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STUDENTS GUILD

Lum’atul ‘Itiqad

Sheikh Muhammad West

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INTRODUCTION

All praise is due to Allah, the One praised in every tongue [i.e., language], the One worshipped in every era. There is not a place that is free of His knowledge nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free of any wife or children. His Decree is carried out in all His servants. No intellect can derive an example of His with its pondering and thought, nor can any heart attempt of depict Him. And He says in His Book:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"Nothing is like Him. And He is the All-Hearing, the All-Seeing."[1]

To Him belong the best of names and the most honourable of attributes, and He says in His Book:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ
لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ
وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى
اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ

"The Rahman [Allah, the All-Merciful] has positioned Himself on the Throne. To Him belongs all that is in the heavens, all that is in the earth and whatever lies between them and whatever lies beneath the soil. If you pronounce the word aloud, then [it makes no difference, for] He certainly knows the secret and what is even more hidden. [Such is] Allah. There is no god but Him. For Him are the Beautiful Names."[2]

His knowledge encompasses everything. He subjugates all creatures by His Honour and Rule. And His knowledge and mercy envelope everything. And He says in His Book:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

"He knows what is in front of them and what is behind them, and they do not encompass Him in [their] knowledge."[3]

[1] Surah Ash-Shura (42:11)
[2] Surah Taha (20:5-8)
[3] Surah Taha (20:110)

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He is described by what He has attributed to Himself, in His Magnificent Book, and upon the tongue of His honourable Messenger.

We are obligated to believe in and to welcome with submission and acceptance everything that is mentioned in the Qur'ān or that is reported by the Messenger concerning the attributes of Allah. We must abandon apposing this, by *radd* [rejection], *ta'wīl* [distorted misinterpretation], *tashbīh* [comparison] and *tamthīl* [representation]. As for what appears unclear for that, then we are obligated to affirm its wording and do no oppose its meaning. We are to return the precise knowledge of it to the One who stated it and we entrust it upon the one who transmitted it, following the examples of the ones who are deeply endowed with knowledge, those whom Allah has praised in His Magnificent Book by saying:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا

"And those well-grounded in knowledge say, We believe therein; all is from our Lord..."[4]

And He says, rebuking the ones who seek the Ta'wīl [hidden meaning] of verses that are unclear in His Book:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

"Now those who have perversity in their hearts go after such part of it as is *mutashābih*, seeking [to create] discord, and searching for its interpretation [that meets their desires], while no one knows its interpretation except Allah."[5]

Thus, Allah has makes clear that seeking the hidden meaning of certain verses which are unclear is a sign of deviation. And He has stated it is the same as seeking to sow discord. Then he placed a barrier between them and that which they aspire to seek, and cuts off their ambitions, He says:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ

"While no one knows its interpretation except Allah."[6]

Concerning the Ahadith, "Verily Allah descend to the lowest heaven," and "Verily, Allah will be seen on the Day of Judgement" and what is similar to these, Imam Ahmad Ibn Hanbal said,

[4] Surah Ali Imran (3:7); towards the end.
[5] Surah Ali Imran (3:7); towards the middle.
[6] Surah Ali Imran (3:7); towards the end.

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"We believe in them, and we attest to their validity, without saying how and without ascribing an interpretation to them. Nor do we reject any part from them. We know that whatever the Messenger came with is the truth. We do not reject what Allah's Messenger came with, nor do we describe Allah with more than He has described Himself."

Allah says:

لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ

"Nothing is like Him. And He is the All-Hearing, the All-Seeing."[7]

We say as He has said. We describe Him with what He has described Himself and we do not transgress the that. The description of those who attempt to describe Him, they are unable to grasp Him. We believe in the Qur'ān, all of it, its unclear verses, and the clear verses, we do not reject any of His Attributes due to discomfort and a lack in understanding them. We do not transgress the Qur'ān and the Ahadith. And we have no knowledge of how to understand them except through affirmation of the Messenger and the confirmation of the Qur'ān.

Imam Abu 'Abdillāh Muhammad Bin Idris ash-Shāfi'ī said: "I believe in Allah and in what has been reported concerning Allah, upon what was intended by Allah. And I believe in the Messenger of Allah, and in what has been reported concerning the Messenger of Allah, upon what was intended by the Messenger of Allah."

This is the way of the scholars of the past and the present have followed, may Allah be pleased with them. They all unanimously agreed on acknowledging, accepting, and affirming what has been mentioned in the Book of Allah and the Sunnah of His Messenger concerning the attributes without turning towards ta'wīl.

We have been commanded to follow their way [the Messenger and his Companions] and to be guided by their example. And we have been warned of the newly invented matters and we have been informed that they are from the things that lead astray. The Messenger (ﷺ) said:

"Stick to my Sunnah and the Sunnah of the rightly guided Khalifah after me. Bite onto it [i.e., the Sunnah] with your molar teeth and beware of the newly invented matters, for verily every newly invented matter is an innovation, and every innovation is a misguidance, and every misguidance is in the fire."[8]

[7] Surah Ash-Shura (42:12)
[8] Ahmad, Abu Dawood, At-Tirmidhi, Ibn Majah, Ad-Daarimi, Ibn Hibban, Al-Haakim, and many others.

