

This is our Aqidah!

Shaykh Abu Muhammad al-Maqdisi
[May Allah Hasten His Release From The Prisons of the Tawâghît]

Introduction

“This is our ‘Aqîdah; whoever possesses two eyes then let him read and whoever possesses hearing then let him listen!”

All praise is for Allah, the Lord of the worlds, the Most Compassionate the Most Merciful, the Master of the Day of Judgment. May the Salah and the Salâm be upon the seal of the Prophets and Messengers and upon all of his family and companions.

To proceed:

This is a summary of what we believe and worship Allah with from the most important areas of the Deen. I wrote it in my jail cell after it had reached me that there were some people who were ascribing things to us and putting words in our mouth that we have never said- in particular, in the areas of Kufr and Imân. Before this, I was never concerned with writing about the likes of this subject. That is because our scholars have sufficed and fulfilled in that.

Also because the seeker of truth who is fair is able to become familiar with our statements [views] from our detailed books. [I was not concerned with this] until that was requested of me by some of the brothers in Tawhîd that would often visit us in prison. That was after they came across people who were not clear about our statements [views] in some of the areas of Kufr and Imân-therefore, I hastened and responded to that noble brother’s request for the sake of outlining the issues and familiarizing [others] with the general and most important things that we believe and have faith in. perhaps by that, I can shut the door on those that seek out game in some generalized [statements-views], or quote us as saying what we have not said, or to ascribe to us and hold us to implications that are not from our way-especially given the fact that I know that many beginning students of knowledge have access to our books and that some issues may confuse them-especially some of the Itlâqât [all inclusive-unrestricted statements] and generalizations that they may read in our Da’wah books wherein in many of them we address the Tâwâghît and their likes from the legislators and their allies from the armies of Shirk and partnership and those like them whom Allah has commanded [us] to proclaim disavowal from them and to censure them.

So perhaps we kept some of the texts of threat [texts that threaten with punishment for certain acts] unrestricted and upon their apparent meaning without interpretation. Or maybe we generalized rulings upon a certain type of action and thus, the weak student of knowledge was not capable of differentiating between that and leveling the ruling upon specific individuals. Maybe we kept some all-inclusive unrestricted statements upon their apparent meanings without any elucidation and interpretation so that it would be more effective in repelling those who were being addressed- of those whose crutch is seeking out concessions and points of exit that cause the destroying sins to become belittled.

That is all done [by me] out of following the example of the path of many of the Salaf in generalizing the texts of threat just as Allah the Most High has generalized them-and passing them on without any dispute regarding its interpretation. That is so that it is more effective in repelling as Allah the Most High wanted.

Indeed, an act of disobedience that Allah attached a curse to is not like other [acts of disobedience]. And indeed, an action that Allah described and that the Messenger of Allah [sallallahu alayhi was sallam] called Kufr is not like other actions. [This is the case] unless, however, it is feared that those who are addressed will not understand, so therefore in that case, recourse is taken in elucidation [Tafsîl], and this is how we are in our detailed books.

Similarly, I know that some of the extreme Mukaffirah get a hold on some of what we have written for the sake of searching for what gives support to their ways- and I am completely confident that if they were fair seekers of the truth, then they would not be able to stumble upon anything that they are seeking- unless they were to misquote me.

Similarly, I know that many of our opponents from the Murji'ah of this era and those who resemble them examine [our books]-not in search for the truth, but rather in search of all-inclusive generalized statements that perhaps we even quoted from some scholars, Imâms and callers. That is so they can attach them [those statements] against us- all in their effort to confound our call by giving meaning to our words that which it does not contain and in order to place implications upon us that we do not subscribe to.

So to all of these I say: Fear Allah and say words that are upright and remember the Hadith of al-Mustafâ [the Prophet sallallahu alayhi was sallam]:

“Whoever says about a believer that which is not in him, Allah will place him in the pus of the inhabitants of the fire until he takes it back.”

I openly announce without any hesitation:

Every statement that I have said in my written works, whether that has come out or will someday come out, if it came with what was in opposition to the Book and the Sunnah and was hidden to me, then I am the first one to take it back and declare myself free from it and I will adhere to that text with my molar teeth.

The one who reads these pages shall see that much of our words are clearly influenced- nay perhaps even word for word- by what was repeated in al-'Aqîdah at-Tahawiyyah or al-Wâsitiyyah and books similar to them. That is not something strange, for we were profoundly influenced by these books in the beginning of our quest [for knowledge] and by the bounty of Allah; we have both studied and taught them repeatedly.

In those books, our scholars would go to great lengths in expounding upon the issues of their times that were magnified in their tribulation [spread far and wide] and were in need of being expounded upon in order to refute the parties from the sects that had deviated from the path of Ahlus Sunnah wal-Jamâ'ah- or due to an innovation that was wide spread in those days. Along with that, you will see them summarizing and passing quickly over other issues because of the small amount of dispute or confusion that was in them at the time. Perhaps they would mention issues of jurisprudence in the course of their discussion about creed, and that was in refutation against the opposition from the people of innovation in those issues. That was so Ahlus Sunnah could be distinguished from the people of innovation and so that disavowal from them could be recorded-even if it be in those subsidiary matters of jurisprudence that primarily branched out from a fundamental that the people of innovation were alone in possessing [shadh].

In these papers, we have attempted just that – so we have not dealt with everything that those books mentioned in issues of creed, rather, we have focused on particular areas in which we have seen much confusion and mixing having increased around us in these times-or in the issues that we feared lest they be ascribed to us-if that hasn't already occurred-of things that we have not said.

We ask Allah to accept our efforts and to make our actions sincerely for His Noble Face and to make us firm upon the 'Aqîdah of the saved group-Ahlus Sunnah wal-Jamâ'ah and to make us of the Victorious group.

He is our Protecting Friend and what a good Protecting friend and Disposer of affairs He is indeed.

Part One: The Tawhîd of Allah

We say concerning the Tawhîd of Allah that Allah is One without any partners- not in His lordship, Divinity, or in His names and attributes

So there is no creator besides Him and no Lord besides Him. There is no provider, no master, and no one that disposes of the affairs in this existence except Him. We single out Allah the Glorified in His actions, just as we single Him out in our actions as well. (1)

So we single Him out in our acts of worship and in our intention and will- for there is nothing that is worshipped in truth except Him, the Glorified-so we testify just as Allah testified for Himself, as well as the Angels, and those endowed with knowledge-as He is always maintaining His creation with justice- [we testify that] there is none that has the right to be worshipped but Him, **al-Azîz** [the Almighty] **al-Hakîm** [the Most Wise]. [We say that] while affirming what this mighty word affirms of singling out the worship for Allah alone, as well as its necessary implications and rights. [And we say that] while also negating what it negates of the types of Shirk and partnerships and what follows behind that.

And we believe that the purpose for which Allah created the creation is [worshipping Him alone], as the Most High said:

" And I have not created mankind or Jinn except to worship Me." [adh-Dhâriyât 56]

And we call to singling Him, the Glorified out for all types of worship such as: prostration, or bowing, or vowing, or circumambulation [Tawaf], or sacrifice, or slaughter, or supplication or legislation, or other than it...

"Say, "Indeed, my prayer, my sacrifice, my living and my dying is for Allah the Lord of the worlds without any partner. With that I have been commanded and I am the first of the Muslims." [al-Anâm 162-163]

And the command of the Lord, the Glorified includes both the universal and legislative command. So therefore, just as He, the Glorified is alone in the divine decree/universal ruling- in that He is the one who disposes of the affairs in the universe and the One who judges in it what He wants as according to His wisdom. [So] similarly, we single Him, the glorified out in His legislative ruling, therefore, we do not associate any one in His ruling and we do not associate any one in His worship.

"Certainly, to Him belong the creation and the command. Blessed is Allah the Lord of the worlds."

Hence, the Halâl is what Allah made Halâl and the Harâm is what He made Harâm:

" The ruling is for none but Allah. He has commanded that you worship none but Him." [Yûsuf 54]

So there is no legislator in truth but Him, the Glorified and Most High. We declare enmity and disavowal and we remove and disbelieve in every legislator besides Him - so we seek none besides Him as a lord, and we do not take anyone besides Him the Glorified as a Protecting Friend and we seek no other Deen besides Islam. Therefore, [with that] whoever takes a judge and legislator besides Him the Glorified- following him and traversing with him in his legislation that is in opposition to the legislation of Allah, then he has taken a lord besides Allah and sought a religion besides Islâm.

The Most High said:

"And certainly, the Shayâtîn do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be Mushrikûn [polytheists]."

And the Most High said:

" They took their Rabbis and Monks as lords besides Allah."

(1) **[Translator]**: this is the dividing line between what is commonly referred to as *Tawhîd ar-Rubûbiyyah* and *Tawhîd al-Ulûhiyyah*. The first one, *Tawhîd ar-Rubûbiyyah* is singling out Allah with the actions of Lordship such as; creating, providing, guiding, bringing life and causing death, etc. *Tawhîd al-Ulûhiyyah* is when we- the slaves, single out our actions to Him the Most High.

Tawhid al-Asma' was-Sifaat

Similarly, we single Him, the Glorified, out in His names and attributes. So, there is no equal, no similitude, no resemblance, no equal and no likeness unto Him, the Glorified:

"Say, He is Allah the One. Allah as-Samad [free of all wants]. He begets not, nor is He begotten, and there is none like unto Him." [al-Ikhlâs]

He, the Glorified is singled out with the attributes of glory and completion that He has described Himself with in His Book, or what His Prophet [*sallallahu alayhi was sallam*] described Him with in his Sunnah. So we do not attribute anyone from His creation with anything of His attributes nor do we derive [names] for him [that person] from His names, we strike no similitude for Him, the Glorified or resemble Him with any of the creation- nor do we deviate [by denial] in the names of our Lord the Glorified.

