

The Basic Level

AQEEDAH

CURRICULUM

The first semester

AQD 131

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In the Name of God, Most Gracious, Most Merciful

All praise is due to Allah who guided us to worship Him alone; Who sent us prophets and messengers to guide us to Him and to teach us how to worship Him; Who revealed the Holy Quran to His last messenger Muhammad (PBUH) to be the light for mankind in darkness and the guidance in times of ease and tribulations. Peace and blessings be upon our master Muhammad (PBUH), his family and companions, and their followers until the Last Day.

By the grace of Allah (SWT), we wrote this abridged book to help the students of Ayaat Ilm Academy in learning the fundamentals of Aqeedah (Islamic creed). The material of this book is mainly summarized from the books of “The Clear Light” by Ibn Juzayy and “The Fundamentals of Iman and Islam” by Dr. Wahbah Az-Zuhaily, along with other references mentioned in the footnotes and the Reference section at the end of the book.

In the first three chapters, Ibn Juzayy’s book is summarized. His book focuses on establishing the pillars of Aqeedah using rational and clear proofs with a simple and logical approach. In this summary, we focused on the main thoughts and avoided redundancy. Only a few verses of the Quran are mentioned in the text because the main focus is on the rational evidence. However, verses are mentioned in the footnotes to help the reader to refer to them when needed. All chapters and sections of Ibn Juzayy’s book are summarized here except the final word and advice of Ibn Juzayy.

In the fourth chapter, the six pillars of faith are summarized from the book of Dr. Wahbah Az-Zuhaily as the main reference, in addition to two secondary





references, namely, 'The book of Iman: the basis, reality, and invalidation of Iman' by M. Yasin and 'Messengers and Messages' by Dr. Omar Al-Ashqar.

The intended learning outcomes of this curriculum can be summarized as follows: **1-** Understanding the methodology of establishing the existence of God, His prophets, and His angels with rational proofs only; **2-** Inferring logically in the matters of Aqeedah; **3-** Demonstrating the ability to organize thoughts and responses with respect to suspicions in faith; and **4-** Discussing and describing the pillars of Iman in a simple way.

Lastly, we ask Allah (SWT) to make this book beneficial to its reader, and to help us in making the Aqeedah of the coming generations of Muslims firm using this book. Ameen.

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Ontario, Canada

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Contents

CONTENTS	4
INTRODUCTION TO AQEEDAH	6
	9
CHAPTER ONE: DIVINE MATTERS	10
SECTION 1: ESTABLISHING THE EXISTENCE OF GOD	10
SECTION 2: MONOTHEISM	18
SECTION 3: ESTABLISHING GOD'S ATTRIBUTES	22
SECTION 4: TRANSCENDENCE OF GOD	23
	25
CHAPTER TWO: PROPHETS, ANGELS, RULERS, AND COMPANIONS	26
SECTION 1: ESTABLISHING PROPHETHOOD	26
SECTION 2: ESTABLISHING THE PROPHETHOOD OF THE SEAL OF THE PROPHETS	27
SECTION 3: BELIEVING IN ANGELS	32
SECTION 4: COMPANIONS AND THE FAMILY OF THE PROPHET	33
	36
CHAPTER THREE: THE HEREAFTER	37
SECTION 1: ESTABLISHING THE AFTERLIFE	37
SECTION 2: WHAT WILL OCCUR BEFORE THE DAY OF RISING	38
SECTION 3: THE DAY OF RISING AND ITS STATES	38
SECTION 4: PARADISE AND HELLFIRE	39
	41
CHAPTER FOUR: THE MEANING, THE BASES AND THE PILLARS OF IMAN	42
SECTION 1: THE MEANING AND THE BASES OF IMAN	42





SECTION 2: BELIEVING IN ALLAH -SUBHANAHU WA TA'ALA-	46
SECTION 3: BELIEVING IN THE PROPHETS	53
SECTION 4: BELIEVING IN THE ANGELS	58
SECTION 5: BELIEVING IN THE DIVINE BOOKS	61
SECTION 6: BELIEVING IN THE DAY OF JUDGEMENT	63
SECTION 7: BELIEVING IN THE FATE AND DESTINY	66
REFERENCES	68



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction to Aqeedah

To introduce any science, art, or field of knowledge, our scholars used to follow what is known as ‘The ten principles of sciences’. These principles are summarized in a three-line Arabic poem by Imam Sabban¹, which is translated as follows²:

*Verily, the principles for every science (or: art) are ten,
The **definition**, the **subject**, then its **fruit**.
The **relationship** (to other sciences) and its **virtue** and the **founder** (or erector),
The **name** and the **sources** and the **ruling** for learning it
Issues (or: questions) and some satisfy themselves with a part (or something) of it,
And the one who knows them all acquires excellence (honor)*

1. Definition: linguistically, Aqeedah comes from ‘aqad which means tying. In Arabic, the meanings of the word ‘aqd revolve around ideas of adherence, certainty, and affirmation. Therefore, Aqeedah (technically) is the things which people’s hearts affirm, believe in, and accept as true. These are matters which are held as certain beliefs, with no taint of doubt³.

2. Subject: Different subjects relevant to the belief of a servant; includes: belief in Allah, prophets, angels, divine books, and what all of that entails.

¹ He is Abul ‘Irfan, Muhammad bin Ali As-Sabban, an Egyptian scholar, died in 1206 AH. He was a scholar of the Arabic language and Hadith among other Islamic sciences. He authored many books, including: a marginal notes (Hashiyah) on the commentary of Al-Ashmoony on Alfiyyat Ibn Malik, a marginal note on the commentary of Sullam by Al-Mallawi, and a poem in the terminology of Hadeeth.

² Al-Hidaya ar-Raheedah Sharh al-Bidayah fil ‘aqeedah (The wise guidance, the explanation of the Beginning in the Islamic Creed), by Khalid Al-Juhani, 2015, Dar-ut-Taqwah, pp. 9-16.

³ Islamic Creed Series.1 Belief in Allah, ‘Umar S. al-Ashqar, International Islamic Publishing House, 2005, pp. 29-32.





3. Fruit: acquaintance of Allah, and thus worshipping him as He deserves; achieving the bliss in this life and the hereafter; acquiring a firm belief that protects one from suspicions; and being able to call non-Muslims to this creed and this Deen⁴.

4. Relationship: It is from the Islamic subjects ('ulum Shar'iyyah), but it is the greatest of them and the foundation of the Deen.

5. Virtue: The greatest of all sciences, its greatness is relevant to Allah the Almighty that this subject is focused on believing in Him, His Names, and His Attributes. Aqeedah is the first of all duties, a condition to the validity of all worshipping acts, a reason to get them accepted, the main core of the call of all prophets, and the absolute objective of creation of all creations.

6. Founder: Basically Allah (SWT)⁵, but in terms of compilation and writing its principles: Imam Abu Ja'far At- Tahawy (d. 321 AH), Imam Abu Al-Hasan Al-Ash'ariy (d. 333 AH), and Imam Abu Mansour Al-Maturidy (d. 333 AH).

7. Name: 'ilm-ul-aqeedah (the science of the creed), 'ilm-ul-kalam (science of discourse, or Islamic scholastic theology), 'ilm-ul-Tawheed (monotheism, or the Islamic unitarian concept⁶), 'ilm-usool-ud-Deen (science of the principles of the Islamic faith), al-fiqh-ul-akbar (the greatest jurisprudence), and 'ilm-ul-Iman (science of faith/belief).

8. Sources: The book of Allah (the Holy Quran) and the Sunnah (the prophetic traditions).

⁴ Deen is the word used to refer to the religion of Islam. Deen has a broader meaning than religion. It includes religion, judgment and customs. People would refer to religion as an individual matter, but Deen is more of a collective matter. Deen is a complete system.

⁵ SWT is an acronym of Subhanahu wa Ta'ala, which means: the most glorified and the most high.

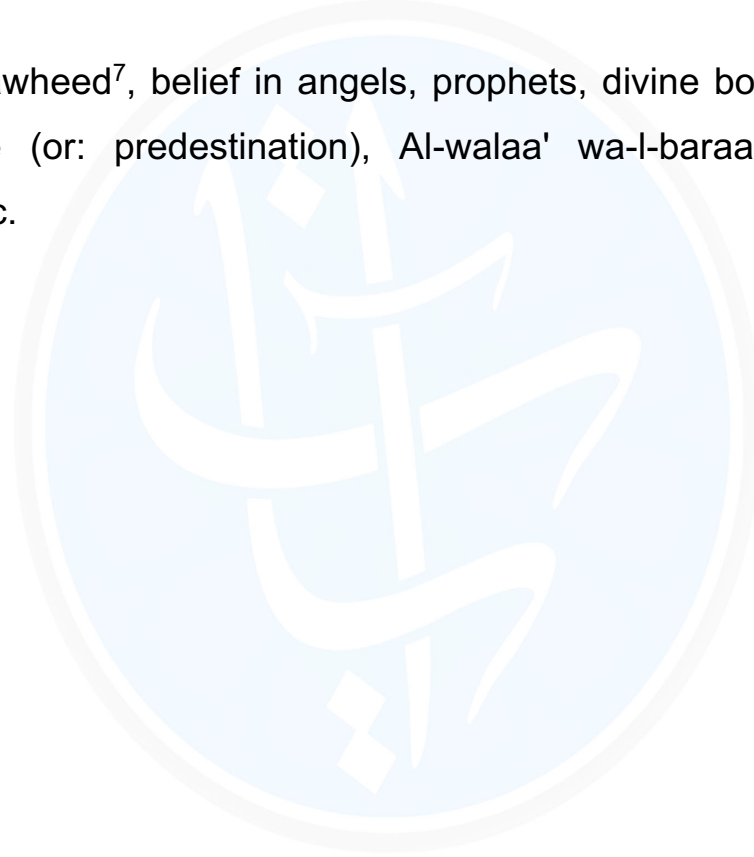
⁶ The fundamentals of Tawheed (Islamic Monotheism), by Dr. Bilal Philips, International Islamic Publishing House, 2005, p. 11.





