibn al-Khattab speaking to Sariyah, the army travelling upon water, and other such matters that have been widely transmitted in the reports of the Salaf, without exaggeration or superstition.

We believe that among them are those that occur as a breach of customary cosmic patterns, such as walking upon water, increasing food in quantity, folding distances, or the unveiling of veils. All of them occur by Allah’s permission, and they do not violate the Sacred Law. Rather, they support the people of uprightness and demonstrate the virtue of the one who magnified the command of Allah.

We believe that whoever claims miracles granted to the righteous “karamat” so that people may glorify him, or uses them to attract followers or wealth, or opposes the Sacred Law by them, or claims knowledge of the unseen, or calls people to himself, is a lying impostor “dajjal”, not one of the allies of the Most Merciful, but rather one of the allies of Satan.

We believe that the difference between a miracle granted to the righteous “karamah” and gradual enticement “istidraj” is that the miracle granted to the righteous “karamah” belongs to the people of obedience and strengthens faith and confirms the religion, whereas gradual enticement “istidraj” is caused by Allah to occur alongside disobedience and misguidance, as a reprieve and not an honour, and as a trial for the heedless.

### **Chapter Fifteen: Religious Innovation “Bid’ah”**

We believe that religious innovation “bid’ah” in the religion is everything newly introduced into beliefs or acts of worship which was not brought by the Messenger of Allah, peace and blessings be upon him “salla Allahu ‘alayhi wa

sallam”, was not practised by the Companions, and is not indicated by any authentic proof. It is misguidance and rejected. The Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, said: “Whoever introduces into this matter of ours (Islam) that which is not from it, it is rejected.” [Agreed upon “Muttafaquun ‘alayh/ Riyad as-Salihin 169“].

We believe that religious innovation “bid’ah” is more dangerous to the religion than sin, because its practitioner thinks he is upon goodness and therefore does not repent, and because it corrupts people’s worship, distorts the image of Islam, and opens the doors to extremism and deviation.

We believe that among religious innovations “bid’ah” are those which constitute disbelief, such as innovations that deny what is necessarily known of the religion, and among them are those which constitute open sinfulness, such as adding to acts of worship and speaking about Allah without knowledge, and among them are those which are a means leading to disbelief. All of them must be guarded against.

We believe that the best guidance is the guidance of Muhammad, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and that every act of worship which was not done in his time, despite the presence of the reason for it and the absence of any preventative factor, is rejected, because all goodness lies in following the Salaf, and all evil lies in newly introduced matters.

We believe that religious innovations “bid’ah” may be in statements, actions, beliefs, remembrances “adhkar”, celebrations of the Prophet’s birthday “mawalid”, the building of graves, seeking rescue from created beings, or celebrating innovated religious seasons. All of these are newly introduced matters which must be denounced.

**We believe that among the modern innovations “bid’ah” are:**

The denial of the Prophetic Sunnah “al-Sunnah al-Nabawiyah”, and the call to suffice with the Qur’an alone, even though Allah has commanded us to follow the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, made obedience to him part of obedience to Himself, and clarified that the Sunnah explains and clarifies the Qur’an.

Secularism “al-‘ilmaniyyah”, which separates religion from the state, excludes the Islamic law “Shari’ah” from life, assigns legislation to other than Allah, and prevents religion from governing or directing. It is a major innovation “bid’ah” that demolishes the foundation of Islam.

We believe that Sunni Sufism “al-tasawwuf al-sunni” which adheres to the Book and the Sunnah, without extremism or deviation, is accepted and praiseworthy. As for that which resembles religious innovation “bid’ah”, such as superstitions, dancing, or polytheistic practices “shirk”, it is rejected and bears no relation to true Sufism “tasawwuf”.

We believe that among the signs of the people of religious innovation “bid’ah” are extremism regarding individuals, fanatical partisanship towards legal schools “madhahib”, disparagement of the Salaf, dislike of the Sunnahs, hatred of the people of hadith, and giving precedence to reason over transmitted revelation. Such people must be guarded against, advised, and kept away from in their innovation “bid’ah”.

