By Shaykh al-Islam Ahmad ibn Abdul-Halim ibn Abdul-Salam ibn Taymiyyah al-Harrani (1263–1328 C.E., 661–728 A.H.) May Allah have mercy on him.

Aqeedah Al-Wasitiyyah means The Wasitiyyah Creed. This is an important matn because it teaches the correct beliefs of Ahlus-Sunnah wal-Jamaah. It explains how we believe in Allah's Names and Attributes according to the Quran and Sunnah without changing their meanings, denying them, asking how they are or comparing Allah to His creation. It also teaches important beliefs about the Quran, the Hereafter, Qadar, Iman, the Companions رضي الله عنهم, the family of Prophet Muhammad ﷺ and the Awliya. Learning these lessons helps a Muslim understand the correct Aqeedah, protect their beliefs, follow Prophet Muhammad ﷺ and remain firm upon the Quran and Sunnah. These lessons are taught upon the Quran and Sunnah as understood by the Salaf (Pious Predecessors) of this Ummah.

Introduction to Tawheed

Tawheed is the most important knowledge we can learn. It is the greatest and noblest subject to study because it teaches us about Allah and how to worship Him correctly. A person who truly believes in Tawheed and lives according to it will be saved from Jahannam by the mercy of Allah. Allah created the jinn and mankind for Tawheed which means that we were created to worship Allah alone. Tawheed is a cause of success in this life and in the Hereafter. The scales were created, the sky was raised and the earth was spread for Tawheed and the worship of Allah alone.

What Is Tawheed?

The Arabic root letters of Tawheed are:

و ح د

The word وَحَّدَ means to make something one or to single something out.

Linguistically: Tawheed means to make something one without giving it any equal and to single something out.

Technically: Tawheed means to single out Allah alone in everything that belongs only to Him. This includes His Lordship, worshipping Him alone and His Names and Attributes. So Tawheed means believing that Allah alone is our Lord, Allah alone deserves all worship and Allah has His perfect Names and Attributes.

Three Categories of Tawheed

1. Tawheed of Lordship (تَوْحِيدُ الرُّبُوبِيَّةِ): This means believing that Allah alone is the Creator, Provider and Controller of everything. For example, Allah alone created the heavens and the earth. Allah alone gives life and death and Allah alone provides for His creation.

2. Tawheed of Worship (تَوْحِيدُ الْأُلُوهِيَّةِ): This means singling out Allah alone in all acts of worship. For example, we pray to Allah alone, make Dua to Allah alone, rely upon Allah and worship Him alone. We do not direct acts of worship to anyone besides Allah.

3. Tawheed of Allah's Names and Attributes (تَوْحِيدُ الْأَسْمَاءِ وَالصِّفَاتِ): This means believing in the Names and Attributes of Allah that are mentioned in the Quran and Sunnah in the correct way. For example, Allah is Ar-Rahman (الرَّحْمَنُ), the Most Merciful and Allah is As-Sami (السَّمِيعُ), the All-Hearing. Tawheed was not invented by later scholars. It is the message that Allah sent all the Prophets with. Scholars use these three categories to organize and explain what is already taught in the Quran and Sunnah. Therefore Tawheed and Shirk must be understood from the Quran and Sunnah and not from personal opinions.

Is Tawheed Mentioned in the Quran?

Ibn al-Qayyim explained that every Surah in the Quran contains Tawheed. In fact every verse in the Quran contains Tawheed, gives proof for Tawheed or calls people to Tawheed.

1st Type: Some verses give us information about the Names and Attributes of Allah or the Actions of Allah. This is called Tawheed of knowledge and information. We must believe everything Allah has told us about Himself.

2nd Type: Some verses call us to worship Allah alone without giving Him any partners and to leave everything that is worshipped besides Allah. This is the Tawheed of worshipping Allah and seeking Him alone.

3rd Type: Some verses contain commands and prohibitions. They teach us to obey Allah's commands and stay away from what Allah has prohibited. These are from the rights of Tawheed.

4th Type: Some verses tell us about the people of Tawheed and the rewards Allah has prepared for them.

5th Type: Some verses tell us about the people of Shirk, what can happen to them in this life and about their punishment in the next life.

Therefore the whole Quran includes these types of Tawheed. [Madaarij As-Salikeen, Vol. 3, Page 450]

Words That Show Tawheed

Words in the Quran such as أَحَدٌ and وَاحِدٌ teach us about Allah being One.

First Verse: Allah says:

"Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac, one God. And we are Muslims [in submission] to Him.'" [Surah Al-Baqarah, verse 133]

Ibn Katheer explained the words إِلَٰهًا وَاحِدًا, "one God", to mean that Allah is made One in worship. In simple words, Allah alone must be worshipped.

Second Verse: Allah says:

"And Allah has said, 'Do not take for yourselves two deities. He is but one God, so fear only Me.'" [Surah An-Nahl, verse 51]

Imam At-Tabari explained the words إِلَٰهًا وَاحِدًا, "one God", to mean that Allah is made One in His worship and His Lordship. This means Allah alone is our Lord and Allah alone deserves our worship. [Jami' al-Bayaan fi Ta'weel Al-Quran]

Third Verse: Allah says:

"They have certainly disbelieved who say, 'Allah is the third of three.' And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment." [Surah Al-Ma'idah, verse 73]

This verse teaches us that Allah is One. Allah has no partners and no one else deserves to be worshipped with Him.

Is Tawheed in the Sunnah?

