

AL-'AQIDAH AL-WASITIYAH

Introduction

In the name of Allah the Compassionate, the Merciful¹ The praise belongs to Allah² Who sent His Messenger³ with guidance and the religion of truth (i.e., Islam) making it incumbent on all religions. Allah is the best of witnesses⁴, and I testify that there is no god but Allah alone and that He has no partner⁵; I admit and believe in the oneness of Allah. And I testify that Muhammad is His servant and Messenger⁶; May Allah greatly bless him, his family, and his companions.

This is the belief of the saved group⁷, the victorious ones to the Day of Judgment, the people of the *Sunnah* and the *Jama'ah*⁸ (i.e., The belief in Allah, His angels, His books, His messengers, the resurrection after death, the belief in Divine Decree (*qadar*), be it good or bad)⁹.

Part of the belief in Allah is the belief in how He has described Himself in His Book (the *Qur'an*) and in how His Messenger Muhammad (peace be upon him) has described Him. Believe without distorting or denying and without questioning or shaping; Rather, believe in Allah, The Exalted:

"There is none like Him; He is the All-Hearer, the All-Seer." [EMQ 42:11]

Do not deny Him the way He has described Himself; Do not change words from their context; Do not disbelieve the names of Allah and His Signs; Do not exemplify His Attributes with the attributes of His creatures because Allah, The Exalted, has no likeness: There is none comparable to Him; There is none equal to Him; The Exalted, the Supreme, is not measured by His creatures; Indeed, He best knows Himself and others; He is All-Truthful; and His Speech prevails over the speech of His creatures.

Moreover, His messengers are truthful and thus speak the truth. This is opposite to those who speak about Him what they themselves know not. About this, The Exalted, The Supreme has said:

"Glorified be your lord, the Lord of Majesty, from that which (the unbelievers) attribute (unto Him). And peace be upon the messengers. And praise be to Allah the Lord the Universe." [EMQ 37:180-182]

He glorified Himself with what the opponents of the messengers said of Him; And He greeted the messengers because what they said was free from defect.

He (the Glory is His) combined what He described Himself as between negation and affirmation¹⁰. Consequently, the people of the *Sunnah* and *Jama'ah* must not deviate from what the messengers brought forth; verily, it is the right path, the path of those upon whom Allah bestowed His grace, the path of the prophets, saints, martyrs, and righteous people.

ALLAH'S NAMES AND ATTRIBUTES IN THE QUR'AN

Chapter One

The following is included in this idea of how Allah describes Himself in *Surat al-Ikhlās*, (chapter 112) which equals a third of the Qur'an¹¹, where He says:

"Say He is Allah The One, Allah The Eternal. He never begot, nor was begotten. There is none comparable to Him." [EMQ 112:1-3]

And He described Himself in the greatest *Ayah* (verse) in His Book (i.e., *Ayat al-Kursi*):

"Allah, there is no god save Him, The Living, The Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongs whatsoever is in the heavens and the earth. Who is he who intercedes with Him except by His permission? He knows that which is before them and that which is behind them, while they encompass nothing of His Knowledge except what He wills. His seat (*kursi*) contains the heavens and the earth, and He is never weary of preserving them. He is The Sublime, The Great." [EMQ 2:255]

Therefore, Allah protects whoever reads this *Ayah* at night and no devil can get close to him until morning. Allah has also said:

"Depend on The Living One, He Who will never die." [EMQ 25:58]

And He, the Glorified, has said:

"He is The First (*al-Awwal*) and The Last (*al-Akhir*), The Outward (*as-Zahir*) and The Inward (*al-Batin*); He is The Knower of All Things." ¹² [EMQ 57:3]

Knowledge:

"He knows that which goes down into the earth and that which comes out from it, and that which descends from the heavens and that which ascends into it. He is The Merciful, The Forgiving." [EMQ 34:2]

"With Him are the keys of the unknown (*mafatih al-ghaib*), none but He knows them. He knows what is in the land and the sea; not a leaf falls but He knows it; not a grain amid the darkness of the earth, naught of wet or dry but (it is recorded) in a clear record." [EMQ 6:59]

He has said:

"No female conceives or gives birth except with His Knowledge." [EMQ 35:11]

And He has said:

"That you may know that Allah is able to do all things, and that Allah knows all things." [EMQ 65:12]

Might:

And He has said:

"Indeed, Allah is the One Who gives livelihood, The Lord of Unbreakable Might." [EMQ 51:58]

Hearing, Seeing:

And He has said:

"Nothing is like Him; and He is The Hearer, The Seer." [EMQ 42:11]

And He has said:

"Lo! Comely is this which Allah admonishes you to be. Lo! Allah is ever Hearer, Seer." [EMQ 4:58]

Will:

And He has said:

"If only, when you entered your garden, you had said: That which Allah wills is; There is no strength save in Allah." [EMQ 18:39]

And He has said:

"If Allah had so willed it, those who followed after them would not have fought one with the other after clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with the other; But Allah does what He wills." [EMQ 2:253]

And He has said:

"The beast of cattle is made lawful unto you [for food], except that which is announced unto you [herein], hunting being unlawful when you are on pilgrimage; Indeed, Allah ordains that which He wills." [EMQ 5:51]

And He has said:

"Of whomsoever it is Allah's will to guide, his heart He expands into Islam; And of whomsoever it is His will to send astray, his heart He made closed and narrow as if he were engaged in sheer ascent." [EMQ 6:125]

Love:

He has said:

"And do good; Indeed, Allah loves those who do good." [EMQ 2:195]

And He has said:

"Act equitably; Indeed, Allah loves the equitable." [EMQ 49:9]

And He has said:

"So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty." [EMQ 9:7]

And He has said:

"Truly, Allah loves those who repent, and loves those who care for cleanliness." [EMQ 2:222]

And He has said:

"Say, [O Muhammad, to mankind]: If you love Allah, follow me; Allah will love you." [EMQ 3:31]

And He has said:

"Allah will redeem a people whom He loves, and who love Him." [EMQ 5:54]

And He has said:

"Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure." [EMQ 61:4]

And He has said:

"He is The Forgiving, The Loving." [EMQ 85:14]

Mercy:

And His saying:

"In the name of Allah, The Beneficent, The Merciful."

