

هذه عقيدتنا وهذا الذي ندعو إليه

This Is Our Creed And This Is What We  
Call People To Believe In

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## In the Name of Allāh the Most Merciful the Most Gracious

All praise is due to Allāh; we thank Him and ask for His aid and forgiveness. We seek refuge in Allāh from the evil within us and from the bad consequences of our deeds. Whomsoever Allāh guides, none will misguide; and whomsoever Allāh misguides, none will guide.

I bear witness that there is no god but Allāh; He has no partner. And I bear witness that Mohammad is His Slave and Messenger. Peace and blessings of Allāh be upon him and his family and companions.

This is our Aqīda -creed-; this is what we call people to believe in, and what we strive to do, and Inshallāh will die doing, and meet Allāh believing in this.

I bear witness -inwardly and outwardly- that Allāh is One, Only, and Self-sufficient. He does not beget, nor was He begotten. And there is none co-equal or comparable to Him.

Allāh was there at the beginning of creation alone; nothing was before Him. He first created the pen and then the Throne. Then, fifty thousand years before He created the Heavens and the Earth, He decided what people's fates are and what is going to be until Judgment Day.

Glorified be He; He has the Beautiful Names and the Supreme Attributes. Nothing is like or even similar to Him or any of His characteristics, attributes, Lordship, or His Divine Deity.

As He says in the Quran,

*“There is nothing like Him, and He is the All-Hearer, the All-Seer.”*  
*[Ash-Shura, 42:11].*

We believe in all the Beautiful Names of Allāh and His Supreme Attributes which are mentioned in Qurān and Sunnah -without false interpretations, without denying them, or likening Him to any of His creation. Our Aqīda as it was the case with Prophet Mohammad [peace and blessings of Allāh be upon him] and his noble companions [may Allāh be pleased with all of them].

We also believe that Allāh has other Names and Attributes which we do not know of; He kept them in His knowledge of the “ghaib” [Unseen].

We believe that He is the All-Sufficient; but His slaves need Him. All the creation is dependent on Him and needs Him to sustain it. He is the All-Sustainer over His creation, as He says in Quran:

*“Allāh! None has the right to be worshipped but He, He is the Ever Living, and the One Who sustains and protects all that exists.”* [Aal Imran, 3:2].

And He says,

“O mankind! It is you who stand in need of Allāh, but Allāh is Rich (Free of all wants and needs), Worthy of all praise.” [Fatir, 35:15].

And He says:

“Allāh stands not in need of any of the 'Alamin (mankind and jinns)” [Aal Imran, 3: 97].

We also believe that Allāh is the only one worthy of worship; no deities whatsoever are to be worshipped other than He, because they are creations of His and do not deserve to be worshipped. Therefore, if they are worshipped, this worship is null and false and considered as Shirk [polytheism].

Allāh is the only one who should be obeyed for his sake alone. No one should be loved for his sake only other than Allāh. Anything or anybody else is to be loved only for the sake of Allāh. However, if anything or anybody of Allāh’s creation is loved and obeyed for its/their own sake alongside Allāh, this is pure shirk (polytheism).<sup>1</sup> As Allāh says in the Holy Quran,

“And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh; and those who believe love Allāh more” [al-Baqarah, 2:165].

Allāh the Exalted created the creation, sent down the Messengers, revealed the Books to them for only one purpose: that the creation should only worship Allāh alone and not associate any partners with Him, as He says,

“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)” [Al-Dhāriyāt, 51:56]

And He says,

“And they were commanded that they should worship Allāh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat and give Zakat: and that is the right religion ” [Bayyenaḥ 98:5]

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<sup>1</sup> Loving for the sake of Allāh is a sign of the perfection of faith, but loving something alongside Allāh is the essence of *shirk*. The difference between them is that a person’s love *for* the sake of Allāh is connected to his love *of* Allāh; if this love becomes strong in his heart, this love dictates that he will love that which Allāh loves. If he loves that which his Lord loves and he loves those who are the allies of Allāh, this is love for the sake of Allāh. Also, it is worthy of mentioning that natural love, like loving one’s family, friends, etc. is something normal. However, it should not be excessive and exaggerated to the level where they become more beloved than Allāh Himslef.

And He says,

“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allāh Alone, and avoid Tāghūt (all false deities, i.e. do not worship Tāghūt besides Allāh)." [An-Nahl 16:36].

This is what Allāh asks from His slaves. And when they do that, He will not torment them in Hell, but will enter them to Heaven.

Furthermore, Ibāda (worship) that should be due to Allāh alone is: the comprehensive worship that includes all the words and deeds that Allāh loves and is pleased with, both outward and inward. As He says,

“Say (O Muhammad): ‘Verily, my Salaah (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the Alamin [mankind, jinn and all that exists]. He has no partner. And of this I have been commanded, and I am the first of the Muslims’” [Al-An’ām 6:162-163].

There are two conditions -without which Allāh does not accept Ibada (worship)-: first, that it must be purely for the sake of Allāh alone, free from the desire to impress others. Second, it has to be permitted by the Shar'i.<sup>2</sup> Allāh says,

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord” [Al Kahf, 18:110]

He also says,

“Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving” [Al-Mulk 67:2]

The scholars of the Salaf explained that “best in deed” is the best in following Shari'a and the best in being directed for the sake of Allāh only.

In the authentic hadith, Prophet Mohammad [peace and blessings of Allāh be upon him] said that: *Allāh does not accept the deed unless it is pure and meant for His sake.* [Silsila Sahīha, Albāni, No.52.]

Prophet Mohammad also said, *“Allāh [Exalted be He] said, “I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me”.*<sup>3</sup>

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<sup>2</sup> I.e. it should have a basis in Shari'ah.

<sup>3</sup> related by Muslim

These two conditions apply to the single acts of worship. However, another condition should be added to those two when we think of worship of Allāh in its comprehensive and wider sense. This is disbelief in Tāghūt <sup>4</sup> and to declare disassociation from all obligations and relations to polytheism, be it outward or inward. That is because polytheism nullifies and cancels out the good deeds, and makes them unacceptable by Allāh.

As Allāh says, “But if they had joined in worship [i.e. associate partners] others with Allāh, all that they used to do would have been of no benefit to them” [An’ām, 6:88].

He also says, “And indeed it has been revealed to you [O Muhammad], as it was to those [Allāh's Messengers] before you: "If you join others in worship with Allāh, then surely all your deeds will be in vain, and you will certainly be among the losers”[Az-Zumar, 39:65].

Since Allāh is the Creator of all the creation, the commanding and control of it should also be His because He knows best about what suits His own creation. Therefore, no other commandment/rule in His creation should be carried out other than His. If this happens, this commandment is null and rejected. Allāh says,

“Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the mankind, jinns and all that exists” [Al-Araf, 7:54]

He also says,

“The command [or the judgement] is for none but Allāh. He has commanded that you worship none but Him, that is the true straight religion, but most men know not.” [Yousef, 12:40].

Therefore, Allāh’s command and rule is the ultimate justice and the ultimate truth. In addition, it is the best, the most beneficial, and the most applicable. That is why it should be applied, and all that contradicts it is null and rejected as the rule of Jahiliyyah<sup>5</sup>. Allāh says in Quran,

“Do they then seek the judgement of (the Days of) Ignorance? And who is best in judgement than Allāh for a people who have firm Faith?” [Al-Maida, 5:50].