We believe that salvation lies in following, not in innovating, and that the Sunnah is the path of safety. Whoever holds firmly to it is saved, and whoever introduces matters into the religion has gone astray. The Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, said: “Beware of newly introduced matters, for every newly introduced matter is an innovation “bid’ah”, and every innovation “bid’ah” is misguidance.” (Riyad as-Salihin 157)

### **Chapter Sixteen: Secularism “al-‘Ilmaniyyah”**

We believe that secularism “al-‘Ilmaniyyah” is a doctrine alien to Islam, founded upon the separation of religion from the state, or from public life. It is a false doctrine that contradicts monotheism “Tawhid”, opposes that with which Allah sent His Messengers and that which He revealed in His Books, and it is regarded as one of the most dangerous contemporary innovations “bida’.”

We believe that Islam is a comprehensive and complete religion, connecting this world to the Hereafter, and commanding that the lives of people be organised in accordance with the law of Allah in creed, worship, politics, economics, society, and ethics. Therefore, there is no scope for separating one aspect from another, nor for excluding the sacred law “al-Shar’” from governance and administration.

We believe that among the implications of secularism “al-‘Ilmaniyyah” are the denial of the authority of the sacred law “al-marja’iyyah al-shar’iyyah”, the rejection of judging by the sacred law “al-Shari’ah”, the call to man-made laws, the permissibility of prohibited matters, the freedom of disbelief and atheism, and the condemnation of enjoining what is right and forbidding what is wrong “al-amr bi al-ma’ruf wa al-nahy ‘an al-munkar”. All of these implications are false.

We believe that the call to secularism “al-‘Ilmaniyyah” is an attack upon the justice of Allah and the perfection of His sacred law “Shari’ah”, and an accusation against it of deficiency or inadequacy. Allah, the Exalted, says:

“Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way.” Quran (5:3)

We believe that whoever calls to secularism “al-‘Ilmaniyyah”, calls for the exclusion of the sacred law “al-Shari’ah”, equates it with other laws, or is content with it and allies himself with those who call to it, has committed a grave matter from the gravest of innovations “bida’”. He may even have fallen into disbelief if he deems that permissible.

We believe that the war against Islam today assumes the guise of secularism “al-‘Ilmaniyyah” in order to fragment the religion, undermine creed, spread immorality, restrict the call to Islam, and suspend the sacred laws. Thus, the conscious Muslim is not deceived by claims of freedom or human rights if they come at the expense of his religion.

We believe that it is the duty of the scholars and callers to Islam “du’at” to expose this innovation “bid’ah”, clarify its danger, refute its misconceptions, instil faith in the sacred law “Shari’ah” within the souls of the Ummah, and make revelation the governing authority in every matter. For if religion is separated from governance, it is separated from life and becomes a mere form without spirit.

We believe that the true religion does not change and is not to be isolated, and that Allah alone is the Legislator.

Whoever thinks that the rectification of worldly life can be achieved without the sacred law “al-Shari’ah” has uttered a tremendous falsehood against Allah, has been ignorant of the objectives of Islam, and has betrayed his religion and his Ummah.

## **Chapter Seventeen: Belief in the Authoritativeness of the Sunnah “al-Sunnah” and the Refutation of Those Who Deny It**

We believe that denying the Sunnah “al-Sunnah” is an attack upon revelation and a rejection of the explanation of the Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, whom Allah made an expositor of His Book, a guide for His servants, and one who clarifies its rulings in detail. Allah the Exalted said:

“And We have sent down to you ‘O Prophet’ the Reminder ‘The Quran’, so that you may explain to people what has been revealed for them, and perhaps they will reflect.” Quran (16:44).

Thus, there is no soundness for the religion except through the Qur’an and the Sunnah “al-Sunnah” together.

We believe that whoever rejects the Sunnah “al-Sunnah” or treats it with contempt has opposed Allah’s command to obey His Messenger and has placed himself in the position of opposing the judgement of Allah, because Allah said: “Whoever obeys the Messenger has truly obeyed Allah.” Quran (4:80).

Thus, whoever rejects obedience to the Messenger has rejected obedience to Allah.