Yes. Tawheed is also clearly taught in the Sunnah.

Sunnah means: The statements and actions of the Prophet صلى الله عليه وسلم, things that happened in front of him that he approved of and his physical and personal qualities.

1. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما reported that when the Prophet صلى الله عليه وسلم sent Muadh ibn Jabal رضي الله عنه to Yemen he told him:

"You will go to the People of the Book. Let the first thing that you call them to be to make Allah One."

يُوَحِّدُوا اللَّهَ

[Saheeh Al-Bukhari]

The words "make Allah One" come from the same Arabic root as Tawheed. The Arabic word used here is a present tense verb. This teaches us that making Allah One is not something that has a time limit. A Muslim must always worship Allah alone.

2. Hadeeth of Ibn Abbas: Ibn Abbas رضي الله عنهما also reported that the Messenger of Allah صلى الله عليه وسلم told Muadh ibn Jabal رضي الله عنه:

"You are going to the People of the Book. When you come to them call them to the oneness of Allah."

[Saheeh Al-Bukhari]

This teaches us that the Prophet صلى الله عليه وسلم told Muadh رضي الله عنه to begin by calling people to Tawheed.

3. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: that Allah is made One, establishing the prayer, paying the Zakah, fasting Ramadan and Hajj."

[Saheeh Muslim]

This narration directly connects Islam with making Allah One.

4. Hadeeth of Ibn Umar: Ibn Umar رضي الله عنهما reported that the Messenger of Allah صلى الله عليه وسلم said:

"Islam is built upon five: testifying that there is no god except Allah and that Muhammad is His servant and Messenger, establishing the prayer, paying the Zakah, performing Hajj to the House and fasting Ramadan."

[Saheeh Al-Bukhari and Saheeh Muslim]

The first foundation mentioned is لَا إِلَهَ إِلَّا اللَّهُ, Laa ilaaha illa Allah: There is no one worthy of worship except Allah.

5. Hadeeth of Ibn Umar: Another narration from Ibn Umar رضي الله عنهما mentions that Islam is built upon five and begins with worshipping Allah and rejecting everything worshipped besides Him.

[Saheeh Muslim]

From these narrations we understand that worshipping Allah alone is Tawheed.

Tawheed in the Statements of the Salaf

The Salaf are the Companions and the early generations of Muslims who came after them.

The Prophet صلى الله عليه وسلم said:

"The best of you are my generation, then those who follow them, then those who follow them."

[Saheeh Al-Bukhari]

Their understanding of Tawheed came from the Quran and Sunnah.

Jaabir ibn Abdullah رضي الله عنه: Jaabir described the Hajj of the Prophet صلى الله عليه وسلم and explained that the Prophet صلى الله عليه وسلم began his Hajj by declaring Tawheed in the Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

"Here I am, O Allah, here I am. Here I am. You have no partner. All praise, blessings and the kingdom belong to You. You have no partner."

[Saheeh Muslim]

Jaabir رضي الله عنه used the word Tawheed to describe what the Prophet صلى الله عليه وسلم was saying and doing. This shows that the Companions understood that declaring that Allah has no partners is Tawheed.

Hadeeth of the Delegation of Abdul Qais: A group from Abdul Qais came to the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم commanded them to believe in Allah alone and asked:

"Do you know what is meant by believing in Allah alone?"

They replied:

"Allah and His Messenger know best."

The Prophet صلى الله عليه وسلم explained:

"To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger."

[Saheeh Al-Bukhari]

This teaches us that believing in Allah alone includes believing that only Allah has the right to be worshipped.

Ataa ibn Abi Rabah

Ataa ibn Abi Rabah was from the Tabi'un. The Tabi'un were Muslims who learned from the Companions. He was also a Mufassir which means a scholar who explains the Quran.

Allah says:

"And whoever denies the faith, his work has become worthless, and he, in the Hereafter, will be among the losers." [Surah Al-Ma'idah, verse 5]

Ataa ibn Abi Rabah explained that faith or Iman in this verse means Tawheed.

[Tafseer At-Tabarani]

How the Scholars Explained Tawheed

The scholars of Ahlus-Sunnah wal-Jama'ah explained Tawheed through the statement:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah

There is no one worthy of worship except Allah.

Imam Ad-Darimi said that the explanation of Tawheed in this Ummah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Laa ilaaha illa Allah, Muhammadur Rasulullah. There is no one worthy of worship except Allah and Muhammad is the Messenger of Allah. [Naqd or Ar-Rad ala Bishr al-Mirrisi, Vol. 1, Page 152]

Imam Al-Ajuri said that Tawheed is to say:

لَا إِلَهَ إِلَّا اللَّهُ

Laa ilaaha illa Allah with certainty in your heart. [Kitaab Ash-Shariah, Vol. 2, Page 553]

Having certainty means you truly believe it in your heart without doubt.

Why Do We Study Tawheed?

1. Allah created us to worship Him alone. We were created to single out Allah alone in our worship. We pray to Allah alone, make Dua to Him alone and direct our worship to Him alone.

2. Allah does not accept worship without Tawheed. Our worship must be sincerely for Allah alone and cannot be mixed with Shirk.

3. Tawheed is a cause of entering Jannah. A person must learn Tawheed, believe in it and live according to it. A person who dies upon true Tawheed will enter Jannah.

4. Tawheed is a cause of increasing the reward of good deeds. The stronger a person's Tawheed and sincerity to Allah are, the greater the blessings and rewards in their good deeds can be.