Allāh also says,

“And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge or do anything. Certainly, Allāh is the All-Hearer, the All-Seer.”[Ghafir, 40:20]

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<sup>4</sup> I.e. false deities, idol-kings, tyrant leaders...etc.

<sup>5</sup> 1- (Days of) ignorance, 2- ruling by other than what Allāh has revealed.

We also believe in the Unity of Allāh in, Tawhīd el- Uloohiyya [Unity of Divine Nature/Unity of worship], Tawhīd ar-Rububiyya [Unity of Lordship], and Tawhīd al Asmā' was-Sifāt [Unity of Names and Attributes]. We do not claim that what is called “Tawhīd al Hākimiyah” [Unity of Judgment or Judicature] is a fourth Tawhīd! What we believe is that, part of it goes under the heading of the Unity of Divinity, another part goes under the heading of the Unity of Lordship, and a final part goes under the Tawhīd of Allāh’s Names and Attributes. The reason we stress this sort of Tawhīd [Hākimiyah] is because we think that our age’s fitnah<sup>6</sup> comes from the contradiction of the Tawhīd which is due to Allāh in judgment. This is by resorting to other rulings and judgment<sup>7</sup> other than Allāh.

We also believe that the true Religion that Allāh accepts is only Islām, which is the religion of all the Prophets and Messengers, including Abraham who was “haneef”, which means he was a monotheist not a polytheist. Allāh says,

“Truly, the religion with Allāh is Islām” [Aal Imran, 3:19]

He also says,

“And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.” [Aal Imran 3:85].

Our belief is that the differences that exist among the religions sent by Allāh are only in the rituals and not the principles of faith, as Allāh says,

“To each among you, We have prescribed a law and a clear way. If Allāh willed, He would have made you one nation, but that He may test you in what He has given you; so strive as in a race in good deeds. The return of you all is to Allāh; then He will inform you about that in which you used to differ.” [Al-Maida, 5:48].

We also believe and testify that Mohammad is the slave of Allāh and His Messenger; and that he is Allāh’s Most Beloved Human. He is the best of all prophets and messengers [peace be upon them all]. Allāh sent him as a mercy to all the realms<sup>8</sup> giving the good tidings of Allāh and warning them against disobeying Him.

Allāh says, “And We have sent you [O Muhammad] as a mercy for the Alamin/realms.” [Anbiya, 21:107].

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<sup>6</sup> Trials, misunderstandings, tribulations.

<sup>7</sup> i.e. to the Hākimiyah of Tāghūt

<sup>8</sup> Humans and jinns and all that exists

He also says, "Blessed be He Who sent down the criterion [of right and wrong, i.e. this Quran] to His slave [Muhammad] that he may be a warner to the Alamin." [Al-Furqan, 25:1]

He also says, "This Quran is only a Reminder for all the Ālamin" [Sad, 38:87].

Thus, humans and jinns -since Prophet Mohammad's coming and Prophethood until the Day of Judgement- are to follow him. No one hears about him has the choice but to follow him; otherwise they will be deemed to hell fire.

He is the seal of the prophets and messengers; there shall be no prophet after him, as Allāh says,

"Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last end of the Prophets." [Al-Ahzab, 33:40.]

So, after his death, if anyone claims he is a prophet, he will be an insolent liar and an infidel apostate.

We also testify that Prophet Mohammad [peace be upon him] conveyed which was revealed to him from Allāh, fulfilled the trust, and strove hard in the cause of Allāh in the best manner possible [may peace and blessings of Allāh be upon him].

He is our highest example and our guide to Allāh Almighty and the welfare of this world and the Hereafter. There is nothing that would bring us closer to Allāh and Paradise but he enjoined upon us, clarified it, and ordered us to do. On the other hand, there is nothing that would keep us further from Allāh and bring us closer to Hell fire but he clarified for us and prohibited us from doing.

He left us on the right and straight path with clear proof in which there is no ambiguity. No one deviates from it but will be doomed. Moreover, those who follow his way and Sunnah will be safe.

As Allāh says, "Indeed in the Messenger of Allāh (Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allāh and the Last Day and remembers Allāh much." [Al Ahzab, 33:21].

He also says, "Say [O Muhammad] to mankind: "If you really love Allāh then follow me [i.e. accept Islāmic Monotheism, follow the Quran and the Sunnah], Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." [Aal Imran, 3:31].

Obeying the Prophet [peace be upon him] is a must in all what he ordered and conveyed from Allāh. As a result, whoever obeys him is actually obeying Allāh. Likewise, whoever disobeys him is actually disobeying Allāh.

We find this when Allāh says,

“And obey Allāh and the Messenger [Muhammad] that you may obtain mercy.” [Aal Imran, 3:132]

Allāh also says, “O you who believe! Obey Allāh and obey the Messenger [Muhammad].” [An-Nisaa, 4:59]

Allāh also says, “and obey Allāh and His Messenger ] Muhammad], if you are believers.” [Al Anfal, 8:1]

Allāh also says, “O you who believe! Obey Allāh, and obey the Messenger [Muhammad] and render not vain your deeds.” [Mohammad, 47:33].

One aspect of being obedient to him<sup>9</sup> is to refer to him [his Sunnah after his death] whenever arguments or disputes arise. And whoever rejects his Sunnah and rule, he is actually rejecting Allāh’s rule; and whoever does that is a Kāfir.

Allāh says, “But no, by your Lord, they can have no Faith, until they make you [O Muhammad] judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.” [Al Nisaa, 4:59].

Allāh also says, “And let those who oppose the Messenger's [Muhammad] commandment [i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.] [Among the sects] beware; lest some Fitnah [disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.] befall them or a painful torment be inflicted on them.” [An-Noor, 24:63].

Allāh also says, “It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error.” [Al-Ahzab, 33:36].

So, everyone -no matter how knowledgeable he is- is bound to make mistakes and be right. Also, he may be followed on a matter, and be disagreed with on another; and it is perfectly fine to tell him he is right in one matter and wrong in another, EXCEPT the Prophet [peace be upon him]. It cannot be assumed but that he is bound to do

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<sup>9</sup> Prophet Mohammad peace be upon him

what is right, correct, and just because he does not behave or say anything out of his own desires, as Allāh says,

“Nor does he speak of his own desire \* It is only an Inspiration that is inspired.” [An-Najm, 53:1-2].

And also because Allāh says,

“O you who believe! Do not put yourselves forward before Allāh and His Messenger, and fear Allāh. Verily! Allāh is All-Hearing, All-Knowing.

O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.” [Al-Hujurat, 49:1-2].

Every opinion is rejected when his say is there; and it cannot be left out for the say or opinion of ANYONE else, no matter how knowledgeable they are!

Loving him is necessary, as is asking Allāh to bless him. We should respect, highly esteem, and revere him without extremism or alienation. That is because he himself [peace be upon him] prohibited us from being extreme in appreciating him when he said, “Do not over-praise me as did the Christians with Jesus son of Mary! I am only a slave of Allāh and His Messenger.”<sup>10</sup>.

