

Short & Simple Series

Book of **AQĪDAH**

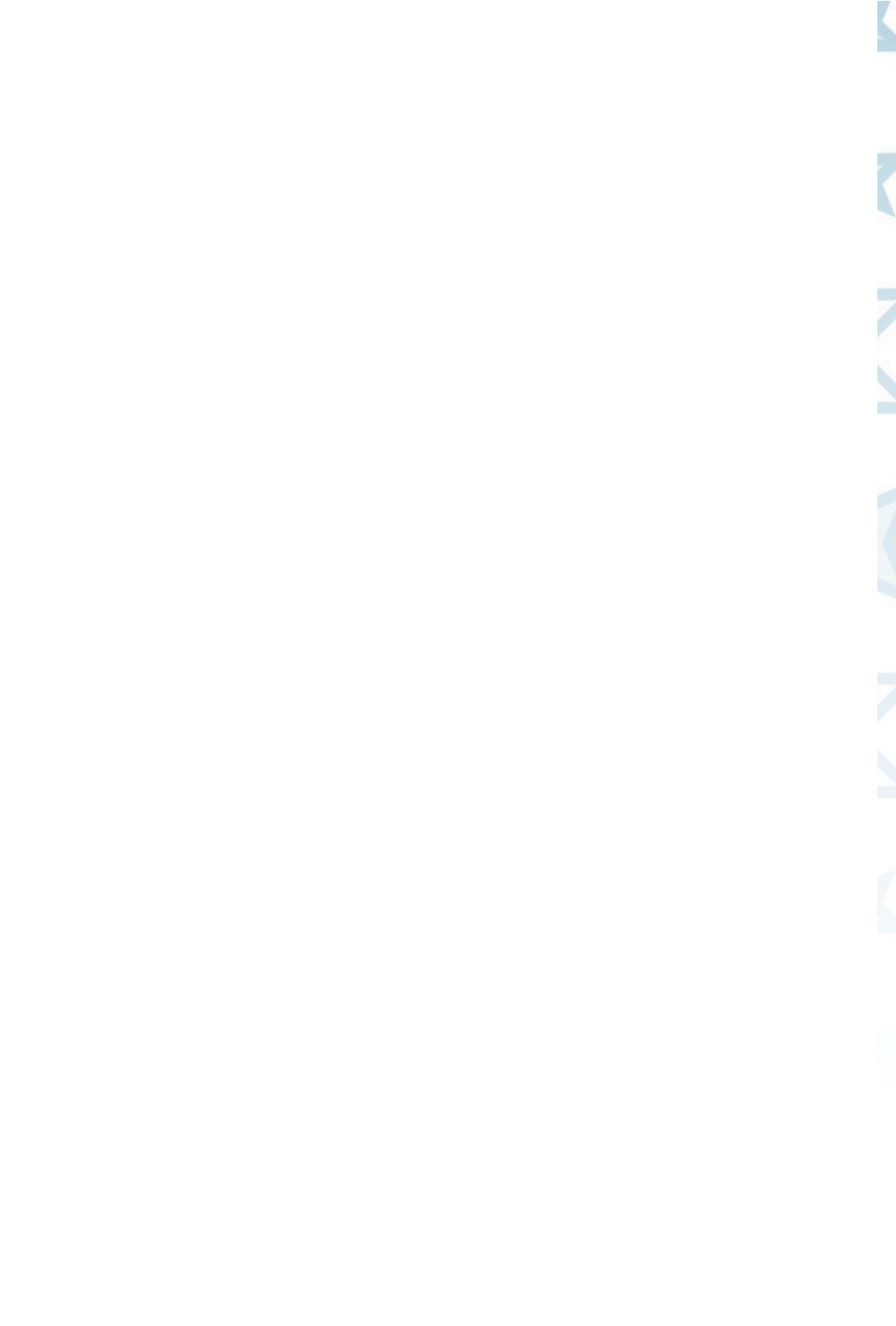
Fundamentals of Islamic Creed
in the light of the Qur'ān and Sunnah

Full colour print



Easy edition

Amīnur Rahmān Ibn H M Atāur Rahmān



Book of **AQĪDAH**

**Fundamentals of Islamic Creed
in the light of the Qur'ān and Sunnah**

Amīnur Rahmān Ibn H M Atāur Rahmān

Compiled & Edited by:

Amīnūr Rahmān Ibn H M Atāur Rahmān
Old Hill Masjid & Madrasah
221 Halesowen Road
Old Hill, Cradley Heath
B64 6JE
England, UK

t: (+44) 01384566203
e: info@oldhillmasjid.org
w: www.oldhillmasjid.org

It is our humble request that if you find any mistakes or have any suggestions then please forward your comments to the following email:

a.rahman@oldhillmasjid.org



Contents

Acknowledgment	vi
Preface	vii
Introduction	1
CHAPTER 1	2
ISLAMIC AQĪDAH	3
Pillars of Islām	5
Pillars of Īmān	6
Ihsān - Excellence & Perfection	7
CHAPTER 2	8
THE PILLARS OF ISLĀM	9
Fitrah- Pure natural state of Man	9
Shahādah - Statement of faith	11
Salāh - Prayer	12
Zakāh - Charity	14
Sadaqah	15
Sawm-Fasting	16
Tarawih prayer	17
Laylat-al-Qadar- The night of Decree	17
Eid-al-Fitr	17
Hajj-Pilgrimage	18
Hajj	18
Umrah - Lesser Hajj	18
Eid-al-Adha	19

