

## No Title: Aqeedah Booklet

Truly praise be to Allah. We praise Him, seek His help and forgiveness, and seek His refuge from the evils of our souls and the wrongs of our deeds. He whom Allah guides none shall misguide him and he whom Allah misguides none shall guide him; and I bear witness that there is no god but Allah, Alone with no associates, and that Mohammed is His servant and His Messenger.

It is the Islamic Aqeedah, the Aqeedah of Tawheed (monotheism) that shaped the Arabs anew and spread into them a spirit that transformed them into new creatures, because if the seed of Tawheed were implanted in its clear crystal, free from any blemishes, and with its simplicity, into any people it would generate into the souls of this people a formidable spiritual force whose dimension could not be perceived by man. The reality of the Islamic Aqeedah - stipulating the decisive Iman that Allah is Wahid, Ahad (One and Only), that He created the universe, man and life, that He is the Maker of all that which is in the universe, that life is evanescent, that man's destiny is either Heaven or Hell, that provision is exclusively down to Allah (Swt), that death is solely down to Allah (swt), that the Qur'an is from Allah (swt), which He sent to all mankind and that our master Mohammed (saw) has brought it by way of revelation from Allah (swt)- is where the secret force behind he who embraces it lies, and it is the secret of the driving force behind he who carries the Islamic Aqeedah.

Explaining one part of the Islamic Aqeedah would be sufficient to reveal its secret and how it transformed Abdullah Ibnu Masud, whose legs used to be blown away by the wind, into a great man whose legs became to Allah firmer than the mountain of Uhud. It is also a clear explanation of Suhayb, Bilal and Salman's revolt against their masters. It was the only motive that made Yasir, Ammar's father, welcome death under the torture of the Kuffar of Quraysh, and made Sumayyah, the first martyr of Islam, pledge the stabbing in her heart as a sacrifice in the way of Allah. It is with this Aqeedah that the Messenger of Allah (saw) groomed the souls of his Sahaba, in order to face the torture Quraysh were inflicting upon them. He passed by the Yassir family and said: "Be patient O Aal Yassir, your reward is Heaven." The following explanation of one part of the Aqeedah would clearly reveal this to us:

Allah (swt) created life as a testing place for mankind. He (swt) says: [ - ]

Then, there will be Heaven and Hell. Heaven is an eternal dwelling; it has a beginning but it has no end. Allah (swt) says: [ - ]

In Heaven, there will be what that the hearts may desire, what pleases the eye and what humans could not imagine. Allah (swt) says: [ - ]

It is a Heaven prepared for the pious. Allah (swt) says: [ - ]

In Hell, there are funnels made of iron and food is "Zachum" (an infernal tree with bitter fruit), while its drink is boiling water that cuts the stomach and the punishment never ends. Allah (swt) says: [ - ]

Therefore, punishment does not cease, nor will it be alleviated, nor the denizens of Hell will get killed so that they die. Allah (swt) says: [ - ]

All this is described by Allah (swt) in the Qur'an as [ - ]. "*So that they May taste punishment*"

### **The Islamic Aqeedah is an intellectual Aqeedah**

Islam is the Deen that Allah (swt) revealed to the Seal of Prophets, our Master Mohammed (saw), to organise man's relationship with his Creator, with himself and with other people. Islam is the last and the seal of the Divine Messages. He who believes in it will be safe and guided and he who rejects it will perish and go astray. Allah (swt) says: [ 6 - 125]

**T.M.Q.** "

In its quality as a Message and a universal ideology, Islam is an intellectual Aqeedah (doctrine) from which emanates a system. It is an ideology built upon rationale and agrees with human nature; in other words it is not built upon the dialectical materialism, such as communism, nor is it built upon compromise, such as

capitalism. Islam makes rationale a basis of its Aqeedah when discovering the existence of the Creator and people's need of prophets and when pondering, contemplating and thinking about the miracles of Allah's prophets and messengers, the last of which is the miracle of the Seal of prophets and messengers our Master Mohammed (saw), the Holy Qur'an, This miracle is and will be established until Allah (swt) inherits the earth and those who live on it, because the challenge of this miracle is still established for mankind and the Jinn until the Day of Judgement.