5. Tawheed is a cause for sins to be forgiven. Allah may forgive sins because of a person's sincere Tawheed and faith in Him.

6. Tawheed is a cause of guidance and security. Those who truly believe in Allah and protect their Tawheed from Shirk are promised guidance and security.

7. Tawheed is a cause of peace in the heart. Allah places peace and calmness in the hearts of the believers. True belief in Allah helps a believer remain firm and turn to Allah during easy and difficult times.

8. Tawheed is a cause of receiving the Prophet's ﷺ intercession. By the mercy and permission of Allah, the people of sincere Tawheed may receive the intercession of Prophet Muhammad ﷺ.

Two Conditions for Correct Worship

Correct worship requires two conditions:

1. Sincerity to Allah (الْإِخْلَاصُ): All worship must be sincerely for Allah alone. The opposite of sincerity is Shirk. For example, when a person makes Dua they must make Dua to Allah alone and not direct their Dua to someone besides Allah.

2. Following the Prophet (الْمُتَابَعَةُ) ﷺ: We must worship Allah in the way that Prophet Muhammad ﷺ taught us. The opposite is inventing acts of worship that the Prophet ﷺ did not teach. For example, we pray Salah according to the way the Prophet ﷺ taught us. We do not invent a new type of Salah and call it part of Islam. The Prophet ﷺ said: "Whoever does a deed which has not been ordered by us, then it is rejected." [Saheeh Muslim, Hadeeth 1718]

Sincerity without following the Sunnah is not enough. For example, a person may sincerely want to worship Allah but invent a new act of worship that the Prophet ﷺ never taught. Their good intention does not make the invented worship correct. Following the outward Sunnah while directing worship to someone other than Allah is also not enough. For example, a person may perform an act in the correct outward way but direct that worship to someone besides Allah. Both conditions are required. The worship must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. The Prophet ﷺ is the only person Muslims must completely follow in the religion.

Why We Must Learn About Shirk

We must learn about Shirk so we can recognize it and stay away from it. Allah did not prohibit Shirk without explaining it. The Quran and Sunnah explain its meaning, types and dangers. Shirk is the opposite of Tawheed. Generally, Shirk means giving someone or something a share in something that belongs only to Allah. In worship it means directing an act of worship to someone or something besides Allah. Shirk is divided into Major Shirk and Minor Shirk.

Major Shirk (الشِّرْكُ الْأَكْبَرُ)

Major Shirk is directing an act of worship to someone or something besides Allah. It takes a person outside of Islam. For example, making Dua to the dead and asking them for something that only Allah can do is Major Shirk. Sacrificing an animal as an act of worship for someone besides Allah is another example. Major Shirk causes misguidance, removes security and destroys a person's deeds. If a person dies upon Major Shirk without repenting from it, Allah will not forgive it. It prevents the person who dies upon it from entering Paradise and leads to the Fire. Major Shirk is also the greatest injustice.

Minor Shirk (الشِّرْكُ الْأَصْغَرُ)

Minor Shirk does not take a person outside of Islam but it is still a serious sin. It makes a person's Tawheed and faith weaker and it can become a path that leads towards Major Shirk. One example is showing off in worship. For example, a person begins praying sincerely for Allah but then makes their prayer look better because they notice other people are watching them. This showing off can destroy the part of the worship in which it happens. Another example of Minor Shirk is swearing by someone or something besides Allah such as saying, "I swear by my father." A Muslim should swear by Allah or remain silent.

Hidden Shirk (الشِّرْكُ الْخَفِيُّ)

Shirk can also be hidden because it may be connected to what is inside a person's heart and may not be clear to other people. Showing off in worship is an example. A person may look like they are worshipping Allah while secretly wanting people to see them, praise them or think they are very religious. A Muslim should never feel completely safe from Shirk. Even Ibrahim عليه السلام asked Allah to protect him from Shirk.

Allah says:

"And [mention, O Muhammad], when Abraham said, 'My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.'" [Surah Ibrahim, verse 35] If Ibrahim عليه السلام feared Shirk and asked Allah to protect him from it then we should also fear Shirk, learn about it and ask Allah to protect us from it.

The Prophet ﷺ also taught us to say: "O Allah, I seek refuge in You from associating partners with You knowingly and I seek Your forgiveness for what I do not know." [Musnad Ahmad] This teaches us to ask Allah to protect us from the Shirk we know about and the Shirk we may not recognize.

Final Summary

Tawheed means to single out Allah alone. We believe that Allah alone is our Lord, we worship Allah alone and we believe in Allah's Names and Attributes. Tawheed has three categories: Tawheed of Lordship, Tawheed of Worship and Tawheed of Allah's Names and Attributes. The Quran teaches Tawheed from beginning to end. It teaches us about Allah, calls us to worship Him alone, teaches us to obey His commands, tells us about the rewards for the people of Tawheed and warns us about Shirk. The Sunnah also teaches Tawheed. The Prophet صلى الله عليه وسلم called people to worship Allah alone and taught his Companions to begin their call to others with Tawheed. For worship to be correct it must be sincerely for Allah alone and it must follow the Sunnah of Prophet Muhammad ﷺ. We also learn about Shirk so we can recognize it and stay far away from it.

The meaning of Tawheed is clearly shown in:

لَا إِلَهَ إِلَّا اللهُ

There is no one worthy of worship except Allah. upon The Qur'aan & Sunnah as Understood by the Salaf (Pious Predecessors) of this Ummah,

Bismillah

Bismillah means "In the Name of Allah."

