

The Basic Level

AQEEDAH

CURRICULUM

The second semester

AQD 132

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Introduction

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.

Al Qaida At- Tahawiyya is a short book written by Imam Abu Ja'far Ahmad ibn Muhammad At- Tahawi¹. It summarizes the views of Imam Abu Hanifa in Aqeedah (Islamic Creed), and it has been accepted by Ahl As-Sunnah.

This booklet discusses most of the topics mentioned in Al-Aqeedah At-Tahawiyyah. It mentions the translation of the actual text of Aqeedah At-Tahawiyya along with a summarized explanation.

The main source used in this booklet was: "Al-Aqeedah At-Tahawiyyah - Arabic Text with English Translation and Commentary", Prepared by Fahim Hoosen.

I hope this booklet benefits the students who have basic knowledge of Aqeedah and serves as a foundation for upcoming more in-depth studies of Aqeedah.

¹ Imam Abu Ja'far Ahmad ibn Muhammad At- Tahawi (229 A.H- 321 A.H) was a scholar of Hadith and Fiqh, he followed the Shafi'i Math'hab before following the Hanafi Math'hab. He wrote a few books amongst them Al- Aqeedah At- Tahawiyya; where he summarized the views of Imam Abu Hanifa in Islamic Creed.





I ask Allah (SWT) to accept my deeds and forgive my shortcomings.

Fatima Sallam

Jumada Al- A'khira 1442, Feb. 2021

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CURRICULUM

Chapter One

Believing in the

Oneness of Allah (SWT)

(Tawheed)

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Chapter One: Believing in the Oneness of Allah (SWT) (Tawheed)

1. Indeed, Allah is One. He has no partner.

The first duty of the slaves of Allah (SWT) is to believe in His existence as the sole Originator of creation. This conviction is arrived at by means of reflection and pondering over the universe and its ephemeral contents. Every temporal being (mumkin al-wujud) necessarily requires a Being whose existence is absolute (wajib al-wujud) to effect its existence².

Oneness or Wahdaniyya is one of the attributes of Allah (SWT) that negate any notion of plurality that could be ascribed to Him, whether that plurality be in His essence, attributes, or actions. Allah (SWT) is One in His Self, His Attributes and His Actions. Oneness in His Self (Dhat) refers to there being no other deity besides Him and His not being composed of parts. Oneness in His Attributes means that the likeness of His attributes cannot be found in any other being nor is any one of His attributes multiple. Oneness in His Actions indicates that none can act independently of Him nor does anyone share with Him in His actions³.

² Al- Aqeedah Al- Tahawiyiyah.. Arabic Text with English Translation and Commentary, Prepared by Fahim Hoosen, Dar al- Hikma Publications, South Africa, 2011. Pg. 10.

³ The previous reference, pg. 14.





Allah (SWT) has no partner in His Self. He also has no partner in His Names, Attributes and in His being worthy of worship. The polytheists amongst the Arabs recognized Allah as the sole Creator but worshipped others alongside Him referring to them as ‘gods.’ He also has no partner in His Actions and acts independently of everything besides Him⁴.

2. There is nothing like Him.

A likeness of something is that which can substitute it and resembles it in all aspects. The uniqueness of Allah (SWT) discussed above rules out the possibility of there being any such being that can be said to be ‘like’ Allah (SWT).

Allah (SWT) says: “There is nothing like unto Him, and He is the Hearing, the Seeing.” [Surah Ash- Shuara’: 11]⁵. This verse is unequivocally clear in its import and forms the basis of interpretation for all other verses of the Quran and narrations of Hadith that outwardly seem to suggest the notion of Allah’s resemblance to the creation⁶.

3. There is nothing that can incapacitate Him.

Nothing can overpower Allah (SWT) rendering him incapable of carrying out any possible (mumkin) event. Inability (‘ajz) is the

⁴ The previous reference, pg. 15.

⁵ TMQ, Surah Ash- Shuaraa, Chapter 42: 11, Sahih International.

⁶ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 15- 16.





antithesis of power (qudra), a quality that Allah (SWT) possesses absolutely. The existence of everything besides Him is solely by His granting them existence. He created everything. It is not possible for a being that is powerless to create⁷.

4. There is no deity besides Him.

The proof that the Quran presents for there being no deity besides Allah (SWT) is inferred from the following two verses:

1. "Had there been within them [i.e., 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." [Surah Al-Anbya: 22]⁸.
2. "Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allah above what they describe [concerning Him]." [Surah Al Mu'minun: 91]⁹.

It is evident that there is no disarray or disorder in the smooth operation of the heavens and the earth. This perfect system therefore establishes that there is no other deity besides Allah (SWT).

⁷ Previous reference, pg. 16.

⁸ TMQ, Surah Al- anbya, Chapter 21:22, Sahih International.

⁹ TMQ, Surah Al- Mu'minun, Chapter 23: 91, Sahih International.





The Universe and its elements: all the galaxies, stars, planets, asteroids, the Milky Way, the Sun, the Earth, the Moon and billions of other immense bodies revolve in marvellous harmony. If scrutinized in terms of cosmic, physical, mathematical and biochemical aspects the universe proves to be equipped, both on a micro level as well as a macro level, with the most suitable design for human life. From the expansive rate of the universe to the location of earth in the solar system, from percentages of atmospheric gases to properties of sunlight, innumerable equilibriums are sustained each second and each hour. Not even one of these arrangements can occur by chance. All obey the infallible wisdom of Allah (SWT) exhibiting His might and art¹⁰.

5. He is eternal without a beginning, and Everlasting without an end. He will never perish nor cease (to exist).

Qidam (timelessness or being eternal) is an attribute unique to Allah (SWT). It signifies 'His not being preceded by non-existence.' In other words: there is no beginning to His existence as He was always in existence.

If Allah (SWT) was not eternal it would mean that another being was required to bring Him into existence. This other being in turn would require another and this chain would have to infinitely continue (Tasalsul), which is impossible. The only other logical possibility is that the chain eventually terminates with one eternal being i.e. Allah (SWT).

¹⁰ Al- Aqeedah Al- Tahawiiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 17- 18.





Baqa' (permanence) is an attribute of Allah (SWT) defined as 'His not being followed by non-existence.' There is no end to Allah's existence. Allah (SWT)'s attribute of Qidam (timelessness) negates the possibility of His being non-existent. The Quran says: "He is the First and the Last" [Surah Al- Hadid: 3]^{11 12}.

6. Nothing occurs except what He wills.

Irada (Divine Will) is an attribute of Allah (SWT) that relates to all possible things (mumkinat) with respect to specifying a possible occurrence for them. Specifying the occurrence of a certain possibility and not its opposite, at certain times and not others, despite the relation of all these possibilities and times to the Dhat (Being) of Allah (SWT) being the same, requires that there be an attribute that carries out this function of determination. This attribute is known as Irada (Divine Will.) If it was not for this attribute, then all possible things (mumkinat) would have occurred all at once and in the same manner.

Whatever Allah (SWT) wills occurs and everything that occurs is with the Will of Allah (SWT). This does not imply that the Rida (lit. pleasure) of Allah (SWT) is associated with it. Neither does it imply that it is something that Allah (SWT) has instructed his servants to do or carry out¹³.

¹¹ TMQ, Surah Al- Hadid, Chapter 57: 3, Sahih International.

¹² Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 18- 19.

¹³ Previous reference, pg. 19- 20.





Allah (SWT) say in the Quran:

1. "He does what He wills." [Surah Ali Imran: 40]¹⁴.
2. "Indeed, Allah ordains what He intends." [Surah Al- Ma'idah: 1]¹⁵.
3. "Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is." [Surah An- Nahl: 40]¹⁶.

7. Imagination cannot conceive Him, nor can intellect comprehend Him.

Allah (SWT) does not possess a form that He may be imagined or encompassed by human comprehension.

Allah (SWT) says in the Quran: "He [i.e., Allah] knows what is [presently] before them and what will be after them, but they do not encompass it [i.e., what He knows] in knowledge." [Surah Taha: 10]¹⁷.

Whatever imagination or perception of Allah (SWT) appears in the mind of a person is merely the whisperings (waswasa) of Shaytan and Allah (SWT) is nothing like that. Disliking the appearance of these thoughts is the sign of true faith (Iman)¹⁸.

¹⁴ TMQ, Surah Ali Imran, Chapter 2: 40, Sahih International.

¹⁵ TMQ, Surah Al- Ma'idah, Chapter 5: 1, Sahih International.

¹⁶ TMQ, Surah An- Nahl, Chapter 16: 40, Sahih International.

¹⁷ TMQ, Surah Taha, Chapter 20: 110, Sahih International.

¹⁸ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 21.





8. He is the Ever-Living who never dies, and (the) All-Sustaining who never sleeps.

Hayat (Life) is one of the attributes of Allah (SWT) and is a logical prerequisite for the existence of all other attributes and their application. The Being that brought this entire perfectly systematic universe into existence and continually sustains it can only be a living being¹⁹.

Allah (SWT) says in the Quran: “He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.” [Surah Ghafir: 65]²⁰.

Also: “And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, [fully] Aware -.” [Surah Al- Furqan: 58]²¹.

Qayyum is the stressed linguistic form of the Arabic word Qa’im. It refers to one whose existence is by himself and not dependent on anything else. Rather, the existence and sustentation of everything else depends on him²².

Sleep is a state of rest during which consciousness of the world is suspended due to the functional perception of the senses being diminished. Such an attribute of deficiency cannot be applied to Allah

¹⁹ The previous reference, pg. 22.

²⁰ TMQ, Surah Ghafir, Chapter 40: 65, Sahih International.

²¹ TMQ, Surah Al- Furqan, Chapter 25: 58, Sahih International.

²² Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 23.



(SWT), who is free of all deficiencies. If sleep overcomes Allah (SWT) it would negate His being Qayyum as the entire operation of the universe depends on Him²³.

9. He creates without any need and sustains without any effort.

Need is a deficiency that requires fulfilment whereas Allah is totally Independent. Allah (SWT) says in the Quran: “Indeed, Allah is Free from need of the worlds.” [Surah Al- ‘Ankabut 29: 6]²⁴.

Whatever Allah (SWT) wills occurs merely by His creating it. He needs no means or assistance to carry out His Will²⁵.

10. He causes death without any fear, and He raises to life without any difficulty.

The creation’s being in existence or not is one and the same to Allah, the All-Mighty. Causing death to the creation gives Him no fear.

Since Allah (SWT) created everything in the universe from total nothingness without difficulty, there is no difficulty for Him in bringing them back to life. The Quran indicates this in the following verses:

1. “Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.” [Surah An- Nahl: 40]²⁶.

²³ The previous reference, pg. 23.