'Abdullah Ibn Mas'ud reports that the Messenger of Allah (ﷺ) said:

"Follow my Sunnah and do not innovate. For you have been sufficed."[9]

'Umar Ibn 'Abdul- 'Aziz said something with the meaning, "Stop where the people have stopped! For indeed they stopped upon receiving knowledge. The clear evidence would suffice them, and they were the strongest at manifesting it. If there were any addition [to Islam], they would be most likely to have done it first. So, if you say it was introduced after them, then no one introduces into it except for he who oppose their guidance and desires other than their example. They have described from it what was enough, and they have spoken concerning it, what has sufficed. What is above them in excessiveness and what is below them is inadequacy. Some people have fallen short of them and so they have drawn away. And other have transgressed them so they became extreme. But indeed, they were between these tow upon a straight guidance."

Abu 'Amr al-Awzāi, said: "Stick to the narration of those who come before you, even if the people reject you. And beware of the opinions of men, even if they beautify them for you with their speech."

Muhammad bin 'Abdur Rahman al-Adarmī said: "A man who was speaking of an innovation and calling the people towards it; 'Did the Messenger of Allah, Abu Bakr, 'Umar, 'Uthman and 'Ali have knowledge of it, or did they not have knowledge of it?' He said, 'They did not have knowledge of it.' He said, 'So something which they had no knowledge of you know?' The man said, 'Then I say that they did have knowledge of it!' He said, 'Was it sufficient for them that they do not speak about it nor call the people towards it, or was it not sufficient for them that they do not speak about it nor call the people towards it, or was it not sufficient for them?' The man said, 'Of course it was sufficient for them.' He said, 'So something which was sufficient for the Messenger of Allah and his Khalifah's is not sufficient for you?' So, the man refrained [from his call] and the Khalifah, who was present there said, 'May Allah no suffice the one who is satisfied by what they found sufficient.'"

Similarly, whoever does not feel content with what was sufficient for the Messenger of Allah, his Companions, those who followed them in righteousness, the Imams that came after them, and those deeply endowed with knowledge, regarding reciting the verses on Allah's attributes, reading the reports about them, and leaving them the way they came [i.e., where reported], then may Allah not suffice them.'

[9] Ad-Daarimi, At-Tabari and Al-Baihaqi.

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Among what has been revealed in the verses concerning Allah's Attributes, is:

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ

"And the Face of your Lord is full of Majesty and Honour, will remain forever."[10]

And His saying:

بَلْ يَدَاهُ مَبْسُوطَتَانِ

"Nay, both His Hands are widely outstretched."[11]

His statement in which He informs us that 'Isa ibn Maryam said:

تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ

"You know what is in my inner-self, though I do not know what is in Your Self."[12]

His Statement:

وَجَاءَ رَبُّكَ

"And Your Lord comes..."[13]

His Statement:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّ

"Do they then wait for anything other than that Allah should come to them..."[14]

[10] Surah Ar-Rahman (55:27)
[11] Surah Al-Maidah (5:64)
[12] Surah Al-Maidah (5:116)
[13] Surah Al-Fajr (89:22)
[14] Surah Al-Baqarah (2:210)

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His Statement:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

"Allah is pleased with them, and they are pleased with Him."[15]

His Statement:

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"Allah will bring a people whom He will love, and they will love Him..."[16]

His Statement concerning the disbelievers:

وَغَضِبَ اللَّهُ عَلَيْهِمْ

"And the Anger of Allah is upon them..."[17]

His Statement:

ذَٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ

"That is because they followed what discontented Allah..."[18]

His Statement:

وَلَٰكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ

"...But Allah dislikes their being sent forth..."[19]

From the Sunnah is the statement of the Prophet (ﷺ):

"Our Lord, may He be Blessed and Exalted, descends to the lowest heaven every night."[20]

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[15] Surah Al-Maidah (5:119)
[16] Surah Al-Maidah (5:54)
[17] Surah Al-Fath (48:6)
[18] Surah Muhammed (47:28)
[19] Surah At-Taubah (9:46)
[20] Bukhari

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He (ﷺ) said:

"Your Lord is amazed by the youth who does not possess childish manners."[21]

And his statement (ﷺ):

"Allah laughs at two men, one of whom kills the other and they both enter Paradise."[22]

We believe in this and what is like it, from that which has an authentic chain and reliable reports. We do not reject it, nor do we negate it. Nor do we change its meaning with something that contradicts what is literally apparent from it. We do not compare it to the attributes of the creation nor by [using] the naming schemes of the innovators. And we know that Allah, Glorified and Exalted has no equal or comparison.

