

1. Why should one study 'Aqeedah', i.e. Islamic Creed? What is the benefit?

- A) Teaches one the most important pillar of Islam and Iman (Shahadah), Al Ikhlaas, how to make our worship sincere for Allah alone.
- B) Aqeedah is the first thing that the Prophet Muhammad taught his companions, and the first thing he ordered other companions to invite people to when inviting them to Islam (Hadith Mu'adth ibn Jabal)
- C) To gain inner peace, tranquility, and assurance that our creator provided guidance for us about how to believe in Him and how to worship Him.
- D) To fill one's heart, mind, soul, and body with the proper tools and beliefs to be able to distinguish from correct beliefs and incorrect beliefs.
- E) To remain connected to the Book of Allah, the Authentic Sunnah, the Prophet Muhammad, the companions, and the righteous predecessors from the past.
- F) Studying the proper 'Aqeedah' leads to unity within the Muslims. Not knowing or studying the proper 'Aqeedah' leads to separation, dissension, and sectarianism.
- G) Purify our beliefs from doubts, misconceptions, innovations, foreign beliefs-actions-statements that have no basis in Islam
- H) Gaining knowledge of Allah will increase our love of Him and our humility and awareness of Him.
- I) Learning the proper 'Aqeedah' will save one from many of the trials and tribulations that occur in life, and teach us how to understand them and deal with them.
- J) Be able to enlighten others about the correct 'Aqeedah' and point out some of the foreign and incorrect beliefs that have no basis in Islam.
- K) Removing ignorance from ourselves and others.

What are some of the ill effects of not learning or studying 'Aqeedah'?

- a) Miserable life, filled with worries, anxiety, confusion while rarely experience inner peace, tranquility and calmness in one's heart, mind, soul, and body. (من أعرض عن ذكرى فإن له معيشة ضمكا...)
- b) Selfishness, only thinking about oneself

- c) Corruption of societies, communities
- d) Suicide
- e) No purpose in life, or not knowing why one was created, which leads many times to depression

2.The hadith of ‘al iftiraah’:

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً ، وَافْتَرَقَتِ النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَتَفْتَرِقَنَّ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً فَوَاحِدَةً فِي الْجَنَّةِ وَثِنْتَانِ وَسَبْعُونَ فِي النَّارِ " . قِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ " الْجَمَاعَةُ " . وفي رواية: " قَالُوا وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: مَا أَنَا عَلَيْهِ وَأَصْحَابِي "

رواه أبو داود (4596#)، والترمذي (2641#)، وابن ماجه (3991#)، والحاكم (444#) وقال: صحيح على شرط مسلم.

وحسنه ابن حجر في " تخریج الکشاف " (ص : 63) ، وصححه ابن تیمیة في " مجموع الفتاوى " (3 / 345) ، والشاطبي في " الاعتصام " (1 / 430) ، والعراقي في " تخریج الإحياء " (3 / 199) وقد ورد عن جماعة من الصحابة بطرق كثيرة

The Messenger of Allah said: “The Jews split into seventy-one sects, The Christians split into seventy-two sects. I swear by the One whose Hand my soul is; this ummah will split up into seventy-three sects, one of them in the Paradise and seventy-two will be in the Hellfire. It was said: ‘Who is that (saved sect)?’. The Prophet replied: ‘The Jamaa’ah’.” In another version: “Who are they O Messenger of Allah?”. He replied:

“(They are those who are upon) what I am upon and my companions are upon.” This hadith was transmitted by Abu Dawud (4596) in his Sunan, At Tirmidhi (2641) in his ‘Jami’, Ibn Majah (3991) in his Sunan, Al Hakim (444) in his Al Mustadrak, and many others. It has been considered acceptable and authentic based upon its numerous routes of transmission narrated by numerous companions (Abu Hurairah, Mu’awiyah ibn Sufyan, Anas ibn Malik, Awf ibn Malik, Abdullah ibn Amru ibn Al Aas) by various scholars: such as Tirmidhi, Al Hakim, Imam Dhahabee, Ibn Taymiyyah, Shaatibee, Al Buseeree, Ibn Hajr, and Al Albaani.

3-What is understood by this hadith and what is it's relevance to studying Aqeedah and the 'Lamiyyah Poem'?

a) We understand from this hadith that the Prophet foretold that this Ummah of Muslims are going to split into different sects after his time and the time of the companions just as occurred with the Christians and Jews from the previous nations.

b) There will be one group 'Jama'aah' that will remain upon what the Prophet and his companions upon in regards to beliefs, creed, and aqeedah. They are those who hold firmly unto the creed of the Prophet and his companions, and do not introduce new beliefs, practices, concepts into the Islamic creed that were never known or believed during the Prophet's time or the time of his companions.

c) They were called the 'Jama'aah' in one version of the hadith, because they are unified upon THE TRUTH=correct creed/aqeedah of the Prophet and his companions.

d) As for those who introduced new beliefs about Allah, Allah's Names, Allah's Attributes, The Quran, the Prophet Muhammad, the companions, the family of the Prophet, the Hellfire and the Paradise, The Meezan, The Siraat, Seeing Allah on the Day of Resurrection, etc...then they fall into the categories of the seventy-two sects that are warned of being in the Hellfire and treading upon the path that will lead to the Hellfire. As "Every innovation is misguidance and every misguidance leads to the Hellfire".

e) Within the Lamiyyah Poem ascribed to Sheikul Islam ibn Taymiyyah, we find that he mentions some issues related to creed that when learning them, they stand out as distinguishing pillars that the 'Jama'aah' can be distinguished from the other sects that went astray from the 'Jama'aah'. Those who distorted the meanings, or went astray in the issues Sheikul Islam ibn Taymiyyah mentioned in the Lamiyyah Poem left the creed of the Prophet Muhammad and his companions. They are treading upon a path that is very dangerous and will lead to the Hellfire, if they do not repent and return back to the creed of the Prophet Muhammad and his companions as mentioned in the previous hadith of 'Al Iftiraq'.

*Who is Ahlus Sunnah Wal Jamaa'ah? (See Power point)

4-What were some of the causes that led to these sects emerging?