We begin with Bismillah for four reasons:

1. Following the Quran

Allah begins the Quran with Bismillah. This teaches us to begin with the Name of Allah.

2. Following the Prophet ﷺ

When the Prophet ﷺ wrote letters to kings and rulers, he began his letters with Bismillah. We follow his example by beginning with the Name of Allah.

3. Following the scholars

The scholars of Islam followed this practice and began their books and writings with Bismillah. We follow their example when beginning Islamic writings and lessons.

4. Seeking Allah's blessing

We begin with Bismillah to seek Allah's blessing in what we are doing. Saying Bismillah reminds us that all blessings come from Allah and that we depend upon Him.

When we say Bismillah before doing something, the action is understood even if we do not say it. For example, if we say Bismillah before drinking, it means, "In the Name of Allah, I drink." This teaches us to begin good actions with Allah's Name and seek His blessing.

The Basmalah contains three Names of Allah:

1. Allah: The One who alone deserves to be worshipped.
2. Ar-Rahman: The One whose mercy is vast and reaches all of creation.
3. Ar-Raheem: The One who gives special mercy to His believing servants.

We can see Allah's mercy through the many blessings He gives us such as rain, food, water and everything we need for life.

Introduction

By Shaykh al-Islam Abul-Abbas Ahmad ibn Abdul-Halim ibn Abdul-Salam ibn Taymiyyah al-Harrani, may Allah have mercy on him.

Aqeedah Al-Wasitiyyah teaches the main beliefs of Ahlus-Sunnah wal-Jamaah. It explains belief in Allah, especially Allah's Names and Attributes, and then explains important beliefs about the Quran, seeing Allah, the Hereafter, Qadar, Iman, the Companions, the family of the Prophet ﷺ, the Awliya and the way and manners of Ahlus-Sunnah.

The opening praises Allah, testifies that none has the right to be worshipped except Allah alone with no partner and testifies that Muhammad ﷺ is Allah's servant and Messenger.

The Belief of Ahlus-Sunnah wal-Jamaah

Ahlus-Sunnah wal-Jamaah are described as the saved and victorious group who remain upon the truth until the Day of Judgment. Their belief includes the six foundations of Iman: belief in Allah, His angels, His Books, His Messengers, resurrection after death and Qadar, both what is good and what is difficult.

They are called Ahlus-Sunnah because they follow the way of Prophet Muhammad ﷺ. They are called Jamaah because they unite upon the Sunnah.

Belief in Allah's Names and Attributes

Belief in Allah includes believing everything Allah says about Himself in the Quran and everything Prophet Muhammad ﷺ authentically taught about Allah. These Names and Attributes are accepted in a way that is suitable for Allah. Four mistakes must be avoided: Tahreef means changing the intended meaning. Tateel means denying an Attribute. Takyeef means trying to describe exactly how an Attribute is. Tamtheel means making Allah's Attributes like the attributes of His creation.

> **Evidence – Surah ash-Shura 42:11**: There is nothing like Allah and He is the All-Hearing, the All-Seeing. This verse combines two important principles: Allah is not like His creation and His true Attributes are affirmed.

Allah has no equal, partner or comparison. The same word may sometimes be used for an attribute of Allah and an attribute of creation but the reality is not the same. Allah's Attributes are perfect and suitable for His Majesty.

Why the Quran and Sunnah Are the Sources

Allah knows Himself better than anyone and Allah is the most truthful in speech. The Messengers are truthful and they conveyed what Allah revealed. Therefore Allah is described with what He revealed and with what His Messenger ﷺ authentically taught.

> **Evidence – Surah as-Saffat 37:180-182**: Allah is free from the false descriptions people give Him. Peace is upon the Messengers because what they taught about Allah is free from falsehood and deficiency.

Affirmation and Negation

Allah describes Himself through affirmation and negation. Affirmation means confirming perfect Names and Attributes. Negation means denying every imperfection from Allah. Ahlus-Sunnah follow both because both are found in revelation.

Surah Al-Ikhlas

> **Evidence – Surah al-Ikhlas 112:1-4**: Allah is One and As-Samad. He does not have children, He was not born and no one is equal or comparable to Him.

The Surah contains affirmation and negation. It affirms Allah's oneness and perfection and denies parenthood, birth and any equal or comparison.

Ayat al-Kursi

> **Evidence – Surah al-Baqarah 2:255**: Allah alone has the right to be worshipped. He is Al-Hayy, the Ever-Living and Al-Qayyum, the One who sustains and maintains all things. He is never overcome by drowsiness or sleep. Everything in the heavens and earth belongs to Him. No one intercedes except by His permission. His Knowledge covers everything while creation knows only what He allows. His Kursi extends over the heavens and earth and preserving them does not tire Him. He is Al-Aliyy, the Most High and Al-Azim, the Magnificent.

Ayat al-Kursi contains many Attributes together: life, perfect self-sufficiency, ownership, knowledge, will, permission for intercession, preservation, highness and greatness. It also denies sleep, drowsiness and tiredness from Allah.

Life, The First, The Last, The Most High and The Near

Evidence – Surah al-Furqan 25:58: Rely upon the Ever-Living who never dies.

Evidence – Surah al-Hadid 57:3: Allah is the First, the Last, the Most High and the Near. He knows everything.

Allah's existence has no beginning and no end. His perfect life never ends. His Highness does not prevent His complete Knowledge and awareness of His creation.