²⁴ TMQ, Surah Al- A’nkabut, Chapter 29: 6, Sahih International.

²⁵ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 24.

²⁶ TMQ, Surah An- Nahl, Chapter 16: 40, Sahih International.



2. “And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest description [i.e., attribute] in the heavens and earth. And He is the Exalted in Might, the Wise.” [Surah Ar- Rum: 27]²⁷.
3. “Did We fail in the first creation? But they are in confusion over a new creation.” [Surah Qaf: 15]²⁸.

Need, effort, fear, and difficulty are all facets of deficiency. Allah (SWT) is free of all deficiencies²⁹.

11. He created the creation with His Knowledge, determined destinies for them, and fixed for them life spans.

Everything that occurs in the universe is by the pre-determination of Allah (SWT). The destinies of man have already been fixed by Him.

Their sustenance, course of life and actions have all been predetermined. Every person will only receive the sustenance that has been destined for him – be it permissible or impermissible in the Shari’a.

In the Quran: “Indeed, all things We created with predestination.” [Surah Al- Qamar: 49]³⁰.

The lifespan of man is fixed. No person can advance or delay his time of death even for a moment. In the Quran: “And for every nation

²⁷ TMQ, Surah Ar- Rum, Chapter 30: 27, Sahih International.

²⁸ TMQ, Surah Qaf, Chapter 50: 15, Sahih International.

²⁹ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 26.

³⁰ TMQ, Surah Al- Qamar, Chapter 54: 49, Sahih International.





is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].” [Surah Al- A’raf: 34]³¹.

This applies both to the one who dies of natural causes as well as one who is killed by someone. In other words, the person that is killed has also died at his appointed predestined time and it cannot be said that his life span has been cut short by being killed³².

12. Nothing of their actions was hidden from Him before He created them, and He knew everything that they would do before creating them.

'Ilm (Knowledge) is an eternal attribute of Allah (SWT) linked to things known making them manifest be they necessary (wajibat), possible (mumkinat) or impossible (mustahilat).

This meaning relates to the necessary (wajibat), because Allah (SWT) has knowledge of Himself and of His own attributes. It relates to the possible (mumkinat), because Allah (SWT) knows everything in His Creation. It relates to the impossible (mustahilat), because Allah (SWT) knows that things like His having a partner are impossible.

Nothing, not even the smallest atom is hidden from Allah (SWT). His Knowledge encompasses each and everything and all its attributes.

³¹ TMQ, Surah Al- A’raf, Chapter 7: 34, Sahih International.

³² Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 31.



Since Allah's Knowledge, being His attribute, is eternal it follows that Allah (SWT) was aware of all things even before their existence³³.

Summary:

1. Allah (SWT) is One in His Self, His Attributes and His Actions.
2. Allah (SWT) has no partner in His Self. He also has no partner in His Names, Attributes and in His being worthy of worship.
3. Nothing is like Allah (SWT), and nothing can overpower Him.
4. Amongst Allah (SWT)'s attributes: Hayat (life), Irada (Divine Will) and Ilm (knowledge).

Questions:

1. What is the meaning of Wahdaniyya?
2. What is the proof that the Quran presents for confirming that there is no deity besides Allah (SWT)?
3. What are some of Allah (SWT)'s Attributes?
4. "He is eternal without a beginning, and Everlasting without an end"
What is the expression used in the Quran for these two attributes of Allah (SWT)?
5. Which Quranic verse forms the basis of interpretation for all other verses and narrations of Hadith that outwardly seem to suggest the notion of Allah's resemblance to the creation?

³³ The previous reference, pg. 34.

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Chapter Two

Believing in the Prophet

(PBUH)

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Chapter Two: Believing in the Prophet (PBUH)

1. And we say that Muhammad, May Allah bless him and grant him peace, is His chosen Slave, His elected Prophet, and His selected Messenger.

After having completed the explanation of the aspects of faith relating to the Oneness of Allah (SWT) and His attributes, the author begins the discussion of Prophethood (Nubuwwa) so as to complete the two fundamentals of faith³⁴.

The name Muḥammad means 'one who is praised excessively.' This name was given to him by his grandfather 'Abd al-Muttalib³⁵.

Slavery or Servitude of Allah (SWT) is an attribute of esteem. It is one of the most beloved titles in the sight of Allah (SWT) and Allah (SWT) has used it in the Noble Quran to refer to The Prophet (PBUH) in numerous verses.

For instance when relating the incident of the Isra' (the Prophet's miraculous night-journey to Jerusalem before his ascension to the heavens) the Quran says: "Exalted is He who took His Servant [i.e., Prophet Muḥammad] by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing." [Surah Al-Isra: 1]^{36 37}.

³⁴ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 37.

³⁵ Previous reference, pg. 37.

³⁶ TMQ, Surah Al- Isra, Chapter 17: 1, Sahih International.

³⁷ Previous reference, pg. 38.





The attribute of being a slave of Allah (SWT) makes clear the distinction between the status of the Creator and the created. The attribute of being Sustainer (Rabb) and Divine (Ilah) is solely that of Allah (SWT). The Prophet (PBUH), despite his lofty and elevated rank, possesses the attribute of slavery to the Divine Sustainer³⁸.

Nevertheless, at times Allah (SWT) grants to some of his slaves the ability to demonstrate extraordinary feats like bringing the dead to life, curing the blind etc., but the distinction between the slave and the master must be always clearly maintained. The Christians fell into error by blurring this distinction when they raised the Prophet 'Isa (Jesus) (PBUH) to the rank of divinity after witnessing such marvellous events at his hands. The author chose to use the attribute of 'slave' for The Prophet (PBUH) to emphasize this distinction³⁹.

The Prophet (PBUH) said: "Do not exaggerate my praise as the Christians did for Jesus, son of Mary. I am but a slave. So call me the slave of Allah and His Messenger." [Bukhari]⁴⁰.

2. And that he is the Seal of the Prophets, the Leader of the Pious, the Chief of the Messengers, and the Beloved of the Lord of the Worlds.

The Quran states: "Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and seal [i.e., last] of the

³⁸ Previous reference, pg. 39.

³⁹ Previous reference, pg.

⁴⁰ Sahih Al- Bukhari, Hadith no. 3445.





prophets. And ever is Allah, of all things, Knowing.” [Surah Al- Ahzab: 40]⁴¹.

The Prophet (PBUH) said: “The Last Hour would not come until there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah.” [Muslim]⁴².

Piety (Taqwa) refers to the guarding of oneself from disbelief and all forms of disobedience to Allah (SWT). The Prophet (PBUH), being the leader of this Ummah (community) and of all the previous prophets, is given the title “Leader of the Pious”⁴³.

3. Every claim to Prophethood after Him is falsehood and pretence.

Since it is established that the Prophet (PBUH) is the final prophet, any person who claims prophethood is in express denial of definitive textual evidence as contained in the verse of Surah al-Ahzab quoted above. Such denial can be nothing but deviation and falsehood.

4. He is the one that has been sent to all of jinn and mankind with truth and guidance, and light and illumination.

Many verses in the Quran support this statement. For instance: “Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allah to you all” [Surat Al- A’raf: 158]⁴⁴. Also see Surah Al- Jinn verses 1-13.

⁴¹ TMQ, Surah Al- Ahzab, Chapter 33: 40, Sahih International.

⁴² Sahih Muslim, Hadith no. 157m.

⁴³ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 41.

⁴⁴ TMQ, Surah Al- A’raf, Chapter 7:158, Sahih International.





Truth signifies the purpose of creation of the heavens and the earth, which is to indicate to the Oneness of its Creator, Allah (SWT), and for the creation to serve Him.

Guidance denotes the course of action that enables one to reach truth.

Light and illumination refer to the Divine law and religion supported with clear evidence.

Summary:

1. Prophet Muhammad (PBUH) is the last prophet sent to all mankind and jinn.
2. Every claim to Prophethood after Prophet Muhammad (PBUH) is falsehood.
3. Prophet Muhammad (PBUH) was given the attribute of being a slave to Allah (SWT), which is an attribute of esteem.

Questions:

1. What is the status of Prophet Muhammad (PBUH)?
2. Why did the author use the word 'slave' when talking about the prophet (PBUH)?



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Chapter Three

The Holy Quran

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Chapter Three: The Holy Quran

- 1. (And we say) that the Quran is the word of Allah (SWT). It came from Him as speech without (our comprehending its) form.**

The Quran is the Speech of Allah (SWT) by which Allah (SWT) commands, prohibits, informs and relates incidents. Speech (Kalam) is an eternal attribute of Allah (SWT). If Allah (SWT) did not possess the attribute of speech it would mean that He is mute and hence imperfect. Imperfection and defects cannot be attributed to Allah.

The actual speech of Allah, being His attribute, is also eternal and timeless like all His other attributes⁴⁵.

- 2. He sent it down on His Messenger as revelation. The believers believed him and testified to that, as absolute truth.**

The companions of the Prophet (PBUH) witnessed the revelation of the Quran upon the Prophet and were certain of its inimitability (I'jaz) and its being from Allah (SWT). On the other hand, the disbelievers rejected its being from Allah (SWT) and falsely asserted its being the invention of the Prophet. This is outright kufr.

⁴⁵ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 44.





3. They are certain that it is the word of Allah (SWT) in reality, and it is not created, as is the speech of created beings.

Some deviant groups, like the Mu‘tazila⁴⁶, likened the Quran to the speech of man by claiming that it was created rather than being eternal and that it consisted of sounds and letters. This false belief spread in the times of some of the Abbasid caliphs who had adopted this opinion and put many of the ‘Ulama, like Imam Ahmad ibn Hanbal⁴⁷, to great trial on account of upholding the view of the Ahl As-Sunnah⁴⁸.

4. Whoever listens to it and asserts that it is the speech of man has committed disbelief and Allah (SWT) has reproached and criticized him and threatened him with his punishment when He, Most High said, ‘I will enter him into the Blazing Fire.’ Since Allah (SWT) threatened with the blazing fire those who say ‘This is not but the speech of man’ we know with certainty that it is the speech of the Creator of man and that the speech of man does not resemble it.

⁴⁶ A sect that was established during the Abbasid Ruling by Wasel bin Atta’. They deny most of the attributes of Allah (SWT) or interpret it, they claim that the Quran is created; not the words of Allah (SWT).

⁴⁷ Ahmad ibn Hanbal (164- 241 AH), a Hadith and Fiqh Scholar and the founder of the Hanbali Math’hab.

⁴⁸ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 45.

