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## **Preface**

Knowledge of Aqidah, the muslim creed, is essential for correct worship of Allah and to avoid deviations and innovations in the religion.

Linguistically 'Aqidah means to tie a knot, which is why a commercial contract and a marriage contract is called an 'aqd. Islamically, it is the firm belief and creed that manifests in a person's intentions, actions and sayings.

This bitesize booklet on the muslim creed is based on 'Aqeedatul-Wasitiyyah of Shaykh ul-Islam ibn Taymiyyah. The author divided the book into evidence from the Quran and the Sunnah for the affirmation of Allah's names and attributes first in a single Surah, then a single ayah, then individual ayah and hadith with affirmation of Allah's names and attributes or negation. He then concludes with a survey of some of the most deviant groups and issues they have innovated in.

This bitesize summary is aimed at anybody who wants an overview of the book or revision of the main issues in a quick and easy format.

I ask Allah to make it a source of benefit for myself and the reader, in this life and the hereafter.

Abdulwahid Stephenson

Tuesday, 12th January 2021

## **Introduction**

After the Sahabah, muslims differed in their understanding of some issues. The differences in these issues led to the emergence of sects and groups. The Aqidah described in this book is the Aqidah before the differing took place and is characterised as being; 'victorious' over all those who differed with them in this life and 'saved' from punishment in the afterlife. The group upon the truth are known as **Ahlul-Sunnah wal-Jama'ah** because they are united on the way of the Prophet.

## **The Sources of Belief in Allah and Knowing Allah's Attributes**

"There is none like Him; He is the All-Hearer, the All-Seer" (ash-Shura 42/11)

Belief in Allah includes belief in Allah's Lordship, Allah's Deity and Allah's names and attributes. Aqidah expands on belief in Allah's names and attributes. The sources of knowing Allah's attributes is the Qur'an and Sunnah. In the Qur'an: **The most merciful ascended the throne**. So Ahlul-Sunnah believe in His attribute which is ascending over the Throne as proven by this verse and the meaning of this verse is to be above.

## **How Allah describes Himself**

Ahlul-Sunnah avoid four ways that other deviated groups fall into when discussing Allah's attributes;

1. **distorting**, which is denying the intended meaning and changing it with another meaning. An example of distorting is to say that Allah ascending the throne means conquering the throne.
2. **denial**: negating the intended meaning completely without changing it for another meaning. An example of denial is to say that Allah did not ascend the throne.
3. **question how**: describe how the attribute is without mentioning an example. Saying that Allah ascended the throne and mentioning a manner without resembling with the creation. It has not been narrated that anybody mentioned how in describing the attributes. however, some used to ask about the how, so by negating the question how in relation to Allah's attributes it is closing the door to questioning it.
4. **resembling**: specifying how the attribute is along with resembling it to the creation. An example is to say that Allah ascended the throne like a person ascends a chair, so he specifies the attribute as well as likens it to an attribute of the creation.

### **The correct way**

Ahlul-Sunnah negates similarity with the creation's attributes. This means that Ahlul-Sunnah believes that from Allah's attributes is ascending on the throne, in a manner befitting His Majesty. It is not like the creation, because there is nothing like Him.

## **Allah's Attributes Do Not Resemble the Attributes of His Creation**

The origin of misguidance started out as resembling Allah's attributes mentioned in the Quran and Sunnah with the creation. The result of this belief led to falsely interpreting the qualities in a manner of one of these methods: some negated the attributes entirely, others distorted the meaning, and some attempted to describe the how; all of them with the intention of not resembling the Creator with His creation. Another group resembled Allah with creation with the intention of accepting the apparent Quran and Sunnah. Ahlul-Sunnah held the basic principle that Allah's attributes in the Qur'an and Sunnah does not resemble the attributes of creatures; therefore avoiding interpretation of Allah's attributes using one of the innovated methods mentioned above.

### **The reason for negating similarity for Allah's attributes**

The reason for negating similarity for Allah's attributes is the following: There is no similarity with the essence of Allah, so there can be no similarity in the attributes of Allah. Here is an example to make it easier to understand. Human is an essence with attributes. An animal is an essence with attributes. As the essence of a human is not the same as the essence of an animal, therefore the attributes of human is not the same as the attributes of an animal. A human eye is not the same as an animals eye. The strength of a human is not the same as the strength of an animal. If the essence of Allah is not like the essence of the creation, then the attributes of Allah are not like the attributes of the creation. If the difference between the attributes of human and animals is confirmed, then one can argue with greater certainty that the attributes of the Creator are different to those of the creation.