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ

"Nothing is like Him. And He is the All-Hearing, the All-Seeing."[23]

Everything that is imagined by the intellect or produced in one's thoughts, then Allah is contrary to that. Another example is His saying:

الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ

"The Most Merciful rose over the Throne."[24]

And His statement:

أَأَمِنتُم مَّن فِي السَّمَاءِ

"Do you feel secure that He who is above the heavens..."[25]

And the statement of the Prophet (ﷺ):

"Our Lord, Allah, who is above the heavens! Sanctified be your Name."[26]

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[21] Ahmad, Ibn Asim in his Sunnah, Abu Ya'la and At-Tabarani
[22] Bukhari and Muslim
[23] Surah Ash-Shura (42:12)
[24] Surah Taha (20:5)
[25] Surah Al-Mulk (67:16)
[26] Abu Dawood

And his saying to the slave girl:

"Where is Allah?' She said, 'Above the heavens,' So he said, 'Free her, for indeed she is a believer.' Malik ibn Anas, Muslim and others have reported his hadith."[27]

The Prophet (ﷺ) said to Husain [ibn 'Imran]:

"How many gods to you worship?" He said, "Seven. Six in the earth and one above the heavens." He (□) said, "Who is it that you hope in and fear [most]?" He said, "The One that is above the heavens." He (□) said, "Then abandon the six and worship the One who is above the heavens, and I will teach you two supplications." So, he accepted, and the Prophet (□) said, "Oh Allah, grant me guidance and save me from the evil of myself."

What was reported in previously revealed books, concerning the signs of the Prophet (ﷺ) and Companions, is that: "They prostrate on earth while claiming that their god is above the heavens."

Abu Dawood reported in his Sunan that the Prophet (ﷺ) said,

"Indeed, what is between one level of heaven and [another] level of heaven is the distance of such and such…' He continued until he (□) mentioned, "And above that is the Throne. And Allah, the One free of all defects is above that."[28]

This and what is like it is from what the Salaf, may Allah have mercy on them, have unanimously agreed on reporting and accepting. And we do not incline towards rejecting it, nor toward distorting its meaning [Ta'wīl], nor towards making comparison to it, nor towards liking it.

Imam Malik ibn Anas was questioned once, and it was said to him, "O Abu 'Abdillāh! [Allah says], "The Most Merciful rose over the Throne." How does He rise?" So, he responded, "The Rising [al-Istawā] is not something unknown. How [it is done] is incomprehensible. Believing in it is an obligation. And asking concerning it is an innovation."[29]

[27] Malik, Muslim, and others.
[28] Ahmad, Abu Dawood, At-Tirmidhi and Ibn Majah
[29] Ibn Qudamah in al- 'Uluww, adh-Dhahabī in al- 'Uluww, Abu Nu'aim, 'Uthman ibn Sa'id ad-Daarimi as well as many others.

Preview Version

THE SPEECH OF ALLAH

From the Attribute of Allah is that He speaks with a speech that is pre-existent. He causes whomsoever He wills to hear it. Mūsā heard it from Him without there being any intermediary. Jibril heard it, as well as whomever He permits from His Angels and Messengers. He, the One free from all defects, will speak to the believers in the Akhirah and they will speak to Him. He will grant them permission and they will visit Him.

Allah says:

وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

"...And to Mūsā, Allah spoke directly."[30]

And Allah says:

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِ

"He [Allah] said, "O Mūsā, I have chosen you above the men by My Messages, and by My Speaking [to you] ...""[31]

And Allah says:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

"Those Messenger! We preferred some of them over others; to some of them Allah spoke [directly]..."[32]

And Allah says:

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ

"It is not for any human-being that Allah should speak to him unless [it be] by Revelation, or from behind a veil..."[33]

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[30] Surah An-Nisa (4:164)
[31] Surah Al- 'Araf (7:144)
[32] Surah Al-Baqarah (2:253)
[33] Surah Ash-Shura (42:51)

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And Allah says:

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ
إِنِّي أَنَا رَبُّكَ

"And when he came to it [the fire], he was called by name, 'O Mūsā! Verily, I am your Lord..."[34]

And Allah says:

إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Verily, I am Allah! None has the right to be worshipped but I, so worship Me, and establish prayers for My Remembrance."[35]

It is not permissible for anyone to say this [last ayah] except Allah.

'Abdullah ibn Mas'ūd said, 'When Allah speaks through revelation, the inhabitants of the Heavens hear His Voice.' He reported this on the Prophet (ﷺ).

'Abdullah ibn Anīs reported that the Prophet (ﷺ) said:

"Allah will gather the creatures on the Day of Judgement, naked, barefooted, uncircumcised and not having anything with them. He will then call them with a voice that those who are far as well as those who are near will be able to hear. 'I am al-Malik [The King], I am adh-Dayyān [The Recompenser]."[36]

In some narration, it mentions that one-night Mūsā saw the Fire and it overthrew him, so he became frightened by it. Then his Lord called to him, "O Mūsā!" So, he responded quickly, being familiar with the voice, "Here I am to serve you! Here I am! I hear Your voice, but I do not see your place [Where You are]. Where are you?" He said, "I am above you, and I am in front of you, on your left and on your right." So, he realized that this attribute did not befit anyone except Allah. He [Mūsā] then said, "You are just as You say, my Lord. Do I hear Your Speech or the speech of one of Your Messenger [Angels]?" He said, "No, rather My Speech, O Mūsā."