He has said:

"Our Lord! You comprehended all things in mercy and Knowledge." [EMQ 40:7]

And He has said:

"He is Merciful to the believers." [EMQ 33:43]

And He has said:

"My Mercy has embraced all things." [EMQ 7:156]

And He has said:

"Your Lord has prescribed for Himself Mercy." [EMQ 6:54]

And He has said:

"He is The Forgiving, The Merciful." [EMQ 10:107]

And He has said:

"Allah is better [than any one] at guarding, and He is The Most Merciful of those who show mercy." [EMQ 12:64]

Pleasure and Anger:

He has said:

"Allah takes pleasure in them and they in Him." [EMQ 5:119]

And He has said:

"Whoever slays a believer intentionally, his reward is Hell for ever. Allah's wrath is against him and He has cursed him." [EMQ 4:93]

And He has said:

"That will come to be because they followed that which angered Allah, and shunned that which pleases Him." [EMQ 47:28]

And He has said:

"When they angered Us, We punished them." [EMQ 43:55]

And He has said:

"But Allah was adverse to their being sent forth and held them back." [EMQ 9:46]

And He has said:

"It is most hateful in the Sight of Allah that you say that which you do not." [EMQ 61:3]

Coming:

He has said:

"Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged." [EMQ 2:210]

And He has said:

"Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come." [EMQ 6:158]

And He has said:

"Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank." [EMQ 89:21-22]

And He has said:

"A day will come when the heaven and the clouds will be rent asunder and the angels will be sent down in a grand descent." [EMQ 25:25]

Face and Hand:

He has said:

"Only the Face of your Lord of Might and Glory will remain." [EMQ 55:27]

And He has said:

"Everything will perish save His Face." ([EMQ 28:88]

And He has said:

"What kept you (Iblis) from falling prostrate before that which I have created with My Hands." [EMQ 38:75]

And He has said:

"The Jews said: Allah's Hand is tied.' May their hands be tied and may they be accursed for the [blasphemy] they utter. Rather, both His Hands are widely outstretched; He gives and spends as He pleases." [EMQ 5:64]

Eyes:

He has said:

"Wait patiently for the Command of your Lord, [O Muhammad], for verily you are in Our Eyes." [EMQ 52:48]

And He has said:

"We carried him [Nuh] on an [ark] made of planks and nails; It floats under Our Eyes, as a reward for him who was rejected." [EMQ 54:13-14]

And He said:

"I have maintained you [Musa] with My Love that you might be reared under My Eye." [EMQ 20:39]

Hearing:

He has said:

"Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer." [EMQ 58:1]

And He has said:

"Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich." [EMQ 3:181]

And He has said:

"Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all." [EMQ 43:80]

Seeing and Hearing:

He has said:

"Indeed, I will be with you [Musa and Harun], Hearing and Seeing." [EMQ 20:46]

And He has said:

"Is he then unaware that Allah sees?" [EMQ 96:14]

And He has said:

"Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower." [EMQ 26:218-220]

And He has said:

"Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers." [EMQ 9:105]

Power of Planning: He has said:

"He is, in His Power, Supreme." [EMQ 13:13]

And He has said:

"They [the unbelievers] plotted and planned, and Allah planned too; Allah is The Best of Planners." [EMQ 3:54]

And He has said:

"So they devised a plot: and We devised a plot while they perceived not." [EMQ 27:50]

And He has said:

"Indeed, they devise a plot [against you O Muhammad] and I devise a plot [against them]." [EMQ 86:15-16]

Forgiveness:

He has said:

"If you do good openly or conceal it, or if you forgive evil, indeed, Allah is Forgiving and Powerful." [EMQ 4:149]

And He has said:

"Let them forgive and disregard [the transgressions of others]. Do you not wish that Allah forgive you? Allah is Forgiving, Merciful." [EMQ 24:22]

Might:

He has said:

"And the might belongs to Allah and to His Messenger." [EMQ 63:8]

And He has said about *Iblis* (the Satan):

"[Iblis] said: Then by Your might, I will lead all of them astray." [EMQ 38:82]

And He has said:

"Blessed be the Name of your Lord, Full of Majesty, and Honor." [EMQ 55:78]

Oneness:

He has said:

"Therefore, worship you Him and be you steadfast in His Service; Do you know of anyone who can be named along with Him?" [EMQ 19:65]

And He has said:

"There is none comparable to Him." [EMQ 112:4]

And He has said:

"Do not set up rivals to Allah when you know [The Truth]." [EMQ 2:22]

And he has said:

"Yet there are some people who take (idols as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only), but those who believe overflow in their love of Allah." [EMQ 2:165]

And He has said:

"Say: Praise be to Allah, Who begets no son, Who has no partner in [His] dominion and Who [needs] none to protect Him from humiliation; And Magnify Him with all magnificence." [EMQ 17:111]

And He has said:

"All that is in the heavens and all that is on the earth glorifies Allah; To Him belongs Dominion; To Him belongs Praise; He is Able to do all things." [EMQ 64:1]

And He has said:

"Blessed is He Who sent down the Criterion [al-Furqan] to His Servant [Muhammad], that He may warn all creatures. He to Whom belongs the dominion of the heavens and the earth, no son has He begotten; Nor has He any partner in His Dominion. It is He Who created all things and ordered them in due proportions." [EMQ 25:1-2]

And He has said:

"Allah did not beget a son; Nor is there any god along with Him; Otherwise each god would have taken away what he had created and some of them would have lorded over others. May Allah, Be Glorified above all that they allege. He knows what is hidden and what is exposed. May He Be Exalted over all that they ascribe as partners [to Him]." [EMQ 23:91-92]

And He has said:

"Do not invent similitude's for Allah; Indeed, Allah knows and you know not." [EMQ 16:74]

And He has said:

"Say: My Lord forbids only indecencies whether open or secret, sin and wrongful oppression. You're associating with Allah that for which no Revelation has been given, and you're saying things about Allah of which you have no knowledge." [EMQ 7:33]

Settling on the Throne:

(Al-Istiwa' A'la Al-'Arsh)

He has said:

"The Beneficent One, Who is Settled on the Throne (al-Arsh)." and "Then He Mounted the Throne."