### **Allah's attributes in the Quran**

Ahlul-Sunnah believe in all the attributes that Allah describes himself with in the Quran. The reasoning is that Allah knows himself best, He is the most truthful in speech and He is better in expression (choosing the correct word and the most appropriate meaning) than his creation.

### **Allah's attributes in the Sunnah**

Ahlul-Sunnah believe in the attributes of Allah that the Prophet described because the Prophet is truthful and believed by others. Allah revealed the truth to him and he conveyed what Allah revealed to him to the people. Whoever opposes the speech of the messengers, are considered liars. The messengers are truthful and they convey the truth, so those who oppose them are liars in their speech, and that which they convey in opposition to the messengers is a manifest lie.

### **Allah's Attributes : Affirmation and Negation**

The attributes of Allah in the Quran are either affirmed attributes or negated attributes. This may lead a person asking regarding the names of Allah in the Quran, are they likewise affirmed names and negated names? In regards to the form, all the names of Allah in the Quran are affirmed meaning that none is preceded by a negative particle. Concerning the meaning of Allah's names in the Quran, then they are also categorised into affirmed and negated. An example of names that prove affirmation is Al-'alim, points to the affirmation of 'ilm. An example of names that point to a negated meaning is as-salām, which negates the meaning of deficiency as as-salām is from as-sālim which means free from deficiency. The framework for Allah's names that



include negating a meaning is that it revolves around removing any deficiency from Allah.

### **Evidence of Affirmation and Negation in the Quran**

The evidence for affirmation and negation of Allah's attributes;

1. Attributes of both affirmation and negation in one Surah, e.g. Surat al-Ikhlās which is equal to one-third of the Quran.
2. attributes of both affirmation and negation in one ayah, Ayat al-Kursi which is the greatest Ayat in the Quran.
3. attributes of affirmation only
4. attributes of negation only
5. attributes of affirmation (where differing occurred)

### **Attributes of affirmation and negation in one Surah**

Surat al-Ikhlās includes both attributes of affirmation and negation. The Surah is equal to one-third of the Quran. The Quran is either informing the creation about Allah, or about Allah's creation or about Allah's rulings on his creation. Surah al-Ikhlās is all about Allah, so from the aspect of meaning it is considered a third of the Quran. The first two verses mention three attributes of affirmation, which are godship, oneness and eternity. The last two verses mention three attributes of negation, parents, offspring and equals.

### **Attributes of affirmation and negation in one Ayah**

Ayat al-Kursi is the greatest Ayat in the Quran. The first phrase includes three attributes of affirmation, godship, life and eternity. The second includes two attributes of negation, sleep and slumber. These and the other attributes that Allah describes himself with in this verse is the reason for protection from the devil for whoever recites it before night.

### **Attributes of affirmation only where groups went astray.**

Attributes of affirmation only where the deviated sects went astray:

1. **Highness,**
2. **Omnipresence,**
3. **Speech** (meaning affirmation that the Quran is Allah's speech) and
4. **Seeing Allah** meaning affirmation that **the believers will see Allah in the afterlife.**

### **Highness**

Allah is above all of His creation, nothing is above Him. The verses that prove Allah's highness are three types:

1. Allah is above the throne. The throne is higher than the rest of creation.
2. Things are raised up to Him, and that points to his Highness.
3. He is 'fi' the sky, and the sky in Arabic means high.

## **Omnipresence**

Omnipresence means that Allah is with His creation. Ibn Taymiyyah mentioned closeness after highness to show it is not permissible to explain closeness with a meaning that contradicts Allah's highness. Allah's closeness is two types:

1. General closeness, meaning that he is with all of the creation.
2. Specific closeness, which means that he is with some people and not others.

The second category of Allah being with some of his creation, means protecting and preserving them. This second category is also categorised into two types:

1. Allah is with a specific person, as in the verse (do not be sad, Allah is with us) in reference to the Prophet Muhammad and Abu Bakr As-Sideeq.
2. Allah is with those who possess special characteristics mentioned, like Allah's saying (Allah is with those who fear Him and those who are good doers).