Rather, we believe in what He described Himself with and what His Messenger, [*alayhis salatu was salam*] described Him with- in reality and not figuratively- without distortion, denial, asking 'how', or resembling.

"To Him belongs the highest example in the heavens and the earth and He is al-'Azîz [the Almighty] al-Hakîm [the Most Wise]." [ar-Rûm 27]

We do not negate anything from Him of what He, the Glorified has described Himself with. We do not change a word from its proper place, nor do we enter into that while interpreting things with our opinions or bringing absurdities from our imaginations using **Tanzîh** [declaring Allah free from all imperfections and deficiencies] as an evidence [in support of that].

No one has found salvation in His Deen save the one who has submitted to Allah the Mighty the Sublime and His Messenger [*alayhis salatu was salam*] and relegated the knowledge of that which is unclear to him to the one who knows it. The foothold on Islam is not established for anyone save on the basis of submission and surrender-so whoever delves into the knowledge of what he has been warned about and was not contented with surrendering his understanding, then his actions will veil him from correct Imân and pure Tawhîd.

And we believe that Allah revealed His Book with clear Arabic speech, so we do not do **Tafwîd** [to affirm the attribute but claim that no one knows what it is but Allah] of the meanings of the attributes rather we only do **Tafwîd** of the 'how' and we say:

"We have believed in it. It is all from our Lord." [aal-Imrân 7]

And we declare our disavowal and freedom in front of Allah from the denial of the

Jahmiyyah and the resemblance of the *Mushabbihah* [those who resembled Allah with His creation]-so we do not incline to either these or those, nay, we stand firmly and in the middle just as our Lord wanted- [we stand] between negation and affirmation for He, the Glorified:

"Nothing is like unto Him and He is the All Hearing, the All Seeing." [ash-Shûrâ 11].

Therefore, whoever was not on guard against denial and resemblance then he will slip and not achieve actual *Tanzîh*.

In this area [of creed] - just as in all of the other areas- we are upon what our pious predecessors, Ahlus Sunnah wal-Jamâ'ah were upon.

From that [creed], [there] is what Allah informed [us] of in His Book and what was reported from numerous routes of transmission from His Messenger [*alayhis salatu was salam*] that He is above His heavens, Risen above the Throne as the Most High said:

"Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)?" [al-Mulk 16].

And as is reported in the Hadîth of the slave girl that the Prophet [*alayhis salatu was salam*] asked: "Where is Allah?" and she said: "In the heavens." So He asked: "Who am I?" She replied: "You are the Messenger of Allah." He said: "Free her, for indeed she is a believer."- And this is the truth in which there is no doubt.

With that however, we guard it just as our pious predecessors guarded it from false conjectures – for example, that it is imagined that the heavens shade Him or confine Him, for this indeed is false. We have been compelled to mention this, negate it and declare Allah free from it-and if the Salaf were never actually faced with [negating] that- the people of innovation and their false implications would annoy and be a nuisance to Ahlus Sunnah-

For the Most High said:

"His Kursi extends over the heavens and earth." [al-Baqarah 255]

And He the Glorified said:

"Indeed, Allah holds the heavens and the earth lest they cease." [Fatir 41]

"He restrains the sky from falling upon the earth, unless by His permission." [al-Hajj 65]

"And from His signs is that the heaven and the earth stand by His command." [Rûm 25]

And we believe that He, the Glorified, is risen above His throne, as the Most High said:

" The Most Merciful rose above the throne." [TaHa 5]

We do not interpret *Istiwâ* [rising] to mean conquering- on the contrary, it is upon its meaning in the language of the Arabs that Allah send the Qur'ân with. We do not liken the rising to the rising of any of His creation, rather, we say as Imâm Mâlik said:

"Istiwâ is known, Imân in it is obligatory. The 'how' is unknown and asking about it is an innovation."

And it is in this manner that we pass on the rest of His attributes and actions, the

Glorified and Most High such as; descending, coming and other [actions and attributes] that He, the Glorified has informed us of in His Book or what has been affirmed in the authentic Sunnah.

And we believe that along with his **Istiwâ** over the throne and His Highness above His heavens, the Glorified the Most High [we believe] that He is close to His slaves as the Glorified said:

"And if My slaves ask concerning Me, then indeed I am Close." [al-Baqarah 186]

And in the agreed upon Hadith:

"Oh people! Have mercy upon yourselves, for verily you are not calling upon One that is deaf or that is absent-nay, you are calling upon One that is All Hearing, All Seeing. Indeed, the one whom you are calling is closer to you than the neck of his riding animal."

He is with His slaves wherever they are and He knows what they are doing – as the Most High said:

" And He is with you wherever you may be and Allah is All Seeing of what you do." [Al-Hadîd 4]

It is not to be understood from His words: **"He is with you"** the intent of the heretics [stating] that He is mixed with His creation, or that He has merged in some of them or united with them or anything else of the beliefs of Kufr and misguidance- nay, we declare ourselves free unto Allah from all of that.

And He, the Glorified has with His believing slaves another **Ma'iyah** ['with'] that is not the general **Ma'iyah** and it is the **Ma'iyah** of victory, granting success, and correctness-as is in His statement, the Most High:

" Indeed, Allah is with those who observe Taqwâ and those who are good doers." [an-Nahl 128]

So He, the Glorified, along with his **Istiwâ** over His throne and His ascendancy above His heavens, He is with His slaves wherever they may be and He knows what they do. He, the Glorified, is close to the one that supplicates to Him and He is with His believing slaves; He protects them, aids them and assists them- so His closeness- the Glorified, and His **Ma'iyah** does not negate His ascendancy and highness for there is none like unto Him in His attributes, the Glorified. He is High in His closeness, Close in His highness.

From the fruits of this tremendous Tawhîd that is the right of Allah over His slaves is:

The success of the Muwahhid [the one who singles out Allah in Tawhîd] by the Paradise of His Lord and salvation from the Fire as is in the Hadîth of Mu'âdh ibn Jabal. From it also is the Glorification of the Lord and magnification of Him by knowing His attributes of perfection and nobility. [Also from it] is glorifying Him and declaring Him far removed from any similitude or likeness. [As well as] knowing the foolishness of those who took equals with Him, associating them as partners in worship, **judgment, or legislation**. And [knowing] the lowliness and worthlessness of those that took themselves as partners in anything of that even though they did not take [themselves] as partners in the creation, nor do they possess any portion of dominion, provision, or disposal of affairs.

And it is from that; the heart and the soul become free from the bondage of the creation. [And] from that, the slave finds firmness in the life of this world and in the hereafter. Hence, the one who used to worship varying partners-invoking them and

dividing his fear and hope among them-this one is not like the one who singled out His Lord, the Glorified and devoted his fear, hope, intent, purpose, and worship to Him.

Oh Allah, Oh Protecting Friend of Islâm and its people, make us firm upon Your Tawhîd until we meet You.

The Angels

- And we believe in the Angels of Allah and that they are honored slaves of Allah who do not proceed Him with any statement and they are humbly submitted due to fear of Him and they glorify Him in the night and the day and do not become tired.

- So we ally with them and love them because they are from the soldiers of Allah and because they seek forgiveness for those who believe and we hate those who hate them.

- From them is **Jibrîl** the truthful spirit, **Mikâ'il**, and **Isrâfil** who is entrusted with blowing the trumpet. And from them are those that are in charge of carrying the throne, as well as the Angel of death, **Munkar** and **Nakîr**, **Mâlik** the Angel in charge of the [hell] fire, **Ridwân** the one in charge of Paradise, and the Angel of the mountains, the noble writers [who record the deeds] and many others that are not enumerated except by Allah the Most High. It is established in the two Sahîhs in the Hadîth of Anas [*radia' Allah 'anhu*] in the story of the Mi'râj [night journey] that the Prophet [*sallallahu alayhi was sallam*] was raised up to the *Bait al-Ma'mûr* in the heavens wherein, seventy thousand Angels enter and pray inside every day never to return to it after the exit it.

- And in Sahîh Muslim from 'A'ishah the Mother of the believers [it states that the] Messenger of Allah [*sallallahu alayhi was sallam*] said:

"The Angels were created from light and the jinn were created from a smokeless fire and Adam was created from what was described to you."

- By the command of Allah, an Angel can take the form of a human-as appears in the story of Maryam and the Hadîth of Jibril when he asked the Prophet [*sallallahu alayhi was sallam*] about Islâm, Imân and Ihsân. As for his original appearance, Allah the Most High mentioned in the Qur'ân that He made from the Angels messengers with wings, two, three and four, and he adds to the creation what He wills. Indeed, Allah is capable over all things. The Prophet [*sallallahu alayhi was sallam*] saw Jibrîl in his original form and he possessed six hundred wings that stretched across the horizon.

From the fruits of this Iman in the Angels:

- From the fruits of this Imân is the glorification of Allah the Most High for certainly, the greatness of the creation indicates the greatness of the creator

- From its fruits is that it awakens the slave as to who is with him of the Angels of Allah the Most High and from that also, it makes the believing slave who is a stranger with his Imân more firm and removes from him any loneliness because of the lack of supporters-due to him remembering that with him there are guards from Allah.