We believe that the Sunnah “al-Sunnah” is a foundational source in legislation. The Islamic law “Shari’ah” cannot be understood, its acts of worship cannot be properly established, and the details of its rulings concerning prayer, fasting, almsgiving, pilgrimage, and inheritance cannot be known except through what has been authentically established from the Prophet’s Sunnah “Sunnah”, whether in his sayings, actions, or tacit approvals, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”.

We believe that the claim of sufficing with the Qur’an while dispensing with the Sunnah “al-Sunnah” is an old innovation dressed in new clothing, and in reality it is a path that leads to the disabling of the religion, the dilution of its rulings, the distortion of the meanings of revelation, and the weakening of the authority of the Sacred Law until it becomes subservient to personal desires.

We believe that casting doubt upon the transmission of hadith “hadith”, or rejecting that which is authentically and firmly established from it, is an attack upon the integrity of the Ummah “Ummah” and its preservers, and a revival of the methodology of the people of desires, against whom the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, warned when he said: “The time is near when a well-fed man, reclining on his couch, will say: Between us and you is the Book of Allah.” (Mishkat al-Masabih 163, Sunan Abi Dawud 4604)

We believe that the Sunnah “al-Sunnah” is revelation like the Qur’an in the foundation of its authoritativeness, due to his statement, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”: “Indeed, I was given the Qur’an and something like it along with it.” Thus, whoever rejects the other revelation has undermined the foundation of following “ittiba”, and has fallen into a dangerous gate from the gates of deviation, innovation, and misguidance.

We believe that defending the Sunnah “al-Sunnah”, clarifying its authoritativeness, and refuting the doubts of those who deny it is a legal obligation, for there can be no firmness of creed, no establishment of the Islamic law “Shari’ah”, and no preservation of revelation except through holding firmly to the Book of Allah and the Sunnah “Sunnah” of His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”. Through them, the light of faith is completed.

### **Chapter Eighteen: The Direct Creation of Adam and the Created Beings**

We believe that Allah, Glorified and Exalted is He “subhanahu wa ta’ala”, is the Creator, the Originator, and the Fashioner. He created all created beings by His will, His knowledge, and His power, not out of need, not out of incapacity, and not out of play. He created them for wisdom, determined them with precise determination, and perfected everything that He created.

We believe that Allah, Glorified and Exalted is He “subhanahu wa ta’ala”, created Adam, peace be upon him “alayhi al-salam”, by direct creation with His two hands, from dust. Then He breathed into him from His spirit, commanded His angels to prostrate to him, honoured him, and made his progeny after him. He was not from the offspring of an

animal, nor did he evolve from a species before him. Rather, he is the origin of humankind and their father. Allah created him in the best form.

We believe that this truth is definitive, and the Qur'an has indicated it in many places. Allah the Exalted said: "Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then said to him, "Be!" And he was!" Quran (3:59)

And He said: "And indeed, We created humankind from an extract of clay," (Quran 23:12)

We believe that Allah, Majestic is His Majesty "jalla jalaluhu", created the heavens and the earth and whatever is between them in six days, then rose over the Throne, and created all beings by direct creation, without random evolution and without coincidence. Rather, this was by precise determination, exact knowledge, and profound wisdom.

We believe that the Darwinian theory of evolution, including its claim that human beings evolved from lower creatures and share common ancestry with apes and animals, contradicts the texts of revelation, clashes with the natural disposition, and is built upon speculation and conjecture, not upon certainty.

We believe that the Qur'an has declared these claims false when it established that Allah created the human being from clay and made him in the best form, and that everything is created according to determination, not by random mutation. Allah the Exalted said: "Who has perfected everything He created. And He originated the creation of humankind from clay." Quran (32:7)

We believe that Adam, peace be upon him "alayhi al-salam", was not created as the result of a struggle for survival, nor through the survival of the fittest. Rather, he was created honoured and morally responsible. Allah taught him all the names, settled him in Paradise, tested him, then accepted his repentance, sent forth his progeny, and placed among them prophethood and guidance. This is a creed that does not admit reinterpretation.

