

تسهيل العقائد

Tas-heelul Aqaa-id

Aqaa-id Made Easy



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LESSON 1

REALITY AND IMPORTANCE OF AQAAID

“Aqaaid” in Islam refers to certain basic principles of belief which form the basis and foundation of beliefs of a particular group. The deeds of a person are centred around these principles. It is from these that intentions regarding deeds originate. The seat of these principles is the spiritual heart. If the principles are corrupt, then the intentions which emanate from the heart will also be corrupt and if the principles are sound and pure then the intentions likewise will be sound and pure. It can then be deduced that a person’s heart is either “clean” or “dirty” depending upon the nature of the principles or beliefs contained therein. Thereafter whichever deed is performed is either a good or an evil deed, and accepted or a rejected deed, depending on the intention that it is based upon. It is thus necessary then to give priority to the rectification and reformation of the principles contained in the heart before carrying out deeds. For noble and virtuous deeds, it will be necessary to have sound and solid principles, which are otherwise referred to as Aqaaid.

When these principles are in conformity to the accepted principles laid down by the Shariah and a person believes in them without any doubt, he is said to have Imaan which is a vital and necessary ingredient for the acceptance of deeds. If these principles, on the other hand, do not conform to the required standards or a person harbours doubt about the hereafter then he is said to be devoid of Imaan. In such a case his deeds, however noble they may appear to be, are hollow and unacceptable in the eyes of the Almighty.

It is therefore necessary that a person instils the correct Aqaaid in his heart, which in turn will increase his Imaan, and consequently result in all his deeds being accepted by Allah Ta'ala.

The fundamental principles of Imaan (or the Articles), are, belief in Allah, His Angels, His Prophets, His Revealed Books, and the Last Day.

WORKSHEET

1. What does the term Aqaaid refer to in Islam?

2. When will it be regarded that the state of the heart is “dirty” or “clean”?

3. What is of priority before carrying out deeds?

4. What is necessary for noble and virtuous deeds?

LESSON 2

THE WISDOM AND ESSENCE OF THE ARTICLES OF IMAAN

1. Belief in Allah Ta'ala

We believe in Allah Ta'ala because:

Allah Ta'ala is the Sole Creator and Master of the Universe. Allah Ta'ala is aware of every thing, apparent or hidden, from the largest to the minutest creation. Therefore He alone is the sole focus of our Ibaadaat (worship). He alone do we please with our deeds and for Him alone do we perform our deeds. We abstain from sin and His disobedience, not only in public, but in private as well. Deeds have to be free from personal motives and be performed purely for Him. Just as we abstain from outward sins, so too, do we abstain from internal sins, i.e. evil thoughts and incorrect beliefs. So strong should our belief in Allah Ta'ala be, that no amount of false proofs, and evil intentions will ever sway us from our belief in Him.

2. Belief in the Prophets.

It is necessary to believe in the Prophets because:
The commands of Allah Ta'ala, and the path of guidance
which will earn the pleasure of Allah Ta'ala have reached us
through them. In order for us to accept with full faith and
yaqeen (conviction) the Message of Allah Ta'ala, we have
to believe in them, in their truthfulness and uprightness.
We believe that the prophets are protected from sin and they
demonstrated by example the perfect way. They do not sin
and speak only that which is the truth. Without this belief
we will never have belief in Allah Ta'ala.

3. Angels

It is necessary to have belief in the angels because:

The angels are the intermediaries between Allah Ta'ala and
His Messengers. They are the link between the spiritual and
the physical. They are further delegated by Allah Ta'ala in
the involvement of various fields of the Creation. They
record every moment and every deed of man.

4. The Books

Belief in the books of Allah Ta'ala is necessary because:

The message of Allah Ta'ala, His commands and guidance which have been revealed to the Prophets need to be conveyed to mankind - far and wide for generations to come. These have been contained in either books, or in words which have been memorized. We have to believe in all these revealed books. After the demise of the Prophets they are the only source which can provide information regarding the commands of Allah Ta'ala, and the distinction between good and evil.

5. The Last Day (or the Hereafter)

We must believe in the Hereafter because:

In order to know and believe that we are answerable for our deeds and actions, and that we shall be retributed accordingly, belief in the Last Day is necessary. If a person's deeds are not accounted for or if his deeds are performed without any guiding principles there will be no distinction between man and animals. The belief of the Hereafter instills a responsibility in a person's conduct and actions, and leads him towards reformation and repentance.

