

A Summary of  
the Creed of  
*As-Salaf As-Saalih*

(The Righteous Predecessors)



*Compiled by*  
DARUSSALAM

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## Publisher's Note

A creed is a set of fundamental beliefs and guiding principles of a religion. A religion or sect differs from another if its beliefs and principles are different. At the present time we find many religions and numerous sects of each religion in this world, while the Creator of this world has prescribed a simple and straight forward religion for us. He sent many Messengers and Prophets to various nations at different times to propagate His Message to mankind. But the people after those Messengers and Prophets changed their beliefs, thus deviating from the original religion. This went on until Allāh sent his Last Messenger ﷺ to mankind.

So it is our duty now to guard against deviation from the fundamental beliefs and principles of the only one religion, Islam, that was sent by Allāh from the existence of this world.

This book clearly defines the creed which the Last Messenger ﷺ has taught us. We should adhere to this creed to save our religion and to worship Allāh according to the correct way which was the way of the Prophet ﷺ, his Companions, the successors of the Companions, and the followers of the successors.

May Allāh help us all in this great task which requires our full attention as our whole life has to be spent according to it.

**Abdul Malik Mujahid**

General Manager, Darussalam

## A Summary of the Creed of *As-Salaf As-Saalih*

All praise is due to Allāh, the Lord of all the Worlds, and may Allāh's peace and blessings be upon the Messenger of Allāh and the Final Prophet, his family, Companions and all those who follow him until the Day of Resurrection. To proceed:

These are brief words regarding the explanation of the creed of *As-Salaf As-Saalih*. We were compelled to write this treatise because of the divisions and disunity the Muslim *Ummah* is suffering at the present time. This is evident among the current sects and groups (*Jamaa'at*) that are present on the scene. Each group calls to its own methodology (i.e. way of understanding the religion) and endorses itself as the right group. The matter has reached the level that people are uncertain about what they should believe and they are in



a state of confusion. They do not know who they should follow and who to take guidance from. We are not asserting that the correct Islam has become entirely lost, because the Messenger ﷺ said:

«لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ  
لَا يَضُرُّهُمْ مَنْ خَذَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى  
يَأْتِيَ أَمْرُ اللَّهِ تَبَارَكَ وَتَعَالَى وَهُمْ عَلَى ذَلِكَ»

“There will always be a group from my *Ummah* who will be on the truth, and they will be the ones that will prevail. They will not be harmed by those who abandon them and those who oppose them until the Command of Allāh (i.e. the Last Day) comes to pass while they are on this path.” (Al-Bukhaari)

Therefore, we are required to be acquainted with this group that represents the Islam that the Messenger of Allāh ﷺ came with, and that was present in the generation of the

Companions, their successors and then their successors. May Allāh make us of them. They are the Saved Sect (*Al-Firqatun-Naajiyyah*) and the Victorious Group (*At-Taa'ifatul-Mansoorah*). This sect is represented by *Ahlu-Sunnah wal-Jamaa'ah*, who are the natural extensions of the pious predecessors (*As-Salaf As-Saalih*).

### The Meaning of 'Aqeedah (Creed)

Linguistically, 'Aqeedah means contract, making a strong covenant and tying strongly and tightly. In Islamic terminology, 'Aqeedah means firm Faith that is not prone to any types of doubt for those who have it.

## The Meaning of *Salaf*

*Salaf* linguistically means what has passed and preceded. It is said, “something preceded as a *Salaf*”, meaning it passed. *Salaf* also refers to a group of ancestors. For instance, Allāh said:

﴿فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ﴾

“And We made them a *Salaf* (precedent, as a lesson for those coming after them), and an example to later generations.” (43:56)

