



Islamic Studies Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 1

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Islamic Creed

Introduction

The authentic Islamic Aqeedah (creed) is the main source and foundation for the strength and health of the heart, it is the propelling and impulsive force/stimulus which moves the limbs of the body in actions, and the tongue in sayings, and it is the pillar which remains firm in times of crisis, confusion or conflict.

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

“Don’t you see how Allah sets forth a parable of a good word compared to a good tree, whose roots are firm and whose branches are in the sky? It bears fruits all the time by it’s Lord’s permission. And Allah sets forth parables for people so that they may remember and take heed” (Ibrahim 24-25)

Similarly, the Prophet Muhammad explained this tree in his statement:

On the authority of Abdullah ibn Umar that the prophet asked: ‘Verily amongst the trees there exists a tree which it’s leaves do not fall and is like a Muslim. Tell me the name of that tree? Ibn Umar said: ‘Everyone started thinking about the desert trees, and I was thinking it was the date palm tree but felt shy to answer.’ Then the companions asked: O Messenger of Allah, inform us of that tree? So the Prophet said: ‘Verily it is the date palm tree.’ Then Abdullah ibn Umar said: Then I spoke to my father what I was thinking and he said: ‘If you had said what you were thinking it would have been more beloved to me than this and that.’ (Bukhari Book of Knowledge #62)

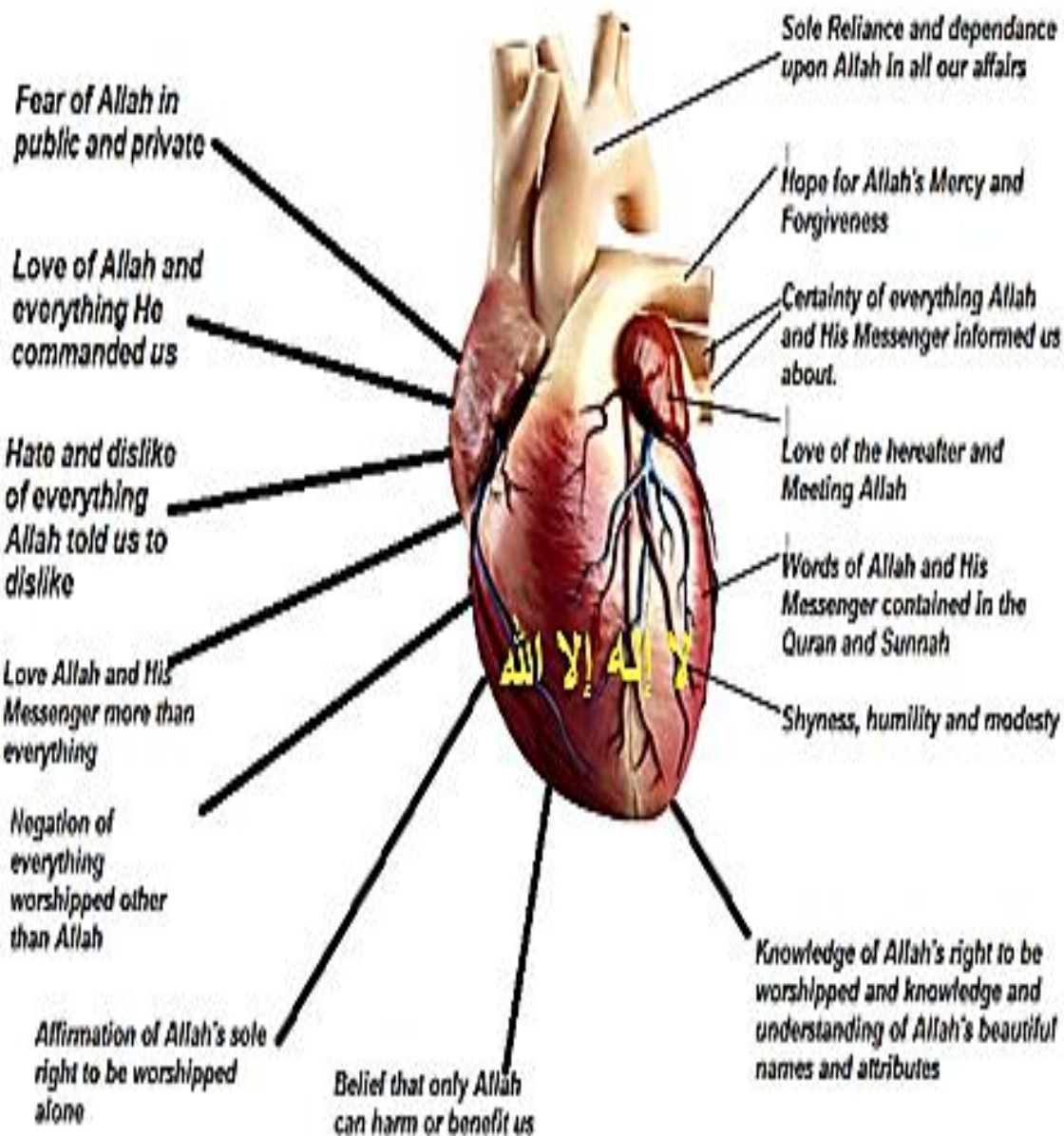
Ali ibn Abee Talhah reports from Ibn Abbaas that he explained this verse saying:

“A ‘good word’= the testification that none has the right to be worshipped except Allah. ‘A good tree’= the believer. ‘Whose roots are firm’=the statement ‘None has the right to be worshipped except Allah’ taking root in the heart of the believer. ‘Whose branches are in the sky’ wherewith the actions of the believers are raised to the sky. (Ibn Kathir 2/530, At Tabari 13/203)

On the authority of an’Nu’man ibn Basheer, The Prophet Muhammad said: “...Indeed there is a piece of flesh in your body that, if it is sound/healthy, then the whole body will be sound/healthy and if it is corrupt then the whole body will be corrupt. Indeed it is the heart.” –Sahih al-Bukhari [1/49] & Sahih al-Muslim

So the true Muslim’s heart should be filled with ‘La Ilaha Illa Allah’ (there is no deity worthy of worship in truth except Allah alone) which is the most important fundament and principal which the Muslim should know, understand and base all of his actions, beliefs, statements, dealings and manners upon. The knowledge, understanding and implementation of this statement is the basis of the true Islamic Aqeedah. (Believers heart)