CHAPTER 3

20

THE MAIN ARTICLES OF FAITH (ĪMĀN)

21

Īmān in Allāh

22

Tawhīd- The Oneness of Allāh

22

Minor Shirk- Riyya

23

Īmān in Angels

24

Jibrīl

25

Mīkāel

25

Isrāfīl

25

Malak al-Mout

25

Īmān in Books

26

Suhuf- Scripture

26

Torah- Old Testament Bible

26

Zabūr- Psalms of David

26

Injeel- New Testament Bible

26

Qur'ān- The Final revelation

27

Īmān in Messengers & Prophets

28

Īsā- Jesus

29

Muhammad- The Last Prophet

29

Īmān in the Last Day

30

Signs before the Day of Judgment

30

Dajjal (Antichrist-false messiah)

30

The Grave

31

Paradise and Hellfire (Jannah & Jahannam)

31

Īmān in Divine Decree & Will

32

Qadar & Qadaa'

32

Free will & Choice

33

CHAPTER 4

34

OTHER RELATED MATTERS OF ĪMĀN

35

Creation & Evolution

35

Creation of Mankind

35

Creation of Jinn

36

Shaitān-Iblees (Satan)

37

Miracles - Āyāt (signs from Allāh)

38

Magic, Witchcraft & Sorcery (Sihr & Kahanah)

39

Sihr & Kahanah

39

Astrology, Fortune-tellers & Soothsayers (Kahin)

39

Evil Eye

39

Ta'weez & Tameemah (Amulets & Talisman)

40

Ruqyah

41

Final Advice

43

Further Reading

44

Notes

48

Acknowledgment

Firstly, we thank Allāh, the Lord of all the worlds, for making this book possible. We ask that He accepts this humble effort and place it in the scales of good deeds.

This book was inspired by the memory of my late father Hafiz Muhammad Atāur Rahmān and my late grandfather Maulana Muhammad Mīzānūr Rahmān.

My grandfather was a scholar of his time in Assam, India. After graduating from the Dar-Al-Hadīth Rahmāniya which was linked to the prestigious Rahimiya institute in Delhi, India, he moved back to Assam and served his community in teaching and spreading the Islamic Dawah.

My father, like his father before him, was a pillar of the community. He dedicated his time and effort to the education and welfare of his community in the UK and his native country, Bangladesh. He completed his Hifz and Qirah with Ijaza from Jamia Muhammadia institute, Gurjanwala, Pakistan. Later he graduated (Kamil) in the sciences of Hadīth. Throughout his life, he founded many Madrasah and helped establish Masjids in many places in Bangladesh.

After moving to the UK in the early 1980s, he formed a Bangladeshi Islamic community and later established a Masjid (Jame Masjid Quba that later became the Old Hill Masjid) for the local Muslims. My father strictly adhered to the Qur'ān and Sunnah and his Dawah was according to the path of the way of the Salaf-as-saaliheen (Early righteous Muslims). His legacy continues in the many students he inspired and taught to be in the service of Islām.

My appreciation goes out to all the staff and students of Old Hill Madrasah (OHM), Madeenah Institute (Coventry, UK) and affiliates of Markazi Jamia Ahle Hadīth UK (MJAH) for proofreading and their invaluable contributions. Many others assisted in this work and are too many to mention; I pray that their efforts and times are also rewarded, Aameen.

All praise is for Allāh, the Lord of all the worlds and may He bless the last Messenger Muhammad (ﷺ) and his companions.

Amīnūr Rahmān

September 2021 / Muharram 1443 AH

Preface

All perfect & complete praise is exclusive for Allāh, and may the Praise and Peace be with the final and last Messenger of Allāh, Muhammad (ﷺ).

I was delighted when brother Amīnur-Rahmān the son of my dear friend Hafiz Muhammad Atāur-Rahmān (d. 2020), requested me to proofread the “Short & Simple” series of books compiled for children and beginners. The books on the topics of Aqīdah, Hadīth, daily Duās and the Prophet's prayer (Salāh) are colourful, concise and beautifully compiled. The books are easy to read and understand with basic simple English vocabulary. This edition has been simplified and shortened further to help children learn the basics easily hence it is the "Easy edition" of the original book under the same title.

I discussed with Amīnur-Rahmān some topics of the books after I sent my corrections and suggestions to which he was extremely grateful. He was very open to critique, always very kind in response and grateful for my correspondence and amendments.

All the books cover essential topics that a Muslim needs to practice his religion without lengthy discussion and also trying to avoid subject matters where there are disputes or doubt. Everything in the books is referenced with the Qur'ān and the authentic books of Hadīth so that the reader is at ease with its contents.