- And in Sahîh al-Bukhârî from Abû Hurairah [*radai Allah 'anhu*] he said:

"The Messenger of Allah [sallallahu alayhi was sallam]: "If Allah loves a person, He calls Jibrîl saying, 'Allah loves so-and-so; O Jibrîl, love him.' Jibrîl would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

So it is upon the believing slave to love and ally himself with those whom Allah, His Angels, and the believing slaves love. And it is upon him to hate and have enmity and disavowal those whom Allah the Most High, His Angels, and the believing slaves hate for that indeed is the strong handhold of Imân.

The Books

And we believe in the Books of Allah the Most High that He, the Glorified has revealed to His Messengers in general, and we believe in, in detail, that which He named from them, such as the Tawrâh, the Injîl and the Zâbûr- and that the final one is the Qur'ân al-Adhîm- the speech of the Lord of the worlds in reality. It was brought by the trustworthy spirit [Jibrîl] to Muhammad [*sallallahu alayhi was sallam*] in order for him to be from the Messengers- [this Book was revealed] to be over the other Books of Allah. It is revealed from Allah the Most High and it is not created. And nothing of the speech of humans equals it. So therefore, whoever says:

"This is nothing more than the statement of man." [al-Muddathir 25]

[Whoever says that] then he has disbelieved, and the words of the Most High that apply to him- if he does not take that back and repent- are:

"I shall cast him into as-Saqar [i.e. the Hell-Fire]." [al-Muddathir 26]

And we believe that Allah spoke directly to Mûsâ

And we believe that Allah the Most High guarded His book from alteration and replacement. The Most High said:

"Indeed We have sent down the reminder [i.e. the Qur'ân] and certainly We shall guard it."[al-Hijr 9]

And Allah related the warning to it as He said:

" It has been revealed to me this Qur'ân in order to warn by it and whomever it reaches." [al-An'âm 19]

And we believe that His Book is the firm handhold and His mighty rope that whomever grasps will be saved and whomever turns away from it, abandoned it, and ran away from it is destroyed and has slipped and gone far astray.

From the fruits of this Imân is taking the Qur'ân with strength, holding firm to it and magnifying its commands and acting in accordance with it and not using some of it against other parts of it- as well as Imân in its unclear while referring them [the unclear] to the clear-cut upon the path of those well grounded in knowledge.

The Messengers and the Prophets

And we believe in all of the Prophets of Allah and His Messengers that Allah the Most High informed of in His Book, or whom His Messenger [*sallallahu alayhi was sallam*] informed of in his Sunnah. [We believe in them] from those that Allah has informed us of and those whom He has not detailed- and we do not distinguish between any of His Messengers.

He united all of them with one fundamental as He, the Glorified said:

" We have certainly sent to every nation a Messenger [proclaiming]: "Worship Allah, and avoid the Tâghût." [al-Nahl 36]

And the Most High said:

"And We have not sent before you any Prophet except that We revealed to him that none has the right to be worshipped in truth but Me so worship Me." [al-Anbiyâ 25]

"Messengers, senders of glad tidings and warning so that there is no argument with Allah after the Messengers." [an-Nisâ 165]

And the Most High said:

"And We will not punish a people until We have sent a Messenger." [al-Isrâ' 15]

And the Most High said:

"Every time a company is thrown into it, its keepers ask them: "Did there not come to you a warner?" they said: "Yes indeed!" [al-Mulk 8-9]

And the guidance of Dalâlah [showing] and directing that is upon them, and it is not decreed for them to guide the hearts of the slaves, for the hearts are between the fingers of al-Rahmân and He turns them as He wills.

And that is because guidance is of two types:

1.] The guidance of Dalâlah [showing] and directing that the Prophets, Messengers, and callers expended efforts toward. The Most High said:

" And indeed you certainly guide to the straight path." [ash-Shûrâ 52]

2.] The guidance of capability and success- and none can do this save Allah. The Most High said:

"Verily, you do not guide whom you love, but Allah guides whom He wills." [al-Qasas 56]

And He the Glorified the Most High said:

" Their guidance is not upon you." [al-Baqarah 272]

And this type of guidance is a bounty from Allah and justice that He the Glorified bestows upon the one that He knows to have pursuit and search for the truth. The Most High said:

"And those that strive in Our paths We shall indeed guide them to Our paths." [al-'Ankabût 69]

And he, *sallallahu alayhi was sallam* said:

" Whoever avidly seeks good will be given it."

As for the first one [type of guidance], it is from the justice of Allah the Most High and His mercy that He has bestowed it upon all of the creation.

And we believe in the miracles of the Prophets and we guard their rights and behave with manners toward them. We do not prefer anyone of the people over them-not the allies [Awliyâ], not the Imâms, nor anyone else. Yet, in addition to all of this, they are humans-created, and they possess nothing of the particular qualities of Rubûbiyyah [Lorship], Ulûhiyyah [Deification]. On the contrary, the particular qualities of the humans apply to them as well, such as: sickness, death, need for food and drink, etc. Allah the Most High said commanding His Prophet Muhammad *sallallahu alayhi was sallam* to say:

" Say: I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth and no harm would have touched me. I am not except a warner and bringer of good tidings to a people who believe."[al-Arâf 188]

And we believe that the seal of the Prophets and Messengers is our Prophet Muhammad, *sallallahu alayhi was sallam taslîman kathîran*-so there is no Prophet after him, and his Sharî'ah is the dominant Sharî'ah over the other legislations until the Day of Judgment. The slave will not be a believer until he follows it and whole-heartedly submits to its judgments. The Most High said:

"No, by your Lord, they will not believe until they make you the judge in that whatever disputes occur among them, thereafter finding no discomfort from what you have decided and they submit completely."[an-Nisâ 65]

And we believe that Allah took Muhammad, [I[sallallahu alayhi was sallam[/I] as a Khalîl [close intimate friend], just as He took Ibrâhîm as a Khalîl. He sent him as a mercy to all of the worlds, and He commanded him and commanded his Ummah to take the example of the *Millah* of Ibrâhîm- He said:

"Then We revealed to you to follow the Millah of Ibrâhîm uprightly, and he was not from the polytheists." [an-Nahl 123]

And He the Glorified said:

"Certainly there was for you a good example in Ibrâhîm and those with him when they said to their people: "verily, we are free from you and what you worship besides Allah. We disbelieve in you and there has appeared between you and us enmity and hatred forever until you believe in Allah alone."
[al-Mumtahinah 4]

So we take that as an example until we meet Allah, hence, we declare *Barâ'* [disavowal, freedom] from the Mushrikûn, their helpers, and their allies. We hate them and we declare our *Barâ'* from what they worship besides Allah, and we disbelieve in their methodologies, their religions, and their false paths that oppose the Deen of Allah. We manifest and announce and make clear our enmity to those who oppose Allah from them, those who wage war against the truth, and those who openly proclaim their falsehood - and that does not prevent us from giving Da'wah to them and clarifying the truth from the ones of them that want to hear, and we hope for their guidance.

From the fruits of this Imân in the Messengers:

- being aware of some of the noble bounties of Allah upon the creation and to be thankful for them. From the greatest of them [His bounties] is His mercy towards them by sending the Messengers to them in order to guide them to the straight path and to inform them of that which will cause them to reach Paradise and save them from the punishment of the fire.

- from that: Loving the Messengers, praising them, sending the Salâh and the Salâms upon them, supplicating for them due to what they endured of harms from their people and what they suffered of calamities in the Da'wah, following and taking them as an example in that and following them in their methodology and Sunnah, and their life history and call unto Allah.

The Companions and Aal-al-Bayt

And we love- with the love of the Messenger of Allah, *sallallahu alayhi was sallam* the purified people of his house [aal-al-Bayt], and his companions, followers, and helpers

until the Day of Judgment. We ally ourselves with them and we do not declare Barâ' from any of them-nay, we hate those who hate them, and [if they] mention them with no good, then we mention them with nothing but good. According to us, love of them is Deen, Imân and Ihsân, by it we seek to draw close to Allah the Most High

And we distinguish ourselves from the people of innovation by having a clean heart and tongue for them [the companions] and we do not bore from invoking with the statement of the Most High:

"Oh our Lord, forgive us and our brothers who have proceeded us in Imân, and do not place any resentment in our hearts for those who have believed. Oh our Lord, indeed you are the One Full of pity, Merciful."[al-Hashr 10]

And we declare our Barâ' towards the path of the Rawâfid [i.e. the Shia'h] who hate the companions of the Prophet. *sallallahu alayhi was sallam* and curse them. And [we declare our Barâ' from] the path of the Nawâsib who shown enmity towards aal-al-Bayt.

We show Alî, Fâtimah, Hasan, Hussain, and the rest of aal-al-Bayt their rights-so we love them and do not go to extremes with them:

[poetry]

Guard for aal-al-Bayt the obligation of their rights

And we recognize Alî completely

Do not decrease or increase from his position

For due to that, two groups will arrive in the fire

The first of them are not pleased with him as Khalîfah

And the other raises him as a second deity

Along with this, we say as the Prophet, *sallallahu alayhi was sallam*"

"Whoever was slowed by his actions will not be sped up by his lineage."

So we declare our Barâ' from the one who has disbelieved and legislated or apostated or deviated from the [straight] path, regardless of who their kin are.

We withhold from what occurred between the companions of the Prophet, *sallallahu alayhi was sallam* for in that they were either exercising their Ijtihâd and were correct, or they were exercising their Ijtihâd and were incorrect, so for some of them there is one reward and for some there are two.

[poetry]

Say the best word regarding the companions of Ahmad

And compliment all of the family and females [of them]

Leave what occurred between the companions of disputes

By their swords on the day the two groups met

For their killed are from them and the killers of them are of them

And both of them are dealt with mercy on the gathering

Do not accept everything of history that

The narrators gathered and what every people wrote

And with that, they are not infallible, yet, as the Prophet, *alayhi as salâtu was salâm* informed, they are the best of the generations and the *Mudd*[two handfuls measurement] of one of them in charity is better than the likes of Mount Uhud in gold for those after them.