## **Speech**

Allah is the one who spoke the Qur'an. The purpose of mentioning that Allah speaks, is to affirm that the Qur'an is the speech of Allah. Those who negate that the Quran is the speech of Allah, negate that Allah speaks. The evidence for Allah's speech in the Quran are two types:

1. Explicit, like the verses that mention that the Quran is His speech and
2. Implicit, like the verses that mention that the Quran descended from Allah, so it is understood that Allah spoke it. This applies to all of the revealed books generally, and the Quran specifically. Another example can be found in verses that use the word narrate, as in Surah Yusuf: 3, **we narrate to you...** Narration

is not possible without speech and speech must have a speaker so Allah is the speaker.

## **Seeing Allah**

The believer who believe in the attributes of Allah in this life, will see Allah in the afterlife. The Quran mentions that the disbeliever will be prevented from looking at Allah and the believer will see Allah.

## **The Correct Methodology**

The verses that comprise affirmation and negation of Allah's attributes are plenty. Whoever ponders and reflects over them, will see clearly that the correct methodology is affirmation of what Allah affirmed for himself and negation of what He negated from himself.

## **The Sunnah Explains the Quran**

The relationship of the Sunnah to the Quran is three matters;

1. The Sunnah clarifies what is the intended meaning of the Quran.
2. The Sunnah indicates to the Quran, meaning that it points to what the Quran points to like Allah's attributes mentioned in the Quran and in the Sunnah.
3. The Sunnah is independent in its expression of meaning for example Allah's attributes not in the Quran but in the Sunnah.

It is an obligation to believe in Allah's attributes mentioned in the authentic sunnah

### **Attributes mentioned in the Sunnah that are not mentioned in the Quran**

Attributes of affirmation that are mentioned in the authentic Sunnah but are not mentioned in the Quran include the attributes of **descending, happiness, laughing, foot and legs.**

### **Attributes mentioned in the Sunnah that are also mentioned in the Quran**

Affirmation of Attributes mentioned in the Quran and supported by the Sunnah include attributes of speech, highness, closeness and the believers seeing Allah in the next life.

## **The Middle Path and Deviated Sects**

The meaning of the middle path is the implementation of the Deen without exaggeration and without laxness. Here are five issues where the sects have deviated.

### **Issue 01:Allah's Attributes**

The first issue relates to the attributes of Allah in the Quran and Sunnah, between affirmation and negation. The deviated groups fall into one of two categories, either they negate the attributes of Allah or they resemble them with the attributes of His creation. Ahlul-Sunnah affirm Allah's attributes and negate similarity with the creation. The **Jahmiyyah** are the first ones who famously negated the attributes.

## Issue 02: Free Will

The second issue relates to the actions of mankind; are they attributed to Allah or to the individuals? The **Jabariyyah** say that Allah created the actions of man and He is the doer of those actions (removing agency from the individual). The **Qadariyah** on the other hand attribute the actions to man specifically, they created their actions and they are the doers of their deeds (giving him absolute agency).

## Issue 03: The Sinner Between Punishment and Forgiveness

The third issue relates to Allah's threat of punishment for the *fāsiq* (somebody who does major sin that is less than Kufr); does the *fāsiq* in the afterlife deserve to enter the fire and if he enters the fire, does he remain in it for eternity? The deviated groups in this issue is the **Murj'iah** who say that if a *fāsiq* dies without repenting or making tawbah then he will not enter the fire. The second group say that if he dies he will enter the fire for eternity.

## Issue 04: Eman and Kufr

The fourth issue relates to the ruling of the *fāsiq* in this worldly life;

1. Is he a muslim or a *kāfir*?
2. Is he is a *mu'min* or not a *mu'min*?

The deviated groups in this issue are two groups. The **Khawarij** and the **Mu'tazilah**, who say the *fasiq* is not a muslim or a *mu'min*. However they differ whether he is a *kafir* or not. The **Khawarij** say he is a *kafir* while the **Mu'tazilah** say he is not a *kafir* but is between Islam and Kufr. The second group are the **Murj'iah** and the **Jahmiyyah**, who say that he is not a *kafir* but a *mu'min* with complete *emaan*.

### **Issue 05: The Sahabah**

The fifth issue relates to the companions of the prophet Muhammad, between love and hatred. The deviated groups are two, the **Rawafidh** and the **Khawarij**. The first exaggerate in love of the prophet's household, and show enmity to almost all of the sahabah. The second category hate most of the companions, including Ali.