I am honoured to write such a review of this series of books, as I understand the struggle of compiling and authoring that I had to endure while I wrote on similar topics a few years back. I highly recommend all these “Short & Simple” series of books to children and beginners who wish to understand and practice the basics of the faith.

May Allāh accept this humble effort from him, grant him success and may this be a means of ongoing charity (sadaqah jāriyah) for himself and his father Hafiz Muhammad Atāur-Rahmān (may Allāh have mercy on him).

Dr. Muhammad Shabbir Usmani

Imam & Khateeb of Maidstone Mosque

London UK



Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All perfect and complete praise with love and veneration is exclusive to Allāh and may the praise in the noblest of gatherings and His peace descend upon the last Messenger Muhammad (ﷺ).

Aqīdah (Islamic Creed) and other related issues of the faith (Īmān) are the foundations of Islām. Therefore Īmān should be taught to the children from an early age. The understanding of Tawhīd is paramount to understanding the fundamental principles of Islām.

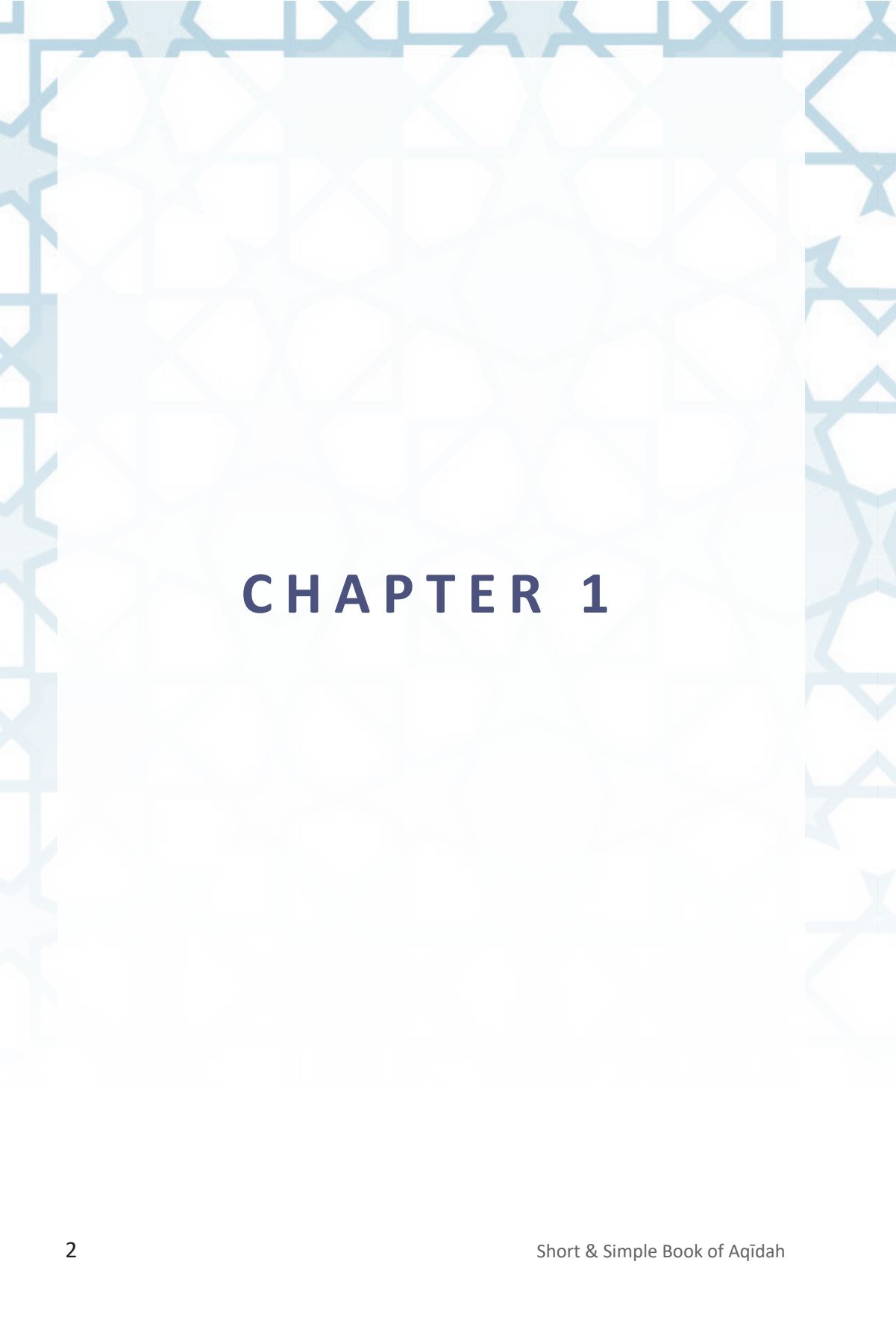
This book of Aqīdah is compiled with that very urgency of instilling the correct belief into a child's mind so that he/she will be saved from the many corrupt teachings (heresies/religious innovations - Bid'ah) which have entered the faith of the Muslims.