And we love the Ansâr of the Deen in every time period until the establishment of the hour, those of them that are close and those of them that are far, from those whom we know and from those whom we do not know- and it does not harm them if we do not know them.

And we do not declare our Barâ' from any one of them or treat him like the non-Muslims. Nay, we ally with them, supplicate for them, help them, and we make effort to be from among them.

The Last Day

And we believe in the trial of the grave, its delight for the believers, and its punishment for those who deserve it as the reports from the Messenger of Allah, *sallallahu alayhi was sallam* have come with from numerous routes of transmission. We do not look at the false interpretations of the people of innovation. Concerning this, the Most High said:

"The fire; they are exposed to it in the morning and the evening and the day the hour appears, [it will be said]: Make the people of Firawn enter the severest punishment." [al-Ghâfir 46]

And from Zaid ibn Thâbit, who narrated that the Prophet, *sallallahu alayhi was sallam* said:

"If were not that I fear that you all would bury yourselves, I would have supplicated to Allah that He makes you hear what I hear from the punishment in the grave."-then[Zaid adds], he turned his face from us and said: *"Seek refuge with Allah from the punishment in the grave."* and this Hadîth is in Sahîh Muslim.

And in the long Hadîth of Barâ' ibn Aâzib that was narrated by Imâm Ahmad and Abû Dâwûd in which the Prophet, *sallallahu alayhi was sallam* said that if the believer answers the two Angels in his grave... *"Then a caller from the heavens will call out saying: "Indeed my servant has spoken the truth, so spread a place for him in Paradise, and open a door to Paradise for him." He said, "So some of its fragrance and scent comes to him and his grave is extended as far as the eye can see."*

And the trial of the grave is: the questioning of the **Munkar** and **Nakîr** directed towards the slave in it [the grave][asking] about his Lord, his Deen, and his Prophet. And Allah makes those who believe firm with a firm word.

Oh Allah, Oh Protecting Friend of Islâm and its people, make us firm with the firm word in the life of the world and in the hereafter.

As for the Kâfir, he shall say: "Ahh! Ahh! I don't know." And the Munâfiq [the hypocrite] and the one who blindly followed the masses in his Deen will say: "I don't know. I heard the people saying something so I also said it."

And the conditions of the *Barzakh* [the barrier between this life and the hereafter] are from the affairs of the unseen that the dead person comprehends and no one besides him. It is not comprehended by sensory perception in the life of world. For that reason,

having Imân in it is from that which distinguishes the believer in the unseen from the one who denies it.

-And we believe in the signs of the hour that Allah the Most High informed of in His Book and that His Prophet, *alayhis salâtu was salâm* in his Sunnah; such as the appearance of the Dajjâl in reality-without looking at the false interpretations of the people of innovation, even if we do believe that his general types of trials are present in every era until he appears in reality. And we believe in the descent of `Isâ ibn Maryam, *alayhis salâm*[from the heavens] and that he is the one that shall kill him [the Dajjâl].And [we believe] in the rising of the sun from the west and the appearance of the beast of the earth and everything else that Allah the Most High informed of, or His Prophet, *alayhis salâtu was salâm*.

- And we believe in the resurrection after death, the reward for the actions on the Day of Judgment, the standing, the account, the reading of the books, and the scales. The Most High said:

"Then surely, on the Day of Judgment you shall all be resurrected." [al-Mu'minûn 16]

So the people will stand for the Lord of the worlds barefoot, naked, and uncircumcised. The Most High said:

"As We began the creation, we will repeat it. [That is] a promise binding upon us. Indeed We will do it." [al-Anbiyâ 104]

And the Most High said:

" And We place the scales of justice for the Day of Judgment, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it fourth. And sufficient are we as accountant." [al-Anbiyâ 47]

- And we believe in the pond of our Prophet Muhammad, *alayhis salâtu was salaâm* on the Day of Judgment, and that its water whiter than milk, sweeter than honey, and its utensils are more numerous than the stars of the heavens. Its length is one months journey and its width is one months journey. Whoever drinks from it will never feel thirst again. Oh Allah, the Protecting friend of Islâm and its people, do not forbid us from it.

[And we believe that] groups of the Ummah of Muhammad, *alayhis salâtu was salâm* will approach it and will be prevented from coming to it on a day in which the sun will lower itself upon the heads of the slaves, to the point where the sweat of the people will be according to their actions- so from them there are those that it will reach their ankles, from them there are those that it will reach to their knees, from them there are those that it will reach to their necks, and there are from them those that it will completely cover them.

From those that will approach it and will be prevented from it are the helpers of the oppressive tyrannical leaders, those who entered upon them and declared them truthful in their lies, and assisted them in their oppression. Likewise those who will come close to it and be repelled will be those who replaced, innovated, or made up something in the Deen of Allah. On that day, the Prophet, [I[sallallahu alayhi was sallam[/I] will say:

"Be away! Be away for those who replaced [things] after me!"

- And we believe in the traverse that will be placed over the Hell-fire and it is the bridge that is between the Paradise and the Fire. The people will cross it according to their deeds. So from them are those that will cross it like the blink of an eye. From them are those that will cross it like a flash of lightning. From them are those that will cross it like

a fast horse. From them are those that will cross it like a camel rider. From them are those that will cross it running, some walking, some crawling, and some will be snatched and thrown into the Hell-fire. Upon the traverse there are dogs that will snatch the people according to their deeds, so whoever crosses over the traverse will enter the Paradise and be saved.

Oh Allah the Protecting friend of Islâm and its people save us from the fire.

So if the traverse it they will stand in front of a vault that is between the Paradise and the Fire wherein they shall exact retribution from each other so when they are completed and purified, permission will be given to them to enter the Paradise. The first one that shall open the gate of the Paradise will be Muahammad, *alayhis salâtu was salâm*, and the first nation that shall enter the Paradise shall be his Ummah, *alayhis salâtu was salâm*

- And we believe in the Paradise and the Fire and that they are both created and shall not perish-unless what is intended [by perishing] is the perishing of the fire for the Muwahhidûn[Muslims].

Allah has created people for both of them, so whoever he wills from them then they will enter the Paradise due to His bounty. Whoever He wills from them then they will enter the Fire due to His justice. The Paradise is the abode of delight that Allah the Most High has prepared for the believers in a seat of truth [i.e. Paradise], near the Omnipotent King [Allah], the All-Blessed, the Most High, the Owner of Majesty and Honor. In it there are types of permanent bounties that which no eye has ever seen, no ear has ever heard and what has never occurred in the heart of man. The Most High said:

"And no soul knows what has been hidden for them of comfort for eyes [i.e. satisfaction] as a reward for what they used to do." [as-Sajdah 17]

As for the fire, it is the abode of punishment that Allah has **primarily** prepared for the Kâfirûn. The Most High said:

"And fear the Fire that has been prepared for the Kâfirûn." [aal-'Imrân 131]

The disobedient of the Muslims shall enter it however; it is not the abode that has been prepared for them. And it is for that reason that if they enter it, they shall not reside therein forever. Rather, they shall be punished according to the degree of their sins then their final destination shall be the abode of the believers [i.e. Paradise].

- And we believe in the intercession that Allah gave permission to His Prophet Muhammad, *sallallahu alayhi was sallam* to do. So, in the judgment he will possess three intercessions:

As for the first one: it is his intercession for the people in general after [the people] go to the Prophets Adam, Nûh, Ibrâhîm, Mûsâ and 'Isâ-*alayhim as salâm*] and they refuse until it reaches or Prophet, [I]*alayhis salâtu was salâm*.

As for the second one: him interceding for the people of Paradise to enter the Paradise.

And these two intercessions are particular to him, *alayhis salâtu was salâm*.

As for the third one: it is his intercession for the one who deserves the Fire from among the Muwahhidûn [Muslims] in order to be taken out of it or not enter it. This type is for him, *sallallahu alayhi was sallam* and the rest of the Prophets, the truthful ones, the martyrs, and their likes from among those whom Allah has granted permission to. So he will intercede for the one who deserved the Fire to not enter it and he will intercede for the one who has already entered it to exit from it.

Allah the Most High will take some people out of the Fire without any intercession due to

His bounty and mercy, the Glorified. There will remain space in the Paradise so Allah will bring fourth people and enter them into the Paradise. Imân in the intercession is a distinction whereby we oppose the Khawârij who [declare] the people of major sins to be eternally in the Fire.

Iman in the Vision

- And we believe in the vision of the believers toward their Lord on the Day of Judgment and in the Paradise as the Most High said:

" Faces on that day bright. Looking at their Lord." [al-Qiyâmah 23-24]

and just as the reports of that have been narrated from numerous routes of transmission from the Messenger of Allah, *sallallahu alayhi was sallam* [that state] that the believers will see their Lord on the Day of Judgment just as they see moon on a clear night-not crowding each other to see it.

We do not resemble our Lord with anything of His creation-the resemblance here [in this Hadîth] is merely the resemblance of the vision with the vision in terms of clarity and lack of crowding. It is not resemblance of that which is seen with that which is seen. Whoever is bereft of this insight and Imân in this, then it is possible that he will be forbidden this bounty on the Day of Increase. And along with this, He the Glorified:

"visions do not perceive Him while He comprehends and perceives the sight."
[al-An'âm 103]

So rather, we only affirm what Allah the Glorified the Most High affirmed of looking at him, and what His Prophet Muhammad, *alayhis salâtu was salâm* affirmed of the believers vision of Him, the Glorified. Looking and vision is something less than comprehension and perceiving, so stop at the boundaries of Allah and do not carry meaning with the texts of revelation that which it does not carry, and do not reject or deny anything from it, thereby slipping into destruction.