In addition to that, the Prophet [peace be upon him] once heard a young slave girl chanting “Among us is the Prophet who knows what will happen in the future! So, the Prophet told her not to say that again”<sup>11</sup>.

Therefore, whoever hates him, hates his religion, hates his command, swears at him, mocks him, or belittles him is a Kāfir and goes out of the pale of Islām, as Allāh establishes it,

If you ask them, they declare: "We were only talking idly and joking."  
Say: "Was it at Allāh, and His Ayat [proofs, evidences, verses, lessons, signs, revelations, etc.] and His Messenger that you were mocking?  
\*Make no excuse; you have disbelieved after you had believed.] [At-Tawbah, 9:65-66].

Following the Sunnah of the Prophet - whether it is Aahād<sup>12</sup> or Mutawatar<sup>13</sup>, is essential and obligatory; and it is considered as an authority in the basic principles, minor issues, faith, and rulings. And this differentiation between acting in

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<sup>10</sup> Related in Sahīh Bukhāri.

<sup>11</sup> Related in Sahīh Bukhāri.

<sup>12</sup> Reported by one trustworthy Rāwi/narrator.

<sup>13</sup> Reported by a group of trustworthy Ruwāt/narrators.

accordance with a hadith Mutawatar and not the Aahaad hadiths is heresy in Dīn, and done by “Ahl al-Ahwā”<sup>14</sup> and “Ahl al-Kalām”<sup>15</sup>. All of this goes against the evidence in Quran and Sunnah, and contradicts what the righteous Salaf<sup>16</sup> used to believe in the three centuries following the death of Prophet Mohammad [peace be upon him] and whom were recommended by Allāh and His Messenger for their piety and understanding of the Dīn.

We ask Allāh to be pleased with the Prophet’s companions the Muhajirūn of them and Ansār<sup>17</sup> and the others who embraced Islām after Fath [Conquest of] Mecca. Therefore, we love them and love those who love them. At the same time, we hate who hates them, as well as curse who curses them. We also judge to be Kāfir whoever says they were kuffār because whoever condemns and criticizes them is basically criticizing the Dīn, the Kitāb of Allāh (Quran) which recommended them, and the Prophet peace be upon him who took them as companions. Therefore, nobody dares to condemn them but a munafiq Kāfir. Allāh says in Quran,

“Indeed, Allāh was pleased with the believers when they gave their Bai'a [pledge] to you [O Muhammad] under the tree, He knew what was in their hearts, and He sent down As-Sakinah [calmness and tranquility] upon them, and He rewarded them with a near victory.” [Al-Fath 48:18].

It should be noted that the companions who gave pledge to the Prophet [peace be upon him] under the tree were more than 1400 people.

Essentially, when Allāh was pleased with them, He was pleased with their Religion, their Imān (faith), and their Jihad and support of Prophet Mohammad [peace be upon him].

Allāh says, “Muhammad is the Messenger of Allāh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate [in prayer], seeking Bounty from Allāh and His Good Pleasure. The mark of them (i.e. of their Faith) is on their faces [foreheads] from the traces of their prostration during prayers. This is their description in the Torah. But their description in the Injeel (Gospel) is like a sown seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allāh has promised those among them who believe [i.e. all those who follow Islāmic Monotheism, the

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<sup>14</sup> Those who follow their own desires

<sup>15</sup> Those who used Greek philosophy in Islamic beliefs.

<sup>16</sup> Salaf: [literally, predecessors] are the companions of the Prophet [peace be upon him] and those who followed them, and those who came after who followed them. They are the best three generations in understanding Islam, as Allāh and His Messenger verified.

<sup>17</sup> Muhajirūn: [literally Immigrants] are the companions who emigrated from Mecca to Medina. Ansār: [literally, Supporters] are the companions who were natives of Medina

religion of Prophet Muhammad till the Day of Resurrection] and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” [Al Fath, 48:29].

“Those who are with him” are his companions the Muhajireen and Ansar. The ayah also denotes that nobody is enraged with them but the kuffar “that He may enrage the disbelievers with them.”

Allāh also says, “If you ask them, they declare: “We were only talking idly and joking.” Say: “Was it at Allāh, and His Ayat [proofs, evidences, verses, lessons, signs, revelations, etc.] and His Messenger that you were mocking? \*Make no excuse; you have disbelieved after you had believed.” [At-Tawbah, 9:65-66].

And those who “disbelieved after they had believed” did not literally mock Allāh [Exalted be He], His Ayat, or His Messenger specifically. They only mocked the Companions saying, “we have never seen people who love their stomachs more or tell more lies or are more cowardly in battles than these Quran-readers.”

So, Allāh [Glorified be He] considered this mockery to be the same as mocking Him because it was He who recommended their Faith in His Ayāt. So mocking them is basically mocking Allāh, His Ayat<sup>18</sup>, and His Messenger who spoke highly and also recommended their Faith. This is why those people -and whoever does what they did- disbelieved after they had once believed.

We also believe that all Sahābah (companions of the Prophet) are trustworthy and that they are the noblest of the creation after the Prophets and Messengers of Allāh. The century they lived in was the best in knowledge of Islām; and they are: the most knowledgeable in Dīn, the wisest, and their way in Dīn is the safest to follow as opposed to those who came later. Consequently, whoever follows their way and abides by their understanding of Dīn is the one who will be safe and sound. Contrarily, whoever contradicts them and follows a different path than theirs, he would go astray and most likely bound to err in the matters of Dīn. Allāh says,

“And whoever contradicts and opposes the Messenger [Muhammad] after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.” [An-Nisaa, 4:115]. And among mankind who have the best claim “the believers' way” are the Prophet’s companions may Allāh be pleased with all of them.

The best among Sahābah- that the whole Ummah is agreed on their virtue- are, Abu Bakr, Al-Farūq Omar ibn al-Khattāb, Othmān ibn Affān, and then Ali ibn Abi Tālib, may Allāh be pleased with all of them.

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<sup>18</sup> In which He recommends them

We also believe that the best among centuries in understanding Islām and as being religiously committed was that of the Prophet [peace be upon him] and his companions. After that comes the century of the Tabi'een<sup>19</sup>, and then who followed the Tabieen. These are the three best generations in Islām. After that, lying becomes widespread, and honesty becomes very rare.

As for those who came later than the righteous Salaf, their value and esteem come from their adherence to the ways and understanding of the righteous Salaf. Some of them are doing well in this, and some are doing poorly. I ask Allāh to make you and me from those who are doing well.

We believe that Believers in Allāh are brethren in Islāmic religion. Being on good relations with them is a must. All of them should be one unity against their enemies.

Also, the Muslim is the brother and supporter of other fellow-Muslims, he should not do them wrong, abandon them, forsake them, or belittle them. Therefore, the whole of the Muslim is sacred to other fellow-Muslims, his blood, his money, and his honour. No transgression whatsoever is to be committed against him. Furthermore, judging him as Kāfir should not be declared based on conjecture, speculation, little correct evidence, or ambiguities, unless it is witnessed that he committed a blatant Kufr which cannot be interpreted or twisted and over which we have a strong evidence from the Book of Allāh (Quran) and Sunnah of His Prophet Mohammad peace be upon him.