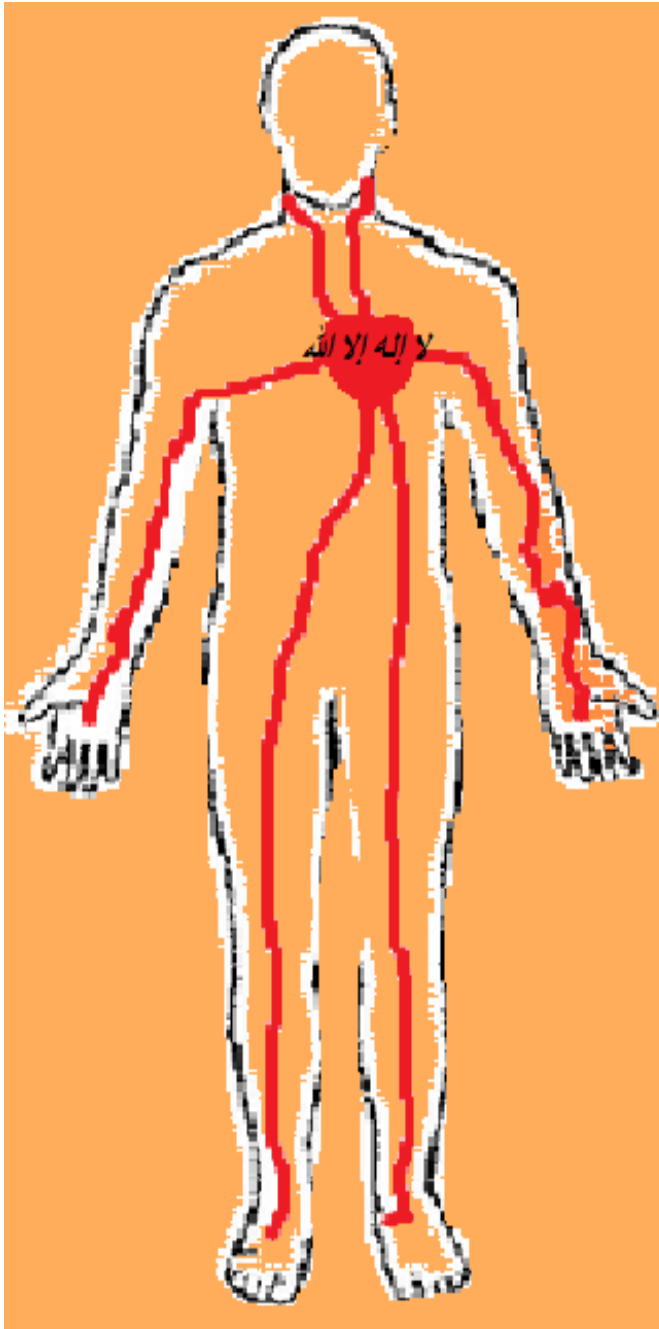
A believers heart should be filled with:



Hearts of those who reject believing and worshipping Allah alone



If (la ilaha illa Allah) is firmly established within the heart of the believer then ones actions, statements and manners will be in accordance to what is in the heart.

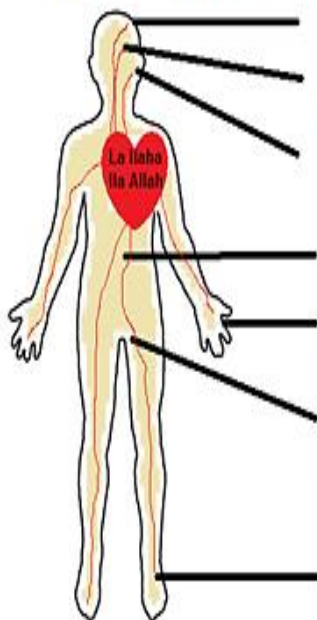


If the statement 'La Ilaha Ila Allah' is firmly implanted in the believer's heart. Then the limbs, tongue and rest of the body willingly submit to what is firmly established and implanted in his/her heart. When one prays, he prays to Allah, when one supplicates, he supplicates only to Allah, when one slaughters, he slaughters only for Allah. When one gives charity, he gives it for the sake of Allah.

Indeed, the outward actions and statements reflect what is inside the hearts. If there is 'Tawheed' within the hearts you would see the individual directing all his worship to Allah alone, and you would see his/her tongue speaking good, pleasant words, avoiding backbiting, slandering, cursing, etc...

When this statement 'La Ilaha Ila Allah' is deeply rooted in the believer's heart, all his actions, statements and beliefs within his heart, tongue and limbs are in accordance to the Quran and Sunnah.

His limbs will do in accordance to what is in his heart



Mind/intellect: One will ponder and think about Allah and what are the actions which pleases Allah

Eyes: One will look at the permissible things and not look at impermissible things

Ears: One will not listen to what Allah has prohibited

Stomach: One will consume 'Halal' foods and drinks, from 'Halal' earnings. While staying away from prohibited foods and drinks (alcohol, drugs, pork, food bought from impermissible earnings)

Hands: One will make the glorification of Allah with his fingers, one will eat from what he has earned from the work of this hands, shaking hands and greeting other Muslims, writing about Islam. Stay away from stealing, hitting anyone unjustly with ones hands.

Genitals: One will use them in a permissible way such as marriage and having children. While staying away from fornication and the things which lead to fornication such as having boyfriends and girlfriends.

Feet: One will go to the Masjid, visit his Muslim brothers and sisters, visit the sick, go for Hajj and Umrah. Stay away from harmful and impermissible places (bars, nightclubs, hookah bars, etc...)

Go to Hajj, Umrah

The meaning of Aqeedah

Linguistically: It is taken from the word al-Aqd, which means to join or gather the two ends of something together

This word is used for inanimate things such as bounding, knotting together the ends of a rope, and is also used for abstract meanings such as Aqd al bay'e (sales contract) , marriage contract etc...

Aqaa'id (plural of Aqeedah) are the things which people's hearts affirm and believe in, the things that accept (as true). These are matters which are held as certain beliefs, with no taint of doubt.

Aqd al-habl (tying the rope) means tying one part to another part, as opposed to untying it. In Arabic, the meanings of the word aqd revolve around ideas of adherence, certainty and affirmation. There is aayah (verse) in the Qur'an:

{لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمْ}

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths (aqqadtum);... (al Ma'idah 5: 89)

A deliberate oath is one in which there is resolve and determination in the heart, unlike an unintentional oath which may be spoken of without any intention.

Uqood refers to the strongest of covenants, as when Allah says:

{يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ}

O' you who believe! Fulfil (your) obligations (awfoo bi'l-uqood)...
(al Ma'idah 5: 1)

The Arabs say "a'taqada ash-shay'u" when a thing becomes solid and strong. (Lisan al arab 2/836)

In order for these principles to form aqeedah, we must believe in them firmly, with no room for doubt. If there is any element of doubt, then they are merely speculation, not aqeedah (belief). "Al-Mu'jam al-Waseet " defines aqeedah as a belief in which the one who holds that belief will not entertain any doubt whatsoever." (Al-Mu'jam alWaseet, 2/614)

Evidence for that is found in the Qur'an:

{إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا}

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not... (al Hujuraat:15)

And Allah says:

{الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

Alif-Laam-Meem..This is the Book (the Qur'aan) whereof there is no doubt. (Baqarah 2: 1-2)

And Allah says:

{رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ}

Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt... (Ali Imraan 3: 9)

Allah condemned the mushrikeen (polytheists) who were filled with doubt:

{إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ}

...Their hearts are in such doubt that they even waver in their doubt.