From the effects of Imân in that:

- Serious action for the obtainment of what Allah the Most High has prepared for the believers and salvation from what He has promised the disobedient and Kâfirûn.
- Not feeling despair over what passes by the believer of the things of the worldly life, or what he receives of harms, afflictions, and tribulations due to his Imân, Da'wah and Jihâd-for which he hopes for it being replaced by things in the hereafter- and its delights and rewards as well as other numerous fruits. That is because Imân in that is not how many people thing, in that it is mere knowledge based matters and information. Rather, it is Imân, confirmation and accent that pushes to action.

Iman in the Qadr

And we believe in the Divine decree, the good and bad results thereof, and that Allah created the creation and decreed the destinies and decided the appointed terms. He knew what they would do before He created them, so He knew what was and what shall be, and what shall never come to pass, and [He knows] if it where to happen, how it would be.

He guided them to the two paths, ordered them with His obedience, forbade them from His disobedience and everything runs according to His decree and Divine will. It is His will that is carried out and there is no will for the slaves-except what He has willed for them-so whatever He willed for them will happen, and whatever He did not will shall not come to pass. He guides whom He wills, He protects and saves out of His bounty. He leads astray whom He wills and He makes wretched and abandons out of justice from Him. All of the slaves fluctuate in His will between His bounty and His justice. There is no

one to prevent His decree, no one to counter His wisdom, and there is no one to overcome His command.

There is nothing obligatory from the slaves upon Him

Nay, and there is no wasted effort towards Him

If they are punished then it is by His justice or if they are given delight

*It is by His bounty and He is **al-Kabîr** [the Most Great] **al-Wâsi'**[the Expansive] - [poetry]*

Good and evil are both decreed upon the slaves and Allah has not burdened the slaves with more than they can bear. There is no movement or power except by Allah. That means: there is no escape for anyone, and no movement from anyone from disobedience to Allah except by knowledge of Allah the Glorified. And there is no power for anyone to establish obedience to Allah and firmness upon it except by success granted by Allah.

And just as things made as ways and means are from the decree of Allah that are from Him, likewise, their causes are from the decree of Allah that are from Him.

The two levels of Iman in the Qadr

Imân in the divine decree is two levels, and each level comprises two things:

Level one: Imân that Allah knew what the creation are doing of actions. So His knowledge of everything in His creation has proceeded [them], so He decreed that with a very clear and decisive decree. The Most High said:

"And not absent from your Lord is any [part] of an atoms weight within the earth or within the heaven or anything smaller than that or greater but that it is in a clear register." [Yûnus, 61]

And the Most High said:

" And He has created each thing and determined it with precise determination."[Furqân, 2]

And He said:

"And ever is the command of Allah a destiny decreed." [al-Ahzâb. 38]

Then that was written in the preserved tablet and it is composed of the decrees of the creation.

From 'Ubâdah ibn as-Sâmit [*radiallâhu 'anhu*] who said:

"Oh my son! You will not find the reality of Imân until you know that what befell upon you couldn't not have missed you, and that what missed you couldn't not have befell upon you. I heard the Messenger of Allah, *sallallâhu 'alayhi was sallam* say:

"Verily, the first thing that Allâh created was the pen, so He said to it: "Write." And it said: "What should I write oh Lord?" He said: "Write the destinies of everything until the last hour."

[Ubâdah continues]: Oh my son! Verily I heard the Messenger of Allâh, *sallallâhu 'alayhi was sallam* say:

"Whoever dies upon other than that [belief] then he is not from me."

The Most High said:

"Do you not know that Allah knows what is in the heaven and the earth? Indeed that is in a record. Indeed that, for Allah, is easy." [al-Hajj, 70]

in some places, these decrees are general, while in other places they are specific. He wrote in the preserved tablet what He willed, and when He creates a fetus before breathing into it its soul, He sends to it an Angel that is commanded to write four words: his provision, his life span, his actions, and whether he shall be wretched or happy.

So, if the creation were to all gather to prevent something that Allah the Most High has written to come to pass, they will not be able to. And if they were all to gather cause something to happen that was not written by Allah they will not be able to. The pens have dried with that which will be until the Day of Judgment. And whatever misses a slave, it was not going to befall him, and whatever befalls him, it was not going to miss him.

The second level: Imân in the will of Allâh that is carried out and His all-encompassing power, and [Imân] that whatever Allâh wills shall come to pass, and that whatever He does not will, shall never happen, and that there is no movement or stillness that is in the heavens or earth except by the will of Allâh the Glorified, the Most High, and there is nothing in His dominion except what He wants.

Along with that, He has commanded His slaves to obey Him and obey His Messengers and He has forbidden them from disobeying Him. He loves the people of *Taqwâ* [the Muttaqûn], the good doers, and the just. He is pleased with those who believe and do righteous actions. He does not love the Kâfirûn. He is not pleased with the criminal people and He does not order with vileness nor is He pleased with Kufr for His slaves and He does not love corruption.

So He, the Glorified, has two wills:

- **The legislative will:** and it is His legislative command in which He, the Glorified could be disobeyed or opposed in.
- **The will of the decree [universal will]**-wherein you will not find any replacement of the Sunnah of Allâh nor will you find in the Sunnah of Allâh any change. His universal and decree command is not disobeyed.

So the former is His Sunnah in command and legislation, whereas the Sunnah in the later is in decree and destiny.

And the actions of the slaves are created by Allâh and are done by the slaves. So the slaves are the performers [of the actions] in reality, and Allâh is the creator of their actions. The slave [referred to here] is the believer and the Kâfir, the righteous and the corrupt, and the praying and fasting one.

The slaves possess ability [to perform] their actions and they possess will, however, it is Allâh who is their creator and the creator of their ability and will. The Most High said:

"And Allâh has created you all and that which you do." [as-Sâfât, 96]

And the Most High said:

"For the one from among you who wish to keep upright. And you do not will unless Allâh the Lord of the worlds wills."[at-Takwîr, 28-29]

and this level is denied by the generality of the *Qadariyyah* and some of the people of affirmation [of Allâh's divine decree] have gone to extremes in it-to the point where they

have totally removed any ability and choice from the slave and have taken away from the actions of Allâh and His rulings their wisdoms and benefits.

Hence, we are in the middle in the matter of the Qadr between the *Jabriyyah* and the *Qadariyyah*. Our actions and will are created, and the human is the one who does his actions in reality and out of choice. He possesses desire and will. In general, this is what is needed in this issue by the one whom Allâh has illuminated his heart from the allies of Allâh the Most High.

The basis of the Qadr is the secret of Allâh in His creation and Allâh has withheld the detailed knowledge of it from His slaves and He has forbidden them from delving deeply into it. The Most High said in His book:

"He is not questioned about what He does whereas they are questioned."[al-Anbiyâ', 23]

So, whoever asks: "why did He do that?"- Then he has rejected the ruling of the Book [the Qur'ân] and whoever rejects the ruling of the Book then he has disbelieved, fell into loss and destruction. This is because knowledge is of two types:

- A knowledge that Allâh the Most High has sent down to the creation and thus is present.
- A knowledge that Allâh has veiled from them and thus is not present.

Therefore, denying the knowledge that is present is Kufr, and claiming knowledge of that which isn't present is Kufr. Imân is not established except by accepting the knowledge that is present and leaving the knowledge that is not, and referring it back to the One who knows it, **al-Ghafûr** [the Most Forgiving], **al-Wadûd** [the Affectionate].

From the effects of Imân in the Qadr and its fruits:

- The believer places true reliance in Allâh and he does not take the ways and means as lords, he does not rely upon them-nay, he singles out his trust in Allah alone for everything is according to His decree, the Glorified.
- From it: comforting the heart of the believer and it not having dread and sorrow over what afflicts it and passes by it of the decrees of Allâh the Most High. So he does not sorrow over the loss of something beloved or the obtainment of something that is hated-for all of that is by the decree of Allâh the Most High. Whatever afflicted him was not about to miss him, and whatever missed him was not about to afflict him.

Imân

Imân is: Action, statement, and intention-so it is belief in the heart, assent upon the tongue, and actions of the limbs.

The belief in the insides or the heart is: its statement and action. So the statement of the heart is its awareness, or its knowledge and affirmation. From its actions: pleasure, submission, love, compliance, humble contentment and its likes.

The statement is: the statement of the heart and the tongue.

The action is: the action of the heart and the bodily limbs. Confirmation [belief] occurs in the heart, the tongue, and the bodily limbs.

Imân increases with obedience and decreases with disobedience. It possesses branches as the Truthful and believed one informed: its highest part is **Lâ Ilâha Illa Allâh** and its smallest part is removing the harmful thing from the path. It has many bonds. The

strongest of them is: Love for the sake of Allâh and hatred for the sake of Allâh, and allegiance for the sake of Allâh and disavowal for the sake of Allâh.

And from its branches is that which is the **basis of Imān** in which Imān itself is removed and negated upon its removal-such as the branches of Tawhīd (**La Ilāha Illa Allāh**), **Salāh**, and its likes- of which the Legislator [Allāh] textually stated the removal of Imān and its negation upon the abandonment [of those matters].

And from it there is what is from **the obligations of Imān**, in which the obligatory Imān is negated due to its removal; such as; Loving for the sake of Allâh, hating for the sake of Allâh, for ones neighbor to feel safe from his harm [evil], and other such matters in which a person gets a sin for leaving off. Similarly from it is the abandonment of the forbidden things, such as; fornication, drinking alcohol, and theft. The one who commits that does not disbelieve, nor is the basis of Imān removed from him. On the contrary, that decreases his obligatory Imān-thereby he is not from the believers who deserve the unrestricted promise [of reward], and [being of those] that are safe from the threat.