WORKSHEET

- 1. What is the wisdom of belief in Allah?**

- 2. Why is it necessary to believe in the Prophets?**

- 3. Why is the link of Angels regarded as intermediaries and what should a Muslim's belief be regarding angels?**

- 4. Why is the belief in the books of Allah necessary?**

5. How does belief in the hereafter help a person in this world?

6. List the fundamental principles of Imaan.

LESSON 3

IMAAAN AND DEEDS

In Islam man's salvation is based on Imaan coupled with good deeds.

Allah Ta'ala says:

"Verily man is at a loss, except for those who embrace Imaan and perform good deeds". Surah Al Asr

From the above the important link between Imaan and good deeds is manifest.

If a person performs noble deeds, but does not possess Imaan he will be rewarded for his deeds in this world, but will not receive salvation in the Hereafter.

It is for this reason that Allah Ta'ala will forgive every sin of a person except the sin of Kufr and Shirk i.e. the sin of not bringing Imaan.

If a person possesses Imaan but fails to perform a single good act, he obviously is a great sinner, and a weak believer, but will qualify for salvation in the Hereafter and will be dealt with according to Allah Ta'ala's wishes as Allah Ta'ala says:

"He forgives every act besides (Shirk) if He so pleases."

(S4 - A48)

The importance of correct belief and embracing of Imaan is manifest. Incorrect beliefs render one out of the pale of Imaan which results in the loss of all deeds as mentioned in the Qur'aan by Allah Ta'ala.

"Their deeds become non-existent (i.e. ruined) in the world and the Hereafter and they are the one's who are the (real) losers". (S9 - A69)

WORKSHEET

1. Complete the ayat of the Noble Quraan.
“Verily man is at a loss,”

2. Which sins will not be forgiven by Allah Ta'ala?

3. If a person has Imaan but no good actions does he qualify for salvation?

If so what is the proof of this statement mentioned in the Noble Quraan?

If a person has no Imaan but does all the good actions i.e. assisting the creations, honesty, good character, etc. does he qualify for salvation in the Hereafter?

Provide reasons for your answer.

5. If a person has incorrect beliefs could he be cast out of the fold of Islam.

Substantiate your answer by quoting the relevant verses of the Quraan.

LESSON 4

ALLAH TA'ALA THE SOLE CONTROLLER AND MASTER OF THE UNIVERSE

To be a sincere and truly obedient servant of Allah Ta'ala, i.e. a Muslim, one has to recognise one's Creator and Sustainer, Allah Ta'ala. This is achieved through recognising His attributes of Oneness, Eternity, Sustainer, Giver of Life and Death, etc.

The universe contains the sun, the moon, the stars, the planets which are all fulfilling their functions without failure or fault.

The earth around us with its landscape, mountains, plants, seasons and rivers is constantly undergoing change. Humans who live on the face of the earth are living in constantly changing circumstances and events, sometimes happy or sometimes sad.

All the above motions are in the sole control of the One Powerful Being, who created them, changes their condition, controls them, and will take them into a state of non-existence. None of these creations have any power or say to change or to remain the same except according to the will and command of the Sole Controller, Allah Ta'ala.

Allah Ta'ala, who has been in control of everything, since eternity, without the assistance of anyone, One who is and will always be in control forever.

The Attributes of Allah Ta'ala.

The attributes of Allah Ta'ala are manifest throughout the universe at all times. His many attributes can be categorised as follows:

1. Those which are at all times present/manifest for example, the attribute of bringing into existence, creation, knowledge, power, free-will, All-Hearing, All-Seeing.
2. Those which are manifest from time to time e.g. giving life, giving death, granting honour and disgrace, providing sustenance etc.

WORKSHEET

1. Write a paragraph describing how Allah Ta'ala is the sole controller and master of the universe.

2. List three of Allah Ta'ala's attributes which are manifest in the universe all the time and those which are manifest from time to time.

A	B
Attributes present at all times	Attributes present from time to time
1.	1.
2.	2.
3.	3.

LESSON 5

THE SOUL

The Qur'aan says:

"Say, the soul is by the command of my Sustainer and you have been given little knowledge pertaining to it." (S 17 - A85)

From the above it is clear that not much knowledge regarding the soul (Rooh) has been given to mankind except that which is by the command of Allah Ta'ala, i.e. unlike matter, the soul does not come into existence through procreation, but rather comes into existence by the direct command of "BE" from Allah Ta'ala. Therefore the soul must not be viewed in the same light as matter.

