

P R E F A C E

All praise be to Allah ﷻ the Lord and Master of the worlds, Who through His infinite mercy, eternal grace, and unending benevolence has bestowed upon His servants limitless favours and bounties. The most significant of these favours being the gift of *Islam*.

True belief in Allah ﷻ as Creator, and Sustainer of man and the world around him, is sufficient to render the Servant successful in the eyes of his Creator. And the reward of success, is not trivial. The endless joy of acquiring the pleasure of Allah ﷻ will be unlocked in the form of Heaven. But for those who fail to realise Allah ﷻ or have faltered in acquiring true beliefs, the outlook is extremely dark and painful. Allah's ﷻ displeasure will be realised in the form of Hell.

This is a common belief of a *Muslim*. There are however, many more beliefs that a Muslim must have or at least submit himself to, in order for his faith to remain. But what are these additional beliefs?

The collected *Aqidah* that can be found in the work *Al-Aqidatut-Tahawiyyah* is without doubt universally accepted by all the different sects and segments within *Islam*. It is not necessary for a *Muslim* to commit these beliefs to memory, but when asked, a *Muslim* should be able to confirm or reject statements in accordance with these beliefs.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ؕ

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

In the Name of Allah, the Most Gracious, the Most Merciful.

1. We say (about Allah's ﷻ unity believing without possibility of being wrong, with Allah's ﷻ help, that) Allah ﷻ is One, without any partners (neither in divinity, nor in command).
2. There is nothing like Him (neither in quality, nor in reality).
3. There is nothing that can overwhelm Him (neither in power nor will).
4. There is no god other than Him (nor goddess, godling or all-hallowed being).
5. He is the Eternal without a beginning and enduring without end, (He is free of the restrictions of time).
6. He will neither perish nor come to an end.
7. Nothing happens except what He wills (the existence of all objects and actions depend on His will).
8. No imagination can conceive Him and no understanding can comprehend Him (due to His being exalted above all likeness and limitation).
9. He is different from every created being (as He does not depend upon limbs and organs).
10. He is living and never dies. He is eternally active and never sleeps.
11. He creates without being in need to do so (as He is not in need of the creation) and provides for His creation without effort (as His power is not measured by physical exertion).

12. He causes death without fear (especially not that of retribution) and restores to life without difficulty.
13. He has, together with His attributes, existed before creation (His attributes do not depend on creation believing in them). Bringing creation into existence added nothing to His attributes that was not already there. As He was, together with His attributes, from eternity past, so will He remain throughout endless time.
14. It was not only after the act of creation that He could be described as 'the Creator' nor was it only by the act of origination that He could be described as 'the Originator'.
15. He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation.
16. In the same way that He is the 'Resurrector of the dead', He deserves this name even before the resurrection of any dead.
17. This is all because He has the power to do everything. Everything is dependent on Him, everything is easy for Him, and He is in need of nothing (to create, sustain or destroy anything).
18. He created creation with His knowledge.
19. He appointed destinies for those who He created.
20. He allotted to them fixed life spans (no factor can increase this nor decrease them).
21. Nothing about them (His creation) was hidden from Him before He created them (neither their physical character nor potentials were hidden from Him), and He knew everything that they would do before He created them.
22. He ordered them to obey Him (without forcing them) and forbade them from disobeying Him (without forcing them).

23. Everything happens according to His decree and will, and His will is always accomplished. The only will that people have which can materialise is what He wills for them. What He wills for them occurs and what He does not will, does not occur.
24. Out of His generosity, He gives guidance to whoever He wills, protecting and keeping them safe from harm; out of His justice, He leads astray whoever He wills, abasing and afflicting them (it is not necessary that, those who are kept happy in this world, Allah ﷻ is definitely happy with them, and those, who are disgraced or are in difficulty, are those who Allah ﷻ is displeased with. This is dependant on Allah's ﷻ will and knowledge of what is better for His creation and not on their obedience or disobedience).
25. All of them are subject to His will, whether it be His generosity or His justice.
26. He is exalted beyond, having equals (in power or attributes) or opposites (things can be understood from their opposites, but Allah is above this, as man's understanding can not reach him).
27. No one can ward off His decree, put back His command or overpower His affairs.
28. We believe in all of this and are certain that everything comes from Him (be it good or bad).

