



مختصر

أَصُولُ أَهْلِ السُّنَنِ

SUMMARIZED FUNDAMENTALS OF AHLUS-SUNNAH

Written By:

Ash-Shaykh Abu Muhammad
Abdul Hameed Az-Zu'kari

Translated By:

Abu Sireen Omar
Ibn Hazem El-Maghraby





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





Summarized Fundamentals of Ahlus-Sunnah

- ❖ Entry into the study of the most important fundamental beliefs of Ahlus-Sunnah
- ❖ Supported by proofs from the Qur'an and Sunnah upon the understanding of the pious predecessors
- ❖ Packed with the understanding of the most important creedal affairs according to the Pious Predecessors
- ❖ Summarized according to the most important obligatory affairs that the Muslim cannot be ignorant of

Abu Muhammad Abdul-Hamīd bin
Yahyā bin Zaid Az-Zu'kari

حفظه الله





Table of Contents

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	5
Belief in Allāh ﷻ	13
Belief in the Angels of Allāh	24
Their Belief in the Messengers of Allāh ﷺ	28
Belief in the Books	33
Belief in the Hereafter	40
Belief in the Qadr (Divine Decree), the Good of it and the Evil	59
Belief in the Portents of the Hour	66
Belief in Fulfilling the Rights of the Companions	69
Ahlu-Sunnah do not Declare Specific Individuals from the Muslims to be in Paradise or Hell-fire	75
Belief that Īmān is Statement of the Tongue, Belief in the Heart, and Actions of the Heart and Limbs	77
Ahlu-Sunnah call to Unity in-line with the Legislation and they Warn from Division	79
Ahlu-Sunnah and their Methodology: Hearing and Obeying the Muslim Rulers	82
Ahlu-Sunnah Give Precedence to Knowledge and Action	86
Ahlu-Sunnah take The Prophet ﷺ as a Role Model	88
Ahlu-Sunnah Boycott the People of Innovation, Oppose them, and Warn against them	92





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praises are due to Allāh, and may the Peace and Blessings of Allāh be upon His Messenger and I bear witness that there is none truly worthy of worship except Allāh, and I bear witness that Muhammad is His Slave and Messenger ﷺ.

To proceed, Ahlus-Sunnah Wal-Jamā'ah are those from the generation of the Messenger of Allāh ﷺ until our current time period, and they will remain until Allāh takes back everything on the Earth and everyone upon it, they are eager with the utmost conviction upon putting forward what Allāh the Exalted sent down, and what the Prophet ﷺ clarified, and it is due to this affair that they deserve the title:

‘Ahlus-Sunnah Wal-Jamā'ah’ (The People United upon the Sunnah)

The Sunnah: It is the way of the Prophet ﷺ in speech, action, and creed.

The Jamā'ah: They are the companions that united upon the truth, guidance, and the good that the Prophet of Allāh ﷺ came with, and those who came after them who followed them in their footsteps.





✽ And from their names: **‘Ahlul-Hadith’** (The People of Hadith); and this is due to what they gathered of the narrations in the majority of their affairs, for if they were to speak about *Tawheed*, they would bring with them a narration, and if they were to warn against an innovation then it would also be with a narration, and if they were to call the people to worship Allāh ﷻ, then they would bring a narration that supports it and things related to it.

✽ And from their names: **‘Ahlul-Athar’** (The People of Athar); and this is due to their following upon the footsteps of those who preceded them from the pious predecessors, you find that they hold tightly upon what has been established upon the Messenger of Allāh ﷺ, and the companions in accordance to that which does not oppose a proof.

And in similar fashion, they also pay attention to the statements of the Tabi’een (The generation who followed the companions with excellence) due to them being from amongst the chosen first three generations of Islam upon whom the Messenger ﷺ praised with his statement:

“The best of people are my generation, then those who come after them, then those who come after them, then there will come people whose witness will precede their oaths, and whose oaths will precede their witness.”¹

¹ AGREED UPON (BUKHĀRĪ AND MUSLIM) FROM THE NARRATION OF ABDULLAH





✱ And from their names: **‘Salafis’** (Treading the Path of the Pious Predecessors); They were named as such due to their taking the path of the pious predecessors, and the word ‘Salaf’ means: That which **preceded**, as Allāh the Exalted said:

﴿فَلَهُ مَا سَلَفَ﴾

‘Then for him is what has passed’

[Surat Al-Baqarah - (2):275]

And their predecessor is the Prophet ﷺ and his companions رَضِيَ اللهُ عَنْهُمْ.

✱ And from their names: **‘Al-Tā’ifatul Mansoorah’** (The Victorious Group) meaning: they are given victory over all who oppose them, whomsoever they may be, for verily Allāh ﷻ granted victory to His messengers and they were individuals against everyone who opposed them. In this way, Allāh ﷻ aids the this group against those who oppose them, as the Messenger of Allāh ﷺ said:

"A group among my nation will continue to establish the command of Allāh, those who oppose and abandon them will not be able to harm them, until the command of Allāh comes to pass they will be prevailing over the people."²

² AGREED UPON, FROM AL-MUGHIRAH BIN SHU’BA AND MU’AWIYAH رَضِيَ اللهُ عَنْهُمَا





✱ And from their names: **‘Al-Firqatun-Nājiyah’** (The Saved Group) meaning: from the punishment of Allāh ﷻ on the day of judgement, and from innovations and differing, and we speak about the group because their of their methodology: The Qur’an and Sunnah upon the understanding of the Salaf of this nation, not from a singled out individual, for verily the people are exposed to whatever is exposed to them from other people, and they are under the Will of Allāh with regard to the sins that they commit that is other than Shirk, if Allāh ﷻ wills, He would punish them, and if He wills, he could forgive them as Allāh ﷻ said:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ
وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿٤٨﴾

“Indeed, Allāh does not forgive associating others with Him ‘in worship’, but forgives anything else of whoever He wills.

And whoever associates others with Allāh has indeed committed a grave sin.”

[*Surah An-Nisa’*, (4):48]

✱ As the Poet rightfully said:

And he who dies and does not
repent from thee

Then command him as a delegate
of The One who Gives

If He Willed He forgives and if He
Willed, He retaliates

And if He Willed He Gives a
generous clemency





The division has taken place into this Ummah in attestation to the truth of the Hadith of the Messenger ﷺ:

“The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.”³

And in another wording:

“All of them are in the hell-fire except one, and they are the Jamā'ah”⁴

Yusuf bin Asbāt said:

“The roots of the innovators go back to four: The Rafidhah, Al-Khawarij, Al-Qadariyya, and Al-Murji'ah, under each of them there are eighteen groups that branch out, and this totals seventy two groups, the seventy third of them is the Jamā'ah which the Prophet ﷺ said: “It is the Saved one.”⁵

And if we were to say Ahlus-Sunnah Wal-Jamā'ah, it is not intended by it just the students of knowledge or those who give Khutbas in the mosques only; rather everyone who treads upon their path is included from the laity of the Muslims, and their business men, their leaders, government officials, and other than them from those who are not polluted with innovations.

³ REPORTED BY ABU DAWOOD 4596 FROM ABU HURAIRA ؓ, AND THE HADEETH IS IN THE SAHEEH AL-MUSNAD OF OUR SHEIKH MUQBIL AL-WADI' ؓ

⁴ REPORTED BY IBN MAJAH 3992 FROM 'AWF BIN MALIK ؓ

⁵ AL-SHARI'A OF AL-AJURRI (1/303/T20)





And how many times did we used to hear from our Sheikh Muqbil رحمته الله, saying:

“Ahlus-Sunnah Wal-Jamā'ah, from them is the scholar, the engineer, the one with responsibilities, the doctor, the security guard, for verily everyone who takes their path, and they love it, and believe in it, and treads upon it, then he is considered to be from them no matter what his situation is, or which mountain, ocean, city, or land he is from.”
-paraphrased.

And here are **fundamentals** that are important for every Muslim to be upon and to follow it if he or she intends to be from this group, the one that was praised by the Messenger of Allāh ﷺ, which is an extension of his da'wah ﷺ.

From Allāh's preservation of this religion is that he made this da'wah an extension of the da'wah of the messenger of Allāh ﷺ, wherein the innovations are eradicated and Ahlus-Sunnah become established, when the detestable matters appear then Ahlus-Sunnah reject it, when the acts of worship are left off by the people you find that Ahlus-Sunnah preserve it's establishment, as Allāh ﷻ said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

“It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.”