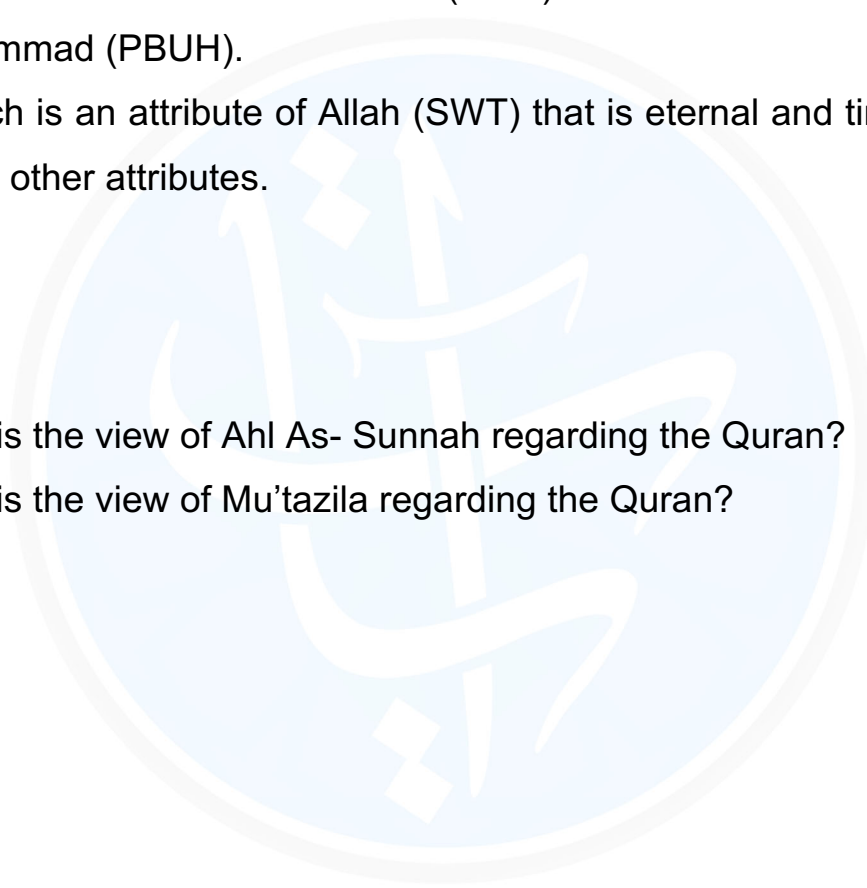


**Summary:**

1. The Quran is the words of Allah (SWT) and was revealed to Prophet Muhammad (PBUH).
2. Speech is an attribute of Allah (SWT) that is eternal and timeless like all His other attributes.

Questions:

1. What is the view of Ahl As- Sunnah regarding the Quran?
2. What is the view of Mu'tazila regarding the Quran?



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Chapter Four

The Vision of Allah (SWT)

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Chapter Four: The Vision of Allah (SWT)

1. **The Vision (of Allah) by the people of paradise is true, without (their vision being) encompassing and without (the) manner (of their vision being known.) As the Book of our Lord has expressed: "Faces on that Day will be radiant, looking at their Lord." The explanation of this is as Allah wills and knows. Every authentic report that has come down to us about this from the Messenger of Allah and his Companions (May Allah be pleased with them) is as he said, and its meaning is according to what He intended. We do not delve into that interpreting it according to our opinions or imagining it according to our desires. For indeed no one is safe in his religion except he who submits (himself) to Allah, the Exalted and Glorified and to His Messenger and entrusts the knowledge of that which he finds unclear to the one who has knowledge of it.**

The Vision (Ru'ya) of Allah (SWT) is in itself a possible occurrence. However, this vision will not be in the manner that vision of physical objects takes place in this world. In the world it is necessary that the object being viewed be a light-reflecting object, in a specific direction and within a certain range from the viewer. Allah (SWT) does not possess a physical body or form. Hence this mode of vision cannot apply to Him. The vision of Allah (SWT) will be in some other way, the details of which are unknown to us. Not knowing the manner of this





vision does not oblige us to reject it. Instead we affirm it and assign the full explanation of it to Allah (SWT).

The Mu‘tazila and some other sects held that Allah (SWT) cannot be seen at all, even on the Day of Resurrection. They rejected the sound narrations of hadith to the contrary, claiming that vision necessitates corporeality and direction, which are precluded for Allah, Most High.

In contrast, Ahl As-Sunnah hold that Allah (SWT) will most certainly be seen by the believers without our specifying how. This is based on the verse: “[Some] faces, that Day, will be radiant, Looking at their Lord” [Surah Al- Qiyama: 22- 23]⁴⁹.

In a Hadith in Sahih Al- Bukhari it is narrated: “You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him.”^{50 51}

Summary:

1. We believe in the vision of Allah (SWT) by the people of Paradise.
2. The details of this vision are unknown to us, but we affirm it and assign the full explanation of it to Allah (SWT).

⁴⁹ TMQ, Surah Al- Qiyamah, Chapter 75: 22- 23, Sahih International.

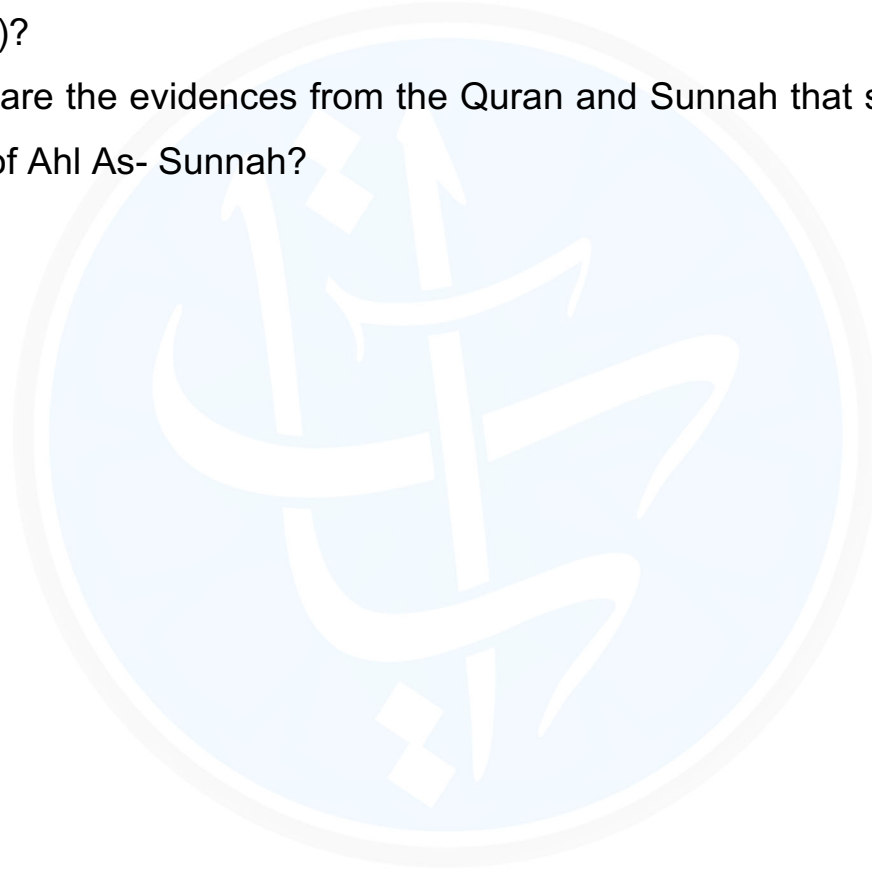
⁵⁰ Sahih Al- Bukhari, Hadith no. 7436.

⁵¹ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 48.



**Questions:**

1. What is the view of Ahl As- Sunnah regarding the vision of Allah (SWT)?
2. What are the evidences from the Quran and Sunnah that support the view of Ahl As- Sunnah?



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Chapter Five

The Mi'raj

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Chapter Five: The Mi'raj (Ascent to the heavens)

- 1. The Mi'raj (Ascent to the heavens) is true. The Prophet (PBUH) was taken by night and made to ascend in person, in a wakeful state, to the heavens and from there to whatever heights Allah (SWT) willed for him. Allah (SWT) ennobled him in the way that He wished and revealed to him what He revealed to him. "The heart was not mistaken about what it saw." May Allah (SWT) bless him and grant him peace in this world and the next.**

The Prophet (PBUH) was taken at night from al-Masjid al-Harām (the Sacred Mosque) in Makkah al-Mukarramah to al-Masjid al-Aqsa (the Farthest Mosque) in Jerusalem and from there he was physically taken up to the heavens in a wakeful state. This ascension was not merely spiritual nor was it a dream. If it was a mere spiritual experience or a dream the disbelievers of Makkah would not have denied it so vehemently as they did when the Prophet (PBUH) informed them of this journey.

Isra' refers to the earthly journey from al-Masjid al-Haram to al-Masjid al-Aqsa. A journey that would normally take two months was miraculously undertaken by the Prophet (PBUH) in a brief instant. This journey is established from the Quran; it was mentioned in Surah Al-Isra'.

Mi'raj refers to the journey from Bayt al-Maqdis (Jerusalem) to the heavens. This is confirmed by numerous Ahadith (narrations) detailing the miraculous incident of the Mi'raj. For instance, in Sahih





Al-Bukhari, a detailed hadith is narrated by the companion, Malik ibn Sa'sa'a, wherein the Prophet (PBUH) related the events of night of his ascension to the heavens, in which he proceeded from the first to the seventh heaven meeting various Prophets^{52,53}.

Summary:

1. We believe in the Mi'raj (ascent to the heavens).
2. The Isra' and Mi'raj happened to the Prophet both in soul and body.

Questions:

1. What is the definition of: Isra' and Mi'raj.
2. Was the journey by soul? Explain your answer.

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⁵² Sahih Al- Bukhari, Hadith no. 3393.

⁵³ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 54- 55.



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CURRICULUM

Chapter Six

The Hawd and The Shafa'a

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Chapter Six: The Hawd and the Shafa'a

- 1. The Hawd (Pool) which Allah (SWT) has honoured him (the Prophet) with to quench the thirst of his community on the day of judgement, is true.**

This is established in Ahadith (narrations) that collectively reach the level of being Mutawatir (mass-transmitted) in meaning. Some scholars wrote books compiling these ahadith.

The Prophet (PBUH) said: "I am your predecessor at the Lake-Fount (Kawthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' Then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'"^{54,55}

- 2. The Shafa'a (intercession) that Allah (SWT) has stored up for them (i.e. the Umma) is true, as related in the narrations.**

The Prophet (PBUH) said: "There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah (SWT) so willed,

⁵⁴ Sahih Al- Bukhari, Hadith no. 7049.