(Towbah 9: 45)

Technically/Religiously: They are the principles and fundamentals which a person believes in completely with certainty without having any doubts about them. As if he bounds or ties his heart upon believing these things, and doesn't allow any doubts or false ideas to loosen or untie the bind or knot.

Aqeedah al Islaamiyyah (Islamic beliefs): What is intended are the six pillars of Iman (faith) which were mentioned in the hadeeth of Jibreel. It comprises the unseen/unapparent side and affairs of the religion of Islam. It has its main association with the heart, which is the foundation of the human being. The six pillars of Faith are beliefs which every Muslim should believe in with complete certainty, and they should be firmly rooted within his heart. They are belief in Allah, belief in His Angels, His Books, His Messengers, belief in the Day of Resurrection, and belief in the Preordainment/Predecree of all things.

Aqeedah al Islaamiyyah can never be altered or changed, the Muslim in our modern day should believe the same things that the earlier generations of Muslims believed 1400 years ago.

Aqeedah al Islaamiyyah is not something which scholars and people of knowledge can make alterations, additions or deletions. This aqeedah is from the creator of mankind the one who created everything and guided them to that which will benefit them. For this reason the salaf (righteous predecessors) sufficed themselves (in regards to aqeedah) with verses from the Quran, the Sunnah (Narrations and Traditions of the Prophet Muhammad ﷺ) and the sayings of the Companions.

Know, may Allah have mercy upon you, that the true Islamic Aqeedah is not susceptible to change or alteration. The Companions of the Prophet understood this aqeedah from two main sources in their time, the Quran and the Prophet Muhammad ﷺ, without any debate or argument about the issues regarding it. We can find many of the verses in the Quran are orders of instruction, teaching, promptings and dictations from Allah to the Prophet Muhammad ﷺ. Here are some examples:

{قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ}

"Say (O Muhammad) : He is Allah (the) One. Allah-the Self Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not, nor was he begotten. And there is none equal or comparable to Him." (Ikhlas 112:1-4)

And Allah says:

{قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ }

"Say (O Muhammad to the polytheists and disbelievers) O Kafirun (disbelievers of Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Predestination). I do not worship that which you worship. Nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion, and to me my religion (Islamic Monotheism)." (Kafirun 109:1-6)

And Allah says:

{قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ (136)}

"Say (O Muslims):"We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to the al-Asbat (the offspring of the twelve sons of Jacob), and that which has been given to Musa (Moses) and Isa (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 Islam)" (Al Baqarah 2:136)

And Allah says:

{قُلْ أَعْبُدُوا اللَّهَ أَلَّا تَكُونُوا مِنْ الْمُشْرِكِينَ (14) قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (15) مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ }

"Say (O Muhammad):Shall I take as a Helper,Protector, Lord or God any other than Allah, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allah (as a Muslim)." And don't be from amongst (O Muhammad) the polytheists,pagans, idolators and disbelievers in the oneness of Allah. Say: "I fear if I disobey my Lord, the torment of a Mighty Day."

Who is averted from such a torment on that Day, Allah has surely been Merciful to him. And that would be the obvious success. (Al-An'aam 6:14-16)

And Allah says:

{قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَسْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ (19)}

Say (O Muhammad): "What thing is the greatest as a witness?" Say: "Allah (The Most Great) is Witness between me and you; this Quran has been revealed to me that I may warn you and whomsoever it may reach. Do you have the ability to bear witness that there are other Gods besides Allah? Say: "I bear no such witness!" Say: "But in truth, He (Allah) is the only one (God). And truly, I am innocent of what you join in worship with Him." (Al An-aam 6:19)

And Allah says:

{قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ (56) قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَقُصُّ الْحَقَّ وَهُوَ خَبِيرٌ الْفَاصِلِينَ (57) قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي وَبَيْنَكُمْ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ (58)}

"Say (O Muhammad): "I have been forbidden to worship those whom you invoke in worship besides Allah." 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. Say (O Muhammad): "I am on clear proof from my Lord, but you deny it. I have not gotten what you are asking for impatiently (torment). The decision is only for Allah, He declares the truth, and He is the Best of Judges." Say: "If I had that which you are asking for impatiently (torment), the matter would have been settled at once between me and you, but Allah knows best the polytheists and wrongdoers." (Al-An-aam 6:56-58)

And Allah says:

{قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَنِ أَنْجَاكُمْ مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ (63) قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ}

"Say (O Muhammad): "Who rescues you from the darkness of the land and the sea, when you call upon Him in humility and in secret (saying): If He Allah only saves us from this (danger), we shall be truly grateful. Say (O Muhammad): Allah rescues you from this and from all other distresses, and yet you worship others besides Allah." (Al-Anaam 6:63-64)

And Allah says:

{قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتِنَا قُلْ إِنْ هَدَى اللَّهُ فَمَا لِنُؤْمِنَ بِهِ وَنُؤْمِنَ بِاللَّهِ وَنُؤْمِنَ بِالرَّبِّ الْعَالَمِينَ (71)}

"Say (O Muhammad): "Shall we invoke others besides Allah, that can do us neither good nor can harm us, and shall we turn back on our heels after Allah has guided us to true monotheism? Like one whom the devils have made to go astray in the land in confusion, his companions calling him

to guidance saying: 'come to us.'" Say: "Verily, Allah's guidance is the only guidance, and we have been commanded to submit ourselves to the Lord of everything that exists." (al-An'aam 6:71)

And Allah says:

{وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرَهُ تَكْبِيرًا
{(111)}

"And say:"All praise and thanks are Allah's, Who has not begotten a son or offspring, and Who has no partner in His Dominion, nor is He under the protection of any helper, protector, or supporter. And magnify Him with all magnificence (say Allahu Akbar-Allah is the Most Great) (al-Israa 17:111)

This is how we find the issues related to aqeedah, not susceptible for alterations, changes, additions or subtractions, and they are not taken from the views or opinions of men because they came in the Quran as promptings, dictations and teachings.

Unique Features and Characteristics of the True Islamic Creed

1) Preservation: The Islamic system of beliefs is the only set of beliefs which it's sources have been preserved as Allah has stated in the Quran:

{إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (9)}

"Verily, It is Us who have sent down the Quran and surely we will guard it from corruption." (Al-Hijr 15:9)

And Allah says:

{الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا}

"This day I have completed your religion for you and perfected/completed my favor upon you and I am pleased as Islam as your religion" (al Maa'idah 5:3)

Certainly, more than 1400 years have passed and not a single word of this Quran has been changed. Islam and the main sources of Islam (Quran and authentic Sunnah) have been preserved since the beginning and will remain preserved until the day of Resurrection.