Allah repeated this theme six times in the Qur'an.

He has said:

"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Mounted the Throne." [EMQ 7:54]

And He has said:

"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne." [EMQ 10:3]

And He has said:

"Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne." [EMQ 13:2]

And He has said:

"The Beneficent One, Who is established on the Throne." [EMQ 20:5]

And He has said:

"Then He Mounted the Throne, The Beneficent One." [EMQ 25:59]

And He has said:

"Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne." [EMQ 32:4]

And He said:

"He it is Who created the heavens and earth in six days; Then He Mounted the Throne."¹³ [EMQ 57:4]

Highness:

And He has said:

"Behold! Allah has said; 'Oh Jesus! I am taking you and raising you up to Me." [EMQ 3:55]

And He has said:

"Rather, Allah raised him up to Him." [EMQ 4:158]

And He has said:

"To Him good words ascend, and He elevates the pious deed."¹⁴ [EMQ 35:10]

And He has said:

"O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar." [EMQ 40:36-37]

And He has said:

"Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning." [EMQ 67:16-17]

And He has said:

"He created the heavens and the earth in six days; Then He Mounted the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do." [EMQ 57:4]

Omnipresence:

And He has said:

"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things." [EMQ 58:7]

And He has said addressing *Abu Bakr* in the cave during the *Hijrah*:

"Grieve not. Indeed, Allah is with us." [EMQ 9:40]

And He has said:

"Indeed, I will be with you, Hearing and Seeing." [EMQ 20:46]

And He has said:

"Indeed, Allah is with those who protect themselves and with those who do good." [EMQ 16:128]

And He has said:

"Be patient and persevering, for Allah is with those who patiently persevere." ¹⁵ [EMQ 8:46]

And He has said:

"How often a small company overcame a big one by Allah's Help! Allah is with those who steadfastly persevere." [EMQ 2:249]

Speech:

He has said:

"Whose words (hadith) can be truer than Allah's?" [EMQ 4:87]

And He has said:

"Whose utterance (qil) can be truer than Allah's?" [EMQ 4:122]

And He has said:

"When Allah said (qala): O Jesus, son of Mary" [EMQ 5:116]

And He has said:

"Perfected is the Word (kalimatu) of your Lord in Truth and Justice." [EMQ 6:115]

And He has said:

"To Moses Allah spoke (kallama) directly." [EMQ 4:164]

And He has said:

"And of whom (messengers) there are some unto whom Allah spoke (kallama)."[EMQ 2:253]

And He has said:

"When Moses came to Our appointed place, and his Lord spoke (kallama) unto him." [EMQ 7:143]

And He has said addressing *Musa*:

"We called him (nadainahu) from the right side of [Mount] at-Tur and made him draw near to Us for communion." [EMQ 19:52]

And He has said:

"When your Lord called (nada) Moses: Go unto the wrong-doing folk'." [EMQ 26:10]

And He has said:

"And their Lord called both of them (nadahuma) [Adam and Hawwa']: Did not forbid you That Tree, and tell you (wa-aqul): Lo! Satan is an open enemy to you?" [EMQ 7:22]

And He said:

"On The Day He will call unto them (yunadihim) and say: Where are My partners who you fabricated?" [EMQ 28:62]

And He has said:

"On The Day He will call unto them (yunadihim) and say: What answer gave you to the messengers?" [EMQ 28:65]

And He has said:

"If anyone of the pagans seeks your protection, grant it to him so that he may hear the Words (ka1am) of Allah." [EMQ 9:6]

And He has said;

"A party of them used to listen to the Words (kalam) of Allah, then used to distort it knowingly after they understood it." [EMQ 2:75]

And He has said :

"They wish to change God's Words (kalam); Say: You shall not follow us.' Thus Allah said (qala) before hand." [EMQ 48:15]

And He has said:

"Recite what has been revealed to you of the Book of your Lord; None can change His Words (kalimatihi)." [EMQ 18:27]

And He has said:

"Verily this Qur'an narrates (yaqussu) unto the Children of Israel most of the matters which they dispute." [EMQ 27:76]

And He has said:

"This is a Blessed Book (kitabun mubarakun) which We have sent down." [EMQ 6:92]

And He has said:

"Had We send down this Qur'an on to a mountain, verily you would have seen it humbled and rent asunder for fear of Allah." [EMQ 59:21]

And He has said:

"When We substitute one Verse (Ayah) for another and Allah knows best what He reveals- they say: You are but a fabricator; But most of them know not. Say: The Trustworthy Spirit (i.e., Gabriel) has brought it (The Qur'an) from your Lord in Truth, in order to strengthen those who believe, and as Guidance and Good Tidings for Muslims. We know well that they say: It is a man who teaches him; The language of him they falsely point to is notably foreign, while this is Arabic, pure and clear." [EMQ 16:101-103]

Looking at Allah:

He has said:

"Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord." [EMQ 75:22-23]

And He has said:

"(Relaxing) on couches looking (at their Lord)." [EMQ 83:35]

And He has said:

"For those who do good, is the best (reward given) and more (thereto). [EMQ 10:26]

And He has said:

"There they have all they desire; And there is still more with Us." [EMQ 50:3]

And the *Qur'an* is full of Verses which deal with this topic; whoever studies the Qur'an carefully searching for guidance from it, the truthful path will be clear to him.