Whoever hates the majority of Muslims, curses them, or judges them as kuffār, is a blatant Kāfir Munāfiq because no one can hate the majority of Muslims but a munāfiq disbelieving in Islām and hating it!

A single person of the Muslims who has both virtue and immoral conduct, actually he has both things that make it necessary to "Muwalāt"<sup>20</sup> and to Mujafāt<sup>21</sup> because of his immoral conduct. Love and Alienation in this case should be balanced, because he is a Muslim after all, while utter alienation is required against those who choose Kufr (disbelief) over Imān.

We respect our scholars, venerate them, and recognize their high status and excellence in Dīn. We also strive to make excuses to them in the matters in which they erred. We do not think they are infallible or that they cannot be corrected in what they mistook!

However, we do not follow them blindly in the matters they say or think, which actually are against Haqq<sup>22</sup> because Haqq is a priority to follow; and even though our scholars are dear to us, Haqq is dearer than anyone or anything else.

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<sup>19</sup> The righteous followers of Sahābah.

<sup>20</sup> Loving and treating him as a Muslim

<sup>21</sup> Alienation, and ostacizing.

<sup>22</sup> Truth as it is in Qurān, Sunnah, and reports of the righteous Salaf.

In regard to Imān, we believe what the righteous Salaf used to believe -which is derived from the Sharī'ah texts- that Imān is: a belief in the heart, confession by the tongue, and deeds/actions to be done. Imān increases when the Muslim does various acts of Ibadāt [worship]; and it also decreases when the Muslim commits sins and wrongdoings. However, the committing of Kufr and Shirk cancels out and nullifies Imān totally.

There are actions that are conditional for the wholeness and perfection of Imān; if they are not done, Imān is nullified. Moreover, there are actions that are less important for the wholeness of Imān.

We do not say, "We do not judge as Kāfir he who commits a sin without Istihlāl<sup>23</sup> "!!

What we say is, "we do not deem Kāfir whoever commits any sin lesser than Shirk, unless they do Istihlāl" That is because Shirk is Kufr by itself; and this applies to any saying of Kufr or action of Kufr. In this case, Istihlāl is not a condition for Takfir.<sup>24</sup>

We do not claim that, "a Muslim cannot exit Islām to Kufr except by Juhūd<sup>25</sup> or Istihlāl," as the people of Tajahhum and Irjā'<sup>26</sup> claim.

We believe that Kufr is more comprehensive than Juhūd. For example, we have:

- 1-Kufr al-I'rad [turning away from Islām],
- 2- Kufr al-Kibr[Arrogance and being unwilling to submit to Allāh],
- 3-Kufr because of mocking and criticizing (Allāh, His sign, Ayat, Messenger...etc.),
- 4- Kufr al-Kurh [hatred and detestation of what Allāh has revealed],
- 5-Kufr al-Muwalah [taking up Kuffar as intimate friends and allies],
- 6- Kufr ash-Shakk [doubt in Allāh and His promise of Paradise and warning against Hell],
- 7-and Kufr because of directing any act of worship to anything or anyone other than Allāh.

These types of Kufr can put a person out of Islām without Juhūd or Istihlāl!!

Juhūd and denial can occur by utterance of tongue and actions of body, as much as they can be believed in the heart. All of these are called Juhūd, be it in the heart, on the tongue, or manifest in the actions of the body.

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<sup>23</sup> Declaring it as lawful in his heart what Allāh has ordained as haram.

<sup>24</sup> Is a practice of declaration of individual or group of previously considered Muslim as kaffir

<sup>25</sup> Denying anything that Allāh ordered

<sup>26</sup> Irjā': literally means delaying. In Dīn, Irjā' is delaying the actions as being a condition to perfect Imān. Murjī'ah, are those who claim that Imān is only confession by the tongue and belief in the heart whereas actions are not important.

Tajahhum is ascribed to Jahm ibn Safwan. Jahimiyya are extreme Murjī'ah. They believe that neither actions nor confessions by the tongue are conditions of Imān. For them only the belief in the heart is what matters, no matter what Kufr you say or do!

Whoever shows us that he is a Muslim, we judge him to be as such, and we deal with him accordingly. And whoever shows us that he is a Kāfir -without the presence of a Shar'ī reason to excuse him- we judge him to be Kāfir outwardly and inwardly, and we deal with him accordingly.

We believe that whoever does not practice Tawhīd is a Kāfir, as is the case with whoever does not practice any actions of Imān. That is because Allāh says,

“Say [O Muhammad to mankind]: "If you really love Allāh then follow me [i.e. accept Islāmic Monotheism, follow the Quran and the Sunnah], Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful.” [Aal Imran, 3:31]

So whoever does not achieve the total following of the Prophet [peace be upon him], his total love of Allāh will not be achieved; and whosever case that may be is a Kāfir, no doubt about it.

Allāh says, “But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” [Ta-Ha, 20:124].

He also says, “And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.)” [As-Sajda, 32:22].

We believe that a person who does not pray is a Kāfir -even if he practices other obligatory duties-. This judgment is based on the reportings of many Shar'ī evidences in Sunnah and Sahabah verdicts, which all verify so.

However, we do not consider those who do not agree with this ruling as being faulty, unless they think “he is not Kāfir because Salāt is an action, and those who totally neglect actions of worship are not Kuffar”!!<sup>27</sup>

We believe that it is Kāfir who directs his supplications, and seeks for help from dead people or their graves because Supplication (Du'ā) is an act of worship that cannot be directed to anyone or anything else other than Allāh. That applies to all the types of acts of worship; they should all be addressed to Allāh alone and without an intermediary.

Allāh says, “when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And

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<sup>27</sup> See the definition of Tajahhum mentioned in footnote 25.

they will bear witness against themselves, that they were disbelievers.” [Al Aaraf, 7:37].

He also says, “Say [O Muhammad]: "Tell me if Allāh's torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allāh? Reply if you are truthful" (40) Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him in worship.” [Al An’aam, 6:40-41].

He also says, “Say (O Muhammad): "I have been forbidden to worship those whom you invoke (worship) besides Allāh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.” [Al An’aam, 6:56].

He also says, “And those whom you call upon besides Him (Allāh) cannot help you nor can they help themselves.” [Al A’raf, 7:197].

We believe that Muwalāt Kuffār<sup>28</sup> can be in two ways. First, there is a real Muwalah, if done by someone; he will be out of the fold of Islām. Second, there is a lesser Muwalah that does not convey the person doing it out of Islām.

One aspect of the real Muwalah is to be allies with Kuffar against Muslims, Allāh says,

“O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them.” [Al Maida, 5:51].

And Allāh also says, “Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allāh in any way.” [Aal Imran, 3:28].

He also says, “Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allāh's Messengers, etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh Islāmic Monotheism).” [Al-Kahf, 18:102].

We believe that secularism- in its different shapes, forms, titles, and parties- which separates the religion from the state, life, ruling matters, and leadership of people, and which renders to Allāh things which belong to Allāh<sup>29</sup> -as they claim- and which renders to Caesar [i.e. Tāghūt] which belongs to Caesar<sup>30</sup> -as they claim-, we believe

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<sup>28</sup> Taking them as intimate friends and allies.