Allah's Knowledge, Ability, Provision and Strength

Evidence – Surah Saba 34:2: Allah knows what enters the earth, what comes out of it, what comes down from the heaven and what rises into it.

Evidence – Surah al-Anam 6:59: The keys of the unseen are with Allah. He knows what is on land and sea and even a leaf does not fall except that He knows it.

Evidence – Surah Fatir 35:11: No female becomes pregnant or gives birth except with Allah's Knowledge.

Evidence – Surah at-Talaq 65:12: Allah has power over all things and His Knowledge surrounds everything.

Evidence – Surah adh-Dhariyat 51:58: Allah is the Provider and the Possessor of perfect strength.

Hearing, Seeing and Will

Allah truly hears and sees. His Hearing and Seeing are perfect and are not like the hearing and seeing of creation. Nothing is hidden from Him.

Evidence – Surah ash-Shura 42:11: Allah is the All-Hearing and the All-Seeing while nothing is like Him.

Evidence – Surah an-Nisa 4:58: Allah is All-Hearing and All-Seeing.

Whatever Allah wills happens and whatever He does not will does not happen. Allah's Will is perfect and connected to His Wisdom.

Allah's Love

Allah truly loves in a way that suits His Majesty. The Quran mentions people and deeds that Allah loves.

Evidence – Surah al-Baqarah 2:222: Allah loves those who repent and those who purify themselves.

Evidence – Surah Al Imran 3:31: Following the Messenger ﷺ is a cause for Allah's love and forgiveness.

Evidence – Surah al-Maidah 5:54: Allah loves certain believing servants and they love Him.

Evidence – Surah al-Buruj 85:14: Allah is Al-Ghafur, the Forgiving and Al-Wadud, the Loving.

Allah's Mercy

Allah is truly Merciful. His Mercy is vast and He shows mercy to His servants according to His Wisdom.

Evidence – Surah al-Araf 7:156: Allah's Mercy encompasses all things.

Evidence – Surah al-Anam 6:54: Allah has written Mercy for Himself.

Evidence – Surah Yunus 10:107: Allah is the Most Merciful.

Evidence – Surah Yusuf 12:64: Allah is the best Guardian and the Most Merciful of those who show mercy.

Allah's Pleasure, Anger and Coming

Allah is pleased with whom He wills and is angry with whom He wills in a way that is perfect and suitable for Him. These Attributes are accepted as revelation teaches them without comparing them to creation.

Evidence – Surah al-Maidah 5:119: Allah is pleased with the truthful believers and they are pleased with Him.

Evidence – Surah an-Nisa 4:93: The verse mentions Allah's anger concerning a very serious sin.

Evidence – Surah Muhammad 47:28: The verse mentions following what angers Allah and disliking what pleases Him.

Evidence – Surah az-Zukhruf 43:55: When people angered Allah, punishment came upon them.

Evidence – Surah al-Baqarah 2:210: The verse affirms the coming of Allah in the manner that suits Him.

Evidence – Surah al-Fajr 89:21-22: The verse mentions the coming of the Lord and the angels on the Day of Judgment.

Allah's Face and Hands

The Quran affirms Allah's Face and Hands in a way that suits Allah. They are not compared to the creation and their exact nature is not imagined.

Evidence – Surah al-Qasas 28:88: Everything will perish except the Face of Allah.

Evidence – Surah Sad 38:75: Allah mentions creating Adam with His two Hands.

Evidence – Surah al-Maidah 5:64: The verse affirms Allah's Hands and His generous giving.

Allah's Eyes, Hearing and Seeing

Evidence – Surah at-Tur 52:48: The Prophet ﷺ is told to be patient because he is under Allah's Eyes.

Evidence – Surah al-Qamar 54:13–14: The ship of Nuh عليه السلام sailed under Allah's Eyes and protection.

Evidence – Surah Ta Ha 20:39: Musa عليه السلام was raised under Allah's Eye and care.

Evidence – Surah al-Mujadalah 58:1: Allah heard the woman who spoke to the Prophet ﷺ about her complaint.

Evidence – Surah Al Imran 3:181: Allah heard the words that people spoke.

Evidence – Surah al-Alaq 96:14: Allah sees.

Evidence – Surah ash-Shuara 26:218–220: Allah sees the Prophet ﷺ when he stands and moves among those who prostrate. Allah is the All-Hearing and All-Knowing.

Evidence – Surah at-Tawbah 9:105: Allah, His Messenger ﷺ and the believers will see people's deeds.

Allah's Power and Planning

Allah has complete power. The Quran also mentions Allah's planning against those who plot against the truth. Allah's actions are perfect and just.

Evidence – Surah ar-Rad 13:13: Allah is mighty in power.

Evidence – Surah Al Imran 3:54: They planned and Allah planned and Allah is the best of planners.

Evidence – Surah an-Naml 27:50: They planned a plan and Allah planned a plan while they did not realize it.

Evidence – Surah at-Tariq 86:15–16: They plan and Allah plans.

Forgiveness, Pardon and Might

Evidence – Surah an-Nisa 4:149: Allah is Pardoning and Powerful.

Evidence – Surah an-Nur 24:22: Believers are encouraged to pardon and forgive and are reminded that they love for Allah to forgive them.

Allah's forgiveness, pardon, power and might are perfect Attributes.

Allah's Complete Oneness

Evidence – Surah Maryam 19:65: There is no one equal or comparable to Allah.

Evidence – Surah al-Ikhlas 112:4: There is none comparable to Him.