Ibn Taymiyyah goes into a detailed explanation of four attributes of Allah mentioned in the Quran and Sunnah;

1. Highness and being with the servants,
2. closeness and answering supplication,
3. the Quran
4. the believer seeing Allah on Judgement day.

### **Allah is High and close to His servants at the same time**

Ibn Taymiyyah mentions three reasons for the above statement:

1. The word High in the Arabic language does not obligate co-mingling and mixing. Therefore it is essential to look at the position of the word and the context to understand what it means.
2. the Salaf of this ummah have consensus that Allah does not co-mingle with his creation, which makes certain that the meaning of '**with**' in this context is not mixing or co-mingling.

3. it goes against the natural inclination (fitrah), which is that when we supplicate and call on Allah people look up.

Ibn Taymiyyah uses the example of the moon to show the statement and the reasoning that 'with' does not mean co-mingle. If the attribute of being 'high' and being 'with' at the same time is possible with the moon, which is a small creation, then Allah is more befitting to be described with it as it is a necessary aspect of the meaning of Lordship, that He is high and at the same time nothing from the deeds of his worshippers are hidden from Allah.

Distortion of the attribute is to say that 'Highness' is metaphorical, not real, and His being 'with' the creation is likewise not real and then to describe it with another unintended meaning. Those who distort the attributes of 'highness' and 'with' do so intending to negate deficiency from Allah and affirm its opposite in their opinion. However, affirmation of highness for Allah is absolute and has no deficiency and affirmation of 'with' is likewise absolute and perfect so there is no need for distortion.

The claim that 'highness' means that the heavens are either above Him or that he is within the heavens meaning it encompasses him from all sides is false because it means that some part of his creation is higher than Him or it means that Allah needs the heavens to hold him up and without the heavens he would fall, high above all these descriptions.

If His kursi is higher than the heavens and He is higher than His Kursi, then how can the heavens be above Him. It is impossible that Allah needs the heavens to hold him



up because it is in need of Allah for their continuing existence, so how is he in need of them for anything.

If one was to argue that it is impossible to combine these two attributes, 'highness' and 'with', in the creation does not necessitate the impossibility in relation to Allah as there is nothing like Allah.

## **The Quran**

Belief in Allah's speech is part of belief in Allah. The Quran is Allah's speech. and it is also part of belief in His books from the angle that it is one of the revealed books.

Belief in Allah's speech includes five things;

1. It is His speech
2. It descended from Him,
3. It is uncreated, as it is an attribute of Allah, so as Allah is uncreated then His speech is also uncreated
4. He spoke it originally
5. It will return to Him, meaning that in the end of times it will be raised to Him and it will not remain memorised by heart or written on paper.

Rebuttal to those who say the Quran is not the speech of Allah.

Those who say the evidence in the Quran that Allah speaks is metaphorical fall into three groups;

1. The Quran is created

2. The Quran is a narrative of Allah's speech
3. It is the meaning of Allah's speech.

In conclusion, all three groups say that the Quran is created but they differ in their interpretation. Group one says that the Quran is created and the second and third say it is not created, meaning that Allah is capable of speech but that he didn't speak. According to them the wording is created, which is the same conclusion as the first group.

#### Refutation of those who say the Quran is the Speech of Jibreel

This is a refutation of those who say it is not the speech of Allah in reality, and that it is the speech of Jibreel, citing as evidence the verse 'It is the speech of a noble messenger' (at-takweer, 19). The refutation for this is that when a person reads the Quran that does not mean that it is not the speech of Allah, likewise if they write it in the mushaf. The reason is that speech is attributed to the One who said it initially so whoever repeats it, it is considered a conveyor of the word only and therefore according to this reasoning saying Jibreel spoke the Quran is not because he spoke it initially because Allah spoke it originally, but added to Jibreel because he conveyed it after he heard it from Allah.

#### **Belief in seeing Allah**

Belief in seeing Allah on judgement day is belief in four pillars of emaan:

1. Allah is the One being seen, so it is part of belief in Allah,
2. the revelations tell us about that so it is part of belief in the books,

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3. the revelations are conveyed by the Angels to the Prophets, so it is part of belief in the Angels, and
4. the messengers conveyed the revelation to mankind, so it is part of belief in the messengers.

Ibn Taymiyyah mentioned seeing Allah as part of belief in these four pillars, because he doesn't not mention them separately in Aqeedah al-Wasitiyyah, instead he suffices with a mention of them here. He will speak about belief in judgement day separately, so he did not include it here even though seeing Allah is part of judgement day.

