

'Aqaid of Ahl-E Sunnah wal-Jama'at (Volume 1)

Compiled and Edited

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Assalam U 'Alaikum

A very close friend of mine once presented me a book 'Aqidah Ahl-E Sunnat wal-Jama'at by Shaykh Mu'hammad Saale'h Sahib. This book was being distributed at the airports of UAE. I have been thinking on writing a series of emails on our 'Aqidah since then. Recently, a very close brother of mine has sent me a book The Fundamentals of Tawheed by Bilal Philips Sahib. I think that this is the time I should start the series. Both of these books are based on the book Kitaab at-Tawheed by Mu'hammad ibne 'Abd ul-Wahhaab Sahib, the founder of 'Aqidah Wahhaabiya and have nothing to do with the 'Aqidah of Salaf, Khalaf, Ijma'a and Ahl-E Sunnah wal-Jama'at. Instead of talking about what they think, I would like to put forward what we believe because we do not wish to bash others.

We will cover the basics of At-Tawheed, The Prophet (Sal-lal-Lahu 'Alaihi Wassallam), The Quran, Likeness of ALLAH, Vision of ALLAH, Al-Miraj, Al-Hawdh, Al-Shafaa', Al-Qadr, Al-Lawh Wal-Qalam, Al-Arsh Wal-Kursi, Al-Ambiya ('Alaihim-us Salaam), Al-Ummah, Al-Akhira, As-Sahaba (Radhi Allahu 'Anhum), Al-Ulama Wal Auliya (Ra'hmat-ul-Laahi 'Alaihum) and also some of the Practice-related Issues such as Ta'aweedh, Iethaal-E Thawaab and Merits of different nights such as Shab-e Bara etc.

May ALLAH give me the strength to complete the task, Ameen, Thumm Ameen. Brothers are also requested to help me out if I commit any mistake.

Ma' Assalama

Nadeem

Tauheed

Allah is One, without any partners. And there is nothing like Him. There is nothing that can overwhelm Him. There is no God but ALLAH. He is The Eternal without a beginning and The Everlasting without end. He will never perish or come to an end. Nothing happens except what He wills. No imagination can conceive of Him, and no understanding can comprehend Him. He does not resemble the creation.

Delusions cannot apply to Him, minds cannot encompass Him, thoughts cannot conceive Him, and imaginations cannot grasp Him. Allah, Ta'ala is attributed with the attributes of perfection, as He is The Lord of the worlds. Therefore, nothing can overwhelm Him, and nothing is hard or impossible for Him, as He created everything and everything happens by His Will.

Allah Ta'ala, is Eternal, He existed eternally when nothing else existed. No space, no time, no sun, no moon, no galaxies, absolutely nothing, but Allah. Allah willed for entities to be created, and then space was created, and planets, and earth, that's how space, place, and time was created and used. Hence, Allah existed when nothing else existed, that includes space and place, and therefore, Allah does not exist in a place, as He is not in need of a place, because He eternally existed before creating the place. Creation need places, spaces and time to exist, Allah is not similar to the creation. Time and place do not apply to Him.

Time is a creation and a standard for the creation. Allah is The Creator, He created time and place, hence, for His existence there is no beginning and there is no end. Because both beginning and end imply time and a starting point, which are attributes of the creation not The Creator.

Allah, Ta'ala, is Eternal and Everlasting because of Him, because He is ALLAH, not because of anything else. For example, Heaven and hell are everlasting but they are everlasting because of the Will of Allah to be as such, not because of themselves. Heaven and Hell are creation of Allah, and The Creator is different from the creation

The point to understand here is that saying "ALLAH is everywhere or ALLAH is upwards on the seventh sky" is not acceptable. As time, space and distance are ALLAH's creations, it is not wise to try to associate or include the CREATOR in the CREATION. Ijma'a has always been against this. The right approach would be to keep quiet and do not try to understand WHERE IS ALLAH! Al-Imam Than-noon Al-Masri (RA) says, "Whatever you imagine in your mind, Allah is different than Because no matter what one may imagine, it is still a creation capacity, which can only imagine another creation, if that!."

Some of the deviant scholars use Ayaat and A'hadeeth to justify Tajseem or Place for ALLAH. These Ayat and A'hadeeth are known as Mutashabihaat because they do not have one explicit meaning in Arabic and the Interpretation is not explicit. Some of the examples are ALLAH's hands, ALLAH's establishment over the throne, He who is in Heavens, Book written above the throne, ALLAH's descent etc. We believe in the Salaf regarding these ambiguities. Imaam Maalik (RA) and Imaam Shaf'ii (RA) say, "Accept these verses and A'hadeeth as they were given without believing that they have meanings which pertain to a manner, such as images, descriptions related to creations, and the like." Imaam A'hmad bin Hanbal (RA) says, "ALLAH mentioned establishment, and establishment is only what ALLAH mentioned about it, not what humans imagine about it."

Khalaf, however, try to give an explicit meaning. We believe in this too because sometimes it is necessary to do so otherwise people may interpret these verses anthropomorphically by likening ALLAH with the creations and speaking of Him in the literal sense. Only in such situation, we believe in interpreting Mutashabihaat in such a way that it does not result in Tashbih or Tajsim, e.g. ALLAH's throne encompasses the whole Universe may be interpreted as His Qudrat over the affairs of the Universe. But this is done only if there is no room for keeping quiet.

But off course the priority is the Salaf's method not Khalaf's method. In his commentary on Abu Dawood's Sunan, 'Haafiz Abu Sulemaan al-Khattaabi (RA) clearly states, "Abu 'Ubayd (RA) used to say, As for us, we narrate those A'hadeeth but we do not smear them with meanings."

Tajseem and Tashbih is a very dangerous belief. The idea that has seeped into the human mind that God looks like an old man with all that it comes with it, limbs, organs, hair, face, lips, teeth, tongue, beard, two hands, fingers, two legs, two feet,.....basically a total human being!!! Also that He –according to them– resides in the 7th heaven or in a place above that where he can watch the universe and manage it, while sitting firmly on the chair of the throne!!! And Angels are surrounding him, while He is a very bright mass of light!!!!. Hence, Know, may Allah guide us and you, that those who believe in God as such, are actually worshipping an idol they imagined in their minds, and definitely not worshipping The Creator. Such a devious belief departs its people from Islam to blasphemy immediately.

Muhammad bin Yahya Ninowy (DBA) gives the Golden Rule: Cease your mind as you will never be able to encompass Him, believe in His attributes of Perfection, and submit the true meanings and interpretations to Him. No matter what you do, do not resemble Allah to the creation and do not negate any of His attributes, as both things lead to blasphemy.

Please note that by Salafi, we mean the people of the first three centuries [Sahaba (RA), Taba'iin (RA) and Taba Taba'iin (RA)], not our Salafi brothers of today. The khalaf scholars are those who came in succeeding generations after those of the first three Hijri centuries.

He is living and never dies and is eternally active and never sleeps. He creates without His being in need to do so and provides for His creation without any effort. He causes death with no fear and restores to life without difficulty. He has always existed together with His attributes since before creation. Bringing creation into existence did not add any thing to His attributes that was not already there. As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time. 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." He was always the Lord even when there was nothing to be Lord of, and always the Creator even when there was no creation. In the same way that He is the "Bringer to life of the dead," after he has brought them to life a first time, and deserves this name before bringing them to life, so too He deserves the name of "Creator" before He has created them. This is because He has the power to do everything, everything is dependent on Him, everything is easy for Him, and He does not need anything. "There is nothing like Him and He is the Hearer, the Seer" (42:11). He created creation with His knowledge. He appointed destinies for those He created. He allotted to them fixed life spans. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them. He ordered them to obey Him and forbade them to disobey Him. Everything happens according to His decree and will, and His will is accomplished. The only will that people have is what He wills for them. What He wills for them occurs what He does not will, does not occur. He gives guidance to whomever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whomever He wills, and abases them, and afflicts them, out of His justice. All of them are subject to His will either through His generosity or His justice. He is Exalted beyond having opposites or equals. No one can ward off His decree or delay His command or overpower His affairs. We believe in all of this and are certain that everything comes from Him.