We believe that Allah, Glorified is He "subhanahu", created all living beings by direct creation, with precise determination and incomparable creativity. Thus, He created the livestock, the birds, the crawling creatures, the wild

beasts, the insects, the fish, and creatures moving upon the earth that we do not know. Allah the Exalted said: “”And Allah has created from water every living creature.” (Quran 24:45) ” And He said: “And among His signs is the creation of the heavens and the earth, and all living beings He dispersed throughout both.” Quran (42:29)

We believe that Allah challenged humankind with one of His most insignificant creatures, saying: “O humanity! A lesson is set forth, so listen to it ‘carefully’: those ‘idols’ you invoke besides Allah can never create ‘so much as’ a fly, even if they ‘all’ were to come together for that. And if a fly were to snatch anything away from them, they cannot ‘even’ retrieve it from the fly. How powerless are those who invoke and those invoked!” Quran (22:73)

Had the creation of the fly not been miraculous and extraordinary, Allah would not have challenged them by it, nor made it a proof of their incapacity. It does not befit the majesty of Allah that He should challenge by means of a creature which He had not created by His absolute power, but which instead evolved randomly, as the people of falsehood claim.

We believe that the divine command to reflect upon the creation of camels, the sky, the mountains, and the earth is proof that they were created with determination, not by chance and not through evolution. Allah the Exalted said: “Do they not ever reflect on camels—how they were ‘masterfully’ created; and the sky—how it was raised ‘high’; and the mountains—how they were firmly set up; and the earth—how it was levelled out?” Quran (88:17-20)

Had the camels not been created by a direct act of creation, but instead evolved without the will of a governing Creator, Allah would not have commanded us to reflect upon how they were created, for in that case there would be neither lesson nor proof. This establishes that every creature was created by the direct will, knowledge, and power of Allah.

We believe that in the diversity of creatures, the harmony of their limbs, the differences in their languages and colours, and their ability to live in varied environments, there is a sign of divine creativity. Allah the Exalted said: “And in your own creation, and whatever living beings He dispersed, are signs for people of sure faith.” Quran (45:4)

We believe that the precision, beauty, integrated functions, ecological balance, and firm interconnection among living beings all constitute proof of wise creation, not of random evolution. Had the matter been one of evolution, we would have found defect and corruption. Allah says: “He is the One’ Who created seven heavens, one above the other. You will never see any imperfection in the creation of the Most Compassionate. So look again: do you see any flaws?”

Quran (67:3)

We believe that every attempt to reconcile the theory of evolution with the texts of the Book and the Sunnah is a failed attempt. It twists the texts, opens the door to heresy, and gives speculative empirical science precedence over divine certainty, and this is a deviation from creed.

We believe that the myth of evolution is nothing but the product of a materialist atheistic doctrine, whose threads were woven in an environment that denies the existence of the Creator and explains the universe without purpose or wisdom. It has no place in the creed of the Muslim who is certain that Allah is the Creator, the Originator, the Fashioner.

We believe that Allah created everything by His command, “Be.” He has no need of time in order to develop, nor of sequence in order to ascend. To Him belong creation and command. He creates whatever He wills, and He chooses, and He has no partner in creation, nor is there any lord besides Him.

So all praise is due to Allah, who manifested in His creation the signs of His power, and nullified the myth of evolution by what we witness of the signs of His perfection, the truthfulness of His promise, and the perfection of His making. He is the Most Wise of judges.

### **Chapter Nineteen: Sects and Groups**

We believe that division and disagreement “ikhtilaf” are an established pattern among the nations, and this nation “Ummah” has indeed fallen into division just as the truthful and trusted one, peace and blessings be upon him “salla Allahu alayhi wa sallam”, informed, when he said: “The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and my nation “Ummah” will split into seventy-three sects, all of them will be in the Fire except

one.” They said: Who are they, O Messenger of Allah? He said: “Those who are upon what I and my Companions are upon.” (Sunan Ibn Majah 3992, Sunan Abi Dawud 4596)

We believe that the saved sect are the People of the Sunnah and the Main Body “Ahl al-Sunnah wa al-Jama’ah”, those who hold firmly to the Book and the Sunnah “al-Sunnah”, proceeding upon the methodology of the Companions, manifest upon the truth. Those who abandon them will not harm them, nor will those who oppose them, until the establishment of the Hour.