<sup>29</sup> i.e. the mosques and houses of worship only,

<sup>30</sup> Which is everything else in this life

that it is a strange wicked ideology alien to our Ummah and culture, and it is a blatant Kufr! Whoever takes it up as a belief system, calls people to embrace it, supports it, fights over it, or rules with it is a Kāfir Mushrik, no matter whether he has Muslim name or claims to still being a Muslim or not!

Allāh says, "Verily, those who disbelieve in Allāh and His Messengers and wish to make distinction between Allāh and His Messengers (by believing in Allāh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between . (150)They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment." [An-Nisaa, 4:150-51].

He also says, "they say: "This is for Allāh according to their pretending, and this is for our (Allāh's so-called) partners." But the share of their (Allāh's so-called) "partners" reaches not Allāh, while the share of Allāh reaches their (Allāh's so-called) "partners"! Evil is the way they judge." [Al An'ām, 6:136].

Therefore, secularism and Dīn of Allāh (Islām) can never come together, coexist, or be present in the heart of one person.

What was said about the Kufr of secularism applies also to democracy. It is the fitnah<sup>31</sup> of this age. It sustains the judicature of man over man, gives him the advantage of making laws without Allāh, and prefers his will over the will and rule of Allāh; it is also blatant Kufr. Whoever takes it up as an ideology -as it is described here and as it is implemented in Western countries and many other countries-, calls people to embrace it, or submits to it, is a Kāfir Murtadd, even if he uselessly claims that he is Muslim.

We believe that the leader who abandons Shari'ah Law of Allāh for the laws of Kufr is Kāfir. Also, the ruler who makes himself as a partner of Allāh in the advantage of making laws that contradict Allāh's ones, or who totally abandons the Shari'ah of Allāh and refers to laws of Tāghūt for judgment and prefers it over Allāh's is a Murtad Kāfir.

We also believe that there are categories of rulers: a ruler who judges according to Shirk and Kufr laws, a ruler who protects and fights for the man-made laws and legislations, a ruler who rejects<sup>32</sup> the Rule of Allāh [Exalted be He], a ruler who does not rule by what Allāh has revealed at all, a ruler who fights Shari'ah of Allāh and those who call to the Rule of Allāh, and a ruler who makes Muwalāh with the enemies of Allāh against our own Ummah and who is keen to carry out their plots and schemes against our Ummah more than his care about the Rule of Allāh. ALL of the above-mentioned rulers are Kuffar. Any ruler who does any one of the above-mentioned practices for sure, he is considered as Kāfir Murtad, no allegiance

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<sup>31</sup> Trial and source of falsehood

<sup>32</sup> whether arrogantly, in denial, hatefully, obstinately, or in istihlal

whatsoever is due to him, and he should have no power or reign over Muslims or their lands. And we believe that he should be deposed and revolted against when people have the sufficient power.

The proof for judging all of the above-mentioned rulers as kuffar can be found in the following Ayat:

- 1- "And whosoever does not judge by what Allāh has revealed, such are the Kāfirun (i.e. disbelievers)" [Al Maida, 5:44].
- 2- "He makes none to share in His decision and His Rule." [Al Kahf, 18:26].
- 3- "Or have they partners with Allāh (false gods), who have instituted for them a religion which Allāh has not allowed." [Ash-Shoora, 42:21].
- 4- Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tāghūt (false judges, etc.) while they have been ordered to reject them. But Satan wishes to lead them far astray." [An-Nisaa, 4:60].
- 5- "But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [An-Nisaa, 4:65].
- 6- "Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allāh for a people who have firm Faith." [Al Maida, 5:50].
- 7- "They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One (God - Allāh) none has the right to be worshipped but He. Praise and glory be to Him, (far above is He) from having the partners they associate with Him." [At-Tawba, 9:31].
- 8- "And certainly, the devils do inspire their friends (from mankind) to dispute with you, and if you obey them then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to which Allāh has made unlawful and you obeyed them by considering it lawful, and by doing so you worshipped them,

and to worship others besides Allāh is polytheism." [Al An'aam, 6:121].

9- "Verily, those who have turned back (have apostatized) as disbelievers after the guidance has been manifested to them, Satan has beautified for them (their false hopes), and (Allāh) prolonged their term age. This is because they said to those who hate what Allāh has sent down: "We will obey you in part of the matter," but Allāh knows their secrets." [Mohammad, 47:24-26].

10- "That is because they hate that which Allāh has sent down (this Quran and Islāmic laws, etc.), so He has made their deeds fruitless." [Mohammad, 47:9].

11- "They (hypocrites) say: "We have believed in Allāh and in the Messenger (Muhammad) , and we obey," then a party of them turn away thereafter, such are not believers." [An-Noor, 24:47].

So, all of these Ayat can be a proof about the Kufr of the previously mentioned rulers. Therefore, the issue<sup>33</sup> is NOT limited to one ayah only; as some people are trying to show that it is all about the holy ayah, "And whosoever does not judge by what Allāh has revealed, such are the Kāfirun (i.e. Disbelievers)" [Al Maida, 5:44].

You see how they make many arguments about this single ayah, try to over-interpret it, understand its connotations, and why it was sent down! All of that just not to say that those rulers are Kuffār!

As if that ayah is the only proof we have to our stance of the issue of the Kufr of such rulers! We also believe that some rulers' <sup>34</sup> Kufr is the lesser form of Kufr. But those mentioned earlier, are in no way committing the lesser form of Kufr.

When Kufr is committed by someone it could be either, Major which puts him out of Islām, or a lesser form which does not put him out of Islām. The same applies to Shirk, Zulm (injustice), Fisq (Disobedience), and Nifāq (Hypocrisy).

So, every Kufr is Shirk; similarly, every Shirk is Kufr. Likewise, every Kāfir is a Mushrik, and every Mushrik is Kāfir. Hence, when the ruling of Shirk is declared, it essentially includes Kufr. On the other hand, when the ruling of Kufr is declared, it includes Shirk. However, if they come together in one phrase as in, "this is Kufr and Shirk," or "this is a Kāfir Mushrik", they are combined on the basis of judging and warning, but each of them differs on the basis of the linguistic connotation.

We also say, "every Shirk and Kufr are Zulm and Fisq, but not every Zulm and Fisq are Kufr and Shirk."

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<sup>33</sup> The kufr of these rulers.

<sup>34</sup> Of those who do not rule by what Allāh has sent down.

In the same manner, we say, “everyone who is Kāfir and Mushrik is basically Dhālim and Fāsiq<sup>35</sup>, but not every Dhālim and Fāsiq is a Kāfir or Mushrik.”

Major Kufr has two categories, Kufr Mujarrad (Simple Kufr), and Kufr Murakkab (Compound Kufr) which is followed by fighting Islām, criticizing it, mocking it, murdering Muslims, plotting against them, and cheating them...etc. And each one of the categories has its own rulings.

One thing to note, as Imān increases and decreases with certain action, the Kufr also increases with certain actions.

Allāh says, “Verily, those who disbelieved after their Belief and then went on increasing in their disbelief never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.” [Aal Imran, 3:90].