[*Surah Al-Hijr*, (15):9]

Since Allāh preserved these matters by way of Ahlus-Sunnah verbally and in meaning, you could find some of





the people of innovation preserving something from the signs, but not without distorting it and changing it, especially in the chapter of Allāh's Names and Attributes and other creedal related affairs.

And from the greatest foundations that Ahlus-Sunnah wal-Jamā'ah tread upon is what is enclosed in the hadeeth of Jibrīl عليه السلام that was collected by Muslim, on the authority of Umar bin Al-Khattab رضي الله عنه that he said:

Once we were sitting in the company of Messenger of Allāh ﷺ when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us. He sat down facing the Prophet ﷺ leaning his knees against the knees of the Prophet ﷺ and placing both of his palms over his two thighs and said, "O Muhammad ﷺ! Tell me about **Islam**". He ﷺ replied, "Islam is to testify that none has the right to be worshipped but Allāh, and that Muhammad ﷺ is the Messenger of Allāh; that you observe Salat (prayers), pay Zakat, observe Saum (fasting) of Ramadan and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about **Iman**." He ﷺ said: "It is to believe in Allāh, His angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and





good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about **Ihsan**." He (ﷺ) said, "It is to worship Allāh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the **Hour** (i.e., the Day of Resurrection)." He (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its **signs**." He (ﷺ) said, "They are - that a bondswoman gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing one another in the construction of higher buildings." Then he departed. The Messenger of Allāh kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allāh and His Messenger know better." The Prophet (ﷺ) said, "He was Jibril (Gabriel); he came to you to teach you your religion."

And we will explain these fundamentals accordingly:





Belief in Allāh ﷻ

Believing in Allāh ﷻ by singling him out in His Lordship which includes Creation, His Kingship, Disposition of Affairs, as He the Exalted said:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

“...His is the Creation and Commandment...”

[*Surah Al-A'raf*, (7):54]

And He, the Exalted said:

تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

“Blessed be He in Whose Hand is the dominion; and He is

Able to do all things.”

[*Surah Al-Mulk*, (67):1]

And He, the Exalted also said:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ

مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾

“He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the





space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).”

[*Surah As-Sajdah*, (32):5]

Also to single Him out in His right to be Worshipped alone without any partners, Allāh ﷻ said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and that is the right religion.”

[*Surah Al-Bayyinah*, (98):5]

And He ﷻ said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ﴿٣٦﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allāh).”

[*Surah An-Nahl*, (16):36]





So none is to be worshipped besides Allāh, neither a close Angel, nor a dispatched messenger, rather He is to be worshipped alone ﷻ without any partner; Allāh said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۗ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾

“Say (O Muhammad ﷺ): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Âlamîn (mankind, jinn and all that exists). "He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

[*Surah Al-An'am*, (6):162-163]

From the Belief in Allāh ﷻ is the Belief in His Names and Attributes.

For verily, He possesses the Beautiful Names and the Lofty Attributes, and he is attributed with everything that is attributed to Him in His Book, and what His Messenger ﷺ told us is attributed to him from the authentic sunnah, without **distortion** or **rejection**, and without **comparing** or **anthropomorphizing**.

Rather, He ﷻ is as He said about Himself:

لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾





“...There is nothing like Him; and He is the All-Hearer, the All-Seer.”

[*Surah Ash-Shuraa*, (42):11]

The way of Ahlul-Sunnah [regarding Allāh’s Names and Attributes]: Affirmation without Striking Similarities, Glorifying without Rejecting.

Greater than this is that we believe what is included in the statement of Allāh ﷻ:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“Say (O Muhammad ﷺ): "He is Allāh, (the) One. Allāh-us-Samad (السيد الذي يصمد إليه في الحاجات) [Allāh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.”

[*Surah Al-Ikhlās*, (112):1-4]

And His statement ﷻ:





اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

“Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.”

[Surah Al-Baqarah, (2):255]

And He ﷻ said:





هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ^ط

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣﴾

“He is the First and the Last, the Most High and Most Near, and He has ‘perfect’ knowledge of all things.”

[*Surah Al-Hadid*, (57):3]

And He ﷻ said:

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ

الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ^ج سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ^ط لَهُ الْأَسْمَاءُ الْحُسْنَى^ج

يُسَبِّحُ لَهُ^ط مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

“He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allâh! (High is He) above all that they associate as partners with Him. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him.

And He is the All-Mighty, the All-Wise.”

[*Surah Al-Hashr*, (59):23-24]





We believe that He is Described with Divine Perfection.

- ✽ For He is The All-Knowing.
- ✽ The All-Hearing.
- ✽ The All-Seeing.
- ✽ The Strong.
- ✽ And we believe that He gets Angry.
- ✽ And He becomes Pleased.
- ✽ And He becomes Discontented.
- ✽ And He Loves.
- ✽ And He Descends to the last Heaven during the last third of the night.
- ✽ And He Approaches, and He will Come on the Day of Judgement to distinguish between the slaves.

And other than this from what the texts have established from the attributes related to His actions, as He said about Himself:

فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾

“Doer of whatever He wills.”

[*Surah Al-Buruj*, (85):16]

We Believe that He Plots against those who Plot, and He Plans against those who scheme.





As He the Exalted said:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٣٠﴾

“...they were plotting and Allāh too was plotting; and Allāh is the Best of those who plot.”

[*Surah Al-Anfal*, (8):30]

And He ﷻ said:

إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾

“Verily, they are but plotting a plot (against you O Muhammad ﷺ). And I (too) am planning a plan.”

[*Surah At-Tariq*, (86):15-16]

And we affirm for Allāh Attributes such as The **Face** and the **Hands**, and what has come from proofs regarding them, **in a way that befits His Majesty**

In accordance to the explanations that have come in the voluminous and summarized authorships.





From their methodology is to warn against extremism that leads to shirk and bid'ah (innovation).

For verily, the graves and the righteous were not worshipped except due to this extremism, as Allāh the Exalted said:

يَأْهَلِ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ وَأَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَعَامِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً أَنْتَهُمْ خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

“O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth.

The Messiah 'Isâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilâh (God), glory be to Him (Far Exalted is He) above having a son. To Him belongs all





that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs.”

[*Surah An-Nisa*, (4):171]

And He the Exalted said:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ

السَّبِيلِ ﴿٧٧﴾

“Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray before and who misled many, and strayed (themselves) from the Right Path.”

[*Surah Al-Ma'idah*, (5):77]

And from their methodology is that they are cautious, and warn against Magic and Conjuring, and that which is similar to it from the gateways of apostasy.

On the authority of Jabir bin Abdillâh رضي الله عنه, that the Prophet ﷺ said:





Whomsoever goes to a soothsayer and believes in what they said, then he has disbelieved in that which was revealed upon Muhammad (ﷺ).⁶

⁶ REPORTED BY AL-BAZZAR AS IT COMES IN KASHF AL-ASTAAR (3045)





Belief in the Angels of Allāh

From their fundamentals is the belief in the Angels and that they are a creation from His creation, they were created from light as it comes from the narration of A'isha رضي الله عنها that she said:

The Prophet ﷺ said: The Angels were created from light.⁷

Allāh the Exalted said:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“...who disobey not, (from executing) the Commands they receive from Allāh, but do that which they are commanded.”

[*Surah At-Tahrim*, (66):6]

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٦﴾

“And they say: "The Most Gracious (Allāh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allāh i.e. the angels, 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.”

[*Surah Al-Anbya*, (21):26]

⁷ REPORTED BY MUSLIM (2996)





يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

“They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).”

[*Surah Al-Anbya*, (21):20]

He Created them and delegated to them responsibilities regarding the affairs of the universe.

From them are:

- ✽ Those who stand in rows in the worship of Allāh
- ✽ Those who Glorify and Praise Allāh
- ✽ Those who are sent forth.
- ✽ Those who distribute the rain
- ✽ Those who pull out the souls of the disbelievers and the wicked with great violence
- ✽ Those who gently pull out the souls of the believers
- ✽ Those who bring down the revelation of that which is right from that which is wrong

And other than them from their descriptions.

The greatest and foremost of them is Jibrīl

جبرائيل





He is the one who used to bring down the revelation, as Allāh the Exalted said:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

“Which the trustworthy Rûh [Jibrîl (Gabriel)] has brought down.”

[*Surah Ash-Shu'ara*, (26):193]

And then Mîkā'il ﷺ:

The Angel of rain, as it comes in Hadith Ibn Abbās ؓ :

“Mîkā'il, the one who descends with the Mercy and Vegetation and Rain.”