These previous verses are clear proofs for this fact. Allah promised that He will preserve His religion and Allah has also subjected people upon this earth to fulfill this command and promise, as Imam Sufyaan ath-Thawree said:

"The Angels are the guardians of the sky and the people of hadeeth are the guardians of the earth." (Sharaf as'haab al-hadeeth , Al-Khateeb al-Baghdaadi, p.91, #80)

The Muslims over a span of 1400 years transmitted this religion as it was revealed from Allah to Jibreel to the Prophet to the companions, generation after generation, teacher to student, father to son, up until today, remaining in its complete form without additions or subtractions.

During the lifetime of the Prophet and after his death, the companions would refer directly to him, when quoting his saying, action, or approval. The successors followed them in that, some would quote the Prophet through the companions while others would quote directly from the Prophet, omitting the companion. After the time of the companions it was discovered that the missing link between the narrator and the Prophet could be one person, two people or more. This is one of the reasons for the verification of the isnaad and the examination of its conditions. The other main reason was the deliberate fabrication of ahadith by misguided people and sects, in order to support their misguided views.

This is clear by Muhammad ibn Sireen's statement:

"They would never ask about the isnaad (chain of narration), until the 'fitnah' (civil war) broke out, then they said: Name to us you men (narrators). So the narrations of Ahl-Sunnah were accepted, while the narration of the People of Innovations would not be accepted." (Muqadimmah Sahih Muslim 1/15)

Muhammad ibn Sireen also said:

"The isnaad is from the religion, if it wasn't for the isnaad everyone would say what they like." - (Muqadimmah Sahih Muslim 1/15)

He also said: "Verily this knowledge is religion, so look as to who you take your religion from." - (Muqadimmah Sahih Muslim 1/14)

This is because the isnaad (chain of narration) is used as a tool to distinguish between the authentic and inauthentic hadeeth, and most importantly what is related to the grading of the hadeeth, regarding rulings and regulations.

Al-Khateeb al-Baghdaadi narrated from Abu Bakr Muhammad ibn Ahmed^{11*} that he said: "It has reached me that Allah has distinguished this nation with three things which he didn't give to any nation before them: the isnaad, genealogy, and syntax (al'i'raab)." (Sharaf as'haab al-hadeeth, p.84 #70, with an authentic chain)

Ibn Hazm stated regarding the isnaad (chain of narration) : " Reliable trustworthy narrators relating from other reliable trustworthy narrators, with a connected chain of transmission reaching the Prophet; is (the special type of)transmission that Allah has specified and distinguished the Muslims with, unlike all the other religions. As for al-Irsaal and al-I'daal 1, then there is much of this type of transmission amongst the Jews, rather it is the best of what they have, except that their narrations aren't as close to Musa as we are to the Prophet Muhammad. As for the Christians, then they have no distinction or even mention of this type of transmission, except for the prohibition of divorce and its punishment. As for transmission containing liars and unknown people, then this is abundant amongst the Jews and Christians." -(Al-Fasl fee almilah wa anahal, ch. How the Transmission of the Quran was completed, Vol. 2/219-223)

Al-Khateeb al-Baghdaadi mentions in his book 'Sharaf as'haab al hadeeth:

"Verily Allah has honored, exalted and favored this nation with the isnaad, there isn't anyone from amongst the other nations, new and old with the isnaad. Verily what the other nations have is just sheets of paper in their hands, which have been mixed up with their books and other reports and news. The other nations don't have that which they can distinguish between what was revealed in the Torah and the Gospels, or what has come to them from their prophets, and also they cannot distinguish what has been added to their books from the narrations and reports with they took from unreliable narrators." -(Sharaf as'haab al-hadeeth, pp83-84, with an authentic chain until Muhamad ibn Hatim)

Be informed, may Allah have mercy upon you, that the Quran and authentic Sunnah (resources for all true Muslims) have never and will never be altered or changed. Unfortunately, all the other holy books (Torah, Psalms and Gospels) have been altered, changed and corrupted. The texts of the Torah, Psalms and Gospels have been added on to, changed, and mixed up with each other as well as being mixed up with human opinions and views. Until it reached the point that these alterations were added to the original texts and this led to the truth being mixed up with falsehood. Allah mentions numerous verses in the Quran clarifying the fact that the Jews and the Christians altered and changed the original revelation which Allah sent to them.

Allah says in the Quran:

{إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ}

“Verily we sent down the Torah to Musa therein was guidance and light, by which the prophets who submitted themselves to Allah’s will, judged with for the Jews. And the Rabbis and the priests were entrusted with the protection of Allah’s book and they were witnesses thereto also. Therefore do not fear the people but fear Me and do not sell My verses for a cheap/miserable

Al-Irsaal in general, is if the link between the successor and the Prophet is missing.¹
Al-I'daal is if the number of consecutive missing links/reporters is more than one.

price. And whosoever does not judge by what Allah revealed then indeed such people are disbelievers.” (al Maa’idah 5:44)

Allah also says:

{مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعُ غَيْرَ مُسْمَعٍ وَرَاعْنَا لَئِيَّا
بِأَسْنَتِهِمْ وَطَعْنَا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَاسْمَعُ وَأَنْظَرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ
اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا}

“And from amongst the Jews there are some who change/alter/misplace words from their right places and say: ‘We hear your word (O Muhammad) and we disobey’, and Hear and let you (O Muhammad) hear nothing.’ And ‘Raaina (be careful listen to us and we listen to you) with a twist of their tongues and as a mockery of the religion of Islam. And if only they had said: ‘We hear and obey’, and ‘do make us understand’, it would have been better for them, and more proper; but Allah has cursed them for their disbelief, so they believe not except a few.” (An Nisaa’a 4:46)

And Allah says:

{وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ بِالْكِتَابِ لِلْحَسَبِ مِنْ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ
وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ}

“And verily there is amongst them a party who distort the Book with their tongues (as they read) so that you may think it is from the Book, but it is not from the Book, and they say: ‘This is from Allah’, but is is not from Allah; and they speak a lie against Allah while they know not.” (al Imran 3:78)

Allah says:

{فَبِمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ
وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

“So because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their rightful places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them except a few of them. But forgive them and overlook. Verily, Allah loves the good doers.” (al Maa’idah 5:13)

Islaam and the authentic sources of Islam (Quran and authentic Sunnah) have remained preserved from the beginning and will remain until the last day. No one will be able to make additions or subtractions.

Allah says in the Quran:

{أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ
{(75)}

"Do you faithful believers covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah (Torah) then they used to change it and alter it knowingly after they understood it." (Al-Baqarah 2:75)

And Allah says:

{فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ
أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (79)}

"Then woe to those who write the book with their own hands and then say, "This is from Allah," to receive from it a small price! Woe to them for what their hands have written and woe to them for that which they earn thereby." (Al-Baqarah 2:79)

Some beneficial principles related to Allah's divine revelations:

The Muslim must believe in all of Allah's divine revelations in their original form such as the Torah, Psalms, Gospels, Scriptures of Ibrahim and Musa.