[34] Surah Taha (20:11-12)
[35] Surah Taha (20:14)
[36] Bukhari, Ahmad, Al-Baihaqi, Al-Haakim and Adh-Dahabi

Preview Version

THE QURAN IS THE SPEECH OF ALLAH

From the Speech of Allah, is the Glorious Qur'ān. It is the plain Book of Allah and His firm Rope. It is His Straight Path and the revelation of the Lord of the universe. The most honourable spirit [Jibril] brought it to the heart of the best of the Messengers, in a clear Arabic language. It was revealed and not created. From Him it began and to Him it will return.

It consists of precise Surah's, clear Ayah's and letters and words. Whoever recites it and does so properly [with 'Irāb], he will have ten good deeds for every letter he recites. It has a beginning and an end, and it consists of sections and parts. It is that which is recited by the tongues, memorized in the hearts, listened to by the ears and recorded in the scriptures [masāhif].

In it are verses that are clear and ambiguous, that which abrogates and those that are abrogated, those that are specific and those are general and those at contain obligations and prohibition.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ

"Falsehood can-not approach it from before it or behind. [It is] send down by the All-Wise, Worthy of all praise [Allah]."[37]

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

"Say; If mankind and jinn were to gather together to produce the likes of this Qur'ān, they would not produce the likes thereof, even if they helped one another."[38]

This is the Arabic Book of which the disbelievers said concerning it:

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ

"We will never believe in this Qur'ān..."[39]

[37] Surah Fussilat (41:42)
[38] Surah Al-Isra (17:88)
[39] Surah Saba (34:31)

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And some of them said:

إِنْ هٰذَآ إِلَّا قَوْلُ الْبَشَرِ ۖ

"This is nothing but the words of a human being."[40]

So, Allah said:

سَأُصْلِيهِ سَقَرَ

"I will cast him into the Hellfire."[41]

Some of them said, that it was poetry, so Allah said:

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

"And We have not taught him [i.e., Muhammad] poetry, nor it is suitable for him. This is only a reminder and a plain Qur'ān."[42]

Thus, when Allah denies that it is poetry and confirms that it is a Qur'ān, there should not remain any doubt for the one possessing intellect, that the Qur'ān is that Arabic Book which is composed of words, letters, and Ayahs. This is because if it were not so, then they [The disbelievers] would not have claimed it was poetry.

Allah, The Mighty and The Sublime says:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

"And if you [disbelievers] are in doubt concerning what We have sent down [i.e., the Qur'ān] to Our Slave [Muhammad], then produce a chapter the like thereof and call your witnesses besides Allah."[43]

It is not right for Him to challenge them with producing something that they neither know nor understand [i.e., it is the words and the letters, which they know].

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[40] Surah Al-Muddaththir (74:25)
[41] Surah Al-Muddaththir (74:26)
[42] Surah Yasin (36:69)
[43] Surah Al-Baqarah (2:23)

Preview Version

إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۙ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا ائْتِ بِقُرْآنٍ غَيْرِ هَٰذَا أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

"And when Our clear verses are recited unto them, those who hope not to meet Us, say: "Bring us a Qur'ān other than this, or change it." Say [O Muhammad]: "It is not for me to change it on my own accord. I only follow that which is revealed unto me.""[44]

This confirmed that the Qur'ān is [made of] verses, which are recited unto them [i.e., the disbelievers].

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ

"Nay, but they are clear verses that are preserved in the hearts of those who have been given knowledge."[45]

And He says after having sworn upon it:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

"This is indeed an honourable Qur'ān. In a Book well guarded [i.e., al-Lauhul-Mahfūdh], which none can touch, except the purified [i.e., the angels]."[46]

And Allah says:

كهيعص

"Kāf Hā Yā 'Ayn Sād."[47]

حم عسق

'Hā Mīm 'Ayn Sīn Qāf'[48]

[44] Surah Yunus (10:15)
[45] Surah Al- 'Ankabut (29:49)
[46] Surah Al-Waqiah (56:77-79)
[47] Surah Maryam (19:1-2)
[48] Surah Ash-Shura (42:1)

He begins twenty-nine chapters of the Qur'ān with individually separated letters.