9. Ruling: Fard 'ayn (individual duty) for the matters that ensure the correctness of the creed; and Fard Kifayah (collective duty) for what is beyond that, such as providing evidence, proofs, details, to Muslims and non-Muslims.

10. Issues: Tawheed⁷, belief in angels, prophets, divine books, hereafter, Allah's decree (or: predestination), Al-walaa' wa-l-baraa' (loyalty and disavowal)...etc.



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⁷ Tawheed means oneness of God, or the belief that God is One. Monotheism is the word that generally used to describe this meaning.



AQEEDAH

CURRICULUM

Chapter One:

Divine Matters

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Chapter One: Divine Matters

Section 1: Establishing the Existence of God

The evidences for God's existence are innumerable. Ibn Juzayy⁸ summarized them in three ways:

1. Inference from the signs in existed things,
2. Inference from prophets' reports, and
3. The sound disposition (in Arabic: Fitrah).

The first way: Inference from the signs that He has placed in the things that exist

This means that a man should see and contemplate on everything that surrounds him, such as: earth, heavens, sun, moon, animals, plants, and other creations. Moreover, he needs to ponder on himself, and the beauty of Allah's creation of himself and everything that exists around him. It is logical that everything that is made indicates that there is a maker, and every creation has a creator.

⁸ He is Abul Qasim, Muhammad bin Ahmad bin Muhammad bin Juzayy Al-Kalbi, from Granada, Andalusia (currently Spain). He was born in 693 AH and died in 741 AH. He was a jurist, Hafidh (memorized Quran and Sunnah and various fields of knowledge), and he was a scholar of Arabic language, legal theory and Islamic jurisprudence, Quranic recitations, Tafsir (Quranic exegesis), and Hadith (prophetic traditions). Among his famous work are: At-Tasheel li 'Ulum at-Tanzeel (The sciences of revelation are made easy) - a commentary on the Quran, Al-Qawanin al-Fiqhiyya (Juristic laws) - in the field of the comparative jurisprudence.



Read these verses and contemplate on them to get this meaning:

“Then do they not look at the camels - how they are created; And at the sky - how it is raised; And at the mountains - how they are erected; And at the earth - how it is spread out.”⁹

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”¹⁰

“And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed, in that are signs for a people who reason.”¹¹

“And in yourselves. Then will you not see?”¹²

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.”¹³

The Quran is full of verses that invite people to ponder over all the existing things, and that those things are different with respect to the greatness of their creation. For example, the creation of the earth and the heavens is greater than the creation of mankind, as Allah, the Exalted, says in the following verses:

“Are you a more difficult creation or is the heaven? Allah constructed it.”¹⁴

⁹ TMQ, Al-Ghashiyah, Chapter 88:17-20, Sahih International.

¹⁰ TMQ, Ale Imran, Chapter 3:190, Sahih International.

¹¹ TMQ, Ar-Ra'd, Chapter 13:4, Sahih International.

¹² TMQ, Adh-Dharyat, Chapter 51:21, Sahih International.

¹³ TMQ, Fussilat, Chapter 41:53, Sahih International.

¹⁴ TMQ, An-Nazi'at, Chapter 79:27, Sahih International.





“The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.”¹⁵

Here, three questions may come to the mind of the truth seeker:

Question 1: What is the evidence that these existing things were created after having been non-existent?

Question 2: What is the evidence that these existing things have not created themselves instead of relying on an external creator?

Question 3: What is the evidence that this creator is Allah, the Almighty?

The answer for the first question can be summarized in **two points; the first** is that the attributes of the created things are changing and dependent on other creations, so that they cannot be independent. For example, the sun and moon both set¹⁶, and the darkness of the night increases gradually starting at the twilight, then the complete darkness, and until dawn. The same thing for the daylight. Without the sun, the moon would not function; and without wind, the rains would not fall. Also, mankind, they depend on other things to survive, therefore, if a man does not eat or drink, he will perish. Thus, all of those creations are changing and dependent, and whatever changes cannot be attributed with being eternal. **The second** point is that every created being knows that intrinsically. He knows that he was non-existent and came to existence¹⁷, and he can see that in other creations as well such as animals and plants around him. If you ask a thirty years old

¹⁵ TMQ, Ghafir, Chapter 40:57, Sahih International.

¹⁶ Refer to Ibrahim -pbuh- situation when he was pondering over the sun and the moon, as in Al-An'am, Chapter 6:76-79.

¹⁷ Al-Insan, Chapter 76:1, and Maryam, Chapter 19:9.





person, where have you been before that? He will answer, I was non-existent.

With respect to the second question, its answer is based on **three approaches**. **The first** is manifested in His saying, the Almighty:

“Or were they created by nothing, or were they the creators [of themselves]?”¹⁸

This verse puts three possibilities: **1)** That creation happens without a creator, which contradicts the law of causality: “Nothing takes place without a cause”. That means creation cannot happen without a creator. **2)** That creation created itself, which contradicts the law of contradiction: “Contradictory propositions cannot both be true in the same sense at the same time”. This means that it is impossible that a being be a creator and created at the same time, for it to be able to create itself, it has to be existent first, and how could this be that it is existent before it is created? Where and when has it been before creating itself? **3)** The only valid possibility is that creations need to have a creator who is eternal, and powerful, to bring those creations from non-existence to existence. **The second approach** is related to the limited capability of the creation. Human beings are capable of making things, such as building a building or building a car, but this is not creation, as they use created materials and put them together to get a new object. They do not create those materials or bring them to existence from non-existence. Verily, human beings are incapable of forming a man out of water! This is out of their capability. Thus, if a building indicates the existence of a builder, therefore, the human beings, earth, heavens, and the rest of the

¹⁸ TMQ, At-Tur, Chapter 52:35, Sahih International.





creations that are out of the human capability to make shall rather indicate the existence of a great creator. **The third approach** is that the logic dictates for anything that it either exists or it does not exist, and hence we witness that it exists, this means there is someone who gave preference to its existence over its non-existence. That one is the Almighty God¹⁹.

The response to the third question is that everything that exists is either living and rational like human beings, living and irrational like animals, or nonliving. If the living rational human beings are incapable, even if they all work together, in creating even a small fly, then it is rather more impossible for the other creations to do so. The conclusion is there should be a great creator, not from the creations, an eternal one, and a capable one with no limits, who is able to create all these creations from nothing. This is our god, Allah, the Exalted.

Read this verse to get this meaning:

“O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.”²⁰

¹⁹ Al-Qasas, Chapter 28:68.

²⁰ TMQ, Al-Hajj, Chapter 22:73, Sahih International.





The second way: Inference from the prophets' reports

God, the Almighty, sent prophets to mankind with miracles which indicate their truth and the genuinity of their call to God. Those who believed in them and responded to their call will be saved, as Allah says: *"Then We will save our messengers and those who have believed."*²¹ And those who disbelieved in them perished by a torment that no one but Allah is able to trigger, as Allah says: *"and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves."*²² All of that proves the truthfulness of these prophets.

Some people believed in Allah based on this way only, such as the magicians of the Pharaoh.²³ However, one would not accept this approach and say: how can these reports, that we learned by the lawgiver (The Exalted), be an evidence against someone who does not believe in Him? This claim can be refuted using two approaches: **the first** is that the news of these prophets, their miracles, and the destruction of those who disbelieved in their message are all known from different sources, not only from the Quran. In addition, their remnants still exist to this very day, and people know where those remnants are; and moreover, some of them are being visited. **The second**

²¹ TMQ, Yunus, Chapter 10:103, Sahih International.

²² TMQ, Al-'Ankabut, Chapter 29:40, Sahih International.

²³ Taha, Chapter 20:70-75.





approach is to prove first the truthfulness of the lawgiver with definitive evidence, thus, all His reports shall be accepted.

The third way: By the sound disposition

The natural disposition (or in Arabic: Fitrah) means the disposition with which Allah created people in terms of their readiness to recognize the truth, accept it, reject falsehood, and distinguish between right and wrong. Ibn Juzayy mentioned here the 'sound' disposition, because the disposition gets clouded based on the environment one lives and raises in. However, this clouded disposition would return to its original form at the times of hardships as Allah (SWT) says: *"And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associates others with their Lord."*²⁴ Therefore, a sound disposition indicates and guides its owner to the existence of God. Allah (SWT) says: *"So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people."*²⁵ Also, the prophet (PBUH)²⁶ said: "Every child is born with the natural disposition".²⁷

²⁴ TMQ, Ar-Rum, Chapter 30:33, Sahih International.

²⁵ TMQ, Ar-Rum, Chapter 30:30, Sahih International.

²⁶ PBUH is an acronym of Peace and blessing be upon him, similar to the Arabic sentence: *sallah Allahu 'alayhi wa sallam*. This sentence is used mainly with angels, prophets, and messengers.

²⁷ Sahih Muslim, The Book of Destiny, 2658.



Summary

- 1- Establishing the existence of God can be accomplished by contemplating in his creation, the prophets' reports, and by the sound disposition.
- 2- The creations attributes include change and dependence, but the Creator's attributes are the opposite of that.
- 3- The creations either created themselves, which is irrational; or created without a creator, which is impossible; or created by a creator greater than them, which is the only possible, reasonable, and rational choice.
- 4- The ability of mankind and all creation is limited. They are not able to create a fly from nothing, so how can one think of the creation of heavens and earth?
- 5- The prophets and their miracles by which they challenged their people to imitate, the salvation of those who followed them and the destruction of those who disbelieved in them, all of these are evidence for the existence of God.
- 6- A sound disposition indicates the existence of the creator.