⁵⁵ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 56.





in case of everyone amongst my Ummah provided he dies without associating anything with Allah.”⁵⁶

Shafa‘a (Intercession) is of various types. The ‘Supreme Intercession’ is that which the Prophet (PBUH) will make for the entire creation on the day of judgement for Allah (SWT) to commence with the reckoning after the creation will be in immense difficulty. This intercession is especially reserved for the Prophet (PBUH). The Prophet (PBUH) will intercede with Allah (SWT) to relieve the creation from the hardships on the plains of resurrection after they would have sought help from all the other prophets. Besides this form of intercession, there will also be intercession for other purposes; e.g., to acquit those that are to be sent to the Fire; to enter a group of believers into Paradise without reckoning; to raise the ranks of those in Paradise and to remove those believers that have already entered the Fire⁵⁷.

Summary:

1. We believe in the Hawd (pool) and the Shafa‘a (intercession).
2. The Hawd was mentioned in numerous ahadith (narrations).
3. The Shafa‘a (intercession) of the Prophet (PBUH) is of various types.

Questions:

1. Where is the belief in the Hawd established from?
2. What are the types of intercession?

⁵⁶ Sahih Muslim, Hadith no. 199a.

⁵⁷ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 57- 59.



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CURRICULUM

Chapter Seven

The Eternal Knowledge of Allah (SWT)

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Chapter Seven: The Eternal Knowledge of Allah (SWT)

1. **Indeed Allah (SWT) knew, in eternity, the exact number of those who would enter Paradise and the exact number of those who would enter the Fire. This number will neither be increased or decreased. Similarly, their actions are those that were known to Allah (SWT) that they will carry out. Each person is facilitated to what he was created for.**

Taqdir (Predestination) is a secret of Allah (SWT) in his creation. It is something beyond human comprehension. It constitutes the belief that Allah (SWT) in eternity had known and predetermined everything that was to occur, at which time and in which way. Everything that occurs in the universe is in accordance with this predetermination. Allah (SWT) says in the Quran: “Indeed, all things We created with predestination.” [Surah Al- Qamar: 49]⁵⁸.

Together with this belief in predestination it must also be accepted that man has been given a choice to adopt either the path of righteousness or iniquity. Man’s being rewarded or punished in the hereafter will be on the basis of his exercising this choice in the right or wrong way. The focus of man should be on exercising this choice correctly rather than the predetermination of Allah (SWT), of which man has no knowledge⁵⁹.

⁵⁸ TMQ, Surah Al- Qamar, Chapter 54: 49, Sahih International.

⁵⁹ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 62-63.





The Prophet (PBUH) has instructed us to refrain from discussing predestination. It is reported by Jabir ibn ‘Abdullah that Suraqa ibn Malik ibn Ju‘shum came to the Prophet and said: O Messenger of Allah, explain our religion to us (in a way) as if we have been created just now. The deeds we do today, are they something that the pens have dried (after recording them) and they are occurring according to a predetermined decree or are these deeds occurring currently (i.e. without any predetermination)? The Prophet (PBUH) replied: “In fact, they are something that the pens have dried upon (after recording them) and they are occurring according to a predetermined decree.” Suraqa then asked: “If it is so, then what is the use of doing good deeds?” The Prophet (PBUH) replied: "Continue doing action for every person is facilitated (to what he was created for.)" [Muslim]⁶⁰.

The Qadariyya sect denied Taqdir (Predestination) and held the false belief that everything that occurs was not predetermined in the knowledge of Allah (SWT) but Allah (SWT) comes to know of them as they occur⁶¹.

2. Actions are judged according to the last of them. The fortunate is he who was fortunate by the decree of Allah (SWT), and the wretched is he who was wretched by the decree of Allah (SWT).

These fortune and wretchedness are by the decree and predetermination of Allah (SWT) and is established by the final actions

⁶⁰ Sahih Muslim, Hadith no. 2648 a.

⁶¹ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 66.





of a person prior to his demise. A person who led a life of disbelief and sin but towards the end of his life repented and believed in Allah (SWT) is fortunate and successful and will be made to enter Paradise. On the other hand, a man who led a life of belief and righteousness but later reneged and died on disbelief is wretched and will be thrown into the Hellfire⁶².

- 3. The exact nature of Taqdir (Predetermination) is Allah's secret in His creation, and no angel brought near (the Throne) nor any prophet sent (with a message) has knowledge of it. Delving into it and ruminating about it leads to loss, is a stairway to deprivation, and a step towards deviation. So beware about thinking, reflecting or letting doubts assail you with regards to this matter.**
- 4. Allah (SWT) has kept the knowledge of predetermination away from the creation, and has forbidden them to investigate into it, as Allah (SWT) has said in His Book, "He is not asked about what He does but they are asked'." Hence anyone who asks: 'Why did He do that?' has rejected the judgement of the Book, and anyone who rejects the judgement of the Book is a disbeliever.**

⁶² Previous reference, pg. 66.



**Summary:**

1. Allah (SWT) in eternity had known and predetermined everything that was to occur, at which time and in which way.
2. Everything that occurs in the universe is in accordance with Allah (SWT)'s predetermination.
3. Allah (SWT) has kept the knowledge of predetermination away from the creation and has forbidden them to investigate it.
4. Man has been given a choice to adopt either the path of righteousness or iniquity.
5. Man's being rewarded or punished in the hereafter will be on the basis of exercising his choice in the right or wrong way.

Questions:

1. What is Taqdir?
2. What is the prophet's teaching regarding predestination?
3. How are actions judged?
4. Explain this sentence: The exact nature of Taqdir (Predetermination) is Allah's secret in His creation.

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CURRICULUM

Chapter Eight

The 'Arsh and the Kursi

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Chapter Eight: The ‘Arsh (Throne) and the Kursi (Chair)

1. The ‘Arsh (Throne) and the Kursi (Chair) are true. He is independent of the Throne and what is beneath it.

Allah (SWT) has mentioned both Al-‘Arsh (the Throne) and Al-Kursīyy (the Chair) in the Noble Qur’an:

1. “and He is the Lord of the Great Throne.” [Surah At- Tawbah: 129]⁶³.
2. “His Kursi extends over the heavens and the earth” [Surah Al-Baqarah: 255]⁶⁴.

The ‘Ulama have given different interpretations of these. However, the most acceptable view is that since they are established in the Qur’an and Hadith and do not relate to practice, they should be taken in their literal and apparent sense as physical celestial creations of Allah (SWT), even though we may not know their precise description. It is necessary to believe in them as such and not to interpret them figuratively.

We know from the Qur’an and Hadith that the Throne is carried by angels and is the roof of Jannat al-Firdaws (the highest stage in Paradise).

⁶³ TMQ, Surah At- Tawbah, Chapter 9: 129, Sahih International.

⁶⁴ TMQ, Surah Al- Baqarah, Chapter 2: 255, Sahih International.





Allah, Most High, is not in need of being positioned on the ‘Arsh and remains as independent of position as He was before the creation of the ‘Arsh⁶⁵.

2. He encompasses everything and is above it, and what He has created is incapable of encompassing Him.

Summary:

1. We believe in the A’rsh (Throne) and the Kursi (Chair).
2. The A’rsh (Throne) and the Kursi (Chair) are established in the Quran and Sunnah. We believe that they are physical creations of Allah (SWT) without delving into details.

Questions:

1. Why do we believe in the Throne and the Chair?
2. What do we know about the Throne?

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⁶⁵ Al- Aqeedah Al- Tahawiiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 74- 75.



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CURRICULUM

Chapter Nine

Believing in the Angels, the Prophets, and the Divine Books

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Chapter Nine: Believing in the Angels, the Prophets and the Divine Books.

- 1. We believe in the Angels, and the Prophets, and the Books which were revealed to the Messengers, and we testify that they were all following the manifest Truth.**

The Mala'ika (Angels) are creations of Allah (SWT) made of light. They ascend and descend continuously between the heavens and earth and have been assigned various tasks. Their pleasure is in the remembrance of Allah (SWT) and His worship. They do not disobey Allah (SWT) in the least and never fail to do as He commands⁶⁶.

The Prophets are men chosen by Allah (SWT) to deliver His message. Allah (SWT) has honoured them to be prophets. This rank of Prophethood is granted by Allah to whomsoever He wishes and cannot be attained by personal effort.

The Prophets are protected from all types of sin and are higher in rank than the angels. Amongst them some are of a higher rank than others⁶⁷.

Allah (SWT) revealed books to various Prophets by speaking to them directly or through the intervention of an angel. Both the words and the meanings of these revelations are from Him. We believe in all the revealed books in their original form. However, the versions of the Bible, Torah, Psalms, etc. that are prevalent today contain many

⁶⁶ Previous reference, pg. 78.

⁶⁷ Previous reference, pg. 78.





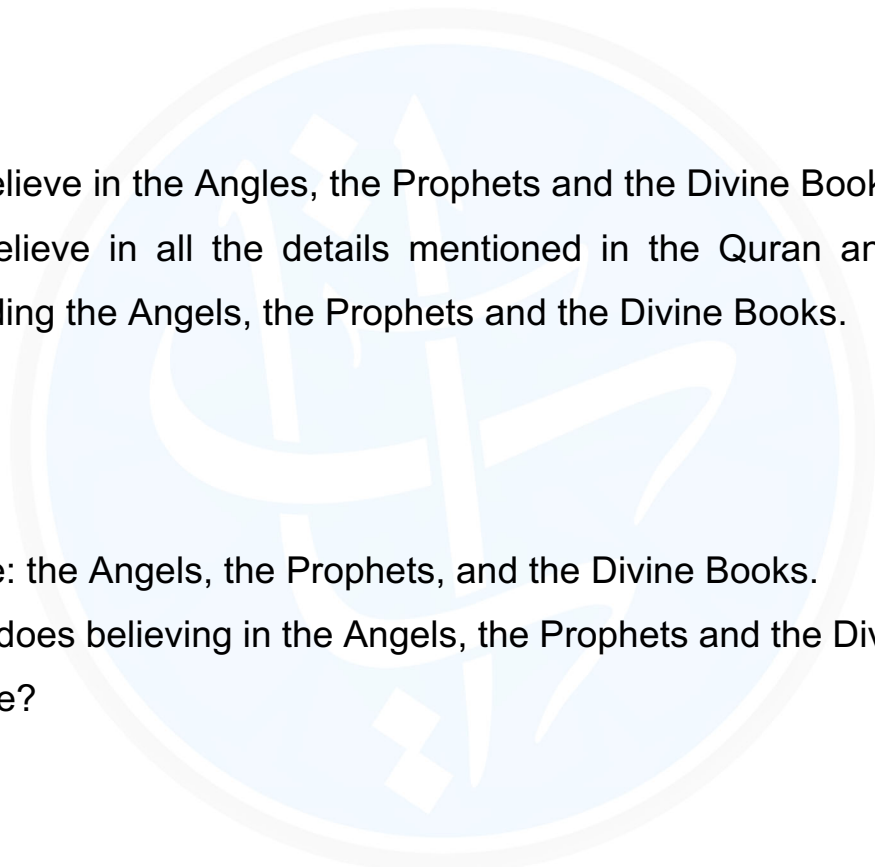
interpolations and additions to the original Divine words and therefore cannot be entirely relied upon⁶⁸.