The Prophet (ﷺ) said:

"Whoever recites the Qur'ān and recites it properly, there will be ten good deeds for him, for every letter from it. And whoever recites the Qur'ān, and he recites it improperly, there will be one good for him for every letter."[49]

And he (ﷺ) said:

"Read the Qur'ān before there comes to you a people who will throw forth its words as fast as an arrow [shoots out]. Yet it will not pass their throats. They will hasten it reward and not delay it."[50]

Abu Bakr and 'Umar said, "To make 'Irāb of the Qur'ān [recite it properly with all its rules] is more beloved to us than to memorize some of its letters."[51]

'Ail said, "Whoever disbelieves in one letter from it, then he has disbelieved in all of it."[52]

The Muslims [i.e., Scholars] have unanimously agreed on the number of Surahs, verses, words, and letters of the Qur'ān.

[49] At-Tabarani
[50] Ahmad, Abu Dawood and Ibn Hibban
[51] Ibn Al-Anbaari
[52] Ibn Abi Shaybah, Ibn Jarir (At-Tabari) in his Tafsir.

Preview Version

THE BELIEVERS WILL SEE THEIR LORD ON THE DAY OF JUDGEMENT

The believers will see their Lord in the Hereafter with their own eyes, and they will visit Him. He will speak to them, and they will speak to Him.

Allah says:

وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ

"[Some] faces on the day will be shiny and radiant. Looking to their Lord [Allah]."[53]

And Allah says:

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

"Nay! Surely, they [the evil-doers] will be veiled from seeing their Lord that Day."[54]

If Allah is screened from these people [the disbelievers] during a state in which they are in discontentment this indicates that the believer will see Him while being in [the opposite] a state of pleasure. If this were not so, there would be no distinction between the two.

The Prophet (ﷺ) said:

"Indeed, you will see your Lord, just as you see this moon. There is no difficulty in your seeing it."[55]

This statement is a comparison between one manner of seeing with another manner of seeing. It is not a comparison between what is being seen and something else that is being seen, for indeed Allah has neither comparisons nor equals.

[53] Surah Al-Qiyamah (75:22-23)
[54] Surah Al-Mutaffifeen (83:15)
[55] Bukhari and Muslim

Preview Version

THE DIVINE DECREE AND ORDAINMENT OF ALLAH

From the Attributes of Allah, is that He does whatsoever He wants. Nothing comes to pass, except by His Desire [Irādah] and nothing escapes His Will [Mashī'ah]. There is nothing in this world that escapes from His Preordainment [Taqdīr] and nothing comes to pass except with His Administration [Tadbīr]. There is no one that can go around the Preordainment [Qadar] that has been decreed for him in the Written Tablet [al-Lauhul Mahdūdh]. He wills all that the creation does. Had He made them infallible, they would not disobey Him, and had He willed that they all obey Him, they would surely obey Him. He created the creation of their actions, and He preordained their provisions and lifespans. He guides whom He wills by His wisdom.

Allah says:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

"He can not be questioned as to what He does, while they will be questioned."[56]

Allah says:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Verily, We have created all things with Qadar [Divine Preordainment]."[57]

Allah says:

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيرًا

"He has created everything, so He has assigned its Pre-ordainment."[58]

Allah says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا

"No calamity befalls on the earth or in yourselves, except that it is [written] in a Book [al-Lauhul-Mahfūdh] before We bring in into existence..."[59]

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[56] Surah Al-Anbiya (21:23)
[57] Surah Al-Qamar (54:49)
[58] Surah Al-Furqan (25:2)
[59] Surah Al-Hadid (57:22)

Preview Version

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا

"And whoever Allah wills to guide, he open his breast [i.e., heart] to Islam. And whoever He wills to send astray, he makes his breast [i.e., heart] closed and constricted..."[60]

Ibn 'Umar reported that Jibril asked the Prophet (ﷺ) what Iman was, so he responded:

"To Believe in Allah, His Angels, His Books, His Messengers, The Last Day and al-Qadar, the good of it and the bad of it." So Jibril told him: "You have spoken truthfully."[61]

And the Prophet (ﷺ) said:

"I believe in al-Qadar, the good of it, and the bad of it, the sweet of it and the bitter of it."[62]

One of the supplications that the Prophet (ﷺ) taught al-Hasan ibn 'Ail and which he himself used to supplicate with during the Qunoot of Witr was:

"And save me from the bad of what You have ordained."[63]

We do not used the Qadā and the Qadar of Allah as an excuse for us to abandon following His commandments and avoiding His Prohibitions. Rather, we are obligated to believe in and know that with Allah lies the proof [eliminating all excuses] by His revealing of the Books and His sending of the Messenger.

Allah says:

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

"...In order that mankind shall have no excuses [i.e., proof] against Allah after the [coming of the] Messengers..."[64]

We know that Allah, High and Exalted, did not command or forbid except that which can be acted upon or abandoned. He did not force anyone to commit acts of disobedience, nor did He compel anyone to abandon obeying Him.

