

*O you who believe! Believe in Allāh, His Messenger, Muḥammad ﷺ, and the Qur'ān which He has sent down to His Messenger, and the Scripture which He sent down to those before; and whosoever disbelieves in Allāh, His Angels, His Books, His Messengers and the Last Day, then indeed he has strayed far away.* AN-NISĀ' 4:136



# ĪMĀN

THE FIRST PILLAR  
TENETS OF FAITH

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# P R E F A C E

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

True belief in Allāh ﷻ as Creator and Sustainer of man and the world around him is the most essential condition for salvation before the Creator. The reward of success is not trivial. The endless joy of acquiring the pleasure of Allāh ﷻ will be unlocked in the form of Heaven. But for those who fail to realise Allāh ﷻ or have faltered in acquiring true belief, the outlook is extremely dark and painful. Allāh's ﷻ displeasure will be realised in the form of Hell.

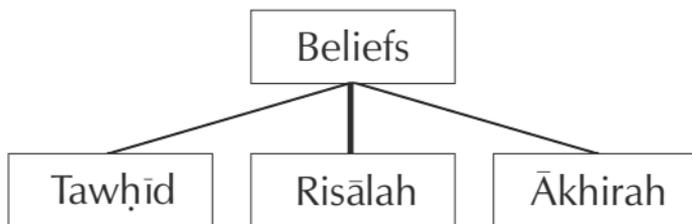
This belief is common knowledge amongst Muslims. There are, however, many more articles of faith that a Muslim must have or at least submit to in order for complete faith to be realised. But what are these additional beliefs?

This booklet is of two parts. The first is a synopsis of the fundamental beliefs that a Muslims has. This covers belief in Allāh, His Angels, His Books, His Messengers, The Last Day, Fate, And Resurrection.

This latter part of this booklet is a translation of the collected `aqīdah (beliefs) that can be found in the work “Al-`Aqīdah aṭ-Ṭaḥāwīyyah”, which is accepted unanimously as an authoritative work on doctrine by mainstream Islām. It is not necessary for a Muslim to commit these beliefs to memory, but when asked, a Muslim should be able to confirm or reject statements in accordance with these beliefs.

## Īmān

Īmān or Islāmic belief comprises primarily of three aspects or categories: Tawḥīd, Risālah, and 'Ākhirah.



### TAWḤĪD

Tawḥīd is to believe in the oneness of Allāh, as he describes Himself, with all His names and qualities. It also includes belief in Fate and Predestination.

### Allāh

Allāh is an Arabic word that means god and has the same meaning as God has for the English language and Dieu has for the French language. The words Allāh and God are interchangeable. Allāh is not exclusive to the Muslims, but Allāh is the same being Christian, Jews, and many other religions worship. Some have attributed this name to a deity specific to Muslims, this is incorrect. Although other religions might have a different perception of God, the word Allāh is universal.

Allāh is the creator Who was not created. God is not a creatable being and does not have a point in time from which He started nor a point in time when He will end. God is eternal. God is absolutely incomparable

to any limited human likeness. He is above and beyond such comparison. He will never adopt a human form like that portrayed by the Greeks, Romans, Christians or anyone else.

The uniqueness of Allāh can never be fully understood by the creation, as only that the knowledge of Him is understood which has been revealed. Man's main problem when trying to understand Allāh is that he unwittingly compares Him with other created beings which, by their nature, are limited. This is very dangerous, as all sorts of incorrect questions materialize because of this misunderstanding.

The limits of the physical world are limits imposed by Allāh who Himself is not affected by the limits that He himself has created. So in regards to Him all the rules that physics may impose on everything else cannot apply. For this reason we believe that He is beyond physics and it is therefore wrong to believe Allāh to be - or to compare Him (in totality) to anything - physical or material.

It is the way of the believers, therefore, to attest to the existence of the being and qualities of Allāh without trying to define them, believing, "Allāh's existence and properties are definite and are as befits Him, His nature is incomprehensible while to believe in this is compulsory, and delving into it is a misleading innovation'.