This Islamic Aqeedah is the sound solution to the greatest problem that arises in man's mind due to questions he constantly faces from a tender age about the causes of his existence and about his fate and the purpose of this existence.

Hence, it is a basic thought that has no precedent. It is also the intellectual basis from which a host of thoughts emanate and upon which another host of thoughts are built. It is also the intellectual leadership that leads man in the realm of life and by which people are led. It is called Aqeedah when the decisive belief in it is established; hence it turns into a conviction that is deeply rooted within his soul and man no longer needs to ponder over it.

Iman (belief) in Allah (swt) represents the Aqeedah and the foundations from which the legislation and the rules of Islam governing the servants' actions originate. The foundations and the branches are strongly and closely interlinked in a way that does not allow any severance whatsoever. The attachment of the Aqeedah to the rules is natural just like the attachment of the fruits to the trees or the attachment of the cause to the causation, or the attachment of the consequences to the preludes. This is why action always comes in conjunction with Iman in Allah (swt) in many Holy conclusive Verses of the Holy Qur'an, such as Allah's (swt) saying: [2 - 25] T.M.Q.

Allah (swt) also says: [16 -97] T.M.Q.

He (swt) also says: [19-96] T.M.Q.

This Iman that Allah (swt) demands of His servants is that of the enlightened and the convinced person that has pondered and reflected then reached, through pondering and reflection, the decisive Iman in Allah (swt), not the Iman which they refer to as the "Iman of the elderly", i.e. the belief based on sheer emotions.

The concept of Iman governs a host of matters which are inevitable when a study in the Islamic Aqeedah is undertaken, for Allah (swt) says: [4 - 136 ] T.M.Q.

It is therefore imperative to acquaint oneself with Allah (swt), His Beautiful Names and Supreme Attributes, and to acquaint oneself with the signs of His existence and the aspects of His Majesty, His Knowledge and His Wisdom. One should also acquaint himself with the world of the unseen (Al-Ghayb) in a conclusive manner, emanating from an rational acknowledgement of either the acquaintance itself or its source that has transmitted it to us, such as the Angels, Jinn and Satan. It is also imperative to acquaint oneself with the books of Allah (swt) which He revealed to His prophets in order to determine the outlines of the Truth (**Al-Haq**) and the falsehood (**Al-Batil**), the Guidance (**Al-Huda**) and the aberrance (**Al-Dhalal**), as well as the goodness (**Al-Khayr**) and the evil (**Al-Sharr**), the permitted (**Al-Halal**) and the forbidden (**Al-Haram**) and the nice (**Al-Hasan**) and the repulsive (**Al-Qabih**) in the servants' actions. It is also imperative to acquaint oneself with the prophets and messengers of Allah (swt), whom He chose to convey His messages and to be the eminent stars of Guidance and leaders of mankind towards the Truth. It is also imperative to acquaint oneself with the Day of Judgement and what it entails in terms of resurrection, accounting for actions, reward and punishment, Heaven and Hell. Finally, it is also imperative to acquaint oneself with the predestination (**Al-Qadar**) by which the system of the creatures proceeds in the creation and in the eternal knowledge that does not compel anyone into performing any actions.

This Aqeedah is unique and eternal, fit to refine the behaviour and purify the souls... This concept of Iman is the Aqeedah by which Allah (swt) has revealed His Books, sent His messengers and left it as a trust with the forefathers and the later generations. It is a unique Aqeedah that never varies and never changes, regardless

of the variation of times and the change of places and regardless of the variation of people and the change of individuals. Allah (swt) says: [ 42 - 13 ] T.M.Q.