He also says, “Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allāh will not forgive them, nor guide them on the (Right) Way.” [ An-Nisaa, 4:137].

As for Riddah (apostasy), there are only Riddah Mujarradah (simple apostasy), and Riddah Mughallaza (compound apostasy) both of which take the person out of Islām. The only difference between them is that Sunnah prescribed that the Murtad of simple apostasy is asked to repent to Allāh; if he does not, his fate is to be executed. Whereas the Murtad of compound apostasy is to be executed without being asked to repent; unless he repents before he is imprisoned or arrested, because this will exempt him from execution.

We believe that Muslims who commit any of the major sins are still people of this Dīn, no matter how grave their sins are; they are left to the Will of Allāh. He will either punish them, or -if He wishes- He will forgive them [Exalted be He]. We believe that Tawhīd benefits them, and will redeem and save them, and that the intercession of intercessors of the Prophets, Siddiqeen<sup>36</sup>, and martyrs will include them inshAllāh.

We believe that Allāh will not forgive Shirk and Kufr, but He forgives what is less than them to whomever He wants, as He says,

“Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.” [An-Nisaa, 4:48].

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<sup>35</sup> Unjust and Disobedient towards Allāh

<sup>36</sup> Those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq

We believe that the sincere repentance erases the sins that preceded it, even if they included Shirk and Kufr. And we believe that the gate of repentance is wide open up till the moment one is dying. As Allāh says,

“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.” [An-Nisaa, 4:18].

We believe that Tawhīd is the ultimate goal and the greatest interest of all for which everything should be done and sacrificed. We believe that Shirk is Zulm (injustice) and a terrible fitnah which no other fitnah can surpass its wickedness. Therefore, to remove Shirk, everything should be done even if some undesirable consequences resulted while removing it. Allāh says,

“Joining others in worship with Allāh is a great Zulm (wrong) indeed.” [Luqman, 31:13].

He also says, “And Al-Fitnah is worse than killing.” [Al Baqara, 2:191].

He also says, “And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone [in the whole of the world].” [Al Anfal, 8:39].

So the real fitnah is in accepting the presence of Shirk and keeping silent about it, not as what some people claim that waging Jihād against Shirk and striving to remove it is a fitnah!!

Shirk is contrary to Tawhīd, and it means that you associate partners besides Allāh in worship or any other characteristics of Allāh, while it was Allāh who created you and bestowed on you countless graces.

As for Tawhīd, it is to worship Allāh alone, and it has two basic principles without which it will not be valid or accepted. The first principle is to declare disbelief in Tāghūts (idols, idol-kings, etc.), renounce and reject their worship as well as those who worship them, as Allāh says,

“Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allāh Alone," [Al Mumtahinah, 60:4].

Tāghūt is: *All things that are worshipped besides Allāh even from a single aspect of worship, and he is accepting of that status is a Tāghūt.*

So, the Devil is a Tāghūt, and “Hawa”[the followed desire] is a Tāghūt, and the magician is a Tāghūt, and the fortune-teller who “prophesies” what is in the Unseen knowledge is a Tāghūt, and the ruler by other than what Allāh has revealed is a Tāghūt, and whoever legislates besides -or instead of- Allāh is a Tāghūt, and the man-made legislations and constitutions that are considered as a match to Allāh’s Rule are Tawaghūt, everyone who is referred to for judgment and rule -apart from Allāh’s Rule- is a Tāghūt, the one who is obeyed blindly<sup>37</sup> is a Tāghūt, and finally the one who is loved for his sake only is a Tāghūt.

The specification of, ‘...is accepting...’ is to exclude the Prophets, the Angels, and the Saliheen <sup>38</sup> from being described as Tāghūt as they obviously reject being worshipped besides Allāh, and they themselves prohibited people from doing such.

The second principle for Tawhīd to be valid is, to worship Allāh alone and to prove that He is alone worthy of being worshipped. And this is also the meaning to “Lā-ilāha-illa-Allāh” There is no deity worthy of worship but Allāh, which includes the fundamentals of “Nafī” <sup>39</sup> and “Ithbāt” <sup>40</sup>.

This is what Allāh means in this ayah, “Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.” [Al Baqara, 2:256]. And the “trustworthy handhold” is Lā-ilāha-illa-Allāh.

So whoever worships Allāh without disbelieving in Tāghūt, its worship, and its worshippers, his Tawhīd is lacking and will not be accepted. Actually, he will not be a Muwwahhid (monotheist) because he is doing the thing and its contradiction at the same time!

If the question is raised, “how can we disbelieve in Tāghūt?”

I say, in the same way Imān in Allāh should be in belief, statements, and actions of body, Kufr in Tāghūt should be in belief, statements, and actions of body. And these are not interchangeable.

For example, if someone disbelieves in Tāghūt in his heart, while in his statements he asks Allāh to support him, calls people to back him, beautifies his falsehood, overlooks his Kufr Shirk and tyranny, and argues in his favour, he is NOT disbelieving in or rejecting Tāghūt!

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<sup>37</sup> Even when contradicting what Allāh wants.

<sup>38</sup> Those who people may worship besides Allāh in any aspect of worship, du'ā for example.

<sup>39</sup> Absolute rejection and negation of the presence of other gods which are worthy to be worshipped.

<sup>40</sup> The concept of confirmation that the only one worthy to be worshipped is Allāh alone.

That is similar to someone who -supposedly- disbelieves in Tāghūt in belief and statement, but in action he supports him, and fights for his cause against his enemies, this is not Kufr in Tāghūt, even if he claims thousands of times that he is disbelieving in and rejecting Tāghūt.

Of course, there are times when a Muslim cannot openly declare his rejection of Tāghūt: in the circumstances of coercion, fear, or dissimulation.

And we excuse people<sup>41</sup> because of ignorance which could not be cleared, or in the presence of a reasonable interpretation.

When ignorance befalls and capability was not available to learn, we do not make a distinction between the ignorance of the basic beliefs and the ignorance of the minor details. We excuse both cases. And whoever contradicts us here does not have a proof in Sharī'ah supporting his opinion.

However, some scholars who did make a distinction between the two cases, their attitude should be understood that they took it for granted that knowledge about Islām is widespread in a given community to the extent that being an ignorant or unable to learn is no more an excuse. But this should not be taken as a general rule to apply over all the countries or everytime and everywhere!

We differentiate between the general Kufr and labeling a specific individual as a Kāfir. We do not label someone as such, unless the conditions of Kufr were met with no impediment.

We believe that the general state of people in the Muslim communities is Islām, and that they are Muslims, unless they show us something contradicting Islām. We dare not label a specific individual of them as Kāfir except when he commits blatant Kufr over which we have evidence from Quran and Sunnah. That is because Islām cannot be nullified but by blatant Kufr.

We believe it is permissible to pray behind the pious, the wrong-doer, or the one whom we don't know his state or identity, unless we see a blatant Kufr. It is not a condition to investigate about imams' Aqeeda before praying! This is what "Ahl al-Ahwā" and "Ahl at-Tanattu"[the fanatics] do; their act is the opposite of what the Sunnah prescribes and what the scholars of Ummah agreed on.

