

Foreward – by his eminence Shaikh ‘Abdul-‘Aziz ibn ‘Abdullaah ibn Baaz

All praise is due to Allaah alone, and may He extol and send perfect peace and security on the final Prophet and upon his family and his Companions. To proceed:

So I came across this valuable concise creed, which our brother the great scholar, the noble shaikh Muhammad ibn Saalih al-‘Uthaymeen compiled. I listened to all of it and found that it comprises an explanation of the creed of Ahl-us-Sunnah wal-Jamaa'ah in the topic of the Oneness of Allaah and His Names and Attributes, and in the topics of belief in the Angels, the Books, the Messenger, the Last Day and in Pre-decree, its good and its bad.

And he has excelled in gathering these beneficial topics together, and he has mentioned what every student of knowledge and every Muslim needs to know regarding their belief in Allaah, His Angels, His Books, His Messengers, in the Last Day and in Pre-decree, its good and its bad. And he has included numerous beneficial points which you may not find in many of the books and treatises on ‘aqeedah. So may Allaah reward him with good, and may He increase him in knowledge and guidance, and may He bring about benefit through this book and all of his writings. And may He make us and him, and all of our brothers rightly guided guides and callers to Allaah upon clear knowledge. Indeed He is All-Hearing and Near.

Dictated by the one who is poor and in need of Allaah the Most High – ‘Abdul-‘Aziz ibn ‘Abdullaah ibn Baaz, may Allaah forgive him. And may Allaah extol and send perfect peace and security on our Messenger Muhammad and his family and his Companions.

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The 'Aqeedah of Ahl-us-Sunnah wal-Jamaa'ah

By Shaikh Muhammad Ibn 'Uthaimeen

In the Name of Allaah, the Extremely Merciful, the Bestower of Mercy

All Praise is due to Allaah Lord of all creation, and the final outcome is for those who fear Him, and there is no enmity except for the wrongdoers, and I bear witness that there is nothing worthy of worship except Allaah, alone without any partner, the King, the Truth, the One Who Clarifies, and I bear witness that Muhammad is His slave and messenger, seal of the Prophets and leader of the pious, may Allaah extol him and his family and his Companions and those who follow them until the Day of Recompense. To proceed:

So indeed Allaah the Exalted sent His Messenger Muhammad *sallallaahu'alaihiwassallam* with the guidance and the true religion as a mercy for the creation and as an example for those who act and as a proof upon all of the slaves.

He clarified through him and through that which He sent down upon him from the Book and the *Hikmah* (the *Sunnah*), everything which corrects the slaves and rectifies their condition, both in their religious and worldly affairs, from the correct beliefs, proper actions, good character and noble manners. So he *sallahallaahu'alaihiwasallam* left his *Ummah* upon the clear white path whose night is like its day - no-one deviates from it except that he is destroyed.

So his *Ummah* proceeded upon this - those who responded to Allaah and His Messenger - the best of the creation from the Companions and the *Taabi'oon* and those who followed them in goodness. So they established themselves upon his *Sharee'ah* and held on to his *Sunnah* and bit onto that with their molar teeth, in their belief, worship, character and manners. So they became the group which will not cease to be manifest upon the truth, they will not be harmed by those who forsake them or oppose them until Allaah the Most High's command comes about while they are upon this.

And we - and all praise is due to Allaah - are proceeding upon their path, aided by their example, guided by the *Qur'aan* and the *Sunnah*. We say this in order to proclaim the favour of Allaah the Most High and so as to clarify that which is obligatory for every Muslim to be upon.

And we ask Allaah the Most High to keep us and our Muslim brothers firm with a statement that stands firm in the life of this world and in the hereafter and that He bestow upon us from Him His Mercy - Indeed He is the Bestower.

And because of the importance of this subject and the divergence of views in it, I wished to write something concise upon our '*Aqeedah*, the '*Aqeedah* of *Ahl-us-Sunnah wal-Jamaa'ah*, and it is belief in Allaah, His Angels, His Books, His Messengers, the Last

Day and Pre-decree - its good and its evil, asking Allah the Exalted that He makes this purely for His Face, suitable for His Pleasure and beneficial for His Slaves.

Our '*Aqeedah* is: belief in Allaah, His Angels, His Books, His Messengers, the Last Day and Pre-decree - its good and its evil.

So we believe in the *Ruboobiyyah* of Allaah Most High – that He is the Lord, the Creator, the King, the Disposer of all the Affairs.

And we believe in the *Uloohiyyah* of Allaah Most High – that He is the only One who truly deserves to be worshipped, and that everything else which is worshipped besides Him is false.

And we believe in His Names and Attributes – that He has the most Beautiful Names and Perfect Lofty Attributes.

And we believe in establishing the one-ness of this – that he has no partner in His *Ruboobiyyah* nor in His *Uloohiyyah* and nor in his Names and Attributes. Allaah the Most High said, “Lord of the heavens and the earth and all that is between them – so worship Him (Alone) and be constant and patient in worship of Him – do you know of any who is similar to Him?” [Maryam:65]

And we believe that He is, “Allaah! None has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on 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 encompass anything of His Knowledge except that which He wills. His *Kursee* (Footstool) 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.” [Al-Baqarah:255]

And we believe regarding Him, “He is Allaah besides Whom there is nothing worthy of being worshipped but Him, the All-Knower of the unseen and the seen. He is the Most Beneficent, the Most Merciful. He is Allaah besides Whom there is nothing worthy of being worshipped but Him, 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 Allah! (High is He) above all that they associate as partners with Him. He is Allaah, 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.” [Al-Hashr:22-24]

And we believe that the dominion of the heavens and the earth belong to Him, “He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.” [Ash-Shooraa:49-50]

And we believe regarding Him, "There is none like unto Him and He is the All-Hearer, the All-Seer. To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills and restricts it (for whom He wills). Verily He is the All-Knower of everything.” [Ash-Shooraa:11-12]

And we believe regarding Him, “And no (moving) living creature is there on earth but its provision is due from Allaah. And He knows its dwelling place and its deposit (in the uterus, grave, etc.) all is in a Clear Book.” [Hood:6]

And we believe regarding Him, “With Him are the keys of the *Ghaib* (all that is hidden), none knows them but Him. And He knows whatever there is in (or on) the earth 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.” [Al-An'aam:59]