Summary:

1. We believe in the Angles, the Prophets and the Divine Books.
2. We believe in all the details mentioned in the Quran and Sunnah regarding the Angels, the Prophets and the Divine Books.

Questions:

1. Define: the Angels, the Prophets, and the Divine Books.
2. What does believing in the Angels, the Prophets and the Divine Books include?



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⁶⁸ Previous reference, pg. 79.



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CURRICULUM

Chapter Ten

The People of Our Qibla

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Chapter 10: The People of Our Qibla

- 1. We call the people of our Qibla Muslims and believers as long as they acknowledge what the Prophet, may Allah bless him and grant him peace, brought, and accept as true everything that he said and told us about without denying any of it.**

The Messenger of Allah (PBUH) said: “Whoever prays as we pray, turns to face the same Qiblah as us and eats our slaughtered animals, that is a Muslim.”⁶⁹

Any person who professes to accept whatever was brought as religion by the Prophet (PBUH) will be accepted by us to be a Muslim and a believer and will be treated as such. However, if it is proven that a person rejects an established doctrine of the Prophet (PBUH) that is known to be part of Islam essentially then such a person cannot be regarded as a believer⁷⁰.

- 2. We do not enter into vain talk about Allah (SWT) nor are we unmindful (numari) of the religion of Allah.**

We don't declare anything about the Self (Dhat) of Allah (SWT) without knowledge and without its being established by a transmitted

⁶⁹ Sunan an- Nasa'i, Hadith no. 4997.

⁷⁰ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 80.





proof from the Quran and Hadith. We also don't deliberate over the Dhat as comprehending it is beyond our ability⁷¹.

The Arabic word 'numari' could mean 'unmindful' and also could mean 'dispute'. If the latter is taken, then the translation will read: "We do not dispute with regards to the religion of Allah." In other words, it is incorrect to create doubts in the minds of the people of truth by disputing religious matters, raising the doubts created by the heretics seeking to misguide people⁷².

3. We do not declare any of the people of the Qibla to be disbelievers because of any wrong action (they have done), as long as they do not consider that action to be lawful. Nor do we say that the wrong action of a man who has belief does not have any harmful effect on him.

Commission of a major (or minor) sin, although forbidden, does not cast a person out of the fold of Islam. However, if a person considers lawful that which is definitively proven to be forbidden by Allah (SWT), then such a person has in fact rejected the law of Allah (SWT) and is therefore a disbeliever. The proof that sin itself does not amount to disbelief are the following verses:

1. "O you who have believed, repent to Allah with sincere repentance." [Surah At- Tahrim: 8]⁷³.

⁷¹ Previous reference, pg. 80.

⁷² Previous reference, pg. 81.

⁷³ TMQ, Surah At- Tahrim, Chapter 66: 8, Sahih International.





2. “And if two factions among the believers should fight, then make settlement between the two.” [Surah Al- Hujurat: 9]⁷⁴.

In both the above verses the Quran refers to those that committed sin as ‘believers’ clearly indicating that the commission of sin does not render a person a disbeliever, as was the view of the Khawarij, nor out of the fold of Islam, as was the view held by the Mu‘tazila⁷⁵.

The Murji’a sect held the view that wrong actions have no harmful effect on a person as long he has belief. This belief was diametrically opposed to the view of the Khawarij who held that wrong actions render a person a disbeliever.

Ahl As- Sunnah do not agree with either of these extremes and maintain that evil actions do have an effect on the person who commits them both in this world and the hereafter. The numerous verses of the Quran and narrations of Hadith that contain severe warnings of punishment for those that disobey the laws of Allah (SWT) are clear testimony to this⁷⁶.

- 4. We hope that Allah (SWT) will pardon the people of right action among the believers and grant them entrance into Paradise through His mercy, but we cannot be sure of this, and we cannot testify that they will be in Paradise. We ask forgiveness for the**

⁷⁴ TMQ, Surah Al- Hujurat, Chapter 49: 9, Sahih International.

⁷⁵ Al- Aqeedah Al- Tahawiiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 84.

⁷⁶ Previous reference, pg. 84- 85.





people of wrong action among the believers and, although we fear for them, we do not despair regarding them.

Right action does not guarantee a person salvation or entrance into Paradise. Rather it is the mercy and benevolence of the Almighty that is sought after. The Prophet (PBUH) said: “None of you will enter Paradise through his good deeds. They (the Prophet's companions) said, 'Not even you, O Allah's Messenger?' He said, "Not even me, unless Allah covers me with His favour and mercy.”⁷⁷

We cannot be certain about any specific believer that he will most certainly enter Paradise as the possibility of his committing disbelief or his actions being rejected on account of pride or ostentation exists and is unknown to us.

Believers have been commanded to seek forgiveness for one another. The angels and the prophets have also been instructed to seek forgiveness for the believers.

Despair from the mercy of Allah (SWT) is a sign of deviation⁷⁸.

5. A person does not step out of belief except by rejecting what brought him into it.

Iman (Belief or Faith) and Kufr (Disbelief) are the opposites of one another. A person only becomes a believer once he accepts the

⁷⁷ Sahih Al- Bukhari, Hadith no. 5673.

⁷⁸ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 85- 86.



necessary requirements for belief. Likewise, he becomes a disbeliever by denying any of these requirements. Commission of sin does not render one a disbeliever⁷⁹.

Summary:

1. Any person who accepts whatever was brought by the Prophet (PBUH) will be accepted as a Muslim.
2. Commission of a major (or minor) sin, although forbidden, does not cast a person out of the fold of Islam.
3. Right action does not guarantee a person salvation or entrance into Paradise.
4. Whoever enters Paradise enters it by the Mercy and the Will of Allah (SWT).

Questions:

1. How is a person considered a Muslim?
2. Does committing a sin cast a Muslim out of the fold of Islam?
3. What makes a believer step out of belief?
4. Are right actions the reason for entering Paradise?

⁷⁹ Previous reference, pg. 90.

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CURRICULUM

Chapter Eleven

Iman

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Chapter Eleven: Iman (Belief)

- 1. Iman (Belief) consists of affirmation by the tongue and acceptance by the heart.**

The essence of Iman (Belief or Faith) is acceptance by the heart of the existence of Allah (SWT) and the truth of everything that the Prophet (PBUH) brought. However, since this is an internal action, hidden from others, affirmation by the tongue is used as a sign for this acceptance and forms the basis for the application of worldly laws⁸⁰.

- 2. Everything that is authentically proven from the Prophet (PBUH) regarding the Shari'a and the explanation (of the Quran and of Islam), all of it is true.**

A believer is required to accept everything that is proven from the Prophet even though all the details are not spelt out or known to him. This form of 'concise belief' applies; for example, to belief generally in the angels, prophets etc. However, when the details are noted then 'detailed belief' is necessary; e.g., specific belief in the angel Jibril, or the prophet Musa.

- 3. Iman (Belief) is, in essence, the same for everyone. The superiority of some over others in it is due to their fear and**

⁸⁰ Previous reference, pg. 91.





awareness of Allah (SWT), their opposition to their desires, and their adherence to what is most pleasing to Allah (SWT).

The essence of Iman (Belief or Faith) is complete unreserved acceptance by the heart to the level of certainty. This acceptance is the same for all believers and cannot be said to be found more in some than others.

Differences exist amongst believers with respect to the radiance of their faith, the good actions it gives rise to, and the effects it brings about. This is what is meant in the numerous verses of the Quran and in the hadith when increase in faith is referred to. However, there can be no increase or decrease in the certainty of faith itself⁸¹.

- 4. Iman (Belief) consists of belief in Allah (SWT), His Angels, His Books, His Messengers, the Last Day, and belief that the Decree - both the good of it and the evil of it, the sweet of it and the bitter of it - is from Allah (SWT), Most High.**

Summary:

1. Iman (Belief) consists of affirmation by the tongue and acceptance by the heart.
2. A believer is required to accept everything that is proven from the Prophet (PBUH).
3. The essence of Iman (Belief or Faith) is the same for all believers.

⁸¹ Previous reference, pg. 91- 92.

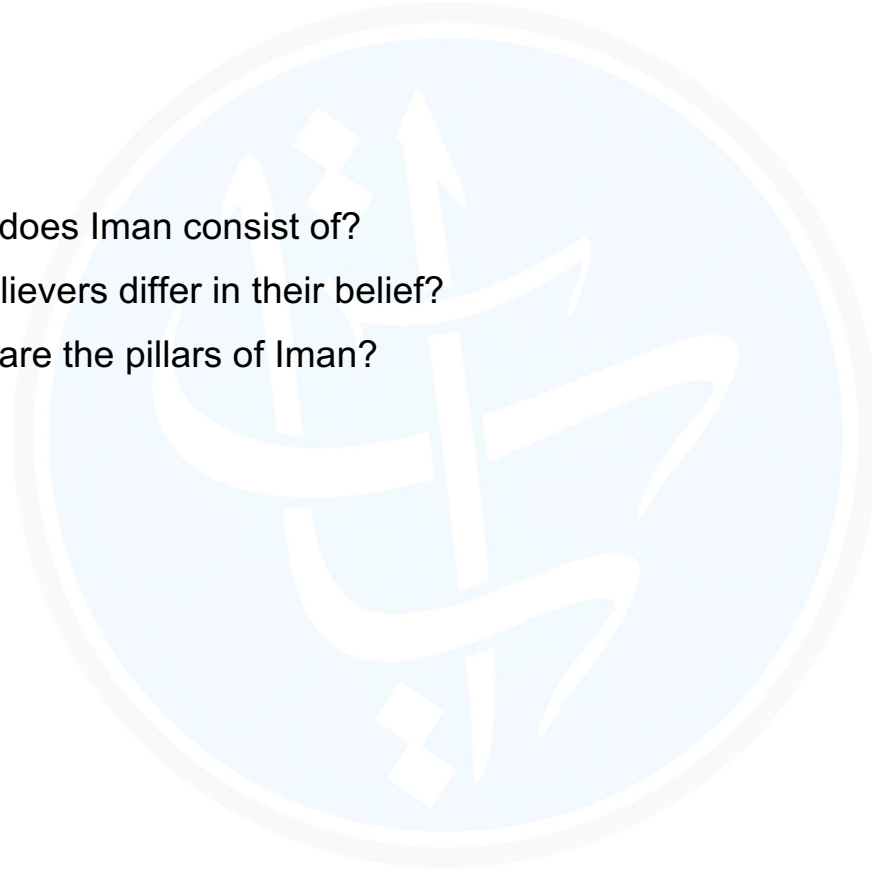




4. Differences exist amongst believers with respect to the radiance of their faith, the good actions it gives rise to, and the effects it brings about.