ALLAH'S NAMES AND ATTRIBUTES IN THE SUNNAH

Chapter Two

The *Sunnah*¹⁶ of the Messenger of Allah (saw) interprets the *Qur'an* and clarifies it, and leads to it, and expresses its meaning. We must accept and believe in the sound *Ahadiith* in which the Messenger (saw) described his Lord, The Almighty, The Exalted,¹⁷ such as the *hadith*:

"Our Lord descends during the last third of each night to the lower heaven, and says: 'Is there anyone who calls on Me that I may respond to him? Is there anyone who asks Me that I may give unto him? Is there anyone who requests My Forgiveness that I may forgive him?'" (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"Indeed, Allah is happier with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"Allah laughs about two men who kill each other but both enter paradise¹⁸." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"Allah marvels about the despair of His creatures ('ibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close." (Its isnad is good; reported by Ahmad Ibn Hanbal and others)

And the *hadith*:

"(On the Day of Judgment) when a group of unbelievers is thrown into Hell, Hell asks for more until the Lord Almighty puts His foot into it; then it folds up saying: Enough, enough'." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"Allah The Exalted, says: 'Adam!' And Adam answers: 'Here I am, at Your service!' Then a voice calls: 'Verily! Allah orders you to send a delegate from your offspring to Hell'." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"Allah will talk to each person directly without a mediator between them." (Agreed upon it by al-Bukhari and Muslim)

And the saying of the Prophet (saw) on curing the ill:

"Our Lord Allah Who is in heaven, may Your name be sanctified, Your law is in heaven and on earth; As Your Mercy is in heaven so make Your Mercy on earth. Forgive our faults and our sins. You are the Lord of the good people, bestow some of Your Mercy, and some of Your Cure on this pain that the sick may be cured." (This hadith has good isnad, reported by Abu Dawud and others)

And the *hadith*:

"Do you not trust me, while I have the trust of Him Who is in Heaven?" (Sound hadith; reported by al-Bukhari and Muslim)

And the *hadith*:

"The Throne is above the water, and Allah is on the Throne; He knows what you are up to." (Good hadith, reported by Abu Dawud and others.)

And the saying of the Prophet (saw) to the maid:

"Where is Allah?" And she answering: "In heaven." And he saying: "Who am I?" And she saying: "You are the Messenger of Allah." And he saying "Free her; She is a believer." (Muslim)

And the *hadith*:

"When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you; But you may spit to your left, or under your foot." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"My Lord! The Lord of the Seven Heavens, and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees, The Revealer of the Tawrah (Old Testament), the Injil (New Testament) and the Qur'an: I seek refuge in You from the evil of myself and from the evil of all creatures; You are The First; Nothing is before You. You are The Last; Nothing is after You. You are the Outward; Nothing is over You. You are the Inward; Nothing is inside of You. Help me to pay my debt and keep poverty from me." (Muslim)

And the saying (of the Prophet, saw), when his companions raised up their voices in invocation (*Dhikr*):

"O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you, closer even than the neck of your riding animal." (Agreed upon it by al-Bukhari and Muslim)

And the saying (of the Prophet, saw):

"You will see your Lord as you see the full moon; Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it." (Agreed upon it by al-Bukhari and Muslim)

And many more of these *ahadith* in which the Messenger of Allah (saw) relates of his Lord whatever he relates.

The Saved Group (*al-firqah an-najiyah*), The people of the Sunnah and the Community believe these things, as they believe what Allah revealed in His Precious Book (i.e., the *Qur'an*); (They believe) without distorting or denying and without asking how (*takyif*) or shaping (*tamthil*); Rather, they comprise the center of the groups of the *Ummah* (the Muslim nation), as the *Ummah* comprises the center of all nations.

With regard to the Attributes of Allah, The Glorified, The Exalted, they comprise the center between the denying *Jahmiyah*¹⁹ and the people who shape and create likenesses (*ahl at-*

tamthil al-mushabbihah); And they comprise the center between the *Qadariyah*²⁰ and the *Jabriyah*²¹ with regard to [the acts of Allah the Exalted], and between the *Murji'ah*²² and the *Wa'idiyah*²³ of the *Qadariyah* and others without regard to [Allah's threat], and between the *Haruriyah*²⁴ and the *Mu'tazilah*²⁵ and between the *Murji'ah* and the *Jahmiyah* with regard to [the names of faith and religion], and between the *Rawafid*²⁶ and the *Khawarij*²⁷ with regard to the (Prophet's Companions).

Allah is Above Everything

What we mentioned of belief in Allah included belief in what Allah has revealed in His Book (*the Qur'an*), and what has been continuously reported from His Messenger (saw), and what the early generation of the *Ummah* unanimously agreed upon: That Allah, The Glorified, is above His heavens on His Throne, exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying:

"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." [EMQ 57:4]

His saying "He is with you" does not mean that He is commingled with the creatures: The language does not indicate this and it is against what the early generation of the *Ummah* agreed upon, and contrary to Allah's creation of all things; For example, the moon is one of Allah's Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveller, wherever they are; and He, The Glorified, is on the Throne, watching over His creatures, ruling over them; This is, as well as other Signs of His Lordship.

All that Allah The Glorified mentioned-that He is on the Throne (*al-'Arsh*) and that He is with us-true in itself does not warrant distortion but should be protected from false conjectures, such as thinking that the apparent meaning of His saying "In Heavens" means that heavens contain Him. This is invalid according to the consensus of all the people of knowledge and faith.

"Indeed, His Seat (Kursi) encompasses heavens and earth, and it is He Who holds heavens and earth so they do not perish and He Who holds heaven so that it not fall on earth except by His Permission." It is among His Signs that heaven and earth stand fast by His Order." [EMQ 30:25]

The Closeness of Allah to His 'Ibad

Included in this is the belief that He is very close to His creatures, responding, as He has summed it up in His saying:

"If My 'ibad (worshippers) ask you about Me; (say that) I am very close, answering the caller when he calls on Me." [EMQ 2:186]

And the Prophet (saw) said to his Companions when they raised their voices in invocation of Allah:

"O people! Restrain yourselves. Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal."