And we believe that Allaah, “With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in which land he will die. Verily, Allaah is All-Knower, All-Aware.” [Luqmaan:34]

And we believe that Allaah speaks with what He wills, when He wills, how He wills, “And to Moosaa Allaah spoke directly” [An-Nisaa:164], “And when Moosaa came at the time and place appointed by Us and his Lord spoke to him” [Al-A'raaf:143], “And We called him from the right side of the mount, and made him draw near to Us for a talk with him”. [Maryam:52]

And we believe that He, “If there were a sea of ink for the words of your Lord, surely the sea would run out before the words of your Lord would be finished” [Kahf:109]. “And if all the trees on earth were pens and the sea (ink), with seven more seas after that, the words of your Lord would not run out. Indeed Allaah is All-Mighty, All-Wise”. [Luqmaan:27]

And we believe that His Words are the most perfect of speech: in the truthfulness of that which they report, in the justice of their legislation and in the beauty of their discourse. Allaah the Most High said, “And the Word of your Lord has been fulfilled in truth and justice” [An'aam:115], and He said, “And who is more truthful in speech than Allaah” [An-Nisaa:87].

And we believe that the Noble Qur'aan is the speech of Allaah Most High, with which He spoke in reality and which He bestowed upon Jibreel, so Jibreel descended with it upon the heart of the Prophet sallallaahu'alaihiwassallam, "Say: the holy spirit (Jibreel) descended with it from your Lord in Truth" [An-Nahl:102], "And indeed it is something which is sent down from the Lord of creation. The trustworthy spirit descended with it upon your heart so that you could be from the warners, in a clear Arabic tongue." [Ash-Shu'araa:192-195].

And we believe that Allaah the Mighty and Majestic is High above His creation in His Self and Attributes because of His most High's statement, "And He is the Most High, the Most Great" [Baqarah:255], and His statement, "And He is the Irresistible, above His slaves and He is the All-Wise, Well-acquainted with all things" [Al-An'aam:18].

And we believe that, "He created the heavens and the earth in six days then He ascended upon the Throne; He disposes the affairs" [Yoonus:3]. And His ascending upon the throne is an ascending upon it with His Self, a specific ascending in accordance with His Majesty and Greatness and no-one knows the precise manner of this except for Him.

And we believe that He, Most High, is with His creation and upon his Throne, He knows their conditions and He hears their speech and He sees their actions and He disposes their affairs, He enriches the poor and heals the injured, He bestows sovereignty upon whom He wills and He removes sovereignty from whom He wills, and He honours whom He wills, and He humiliates whom He wills, in His Hand is all good, and He has power over all things. And the One who possesses these qualities is with His creation in truth, even though He is above them upon His throne in reality, "There is nothing comparable unto Him and He is the All-Hearing, All-Seeing" [Ash-Shooraa:11].

And we do not say as the *Hulooliyyah* from the *Jahmiyyah* and other than them say: that He is with His creation upon the earth. And we see that the one who says this is either a kaafir or someone astray, because he has described Allaah with what is inappropriate - i.e. belittling Him.

And we believe in that which the Messenger sallallaahu'alaihiwasallam has informed us about Him that He descends every night to the lowest heaven when the last third of the night remains, and He says, "Who is calling upon Me so that I may answer him, who is asking of Me so that I may give to him, who is seeking My forgiveness so that I may forgive him?".

And we believe that He, the Perfect and Most High, will come on the Day of Return to judge between His slaves in accordance with His the Most High's statement, "Nay, when the earth is ground to dust, grinding. And your Lord comes and the angels, rank upon rank. And on that day the hellfire will be brought. On that day man will remember, though his remembering will be to no avail" [Al-Fajr:21-23].

And we believe that He the Most High is, "Doer of what He wishes" [Hood:107]

And we believe that His the Most High's Will is of two types:

Creational: that which He wishes does occur by this Will, even though it may be something disliked by Him, and this is what is meant by 'Will', as in His the most High's statement, "And if Allaah had willed they would not have fought one another, but Allaah does what He wishes" [Baqarah:253], "If Allah wished for you to be led astray; He is your Lord" [Hood:34]

And Legislative: that which He wishes may not occur by this Will, though that which is wished for is always liked by Him, as in His most High's statement, "And Allah wishes to accept your repentance" [An-Nisaa:27]

And we believe that that thing which is intended by Allaah whether creational or legislative follows on from His wisdom; so everything which He ordains creationally or which His creation worships with legislatively then indeed it is due to a wise purpose and is in accordance with wisdom, whether we understand from it that which we understand or whether our intellects fall short from this, "Is not Allaah the most just of judges" [At-Teen:8], "And who is better in judgement than Allaah; for a people who have firm faith" [Al-Maa'idah:50]

And we believe that Allaah most High loves His *'Awliyaa* (allies) and they love Him, "If you truly love Allaah then follow me, Allaah will then love you" [Aali-Imraan:31], "Then Allaah will bring a people whom He loves and who love Him" [Maa'idah:54], "And Allaah loves those who are patient" [Aali-Imraan:146], "And be just, indeed Allaah loves those who are just" [Hujuraat:9], "And do good, indeed Allaah loves those who do good" [Al-Baqarah:195]

And we believe that Allaah the Most High is pleased with that which He has legislated from actions and statements, and He dislikes that which He has prohibited from them, "If you disbelieve then indeed Allaah is free and not in need of you, and He is not pleased with kufr (disbelief) for His slaves; and if you are grateful, He is pleased with that for you" [Az-Zumar:7]. "But Allaah was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)." [At-Tawbah:46]

And we believe that Allaah, most High, is pleased with those who believe and do righteous good deeds, "Allaah is pleased with them and they are pleased with Him; that is for him who fears his Lord" [Al-Bayyinah:8].

And we believe that Allaah, most High, becomes angry with those who deserve anger from the disbelievers and other than them, "those who think evil thoughts about Allaah, for them is a disgraceful torment, and the Anger of Allah is upon them" [Al-Fat-h:6], "But those who open their hearts to disbelief, then upon him is Anger from Allaah and for them is a great punishment" [An-Nahl:106].