We believe that every group which has opposed the foundations of Islam, or departed from the methodology of the righteous predecessors “al-Salaf”, is among the blameworthy sects. The most prominent of them are:

The Kharijites “al-Khawarij”: those who declared people disbelievers on account of major sins, deemed bloodshed lawful, and were overcome by extremism and excommunication “takfir”.

The Rafidah “al-Rafidah”: those who reviled the Companions, cast aspersions upon the Mothers of the Believers, and exaggerated regarding the Imams until they worshipped them.

The Jahmiyyah and the Mu’tazilah “al-Jahmiyyah wa al-Mu’tazilah”: those who denied the attributes of Allah, gave precedence to reason over the revealed text, and went astray in matters of divine decree and justice.

The Murji’ah “al-Murji’ah”: those who excluded deeds from faith and claimed that sin does not diminish faith.

The extremist Sufis “al-Sufiyyah al-Ghulat”: those who fell into indwelling and union, and introduced many innovations into the religion.

The contemporary rationalists: those who rejected the revealed texts on the claim of keeping pace with the age, and corrupted creed and morals.

We believe that judgement upon the sects is made only by the scale of the Book and the Sunnah “al-Sunnah”, and not by desire, blind following, or partisanship, and that justice is obligatory even with the opponent. Falling into innovation does not permit wrongdoing against the innovator, but it remains obligatory to warn against it and against its adherents.

We believe that whoever falls into an innovation is not excluded from the People of the Sunnah “Ahl al-Sunnah” until after the fulfilment of the conditions and the absence of the impediments, and he is not to be declared an innovator until after the establishment of the proof, nor is he to be treated as the enemies of the religion are treated unless he calls to his innovation, spreads it, and defends it.

We believe that the unity of the Muslims can only be upon monotheism “tawhid” and following “ittiba”, not upon compromising creed, nor upon flattering the people of desires, and that unity and innovation do not coexist. Whoever wishes to see the nation “Ummah” united, then let him unite it upon what it was upon in the favoured generations.

### **Chapter Twenty: Names and Rulings**

We believe that among the foundations of the People of the Sunnah and the Main Body “Ahl al-Sunnah wa al-Jama’ah” is that names and rulings are applied to people according to what is outwardly apparent from their condition. Thus, it is said: believer, disbeliever, defiantly disobedient “fasiq”, God-fearing “taqi”, righteous “salih”, hypocrite, according to what has been established in the law of Allah, and not according to personal desire or partisanship.

We believe that a Muslim does not leave Islam except through an explicit nullifier, after the proof has been established against him, the misconception has been removed from him, and his condition has been examined with knowledge and justice. The ruling of disbelief is not applied to him unless the conditions of excommunication “takfir” have been fulfilled and its impediments have been absent.

We believe that the People of the Sunnah do not declare a person a disbeliever on account of sin, nor do they declare a person defiantly disobedient “fasiq” without evidence. They combine between the texts of warning and the texts of hope, and they apply the legal names according to their outward meaning. Thus, they do not apply faith to one who does not deserve it, nor do they raise the defiantly disobedient “fasiq” to the rank of the close allies of Allah “awliya”.

## Chapter Twenty-One: The Foundations of the Islamic Methodology

We believe that Islam is the true religion, which Allah accepts from no one other than it, and that the path of salvation is the following of the Book and the Sunnah “al-Sunnah” according to the understanding of the Companions, may Allah be pleased with them “radiya Allahu ‘anhum”, for they were the best of those who received from the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and they understood the texts of revelation with the clearest minds and the purest hearts.

**We believe that the foundation of the true methodology is that it be:**

- (a) Following “ittiba” and not innovation “ibtida”, so Allah is not worshipped except by what He has legislated.
- (b) Following the righteous predecessors “al-Salaf al-Salih”, not the people of desires.
- (c) A call to Allah with wisdom and good admonition, not with extremism or negligence.
- (d) A purification of the religion from innovations, and a cultivation of souls upon faith.