Important: People have, for and from age unknown, assumed that if any ill were to happen, it is a result of some ill-being performing some ill-deed. They have thus from a misunderstanding, deduced that since the Supreme being is responsible for the existence of all things, it is a lack of compassion on His part in allowing such horrendous things to occur.

Example: If something, unpalatable happened to a little child or any other innocent, it must be because of an unsympathetic and uncompassionate God, so if God is so cruel (Allah ﷻ forbid), what

is the point of worshipping Him? Thus spring intellectual disorders like atheism and agnosticism.

There are many answers to this, including incredibly blunt but true ones like;

“It is up to Allah ﷻ to do whatever He wants, none can question nor revoke His will. And if we do not accept Him, He will not force us nor will He lose out, but inevitably we will remain the ones who incur loss”.

The most important point to remember as an answer is that whatever may be good or understood as good may not be good in the unseen long-run, and what may be bad or be understood as bad may not be bad in the unseen long-run. Because we do not have knowledge about the future, we must not assume that Allah ﷻ has bestowed good upon us or burdened us with bad, as a means of Him expressing either His pleasure or anger, or His mercy or wrath, or even His compassion or apparent lack of the same. It is extremely wrong for a person to start criticising anyone on mere appearance, without understanding the reasons, benefits or insight in doing so. To start criticising Allah ﷻ for what He may have created or allowed, is hideously wrong because we do not have any understanding of His entire system of maintaining the world, nor of the future, nor of consequences.

29. We believe that Muhammad ﷺ is His chosen servant, selected Prophet and His Messenger with whom He is well pleased.
30. And that he is the seal of the prophets, the *Imam* (leader) of the God-fearing, the most honoured of all the messengers and the beloved of the Lord of all the Worlds.
31. Every claim to prophethood after Him is false and deceitful.
32. He is the one who has been sent to all the *jinn* and all mankind with truth and guidance, with light and illumination.

33. The *Qur'an* is the word of Allah ﷻ. It came from Him as His speech without it being possible to say how. He sent it upon His Messenger ﷺ as revelation. The believers accept it as the Absolute Truth, with belief that it is, in truth (in all aspects), the word of Allah ﷻ.

The *Qur'an* was not created like the speech of human beings, and anyone who hears it and claims that it is (or is like) human speech is an unbeliever (this is not referring to the voice of the reciter but it refers to what is recited). Allah ﷻ warns him and forbids him and threatens him with Fire when He says:

سَأُصَلِّيهِ سَقَرَ

SA'UṢḤLĪHI SAQAR

'I will burn him in the Fire.'

Al Muddaththir 26

Wherein Allah ﷻ threatens with Fire those who say

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

IN HĀDHĀ ILLĀ QAWLUL BASHAR

'This is just human speech'

Al Muddaththir 25

we know for certain that this is rather the speech of the Creator, that it is totally unlike the speech of mankind.

34. Anyone who describes Allah ﷻ as being in any way the same (or similar) as a human being is an unbeliever. All those who understand this will take heed and refrain from saying things such as the unbelievers say, and they will know that He, in His attributes, is not like human beings.

35. 'The Seeing of Allah ﷻ by the People of the Garden (heaven)' is true, without their vision being all-encompassing and without the manner of their vision being known. As the Book of our Lord has expressed it:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ۖ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٢﴾

WUJŪHUY-YAWMA'IDHIN NĀḌIRAH. ILĀ RABBIHĀ NĀẒIRAH.

'Faces on that Day radiant, looking at their Lord.'