And we believe that Allaah the Most High has a Face which is described with Majesty and Honour, "And the Face of your Lord will remain, full of Majesty and Honour" [Ar-Rahmaan:27]

And we believe that Allaah most High has two Generous Great Hands, "Rather both His Hands are outstretched, He spends as He wishes" [Al-Maa'idah:64], "They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him" [Az-Zumar:67].

And we believe that to Allaah belong two real Eyes in accordance with His statement: "And construct the ship under Our Eyes and with our inspiration" [Hood:37], and the Prophet sallallaahu alaihi wasallam said, "His veil is light, if He removed it the splendour of His Face would burn whatever from His creation His Sight would reach".

And Ahl-us-Sunnah are united upon the fact that Allaah has Two Eyes and this is supported by the statement of the Prophet sallallaahu alaihi wasallam regarding the Dajjal, "Indeed he is one-eyed and your Lord is not one-eyed".

And we believe that Allaah the Most High, "No vision can encompass Him, and He encompasses all vision and He is the Most-Subtle and Courteous, the All-Aware" [Al-An'aam:103].

And we believe that the believers will see their Lord on the Day of Resurrection, "And some faces on that day will be radiant, looking at their Lord" [Al-Qiyaamah:22-23].

And we believe that Allaah Most High has no likeness due to the perfectness of His Attributes, "There is nothing comparable to Him, and He is the All-Hearer, the All-Seer" [Ash-Shoora:11].

And we believe that He, "Neither slumber nor sleep overtakes Him" [Al-Baqarah:255] due to the perfection of His Life and His being the Self-subsisting sustainer of all the creation.

And we believe that He does not do any injustice due to the perfection of His Justice, and that He is not unaware of the actions of His slaves due to His being ever an All-Watcher, and due to His encompassing everything.

And we believe that nothing in the heavens or on the earth renders Him incapable, due to the perfection of His Knowledge and Ability, "Indeed His Command, when He intends something, is only that He say to it 'Be!' and it is", [Yaa Seen:82].

And that no tiredness overtakes Him nor any fatigue due to the perfection of His Power, "And indeed We created the heavens and the earth and all that is between them in six

days, and nothing of fatigue touched us” [Qaaf:38] – meaning neither tiredness nor fatigue.

And we believe in affirming everything which Allaah has affirmed for Himself or which His Messenger has affirmed for Him from the Names and Attributes, but we free ourselves from two great dangers – namely:

Comparison or Likening: That one says with one’s heart or tongue that the Attributes of Allaah are like the attributes of the creation.

Asking ‘How?’: That one says with one’s heart or tongue that the precise nature of Allaah’s Attributes is such and such.

And we believe in the negation of everything which Allah has negated from himself and everything which His Messenger sallallaahu'alahiwasallam has negated from Him, and that this negation includes affirmation of its perfect opposite, and we remain silent about that which Allah and His Messenger remained silent about.

And we see that following this way is imperative, and this is because that which Allah has affirmed for Himself or negated from Himself, He the Most High, then it is a fact which Allah has informed us of about Himself, and He the Most High, is the most knowledgeable about Himself, the truest in speech and the best in discourse, and the slaves do not encompass Him with their knowledge.

And that which His Messenger has affirmed for Him, or negated from Him is a fact about Him which he has informed us of, and he us the most knowledgeable of mankind about his Lord, the most sincere of the creation, the truest of them and the most eloquent.

So in the speech of Allaah the Most High, and that of His Messenger sallaaahu'alahiwasallam there is perfection of knowledge and truthfulness and clarity, so there is no excuse for opposing it or hesitating to accept it.

Chapter

And everything which we have mentioned from the Attributes of Allaah specifically or generally, affirming or negating, then indeed we are relying in that upon the Book of our Lord and the Sunnah of our Prophet, and proceeding upon what the Salaf of the Ummah and the Imaams of guidance proceeded upon.

And we see it as obligatory to take the texts of the Book and the Sunnah in that regard on their apparent meanings and we understand them in a real sense in a manner which befits Allah the Mighty and Majestic.

And we free ourselves from the way of those who distort them (Allah's Names and Attributes), those who divert their meanings to other than that intended by Allah and His Messenger.

And from the way of those who deny them, those who divest their meaning of that which Allaah and his Messenger intended.

And from the way of those who exaggerate with regards to them, those who understand them in a way which leads to likening Allah to the creation, or those who burden themselves by trying to understand the precise nature of what they mean.

And we know with certainty that that which is in Allaah the Most High's Book and the Sunnah of His Prophet sallallaahu'alaihiwasallam is true and one part does not contradict the other, as Allaah says, "Do they not reflect upon the Qur'aan. Had it come from other than Allaah they would have found much contradiction therein" [An-Nisaa:82], and that is because contradiction in the reports would necessitate some of them proving others to be incorrect, and this would be impossible with regards to the statements of Allaah the Most High and His Messenger sallallaahu'alaihiwasallam.

And he who alleges that there is contradiction within Allaah Most High's Book or in the Sunnah of His Messenger sallallaahu'alaihiwasallam or between them, then that is from the evil of his intent and the deviation of his heart, so let him repent to Allaah Most High and let him retract from his error.

And he who misconceives there being contradiction in the Book of Allaah Most High or in the Sunnah of His Messenger sallallaahu'alaihiwasallam, or between them, then this is either due to the lack of his knowledge or the deficiency of his understanding or his negligence in reflecting, so then let him seek after knowledge and let him strive to reflect until the truth becomes apparent to him. So if it does not become clear to him then let him entrust the affair to his scholar, and let him refrain from his misconception, and let him say as those firmly grounded in knowledge say, "We believe in it, all of it is from Our Lord" [Aal-'Emraan:7]. And let him know that the Book and the Sunnah have no contradiction within them nor between them, and no differing.

Chapter

And we believe in Allaah the Most High's Angels, and that they are, "Honoured slaves, they do not precede Him in speech and they act upon His Command" [Al-Anbiyaa:26-27].

