



PRESENTS

BROTHERS
ONLY

THE MUSLIM BELIEF

— 5 WEEK COURSE —

BY IMAM MASOOD CHOWDHURY

STARTING WED 4th SEPT 2019

7:15PM - 8:00PM



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AN INTRODUCTION TO AQEEDAH

PART 1

What is Aqeedah?

- Linguistically “a tight knot”
- Faith/belief with strong conviction;
- The correct Aqeedah is the Aqeedah of Islam.

Main Topics of the Aqeedah of Islam:

- Belief in the six pillars of Iman (Hadith Jibreel) and other related matters of belief e.g. belief in the Companions etc.;
- The most important matter in Aqeedah is the belief in Allah (Tawheed).

Benefits of Studying Aqeedah

- Corrects the belief in the six pillars of Iman;
- Moulds one’s manners and behaviour;
- Know who your Creator is;
- Avoid Bidah related to belief in particular;
- Know the path of the Sahaba and those who followed them in righteousness;
- Contentment in this world and the next (An-Nahl:97).

It’s Position Amongst the Islamic Sciences

- It is the foundation of the entire religion;
- All other Islamic sciences are subsidiary to it.

Excellence of Aqeedah

- First obligation – When Muadh® was sent to Yemen....;
- Condition for acceptance of worship;
- Foundation of the call of the Prophets and Messengers (An-Nahl:36);
- Purpose of creation (Ad-Dhariyaat:56).

Where is the Muslim Aqeedah Derived From?

- The Qur’an and Sunnah (Al-Israa:36), as understood by the early generations;
- Intellect does not play a primary role.

THE BELIEF IN ALLAH

Always mentioned first when the pillars of Iman are mentioned (Al-Baqarah:285);

1- Tawheed of Lordship:

- a. Singling out Allah for the actions relating to His Lordship e.g. creation, provision etc. (Al-Anaam: 102);
- b. Benefits of believing in Allah’s Lordship e.g. contentment, patience in the face of calamity;

2- Tawheed of Uloohiyah:

- a. Singling out Allah as the only one worthy of worship (Al-Baqarah: 21);
- b. Worship is a comprehensive term in Islam including the actions of the heart;
- c. Whoever devoted an act of worship to other than Allah has committed Shirk e.g. prostrating to other than Allah;
- d. This type of Tawheed was the mission of the Prophets and Messengers (An-Nahl:36);
- e. Benefits of this type of Tawheed – saved from the gravest sin which is Shirk.

- 3- Worship is of four types:
 - a. Physical e.g. prayer;
 - b. Verbal e.g. dhikr;
 - c. Monetary e.g. Zakat;
 - d. With the heart e.g. Love and fear of Allah.
- 4- Tawheed of the Names & Attributes of Allah:
 - a. Singling out Allah with the names and attributes He has described Himself with in the revelation;
 - b. The names and attributes of Allah can only be known through revelation;
 - c. The names of Allah are innumerable, not just ninety-nine;
- 5- The correct belief in the attributes of Allah necessitates four matters:
 - a. Belief without distortion of the expression or the meaning (Tahreef);
 - b. Belief without negating some or all the attributes of Allah (Ta'teel)
 - c. Belief without likening the attributes of Allah with the attributes of His creation (Tamtheel)
 - d. Belief without questioning “how” the attribute of Allah is (Takyeef) (As-Shura:11).
- 6- Means of drawing closer to Allah (Tawassul) in Dua:
 - a. Using the names and attributes of Allah (Al-Aaraaf:180);
 - b. By mentioning a good action performed – Hadith of the three in the cave;
 - c. By requesting dua from a righteous, living Muslim.
- 7- Forbidden means of drawing closer to Allah (Tawassul) in Dua:
 - a. To mention the rank of the righteous or Prophets and Messengers in dua;
 - b. By requesting dua (intercession) from a righteous, deceased Muslim – Major shirk.
 - c. To perform acts of worship/dua by graves hoping to gain nearness to Allah - Minor shirk.

FOUNDATIONS OF SHIRK (POLYTHEISM)

Major shirk is to associate partners with Allah in any of the forms of Tawheed e.g. worshipping Jesus(s) and takes one out of the fold of Islam (An-Nisaa: 48).

Minor shirk is anything referred to in the texts as shirk but does not reach the level of major shirk e.g. showing off in worship. This does not take one out of the fold of Islam but tarnishes one's Tawheed (Al Kahf:110).

All types of Shirk stem from one of nine foundations:

- 1- Magic (Al-Baqarah:102-103);
- 2- Soothsaying – Can inform you of things that occurred in the past;
- 3- Superstitious beliefs;
- 4- To offer a sacrifice as a worship for other than Allah (Al-Anaam: 162-163);
- 5- To take an oath in the name of other than Allah;
- 6- To seek refuge with other than Allah (An-Naas:1);
- 7- To make dua to other than Allah (Al-Jinn:18);
- 8- To believe the stars can bring benefit or repel harm;
- 9- To believe that other than Allah can bring benefit or repel harm.