This book is a summary of Islamic creed based mostly on the famous authentic Hadīth (narration) of the Angel Jibrīl (a'layhis-salaam) explaining Islām, Īmān and Ihsān, which are the fundamental principles of our faith.

This book of Aqīdah can be used for any Qur'ān school (Madrasah) or for personal learning, as the topics listed in the book are beneficial throughout a Muslim's life.

Time and effort have been taken to pick the shortest verses from the Qur'ān and the most authentic sources from the Sahih Hadīth for easy learning. Care has been taken to make this book look appealing to the reader by using easy-to-read, colourful text.

We pray that the reader finds this book an enjoyable experience and at the same time beneficial. We also pray that Allāh make it a means of ongoing charity and it is counted in the scale of good deeds for everyone who contributed to its compilation, as well as the reader who benefits from it, Aameen.

The background of the page is a light blue geometric pattern. It features a central, large, faint star-like shape composed of overlapping polygons. This central shape is surrounded by a border made of smaller, repeating geometric motifs, including stars and interlocking lines, in a slightly darker shade of blue.

CHAPTER 1

ISLAMIC AQĪDAH

All Muslims must believe in the following statement:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no deity (worthy of worship in truth) but Allāh,
Muhammad is the Messenger of Allāh.

Who is Allah and who is Muhammad (ﷺ)?

Allāh is the one and only, true, eternal, being worthy of worship.

Muhammad, may the praise and peace of Allāh be upon him (ﷺ), is the last and final Prophet and Messenger sent by Allāh the Almighty. Allah chose him to guide people to Islām.

What is Aqīdah, Īmān, Islām and Muslim?

Aqīdah is the Muslim's creed (belief system) or Īmān.

Īmān means a Muslim's faith in that which a Muslim believes with conviction, as mentioned in the Qur'ān and told by the Prophet Muhammad (ﷺ).

Islām is the religion or a way of life which combines Allāh's words in the Qur'ān and prophetic teachings known as Hadīth.

Muslim is the one who believes (has Īmān) and practices the religion of Islām throughout their life. Anyone who is not a Muslim is a non-believer or a Kāfir. The Kāfir is someone who rejects either the Qur'ān as the word of Allāh or Muhammad (ﷺ) as the last Prophet.

The foundations of the religion of Islām are mentioned in the Hadīth of Jibrīl below and it summarises the Muslim faith.

'Umar bin Al-Khattab (رضي الله عنه) said: Once we were sitting in the company of Messenger of Allāh (ﷺ) when there appeared a man dressed in very white clothes and having extraordinary black hair. No signs of fatigue of journey appeared on him and he was known to none of us.

He sat down facing the Prophet (ﷺ) leaning his knees against the knees of the Prophet (ﷺ) and placing both of his palms over his two thighs and said: "O Muhammad (ﷺ)! Tell me about Islām". The Prophet (ﷺ) replied, "Islām is to testify that none has the right to be worshipped but Allāh, and that Muhammad (ﷺ) is the Messenger of Allāh; that you observe Salāt (prayers), pay Zakāt, observe Saum (fasting) of Ramadhān and perform Hajj (pilgrimage) of the House, provided you have resources of making journey to it." He replied: "You have spoken the truth." We were surprised to see that he had asked him and confirmed the correctness of the answers. He then enquired: "Tell me about Īmān." The Prophet (ﷺ) said: "It is to believe in Allāh, His Angels, His Books, His Messengers and the Last Day and that you believe in preordainment (destiny), its bad and good consequences." He said, "You have spoken the truth." He then enquired: "Tell me about Ihsān." The Prophet (ﷺ) said, "It is to worship Allāh as if you are seeing Him; and although you do not see Him, He sees you." He enquired: "Inform me about the Hour (i.e., the Day of Resurrection)." The Prophet (ﷺ) replied, "I have no more knowledge thereof than you". He said, "Inform me about some of its signs." The Prophet (ﷺ) said, "They are - that a slave girl gives birth to her own master, and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of higher buildings." Then he departed.

The Messenger of Allāh (ﷺ) kept silent for a while then he said to me, "O 'Umar! Do you know who the questioner was?" I replied, "Allāh and His Messenger know better." The Prophet (ﷺ) said, "He was Jibrīl (Gabriel); he came to you to teach you your religion." *

(Muslim No. 8)

Pillars of Islām

Islām has some fundamental principles or pillars that a Muslim must follow to be called a Muslim. These are summarised below in the following pages and then further discussed in more detail in the following chapters.

Shahādah - Witness

To testify sincerely with conviction that there is no deity (worthy of worship in truth) but Allāh and that Muhammad is His servant and Messenger (ﷺ).

Salāh - Prayer

Establish prayer five times daily during the night and day.

Zakāh - Charity

Obligatory charity is given to the poor from one's savings, which are above a certain level, once every year.

Sawm - Fasting

Fasting in the month of Ramadhān from dawn to dusk by not eating or drinking.

Hajj - Pilgrimage

Pilgrimage to Makkah once in a lifetime for those who are capable mentally and physically with good health and enough wealth.

Pillars of Īmān

Allāh

He is the one and only Creator worthy of worship in truth with no partners.