Therefore, your *Salaf* are your forefathers and elder relatives, who are older and more virtuous than you. For this reason, the first generation is called *As-Salaf As-Saalih*. Hence, the Messenger of Allāh ﷺ, his Companions, and the generations that followed them in righteousness are the *Salaf* of this *Ummah*. Furthermore, whoever calls to what the Messenger of Allāh ﷺ and his Companions called, then he is upon the

way of *As-Salaf As-Saalih*. For verily they have the most right to be followed, because they were truthful in their faith, strong in their belief and sincere in their worship. For this reason Allāh chose them to carry this message to the world. The leader (*Imacam*) of *As-Salaf As-Saalih* was the Messenger of Allāh ﷺ, and whenever a dispute arose between his Companions, they referred to the Book of Allāh and the *Sunnah* of His Messenger ﷺ for judgment. Allāh said:

﴿فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“(And) if you differ in anything among yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. That is better and more suitable for final determination.” (4:59)

Moreover, the best of *As-Salaf As-Saalih* after the Messenger of Allāh ﷺ, are his

Companions, who learned the religion directly from him with full sincerity and honesty. Allāh describes the Companions in His Statement:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ  
مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا﴾

“Among the believers are men who have been true to their covenant with Allāh [i.e. they have gone out for *Jihad* (fighting for the cause of Islam), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allāh) in the least.” (33:23)

## Why the Creed of *As-Salaf As-Saalih*?

The creed of *As-Salaf As-Saalih* is the only path for uniting the ranks of the Muslims in general, and the scholars and Islamic callers in particular. This is because it is the revelation from Allāh, the guidance of His Prophet ﷺ, and the belief of the first group of the noble Companions. Whatever path one follows apart from the clear path, as is the case of many Muslims today, will only result in division and failure. Allāh said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بُيِّنَ لَهُ الْهُدَىٰ  
وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ  
جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا﴾

“And whoever contradicts and opposes the Messenger (Muhammad ﷺ) 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.” (4:115)

Further, the creed of *As-Salaf As-Saalih* connects the Muslim with Allāh and His Messenger ﷺ, and their love. This is because the source of the creed of *As-Salaf* is “Allāh said, and the Messenger of Allāh said.” It is far from the playing of the desires and the interference of the limited intelligence of man. Verily it is simple, easy and clear. It is neither complicated nor rigid. It draws mainly from the Qur’ān and the *Sunnah*. Those who believe in the Creed of *As-Salaf* feel its power and grace and are able to repel the evil whispers of Satan, because they follow the guidance of the Prophet ﷺ and the creed that he taught to his Companions.

## The Foundations of the Creed of the *Salaf*

The creed of *AhluS-Sunnah wal-Jamaa'ah* is based upon firm, clear foundations with regard to beliefs, actions and mannerisms. These foundations come from the Book of Allāh and the authentic *Sunnah* of His Messenger ﷺ - including *Aahad* reports - and whatever the *Salaf* of this *Ummah* was upon, among the Companions, their followers and those who followed them in righteousness. Thus, the foundations of the religion (*Usoolud-Deen*) that *AhluS-Sunnah* adhere to have been explained by the Prophet ﷺ. It is not allowed for anyone to introduce anything into the religion and claim that it is part of the religion. They (*AhluS-Sunnah*) adhere to the terminologies of the *Sharee'ah* in creed (*'Aqeedah*) and avoid innovated terminologies. The foundations or fundamentals of the



religion according to *Ahlu-Sunnah wal-Jamaa'ah* are as follows:

### The First Fundamental:

Belief in Allāh, His angels, His Books, His Messengers, the Last Day and belief in *Al-Qadar* (Preordainment and Decree), both the good and undesirable aspects of it.

\* Belief in Allāh means to accept the three aspects of *At-Tawheed*, to believe in them and to implement them. *Tawheedur-Ruboobiyyah* (Allāh's Oneness in Lordship) is in reference to Allāh's Oneness in His actions of creating the creation, sustaining them, giving them life and causing death to them and that He is the Lord and King of everything and everyone. *Tawheedul-Uloohiyyah* (Allāh's Oneness in Worship) means that Allāh is the Only true God and that everything and everyone that is worshipped instead of Allāh is false. This section of *Tawheed* requires directing all the acts of worship to Allāh Alone and that no one or thing is associated with Him in

worship, no matter who it may be. No single act of worship should be directed to other than Him. Also, this part of *Tawheed* requires that Allāh be worshipped with love, fear and hope together. Worshipping Him with some of these qualities without the others is misguidance.