Al Qiyamah 22,3

The explanation of this is as Allah ﷻ knows and wills. Everything that has come down to us about this from the Messenger ﷺ, in authentic traditions, is as he said and intended. We should not delve into this interpreting it according to our own opinions and letting our imaginations have free rein. No one is safe in his religion unless he surrenders himself completely to Allah ﷻ, the Exalted and Glorified, and to His Messenger ﷺ, and unless he leaves the knowledge of things that are ambiguous to the One who knows them.

(This belief further emphasises that Allah's ﷻ existence is not physical nor related to the physical world. Human vision is restricted to the observance of physical entities. So how can sight, which is dependant on physical matter, behold an entity which is free of matter? The answer to this question is only with Allah ﷻ. It cannot even be attempted to be answered as neither science nor philosophy can measure or understand that Being Who is above the scope of human understanding and above the laws of physics. Belief in its taking place is mandatory as this is the Statement of the all-True.)

36. A man's *Islam* is not secure unless it is based on submission and surrender. Anyone who desires to know things beyond his

capacity to know, and whose intellect is not content with surrender, will find that his desire veils him from a pure understanding of Allah's ﷻ true unity (being), clear knowledge and correct belief. He will find that he veers between disbelief and belief, confirmation and denial and acceptance and rejection. He will be subject to whisperings and find himself confused and in doubt. He will become neither an accepting believer nor a denying rejecter.

37. A man's belief in the seeing of Allah ﷻ by the people of heaven is incorrect, if he tries to imagine what it is like or interprets it according to his own understanding. As this seeing, and also the meaning of any phenomena which are in the realm of Lordship, can only be achieved by strict submission. Interpretation must be avoided. Those who do not, and cannot avoid negating Allah's ﷻ attributes and of likening Allah ﷻ to something else, and have gone astray and have failed to understand Allah's ﷻ Glory. For our Lord, the Glorified and the Exalted, can only be described in terms of Oneness and Absolute Singularity. No creation is in any way like Him.
38. He is beyond having limits placed on Him, or being restricted, or having parts or limbs. Nor is He contained by the six directions as all created things are.
39. *Al-Mi'raj* (the Ascent through the heavens) is true. The Prophet ﷺ, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah ﷻ willed for him. Allah ﷻ elevated him as He saw fit (i.e. Allah ﷻ knows best of all things included in this elevation) and revealed to him what He revealed to him, of the Qur'an and Sunnah.

مَا كَذَبَ الْفُؤَادُ مَا رَأَى



MĀ KADHABAL FU'ĀDU MĀ RA'Ā

'and his heart was not mistaken about what it saw'

An Najm 11

Allah ﷻ blessed him and granted him peace in this world and the next.

40. *Al-Hawdh*, (the pool which Allah ﷻ will grant the Prophet ﷺ as an honour to quench the thirst of His *Ummah* on the Day of Judgement), is true (i.e. belief in its existence is a part of faith).
41. *Shafa'ah*, (the intercession, which is stored up for *Muslims*), is true, as related in the (consistent and confirmed) *ahadith*.
42. The covenant (which Allah ﷻ made with Adam ﷺ and his offspring) is true. (This is referring to the gathering of all souls from that of Adam ﷺ till the last, which took place before the creation of the world. In this gathering all souls were collectively asked as to who they worshipped. The unanimous answer was that they would worship Allah ﷻ. So those who worship and obey Allah ﷻ uphold this covenant, and those who don't, break their promise.)
43. Allah ﷻ knew, before the existence of time, the exact number of those who would enter the Garden and the exact number of those who would enter the Fire. This number will neither be increased nor decreased.
44. The same applies to all actions performed by people. They are done exactly as Allah ﷻ knew they would be done. Everyone is eased to what he was created for and it is the action with which a man's life is sealed which dictates his fate. Those who are fortunate are fortunate by the decree of Allah ﷻ, and those who are wretched are wretched by the decree of Allah ﷻ.
45. The exact nature of the decree is Allah's ﷻ secret in His creation.