- a) Ignorance of the Quran and Sunnah while not understanding their texts, evidences, tafsir, etc. correctly. Not referring the ambiguous (mutshabih) verses back to the clear/decisive (muhkam) verses. Not compiling all the texts related to the same topic collectively together, i.e. only considering or acting upon the verses of Allah's promising Paradise and Mercy to all, while ignoring the verses that speak about Allah's punishment. Texts of 'Al Wa'd wal Wa'eed' (Promises and warnings). Or establishing a few Quranic texts in their literal form, while distorting the meanings and explaining them to be abstract and not literal without proofs, or negating, or rejecting them altogether. This is one of the biggest causes that led and leads to sectarianism. Someone who lacks solid knowledge about the deen, misunderstands texts, then invites people to what he believes to be true, then other people follow him (as they are not able to distinguish right from wrong in Islamic sciences), then the sect is formed.

- b) Following one's desires, jealousy, and hatred towards those trying to follow the true version of Islam and proper Islamic creed which pushes one to spread doubts and misconceptions amongst communities.
- c) Glorifying people's personal opinions and views and making those views and opinions the absolute proofs and evidences that no one can dare oppose or differ with.
- d) Submitting one's mind, heart, and intellect to ideas foreign to and in opposition to Islam. Such as the articles of creed or faith of other religions, philosophies, politics, movements, freemasonry, etc...These can affect the way one believes, acts, and behaves directly and indirectly, consciously and sub-consciously.

Summary of the emergence of some of the main sects that left the 'Jamaa'ah':

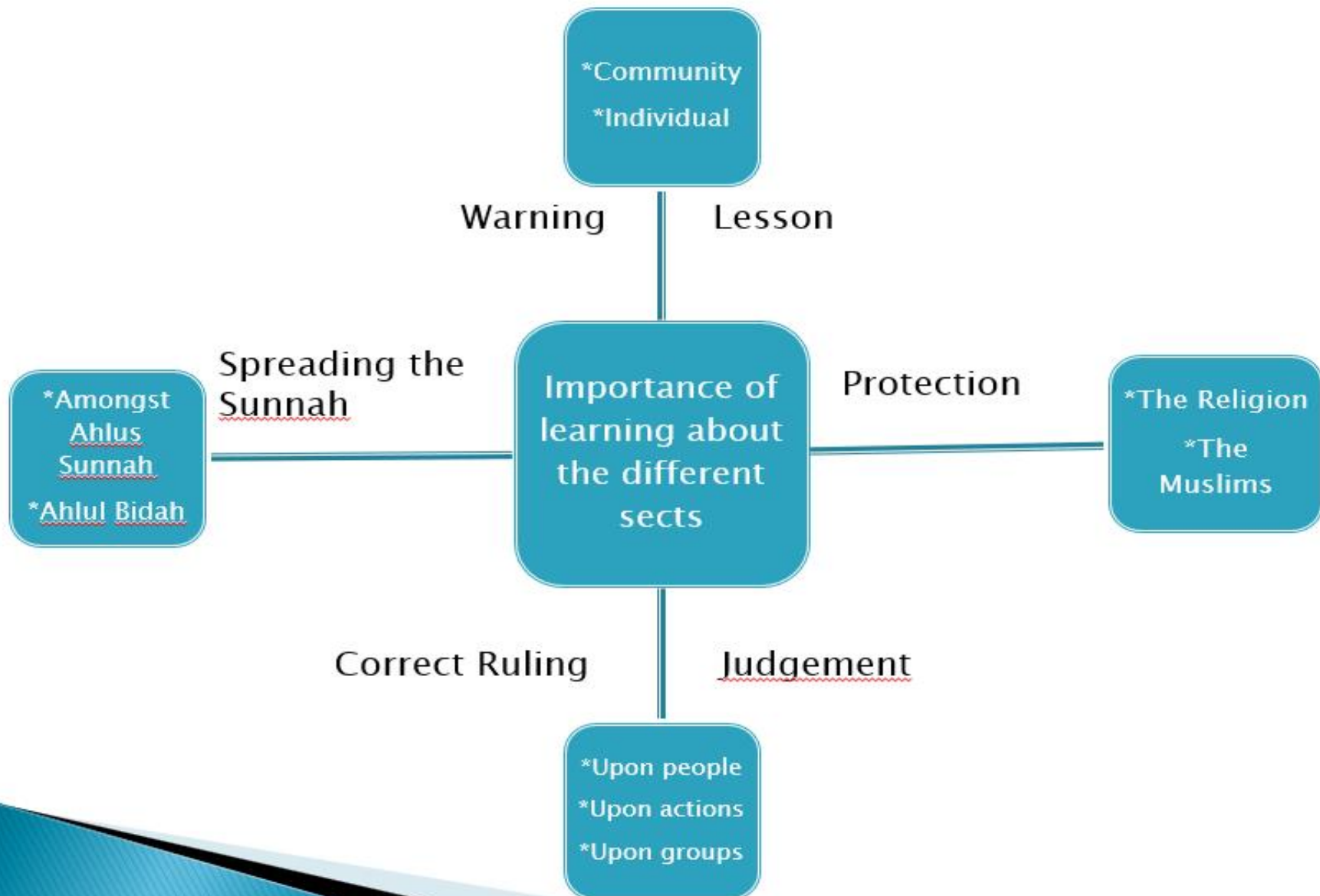
These sects that left the main body of the Muslims didn't emerge until after Umar ibn Al Khattab's assassination and the emergence of Abdullah ibn Saba' in the last years of Uthman ibn Afaan's caliphate. Before that, the Muslim lived in peace, harmony, purity of creed, free from innovations in beliefs, practices, behaviors, and statements. There were some ideas that rarely appeared during the Prophet's time, but they were immediately rebutted and rebuked.

In the time of caliphate of Abu Bakr As Sideeq there emerged some who didn't want to pay zakat any more, so Abu Bakr and the Muslims eventually ended up having them return to Islam and the 'Jamaa'ah.'

In the time of the caliphate of Umar ibn Al Khattab an individual by the name of Sabeeg ibn Asal emerged and started to place doubts in the people's minds about some of the ambiguous verses in the Quran, and Umar punished him and spanked him enough until those doubts and misconceptions left his mind and heart.

In the time of the caliphate of Uthman the 'fitan' confusion started to increase. The followers of Abdullah ibn Saba' started to rile up and were planning a revolution, until they rebelled against Uthman and ending up assassinating him.