Evidence – Surah al-Baqarah 2:165: True believers have the strongest love for Allah.

Evidence – Surah al-Isra 17:111: Allah has no child, no partner in His Kingdom and no need for a protector because of weakness.

Evidence – Surah al-Furqan 25:1-2: Allah owns the heavens and earth, has no child and has no partner in His Kingdom.

Evidence – Surah al-Muminun 23:91-92: Allah has no child and there is no other true god with Him. He is far above what people falsely describe.

Evidence – Surah an-Nahl 16:74: Do not make comparisons for Allah. Allah knows and you do not know.

Allah Is Above the Throne

Allah is above His creation and above His Throne in a way that suits His Majesty. His being above the Throne is true and is not compared to the way creation rises or sits.

Evidence – Surah al-Araf 7:54: Allah created the heavens and earth in six days then rose over the Throne.

Evidence – Surah Yunus 10:3: Allah created the heavens and earth in six days then rose over the Throne.

Evidence – Surah ar-Rad 13:2: Allah raised the heavens without visible pillars then rose over the Throne.

Evidence – Surah Ta Ha 20:5: The Most Merciful rose over the Throne.

Evidence – Surah al-Furqan 25:59: Allah created the heavens, earth and what is between them in six days then rose over the Throne.

Evidence – Surah as-Sajdah 32:4: Allah created the heavens and earth and what is between them in six days then rose over the Throne.

Evidence – Surah al-Hadid 57:4: Allah created the heavens and earth in six days then rose over the Throne and He knows everything that enters and leaves the earth and heaven.

Evidence of Allah's Highness

Evidence – Surah Al Imran 3:55: Allah told Isa عليه السلام that He would raise him to Himself.

Evidence – Surah an-Nisa 4:158: Allah raised Isa عليه السلام to Himself.

Evidence – Surah Ghafir 40:36-37: Firawn ordered Haman to build a high tower so he could try to look toward the God of Musa عليه السلام.

Evidence – Surah al-Mulk 67:16-17: The verses refer to the One above the heaven.

Allah Is With His Creation

The Quran teaches that Allah is with His creation through His complete Knowledge, Hearing, Seeing, care, support and help as the context shows. This does not contradict Allah being above His Throne.

Evidence – Surah al-Hadid 57:4: Allah is with people wherever they are and sees what they do.

Evidence – Surah al-Mujadalah 58:7: No private conversation happens except that Allah is with them through His complete Knowledge.

Evidence – Surah at-Tawbah 9:40: The Prophet ﷺ told Abu Bakr رضي الله عنه not to grieve because Allah was with them.

Evidence – Surah Ta Ha 20:46: Allah told Musa and Harun عليهما السلام that He was with them, hearing and seeing.

Evidence – Surah an-Nahl 16:128: Allah is with those who have Taqwa and those who do good.

Evidence – Surah al-Anfal 8:46: Allah is with those who are patient.

Allah Speaks

Allah truly speaks. His Speech is perfect and is not like the speech of creation. Allah speaks when and how He wills.

Evidence – Surah an-Nisa 4:87: No speech is more truthful than Allah's.

Evidence – Surah an-Nisa 4:122: No one is more truthful in speech than Allah.

Evidence – Surah al-Maidah 5:116: Allah will speak to Isa ibn Maryam عليه السلام.

Evidence – Surah an-Nisa 4:164: Allah spoke directly to Musa عليه السلام.

Evidence – Surah al-Baqarah 2:253: Allah spoke to some of the Messengers.

Evidence – Surah al–Araf 7:143: Musa عليه السلام came at the appointed time and his Lord spoke to him.

Evidence – Surah Maryam 19:52: Allah called Musa عليه السلام from the right side of the mountain and brought him near.

Evidence – Surah ash–Shuara 26:10: Allah called Musa عليه السلام and commanded him to go to the wrongdoing people.

Evidence – Surah al–Qasas 28:62, 65: Allah will call people on the Day of Judgment and question them.

The Quran Is the Speech of Allah

The Quran is the Speech of Allah. It was revealed by Allah and is not created. It came from Allah and returns to Him. Its words and meanings are Allah's Speech.

Evidence – Surah at–Tawbah 9:6: The Quran is called the Speech of Allah.

Evidence – Surah al–Baqarah 2:75: A group heard the Speech of Allah and then changed it after understanding it.

Evidence – Surah al–Fath 48:15: Allah says that people wanted to change Allah's Speech.

Evidence – Surah al–Kahf 18:27: No one can change the Words of Allah.

Evidence – Surah an–Naml 27:76: The Quran explains many matters in which the Children of Israel differed.

Evidence – Surah al–Anam 6:92: The Quran is a blessed Book sent down by Allah.

Evidence – Surah al–Hashr 59:21: If the Quran were sent upon a mountain, it would humble itself and break apart from fear of Allah.

Evidence – Surah an–Nahl 16:101–103: The Quran was sent down by the Holy Spirit from Allah with truth. The claim that a human taught it is rejected.

Believers Will See Allah

The believers will see Allah in the Hereafter with their eyes. This is a real seeing in a way that Allah wills and it is one of the greatest rewards of Paradise.

Evidence – Surah al–Qiyamah 75:22–23: Some faces will be bright on that Day, looking toward their Lord.

Evidence – Surah al–Mutaffifin 83:35: The people of Paradise will be on couches looking.

Evidence – Surah Yunus 10:26: Those who do good receive the best reward and an extra reward. The Sunnah explains the extra reward as seeing Allah.