Allaah the Most High created them from light. So they establish worship of Him and they yield to obedience of Him, "They are not too proud to worship Him and they do not tire. They glorify Him night and day and they do not slacken" [Al-Anbiyaa:19-20]. Allaah has hidden them from us so we do not see them, and He may reveal them to some of His slaves, so the Prophet sallallaahu'alaihiwasallam saw Jibreel in his own form, having six

hundred wings which blocked out the horizon. And Jibreel came in the form of a well-proportioned man to Maryam, so she spoke to him and he to her. And he came to the Prophet sallallaahu'alaihiwasallam while the companions were with him in the form of a man, whom no-one recognized and upon whom there were no signs of travel, his clothes were very white and his hair was very black, so he went to sit with the Prophet sallallaahu'alaihiwasallam, and he touched his knees to the knees of the Prophet sallallaahu'alaihiwasallam, and he placed his hands on his thighs. So he spoke to the Prophet sallallaahu'alaihiwasallam, and the Prophet sallallaahu'alaihiwasallam spoke to him, and the Prophet sallallaahu'alaihiwasallam informed his Companions that this was Jibreel.

And we believe that the Angels are entrusted with tasks:

So from them is Jibreel, the one entrusted with the revelation, he descends with it, from Allah to whomever He wills from the Prophets and the Messengers.

And from them is Meekaa'eel, the one entrusted with rain and vegetation.

And from them is Israafeel, the one entrusted with blowing upon the Trumpet at the Striking (of the Hour) and the resurrection.

And from them is the Angel of Death, the one entrusted with the taking of the souls at the point of death.

And from them is the Angel of the mountains, the one entrusted with them.

And from them is Maalik - the keeper of the Fire.

And from them are Angels entrusted with the foetuses in the wombs, and others entrusted with the protection of the Children of Adam, and others entrusted with the writing of their actions, for every person there are two Angels, "one sitting on the right and one on the left; not a word does he utter except that there is a watcher by him, ready (to record it)" [Qaaf:17-18].

And others entrusted with the questioning of the dead person once he has been submitted to his final resting place. Two Angels come to him asking him about his Lord, his Religion and his Prophet so, "Allaah will set firm those who believe with a firm statement in the life of this world and the next, and Allaah will lead astray the wrongdoers, and Allaah does whatever He wishes" [Ibraaheem:27].

And from them are the Angels entrusted with the people of Paradise, "They enter upon them from every entrance; 'Salaamun'alaikum (peace be upon you) for that which you had patience with, so excellent is the final home'" [Ar-Ra'd:23-24].

And the Prophet sallallaahu'alaihiwasallam informed us about the Bait-ul-Ma'moor (the Frequented House) which is in the sky, that every day 70000 angels enter it (and in a

narration pray in it) and never return to it again, as that is the last opportunity that they will have.

Chapter

And we believe that Allaah the Most High sent down Books upon His Messengers as a proof upon all of creation and as a direction for those who act, and with them they taught their people the Wisdom and purified them.

And we believe that Allaah the Most High sent a Book with every Messenger due to His statement, "Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may establish justice." [Al-Hadeed:25].

And from these books we know of:

- 1 The Tauraah: which Allaah the Most High sent down upon Moosaa sallallaahu'alaihiwasallam and it is the greatest of the books of the children of Israa'eel, "In it is guidance and a light by which the Prophets, those who have submitted, would judge the Jews. And the Rabbis and the priests (also judged the Jews) for to them was entrusted the protection of Allaah's Book, and they were witnesses thereto" [Al-Maa'idah:44]
- 2 The Injeel: which Allaah the Most High sent to 'Eesaa sallallaahu'alaihiwasallam, and it confirmed the Turaah and completed it, "And we gave him the Injeel, in which was guidance and light and it is a confirmation for that which was before it in the Turaah and a guide and admonition for those who have taqwaa" [Al-Maa'idah:46], "And to make lawful to you some of what was forbidden for you" [Aal-Imraan:50].
- 3 The Zaboor: which Allaah Most High gave to Daawood sallallaahu'alaihiwasallam.
- 4 The scriptures of Ibraaheem and Moosaa 'alaihimassalaatuwassalaam.
- 5 The Great Qur'aan: which Allaah sent upon his Prophet Muhammad, the Seal of the Prophets, "A guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong)" [Al-Baqarah:185], so it is, "Confirming the Scripture which came before it and Muhaiminan (trustworthy in highness and a witness) over it" [Al-Maa'idah:48], so with it Allaah abrogated all of the preceding Books and guaranteed its protection from the frivolity of the frivolous ones and the deviation of the distorters, "Indeed We have sent down the remembrance and indeed We are guarding and preserving it" [Al-Hijr:9], and that is because it will remain as a proof upon all mankind until the establishment of the Day of Resurrection.

As for the preceding Books then indeed they were specific to a time period which would come to an end by the sending down of that which abrogated it, and that which clarified any errors or distortions which may have crept in. So therefore they were not immune from error, and they were subject to distortions, additions and omissions.

“Amongst the Jews are those who displace words from their correct positions” [An-Nisaa:46].

“So woe to those who write the book with their hands, then say this is from Allaah so that they may purchase thereby a miserable gain – so woe to them regarding that which their hands wrote and woe to them regarding that which they earned” [Al-Baqarah:79].

“Say who sent down the Book which Moosaa brought, as a light and a guidance for mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much)” [Al-An'aam:91].

“And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: ‘This is from Allaah,’ but it is not from Allaah; and they speak a lie against Allaah while they know it. It is not (possible) for any human being to whom Allaah has given the Book and Hikmah and Prophethood to say to the people: ‘Be my worshippers rather than Allaah's.’” [Aal-'Imraan:78-79]

“O people of the Book Our Messenger has come clarifying for you much of that which you used to hide from the Book”, up to His statement, "They have disbelieved who say, 'Indeed Allaah is the Messiah son of Maryam'". [Al-Maa'idah:15, 17]

Chapter

And we believe that Allaah the Most High sent Messengers to mankind, "Bearers of good tidings and warners so that there could not be any excuse for the people against Allaah after the Messengers; and Allaah is ever All-Mighty All-Wise" [An-Nisaa:165].

And we believe that the first of them was Nooh, and that the last of them was Muhammad, may Allaah extol and send peace and security upon them all, "Indeed we inspired you as we inspired Nooh and the Prophets after him", [An-Nisaa:163], "Muhammad is not the father of any of your men, but he is the Messenger of Allaah and the seal of the Prophets" [Al-Ahzaab:40].