In the time of the caliphate of Ali ibn Abee Taalib in the year 37h, the 'Khawarij' emerged and the 'Shia' emerged in opposition to them. Then slowly more sects emerged, the first century after the hijrah did not commence except that there were numerous sects that were slowly emerging: the Qadariyyah, the Murji'ah. Then from the beginning of the 1st century (100h) the translation of the books of Greek philosophy started, which eventually led to the Jahmiyyah and Mujasimah emerging, then the rest of the philosophical and 'Ahlul Kalaam' started to emerge such as the Mu'tazilah, Kullabiyyah, Ashariyyah, Karamiyyah, Maturidiyyah. These groups were affected greatly by the translation of the Greek philosophy books, which led them to giving precedence to their logic, theological rhetoric, 'ilm kalaam' over texts from the Quran and the Sunnah. Then we find the extremist groups who were only focused on worship started to emerge such as the Soofiyah and those who were affected by other philosophies, Zen Theory, Buddhism, Christianity, Judaism. Now in our modern day and time we have groups with new names that emerged, that have basically taken the same ideas of old, but twisted their words, dressed them with new garments, and adorned them for the people, from amongst the progressives, modernists, liberals, etc...



5-What were some of the important issues related to Aqeedah that some of the major sects left the 'Jamaa'ah' and went astray?

1. True Meaning of Iman-Murji'ah, Khawarij, and the Majority if not all the sects of Ahlul Kalaam (Al Jahmiyyah, Al Mu'tazilah, Al Ashaa'irah, Al Maturidiyyah whom majority are Murji'ah in creed-they believe Iman is only belief in the Heart or belief in the heart and statements on the tongue-they don't consider actions to be from Iman).

***From the Murji'ah and the Mu'tazilah, the majority of the other sects of Ahlul Kalaam (Jahmiyyah, Mu'tazilah, Ashaa'irah, Maturidiyyah, Soofiyah, etc) emerged and adopted their views in relation to Iman such as the (Ashaa'irah, Maturidiyyah, Soofiyyah with their different sects)**

2. True Meaning of 'La ilaha illa Allah'-(Majority of the sects of Ahlul Kalaam and Soofiyah). They believe it means "no creator except Allah", instead of "no deity worthy of worship except Allah". They believe that 'Tawheed Ar Rububiyyah alone' is the meaning of 'la ilaha illa Allah'. They believe if they affirm and establish 'La ilaha illa Allah' based upon their understanding, then this is sufficient and they can direct some of their worship to other than Allah and still remain Muslims.

3. Allah's Names and Attributes- Majority of the sects of Ahlul Kalaam and those who were influenced by them. (Al Jahmiyyah, Al Mu'tazilah, Al Ashaa'irah, Al Maturidiyyah, Soofiyah) They change, distort, negate, and deny the true, literal meanings of many and sometimes all of Allah's Attributes out of fear of resembling Allah's Attributes with those of the Creation. They also do this because of their fundamental principle: giving precedence to logic and reason over texts from the Quran and Sunnah. If a text from the

Quran and Sunnah cannot be logically understood by their intellect, they distort, change, sometimes reject it's meaning to fit what is in their intellects, logic, and philosophical principles.

4. The Hereafter-Majority of the sects of Ahlul Kalaam (Al Jahmiyyah, Al Mu'tazilah, Al Ashaa'irah, Al Maturidiyyah, Soofiyah) as well as the Khawarij and the Shia distort, change, alter, and sometimes negate texts that talk about occurrences, places, things that will occur in the Afterlife, the grave, etc...solely because their intellects cannot fathom it, imagine it, or understand it. So they explain these things Allah and His Messenger mention in the Quran or Sunnah that speak about the Hereafter as only figurative, abstract, and not real, or not literal as they came and should be understood in the texts. The only way that a Muslim knows about the Hereafter, the unseen, is through what Allah and His Messenger inform us. There is no other way to know about these issues and occurrences.

5. Methodology in deriving rulings from texts, understanding texts, and interpreting texts-The Majority of the sects of Ahlul Kalaam, Soofiyah, etc. Who give precedence to their logic, reason, and philosophical principles over texts from the Quran and Sunnah.

6. Caliphate and the companions-The Khawarij, Shia (all of their sects), some of the Mu'tazilah. Shia (Twelvers), Zaidiyyah, Durooz, Al Baha'iyyah, Raafidah, Saba'iyyah. The Khawarij speak bad about Uthman, Ali, and Ashaabul Jamal. The Shia slander and curse the majority of the companions and believe many of them apostate from Islam, except a few. They curse the mothers of the believers, as well as Abu Bakr, Umar, and Uthman. The Shia are many different sects the worst of them are the Raafidah. The Zaidiyyah don't curse the companions, they believe Ali was more deserving of the caliphate than Uthman. Many of the Shia, specifically the Raafidah believe the real Quran was not revealed to the Prophet Muhammad, that it is with Ali ibn Abee Taalib, and that the angel Jibreel made a mistake when revealing it to the Prophet Muhammad. The Raafidah believe Ali will come back down to earth like Eesa ibn Maryam. Some of the

Raafidah even believe that Ali and his sons Al Hasan and Al Husein and their 12 Imams have similar traits and attributes like Allah The Most High. They supplicate to Ali and Al Husein, etc....

7. Actions of worship-The Qadiriyyah, the Mu'tazilah, many of the sects of Ahlul Kalaam believe that the actions are created by Allah and earned by the servants. That the servants have no free will of their own. They are like a feather blowing in the wind.

8. Love of the Prophet Muhammad-Majority of the sects of Soofiyah went to extremes in this issue, that led many of them to believe the Prophet Muhammad never passed away, that he is still alive, responds to their supplications, and has power to control things within the creation. They took the Prophet Muhammad as the Christians took Eesa the Son of Maryam.

9. Singular Ahadith (Ahadiuthul Ahad)-Majority of the sects of Ahlul Kalaam do not accept them to support many of their innovated beliefs and this led them to deny and reject many important issues related to "First obligation upon the human being-Shahadah or observation", many of the affairs in Aqeedah related to the Hereafter. This idea was introduced after the translation of the books of Greek Philosophy. Prior to that everyone from amongst the companions, tabi'een and those who followed them didn't differentiate as to whether a hadith was 'Mutawatir' or 'Ahad'. They accepted ALL ahadith that had strong chains of narration.

10. Extremism in worship, Ascetism, Dhikr: Sects of the Soofiyah-Tijaaniyah, An Naqshabundiyyah, Al Qadiriyyah, Ash Shadthiliyyah, Ar Rafaa'iyyah, Al Berwayliyyah.