Evidence – Surah Qaf 50:35: The people of Paradise will have what they desire and Allah has more for them.

The Sunnah Explains and Supports the Quran

Authentic Sunnah explains the Quran, clarifies its meanings and also contains true information revealed to the Prophet ﷺ. Authentic hadith about Allah's Attributes must be believed just as Quranic evidence is believed.

Attributes Mentioned in Authentic Sunnah

Authentic hadith affirm Attributes in a way that suits Allah. They are accepted without distortion, denial, asking how or resemblance.

Evidence – Hadith of the last third of the night – Bukhari and Muslim: Allah descends to the lowest heaven in the last third of the night and calls His servants to make Dua, ask Him and seek His forgiveness.

Evidence – Hadith of repentance – Bukhari and Muslim: Allah is greatly pleased with the sincere repentance of His believing servant.

Evidence – Authentic hadith: The Sunnah affirms Allah's laughter in a way that suits His Majesty.

Evidence – Hadith concerning Hell – Bukhari and Muslim: The Sunnah affirms the Attribute mentioned in the hadith concerning Allah's Foot, without asking how and without comparing Allah to creation.

Evidence – Hadith of Adam – Bukhari and Muslim: Allah will call Adam عليه السلام and Adam will answer.

Evidence – Hadith of direct speech – Bukhari and Muslim: Allah will speak directly to each person without a translator between them.

Highness in the Sunnah

The Sunnah also contains evidence for Allah's Highness above His creation and His complete Knowledge of them.

Evidence – Hadith reported by Abu Dawud: The Prophet ﷺ used a supplication for the sick that refers to Allah above the heaven and asks Allah for mercy, forgiveness and cure.

Evidence – Authentic hadith: The Prophet ﷺ described himself as trusted by the One above the heaven.

Evidence – Hadith reported by Abu Dawud: The Throne is above the water and Allah is above the Throne while knowing what His servants do.

Evidence – Hadith of the servant woman – Muslim: The Prophet ﷺ asked her where Allah is and accepted her answer that Allah is above the heaven, then affirmed her faith.

Allah's Closeness

Allah is close to His servants in a way that suits Him. His closeness does not contradict His Highness.

Evidence – Surah al-Baqarah 2:186: Allah says He is near and answers the call of the one who calls upon Him.

Evidence – Hadith concerning Dhikr: The Prophet ﷺ taught that the One being called upon is near and hears the servants. A person does not need to shout when remembering Allah.

The Middle Way of Ahlus-Sunnah

Ahlus-Sunnah take a middle path between opposite extremes. They affirm what Allah and His Messenger ﷺ affirmed without making Allah like creation and without denying His Attributes. They also take the balanced path in Qadar, Iman, the Companions and other matters of belief.

The Hereafter

Belief in the Last Day includes everything the Prophet ﷺ taught about what happens after death. This includes the test of the grave, resurrection, gathering, records, scales, the Hawd, the Sirat, intercession, Paradise and the Fire.

The Test in the Grave

After burial, a person is tested in the grave. The person is asked about the Lord, religion and Prophet. Allah makes the believers firm while those who rejected the truth are not able to give the correct answer.

There is blessing in the grave for those Allah blesses and punishment for those who deserve punishment. These matters are part of belief in the unseen.

Resurrection and Gathering

People will be raised after death and gathered before Allah. They will stand for judgment and their deeds will be shown.

Evidence – Surah ar–Rum 30:25: By Allah's command people will come out from the earth.

The events of the Day of Judgment are real and must be believed as taught in the Quran and authentic Sunnah.

The Scales and Records of Deeds

Evidence – Surah al–Muminun 23:102–103: Those whose scales are heavy will succeed while those whose scales are light have lost themselves.

Evidence – Surah al–Isra 17:13–14: Each person will be given a record and told to read it. A person's own record will be enough as a witness against them.

The records of deeds will be given to people. Some receive their record in the right hand while others receive it differently as described in revelation.

The Prophet's Hawd

Prophet Muhammad ﷺ will have a great Hawd, or fountain, on the Day of Judgment. His Ummah will come to it. The authentic Sunnah describes its water and its great size. Belief in the Hawd is part of belief in the Hereafter.

Intercession

Intercession is true but it belongs to Allah and happens only with His permission. The greatest intercession is given to Prophet Muhammad ﷺ when people seek relief from the long standing on the Day of Judgment.

The Prophet ﷺ will also intercede for people by Allah's permission. Other intercessions mentioned in authentic revelation are also accepted. No one intercedes independently of Allah.

The Sirat, Paradise and the Fire

The Sirat is a real bridge over Hell which people will cross according to their deeds and according to Allah's mercy. Paradise and the Fire are already created and will remain. The people of Paradise will enter Paradise and the people of the Fire will enter the Fire according to Allah's judgment and justice.

Divine Decree – Qadar

Ahlus-Sunnah believe in Qadar, its good and what appears difficult to us. Belief in Qadar has four levels.

1. Knowledge: Allah has always known everything that was, is and will be.
2. Writing: Allah wrote the decrees of creation.
3. Will: Whatever Allah wills happens and whatever He does not will does not happen.
4. Creation: Allah created everything, including the servants and their abilities and actions.

Evidence – Surah al-Hajj 22:70: Allah knows what is in the heavens and earth and it is written in a Book.

Evidence – Surah al-Hadid 57:22: No calamity happens on earth or to a person except that it was written before it happened.