What has been revealed in the Book (*i.e., the Qur'an*) and in the *Sunnah* - of His Closeness and His Concomitance - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness.

The Qur'an is the Word of Allah

Part of the belief in Allah and His Books²⁸ is the belief that the Qur'an is Allah's Word revealed, not created²⁹, that in Him it originated and unto Him it returns, that Allah truly uttered it, that this Qur'an which He revealed to Muhammad (saw) is truly the Word of Allah not the word of any other, that it is not allowable to say it is a narrative of the Word of Allah or an interpretation of it. That if the people read it or write it in books does not mean it is not the true Word of Allah, The Exalted, because speech is attributed to the one who spoke it initially, not to the one who narrated it. It is the Word of Allah, its letters and its meaning. The Word of Allah is not the words only, without meaning, and not the meaning only, without words.

Seeing Allah on the Day of Judgment

What we referred to of belief in Him, in His Books, and in His Messengers includes also belief that those who believe will see Him with their eyes, just as they see the sun on a day free of clouds; Just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills.

BELIEF IN THE HEREAFTER

Chapter Three

The Trial of the Grave and Resurrection

The belief in the Last Day is a belief in all that the Prophet (saw) told of what will happen after death, belief in the grave trial, in the grave punishment and in the grave delight.

As for the trial, people will be tried in their graves³⁰ Every one will be asked: "Who is your God? What is your religion? Who is your Prophet?" Allah will affirm the believers with the true words in this life and in the Hereafter, so the believers will say: Allah is my Lord, Islam is my religion, and Muhammad (saw) is my Prophet."

But the doubtful will say: "What? What? I don't know. I heard the people say something, so I said it." Thence will he be beaten with an iron bar until he sends out a loud scream which all but human beings will hear, because if they would hear it, they would faint.

This trial will be followed either by delight or punishment, until the Big Resurrection (*al-Qiyamah al-Kubra*) will take place. The souls will be returned to their bodies and the Resurrection, which Allah has told of in His Book (*the Qur'an*) and through His Prophet, and about which all Muslims agree, will occur. The people, naked, barefoot, uncircumcised³¹, will rise from their graves to face The Lord of The Universe, while the sun moves nearer to them and their own sweat overwhelms them. Then the scales will be set so that people's deeds may be weighed.

"Those whose scales are heavy (with good deeds) will be successful and those whose scales are light (lacking sufficient good deeds), will lose their souls eternally to Hell."[EMQ 23:102-103)

The Records of the People's Deeds

The records will be distributed-the records of deeds. Some will receive theirs in their right hands, and some in their left or behind their backs³².

For The Glorified, The Exalted, has said:

"Every person is held responsible for his [or her] deeds. On the Day of Resurrection We shall bring out for him a scroll which he will see spread open. (He will be ordered): Read your own record; It is sufficient that you judge yourself today." [EMQ 17:13-14]

Allah will remind the people of their deeds, talk privately to His faithful '*abd* (worshipper) and remind him of all his faults. So it has been described in the Book (*the Qur'an*) and in the Sunnah.

As for non-believers, they will not be reminded in the manner of the one whose good deeds and bad deeds are balanced, because they will have no good deeds. Rather their (evil) deeds will be counted, verified and presented so that they admit to them, and will be punished for them.

Al-Hawd (The Prophet's Pool)

In the Court of Judgment is the Prophet's Pool (*Hawd*) with its water whiter than milk and sweeter than honey, its drinking vessels as numerous as the stars, and its length a (travel for) a month and its width a (travel for) a month. Whoever drinks from it will never thirst.

As-Sirat (The Bridge Over Hell)

The *Sirat* is stretched over Hell. It is the bridge between Paradise and Hell. People cross it in accordance with their deeds. Some cross as quickly as the eye winks; Some cross as if a flash of lightening; Some cross as if wind; Some cross as a noble horse would; Some cross as a camel rider might; Some cross it running, some walking; Some cross it crawling; And some are snatched and thrown into Hell. The bridge has hooks to snatch the people according to their deeds. Whoever passes over it enters Paradise. If they cross the *Sirat*, they will be halted over a bridge between Paradise and Hell to settle accounts between themselves; If they are cleared and purified, they are permitted to enter Paradise.

Ash-Shafa'ah (The Prophets Intercession)

The first to knock at the gate of Paradise will be Muhammad (saw); And the first *Ummah* to enter Paradise will be his *Ummah*.

And he (Muhammad) (saw) has three intercessions to perform on the Day of Resurrection:

His first intercession will be on behalf of the people still held for judgment, after all Prophets, Adam, Noah, Abraham, Moses, and Jesus, the son of Mary, have passed over intercession and it reaches him (Muhammad).

His second intercession will be on behalf of the people of Paradise in order that they may enter it. These two intercessions are unique to him.

His third intercession is to be on behalf of those who warrant Fire. This intercession is for him (Muhammad), for all prophets and saints and for others, so that they may intercede on behalf of those who deserve Fire, preventing them from entering it, and on behalf of those who have entered into the Fire, taking them from it. Allah, The Exalted, out of His Generosity and Mercy, sends some people out from the Fire without intercession. Space will be left unfilled in Paradise, so Allah will create more people for it, and bring them into it.

The Hereafter includes judgment, reward, punishment, Paradise and Hell. These are mentioned in detail in the Revealed Books from heavens, in the tradition of the prophets, and in the inherited knowledge from Muhammad (saw) what is sufficient and satisfactory (in this regard), and whoever wishes to seek it can find it.

Al-Qadar (Divine Decree)

The Saved Group-the people of the *Sunnah* and of the Community- believe in *Qadar* (Divine Decree) whether good or bad. Belief that fate has two parts, each part includes two things: The first part is belief that Allah ,The Exalted, knows what the creatures will do in accordance with His Ancient Knowledge, which He described as being of Eternity; He has known all their states of obedience and disobedience, all their sustenance and their life span.