11. Al Asmaa Wal Ahkaam-Terminologies and their related rulings (Murji'ah and the Khawarij and the sects that emerged from them and have been affected by their ideologies). What is meant in this category is that words that came within the Quran and Sunnah: Al Islam, Al Iman, Al Ihsaan and their opposites. Al Kufr, Ash Shirk, An Nifaq, Al Fisq. What is meant by their related rulings: then using those names properly for specific

individuals: Al Islam=Muslim, Al Iman=Muslim, Al Ihsan=Muslim, Al Kufr=Kafir, Ash Shirk-Mushrik, An Nifaq=Munafiq, Al Fisq=Al Fasiq.

6-How does the 'Jamaa'ah' use Al Asmaa wal Ahkaam?

- a) They stick to the technical 'shari' meaning that came in the Quran and authentic Sunnah. If the word Al Islam and Al Iman are mentioned together in one text, then they are explained separately (Islam-outward actions, Iman-inward). If the word Al Islam and Al Iman are mentioned separately, then they are explained as having the same meaning, as that which is related to Islam, from amongst beliefs, actions of the limbs, and statements of the tongue.
- b) They act upon all of the texts mentioned in relation to these terminologies and their related rulings. They act upon the texts of 'wad and wa'eed' (Allah's promises and warnings). They understand that all of Allah's promises are definitely going to be fulfilled. As for the texts of 'wa'eed' which talk about punishments for sinners in the Hellfire, then the one who commits a major sin is still under the mercy of Allah, if Allah wills he could forgive him, or punish him. The one who commits a major sin may have a heavy scale of good deeds that help erase that major sin. There is also intercession.
- c) They consider everyone who pronounces the Shahadatain to be Muslim, who understands it, acts upon it and what the statement necessitates, and they never remove that name 'Muslim' from anyone except with certainty that they have left the folds of Islam.
- d) They rule upon every action and statement that is called 'kufr' in the Quran and sunnah as an action or statement of 'kufr', this is called 'At Takfeer Al Mutlaq' (absolute or general). However, they are extremely cautious, extremely hesitant in labelling people who fell into those acts as a 'kafir'. They don't do so only until after they are 100% certain of the conditions being met for labelling someone a 'kafir' (such as knowledge and intentions, etc.). As well as that individual being free from موانع things

which prevent from being labelled as such, such as being ignorant of the action or statement, being forced or coerced, or insanity.

- e) They consider Iman to be composed of many branches and parts. It contains highest parts and lowest parts. It is comprised of statements, actions, and beliefs. It increases with obedience and decreases with disobedience.
- f) They also view Kufr as being composed of many branches and parts. There is major kufr which removes someone from the folds of Islam. There is minor kufr that doesn't remove someone from the folds of Islam. An individual could leave the folds of Islam either from a statement, action or belief.

7-How do the sects that left the 'Jamaa'ah use and understand Al Asmaa wal Ahkaam?

- a) They understand and explain these words by their linguistic meanings. Many sects emerged from only sticking to the linguistic meaning of Iman which means 'Tasdeeq' (validation, confirmation). The Jahmiyyah considered affirmation in the heart is sufficient alone for Iman. The Ashaa'irah view Iman to be a statement in the heart alone. Al Kiraamiyyah view that Iman is only affirmation upon the tongue. The Murjiatul Fuqahaa view that Iman is only upon the tongue and in the heart. All of these views are deficient and incorrect.
- b) They view Iman to only be one part, it doesn't contain parts or branches. If one part or branch goes, then the rest of it goes as well.
- c) They don't act upon all the texts which mention these terminologies. Some sects only consider and act upon the texts which mention a warning of the Hellfire-such as the Khawarij and the Mu'tazilah. Others just consider and solely depend upon the texts related to Allah's promises of Paradise and rewards-such as the Murji'ah. Contrary to the 'Jamaa'ah' Ahlus Sunnah wal Jamaa'ah who consider all texts collectively.

Chart Clarifying the views related to Al Asmaa wal Ahkam

Group	Iman	Kufr	Name given to someone who commits a major sin	Ruling given to the one who commits a major sin
Ahlu Sunnah wal Jamaa'ah (the Jamaa'ah, main body of Muslims)	It is composed of statements, actions, and beliefs. It is made up of different parts and branches, if some of it is not present, there remains other parts and branches that remain	It is composed of statements, actions and beliefs. Someone could believe, say or do an act of kufr. It must be established in the Quran and Sunnah	Fasiq (wrongdoer, disobedient). A believer with the Iman that he has. Wrongdoer because of the major sin he committed. A believer with deficient faith.	He is under the will of Allah. If Allah wills he will punish him. If Allah wills he will forgive him. He will not abide in the Hellfire eternally, his final destination is the Paradise.
Al Khawarij	It is only one whole and doesn't have parts or branches. It is statements and actions. If a part of it is not present, then all of it is gone.	If someone commits a major sin then he has apostate. There is difference amongst their sects in defining major sins.	Kaafir, disbeliever, apostate.	His blood, money, family, property are permissible to take from him. In the Hellfire, he is eternally damned to the Hellfire.
Al Mu'tazilah	Same as the Khawarij	Same as the Khawarij	He is a Faasiq, somewhere between Iman and Kufr. He is not a Mu'min nor a Kaafir.	Eternally damned in the Hellfire
Al Murji'ah	It is one whole composed of statements only. They don't consider actions to be from the meanings of Iman	No one ever apostates or leaves Islam, or does acts or makes statements of kufr, except if the do 'istihlaal or juhood'. Deem something impermissible to be permissible or reject something that is well known from the deen.	A full believer, complete Iman	In the Paradise eternally. Difference of opinion amongst them about being punished for major sins.