It is true that humans are attributed with hearing and sight, and Allah is attributed with Hearing and Sight. Although the name of the attribute is similar, but that is the extent of this sharing relationship. In other words, nothing else other than the name of the attribute is common between the hearing and sight of humans, and that of Allah, Ta'ala. Allah, Ta'ala, is attributed with Hearing, simply as such. His attribute is eternal, everlasting, not created, and not subject to change. Allah subhanahu wa ta'ala, is not attributed with having organs or limbs. Nor sound waves, frequencies, decreasing or increasing hearing power, etc. etc.. All of that implies change, and Allah, Ta'ala, is not attributed with organs, limbs, or change. The same applies to the rest of the Attributes of Allah.

Allah Subhanahu wa Ta'ala, knew everything eternally before He created anything. He encompassed everything. He knows All-knowledgeable of everything. ALLAH says, "They said: Glorify to You! We have no knowledge but that which you gave us. You are the All-Knower, the All-Wise" [Quran: al-Baqarah, 32].

Bilal sahib, in his book, has divided Tauheed into three categories: Ruboobiyah, Asmaa was-Sifaat and Ebaadah, but he also says, "The division of Tauheed was not done by the Prophet (Sal-lal-Lahu 'Alaihi

Wassallam) or by his companions, as there was no necessity to analyze such a basic principle of faith in this fashion. However, the components are all implied in the verses of the Quran and in the explanatory statements of the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) and his companions” He continues, “The necessity for this analytical approach to the principle of Tawheed arose after Islam spread into Egypt, Byzantium, Persia and India and absorbed the cultures of these regions

What really surprises me is that when we talk about different faculties of Islaam, we are asked, “Did the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) did this? Did the Companions (RA) practice it?” and when we say exactly what Bilal Sahib is saying, we are told that we are Bid'atis. We also have categorized Tauheed into different groups and subgroups, but we do not forward these as pre-conditions to be a Muslim. Adb al-Rahmaan ibne 'Hasan ibne Mu'hammad ibne 'Abd al-Wahhab Sahib in his book Fath al-Majid Sharah Kitab al-Tawhid has forwarded these categories as pre-conditions to be a Muslim. We, on the other hand, believe that if someone recites the Kalimat al-Shahada, he/she is a Muslim. There are more than 40 A'hadeeth proving this. We also believe that the INTENTION is what actually counts and we MUST NOT judge anyone on the basis of his/her actions alone. We will discuss this issue in detail later.

The Sahaba (RA) were talking about Malik ibn Dukhshum, and they wished that the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) would curse him so that he should die or meet some calamity. The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said, "Does Malik ibn Dukhshum not bear witness to the fact that there is no God but Allah and that I am the Messenger of Allah?" They said, "Yes, he no doubt says this but it is not in his heart". The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said, "No-one ever witnesses that there is no God but Allah and that I am Allah's Messenger and then enters the fire nor is consumed by it". [Bukhari (RA), Muslim (RA)]

This and all other A'hadeeth on Tawheed give us the clear guidelines.

Bilal Sahib in his book says that his book is based upon 'Aqidah at-Tahawiyyah. I am again surprised. I am also Tahawi in terms of 'Aqidah and I do not agree to most of what he says. In fact it contradicts the basic text of 'Aqidah at-Tahawiya. The complete text of 'Aqidah at-Tahawiya is available at <http://www.haqqaniya.org/English/Beliefs/Tahawiya.htm> and the complete interpretation in Audio is also available from this page.

Likeness of ALLAH

Anyone who describes Allah as being in any way the same as a human being has become an unbeliever. All those who grasp this will take heed and refrain from saying things such as the disbelievers say, and they will know that He, in His attributes, is not like human beings.

Vision of ALLAH

The Seeing of Allah by the People of the Garden 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: "Faces on that Day radiant, looking at their Lord" (75:22-3). The explanation of this is as Allah knows and wills. Everything that has come down to us about this in authentic Traditions from the Messenger, may Allah bless him and grant him peace, in authentic traditions, is as he said and means what he intended.

We do not delve into that, trying to interpret it according to our own opinions or letting our imaginations have free rein. No one is safe in his religion unless he surrenders himself completely to Allah, the Exalted and Glorified, and to His Messenger (Sal-lal-Lahu 'Alaihi Wassallam) and leaves the knowledge of ambiguous things to the One who knows them.

Muhammad (Sal-lal-Lahu 'Alaihi Wassallam)

He is ALLAH's chosen Servant and Prophet and His Messenger with whom He is well pleased. Mu'hammad (Sal-lal-Lahu 'Alaihi Wassallam) is the Seal of the Prophets ('Alaihim as-Salaam) and the Imam of the God fearing and the most honored of all the messengers and the Beloved of the Lord of all

the worlds. Every claim to prophet hood after Him (Sal-lal-Lahu 'Alaihi Wassallam) is falsehood and deceit. He (Sal-lal-Lahu 'Alaihi Wassallam) is the one who has been sent to all the jinn and all mankind with truth and guidance and with light and illumination. He (Sal-lal-Lahu 'Alaihi Wassallam) is the best of the pious worshippers, the most honored of all the messengers, and the beloved to ALLAH.

We do not believe any TYPE of Prophethood after him. We have come across many claims of prophethood in the history. Most of these have twisted the words of the Salaf and Khalaf to maintain their positions. We still hear claims like "The 'Hadeeth Laa Nabi Ba'adi means There is no Shari'at-Bearing Prophet after him and that there is room for a Non-Shari'at Prophet". Astaghfir ULLAH! We believe that Mu'hammad (Sal-lal-Lahu 'Alaihi Wassallam) is Khaatam an-Nabiyyin and Khaatam ar-Rusul. For us, the word Seal is not just a stamp as is claimed by many. We believe that the Seal is something that prevents anything to come out or enter and there no room for ANY TYPE of prophethood now, except that Isa (AS) ibne Maryam (AS) will descend again. We will discuss this later.

We believe that after him (Sal-lal-Lahu 'Alaihi Wassallam), the Sahaba (RA) acted as Mujaddideen, and then came Tab'iin (RA), Taba Tab'iin (RA) and finally the Ulama Karaam (RA). These are the true successors of the Prophet (Sal-lal-Lahu 'Alaihi Wassallam).

We also believe that it is obligatory to LOVE Mu'hammad (Sal-lal-Lahu 'Alaihi Wassallam) more than anything/anyone, even more than our Parents, Spouse, Children, Relatives, and Friends.

Al- Qur'an Al-Kareem

Quran is the word of Allah, it came from Him without (saying) how. Attributing Allah with alphabets, languages, uttering letters, sounds, etc. leads to Tajseem and Tashbeeh. So, we do not try to understand HOW is Quran ALLAH's word?

ALLAH revealed it (The Qur'an) to His Prophet (Sal-lal-Lahu 'Alaihi Wassallam), and the believers testified to it as the absolute truth with a firm faith. We condemn those who say that the Quran was written by Mu'hammad (Sal-lal-Lahu 'Alaihi Wassallam) or Jibraeel (AS) or is ALLAH's creation (Not Kalaam). The believers firmly believed that the Qur'an is the true word of Allah, it is not created as in the speech of human beings. We know and firmly believe that the Qur'an is the word of The Creator of mankind and that it is does not resemble that of humans.

ALLAH has promised to safeguard the Qur'an and that is witnessed until now, and will be as such forever.

There is one more point that I would like to highlight here. Some of our brothers and sisters have adopted the approach of proving the authenticity of the Quran by Science. They must not fall into this trap. Yes, Quran has a lot of Scientific information in it, but we must not try to prove Quran from Science. It should be the other-way round. Quran is our CORE, Science is NOT. Once I received an anonymous email on a group that I would like to share with everyone.