Malā'ikah - Angels

They are a creation of Allāh, always obeying Allāh's commands; they never disobey.

Kutub - Books

These are scriptures or revelations sent to Prophets to guide mankind from darkness to light.

Rusul - Messengers

The Prophets and Messengers were specially chosen men by Allāh to receive revelation, who guided Man to success in this life and the next.

Yaum-al-Akhir - Last Day

The life after death; mankind will be resurrected for Judgement to determine their final resting place.

Qadar - Predestination

The predestination of everything that exists of Allāh's creation has been decreed and written down in the divine book.

Ihsān - Excellence & Perfection

It is the highest level of one's faith where one is constantly in a state of being conscious of Allāh or having Taqwā. Therefore one is certain of his Creator as if he is in front of Him in all his affairs.

Taqwā - Being mindful of Allāh

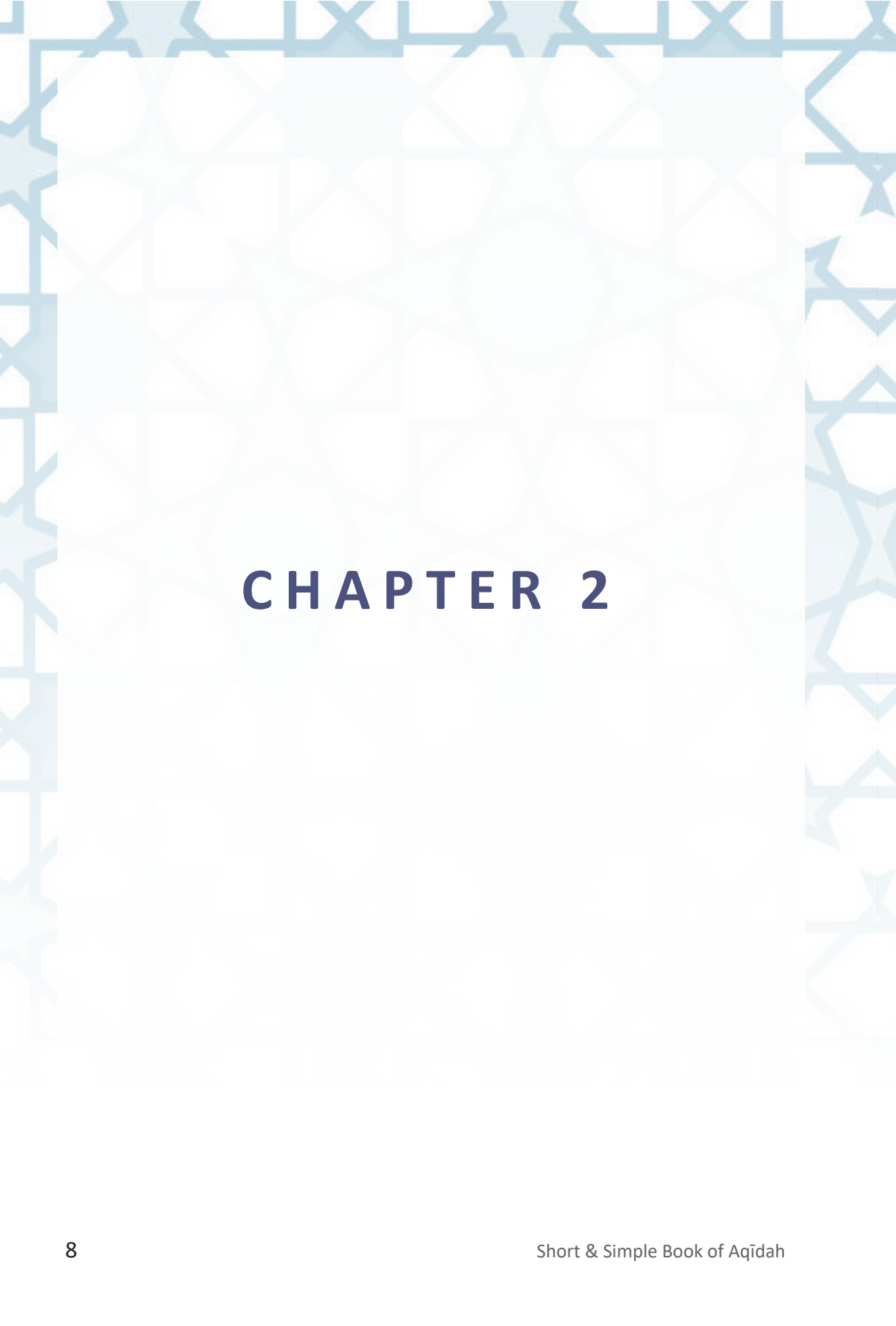
Taqwā means to put a barrier between you and the anger and punishment of Allāh by following his commands and staying away from his prohibitions.

Allāh makes it clear that the best amongst the people are those who have Taqwā and not by status, wealth, lineage or race.

Therefore no person is better than another in terms of their status, wealth, race or tribe in the eyes of Allāh except by one's sincerity (Ikhlās).