Jahmiyyah	Group	ISSUES IN AQEEDAH THAT THE SECTS THAT EMERGED CONTRADICTED THE CREED OF THE 'JAMAA'AH'					
	Origin of their name						
	Emergence	Iman	Names and Attributes	Pre-Decree	Hereafter	Tawheed	Quran
	<p>Ascribed to Al Jahm ibn Safwan (128h) who popularized their views and opinions. The actual founder was Al Ja' d ibn Dirham (118h) who is the first one who invented ' Ta' teel' (negation of the real meanings of Allah' s Attributes)</p> <p>They emerged in the first century hijri based upon Al Ja' d ibn Dirham' s claim that Allah never spoke to Musa directly, and didn' t take Ibrahim as a ' khalil, whom he was eventually assassinated.</p> <p>-Many of their ideas, innovations and beliefs have merged into many other sects.</p>	<p>They believe it is only affirmation and knowledge in the heart alone. It doesn' t have parts or branches, it is one whole. Kufr is ignorance of Allah only. Knowing Allah or affirming Allah is only knowing Allah is the Creator (Tawheed Rububiyyah) alone. They do not consider that actions of the heart such as love, glorification, humility, submission are a condition for true iman.</p>	<p>-They deny the attributes related to Allah' s Essence, such as Allah' s Face, Eyes, Hands, etc...</p> <p>-Deny Allah' s Attribute of ' ulooow' (exaltedness), and being raised above His Throne.</p> <p>-Deny Allah' s Attribute of Speech, that Allah never spoke to Musa.</p> <p>-Claim the Quran is created.</p>	<p>-They believe everyone is forced to do actions, without free will.</p> <p>-They believe Allah doesn' t know things are going to happen before they occur.</p>	<p>-They believe in some of the angels, however they deny Al Munkar and An Nakeer, the Al Kiraam al Kaatibeen, and Malikul Mawt.</p> <p>-They deny the punishment and pleasure in the grave.</p> <p>-They deny that the Paradise and Hellfire exist today.</p> <p>-They believe the Paradise and the Hellfire is not eternal.</p> <p>-They distort and change the meaning of the Siraat and the Meezan</p> <p>-They deny intercession on the day of resurrection</p>	<p>Believe Tawheed Rububiyyah is sufficient and this is the meaning of ' la ilaha illa Allah' .</p>	<p>Quran is created, not the Speech of Allah</p>

Al Mu' tazilah	
Ascribed to Wasil ibn Ataa (131h) who abandoned the sittings of Al Hasan Al Basree because he differed with him in regards to the ruling upon someone who commits a major sin.	
They emerged as a sect in the 2nd century hijri. Most famous people: Amru ibn Ubayd, An Nithaam, Al Alaaf, and Bishr Al Mireesee	
Many of their ideas, innovations and beliefs have merged into many other sects.	
Composed of actions and statements that are one whole. If some of it goes, then it is all gone. -Someone who commits a major sin is not a believer, nor a kaafir, in a status between the two. In the Hereafter he eternally abides in the Hellfire.	
They deny Allah' s Attributes, while they establish His Names.	
-They establish Allah' s prior knowledge as well as His Writing down everything. However, they deny His Ability to Create and His Free Will.	
-They deny seeing Allah totally in the Hereafter as well. -They deny the Intercession on the Day of Resurrection for those who commit a Major sin. -They incorrectly make ' Ta' weel' of the Siraat and the Meezan.	
They establish Allah' s Names without establishing the Attributes related to the Names. They say Allah is Al Baseer, but negate His ability to see everything. We seek refuge in Allah from such evil statements.	
Quran is created, not the Speech of Allah.	

Al Ashaa' irah

Ascribed to Abul Hasan Ali ibn Ismaa' eel Al Ash' aree (333h). He was a Mu' tazilee, then Kullabee, then he repented and strove upon the creed of the ' Jamaa' ah (Ahlus Sunnah wal Jamaa' ah) while still having some remnants of some of the Mu' tazilee beliefs.

They emerged in the beginning of the 4th century hijri, in agreement with the Kullabiyyah with what they established of some of Allah' s Attributes and negating others.

Most famous individuals-Al Baqaalaanee, Al Juwaynee, Ar Raazee, Al Ghazaalee.

Found in Northern Africa adhere to their Creed, Turkey, Egypt, Morocco, Syria. Al Azhar University.

Tasdeeq (affirmation/validation) in the heart alone.

-Someone who commits a major sin is a believer in this dunya, but under the will of Allah in the Hereafter.

They establish Allah' s Names while denying Allah' s Attributes related to His Actions and Allah' s Choice out of fear from resembling them to those of the creation.

They say that these Attributes conflict with the intellect and logic, so they deny them.

Ex. Allah' s Descending, Rising, Laughing, Seeing, Hearing, etc....

-They only establish seven attributes for Allah- Ever-Living, All-Knowing, Able (to do all things), He speaks, He wills, He hears and He sees."

Man does not 'create' his own acts; rather he 'acquires' or 'earns' them. The causes for his actions are signs of Allah' s decree for them, and do not affect the occurrence of the action.

Agree with the ' Jamaa' ah'

They understand Tawheed to only be Tawheed Rububiyyah and Tawheed Al Asmaa Was Sifaat, without Tawheed Al Ulohiyyah. Those who only establish Rububiyyah and Al Asmaa wa Sifaat and consider this is sufficient, can direct their actions of worship to other than Allah. Which many of those affected with Tasawuf have fallen into.

They say the Quran is a bunch of meanings that are within Allah' s Essence.

<h2 style="text-align: center;">Al Kulaabiyyah</h2>	
Ascribed to ibn Kullab, Abdullah ibn Sa'eed Al Qattan (240h). Who was the founder.	
They emerged as a sect that contradicted the views of the Mu'tazilah in their negation of all of Allah's Attributes in the 3 rd century hijri. They denied Allah's Attributes related to His Actions only. Famous individuals: Al Harith Al Muhasibee, Abul Abaas Al Qalanasee.	
Their beliefs have merged into the Ashaa'irah and the Maturidiyya sects.	
They don't consider actions to be part of Iman. They believe it to be only statements upon the tongue, and belief in the heart. Someone who commits a major sin is a believer in this world, and under Allah's Will in the Hereafter.	
Similar to the Ashaa'irah in Allah's Names and Attributes	
Establish it like the 'Jamaa'ah'	
The negate the Quran being created, however they claim it is only a bunch of meanings within Allah's Essence.	

Maturidiyyah

Ascribed to Abu Mansur Al Maturidee (333h). Who founded this sect.

They emerged in the 4th century hijri in agreement with many views of the Kulabiyyah.

Famous individuals: Abul Ma' een An Nasafee, At Taftazaanee, Muhammad Zahid Al Kawtharee

They are present within many of those in the lands of Turkey, India, Afghanistan, and Pakistan.

The schools of thought of the Deobundis, Al Berwaalis have taken this sects views as their creed and system of beliefs.

Similar to the Ashaa' irah.

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The Maturidis affirmed only eight attributes of Allah, may He be exalted, although they differed on some of the details thereof. These attributes are: life, power, knowledge, will, hearing, seeing, speech and being a Creator.

They affirmed that (the believers) will see Allah, may He be exalted, in the Hereafter, but they denied any direction and any face to face meeting. This is a contradictory view as it affirms something and then goes back and denies its reality.

The necessity of knowing Allah, may He be exalted, on the basis of reason before studying the texts (of Quran and Sunnah); they regarded that as the foremost duty of any accountable person, and said that there was no excuse for not doing that. That knowing Allah is the creator is not within one's ' Fitrah' , that one needs to examine and observe to discover this.