From the branches of Imān is that which is from the **completion of the recommended Imān**, such as; removing the harmful thing from the path, general kindness and its likes from that which is from the recommended Imān-hence, the one who is deficient in it does not accrue sin.

Having said that, Imān has a root that, without which, Imān is not valid. It has [that which is] obligatory and complete, and that which is recommended and complete. Every negation of Imān that appears in the textual evidence of the legislation, then what is intended by it is either negating the basis of Imān-in which in that case, the person [described with it] would be a Kāfir, such as in the words of the Most High:

"And no, by your Lord, they will not believe until they make you the judge in that which arises between them [of disputes, etc] then thereafter not finding within themselves any discomfort from what you have judged, and submit in full willing submission."[an-Nisā, 65]

[It is either that], or what is intended by it is the negation of the obligatory Imān; meaning the obligatory and complete-and this person will be a sinner and corrupt one, such as in the statement of the Prophet *alayhis salātu was-salām*:

"He whose neighbor does not feel safe from his evil will not enter Paradise."

Or his statement:

"The fornicator does not fornicate while he is a believer..." the Hadīth.

Or his statement:

"None of you truly believe until he loves for his brother what he loves for himself."

That is because the negation of Imān is [in] the context of threat, and the threat [of punishment] does not appear except for the one who committed a forbidden act or abandoned an obligation. That [negation of Imān] is either concerning that which is from the basis of Imān, or from the obligatory Imān. **The separation and distinction between the two indications-namely; is it a proof of Kufr (the negation of the basis of Imān), or a proof of corruption [Fisq](the negation of the obligatory Imān-this separation and distinction is completed by divertive evidences that are known from the texts themselves, or from other texts from the Legislator [Allāh]**

And whoever negated his Imān by anything of the nullifiers of Imān and disbelieved, then he will not be benefited by the remaining branches of Imān with him-if that is to be

found. Whoever is deficient in the obligatory Imān, then he is subject to the will of Allāh. If He wills, He may punish him, and if He wills, He may forgive him-as long as the basis of Imān is with him.

Hence, in the area of Allāh's threat, we do not incline towards the *Murji'ah* or the *Khawārij*-just as we do not incline, in the area of the terms of Imān and Dīn, towards the *Harūriyyah* [the extreme *Khawārij*], the *Mu'tazilah* of the *Murji'ah* of the *Jahmiyyah*.

From the fruits of this area:

Covetousness in obedience and rushing to righteous action, racing to good in order for our Imān to remain on the increase, as well as constantly guarding the basis of Imān and sheltering it, for indeed, it is the capitol and the firmest handhold of salvation.

Kufr

And we disavow ourselves from the misguidance of the *Murji'ah* of this era and the *Jahmiyyah* of this time who do not believe to be in anything except rejection and denial of the heart alone. By that, they belittled Kufr and made it easy, they defended the disbelieving heretics, established false misconceptions that legalize the Kufr and legislation of the *Tawāghīt*.

And we believe that their statement: "A person does not disbelieve except due to rejection based in the heart."-we believe that it is an innovated statement. For rejection-as was stated by our scholars from among the verifiers-occurs by way action and statement, meaning the limbs, just as it occurs from the heart-and affirmation [belief] is likewise the same [in this regard].

Kufr is of different types. From it, there is; the Kufr of rejection [*Juhūd*], the Kufr of ignorance, and the Kufr of turning away [*al-'Irād*].

The nullifiers of Islām are many. And a person being attached to Kufr is faster than one being attached to Islām [i.e. one falling into Kufr is easier and more common than vice versa].

Just as Imān according to us is belief, statement, and action, likewise Kufr occurs by way of belief, statement and action.

And from Kufr, oppression [*Dhulm*], and corruption [*Fisq*] is that which is major and from it there is that which is minor. The statement that the Kufr of action is unrestrictedly minor Kufr, or that a mistake in belief is unrestrictedly major Kufr is an innovated statement. Nay, from the Kufr of action there is that which is minor as well as major. Similarly, a mistake or deviance in beliefs; from it, there is that which is major Kufr as well as what is less than that.

So, there are from the actions of the limbs that which Allāh the Most High informed of being major Kufr, and He did not make as a condition for that, the accompanying of [internal] belief, rejection, or *Istihlāl* [declaring and believing that act to be permissible]-such as; legislation along with Allāh in what Allāh gave no permission for, and prostration to the sun or an idol, insulting Allāh, the Dīn, the Prophets, or manifesting belittlement or mockery of anything from the Dīn.

From it there is that which is disobedience that does not constitute Kufr [*Mukaffirah*], and that does not expel the one who does it from the fold of Islām-unless he declares that to be permissible-such as; fornication, theft, drinking alcohol and its likes.

And we do not say: "With Imān, a sin will not harm." On the contrary, there are from the sins that which negates Imān, and from them that which decreases it. We declare

our disavowal from the statements of the *Murji'ah* that lead to denial of the Ayāt of threat and it's Ahādīth that have appeared with regards to the disobedience ones of this Ummah, or the Kuffār, Mushrikūn, and apostates.

And we believe that the covenant that Allāh the Most High took from Adām and his offspring is true and that He, the Glorified, created His slaves as *Hunafā'* [upright upon Tawhīd], thereafter the devils from mankind and Jinn pulled them away from their Dīn and legislated for them that which Allāh gave no permission for. And [we believe] that every child born is born upon the *Fitrah* [the natural in-born belief] yet it was the parents that make him into a Jew, a Christian, a Magian, or a Mushrik.

For that reason, we believe that everyone who adheres to a Dīn other than the Dīn of Islām is a Kāfir. This being the case whether the Message reached him or not. Whoever the Message reached then they are a Kāfir who is persistent [upon his Kufr] or a Kāfir who has turned away. Whoever it did not reach then he is an ignorant Kāfir. This is because Kufr is of various levels just as Imān is of various levels.

Along with all of this however, Allāh the Most High did not suffice with the evidence of the covenant or the *Fitrah* upon His slaves. Hence, He sent Messengers to them to remind them of the covenant that Allāh took from them, and He revealed to them His books and made His last book the seal over them (the Noble Qur'ān) that no falsehood approaches from the front or the back. He has preserved it from alteration and He has made it the comprehensive clear evidence that is established against all whom it reaches. He said:

"This Qur'ān has been revealed to me in order to warn you by it and all whom it reaches."[al-An'ām, 19]

So the Dīn of Allāh in the heavens and the earth is one and it is the Dīn of Islām.

The Kufr of Democracy

The Most High said:

"Indeed, the religion with Allāh is Islām."[āl-'Imrān, 19]

And the Most High said:

"And I was pleased with Islām as your religion."[al-Mā'idah, 3]

So, we worship by it and we declare our disavowal from everything that opposes it. We disbelieve in everything that negates it or opposes it from the disbelieving methodologies, false ways, and corrupt *Madhāhib*[schools of thought], **and from that, the modern innovation of Kufr, that of democracy.** So whoever follows it, and seeks it, then they have sought a religion other than Islām. The Most High said:

"And whoever seeks a religion other than Islām it will never be accepted from him, and in the hereafter he will be from he losers."[āl-'Imrān, 85]

for this reason, **we declare as a Kāfir, the one who legislates in accordance with the Dīn of democracy (legislation for the people, by the people), just as we also declare as a Kāfir, the one who chooses, appoints, or elects on his behalf, a legislator. This is because he has [in that] sought a judge, legislator and lord besides Allāh.** The Most High said:

"Or do they have partners that have legislated for them in the Dīn that which Allāh has given no permission for?"[ash-Shūrā. 21]

And the Most Glorified said:

"They took their rabbis and priests as lords besides Allāh."[at-Tawbah, 31]

Having said that, we do not declare as Kuffār, the generality of people who participate in the elections, for not all of them seek legislating lords in their participation in it. Rather, from them are those that seek to choose representatives for worldly services for living. In this matter the tribulation has spread far and wide. And the motives of the candidates for election differ-among those that do not directly take part in or practice legislation, such as the representatives. For that reason, we do not proceed to pronounce Takfīr of the individuals among them as we do with those that directly perform clear Kufr such as legislation and its likes.

And we say: taking part in legislative elections is an action of Kufr and we do not make general Takfīr. Rather, we differentiate between a persons performance of an action of Kufr, and placing the ruling of Kufr upon him, of what that implies of establishing the evidence if the affairs become confused and the matters become mixed up, as well as the consideration [given to] the motives in the likes of these issues.

Takfir

And we do not generalize the saying:

"We do not declare anyone from the people of the Qiblah as a Kāfir due to a sin."

On the contrary, we restrict it by adding: **"...that is not Mukkafir[one that does not constitute Kufr] as long as he didn't declare it to be permissible."** So we do not make Takfīr due to unrestricted disobedience and sin.

And we call the people of our Qiblah as Muslims, believers, and the basis concerning them according to us is Islām [that they are Muslims] as long as one of them does not bring that which negates [it] and in which there is no preventing factor to prevent Takfīr of [him].