There are various categories of the soul.

Sublime soul: such as the souls of the beings inhabiting the heavens e.g. angels

The lower souls: such as the souls of beings and creation inhabiting the earth, e.g. humans, jinns etc.

The soul of humans is regarded as the most superior as it has the potential of surpassing the angels, but also has the potential of becoming lower than that of animals if it submits to its lowly desires.

The pure souls which leave this world are kept in Illi-yeen while the evil, impure souls are kept in a dark place called Sijjeen.

Once the soul leaves the body, its stay in this world comes to an end. It does not transmigrate into another body.

Islam does not accept nor teach the doctrine of re-incarnation where it is believed that the soul is transferred into the body of some other creature repeatedly depending on how it spent its life.

Islam teaches us that this world is Darul Amal (place of deeds) and once a soul has left this abode it takes its place in another abode, Darul Jazaa (the place of retribution).

For those who believe in the theory of re-incarnation, let them answer the following question.

If a soul is placed in different creatures, as a result of its evil or good deeds, then when the soul came into existence on what basis was it placed in the first creature or being.

WORKSHEET

- 1. What does Allah Ta'ala say regarding the soul in the Holy Quraan?**

- 2. List the three categories of souls.**

- 3. Explain what "Illi-yeen" and "Sijjeen" are.**

4. What is the Islamic belief regarding the doctrine re-incarnation?

5. What does Darul Amal and Darul Jazaa mean?

- ## **6. What happens to the soul when it leaves the body?**

LESSON 6

JINN AND SHAYATEEN

The Quraan repeatedly makes mention of Jinnat and Shayateen. These creations are not visible, but belief in their existence constitutes an integral part of Imaan. The Quraan says:

"(Allah) created Jinn from smokeless fire" (Surah Rahman)

The Jinn have like men, have been created for a definite purpose i.e. The worship of Allah.

"I have created man and Jinn for my worship" (Zariyaat).

Shaytaan, is also a Jinn, and ever since he disobeyed and refused to fulfill Allah Ta'ala's command of prostrating before Sayyidina Aadam (Alayhis Salaam), he has been the accursed. It is his mission, as well as that of his progeny, to lead man astray. The Quraan says: "And we said to the Angels, prostrate before Aadam. So they prostrated except Iblees. He was from the Jinn, thus he disobeyed the order of his Sustainer. So what, will you

take him and his progeny as friends, besides me, whereas they are your enemies." (Surah Kahf).

The evil Jinn make every effort to lead man astray by whispering evil into their hearts. "If evil is created in your heart from Shaytaan then seek refuge from Allah."

The above Qur'aanic verses adequately proves the existence of the Jinn and also sheds some light of their characteristics.

Numerous Ahaadeeth likewise further enlighten us about them.

Jinnaat also eat and drink

A delegation of Jinn once came to Rasoolullah (sallallahu alayhi wa sallam) and enquired about their food. Rasoolullah (sallallahu alayhi wa sallam) said to them: "Every bone upon which the name of Allah has been recited will be covered in flesh, when it comes into your hand, just like the flesh of a fat animal. (Bukhari)

"Shaytaan eats and drinks with his left hand."

The difference between Jinn and Shaytaan is as follows:

Jinn: They are created from fire and there are both good and evil from amongst them.

Shaytaan: They are also created from fire, but they have no good whatsoever within them. They are on the evil path.

From among the Jinn there are the pious as well as the evil ones.

The Qur'aan says:

"And that there are pious amongst us as well as other wise."

(Surah Jinn)

The Jinn also have the power to appear in different forms. However, they cannot take the form of Rasoolullah (sallallahu alayhi wa sallam).

In a Hadeeth Rasoolullah (sallallahu alayhi wa sallam) said:

"Whoever sees me in a dream has definitely seen me because Shaytaan cannot appear in my form."

WORKSHEET

1. From the Holy Quraan give a description of the Jinn.

2. What is the belief of Muslims regarding Jinns and Shayateen?

3. What is the purpose of the creation of Jinns?

4. Who are the Shayateen?

5. Why are the Shayateen accursed?

6. What is the mission of Shayateen?

7. What is the food of Jinns?

8. What is the difference between Jinn and Shayateen?

9. What forms can Jinn take?

10. How does Allah Ta'ala describe the pious Jinn?

LESSON 7

THE SALIENT FEATURES OF ISLAM

The salient features of Islam also known as the “Sha’aa’ir” of Islam refers to all those aspects which are linked exclusively to Islam. They are the religious identities which distinguish Islam from all other religions or ways.