And (we believe) that the best of them is Muhammad, then Ibraaheem, then Moosaa, then 'Eesaa the son of Maryam, and they are specified by His, the Most High's statement, "And when We took from the Prophets their covenant, and from you and from Nooh, Ibraaheem, Moosaa and 'Eesaa son of Maryam, and We took from them a strong covenant." [Al-Ahzaab:7].

And we believe that the Sharee'ah (Legislation) of Muhammad sallallaahu'alaihiwasallam is something which contains and encompasses the virtues of the legislations of these Messengers who have been specified with excellence - in accordance with His, the Most High's statement, "We have legislated for you in the religion that which we commanded Nooh with, and that which We have revealed to you, and that which We commanded Ibraaheem, Moosaa and 'Eesaa with: to establish the religion and not to differ therein" [Ash-Shooraa:13].

And we believe that all the Messengers are created men, they do not have any characteristic of Lordship. Allaah the Most High said regarding Nooh, and he was the first of them, "And I do not say to you that the treasures of Allaah are with me, nor that I know the unseen, and I do not say that indeed I am an Angel" [Hood:31]. And Allaah the Most High commanded Muhammad, the last of them to say, "I do not say to you that the treasures of Allaah are with me, nor that I have knowledge of the Unseen, and I do not say that indeed I am an Angel", [Al-An'aam:50], and to say, "I do not have any power to benefit or harm myself, except as Allaah wills" [Al-A'raaf:188], and to say, "Indeed I do not have any power to cause you harm or to guide you. Say: None can protect me from Allaah's punishment, nor should I find refuge except in Him." [Al-Jinn:21-22].

And we believe that they are slaves from the slaves of Allaah - Allaah the Most High ennobled them with messengership, and described them with the characteristic of being humble slaves to the utmost degree, praising them. So He said about the first of them, Nooh, "Offspring of those whom We carried with Nooh - indeed he was a grateful slave" [Al-Israa:3], and He said about the last of them, Muhammad sallallaahu'alaihiwasallam, "Blessed is He who sent down the Criterion upon His Slave so that he could be a warner for all creation" [Al-Furqaan:1], and He said about other Messengers, "And remember Our slaves Ibraaheem, Ishaq and Ya'qoob, possessors of strength and understanding" [Saad:45], "And remember Our slave Daawood, owner of strength, indeed he was always turning in repentance" [Saad:17], "And we bestowed upon Daawood Sulaimaan, an excellent slave, indeed he was oft-returning in repentance" [Saad:30], and He said regarding 'Eesaa the son of Maryam, "Indeed he was no more than a slave whom We favoured and made an example for Banee Israa'eel" [Az-Zukhruf:59].

And we believe that Allaah the Exalted has sealed the Divine Messages with the Message of Muhammad sallallaahu'alaihiwasallam. And He sent him as a Messenger to all mankind, as He the Exalted says, "Say: O mankind indeed I am the Messenger of Allaah (sent) to all of you, (Allaah), the one to whom belongs the dominion of the heavens and earth, there is nothing worthy of worship except for Him, He gives life and causes death, so believe in Allaah and His Messenger, the unlettered Prophet who believes in Allaah and His Words, and follow him in order that you be guided" [Al-A'raaf:158].

And we believe that his Sharee'ah sallallaahu'alaihiwasallam is the religion of Islaam which Allaah the Most High is pleased with for His slaves, and that Allaah the Most High does not accept any religion other than it from any person, due to His the Most High's statement, "Indeed the religion with Allaah is Islaam" [Aal-'Imraan:19], and His statement, "This day I have perfected for you your religion, and completed my favour

upon you, and have chosen for you Islaam as your religion” [Al-Maa'idah:3], and His statement, “And whoever seeks a religion other than Islaam then it will never be accepted from him and he will be from the losers in the next life” [Aal-'Imraan:85].

And we consider that anyone who today holds there to be an established religion which is acceptable to Allaah besides Islaam, from the religion of the Jews or the Christians or other than them, then he is a disbeliever. If he were initially Muslim, then he is asked to repent, and unless he does so he is executed as an apostate because of his denying the Qur'aan.

And we consider that he who disbelieves in the Message of Muhammad sallallahu'alaihiwasallam to all mankind has disbelieved in all of the Messengers, even the Messenger which thinks he believes in and follows, due to His the Most High's statement, “The people of Nooh denied the Messengers” [Ash-Shu'araa:105], so He made them deniers of all the Messengers despite the fact that there were no Messengers before Nooh. And He the Most High said, “Indeed those who disbelieve in Allaah and His Messengers and wish to differentiate between Allaah and His Messengers, and they say, ‘We believe in some and disbelieve in others’, and they wish to take a path in between. They are truly the disbelievers and We have prepared for the disbelievers a humiliating torment” [An-Nisaa:150-151].

And we believe that there is no Prophet after Muhammad, the Messenger of Allaah sallallaahu'alaihiwasallam, and whoever claims prophethood after him or believes someone who claims it, then he is a disbeliever, because he is someone who has denied the Book and the Sunnah and the consensus of the Muslims.

And we believe that the Prophet sallallaahu'alaihiwasallam had rightly guided Caliphs who succeeded him in his Ummah, in terms of knowledge, calling and in rulership, and we believe that the best of them and the most worthy of succession was Abu Bakr Aṣ-Ṣiddeeq, then 'Umar Ibn-ul-Khattaab, then 'Uthmaan Ibn 'Affaan, then 'Alee Ibn Abee Taa-lib, may Allaah be pleased with all of them.

And the order in which they were Caliphs was consistent with their status in the religion. And Allaah the Most High - and to Him belongs the most complete Wisdom - would not have placed someone in authority over the best of generations while there was someone amongst them who was better and more deserving of leadership.

And we believe that the lesser of them in virtue may still have been better than the others in a particular specific characteristic, even though he would not be considered better overall. This is because positive traits are numerous and of different kinds.

And we believe that this Ummah is the best of nations and the most noble with Allaah the Mighty and Majestic, in accordance with His the Most High's statement, "You are the best nation brought out for mankind, you enjoin the good and forbid the evil and you believe in Allaah" [Aale-'Imraan:110].

And we believe that the best of this Ummah are the Sahaabah, then the Taabi'oon, then those who followed them, and that there will not cease to remain a group from this Ummah manifest upon the truth, they are not harmed by those who abandon or oppose them up until the command of Allaah, the Mighty and Majestic comes about.