Their (the Maturidis') view that the true words of Allah are His " self-talk" that is ever present with Him, and that it is not heard, and that whatever is heard is nothing but an outward manifestation of His eternal self-talk led them to the conclusion that whatever Mushafs are in circulation among the people are to be regarded as created.

Issue in Creed	Khawarij (Al Ibaadiyyah Oman)
1. Allah's names and Attributes	They are similar to the Mu'tazilah in this issue, they do 'Ta'teel' of Allah Attributes (negate or deny the real meanings). They falsely ascribe this to the companions. They say Allah is everywhere, they deny seeing Allah in the Hereafter, They deny that Allah has a real Hand and alter it's meaning to mean Allah's Power or Ability, they deny Allah rising above His Throne, They deny Allah having Eyes and an Essence.
2. Quran	The Ibaadiyyah in Al Magrib say like the Mu'tazilah about the Quran. The Ibaadiyyah of Oman say the Quran is not created, but say it's meaning is in Allah's essence like the Ashaa'irah.
3. Seeing Allah in the Hereafter	They completely Deny seeing Allah in the Hereafter
4. Iman	It is speech and actions, a complete whole, that does not increase or decrease.
5. Someone who commits a major sin	He is a disbelieve in this world. Eternally abiding in the Hellfire in the Hereafter
6. Intercession	Whoever commits a major sin will not receive intercession or be able to intercede
7. Companions	They curse and slander: Uthman, Ali, Amru ibn Al Aas, Mu'awiyah ibn Sufyan, Talhah ibn Ubaydillah, Az Zubair ibn Al Awwam, Aishiah and those who are known as Ashaabul Jamal.
8. Imams and Leaders, rebelling against them	They speak badly about Uthman and Ali They support those who rebelled against Ali ibn Abee Taalib They view that if an Imam commits a major sin, it is permissible to rebel against him, overthrow his rule, and kill him.
9. Ahadithul Ahad (Singular ahadith)	They don't use them as proofs in creed
10. The Prophetic Sunnah	They negate and deny the majority of the ahadith in the Sunnah
11. Meezan and Siraat	They distort its real meaning and interpret it to mean Justice
12. At Tuqya (Dissimulation)	They use this in times they deem necessary, this is how they conceal their harsh rulings upon other people who disagree with them.

Soofiyah, the sects that emerged and adopted their Aqeedah, and were influenced by their views¹

With the expansion of the Muslim Empire in the first-third centuries after the hijrah of the Prophet Muhammad, many of the Muslim cities and their inhabitants were living in luxury, peace, tranquility and abundance. Many became so engrossed in their worldly lives, businesses, wealth, etc. that some were starting to become lax and lazy in acts of worship. Some righteous Muslims who wanted to invite people to return back to their old, simple, coarse lives of the past that was more focused on worship and less on worldly affairs and possessions. However, when they embarked upon this effort many of them had good intentions, but they lacked the proper knowledge of Islam, which led them to introduce new actions of worship and new beliefs into the religion of Islam. They introduced new ways to understand the Quran and Ahadith that were never known prior to them, from amongst the tabi'een, companions and the Prophet Muhammad. They started to spread their ideas amongst the

¹ There are many different sects, levels and beliefs. We are mentioning here the general ones.

Ummah like mixing honey with some poison. Until they spread throughout the Muslim world.

The words Tasawwuf التصوف and Soofiyyah الصوفية were not known during the first generation of Islaam. Rather, they were only introduced into it after Muslims were introduced to Greek Philosophy, Persian Philosophy, Indian Philosophy, foreign ideologies and new languages other than Arabic.

Sufism=refers to wearing woolen, coarse clothing. Which was representing the abandonment of worldly life, it's luxuries, it's pleasures and living a life of ascetism, 'zuhd', and self restraint.

During the first two generations, during the Prophet Muhammad's time and the lifetime of the four caliphs, up until the death of Al Hasan Al Basree (110h) Soofiyah was never known, not by it's name, behaviors, as a sect or group, or even their ideas and ideology. Rather the only name that was used was: Muslimeen, Mu'mineen, or the companions, Al Badree, Muhajir, Al Ansaar, etc...

Some individuals did try to go to extremes in worship during the time of the Prophet Muhammad, but he immediately reprimanded them and admonished them, and told them that these practices “are not from my sunnah”. This is how the Prophet Muhammad, and the companions dealt with any new types of worship or ideologies; just how Abdullah bin Mas’ood dealt with those in the Masjid in Kooifah who were making a new type of dhikr.

Sheikul Islam ibn Taymiyyah summarizes how Sufism developed: “In the last part of the generation of the Tabi’een there were three occurrences: the introducing of Ar Ray’e, logic and reason, and Sufism. The majority of Ar Ray’e was in Al Kooфа, while the majority of logic/reason and Sufism was in Al Basrah. After the death of Al Hasan Al Basree and Muhammad ibn Sireen (110h) then Amru ibn Ubayd and Wasil ibn Ataa emerged. Then Ahmed ibn Ali Al Hujaymee (200h) emerged, who was a student of Abdul Wahid ibn Zayd, who was a student of Al Hasan Al Basree. He had new views about Qadr, and built a building in Al Basrah, other than a masjid, to congregare with others to make dhikr together, chant-singing-...”

Sufism initially emerged in Al Koofah because of its geographical closeness to Persia, and was affected by Greek Philosophy after the books were translated into Arabic. Their behavior and woolen garments mimicked that of the Christian monks.

Shaikh Ihsaan Ilaahee Dhaheer, may Allaah have mercy on him, said in his book “Sufism: Its Source and Origin”: “When we look deep into the teachings of the first and latter-day Sufis and the statements that have been quoted and narrated from them in the Sufi books of old and present, we see a huge difference between it and the teachings of the Qur’aan and the Sunnah. Likewise, we don’t see its roots or its seeds in the history of the chief of all creations (Prophet Muhammad) nor in that of his righteous and noble Companions, from the best of Allaah’s creation. Rather, contrary to that, we see that it has been derived and acquired from Christian Monasticism, Brahmanism, Hinduism, the religious devotion of Judaism and the asceticism of Buddhism.”