What Allah (swt) has decreed for us from the Deen and entrusted us with as He entrusted his messengers before Mohammed (saw) is in fact the foundation of **Tawheed** (monotheism) and the foundations of Iman, not the branches and the rules, for each Ummah has her own Sharia'ah and her own method. Allah (swt) says: [ 5 - 48 ]

Hence, the Shari'ah of our predecessors is not a Shari'ah for us at all. Furthermore, all the nations which existed before Islam, such as the people of the book, are commanded to abandon their Shari'ah and embrace Islam, otherwise, their actions would not be accepted. Allah (swt) says: [3-85 ]

Hence, the Aqeedah is the spirit of the individual, the spirit of the group and the spirit of the Ummah, and inasmuch as this Aqeedah is clear and crystallised, the productivity, inventiveness and zeal will be in the Ummah and in the individuals in the realm of life. Allah (swt) says: [6-122 ]

The Aqeedah is the source of all that which is noble in terms of emotions and sensations, for there is no virtue that does not emanate from it and there is no good deed that does not ascribe to it. When the Holy Qur'an mentions the good deeds, it always mentions the Aqeedah at first as a source from which all the actions of goodness ramify and as a basis on which they are built. Allah (swt) says: [ 2 - 177 ]

To be followed next week Inshallah.

The facts about the existence of Allah (swt)

Islam has attended to the greatest problem facing man and solved it in a manner that convinces the mind, agrees with human nature and fills the heart with tranquillity. Islam has even made the entry in it and the embracing of its Aqeedah dependent on the rational acknowledgement of this solution, i.e. dependent on the rational acknowledgement that there exists a creator and maker of this universe in which man lives, and that this Creator is eternal and self-subsistent. He does not rely in His existence upon anything, but all things depend in their existence upon Him.

Perceiving the existence of Allah (swt) is simple and accessible, because His existence (swt) falls under the rational sensation, as oppose to perceiving His Being (swt), for this is beyond the reach of the mind. The mind is unable to perceive the Divine Being due to its incapacity to do this, for the human mind is limited, and no matter how high it reached and no matter how much it was developed, man's power remains confined to limits that it cannot surpass. Perceiving the Being of Allah (swt) requires unlimited and irrelative standards, and man does not and cannot possess such standards. Allah (swt) says: [ - ] T.M.Q.

He (swt) also says: [ - ] T.M.Q.

Perceiving the existence of Allah (swt) is achieved through the perceiving of His creatures which fall within the limits of what is perceived by the mind. The Holy Qur'an -established through rationale to be the word of Allah - has drawn man's attention to all that surrounds him in terms of creatures so that he could reflect and ponder over them and what is around them and what is related to them, so that he could, through contemplation and pondering, perceive the existence of a Creator for these creatures and He is Allah (swt).

Allah (swt) says in Surah Ibrahim: [ - ] T.M.Q.

Allah (swt) also says: [ - ] T.M.Q.

He (swt) says about Himself in Surah Al-Furqan: [ - ] T.M.Q.

Allah (swt) says in Surah Yassin [ - ]

Allah (swt) says in Surah Al-Anbyya' [ - ]

In Surah Al-Waqia'ah, the message of Allah (swt) rings loudly in man's ears, urging him to ponder over what is around him in terms of life's affairs. He (swt) says: [ - ] T.M.Q.

Then Allah (swt) draws man's attention to the little creatures which produce what man could not produce even if all humans joined forces to

achieve this. Hence Allah (swt) says in Surah Al-Nahal [ - ] T.M.Q.

The Holy Qur'an continues inviting the human mind to the necessity of

thinking when believing in Allah (swt), drawing his attention to these

laws of nature which organise everything around him, hence, Allah (swt) says in Surah Yassin: [ - ] T.M.Q.

Allah (swt) says in Surah Al-Tharyyat: [ - ] T.M.Q.

He (swt) also says in Surah Al-Najm: [ - ] T.M.Q.