### **Belief in Judgement Day**

Belief in judgement day includes belief in what happens at death and belief in what happens afterwards. Reward and punishment will happen in the grave as a result of the test in the grave. It will last until judgement day and the souls will return to the bodies. The lasting of reward or punishment does not mean that whatever started with will last until judgement day but that the dead will experience either one or the other. The one who began with reward will continue until judgement day in reward, and the one who began with punishment will either continue in punishment or will experience reward after punishment.

Ibn Taymiyyah mentions seven issues;

1. Evidence for Judgement Day
2. the state of people after resurrection and while waiting.
3. the things that people witness after reckoning.
4. how the reckoning,

5. after permission for reckoning is granted the scales to be erected will weigh the deeds, then giving out the scrolls of deeds. Good deeds on one scale and bad deeds on another scale will be weighed. People receive their scroll either in their right hand or in their left hand or behind his back (same person)
6. explain the intercession of the prophet, explain the sources of knowledge about the things that happen in the afterlife

This issue addresses how Allah will take the believers to account, first He will single him out from the rest so that nobody else knows the reckoning, then He will display his sins to him that are acknowledged as a means of showing Allah's favour to him, how Allah hid them in the worldly life and forgave them in the afterlife. The non-believer will not have any good deeds to weigh, because kufr wipes away good deeds. The reckoning of the disbelievers includes five things; their evil deeds are numbered one after another, then they are added up and nothing and ignored, they are made to hear all of them, they admit to all of them, then they are recompensed for them. After the reckoning four things are described:

1. drinking from the pool,
2. crossing the bridge,
3. standing on the bridge
4. entering paradise.

### **Intercession**

1. The Prophet Muhammad intercedes on behalf of all of humanity, muslim and non-muslim, for the reckoning and judgement to begin. This occurs after people first ask the Prophet Adam, who sends them away, and then they ask the

other prophets one by one until they arrive at the Prophet Muhammad who intercedes with Allah.

2. The Prophet intercedes on behalf of the believers, who have been permitted to enter paradise and are waiting for its doors to open for them. The prophet intercedes and the doors of paradise are opened.
3. The other intercession is for the believers who committed major sins that make them deserving of punishment. This intercession is for the one who deserves to enter the fire not to enter it and for the one who entered it to be taken out of it.
4. The last people from the worldly life to enter Paradise are the ones whom Allah takes out of the fire without intercession from anybody.

### **Belief in divine decree**

Belief in divine decree is a general way includes is the belief that the decree of Allah comprises both good and bad.

### **Allah's Knowledge and Record**

The first part of belief in Predestination is that Allah knows what will happen before it happens. Allah's knowledge has no beginning meaning that he was not ignorant of something and then came to know about it. It has no end, like when a person knows something and then forgets it. Allah knows everything that comes from the creatures

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of actions of obedience and disobedience and everything that happens to them of provision and lifespan. Allah recorded everything that will happen before it happened.

Predestination of all the creation is recorded in the preserved tablet. Predestination relating to the individual that is recorded in other records and is some of what is already recorded in the preserved tablet but not all of it. This is three types:

1. record of what happens in a persons life
2. record of what happens in the year, which is recorded on the Laylatul-Qadar
3. record of what happens every day.

### **Allah's Will and Creation**

The second part of belief in Predestination includes the belief that Allah willed everything before it happened and He created everything according to how He willed it.

Events follow from Allah's will, so everything that takes place in the creation takes place because Allah allows it. The reason for this is that it is His sovereignty, and nothing can happen in His dominion except what He permits.

Everything that exists is the creation of Allah. If it does not exist, it is because Allah did not wish for it to exist, not because He was incapable of creating it and brining it into existence.

The difference between Allah's will and His legislation is that Allahs will includes what Allah loves and what Allah does not love while His legislation only includes what He

loves. So Allah loves obedience and he does not love disobedience and transgression, but all of it is decreed by Him.

The person is the doer of the action. Allah is the creator of the doer and the One who brought the action into existence. The person is described with the action that comes from him, so whoever believes is called a believer and whoever disbelieves is called a disbeliever. The actions are attributed to the doer in reality because the action comes from him due to his ability to act and his intent. The actions of the servant are attributed to Allah because He is the Creator mankind and gave him ability and intention.