We do not adhere to [the statement] that the people of major sins from the Ummah of Muhammad. *'alayhis salātu was-salām* will reside eternally in the fire if they die and are upon Tawhīd-even if they did not repent from their sins- [we hold to this] in opposition towards the *Khawārij* and those that follow them from the extreme *Mukkafirah* [ie. Takfiris]. Rather, we say: they are under the will and judgment of Allāh. If He, the Glorified wills, He will forgive and pardon them from His bounty, as the Most High mentioned:

"And He forgives what is less than that [i.e. Shirk] to whom He wills."[an-Nisā', 48]

And if He wills, He will punish them due to His justice. Then they will exit from the Fire due to His mercy or due to the intercession of the Prophet, *'alayhis salātu was-salām*, that He Has bestowed upon His Ummah, or due to the intercession of the one whom Allāh is pleased with in interceding from the people of His obedience.

So, we are in the middle, between the *Murji'ah* and the *Khawārij* in the area of threat and promise-and the threat and promise is all truth. And the brotherhood of Imān is established for the generality of the people of the Qiblah [even] along with disobedience and major sins, as Allāh the Most High textually stated that in His book wherein He said:

"Indeed the believers are nothing but brothers, so rectify between your brothers."[al-Hujurāt, 10]

And He said:

"But whoever overlooks from his brother anything then there should be a suitable follow up and payment to him with good conduct."[al-Baqarah, 178]

so we do not strip Islām entirely from the corrupt person upon the religion as is the view of the *Khawārij*, nor do we declare[them] to be eternally in the fire as is the view of the *Mu'tazilah*, nor do we negate from him the generality of Imān, and we do not describe him with absolute Imān, rather, we say: he is a believer who is deficient in Imān, or a believer with his Imān who is a corrupt one due to his major sin.

And we hope for the good doers among the believers that Allāh pardons them and enters them into the Paradise out of His mercy, and we do not feel safe for them, nor do we attest to anyone of them being in either the Paradise or the fire save he who the Messenger of Allāh, *sallallāhu 'alayhi was sallam* informed us of with that. We seek forgiveness for the wrong doers among them and we fear for them. We do not cause them to despair [of the mercy of Allāh], as despair and feeling safe expels one from the *Millah*[way] of Islām and the path of the people of truth-may Allāh make us from them and among them.

Upon Whom Takfir is Performed

And we have mercy upon the common folk of the Muslims from the people of the Qiblah and we do not burden them with what is above their ability. So, we do not make as a condition to judge their Islām [as valid] that they know all of the nullifiers of Islām, or to memorize and enumerate the conditions of *Lā Ilāha Illa Allāh*. Rather, they are judged with Islām by the actualization of the basis of Tawhīd and avoidance of *Shirk* and setting up equals-as long as they do not commit that which is a nullifier. We look after the conditions of Takfīr and we look to its preventing factors just as we take into consideration the current weakness that they [the Muslims] live in-in the absence of the authority of Islām and its rule and state-as well as what has spread of ignorance and what has become wide spread of misconceptions due to the small amount of knowledge and the lack of Rabbānī scholars [scholars upon the true way].

Having said this, we do not declare our disavowal towards the disobedient of the believers as our *Barā'ah* [disavowal] is towards the Kuffār and the Mushrikūn and apostates. On the contrary, the disobedient of the believers is within the fold of the allegiance of Imān. We do not expel them from that as long as they remain Muslims. We only declare our disavowal towards their disobedience, corruption and sins and we do not interact with them in the manner of Kuffār.

We do not perform Takfīr upon all who work for the governments of Kufr among them, as is the case with the extreme *Mukaffirah*. we only perform Takfīr upon the one who has in his work a type of Kufr or *Shirk* such as participating in the Kufr legislation, or the *Tāghūtī* rule, or allegiance to the Mushrikūn and Kuffār, or aiding them against the people of Tawhīd.

And we elucidate [*Tafsīl*] when it comes to working with the Kuffār and we do not say that all of it is Kufr or forbidden. Rather, from it there is what is Kufr, and from it there is what is forbidden, and from it there is what is less than that. Every job is according to this.

And we do not judge in the rulings of this life except with the apparent- for which we have no other way to judge save by it. And it is Allāh that will take care of the secrets and take them into account. So it is not upon us to open the hearts of the people or their insides. We stand cautious just as our righteous scholars did in Takfīr of the people of interpretation-especially if the matter of difference was one of expressions [choice of words] or from the knowledge bases issues in which the individual will be excused due to ignorance.

It is not from our methodology to rush into Takfīr, or to rush in emplacing its effects

without any confirmation or seeking of clarity, for; "*Declaring the blood of those who pray-who are upon Tawhīd to be permissible is a serious danger. The mistake in leaving one thousand Kuffār is easier than the mistake of shedding the blood of one Muslim.*" [quote taken from Qādī 'Iyād in ash-Shifā]

And we make a distinction in the areas of Takfīr between the Kufr of the action or type, and the individual Kufr. [we believe] that Kufr could emanate from an individual yet the ruling of it or its name does not apply to him if a condition [for that] is missing or there is a preventing factor in the way from the preventing factors of Takfīr. We believe that whoever enters into Islām with certainty, then it is not permissible to expel him from that due to doubt or suspicion-for what is established with certainty is not removed due to doubt.

Innovation

And innovation is not all upon one level. Rather, from it there is what is considered innovations of Kufr, **and from that there is the innovation of Democracy and following and seeking besides Allāh a legislator from the disparate lords.** And from innovation there is what is less than that, thereby not reaching the degree of Kufr.

Understanding the Qur'an

And we believe that following the unclear [Ayāt of Qur'ān] [*al-Mutashābih*] and leaving the clear-cut [*Muḥkam*] is a sign from the signs of the people of innovation. And [we believe] that the path of those well grounded in knowledge from Ahl us Sunnah is to refer the unclear to the clear-cut.

Takfir and Irja'

And we do not perform Takfīr based on implications or the necessary implication of a statement. The necessary implication of a particular way is not considered that way [unless that person also subscribes to the implied meaning of their statements or way]. Similarly, we do not perform Takfīr upon those that transgress against us from the Murji'ah of the era and their likes from the innovators whose innovation does not reach Kufr. This is as long as their mixed up [affairs] and difference with us is one of expression-such as the mere difference concerning the contents of Imān and their definition.

We do not perform Takfīr upon them, even if they fabricate against us and quote us as saying what we have not said, or ascribe to us what we are free from. So we will not disobey Allah concerning them even if they disobey Allāh with us. We do not perform Takfīr upon them due to their Irjā' if it is from the likes of the Irjā' of the jurists-as long as their differences with us is one of expression. We will not perform Takfīr of them unless their Irjā' leads them to leave Tawhīd and the obligations [*Farā'id*], or [leads them] to Kufr, *Shirk* or allowing the two, or allegiance to the *Tawāghīt* and aiding them, or participation in their legislation or assisting them against the people of Tawhīd.

The Groups of Irja'

And we hate the Jamā'ahs of Irjā' that have watered down the Dīn and taken part in or allowed ruling by other than what Allāh has revealed, or legislation with Allāh from within democracy, or manifesting aid towards the apostates. We declare ourselves free from their path, and we consider them Jamā'ahs of innovation and misguidance that have gone astray and led others astray from the straight path. We believe that their heads are from the callers at the doors of Hell-fire. Along with this however, we do not perform Takfīr upon anyone from these Jamā'ahs except the one from them who embraces Kufr or aids it, allows it, or assists its people against the people of Tawhīd. We do not perform Takfīr on the generality of them.

Scholars

And we guard the rights of our working scholars as well as our callers the Mujāhidīn who convey the Message of Allāh and fear Him and fear none save Allāh. Our eyes are cooled by seeking Sharī knowledge and we love its students and we hate the people of opinion and the companions of innovation and theological rhetoric that give precedence to the intellects over the textual evidence, or who give precedence to their benefits or *Istihsān* over the texts of revelation.

Public Schools

And we hate the schools of the Tawāghīt and we call to abandoning them. We do not perform Takfīr upon those who took part in them be it learning or teaching, unless they embrace and take part in Kufr or allow it or call to it. We do not forbid learning beneficial worldly knowledge if it is safe from any forbidden things. We do not call for abandoning the ways and means. We encourage the raising of children upon Tawhīd and to make them aware and cognizant of the affair of their Dīn and worldly affairs so that they will be truthful soldiers for the Dīn of Allāh and active helpers.

Dār al-Kufr and Dār al-Islām and their Inhabitants

And we hold the view of the jurists regarding the abode [*Dār*] wherein if the laws of Kufr were uppermost and the dominance therein was for the Kuffār and their legislations then it is *Dār al-Kufr*. however, we believe that this term has no bearing upon the inhabitants of the abodes in light of the absence of the Islāmic state and its power, and the domination of the apostates and their control of the reigns of rule in the lands of the Muslims. This term is applied to the abode if the rulings of Kufr are uppermost, even if the majority of its people are Muslims-just as the term *Dār al-Islām* is applied upon the abode in which the laws of Islām are uppermost, even if the majority of its inhabitants are Kuffār-as long as they are submitting to the rule of Islām (*Dhimmah*)

We do not make up false principles built upon these terms as the extreme *Mukaffirah* do; as in their saying: "*The basis regarding people today is Kufr unrestrictedly.*" Nor do we build other rulings from that. Rather, we deal with each person according to what he manifests and we entrust the secrets to Allāh. So we deal with those manifest Islām in that manner, and we judge him with Islām, and we say that the basis is that whoever manifest the legislations of Islām is Islām [i.e. they are a Muslim]-as long as they do not commit that which is a nullifier.