Allah wrote in *al-Lawh al-Mahfuz* (the Preserved Tablet) the fate of creatures:

"The first thing He created is the pen (al-Qalam), He said to it: 'Write'. It said: 'What shall I write?' He said: 'Write what will take place until the Day of Judgment.' Whatever is to strike a human being will never miss him, and whatever is to miss him will never strike him. The pens had been dried and the scrolls had been folded as Allah, The Glorified, The Exalted, said: "Did you not know that Allah knows (all) what in heaven and earth? Verily, all put down in a record. Indeed, that is very easy of Allah." [EMQ 22:70]

And He said:

"No disaster befalls earth but it is in a record before We created it. Indeed, it is easy of Allah." [EMQ 57:22]

This predestination which belongs to His Knowledge-may He be Glorified-is in some places summarized and in others detailed. He has written in the Pre- served Tablet whatever He has willed: When He creates the body of the fetus and before blowing the soul into it, He sends an angel to it and orders him to write four words, his livelihood, his life span, his deeds, and if he is happy or miserable and so forth. This kind of predestination was rejected by extremist *Qadariyah* of the past. But these days very few reject it.

The second step is the executed Will of Allah and His Inclusive Ability. The belief in that whatever Allah wills, will come to pass and whatever He does not will, will never occur, that whatever motion or silence is in heaven or earth is by the will of Allah, The Glorified. Nothing takes place in His dominion except what He wills, and He, The Glorified, The Exalted, is capable of all that exists and all that does not exist.

There is no creature on earth or in heaven except Allah The Glorified, is his Creator. There is no creator beside Him and there is no Lord other than Him.

With all that, He ordered the creatures to obey Him and His messengers, and He forbade them to disobey Him.

He, The Glorified, loves the pious, the doers of good and the just. He is pleased with those who believe and do good deeds; He does not like unbelievers; He is displeased with transgressors; He does not ordain immorality; He does not wish disbelief for His creatures; And He does not like corruption.

Creatures are the performers in reality, but Allah is the Creator of their deeds; The '*abd*' (human being) is the believer and the unbeliever, the righteous and the wicked, the praying and the fasting; The '*ibad*' (human beings) have power over their actions and they have their own will; But Allah is their Creator and the Creator of their power and their will, as He, The Exalted, has said:

"To whomever of you wills it, follow the Straight Path. You have no will unless Allah ,The Lord of the Universe, so wills." [EMQ 81:28-29]

This degree of predestination is rejected by most of the *Qadariyah* - those whom the Prophet (saw) called the Fire Worshipers (*Majus*) of this *Ummah* (Islam). Others who affirm this Attribute of Allah exaggerate it to the extent of stripping the human being of his power and his choice, taking the wisdom and advantage from Allah's acts and rules.

Iman (Faith)

Among the fundamentals of the people of the *Sunnah* is that religion and faith are utterance and action - the utterance of the heart and the tongue and the action of the heart, the tongue and the limbs - and that faith increases with obedience and decreases with disobedience.

In spite of this, *Ahl al-Qiblah* (Muslims) are not to be considered unbelievers as a result of their committing faults and sins (*Ma'asi and Kaba'ir*) as the *khawarij* consider them. Rather, brotherhood in faith remains firm despite faults, just as Allah, The Exalted, has said in the punishment Verse:

"If the heir of a murdered person forgives his brother (in faith)³³, it is preferred that he follow his forgiveness with leniency (in collecting the blood-money)³⁴ [EMQ 2:178]

And He has said:

"If two groups of believers fight each other, try to make peace between them. However, if one of them attacks the other (and refuses to make peace), fight the attackers until they return to the Ordinance of Allah; Then, if they return, make peace between them justly, and act equitably. Indeed, Allah loves the equitable. Believers are indeed brothers, therefore make peace between your brothers." [EMQ 49:9]

The people of the *Sunnah* do not completely strip the Muslim transgressor from the faith. And they do not believe that he will stay in Hell forever as the *Mu'tazilah* claim. Rather (they believe that) the transgressor enters under the name of the faith just as Allah has said:

"And liberate a slave who is a believer." [EMQ 4:92]

He may not enter under the name of absolute faith as Allah, The Exalted, has said:

"Indeed, the believers are those whose hearts, when Allah is mentioned (in their presence), fill with piety, and whose faith, when His Words are recited to them, increases." [EMQ 8:2]

As the Prophet (saw) said:

"The adulterer is stripped of faith while committing adultery, the thief is stripped of faith while stealing, the drinker is stripped of faith while he is drinking and anybody who puts a show of greatness to attract the people's eyes is stripped of faith." (Al-Bukhari and Muslim)

And it is said: He is a believer with incomplete faith; Or he is a believer by his faith and transgressor by his sin. So he is not given absolutely the name (of faith), nor is he stripped completely of the name.

AHL AL-BAIT, 'UMMAHAT AL-MU'MININ AND AS-SAHABAH

(The Prophet's Family, the Prophet's Wives and the Companions of the Prophet)
Chapter Four

As-Sahabah (The Prophets Companions)

Among the fundamentals of the people of the *Sunnah* and the community is purity of heart and tongue toward the Companions of the Messenger of Allah (saw) just as Allah has described them:

"Those who came after them (the Sahabah) say: 'Our Lord forgive us. Forgive our brethren who preceded us in faith. Purify our hearts of any rancor toward the believers. Our Lord, You are Gentle, Compassionate.'" [EMQ 59:10]

Obey the saying of the Prophet (saw):

"Do not revile my companions. By (Allah) in Whose Hand my soul is!, if any one of you spends gold (piled up) like (mount) 'Uhud it will not equal a pint of any one of them, nor its half." (Al-Bukhari, Muslim, Abu Dawud, at-Tirmidhi Ibn Majah, Ibn Hanbal)

(The people of the *Sunnah*) accept what the *Qur'an*, the *Sunnah*, and the consensus brought them of the *Sahabah's* virtues and high ranks; So they prefer those who spent (their wealth) and fought before the victory -which is the treaty of *al-Hudaybiyah*³⁵ - over those who spent and fought after it. They prefer the *Muhajirun* (Immigrants) over the *Ansar* (Helpers). They believe that Allah said to the people of Badr - they were over three hundred-: "Do whatever you wish, I have already forgiven you." (*Abu Dawud*)

And "they believe that no one who pledged allegiance to the Prophet (saw) under the tree³⁶ will enter Hell" (*Muslim*), as the Prophet (saw) had declared; but that Allah was pleased with them and they with Him - and they were more than one thousand and four hundred.