Quran and Science: Science is not perfect by any means. It is changing and developing with each passing day with new theories brought forward every now and then. Thus it may happen that when we try to measure the glory of Quran through this knowledge of science, we make mistakes. Then, when we trumpet the glory of Quran based on the evidence of science, someone comes along and pops our balloon by proving this evidence to be faulty. Then one is apt to think that "Oh the Quran is not that great after all (Na'ooz U Billah)" especially so if one is a non-muslim.

Quran being the narration of ALLAH is superior to every other narration. Then what went wrong? The answer is that we chose the wrong scale for the measurement. The approach of proving the glory of Islam using science as evidence is not correct (however sincere it may be)

A Brother

A great example is of Sir Syed A'hmed Khan Sahib. He had very sincere intentions for helping the Muslims out, but he went a little too far when he wrote the Tafseer of the Quran on the Scientific basis. He refused a lot of our basic beliefs and a lot of fitnas resulted. One such example is Mirza Sahib of Qadiyan. Mirza Sahib's basic belief originates from Sir Syed Ahmed Khan Sahib's Tafseer. That is why 'Allama Iqbal Sahib (RA) once said, "[URDU]: 'Aqidah 'Aligarh se aur nabi qadiyan se!"

Another trap that we are falling into is "THE BOOK". We are proud of The Quran and we should use the word Quran. I have come across a lot brothers and sisters who use the term "The Book". PLEASE stop doing so.

A True Muslim

[According to By: Imam Abu Jafar Ahmad ibn Muhammad al-Azdi (Ra'hmat-ul-Laahi 'Alaih)]

A person's Islam is not secure unless it is based on submission and surrender. Anyone whose intellect is not content with surrender, and desires to know things which are beyond his capacity, will discover that his desire veils him from a pure understanding of Allah's true unity, clear knowledge and correct belief, and 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 full of doubt, being neither an accepting believer nor a denying rejecter.

Belief of a person in the seeing of Allah by the People of the Garden is not correct if he interprets or imagines what it is like according to his own understanding, since the interpretation of this seeing (or indeed, the meaning of any of the subtle phenomena which are in the realm of Lordship), is in avoiding its interpretation and strictly adhering to the submission. This is the religion of Muslims. Anyone who does not guard himself against negating the attributes of Allah, or likening Allah to something else, has gone astray and has failed to understand Allah's glory, because our Lord, the Glorified and the Exalted, can only be described in terms of oneness and absolute singularity and no creation is in any way like Him.

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.

Al-Israa wal-Mi'raj

The Ascent through the heavens is true. The Prophet (Sal-lal-Lahu 'Alaihi Wassallam), may Allah bless him and grant him peace, was taken by night and ascended in his bodily form, while awake, through the heavens, to whatever heights Allah willed for him. Allah ennobled him in the way that He ennobled him and revealed to him what He revealed to him, "And his heart was not mistaken about what it saw" (53:11). Allah blessed him and granted him peace in this world and the next.

Al-Israa is the night journey the Prophet, sallallahu alayhi wa aalihi wa sallam, took from Makkah to Jerusalem and Al-Mi'raaj, was at the same night right after the journey to Jerusalem, where the prophet, sallallahu alayhi wa aalihi wa sallam, ascended through the heavens until the last of the 7th heaven, reaching "sidratul Muntaha", which is the most honorable place above the 7th heaven, which none of the creation has yet reached. Both journeys were conducted at night in one night and the Prophet, sallallahu alayhi wa aalihi wa sallam, was then brought back to his home in Makkah at early morning time.

We believe that The Prophet, sallallahu alayhi wa aalihi wa sallam, went on both journeys in his physical body and soul, and this is one of the miracles where the prophet was shown that time and distance no matter how long they are, they still are a creation of Allah, and are subjugated by Him. Thus, shortened by His will, or prolonged by His will.

We also believe that the objective of both journeys is to honor The Prophet, sallallahu alayhi wa aalihi wa sallam, and show him a tour of the universe, earth and heavens AND to show us his Muqaam. No creation has been given the same privileges the prophet (Sal-lal-Lahu 'Alaihi Wassallam) has been given.

Some deviated scholars use the Ayaat regarding Al-Mi'raj to prove that ALLAH is above the 7th heaven. Because we believe that ALLAH cannot be placed in a place or time, we accept these AS IS without any interpretation. In extreme cases, some scholars say that The Prophet, sallallahu alayhi wa aalihi wa sallam, might have seen ALLAH, yet not with his eyes, and without a place, nor a "how". But the basic belief of the scholars is that ALLAH cannot be seen, and that is what the Prophet, sallallahu alayhi wa aalihi wa sallam, himself said.

Narrated by the Noble Sahabi, Abi Tharr, radiyallahu anhu: "I asked the Prophet of Allah, sallallahu alayhi wa sallam, Did you see your Lord? The Prophet replied: He is An-Noor, It is impossible to see Him!!" [Muslim]

A lot of Auliya (RA) have mentioned that they have seen ALLAH, but they also believe that ALLAH cannot be seen. That is why they say that only the eyes of Sirr can see ALLAH but they also believe that what they see is not the Zaat but just an attribute.

Another point, Noor is NOT Light and this Noor is what we cannot understand.

"Praise to Allah, Who has created the heavens and the earth, and appointed (created) darkness and light. Yet those who disbelieve ascribe rivals unto their Lord". [Quran: Al-An'aam]

So, Noor is also ALLAH's creation. This clearly shows that this word is also one of the attributes that we MUST not interpret.

Al-Hawdh

The Pool (al-hawdh), which Allah has granted The Prophet (Sal-lal-Lahu 'Alaihi Wassallam), as an honor to quench the thirst of his Community on the Day of Judgment, is true.

Al-Kawthar is the source of relief for Muslims in the day of judgment. ALLAH has given , so the Prophet (Sal-lal-Lahu 'Alaihi Wassallam), can give water to those believers who are thirsty. Whoever drinks from it will never be thirsty afterwards. The Awliya' of Allah (pious worshippers) will not experience thirst in the day of Judgment, yet they will still seek to drink from Kawthar for its great honor.

To thee have We granted the Kauthar [Quran]

Abul Bashar (RA) quotes from Sa'eed bin Jabeer (RA) that Ibn-e 'Abbaas (RA) said "Kauthar means "Abundance of Good". Abul Bashar (RA) asked Sa'eed (RA), "Some say Kauthar is a Canal in Paradise". He said, "The Canal in the Paradise is one of the Abundance ALLAH has given to the Prophet (Sal-lal-Lahu 'Alaihi Wassallam)". [Bukhari]

Narrated Anas bin Malik (RA): The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, "What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" [Bukhari]

Anas reported: One day the Messenger of Allah (may peace be upon him) was sitting amongst us that he dozed off. He then raised his head smilingly. We said: What makes you smile. Messenger of Allah? He said: A Sura has just been revealed to me, and then recited: In the name of Allah, The Compassionate, The Merciful. Verily We have given thee Kauthar (fount of abundance). Therefore turn to thy Lord for prayer and offer sacrifice, and surely thy enemy is cut off (from the good). Then he (the Holy Prophet) said: Do you know what Kauthar is? We said: Allah and His Messenger know best. The Holy Prophet (may peace be upon him) said: It (Kauthar) is a canal which my Lord, the Exalted and Glorious has promised me, and there is an abundance of good in it. It is a cistern and my people would come to it on the Day of Resurrection, and tumblers there would be equal to the number of stars. A servant would be turned away from (among the people gathered there). Upon this I would say: My Lord, he is one of my people, and He (the Lord) would say: You do not know that he innovated new things (in Islam) after you.

Ibn Hujr made this addition in the hadith: " He (the Holy Prophet) was sitting amongst us in the mosque, and He (Allah) said: (You don't know) what he innovated after you" [Muslim]

Narrated Anas bin Malik (RA): The Messenger of Allah (may peace be upon him) dozed off and the rest of the hadith is the same as transmitted by Mus-hir except for the words that he (the Holy Prophet) said: It (Kauthar) is a canal which my Lord the Exalted and the Glorious has promised me in Paradise. There is a Hawdh (tank) over it, but he made no mention of the tumblers like the number of the stars. [Muslim]

There are about 50 Sahaba (RA) who have mentioned the Hawdh. Imaam Suyuti (RA) has given 70 references to the Hawdh on al-Kauthar.

