

🌟 THE KEY TO KNOWLEDGE 🌟

How to Understand Islaam Correctly

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Dars 6 - `Aqeedah: The Principles of `Aqeedah 22/01/2011

After praising Allaah and sending salaah and salaam upon His Messenger ﷺ and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. We will deal with: **The Principles of `Aqeedah**

Note: The Exam/Quiz for previous lessons has been postponed until all the lessons are available on the website so that those who have not listened to the classes may do so Inshaa' Allaah. The recordings are also available from WiZiQ.

THE MEANING OF `AQEEDAH (معنى العقيدة)

Generally, **`aqeedah is the (belief) which is firm in one's heart such that it makes one do, or not do things, as a form of worship seeking the pleasure of whoever the individual worships.**

`Aqeedah is firm belief in the heart. `Aqeedah is not the same as tawheed as different people have their own `aqeedah e.g. the Buddhist and Christians have their own `aqeedah.

As for the proper/correct Islaamic `Aqeedah (Creed/Belief), it is **whatsoever the Qur'aan and authentic ahaadeeth of the Prophet Muhammad ﷺ proves, and what the Sahaabah (Companions) of the Messenger of Allaah ﷺ used to believe in their lifetime.**

THE MEANING OF TAWHEED (معنى التوحيد)

Linguistically, Tawheed is from **وَحَدَّ - يُوحِدُ - تَوْحِيداً** which means 'to single out'.

The technical definition of Tawheed according to the `Ulamaa' (Scholars) of the Sharee`ah of `Aqeedah, is **to believe in the oneness of Allaah ﷻ, as the Lord of all the Universe, the God Who is worshipped alone, and Who has all the Beautiful Names and Perfect Attributes that makes one act accordingly.**

If asked "what is tawheed?" we will not want the linguistic answer but we will want the answer according to the Sharee`ah as stated above.

THE MEANING OF EEMAAN (معنى الإيمان)

Linguistically it is to believe. The *daleel* (evidence) is found in Soorah Yoosuf, ayah 17 where Allaah ﷻ says:

﴿ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتْلَعِنَا فَآكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ ﴾

They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

(Yoosuf 12:17)

In the Sharee`ah, Eemaan is **belief in the heart, speech on the tongue and action on the limbs; it increases (with obedience to Allaah) and decreases (with disobedience to Allaah).**

It is not at one fixed level as the Mu`tazilah and Khawaarij say, and it is not only in the heart as the Jahmiyyah and Ashaa`irah say. Rather, it is belief in the hearts, declaration by the tongue and action by the limbs/body parts. We need to understand that eemaan increases when one does good deeds and decreases when one commits sins or acts of disobedience.

THE PILLARS OF EEMAAN (أركان الإيمان)

The pillars of eemaan are: to believe in (1) Allaah, (2) His angels, (3) His Books, (4) His Messengers, (5) the Last Day and (6) Qadr (Predestination) – the good and bad of it.

The pillars of eemaan form six (6) of the principles of `aqeedah but they are not the only principles of `aqeedah; there are others as well and we will mention them now and then discuss each one in detail Inshaa' Allaah.

THE PRINCIPLES OF `AQEEDAH

- ❖ To believe in (1) Allaah, (2) His angels, (3) His Books, (4) His Messengers, (5) the Last Day and (6) Qadr (Predestination) – the good and bad of it.
- ❖ To believe in everything that the Qur'aan and Sunnah spoke of regarding the unseen e.g. the Jinn - if one does not believe in the Jinn then this is against the Sharee`ah. Similarly, one must believe in the grave and what will occur there.
- ❖ To believe in the **existence** of magic but one must not believe in magic.
- ❖ To submit all our cases to our Lord – Allaah, with tawheed (oneness).
- ❖ To fulfill the commands of our Lord in obedience to Him.
- ❖ To free oneself from any form of shirk (associating partners with Allaah) and its people.

- ❖ To believe in the obligations that the Qur'aan and the Sunnah came with i.e. that they are **obligatory** (and must be complied with).
- ❖ To believe that whatever the Qur'aan and Sunnah say is forbidden is **forbidden** (and must be avoided).
- ❖ To believe that it is obligatory upon everyone from the mankind and jinn to obey and follow Prophet Muhammad ﷺ.

We would like to discuss all of this with proofs and evidences. We will begin with: Belief in Allaah

TO BELIEVE IN ALLAAH (الإيمان بالله)

To believe in Allaah means to first believe in **His Existence**.