Evidence – Surah at-Takwir 81:28-29: People have a real will but their will exists under the Will of Allah, Lord of the worlds.

Human beings really choose and act. They are responsible for their choices. At the same time, nothing escapes Allah's Knowledge, Will and Creation.

Iman

Iman includes belief in the heart, speech of the tongue and actions of the body. Iman increases with obedience and decreases with sin.

Evidence – Surah al-Anfal 8:2: When Allah's verses are recited to the believers, their Iman increases.

Ahlus-Sunnah do not remove a Muslim from Islam merely because of every sin. They distinguish between sins and matters that actually contradict the foundation of faith. Serious judgments about individuals belong to qualified scholarship and are not for students to make on their own.

The Companions رضي الله عنهم

Ahlus-Sunnah love the Companions of Prophet Muhammad ﷺ, speak well of them and recognize their virtues. They do not go to extremes regarding them and they do not insult them.

The best of this Ummah after the Prophet ﷺ are Abu Bakr رضي الله عنه, then Umar رضي الله عنه, then Uthman رضي الله عنه, then Ali رضي الله عنه. Ahlus-Sunnah affirm the leadership of all four rightly guided Caliphs.

The Muhajirun and Ansar have great virtues. The people of Badr, the pledge under the tree and other Companions mentioned with special virtues are respected according to the authentic evidence.

Disagreements that happened among the Companions are handled with justice and respect. They were people of Ijtihad and great virtue. Their good deeds and service to Islam are not ignored because of disagreements.

The Family of the Prophet ﷺ

Ahlus-Sunnah love and respect the family of Prophet Muhammad ﷺ and recognize the rights and virtues Allah gave them. They reject both extremes: neglecting the Prophet's family and exaggerating them beyond their proper place.

The Wives of the Prophet ﷺ

The wives of Prophet Muhammad ﷺ are the Mothers of the Believers. Ahlus-Sunnah love and respect them and believe in their virtues. This includes Khadijah رضي الله عنها and Aishah رضي الله عنها and the other wives of the Prophet ﷺ.

Karamat of the Awliya

Karamat are extraordinary events Allah may give to righteous believers. They are true and have occurred among earlier believers and may continue until the Day of Judgment.

A Karamah does not make a person a Prophet and it does not give anyone a share of Allah's worship. The true Awliya are known by Iman, Taqwa and following the Quran and Sunnah.

The Path of Ahlus-Sunnah wal-Jamaah

Ahlus-Sunnah follow the Quran and Sunnah and the way of the first Muslims, especially the Muhajirun and Ansar. They accept the authentic teachings of the Prophet ﷺ and do not place personal desires above revelation.

They believe the most truthful speech is Allah's Speech and the best guidance is the guidance of Muhammad ﷺ. They avoid invented religious matters and seek unity upon the truth.

Commanding Good and Forbidding Evil

Ahlus-Sunnah command what is good and forbid what is wrong according to the Shariah. This is done with knowledge and the correct Islamic method, not according to personal anger or desire.

They establish the outward acts of Islam such as Jumuah, Eid, congregational prayer and Hajj. They give sincere advice to the Muslim community and seek its good.

Brotherhood and Good Character

Evidence – Hadith – Bukhari and Muslim: Believers support one another like parts of a building supporting each other.

Evidence – Hadith – Bukhari and Muslim: Believers in their love, mercy and care for one another are like one body. When one part suffers, the rest responds.

Evidence – Hadith – at-Tirmidhi: The believer with the most complete Iman is the one with the best manners.

Ahlus-Sunnah encourage patience during hardship, thankfulness during ease and acceptance of Allah's decree. They encourage good character, keeping family ties, giving to those who withheld from you and forgiving those who wronged you.

They teach kindness to parents, relatives, neighbours, orphans, the poor, travellers and those under a person's care. They forbid pride, arrogance, oppression and looking down on people. They encourage high and noble manners and avoid low behaviour.

Holding Firmly to Islam

Everything in belief, worship, manners and dealings is returned to the Quran and Sunnah. The path of Ahlus-Sunnah is not a new religion. It is Islam as taught by Prophet Muhammad ﷺ and followed by his Companions.

The Saved and Victorious Group

The source ends by describing those who hold firmly to the pure teachings of Islam as Ahlus-Sunnah wal-Jamaah. They include truthful believers, righteous people, scholars and leaders of guidance.

Evidence – Hadith reported by Ahmad: The Ummah will divide into groups and the saved group is described as the Jamaah.

Evidence – Hadith reported by at-Tirmidhi: The saved way is described as following what the Prophet ﷺ and his Companions were upon.

Evidence – Hadith – Bukhari and Muslim: A group from the Ummah will continue upon the truth and those who oppose or abandon them will not remove them from the truth until the Hour comes.

Final Review

Aqeedah Al-Wasitiyyah teaches that Ahlus-Sunnah believe in Allah exactly as Allah and His Messenger ﷺ taught: without changing the meaning, denying the Attributes, asking how they are or comparing Allah to creation. Allah is perfect, nothing is like Him and He is the All-Hearing and All-Seeing.

The Quran is Allah's Speech. Allah is above His creation and above His Throne while His Knowledge surrounds everything. Allah is near to His servants in the way explained by revelation. The believers will see Allah in the Hereafter. Belief also includes everything authentically taught about the Hereafter, Qadar, Iman, the Companions, the Prophet's family, the Awliya and the manners and path of Ahlus-Sunnah. Their foundation is the Quran, authentic Sunnah and the way of the Companions.