*As-Salaf As-Saalih* assert and believe in Allāh's Oneness; they know their Lord by His Attributes that are revealed in His Book, the Qur'ān, or mentioned by his Messenger ﷺ. They affirm for Allāh what He affirmed for Himself in His Book or upon the tongue of His Messenger ﷺ, without likening Him to His creations, describing how His attributes are, rejecting them, distorting or changing their meanings, or comparing them to the creation. Their guiding principle in all of this is Allāh's Statement:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him,

Allāh revealed them to His Messengers for the guidance of humanity. Among them are the Torah, the Injeel (Gospel), the Psalms, the Scriptures of Prophets Ibraahim (Abraham) and Musa (Moses). The Greatest of all of Allāh's Books that abrogated all previous Divine Books is the Qur'ān. They also believe that the Qur'ān is Allāh's Word that has descended and that it is not created, neither in its wording nor its meanings. They believe that Allāh truly spoke the Qur'ān and revealed it to Jibreel عليه السلام, who brought it down to Muhammad's heart. It is that Book which is preserved in the chests (i.e. memorized), recited by the tongues, written in the pages, and Allāh has promised that He will protect it from change and alteration until the Day of Resurrection. They (*Ahlu-Sunnah*) give importance to its teaching, memorization, recitation, and explanation. They seek to worship Allāh with it and they do not allow it to be interpreted by mere opinions, as this is

a form of speaking about Allāh without knowledge. Rather, they interpret it by that which is confirmed with them of reported texts from the Messenger of Allāh ﷺ.

\* Belief in the Messengers: They believe in all of the Messengers, including those whom Allāh mentioned to us by their names and those whom He did not mention. They believe in all of them from the first of them to the last of them, who was our Prophet Muhammad ﷺ. Belief in the Messengers is a general belief, and the belief in our Prophet Muhammad ﷺ is a specific belief, and a faith that he is the last of the Messengers. They believe that the Prophet ﷺ ascended in person, while he was awake, to the heavens, and then to wherever Allāh willed of the loftiest heights.

\* Belief in the Last Day: They believe in all that will occur of the signs of the Final Hour. For instance, among its signs is the coming of the False

Messiah (*Al-Maseeh Ad-Dajjaal*), the coming of the *Mahdee*, who will be from the descendants of the Prophet ﷺ, the descent of 'Isaa (Jesus), the son of Maryam (Mary), his killing the False Messiah, and his ruling in the land according to Islam. Also, from these signs is the sun rising from its setting place in the west, the coming forth of a beast of the earth from its place, and the coming of the people of Gog and Magog. They also believe in everything that will occur after death and the Last Day of which Allāh and His Messenger ﷺ have informed us. These include the torment and pleasure in the grave, and the questioning of the two angels, Munkar and Nakeer. They also believe in the resurrection from the grave, when the people will stand before the Lord of all the Worlds, barefoot, naked and uncircumcised. They believe that the servants will speak to Allāh on the Day of Resurrection and they will not have any translator between them. They

believe that the gathering and the reckoning are true, and that the Scale (of deeds) has two pans and a tongue, and the deeds of the servants will be weighed in it. They believe that the Scrolls (records of deeds) will be given in the right hand or the left hand, and that the Bridge (*As-Siraat*) is erected over Hell. They believe that Paradise and the Fire are two creations that will never perish, and the pool (*Haawdh*) of our Prophet ﷺ has water that is whiter than milk, sweeter than honey, more fragrant than musk, and its drinking containers are as numerous as the stars of the sky. Whoever drinks from it will never be thirsty again. However, those who innovate in the religion will not be allowed to drink from it. They also believe that the intercession (*Ash-Shafaa'ah*) is true and that those people from amongst the people of *At-Tawheed*, who have committed sins, will come out of the Fire after they have

been burned and they will be relieved either due to the intercession or by the mercy of Allāh.