A)The Quran, the original Torah, the original Psalms, and the original Gospels are all Allah's words and divine revelation sent from Allah to His Messengers.

B)But however the current Torah, Psalms, and Gospels have not been preserved and there have occurred within them many changes and alterations. Within them we have truth mixed with falsehood as a result of many things:

1. The lack of preservation of those holy books through memorization and writing.
2. The changes which took place when those holy books were translated into different languages
3. The personal views and opinions of the priests, rabbis and the leaders added to the books of divine revelation, whereas it becomes difficult to distinguish between Allah's divine revelation and the statements of the religious leaders of that time.

C)The final revelation to mankind (Quran and Sunnah) have been preserved and free from alterations

So the first conclusion we can draw from this is that some of Allah's divine books have been corrupted, changed and mixed with human opinions and views (Torah, Psalms, Gospels)

The second conclusion is that some of Allah's divine revelation has been preserved and free from alterations, this is what is contained within the Quran. So when comparing the texts of the Quran (and Sunnah), Torah, Psalms and Gospels there are three main principles which are important for us to understand:

1. Whatever is from the Torah, Psalms, and the Gospels which is in agreement with the Quran and Sunnah then the Muslims affirm that it is the truth.
2. Whatever is from the Torah and the Gospels and contradicts the Quran and Sunnah then Muslims hold it to be falsehood and reject it.

3.If the texts from the Torah and the Gospels are not mentioned in the Quran and Sunnah then Muslims neither deny them nor accept them. (2)

These three principles can assist us in determining what has been altered in Allah's other books of divine revelation (Torah, Psalms, and Gospels) and aid us in distinguishing between the truth and falsehood contained in these divine books.

This is the most important and distinguishing feature of the Islamic set of beliefs, that it's main sources, origins and foundations have remained preserved and free from alteration.

2)**Simple to understand:** The true Islamic creed and articles of faith are simple to understand and do not contain complex and difficult ideas or concepts. There is nothing which is unclear, the normal person and the scholar can understand it. This aqeedah is free from deficiencies, oppression, contradictions and personal opinions.

As Allah says:

{أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (82)}

"Don't they consider and ponder over the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradiction." (An-Nisa 4:82)

3)**The Islamic belief system is in accordance with the natural inclinations and dispositions of the human being.** It doesn't consist of strange ideas or concepts. It is in harmony with the natural instincts of the human being and strives to improve the human and encourages him to be a better person, and never conflicts or contradicts the human's natural inclinations. As Allah says:

{فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَنِيمَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ}

"So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism and worship none but Allah alone. Allah's 'Fitrah' (Islam) which He has created all of mankind upon. There will be no changing to the religion of Allah, verily this is the straight religion, but most of the men know not." (Room 30:30)

As was narrated by Abu Hurairah: The Prophet said:"Every child is born on 'al-Fitrah' (Islamic monotheism, natural inclination of the oneness of Allah), but it is his parents who convert him to

¹-These principles were derived from the following texts and others: Al-Bukhari in the Book of Tafsir narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah ﷺ said, "Do not believe the People of the Book, nor reject what they say. Rather, say, 'We believe in Allah and in what was sent down to us.'" Also in Bukhari Volume 4, Book 56, Number 667, Narrated 'Abdullah bin 'Amr: The Prophet said, "Convey (my teachings) to the people even if it were a single sentence, and tell others the stories of Bani Israel (which have been taught to you), for it is not sinful to do so. And whoever tells a lie on me intentionally, will surely take his place in the (Hell) Fire." Abu Dawud narrated Book 25, Number 3654, Narrated AbuHurayrah: The Prophet ﷺ said: relate traditions from the children of Isra'il; there is no harm."

Judaism, Christianity, or Magianism (fire worshipping), as an animal gives birth to perfect offspring. Do you find it mutilated?" (Saheeh Bukhari#1385)

What is intended in this verse by 'al-Fitrah' (Natural Human Instinct), is Islaam (true submission to the creator) and the Islamic Aqeedah. Islam is something which is programmed and engraved into the human being and everything in existence since its creation. Islam is the natural disposition that everything is created upon, so it does not need any alterations or outside influences, such as the parents or other than them. On the contrary, the other false religions, methodologies change the natural dispositions and inclinations of the human being and are in conflict and contradiction with them. Resulting in the person straying away from his natural origin and inclinations which he was born with, leading him to another way of life, belief or methodology. Islam is that which is engraved inside every human being, unlike the other false religions, which its outside influences and environments are so extreme and detrimental where they influence the person into changing his natural dispositions and eventually his religion.

4) **The Islamic Aqeedah is defined, permanent and complete.** It is not susceptible to changes and alterations, it doesn't change according to time and place, there is no possibility for additions or deletions. No ruler, leader, council or committee can alter it or make decisions about it, and anyone who tries to do something like this is described as a disbeliever. This is because the descending of divine revelation came to a halt after the death of the last prophet and messenger of Allah, Muhammad. So what remained are the authentic texts of the Quran and the Sunnah until the Day of Resurrection, nothing can abrogate them, and no one alters them except that he is a disbeliever.

As regards to other belief systems and faiths then articles have been added to and deleted from their original forms, this is mainly because the ones guilty of this were submissive and obedient to the desires of their rulers and/or religious councils, such as the council of Nicea amongst the Christians.

Then they eventually enforced these beliefs, decisions and laws upon the people and considered them to be part of the religion. As Allah says:

{وَقَالَتِ الْيَهُودُ عِزَّىٰ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (30) اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ (31)}

"And the Jews say: "Uzair is the son of Allah, and the Christians say: Messiah is the son of Allah. Verily, that is the saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's curse be upon them, how they are deluded away from the truth. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allah), and they also took as their Lord Messiah, son of Maryam, while the Jews and Christians were commanded in the Torah and Gospels to worship none but Allah alone-none has the right to be worshipped but Allah alone. Glorified is He and far above from having partners which they associate with Him." (Towbah 9:30-31)

Once Allah's Messenger was reciting this verse and Adi ibn Hatim said, "O Allah's Messenger! They do not worship them (rabbis and monks)". Allah's Messenger said: "They certainly do. The rabbis and monks made lawful things impermissible and made impermissible things as lawful, and the Jews and Christians followed them and were obedient to them in this, by doing so, they really worshipped them." (Ahmed, at-Tirmidhi)

The Aqeedah of the Jews and the Christians was originally from Allah, then it was changed and altered by their rabbis, monks, and priests. Until it reached the point where they described Allah with attributes and characteristics of human beings. The Jews described Allah as one who eats, drinks, sleeps, relaxes, experiences fatigue and other than these atrocious statements. As for the Christians, then their affair is wrong, incorrect and misguided. The Christian's sources were mixed up with Greek Philosophy and Idol Worshipping which were prevalent in their time. From this mix up was born a new religion, which combined idol worship and Christianity. The Christians differ in regards to the status of Jesus, and they split into many sects as the Jews have also.