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[60] Surah Al-An 'am (6:125)
[61] Muslim
[62] Al-Haakim
[63] Abu Dawood, At-Tirmidhi, An-Nasa'i and Ibn Majah
[64] Surah An-Nisa (4:165)

Allah, the Most High says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

"Allah has not given any soul a responsibility, except that He has given it the ability [to carry out that responsibility] ..."[65]

And Allah says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ

"So, fear Allah as much as you are able to..."[66]

And Allah says:

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ

"This Day every person will be recompensed for what he earned. There will be no injustice [upon anybody in their judgement] on that Day..."[67]

This indicated that every servant possesses actions and thing he earns – he will be recompensed for his good deeds with reward and for his bad deeds with punishment. This will occur by the Divine Execution [al-Qadā] of Allah.

[65] Surah Al-Baqarah (2:286)
[66] Surah At-Taghaabun (64:16)
[67] Surah Al-Ghaafir (40:17)

Preview Version

IMAN IS SPEECH AND ACTION

Iman [faith] in a statement of the tongue, an action of the limbs and a belief of the heart. It increases with obedience and decreases with disobedience.

Allah says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

"And they were commanded not, except that they should worship Allah alone, making the Religion sincere to Him, and establish the prayer, and give the Zakah, and that is the right religion."[68]

So, He has placed the worship of Allah, the sincerity of the heart, the establishment of prayer and the giving of Zakah, all as being from the Religion [i.e., Iman].

The Prophet (ﷺ) said:

"Iman consists of more than seventy branches. The highest of them is to testify that La ilāha illa Allah [None has the right to be worshiped but Allah]. And the lowest of them is removing a harmful object from the road..."[69]

The Prophet (ﷺ) placed speech and action as part of 'Iman [faith].

Allah says:

فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا

"...As for those who believe, it has increased their Iman..."[70]

And Allah says:

لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

"In order that may grow more in Iman, along with their present Iman."[71]

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[68] Surah Al-Bayyinah (98:5)
[69] Bukhari, Muslim, Abu Dawood, At-Tirmidhi, An-Nasa'i and Ibn Majah (with slightly different wording).
[70] Surah At-Taubah (9:124)
[71] Surah Al-Fath (48:4)

The Messenger of Allah (ﷺ) said:

"Whoever says, Lā illāha illā Allah and he has in his heart Iman, the weight of a wheat grain, or a mustard's seed or an atom, he will be extracted from the Hellfire."[72]

Therefore he (ﷺ) has placed Iman at different levels.

FAITH IN EVERYTHING THAT THE MESSENGER INFORMED OF

We are obligated to have Faith in everything that the Prophet informed us about and in what has been authentically attributed to him through reports, whether we witnessed it, or it was hidden from us. We know that it is a reality and the truth. This is the same regarding whether we comprehend it, or we do not comprehend it. We do not go beyond the outer actuality [i.e., literalness] of its meaning, such as the hadith concerning the Isra and the Mi'raj.[73] It occurred while the Prophet was awake and not in a dream, for indeed the Quraysh denied it and considered it something incredible. And they were not a people who denied dreams.

Another example: is when the Angel of Death approached Mūsā to take his soul. He [Mūsā] struck him and gouged his eye, so he returned to his Lord who gave him his eye back.

Another example of that, are the Signs of the Hour, such as the emergence of the Dajjal, the decent of 'Isa ibn Maryam, who will then kill him, the coming out of Ya'juj and Ma'juj. The emergence of the Beast, the rising of the sun from the west, and all that is related to this from what has been authentically reported.[74]

The trial of the grave is true. The question of Munkar and Nakir is true. The resurrection after death is true and that will occur when Israfil blows on the Trumpet.

فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

"...And behold from the graves they will come out quickly to their Lord."[75]

Mankind will be gathered on the Day of Judgement, barefoot, naked, uncircumcised, and having nothing with them [i.e., possessions]. They will stop at the final place of standing, until our Prophet intercedes for them and Allah, Blessed and Exalted, reckons with them [i.e., Judges them]. The Balances will be set up, the records will be distributed and the pages

[72] Bukhari
[73] Bukhari and Muslim
[74] Bidayah wan Nihayah of Ibn Kathir
[75] Surah Yasin (36:51)

containing the deeds of each individual will be dispersed into the right hands and the left hands.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ.فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا
وَيَنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا. وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ.
فَسَوْفَ يَدْعُو ثُبُورًا.وَيَصْلَىٰ سَعِيرً .

"Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning. And will return to his family in joy! But whoever is given his record behind his back [or in his left hand], he will invoke [for his] destruction. And he shall enter the Blazing Fire and [he shall be] made to taste its burning flames."[76]

The Balance [al-Mizan] has two scales and a tongue, with which it will weigh the deeds.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

"Then those whose Balance [of good deeds] are heavy, they are the successful. And those whose Balance [of good deeds] are light, they are those who lose their own selves, in Hell will they abide [forever]."[77]

Our Prophet Muhammad (ﷺ) will have the Fountain [al-Hawd] on the Day of Judgement. Its water is whiter than milk and sweeter than honey. Its drinking vessels are as numerous as the stars in the sky. Whosoever drinks a serving from it, will never thirst again after that.