In Surah Al-Toor, Allah (swt) shuts all the doors in the face of people and asks them to place them before the Truth that cannot be avoided nor can it be denied, He (swt) says: [ - ]

Then Allah (swt) explained the reality of the rejecters who deny His Divinity by stating that they are ignorant and that they have no knowledge and no proof to back their claims. He (swt) says in Surah Al-Haj: [ - ] T.M.Q.

And He (swt) says in the same Surah: [ - ] T.M.Q.

Then the Holy Qur'an reaches the conclusive and the decisive outcome and the tangible and eternal Truth that He (swt) is the Creator, the One and Only, and Al-Samad by addressing His Messenger (saw) in Surah Mohammed: [ - ] T.M.Q.

He (swt) also says in Surah Ibrahim: [ - ] T.M.Q.

### **Perceiving the existence and not perceiving the "Being"**

Allah (swt) created man and entrusted him with the succession on Earth, by honouring him with the aptitudes which guarantee for him the co-ordinated movement with the procession of this great existence. Allah (swt) says: [ 32 - 6,9 ] "***Such is He, the Knower of all things, hidden and open Exalted in power the Merciful.....*** T.M.Q.

Hence, Allah (swt) has given to man the mind, and it was mentioned in the "Prophetic Tradition" that Allah (swt) has not created anything more honourable to Him than the mind, in its capacity as the only means to research, study and deduction. Allah (swt) has made the process of thinking a vital component in establishing man's humanity, thanks to the Wisdom of Allah (swt) that enabled man to have the free will and choice when thinking. He (swt) says: [ 87 - 3 ] "***He Who had ordained laws and granted guidance.***" T.M.Q.

Hence, the search in the issue of Allah (swt)'s existence has always been inherent in man in his quality as the only living being that possesses the means of thinking and possesses his will. Man looks at himself and at the elements of the existence which surround him, i.e. the universe, man and life. He ponders upon their state and what is related to them in order to reach the conclusion, once he has pondered over and contemplated, that he, the most superior of creatures, is weak, limited and dependent on others. Hence, the mind would decisively conclude, after this enlightened reflection, that there ought to be a Creator and a Regulator Who is absolutely Perfect... In order to reach such an authentic conclusion, this contemplation should be enlightened, for it would be insufficient for man to ponder over himself and what surround him in

terms of other elements of existence in a superficial manner, nor in a profound manner, it would rather be incumbent for the contemplation to be enlightened in order to reach the authentic conclusions.

The enlightened thought is the profound contemplation of things, their conditions and whatever is related to them. Hence, if man were to merely contemplate things, without contemplating what surrounds them and what is related to them, he would not be in a position to shed light upon his study of these things and his thinking about them. It is the contemplation of the conditions of things and their relatives, in respect of their weakness, limitation and dependence, that shed the lights upon the study and the thought; hence the thought would be enlightened and it would lead to authentic results. Allah (swt) says: [3 -191] T.M.Q.

The essence of the Islamic Aqeedah is to acquire the knowledge and ask questions, not to embark upon discussing the “Divine Being”. Allah (swt) says: [18 - 54] *“But man is in most things, contentious.”* T.M.Q.

Man is the only creature who does not stop asking questions and being curious all throughout his life, let alone the justifications and the search for causes; he is entitled with his mind to sail through the oceans and seas of knowledge, apart from one area, that is forbidden for him, i.e. the area of questions about the Being of Allah (swt). His Being (swt) exceeds the faculty of the human mind and the capability of the human intellect and human standards, for these are all relative and limited. With these relative standards, man cannot perceive the being of what is absolute, and he will fail to achieve this. Hence, the mind will be lost when it attempts to illustrate the Divine Being whether this were before the creation of the existence or after it. just like the child who sketches a boat on paper and wants to sail the ocean with it.

Since the human mind is limited, it cannot perceive but a created being like it. This is why Islam forbids the mind from journeying into the area of the Divine Being, because Islam respects the mind and protects it and because it glorifies the Divine Being and gives its due reverence and respect. Allah (swt) says: [ 22 - 73,74] T.M.Q.