Shaikh ‘Abdur-Rahmaan Al-Wakeel, may Allaah have mercy on him, said in the introduction of the book “The Downfall of Sufism”: “Indeed, Sufism is the lowest

and vilest of schemes, which the Devil innovated so that the servants of Allaah can mock and ridicule along with him in his war against Allaah and His Messengers. It is the veil of the Magians (Majoos), which gives the impression that it is divine. Rather, it is the veil of every enemy to the true religion. Examine it and you will find in it Brahmanism, Buddhism, Zoroastrianism, and the Manichaeian beliefs. You will find Platonism in it. You can even find Judaism, Christianity and the idolatry of the Days of Ignorance in it.”

Some of their beliefs and ideas that contradict those of the ‘Jamaa’ah’:

These are some of the sources of receiving information amongst them:

1. Al Kashf (unveiling)= It means to expose the heart to metaphysical illumination or "revelation" unattainable by reason. Through different actions of worship, dhikr, and other innovated practices. There are many subcategories to their beliefs and views about Al Kashf:
 - a) They view that they can receive information, enlightenment directly from the Prophet Muhammad, either while they are awake or in a dream.

- b) They take many Islamic rulings, types of Dhikr, and Islamic knowledge from Khidr (Prophet), who they believe they are able to meet.
- c) Al Ilham=Divine inspiration or effusion. Ilham is from Allah directly. They consider this to be above Prophethood. They claim their 'Awliyah' (saints, imams, etc) receive it directly from Allah. While the Prophets and Messengers take it from the Angel Jibreel.
- d) Al Firasah=is a sense of visual acumen, perception and insight, granted to the murid by spiritual exercises, dhikr and some innovated acts.
- e)Al Hawatif=Hearing things directly from Allah, from the angels, from a righteous jinn, or a saint, or Khidr, or Iblees either while sleeping or awake in one's ears.
- f) Al Israa wal Mi'raaj=They intend by this that the soul of the Wali (saint, Imam) leaves his body and ascends to the heavens, and travels there..
- g)Dreams and visions=These are some of the biggest sources that they depend upon, where they claim that they saw certain things or heard certain things from Allah directly or the Prophet Muhammad directly, or

one of their Shuyookh told them in a dream to know certain rulings in Islam.

- h) Thawq=First hand experience about the Knowledge of Allah. Some of their scholars claim that a Muslim can experience the reality of prophethood.
- i) Al Wajd=the religious ecstasy induced by dhikr, or by means of listening to the measured recitation, signing or chanting of spiritual verses or poetry.

2.Receiving information from the Prophets and their shuyookh:

Some of those who adhere to and practice Sufism belief in Al Hulool- that Allah is present in all things. While some believe in Wahdatul Wujood- there is one existence and that essentially Creator and creation are part of the same existence. While some have taken the beliefs of the Ashaa'irah and the Maturidyyah in regards to Allah's Names and Attributes.

Some extreme sects from amongst the Sufis believe that the Prophet Muhammad has not reached their level of closeness to Allah, and that he

was naïve of the practices of Tasawwuf. Some of them believe that the Prophet Muhammad was created from light, and that all of the creation was created from his light, and that he was the first creation to be created. There are also those who do not believe these ideas, however they supplicate to him seeking closeness to Allah in ways that are not legislated. Some of them believe that Awliyah (Saints, Imams, righteous men) are better than the Prophet Muhammad. Some of them consider their Awliyah equal with Allah in some of their traits, they believe that their Awliyah creates, provides, causes life and takes life, and has control in the universe. Some of them believe that the deen of Islam has two parts, the outer part or skin 'qishr' that everyone sees and enters. Then the inner part 'lubb' that only the selected ones know and understand. Similar to what many of them believe about the Quran and Sunnah. Some of them believe that it is permissible to seek aid and assistance from jinn, perform magic and spells to harm others. While others from amongst

them dedicated their efforts to building graves for their saints and paying tribute to them, which are all impermissible acts in Islam.

Some of them believe that once one reaches the level of being a ‘Wali’ that all of his religious obligations are no longer necessary to perform, he’s reached a level of spiritual status that if he busied himself with the outward articles and practices of Islam, he would neglect his inner-self, and be distracted from nurturing his soul, and cultivating his heart.

Some of them believe that actions of the limbs hold no weight or relevance in Islam, rather the only thing that is important is what’s in the hearts. This is where they have been affected by the creed of the Murji’ah.

Some of them submit themselves as obedient servants to their shuyookh, whom they can never disobey. Making confessions of their sins to them, like Christians do with their pastors, and seeking blessing from their graves after they die. What is apparent by many of the sects of Sufism today is the gathering together in circles of Dhikr chanting, singing, dancing and sometimes coupled with Music.

Many of those who are inclined to the schools of philosophies that are foreign to Islam have been affected by the so called spiritual attractiveness found in Sufism. While many of the ideas of Sufism were taken from different religions and philosophies.

*For more information please refer back to 'Dirasat fi At Tasawwuf' by Sheikh Ihsan Ilahi At Thaheer, also the 'Downfall of Sufism' by Sheikh Abdurahman Al Wakee, also 'Al Mawsoo'ah Al Muyasara fi al Adyaan wal Madthaa'hib' with supervision by Dr. Mani ibn Hammad Al Juhanee.

The Ashaa'irah differed with the 'Jamaa'ah', 'main body of Muslims', 'Ahlus Sunnah wal Jamaa'ah' in many issues related to creed. They tried diligently to create a new sect between the beliefs of the 'Mu'tazilah and the 'Jamaa'ah', however they failed. Some of these issues that they left the understanding of the Jamaa'ah are:

- 'Masaadir At Talaqee' Sources for proofs and evidences in Islam. The pillar for much of their conflicting views and going astray is them giving precedence to reason, human intellect and logic over revelation (Quran and Sunnah). This may have emerged, as a means to flee from falling into what the Khawarij feel into, by solely depending upon the literal meanings of the Quran without referring back to the Sunnah to explain it and clarify it. When Abdullah ibn Abaas went to debate with the Khawarij in Nahrawand, Ali advised him "Do not debate them with the Quran, rather debate them with the Sunnah, as the Quran has numerous interpretations and ambiguous verses." However, when they left understanding the Quran literally out of fear of resembling

the Khawarij, and not referring it's ambiguous verses back to the qualifying and decisive verses, or referring back to the Sunnah for the Quran's explanation, this led them into an ever greater innovation of denying, negating, distorting, and changing the meanings of Allah's Names and Attributes, and many other pillars of belief related to the Hereafter, Iman, and the likes. This also led them to only accept 'mutawatir ahadith' (ahadith narrated by large groups, to large groups, to large groups) and denying 'ahaad ahadith' (singular ahadith) in issues of creed.