## **Belief (Emaan)**

Principles that branch off the six pillars of Emaan include:

1. Islam is speech and actions like emaan is speech and actions. Actions mean;
  1. Actions of the heart such as intention, love, fear, and hope,
  2. actions of the tongue such as remembrance, recitation of Quran, and Dua
  3. actions of the limbs such as Salat and Hajj.
2. Emaan increases with obedience and it decreases with disobedience.
3. The ruling of the Fasiq in this life and the afterlife. Ahlul-Sunnah do not pronounce Takfir on another muslim (say they are a disbeliever) as a result of a major sin.

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The Khawarij do not differ between sins that take a person out of the fold and sins that do not take a person out of the fold. According to their doctrine, anybody who does a major sin is taken out of the fold of Islam.

It is incorrect to label a person a non-muslim on account of him falling into major sin. The evidence affirming brotherhood for those while they are committing major sins, in this case murder or fighting one another, proves that a major sinner does not become a disbeliever.

The fasiq (transgressor) is one who does a major sin that does not necessitate apostasy. He remains a muslim on the way of Islam but with shortcomings in his actions. The shortcomings in his actions, which are a part of Emaan, do not make him a disbeliever.

Ahlu Sunnah do not negate Emaan completely from a Fasiq. This means that the Fasiq, if he goes to Hell (Jahannam), he will not remain there for eternity. The Mu'talizah and the Khawarij believe that the fasiq will be in Jahannam for eternity.

The fasiq is sometimes referred to as a believer, affirming emaan, in the Quran and Sunnah and other times he has emaan negated. Therefore Ahlu-Sunnah use one of two phrases to convey this meaning; the first is 'believer' - here affirming the basis of emaan - 'Naqis al-emaan' - here negating perfection or completion of emaan and the other phrase is 'mu'min bi-emaanihi' -believer because of the emaan he has - 'fasiq bi-kabeeratihi' - meaning transgressor because of whatever major sin he commits.



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The fasiq cannot be called a believer in the unrestricted sense as the word believer unrestricted means complete believer and the major sinner does not have completeness of Emaan.

A Fasiq cannot be called a disbeliever because major sins do not take him out the fold of Islam.

## **The Prophet's Companions (Sahabah)**

The Prophet (peace be upon him) said: "Do not revile my companions. By (Allah) in Whose Hand my soul is! if any one of you spends gold an amount like mount 'Uhud it will not equal a pint of any one of them, nor its half." (al-Bukhari, Muslim).

The sahabah are the first believers and the best of the believers. The followers are those who came after the sahabah. They supplicate for the sahabah, do not curse or mention them with ill speech, and purify their hearts of rancour for all believers.

The virtue between of the Sahabah is in the following four issues;

1. Those who spent and fought jihad in Allahs way before the treaty of al-Hudaybiyah
2. Those who made Hijrah
3. Those who fought in the battle of Badr,
4. Those who gave the pledge of allegiance under the tree.

The ten promised paradise in a single hadith are: Abu Bakr, Umar, Uthman, Ali, az-Zubair ibn al-‘Awaam, Sa’d ibn Abi Waqas, Sa’eed ibn Zaid, Talhah ibn Ubayd Allah, Abdur-Rahman ibn ‘Awf, Abu Ubaidah ibn Jarraah. The Prophet Muhammad mentioned them with glad tidings of Jannah in a hadith collected in Sunan al-tirmidhi, Ibn Majah and Musnad of Imam Ahmed and they therefore became known as the ten promised paradise.

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Ahlul-Sunnah agree that Abu Bakr, 'Umar, Uthmaan and Ali are rightful caliphs.

Whoever says otherwise is considered misguided and deviated. The statements one of them was not deserving or rightly Caliph, Ali has more right to be the first Caliph than Abu bakr and so forth is deviation from the doctrine (aqidah) of Ahlus-sunnah.

### **The Prophet's Family (Ahl Al-Bait)**

"I ask you by Allah to take care of my family. I ask you by Allah to take care of my family." (Muslim)

Ahlus-Sunnah hold special love for the prophet's relatives. The rights of the Prophet's family is to have especial love for them for firstly their being a believer and secondly their being related to the prophet. The prophet's relatives (Ahlul-Bait) are known as Bani Hashim.