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PART 2

BELIEF IN THE ANGELS

- 1- To believe in the existence of angels and that they are many and no one knows their actual number except Allah – Hadith Al-Bait Al-Ma'moor;
- 2- The angels were made of light before the creation of humans;
- 3- The angels were created to worship Allah (At-Tahreem: 6);
- 4- The angels differ in their excellence and rank – The best of them are Jibrail, Mikaeel and Israfeel (Al-Hajj:75);
- 5- Allah has appointed them with roles:
 - a. Revelation - Jibreel;
 - b. Rain and vegetation - Mikaeel;
 - c. Blowing the trumpet - Israfeel;
 - d. Angel of death;
 - e. Protectors of humans;
 - f. Angels which enter the womb of the mother to blow life into the foetus;
 - g. Scribes who write down the good and bad deeds;
 - h. Carriers of the Throne of Allah (swt);
 - i. Questioning in the grave;
 - j. Keepers of Jannah;
 - k. Bringers of glad tidings of Jannah at the time of death;
 - l. Keepers of Jahannam – The main one is Malik;
 - m. Mountains;
 - n. Those who prostrate and bow;
 - o. Those who attend the gatherings of Dhikr;
 - p. The visitors to Al-Bait Al-Ma'moor;
- 6- Qualities and attributes of the angels:
 - a. Strength and power (An-Najm:5);
 - b. Large bodies;
 - c. Have wings (2,3,4 or 600)
 - d. Ability to change form – Hadith Jibreel;
- 7- Only eight of the names of the angels are known definitively:
 - a. Jibreel;
 - b. Mikaeel;
 - c. Israfeel;
 - d. Haroot (Al-Baqarah:102)
 - e. Maroot (Al-Baqarah:102)
 - f. Malik (Az-Zukruf: 77)
 - g. Munkar
 - h. Nakir
- 8- The names Izraeel (angel of death) and Ridhwaan (Keeper of Jannah) are narrated in weak hadith and are not confirmed.

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PART 3

BELIEF IN THE BOOKS

- 1- The modes of revelation from Allah are four:
 - a. Prophetic dreams – Like the dream of Ibrahim(s) to sacrifice his son. The Prophet Muhammad(s) prior to prophethood would have dreams which would come true immediately;
 - b. Blowing of the revelation into the soul النفث في الروح
 - c. Direct speech with Allah from behind a veil (As-Shura:51) – Adam, Musa and Muhammad(s);
 - d. Revelation via the intermediary of an angel – All the Qur’an was revealed via this mode;
- 2- All the books sent down by Allah are His speech and contain the message of the Tawheed of Allah. The books confirm one another. The one who denied the previous existence of any of the scriptures has left the fold of Islam;
- 3- We believe all the previous scriptures e.g. Injeel, Tawrat, Zaboor have been corrupted or have been lost (An-Nisaa:46);
- 4- The Qur’an has been protected from change and corruption by Allah (Al-Hijr:9);
- 5- The Qur’an is:
 - a. The speech of Allah;
 - b. That has been revealed to His prophet(s);
 - c. In Arabic;
 - d. Its recitation is a worship;
 - e. It has been transmitted via multiple chains of narration (Mutawatir);
 - f. It is that which has been written in the Mushafs (this is a refutation of the Shia who claim the Qur’an we read in the Mushafs is deficient and corrupted).
- 6- The Qur’an is the final of the heavenly revealed scriptures (Al-Ahzaab:40);
- 7- The Qur’an verifies that the previous scriptures existed (Al-Maidah:48);
- 8- The Qur’an has abrogated all previous scriptures;
- 9- It is not permissible to act in accordance with the previous scriptures where they differ with the Qur’an;
- 10- The Prophet(s) forbade his companions® from reading from the scriptures of the People of the Book.

BELIEF IN THE MESSENGERS

- 1- We believe in all the Messengers Allah has sent (both those we know about and those we don’t have detailed information about);
- 2- Every Messenger is a Prophet, but not every Prophet is a Messenger;
- 3- The Messengers came with new laws (Shariah), whilst the Prophets just confirmed the laws of the Messenger of their time and did not bring new laws;
- 4- The Prophets are many more than the Messengers (some narrations state that the Prophets were 124,000 and from them were 315 Messengers);