Neither angel nor Prophet has been given knowledge of it. Delving into this and reflecting too much upon it only leads to destruction and loss, and results in rebelliousness. So be extremely careful about thinking and reflecting on this matter or letting doubts about it assail you. For Allah ﷻ has kept knowledge of the decree away from human beings, and forbidden them to enquire about it, saying in His Book,

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿١٢﴾

LĀ YUS'ALU `AMMĀ YAF'ALU WA HUM YUS'ALŪN

'He is not asked about what He does but they are asked'.

Al Ambiya' 23

So anyone who argues; 'Why did Allah ﷻ do that?' has gone against a judgement of the Book, and anyone who goes against a judgement of the Book is an unbeliever.

46. This, in sum, is what those of Allah's ﷻ friends with enlightened hearts need to know and what constitutes the degree of those firmly endowed with knowledge. For there are two kinds of knowledge: knowledge which is accessible to created beings, and knowledge which is not accessible to created beings. Denying knowledge which is accessible is disbelief, and claiming knowledge which is inaccessible is also disbelief. Belief can only be firm when accessible knowledge is accepted and inaccessible knowledge is not sought after.
47. We believe in *al-Lawh* (the Tablet) and everything written on it and *al Qalam* (the Pen) and in everything written. Even if all created beings were to gather together to make something fail to exist, whose existence Allah ﷻ had written on the Tablet, they would not be able to do so. And if all created beings were to gather

together to make something exist which Allah ﷻ had not written on it, they would not be able to do so. The Pen has dried having written down all that will be in existence until the Day of Judgement. Whatever a person has missed, he would have never got, and whatever one gets, he would have never missed it.

48. It is necessary for the servant to know that Allah ﷻ already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, add to, erase, change, decrease, or increase it in any way.

This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's ﷻ oneness and Lordship. As Allah ﷻ says in His Book:

وَحَلَقَ كُلَّ شَيْءٍ فِقْدَرَهُ تَقْدِيرًا

WA KHALAQA KULLA SHAY'IN FAQADDARAHŪ TAQDĪRĀ

'He created everything and decreed it in a detailed way'.

Al Furqan 2

And He also says:

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَّقْدُورًا

WA KĀNA 'AMRUL-LĀHI QADARAM-MAQDŪRĀ

'Allah's ﷻ command is always a decided decree'.

Al Ahzab 38

So woe to anyone who argues with Allah ﷻ concerning His decree and who, with a sick heart, begins delving into this matter. In his

delusory attempt to investigate the Unseen, man is seeking a secret that can never be uncovered. He ends up an evil-doer, speaking nothing but lies.

49. *Al-'Arsh* (the Throne) and *al-Kursi* (the Chair) are true.
50. He is independent of the Throne and what is beneath it.
51. He encompasses everything and is above it, and what He has created is incapable of encompassing Him.
52. We say with belief, acceptance and submission that Allah ﷻ took Ibrahim ؑ as a close friend and that He spoke to Musa ؑ.
53. We believe in the angels, and the Prophets, and the books which were revealed to the messengers, and we bear witness that they were all following the manifest Truth.
54. We call the people of our *Qiblah*, Muslims and believers as long as they acknowledge what the Prophet ﷺ, brought, and accept as true everything that he said and told us about.
55. We do not enter into vain talk about Allah ﷻ nor do we allow any dispute about Allah's ﷻ religion.
56. We do not argue about the *Qur'an* and we bear witness that it is the speech of the Lord of all the Worlds which the Trustworthy Spirit came down with and taught the most honoured of all the Messengers, Muhammad ﷺ. It is the speech of Allah ﷻ and no speech of any created being is comparable to it. We do not say that it was created and we do not go against the consensus of the *Muslim* unanimity regarding it.
57. We do not consider any of the people of our *Qiblah* to be unbelievers because of any wrong action they have done, as long as they do not consider the wrong action as lawful.