Allāh has the qualities of omnipresence (to be present everywhere at all times) and omnipotence (to be all-powerful at all times). Man can only be in one place at any one time and do only one thing at a time, and that only if that is in his physical capability due to the fact of being bound by a physical body with physical restrictions, adherent to the laws of physical dimensions and governed by an uncontrollable, irreversible force of time.

Allāh is free from dimensions and so in being is limitless. Allāh is timeless. For him time is not a linear, encompassing path. Allāh is not restricted to using two hands which consist of fingers and thumbs, nor, for that matter a body which consists of limbs, nor even uni-directional eyes fixed to a physical point to see. Allāh is not bound by physical restriction as He is free from them. So to Him the laws of dimension and space do not apply. The bottom lime is: there is none like unto Him, and he is the all-Hearing, all-Seeing.

## **Fate**

Fate is predestination. It means that Allāh has the knowledge of something happening before it has happened. It also means that all the things that have not happened or will not happen are also known to Him, as well as the reasons for their not happening. His knowledge covers everything down to the smallest detail. Everything has, is, and will happen exactly how He has predetermined it.

This leads to the question, “How can he punish or even reward people for their actions if they are saying and doing everything to how He has predetermined it?”

A likeness to fate is as you were to listen to a recording with a friend who has already heard it before. If the friend interjects and informs you of what the speaker is about to say, and the speaker then goes on to repeat those exact words, you would never think that the friend had forced the speaker to say those words; he was simply stating what he knew from before.

As stated before Allāh is timeless. For Him the past, present and future are all the same, thus the knowledge of them is also equal to Him. In

His Infinite knowledge, all that was to ever happen was recorded, not dictating the future and restricting peoples' actions, but very simply recording what He knew would happen.

## RISĀLAH

Under this banner is belief in all the Divine Books, especially the Qur`ān, belief in the Messengers and Prophets, and belief in angels.

### The Divine Books of Allāh

Allāh has revealed books to various Prophets for the guidance of their nations. The larger books are known as the Kutub (sing. Kitāb) and the smaller books are known as the Ṣuḥuf (sing. Ṣaḥīfah).

The four major books are known as; the Tawrah (Torah - Old Testament) revealed to Mūsā (Moses) ﷺ, the Zabūr (Psalms) revealed to Dāwūd (David) ﷺ, the Injīl (New Testament) revealed to `Īsā (Jesus) ﷺ, and the Qur`ān revealed to Muḥammad ﷺ.

The Ṣuḥuf (smaller books) were revealed to various Prophets; Some were revealed to `Ādam ﷺ, to Shīth (Seth) ﷺ, Idrīs (Enoch) ﷺ, and Ibrāhīm (Abraham) ﷺ, amongst others.

Tafsīr Ibn Kathīr

The Qur`ān is the final book there is no book to come after it. This is the word of God. It is different to the Torah, Psalms and the Bible, in the sense that they have been changed so often and in such ways that it is impossible to know what the originals were like.

The Qur`ān from its revelation was recorded and memorised in its entirety and continues to be done so today. This method ensures that

the Qur'an is in its exact form as it was 1400 years ago. It is a Muslim's belief (and has been historically proven) that the Qur'an is the exact, unchanged, perfect revelation of God

It is incumbent upon a person to believe in all of God's books. This does not, however, mean that the additions and editions of men that have been made to any of them will be accepted by us. Also if any of the previous Books have any commandments which are opposed to by the Qur'an, it is a Muslim's belief that the Qur'an supercedes the others and its orders cancel out the orders of what came before it.

## **The Prophets**

Our belief in the Prophet and Messengers is unwavering. They were the channels that Allāh used to communicate to mankind His Message. It was a responsibility upon them to let people know what God wants from them, and what God forbids them from.

We do not deify any of them nor do we believe that any of them share any of the divine qualities of Allāh. We do not say that the status of any one of them was greater than that of another, except as revealed by Allāh.

We accept all of them to be protected from committing sins, and we believe that Allāh is pleased with all of them. And the mistakes that they may have made have been forgiven by Allāh. Mistakes are not the same as sins (which they did not commit).

We believe that the Final Prophet and Messenger of Islām is Muḥammad ﷺ. He was sent as a messenger not for only a certain area but for the entire world. The Message of God that was revealed to him is not specific to a race or tribe but is universal.