Questions:

1. What does Iman consist of?
2. Do believers differ in their belief?
3. What are the pillars of Iman?



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CURRICULUM

Chapter Twelve

The Muslims Who Committed Grave Sins

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Chapter Twelve: The Muslims Who Committed Grave Sins

- 1. Those of the community of Muhammad (PBUH), may Allah (SWT) bless him and grant him peace, who have committed grave sins will not remain forever in the Fire, provided they die and meet Allah (SWT) as believers affirming His Oneness even if they have not repented.**

Being destined to dwell forever in the Fire (of Jahannam) is the most severe form of punishment and is therefore reserved as retribution for Kufr (disbelief), which is the worst crime. Hence, a believer that has been entered into Jahannam, for sins that he may have committed and not repented from, will not remain therein forever and will eventually be admitted to Paradise. This is in refutation of the view of the Mu'tazila who held the opinion that such a person will remain in the Fire forever based on their assumption, as explained previously, that he is out of the fold of Islam⁸².

- 2. They are subject to His Will and Judgement. If He wishes, He will forgive them and pardon them through His grace, as He has mentioned in the Quran when He said: 'And He forgives anything less than that (shirk) to whoever He wills' and if He wishes, He will punish them in the Fire out of His Justice. Thereafter He will bring them out of the Fire through His Mercy and the intercession of those who were obedient to Him and send them to Paradise.**

⁸² Previous reference, pg. 96.





It is not binding on Allah (SWT) to punish those who commit sins, even if these sins are major and even if those that committed them had not repented. If Allah (SWT) wills, He may pardon them out of His Grace and admit them directly into Paradise.

The opportunity to intercede will also be granted, in addition to prophets, to angels and righteous believers⁸³.

Summary:

1. Muslims who have committed grave sins will not remain forever in the Hellfire, provided they die as believers affirming Allah (SWT)'s Oneness, even if they have not repented.
2. It is not binding on Allah (SWT) to punish those who commit sins. If Allah (SWT) wills, He may pardon them out of His Grace and admit them directly into Paradise.

Questions:

1. What happens to the Muslims who commit grave sins?
2. What is the sin that will never be forgiven?

⁸³ Previous reference, pg. 97.



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CURRICULUM

Chapter Thirteen

The Punishment of the Grave

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Chapter Thirteen: The Punishment of The Grave

- 1. (We believe) in the punishment of the grave for those who deserve it, and in the questioning in the grave by Munkar and Nakir about one's Lord, one's religion and one's Prophet, as has come down in narrations from the Messenger of Allah, may Allah (SWT) bless him and grant him peace, and (in reports) from the Companions, may Allah (SWT) be pleased with them all.**

Punishment in the grave is proven from various verses of the Quran as well as many ahadith. Our not being able to perceive it does not warrant its denial. Like all other possible occurrences, it is our duty to believe in them if they are transmitted to us by a reliable source such as the Quran and Hadith.

This punishment will be meted out to both the body and the spirit after Allah's having created some degree of life in the body so that it can experience pain. It is not necessary that the spirit be returned to the body for this to happen. The punishment will be meted out to all those who deserve it after they die even if they are not buried in a grave, e.g., those that are cremated. The effect of this punishment will also be felt by the spirit due to its connection to the body⁸⁴.

⁸⁴ Previous reference, pg. 113- 114.





2. The grave is either one of the gardens of Paradise or one of the pits of the Fire.

Summary:

1. We believe in the punishment of the grave and the questioning by the angels (Munkar wa Nakir).
2. The punishment in the grave is for both spirit and body.

Questions:

1. What is the basis of our belief in the punishment of the grave?
2. What are the questions asked by the angels (Munkar wa Nakir) in the grave?

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CURRICULUM

Chapter Fourteen

Belief in the

Resurrection, the Day of Judgement, and the Heaven and the Hellfire

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Chapter Fourteen: Belief in the Resurrection, the Day of Judgement and the Heaven and the Hellfire

1. We believe in the Resurrection and the Recompense of deeds on the Day of Judgement, and (we believe in) the Presentation, the Reckoning, the Reading of the book (of deeds), Reward and Punishment, the Bridge and the Scale.

The Resurrection: Resurrection (Ba'th) refers to the raising to life of all creatures on the Day of Resurrection (Yawm al-Qiyama) in order to recompense them for the deeds they carried out in the world. In addition to its being clearly proven in the Quran and Hadith, it is a belief that was common to the message propagated by all previous prophets and messengers and is recorded in all heavenly books that were revealed. It is therefore regarded to be one of the essentials of the Islamic creed, rejection of which is outright disbelief (kufr.)

The Quran is explicit on the physical nature of this resurrection to an extent that leaves no room for figurative interpretation⁸⁵.

Allah (SWT) says in the Quran: "And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" Say: "He will give them life who produced them the first time; and He is, of all creation, Knowing." [Surah Ya- Sin: 78- 79]⁸⁶.

⁸⁵ Previous reference, pg. 117.

⁸⁶ TMQ, Surah Ya- Sin, Chapter 36: 78- 79, Sahih International.

In another Surah: "And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon." [Surah Al- Isra': 51]⁸⁷.

The Recompense (Jazaa'): The world is not the appropriate place for recompense as it is the place of trial. The basis of this trial is belief in the unseen by taking lessons from the signs evident in the creation.

Allah (SWT) says in the Quran: "[He] who created death and life to test you [as to] which of you is best in deed - and He is the Exalted in Might, the Forgiving." [Surah Al- Mulk: 2]⁸⁸.

The recompense for the choice that man makes in this world will be given to him in the hereafter⁸⁹.

The Presentation (A'rd): Allah (SWT) says in the Quran: "And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment." [Surah Al- Kahf: 48]⁹⁰.

⁸⁷ TMQ, Surah Al- Isra', Chapter 17: 51, Sahih International.

⁸⁸ TMQ, Surah Al- Mulk, Chapter 67: 2, Sahih International.

⁸⁹ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 119.

⁹⁰ TMQ, Surah Al- Kahf, Chapter 18: 48, Sahih International.



Also: “That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.” [Surah Al- Haqqah: 18]⁹¹.

The Reckoning (Hisab): Allah (SWt) says in the Quran: “And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.” [Surah Al- Anbiya: 47]⁹².

The Reading of the book (of deeds): Allah (SWT) says in the Quran: “And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], “Read your record. Sufficient is yourself against you this Day as an accountant.”” [Surah Al- Isra’: 13- 14]⁹³.

The believer will be given his record in his right hand as a symbol of success whilst the disbeliever will be given his record in his left hand or behind his back as a sign of failure⁹⁴.

The Bridge: The Siraat is a bridge over Hell that is sharper than the blade of a sword and thinner than a strand of hair. Every person will have to pass over this bridge as mentioned in the Quran⁹⁵.

⁹¹ TMQ, Surah Al- Haqqah, Chapter 69: 18, Sahih International.

⁹² TMQ, Surah Al- Anbiya, Chapter 21: 47, Sahih International.

⁹³ TMQ, Surah Al Isra’, Chapter 17: 13-14, Sahih International.

⁹⁴ Al- Aqeedah Al- Tahawiiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 121.

⁹⁵ Previous reference, pg. 122.





The Scale: The Mizan (scale) refers to the instrument that will be used to measure the deeds of man on the Day of Judgement. The precise details of how this measurement will occur is unknown to us. We know and believe what the Quran tells us⁹⁶.

Allah (SWT) says in the Quran: “And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.” [Surah Al - A’raf: 8]⁹⁷.

- 2. (We believe that) the Paradise and the Fire are (already) created and will never come to an end nor perish. We believe that Allah (SWT) created them before the rest of creation and then created inhabitants for each of them. Whoever He wills goes to the Garden out of His Bounty and whoever He wills goes to the Fire through His justice. Everyone acts in accordance with what was destined for him and goes towards what he has been created for.**

The belief of the Ahl As- Sunna is that Paradise (Jannah) and the Fire (of Jahannam) have already been created. This is based on evidence from the Quran and Hadith. The story of the Prophet Adam, his wife Hawa’ and their term of residence in Jannah is a clear proof of this. In addition, numerous verses of the Quran refer to the creation of Jannah and Jahannam using the past tense verb. The Mu’tazila sect

⁹⁶ Previous reference, pg. 122.

⁹⁷ TMQ, Surah Al- A’raf, Chapter 7: 8, Sahih International.





held the erroneous belief that Paradise and Hell will only be created after the Day of Resurrection⁹⁸.

The belief of the Ahl As- Sunna is that both Paradise and Hellfire will never perish and will be kept eternal by Allah's decree⁹⁹.

The Quran tells us about Paradise: "Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord." [Al- Bayinah: 8]¹⁰⁰.

Likewise, the Quran says about the Hellfire: "Yes, [on the contrary], whoever earns evil and his sin has encompassed him – those are the companions of the Fire; they will abide therein eternally." [Al- Baqarah: 81]¹⁰¹.

'A'isha, the mother of the believers, reported that a child died and I said: There is happiness for this child who is a bird from amongst the birds of Paradise. Thereupon Allah's Messenger (PBUH) said: "Don't you know that Allah created the Paradise and He created the Hell and He created the dwellers for this (Paradise) and the denizens for this (Hell)?"¹⁰²

Entrance into Paradise will be granted by Allah (SWT) through his bounty. A person's action does not make it necessary on Allah (SWT) to grant Him Paradise as Allah is not obligated by anything. The

⁹⁸ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 123- 125.

⁹⁹ Previous reference, pg. 125.

¹⁰⁰ TMQ, Surah Al- Bayyinah, Chapter 98: 8, Sahih International.

¹⁰¹ TMQ, Surah Al- Baqarah, Chapter 2: 81, Sahih International.

¹⁰² Sahih Muslim, Hadith no. 2662b.





Prophet (PBUH) said: “None of you will be rescued by his works.” He was asked if not even he would, and replied, “Not even I unless God covers me with His mercy; but if you keep to the straight path, are moderate, pray morning and evening and part of the night, and earnestly practise moderation, you will reach [the goal].”¹⁰³

Having been commanded to believe by choice and having been informed of the punishment for not doing so, man’s entrance into Hellfire is within the parameters of the justice and wisdom of Allah (SWT)¹⁰⁴.