Questions

1. How many principles are used to identify any field of knowledge? Mention them briefly.
2. Define Aqeedah both lexically and technically.
3. What are the three approaches that Ibn Juzayy used to establish the existence of God?
4. What is the evidence that the creator is Allah (SWT)?



Section 2: Monotheism

Monotheism, or Tawheed, means ‘There is no god but Allah, or ‘There is no deity worthy of worship except Allah’²⁸. After proving that there should be a creator who is greater than all the creations, the question is: Is there more than one creator, or more than one God? The response to this can be summarized in **four points**. **The first:** the creator is one because a single act cannot proceed from two doers.²⁹ **The second:** everything that exists beside Allah is created³⁰, and a created being cannot be equivalent of its creator nor be his partner. **The third:** If we suppose that there are two gods, and one of them wills for a specific person to live while the other god wills for him to die; then we have three situations: either both of their wills are accomplished, which is impossible as a person cannot be dead and alive at the same time; or neither of their wills is accomplished, which means that they are both weak and incompetent; or the will of one of them is accomplished and not the other, and hence, the one whose will is accomplished is the true and the only god, and the other who was overcome cannot be a god. Allah, the Exalted, says: *“Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.”*³¹ **The fourth:** is that if there are two gods or creators, each of them will have his own creations. Then the creations of one of them should be distinguished from those created by the other, which is against what we witness in this life. Allah (SWT) says: *“nor has there ever been with Him any deity. [If there had*

²⁸ Muhammad, Chapter 47:19, Al-Ikhlās, Chapter 112:1.

²⁹ Al-Furqān, Chapter 25:3, Fatir, Chapter 35:40.

³⁰ Al-A’raf, Chapter 7:194.

³¹ TMQ, Al-Anbya, Chapter 21:22, Sahih International.



been], then each deity would have taken what it created, and some of them would have sought to overcome others.”³²

In response to the Christians:

It is well known that Jesus, son of Mary, or in Arabic Isa (PBUH) is Allah’s servant and his messenger and His word which He directed to Mary and a soul created at a command from Him.³³ Christians exaggerated with respect to his status; some of them said: he is God’s son; a second group said: he is God; and a third group said: God is the third of three; Exalted is He and high above what they say by great sublimity. In the following, refutations of all these claims are listed.

First: Refutation of the claim that Jesus is the son of God³⁴ in **four** points:

1. If this claim is based on the fact that Jesus was born without a father, then Adam is more deserving of this title because he had no mother or father. Also, Jesus was born from his mother’s womb as a child, but Adam was created by Allah’s hands from dust, breathed into him from His created soul, and said to him Be, and he was.³⁵
2. The child has to be of the same species of his parents, but Jesus was a created human being like his mother, both ate food as the rest of humans.³⁶ However, Allah, there is nothing like unto Him.³⁷

³² TMQ, Al-Mu’minun, Chapter 23:91, Sahih International.

³³ An-Nisa, Chapter 4:171.

³⁴ Al-Baqarah, Chapter 2:116; Al-Ma’idah, Chapter 5:17.

³⁵ Ali-’Imran, Chapter 3:59; Sad, Chapter 38:75; As-Sajdah, Chapter 32:9.

³⁶ Al-Ma’idah, Chapter 5:75

³⁷ Ash-Shuraa, Chapter 42:11

3. Mankind takes spouses and have children because they need them, while Allah is the Free of need, and all mankind is in need of Him.³⁸
4. Everything but Allah is created, and thus, the only valid relationship between the created and the Creator is servitude³⁹, not lineage.

Second: Refutation of the claim that Jesus is God⁴⁰

1. This is disproved because Jesus used to worship God.
2. Jesus was a human being, eats, sleeps, and drinks which are not possible for God.
3. They claimed that Jesus was crucified and killed⁴¹, how come they claim he is God while God is ever living and cannot be overcome rather than being killed!
4. Jesus was born as a child and he grew up, and this change is not possible for God.

Third: Refutation of the claim that God is the third of three⁴²

1. This is invalid because of all previously mentioned evidences of Tawheed. If it is not rationally possible that two gods exist, so rather it is more impossible to be three!
2. Jesus and Mary both never claimed that they are gods, even in the distorted gospels; and instead, they were worshipping God and praying to him, and moreover, they invited people to worship Him alone.⁴³

³⁸ Yunus, Chapter 10:68; Fatir, Chapter 35:15-17.

³⁹ Maryam, Chapter 19:92-93

⁴⁰ Al-Ma'idah, Chapter 5:17

⁴¹ Ali-'Imran, Chapter 3:55; An-Nisa, Chapter 4:175.

⁴² Al-Ma'idah, Chapter 5:73

⁴³ Al-Ma'idah, Chapter 5:72 and Chapter 5:116

3. As aforementioned, both Jesus and Mary were subject to human issues, such as eating and sleeping, which cannot be attributed to God.

In response to Idols Worshippers:

We can respond to them with the following points:

1. All idols are created by those who worship them, and a created being cannot be a god.⁴⁴
2. Idols do not possess any of the divine attributes such as life, knowledge, power, hearing, etc.⁴⁵
3. They are subject to damage and degradation. Human beings or even animals could ruin them, and they are unable to defend and protect themselves. Both Ibrahim and Muhammad (PBUH) had done that in the past.⁴⁶
4. The previously mentioned evidences for Tawheed.

In response to the Magi:

The claim that goodness comes from light and evil comes from darkness, and in response to those who worship fire, sun, etc. The response shall be about **two points**: **the first** is the aforementioned evidences for Tawheed; **the second** is that all those things they worship are created and are subject to change and depend on other creations, as the rest of the creations. Lastly, their claim is void of any evidence.

⁴⁴ As-Saffat, Chapter 37:95-96

⁴⁵ Maryam, Chapter 19:42

⁴⁶ Al-Anbya, Chapter 21:58



In response to the believers in the force of nature:

Their claims can be refuted by **two points: the first** is that nature does not possess any of the divine attributes, such as life, power, knowledge, will, etc.; **the second** is that the differences between the creations in the same environment indicates that nature has no effect in them. For example, in the same soil and with the same water four different seeds are planted, but their fruits are of different colours and tastes.⁴⁷

Section 3: Establishing God's Attributes

Allah, the Exalted, has the most beautiful names and the perfect and sublime attributes⁴⁸. Among these attributes are: Power⁴⁹, Will⁵⁰, Knowledge⁵¹, Life⁵², Speech⁵³, Hearing, and Sight⁵⁴. The establishment of these attributes is based on **three approaches**:

1. All these attributes are of perfection and their opposites are attributes of deficiency such as ignorance and inability, which do not befit Allah, the Exalted.
2. Allah, the Almighty, established these attributes for Himself in His book, the Holy Quran, and in the Sunnah of the prophet (PBUH), in several places.
3. Each of His attributes has many evidences mentioned in the Quran. For example: He says: *“Does He who created not know, while He is*

⁴⁷ Fatir, Chapter 35:27; Ar-Ra'd, Chapter 13:4.

⁴⁸ Al-A'raf, Chapter 7:180

⁴⁹ Al-Baqarah, Chapter 2:284

⁵⁰ Hud, Chapter 11:107

⁵¹ Al-Baqarah, Chapter 2:282

⁵² Al-Furqan, Chapter 25:58

⁵³ An-Nisa, Chapter 4:164

⁵⁴ Al-Hajj, Chapter 22:75





*the Subtle, the Acquainted?*⁵⁵ which indicates His knowledge, because the Creator does know His creations.

Section 4: Transcendence of God

Allah, Exalted He, Has the absolute perfect attributes and free from any imperfection or defect. Nothing resembles Him nor similar to Him. He says: *“There is nothing like unto Him, and He is the Hearing, the Seeing.”*⁵⁶ If any of His attributes contain words that their apparent meaning would give the impression of resemblance, it is necessary to believe in these attributes without resemblance, divesting, or interpreting them⁵⁷. One should believe in what Allah revealed in His book without addition or negation and say: (I believe in what Allah has said and what His messenger has told us, in the meaning intended by Allah and His apostle; and Allah and His apostle know best). As Allah, the Almighty, said about those who have knowledge: *“But those firm in knowledge say: we believe in it, all [of it] is from our Lord.”*⁵⁸

⁵⁵ TMQ, Al-Mulk, Chapter 67:14, Sahih International.

⁵⁶ TMQ, Ash-Shuraa, Chapter 42:11, Sahih International.

⁵⁷ The scholars of predecessors have different opinions about this. Some of them has interpreted some of the attributes, and the others affirmed them with their meaning but without asking how. All of them are considered from Ahlus-Sunnah (the people who follow both Quran and the prophetic traditions (i.e. Sunnah) and their Aqeedah is sound), even if they disagreed about their understanding of this issue.

⁵⁸ TMQ, Ali ‘Imran, Chapter 3:7, Sahih International



Summary

- 1- The creator is Allah, Almighty, alone, no deity worthy of worship but He, and no god but Him.
- 2- Jesus is a slave of Allah and His messenger. He is human as all prophets and messengers, he eats, drinks, and sleeps, born as a child and grew up. He was never killed nor crucified; but raised to God.
- 3- If Jesus was born without a father, Adam was created without father and mother.
- 4- Jesus never claimed to be God, that cannot be found even in the existent gospels. He invited people to worship God, alone.
- 5- Idols, fire, sun, and nature, all of them do not possess the attributes of the creator such as life, knowledge, power, will, hearing and seeing. Moreover, all of them are created, changing, and dependent.
- 6- Muslim should believe in Allah's beautiful names and sublime attributes. All His attributes are of perfection. He is free from any imperfection or defect.

Questions

1. What does Tawheed mean? How to prove that Allah is One?
2. What are the three basic claims that Christians use for Jesus?
3. How to respond to those who claim that nature is the creator?
4. Mention some of Allah's attributes.
5. What does transcendence of Allah mean?