Muḥammad was born in Makkah, Arabia, in the year 671 CE. He received Prophethood upon reaching the age of forty, and with that he started propagating them Message of God amongst his people.

Muḥammad has never been and never will be worshipped by Muslims. Even symbolic gestures that emulate worship towards him are not permitted. Without doubt it is a religious requirement and a divine order upon Muslims that they respect and love the Messenger of Allāh, Muḥammad ﷺ.

## Angels

Angels are selfless beings that have been created with the sole purpose of serving God and fulfilling His commands and errands. It is our belief that they are unerring in fulfilling his commands. These commands can range from the maintenance of the natural systems and cycles, to the revelation of Divine knowledge, to aiding or destroying nations on Allāh's commands.

Muslims believe in the existence of angels as a creation of Allāh, made of light, separate to humans. It is not our belief that when good people die they become angels.

## ĀKHIRAH

Ākhirah means what is related to life after death. It is because of this that we have a concept of accountability, that good reaps a good afterlife and that bad actions reap a bad afterlife. Under this comes belief in the life of the grave, the Last Day, the Resurrection, Heaven, and Hell.

## **The Grave**

Muslims believe that everybody upon death will be held to account, in their grave, in regards to their faith. This is regardless of whether a person is buried or not, as this is related to things which are beyond our perceptions and also beyond bodily restrictions.

Every person will be questioned in the grave regarding their Lord, their religion, and their Prophet. A person who is able of answer the three questions correctly will be rewarded in the grave and he who is unable to answer the three questions will be punished.

## **The Last Day**

Even though every person will die at a time predestined, it is part of the beliefs of a Muslim that the entire creation will come to an abrupt end. It will be an event that will mark the destruction of everything besides God. Not even the Universe nor creatures like the angels will remain. The Destruction of all will be so complete that things will not be destroyed to dust of fragments or even to sub atomic particles, but will cease to exist.

Allah will be alone in this period of void and emptiness.

When this is has not been foretold.

## **Resurrection**

Muslims believe that after the Last Day, everything will be recreated and restored to its previous state and every person will be resurrected.

This will be the Day of Judgement. Each person will rise from their grave and stand before their Lord and Creator. There they will be held to account for their lives and livelihood and how it was spent. Success will be rewarded while failure will be punished.

## **Heaven and Hell**

These are two places which have been created either for the reward or the punishment of a person. If a life was spent following the commands of Allāh then Paradise will be the person's eternal abode. If however, the person was to die with Īmān while having lived a life of disobedience, then that person will be punished before being able to enter paradise. If however, one dies without Īmān then one's final abode will be the fire of hell.

## **Note on Allāh's being**

Some Imāms do have differences of opinion regarding certain articles of faith in relationship to the Being of Allāh. These are usually in relationship to what he has revealed about Himself, i.e. *"the Hand of Allāh is over their hands"* (al-Faṭḥ 48:10), *"then He turned to the heaven"* (al-Baqarah 2:29), *"and He is firmly established on the Throne"* (as-Sajdah 33:4), etc, wherein Allāh has described Himself to do or to have "physical" qualities.

Our belief in response to this is that indeed we believe that Allāh has hand's and indeed Allāh can practically do things, but this is not and can never be confined to something which is physical. As Allāh is essentially beyond that.

So how can we describe actions or properties which are not physical? The answer to this has been given by Imām Mālik (May Allāh have mercy upon him). “The manner is not comprehensible, the action is not unknown (i.e. it is definite), Īmān upon it is necessary, and to enquire about it an innovation.” (It is worthy to note that Imām Mālik when asked this became extremely angry).

ad-Durr al-Manthūr, al-ʿIṭiqād of al-Bayhaqī, ʿIṭiqādu Ahl as-Sunnah of al-Lālkāʿī

The main thing to remember is that whatever view is taken by the Imāms the end result will remain the same. i.e. Allāh is not like us therefore when we say He does have hands or He does sit upon the Throne, it will be in a manner which befits Him, not us.

