

ANSWERS TO QUESTIONS: AQEEDA

The issue of separating the Deen from the state, i.e. the separation of the Deen from temporal life would be far simpler if a person were not to complicate it, and far clearer if he were not to make it ambiguous. Therefore, without the need to touch on the history related to the origin of the separation of the Deen from the state, and without the need to discuss its consequences, both historically and realistically, we ought to rather concentrate the study on the thought that is facing us itself: Would this thought form a Aqeeda? In other words, would the reality of this thought be that of a Aqeeda or not? The issue would be the study of a specific thought according to its reality. Is it a Aqeeda or not?

Before studying the reality of the thought, we ought to first of all study the reality of the Aqeeda, then study the reality of the thought, then apply the reality of the Aqeeda upon the thought. If this reality fitted it, it would then be a Aqeeda, otherwise, it would not.

As for the Aqeeda, it is what the heart has knotted itself around. The heart could be used to refer to the mind, or to the heart as we know it, and which in this context means the emotion i.e the "Wijdan". The meaning of "the heart knotted around it" is that the heart has contained it and embodied it fully and decisively with ease and relief. This means that the "Wijdan" would take this thought and pull it towards it, and at the same time the mind consents and agrees upon this, even if it were an agreement of admission and acknowledgment. Therefore, the origin of "I'tiqad" (belief) would be the knotting of the heart around a thought with the consent of the mind. In other words its origin would be the decisive belief by the heart i.e. by the Wijdan. However, the condition of this decisive belief would be the consent of the mind. If these two matters occurred: The decisive belief by the heart i.e the Wijdan, and the agreement of the mind to this belief, this would mean that the knotting of the heart has happened i.e. the Aqeeda has been established, meaning the belief has taken place.

This is the reality of the Aqeeda, any Aqeeda, however, the knotting of the heart around peripheral thoughts, which are not basic, would not be elevated to the level of Aqeeda, for nothing would be branched out of a peripheral thought, and nothing would stem from it. This is so because although it would at the beginning be subject to decisive belief, it would however soon quit the circle of Wijdan, either to the circle of action, or to the rejection. Therefore, the heart would only be knotted around fundamental thoughts which, at least one matter or several matters, could branch out or stem from them. Therefore, the "Aqa'id" (doctrines) would be the fundamental i.e. basic thoughts, as for the peripheral thoughts, these would not form part of the Aqa'id.

The basic thoughts are those which are not preceded by any other thoughts. If they were preceded by other thoughts, they would not be basic. Therefore, in order for the thought to be basis, no thoughts whatsoever should precede it. Therefore, the Aqeeda would be the knotting of the heart around a basis thought, this thought could either be basic itself, or part of a basic thought.

This is the Aqeeda, it is the basic thought which the heart is knotted around it, in other words it is the thought which the heart, meaning the Wijdan, has decisively accepted as true, with the consent of the mind.

The basic thought which is not preceded by any other thought would be the thought which solves man's greatest problem, in his quality as man, regardless of whether it has wrongly or soundly solved it. This thought which has been solved to the individual, as a human, i.e. to the human, would be the basic thought, i.e it would be the thought that which the heart has knotted itself around with the consent of the mind. This would be the Aqeeda, which also applies to any thought that is considered to be part of it, either by originating from it or by being founded upon it.

This is so because the human, any human, would be haunted by three questions, which persistently need answering: Had there been anything, i.e. another existence, before this existence, which he can sense and comprehend, or is this existence eternal and ageless, nothing had there been before it? And will there be after this existence something, i.e. another existence, for things vanish and disappear, so would they come back again or not? And is there another place they go to or not?

And does this existence have any relationship with what preceded it or is it unattached to it, and does it have any relationship with what comes after it or is it unattached to it?

These three questions spring to every human being's mind. They begin since he starts to sense the things which exist around him.

Thus he asks himself these three questions. This would not imply that the human would ask the same three questions as they are, but he would set about inquiring about all or part of these questions, or around these questions, hence these inquiries would form the three questions. And with time, these three questions would form a persistent need for the answer. Hence he would attempt to find an answer, but he would fail; then he would try to seek the help of others and he would either be rebuffed, or he may not find the answer satisfactory, hence he would attempt to evade the questions and evade the answers, and he would not rest until this greatest problem of his is solved. He may either solve it himself, or he may find the solution with other people. If it has been solved for him, he would rest and live his life according to a specific path, and if it were not solved, he would remain agitated and troubled and he would not settle on a specific path in life.