The Bridge is true. The righteous ones will cross it and the evil ones will fall from it.

Our Prophet (ﷺ) will intercede for the members of his Ummah who have entered the Hellfire due to their major sins. Thus, they will be extracted from it due to his interceding [for them], but only after having been set ablaze and burned to ashes and charcoal. They will enter Paradise due to his intercession.

There will also be interceding done by the rest of the Prophets, believers, and Angels.

Allah says:

[76] Surah Al-Inshiqaaq (84:7-12)
[77] Surah Al-Mu'minoon (23:102-103)

Preview Version

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

"...And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him."[78]

The intercession of the intercessors will be of no avail to the disbelievers.

Paradise and the Hellfire are two creations that will not cease to exist. Paradise is the abode of the close friends of Allah, while the Hellfire is the place of punishment for His enemies. The inhabitants of Paradise will abide therein [i.e., Paradise] forever.

إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ
لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

"Verily, the sinful evildoers will be in the torment of Hell to abide therein forever, [their torment] will not be lightened for them, and they will be plunged into destruction with deep regrets and sorrows."[79]

Death will be brought in the form of a sturdy ram and slaughtered between Paradise and Hellfire. Then it will be said, "O inhabitants of Paradise! Eternity for you and no [more] death! And O inhabitant of Hellfire! Eternity for you and no [more] death!"[80]

MUHAMMAD (ﷺ), SEAL OF THE PROPHETS

Muhammad (ﷺ) is the Messenger of Allah, the Seal of the Prophets, and the leader of those sent by Allah. The 'Iman of a servant is not valid until he believes in his message and bears witness to his Prophethood. Mankind will not be judged on the Day of Judgement except with his intercession. And no nation will enter Paradise, until his nation has entered it first.

He (ﷺ) is the possessor of the banner of Praise, the most praiseworthy station [al-Maqam ul-Mahmud] and the Fountain [al-Hawd]. He is the leader [Imam] of the Prophets, their spokesman and the one who holds their intercession. His (ﷺ) nation is the best of nations and his Companions are the bets of those who accompanied Prophets.

The best of the Prophets Ummah was Abu Bakr as-Siddiq, then 'Umar al-Farooq, then 'Uthman Dhun-Nūrayin and then 'Ali al-Murtadā. May Allah be pleased with all of them. This is due to what has been reported on 'Abdullah ibn 'Umar that he said, "We used to say, while

[78] Surah Al-Anbiya (21:28)
[79] Surah Az-Zukhruf (43:74-75)
[80] Bukhari in the chapter concerning the commentary of Surah Maryam.

the Prophet was alive; the best of this nation after its Prophet (ﷺ) is, Abu Bakr, then 'Umar, then 'Uthman, then 'Ali, This would reach the Prophet (ﷺ) and he would not oppose it."[81]

It is reported on the authority of 'Alī that he said, "The bets of this nation after its Prophet (ﷺ) is Abu Bakr, then 'Umar. And if I wanted to, I would have wanted a third."[82]

Abu ad-Darda reported that the Prophet (ﷺ) said:

"The sun does not rise, nor does it set upon anyone better, after the Prophets and the Messengers, than Abu Bakr."[83]

He [Abu Bakr] was the most deserving of the Khilafah from all the creation, after the Prophet, due to his merits, his precedence and due to the Prophet preference of him to lead the pray over all his Companions. It is also due to the unity in agreement of the Companions upon his precedence and giving the oath of allegiance to him. And Allah would not have united them in agreement upon something erroneous.

Then after him was 'Umar, due to his merits and Abu Bakr's empowering it to him.

Then 'Uthman due to the preference given to him by the members of the Governing Council.

Then 'Alī due to his merits and the unanimous agreement of the people of his time on it.

These are the rightly guided Khalifah's. They are the ones about whom the Messenger of Allah (ﷺ) said:

"Stick to my Sunnah and the Sunnah of the rightly-guided Khalifah's [who come] after me. Bite onto it [the Sunnah] with your molar teeth."[84]

The Prophet (ﷺ) said:

"The Khilafah after me will endure for thirty years."[85]

The last part of it occurred with the Khilafah of 'Alī.

We bear witness that the ten will be in Paradise, just as the Prophet (ﷺ) bore witness to it, when he said:

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[81] Bukhari
[82] Ahmad
[83] Ahmad, Ibn Abi 'Asim and Abu Nu'aim
[84] At-Tirmidhi
[85] Abu Dawood and At-Tirmidhi

"Abu Bakr is in Paradise, 'Umar is in Paradise, 'Uthman is in Paradise, 'Alī is in Paradise, Talha is in Paradise, az-Zubair is in Paradise, Sa'd is in Paradise, Sa'id is in Paradise, 'Abdur-Rahman ibn 'Awf is in Paradise, Abu 'Ubaydah ibn al-Jarrāh is in Paradise."[86]

As for everyone else whom the Prophet (ﷺ) has testified will be in Paradise, then we bear witness to that [as well]. This is reflected in his (ﷺ) statement:

"Al-Hasan and al-Hussain are the [two] leaders of the youth in Paradise."[87]

And his statement to Thabit ibn Qais:

"...Indeed, he [Thabit] is from the inhabitants of Paradise."[88]

We do not ascertain for anyone from the people of the Qiblah [i.e., Muslim] that he will be in Paradise or the Hellfire, except for he whom the Messenger (ﷺ) has ascertained for. However, we wish well for the ones who do good, and we fear for the one who does evil.