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CURRICULUM

Chapter Two:

Prophets, Angels, Rulers, and Companions

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Chapter Two: Prophets, Angels, Rulers, and Companions

Section 1: Establishing Prophethood

Allah, the Almighty, sent prophets and messengers to the creation and supported them with miracles to prove to their people their truthfulness and genuinity of their call to God. Therefore, people get reminded of God and the purpose of their creation. The first prophet is Adam and the last is Muhammad, peace be upon them all. Some of them were mentioned in the Quran and Sunnah and some were not. Allah, Exalted He, says: *“And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you.”*⁵⁹

The wisdom behind sending of prophets and messengers is manifested in **three main points:**

1. People have different intellects and divergent opinions; thus, Allah sent the prophets to clarify the disagreements between them.⁶⁰
2. Since the purpose of the creation is to worship Allah; Hence, He sent to His slaves the prophets to guide them and to tell them how to worship Him and what is legislated to them.
3. Allah sent the prophets to establish a proof against the creation and to remove their excuses, as He says: *“And never would We punish until We sent a messenger.”*⁶¹

⁵⁹ TMQ, Ghafir, Chapter 40:78, Sahih International.

⁶⁰ Al-Baqarah, Chapter 2:213

⁶¹ TMQ, Al-Isra, Chapter 17:15, Sahih International.





Section 2: Establishing the Prophethood of the Seal of the Prophets

He is Muhammad, peace and blessings be upon him, who was sent to all mankind and Jinn. Allah abrogated with his Deen and creed all previous religions and creeds⁶², and made his Shari'ah the governing law for all creations. The validity of his mission and his prophethood can be proved from **five ways**: Quran, his miracles, his great merits and noble traits, the signs that appeared prior to his mission, the signs that appeared after him.

1) Establishing his prophethood by The Noble Quran:

This can be done in **ten points**:

1. Its eloquence and purity of style that distinguishes it from the other speech of the Arabs.
2. The challenge that was made to produce something similar to it⁶³, then the challenge was reduced to just similar to ten chapters of it⁶⁴, and finally to produce something similar to one chapter of it⁶⁵, and the smallest chapter in Quran is only three verses⁶⁶. However, even though Arabs at the time of the prophet were the most skillful and most eloquent of all Arabs and given that they were eager to falsify his prophethood, they failed to meet this challenge.

⁶² Ali 'Imran, Chapter 3:85

⁶³ Al-Isra, Chapter 17:88

⁶⁴ Hud, Chapter 11:13

⁶⁵ Al-Baqarah, Chapter 2:23; Yunus, Chapter 10:38.

⁶⁶ They are the chapters of Al-'Asr, Al-Kawthar, and An-Nasr. Chapter of Al-Ikhlās could also be counted, which is made of four verses but very short ones.



3. The incidents that happened in the past and the stories of the previous prophets and former nations which could not be known except by a revelation from God.⁶⁷
4. The unseen events that were mentioned and had not yet happened, and afterwards they happened exactly as they were mentioned.⁶⁸ And similarly, what people concealed in their chests and then Allah exposed it⁶⁹, and all of that is beyond the ability of mankind.
5. The knowledge it contains which is related to Aqeedah issues such as the names and attributes of Allah and the states of the hereafter, which are all impossible to be known to any human without a revelation.
6. The rulings that it includes about the lawful and the unlawful, in addition to the noble traits it directs towards.
7. The fact that it is being protected from any changes or replacements⁷⁰.
8. The fact that it is made easy to memorize and remember, even for non-Arabs.⁷¹
9. The fact that one would never feel bored of reading it or listening to it.
10. The invocations that it has, which is proved to provide a cure for sickness and disorders.

2) Establishing his prophethood by his miracles:

His miracles are counted by some scholars to one thousand miracles. Authors and scholars compiled them in books such as: Dala'il An-Nubuwwa

⁶⁷ Hud, Chapter 11:49

⁶⁸ At-Tawbah, Chapter 9:33; Al-Fath, Chapter 48:27.

⁶⁹ Al-Mujadila, Chapter 58:8

⁷⁰ Al-Hijr, Chapter 15:9

⁷¹ Al-Qamar, Chapter 54:17



(Evidences of (his) prophethood) by Imam Baihaqi. These miracles include the split of the moon⁷², the water that gushed from between his blessed fingers, his prediction about many matters of the unseen, and other miracles that were witnessed by both his companions and the disbelievers.

We knew his miracles either by definitive evidence, such as the splitting of the moon which is explicitly mentioned in the Quran; or by their frequent occurrence although we do not have definitive knowledge about the individual incidents⁷³, such as predictions.

3) Establishing his prophethood by his great and noble character:

His beautiful attributes are so many that some books were compiled just to list and describe them. The most famous book in this field is: Shama'il At-Tirmidhi. Among these great attributes are his noble lineage, his beautiful form and great characters⁷⁴, etc. The prophet's characters and noble attributes were sufficient for Heraclius to witness that he is a prophet, (even though he did not embrace Islam), and that happened when Heraclius asked

⁷² Al-Qamar, Chapter 54:1

⁷³ The incidents or reports are either individual or sole reports (known as 'khabar Ahaad') or recurrent reports (known as 'Mutawatir'). The second type means that reports are narrated by many people in every generation to the point that it would be impossible that all those people collude to lie. If a report does not meet this criterion, it is then considered an individual report. Those individual reports are classified by Hadeeth scholars into 'Ghareeb', 'Aziz', and 'Mashhur' or 'Mustafeedh'. Dealing with these reports as evidence depends on two things: if the evidence is authenticated without a shadow of doubt and if the evidence has a clear meaning that cannot be understood in another way. Quran, for example, is Mutawatir, which means it is all authentic as an evidence, and the same is applied to the Mutawatir prophetic traditions (i.e. Sunnah). However, the individual reports from the prophetic traditions are not definitive in its own. With respect to meaning, both Quranic verses and Sunnah could have a conclusive meaning or a non-definitive one.

⁷⁴ Al-Qalam, Chapter 68:4



Abu Sufyan (who was a disbeliever too at that time) about the prophet -pbuh-. The complete story can be found in Sahih Al-Bukhari⁷⁵.

4) Establishing his prophethood by the signs that happened before his prophethood:

These signs include the signs that occurred at his birth, such as the extinguishing of the fire of the Persians, the shaking of Chosroes' palace, etc. Also, the incident of the elephant, which is mentioned in the Quran.⁷⁶ In addition, the invocation of Ibrahim and Ismail (peace be upon them) about him⁷⁷; the reference made by Jesus to his prophethood⁷⁸ as well as the rest of the prophets⁷⁹; the mention of him in Torah and Gospel⁸⁰; and the successive reports from monks and scholars of the people of the book such as Bahira and Waraqah ibn Nawfal.

5) Establishing his prophethood by the signs that appeared after him:

Amongst these signs are the dominance of his Deen over all other religions⁸¹; the fall of all kingdoms of the east and west by his followers⁸²; the fact that his Deen is protected until our time without any change and the increase in the number of his followers every generation; and the deep knowledge, righteousness, and the extraordinary feats that appeared on his followers as well as the acceptance of their prayers and invocations.

⁷⁵ Sahih Al-Bukhari, Chapter 1: Revelation, Hadith No. 7

⁷⁶ Al-Fil, Chapter 105

⁷⁷ Al-Baqarah, Chapter 2:129

⁷⁸ As-Saf, Chapter 61:6

⁷⁹ Ali 'Imran, Chapter 3:81

⁸⁰ Al-A'raf, Chapter 7:157

⁸¹ At-Tawbah, Chapter 9:33

⁸² Sahih Muslim, The Book of Tribulations and Portents of the Last Hour, Hadith No. 2889



In response to the Jews:

The Jews claimed that Moses' Shari'ah (sacred law) cannot be abrogated by another shari'ah because abrogation entails that new knowledge appeared to Allah after He legislated Moses' Shari'ah, which is impossible for Allah, the Almighty. The response to this claim is based on the following points:

1. Abrogation does not entail new knowledge appearing to God, but it is a transfer from a law to another according to the ability of His servants, their era, and their circumstances. Therefore, it is out of the wisdom of the Creator, not incomplete knowledge as they claim.
2. Moses' Shari'ah also abrogated those before it. An evidence for that is the prohibition of siblings' marriage which was permitted in the time of Adam (PBUH) due to the necessity of procreation. Therefore, just as their Shari'ah could abrogate previous ones, the next Shari'ah can also abrogate theirs.
3. Moses informed them of our prophet⁸³, which makes it binding on them to believe in him. Many of them acknowledged this and some of them accepted Islam such as Abdullah ibn Salam.
4. The Islamic religion requires belief in all prophets⁸⁴, including Moses and Jesus, but the Judaic religion requires belief in certain prophets only, and belief in all is better than belief in some.
5. The Jews in the reverence of Ibrahim (PBUH), and the religion of Islam is Ibrahim's religion, as Allah said: "*[It is] the religion of your father, Abraham.*"⁸⁵

⁸³ Al-Baqarah, Chapter 2:89

⁸⁴ Al-Baqarah, Chapter 2:136

⁸⁵ TMQ, Al-Haj, Chapter 22:78, Sahih International





6. The people of the book had altered and changed their religion, and Islam came to show them the truth about what they differed.⁸⁶

Some of Jews acknowledge the prophethood of Muhammad (PBUH) but they claim that he was only sent to the Arabs specifically. The response to this claim is that if they believed in his prophethood, they were bound to accept what he said and informed. Some of them reject his prophethood because he was not from the Children of Israel. However, Allah chooses for His grace whoever He wills.⁸⁷ Moreover, there were prophets from the Arabs in the past such as Hud, Salih, and Shuayb (peace be upon them).

