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Publisher's Note

The purpose of this book is to present the most basic knowledge of Islamic Creed (*Aqidah*). This type of knowledge is never optional, because unless your creed is in accordance with the Noble Qur'ân and the *Sunnah* of Prophet Muhammad ﷺ your good deeds can be at hazard. Purity of intention, how to believe and what to believe, and love of Allâh — are all matters of belief or creed; whereas the acts of worship like *Zakat*, *Salat*, *Hajj* and Fasting are deeds that may be counted positively only if the belief aspect is correct. Moreover, unless we know Allâh by His Supreme Names and Attributes, His Oneness, His Lordship and right to be worshipped alone, we cannot say 'I am a real Muslim'. This asserts the creed aspect which is the concern of a Muslim mind and heart because the worship acts consideration is based on all these.

Since belief should happen first before a Muslim can act upon any of the commands of the Qur'ân and *Sunnah*, we must know that Faith or Belief should, if ever happens, be as per the Qur'ân and *Sunnah*. One is free to do as much good deeds as he affords but one is never free to believe whatever he thinks. Once he knows and gets contented that Allâh is one, he should seek knowledge in the Qur'ân and *Sunnah* to know Allâh and His Qualities, to know the Prophet and other Prophets, know about the other revealed books, the angels, the destiny and fate etc., but such knowledge is told in the Qur'ân and *Sunnah* only. No opinion should count, no ideas can be put forward, because the true Muslim should, once believed in Allâh, listen to Allâh by reading the Qur'ân, and learn from the Prophet ﷺ, what is not clear to him, by reading the *Sunnah*. Practice should follow only then.

Moreover, deficient worship acts can be compensated for by other good deeds, but lack of knowledge of *Aqidah* (Creed) can be so dangerous to spoil the whole deed or deeds. May Allâh help us in getting the true knowledge of Faith by reading this book.

Abdul Malik Mujahid
General Manager

The Beliefs of the Saved Sect

The beliefs of the Saved Sect or the Successful Group until the time of the Hour, the *Ahlus-Sunnah wal-Jama'ah*, are: belief in Allâh, His angels, His Books, His Messengers, Resurrection after death, and belief in Preordainment and the good and evil consequences thereof.

As for belief in Allâh, it includes: belief in whatever attributes Allâh has described Himself with in His Book and whatever attributes His Messenger (ﷺ) has attributed to Him, [the belief in those attributes is] without any distortion or negation, and without stating how or in what manner the attributes are. In fact, the belief is that there is nothing similar to Allâh and, at the same time, He is the All-Hearing, the All-Seeing. Therefore, what He has attributed to Himself is not denied nor are such descriptions distorted from their proper meanings. In addition, the Names of Allâh and His signs are neither denied, nor is their manner described, nor are they depicted in a way that makes His Attributes similar to the attributes of any of His creation. This is because there is no one and nothing similar or comparable to Him. He has no associate or partner. One cannot make an analogy between Him and His creation, glorified and most High is He.

With respect to belief in what Allâh has been attributed with, of attributes and names, there must be a combination of affirmation and negation. The *Ahlus-Sunnah wal-Jama'ah* do not allow any straying aspect from what the Messengers preached, as that is the Straight Path. Included in this very important principle are all the statements from the Qur'ân and

the *Sunnah* detailing Allāh's Names, Attributes, Actions and what should be negated of Him. Included also among this is the belief in Allāh's settling Himself over the Throne, His descending to the lowest heaven, the believers seeing Him in the Hereafter — as the confirmed, continuous reports have stated. Also included under this principle is that Allāh is close and responds to the supplications. What is mentioned in the Qur'ān and *Sunnah* concerning His closeness and "being with" the believers does not controvert what is stated concerning His transcendency and His Self above the creation. For, glory is to Him, there is nothing at all similar to Him with respect to any of His Characteristics.

From the belief in Allāh and in His Book is the belief that the Qur'ān is the Speech of Allāh, descended from Him, noncreated, from Him it began and to Him it shall return. Allāh spoke it in actuality.

From the belief in the Hereafter is the belief in all the aspects related to it that were stated by the Prophet (ﷺ) — all of his statements concerning what will happen after death, including the affairs of *Al-Barzakh* [the state between one's death and the Day of Resurrection]. Therefore, the believers believe in the trial in the grave and the punishment and reward in the grave. They also believe in the *Haud* (pond or cistern), the Balance, the Bridge, Heaven and Hell and all of the details concerning them.

The Saved Sect also believes in Preordainment (*Al-Qadar*), with the good and evil consequences of it. Belief in *Qadar* is made up of two levels, with each level encompassing two other aspects. The first level is the belief that Allāh the

Most High has knowledge of all of the deeds of the creation according to His ever-existing Knowledge that He is described with forever and ever. This includes His Knowledge of all their affairs with respect to obedience, disobedience, sustenance and life spans. Then Allāh recorded in *Al-Lauh Al-Mahfooz* (the Preserved Tablet) all of the measures [acts, deeds, sustenance] of all of the creation. The second level concerns Allāh's implemented Will and all-encompassing Ability and Power. It is the belief that whatever Allāh wills comes about; and whatever is not willed by Allāh, does not come about. There is nothing that occurs in His dominion that is not according to what He wills. The humans are the doers of their obedience and disobedience to Him but Allāh created them and created their abilities and wills.

From the basic principles of the Saved Sect is that the religion and Faith are comprised of both statements and deeds. These comprise the statements of the heart and tongue as well as the deeds of the heart, tongue and physical body. Such Faith increases with obedience to Allāh and it decreases by acts of disobedience. At the same time, the *Ahlus-Sunnah* do not excommunicate anyone of those who pray toward the *Qiblah* simply due to a sin or great sin that they have committed. Instead, they call such a person "a believer who has a shortcoming in Faith" or "a believer by his Faith and an evildoer by his great sin".

From the basic principles of *Ahlus-Sunnah wal-Jama'ah* is also that their hearts and tongues are pure with respect to the Companions of Allāh's Messenger (ﷺ). They accept what has been stated in the Qur'ān and *Sunnah*