Al-Mithaaq

The pledge which Allah took from Adam and his offspring' is true.

"And O beloved Prophet remember, when your Lord brought forth from the loins of Adam's children their seed and made themselves witnesses against own selves,' Am not your Lord? All said, 'Why not we all bear witness', lest you should say on the Day of Resurrection, that we were not aware of it." [Quran: Al-A'raaf, 172]

Adam and his offspring testified after, Allah enabled them to know, that there is no God but ALLAH, The Only one to be worshipped.

Ash-Shafa'ah

Ash-Shafa'ah, which is allocated to his followers, is true, as related in the authentic Ahaadeeth. The intercession of the Prophet, sallallahu alayhi wa aalihi wa sallam, is authentic and will happen in the day of judgment. This is when the Prophet, sallallahu alayhi wa aalihi wa sallam, asks Allah Ta'ala, to forgive those who are being punished yet have believed in "La ilaha illa Allah". Allah grants the Prophet his wish, and this is known as " Al-Maqaam Al-Mah'mood" or "The Praised Status" of the Prophet, sallallahu alayhi wa aalihi wa sallam. Anthropomorphists believe that "The Praised/elevated Status" of the Prophet, is that he will sit next to Allah on the chair of the throne!!! This is a clear blasphemy, may Allah protect us. One thing that must be kept in mind is that we do not believe that ANYONE can intercede on his own.

... To Him belongs whatsoever is in the heavens and whatsoever in the earth. Who is he that would intercede with Him save by His Permission ... [Quran: Al-Baqarah]

No doubt, your Lord is Allah Who made the heavens and earth in six days, then seated Himself on the Throne befitting to His Dignity, He plans the work. No intercessor is there but after His Permission ... [Quran: Yunus]

We believe that The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) has been given the power to intercede. On the day of Qiyama:

Bukhari (RA) narrates from Abu Hurayra (RA) the 'Hadeeth of the great of intercession according to which Allah accepts Muhammad's (Sal-lal-Lahu 'Alaihi Wassallam) intercession when all other prophets are powerless to intercede. This intercession is accepted in four successive instances:

1. For those who have a grain of faith in their heart,
2. For those who have a mustard-seed of faith in their heart,
3. For those who have less than that of faith in their heart,
4. For anyone who ever said, "LA ILAAHA ILLALLAH".

Narrated Abu Huraira: I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person

who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah." [Bukhari]

Narrated Jabir bin 'Abdullah: The Prophet said, "I have been given five things which were not given to any one else before me. 1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, 2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due, 3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me, 4. I have been given the right of intercession (on the Day of Resurrection), 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind. [Bukhari]

Narrated Jabir bin 'Abdullah: Allah's Apostle said, "Whoever after listening to the Adhaan says, 'Allahumma Rabba hadhihi-d-da' watit-tammati was-salatil qa'imati, ati Muhammadan al-wasilata wal-fadilata, wab' athhu maqaman mahmudan-il-ladhi wa' adtahu (O Allah! Lord of this perfect call (of not ascribing partners to You) and of the regular prayer which is going to be established! Kindly give Muhammad the right of intercession and superiority and send him (on the Day of Judgment) to the best and the highest place in Paradise which You promised him)', then intercession for me will be permitted for him on the Day of Resurrection". [Bukhari]

Narrated 'Abdullah bin 'Umar: The Prophet said, "A man keeps on asking others for something till he comes on the Day of Resurrection without any piece of flesh on his face." The Prophet added, "On the Day of Resurrection, the Sun will come near (to, the people) to such an extent that the sweat will reach up to the middle of the ears, so, when all the people are in that state, they will ask Adam for help, and then Moses, and then Muhammad (Sal-lal-Lahu 'Alaihi Wassallam) ." The sub-narrator added "Muhammad will intercede with Allah to judge amongst the people. He will proceed on till he will hold the ring of the door (of Paradise) and then Allah will exalt him to Maqam Mahmud (the privilege of intercession, etc.). And all the people of the gathering will send their praises to Allah. [Bukhari]

Hammad b. Zaid, reported: I said to 'Amr b. Dinar: Did you hear Jabir b. 'Abdullah narrating from the Messenger of Allah (may peace be upon him) that Allah would bring out people from the Fire through intercession. He said: Yes. [Muslim]

Yahya related to me from Malik from Abu'z-Zinad from al-Araj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every prophet is given a supplication (dua), and I wish to preserve my dua as intercession for my community in the next world. [Muwatta Imaam Maalik (RA)]

The Prophet's (Sal-lal-Lahu 'Alaihi Wassallam) Shafa'at after his Passing Away:

Whoever visits my Grave, my intercession will be guaranteed for him. [Bayhaqi, Baghdadi, Dulabi, Daraqutni, Uqaili, Tabarani, Ibn Kuhuzayma]

We also believe that The Pious Followers can also intercede.

Narrated AbudDarda': The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said: The intercession of a martyr will be accepted for seventy members of his family. [Sunan Abu Dawud]

Rasulullah (Sal-lal-Lahu 'Alaihi Wassallam) said: "He who recites the Qur'an, memorizes it, accepts its halaal (lawful things) as halaal and haraam (forbidden things) as haraam (i.e. his beliefs in these matters are correct), Allah Ta'ala will enter him into Jannat and accept his intercession on behalf of ten such persons of his family upon whom entry into Jahannum has become incumbent (i.e. Allah Ta'ala will forgive them because of his intercession)." [Ahmad, Trimizi, Ibn Majah, Daarami]

'Abdullah b. 'Abbas reported that his son died in Qudaid or 'Usfan. He said to Kuraib to see as to how many people had gathered there for his (funeral). He (Kuraib) said: So I went out and I informed him about the people who had gathered there. He (Ibn 'Abbas) said: Do you think they are forty? He (Kuraib)

said: Yes. Ibn 'Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (may peace be upon him) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him. [Muslim]

It is obligatory to believe in the intercession of first the Prophets (AS), then religious scholars (RA), then martyrs, then other believers, the intercession of each one commensurate with his rank and position with ALLAH Most High. [Imaam Ghazaali (RA)]

Qadhaa wal-Qadr

We believe that denying the knowledge which is accessible OR claiming the knowledge which is inaccessible is DISBELIEF. Belief can only be firm when accessible knowledge is accepted and the inaccessible is not sought after. Decree is one such area that is inaccessible. I remember that someone read the following Urdu Ruba'ii to me as an argument:

Zindagi Jeeney ko di, Jee mein nei
Qismat mein likha tha pee, to pee mein nei
Jo na peeta to tera likha ghalat ho jata
Terey likhey ko nibhaya, kiya khata ki mein ne

We believe that Allah eternally knew, before the existence of time, the exact number of those who would enter Paradise and the exact number of those who would enter Hellfire. This number is neither subject to increase nor decrease. The same applies to all actions done by people, which are done exactly as Allah knew they would be done. Everyone is facilitated to what he was created for.

We also believe that all good is from ALLAH and all bad is the result of our deeds. We are not completely masters of our fates, nor are we puppets subject to the hazards of destiny. Allah gave us limited power and great freedom, including the freedom of choice. This autonomy makes us accountable for his or her deeds.

It is the Ijma'a that there are two basic types of Qadr: Mu'allaq and Mubram. Allah has set certain rules in His decree as to how things evolve, even these things can be changed through Du'aa, Sadqaat and Good deeds. This type is known as Mu'allaq. Mubram is unchangeable (with a few exceptions). We should not worry about what Allah has written for us, since we can never know it. But our duty is to strive for the best in this world and the next. Then, good results will follow, if Allah wills.

Allah has kept knowledge of the decree away from his creation, and forbidden us to attempt to encompass it. "He is not questioned as to what He does, while they all shall be questioned [Quran: al-Anbiya, 23]". Whosoever asks: 'Why did Allah do that?' has gone against a judgment of ALLAH and the Book, and who rejects this judgment becomes an unbeliever. Deep indulgence in attempting to encompass how things are decreed, only leads to confusion, humiliation, and loss. One should exercise extreme caution about attempting to encompass this matter, or letting doubts about it assail us.