Section 3: Believing in Angels

Belief in angels is obligatory⁸⁸. If someone believes in Allah and His messengers, he has to also believe and accept that Allah created angels and assigned some of them as envoys to the prophets, and others for other duties. All angels are honoured servants of Allah⁸⁹ who only obey Him and never disobey⁹⁰.

Disbelief in angels leads to disbelief in the other pillars of faith too. That is because how would someone believe in messengers and that they have the sacred law of Allah while they are human beings and never met Allah? Therefore, belief in Allah, Messengers, Divine scriptures, all necessitate the belief in angels.

⁸⁶ Al-Naml, Chapter 27:76; Al-Ma'idah, Chapter 5:15

⁸⁷ Al-Baqarah, Chapter 2:105; Al-An'am, Chapter 6:124

⁸⁸ An-Nisa, Chapter 4:136

⁸⁹ Al-Anbya, Chapter 21:26

⁹⁰ At-Tahrim, Chapter 66:6





This is just a brief note about belief in angels, more details about angels will be discussed in Chapter 4.

Section 4: Companions and the Family of the Prophet

Every Muslim is required to respect all the prophet's companions⁹¹ and all of his purified household⁹². The greatest of the companions are the ten promised paradise by the prophet (PBUH) and amongst them the four rightly-guided caliphs who became the Imams (the leaders) of the Muslim nation after the prophet (PBUH). According to the view of the majority of scholars, their ranks in virtue is according to the position of their ranks in the caliphate, which is Abu Bakr As-Siddique, then Omar ibn Al-Khattah, then Uthman ibn Affan, then Ali ibn Abi Talib, may God be pleased with them all. The consensus of the Muslim scholars of Ahl-us-Sunnah⁹³ is that we cannot give precedence to Ali over Abu Bakr with respect to the caliphate. There are several authentic reports from the prophet (PBUH) that show that precedence has to be given only to Abu Bakr after him (PBUH).

Muslims should have high respect and reverence towards all companions, and silence should be maintained with respect to any disturbances that happened between them. Muslims should seek the best way out for all of them regarding any reports about the disagreements between them, especially the one between Ali and Muawiya (may God be pleased with both

⁹¹ At-Tawbah, Chapter 9:100; Al-Fath, Chapter 48:29

⁹² Al-Ahzab, Chapter 33:33

⁹³ Ahl-us-Sunnah literally means 'the people of the way', but broadly refers to those who stick to the way of the prophet (PBUH), his companions (Sahabah), and their successors (Tabi'un).





of them), however, we believe that Ali was of the most correct view in these disturbances.

With respect to the household of the prophet (PBUH) (also known as Ahl-ul-Bayt), the Quran has testified to their virtue⁹⁴ as well as many authentic reports from the prophet (PBUH). However, we do not believe in them as impeccable human beings. Only the prophets and the messengers are.

Summary

- 1- Allah sent prophets and supported them with miracles to call people to Him, and to teach people how to worship Allah, and to make clear to them the truth of that wherein they differ.
- 2- Muhammad (PBUH) is the last messenger and the seal of the prophethood. The validity of his prophethood can be proved through five ways: The Quran, his miracles, his noble traits, the signs that appeared prior to his mission, and the signs that appeared after him.
- 3- Shari'ah of Muhammad (PBUH) abrogated the previous shari'ahs, as shari'ah of Moses did for the previous ones. This abrogation does not mean new knowledge appeared to God, but rather it indicates Allah's wisdom to benefit different people at different times.
- 4- Belief in angels is mandatory. They are slaves of Allah and never disobey him.
- 5- We respect all the prophet's companions and his household. The greatest companions are the rightly-guided caliphs and their rank in virtue is according to the position of their ranks in the caliphate.

⁹⁴ Ibid





Questions

1. What is the wisdom behind sending prophets and messengers?
2. Discuss briefly how to establish the prophethood of Muhammad (pbuh) from the Quran.
3. Can a shari'ah abrogate a previous one?
4. Are companions and ahl-ul-bayt impeccable? What is the order of the greatest companions?



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Chapter Three:

The Hereafter

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Chapter Three: The Hereafter

Section 1: Establishing the Afterlife

The resurrection is true, and Allah will bring the dead back to life. People will be gathered for reckoning, reward and punishment. The paradise and hell are true, the first is the everlasting abode for the righteous and the latter is the everlasting abode for the disbelievers. All previous sacred laws had proved these points, but our Shari'ah came with many details about the hereafter.

The evidence for the afterlife is based on **three approaches**. **The first:** as Allah (SWT) has the ability to create things for the first time, therefore, the re-creation is also possible⁹⁵, and even easier and simpler⁹⁶. **The second:** Allah had the ability to create the heavens and the earth, and their creation is greater than the creation of mankind, thus, the resurrection and giving life to dead people is easier for him.⁹⁷ **The third:** is that we witness by our own eyes how Allah (SWT) gives life to earth after death by rains⁹⁸, and how plants grow in spring after they wither in fall and winter seasons.

Resurrection has many wisdoms; amongst them are:

1. Allah will decide between people in respect of what they differ and establish the truth.⁹⁹

⁹⁵ Yasin, Chapter 36:79

⁹⁶ Ar-Rum, Chapter 30:27

⁹⁷ Al-Ahqaf, Chapter 46:33

⁹⁸ Al-Hajj, Chapter 22:5

⁹⁹ As-Sajdah, Chapter 32:25



2. Allah will recompense believers and disbelievers, each one for his action.¹⁰⁰
3. Allah will distinguish between his slaves, the righteous ones will be rewarded paradise, and the evil ones will be punished and humiliated in the hellfire.

Section 2: What will Occur Before the Day of Rising

After death, there will be matters such as the questioning by the two angels, and the punishment in the grave for the sinful and the bliss for the righteous. There are minor and major signs for The Hour that are evidences for it. Among the major signs are: the emergence of the false Messiah (Dajjal), the descent of Jesus (the son of Mary), the emergence of Gog and Magog, the emergence of the beast, the rising of the sun from the west, etc. All of these signs are established by the Quran and the authentic reports to the prophet (PBUH), therefore every Muslim should believe in them.

Section 3: The Day of Rising and its States

In the Day of rising, many things will take place such as the bridge (As-Sirat), the balance or the scale (Mizan), reckoning, retaliation, reading of the books of deeds, the pool of the prophet (PBUH) and his intercession, and testimony of the limbs, and other great events that a Muslim should believe in. The way to prove these details is only through establishing the existence of God and establishing the prophethood. Then, after believing in Allah (SWT) and his messenger (PBUH), one has to believe and accept what Allah and His

¹⁰⁰ Ibrahim, Chapter 15:51





messenger say. There are many evidences about the details and states of the day of rising in the Quran and the authentic prophetic traditions.

Section 4: Paradise and Hellfire

Paradise the everlasting abode are reward for believers and the hellfire is the everlasting abode and punishment for disbelievers. Allah (SWT) mentioned in the Quran many details about the bliss of paradise and the punishment of hellfire. The greatest reward for the people of paradise is to see Allah, the Almighty.¹⁰¹ The bliss of paradise is everlasting as well as disbelievers will live eternally in the hellfire¹⁰². Regarding the sinful believers, some of them Allah will forgive them, and therefore, they will not enter the hellfire; and some of them will enter it but thereafter they will be removed from it by Allah's mercy and the intercession of his prophet (PBUH); and no believer will remain forever in the hellfire.¹⁰³

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¹⁰¹ Al-Qiyamah, Chapter 75:22-23

¹⁰² Fatir, Chapter 35:36

¹⁰³ Az-Zalzalah, Chapter 99:7



Summary

- 1- As Allah created the creation the first time, he is able to re-create and resurrect them.
- 2- There are minor and major signs for The Hour. The questioning of the two angels and the punishment and bliss of the grave are all true.
- 3- Belief in the hereafter includes the belief in all its details such as Sirat, Mizan, and reckoning.
- 4- The hereafter is eternal, and it is either paradise or hellfire. Believers, regardless of how sinful they are, they will never remain forever in hellfire.

Questions

1. What is the wisdom behind resurrection?
2. Mention some of the major signs of The Hour.
3. What is the greatest bliss of the people of paradise?

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CURRICULUM

Chapter Four:

The Meaning, the Bases and the Pillars of Iman



Chapter Four: The Meaning, the Bases and the Pillars of Iman¹⁰⁴

Section 1: The Meaning and the Bases of Iman

Linguistically, the word 'Iman' is derived from the root 'Amn' which is the opposite of fear. The meaning of Iman is the firm belief that has no doubt.

Iman requires complete obedience to the one whom you believe in.

There are two types of Iman; hidden 'Khafi', and apparent 'Jali'. The hidden Iman is the one occurring in one's heart and is called the creed; and the apparent Iman is the one occurring with one's tongue and is called the affirmation or declaration 'Shahada'.

The hidden Iman includes the intention 'Niyyah', while the apparent one includes what a person practices.

Iman has over seventy branches¹⁰⁵. Those branches can be divided into three categories: the acts of the heart, the acts of the tongue, and the acts of the limbs.

True Iman is having faith in one's heart along with the affirmation or declaration of Iman by the tongue.

Allah (SWT) said in Surat Al-Hujurat: *"The Bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything.*

¹⁰⁴ This Chapter is mainly summarized from Dr. Wahbah Az-Zuhaily's book: Usul-ul-Iman wal-Islam (Fundamentals of Faith and Islam), Dar Al-Fikr Publishers.

¹⁰⁵ Sahih Muslim, The Book of Iman, the branches of Iman, hadith no. 35.



Indeed, Allah is Forgiving and Merciful."¹⁰⁶ The verse shows the difference between having faith in one's heart and the declaration by the tongue; for having the latter by itself doesn't mean having Iman.

Also in the Sunnah, it is reported on the authority of Abu Hurairah that he heard the Messenger of Allah says: "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith"¹⁰⁷. The hadith confirmed that the declaration of Iman should be along with having faith in the heart that is reflected in the acts of the limbs, all are required.