(To consider any unlawful (*Haram*) action as permitted (*Halal*) or any permitted action as unlawful is disbelief. We do not have the authority to make changes in our religion. *Halal* are those actions which the religion has specifically permitted, not those actions for which there is no prohibition.)

58. Nor do we say that the wrong action of a man who has belief does not have a harmful effect upon him. Actions may not be inseparably related to beliefs, but those who perform evil deeds, will suffer ill-effects on their faith.
59. We hope that Allah ﷻ will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy. However, we cannot be certain of this, about any individual and we cannot bear witness that they will definitely be in the Garden (except for those whom Prophet Muhammad ﷺ mentioned). We ask forgiveness for the people of wrong action among the believers and, although we are afraid for them, we are not in despair about them.
60. Both certainty and despair remove one from religion, but the path of truth for the people of the *Qiblah* lies between the two (i.e. a person must fear and be conscious of Allah's ﷻ reckoning as well as be hopeful of Allah's ﷻ mercy).
61. A person does not step out of belief except by rejecting what brought him into it.
62. Belief consists of affirmation by the tongue and acceptance by the heart.
63. And the whole of what is authentically related from the Prophet ﷺ, regarding the *Shari'ah* and the explanation (of the *Qur'an* and of *Islam*) is true.
64. Belief is, foundationally, the same for everyone, but the as they do not consider that action to have been lawful. superiority of some

over others in it is due to their fear and awareness of Allah ﷻ, their opposition to their desires, and their choosing what is more pleasing to Allah ﷻ.

65. All the believers are 'friends' of Allah ﷻ and the noblest of them in the sight of Allah ﷻ are those who are the most obedient and who most closely follow the *Qur'an*.
66. Belief consists of belief in Allah ﷻ, His angels, His books, His messengers, the Last Day, and belief that the Decree - both the good and the evil of it, the sweet and the bitter of it - are all from Allah ﷻ.
67. We believe in all these things. We do not make any distinction between any of the messengers, we accept as true what each of them brought.
68. Those of the *Ummah* of Muhammad ﷺ who have committed grave sins will be in the Fire, but not forever, provided they die and meet Allah ﷻ as believers affirming His unity - even if they have not repented. They are subject to His will and judgement. If He wants, He will forgive and pardon them out of His generosity. As is mentioned in the *Qur'an* when He says:

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ؕ

WA YAGHFIRU MĀ DŪNA DHĀLIKA LIMAY YĀSHĀ'

'And He forgives anything less than that (shirk - polytheism) to whoever He wills'

An Nisa' 116

and if He wishes, He will punish them in the Fire, out of His justice and then bring them out of the Fire, through His mercy, and the intercession of those who were obedient to Him, and send them

to the Garden. This is because Allah ﷻ is the Protector of those who recognize Him. He will not treat them in the Next World in the same way as He treats those who deny Him and who are bereft of His guidance and have failed to obtain His protection. O Allah ﷻ, You are the Protector of *Islam* and its people; make us firm in *Islam* until the day we meet You.

69. We agree with performing the prayer behind any of the people of the *Qiblah* whether they be right-acting or wrong-acting, and in performing the funeral prayer over any of them when they die.
70. We do not categorically say that any of them will go to either the Garden or the Fire, and we do not accuse any of them of *kufur* (disbelief), *shirk* (associating partners with Allah ﷻ), or *nifaq* (hypocrisy), as long as they have not openly demonstrated any of these things. We leave their secrets to Allah ﷻ.
71. We do not agree with killing any of the *Ummah* of Muhammad ﷺ, unless it is obligatory to do so by *Shari'ah*.
72. We do not recognize rebellion against our *Imams* or those in charge of our affairs even if they are unjust, nor do we wish evil on them, nor do we withdraw from following them. We hold that obedience to them is part of obedience to Allah ﷻ, The Glorified, and is therefore obligatory as long as they do not order us to commit sins. We pray for right guidance for them and for their wrongs to be pardoned.
73. We follow the *Sunnah* of the Prophet ﷺ and the *Jama'ah* of the *Muslims*, and avoid deviation, differences and divisions.
74. We love the people of justice and trustworthiness, and hate the people of injustice and treachery.
75. When our knowledge about something is unclear, we say: 'Allah ﷻ knows best' (this is included in beliefs to emphasise the need of not