Summary:

1. We believe in Resurrection and the Day of Judgement.
2. We believe in the details of the Day of Judgement mentioned in the Quran and Sunnah.
3. We believe in the Paradise and the Hellfire, and that they were created before the rest of creation.
4. Both Paradise and Hellfire will never perish and will be kept eternal by Allah’s decree
5. Entrance into Paradise will be granted by Allah (SWT) through his bounty.

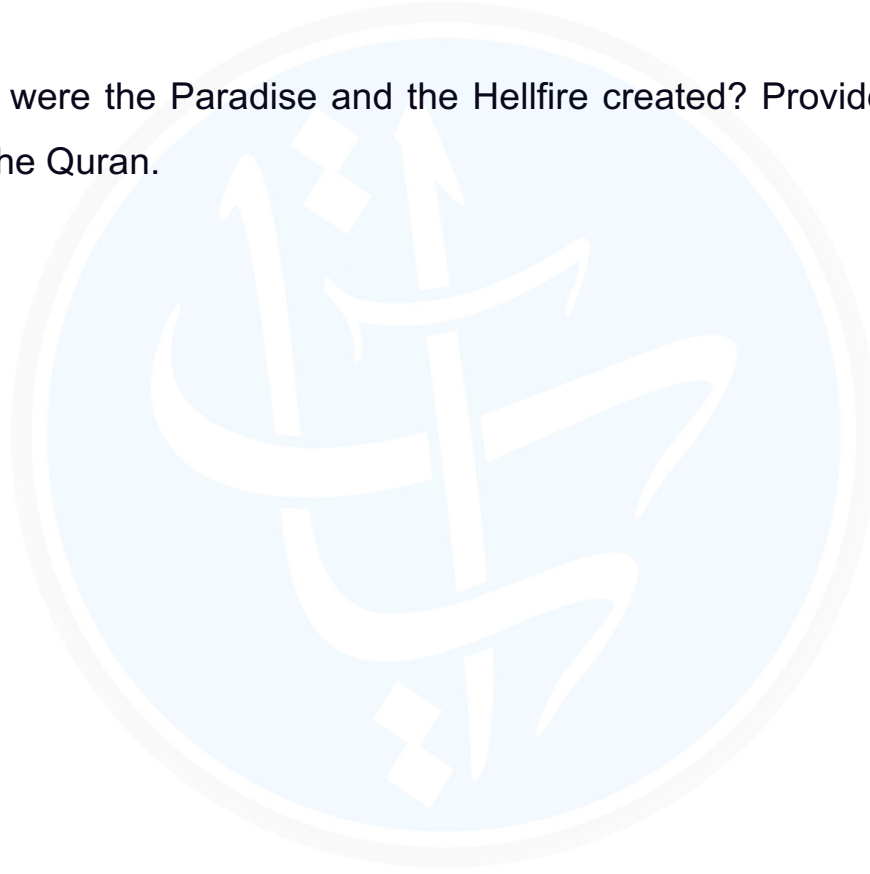
¹⁰³ Mishkat Al- Masabih, Hadith no. 143.

¹⁰⁴ Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 128.



**Questions:**

1. What are some of the details of the Day of Judgement that we believe in?
2. When were the Paradise and the Hellfire created? Provide evidence from the Quran.



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CURRICULUM

Chapter Fifteen

The Actions of Mankind

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Chapter Fifteen: The Actions of Mankind

1. **Capability in terms of Tawfiq (Divine Grace and Favour) which makes an action occur cannot be ascribed to a created being. This capability is integral with the action. On the other hand, capability of an action in terms of having the necessary health, ability, being in a position to act and having the necessary means exists in a person before the action. It is this type of capability which is the object of the directives of Shari'a. Allah the Exalted says: "Allah does not impose upon any soul a duty but to the extent of its ability.**

Istita'a (Capability) has two meanings: The first is that which is coupled with action and is the creating (by Allah SWT) of every part of the action as it occurs. This is called Tawfiq, when coupled with good deeds, and is not the act of the creation but that of the Creator Himself. It reflects man's dependence on Allah (SWT) to carry out any deed. Taklif (i.e. the imposition of the laws of Shari'a) is not based on this type of ability as it is not within the power of man.

The second meaning of capability is man's potential in terms of having the necessary means, soundness of body and limbs etc. to carry out the action. This is found in a person before the action and is the basis for Taklif¹⁰⁵. Allah (SWT) says: "Allah does not charge a soul except [with that within] its capacity." [Al- Baqarah: 286]¹⁰⁶.

¹⁰⁵ Previous reference, pg. 129.

¹⁰⁶ TMQ, Surah Al- Baqarah, Chapter 2: 286, Sahih International.





2. Man's actions are the creation of Allah (SWT) acquired by man.

There is only one Creator -Allah (SWT)- and He has created everything, including man's actions. Allah (SWT) says in the Quran: "Allah created you and that which you do" [Surah As- Saffat: 96]¹⁰⁷.

The Kasb (acquisition) of an action is performed by man. When man firmly resolves to do something Allah (SWT) creates that action for him – be it good or bad. Thus, the earning of the action is by man's volition and forms the basis of his receiving reward or punishment.

The Jabariyya sect claims that man has no choice in any action and all actions are done by Allah (SWT). Man's actions according to them are involuntary – like a stone being turned by some person from side to side or a leaf being blown by the wind. On the other extreme, the Mu'tazila and Qadariyya claim that man creates his own actions.

Ahl As- Sunnah hold that the Creator of all actions is Allah (SWT). Man is the acquirer or doer of his own actions with intent¹⁰⁸.

3. Allah, the Exalted, has only imposed on man what he is able to do and man is only able to do what Allah (SWT) has granted him ability to do. This is the explanation of the phrase: 'There is no power and no might except by Allah.' We are saying that there is no strategy or way by which anyone can avoid or escape the disobedience of Allah (SWT) except with Allah's help; nor does

¹⁰⁷ TMQ, Surah As- Saffat, Chapter 37: 96, Sahih International.

¹⁰⁸ Al- Aqeedah Al- Tahawiiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 130.





anyone have the strength to put obedience of Allah (SWT) into practice and remain firm on it, except if Allah (SWT) makes it possible for him to do so.

Allah (SWT) says: “Allah does not charge a soul except [with that within] its capacity.” [Al- Baqarah: 286]¹⁰⁹.

It is against hikmah (wisdom) to burden anyone with a task beyond his capabilities. Thus, it is not possible that Allah (SWT), the All-Wise does so. Whatever we have been commanded to do is within our capabilities and can only be done with the ability granted to us by Allah (SWT) Himself¹¹⁰.

Man is in need of Allah (SWT) at every moment. It is only Allah (SWT) that protects man from sin and enables him to perform good deeds¹¹¹.

4. Everything occurs in accordance with Allah's Will, Knowledge, Predestination and Decree. His Will overpowers all other wills and His Decree overpowers all stratagems. He does whatever He wills, and He is never unjust. He is Pure from every evil or perdition and He is perfect far beyond any fault or flaw. “He (Allah) will not be asked about what He does but they (man) will be asked.”

¹⁰⁹ TMQ, Surah Al- Baqarah, Chapter 2: 286, Sahih International.

¹¹⁰ Al- Aqeedah Al- Tahawiyyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 131.

¹¹¹ Previous reference, pg. 132.





This is a refutation of the false belief of the Mu‘tazila that Allah (SWT) willed belief for every disbeliever, but the disbeliever’s will of disbelief occurred in opposition to the will of Allah (SWT).

None of Allah’s actions can be described as being unjust as injustice is to interfere in the possession of another – whereas the entire creation is possessed by Allah (SWT) alone. Injustice is also defined as doing something inappropriately. No action of Allah (SWT) can be deemed inappropriate even though we may not recognize the wisdom behind that action¹¹².

Man will be questioned about his actions as mentioned in a Hadith: “The feet of the slave of Allah shall not move [on the Day of Judgement] until he is asked about five things: about his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned it and where he spent it on, about his body and for what did he wear it out.”¹¹³

Summary:

1. Tawfiq reflects man’s dependence on Allah (SWT) to carry out any deed. It’s an act of the Creator not the creation.
2. Taklif is the imposition of the laws of Shari’a and is based on man’s potential in terms of having the necessary means, soundness of body and limbs etc. to carry out the action.

¹¹² Al- Aqeedah Al- Tahawiyah.. Arabic Text with English Translation and Commentary, Fahim Hoosen, pg. 133.

¹¹³ Jami At- Tirmithi, Hadith no. 2602.





3. Allah (SWT) has created everything, including man's actions.
4. The Kasb (acquisition) of an action is performed by man. When man firmly resolves to do something Allah (SWT) creates that action for him.
5. Everything occurs in accordance with Allah's Will, Knowledge, Predestination and Decree.

Questions:

1. What are the two meanings of Istita'a (Capability)?
2. Explain this sentence: Man's actions are the creation of Allah (SWT) acquired by man.
3. Does Allah (SWT) ask us to do things that are beyond our ability?
4. What does everything in this Universe occur in accordance with?

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CURRICULUM

Chapter Sixteen

Companions of the Prophet (PBUH)

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Chapter Sixteen: Companions of the Prophet (PBUH)

- 1. We love the companions of the Messenger of Allah (SWT), May Allah bless him and give him peace, but we do not commit excess in our love for any one of them nor do we disown any one of them. We hate anyone who hates them or does not speak well of them and we only speak well of them. Love for them is religion, belief and piety whilst hatred for them is disbelief, hypocrisy and transgression.**

A Sahabi (pl. Sahaba) is a person who met the Prophet (PBUH) as a believer and thereafter passed away as a Muslim. We have been instructed in numerous verses of the Quran and narrations of the Prophet (PBUH) to love and show respect for the Sahaba as Allah (SWT) is pleased with them. Their sacrifice for the sake of Islam and its upliftment, their support for the Prophet (PBUH) throughout his mission and their sincere devotion in preserving and propagating his teachings makes it binding on every true believer to honour and love them¹¹⁴.

Excess in the love of any one is an extremist tendency within religion that leads to distortion. The Christians committed excess in their love for the Prophet 'Isa (Jesus) (PBUH) raising him to the rank of divinity. Likewise, the extreme Shi'ite Rafida sect commit excess in the love of 'Ali. This excess led to their hurling of abuse at other companions of the Prophet (PBUH) like Abu Bakr, 'Umar, and 'Uthmun

¹¹⁴ Previous reference, pg. 138.





and regarding almost all of them to have reneged after the demise of the Prophet (PBUH)¹¹⁵.

We do not harbour malice or hatred for any companion of the Prophet (PBUH). We also do not say anything about the differences that occurred between them on account of their conflicting personal judgements (Ijtihad) regarding certain matters. Instead, we submit an appropriate interpretation to any authentic report about such incidents. This is because Allah (SWT) himself has praised them¹¹⁶.