We also believe that in the Day of Judgment, Allāh will not torment anyone other than those whom the Sharī proof<sup>42</sup> was established against, but they reacted by turning away from it.

Likewise, in this world, the way of Allāh regarding His slaves is that He will not destroy them with a general torment except after they disbelieve and turn away from the messages of their Prophets, as Allāh says,

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<sup>41</sup> From being judged as kuffar when they commit something that negates Tawheed.

<sup>42</sup> The Prophets' messages and warnings.

“And if We had destroyed them with a torment before this (i.e. Messenger Muhammad and the Quran), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced.” [Ta-Ha, 20:134].

He also says, “And these towns (population, 'Ad, Thamud, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.” [Al Kahf, 18:59].

We do not declare or testify that some specific Muslim is going to go either to Paradise or Hell, or that Allāh is going to either forgive or punish him, unless those who Quran and Sunnah mentioned what their state is going to be. Allāh says, “Allāh knows but you do not know.” [al-Baqara, 2:216].

However, if someone’s life ended well, and some substantiation or evidence which indicates a good end, it is possible to say -hopefully but not assertively -“we hope he is a Shahīd (martyr) and that he is going to be of the residents of Paradise, but we do not ascribe purity to him because Allāh knows best”.

In regard to the Kāfir that dies as such, we testify that he is specifically going to be punished immortally in Hell fire. We also give him the tidings of Hell, as it is reported in the hadiths and “aathar”<sup>43</sup>. The evidence of that, is the saheeh hadith where the Prophet [peace be upon him] says, “*whenever you pass by the grave of a Kāfir, give him the tidings of Hell fire.*” The companion said, “*the Messenger of Allāh charged me with a difficult task, whenever I pass by the grave of a Kāfir I give him the tidings of Hell fire.*”

Abdullah ibn Omar [may Allāh be pleased with both of them] said, “*the Messenger of Allāh [peace and blessings of Allāh be upon him] prohibited us from claiming that a Muslim is going to be in Hell.*” Contrarily, we should declare that someone who is not a Muslim is going to be in Hell.

It is to be noted that we cannot declare that a certain Kāfir is going to be in Hell while he is still alive, because he might repent and embrace Islām. However, we can relate our judgment to the state of his ending, for example, we say “if he dies on this state of Kufr, he is definitely going to Hell fire.”

A person enters Islām by declaring Shahadat Tawhīd “I bear witness that there is no god worthy of worship but Allāh, and that Mohammad is His slave and Messenger.” No other pillar of Islām can substitute the testimony of faith other than

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<sup>43</sup> Companions sayings.

Salāt<sup>44</sup> [in judging a person to be Muslim]. So, whoever is seen performing Muslims Prayer and facing their Qiblah (Mecca), he is considered a Muslim, even if no one heard him say the testimony of faith. That is in accordance to the hadith of the Messenger of Allāh [peace be upon him]: *“whoever prays like us, faces our Qiblah, and eats our slaughtered animals, is a Muslim and under Allāh’s and His Messenger’s protection.”*<sup>45</sup>

So, if someone has committed Kufr other than the negation of the faith testimony, he can get back to Islām by: first, declaring the testimony of faith again, in addition to repentance and disassociation of the reason resulting in his Kufr and leaving Islām, second.

Whoever utters and declares the testimony of faith, his property and blood will be sacred<sup>46</sup>; he will be treated as a Muslim, unless he does something that negates his testimony of faith. His declaration of the testimony of faith will benefit him in the Hereafter, if he fulfills all its conditions.

They are, in addition to the verbal pronouncement and acceptance: knowledge, truthfulness [true belief], sincerity, certainty [as opposed to doubt], to work according to it, loving it and all what it stands for and loving those who believe in it, being pleased with it, submitting fully to it, and departing this life believing in it.

Whoever believes in “Lā ilāha illa Allāh” with these conditions, it will benefit him in the Day of Judgment, no matter how grave his sins are.

This is the understanding that should be derived from those hadiths reporting that *“he who says Shahādātān will enter Paradise”*, or *“he who has even a small particle of Imān in his heart will enter Paradise”*, or *“he who has never done a good deed in addition to his Tawhīd”*.

We believe that there is a correlation between the outward and the inward; and each of these influences the other and is influenced by it. So, whoever has a corrupt outward, his inward is basically corrupt, and vice versa. Consequently, whoever does Kufr outwardly, he is Kāfir inwardly, and vice versa. And as for the Munafiq, no matter how hard he tries to hide his Kufr inside, it will be shown by some indications/signs and slips of tongue. In brief, Allāh will expose him. As it is narrated in the authentic hadīth<sup>47</sup>, *“There is an organ in the body, when it is corrected and sound, the whole body will be corrected and sound. And when it is corrupt, the whole body will be corrupt. It is the Heart.”*

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<sup>44</sup> This means that even if a person might be seen practicing the other pillars; his Islam can be negated by either not performing Salaat, or an actual negation of his Shahada.

<sup>45</sup> Related in Sahīh Bukhāri.

<sup>46</sup> i.e. it is forbidden to seize his property or shed his blood as opposed to the case with Kuffār Muharibīn, kuffār fighting Muslims.

<sup>47</sup> In Saheeh Bukhāri and Sahīh Muslim.

We believe that Imān can never coexist with blatant Kufr in the heart of a single person, because if one of them enters the heart, the other is inevitably nullified and cancelled out.

However, in some cases it is possible that in one heart there would be Imān and Fisq, or Imān and lesser Kufr or shirk.

We disassociate ourselves from the extremism of Khawārij<sup>48</sup> and those who followed their method of the extremist of Takfīr in this age. We warn people from their extremism and bigotry, and we advise them not to mix with them, unless it is to discuss matters of Dīn with them to make them understand. In this case, only knowledge<sup>49</sup> seekers or those who are able to establish the Shar'ī proof against them should meet them, if these extremists were really looking for Haqq to follow. Other than that we believe it is best to perform Ta'zīr<sup>50</sup> on them rather than discussing and arguing with them.

We also disassociate ourselves from the counter-extremism of the evil people of Tajahhum and Irjā'<sup>51</sup>, those who Tāghūt takes as members of his court. We warn people from their evil madhab, their corruption, their twisting of Shar'ī proofs, and lying on Allāh.

We think that they should also be punished and paraded in front of Muslims saying, "this is the punishment of those who defend and argue in favour of Tawaghīt, while they forsake the people of Tawhīd!"

We believe that Haqq is middle/halfway between: extremism vs. alienation, denying Allāh's Names and Attributes vs. likening Him to His creation, feeling safe towards Allāh vs. despair of Allāh's mercy, and belief in predestination vs. belief in Allāh's fate. There should be no exaggeration or negligence in Haqq regarding the basic tenets of belief or the minor issues of Dīn.

We believe that Jihād is ongoing until the Day of Judgment with every righteous or evildoer -unless his evildoing reaches Kufr-. What is more, it is to be performed in every age, with or without an Imām<sup>52</sup>. It also can be performed by one or more; it cannot be stopped by the injustice of unjust critics or the discouraging of those who cast misconceptions and dissuasions on the performance of Jihād.