We believe that Islam is a comprehensive religion. It is not named after a school of thought, a sect, or a shaykh “shaykh”, nor is it restricted to one group rather than another. Thus, whoever holds firmly to the Sunnah “al-Sunnah” is from its people, and whoever opposes it is from the people of innovation, even if he claims affiliation.

We believe that true Salafiyah “Salafiyah” is pure Islam, in which there is neither partisanship nor fanaticism. Rather, it is adherence to the foundations of the religion and following what the Prophet, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”, and his Companions were upon. Ibn Mas’ud said: “Whoever wishes to follow a path, let him follow the path of those who have died, for the living are not safe from trial.” (Mishkat al-Masabih 193)

We believe that the methodology of Islam is founded upon knowledge before speech and action, and that sound understanding of the texts can only be attained by receiving knowledge from its qualified people, and that whoever puts himself forward before learning has exposed himself to destruction and has destroyed others.

We believe that calling to Allah is a great honour, but it bears fruit only through sincerity, detachment from personal motives, mercy, insight, giving precedence to knowledge, observing wisdom, and taking into account the conditions of those being called. Whoever calls to Allah without knowledge corrupts more than he rectifies.

We believe that enjoining what is right and forbidding what is wrong is among the distinguishing qualities of this nation “Ummah”, and it is not valid except according to its governing principles. Wrong is not to be condemned by means of wrong, nor is it to be made a pretext for tribulation. Rather, knowledge, gentleness, justice, the objectives of the Islamic law “Shari’ah”, and the ordering of benefits and harms must all be observed in it.

We believe that true reform begins with the rectification of creed, the magnification of monotheism “tawhid”, the purification of souls, and the cultivation of the nation “Ummah” upon love for Allah and His Messenger, peace and blessings be upon him “salla Allahu ‘alayhi wa sallam”. The rectification of the outward is a branch of the rectification of the inward, and the condition of a nation is not rectified except by that through which its beginning was rectified.

We believe that this methodology is the path of salvation, that holding firmly to it is obligatory, that calling to it is a duty, and that remaining patient upon it is success, and that the latter part of this nation “Ummah” will not be rectified except by that through which its earliest part was rectified, as Imam Malik, may Allah have mercy on him “rahimahu Allah”, said.

### **Chapter Twenty-Two: The Conclusion and Supplication**

We believe that this blessed creed, the creed of pure Islam, derived from the Book of Allah and the Sunnah “Sunnah” of His Messenger, peace and blessings be upon him “salla Allahu alayhi wa sallam”, according to the understanding of the righteous predecessors “al-Salaf al-Salih”, is the path of salvation, the key to success, and the mark of the saved sect and the victorious group, which remains upon the truth and is not harmed by those who oppose it or abandon it until the command of Allah comes.

We ask Allah the Exalted to make us among those who remain steadfast upon this creed, call to it, remain firm upon it, die upon it, and are resurrected upon it, and to make it a proof for us and not against us, and to give us life upon

monotheism “tawhid”, cause us to die upon it, and gather us with the Prophets, the truthful, the martyrs, and the righteous.

O Allah, O Guardian of Islam and its people “ya Wali al-Islam wa ahlihi”, make us steadfast upon faith, preserve for us the blessing of Islam, grant us understanding of the Book, reverence for the Sunnah “Sunnah”, following the way of the Companions, protective jealousy for the religion, truthfulness in monotheism “tawhid”, sincerity in action, and certainty at the time of death.

O Allah, do not put us to trial after You have guided us, and do not cause our hearts to deviate after You have granted to us, and grant us mercy from Yourself. Indeed, You are the Bestower. Make us among the people of firmly rooted creed, illuminated hearts, radiant faces, purified souls, fearful hearts, and tranquil souls.

O Allah, make these words a light in our graves, a blessing in our knowledge, firmness in the trials of our time, safety in the hour of terror, an intercessor for us when we meet You, a key to Your pleasure, and a gate to Your Paradise.

And may Allah send prayers, peace, and blessings upon Your servant and Messenger Muhammad, peace and blessings be upon him “salla Allahu alayhi wa sallam”, and upon his family, his Companions, and all those who follow them with excellence until the Day of Judgement.

Allah Knows Best

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