Although the Islamic Aqeedah respects and addresses the mind, it has at the same time determined to the mind its limits which it must stop at. Hence the Muslim does not resort to the mind in the world of the “Unseen” "ÇáÛîÈ" (**Al-Ghayb**), but it refers to the “Revelation”, it takes from it, becomes content with it and trusts the Messenger (saw) who brought this “Revelation” to it. Allah (swt) says: [2 -1,5]

Hence the “Being” of Allah (swt) is beyond the mind, and the human mind cannot perceive what is beyond it due to its inability to do so. This inability and this failure to perceive the “Being” must be a consolidating factor to the belief, not an element of doubt and suspicion. Allah (swt) says: [6-103] T.M.Q.

He (swt) also says: [ 42 - 11] *“There is nothing whatsoever like Him.”* T.M.Q.

Having read these two Holy verses, we deduce that the question about the “Being” of Allah (swt) would be like sailing through deep waters with no return for he who sails through them. Many people strayed because they had discussed the “Divine Being”, and this discussion was the cause of their difference and their strife, because they had discussed something they could have never been able to perceive, and they absolutely have no capability to perceive it. Hence, the Messenger of Allah (saw) has forbidden the contemplating of the “Divine Being”, he (saw) said: “Ponder over the creatures of Allah and do not ponder over the Being of Allah, lest it destroys you.” This prohibition is not a restriction of thinking and of the mind, but a protection to this mind against falling into utter destruction or into the absurd. If the mind were to embark upon the questioning of the “Divine Being”, it would be tackling an issue for which it does not possess the means to tackle, and it would be exploring something which in origin it is not equipped to explore. The “Divine Being” is far too exalted to be compared to what is created. Allah (swt) cannot be described as being similar to something He had created.

Therefore, the mind is capable of perceiving the existence of Allah (swt) "æ̀æ̃ Çááâ" (**Wujud Allah**), because this falls within its reach and within its capabilities, but at the same time, it is unable to perceive the Being of the Creator “Azza Wa Jall”, for it is beyond the mind. Allah (swt) says: [ 3 -109]

He (swt) also says: [10 - 101]

### **“Iman in Allah”**

#### **“The peak of the Islamic Aqeedah”**

Truly Iman (belief) in Allah (swt), the Creator and the Maker is the crown of Iman and its highest peak; this occurs when the mind reaches the issue of His existence (swt). His existence (swt) is perceived through the perception of all that which is within the reach of the rational sensation, i.e. the universe, man and life, which the mind can perceive, and through their perception, the mind can also perceive that they are weak, limited and in need of a creator, Who is Allah (swt).

Hence, Allah (swt) is a fact that the mind can perceive its existence and it is not a thought illustrated in the minds, as is the case with those who embraced doctrines different than the Muslims' Aqeedah. The word Iman in general terms means Iman in Allah (swt), in other words, it means the mind's conclusive pondering over an issue that has settled in the heart due to what man, the creator has been ordained with in terms of sanctification of his creator, i.e. due to what he has been ordained with in terms of weakness, limitation and need of the creator and Maker. This issue is deeply rooted and settled in the heart and it does not resurface to the mind to be pondered over once again. It represents the stability of the soul and the tranquillity towards the issue of the Creator's existence.

Man's activity in life is a sign from Al-Haq (swt). However, the presence of causes for which man lives is imperative, so that this activity of his becomes serious, objective and productive. It would be wrong for man to live in this life like animals do, to eat, drink and be marry. Belief in these issues is that which eases away for man the hardships of life's activity and alleviates its burdens.