The following should give the exact understanding of Decree:

In the year 17-18 A.H., Iraq, Syria and Egypt found themselves in the grip of a widespread plague. The epidemic took away a great part of the population. The Muslim army in Syria was also hit by the epidemic. So heavy was the toll taken by it that the Khalifa-E Raashid 'Umr (RA) himself had to go to Syria to study things. At Saraa, he was received by army leaders. They implored him to keep out of the affected area. The Caliph sought the advice of leading Companions. They differed. At last 'Umr (RA) chose to go back. Seeing this, Abu 'Ubaida (RA) said "'Umr, are you running away from the decree of Allah?'" "Yes," replied 'Umr (RA), "I am running away from the decree of Allah to the decree of Allah". In the meantime 'Abdur Rahman (RA) bin 'Auf also came up. "I have heard the Messenger (Sal-lal-Lahu 'Alaihi Wassallam) of Allah say," he said, "'Do not go to a place where an epidemic is raging.'"

Al-Lawh wal-Qalam

We believe in the Tablet (al-Lawh) and the Pen (al-Qalam) and in everything written on the former. This Lawh is placed over the 'Arsh as is stated in the 'Hadeeth by way of Abu Huraira (RA) that the Prophet, sallallahu alayhi wa aalihi wa sallam, said: "Allah ordered to be written in a book before He created any creation, that my Mercy overcomes my Anger, and it is written (in the sacred tablet) –which is- on the Arsh". [Bukhari, Muslim]

Even if all created beings were to gather together to prevent the existence of something whose existence Allah had written on the Tablet, they would fail. And if all created beings were to gather together to make something exist which Allah 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 Judgment. Whatever a person has missed he would have never gotten, and whatever he gets he would have never missed.

It is necessary for the servant to know that Allah already knows everything that is going to happen in His creation and has decreed it in a detailed and decisive way. There is nothing that He has created in either the heavens or the earth that can contradict it, or add to it, or erase it, or change it, or decrease it, or increase it in any way. This is a fundamental aspect of belief and a necessary element of all knowledge and recognition of Allah's Oneness and Lordship. As Allah says in His Book: "... and after creating every thing, He has ordained it on a right estimate." (Quran: al-Furqaan, 2). And He also says: "... and the command of Allah is the ordained destiny " (Quran: al-Ahzaab, 38). So woe to anyone who argues with delving into this matter. In his deluded attempt to investigate the Unseen, he is seeking a secret that can never be uncovered, and he ends up an evildoer, telling nothing but lies.

Al-'Arsh wal-Kursi

The Throne (al-'Arsh) and the Chair (al-Kursi) are true but ALLAH is independent of the Throne and that which is beneath the Throne and He encompasses all things and that which is above it, and what He has created is incapable of encompassing Him.

They both are mentioned in the Qur'an, therefore every Muslim must believe in them. However, no one knows what they truly are. These two things are among the things that are ambiguous (Mutashabihaat). The Qur'an and the Saheeh of the Sunnah did not go into the detailed explanation of what the Al-'Arsh or Al-Kursi is, hence, we do not indulge in it. All we know about Al-'Arsh is that it is a massive creation, probably the biggest creation Allah Ta'ala created. And it is the ceiling of Paradise. We also know, that Al-'Arsh is going to be carried by eight angels in the day of judgment. The Kursi is another creation that is smaller than the Arsh. Similarly, we do not know exact nature of Al-Kursi, other than Allah mentioned it in the Qur'an.

Submitting the true meanings of Al-'Arsh and Al-Kursi to Allah is the safest way to protect one's belief.

Sayyidina Ali bin Abi Taleb, karrama Allah Wajhahu, while replying to the Jews said: "Allah Ta'ala, created Al-'Arsh to show his Power and Majesty, and did not make Al-'Arsh as a place for Him".

Imam Al-Hafez Ibn Asaker, radiyallahu anhu, said: "All the creation is subjugated by His Power". No one knows what the Reality of the Arsh is but Allah, consequently, all we know about it is its name.

Some scholars said Al-'Arsh and Al-Kursi are really the same thing, others said they mean knowledge, others said they are a metaphor for Power and Majesty, as per the Arabic language.

The best way is to believe in them, and submit the true meaning of them to Allah Ta'ala, knowing that nothing is like Him, and He Ta'ala is not contained in places or spaces.

Angels (AS), Prophets (AS) and The Books

We say with belief, acceptance, and submission that Allah took 'Ibraahim ('Alaih-is Salaam) as an intimate friend and that He spoke directly to Musa ('Alaih-is Salaam) [How? We do not know and we cannot understand].

We believe in the angels, and the prophets ('Alaihim-us Salaam), and the books which were revealed to the messengers ('Alaihim-us Salaam), and we bear witness that they ('Alaihim-us Salaam) were all following the manifest Truth.

The sinfulness of talking about Allah, the religion, or the Qur'an with ignorance

We do not enter into vain talk about Allah nor do we allow any dispute about the religion of Allah.

We do not argue about the Quran 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 honored of all the Messengers, Muhammad, may Allah bless him and grant him peace. It is the speech of Allah 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 Congregation (jamaa) of the Muslims regarding it.

I remember that once someone on the forum objected on Ijma'a. I have often come across people who ask why we talk about Ijma'a. The answer is in the A'hadeeth.

"You have to follow the congregation for verily ALLAH will not make the largest group of Muhammad's Community agree on Error"

There are many Ahadeeths with the similar explanation. Some references are as follows:

1. Ibn Abi Shayba relates it from Abu Umama. (Sound Chain)
2. Ibn Maja narrates it from Anas. (Weak Chain)
3. Imam Ahmad narrates it mauquf through three sound chains to Abu Umama, al-Bahili and Ibn Abi Awfa.
4. It is marfu to the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) from Abu Umama as narrated by Tabari, Tabar and Tabarani. (Sound Chain)
5. Narrated by al-Hakim from Ibn Abbas and Ibn Umar. (Sound Chain)
6. Narrated by al-Hakim from Ibn Abbas. (Sound Chain)
7. Narrated by al-Lalikai from Ibn Abbas. (Sound Chain)

When the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) mentioned that there will be 73 sects in his (Sal-lal-Lahu 'Alaihi Wassallam) community and one will be on the right path, the Companions requested for the description, the answer was "Sawad-al A'azam". (Haythami, Tabarani, Ahmad, Ibn Masud)

Sawad al-A'azam means the larger group.

It is agreed upon by the Ijmaa', that the Sawad-al A'azam consists of the two schools of 'Aqidah, four schools of Fiqh and Tasawwuf. Those who can read URDU are advised to read the article "Sawad al-A'azam" in the ZeeQa'ad 1426 (December 2005) issue of our Urdu e-Magazine al-Riaadh. This magazine can be downloaded from our website www.haqqaniya.org.

We do not consider any of the people of our Qibla to be disbelievers because of any wrong action they have done, as long as they do not consider that action to have been lawful.

Nor do we say that the wrong action of a man who has belief does not have a harmful effect on him.

We hope that Allah will pardon the people of right action among the believers and grant them entrance into the Garden through His mercy, but we cannot be certain of this, and we cannot bear witness that it

will definitely happen and that they will be in the Garden,. We ask forgiveness for the people of wrong action among the believers and, although we are afraid for the, we are not in despair about them.

Certainty and despair both remove one from the religion, but the path of truth for the People of the Qibla lies between the two.

A person does not step out of belief except by disavowing what brought him into it.

We call the people of our qibla Muslims and believers as long as they acknowledge what the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) brought, and accept as true everything that he said and told us about.

Faith

Belief consists of affirmation by the tongue and acceptance by the heart.

It is very important to understand that we do not have the permission to pass Fatawa-E Kufr. No individual or group has the right to declare a person a Kafir. Takfir is the prerogative of the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) -- who does that through Divine revelation and it is the prerogative of the collectivity of the Muslim community represented by their State.