2. **We confirm that, after the death of the Messenger of Allah, may Allah (SWT) bless him and grant him peace, the caliphate went first to Abu Bakr As- Siddiq, may Allah (SWT) be pleased with him, thus proving his excellence and superiority over the rest of the Ummah; then to ‘Umar ibn Al- Khattab, may Allah (SWT) be pleased with him; then to ‘Uthman ibn Affan, may Allah (SWT) be pleased with him; and then to ‘Ali ibn Abi Talib, may Allah (SWT) be pleased with him. These are the upright caliphs and rightly-guided leaders.**

3. **We testify that the ten whom the Messenger of Allah, may Allah bless him and grant him peace, named and gave glad tidings of their being in Paradise, will be in Paradise, as the Messenger of Allah, may Allah bless him and grant him peace, whose word is truth, testified that they would be. They are Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, Talha, Zubayr, Sa‘d, Sa‘id, ‘Abdur Rahman ibn ‘Awf**

¹¹⁵ Previous reference, pg. 141.

¹¹⁶ Previous reference, pg. 141- 142.





and Abu 'Ubayda ibn al-Jarrah who was the 'Trustee of this Ummah', may Allah (SWT) be pleased with all of them.

Summary:

1. A Sahabi is a person who met the Prophet (PBUH) as a believer and thereafter passed away as a Muslim.
2. We should love and show respect for the Sahaba.
3. We do not say anything about the differences that occurred between the Sahaba on account of their conflicting personal judgements (Ijtihad) regarding certain matters.
4. The best amongst the Sahaba are the four Caliphs.
5. We testify that the ten whom the Prophet (PBUH) named and gave glad tidings of their being in Paradise, will be in Paradise.

Questions:

1. Who are the Sahaba?
2. What are our duties towards the Sahaba?
3. Who are the best amongst the Sahaba?

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CURRICULUM

Chapter Seventeen

The Awliya' and their Miracles

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Chapter Seventeen: The Awliya' and their Miracles

- 1. We do not give virtue to any of the saintly men (awliya') over any of the Prophets but rather we believe that any one Prophet is better than all the awliya' put together.**

A wali (pl. awliya') is a man of piety who adheres strictly to the Shari'a and the way (Sunnah) of one of the prophets. The rank of a prophet is far superior to that of a wali, as every prophet in addition to his being a prophet also enjoys the rank of wilaya. No wali can ever attain the rank of a Nabi (Prophet), let alone surpass it, by means of his worship or esoteric practices. Prophethood is a rank bestowed by Allah (SWT) to whom He wills and cannot be attained by personal effort¹¹⁷.

- 2. We believe in what we know of the Karamat (miracles) of the awliyā' and authentic incidents about them proven from trustworthy sources.**

The performance of miracles (karamat) by men of piety (awliya') is proven in the Qur'an and many narrations of Hadith¹¹⁸.

¹¹⁷ Previous reference, pg. 146.

¹¹⁸ Previous reference, pg. 147.

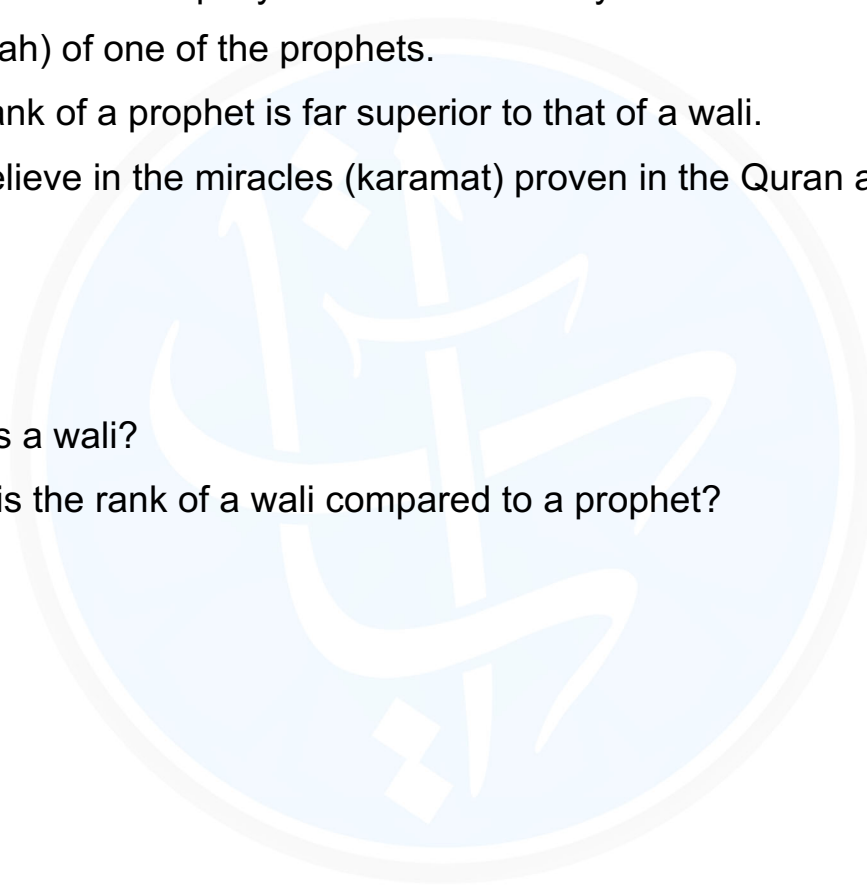


**Summary:**

1. A wali is a man of piety who adheres strictly to the Shari'a and the way (Sunnah) of one of the prophets.
2. The rank of a prophet is far superior to that of a wali.
3. We believe in the miracles (karamat) proven in the Quran and Hadith.

Questions:

1. Who is a wali?
2. What is the rank of a wali compared to a prophet?



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CURRICULUM

Chapter Eighteen

The Signs of the Hour

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Chapter Eighteen: The Signs of The Hour

1. We believe in the signs of the Hour such as the appearance of Dajjal and the descent of 'Isa ibn Maryam, peace be upon him, from the sky and we believe in the rising of the sun from the west and in the emergence of the Creature from the earth.

Authentic narrations regarding the signs of the Hour are numerous. As a principle in matters of Aqeedah, it is necessary for us to believe everything that is related to us in authentic narrations from the Prophet. Imam At- Tahawi has only mentioned some of the major signs of Qiyama in this short treatise. The details of each of these signs may be found in books of hadith and books written specifically on this topic¹¹⁹.

Dajjal: Dajjal, or the Great Imposter, refers to a one-eyed person who will appear close to Qiyama and lay claim to divinity. He will traverse the entire earth swiftly except for the cities of Al-Madina Al-Munawwara and Makka Al- Mukarrama. The words 'disbeliever' will be inscribed on his forehead¹²⁰.

'Isa ibn Maryam: The Prophet 'Isa ibn Maryam (PBUH) will descend from the sky as a follower of our noble Prophet (PBUH) and will slay Dajjal¹²¹.

¹¹⁹ Previous reference, pg. 149.

¹²⁰ Previous reference, pg. 149.

¹²¹ Previous reference, pg. 149.





The rising of the sun from the west: Prophet Muhammad (PBUH) said: “The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then. Then he recited the whole verse (Surah Al An’am: 158)¹²².

The emergence of the Creature from the earth: The Quran tell us: “And when the word [i.e., decree] befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people were, of Our verses, not certain [in faith].” [Surah An- Naml: 82]¹²³.

Summary:

1. We believe in the signs of the Hour mentioned in the Quran and Sunnah.
2. There are major and minor signs of the Hour. Imam At- Tahawi mentioned some of the major ones.

Questions:

1. What is the basis of our belief in the signs of the Hour?
2. What are some of the signs of the Hour?

¹²² Sahih Al- Bukhari, Hadith 4636.

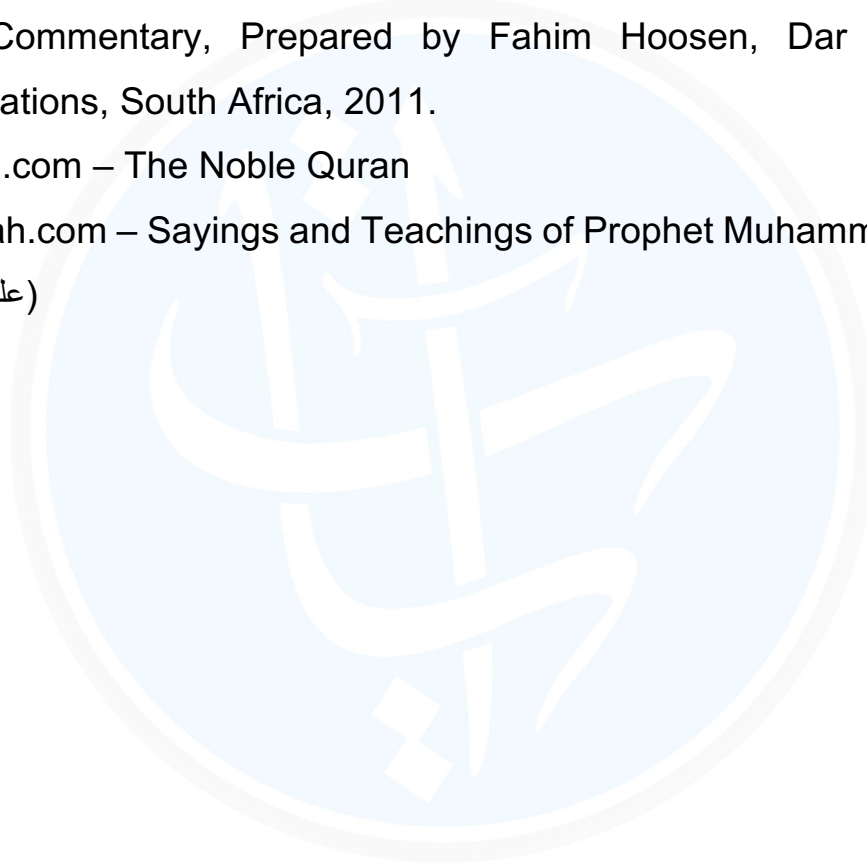
¹²³ TMQ, Surah An- Naml, Chapter 27: 82, Sahih International.





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THIS BOOK

This book discusses some of the Islamic Creed topics mentioned in the book titled “Al-Aqeedah At-Tahawiyya” by Imam Abu Ja’afa At-Tahawi. It mentions the actual text of “Al-Aqeedah At-Tahawiyya” along with a summarised explanation. The main source used to write this book was: “Al-Aqida Al-Tahawiyya - Arabic Text with English Translation and Commentary” by Fahim Hoosen. This book is beneficial for the students who have basic knowledge of Aqeedah (Islamic Creed), and it serves as a foundation for upcoming more in-depth studies of Aqeedah.

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