And we believe that any difficulties or discord which took place between the Companions radiyallaahu'anhum, then these occurred due to interpretive judgements which they strove to make. So whoever was correct received two rewards, and whoever was in error received one reward with his mistake being forgiven.

And we see that it is obligatory to avoid abusing them, so we should only mention them with the beautiful praise which they deserve. And we must purify our hearts from harbouring any enmity or malice towards any one of them due to Allaah the Most High's statement about them, "Not equal are those amongst you who spent and fought before the victory, they are higher in station than those who spent afterwards and fought, and for each has Allaah promised good." [Al-Hadeed:10]. And Allaah the Most High's statement, "And those who came after them say: Our Lord forgive us and our brothers who preceded us in faith and do not place any enmity in our hearts for those who believe. Our Lord indeed You are full of kindness, Most Merciful" [Al-Hashr:10].

Chapter

And we believe in the Last Day and it is the Day of Resurrection after which there is no day, when mankind is resurrected alive for eternal life, either in the home of pleasure or the home of severe punishment.

So we believe in the resurrection, and it is Allaah the Most High's bringing the dead back to life when Israafeel blows on the trumpet, with the second blowing, "And the trumpet will be blown so everyone in the heavens and the earth will pass out except he whom Allaah wills. Then it will be blown again and they will be standing, looking around" [Az-Zumar:68].

So mankind will stand up from their graves before the Lord of creation, barefoot without sandals, naked without clothes and with foreskins, uncircumcised, "Just as we began the first creation, we shall repeat it, a promise binding upon Us, indeed We shall do it" [Al-Anbiyaa:104].

And we believe in the scrolls of deeds which will be given into the right hand or from behind the back into the left hand, "So as for him who is given his book in his right hand, then he will have an easy reckoning, and will return to his family in joy. And as for him who is given his book from behind his back, then he will invoke his destruction, and will enter a blazing fire" [Al-Inshiqaaq:7-12]. "And we have fastened every man's deeds to his neck, and We will bring out for him on the Day of Resurrection a book which he will find wide open. Read your book, sufficient are you as a reckoner against yourself this day" [Al-Israa:13-14].

And we believe in the scales which will be set up on the Day of Resurrection, so no soul will be wronged at all, "So whoever performs an atom's weight of good shall see it, and whoever performs an atom's weight of evil shall see it" [Az-Zalzalah:7-8]. "So those whose scales are heavy, then they are the successful ones. And those whose scales are light then they are the ones who have lost themselves abiding forever in hell. The Fire will burn their faces, and therein their lips will be burnt and distorted, revealing their teeth" [Al-Mu'minoon:102-104], "He who comes with a good deed then he is rewarded ten times the likes of it, and he who comes with an evil deed, then he not requited except with the like of it, and they shall not be wronged." [Al-An'aam:160].

And we believe in the greater intercession which is specific to the Messenger of Allaah sallallaahu'alaihiwasallam - he will intercede with Allaah with His Permission, for Him to judge between His slaves while they are being afflicted with distress and fear which they cannot bear. So they will go to Aadam, then to Nooh, then Ibraaheem, then Moosaa, then 'Eesaa until they end up going to the Messenger of Allaah sallallaahu'alaihiwasallam.

And we believe in the intercession for the believers who enter the Fire that they are removed from it, and this (intercession) is for Prophet sallallaahu'alaihiwasallam and for others besides him from the Prophets, believers and the Angels. And we believe that Allaah the Most High will bring groups of believers out of the Fire without any intercession, but rather due to His Favour and Mercy.

And we believe in the Pool of the Messenger of Allaah sallallaahu'alaihiwasallam, whose water is whiter than milk, sweeter than honey, and more fragrant than musk, and whose length and width are a month's journey, and whose drinking cups are like the stars in the sky, in beauty and in number. The believers from his Ummah will come to it, and whoever drinks from it will never feel thirsty again.

And we believe in the Bridge erected over Hell, the people will pass over it in accordance with their deeds. So the first will pass over it like lightening, then like the wind, then as fast as a bird and a man running swiftly, and the Prophet sallallaahu'alaihiwasallam will be standing on the bridge saying, "O Lord save them, save them". Up until there will be those servants whose deeds are inadequate, such that someone will come who will be crawling. And on the edges of the bridge there are hooks attached which are commanded – they pick off those whom they are commanded to – so some are saved but scratched, and others thrust into the Fire.

And we believe in everything that is reported in the Book and the Sunnah regarding that Day and its horrors, may Allaah help us regarding them and may He make them easy for us, through His Grace and Kindness.

And we believe in the intercession of the Prophet sallallaahu'alaihiwasallam for the people of paradise that they should enter it. And this is particular to the Prophet sallallaahu'alaihiwasallam.

And we believe in Paradise and the Fire; So paradise is the home of bliss which Allaah has prepared for the pious believers; in it are pleasures which no eye has seen and no ear has heard, and which no-one could even imagine, “So no soul knows that which is hidden for them from coolness of the eye – a reward for what they used to do” [As-Sajdah:17].

And the Fire: the home of punishment which Allaah the Exalted has prepared for the wrongdoing disbelievers, in it is torment and punishment which cannot be conceived of, “Indeed We have prepared for the wrongdoers a fire whose walls and coverings will encompass them, and if they seek help they will be replied to with water like boiling oil such that their faces will be scalded, a terrible drink and what an evil resting place” [Al-Kahf:29]

And they are both present now, and will never ever pass away, “And he who believes in Allaah and performs righteous good deeds, He will enter him into gardens beneath which rivers flow abiding there forever; Allaah has indeed granted him an excellent provision” [At-Talaaq:11].

“Indeed Allaah has cursed the disbelievers and prepared for them a burning fire. They shall abide therein forever, they will not find any ally nor helper. The day their faces will be turned over in the fire, they will say, ‘Woe to us, if only we had obeyed Allaah and the Messenger’ [Al-Ahzaab:64-66].

And we confirm Paradise for everyone whom the Book and the Sunnah confirm it for, whether specifically or generally.

So from those for whom it is confirmed specifically are Aboo Bakr, Umar, ‘Uthmaan and ‘Alee and others besides whom the Prophet sallallaahu’alaihiwasallam specifically mentioned.

And from those for whom it is confirmed generally are every believer or pious person.