\* Belief in *Al-Qadar* (Divine Decree): They believe in *Al-Qadar*, both the good and the undesirable aspects of it. Belief in *Al-Qadar* means believing that Allāh knows everything that was and whatever will be, hence He decreed that and wrote it in the Preserved Tablet. Everything that occurs of good, evil, faith, and disobedience, then Allāh has willed it, decreed it and created it. He loves obedience and despises disobedience (i.e. sins). He guides whomever He wills and He misguides whomever He wills. However, there is no acceptable argument or excuse for whomever He misguides. People are not compelled to do their actions; rather, they choose their own actions and beliefs. Everything that Allāh has willed has occurred and whatever He has not willed, it will not occur.

### **The Second Fundamental:**

Among the beliefs of *As-Salaf As-Saalih* is their statement that Faith is a statement with the tongue, action with the limbs, and belief in the heart. They believe that Faith increases with obedience (to Allāh) and decreases with disobedience (i.e. sins). They believe that Faith cannot be complete without action, that statements and actions are not accepted without intentions, and that statements, actions and intentions are not accepted unless they agree with the *Sunnah*.

### **The Third Fundamental:**

They do not declare anyone of the Muslims a disbeliever due to a sin, even if it is a major sin, unless he rejects something that is well known by necessity from the religion. They do not rule that the person who commits such a sin is a disbeliever. They only judge such people as sinful transgressors and those who have deficient Faith. If a person dies upon such a sin, his matter is left to Allāh. If He wills He will punish him, and if He



wills He will forgive him. According to them, disbelief is of two types: Major disbelief (*Kufr Akbar*) that expels one from the religion of Islam, and Minor disbelief (*Kufr Asghar*) that does not expel one from the religion of Islam. They do not allow declaring a Muslim to be a disbeliever due to a statement or action, as long as there is no legislative proof that proves his disbelief. They do not declare specific individuals as disbelievers unless the conditions for doing so have been met and all restrictions for doing so have been removed.

#### **The Fourth Fundamental:**

They consider it obligatory to obey the Muslim authorities as long as they do not command disobedience (to Allāh). If they command disobedience (to Allāh), it is not permissible to obey them in that. However, they still must be obeyed in that which is good regarding other matters. They consider prayer behind them, waging *Jihaad* along with them, supplicating for them to be righteous

and upright, and advising them, to be correct actions. They forbid rising against the Muslim authorities if they commit an act that is opposed to Islam, as long as it is not an act of disbelief (*Kufr*). This is due to the Prophet's command to obey them in what is not disobedience (to Allāh), as long as they do not commit clear disbelief. This stance is the opposite of what the misguided sects believe.

### **The Fifth Fundamental:**

They love the Companions of the Messenger of Allāh ﷺ and their hearts and tongues are content concerning them. All of the Companions were just and they were the best of this nation. Attesting to the Companions' faith and virtue is an absolute, well-known fundamental of the religion by necessity. Loving them is the religion and faith, and hating them is disbelief and hypocrisy. Everyone who accompanied or saw the Messenger of Allāh ﷺ (while being a

Muslim) is from the Companions. It makes no difference whether he accompanied him for a year, a month, a day or an hour. They refrain from delving into what differences arose between them and their affair is left to their Lord. Whoever among them was correct, he will have two rewards, and whoever among them was incorrect, then he will have one reward. They do not revile anyone of the Companions due to the Prophet's statement:

«لَا تَسُبُّوا أَصْحَابِي، فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ  
أَحَدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ»

“Do not curse my Companions, for by Him in Whose Hand is my soul, if one of you spends an amount of gold equal to Mount Uhud, he will not reach a *Mudd* or *Nasif* (measures pertaining to food) spent by one of them.” (Al-Bukhaari)