5)The Aqeedah of the Muslims is based upon clear proofs and evidences, it has an evidence for every issue mentioned therein. It doesn't order the people to submit blindly to men like some other religions. The Quran has established a proof for every issue in Aqeedah, and it demands and requests from those who deny these issues to bring their proofs and evidences if they are truthful in what they say. As Allah says:

{وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111)}

"And they (Jews and Christians) say, "None shall enter the Paradise unless he be a Jew or Christian." These are their own desires. Say (O Muhammad), "Produce your evidence if you are truthful." (al-Baqarah 2:111)

And Allah says:

{وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ}

"And We have not sent down the Quran to you (O Muhammad) except that you may explain clearly to them those things in which they differ, and as a guidance and a mercy for a people who believe." (An-Nahl 16:64)

The Islamic Aqeedah addresses the intellect with clear decisive proofs and evidences, then it finds its resting place in the heart and remains there, firmly planted. As a sound intellect will always be in agreement with authentic decisive texts.

Ibn at-Taimiyyah said in his book 'Da'ra at-ta'aarid:"There doesn't exist one single text which contradicts the intellect, however if one thinks that there is a contradiction, then it is an apparent one, and the possibility of combining the texts is present. Or perhaps it is a contradiction which stems from the deficiency which is found in the intellect of the person, for example a person of innovation or desires tries to explain or alter a text to be in agreement with his intellect, they do this because they place their intellects foremost, to precede the authentic texts of the Quran and

the Sunnah. Or it may be that it is contradictory due to the fact that it is not an authentic text or hasn't been established as being from the Prophet. (a weak or fabricated hadeeth)

The Quran has established the evidences for the creation of everything in existence. Not one issue can be found from the Islamic Aqeedah which there is no proof or evidence for.

6)The Islamic Aqeedah is a system of beliefs which is moderate and balanced between the two extremes (negligence and excessiveness), it is between the beliefs/faiths which deny the existence of the creator and deny the affairs of the unseen which the five senses cannot sense or recognize such as atheism. On the other end, it is between the beliefs that view there are many deities in this world and that God's essence and presence is inside the kings, leaders, prophets and angels.

Aqeedah al-Islaamiyyah is free from atheism and denying the existence of Alah, as it is free from polytheism and idol worshipping. Verily it is a system of beliefs which singles Allah out in all aspects and forms of worship.

As Allah says:

{قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ (84) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ (85) قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ (86) سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ (87) قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ (88) سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ (89) بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ (90) مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (91) عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا يُشْرِكُونَ (92)}

"Say: "Whose is the earth and whosoever is therein? If you know!" They will say: "It is Allah's!" say: "Will you not then remember and recognize this?" Say : "Who is the Lord of the seven heavens, and the Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah by believing in His oneness and the day of Resurrection and the recompensing for every deed good and bad?" Say: "In whose hand is the sovereignty of everything? And He who protects all, while He doesn't have and needs no protector? If you truly know?" They will say:" All of these things belong to Allah", Say: "How then are you deceived and turned away from the truth?" Rather, We have brought them the truth (Islamic Monotheism) and verily, the disbelievers are liars. No son or offspring did Allah beget, nor is there any god along with Him. If there had been many gods, then each god would have taken away what he created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him! All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him! (al-Mu'minoon 23:84-92)

The true Islamic faith is the moderate/balanced faith in regards to Allah's names and attributes. The ones who adhere to this true faith have not gone to extremes by believing Allah's attributes have no meaning like the Jahmiyyah and their teachers from the Greek Philosophers. The people of this true Islamic faith say as Allah says:

{فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذُرُّكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ }

"The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle also made mates. By this means He creates you in the wombs. There is nothing like Him, and He is the All-Hearer, the All-Seer." (ash-Shura 42:11)

Furthermore, the true Islamic Aqeedah is free from striking similarities and comparisons with Allah, like the Christians, Jews and Rafidah Shia have done. These three have gone astray when they described Allah with attributes and characteristics of the creation, like describing Allah with fatigue, relaxation, sleeping, stinginess, etc...

The true Islamic Faith is the intermediate between those who blindly follow their forefathers as Allah says:

{بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ (22) وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ (23)}

"Rather, they say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps. And similarly, We didn't send a warner before you (O Muhammad) to any town or people except that the luxurious ones amongst them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (az-Zukhruf 43:22-23)

And between those who have exhausted and busied themselves searching for the real essence of Allah the Most High, and they themselves do not know the essence of their own selves.

As Allah says:

{مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَّخَذِ الْمُضِلِّينَ عَضُدًا }

"I Allah made them (satan and his offspring) not to witness nor take their help in the creation of the heavens and the earth and not even their own creation, nor was I Allah to take the misguiders as helpers." (Kahf 18:51)

However, the true Islamic Faith is one which opens the doors for investigating, pondering, and observing everything in existence which has been placed in front of our very eyes for the contemplating and pondering.

As Allah says:

{قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا تُعْطِي الْآيَاتِ وَالنُّذُرَ عَنْ قَوْمٍ لَا يُؤْمِنُونَ}

"Say: "Behold , look observingly to all that is in the heavens and the earth," but neither our clear verses, proofs, lessons, and warners are of benefit to those who do not believe." (Yunus 10:101)

And Allah says:

{أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ (8)}

"Do they not think deeply about their own selves (how Allah created them from nothing and how He will resurrect them)?Allah didn't create the heavens and earth and everything in between them except with the truth, and only for an appointed term. And indeed many of mankind deny the Meeting of their Lord." (ar-Rum 30:8)

And Allah says:

{وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ (20) وَفِي أَنفُسِكُمْ أَفَلَا تُبْصِرُونَ (21)}

"And on the earth are clear signs for those who have faith and certainty. And also in your own selves. Will you not then see?" (adh-Dhariyat 51:20-21)

Importance of the Correct Aqeedah

1) Correct Aqeedah is the reason/cause and that which results in security and guidance in this world and in the hereafter as Allah states:

{الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ}

"It is those who believe in the Oneness of Allah and worship none but Him alone and do not confuse or mix up their belief with wrongdoing (polytheism) for them only is there security and they are the guided ones." (al-An'am 6:82)

When this verse was revealed the companions of Allah's Messenger said, "Who amongst us has not done any 'thulm' wrong?" Then Allah revealed :

{وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ }

"And remember when Luqman said to his son when he was advising him: "O my son! Do not make partners with Allah in worship. Verily joining partners with Allah in worship is a great 'thulm' wrong indeed." (Luqman 31:13)

The person's safety, security and guidance is in accordance to his 'Aqeedah and Tawheed', (making the oneness of Allah in all forms of worship/belief/sayings/actions/etc)

The person with perfect and complete 'Tawheed' will have perfect and complete safety, security and guidance. Likewise, the person whose 'Tawheed' is deficient, his safety, security and guidance will be deficient, according to his deficiencies in his 'Tawheed' and Aqeedah.