And then Isrāfîl ﷺ:

The Angel that is commissioned to blow the horn.

And we believe in the rest of them:

- The Angel of Death
- The Guardian of the Hell-Fire
- The Guardian of Paradise
- And that which Allāh ﷻ and His Messenger ﷺ

informed of, as Allāh said:

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾

“But verily, over you (are appointed angels in charge of mankind) to watch you, Kirâman (Honourable) Kâtibîn writing down (your deeds).”





[*Surah Al-Infitar*, (82):10-11]

And Allāh said:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

“Not a word does he (or she) utter but there is a watcher by him ready (to record it).”

[*Surah Qaf*, (50):18]

❖ And they are many in number, Allāh ﷻ said:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ

“...And none can know the hosts of your Lord but He..”

[*Surah Al-Mudathir*, (74):51]

❖ And they are significantly magnanimous, as it comes on the authority of Jābir Ibn Abdillāh رضي الله عنه that he said that the Prophet ﷺ said:

I have been permitted to speak about one of Allāh’s angels who bears the throne that the distance between the lobe of his ear and his shoulder is a journey of seven hundred years.⁸

⁸ SUNAN ABI DAWŪD (4727) AND THE HADITH IS IN SAHĪH AL-MUSNAD OF OUR SHEIKH MUQBIL AL-WADĪ’I, رحمته الله.





Their Belief in the Messengers of Allāh ﷺ

And it is that He ﷻ dispatched Messengers to their nations, Allāh the Exalted said:

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ

“And, indeed We have sent Messengers before you (O Muhammad ﷺ): of some of them We have related to you their story.¹ And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh.”

[*Surah Ghāfir*, (40):78]

So whoever disbelieves in any Messenger from amongst them then he is a disbeliever in the religion of Allāh ﷻ, and he is a disbeliever in all of them, Allāh ﷻ said:

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

The people of Nūh (Noah) belied the Messengers.

[*Surah Ash-Shu'ara*, (26):105]





Although they only disbelieved in Nūh (عليه السلام).

Allāh ﷻ had informed regarding the statement of the believers:

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ
رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

(They say), “We make no distinction between one another of
His Messengers”

[Surat Al-Baqarah, (2):285]

And we believe in those whom we were
informed about their stories and those we
were not informed about in detail.

Allāh the Exalted said:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِن قَبْلُ
وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ

**And Messengers We have mentioned to you before, and
Messengers We have not mentioned to you.**

[Surat An-Nisa, (4):164]

The best and foremost of them: Muhammad ﷺ, the one
whom it is obligatory upon us to believe in him and that





which he has come with and to tread upon his methodology.

And the statement: “Muhammad is the Messenger of Allāh” necessitates:

- ✽ Believing in everything he informed us about
- ✽ Obeying him in what he commanded
- ✽ Leaving off that which he has prohibited and rebuked
- ✽ To not worship Allāh ﷻ except with that which he has legislated

And we believe that Muhammad ﷺ is the final Prophet and Messenger, and that he is the Messenger of Allāh to all of mankind.

Allāh the Exalted said:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

“And We have not sent you (O Muhammad ﷺ) except as a giver of glad tidings and a warner to all mankind, but most of men know not.”

[*Surah Saba*, (34):28]

And He ﷻ said:





قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

“Say (O Muhammad ﷺ): "O mankind! Verily, I am sent to you all as the Messenger of Allâh..."

[Surah Al-A'raf, (7):158]

And He the Exalted said:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ

نَذِيرًا ﴿١﴾

“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur’ân) to His slave (Muhammad ﷺ) that he may be a warner to the ‘Âlamîn (mankind and jinn).”

[Surah Al-Furqan, (25):1]

And He the Exalted said:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ

وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

“Muhammad (ﷺ) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything.”

[Surah Al-Ahzab, (33):40]





So whoever claims prophethood or being a messenger of Allāh after him, or he allows for there to be a Prophet or Messenger after him, then he is a disbeliever with a disbelief that expels him out of the folds of the religion.

And whoever claims that Muhammad ﷺ is a Messenger sent only to the Arabs, then he is also out of the folds of the religion and his believe in the Prophethood of Muhammad ﷺ will not benefit him until he returns to the correct belief that was stated previously.

On the authority of Abu Huraira رضي الله عنه that the Messenger of Allāh ﷺ said:

By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.⁹

⁹ MUSLIM (153)





Belief in the Books

The books that were revealed to Allāh's Prophets and Messengers, and that it is the Speech of Allāh and His Revelation, and that He sent them down as Allāh the Exalted said:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ

“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice...”

[*Surah Al-Hadid*, (57):25]

And they are many books, Allāh the Sublime, the Exalted, indicated some of them to us:

- ✽ The Tawrah
- ✽ The ‘Injil
- ✽ The Qur’ān
- ✽ The Scrolls of Ibrāhīm
- ✽ The Scrolls of Mūsā
- ✽ The Zabūr

It is obligatory upon us to believe that Allāh the Sublime and Exalted spoke with the





words in reality, and that he revealed them to his Messengers.

And in them are legislations and rulings from that which the people are in need of; except that they have been altered as Allāh informed us:

فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ
 الْكَلِمَ عَنْ مَوَاضِعِهِ ۖ وَدَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ
 تَطَّلِعُ عَلَى خَائِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۗ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ
 إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾

“So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allāh loves Al-Muhsinûn.”

[Surah Al-Ma'idah, (5):13]

Save the Qur'ān, it was preserved, as it is the revelation of Allāh that He sent down, it is His Light and Mercy, as Allāh the Exalted says:

إِنَّا مَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾





“Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur’ân) and surely, We will guard it (from corruption).”

[*Surah Al-Hijr*, (15):9]

We believe in the Qur’ân, and that Allāh ﷻ spoke with it in reality.

Allāh ﷻ said:

فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ

“...then grant him protection so that he may hear the Word of Allāh (the Qur’ân),...”

[*Surah At-Tawbah*, (9):6]

An He, the Sublime said:

يُرِيدُونَ أَن يُبَدِّلُوا كَلِمَ اللَّهِ

They want to change Allāh’s Words.

[*Surat Al-Fath*, (48):15]

It comes on the authority of Jābir ibn Abdillāh ﷺ that he said:

The Messenger of Allāh (ﷺ) presented himself to the people at Arafat, saying: Is there any man who would take





me to his people? The Quraysh have prevented me from preaching the word of my Lord.¹⁰

‘Aisha رضي الله عنها said:

But by Allāh, I did not think that Allāh, (to confirm my innocence), would reveal Divine Inspiration which would be recited, for I consider myself too unimportant to be talked about by Allāh through Divine Inspiration revealed for recitation, but I hoped that Allāh's Messenger (ﷺ) might have a dream in which Allāh would reveal my innocence.¹¹

We believe that Allāh speaks with a sound and letters:

As Allāh the Sublime and Exalted says:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا (١٦٤)

and to Mûsâ (Moses) Allāh spoke directly.

[*Surat An-Nisa*, (4):164]

And He, the Exalted said:

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ (٦٥)

¹⁰ ABU DAWŪD (4734), AND IT IS FOUND IN SAHĪH AL-MUSNAD OF OUR SHAYKH MUQBIL AL-WADĪPĪ رحمته الله.

¹¹ AGREED UPON BY BUKHĀRĪ AND MUSLIM.





**And (remember) the Day (Allāh) will call to them, and say:
"What answer gave you to the Messengers?"**

[Surat Al-Qasas, (28):65]

Whoever claims that the Qur'ān is created, then the all the scholars have declared this person to be a disbeliever.

Ibn Al-Qayyim رحمته الله said¹²:

And verily their disbelief has been recorded by fifty..

By ten from the scholars in the cities

And Al-Lalika'i, an Imam recorded it from...

Them, rather At-Tabarani did so [as well] before him

So we say: The Qur'ān is the Speech of Allāh, uncreated, from Him it originated, and to Him it will return.

From Him it originated, meaning: He spoke with it in reality, and Jibrīl عليه السلام heard it from him.

And to Him it will return, meaning: at the end of times.

As it comes from Hudhayfa ibn Al-Yamān رضي الله عنه said: The Prophet صلى الله عليه وسلم said:

“Islam will wear out as embroidery on a garment wears out, until no one will know what fasting, prayer, (pilgrimage) rites and charity are. The Book of Allāh will be taken away at night, and not one Verse of it will be left on

¹² IN HIS NOONIYYAH (P.42/ L. 633 - 644)





earth. And there will be some people left, old men and old women, who will say: "We saw our fathers saying these words: 'La ilaha illAllāh' so we say them too." ¹³

Wherein it will be raised from the chests of the men, and from the books, and a version of this had occurred at the time of the Prophet ﷺ.