Rather, they mention them by that which they deserve of beautiful praise, as

opposed to the innovators like the *Raafidhah* (Shiites) and the *Khawarij* (Kharijites), who curse the Companions and deny their virtues. The *Salaf* believe that the Companions were not infallible. Protection from falling into error, according to them, came from Allāh to whomever He chose as His Messenger to convey His Message. They believe that Allāh protected the Muslim nation (*Ummah*) from error collectively, but this is not for individuals. They believe that the four Companions, Abu Bakr, ‘Umar, ‘Uthman, and ‘Ali رضي الله عنهم, are the best of this nation after its Prophet ﷺ, and they are the Rightly-Guided Caliphs (*Al-Khulafaa’ur-Raashidoon Al-Mahdiyyoon*). They also love the family of the Prophet ﷺ, acting in accordance with his statement:

«أَذْكُرُّكُمْ اللهُ فِي أَهْلِ بَيْتِي»

“I remind you to fear Allāh regarding my household (i.e. family).”

Among the household of the Prophet ﷺ

were his wives, the Mothers of the Believers. They believe that the Prophet's wives were pure and innocent of every evil. These will also be his wives in Paradise.

### **The Sixth Fundamental:**

They believe that the final situation of the servants is unknown. No one knows what will be his final outcome. They assert that whoever died upon Islam from the believers and the pious people in general, then they are from the people of Paradise, if Allāh wills, and the disbelievers and the hypocrites are from the people of the Fire. They do not make a definite declaration for anyone in particular, whoever he may be, that he will go to Paradise or the Fire, except for whomever the Messenger of Allāh ﷺ made such a declaration. However, they have hope for the good-doer and they fear for the wrongdoer. They believe that no one is obligated to have Paradise, even if his deeds were good, except that Allāh favors him with it and

guarantees it for him by His grace and bounty. They believe that every creation has its appointed time and a soul does not die except by the permission of Allāh, and that it is prescribed and predetermined. They testify that the ten who were given the glad tidings of Paradise will definitely be in Paradise, as the Prophet ﷺ testified for them. Everyone whom the Prophet ﷺ testified for him that he will be in Paradise, then they (*Ahlu-Sunnah*) also affirm that.

### **The Seventh Fundamental:**

They believe in the *Karaamaat* (extraordinary feats) of the *Awliyaa'* (righteous believers). These are things that Allāh causes to occur at the hands of some of them of supernatural occurrences, as a way of honoring them. This is proven in the Qur'ān and the *Sunnah*. This is opposed to some of the sects who reject the *Karaamaat*. However, the *Salaf* have legislative principles concerning belief in the *Karaamaat*.

Everything that is a super-natural occurrence is not a *Karaamah*. It may actually be trickery. The *Karaamaat* do not include witchcraft, magic tricks, acts of the devils and acts of the deceivers. The difference between the *Karaamah* and witchcraft is clear. *Karaamah* is the result of obedience (to Allāh), while witchcraft is a result of disbelief (*Kufr*) and disobedience (to Allāh).

### The Eighth Fundamental:

They work according to evidences and proofs in following what has come in the Book of Allāh and the *Sunnah* of His Prophet ﷺ, both inwardly and outwardly, and they submit to it. They seek to follow that which the Companions were upon in general and they seek to follow the Rightly-Guided Caliphs in particular. Nothing that is with them of the Book and the authentic *Sunnah* is opposed by analogy (*Qiyaas*), likes and inclinations, mystical interpretations, and the

statements of any scholar (*Shaikh*) or *Imaam*. They do not place the statement of anyone before the Statement of Allāh and the statement of His Messenger ﷺ. According to them, sound reason is that which agrees with the authentic reports. After this, they take whatever is agreed upon by the scholars of the *Ummah*, and they rely upon it after the Book and the *Sunnah*. They do not believe that anyone is infallible except for the Messenger of Allāh ﷺ, and they do not zealously follow the opinion of anyone unless it is in agreement with the Book and the *Sunnah*. They believe that the *Mujtahid* (scholar who makes an independent judgement when no clear text is available) may be correct or incorrect. However, no one is allowed to make such *Ijtihad* except for one who fulfils its conditions that are well known with the scholars. According to them, the differences of opinion in the