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PART 4

BELIEF IN THE MESSENGERS - CONTINUED

- 5- Whoever denied one of the Prophets has left the fold of Islam (An-Nisaa 150-151);
- 6- All the Prophets were sent to preach the Tawheed of Allah, even if their laws (Shariah – the Halal and the Haram) differed (An-Nahl:36);
- 7- The Prophet Muhammad(s) said, “The Prophets are half-brothers; their mothers are different (meaning the Shariah), but their religion is one.”
- 8- All the Prophets were human beings who were honoured with prophethood. The prophets have no share in the divinity of Allah (Ibrahim:11);
- 9- The prophets and messengers would make it clear to their followers that they had no share in the divinity of Allah (Al-Ma’idah:116-117);
- 10- The Messengers differed in rank (Al-Baqarah: 253, Al-Israa:55).
- 11- The best of the Messengers are the ones with strong determination (*Uloom Azam*) and they are Nuh, Ibrahim, Musa, Isa and Muhammad (peace be upon them all) (Al-Ahzaab:7);
- 12- And the best of them is the Prophet Muhammad (peace be upon him) – there is no difference of agreement amongst the scholars regarding this point;
- 13- Many prophets were given miracles (*Mu’jizaat*) to aid their calling of the people to Tawheed;
- 14- The most well known of these miracles are eight:
 - a. Nuh(s): The ark;
 - b. Salih(s): The she-camel;
 - c. Dawud(s): Ability to soften iron and the mountains and birds would make *Tasbih* with him;
 - d. Sulaiman(s): Ability of to control the wind, birds and Jinn;
 - e. Ibrahim(s): Saved from being thrown in the fire;
 - f. Musa(s): Staff and shining white hand;
 - g. Isa(s): Curing the leper, curing the blind and giving life to the dead, by the permission of Allah;
 - h. Muhammad(s): The Qur’an, the night journey, the splitting of the moon etc;
- 15- The most well-known characteristics of the Prophets are nine:
 - a. Protected from error in conveying the message and from committing major sins;
 - b. Their eyes sleep but their hearts do not sleep;
 - c. They are given a choice at the time of death;
 - d. They do not die till they are first shown their place in *Jannah*;
 - e. They are buried where they die;
 - f. The earth does not consume their bodies;
 - g. They are “alive” in their graves offering *salah*;
 - h. They do not leave inheritance and whatever they leave behind is charity;

- 16- The Iman of a Muslim in the Prophet Muhammad(s) is incomplete until five matters are actualised:
- a. To believe in all that he(s) informed us of;
 - b. To follow him(s) in all that he(s) commanded;
 - c. To abstain from all that he(s) forbade;
 - d. To imitate him(s) both externally and internally;
 - e. To send salutations on him(s) whenever mention is made of him(s);
- 17- The miracles (*karama*) of the Awliyaa are established with two conditions:
- a. That they do not claim prophethood;
 - b. That they are outwardly righteous and pious;
- 18- The rights of the Companions of the Prophet Muhammad(s) are three:
- a. To believe in their excellence. (The best of the Companions are the four rightly guided Khalifas: Abu Bakr, Umar, Uthman and Ali (may Allah be pleased with them all));
 - b. To have love for them and have allegiance to them. (Respecting the Companions of the Prophet(s) is part of respecting the Prophet(s));
 - c. To refrain from speaking ill of them regarding that which they differed in. They are between one and two rewards i.e. their differences were due to differing *ijtihad*.

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PART 5

BELIEF IN THE LAST DAY

- 1- The Major Signs which will proceed the establishment of the Hour are ten:
 - a. The Dajjal;
 - b. The descent of Prophet Isa(s);
 - c. The emergence of Ya’jooj and Ma’jooj;
 - d. The emergence of the Beast;
 - e. The rising of the sun from the West;
 - f. The smoke;
 - g. A landslide in the east;
 - h. A landslide in the west;
 - i. A landslide in the Arabian Peninsula;
 - j. A fire which will emerge from Aden in Yemen and drive the people to a place of gathering in Shaam before the trumpet is blown.
- 2- The belief in the trial of the grave comprises two matters:
 - a. The questioning of the two angels;
 - b. The delight or torment of the grave which follows;
- 3- The belief in the Last Day comprises seven matters:
 - a. The resurrection of the dead from their graves;
 - b. The gathering of the people after the resurrection for judgement;
 - c. The pool of the Prophet Muhammad(s);
 - d. The Scales;
 - e. The Intercession;
 - i. For the Prophet(s) – For the judgement to commence on the Day of Judgement;
 - ii. For the Prophet(s) – For the doors of Jannah to be opened;
 - iii. For the Prophet(s), other prophets, angels and other believers –The believers who have committed major sins to be taken out of the hellfire.
 - f. The Bridge (Siraat);
 - g. Paradise and Hell;
- 4- What will be weighed in the Scales on the Day of Judgement?
 - a. Deeds;
 - b. Scrolls of actions;
 - c. The doer of actions;
- 5- Intercession with Allah on the Day of Judgment cannot take place except with two conditions:
 - a. Permission from Allah for the intercessor to intercede;
 - b. Allah is pleased with the one whom intercession is sought for;

- 6- A Muslim who died as a sinner – apart from the one who died upon shirk or made the sin Halal – then Allah will decide his fate. If He so wishes He will punish him and if He so wishes He will pardon him.

BELIEF IN DIVINE PREDESTINY (QADR)

- 1- The Belief in Qadr comprises four matters:
 - a. Allah’s all-encompassing knowledge;
 - b. Everything was written in the Preserved Table 50,000 years before the creation of the heavens and the earth;
 - c. Nothing happens except by the will of Allah;
 - d. Allah created everything.
- 2- The writing of the Qadr comprises five matters:
 - a. The original Qadr that was written before the creation of the heavens and earth;
 - b. The Qadr that was written on the day Allah took an agreement from Prophet Adam(s) and his children;
 - c. The life Qadr that is written in the womb;
 - d. The annual Qadr that is written on the Night of Qadr;
 - e. The daily Qadr.