answering or attempting to answer questions especially those relating to any part of faith, as this opens doors to introduce changes within the religion, which is a hideous crime).

76. We agree with wiping over leather socks (in *Wudhu*) whether on a journey or otherwise, just as has come down in the (consistent and confirmed) *ahadith*.

It is surprising to see an act which relates to jurisprudence, included in faith. The reason for this is not the specific act of passing wet hands on leather socks, but as has been mentioned under belief 57, it is part of faith to accept permitted acts as permitted, and impermissible acts as impermissible.

77. *Hajj* and *jihad* under the leadership of those in charge of the *Muslims*, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or change them.

78. We believe in the *Kiraman Katibin* (the noble writers), angels who write down our actions. For Allah ﷻ has appointed two over each human as guardians.

79. We believe in the Angel of Death who is appointed with taking the souls of all creation.

80. We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by *Munkar* and *Nakir* (two angels appointed to interrogate the dead) about one's Lord, one's religion and one's prophet, as has come down in the *ahadith* from the Messenger of Allah ﷺ. We believe in reports from the Companions, may Allah ﷻ be pleased with them all.

81. The grave is either one of the meadows of the Garden or one of the pits of the Fire.

82. We believe in being brought back to life after death and in being recompensed for our worldly actions on the Day of Judgement. We also believe in *al-'Ard*, that actions will be shown and *al-Hisab*, being brought to account for them. And *Qira'at al-Kitab*, reading of the records; in the reward and punishments and in *as-sirat* (the Bridge) and *al-Mizan* (the Balance).
83. The Garden and the Fire having been created, will never come to an end. We believe that Allah ﷻ created them before the rest of creation and then created people to inhabit each of them. Out of His bounty, whoever He wills, will go to the Garden and out of His justice whoever He wills, will go to the Fire. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.
84. Good and evil have both been decreed for people.
85. Capability; through *Tawfiq* (guidance and permission from Allah) which makes an action occur, is such capability that cannot be ascribed to a created being. Such capability that comes with action (is from Allah alone). But capability in terms of having the necessary health, ability, means and of being in a position to act, can and does exist in a person before the action. It is this type of capability which is subject to the dictates of desire. Allah ﷻ says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ؕ

LĀ YUKALLIFUL-LĀHU NAFSAN ILLĀ WUS'AHĀ

'Allah does not charge a person except according to his ability'.

Al Baqarah 286

86. People's actions are created by Allah ﷻ but earned by people.
87. Allah ﷻ, the Exalted, has only ordered people with what they are

able to do and people are only capable of doing what Allah ﷻ has allowed them (and favoured them to do). This is the explanation of the phrase: 'There is no power and no strength except by Allah ﷻ. We add to this that there is no possibility; in planning or path by which anyone can avoid or escape disobeying Allah ﷻ except with Allah's ﷻ help; nor does anyone have the strength to constantly obey Allah ﷻ and remain firm in it, except if Allah ﷻ makes it possible for them to do so.

88. Everything happens according to Allah's ﷻ will, knowledge, predestination and decree. His will overpowers all other wills and His decree overpowers all stratagems. He does whatever He wills and He is never unjust. He is exalted in His purity above all evil and perdition. He is perfect, far beyond any fault or flaw.

 لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

LĀ YUS'ALU `AMMĀ YUF`ALU WA HUM YUS'ALŪN

'He will not be asked about what He does but they will be asked.'