### **The Prophet's Wives**

"A'ishah's superiority over women is like the superiority of ath-Tharid (a dish of sopped bread, meat and broth) over the rest of the food." (Bukhari and Muslim)

The status of the wives of the Prophet is like mothers for all the believers. Therefore every muslim should love them like they love their mother which necessitates complete respect and honouring them. The prophets wives have a specific right upon the believers due to their close connection to the Prophet; in being his wives in the the worldly life, wives in the afterlife and because they are referred to as the believers. Khadijah is distinguished being the mother of all of the children of the Prophet

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Muhammad except for Ibrahim who was from Maria. Additionally, Khadijah was the first to believe in the Prophet, support him in conveying the message with her wealth, encouragement and patience with difficulties endured as a result.

The prophet had eleven wives. Two passed away before him, Khadijah and Umm Kulthum and nine died after him, Aisha bint Abu Bakr, Hafsa bint Umar, Juwayriyah, Zainab bint Jahsh, Sawdah, Safiyah, Maymunah, Umm Habibah, Umm Salamah. The Prophet had seven children, three sons, Al-Qasim, Abdullah, and Ibrahim and four daughters, Ruqayah, Zaynab, Fatimah and Umm Kulthum. All of them passed away before him except for Fatimah, who died after him. The scholars differ regarding whether Khadijah is more virtuous than Aisha or vice versa.

The Rawafidah speak ill of the Sahabah and the Nawasib, who speak ill of the Prophet's wives. The Rawafidah believe that Ali should have been the first Caliph and that Ali's children should have been Caliph after him. Due to this, they consider the majority of the Sahabah apostates and disbelievers. For them, showing your enmity and speaking ill of the Sahabah is a demonstration of your love for the Prophet's household. The Nawasib, who reviled the Prophet's wives, do not exist in this time. The Khawarij, also revile the Sahabah, but the reason results from their incorrect belief that the Sahabah fell into major sins and the main foundation of the Khawarij is that a major sinner cannot be a believer.

"They are the best of all generations," (al-Bukhari and Muslim)

Ahlul-Sunnah remain silent regarding the differing that took place between the Sahabah after the death of Umar and which further intensified after the death of

Uthman. Discussing the differences that occurred between them leads to having enmity of them which is prohibited (haram) in Islam. The ahadith concerning the differences amongst the sahabah are either fabricated or distorted, which is therefore rejected, or it is true but results from valid ijtiḥad seeking the truth and they are therefore excused for their error. The Quran and the Sunnah prove with certainty that the Sahabah are the best of mankind after the Prophets. There is the probability that differing was based on ijtiḥad or it was intentional. We presume it was based on ijtiḥad as that agrees with the certain knowledge, which is that they are the best of humanity, and is in line with the principle of giving precedence to certainty over probability.

Individuals from the Sahabah are not infallible of falling into error. However their errors are significantly less in comparison to the errors that arose from muslims that came after them in many respects, such as the gravity (significance and insignificant) of the error, the amount of errors, continuing or immediately refraining from the error and so forth.

The sins and errors of the Sahabah are forgiven because the numerous means to attain Allah's forgiveness are fulfilled by them. These means can be categorised into two groups. Those that are specific to the Sahabah, such as being the first and foremost to Islam in addition to their numerous good deeds. Those that are general and therefore shared by every muslim, such as repenting from sins, doing good deeds after a sin, good actions before sins, intercession of the Prophet Muhammad on judgement day and afflictions in this worldly life wiping sins away. Their opinions (ijtiḥad) are an added benefit to the fact that they are forgiven as if they are correct it is a double reward and if they are mistaken it is one reward. A brief look at the biography of the

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Sahabah and their virtues is sufficient evidence to prove they are the best of humanity after the prophets.

### **The Miracles of the Saints (Karamat Al-Awliya')**

Allah describes His Awliyah as possessing Emaan and Taqwa (Surah Yunus: 61-62).

An indication of Eman and Taqwa is complete compliance with the commands and prohibitions in the Book and the Sunnah. Supernatural acts, Karamat come from Allah's friends, Awliyah. If it is ordinary then it is not considered Karamat and likewise if it comes from somebody who practices magic (sihir). Karamat is when the saint (Wali) may know something that is ordinarily unknown or have the ability to do something that an ordinary person does not have the ability to do. The supernatural acts of saints (awliyaa) was present in the past nations, existed at the beginning of this Umma and will exist up until Judgement Day.

### **The Path of People of the Sunnah (Ahl As-Sunnah Wal-Jama'ah)**

"Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (bida') because each heretical innovation (bid'ah) is a falsehood and each falsehood is a deviation from the right path"

The reference of the people of the Sunnah is the book of Allah and the sunnah of the Prophet, on the understanding of the Sahabah generally, specifically to the four rightly guided caliphs. They place the statement of Allah before the statement of everybody else, and the guidance of the Prophet before the guidance of every body else.