They assign to Paradise whoever the Messenger of Allah (saw) assigned there such as the ten, and *Thabit Ibn Qays Ibn Shammah*, and others of amongst the *Sahabah*.

They accept what has been reported continuously from the Prince of the Believers, '*Ali Ibn Abi Talib* (may Allah be pleased with him), and from others, that the best men of this '*Ummah* after its Prophet are: *Abu Bakr*; then '*Umar*; third, '*Uthman*, and fourth, '*Ali Ibn Abi Talib* (may Allah be pleased with them all). All Traditions have indicated, and all *Sahabah* (may Allah be pleased with them all) have agreed upon giving priority to '*Uthman* out of regard for his allegiance (*al-Bay'ah*), although some of the people of the *Sunnah* are disputing over whether '*Uthman* or '*Ali* (may Allah be pleased with both of them) has the priority, after they (the people of the *Sunnah*) had agreed upon giving priority to *Abu Bakr* and '*Umar*. Some people gave the priority to '*Uthman* and kept silent and considered '*Ali* to be the fourth. However, some people preferred '*Ali*. And some remained neutral. But the people of the *Sunnah* settled on preferring '*Uthman*, even though this matter - the matter of '*Uthman* and '*Ali* - is not of the fundamentals. The majority of the people of the *Sunnah* do not consider disagreeing in this matter as being misled. Rather, it is in the matter of the "Question of the Caliphate" where they consider the disagreeing person to be misled.

Ahl as-Sunnah believe that the Caliph after the Messenger of Allah (saw) is *Abu Bakr*; then '*Umar*; then '*Uthman*, then '*Ali*, and that whoever contests the Caliphate of any one of these *Imams* is indeed more lost than an ass

Ahl as-Sunnah should not deal with what happened between the *Sahabah* of the disagreement, and they must say: Part of the Traditions which are narrated about their faults are untrue, and

some of them added to or omitted from, or distorted; The part of them which is true, they are excused from, because either they expressed their personal opinion and were right, or they expressed their personal opinion and were wrong.

Ahl as-Sunnah do not think that each of the *Sahabah* is infallible of committing grave sins or light sins, but that they are liable to commit general offenses. Nevertheless, to them belongs priority in accepting Islam

And in doing good deeds which qualify them for forgiveness of what they may have committed, to the extent that their offenses are forgiven. The same offenses will not be forgiven of those who come after them because they (*as-Sahabah*) have a credit of good deeds which erase the bad deeds, a credit the generations after them do not have. It has been confirmed by the saying of the Messenger of Allah (saw):

"That they are the best of all generations," (al-Bukhari and Muslim) and: "That the pint of charity any one of them might have given is better than a pile of gold the size of Mount 'Uhud if it is given by anyone who comes after them." (Al-Bukhari and Muslim)

Moreover, if anyone of them (*as-Sahabah*) committed any act of offense, without doubt he repented from it, or he did good deeds which wiped that offense from him, or he has been forgiven for the virtue of accepting Islam from its start or by intercession of Muhammad (saw) since they are deserving most his intercession, or a calamity inflicted upon him in this world which covered for that offense. But if this is the case in actual offenses, what about matters in which they were *mujtahids* (formulating independent decision in legal or theological matters)? If they were correct in their *ijtihad* they will receive double reward and if they missed they will receive one reward and the missing is forgiven for them.

Furthermore, the objectionable amount of their deeds is negligible in comparison to their virtues; their merit is in belief in Allah and His Messenger, the *jihad* in His Path, the *Hijrah* (emigration) from *Makkah* to *al-Madinah*, the support for the Prophet and the faith, the valuable knowledge and the good deeds. Whoever studies the life of the *Sahabah* objectively, with insight and with what Allah bestowed upon them of virtues, will no doubt discover that they are the best of all people after the Prophet (saw), that there never was and never will be their like and that indeed they are the choicest of the generations of the *'Ummah* which is in itself the best of all nations and the most honorable in the eyes of Allah, The Exalted.

Ahl Al-Bait (The Prophets Family)

Ahl as-Sunnah should love the Prophet's family, give them support, and honor the Prophet's will in regard to them, as he said at *Ghadir al-Khum*: "I ask you by Allah to take care of my family I ask you by Allah to take care of my family." (*Muslim*)

[The Prophet] (saw) said to his uncle *al-Abbas* when he complained to him that some men of *Quraysh* resent *Banu Hashim* (the Prophet's clan):

"By (Allah) in Whose Hands my soul is! They will never be believers until they love you for the sake of my relationship to you." (Reported by Ahmad Ibn Hanbal and others)

The Prophet (saw) said:

"Indeed, Allah chose the sons of Isma'il, and from them He chose Kinanah, and from Kinanah He chose Quraish, and from Quraish he chose Banu Hashim, and from Banu Hashim He chose me." (Reported by Muslim and Ibn Hanbal)

'Ummahat Al-Mu'minin (The Prophets Wives)

[*Ahl as-Sunnah*] should give support to the wives of the Messenger of Allah (saw), the Mothers of the Believers, and they should believe that they will be his wives in the Hereafter, especially *Khadijah* (may Allah be pleased with her) the mother of most of his children, and the first person to believe in him and give him support, and he respected her very highly.

And [*A'ishah*], *as-Siddiqah*, the daughter of [*Abu Bakr*] *as-Siddiq* (may Allah be pleased with her and her father), of whom the Prophet (saw) said:

"A'ishah's superiority over women is like the superiority of ath-Tharid (a dish of sopped bread, meat and broth) over the rest of the food." (Reported by al-Bukhari and Muslim)

[*Ahl as-Sunnah*] should forsake the Rawafid doctrine, those who hate the Prophet's Companions and revile them.