Security:

What is intended in this verse (al-An'am 6:82) by 'security', it is security in the hereafter. The one whose 'Tawheed' is perfect and complete has security from entering the hellfire, and the one whose 'Tawheed' has deficiencies will have security from not abiding in the hellfire eternally.

Whoever has completeness and perfection in his 'Tawheed' will have complete security and will not be influenced by doubts, misguided ideas, innovations, polytheism or whisperings of the satan or the people of misguidance, and will not be led astray in this world.

Likewise, whomever his 'Tawheed' is deficient will be more susceptible to be affected and influenced by these matters in accordance with his deficiency.

Guidance:

What is intended by perfect and complete guidance in the hereafter, is guidance to the paradise immediately. What is intended by having deficiencies in his guidance, this will result in his being delayed, stopped, and questioned, then he will enter the paradise.

So by having perfect and complete guidance 'Tawheed' in this world, it will encourage and lead one to righteous deeds, sayings and beliefs and will completely guide one away from sinning and evil deeds. And with the deficiency in guidance, he will be deficient in regards to doing good deeds and will be deficient in ones staying away from evil deeds and sins and will not completely guide one away from these evil actions, according to ones deficiency.

2) Aqeedah is the foundation of the Religion of Islaam and the acceptance and rejection of deeds is based upon the correctness of ones Aqeedah. Allah says:

{وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ}

“And indeed it has been revealed to you (Muhammad) as it was revealed to those before you: ‘If you join others in worship with Allah, then surely all of your deeds will be in vain and you will certainly be amongst the losers’” (az Zumar 39:65)

Allah says in a Hadeeth Qudsi, on the authority of Abu Hurairah "Allah the almighty says: 'I am free and independent of all the partners associated with me. Whoever performs a deed while associating partners with Me, I will leave him and his shirk.' (Saheeh Muslim)

3) Islamic Aqeedah is the main source and foundation for the strength and health of the heart, it is the propelling and impulsive force/stimulus which moves the limbs of the body in actions, and the tongue in sayings, and it is the pillar which remains firm in times of crisis, confusion or conflict.

{أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ (24) تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ }

“Don’t you see how Allah sets forth a parable of a good word compared to a good tree, whose roots are firm and whose branches are in the sky? It bears fruits all the time by it’s Lord’s permission. And Allah sets forth parables for people so that they may remember and take heed” (Ibrahim 24-25)

On the authority of an’Nu’man ibn Basheer, The Prophet Muhammad said:

“...Indeed there is a piece of flesh in your body that, if it is sound/healthy, then the whole body will be sound/healthy and if it is corrupt then the whole body will be corrupt. Indeed it is the heart.” –Sahih al-Bukhari [1/49] & Sahih al-Muslim [1599]

Allah says:

{مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِن بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (11)}

"No calamity befalls, but by the decision and predecree of Allah, and whosoever believes in Allah, he will guide his heart to the true Faith with certainty (meaning what has befallen him was already written for him by Allah from the Divine Preordainments). And Allah is All knower of everything." (at-Taghabun 64:11)

Know, may Allah have mercy upon you, that knowledge of the true Aqeedah is the most noblest of branches of Islamic knowledge. Why? From two aspects:

1) From the aspect of the results, fruits and effects of learning about it:

Happiness, health, tranquility, peace, and certainty in this world and the hereafter

2) From the aspect that all of the information revolves around knowing Allah, His Angels, His Messengers, His Books, etc....

The Islamic aqeedah is as essential for man as water and air. Without this aqeedah he is lost and confused. The Islamic aqeedah is the only one which answer the questions that have always preoccupied man and still preoccupy human thought and cause frustration:

Where did I come from?

Where did the universe come from?

Who is the Creator?

What are the attributes and names of this great and magnificent Creator?

Why did He create us and the universe?

What is our role in this universe?

What is our relationship to the Creator who created us?

Are there other, invisible worlds beyond the world that we can see?

Are there other intelligent beings apart from man?

Is there another life after this life?

If the answer is positive, what is that other life like?

There is no other belief today, apart from the correct and true aqeedah of Islam based upon the Quran, authentic Sunnah and the understanding of the Companions, that can answer these questions in a true and convincing way.

Popular books and names of this knowledge (Aqeedah)

Names: al-Aqeedah, al-Iman, al-Fiqh al-akbar, as-Sunnah, At-Tawheed, ash-Shaaree'ah, Usool ad Deen

Books:

- 1) Fiqh al Akbar by the Imaam Abu Haneefah (d.150H)
- 2) Kitaabul-Eemaan by the Imaam and mujtahid, Abu 'Ubayd al-Qaasim ibn Salaam (d.224H)
- 3) Kitaabul-Eemaan by the Imaam Ib Abee Shaybah (d.235H)
- 4) Usoolus -Sunnah and Ar-Radd 'alal Jahmiyyah waz-Zanaadaqah by the Imaam of Ahlus-Sunnah wal-Jammah Ahmad bin Hanbal (d.241H) also 'Kitab ul Imaan'
- 5) Khalq Afaalul-Ibaad, Kitaabul-Eemaan and Kitabut-Tawheed (the last two being part of al-Jaami us-Saheeh) by Imaam al-Bukharee (d.256H).
- 6) As-Sunnah by the student of Imaam Ahmad, Abu Bakr al-Athram (d.273H)
- 7) Kitaabus-Sunnah (being part of the Sunan) by the faqeeh and Imaam Ibn Abu Dawood as - Sijistaanee (d.275H)
- 8) Al-Ikhtilaaf fee Ladfh war-Radd 'alal-Jahmiyyah by imaam Ibn Qutaybah (d.276H)
- 9) Asl us-Sunnah by the haafidh and Imaam, Abu Haatim ar-Raazee (d.277H)
- 10) Ar-Radd 'alal Jayhmiyyah by Imaam ad-Daarimee (d.280H)
- 11) As-Sunnah by the qaadee and haafidh, Ibn Abee 'Aasim (d.287H)
- 12) As-Sunnah by the haafidh ,Abdullah ibn Imaam Ahmad (d.290H)
- 13) As-Sunnah by the qaadee and muhaddith AbuBakr al-Maroozee (d.292H)
- 14) As-Sunnah by the student of Imaam Ahmad, al-Marwaazee (d.292H)
- 15) Sareehus-Sunnah by the mujtahid, mufassir and Imaam , Ibn Jareer at-Tabaree (d.310H)
- 16)ash Sharee'ah by the great scholar al-Aajooree (d.311H)