Having Iman in the heart and affirming it by the tongue saves the person from hellfire; he will not enter it if he was an obedient believer, neither will he stay there forever if he was disobedient.

Worshipping Allah (SWT) is part of Iman

Both Quran and Sunnah confirm that performing acts of worship and avoiding sins are signs of a truthful Iman.

The basis of Iman is believing in the Oneness of Allah (SWT), and the acts of worship and avoiding sins are what complete the Iman and speak of its truthfulness.

As an example of the above, Allah (SWT) says in Surat Al-Anfal: "*The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely. The ones who establish prayer, and from what*

¹⁰⁶ TMQ, Al-Hujurat, Chapter 49:14, Sahih International.

¹⁰⁷ Sahih Muslim, The Book of Iman, hadith no. 35.





*We have provided them, they spend. Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision*¹⁰⁸. The verses indicate that the true believers are the ones who perform the acts of worship and avoid sins because they fear Allah (SWT).

Iman and Islam are one religion

It is famous amongst scholars that Iman is different than Islam, but apparently, they are two names for one religion. Although Islam means complete submission and Iman means the firm belief, they are both used to identify one religion.

There are numerous verses that support this; for example, Allah (SWT) says in Surat Ali 'Imran: *"Indeed, the religion in the sight of Allah is Islam"*¹⁰⁹, and He says in Suart Al-Baqarah: *"Say, [O believers], "We have believed in Allah..."*¹¹⁰, here Allah (SWT) told us that believing in Him is considered Islam.

The increase and decrease in Iman

When the foundation and the essence of Iman is set in one's heart it doesn't increase or decrease, however the level and effect of Iman increases or decreases based on one's actions. This is what is represented by many verses; for example, Allah (SWT) says in Surat Al-Fath: *"It is He who sent down tranquility into the hearts of the believers that they would increase in*

¹⁰⁸ TMQ, Al-Anfal Chapter 8:2-4, Sahih International.

¹⁰⁹ TMQ, Ali 'Imran, Chapter 3:19, Sahih International.

¹¹⁰ TMQ, Al-Baqarah, Chapter 2:136, Sahih International.



faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise”¹¹¹.

Believers are distinguished based on their Iman and their worship. It is forbidden for one to say: “My Iman is like the Iman of prophets or angels”, because their Iman can’t be compared to other people.

The belief of a Muqalid (follower) or a doubtful person

A Muqalid is a person who follows the religion of his ancestors, relatives and the people around him out of imitation without having or considering any evidence. A doubtful person is the one who follows the religion out of precaution. Both of them are not considered Muslims.

A Muslim should prove his creed by any evidence such as looking into the creation of the universe.

Summary

- 1- Iman is the firm belief that has no doubt.
- 2- Iman includes belief in the heart, affirmation by the tongue, and practice by the limbs.
- 3- The foundation and essence of Iman doesn't increase or decrease, but the level of Iman is based on a person's worship.

¹¹¹ TMQ, Al-Fath, Chapter 48:4, Sahih International.



Questions

1. Is the affirmation of Iman by the tongue enough for considering Iman?
2. What influence good deeds makes on Iman?

Section 2: Believing in Allah -Subhanahu Wa Ta'ala-¹¹²

Faith in Allah (the Glorious and Exalted) is the firm conviction that Allah is the Lord, Creator and Master of all things; that He alone is worthy of undivided worship; that He is distinguished by all the attributes of perfection and completeness, and that He is above any faults or deficiencies.

Faith in Allah incorporates Tawheed in three areas: His Lordship (Rububiyah), His worship (Uluhiyyah), His Names and Attributes (Asma' Was' Sifaat).

The Tawheed of Lordship (Rububiyah):

The word 'Lord' in itself refers to a relationship of dominance and control. Allah's Lordship over His creation means that He is alone their Creator, Master, and Regulator of their affairs. Creation and commandments are His and to Him is all the power. Allah (SWT) said in Surat Al-A'raf: *"Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and*

¹¹² This section is summarized from Dr. Muhammad Na'im Yasin book: The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 10-22.



the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds”¹¹³.

Some important points regarding this type of Tawheed:

- This Tawheed means attesting that Allah (SWT) is the absolute executor of actions in the universe.
- Incorporated in this Tawheed is the belief in predestination which is the conviction that every happening issues from the Knowledge, Will and Power of Allah (SWT).
- Clear expression of this type of Tawheed is virtually found in every chapter of the Quran. It is like a foundation for all other types of Tawheed. For only the Creator, Master and Administrator merits worship and submission. He is alone worthy of the attributes of Majesty, Beauty and Perfection.
- The Quran has mentioned this type of Tawheed in the context of praising Allah (SWT), worshipping Him, and surrendering and submitting to Him, as well as in the context of informing us of His Majestic attributes and Glorious Names.
- For those who believe in the Tawheed of Allah’s Lordship but associate others with Him in worship, or do not believe in the Tawheed of Allah in His names and attributes, their Tawheed is of no avail. It does not bring them out of the province of Kufr into the dominion of Faith.

¹¹³ TMQ, Al-A’raf, Chapter 7:54, Sahih International.



The Tawhid of Worship (Uluhiyyah):

This means that the believer holds the firm conviction that Allah (SWT) is the True God and that there is no god but Him, and that he directs his worship only to Him.

Al-Ilah is Al-Ma'luh: Allah is the one to be worshiped. Worship in Arabic means obedience, subservience and submission.

The Tawhid of Uluhiyyah is based upon worship that is dedicated, both in its inward and outward expressions, exclusively toward Allah.

Important points regarding this type of Tawheed:

- This type of Tawheed incorporates in its real meaning all the other types. The reverse is not true.
- For this reason, the declaration of faith “la Ilaha Ila Allah” (there is no god but Allah) incorporates all other types of Tawhid.
- This type of Tawhid is the beginning of the Deen and its end, its inner and outer reality. Furthermore, humanity was created for the purpose of achieving Tawheed Al Uluhiyyah. Allah (SWT) says in Surat Adh-Dharyat: *“And I did not create the jinn and mankind except to worship Me”*¹¹⁴. And for this purpose, Allah (SWT) sent His prophets and revealed His books to call people to worship Him alone as their only god. This type of Tawheed was the essence and foundation of each one of those messages. Allah says: *“And We sent not before you any messenger except that We revealed to him that, “There is no deity except Me, so worship Me”*¹¹⁵.

¹¹⁴ TMQ, Adh-Dharyat, Chapter 51:56, Sahih International.

¹¹⁵ TMQ, Al-Anbya, Chapter 21:25, Sahih International.





- This type of Tawheed is the essence of the religion of Islam; the declaration of faith is the first pillar of this religion.
- The prerequisite for the Tawheed of Uluhiyyah:
 1. The obligation of sincere dedication of love to Allah (SWT).
 2. The obligation of devoting supplication, reliance, and hope to Allah (SWT) alone in matters which only He has power.
 3. The obligation of only fearing Allah (SWT).
 4. The obligation of dedicating purely and solely to Allah (SWT) all physical forms of worship, as well as all verbal forms.

The Tawheed of Names and Attributes:

This means the firm conviction that Allah, the Glorious and Mighty, is characterized by all the attributes of perfection, is above all defects and deficiencies, and that He alone is distinguished from the rest of creation by these characteristics.

This Tawheed is achieved by attesting to all the names and attributes that Allah reported about Himself, and those confirmed by His Prophet in the Quran and Sunnah, without altering their expression or meaning, without nullifying them by denying all or some of them, or modifying them by attempting to determine their essence and assigning a certain form to them, or comparing them to any human characteristics.

The bases of Tawheed of Names and Attributes:

1. Placing Allah (SWT) above any likeness to human beings, and beyond any imperfections.



2. Belief in the names and attributes established in the Quran and the Sunnah, without detracting from them, expanding upon them, altering or nullifying them.
3. Abandoning any desire to ascertain the form of those attributes.

Types of Attributes:

The attributes mentioned in the Quran and the Sunnah are of two types: individual attributes and attributes of actions.

Individual Attributes:

Those are the attributes that are fixed constituents of Allah, constant parts of His very being. They include knowledge, life, power, hearing, seeing, the face, the hands, speech, sovereignty, majesty, exaltation, self-sufficiency, mercy and wisdom.

The Attributes of Action:

Those are the attributes connected with Allah's Will and Power, such as His occupation of the Throne, His descent, marveling, laughter, pleasure, love, detestation, wrath, joy, anger, stratagem and cunning.

We should ascribe both attributes to Allah (SWT) in accordance with their meaning that befit His perfection. Those are meanings that are devoid of any comparison, negation, false interpretation or Takyeeef (i.e. with no how).

Allah's Names:

The names of Allah are those proper nouns employed in reference to Him in the Quran and the Sunnah. Every one of those names refers to one or more



attribute of Allah. Each name is derived from its verbal noun, such as the All-Knowing, which is derived from the attribute of knowledge.

The name that incorporates the meanings of all the other nouns and attributes is the name 'Allah'.

There is no contradiction between those names being adjectives or nouns. The name 'Merciful' is both a proper noun and an adjective. All of Allah's Names are adjectives of praise as well as being references to their proper meanings.

Those names were described as beautiful (husna in Arabic) because they describe the most Excellent and Exalted being.

The Tawheed of Allah in his Names requires the belief in each and every name He ascribed to Himself, and belief in the qualities and consequences incorporated in them. For example, 'the Merciful': we must believe in it as one of the names of Allah, believe in the fact that mercy is one of the attributes of Allah, and also believe that Allah has mercy upon whomever he wishes.

The number of Allah's names: Al-Bukhari and Muslim reported on the authority of Abu Hurayrah that the prophet (PBUH) said: "Allah has ninety-nine names, one hundred minus one, and he who counts them all will enter paradise"¹¹⁶.