They should forsake the *Nawasib*³⁷ doctrine (those who harm the Prophet's Family verbally or actually).

Karamat Al-Awliya' (The Miracles of the Saints)

Among the fundamentals of the people of the *Sunnah* and the Community is the belief in the miracles of the saints (*Karamat al-Awliya*): Allah created supernatural acts through them in all aspects of life, revelations (*Mukashafat*), power, and impressions. This is known of ancient nations in *Surat al-Kahf* (chapter 18) and in other Qur'anic chapters and is known of the early men of this 'Ummah amongst the *Sahabah* and the *Tabi'un* and amongst the rest of the generations of this 'Ummah. It will be with them to the Day of Resurrection.

Some traditionalists believe the victory (*al-Fat-h*) is the liberation of *Makkah*. (See *Tafsir Ibn Kathir*, VIII, pp.37-39 in his commentary on verse 10 of *Suratal-Hadid* 57.)

They are: *Abu Bakr*, 'Umar, 'Uthman, 'Ali, Talhah, Az-Zubair, Sa'd Ibn Abi Waqqas, Sa'id ibn Zayd, 'Abd ar-Rahman Ibn 'Awf and Abu 'Ubaidah Ibn al-Jarrah.

THE PATH OF AHL US-SUNNAH WAL-JAMA'AH

Chapter Five

The path of the people of the *Sunnah* and the *Jama'ah* is following the Prophet's Tradition both inwardly and outwardly, and following the foot- steps of the early Muslims, both the *Muhajirun* (Emigrants) and the *Ansar* (Helpers), and following the Prophet's recommendation:

"Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (bida') because each heretical innovation (bid'ah) is a falsehood and each false- hood is a deviation from the right path." (Reported by Ahmad Ibn Hanbal Abu Dawud, at-Tirmidhi who said it is a good and sound hadith and Ibn Majah)

The people of the *Sunnah* know that the most truthful words are Allah's Words over the words of all people, and they put the guidance of Muhammad (peace be upon him) ahead of the guidance of all people. Because of all this they are called the People of the Book and the *Sunnah*. They are called the People of the Community because community means unity and its opposite is disunity. The term *Jama'ah* became a name for the unified people themselves and *al-Ijma'* (consensus) is the third pillar on which people depend for *'ilm* (knowledge) and *din* (faith).

By these three pillars (Qur'an, Sunnah, and Ijma') is measured all that people follow of inward or outward words and acts which have any relation to *din* (faith) and to the controlled *ijma'* of the righteous ancestors since after them the disagreement increased, and the 'Ummah dispersed.

BROTHERHOOD AMONG MUSLIMS

Chapter Six

By these fundamentals, then, they bid good deeds and forbid objectionable deeds in accordance with what the *Shari'ah* ordains. And they believe in practicing *Hajj* (pilgrimage) and *Jihad* (struggle for the cause of Allah), in attending Friday communal prayers and the holidays with the leaders, be they pious or wicked, and in observing the community prayers. They believe in advising the 'Ummah, and they indoctrinate themselves with the Prophet's saying:

"A believer is for a believer just as all the parts of an edifice support each other." (Reported by al-Bukhari and Muslim)

The Prophet (saw) inter-mixed his fingers while saying this.

And [they indoctrinate themselves with] the saying of [the Prophet] (saw): "The example of the believers in their affection and compassion and benevolence is like the body; If one part of it becomes ill the whole body comes to its aid with fever and sleeplessness." (Reported by al-Bukhari and Muslim)

[*Ahl us-Sunnah*] bid people persevere when calamity strikes, and are thankful in the time of life's ease, and are accepting in the fulfillment of Allah's Irreversible Decree. They call on people to practice noble manners and good deeds, and to indoctrinate themselves with the Prophet's saying:

"A perfect faith belongs to a believer with good manners." (Reported by Ibn Hanbal and at-Tirmidhi who said it is good and sound hadith)

[*Ahl as-Sunnah*] Urge people to mend the relations with those who have broken with them, to give to those who have deprived them, and to forgive those who have done injustice to them. They order people to keep filial piety, to be good to other relatives, to be good neighbors, to treat orphans, wayfarers and the poor kindly and to be gentle and humane to the slave. They forbid bragging, arrogance and transgression. They prevent people from feeling superior over others, rightly or wrongly. And they bid people use high manners and prohibit them from pursuing trifles. All that they say or do of the above, or of other than it, in all of it they follow the Book (*The Qur'an*) and the *Sunnah*. Their "path" is the religion of Islam, for which Allah sent Muhammad (saw).

But for all this, the Prophet (saw) foretold:

"That his 'Ummah will split into seventy-three factions, all of them in Hell except one: The Jama'ah (the Community)." (Reported by Ahmad Ibn Hanbal)

And (the Prophet) (saw) said in another hadith:

"They are those who will follow what I am and what my companions are today." (At-Tirmidhi)

Those referred to in this saying, those who hold firmly to pure, unadulterated Islam, became the people of the *Sunnah* and the *Jama'ah*. Amongst them are the *Siddiqs*, the martyrs, the righteous, included in them are the cairns of guidance, the lamps for darkness, the masters of memorable merits, the ever-remembered virtues; Among them are the *Abdal*³⁸ the *Imams* about whose judgment and understanding all Muslims agree. These are the victorious ones about whom the Prophet (saw) said:

"A group of my 'Ummah will continue to follow the truth prominently. Whoever betrays them or opposes them can never harm them to the Day of Judgment." (Al-Bukhari and Muslim)

Thus, we ask Allah, The Great "to make us part of them, and not to let our hearts swerve after He has guided us and to bestow on us Mercy from Him. Indeed, He is, The Generous. Allah knows best."

May Allah's many blessings and greetings be upon Muhammad (saw), his family (ra), and his companions (ra).