Therefore, the basic thought would be the thought which solves the greatest problem of the human being, and this would be the Aqeeda, i.e. it is the one which the heart is knotted around it. That is why the Aqeeda would be defined as being the comprehensive thought about the universe, man, and life. Because the individual is a human being who lives in the universe, and owing to him living in the universe, the three questions would spring to his mind, and the greatest problem would emerge. If he found the solution for it, any solution, he would then acquire the basic thought, or a basic thought, i.e. he would acquire the Aqeeda, or a Aqeeda, and this would be achieved by the presence of a thought about the universe, man and life put together, i.e. about him as a human being living in the universe.

Therefore, the Aqeeda would be a basic thought about a human living in the universe, and this basic thought could only be comprehensive. Hence the Aqeeda would be the comprehensive thought about the universe, man and life.

As for capitalism, it is the separation of the Deen from the state, i.e. the separation of the Deen from life, i.e. the separation of the Deen from life which includes the separation of the Deen from the state; or the separation of the Deen from the state, meaning the separation of the Deen from life. Nevertheless, this thought would be the solution to the greatest problem of man as far as westerners are concerned. In other words, it would be the answer to the three questions. This problem facing man in the west has been solved, and he has adopted this as a basis of life, i.e. the specific path according to which he would progress in life. This is the reality of the thought, and the reality of it being a Aqeeda. As for the origin of this thought, how millions of people struggled and thousands got killed in order to achieve it, and how many centuries the struggle went on, this is not the point at issue. However, the fact that in its reality it has recognised the Deen and then separated it, and the fact that it recognised it means that it has given an opinion about it, and the fact that it has isolated it from life determines an opinion in life, all this would be an explanation of the thought and help bring it nearer to being comprehended. All this would not affect the reality of the thought, but simply explain some of its aspects. The point at issue would be the thought itself, i.e. the thought of separating the Deen from life, considering it is a solution to the greatest problem, is it a Aqeeda or not?

By applying the reality of the Aqeeda to the reality of the thought of separating of the Deen from life, we would find that it exactly fits it, as it would fit materialism (Al-Maddiya) and as it would fit "There is no god but Allah, Mohammed is the Messenger of Allah.", and here follows the explanation:

Question: Had there been anything before this existence or not? The Aqeeda has answered this by stating that it is not the point at issue in life, for it is an individual matter and not a matter for the

human, nor is it a matter for life. Hence it has denied its relationship with the human as a human and it has denied its relationship with life, and its relationship with the universe.

By this denial to its relationship with man, the universe and life put together, it has no longer become the point at issue, hence the answer to the first question has been answered. By giving an answer to the first question, the Aqeeda has given the answer to the second and the third questions, for the issue of whether there had been before this existence anything stems from the sensation of things. Therefore, if it has denied the relationship of these things with what preceded them, it would be pointless to answer the question of whether there had been or there had not been, since the reason for asking the question was to find out about the relationship. This is so because the question of whether had there been or had there not been, has arisen with the aim of establishing whether there exists a relationship between these sensed things and what had come before them. Therefore, if the relationship were denied, then the question would end there and the answer would already be answered. Therefore, the denial of the relationship between before the things and after them would cancel out the other two questions and make them unrelated to the issue. Hence the answer to the three questions would have been given, and this answer would have solved the greatest problem facing man. If some individuals still insisted on believing in before life or denying it, or in believing in the hereafter or denying it, they would be free and the issue would not be raised with them, for this would not be a point at issue. Once the relationship of life with anything that preceded it and anything to come after has been denied, there would be no point in studying these things, because the motive behind the study of these things would be the relationship, and also to decide on a position towards this relationship, and since the relationship would be non-existent, thus the study itself would be non-existent as well; however people would not be coerced into not studying, they would be rather be left alone, for the study would not lead them anywhere since it has no relationship with life, i.e. since it has no relationship with man, the universe and life.

Therefore, the thought of separating the Deen from life would form the answer to the three questions, i.e. it would be the solution to the greatest problem of man. Hence it would be a basic thought about a human being living in the universe, i.e. it would be a comprehensive thought about the universe, man and life, thus it would be a Aqeeda and an ideology, just like communism and just like Islam.

Hizb ut-Tahrir
22nd Jumada Al-Oola 1390 a.h.
25th July 1970