There are 2 categories of these salient features:

1. **The salient features of Allah - Sha’aa’irullah.**

These are those features which have been the salient features of the People of the Truth even before the advent of Islam and are directly linked to Allah Ta’ala.

2. **The features of Islam - Sha’aa’irul Islam**

These are the features which came into existence after the advent and have been the distinguishing features of Islam ever since.

It is the duty of every Muslim to respect and defend the features of Islam. Failure to do so will result in the gradual decline of Deen and the open perpetration of sin.

Some salient features are: the word 'Allah', Baitullah, Kitabullah, Salaat, Haj, Hijrat, Jihaad, Masjid, Athaan, Jumu'ah salaat, Eid, Tableegh, Burial in accordance to the Shariah, the beard, Rasoolullah (sallallahu alayhi wa sallam) etc.

Just as it is compulsory to preserve the Sha'aa'ir it is likewise compulsory for a Muslim to refrain from identifying with the Sha'aa'ir of other religions. In fact it is Haraam to associate with any of those features which identify another religion for e.g. The Cross of Christianity. The religious dress, hairstyles and "red dot" of the Hindus, the wedding customs of non-Muslims, the religious festivals and practices of non-Muslims on such occasions, all fall in the categories of those respective religions.

Rasoolullah (sallallahu alayhi wa sallam) has warned:

"Those who imitate (the ways) of another nation (religion) will be raised with them, (on the day of Qiyaamah)."

WORKSHEET

1. What are salient features of Islam called?

2. What are the two categories of salient features?

3. What is the law and duty of each Muslim towards the features of Islam?

4. List six salient features of Islam?

5. What is the ruling of associating with Sha'aa'ir of other religions?

6. List a few Sha'aa'ir of other religions.

7. What did Rasoolullah (sallallahu alayhi wa sallam) say about imitating other religions or nations?

LESSON 8

THE KHALIFAH

In order for any community or nation to function in an orderly, peaceful and stable manner it is necessary to have some form of authoritative body or system.

Such a system must be guided and directed by one such leader or Ameer who has the sympathy and welfare of people at heart and also possess such qualities which will enable him to lead his people.

Foremost is that he must be able to keep his people on the straight path. Thereafter he must possess wisdom and insight in order to tackle complex issues pertaining to the State. He must be just, tolerant and be able to run the affairs of the state in consultation with a group of advisors, while he must seek to establish peace. He must also be able to deal firmly with mischief makers and anarchists. He must be above personal interests and greed. Above all he must have the highest level of Taqwa which must dictate all his decisions. Such a person in the Islamic system is referred to as the Khalifah.

The Khalifah is the successor to a prophet and needless to mention, does not hold the position of prophethood. Obedience to the Khalifah has been ordained by Allah Ta'ala. Disobedience to the Khalifah or treason against him is a punishable offence. The orders of the Khalifah must be carried out provided that no order issued is against the command of Allah Ta'ala.

A Khalifah is appointed in one of the following ways:

1. Appointed by the previous Khalifah.
2. Through mutual consultation.
3. Majority of a party of senior authoritative people.

Once a Khalifah is appointed it is waajib upon the Muslims to accept him and pledge their loyalty and allegiance to him.

There can be only one Khalifah of the entire Muslim Empire at one given time. Should any person claim the Khilafat in the presence of a ruling Khalifah then he stands to be punished.

WORKSHEET

1. Who is a Khalifah?

2. What are the merits of obeying the Khalifah and the laws of disobeying him?

3. Does the Khalifah hold the position of prophethood?

4. What are the ways in which a Khalifah is appointed?

5. Once the Khalifah is appointed what is the duty of the Muslim public towards him?

6. How many Khalifahs can there be any one time in the Muslim Empire?

7. List seven qualities that any Ameer should possess.

8. How should an Ameer deal with mischief makers?

LESSON 9

KUFR

Kufr in Shariah is the opposite of Imaan.

To reject a single item, the authenticity of which is certain and undisputable, which our Nabi (sallallahu alayhi wa sallam) conveyed to mankind, is known as Kufr.

This rejection may be:

1. By the expressions of the tongue (openly or by indication);
2. To have doubts on any of the articles of faith.

Rulings of statements and sayings that are kufr.