'Hadhrat Pir Me'har 'Ali Shah Sahib (RA) has divided these Fatawas into two categories: One that is applicable, the other that is not applicable. The Takfir by an 'Aalim is not applicable. There has to be an Ijma'a of 'Ulama on it to consider it applicable. It is written in Mehr-E Muneer about 'Hadhrat Pir Me'har 'Ali Shah Sahib (RA) that even if he could find one possibility out of a thousand, he would stay away from Takfir.

Hadhrat Ibn Abideen, an Imaam of Fiqh 'Hanafiya, says in his book Radd al-Muhtar: "The Fatwa of Kufr is not given to a Muslim when his words have the possibility of being interpreted in better (Hasan) manner (not amounting to Kufr)". But once there is an Ijma'a on someone' Kufr, It is mandatory on us to believe in it. It is said in Fataawa Bazzaziyyah, Durar wa Ghurar, Fataawa Khayriyyah, Durr al-Mukhtar and Majma' al-Anhur : "He who doubted in such a person (he, whose Kufr is obvious) and the fact that such a person would be tormented (Adhaabihi) has committed Kufr". Following are a few A'hadeeth to explain the issue further:

The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said: He who says to his brother O Kaafir - then it returns upon one of them. [Bukhari, Muslim, Maalik, Tirmidhi and Abu Daud]

The Prophet (Sal-lal-Lahu 'Alaihi Wassallam) said: And he who accuses a Believer of Kufr - then it is like killing him. [Bukhari]

Al-Haafidh [Ibn Hajr] says: "And what is correct is that the hadeeth was said as a warning against a Muslims saying that to his brother. And it is said: What returns upon him is his speaking ill of his brother and the sin of declaring him a Kaafir - and this is reasonable. And it is said: It is to be feared that will lead him into Kufr, just as it is said: 'Sins lead towards Kufr' - so it is to be feared that if he continues in that and persists in it then he will have a bad end. And I prefer from these sayings that it refers to one who says it to one from whom nothing is known except Islam and there is no justification / reason for his claim that he is a Kaafir - so in such a case he becomes a Kaafir because of that as will be explained - so the meaning of the hadeeth is that his judgment of takfeer returns upon himself so what is meant is takfeer not Kufr - so it is as if he passed judgment of Kufr upon himself since he passed this judgment on one who is like him".

Imam Abu al-Qasim ibn 'Asakir (RA) narrates in Tabyin Kadhib al-Muftari with his chains:

1. From Khaddash ibn 'Iyash: We were sitting in a circle in al-Kufa when a man among us said: "We were sitting with Abu Hurayra whereupon a young man passed by. A man sitting with us said: 'This is a Kafir from among the people of the Fire.' Abu Hurayra rose and went to speak with the young man, asking him:

'Who are you?' He replied: 'Son-and-so, son of So-and-so.' Abu Hurayra said: 'Allah have mercy on your father!' The young man was looking around, so he asked him: 'What are you looking for?' He replied: 'I have not prayed yet.' Abu Hurayra said: 'So you pray?' The young man replied: 'Subhan Allah!' Abu Hurayra: 'And you say Subhan Allah?' He said: 'La Ilaha illAllah!!' Abu Hurayra: 'And you say La Ilaha illAllah?' The young man said: 'I would prefer not to leave Salat even if I were given all there is on the face of the earth.' Abu Hurayra said: 'Allah have mercy on you. Allah have mercy on you. Allah have mercy on you.' Then he came back to his seat in the circle and said: 'I heard the Messenger of Allah say: "Whoever bears testimony against a Muslim of which the latter is not deserving, let him prepare for his seat in the Fire."'

2. From `Ubayd Allah ibn `Umar, from Nafi': A man said to Ibn `Umar: "I have a neighbor who bears witness against me that I commit shirk." He replied: "Say: 'La Ilaha illAllah,' you will make him a liar."

3. From Sawwar ibn Shabib al-A`raji: I was sitting in Ibn `Umar's house when a man came and said: "O Ibn `Umar! There are groups of people bearing witness against us and attributing to us kufr and shirk." Ibn `Umar replied: "Woe to you! Did you not say: 'La Ilaha illAllah?!'" Whereupon the entire household began to say La Ilaha illAllah until the house was shaking.

4. From al-A`mash, from Abu Sufyan: We came to see Jabir ibn `Abd Allah who lived in Makkah and resided with the Banu Fihr. A man asked him: "Did you [the Companions] use to call anyone from the People of the Qibla [i.e. Muslims], 'Mushrik'?" He replied: "I seek refuge in Allah." The man continued: "Did you call anyone from them 'Kafir'?" He said: "No."

Faith (belief) is affirmation by the tongue and believing in the heart and mind.

All the authentic traditions from the Prophet, upon him be peace, regarding the Shari'ah and the explanation (of the Qur'an and of Islam) are true.

Belief is, at the essence, the same. All believers are the same as far as the fundamentals of faith. However, they vary in ranks due to the variation in their pious worship to Allah, their rejection of ill-desires, and prioritizing duties and deeds.

All the believers are "Awliya" of Allah and the most noble of them to Allah are those who are the most obedient and who most closely follow the Qur'an.

This is a very important point. We believe that a Muslim, who tries sincerely to follow Shari'at (even if he/she fails sometimes), is a Wali. Someone asked me once that if every such Muslim is a Wali, who are the Awliya that we talk about? Well, the answer is that there are many types of Bay'at. According to Sayyidina `Abd ul-Qadir Jilani Sahib (RA), there are four different levels of 'Uloom:

1. Shari'at,
2. Tareeqat (Baatin of Shari'at),
3. Ma'arifat (Baatin of Tareeqat) and
4. 'Haqeeqat (Baatin of the Baatini 'Uloom).

If someone has found a Shaykh in Shari'at, his bay'at is Bay'at-E Shari'at, he is a Wali and his is the WILAYAT. When someone finds a Shaykh in Tareeqat, his Bay'at is Bay'at-E Tareeqat, he is a Wali and his is the WALAYAT. Kindly note the difference, Wow with a Zeir and Wow with a zabar. According to Sayyidina Ya'hya Muneeri Suharwardi (RA), there are four levels of Tawheed:

1. Munafiqana,
2. Aamiyana and Mutakallimeen,
3. 'Aarifana and
4. Mauhidana.

'Ilm-E Shari'at takes a person to the 2nd level while The Baatini 'Uloom take him to the higher levels. One must understand here that believing in these 'Uloom is not part of the Basic Beliefs and if someone does not believe in these, he does not go outside the boundaries of Ahl-E Sunnah wal-Jama'at. Believing in this special type of Awliya is not mandatory but is really Advantageous and Beneficial. 'Ulama consider this belief as a Musta'hab.

Belief consists of belief in Allah, His Angels, His Books, His Messengers, the Last Day, and belief that the Decree - both the good of it and the bad of it, the sweet of it and the bitter or it - is all from Allah.

We believe in all these things. We do not make any distinction between any of His messengers, we accept as true what all of them brought.

Those of the Ummah of Muhammad, may Allah bless him and grant him peace, who have committed grave sins will be in the Hellfire, but not everlastingly, provided they die on Tawheed, and go to Allah as believers even if they have not repented.

They are subject to His will and judgment. If He wants, He will forgive them and pardon them out of His generosity, as is mentioned in the Qur'an : which means: "Allah forgives not that anyone be associated with Him as partner but whatever is below that He forgives to whomsoever He pleases. And whoso associates with Him any partner has indeed strayed far away". [Quran: An-Nisa, 116]

He wants, He will punish them in the Hellfire out of His justice and then bring them out of it by His mercy, and for the intercession of those who were obedient to Him, and send them to the paradise.

This is because Allah is the Protector of those who know Him and will not treat them in this world nor in the Hereafter the same way as He treats those who deny Him and who have lost out on His guidance and have failed to obtain His protection. O Allah, You are the Protector of Islam and its followers; keep us steadfast on it until we die.