The Messenger of Allāh said, *"A Tā'ifa (group) of my Ummah will continue fighting for the truth, and will prevail over those who oppose them, until the last of them will kill al-*

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<sup>48</sup> These people say that everyone in this world is Kāfir unless he is one of their group. For them, the original state of people in the Muslim community is KUFIR! which contradicts tens of Shar'ī texts.

<sup>49</sup> Islamic sciences, i.e. fiqh, hadīth, tafsīr..etc.

<sup>50</sup> Punishment decided by the Muslim judge for sins that do not have clear punishment in Sharīah Law.

<sup>51</sup> These people say that if someone does ALL the Kufr in the world and he is not doing that with Istihlāl, he is NOT a Kāfir!

<sup>52</sup> Imām here refers to the Greater Imām of the whole Islamic Ummah

*Maseeh ad-Dajjal (the anti-Christ).*" in another narration it says, "until the Day of Judgment." In Arabic, the word "Tā'ifa" describes the numbers higher than one.

We believe that Jihad for the sake of Allāh is the true Shar'ī way which will enable our Ummah to resume its Islāmic life, and establish Khilāfah Rāshidah, (Rightly-guided Islāmic Caliphate).

It is the only true Shar'ī way which enables our Ummah to restore its many many usurped rights.

It is the only true and Shar'ī way to protect our rights and sacreds<sup>53</sup> from violation and aggression.

It is the only true Shar'ī way to save our Ummah's dignity and position among the other nations which do not respect anyone but the strong.

Jihād is the simplest, most practical, and least in sacrifices<sup>54</sup>, to achieve and fulfill the goals of this Dīn; even if some people believe otherwise!

As for the other suggested solutions, ways, and methods, some are useless and false, and some are legitimate, reasonable and acceptable. The acceptable ones can never achieve a comprehensive victory in regard to our Ummah. What best describes these legitimate methods is that they can be considered as minor solutions which support the greater cause of Jihād.

We also believe that Allāh the Almighty has taken it upon Himself to protect this Dīn; and that our Ummah can never agree on misguidance in Dīn. He also uses some great men to support His Dīn and raise His Word<sup>55</sup>. They will be prevalent over those opposing them, will not be affected by those who let them down, and they will be present in every age until the Day of Judgment; and these are called the Tā'ifa al-Mansūra, the Victorious Group.

We believe that conflict between good and evil is existent and ongoing since Allāh created Adam [peace be upon him], and since the time Iblis (Satan) declared his hostility and jealousy towards him. Then Allāh ordered them to get down to Earth as enemies, as He says in Quran,

*"We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." [al-Baqara, 2:36].*

This conflict and mismatch between the people of Haqq (Truth, Right) and the people of Bātil (Falsehood, Evil) will continue to exist as long as they last on this

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<sup>53</sup> People, women, children, property, and lands...etc.

<sup>54</sup> In comparison to the many concession and sacrifices done as substitutes of Jihād.

<sup>55</sup> Islām, Qur'ān, Allāh's Rule.

Earth and until the Day of Judgment. But finally, the good end is surely for the pious [Right people], even if it is late for a while.

Allāh says, “And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the 'Alamin (mankind, jinns and all that exists.” [al-Baqara, 2:251].

He also says, “Had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.” [al-Hajj, 22:40].

He also says, “Nay, We fling (send down) the truth (this Quran) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished.” [al-Anbiya, 21:18].

He also says, “And say: "Truth (i.e. Islāmic Monotheism or this Quran or Jihād against polytheists) has come and Batel (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batel is ever bound to vanish.” [Al-Israa, 17:81].

We believe in all Allāh’s Prophets and Messenger, we make no distinction between any of them. Similarly, we believe in the holy books which Allāh sent down<sup>56</sup>, and in the angels who are servants and slaves of Allāh and never disobey Him.

We testify and believe that Jesus [peace be upon him] is a slave of Allāh and His Messenger, and son of His female slave , Mary, His Word<sup>57</sup> which He bestowed on her, and a Rūh (spirit) He created . Allāh says in Qur'ān about Jesus,

“they killed him not, nor crucified him, but the resemblance of 'Issa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts.” [An-Nisaa, 4:157].

At the end of the time, he [Jesus son of Mary] will descend to Earth from heaven as a just ruler; he will break the cross, kill the pigs, and abolish the Jizya<sup>58</sup>, and will not accept any religion from people but Islām.

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<sup>56</sup> In their original state before they were distorted!

<sup>57</sup> I.e. created by Allāh's word "Be!" and he was.

<sup>58</sup> A tax specified in the Quran (9:29) to be paid by non-Muslim males living under Muslim political control in exchange for protecting them, families, religion, properties...etc. However, if these males choose to enlist in the Islamic State Army, they will be exempt from Jizyah. Or if they are financially unable to pay, they will be exempt and given a stipend from 'Bait el Mal', the State's Treasury.

We also believe in Allāh's fate whether bad or good, and that whatever befalls us could not be avoided, and whatever does not happen to us could not be forced to happen! We believe that Allāh knows everything -even the smallest things- before they existed. In addition, whatever calamity befalls us is the result of our bad deeds and it is fated; and whatever good reaches us is by the Grace of Allāh, and it is fated.

We strongly believe in the following: that death is a reality, the punishment in the grave is true, that Resurrection is true, that Reckoning is true, that the covenant which Allāh took from Adam and his offspring is true, that the Balance which is used to weigh people's deeds is true, that the Cistern of Kawthar granted to our Prophet Muhammad [peace be upon him] is true, that Jannah (Heaven) and its delights are true, that Hell fire and its torments is true<sup>59</sup>, that intercession is true<sup>60</sup>, that the believers will see their Lord [Exalted be He] is true, Allāh's Throne is true, that Kursi<sup>61</sup> which is in front of the Throne is true, that Allāh is over the Throne is true, that Quran<sup>62</sup> is true, and that all that is mentioned in Quran and authentic Sunnah is true and we believe in all of it.

We believe and say -outwardly and inwardly- what Allāh enjoined us to say,

"Say (O Muslims), "We believe in Allāh and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Jacob], and that which has been given to Musa (Moses) and Issa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islām." [Al-Baqara, 2:136].

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<sup>59</sup> They both will never cease to exist

<sup>60</sup> It is granted with Allāh's permission to whom He wishes

<sup>61</sup> Literally, footstool/chair

<sup>62</sup> Which is the words of Allāh -revealed and is not created-

This is our Aqeeda and this is what we believe in, what we call people to believe in, make Jihād in its cause, according to it we live, on it we die and meet Allāh inshAllāh.

We ask Allāh to accept that from us, hold us fast on His Dīn, and to make our ending good.

May Allāh send His mercies and blessings on His Prophet Muhammad and his family and companions.

All thanks are due to Allāh.

Abdul Monem Mustafa Halimah

Abū Basīr Al-Tartūsī

٢٠٠٢/٣/١٠ هـ ١٤٢٢/١٢/٢٦

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**Note:** It is unfeasible for the translation to fully capture the Arabic text. Therefore, if the reader wishes to contact me in regards to what I have written, they must first consult the Arabic text. Thank you. Abū Basīr Al-Tartūsī.