A person becomes a non-believer if:

1. He denies any attribute of Allah Ta'ala e.g. he says Allah Ta'ala is not omnipresent, or does not have power over everything, or does not respond to prayers of everybody, or does not comprehend all things or says Allah Ta'ala is not eternal.
2. He says Allah Ta'ala is unjust, or ascribes children to Him, or says Allah Ta'ala is a miser or Allah Ta'ala eats and drinks.
3. He denies any of the names of Allah Ta'ala e.g. he says Allah Ta'ala is not Rahmaan etc.

4. He rejects the Nubuwat of any Nabi e.g. he says Sayyidina Moosa (AS) is not a Nabi, Rasoolullah (SAW) is not a Nabi.
5. He rejects any of the Divine Scriptures, or claims any portion of the Divine scripture to be wrong.
6. He denies the existence of Angels or attributes the angels to be the daughters of Allah Ta'ala.
He denies the physical resurrection of man on the Day of Qiyaamah.
8. He denies the physical or material existence of Jannat and Jahannam.
9. He denies any injunction of Allah Ta'ala.
10. He becomes displeased with any law of Shariah.
11. He makes unlawful the lawful acts of Islam or vice-versa e.g. legalises interest etc.
12. He jests or mocks at any Nabi or the teaching or actions of any Nabi (Alayhimus Salaam).
13. He believes in the unity or unification of all existing religions, claiming that the various religions existing today are all true leading to Allah Ta'ala.
14. He doubts any attribute of Allah Ta'ala.
15. He claims that Sayyidina Abu Bakr, Umar and Uthman (radhiyallahu anhum) or any Sahabi is a non believer or if villifies or rebukes them.

LESSON 10

RULING ON STATEMENTS THAT ARE KUFR

1. A Muslim who turns an apostate and repents sincerely will be forgiven. But he who dies an apostate (his apostacy) resulting from dishonouring a Nabi will not be forgiven.

A person who dishonours any of the attributes of Allah Ta'ala and then repents, his repentance may be accepted and a punishment may not be executed to him. The above is in regard to his action in this world.

As far as the Akhirat is concerned, if he repented sincerely, it is hoped he will be forgiven by Allah Ta'ala.

Similarly mocking at the Angels is tantamount to kufr.

2. The Shias claim that Rasoolullah (sallallahu alayhi wa sallam) did not deliver the complete Deen in fear of certain enemies. To hold this belief is also kufr.

A person becomes a non-believer if:

1. He perpetrates an act which is a specific sign or feature of kufr e.g. wearing a cross, standing with reverence in front of an idol or photo of an animate object, etc. and regards it as a reward. If he regards it as a sin he will not become a non-believer.
2. He makes sajdah to someone other than Allah Ta'ala. If he perpetrates an act of shirk he becomes a Mushrik.
3. He perpetrates an unlawful act regarding it to be lawful e.g. commits zina regarding it lawful.
4. A person becomes a non-believer if he speaks ill of Rasoolullah (sallallahu alayhi wa sallam).
5. He claims that Rasoolullah's (sallallahu alayhi wa sallam) explanations of certain events and things were not in accordance with reality, but were merely to entice the masses into acceptance of Islam, or if he says "what benefit will I derive in practicing the Sunnat."
6. He finds fault with any belief, act, practice or teaching of Islam.
7. He regards the Ahlus Sunnah as non believers. Abu Ishaq (rahmatullahi alayh) says: "He who regards the Ahlus Sunnah as non believers are regarded by me as non believers."

8. He speaks ill of Rasoolullah (sallallahu alayhi wa sallam) or dishonours him in any way e.g. finds fault in any quality or action of Rasoolullah (sallallahu alayhi wa sallam). His repentance will also not be accepted, and he will receive his punishment in this world as well as in the Akhirat.
9. He says he does not fear Allah Ta'ala.
10. He denies the physical seeing of Allah Ta'ala in Jannat.
11. A person will not become a non believer if he unintentionally utters words of kufr.
12. He immediately after intending to become a kaafir, e.g. he say, next month I will become a Christian, he becomes a kaafir immediately.
13. He intentionally shows disrespect to the Qur'aan or Hadeeth of Rasoolullah (sallallahu alayhi wa sallam).
14. He destroys a Masjid intentionally or dishonours it or if he kills an Aalim to dishonour him.
15. He jests or mocks at any teaching of Islam.

WORKSHEET

What is the definition of Kūfr?

What types of rejection will lead to kufr?

- i. Give six examples of statements that lead to kufr.