It comes in Sahīh Muslim:

Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said:

You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust." And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (lxi 2.) and" that is recorded in your necks as a witness (against you)

¹³ IBN MĀJĀH (4049) AND THE HADĪTH IS FOUND IN SAHĪH AL-MUSNAD,





and you would be asked about it on the Day of Resurrection"¹⁴

¹⁴ MUSLIM (1050)





Belief in the Hereafter

Including all that will occur in it as Allāh the Exalted informed us, and what the Prophet ﷺ mentioned regarding it, as Allāh the Exalted said:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

“Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salât), and spend out of what We have provided for them [i.e. give Zakât , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allāh’s Cause - Jihâd]. And who believe in (the Qur’ân and the Sunnah) which has been sent down (revealed) to you (O Muhammad ﷺ) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).They are on (true) guidance from their Lord, and they are the successful.”

[Surah Al-Baqarah, (2):3-5]





Also included into the belief in the hereafter is the belief in the grave and that which is in it from bliss and punishment, contrary to what the Mu'tazila, Rāfidha, Khawārij, and those who treaded their paths, have believed.

Uthmān رضي الله عنه used to cry when he would stand before a grave until his beard would be wet.

It was said to him: Paradise and the Hell-fire would be mentioned and you do not weep, but from this you cry?

So he said: The Prophet صلى الله عليه وسلم said:

The grave is the first stage of the hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it {i.e. its torments), then what comes after it is worse. And the Messenger of Allāh (صلى الله عليه وسلم) said: By Allāh, I have never seen any frightening scene but the grave is more frightening than it.¹⁵

In the Grave is a tight squeeze and a trial,

As it comes on Ibn 'Umar رضي الله عنه that the Messenger of Allāh صلى الله عليه وسلم said:

This one for whom the Throne shook and the gates of heaven were opened for him and seventy thousand angels witnessed his funeral, he was squeezed once then it released him.¹⁶

¹⁵ MUSAD AHMAD (454)

¹⁶ NASA'I (2055)





As well the hadith of Abu Huraira رضي الله عنه:

The Messenger of Allāh (صلى الله عليه وسلم) used to seek refuge from the punishment of the grave, torment of Hell and the trial of Dajjal.¹⁷

We believe in the affairs of the grave and that which is prepared in it from the bliss for the believers, and that which is in it from the punishment for the disbelievers, and whomsoever Allāh Will to punish for the transgressors from the believers, as Allāh says:

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا

عَالِ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

“The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"”

[*Surah Ghafir*, (40):46]

And other than it from the verses that indicate this.

As for the commentary on what is mentioned from the verse informing about the statement of the disbelievers:

مَنْ بَعَثْنَا مِنْ مَّرْقَدِنَا

“...”Woe to us! Who has raised us up from our place of sleep.””

¹⁷ MUSLIM (588)





[*Surah Ya-Seen*, (36):52]

The scholars said: it is a sleep that is right before the resurrection.

And some of them said: it is considered a sleep in comparison to that which is coming after it from the severe horrors, and Allāh Knows Best.

The narrations that come concerning the punishment of the grave are mutawātir¹⁸.

We also believe in the resurrection and the scattering of the people:

Allāh the Exalted said:

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾
 قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ
 وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
 جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

“And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord. They will say: “Woe to us! Who has raised us up from our place of sleep.” (It will be said to them): “This is

¹⁸ MEANING: THEY COME IN MASS SUCCESSIVE TRANSMISSION FORM WHICH MAKES IT UNDENIABLE IN ITS ESTABLISHMENT.





what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!" It will be but a single Saihah (shout), so behold they will all be brought up before Us!"

[*Surah Ya-Seen, (36):51-53*]

On the authority of Ibn Abbās رضي الله عنه:

The Prophet ﷺ delivered a sermon and said, "You (people) will be gathered before Allâh (on the Day of Resurrection) bare-footed, naked and uncircumcised." (The Prophet ﷺ) then recited):-- 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it.' and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said: مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ^ط وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾ إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ^ط وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world). "If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-





Wise”” Then it will be said, '(O Muhammad) These people never stopped to apostate since you left them.” And in another wording: “You do not know what they had innovated after you.”¹⁹

And we believe in the events that will occur on that day:

- ✽ The Disbursing of the Scrolls
- ✽ The Weighing of the People’s Actions
- ✽ Seeing the Face of Allāh the Sublime, the Exalted.

Allāh says:

وَجُوهٌ يَوْمَئِذٍ نَّاطِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

“Some faces that Day shall be Nādirah (shining and radiant).
Looking at their Lord (Allāh).”

[*Surah Al-Qiyamah*, (75):22-23]

And in the hadīth:

We were with the Prophet (ﷺ) on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting (ʿAsr) you must do so. He (the

¹⁹ AGREED UPON BY BUKHĀRĪ AND MUSLIM





Prophet (ﷺ) then recited the following verse: And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting." (50.39)²⁰

²⁰ AGREED UPON BY BUKHĀRĪ AND MUSLIM.





And Allāh said:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ
شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا

حَسِيبِينَ ﴿٤٧﴾

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.”

[*Surah Al-Anbya*, (21):47]

And Allāh said:

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَبِئْمِينِهِ ۖ فَيَقُولُ هَآؤُمْ أَقْرَعُوا كِتَابِيهِ ﴿١٩﴾

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ﴿٢٠﴾

“Then as for him who will be given his Record in his right hand will say: "Here! read my Record! "Surely, I did believe that I shall meet my Account!"”

[*Surah Al-Haqqah*, (69):19-20]

And He the Exalted, said:

وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَبِشِمَالِهِ ۖ فَيَقُولُ يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ

﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيهِ ﴿٢٦﴾ يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾





“But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record! "And that I had never known how my Account is! "Would that it had been my end (death)!"

[*Surah Al-Haqqah*, (69):25-27]

And we believe in the intercession for the major sinners:

As it is found in the hadīth of Anas ibn Mālik رضي الله عنه:

The Prophet ﷺ said, “My intercession is for the people who comitted major sins in my Ummah.”²¹

He also narrated:

The Prophet ﷺ said, "Whoever said "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."²²

On the authority of Abu Musā Al-Ash'ari رضي الله عنه:

²¹ AT-TIRMIDHĪ (2436)

²² AGREED UPON BY BUKHĀRĪ AND MUSLIM





That the Messenger of Allāh (ﷺ) said: “I was given the choice between intercession or for half of my nation to enter paradise, and I chose the intercession, because it is more general and more sufficient. Do you think it is for the pious? No, rather it is for the impure sinners.”²³

The intercession of the Prophet ﷺ is of different types.

First: The Great Intercession, and it is specific to him alone, and it is for the commencement of the judgement between the slaves, and it is the highest station the Allāh promised his Prophet in His saying:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ ۗ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا

مُحَمَّدًا ﴿٧٩﴾

“And in some parts of the night (also) offer the Salāt (prayer) with it (i.e. recite the Qur’ān in the prayer), as an additional prayer (Tahajjud optional prayer - Nawâfil) for you (O Muhammad ﷺ). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)”

[Surah Al-Isra, (17):79]

²³ IBN MĀJĀH (4311)





Second: The Intercession of the Prophet ﷺ to remove the people of Tawhīd (monotheism) from the major sinners from the hell-fire.

Third: The Intercession of the Prophet ﷺ to open the gates of Paradise, and this is also specific to him alone.

Fourth: The Intercession of the Prophet ﷺ for a people who would enter Paradise without being held to account or any punishment.

Fifth: The Intercession of the Prophet ﷺ in increasing the levels of the inhabitants of Paradise to higher levels.

Sixth: The Intercession of the Prophet ﷺ for his uncle Abu Tālib that is restricted to only him and it is only to lighten his punishment. He will not be leaving the hell-fire and no one else will receive this intercession.

And we believe in the Sirāt:

Meaning: The Bridge that is stretched over the hell-fire, as Allāh the Exalted said:

وَأَنَّ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ
نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾

“There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then





We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell)."