Those who have Ihsān are known as Muhsin. In the Qur'ān therefore it states that Allāh loves those who are Muhsin or those who strive to perfect good actions with sincerity.

Whatever action one does, it has to be done with sincerity and with the best of their abilities, as it's what Allāh loves and it's what the Prophet Muhammad(ﷺ) instructed.

The background of the page is a light blue geometric pattern. It features a central, large, faint star-like shape composed of overlapping lines. This central shape is surrounded by a border of smaller, repeating geometric motifs, including stars and interlocking lines, creating a complex, lattice-like appearance.

CHAPTER 2

THE PILLARS OF ISLĀM

Islām is the original religion (Deen) of all the Prophets from Ādam to Muhammad (ﷺ). Islām means peaceful submission to the will of Allāh. A Muslim is one who truly believes in Allāh and His Messenger.

There is no compulsion in religion. In Islam, no one is forced to believe anything because it is a matter of the heart which no one knows except oneself and Allāh, the All-knowing.

Allāh says:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ

256. There shall be no compulsion in (acceptance of) the religion. The right way has become clear from the wrong.

(Qur'ān 2:256)

Fitrah - Pure natural state of Man

Allāh and His Messenger make it clear that the natural state of Man is to worship Allāh alone and that Islām is the natural way of life.

Islām is the last and final religion (Deen). The Qur'ān is the final revelation from Allāh. Therefore all matters of the religion are to be confirmed with the Qur'ān.

Islām is the only complete way of life (Deen), the only success for mankind and Jinns is to adhere to the Qur'ān and follow the last Messenger Muhammad (ﷺ).

In the following Āyah of the Qur'ān Allāh says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

3. Indeed, the religion in the sight of Allāh is Islām.

(Qur'ān 3:19)

To be a true Muslim it is important to do certain acts of worship which have been commanded by Allāh through his Messenger, which are known as the pillars of Islām. In many other related Hadīth, the Messenger of Allāh (ﷺ) clarified the pillars of Islām.

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَحَجَّ الْبَيْتِ وَصَوْمَ
رَمَضَانَ

The Messenger of Allāh praise and peace be upon him said: "Islām has been built on five [pillars]: testifying (Shahādah) that there is no deity (worthy of worship in truth) except Allāh and that Muhammad (ﷺ) is the Messenger of Allāh, establishing the Salāh (prayer), paying the Zakāt (charity), making the Hajj (pilgrimage) to the House, and fasting in the month of Ramadhān."

(Al-Bukhārī No. 8 & Muslim No. 16)

All the pillars of Islām are physical actions that one does by the statement of the tongue, actions of the limbs, with conviction in the heart. The one who is seen doing them is called a Muslim.

Shahādah - Statement of faith

The Muslim has to say the statement of faith. A Muslim needs to testify sincerely with conviction that there is no deity (any object of worship or idols) except Allāh and Muhammad (ﷺ) is His servant and Messenger. It is the foundation of our faith. All our actions depend on acknowledging this fact.

The statement below summarises our creed. It is what one says to become a new Muslim and renew one's faith as a Muslim.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

I bear witness that there is no deity (none has the right to be worshipped in truth) except Allāh, alone, without partner, and I bear witness that Muhammad is His slave and Messenger.

(Abu Dāwūd No. 525: Sahih)

This Shahādah (Testimony) is what a non-believer says to become a Muslim. The above statement means that we only worship Allāh alone and we follow the Messenger Muhammad's (ﷺ) example in those acts of worship.

This statement also means that we are to take the prophetic teachings (Sunnah - the Prophetic way) and implement them in our day-to-day lives. The last Prophet Muhammad (ﷺ) has shown us in detail, through his life, how to live our lives in all occasions both private and public.

Salāh - Prayer

The Muslim has to establish his daily Salāh. The most important action after having faith is praying five times daily in their proper times.

The five prayers divide up the night and day to reset and recollect oneself and worship Allāh. The five daily prayers and their times are as follows:

- + Fajr - Prayed at dawn before sunrise**
- + Zuhr - Midday or noon prayer**
- + Asr - Late afternoon before sunset**
- + Magrib - Prayed after sunset before nightfall**
- + Isha- Night prayer**



The prayer consists of a certain number of units called 'Rak'at'. Each Rak'ah (single unit) is completed with specific postures and positions like standing, bowing, prostrating, and sitting, all done in a calm manner. At each position, the posture is held with specific prayer as demonstrated by the Prophet (ﷺ).

Between the prayers, the minor sins of the believers are wiped out clean. Therefore, by the end of the day, a person is cleansed of any sins. It develops one's Taqwā (awareness of Allāh) and keeps one from going astray or doing something wrong.

This is the one act or worship that separates a believer from a non-believer. The Messenger of Allāh (ﷺ), praise and peace be upon him said:

بَيْنَ الْكُفْرِ وَالْإِيمَانِ تَرْكُ الصَّلَاةِ

Between disbelief and faith is abandoning the Salāh.