There is a consensus among the scholars that Allah's names are not confined to the number mentioned by the prophet (PBUH), which simply tells us that a Muslim who recites those names will enter paradise but does not negate the existence of other names for the Almighty.

¹¹⁶ Sahih Al Bukhari, The Book of Tawheed, Hadith no. 21.



Counting Allah's ninety-nine names means: knowing them, learning them by heart, understanding them, believing in them, good observance towards them and supplicating Allah through them.

Summary

- 1- Faith in Allah incorporates Tawheed in three areas: His Lordship (Rububiyyah), His worship (Uluhiyyah), His Names and Attributes (Asma' Was' Sifaat).
- 2- Allah's Lordship (Rububiyah) over His creation means that He is alone their Creator, Master, and Regulator of their affairs.
- 3- Tawheed in worship (Uluhiyah) means that the believer holds the firm conviction that Allah (SWT) is the True God and that there is no god but Him, and that he directs his worship only to Him.
- 4- Tawheed in Name and Attributes means the firm conviction that Allah, the Glorious and Mighty, is characterized by all the attributes of perfection, is above all defects and deficiencies, and that He alone is distinguished from the rest of creation by these characteristics.

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Questions

1. Explain the following sentences:
 - a) Tawheed in Lordship is the foundation for the other types of Tawheed.
 - b) Tawheed in worship incorporates in its real meaning all the other types. The reverse is not true.
 - c) The saying of the prophet: “Allah has ninety-nine Names” doesn’t mean the Names are confined to 99 names.
2. What are the prerequisites for the Tawheed of Worship (Uluhiyyah)?
3. What are the bases of the Tawheed of Names and Attributes?

Section 3: Believing in the Prophets

Believing in the prophets means to believe that they were sent exclusively to their tribes, and that they were honest and trustworthy in their messages.

Believing in our prophet (PBUH) means to believe that he was sent to all mankind and Jinn, and that his message is the last message till the day of judgement. And this includes accepting all what he conveyed in his message and obeying him¹¹⁷.

The scholars had different opinions on the difference between a prophet and a messenger. The correct opinion is that a messenger is sent with a new law (Shari’ah), and a prophet is sent to endorse a previous law (Shari’ah)¹¹⁸.

¹¹⁷ Dr. Wahbah Az-Zuhaily, Usul-ul-Iman wal-Islam (Fundamentals of Faith and Islam), Dar Al-Fikr, pg. 80.

¹¹⁸ Omar Al-Ashqar, Ar-rusul war-risalat (Messengers and messages), Dar An-Nafa’is Publishers, pg. 15.





The number of the previous messengers is 315, while the number of the previous prophets is 124000.¹¹⁹

This big number of messengers and prophets indicates that we only know a few by their names, while the rest remain unknown to us, and this is stated in the Quran on more than one occasion.

We should believe in the ones that were mentioned by their names in the Quran, and the number of those is 25. We should also believe that Allah (SWT) sent messengers and prophets that we don't know of.¹²⁰

Disbelieving in one messenger means disbelieving in all of them; for the message they were sent with is one, and they all called for one religion. However, we don't claim prophethood to anyone without a sound proof.

Some prophets were mentioned by their names in the previous books (like the Torah) but since we don't have proof from the Quran or the Sunnah we don't believe nor disbelieve in those prophets.¹²¹

The miracles of the prophets (PBUT)¹²²:

Allah (SWT) sent the messengers and supported them with miracles. A miracle is a supernatural act given by Allah (SWT) to His messengers and prophets and carried out by the messenger. The purpose of a miracle is to

¹¹⁹ It was reported on the authority of Abi Zarr, he said: I asked the prophet (PBUH): how many are the messengers? He (PBUH) replied: three hundred and (some) after ten, so many. On the authority of Abi Umamah, Abu Zarr asked the prophet (PBUH): How many are the prophets? He (PBUH) answered: 124,000, and the messengers amongst them are 315. Narrated by Imam Ahmad in his Musnad and the grade of hadith is authentic/Sahih.

¹²⁰ The previous reference, pg. 17-18.

¹²¹ The previous reference, pg. 25-26.

¹²² Dr. Wahbah Az-Zuhaily, Usul-ul-Iman wal-Islam (Fundamentals of Faith and Islam), Dar Al-Fikr, pg. 83.





challenge people and to prove that the messenger or prophet is sent from Allah (SWT) and that he is sincere.

The miracles of the prophets are many and they come in accordance with what the people are well known for and experienced in.

Some of the miracles that were mentioned in the Quran:

Prophet Musa: his staff turning into a snake, his glowing hand, the splitting of the sea, and 6 other miracles against Fir'awn (i.e. the pharaoh).

Prophet Dawood: the iron was made pliable for him, and the mountains and birds praised with him.

Prophet Issa: spoke as an infant, revived the dead, gave sight to the blind, and breathed life into clay birds, all by the will of Allah (SWT).

Prophet Muhamad (PBUH) the seal of the prophets had the most miracles. On top of these miracles is the Holy Quran; a miracle that lasts till the day of judgement.

The subject of the messages¹²³:

We must believe that Allah (SWT) sent his messengers to mankind in order to bring good tidings of Allah's reward and paradise if mankind believed in Him and in the messengers and obeyed His commands. They warn of Allah's wrath if He is disobeyed or denied.

¹²³ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 65.





We should also believe that Allah (SWT) sent all the messengers for one fundamental purpose: to worship Him, establish His religion, and to practice Tawheed in His Lordship, worship and His Names and Attributes.

Our duty towards the messengers¹²⁴:

1. We should believe in all of Allah's messengers and in the messages they communicated to mankind without preference of one over the other. We should obey them completely. Doing so is part of obedience to Allah (SWT).
2. We should also believe that every messenger has delivered the message that Allah (SWT) had entrusted to him, and had expounded it clearly and satisfactorily.
3. We must believe that, among men, the messengers are the most perfect in knowledge and deed, and the most honest and the most perfect in character. We must also believe that Allah has guarded them against sins and misdeeds, and holding back or neglect in communicating their message. Though they might have made mistakes; small errors in comparison to their high status, but they never persist and always repent.
4. We should believe that they were human and that Allah (SWT) never bestowed non-human attributes upon them. They ate, drank, slept, got married, had children, got hungry, got sick, got sad and pretty much had a normal human life, a fact that does not reduce their high status among mankind. They don't enjoy any attributes of Allah (SWT) nor have control over the universe or possess any power of benefit or hurt.

¹²⁴ The previous reference, pg. 66- 71.



They don't have knowledge of the unseen (ghaib) except that which Allah (SWT) has revealed to them.

5. We believe that the best of messengers is prophet Muhammad (PBUH).

Summary

1. Believing in the prophets means to believe that they were sent specifically to their tribes. Believing in prophet Muhammad (PBUH) means to believe that he was the final prophet, sent to his tribe and all mankind and Jinn.
2. We only know a few prophets by their names.
3. Prophets were sent for the purpose of calling for the Tawheed of Allah, establishing His Deen, and worshipping him.
4. Prophets had miracles.

Questions

1. What is the difference between a messenger and a prophet?
2. Explain the following sentence: 'Disbelieving in one prophet means disbelieving in all of them'.
3. What are our duties towards the prophets?

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Section 4: Believing in the Angels

In regard to believing in the angels, a Muslim should¹²⁵:

1. Believe that angels exist, and that they are another type of creation, other than mankind and jinn.
2. Believe that angels are amongst Allah's servants, and that they have powers given to them by Allah (SWT), and they follow His orders and commands.
3. Believe that angels die.
4. Believe that there are messengers amongst angels. Also, there are the carriers of the throne, the ones in charge of the paradise, the ones in charge of the hellfire, the ones who write the deeds, the ones in charge of the clouds and others, all mentioned in the Quran.

The characteristics of their creation¹²⁶:

Allah (SWT) informed us that Angels existed before Adam, and they were created from light¹²⁷. They have no physical body which can be discerned by the human senses. They don't eat, drink, sleep, or procreate. They are pure, devoid of animal desires, sins and misdeeds. They have the ability to take human form. The Quran tells us that angel Jibreel presented himself to Mariam in human form¹²⁸. Also, angels have been described as having varying numbers of wings¹²⁹.

¹²⁵ Dr. Wahbah Az-Zuhaily, Usul-ul-Iman wal-Islam (Fundamentals of Faith and Islam), Dar Al-Fikr, pg. 87.

¹²⁶ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 43.

¹²⁷ This was mentioned in a Hadith in Sahih Muslim, the book of Raqaiq and Zuhd, hadith no. 78.

¹²⁸ Maryam, Chapter 19:16-17

¹²⁹ Fatir, Chapter 35:1





Their relationship with Allah¹³⁰:

The relationship of angels with Allah is based upon pure worship, obedience and absolute submission to His commands. They are neither gods in association with Him, nor they are His offspring as the polytheists had claimed.

Their relationship with the universe and mankind¹³¹:

The relationship of the angels with the universe and mankind is an extension of their worship and obedience to Allah. Their worship is not confined to praising and glorifying Allah (SWT), but also includes the execution of His will. The angels are charged with managing the affairs of the universe and watching over it. Those duties cover all creation, movement and activity.

The Quran and the Sunnah have indicated the existence of several kinds of angels, each of which is charged with a certain aspect of the universe.

By preserving and maintaining the heavens and the earth and all that they contain is in itself a preservation of mankind and a way of assisting him in carrying out his duty and responsibility as Allah's guardian of the earth.

The angels have other responsibilities as regard's man's voluntary activities. Allah made the angels responsible for guiding mankind, assisting them in choosing right guidance and avoiding evil. They were chosen to communicate Allah's messages, and the angel responsible for this task was Jibreel. They encourage man to adopt truth and goodness. Allah (SWT)

¹³⁰ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 45.