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Everybody statement is measured against the book and the sunnah, which is why they are called the people of the book and the sunnah. They are also called the jama'h because they are united upon one methodology, deducing rulings from the book and sunnah, and not having innovated methodologies. To know what is right from what is wrong in matters of Deen, statements and actions are weighed by these three sources of evidence. As regards the matters of the dunya, the basic principle is permissibility.

### **The Belief of Ahlul-Sunnah in Issues of Rulings (Ahkam)**

"The example of the believers in their affection and compassion and benevolence is like the body; If one part of it becomes ill the whole body comes to its aid with fever and sleeplessness" (Bukhari and Muslim).

Ahlul-Sunnah command what Allah commands and they forbid what Allah forbids, in accordance with what is necessitated by the Shariah. Some deviated groups hold that it is permissible to not establish the outward practices of the Deen with the Muslim leaders and they make their methodology publicly forbidding Munkar of those in authority. Ahlul Sunnah believe that sinful leaders, while being a Munkar, does not necessitate abandoning the outward practises of the religion alongside those leaders. Also they hold that there is a correct way to forbid Munkar of those in charge which is not the way adopted by the deviant groups. The misguided groups do not hold it permissible to perform the congregational prayer behind sinful leaders whereas Ahlul Sunnah do not hold the abandonment of the obligation of prayer behind a sinful leader. Naseeha is more general to just enjoining good and forbidding evil. Naseeha is desiring good for the person advised and directing him to what is in his worldly and afterlife interests. Enjoining good and forbidding evil is desiring good for the person

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commanded or forbidden and guiding him to what is primarily in his religious interests. Islam obliges there to be relationship between muslims which is built on love, empathy and compassion. The obligation of love between them leads to giving mutual advice to one another because the harm of one affects the harm of another.

"The most complete believer in faith, is the one with the best manners"

Ahlul Sunnah, in regards their relationship with Allah, enjoin patience and forbearing in the face of calamity, being grateful and thankful for Allah's countless blessings and not becoming angry at the decree of Allah that a person may disliked by them such as poverty or illness.

In regards to their dealings, they enjoin to always have a good disposition and dealings, as good character is good dealings with others. A sign of the perfection of iman is a person having good character.

These traits and actions, which are recommended to do, indicate the perfection of a person's good character. Maintaining ties with relatives by visiting relatives, asking about and spending on them. Giving to the deprived by assisting them financially, giving them advice and educating them. Pardoning the oppressor, who is one who has transgressed against you or prevented you from a right that you are due.

The foundation of good character is being dutiful to parents, keeping relations with relatives, having good dealings and relationships with one's neighbours, having good dealings with the poor, the orphans and the traveller, and being gentle to those under your charge.



There are blameworthy traits, like bragging saying I've got a lot of money, I am from a rich family etc and arrogance by putting somebody down. Transgression is to violate somebody else either in speech by cursing or in action by hitting.

The Sunni methodology, which is affirmation of the reports and information and submission and compliance with the legislation (Ahkam), is the reality of Islam.

### **The Virtue of Ahlul Sunnah Over All Sects**

"That his 'Ummah will split into seventy-three factions, all of them in Hell except one: the community (Jama'ah)" (Ahmad) and he (peace be upon him) said in another hadith: "They are those who will follow what I am and what my companions are today" (Tirmidhi),

Ahlul Sunnah are the saved sect. In this hadith the prophet informs us of the existence of sects within Islam and describes the saved sect. The mountains of guidance and lights in darkness are the scholars (Ulema) as people are guided through their knowledge and instruction. When they pass away, Allah replaces them so that the world is never completely void of them. The people of knowledge and righteous deeds became well known to all. There are the four Imams Abu Hanifah, Malik, Shaf'ie and Ahmed, as well as the contemporary Imams like AbdulAzziz ibn Baz, Muhammad ibn Uthaymeen, Nasurdeen al-Albani. We ask Allah "to make us part of them, and not to let our hearts swerve after He has guided us and to bestow on us Mercy from Him. Indeed, He is, The Generous.

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Allah knows best. May Allah's many blessings and greetings be upon Muhammad, his family, and his companions. Allah describes himself with affirmation and negation