- They don't consider, nor do they understand Tawheed to include Tawheed al Uloohiyyah (worship) to be from the categories of Tawheed. They only consider Tawheed Ar Rububiyyah and Tawheed Al Asmaa wa Sifaat.
- They consider the meaning of the Shahadah is 'There is not Creator except Allah' and believe this is sufficient in affirming the shahadah. They have understood Tawheed Al Ulohiyyah to mean Allah's Qudrah (Ability to create)
- They only consider Shirk to occur in the aspects of Tawheed Ar Rubibiyyah.
- Directing forms of worship, that fall under the category of Tawheed Al Ulohiyyah, to other than Allah are not considered forms of shirk. Such as supplicating to other than Allah, fear from other than Allah, hope in other than Allah, loving other than Allah. All actions of worship performed by the limbs are not considered Shirk amongst them if they don't consider that the one being worshipped is the Lord-Ar Rabb.
- Tawheed Al Asmaa wa Sifaat is understood by them is by establishing some attributes for Allah, while negating, distorting, disabling, and changing their literal meanings to figurative, abstract meanings.
- They understand Iman to be 'Tasdeeq' (belief) in the heart alone.
- Negating Allah's 'Uloow' being above everything, raised, above the heavens. Some of them have actually considered anyone who established 'Uloow' for Allah is a disbeliever.

- They believe only Allah knows the meaning of the Quran. Even if they do affirm that the Quran is the actual 'Speech of Allah', what they intend is that it is the Speech of Allah in Allah's essence alone, and that it is not composed of actual letters or sounds.
- They believe about 'Qadr and Qadaa' that a human being does not 'create' his/her own acts; rather he/she 'acquires' or 'earns' them. The causes for his/her actions are signs of Allah's decree for them, and do not affect the occurrence of the action.
- Not accepting 'Ahadithul Ahaad' in matters of creed because they're not considered texts that are 'Mutawatir', therefore one can not have certainty about them.
- Prophethood-They believe that there is no proof for the truthfulness of Prophets, except by the way of miracles. Based upon this false foundation, then it is not obligatory upon people to believe in them as Prophets only until after they witnessed miracles from them.

Some notes on the Berwavli (Sect from amongst the Sects of the Soofiyyah, popular in the Indian Subcontinent):

- Berwavli is one of the major schools of the Hanafi Madthab. It was founded by Ahmed Raza Berwavli 1865ce-1921ce. The name is derived from his birth place, the city of Bareilawi in the state of Uttar Pradesh, India.
- Berwavis have certain distinct beliefs that set them apart from other Hanafi sects (Deobundi, Maturidee, Naqshabundi, etc). Many of their beliefs mirror those of the Shia. It is important to mention that many of their beliefs are based upon myths and superstitions that are completely alien to Islam. They were incorporated gradually over the course of centuries by Sufis and other who adopted them from the Jews, Christian, and Polytheists that they interacted with. Some of these false beliefs include: calling upon or invoking other than Allah in supplication, denying the humanity of the Prophets and Messengers, believing that someone apart

from Allah has knowledge of the unseen and associating the Prophets and 'Awliya' with Allah in abilities that are exclusive to Allah alone.

A) Calling upon and supplicating to other than Allah: Ahmed Raza stated: "To seek help from Awliya and to call on them and to make 'Tawassul' (seek a means of nearness to Allah) through them is a lawful matter and a desired thing and no-one will oppose it other than an arrogant one or an enemy of justice."²

B) Seeking help from the Prophet Muhammad, he wrote: "It is permissible to seek aid from the Prophets, the Messengers, the Awliya, the scholars and the righteous. The Awliya visit (and use) this world even after they have died."³

He also stated: "Hazoor (a word used for someone respected, i.e. the Prophet Muhammad) is the one who helps in all troubles. Hazoor is the one who gives better. In helplessness call upon Hazoor. Hazoor is a safety from all evils."⁴

Ali has also been accorded divine attributes (as the Raafidah believe) in the following Arabic Poem:

"Call upon Ali Murtaza-(the) manifestation of wonders, You will find him the one who helps in ordeals, all the worries and woes will vanish, by his Wilayah O Ali O Ali."⁵

C) Seeking help from Shaikh Abdul Qadir Al Jilaani, Ahmed Zaruq, ibn Alwan, Muhammad al Hanafi, Sayyid Al Badawi

-Berwavi said: "During my life I did not seek help from anyone, and I do not ask anyone for aid except Shaikh Abdul Qadir Al Jilaani. Whenever I called for help 'Ya Gauth' is the only thing I said. One I wished to call upon

² Risaalah Hayaat al-Mawt by Ahmed Raza Berwavi in Fataawa Razwiyyah vol.4 p.300. Pakistan

³ Ibid.

⁴ Al Aman wal Alaa by Berwavi pg. 10. Daarut Tarbleegh, Lahore.

⁵ Ibid, pg.13

another 'wali' (Mehboob ilaahi) (lover of God) but my tongue could not utter his name, but only 'Ya Gauth' would emanate from my tongue."⁶

-Berwavli said: "If in distress he calls 'O Zaruq', I'll come without any hesitation."⁷

-see the following books for these statements: Jaa' al Haqq by Mufti Berwavli Ahmadyaar, p.199, Al Bereilawi, Anwar al Intifah fi hal nida' Ya Rasul Allah, mentioned in Majmu'ah Rasa'il Ridwiyyah, Karachi, Vol. 1, p. 180.

-Berwavli also said: "O Gauthi (O my Helper!) You give life and death. The Prophet is the distributor and you are the joiner."⁸

-He said: 'Abdul Qadir has spread his bed on the Arsh and he brings the Arsh to the earth (ground).'⁹

D) The Prophet never died:-Berwavli said: 'The Prophets are alive in their graves. They walk in their graves. They pray and talk and solve (or interfere in) the matters of the creation.'¹⁰

E) They consider the Prophet Muhammad to be actual/physical light from Allah: 'The Messenger is from the light of Allah, and all of the creation is from his (the Prophet's) light.'¹¹

⁶ Malfuzat, p. 307. Lahore, Pakistan

⁷ Hayaat al-Mawat, included in al Fatawa al-Ridwiyyah, vol.4 p.300 and Jaa' al Haqq p. 199

⁸ Hidaaiq Bakhshish by Ahmed Berwavli, pg.27

⁹ Ibid. pg. 184

¹⁰ Al Kazimi, Hayat al Nabi. Pg. 3

¹¹ Ahmadyaar, Mawa'iz Na'imiya. P.14