matters of *IjtihAAD* do not necessitate enmity and disavowal between them. Rather, they love each other, befriend each other, and pray behind each other even with their differences in some minor issues. This is contrary to the way of the people of innovation. They do not permit anyone of the Muslims to be restricted to the *Mathhab* (Islamic school of *Fiqh*) of any particular *Faqeeh* (*Fiqh* scholar). They also hold it to be permissible for a person to change from one *Mathhab* to another due to the strength of evidence. They hold that the common person does not have a particular *Mathhab*. Rather, his *Mathhab* is the *Mathhab* of his *Muftee* (the scholar who gives him a legal ruling, or *Fatwaa*). They believe that the student of knowledge who has the ability to learn the evidences of the *Imaams* must act according to these evidences. He may move from the *Mathhab* of an *Imaam* to the *Mathhab* of another *Imaam* in an

issue if the other *Mathhab* has stronger evidence and a more correct understanding. In doing so he is still considered a follower and not a *Mujtahid*. For *Ijtihād* is the process of deriving *Sharee'ah* laws from the Book and the *Sunnah*, as the four *Imaams* and others besides them from the *Fiqh* and *Hadeeth* scholars did.

### **The Ninth Fundamental:**

They command good and forbid evil and they believe that the goodness of this *Ummah* is contained in this. They believe that doing so is one of the greatest symbols of Islam and the cause of preserving its community. Commanding good and forbidding evil is both dependent upon the ability to perform them and the benefit that is considered in doing so. They also guard the establishment of the symbols of Islam, such as establishing the Friday prayer and the congregational prayer. They make haste to offer the obligatory prayers and establish them in the beginning of their times, and the first of

their times is better than the last part of their times. They enjoin humbleness and tranquility in the prayer and they advise each other to establish the late night prayer (*Tahajjud*) as it is from the guidance of the Prophet ﷺ. They give sincere advice to every Muslim and they mutually help each other in righteousness and piety. They stand firm in the situations of trial by being patient during calamities, thankful during times of ease, and pleased with the passing of the Divine Decree. They observe the best conduct and perform the best deeds. This is based upon the Prophet's statement:

«أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا»

“The believer who has the most perfect Faith is he who has the best conduct.”

They also keep good relations with the relatives. They spread *As-Salaam* (Islamic greeting, *As-Salaamu 'Alaykum*),

feed the hungry and are merciful to the poor, the needy and the orphans.

### The Tenth Fundamental:

They do not like the people of innovation who introduce new things into the religion. They do not love them, they do not accompany them, they do not listen to their speech, they do not sit with them, they do not argue with them concerning the religion, nor do they exchange views with them. They prefer to protect their ears from listening to their falsehoods. According to *Ahlu-Sunnah*, innovation contradicts the perfection of *At-Tawheed*, and it is bound to lead to *Shirk*. Innovation is a result of worshipping Allāh, following ways He has not legislated, and the means have the same ruling as the results (i.e. forbiddance). It is obligatory to avoid everything that is bound to lead to *Shirk* in the worship of Allāh or innovation in the religion. It is a sign of the people of innovation to belittle and show enmity

the pure creed to the sources from which the elite of our righteous *Salaf* sprang. We should be silent concerning that which they were silent about, and we should perform our worship as they did. We should adhere to the Book (the Qur'ān), the *Sunnah* and the consensus of the *Salaf* of this *Ummah* and its *Imaams*. We should also rely upon the correct *Qiyaas* (ruling based upon analogical deduction from the Qur'ān and the *Sunnah*) in matters that are new. May Allāh's peace and blessings be on His Messenger and his household and Companions.

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