## **AL-`AQĪDAH AṬ-ṬAḤĀWIYYAH**

The points of belief that are mentioned hereafter are from the book al-`Aqīdah aṬ-Ṭaḥāwiyyah, by Imām aṬ-Ṭaḥāwī. This is a small compilation of important doctrinal issues that are accepted unanimously amongst the Muslims who all fall under the category of Ahl as-Sunnah wal Jamā`ah. This means those people who, in addition to the commandments of the Qur`ān, holdfast unto the example of the Prophet ﷺ and to the consensus of the Companions of the Messenger and the consensus of the scholars.

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## BISMIL-LĀHIR-RAḤMĀNIR-RAḤĪM

**In the Name of Allāh, the Most Gracious, the Most Merciful.**

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

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

23. Everything happens according to His decree and will, and His will is always accomplished. The only will that people have which can materialise is what He wills for them. What He wills for them occurs and what He does not will, does not occur.
24. Out of His generosity, He gives guidance to whomsoever He wills, protecting and keeping them safe from harm; out of His justice, He leads astray whomsoever He wills, abasing and afflicting them. (It is neither necessary that Allāh is indeed pleased with everyone who enjoys happiness and well-being in this life, nor that He is displeased with those who undergo hardship and difficulty. This all depends upon Allāh's will and knowledge of what is better for His creation and not on their obedience or disobedience).
25. All of them are subject to His will, whether it be His generosity or His justice.
26. He is exalted beyond having equals (in power or attributes) or opposites. (Things can be understood from their opposites, but Allah is above this, as man's understanding cannot reach him).
27. No one can ward off His decree, put back His command or overpower His affairs.
28. We believe in all of this and are certain that everything comes from Him (be it good or bad).

**Important:** People have, from age unknown, assumed that all the ill that happens is a result of some ill-being performing some ill-deed. On the basis of this misunderstanding, they have then deduced that since the Supreme is responsible for the existence of all things, it is a lack of compassion on His part to allow such horrendous things to occur.

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

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

There are answers to this, but before they are understood, it must be borne in mind that it is the right of the Creator to do whatever He wants. None can question nor revoke His will, as we are not His equals. If we do not accept Him, He will not force us nor will He lose out, but inevitably we will be the ones who incur loss.

The most important point to remember as an answer is that whatever may be good or understood as good may not be good in the unseen long-run, and what may be bad or be understood as bad may not be bad in the unseen long-run. Because we do not have knowledge about the future, it would be wrong to always assume that any bestowed good or bad expresses either His pleasure or anger, or His mercy or wrath, or even His compassion or apparent lack of it. It is incorrect for a person to form an opinion on anyone based on mere appearance, without understanding the reasons, benefits or insight in doing so. To criticise Allāh ﷻ for what He has created or allowed is wrong because we do not have any understanding of His entire system of maintaining Creation, nor of the future, nor of consequence.

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

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

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

سَأُصَلِّيهِ سَقَرَ

SA'UṢḤLĪHI SAQAR

*'I will burn him in the Fire.'*

*Al Muddath-thir 26*

Wherein Allāh ﷻ threatens with Fire those who say

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

IN HĀDHĀ ILLĀ QAWLUL BASHAR

*'This is just human speech'*

*Al Muddath-thir 25*

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

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

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

وَجُوهٌ يَوْمَئِذٍ تَأْضِرُّهُ إِلَىٰ رَبِّهَا نَازِرَةٌ

WUJŪHUY-YAWMA'IDHIN NĀḌIRAH. ILĀ RABBIHĀ NĀZIRAH.

*'Some faces on that Day will be radiant, looking towards their Lord.'*  
al Qiyāmah 75:22-23

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

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

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

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

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

مَا كَذَبَ الْفُؤَادُ مَا رَأَى

## MĀ KADHABAL FU'ĀDU MĀ RA'Ā

*'...his heart was not mistaken about what it saw.'*

*An Najm 53:11*

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

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

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

 لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

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

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

*Al Ambiyā' 21:23*

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

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

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

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

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

وَوَخَّلَقَ كُلَّ شَيْءٍ فَعَدَّهُ تَقْدِيرًا

WA KHALAQA KULLA SHAY'IN FAQADDARAHŪ TAQDĪRĀ

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

*Al Furqān 25:2*

And He also says:

وَكَانَ أَمْرُ اللَّهِ قَدْرًا مَّقْدُورًا

WA KĀNA 'AMRUL-LĀHI QADARAM-MAQDŪRĀ

*'Allāh's command is always a decided Decree.'*

*Al Aḥzāb 33:38*

So woe to him who argues with Allāh ﷻ concerning His Decree and who, with a sick heart, begins delving into this matter. In his

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

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

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

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

of Allāh ﷻ, their opposition to their desires, and their choosing what is more pleasing to Allāh ﷻ.