And we confirm the Fire for everyone whom the Book and the Sunnah confirm it for, whether specifically or generally.

So from those for whom it is confirmed specifically are Aboo Lahab and 'Amr ibn Luḥay Al-Khuzaa'ee and others.

And from those mentioned generally are every disbeliever or mushrik (person who commits shirk) or hypocrite.

And we believe in the trial of the grave: and it is the questioning of the deceased in his grave about his Lord, his religion and his Prophet so, “Allaah will keep firm those who believe with a firm statement in the life of this world and in the next life” [Ibraaheem:27]. So the believer will say: My Lord is Allaah, my religion is Islaam and my Prophet is

Muhammad, and as for the disbeliever or hypocrite then he will say: I don't know, I heard the people saying something so I said it.

And we believe in the bliss of the grave for the believers, "Those whose souls the angels take while they are in a good state, they (the angels) will say peace be upon you, enter the garden for what you used to do" [An-Nahl:32].

And we believe in the punishment in the grave for the wrongdoing disbelievers, "And if you could see the wrongdoers in the throes of death, and the angels are stretching forth their hands: Deliver your souls! This day you shall be recompensed with the torment of humiliation because of what you used to utter against Allaah other than the truth. And you used to reject His Ayaat with disrespect!" [Al-An'aam:93].

And the hadeeth on this are numerous and well known, so it is upon the believer to believe in everything which is reported in the Book and the Sunnah from these unseen matters even if it appears to contradict that which is seen in this life, for indeed analogies are not to be made between the affairs of the next life and the affairs of this life for the difference between them is great, and Allaah is the source of help.

Chapter

And we believe in the divine pre-decree: its good and its bad, and it is the decree of Allaah the Most High for everything that occurs – in accordance with His prior Knowledge, and in keeping with His Wisdom.

And Qadr has four levels:

The first level: Knowledge, so we believe that Allaah the Most High has full knowledge of everything, knowledge of that which has occurred and of that which will occur and how, with knowledge which is eternal and everlasting. So He does not gain knowledge after ignorance, nor is affected by forgetfulness after having knowledge.

The second level: Writing, so we believe that Allaah the Most High has written in the Preserved Tablet everything that will occur until the Day of Resurrection, "Do you not know that Allaah knows that which is in the heaven and on earth – indeed that is in a Book. Indeed that is easy for Allaah" [Al-Hajj:70].

The third level: Will, so we believe that Allaah the Most High has willed everything in the heavens and the earth, nothing can occur except with His Will – that which Allaah wills takes place, and that which He does not will, does not.

The fourth level: Creation, so we believe that Allaah the Most High is, "The Creator of everything, and He is the Disposer of affairs for everything, to Him belong the keys of the heavens and the earth" [Az-Zumar: 62-63].

And these four levels include everything which will occur from Allaah himself, and everything which will occur from His slaves, so everything which His slaves carry out from statements, actions or omissions then they are known to Allaah the Most High, written with Him, and Allaah the Most High has willed them and created them, "For he amongst you who wishes to be upright. And you shall not will to do so except that Allaah the Lord of creation also wills so". [At-Takweer:28-29], "And if Allaah had willed they would not have fought one another, however, Allaah does what He wills" [Al-Baqarah:253], "And if Allaah had willed they would not have done so. So leave them and that which they invent" [Al-An'aam:137], "And Allaah created you and that which you do" [As-Saafaat:96].

However along with this we believe that Allah the Most High has given free-will and ability to the slaves by which their actions occur.

And the proof that the actions of the slaves are by free-will and ability is as follows:

- 1 His the Most High's statement, "So approach your tilth as you wish" [Al-Baqarah:223], and His statement, "And if they had intended to go out they would have prepared something for it" [At-Tawbah:46]. So Allaah affirms for the slave approaching with will and preparation with intention.
- 2 Directing commands and prohibitions to the slave, and if he did not have free-will or ability then this would be burdening him with a responsibility which he would not be able to fulfil. And Allaah the Most High's Wisdom and Mercy would not allow this, and likewise His true statement would not allow this: "Allaah doesn't burden a soul with more than he can bear" [Al-Baqarah:286].
- 3 Praise of the righteous person for his righteousness, and criticism of the evil person for his evil, and rewarding each of them with that which they deserve. And if it were not the case that actions occur by the will and free choice of the slave, then praising the righteous person would be pointless, and punishing the evil person would be oppressive. And Allaah the Most High is free of pointlessness and oppression.
- 4 That Allaah sent the Messengers as, "Bringers of glad tidings and warners so that mankind would not have an argument against Allaah after the sending of the Messengers" [An-Nisaa:165], and if it were not the case that actions occur by the will and free choice of the slave, then his argument would not be nullified by the sending of the Messengers.
- 5 That every person who does an action feels that he does something or leaves it off without him feeling compelled, so he stands and sits, enters and exits, and travels and remains resident purely by his will, and he does not feel that anyone compels him in this. Rather there is a clear and distinct difference between one performing an action voluntarily and being forced to do it under duress. And in this way the Sharee'ah (legislation) differentiates between these two in their ruling, such that someone is not taken to account for that which he has done under duress, regarding those affairs concerning the rights of Allaah the Most High.

And we see that the sinner has no excuse in the pre-decree of Allaah for committing his sin, because the sinner performs a sin through his own free choice without knowing that Allaah the Exalted had decreed that upon him, for no-one knows what Allaah the Most High has decreed up until it occurs: "And no soul knows what it will earn tomorrow" [Luqmaan:34]. So how would it be right for someone to try and make an excuse for what he is about to do, while the proof he is using is something unknown to him? And Allaah the Most High has nullified this argument with His statement, "Those who commit shirk will say 'If Allaah had willed we would not have committed shirk and nor would our fathers, nor would we have forbidden anything.' Likewise belied those before them until they tasted Our Wrath. Say: 'Do you have any knowledge that you can produce for us? Indeed you only follow surmise, and you do nothing but lie'" [Al-An'aam:148]

And we say to the sinner who wishes to use pre-decree as an excuse: why do you not proceed upon obedience, considering this something decreed and that Allaah has written this for you? For indeed there is no difference between this and sinning in terms of you being ignorant of what has actually been decreed to occur, prior to you performing the action. And it was for this reason that when the Prophet sallallaahu'alaihiwasallam informed his Companions that each one of them had had their place written for them - either in Paradise or in the Fire, they said, 'Should we not rely on this and leave of actions?', he said, "No, act, for everyone will be eased towards that which he was created for".