Belief in His Existence

This is cited in many verses of the Qur'aan. For example, Allaah said to Moosaa عليه السلام when he sent him and his brother Haaroon عليه السلام to Firaun:

﴿ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمِعُ وَأَرَىٰ ﴾ (٤٦)

He (Allaah) said: "Fear not, verily, I am with you both, hearing and seeing. (TaaHaa 20:46)

Also, Allaah ﷻ said regarding the Prophet ﷺ and his companion Abu Bakr As-Siddeeq when they were in the cave and the kuffaar were chasing them, the Prophet ﷺ said to Abu Bakr As-Siddeeq:

﴿ ثَابِرَا أَتَيْنَا إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا ﴾

... the second of the two; when they (Muhammad ﷺ and Abu Bakr رضي الله عنه) were in the cave, he (ﷻ) said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely, Allaah is with us." ... (At-Tawbah 9:40)

He ﷻ also said:

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴾ (١٢٨)

Truly, Allaah is with those who fear Him (keep their duty to Him), and those who are Muhsinoon (good-doers). (An-Nahl 16:128)

And He ﷻ said:

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

The Most Gracious (Allaah) rose over (Istawaa) the (Mighty) Throne (in a manner that suits His Majesty). (TaaHaa 20:5)

These are evidences and proofs for the existence of Allaah ﷻ. The existence of Allaah ﷻ does not mean that He is physically with us; mixing with us rather, He is settled on His Throne above His creation (in a manner that befits Him). However, His hearing, seeing, power, support, punishment, (word unclear) is all surrounding us.

We can only say about Allaah what He ﷻ has revealed to us through His Messenger ﷺ i.e. what is found in the Qur'aan and authentic ahaadeeth. So we cannot say that Allaah ﷻ has a body or does not have a body as He did not tell us about that, nor can we say that He "sits" on the Throne. We can only say what He ﷻ told us. We are only able to describe things which we see, but no one can see Allaah ﷻ today (in the Dunyaa), we will only see Him in the Hereafter and we will only be able to see His Face which is the source of all pleasure.

To believe in Allaah you must believe in His existence first, and then believe in His Lordship.

Belief in His Lordship

The Lordship of Allaah is absolute, meaning that Allaah is the only Creator. He created His creation with no prior design which He followed whilst creating them. He created them when no example existed before. He ﷻ controls the entire universe – from the smallest ant to the largest elephant or like that. He sustains everything – mankind, jinn, animals, birds, insects, etc.

Allaah ﷻ said:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

All the praises and thanks be to Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists). (Al-Faatihah 1:2)

'Rabbil-Aalameen' means 'the Lord of all the universes and worlds' – the world of mankind, the world of the jinns, the world of the animals, the world of the birds, fish, insects, etc., even the many creation which mankind does not yet have knowledge of; new creations are being discovered every day – on this planet and on other planets as they (scientists) claim. These universes/worlds are all from Allaah ﷻ. He is the Lord, and this is the meaning of "The Lord".

The Lord made it possible for mankind to live on this earth, but it is not possible for mankind to live on the moon or on any other planet because this is from the Wisdom of Allaah, the Almighty. He, Allaah, is the only One who can facilitate that. Allaah ﷻ said:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ
 فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
 تَعْلَمُونَ ﴿٢٢﴾ ﴾

O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious. See V.2:2). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allaah (in worship) while you know (that He Alone has the right to be worshipped). (Al-Baqarah 2:21-22)

In this ayah, Allaah ﷻ described all the things which even a simple person would know and be aware of. Just as the Bedouin, who are generally illiterate and spend their time rearing camels in the desert, passed by some camel dung and footprints and deduced that the footsteps indicated that people passed there, and the dung indicated that camels also passed through that place. No one would doubt this – they would agree that the footprints indicate that people traversed the area and that the camel dung indicates that the people had camels with them. So, the Bedouin said that if the footprints and camel dung indicate that people with camels undoubtedly passed there, then what about the twinkling stars and the moon, light, clouds, air, water, seas, animals, oceans, whales, lions, elephants, insects, trees, etc. – why don't these things in this perfectly created world indicate the existence and Oneness of the Creator?!

So, although the Bedouin was a simple person, he was able to deduce the existence of a great Creator based on the signs in this perfect world as clear evidence of the existence of a great Creator, just as the signs of the people (their footprints) and the camels (their dung) indicated their presence in the desert when they passed through it.

This is why Allaah ﷻ said:

﴿ سَرِيهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ﴿٥٣﴾ ﴾

We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'aan) is the truth... (Fussilat 41:53)

And Allaah ﷻ said:

﴿ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى
 الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ ﴾

Do they not look at the camels, how they are created? And at the heaven, how it is raised? And at the mountains, how they are rooted (and fixed firm)? And at the earth, how it is outspread?

(Al-Ghaashiyah 88:17-20)

And also in soorah Tabaarak:

﴿الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفْوُتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾ ثُمَّ انْزِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾﴾

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again, your sight will return to you in a state of humiliation, and worn out. (Al-Mulk 67:3-4)

These aayaat show the perfection in the creations and that they are **all** creations of Allaah ﷻ – the **Only Lord** of this entire Universe.

We will continue with this same topic in the next class inshaa' Allaah.

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah ﷺ.

﴿END OF DARS SIX﴾