Al-'Ummah

We agree with doing the prayer behind any of the People of the qibla whether rightful or wrongful, and performing the funeral prayer for any of them when they die.

We do not say that any of them will categorically go to either the garden or the fire, and we do not accuse any of them of disbelief (kufr), associating partners with Allah (shirk), or hypocrisy (nifaq), as long as they have not openly demonstrated any of those things. We leave their secrets to Allah.

We do not agree with killing any of the Community of Muhammad, may Allah bless him and grant him peace, unless it is obligatory by Sharia to do so.

We do not accept rebellion against our Imam 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 Allah, the Glorified, and therefore obligatory as long as they do not order us to commit sins. We pray for their wrongs.

Q. Nadeem Sahib could you please elaborate on this point in light of the tragedy of Karbala. "We do not accept rebellion against our Imam or those in charge of our affairs even if they are unjust".

A. Following is a detailed answer to this question by Shaykh Muhammad ibn Adam al-Kawthari (DBA):

In the name of Allah, Most Compassionate, Most Merciful.

It is an accepted fact among the Ahl al-Sunnah wa al-Jama'ah that to challenge authority is generally not permissible.

Imam al-Tahawi (Allah have mercy on him) states in his famous al-Aqida al-Tahawiyya: "We do not recognize uprising against our Imam 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 Allah, The Glorified, and is therefore obligatory as long as they do not order us to commit sins. We pray for their guidance and their wrongdoings to be pardoned". (al-Aqida al-Tahawiyya with the Sharh of al-Ghunaymi, P. 110-111).

The commentators of al-Aqida al-Tahawiyya have mentioned many evidences for this. Allama al-Ghunaymi al-Maydani and other commentators on this work elaborated on this topic by mentioning the relevant evidences.

Allah Most High says:

1) "O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you" (al-Nisa, 59).

2) Sayyiduna Abu Huraira (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah. And whoever obeys my ruler (amir), obeys me, and whoever disobeys my ruler, disobeys me" (Sahih al-Bukhari, no. 6718 & Sahih Muslim, no. 1835).

3) Sayyiduna Anas ibn Malik (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "Listen to and obey your ruler, even if he is an Abyssinian slave whose head looks like a raisin" (Sahih al-Bukhari, no. 6723 & Sahih Muslim).

4) Sayyiduna Ibn Abbas (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "Whoever sees his ruler doing something he disapproves of, he should be patient, for no one separates from the (Muslim) group even for a span and then dies, except that he will die a death of (pre-Islamic) ignorance. (Sahih al-Bukhari, no. 6724 & Sahih Muslim, no. 1849).

5) Sayyiduna Abd Allah (Allah be pleased with him) narrates that the Messenger of Allah (Allah bless him & give him peace) said: "A Muslim must listen to and obey (the order of his ruler) in things that he likes or dislikes, as long as he is not ordered to commit a sin. If he is ordered to disobey Allah, then there is no listening and no obedience. (Sahih al-Bukhari, no. 6725 & Sahih Muslim, no. 1839).

The above evidences are clear in establishing the fact that one must obey the ruler even if he is corrupt or a sinner (fasiq). The reason for this, in the words of Allama al-Ghunaymi, is that, there have been many corrupt rulers in Islamic history and never did the predecessors (salaf) rebel against them, rather they used to submit to their rule and establish Jumu'ah and Eid prayers with their permission. Also, piety is not a pre-requisite for leadership. (Sharh al-Ghunaymi, p. 110).

Other scholars emphasize that uprising against corrupt leadership results in more tribulation and destruction than the initial oppression of the ruler. With forbearance and tolerance, one's sins will be forgiven. And in reality, the corrupt ruler is imposed by Allah due to our own wrongdoings, thus it becomes necessary that we repent and seek Allah's forgiveness coupled with good actions, as Allah Most High says: "Whatever misfortune happens to you, is because of the things your hands have wrought" (42:30)..... And He says: "Thus do we make the wrongdoers turn to each other, because of what they earn" (6:129). Therefore, if a nation wants to free themselves from the oppression of their leader, they must refrain themselves from oppressing others.

However, if the ruler commands to do something that is a sin, then there is no obedience, as mentioned earlier in light of the many evidences found in the Sunnah.

Also, uprising and challenging a corrupt ruler becomes permissible when he openly transgresses in a way that his action is not open to any interpretation, provided one has the means to do so.

As far as the actions of Sayyiduna Imam Husain (Allah be pleased with him) and his uprising against Yazid is concerned, firstly, it should be understood that according to the majority of scholars, the status of a heir to the throne (wali al-ahd) is only one of recommendation that requires approval from the nations prominent and influential figures after the demise of the Khalifa.

Qadhi Abu Ya'la al-Farra al-Hanbali states in his Ahkam al-Sultaniyya: "It is permissible for a Khalifah to appoint a successor without the approval of those in power, as Abu Bakr appointed Umar (Allah be pleased with them both) as his successor without the backing and presence of the prominent figures of the community. The logical reason behind this is that appointing someone a successor to the throne is not appointing him a Khalifa, or else, there will be two Khalifas, thus there is no need for the influential people to be present. Yes, after the demise of the Khalifah, their presence and approval is necessary".

He further states: "Khalifah (leadership) is not established merely with the appointment of the Khalifa, rather (after his demise) it requires the approval of the Muslim Ummah" (al-Ahkam al-Sultaniyya, p. 9).

In view of the above, the majority of the Umma's scholars are of the view that if a Khalifah or ruler appoints his successor without the approval of those in power, then this is permissible, but it will only serve as a suggestion. After his demise, the nation's influential and powerful people have a right to accept his leadership or reject it.

Keeping this in mind, the leadership of Yazid was also subject to the same criterion other leaderships are. His leadership could not be established after the demise of Sayyiduna Mu'awiya (Allah be pleased with him) until it was approved by the major personalities of the nation.

Sayyiduna Husain (Allah be pleased with him) from the outset did not approve of Yazid being designated a leader. This was his personal opinion that was based on purely religious grounds and there was nothing wrong in holding this view.

After the demise of Sayyiduna Mu'awiya (Allah be pleased with him), Sayyiduna Husain (Allah be pleased with him) saw that the major personalities of Hijaz including Sayyiduna Abd Allah ibn Umar (Allah be pleased with him) had not yet approved of Yazid's leadership. Furthermore, he received heaps of letters from Iraq which made it clear that the people of Iraq had also not accepted Yazid as their leader. The letters clearly stated that they had not given their allegiance to anyone. (See: Tarikh al-Tabari, 4/262 & al-Bidaya wa al-Nihaya, 8/151).

In such circumstances, Sayyiduna Husain's (Allah be pleased with him) stand with regards to Yazid's leadership was that the pledge of allegiance by the people of Sham can not be forced upon the rest of the Muslims. Therefore, his leadership was as yet not established.

In Sayyiduna Husain's view, Yazid was a tyrant ruler who desired to overcome the Muslims, but was not yet able to do so. In such a circumstance, he considered his religious duty to prevent a tyrant ruler prevailing over the Muslim Ummah.

For this reason, Sayyiduna Husain (Allah be pleased with him) sent Muslim ibn Aqeel (Allah be pleased with him) to Kufa in order to investigate the truth about Yazid's rule. His journey was not of an uprising nature, rather to discover the truth.

Had Sayyiduna Husain (Allah be pleased with him) thought that Yazid had imposed his rule and established his power all over the Muslim lands, the case would have been different. He would certainly have accepted his leadership without choice and would not have opposed it. But he thought that this was a tyrant ruler that had no authority as of yet, and can be stopped before he establishes his authority.

This is the reason why when he came close to Kufa and discovered that the inhabitants of Kufa have betrayed him and succumbed to Yazid's rule, he suggested three things, of which one was "Or I give my hand in the hand of Yazid as a pledge of allegiance". (See: Tarikh al-Tabari, 4/313).