And we say to the sinner who tries to use pre-decree as an excuse: If you wanted to travel to Makkah and there were two roads, and someone reliable told you that one of them was dangerous and difficult, and the other safe and easy, then indeed you would choose the second path and it would not be possible that you would travel on the first path and say: Indeed this was decreed for me - if you did then people would think that you're mad.

And we say to him also: if you were offered two jobs one of which had a higher salary, then indeed you would choose this job over the other. So how do choose to do actions which are of less benefit in the hereafter, and then seek to justify that using pre-decree?

And we say to him also: when you are afflicted by a bodily illness you knock on the door of every doctor for your treatment and you tolerate painful surgery and bitter medicine, so why don't you act similarly when it comes to your heart being sick due to your sinfulness?

And we believe that evil is not attributed to Allaah the Most High due to the perfection of His Mercy and Wisdom. The Prophet sallallaahu'alaihiwasallam said, "And evil is not attributed to you", (reported by Muslim). So in itself Allah the Most High's Decree never contains evil because it originates from Mercy and Wisdom.

And evil is only in those things which have been decreed, in accordance with the Prophet sallallaahu'alaihiwasallam's statement in the du'aa of qunoot which he taught to al-Hasan, "And protect me from the evil of which you have decreed". So he connected evil to that which had been decreed. And along with this, then indeed the evil in those things which

have been decreed are not purely and completely evil, rather they are evil in one sense and good in another, or evil in one case but good in another.

So corruption upon the earth such as drought, illness, poverty and fear is evil but is also good in another sense; Allaah the Most High said, "Corruption has appeared upon land and sea because of what the hands of men have earned so that Allaah may make them taste some of what they have done, in order that they may return" [Ar-Room:41].

And cutting the hand of the thief and stoning the adulterer is bad from the point of view of the thief having his hand cut, and from the point of view of the adulterer being killed. However it is good for them in another sense, in that it is an expiation for them such that they don't end up being punished in this life and the next. And it is also good in that it protects wealth, honour and lineage.

Chapter

This sublime 'Aqeedah comprising these great fundamentals enriches the one who believes in it with numerous great fruits.

So belief in Allaah the Most High and His Names and Attributes enriches the slave with love of Allaah and glorifying Him which leads to establishing His commands and avoiding His prohibitions. And through establishing the commands of Allah the Most High and avoiding His prohibitions one attains perfect success in this life and the next for the individual and society: "Whoever performs a righteous good deed whether male or female, while being a believer, then We shall certainly grant him a good life and reward them according to the best of what they used to do" [An-Nahl:97].

And from the fruits of belief in the Angels:

- 1 Realising the greatness of the One who created them, glorified and exalted, and of His Power and Authority.
- 2 Thanking Him the Most High for His concern for His slaves such that He entrusted certain Angels with protecting them, recording their deeds and so on, from the various things which are for their benefit.
- 3 Love of the angels due to that which they carry out from worshipping Allaah the Most High in the best way, and their seeking forgiveness for the believers

And from the fruits of belief in the Books

- 1 Realising the Mercy of Allaah the Most High and His concern for His creation in that He sent down a Book for every nation, through which they would be guided.
- 2 Making apparent the Wisdom of Allaah the Most High, in that He legislated what was appropriate for each nation in these Books. And the seal of these books is the great Qur'aan which is appropriate for the whole of creation at every place and time up until the Day of Resurrection.
- 3 Thankfulness for the favour of Allaah the Most High in all this.

And from the fruits of belief in the Messengers:

- 1 Realising the Mercy of Allaah the Most High and His concern for the creation in sending these noble Messengers to them for guidance and direction.
- 2 Thanking Him, the Most High for this great favour.
- 3 Love of the Messengers, honouring them and praising them as appropriate, because they are Messengers of Allaah Most High, and the best of His slaves who established worshipping Him, conveying the Message, advising the slaves and having patience with their harm.

And from the fruits of belief in the Last Day:

- 1 Being ardent in obeying Allaah the Most High and in desiring the reward of that Day, and distancing oneself from sin fearing the punishment of that Day.
- 2 Consolation for the believer for what he misses out on from the pleasures of this world and its usefulness, due to him aspiring for the pleasure of the next life and its rewards.

And from the fruits of belief in pre-decree:

- 1 Reliance upon Allaah the Exalted while acting upon the means, because causes and effects are both due to the pre-determination and decree of Allaah.
- 2 Tranquillity of the soul and the heart being at rest; because when he knows that this (occurrence) is from the pre-decree of Allaah the Most High, and that disagreeable things are going to happen anyway, his soul will be tranquil and his heart will be at rest, and he will be pleased with the decree of his Lord. So there will be no-one with a better life and a more tranquil soul and no-one more satisfied that someone who believes in divine Pre-decree.
- 3 Preventing you being amazed at yourself when things happen as you want, because this happening is a blessing from Allaah due to Him decreeing favourable causes and outcomes. So you should thank Allaah the Most High for this and stay away from any self-amazement.
- 4 Preventing you from being anxious or dissatisfied when you miss out on what you want, or when something disagreeable takes place, because this is from the decree of Allaah the Most High, to Whom belongs the dominion of the heavens and the earth. And this was going to occur and would never have passed you by – so you should be patient upon this and hope for reward. And Allaah the Most High indicates this in His statement, “No calamity occurs on earth or in yourselves except that it is in a Book before We bring it about – indeed that is easy for Allaah; so that you do not grieve over that which you missed out on, and so that you do not rejoice at that which We give you, and Allaah does not love every arrogant boaster” [Al-Hadeed:22-23].

So we ask Allaah the Exalted that He establishes us upon this ‘aqeedah, and that He enactualises its fruits for us, and that He gives us increase from His favour, and that He

does not cause our hearts to deviate after He has guided us, and that He bestows upon us Mercy from Him – indeed He is the Bestower, and all praise is due to Allaah Lord of all creation.

And may Allaah extol and send perfect peace and security upon our Prophet Muhammad and upon his family and his Companions and those who follow them in goodness.

[Translated by Adnaan ibn Salman]