We do not declare anyone from the people of our Qiblah [i.e., Muslims] a disbeliever due to a sin nor do we cast him out of the fold of Islam based on a deed.

We hold that Hajj and Jihad are everlasting along with the obedience to every leader, whether he is righteous or evil. In addition, praying behind them [in congregation] is permissible.

Anas reported that the Prophet (ﷺ) said:

"Three things are from the essence of 'Iman: refraining from [harming] anyone who say Lā illāha illā Allah. We do not declare him a disbeliever due to a sin [he may have committed] nor do we cast him out of Islam due to an action. The Jihad is everlasting from the time that Allah sent me to the time when the last part of my Ummah will fight the Dajjal. Neither the oppression of the oppressors, or the justice or a righteous leader nullifies it [i.e., Jihad]. And [the third] is the belief in al-Qadar."[89]

From the Sunnah is: Loyalty to the Sahabah, love for them, mentioning their good qualities, and asking Allah to grant them mercy and to forgive them. And [also] refraining from mentioning their bad qualities and what they differed in, believing in their virtues, and acknowledging their superiority.

Allah says:

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[86] At-Tirmidhi and Ibn Majah
[87] Bukhari
[88] Bukhari
[89] Abu Dawood

Preview Version

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا

"And those who come after them say; 'our Lord! Forgive us and our brothers who preceded us in Faith. And put not in our hearts any hatred against those who have believed..."[90]

And Allah says:

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

"Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, while being merciful among themselves..."[91]

The Prophet (ﷺ) said:

"Do not revile my Companions, for indeed if one you were to give in charity, the equivalent of the mount of Uhud in gold, it would not reach a mudd [handful] of one of them, not even half [of what they give]."[92]

From the Sunnah is: Being content with the wives of the Messenger of Allah (ﷺ), the Mothers of the Believers and the pure ones free from every type of evil. The best of them were Khadijah bint Khuwailid and 'Aisha bint as-Siddiq, whom Allah absolved from guilt in His Book. She is the wife of the Prophet (ﷺ) in this world and the next. Whosoever discards her from what Allah has absolved her from, has disbelieved in Allah, the Most-Great.

Muawiyah is the [maternal] uncle of the Believers and one those who wrote down the revelation of Allah. He was one of the Khalifah of the Muslims.

From the Sunnah is: Hearing and obeying the Muslim leaders and the Khalifah [Amir ul-Mu'mineen], the righteous from among them as well as the evil. This is so long as the do not command us with the disobedience to Allah, for indeed, there is no obedience to anyone if it involves disobedience to Allah.

It is obligatory to obey; Whosoever is given the Khalifah while the people agree and are pleased with him as well as [to obey] the one who fought against the people till he became

[90] Surah Al-Hashr (59:10)
[91] Surah Al-Fath (48:29)
[92] Bukhari

Preview Version

the Khalifah and was proclaimed Amir ul-Mu'mineen. Opposing him, revolting against him, and downing the deeds of dissension among the Muslim against him, is forbidden.

And from the Sunnah is: Making Hijrah from the People of Innovations and separating oneself from them, abandoning arguing and disputing in the Religion, and not looking into the books of the innovators and giving attention to their speech. And every newly invented matter in Religion is an innovation [Bid'ah].

Anyone who attributes himself with something other than Islam and the Sunnah is an innovator, such as the Rāfidah, the Jahmiyyah, the Khawaarij, the Qadariyyah, the Murj'ah, the Mu'tatazilah, the Kharāmiyyah, the Kilābiyyah and those like them. These are sects of misguidance and groups of innovation. May Allah grant us refuge from them.

In respect to an Imam, concerning the [differing in the] subsidiary issues of Religion, such as the four Madhāhib [Schools of Thought], then it is not blameworthy. For indeed, differing in the subsidiary issues of Religion is a mercy and those who differ in it, are praiseworthy in their differing. And will be rewarded for their Ijtihad. Their differing is a vast mercy, and their agreement is a conclusive evidence.

We ask Allah that he protects us from innovation and fitnah and that He causes us to live upon Islam and the Sunnah. And [we ask] that He makes us from among those who follow the Messenger of Allah (ﷺ), when alive and that He resurrects us in his company after death, by His Mercy and His Grace. Amin.

This is the last of the Creed – All Praise is due to Allah alone and may Allah send His peace and blessing upon our leader Muhammad (ﷺ), his family and his Companions.