This clearly shows that when Sayyiduna Husain (Allah be pleased with him) discovered that Yazid had established his authority, he agreed to accept him as a leader. However, Ubaid Allah ibn Ziyad was not ready to listen to Sayyiduna Husain and ordered him to come to him unconditionally. Sayyiduna Husain (Allah be pleased with him) was in no way obliged to obey his command and he also feared his life, thus had no option but to fight him. This was the beginning of the unfortunate incident of Karbala. (See, for details, Imam Tabari's Tarikh al-Umam wa al-Muluk & Imam Ibn Kathir's al-Bidaya wa al-Nihaya).

In conclusion, it is impermissible to rebel against authority even if the ruler is oppressive or a sinner. The opposition of Sayyiduna Husain (Allah be pleased with him) was due to the fact that Yazid's rule had not yet been established and he intended to prevent his rule before it being established.

NOTE: With great respect, I differ with 'Allama Sb on a couple of points. One of these is that Sayyiduna Imaam 'Husyn (RA) is not the kind of person who would have feared his life. He is the son of 'Haydar-E Karraar 'Ali ibne Taalib (RA) and a symbol of Courage and Bravery.

We follow the sunna of the Prophet (Sal-lal-Lahu 'Alaihi Wassallam) and the Congregation of the Muslims, and avoid deviation, differences and divisions.

We love the people of justice and trustworthiness, and hate the people of injustice and treachery.

When our knowledge about something is unclear, we say: "Allah knows best."

We agree with wiping over leather socks (in ablution) whether on a journey or otherwise, just as has come in the hadiths.

Hajj and jihad under the leadership of those in charge of the Muslims, whether they are right or wrong-acting, are continuing obligations until the Last Hour comes. Nothing can annul or controvert them.

Al-Barzakh wal-Yaum al-Qayamah

We believe in the noble angels who write down our actions, for Allah has appointed them over us as two guardians.

We believe in the Angel of Death who is in charge of taking the spirits of all the worlds.

We believe in the punishment in the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's prophet, as has come down in the hadiths from the Messenger of Allah, may Allah bless him and grant him peace, and in reports from the Companions (Radhi Allahu 'Anhum), may Allah be pleased with them all.

The grave is either one of the meadows of the garden or one of the pits of the fire.

We believe in being brought back to life after death and in being recompensed for our actions on the Day of Judgment, and the exhibition of works, and the reckoning, and the reading of the book, and the reward or punishments, and the Bridge, and the Balance.

The Garden and the fire are created things that never come to an end and we believe that Allah created them before the rest of creation and then created people to inhabit each of them. Whoever He wills goes to the garden out of His bounty and whoever He wills goes to the fire through His justice.

An important point:

Him (Allah) being everlasting should not be confused (compared) with Paradise and Hell being everlasting, because Paradise and Hell are not eternal [Imam Al-Bayhaqi (RA)]. They are everlasting only because Allah willed for them to be as such, not because they are everlasting in themselves. It is an essential Muslim belief. Moreover, the belief that Allah created them before the rest of creation means before the creations that will inhabit them.

Everybody acts in accordance with what is destined for him and goes towards what he has been created for.

Good and evil have both been decreed for people.

The capability in terms of divine grace and favor which makes an action certain to occur cannot be ascribed to a created being. This capability is integral with action, whereas the capability of an action in terms of having the necessary health and ability, being in a position to act, and having the necessary means, exists in a person before the action. It is this type of capability which is the object of the dictates of the Sharia. Allah the Exalted says: "Allah places not burden on any soul but to the extent of his strength" [Quran, al-Baqarah: 286].

People's actions are created by Allah but earned by people.

Allah, the Exalted, has only charged people with what they are able to do and people are only capable of doing what Allah has granted them to do. This is the explanation of the phrase: "There is no power and no strength except by Allah." We add to this that there is no stratagem or way by which anyone can avoid or escape disobedience to Allah except with Allah's help nor does anyone have the strength to put obedience to Allah into practice and remain firm in it, except if Allah makes it possible for him to do so.

Everything happens according to Allah's will, knowledge, predestination 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 any evil or perdition and He is perfect far beyond any fault or flaw. "He is not questioned as to what He does, while they all shall be questioned" [Quran, al-Anbiya: 23].

There is benefit for dead people in the supplication and alms-giving of the living.

Allah responds to people's supplications and gives them what they ask for.

Allah has absolute control over everything and nothing has any control over Him. Nothing can be independent of Allah even for the blinking of an eye, and whoever considers himself independent of Allah for the blinking of an eye is guilty of unbelief and becomes one of the people of perdition.

Allah is angered and He is pleased but not in the same way as any creature.

Aal al-Bayt (RA) was-Sahaabah (RA)

We love the Companions (Radhi Allahu 'Anhum) of the Messenger of Allah but we do not go to excess in our love for any one individual among them; nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love of them is a part of Islam, part of belief and part of excellent part of behavior, while hatred of them is unbelief, hypocrisy, and rebellion.

We confirm that, after the death of Allah's Messenger, peace be upon him, the caliphate went first to Abu Bakr al-Siddiq, thus proving his excellence and superiority over the rest of the Muslims; then to Umar ibn al-Khattab; then to Uthman; and then to Ali ibn Abi Talib; may Allah be well pleased with all of them. These are the Rightly-Guided Caliphs and upright leaders.

We bear witness that the ten promised the garden, who were named by the Messenger of Allah, will be in the garden, as the Messenger of Allah whose word is truth, bore witness that they would be. The ten are: Abu Bakr, Umarr, Uthman, Ali, Talha, Zubayr, Sad, Said, Abd al-Rahman ibn Awf, and Abu Ubayda ibn al-Jarrah whose title was the Trustee of this Community, may Allah be pleased with all of them.

Anyone who speaks well of the Companions (Radhi Allahu 'Anhum) of the Messenger of Allah, may Allah bless him and grant him peace, and his wives and offspring, who are all pure and untainted by any impurity, is free from the accusation of hypocrisy.

Al-'Ulamaa (RA) wal-Auliyaa (RA)

The learned among the predecessors, both the first community and those who immediately followed: the people of virtue, the narrators of hadith, the jurists, and the analysts-they must only be spoken of in the best way, and anyone who says anything bad about them is not on the right path.

We do not prefer any of the saintly people among the Community over any of the Prophets ('Alaihim-us Salaam) but rather we say that any one of the Prophets ('Alaihim-us Salaam) is better than all the saints (awliya) put together.

We believe in what we know of the marvels (karamat) of the saints and in the authentic stories about them from trustworthy sources.

Signs of The Last Day and The Moderation of Islam

We believe in the signs of the Hour such as the appearance of the dijjal and the descent of Jesus son of Mary, peace be upon him, from heaven, and we believe in the rising of the sun from where it sets and in the emergence of the Beast from the earth.

We do not accept as true what soothsayers and fortunate tellers say, nor do we accept the claims of those who affirm anything which goes against the Book, the sunna, and the consensus of the Muslim Community.

We agree that holding together is the true and right path and that separation is deviation and torment.

There is only one religion of Allah in the heavens and the earth and that is the religion of Islam ("submission"). Allah says: " Verily, only Islam is the Din (Religion) before Allah" [Quran, 'Aal-E 'Imraan: 19]. And He also says: "..... This day I have perfected your religion for you and completed My favour upon you and have chosen Islam as religion for you....." [Quran, Al-Maa-ida: :3].

Islam lies between going to excess and falling short, between the likening of Allah's attributes to creation (tashbih) and divesting Allah of attributes (tatil), between determinism and freewill, and between sureness and despair.



With this ends the section on the Mandatory Beliefs. Deviation from any of these takes a person out of “Ahl-E Sunnah wal-Jama’at”. This is our religion and it is what we believe in, both inwardly and outwardly, and we renounce any connection, before Allah, with anyone who goes against what we have said and made clear. We ask Allah to protect us from all falsehood and we ask His Grace and Favour to do all good.

We will start discussions on other beliefs now, the beliefs that are not mandatory and if someone does not believe in them, he still is a member of “Ahl-E Sunnah wal-Jama’at”.

ALLAH Knows Best!

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