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

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ

**WA YAGHFIRU MĀ DŪNA DHĀLIKA LIMAY YĀSHĀ'**

'And He forgives whom He wills anything less than that  
(i.e. *shirk* - polytheism).'

An Nisā' 4:116

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

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

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

not answering or attempting to answer questions, especially those relating to any part of faith, the answers of which we do not know, as this opens doors to introduce changes within the religion).

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

(One may find it surprising to see an act which relates to jurisprudence included in faith. The reason for this is not to emphasise the specific act itself, but to highlight that it is mandatory to affirm anything endorsed by mutawātir (consistent and confirmed) aḥādīth and Ijmā` (consensus).)

77. Ḥajj and Jihād under the leadership of those in charge of the Muslims, whether they are upright or wrongdoers, are continuing obligations until the Last Hour. Nothing can annul or change them.

78. We believe in the Noble Scribes (this is a title given to those), angels who write down our actions. For Allāh ﷻ has appointed two over each human as guardians.

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

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

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

82. We believe in being brought back to life after death and in being recompensed for our worldly actions on the Day of Judgement. We also believe in al-`Arḍ (that all actions will be shown), al-Ḥisāb (being brought to account for them), Qirā`atul-Kitāb (reading of the records), in the Reward and the Punishments, in aṣ-Ṣirāṭ (the Bridge) and al-Mizān (the Balance).
83. The Garden and the Fire, having been created, will never come to an end. We believe that Allāh ﷻ created them before the rest of creation and then created people to inhabit each of them. Out of His bounty, whoever He wills will go to the Garden and out of His justice, whoever He wills will go to the Fire. Everybody acts in accordance with what is destined for him and goes towards what he has been created for.
84. Good and evil have both been decreed for people.
85. Capability which causes an action to occur, through Tawfiq (permission from Allāh) which cannot be ascribed to a created being, accompanies action. As for capability in terms of having the necessary health, ability, means and being in a position to act, exists in a person before the action. It is this type of capability which the laws of Allāh are applicable to. Allāh ﷻ says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ؕ

LĀ YUKALLIFUL-LĀHU NAFSAN ILLĀ WUS`AHĀ

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

*al Baqarah 2:286*

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

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

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

 لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

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

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

*Al Ambiyā' 21:23*

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

92. Allāh ﷻ is angered and pleased, but not in the same way as any creature.
93. We love the Companions of the Messenger of Allāh ﷺ but we do not take our love for any one individual among them to excess nor do we disown any one of them. We hate anyone who hates them (or even one of them) or does not speak well of them. We only speak well of them. Love for them is part of Islām, part of belief and part of excellent behaviour, while hatred for them is disbelief, hypocrisy and rebelliousness.
94. We confirm that, after the death of the Messenger of Allāh ﷺ, the Khilāfah (successorship) went first to Abū Bakr aṣ-Ṣiddīq, may Allāh ﷻ be pleased with him, thus proving his excellence and superiority over the rest of the Muslims; then to `Umar ibn al-Khaṭṭāb, may Allāh ﷻ be pleased with him; then to `Uthmān, may Allāh ﷻ be pleased with him; and then to `Alī ibn Abī Ṭālib, may Allāh ﷻ be pleased with him. These are the Rightly-Guided Khulafā' (Caliphs) and upright leaders.
95. We bear witness that the ten who were named by the Messenger of Allāh ﷺ and who were promised the Garden by him will be in the Garden, as the Messenger of Allāh ﷺ, whose word is truth, bore witness that they would be. The ten are: Abū Bakr, `Umar, `Uthmān, `Alī, Ṭalḥah, Zubayr, Sa`d, Sa`id, `Abdur-Raḥmān ibn `Awf and Abū `Ubaydah ibn al-Jarrāḥ whose title was the trustee of this Ummah, may Allāh ﷻ be pleased with all of them.
96. Anyone who speaks well (with belief) of the Companions of the Messenger of Allāh ﷺ, and his chaste wives, and pure offspring is free from the accusation of hypocrisy.