(At-Tirmidhī No. 2618: Sahih)

This action of prayer is also a way of cleansing oneself of mental stresses and relieving oneself of physical fatigue because of the various movements and postures in the prayer, like standing, bowing, prostrating and sitting. They are good exercise for the body also.*

* Please refer to the book of Salāh in this series.

Zakāh - Charity

The Muslim has to give Zakāh. It is obligatory charity given to the poor from their savings. Generally, charity (Sadaqah) can be given any time by anyone, in many forms like money, clothes, food etc. Zakāh is a specific type of charity that is obligatory on only those that have the means to give it.

There is a certain amount of wealth (Nisāb level/threshold) that a person needs to possess for a lunar Islamic year before Zakāh becomes obligatory. Zakāh is like a tax that is taken from the rich to help the poor.

Only 2.5% of one's wealth (gold, silver, money) is given away as charity once a year. Zakāh is also due on certain businesses and trades and their amounts paid are slightly different.

There are eight (8) categories of people who are entitled to the Zakāh. The other forms of charity are given to anyone at any time.



Those who receive Zakāh are as follows:

- 1. The poor (al-fuqarā'), with low-income or the beggars**
- 2. The needy (al-masākīn), who are in difficulty**
- 3. Zakāt administrators or distributors**
- 4. Whose hearts are to be reconciled (new Muslims)**
- 5. The ones in great debt**
- 6. Those in bondage (slaves and captives)**
- 7. In the cause of Allāh (fi-sabīlillah)**
- 8. The wayfarer or the traveller who are stranded (as-sabeel)**

The Zakāh purifies one's wealth just like the Salāh purifies one's soul and spiritual being.

Sadaqah

The other types of charity are:

- + Sadaqa Jaariya - Ongoing charity (knowledge, Masjid etc)**
- + Zakāt-al-Fitr - Given end of Ramadhān before Eid prayer**
- + Fidya - Expiation for person unable to fast**
- + Kafara - Fine paid for breaking a promise etc.**

Sawm-Fasting

The Muslim has to Fast. Fasting in the month of Ramadhān has been prescribed for the Muslims as it was prescribed for the people before us. Muslims fast from dawn to dusk without eating or drinking by controlling one's mind and body from any evil thoughts and actions.

There are exemptions made for the ones who are ill, travelling, too weak out of old age or those women in their monthly cycles etc. Those who miss the fasts make up the fasts in the other months or feed the poor in case one is unable to fast due to some good reason.

It is a month of reflection to count the blessings of Allāh that have been given to us. It is also a time to pray for the ones who have been tested with hunger and poverty.

Iftar

After sun sets the fasting person breaks his fast by having dates and water and then other foods. The time for eating and drinking is between dusk and dawn.



Tarawih prayer

During the nights of Ramadhān, Tarawih prayer is offered after Isha prayer in the night. The last ten nights are the best nights during which some people do I'tikaf (stay in the mosque in seclusion) for extra worship.



Laylat-al-Qadar - The night of Decree

Laylat-al-Qadr is called the night of power. It was in this night of Ramadhān that the Qur'ān was revealed first to the Messenger of Allāh (ﷺ).

Laylat-al-Qadar is sought during odd nights of the last ten days. Worship in this night is equal to a thousand months (more than 83 years) of worshipping. Muslims generally stay awake during these odd nights to do lots of voluntary prayers and recite Qur'ān.

Eid-al-Fitr

The end of Ramadhān is marked with a day of celebration that is called Eid-al-Fitr. This day is celebrated with Eid prayer early in the morning which all the Muslims attend including women and children. Then Muslims usually visit family and friends, share food and also exchange gifts on this day.

Hajj-Pilgrimage

The Muslim has to fulfil the rites of Hajj. Pilgrimage to Makkah, Saudi Arabia, once in a lifetime is obligatory for those who are capable mentally and physically with good health and enough wealth for the journey and their family members left behind.

There are certain actions and rituals which one has to perform while on this sacred journey. These rituals have their proper time and place and a particular ways of doing things according to the instructions from the Prophet Muhammad (ﷺ).

Hajj

Hajj occurs in the 12th month of the Islamic lunar calendar, called Dhul-Hijjah, between the 8th and 13th days of the month.

Generally, when you arrive in preparation for Hajj, you begin Ihram at the Meeqat. Then you perform Tawaf, pray two Rak'at at Maqam Ibrāhīm, drink Zamzam water, perform Sa'ee, cut or shave your hair and then end your Ihram. *