Iman in Allah (swt), the creator of existence and the creator of man is the peak of Iman; in addition to this there exists a host of partial issues in this Iman which are linked to Allah (swt) and His attributes, these are aimed at governing man's relationship with Allah (swt), the Creator, and at controlling the dimensions of his activity in this life; such as the Iman in the fact that it is Allah (swt) Who gives life and Who takes it away, thus man's "Ajal" (instant of death) is exclusively in the hands of Allah (swt) ; also that Allah (swt) is the only provider, and no creature whatsoever could have any effect in determining man's provision; and also that Allah (swt) is the only supporter and helper, thus help and support could only be sought from Him (swt). Therefore, it is imperative to believe in these partial Aqa'id so that man could proceed in this life with resoluteness, faith and not fearing what is to come, proceeding rather with full satisfaction (reassurance) that the straight path that he has chosen to tread will with the will of Allah (swt) lead him to his aims and objectives.

This Iman in Allah (swt) is what increases our knowledge in life, for there are many issues which are beyond the reach of human intellect, and when the decisive belief that agrees with reality and that is based on an evidence occurs, i.e. when we conclusively believe in Allah (swt), this Iman will give us knowledge which the sense could not lead us to. The knowledge of those who disbelieve in the existence of the Creator is restricted and curtailed. Allah (swt) says: [3-7] ***“They know but the outer things in life of this world.”*** T.M.Q.

As for the believers, they take this knowledge and another knowledge which the Angels of Al-Rahman were quoted in the Holy Qur'an to have said about it: [2-32] ***“They said: Glory to You. Knowledge we have none save for what You have taught us. In truth, it is You Who are perfect in knowledge and wisdom.”*** T.M.Q.

Hence, Iman in Allah is the peak of Iman in He Who has the absolute attributes of perfection, for He is the One Who created, the One Who provided, the One Who gives life, and the One Who terminates life. He is the Eternal, the First and the Last. He is the Manifest and the Concealed. He is the All-Knowing and the One we all go back to. He is the One Who decides and decrees everything and to Him is the end of all journeys. Hence, the issue of Iman in Him (swt) is the issue of the greatest or the absolute Iman.

With this rational Iman in Allah (swt), the first believers progressed in the realm of life and with it, they became the most superior in the battles of advancement towards human perfection. With this belief, they competed for the virtues. Allah (swt) says: [83-26] ***“And for this, let those who have aspirations aspire.”*** T.M.Q., and with it, they looked down upon every imperfection, hence, they lived on earth just like the chaste angels. Allah (swt) says: [25-63] T.M.Q.

Hence, they were elevated to the pinnacle of glory, might and pride and they acted as the ideal for mankind thanks to their dignity, virtue and honour. Allah (swt) says: [63-8] ***“And honour belongs to Allah, His Messenger and the believers, but the hypocrites do not understand.”*** T.M.Q.

This is not surprising, because with this Iman, their souls flourished after Allah (swt) had purified them, their morals became refined after Allah (swt) had educated them. hence, they reflected truthfulness, sincerity, perseverance, piety, mercy, modesty, humbleness, decency, generosity, sacrifice and unselfishness. Allah (swt) says: [48-29] T.M.Q.

With this Iman in Allah (swt), their society was righted; thus it was a virtuous society, enjoining Ma’aruf and forbidding Munkar, groups and individuals alike, where the word of Truth and the Da’awah of Truth reigned supreme and no might in such a society was to a Fasiq (rebel) or a hypocrite or a Kafir. The might was rather to Allah (swt), His Messenger (saw) and the Believers. With this Iman, they duly performed Jihad in the way of Allah so that His word (swt) reigned supreme on Earth. Hence, they sacrificed their lives and their wealth in the way of Allah (swt) and they carried the banner of Islam to the world in the east and the west; thus they delivered people from the worship of servants to the worship of Allah (swt) alone, the Creator of the servants. With this Iman, they became mighty and they reigned; the Caesars submitted to them and the Chosroes yielded to them. With this Iman, the believers are going to triumph over America, Russia, Britain and other major powers who dominated the world after the absence of Iman and the absence of its people from among the Ummah of Islam, who after a short lull are going to return to the arena and reclaim their status of the best nation sent to mankind. This to Allah (swt) is not dear and Allah’s command is prevalent, but most people know not.