¹³¹ The previous reference, pg. 47.





employs the angels to supplicate to Him on behalf of the believers and seek His forgiveness¹³². They also write down the person's deeds¹³³.

The number of angels¹³⁴:

There are a vast number of angels, only Allah (SWT) knows how many there are¹³⁵. It is an obligation for every Muslim to believe in the angels mentioned by their names in the Quran or the Sunnah. Three of the most important are:

1. Jibreel (PBUH) who is in charge of revelation.
2. Mikaeel (PBUH) who is in charge of rain and therefore the life of earth, plants and animals.
3. Israfeel (PBUH) who is in charge of blowing in the horn.

Other angels include the angels who write our deeds, the angel of death, and the angels who carry the throne.

Summary

- 1- We should believe in Angels, and that they are another creation of Allah (SWT) other than mankind and Jinn.
- 2- Angels have different duties in regard to their relationship with Allah, the universe and mankind.

¹³² Ghafir, Chapter 40:7-9

¹³³ Qaf, Chapter 50:16

¹³⁴ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 54.

¹³⁵ Al-Muddaththir, Chapter 74:31





Questions

1. What are the characteristics of the Angels?
2. What are the different duties of the Angels?

Section 5: Believing in the Divine Books

Believing in the divine books that were sent down to the messengers and prophets is one of the bases of Iman.

From the Quran we know the names of a number of those books, though there are others we don't know about. Those which Allah (SWT) had told us about are¹³⁶:

1. The Torah revealed to Musa¹³⁷.
2. The Bible revealed to Issa¹³⁸.
3. The Psalms revealed to Dawood¹³⁹.
4. The Scriptures revealed to Ibrahim and Musa¹⁴⁰.

Though Allah (SWT) did not inform us of the names of the books revealed to all the other messengers, He did not tell us that each prophet carried the Divine message to His people. We must believe in the unnamed books in general. However, it's not permissible to attribute any scripture to Allah if it was not named in the Quran. We must also believe that those books contained the message of Truth, Light and Guidance; the Tawheed of Allah in His lordship, worship, names and attributes. Anything incorporated in them

¹³⁶ Dr. Muhammad Na'im Yasin, The book of Eemaan: the basis, reality and invalidation of Eemaan, Al-Firdous Ltd, London, pg. 80.

¹³⁷ Al-Ma'idah, Chapter 5:44

¹³⁸ Al-Ma'idah, Chapter 5:46

¹³⁹ Al-Isra', Chapter 17:55

¹⁴⁰ An-Najm, Chapter 53:36-46





which contradicts those aspects has been added by man, it is no more than human trespass.

Believing in the Quran requires believing in these three foundations¹⁴¹:

1. The Quran is the words of Allah, it's not the words of Jibreel or prophet Muhammad (PBUH).
2. The Quran is a miracle in its literary and eloquence, both mankind and jinn cannot come up with something similar.
3. The Quran that was revealed to prophet Muhammad (PBUH) before his death is found as a whole in the Mushaf; without anything added to it or taken from it, and without any change or distortion done to it.

The collection/compilation of the Quran¹⁴²:

The Quran was collected/compiled as a whole book in three different stages:

1. The first stage: at the time of prophet Muhammad (PBUH) the whole Quran was written on different materials; such as bones, rocks, and palm leaves.
2. The second stage: at the time of the Khalifa Abu Bakr As-Siddeeq, it was written and collected in one volume.
3. The third stage: at the time of the Khalifa 'Uthman bin 'Affan, it was written according to the dialect of Quraysh and copied into 7 copies.

¹⁴¹ Dr. Wahbah Az-Zuhaily, Usul-ul-Iman wal-Islam (Fundamentals of Faith and Islam), Dar Al-Fikr, pg. 91.

¹⁴² The previous reference, pg. 93.



Summary

- 1- Allah sent the prophets and sent with them divine books.
- 2- We should believe in the books that were mentioned in the Quran, and also believe in the books that were not mentioned in general.
- 3- The Quran is the words of Allah that He challenged mankind and Jinn to come up with something like it but they couldn't.

Questions

1. What are the names of the divine books mentioned in the Quran?
2. What were the stages of collecting the Quran?

Section 6: Believing in the Day of Judgement

Believing in the day of judgement or the last day means to believe that life on earth has an end, and that the universe is transient. This means believing that our universe has an end, therefore it had a beginning.

The existence of the day of judgement is crucial to having justice served. Believing in its existence causes fear and makes a person less attached to this worldly life. This belief will inspire patience when worshipping Allah, and avoiding sinful acts, while hoping for the rewards in the hereafter.

The day of judgement comes suddenly. Only Allah (SWT) knows when. The Quran and the Sunnah tell us about the horrific events of that day.

A Muslim should also believe in what happens after death, this includes the fitna (test) of the grave, punishment and reward therein, resurrection, the



gathering, the records, the reckoning, the scale, the fount, the bridge, intercession, the paradise, the hellfire and everything that Allah has prepared for those who will dwell in them¹⁴³.

The Quran mentions the last day on numerous occasions and in many different literary styles. It reaffirms its events, reminds of its afflictions and asserts its occurrence. Some of the ways in which this is emphasized is as follows:

- Linking belief in the last day to belief in Allah.
- Allah calls the last day by many other names; each of those names describes the afflictions that will occur on that day. Some of those names: The Resurrection, The Hour, The Last Day, Yawm Ad-Din, Yawm al Hisab (the Day of Accounting), Yawm an-Nushur, (the Day of Rising), Yawm Al-Hashr, and so on¹⁴⁴.

The reason for this is that belief in the day of judgement has a greatly beneficial influence in directing the believer, ensuring his conformity and adherence to righteous conduct and pity towards Allah.

Details of belief in the Last Day¹⁴⁵:

Belief in the last day cannot be achieved or considered complete and integral without the fulfilment of the two following conditions: **The first** is that a Muslim should believe in the Last Day in general terms. This is the minimum requirement for the acceptance of his faith. **The second** is to believe in everything the prophet (PBUH) told us regarding the events that happen after

¹⁴³ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 89.

¹⁴⁴ The previous reference, pg. 90.

¹⁴⁵ The previous reference, pg. 104.





death; which belong to the domain of Ghaib (the Unseen). The main ones are:

1. Fitna (trial) of the grave and questioning by the two angels (Munkar wa Nakir).
2. Torment and bliss in the grave.
3. Signs of the Hour.
4. The beginning of the Last Day.
5. Resurrection (Ba'th).
6. The Gathering (Hashr).
7. The Recompense of Deed.
8. Presentation and Reckoning.
9. The Fount (Al-Hawd).
10. The Scale (Al-Mizan).
11. The Bridge (as-Sirat).
12. Paradise and Hell.

Summary

- 1- Believing in the Last Day means to believe that this world has an end.
- 2- We should believe in all the details mentioned in the Quran and Sunnah about the Last day and what happens after death.

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Questions

1. How did the Quran mention and emphasize on the Last Day? And what is the wisdom behind it?
2. What are the details of the Last Day?

Section 7: Believing in the Fate and Destiny¹⁴⁶

Scholars have differed in their definition of Al-Qada Wa Al-Qadar. Some have considered them one entity, and some have defined Al-Qada differently from Al-Qadar. They said: Al-Qadar is Allah's knowledge of the future condition of His creation, while Al-Qada is Allah's creation of everything in accordance with His knowledge and will.

Those who have defined it as one said: It is the well-planned system established by Allah (SWT) for this existence, the laws, and the rules by which He linked the causes with its effects. This definition is referred to in many verses of the Quran where Al-Qadar is mentioned. Allah says: *"And everything with Him is by due measure"*¹⁴⁷.

In fact, the doctrine of Al-Qadar is based primarily on the belief in Allah's Attributes and beautiful Names: Knowledge, Ability, and Will. Allah says: *"and He is Knowing of all things"*¹⁴⁸.

*"and He is over all things competent"*¹⁴⁹.

¹⁴⁶ Dr. Muhammad Na'im Yasin, The book of Eeman: the basis, reality and invalidation of Eeman, Al-Firdous Ltd, London, pg. 147.

¹⁴⁷ TMQ, Ar-Ra'd, Chapter 13:8, Sahih International.

¹⁴⁸ TMQ, Al-Baqarah, Chapter 2:29, Sahih International.

¹⁴⁹ TMQ, Al-Hadid, Chapter 57:2, Sahih International.





“Effector of what He intends”¹⁵⁰.

Every Muslim should believe in Al-Qadar, good or bad, sweet or bitter. Believing in Al-Qadar is believing in Allah’s Eternal Knowledge, His accomplished Will and His comprehensive Ability.

Anything that is evil is only proportional. It is good with regards to Allah’s action and creation, and evil with regards to human beings. Evil has two aspects, one of which is good and attributed to the Creator by His Creation and Will because of its perfect Wisdom which He alone knows.

Summary

- 1- Qadar is the well-planned system established by Allah (SWT) for this existence, the laws, and the rules by which He linked the causes with its effects.
- 2- Believing in Al-Qadar is believing in Allah’s Eternal Knowledge, His accomplished Will and His comprehensive Ability.

Questions

1. What is the relationship between believing in Qadar and the Names and Attributes of Allah?
2. Can we divide Qadar into good and evil?

¹⁵⁰ TMQ, Al-Buruj, Chapter 85:16, Sahih International.





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THIS BOOK

This book discusses the rational proofs for Aqeedah matters such as existence and oneness of God. This material is summarized from “The clear light – by Ibn Juzayy”, “Principles of Iman and Islam – by Wahbah Az-Zuhaily”, “Iman: its reality, pillars, and nullifiers – by Naim Yassin”.

This book targets introductory level students of Islamic studies in the field of Aqeedah. The intended learning outcomes of this material is to give the students the ability to use logic and rational proofs in Aqeedah issues, the ability to provide refutations of suspicions in belief, and the understanding of the pillars of faith.

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