Al Ambiya' 23

89. There is benefit for the dead in the supplication and charity of the living.
90. Allah ﷻ responds to people's supplications and grants them what they ask for, (or better than that, which may not be what they want, but rather, what they need. He gives when He has predestined it as being better; this may not be immediately).
91. Allah ﷻ has absolute control over everything and nothing has control over Him. Nothing is independent of Allah ﷻ, not even for the time it takes in blinking. Whoever considers himself as independent of Allah ﷻ, even for that insignificant time of blinking is guilty of disbelief, and becomes one of the people of woe.

92. Allah ﷻ is angered and pleased but not in the same way as any creature.
93. We love the Companions of the Messenger of Allah ﷺ but we do not take our love for any one individual among them to excess nor do we disown any one of them. We hate anyone who hates them (or even one of them) or does not speak well of them. We only speak well of them. Love of them is a part of *Islam*, part of belief and part of excellent behaviour, while hatred of them is disbelief, hypocrisy and rebelliousness.
94. We confirm that, after the death of the Messenger of Allah ﷺ, the caliphate went first to Abu Bakr as-Siddiq ؓ, may Allah ﷻ be pleased with him, thus proving his excellence and superiority over the rest of the *Muslims*; then to 'Umar ibn al-Khattab ؓ, may Allah ﷻ be pleased with him; then to 'Uthman ؓ, may Allah ﷻ be pleased with him; and then to 'Ali ibn Abi Talib ؓ, may Allah ﷻ be pleased with him. These are the Rightly-Guided Caliphs and upright leaders.
95. We bear witness that the ten who were named by the Messenger of Allah ﷺ, and who were promised the Garden by him, will be in the Garden, as the Messenger of Allah ﷺ, whose word is truth, bore witness that they would be. The ten are: Abu Bakr ؓ, 'Umar ؓ, 'Uthman ؓ, 'Ali, Talhah ؓ, Zubayr ؓ, Sa'd ؓ, Sa'id ؓ, 'Abdur-Rahman ibn 'Awf ؓ and Abu ' Ubaydah ibn al-Jarrah ؓ whose title was the trustee of this Ummah, may Allah ﷻ be pleased with all of them.
96. Anyone who speaks well (with belief) of the Companions of the Messenger of Allah ﷺ, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

97. The learned men of the first community (era) and those who followed in their footsteps - the people of virtue, the narrators of the *ahadith*, the jurists and analysts - must only be spoken about in the best way. Anyone who speaks ill of them is not on the right path.
98. We do not prefer any of the saintly men among the *Ummah* over any of the Prophets but rather we say that any one of the Prophets is better than all the *awliya* put together.
99. We believe in what we know of *Karamat* (miracles performed by the pious), the marvels of the *awliya* and in authentic stories about them from trustworthy sources.
100. We believe in the signs of the last Day; e.g. the appearance of the *Dajjal* (antichrist) and the return of Isa ﷺ (Jesus), from heaven. We believe; in the rising of the sun from where it sets, and in the emergence of the Beast from the earth.
101. We do not accept as true what soothsayers and fortune-tellers say. Nor do we accept the claims of those who assert anything which goes against the *Qur'an*, the *Sunnah* and the consensus of the *Muslim Ummah* or what descriptions are not include within them.
102. We agree that Muslim unity is the true and right path and that separation (and making sects) is deviation and torment.
103. There is only one religion according to Allah ﷻ in the heavens and the earth and that is the religion of *Islam*. Allah ﷻ says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ؕ

INNAD DĪNA `INDAL-LĀHIL-ISLĀM

'*Surely the only religion in the sight of Allah is Islam*'.

And He ﷻ also says:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ؕ

WA RAḌĪTU LAKUMUL-ISLĀMA DĪNĀ

'I am pleased with (I have chosen) Islam as a religion for you'.