[*Surah Maryam*, (19):71-72]

So no one will enter into paradise except through the Sirât that Allâh had established overtop the hell-fire, and none will pass over it except for the believers, and the first one to pass over it will be the Prophet ﷺ and his nation, as the Prophet ﷺ said:

Then a bridge will be laid across Hell (Fire)', I and my followers will be the first ones to go across it...²⁴

And we believe in the Hawd—

Of the Prophet ﷺ which Allâh the Exalted Honoured his Prophet with, as Allâh says:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

"Verily, We have granted you (O Muhammad ﷺ) Al-Kauthar (a river in Paradise)"

[*Surah Al-Kawthar*, (108):1]

Meaning: The Great Magnanimous Pond, its corners are equal in length and the distance from corner to corner is that of a month. The number of its cups are greater than the number of stars that are in the sky, and whoever is

²⁴ AGREED UPON BY BUKHÂRI AND MUSLIM





brought to it then he will drink from it, and whoever drinks from it will never feel thirsty again after it, as it has been authentically established in the narrations.

As it comes from Jundub رضي الله عنه that he said:

I heard the Prophet, saying, "I am your predecessor at the Lake-Fount. (Al-Kauthar).²⁵

And from Anas ibn Mālik and Usaid ibn Hudhair رضي الله عنه said that a man from the Ansār said:

A person from among the Ansar said, "O Messenger of Allāh! You appointed such and such person and why do you not appoint me?" Messenger of Allāh ﷺ said, "After me you will see others given preference to you, but you should remain patient till you meet me at the Haud (Al- Kauthar in Jannah)".²⁶

Also from Abdillāh ibn 'Amr ibn Al-Aās رضي الله عنه said:

The Prophet ﷺ said, "My Lake-Fount is (so large that it takes) a month's journey to cross it. Its water is whiter than milk, and its smell is nicer than musk (a kind of Perfume), and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty."²⁷

²⁵ AGREED UPON BY BUKHĀRĪ AND MUSLIM

²⁶ AGREED UPON BY BUKHĀRĪ AND MUSLIM

²⁷ AGREED UPON BY BUKHĀRĪ AND MUSLIM





The narrations that come concerning the Hawd are also mutawātir, till it was included in a poetry line:

From that which was mass
transmitted is the hadīth of the one
who lies,

And the one who builds a masjid
for Allāh, seeking his reward

And the seeing, the intercession,
the pond,

And the wiping over the socks,
amongst others

And we believe in the Mīzān (Scales),

It is where the actions of the slaves will be weighed, as it comes in the statement of Allāh the Exalted:

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. ...”

[*Surah Al-Anbya*, (21):47]

So the believer will be weighed with his body, as it comes in the hadīth of Abdullāh ibn Mas’oud رضي الله عنه when they laughed at the thinness of his shins, the Prophet صلى الله عليه وسلم said:

By the One in whose Hands is my soul, they are both heavier on the scales than the mountain of Uhud.²⁸

²⁸ MUSNAD AHMAD (3991) AND THE HADĪTH IS FOUND IN SAHĪH AL-MUNAD OF OUR SHAYKH MUQBIL AL-WADĪĪ, رحمته الله.





The believers actions will also be weighed, as it comes from Abu Huraira رضي الله عنه that he said:

The Prophet ﷺ said, "There are two expressions which are very easy for the tongue to say, but they are very heavy in the balance and are very dear to The Beneficent (Allāh), and they are, 'Subhan Allāh Al-`Azim and 'Subhan Allāh wa bihamdihi.'"²⁹

The Scrolls of Deeds will also be weighed, as it comes from Abdullah ibn `Amr ibn Al-`Aās رضي الله عنه said:

The Messenger of Allāh ﷺ said: "Indeed Allāh will distinguish a man from my Ummah before all of creation on the Day of Judgement. Ninety-nine scrolls will be laid out for him, each scroll is as far as the eye can see, then He will say: 'Do you deny any of this? Have those who recorded this wronged you?' He will say: 'No, O Lord!' He will say: Do you have an excuse?' He will say: 'No, O Lord!' So He will say: 'Rather you have a good deed with us, so you shall not be wronged today.'" Then He will bring out a card (Bitaqah); on it will be: "I testify to La Ilaha Illa Allāh, and I testify that Muhammad is His servant and Messenger." He will say: 'Bring your scales.' He will say: 'O Lord! What good is this card next to these scrolls?' He will say: 'You shall not be wronged.' He said: 'The scrolls will be put on a pan (of the scale), and the card on (the other) pan: the scrolls will be light, and the card will be heavy, nothing is heavier than the Name of Allāh.'"³⁰

²⁹ AGREED UPON BY BUKHĀRĪ AND MUSLIM

³⁰ AT-TIRMIDHI (2639), AUTHENTICATED BY AL-ALBĀNĪ رحمته الله IN AS-SAHĪHA (135)





The disbeliever will also be weighed, but it will not amount to anything, as Allāh the Exalted said:

فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٠٥﴾

“...So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.”

[*Surah Al-Kahf*, (18):105]

It comes in the Sahīhayn from Abu Huraira رضي الله عنه:

Allāh's Messenger ﷺ said, "On the Day of Resurrection, a huge fat man will come who will not weigh, the weight of the wing of a mosquito in Allāh's Sight." and then the Prophet ﷺ added, 'فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا ﴿١٠٥﴾ 'We shall not give them any weight on the Day of Resurrection ' (18.105)

And we believe in what Allāh has informed us about the immortality of the believers in Paradise, as Allāh the Exalted said:

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾

“Wherein they shall dwell (forever). No desire will they have for removal therefrom.”

[*Surah Al-Kahf*, (18):108]

And we believe in the permanence of the disbelievers in the hell-fire, as Allāh the Exalted said:

وَمَا هُمْ بِمُخْرَجِينَ مِنَ النَّارِ ﴿١١٧﴾

“...And they will never get out of the Fire.”





[*Surah Al-Baqara*, (2):167]

And Allāh said:

وَنَادُوا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۗ قَالَ إِنَّكُمْ مَكِثُونَ ﴿٧٧﴾

“And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever.”

[*Surah Az-Zukhruf*, (43):77]

On the authority of Abu Sa’id Al-Khudrī رضي الله عنه, said:

Allāh’s Messenger ﷺ said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell !' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death O people of Hell! Eternity for you and no death.'" Then the Prophet, recited:-- 'And warn them of the Day of distress when the case has been decided, while (now) they are in a state of





carelessness (i.e. the people of the world) and they do not believe.' (19.39)³¹

Included with these is our belief in the existence of Paradise and the Hell-fire right now, and that they will never cease to exist nor perish.

As for the evidences for their current existence:
The statement of Allāh the Exalted about Paradise:

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

“...prepared for Al-Muttaqûn”

[*Surah Ali -Imran*, (3):133]

And His statement regarding the Hell-fire:

أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

“... prepared for the disbelievers.”

[*Surah Al-Baqarah*, (2):24]

And from the Sunnah, the statement of the Prophet ﷺ in many narrations:

I have seen the paradise and the hell-fire.³²

³¹ BUKHĀRĪ (4730)

³² MUSLIM (426) FROM ANAS IBN MĀLIK, 





Paradise is in the heavens, in the highest of stations. It comes from Abu Huraira رضي الله عنه that he said:

So, when you ask Allāh (for something), ask for Al-firdaus which is the best and highest part of Paradise. 'Above it (i.e. Al-Firdaus) is the Throne of Beneficent (i.e. Allāh), and from it originate the rivers of Paradise.'"³³

And Hell-fire is in the depth earth, in the lowest of the depths of the earths. It comes in the hadīth of Barā' bin 'Āzib رضي الله عنه:

Allāh the Exalted will say: record his book in the Sijīn³⁴ in the lowest depths of the earth. ³⁵

We seek Allāh's refuge from its evil.

³³ BUKHĀRĪ (2790)

³⁴ THE COMBINATION OF THE DEEPEST, LOWEST, AND TIGHTEST OF PLACES.

³⁵ MUSNAD AHMAD (18534)





Belief in the Qadr (Divine Decree), the Good of it and the Evil

The good and evil were created by Allāh the Exalted due to a Divine Wisdom, as for the hadīth of Ali ibn Abi Tālib عليه السلام where the Prophet

ﷺ said:

And evil is not ascribed to you...³⁶

From its meanings:

- ✽ Evil is not raised up to Allāh
- ✽ Or: Evil is not a viable means of getting closer to Him
- ✽ Or: Evil is not attributed to Him
- ✽ Or: The Evil in relation to us is evil, but to Allāh the Exalted, it is not evil.