- 17) Kitaabut-Tawheed wa Ithbaat Sifaatur-Rabb by the faqeeh and Imaam, Ibn Khuzaymah (d.311H)
- 18) Aqeedatut-Tahaawiyah by the Imaam Abu Jafar at-Tahaawee (d.321H)
- 19) Al-Maqaalatul-Islamiyeen, Ar-Risaalah ilaa Ahlth-Thaghr and Al-Ibaanah 'an Usoolid-Diyaanah by Imaam Abdul-Hasan al-Asharee (d.324H)
- 20) Sharhus-Sunnah by the Imaam of Ahlus-Sunnah wal-Jammah in his time, Imaam al-Barbaaharee (d.329H)
- 21) Kitaab us-Sunnah by the qaadee, Abu Ahmad al-Asaal(d.349H)
- 22) Ash-Shareeah by the faqeeh and Imaam, Abu Bakr al-Aajuree(d.360H)
- 23) Itiqaad Aimmatul-Hadeeth by the faqeeh and Imaam, Abu Bakr al-Ismaeelee(d.371H)
- 24) Kitaabus-Sifaat and Kitaabun-Nuzool by the haafidh, the Imaam, ad-Daaraqutnee(d.385H)
- 25) Al-Ibaanah 'an Sharee'atil Firqatin -Naajiyah and Sharhul-Ibaanah 'an Usoolis-Sunnah wad-Diyaanah by the haafidh,the faqeeh, Imaam Battah al-Akbaree (d.387H)
- 26) Kitaabut-Tawheed and ar-Radd'alal-Jahmiyyah both by the haafidh and Imaam, Ibn Mandah (d.395H)
- 27) Sharh Usool Itiqaad Ahlus-Sunnah Wal Jamaah by the haafidh and faqeeh, Imaam al-Laalilkaa'ee (d.428H)
- 28) Al-Wusool ilaa Maarifatil-Istiwaah by Imaam Abu 'Amr at-Talamankee al-Andalusee (d.429H)
- 29) Al-Itiqaad by Abu Nuaym al-Ashbaanee (d.430H)
- 30) Risaalah fee Ithbaatil-Istiwaah by Imaam Abu Muhammad al-Juwaynee (d.438H)
- 31) Aqeedatus-Salaf Ashaabul-Hadeeth by the haafidh and Imaam, Abu Uthmaan as-Saboonee (d.449H)
- 32) Al-I'tqaad alaa Madhabis-Salaf Ahlus-Sunnah wal-Jamaah by Imaam al-Bayhaaqee (d.457H)
- 33) Dhammul-Kalaam by the haafidh and faqeeh, Shaykh ul-Islam Abu Ismaeel al-Harawee (d.481H)

Part One Questions

(Please detach the questions section and return to iMacD for review and corrections)

Multiple choice questions. 5 points each. Circle the letter of the correct answer:

1. The following is fundamental and essential for the health and strength of the heart of the Muslim:
 - a) Push-ups and Sit-ups
 - b) Eating wholesome foods
 - c) Learning and understanding the proper 'Aqeedah' (Islamic Creed)
 - d) Learning and understanding the creed based upon people's personal opinions

2. What is the piece of flesh in the body, that if it is healthy, the whole body is healthy, but if it is corrupt the whole body is corrupt?
 - a) Tongue
 - b) Brain
 - c) Eyes
 - d) Heart

3. What should the Muslim's heart be filled with?
 - a) Music
 - b) Cholesterol
 - c) The Statement 'La ilaha illa Allah' (The is no deity worthy of worship except Allah alone)
 - d) The Statement: Jesus is the Son of God

4. What is the root word of 'Aqeedah' in Arabic and what does it mean?
 - a) 'Aqd' which means to join or gather the two ends of something together
 - b) 'Aql' which means intellect
 - c) 'Asl' which means root or foundation
 - d) Creed which means belief

5. If a Muslim has doubt in his 'Aqeedah' or beliefs can we call them 'Aqeedah'?
 - a) No, they are merely speculation
 - b) Yes, he needs to rectify them
 - c) Yes, he is not obliged to learn his 'Aqeedah'
 - d) Yes, they are true beliefs

6. What is the technical or religious meaning of 'Aqeedah'?
 - a) Beliefs taken from a shaykh
 - b) Beliefs taken from a certain sect
 - c) They are the principles and fundamentals which a person believes in completely with certainty without having any doubts about them.
 - d) They are principles and beliefs that one has speculations about

7. Aqeedah Al Islamiyyah (Islamic Creed) can never be changed or altered?
 - a) True
 - b) False
 - c) Depends on how much money they pay to change it
 - d) Sometimes

8. Aqeedah is from the creator of mankind the one who created everything and guided them to that which will benefit them.
 - a) True
 - b) False
 - c) Maybe
 - d) Sometimes

9. Scholars and people of knowledge can make alterations, additions or deletions to Islamic Aqeedah?
 - a) False
 - b) True
 - c) Maybe
 - d) Sometimes

10. Name six Unique Features and Characteristics of the True Islamic Creed
 - a) Quran, Sunnah, Consensus, Qiyas
 - b) Abu Bakr, Umar, Uthman, Ali, Talhah, Aishiah
 - c) Preservation, Simple to understand, in agreement with one's natural disposition and inclinations, defined permanent and complete, based upon evidences, balanced between extremes
 - d) Easy to understand, has been altered, based upon people's desires, written by monks, changed in Nicea, changed in Makkah

(Grade: _____/50)

Short answer questions. 5 points each. Try to answer each question precisely and with the information contained in this manual. Spelling, grammar and handwriting all have relation to points.

1. Islamic Aqeedah has been preserved and protected for over 1441 years. Some of the tools used to keep it free from changes are the following:

2. What are some of the signs that Allah placed in the creation for us to realize and understand that only He deserves to be worshipped?

3. Why is it important to have the correct Islamic Creed?

4. Having incorrect Aqeedah and believing in the wrong things can lead to misguidance and destruction, explain.

5. Studying Aqeedah is from the most noble branches of Islamic knowledge, why?

Grade (_____/25)

Critical Thinking Questions. 5 points each.

1. Why is it important from someone who accepts Islam to enter into Islam completely, and not pick and choose as to what he practices or what he doesn't practice from the religion?

2. Having the proper Islamic Aqeedah and implementing it into our lives is fundamental and extremely important, even more important than filling our bodies with food and drink; please explain.

3. Having reliable, authentic, and dependable resources when studying and learning Aqeedah is essential because:

4. The Prophet Muhammad learned what to believe from Allah The Most High, meaning that the foundations for Islamic Aqeedah are revelation from Allah (Quran and Sunnah), should a Muslim take his Aqeedah from anything other than those two sources, explain.

5. The Prophet Muhammad told us that there would emerge individuals and sects with new or invented beliefs and practices. Should a Muslim be conscious and aware of these types of new beliefs or practices, why or why not?

Grade _____/25)

Total Grade: _____

Name: _____,

Address: _____

*In order to receive the next lesson you must pass with a 90 or higher. Once your questions are corrected, if you pass, you will be sent the next lesson to study.

We ask Allah to aid you in seeking beneficial knowledge and learning the correct Aqeedah