97. The learned men of the first community (era) and those who followed in their footsteps - the people of virtue, the narrators of the aḥādīth, the jurists and analysts - must only be spoken about in the best way. Anyone who speaks ill of them is not on the right path.
98. We do not prefer any of the saintly men among the Ummah over any of the Prophets but rather we say that any one of the Prophets is better than all the awliyā' put together.
99. We believe in what we know of Karāmāt, (the marvels of the awliyā') and in authentic stories about them from trustworthy sources.
100. We believe in the signs of the last Day, e.g. the appearance of the Dajjāl (Antichrist) and the return of `Isā ﷺ (Jesus) from heaven. We believe that the sun will rise from where it sets and in the emergence of the Beast of the earth, all before the end of time.
101. We do not accept as true what soothsayers and fortune-tellers say, nor do we accept the claims of those who assert anything which goes against the Qur'ān, the Sunnah and the consensus of the Muslim Ummah.
102. We agree that Muslim unity is the true and right path and that separation (and making sects) is deviation and torment.
103. There is only one religion according to Allāh ﷻ in the heavens and the earth and that is the religion of Islām. Allāh ﷻ says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

‘INNAD DĪNA `INDAL-LĀHIL ‘ISLĀM

*‘Surely Religion in the sight of Allāh is Islām.’*

Āl `Imrān 3:19

And He ﷻ also says:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ؕ

WA RAḌĪTU LAKUMUL ‘ISLĀMA DĪNĀ

*'I am pleased with (I have chosen) Islām as Religion for you.'*

*al Mā'idah 5:3*

104. Islām lies between going to excess and falling short (i.e. Islām is the middle way), and is between Tashbih (likening of Allāh's attributes to anything else), and Ta`ṭīl (denying Allāh's attributes), between fatalism and refusing ultimate Decree as belonging to Allāh ﷻ and between certainty (having no apprehension or fear of Allāh's reckoning) and despair (having no hope for Allāh's mercy).

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

## TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

### VOWELS

<b>A / a</b>	SHORT “A” AS IN “AGO”	<b>I / i</b>	SHORT “I” AS IN “SIT”
<b>Ā / ā</b>	LONG “A” AS IN “HAT”	<b>Ī / ī</b>	LONG VOWEL AS IN “SEE”
<b>AY or AI</b>	DIPHTHONG AS IN “PAGE”	<b>AW or AU</b>	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	<b>U / u</b>	SHORT “U” AS IN “PUT”
		<b>Ū / ū</b>	LONG VOWEL AS IN “FOOD”

### CONSONANTS

ب	<b>B</b>	“B” NO “H” ATTACHED	ض	<b>Ḍ</b>	“DH” USING SIDES OF THE TONGUE
ت	<b>T</b>	“T” NO “H” ATTACHED	ط	<b>Ṭ</b>	“T” WITH RAISED TONGUE
ث	<b>TH</b>	“TH” AS IN THIN	ظ	<b>Ẓ</b>	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	<b>Ḥ</b>	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	<b>KH</b>	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	<b>GH</b>	“GH” VERY GUTTURAL NO TONGUE USAGE
د	<b>D</b>	“D” NO “H” ATTACHED	ق	<b>Q</b>	“K” WITH BACK OF TONGUE RAISED
ذ	<b>DH</b>	“TH” AS IN THEN	و	<b>W</b>	“W” READ - NOT SILENT
س	<b>S</b>	“S” ONLY - NOT “Z”	ي	<b>Y</b>	“Y” ONLY - NOT “I”
ش	<b>SH</b>	“SH” AS IN SHIN			
ص	<b>Ṣ</b>	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

### SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLAH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLAH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”