This is because Allāh the Exalted created the creation by way of:

- ❖ His Knowledge
- ❖ His Wisdom

³⁶ MUSLIM (771)





As Allāh the Exalted said:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ

“Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;”

[*Surah Al-Mulk*, (67):2]

And on the authority of Ali عليه السلام that he said:

While we were in a funeral procession in Baqi Al-Gharqad, Allāh's Messenger (ﷺ) came and sat down, and we sat around him. He had a small stick in his hand and he bent his head and started scraping the ground with it. He then said, "There is none among you, and no created soul but has his place written for him either in Paradise or in the Hell-Fire, and also has his happy or miserable fate (in the Hereafter) written for him." A man said, "O Allāh's Messenger (ﷺ)! Shall we depend upon what is written for us and give up doing (good) deeds? For whoever among us is destined to be fortunate (in the Hereafter), will join the fortunate peoples and whoever among us is destined to be miserable will do such deeds as are characteristic of the people who are destined to misery." The Prophet (ﷺ) said, "Those who are destined to be happy (in the Hereafter) will find it easy and pleasant to do the deeds characteristic of those destined to happiness, while those who are to be





among the miserable (in the Hereafter), will find it easy to do the deeds characteristic of those destined to misery." Then he recited: 'As for him who gives (in charity) and keeps his duty to Allāh and believes in the Best reward from Allāh,' (92.5-6)³⁷

The Levels of Qadr are four, and it is obligatory upon us to believe in them in accordance to the Legislation of Allāh the Exalted.

❖ **The First Level: Knowledge.** It is that Allāh the Exalted has the knowledge of everything, there is nothing that is hidden to him from the affairs of the slaves of the past nor the present nor the future, as Allāh the Exalted said:

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And Allāh is the All-Knower of each and everything.

[Surat Al-Baqarah, (2):282]

And He said:

³⁷ AGREED UPON BY BUKHĀRĪ AND MUSLIM





وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ رِزْقٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ
الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

[*Surat Al-An'am*, (6):59]

❖ **The Second Level: Writing.** It is that Allāh the Exalted had written the Destiny of the creation, as Allāh the Exalted said:

لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾

(For) every matter there is a written Decree (from Allāh).

[*Surat Al-Hadid*, (57):22]

And He said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ

No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfûz)





[Surat Al-Hadīd, (57):22]

And the Prophet ﷺ said:

The first thing Allāh created was the pen. He said to it: Write. It asked: What should I write, my Lord? He said: Write what was decreed about everything till the Last Hour comes.³⁸

On the authority of Abdullāh ibn ‘Amr ibn Al-‘Aās رضي الله عنه, said:

I heard Allāh's Messenger (ﷺ) as saying: Allāh ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.³⁹

And from other than it from the narrations and the verses that indicate to this level.

❖ **The Third Level: Ordainment.** It is that nothing happens in this world from good or evil except that Allāh the Exalted had ordained it, as Allāh the Exalted said:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢١﴾

And you cannot will unless (it be) that Allāh wills - the Lord of the ‘Ālamīn (mankind, jinn and all that exists).

³⁸ ABU DAWŪD (4700) ON THE AUTHORITY OF UBADAH BIN AS-SĀMĪT رضي الله عنه.

³⁹ MUSLIM (2653)





[Surat At-Takwīr, (81):29]

And Allāh the Exalted said:

وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَوْا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٩﴾

“...If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.”

[Surah Al-Baqarah, (2):253]

*And from the creed of all of the Muslims is that they say:
Whatever Allāh Willed will occur, and whatever He did not
Will, will not occur.*

Except that it is incumbent to differentiate
between what Allāh Loves and what Allāh
Wills.

For verily, not everything that Allāh Wills to occur is something beloved to Allāh, as Allāh had created the disbelievers although he does not love them, and Allāh created disbelief and He does not like it, and He created the believers and He Loves them, as Allāh said:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ
الْعَزِيزُ الْغَفُورُ ﴿٢﴾





“Who has created death and life that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;”

[*Surah Al-Mulk*, (67):2]

❖ **The Fourth Level: Creation.** It is that Allāh created the slaves and He created their actions, as Allāh the Exalted said:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٦٦﴾

“While Allāh has created you and what you make!”

[*Surah As-Saffat*, (37):96]

And He, the Exalted, said:

قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

“Say: “Allāh is the Creator of all things; and He is the One, the Irresistible.”

[*Surah Ar-Ra’d*, (13):16]

And on the authority of Hudhayfa رضي الله عنه that he said:

Verily, Allāh created every person and that which he manufactures, Allāh created every string maker and that which he makes with it.⁴⁰

⁴⁰ REPORTED BY BUKHĀRĪ IN KHALQ ‘AF’ĀL AL-IBĀD (125) AND IT IS FOUND IN AS-SAHĪHA (1637)





Belief in the Portents of the Hour

Allāh said:
A فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ﴿١٨﴾

“Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?”

[*Surah Muhammad*, (47):18]

And it is Divided into Two:

1. **The Minor Signs:** Such as the dispatchment of the Prophet ﷺ, the conquest of Jerusalem, the spread of fornication and alcohol, as it comes on the authority of Anas ibn Mālik رضي الله عنه that he said:

I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet. I heard the Prophet (ﷺ) saying, "The Hour will not be established" or said: "From among the portents of the Hour is that the religious knowledge will be taken away (by the





death of religious Scholars) and general ignorance (of religion) will appear; and the drinking of alcoholic drinks will be very common, and (open) illegal sexual intercourse will prevail, and men will decrease in number while women will increase so much so that, for fifty women there will only be one man to look after them."⁴¹

2. **The Major Signs:** Some of it is mentioned in the hadīth of Hudhayfa bin Asīd رضي الله عنه that he said:

The Prophet ﷺ entered upon us from a chamber while we were discussing the Hour, so he ﷺ said: “The Hour will not be established until you see ten signs: The rising of the sun from the west; Ya’jūj and Ma’jūj; The Beast; Three Eclipses: An Eclipse in the East, an Eclipse from the West, and an Eclipse in the Arabian Desert; A fire that will come out from a deep place in ‘Adan which will drive the people or gather the people, and it will camp with them wherever they camp, and it will rest with them wherever they rest.”⁴²

So we believe in all that the Allāh the Exalted had informed us regarding them, and what His Messenger ﷺ had informed us, from the coming of the Dajjāl, the descending of Īsā peace be upon him, as it comes from Abu Huraira رضي الله عنه that the Prophet ﷺ said:

“By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a

⁴¹ AGREED UPON BY BUKHĀRĪ AND MUSLIM

⁴² REPORTED BY AT-TIRMIDHI (2183) AND THE WORDING IS HIS, AND IT ALSO COMES IN MUSLIM (2861)





just ruler and will break the Cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.”⁴³

⁴³ AGREED UPON BY BUKHĀRĪ AND MUSLIM





Belief in Fulfilling the Rights of the Companions

From this is respecting them, venerating them, being pleased with them, supplicating for them, as Allāh the Exalted said:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ
وَأُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُورِهِمْ حَاجَةً
مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ
يُقِمْ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allāh and to please Him, and helping Allāh (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their





breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”

[*Surah Al-Hashr*, (59):8-9]

They are the Muhājirōon and the Ansār.

Then Allāh said:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا
رَبَّنَا إِنَّكَ رَعُوفٌ رَحِيمٌ ﴿١٠﴾

“And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”

[*Surah Al-Hashr*, (59):10]

So whoever curses them or declares them to be disbelievers, then they are from those who have exited from the folds of the religion of the Lord of the Worlds, this is because Allāh the Exalted said:

لِيَغِيظَ بِهِمُ الْكُفَّارَ





“... that He may enrage the disbelievers with them...”

[*Surah Al-Fath*, (48):29]

The companions with the highest ranks are Abu Bakr As-Sidiq, then Umar Al-Farooq, then Uthmān the possessor of two lights, then Alī ibn Abi Tālib, رضي الله عنه, as ibn Umar رضي الله عنه said:

We used to compare the people as to who was better during the lifetime of Allāh's Messenger ﷺ . We used to regard Abu Bakr as the best, then `Umar, and then `Uthman.⁴⁴

And in another wording:

“And this would reach the Messenger of Allāh ﷺ and he would not reject it.”⁴⁵

And in the hadīth of Muhammad ibn Al-Hanafīyah, he said:

I said to my father, and he is Ali ibn Abi Tālib رضي الله عنه, who from the people are considered the best after the Messenger of Allāh, ﷺ? He said Abu Bakr. I said: Then who? He said: Then Umar, and then I was worried that he would say Uthmān, so I said: and then you? He said: Rather, I am just a man from among the Muslims.⁴⁶

⁴⁴ BUKHĀRĪ (3655)

⁴⁵ REPORTED BY AHMAD IN ‘AL-FADHĀ’IL’ (857) ON THE AUTHORITY OF IBN ‘UMAR رضي الله عنه.