Al Ma'idah 3

104. *Islam* lies between going to excess and falling short (i.e. *Islam* is the middle way), and is between *Tashbih* (likening of Allah's ﷻ attributes to anything else), and *Ta'til* (denying Allah's ﷻ attributes), between fatalism and refusing Ultimate decree as belonging to Allah ﷻ and between certainty (having no apprehension or fear of Allah's ﷻ reckoning) and despair (having no hope for Allah's ﷻ mercy).

This is our religion and it is what we believe in, both inwardly and outwardly, and with Allah ﷻ as witness, we renounce any connection, with anyone who goes against the truth that we have said and made clear.

SUMMARY

Some of the beliefs that hold substantial significance or are too brief and require further elaboration are explained below.

REGARDING BELIEF IN ALLAH ﷻ

The uniqueness of Allah ﷻ can never be fully understood by the creation, as only that knowledge of Him is understood which has been revealed. Man's main problem when trying to understand Allah ﷻ is that automatically man tries to compare Him with something that is created by Him and is limited. This is very dangerous as all sorts of inappropriate questions materialize because of this misunderstanding.

The limits of the physical world which are the limits imposed upon man are those imposed by Allah ﷻ who Himself is not affected by limits that He has created.

An example of this can be understood is that of a tool maker. He manufactures tools for public use, utilising his own specialised unique tools, that none besides him can use. People can use the manufactured tools but are restricted with the restrictions of them.

Admittedly this isn't the best of examples as both engineer and users are humans and the latter can still learn to use the specialised tools. Where as this isn't possible with the limitations that have been set upon man. (Genetics and advanced physics are not crossing the boundary and shedding the limits but even they are bound by limits which they have to abide by) But still the point is that limits that are set by one, affect others, not the one that is setting the limits.

Thus we must understand that whatever nature Allah ﷻ is, it is to His knowledge, Allah ﷻ is not dependant upon components to make up His being as this is confining Allah ﷻ to being physical, whereas Allah ﷻ is not like that.

An example of this is Allah's ﷻ quality of omnipresence and omnipotence. Man can only be in one place at any one time, and can only do one thing at any one time, and that also only if it's within his physical capability and capacity, due to the fact of being bound by one physical body, with physical restrictions, adherent to the laws of physical dimensions, and governed by an uncontrollable, irreversible force of time.

Allah ﷻ is timeless. For Him time is not a linear, encompassing path. Allah ﷻ is not restricted to utilising two hands which consist of fingers and thumbs, nor, for that matter a body which consists of limbs, nor even uni-directional eyes fixed to a physical point to see. Allah ﷻ is not

bound by physical restrictions as He is free from them. So to Him the laws of dimension and space do not apply. The result is this, that Allah ﷻ can do everything at once, without exception and without exertion (neither physical nor otherwise).

BELIEF IN FATE

As stated previously, Allah ﷻ is timeless. For Him time is not a linear, encompassing path, thus for Him there is no past, present or future, for Him they're all the same, thus the knowledge of them is also equal to Him. This is beyond the intellect of man. The easiest way to appreciate Fate is the understanding of the example given by Ali ؑ, when faced with this question. He answered the example of an animal tied down to a stake with a long leash. It is free to do what it wants within the boundary of the leash. No matter where its master may be, the master would know that it is there.

Deep thought will not solve the unanswerable points of this topic as it is amongst that knowledge, the knowing of which has been barred from humans.

See beliefs number 36 & 45

BELIEF IN THE PROPHETS

Our belief in the cannon of prophets and messengers is unwavering. We accept all of them to be protected from performing sins, and we believe that Allah ﷻ is pleased with all of them. And the mistakes they may have made, have been forgiven by Allah ﷻ. (Mistakes are not the same as sin)

We do not deify any of them nor do we believe that they share any of the divine qualities of Allah ﷻ. Nor do we say that the Prophethood of one was greater than that of another.

We ask Allah ﷻ to guide us all on the right path, and save us from falling prey to ignorance and the deceit of *Shaytaan* and that of our own selves.

...Amin