Similarly, we deal with everyone who manifests Kufr, Shirk, allegiance towards the Mushrikūn, and assistance to them against the people of Tawhīd with what is apparent until they believe in Allāh alone and single Him out in their worship and remove themselves from what they are upon of Kufr and declare their disavowal from it. The shaving of the beard and imitation of the Kuffār and other forms of disobedience like it is a general affliction that is spread far and wide. It is not suitable by itself as an evidence for Takfīr for these are not clear causes for Takfīr. So we do not make blood and wealth permissible by the likes of that as the extreme *Mukaffirah* do. "*Declaring the blood of those who pray upon Tawhīd is a serious danger. The mistake in leaving one thousand Kuffār is easier than the mistake of shedding the blood of one Muslim.*"

The Salāh

And we hold to Salāh behind every righteous and corrupt person from the people of the Qiblah and [Salāh] upon the ones who die from them as long as they did not embrace a clear nullifier and Takfīr of them is prevented due to a preventing factor. We do not place anyone of them in the Paradise or Fire, and we do not attest to them having Kufr or Shirk or hypocrisy as long as nothing of that is manifest.

With regards to the Ṣalāh [behind] the appointees of the Tawāghīṭ [the Imāms of the Masājid appointed by the rulers] according to us, they are either:

- One who is an ally to them, so he is like their soldier and army in assisting them, or one who allows their Democracy, defending and giving victory to their Shirk. So as for these, we do not believe in praying behind them because they are from them and not from us. Nay, we forbid that and we command with repeating it [the prayer] for the one who prayed behind them.

"And never will Allāh give the Kāfirūn a way over the believers."[an-Nisā'. 141]

- Or he is a compromiser who increases the ranks of their ministries and false positions for the sake of living and worldly life. We do not nullify the prayer behind him. The ruling of Ṣalāh behind him is like the ruling of Ṣalāh behind the people corruption and innovation that is not Kufr. So we hate it yet we do not declare it invalid. Ṣalāh behind Ahl us Sunnah and Tawhīd who manifest the Sunnah and disavowal from the people of Shirk is more beloved to us.

Dua' for the Rulers

And *Duā'* for the rulers and leaders be they Muslims or Kuffār is from the innovations of Jumu'ah according to us and it is a sign of one having entered into their obedience. We hate it and censure it. The Ṣalāh behind the one who leaves it from Ahl us Sunnah is more beloved to us. We do not declare the Ṣalāh invalid due to it nor do we hold that it should be repeated, unless the *Duā'* is clear in giving aid to the Tawāghīṭ or their polytheistic Dīn, thereby, their ruling would be that of their helpers and soldiers. Assistance by the tongue is the twin half of giving assistance by the spear.

Government Scholars

And we believe that if the scholar gives the oath of fealty [the *Bay'ah*] to the Tāghūt who legislates, or the Kāfir ruler, giving him his hand and heart, or helps him, allies with him, or gives legal verdicts according to his [the rulers] desire, then he is a Kāfir apostate. As for the one who inherits the positions in the governments of Kufr from the scholars and Mashāyikh, then all [are judged] according to his position. If in that [position] there is Kufr or assistance of Kufr, or participating in the Kufr legislation, or aiding and assisting the Mushrikūn against the people of Tawhīd, then this one is a Kāfir according to us. The length of his beard, the grandness of his title, diploma, or turban is not a preventing factor for Takfīr according to us. If there is nothing of that in his position however it is a cause for swelling the falsehood and clothing it with the truth, then they are from the heads of ignorance that are astray and lead others astray.

Jihād & Khurūj

And Jihād is continuous with every group of the Muslims and the person can wage Jihād by himself or with the leaders be they pious or corrupt until the Day of Judgment. It is not allowed to obey them in disobedience to Allāh, however, it is permissible to fight those who disbelieve in Allāh with those who disobey Allāh for a need, from the angle of repelling the greater of the two evils with the lesser of the two. However, the Jihād that is under the banner of the virtuous Sunnah is more beloved with us and foremost and more obligatory. Jihād is an obligation from the obligations. It is not stopped due to the absence of the Imām or the Islāmic state.

We do not hold to [lifting] the sword upon anyone from the people of the Qiblah, the people of Tawhīd, except the one upon whom it is obligatory to do so based upon a clear-cut evidence. Sanctity is established for them with certainty and thus is not removed except with certainty. *"Declaring the blood of those who pray upon Tawhīd is a*

serious danger. The mistake in leaving one thousand Kuffār is easier than the mistake of shedding the blood of one Muslim."

The Rulers

We do not believe in rebelling against the Imāms of the Muslims, their leaders and rulers of the Muslims even if they are corrupt. We do not remove a hand from their obedience as long as they command to good. We believe that obedience to them is obligatory as long as they do not command with disobedience and we supplicate for their guidance and righteousness.

We believe that it is obligatory to rebel against the Imāms of Kufr from the disbelieving rulers that are emplaced over the necks of the Muslims. We believe that they have apostated from the Dīn due to their replacement of the Sharī'ah and legislation with Allāh, and seeking judgment in the Tawāghīṭ of the east and the west, and allying with the enemies of Allāh and enmity towards His Dīn and His allies.

And [we believe] that Da'wah, action, and expending efforts for the purpose of replacing them is obligatory upon the Muslims-every one according to his capability. Whoever was incapable of carrying a weapon [against them], he is not incapable of assisting the one who carries it, even if by Duā'. [We believe] that the material and spiritual preparation for that is an obligation from the obligations of the Dīn.

And we believe that fighting them is foremost than fighting other than them because the Kufr of apostasy is more severe than the original Kufr according to consensus. Also, because preserving the capitol of the wealth is given precedence of profit and because Jihād of defense is given precedence over the offensive Jihād and because beginning with Jihād against those who are closer to us from the Kuffār is foremost than waging Jihād against those who are further away.

Also, no one has given reign for the Jews, Christians or others of the Kuffār in the lands of the Muslims and made the wealth of the Muslims and their lands a gift to them except these apostates.

We assert that those who hold others back from Jihād against them with flimsy misconceptions such as the claim of there being no migration or distinction [between the ruler and the common fold when in battle] or the lack of a strong Imām over the people of Islām, [we assert] that they are the people of ignorance and misguidance that have issued legal verdicts without knowledge so they are astray and lead others astray. They have abandoned the Dīn and abandoned giving it victory.

Rather, we believe that fighting them under all circumstances and removing them and replacing them until the Dīn is entirely for Allāh is from the most obligatory of the obligations. The migration that is necessary for that is only the migration to Allāh with Tawhīd, and migration to His Messenger. *sallallāhu 'alayhi was sallam* with adherence. And complete serious preparation for the likes of this action is obligatory according to us and it is foremost to the individual actions and wasted efforts.

And if standing up to them, and hastening to replace this is not obligatory except upon the one who is capable, then the condition for [it being an] obligation is not a condition for its permissibility. Hence, it is permissible for a person to fight them even if by himself and even if he is certain of martyrdom and not gaining victory. Jihād is an act of worship and an obligation that is legislated until the Day of Judgment. Nothing invalidates it. It is permissible to perform it in any time such as charity when compared to Zakāh.

Jihād is the school in which the broad base is raised and the mighty bonds upon which the Dīn is established are made firm.

at-Tā'ifah al-Mansūrah

And we believe in what the Prophet. *'alayhis salātu was-salām* mentioned concerning the victorious group wherein he said:

"There will never cease to be a group from my Ummah, fighting upon the truth victorious until the Day of Judgment...and then 'Isā ibn Maryam. 'alayhis salām will come down and their Amīr will say: "Come and lead us in the prayer!" he shall say: "No, you are Amīrs over each other as an honor from Allāh to this Ummah." [narrated by Muslim from Jābir in Marfū' form]

And he said:

"There will never cease to be a group from my Ummah fighting upon the command of Allāh the Mighty the Sublime, overpowering their enemies. They will not be harmed by those that oppose them until the hour comes upon them and they are upon that." [Narrated by Muslim from 'Uqbah ibn 'Amir in Marfū' form]

and from Salamah ibn Nufail al-Kindī, *radia Allāhu 'anhu* who said:

"I was sitting with the Messenger of Allāh (sallallāhu alayhi was sallam) when a man said: "Oh Messenger of Allāh! The people have held on to the horses and laid down their weapons and said: 'there is no Jihād for the war has laid down its burdens.' So the Messenger of Allāh (alayhis salātu was-salām) turned his face away and said: 'they have lied. Now the time for fighting has come. There will never cease to be a group from my Ummah that fights upon the truth. Allāh will deviate the hearts of some by way of them, and provide for them from them until the establishment of the hour and until the promise of Allāh comes. Good shall remain in the manes of horses until the Day of Judgment. It has been revealed to me that I will die and not remain and that you all will follow up after me, some striking the necks of others, and the base of the abode of the believers is in Shām." [Hadīth Sahīh narrated by an-Nasā'ī]

So it is a group that represents the helpers of this Dīn in every time period and it is a fighting, Jihād waging group that hastens to give victory to the Dīn of Allāh in all aspects of victory. We ask Allāh the Most High to make us from its people and decree our end with martyrdom in His path.

Conclusion

So therefore, this is our Dīn and beliefs, both inwardly and outwardly-a Dīn upon the middle way between extremism and shorthanded ness, between resemblance [of Allāh with the creation] and denial [of Allāh's attributes], between *Jabr* and *Qadr*, between feeling safe and despair-not inclining towards the people of extremism nor the people of shorthanded ness. We declare our disavowal towards every Dīn, way, and path besides it and we ask Allāh to make us firm upon Imān and decree our end upon it and to protect us from the various desires and splitting opinions and rejected *Madhāhib* [ways].

wa sallallāhu wa sallam ala nabiyyinā Muhammad wa 'alā ālihī wa sahbihi ajma'in

Written by: Abū Muhammad al-Maqḍisi
Jumādā al-Akhirah the year 1418 of the Hijrah of al-Mustafā 'alayhis salātu was-salām