⁴⁶ BUKHĀRĪ (3671)





Then the rest of the ten⁴⁷ ﷺ.

It comes from the hadith of AbdurRahmān ibn Awf, رضي الله عنه that the Prophet ﷺ said:

"Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Ali is in Paradise, Talhah is in Paradise, Az-Zubair is in Paradise, 'Abdur-Rahman bin 'Awf is in Paradise, Sa'd bin Abi Waqqas is in Paradise, Sa'eed bin Zaid is in Paradise, and Abu 'Ubaidah bin Al-Jarrah is in Paradise."⁴⁸

We mention and affirm for them their virtues, we are grateful for them, we supplicate for them, and we affirm Allāh's Pleasure with them.

This is due to Allāh's statement:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ *

"Indeed, Allāh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree..."

[*Surah Al-Fath*, (48):18]

⁴⁷ 'THE TEN' IS USUALLY USED IN ARABIC TO INDICATE TOWARDS THE TEN COMPANIONS THAT WERE PROMISED PARADISE AS IT COMES IN ONE HADITH.

⁴⁸ AT-TIRMIDHI (3747) AND IT HAS A SUPPORTING NARRATION FROM SA'ID IBN ZAID رضي الله عنه.





*Loving them is from Īmān and hating them is from
hypocrisy, disbelief, and misguidance.*

The Prophet ﷺ said:

The sign of faith is loving the Ansār, and the sign of hypocrisy is hating the Ansār.⁴⁹

*They are all generally considered Ansār due to their support
of the Prophet,*

Since the Muhājīroon supported the Prophet ﷺ as it came in the verse, and the Ansār also supported the Prophet ﷺ, except that we believe that the Muhājīroon in general are a higher degree of virtue over the Ansār, although, there are from the Ansār those who are better than many individuals from the Muhājīroon, and Allāh's Aid is sought.

*And regarding them, we do not delve into that which had
occurred between the companions from infighting, and that
which befell them, as they are human beings susceptible to
being right at times and being mistaken at times;*

However, Allāh the Sublime and Exalted had forgiven them and has overlooked their mistakes, and they have from good deeds that which would erase that which they incurred from what they fell into from mistakes, and perhaps one of them would fall into a mistake based on

⁴⁹ AGREED UPON





'ijtihād, and the Mujtahid, if he makes a mistake then he gets one reward, and if he is correct then he gets two rewards, as it has been authentically reported from the Messenger of Allāh ﷺ that he said:

"If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e. agrees with Allāh and His Apostle's verdict) he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong, (i.e. against that of Allāh and His Apostle) even then he will get a reward."⁵⁰

This is what is incumbent upon us to believe regarding them, the Prophet ﷺ had said regarding the witnesses of Badr:

'Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them), 'Do whatever you like, for I have forgiven you.'⁵¹

⁵⁰ AGREED UPON BY BUKHĀRĪ AND MUSLIM

⁵¹ AGREED UPON BY BUKHĀRĪ AND MUSLIM





AhluS-Sunnah do not Declare Specific Individuals from the Muslims to be in Paradise or Hell-fire

Except for those whom the Prophet ﷺ had bore witness for, however, we hope fore the good-doers and we worry for the evil-doers.

Umm Al-'Alāa' رضي الله عنها said: Uthman ibn Madh'oon decided to dwell with us (I.e. Um Al-'Alāa's family), so we nursed him until he died and we covered him in his clothes, then the Prophet ﷺ came to us. I said (addressing the dead body): "O Abu As-'Sā'ib, may Allāh's mercy be upon you! I testify that Allāh has honoured you.

So the Prophet ﷺ said: How do you know that Allāh honoured him?

I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger (ﷺ)! But who else is worthy of it (if not `Uthman)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Apostle of Allāh, yet I do not know what Allāh will do to me," By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I





slept I saw in a dream a flowing stream for `Uthman bin Madh'oon. I went to Allāh's Messenger (ﷺ) and told him of it. He remarked, "That symbolizes his (good) deeds."⁵²

⁵² BUKHĀRĪ (7018) AND AHMAD (27457)





Belief that Īmān is Statement of the Tongue, Belief in the Heart, and Actions of the Heart and Limbs

On the authority of Abu Huraira رضي الله عنه, that he said: Messenger of Allāh ﷺ said, "Iman has sixty odd or seventy odd branches. The uppermost of all these is the Testimony of Faith: 'La ilaha illa Allāh' (there is no true god except Allāh) while the least of them is the removal of harmful object from the road. And shyness is a branch of Iman."⁵³

It increases with Obedience and decreases with Disobedience.

Allāh ﷻ said:

⁵³ MUSLIM (35) AND BUKHĀRĪ REPORTED IT IN SUMMARY (9)





هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ
إِيمَانِهِمْ

“He it is Who sent down As-Sakînah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith...”

[*Surah Al-Fath*, (48):4]

And we believe that all actions such as Prayer and Fasting and Hajj and Standing the nights Prayer, generally fall under Īmān in what it entails.

And Ahlus-Sunnah view saying ‘In Shā Allāh’ (exception) when expressing Īmān to be allowed but not as a form of a doubt (but to avoid praising one-self), and they see it to be a recommendation.





AhluS-Sunnah call to Unity in-line with the Legislation and they Warn from Division

They also warn from innovation and misguidance, blameworthy partisanships, and everything that opposes the Qur’ān and Sunnah from the democracies and elections; due to it stemming from other than the religion of Allāh the Exalted.

Their proofs regarding this is the statement of Allāh the Exalted:

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
 الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۗ كُلُّ حِزْبٍ
 بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

“(And remain always) turning in repentance to Him (only),
 and be afraid and dutiful to Him; and perform As-
 Salāt (Iqāmat-as-Salāt) and be not of Al-Mushrikūn (the
 polytheists, idolaters, disbelievers in the Oneness of Allah).
 Of those who split up their religion (i.e. who left the true





Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it.”

[*Surah Ar-Rum*, (30):31-32]

And the statement of Allāh the Sublime:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا

“And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur’ân), and be not divided among yourselves...”

[*Surah Ali-‘Imran*, (3):103]

And the statement of the Prophet ﷺ:

Allāh will never ever unite my ummah — or he said: this ummah — upon misguidance and the Hand of Allāh is over the Jama’ah.⁵⁴

Also his statement ﷺ:

"I order you (to stick to) my Companions, then those who come after them, then those who come after them. Then lying will spread until a man will take an oath when no oath was sought from him, and a witness will testify when his testimony was not sought. Behold! A man is not alone with a woman but the third of them is Ash-Shaitan. Adhere to the Jama'ah, beware of separation, for indeed Ash-Shaitan is with one, and he is further away from two.

⁵⁴ HĀKIM (398), AND IT COMES IN AS-SUNNAH OF IBN ‘ĀSIM (80)





Whoever wants the best place in Paradise, then let him stick to the Jama'ah. Whoever rejoices with his good deeds and grieves over his evil deeds, then that is the believer among you."⁵⁵

And in the two Sahihs from An-Nu'mān bin Bashīr رضي الله عنه, that the Prophet ﷺ said:

"The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".⁵⁶

And his statement ﷺ:

"A believer to another believer is like a building whose different parts enforce each other."⁵⁷

And all of the narrations that come regarding the obligation of holding tight to the Book and the Sunnah, and staying far away from blameworthy partisanship, and many of the superstitions that are too many to list here,

Except that Ahlus-Sunnah call to holding fast to the way of the Prophet ﷺ openly and inwardly in their creed, their worship, their dealings, and in every other affair.

⁵⁵ AT-TIRMIDHĪ (2165)

⁵⁶ AGREED UPON BY BUKHĀRĪ AND MUSLIM

⁵⁷ AGREED UPON BY BUKHĀRĪ AND MUSLIM, FROM ABU MUSĀ AL-ASH'ĀRĪ





AhluS-Sunnah and their Methodology: Hearing and Obeying the Muslim Rulers

Whether they be pious or not.

Due to Allāh's statement:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأُولَى الْأَمْرِ مِنْكُمْ

“O you who believe! Obey Allāh and obey the Messenger (Muhammad ﷺ), and those of you (Muslims) who are in authority...”

[Surah An-Nisa, (4):59]

The companions of the Prophet ﷺ had obeyed Al-Hajjāj bin Yūsuf and he was a brutal, oppressive ruler, and ibn ‘Umar and Anas ibn Mālik (رضي الله عنه), prayed behind him, and they prayed behind the Khawārij that killed Uthmān, (رضي الله عنه).

Obedience to them is only in that which is good, as it comes in the statement of the Prophet ﷺ:





Verily, obedience is only in that which is good.⁵⁸

If they were to command with anything that is in opposition to the Book and the Sunnah, then there is no hearing or obeying,

Without causing a rebellion against them from any angle whether it be in the form of calling for elections or sit-ins.

On the authority of Abdullāh ibn Umar رضي الله عنه, that the Prophet ﷺ said:

"It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allāh); but if an act of disobedience (to Allāh) is imposed, he should not listen to or obey it."⁵⁹

The People are Divided into Three Categories with regard to the Muslim rulers:

First: From them are those who see that they do not have any rights and that it is permissible to revolt against them, and in these times they resemble the followers of Al-Qa'eda, ISIS, Rāfidha, and those who follow in their methodologies from the blameworthy partisanships such

⁵⁸ AGREED UPON BY BUKHĀRĪ AND MUSLIM, FROM ALI IBN ABI TĀLIB

⁵⁹ AGREED UPON BY BUKHĀRĪ AND MUSLIM





as the Muslim Brotherhood and other than them from those charity organizations.

Second: A group who sees that the rulers should be heard, and obeyed in all that they command with whether it be in good, or in evil, or in truth, or in falsehood, and this is a transgression and extremism in the religion of Allāh the Exalted, due to that which they put forth beyond obeying them in that which is good.

Third: Ahlus-Sunnah Wal-Jamā'a see that the rulers should be heard and obeyed in that which is good, and if the rulers command with that which is in the obedience of Allāh the Exalted, then they obey him, and if they command with that which is in the disobedience of Allāh, then they will not obey them in that, and along with this they do not seek to remove them from their rule, nor do they revolt against them with protests, or sit-ins, or calling others to go out and revolt, and anything other than that; this is because Ahlus-Sunnah do not permit the spilling of blood except by that which Allāh the Exalted has allowed, and this affair goes back to the leader of the Muslims to establish the capital punishments and command with its fulfillment.

Ahlu-Sunnah See that Hajj and Umrah and Jihad and the Friday prayer and the Jamā'ah and the Eīd is to be established with every leader whether they are pious or wrongdoers from the Muslims, and other than this from the





affairs that would require a separate authorship to expound upon.





Ahlu-Sunnah Give Precedence to Knowledge and Action

They give great concern to knowledge which is beneficial from the Book of Allāh the Exalted, and from the Sunnah of the Messenger of Allāh ﷺ, and that which the Salaf had united upon, ﷺ, and due to this their methodology and their creed was safeguarded.

As we see the people of innovation, all of them, take the opinion of a sheikh, or a scholar from their scholars, and every one of them treads a different path in accordance with their desires and they left off following the sunnah, and they fell into innovations. Sufyan Ath-Thawri had said: “We saw the whole affair [of the religion] lies in following [the sunnah]”.

As for Ahlus-Sunnah, even if they give the scholars their due right and they recognize the respect that they deserve and their honourable station; they will not follow them if they went against the established proofs; because perhaps they may strive in obtaining the truth and they can make mistakes.





So look at how much do we follow Imām Ahmad, and how much do we oppose him? How much do we follow Imām As-Shāfi'ī and how much do we oppose him? How much do we follow Abu Hanīfa and how much do we oppose him, and how much do we follow Mālik, and how much do we oppose him?!

Following the daleel [proofs] is that which singles out Ahlus-Sunnah Wal-Jamā'ah, and they were not named as such except for their veneration of that which had come from Allāh the Exalted, and that which the Messenger of Allāh ﷺ came with.





AhluS-Sunnah take The Prophet ﷺ as a Role Model

In his manners and his ways, and they call the people to take him as an example, enacting the statement of Allāh the Exalted:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ

وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day, and remembers Allāh much.”

[Surah Al-Ahzab, (33):21]

So they command with being truthful in speech, keeping the ties of kinship, and exemplifying excellence with the neighbours, and they call to noble manners and they warn against foolishness such as:

- * Lying
- * Backbiting
- * Tale-carrying
- * And they warn against Magic,
- * Magicians
- * Soothsayers





- ✽ Fortune-tellers
- ✽ And anything else that nullifies and diminishes one's Īmān.

Whomsoever falls into one of these mistakes then his mistake is upon him, as for the religion of Allāh then it is infallible, and Ahlus-Sunnah call the people to repent and to hasten towards that affair,

Due to the statements of Allāh the Exalted:

﴿٣١﴾ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“...And all of you beg Allāh to forgive you all, O believers, that you may be successful.”

[*Surah An-Noor, (24):31*]

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

“O you who believe! Turn to Allāh with sincere repentance!...”

[*Surah At-Tahrim, (66):8*]

For it is obligatory from every sin, and it wipes away every disobedience including shirk and disbelief, so then what do you think about other than them?

And we do not put aside anything from the religion of Allāh based on whatever we wish, rather we speak about whatever





Allāh spoke regarding, and whatever His Messenger ﷺ spoke regarding,

And we call the people towards this although we have shortcomings in this regard, but with this it doesn't stop us from calling other to enact that which is in the Book of Allāh and the Sunnah of our Prophet ﷺ.

The condition of Ahlus-Sunnah is as Imām Abdullah ibn Ahmad had said: My father relayed to us:

“The graves of the major sinners from Ahlus-Sunnah are gardens, and the graves of the ascetics that were upon innovation are but holes, the wrong doers from Ahlus-Sunnah are the allies of Allāh, while the ascetics from the innovators are the enemies of Allāh.”⁶⁰

This is because the worshippers from amongst the innovators left off the sunnah, and they left off the path of the Prophet ﷺ, and innovation is more beloved to Iblees than a sin; this is because innovation is not repented from while sins are repented from as mentioned by the scholars of Islam such as Sufyan Ath-Thawri and other than him.⁶¹

On the authority of Anas ibn Mālik رضي الله عنه, that the Prophet ﷺ said:

Verily, Allāh has placed on every innovator a veil from tawbah (repentance).⁶²

⁶⁰ TABAQĀT AL-HANĀBILAH (1/184)

⁶¹ MAJMOO' AL-FATĀWA (9/10)

⁶² SHU'AB AL-ĪMĀN (9011), AL-'AWSAT (4202), AL-SUNNAH OF IBN 'ĀSIM (37)





And it was reported from Ibn Abbās رضي الله عنه that he said:

"The Messenger of Allāh ﷺ said: Allāh refuses to accept the good deeds of one who follows innovation until he gives up that innovation."⁶³

Meaning: He is not granted success to repent, and whosoever repents from among them with truthfulness in their repentance by rectifying the mistake and clarifying it, then Allāh accepts his repentance.

And from the signs of Ahlul-Bid'ah (The People of Innovation) is their slandering of Ahlus-Sunnah and warning against them, opposing them, and ascribing to them names that would ward the people away from them.

Imam As-Sābūnī رحمته الله said:

"And the signs of innovation upon its people is clear and manifest, and the most apparent of their signs and indications is their severe opposition to those who carry the narrations of the Prophet ﷺ and belittling them and calling them Hashawiyah, ignorant, Dhāhīriyyah, and Mushabbihah."⁶⁴

⁶³ IBN MĀJAH (50)

⁶⁴ AQEEDATUS-SALAF WA-ASHAAB AL-HADĪTH (P. 35)





AhluS-Sunnah Boycott the People of Innovation, Oppose them, and Warn against them

As this is how the pious predecessors and the illustrious scholars did, as it is clearly outlined and clarified in the books of the Sunnah, and Allāh’s Aid is sought.

Upon us is to take their path with all of it’s ways, as Allāh the Exalted said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطَوَاتِ
الشَّيْطٰنِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

“O you who believe! Enter perfectly in Islām (by obeying all the rules and regulations of the Islāmīc religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.”

[Surah Al-Baqarah, (2):208]

And obtaining more knowledge over them until the religion and the creed become safeguarded for us.





And All Success is by Allāh.





مختصر أصول أهل السنة والجماعة

SUMMARIZED FUNDAMENTALS OF AHLUS-SUNNAH

Written By:

Ash-Shaykh Abu Muhammad

Abdul Hameed Az-Zu'kari

Translated By:

Abu Sireen Omar

Ibn Hazem El-Maghraby