Umrah - Lesser Hajj

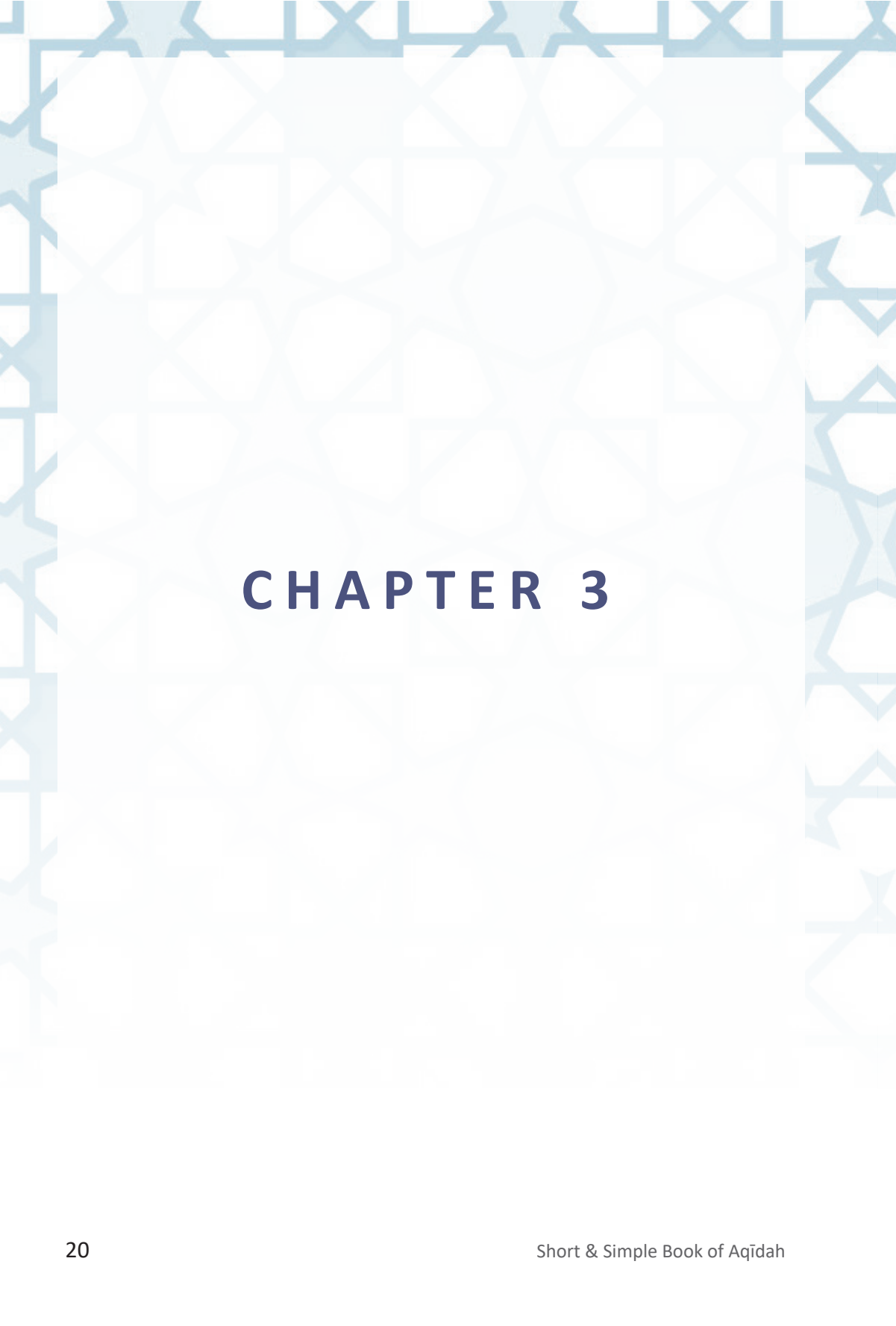
Umrah is similar to Hajj except that it can be performed during any time of the year. Umrah has certain rituals that are part of Hajj rituals. Pilgrims who go early for Hajj normally do Umrah before they start other Hajj rituals.



Eid-al-Adha

Pilgrims and other Muslims around the world who have the means normally sacrifice an animal like a goat, sheep or camel on this day after the Eid prayer in the morning. This day is celebrated similarly to Eid-al-Fitr. In addition, the sacrificial meat is distributed between family members, friends and the poor also.



The background of the page features a complex, repeating geometric pattern in a light blue color. This pattern consists of interlocking lines that form a series of stars and polygons, characteristic of Islamic art. The pattern is most prominent in the top and bottom margins, framing the central text area.

CHAPTER 3

THE MAIN ARTICLES OF FAITH (ĪMĀN)

The Messenger of Allāh(ﷺ) praise and peace be upon him said:

الْإِيمَانُ أَنْ تَتُومِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ
وَالْقَدَرِ كُلِّهِ حَيْرَهُ وَشَرَّهُ

Faith is to believe in Allāh, His angels, His Books, His Messengers, the Last Day, and to believe in al-Qadar (the divine will and decree), both good and bad.

(Muslim No. 8)

The Muslim believes in all the pillars of Iman. The person who has Iman is called a Mu'min.

Iman has branches and levels, the highest is to believe in Allah, the only one worthy of worship and the lowest is to move something harmful from a path.

Faith in Islam is not just believing something on blind faith. The true believer is the one who believes with conviction what he knows about the world and universe and affirms his beliefs with sound reason and thought and then follows that up with good actions.

The person's faith in the heart shows itself outwardly on the actions of the individual. Someone saying they believe without any good actions to follow up does not mean anything. A person with high level of Iman does more righteous actions than the one with low level of Iman. Therefore a person's faith increases with good actions and can decrease with bad actions.

Īmān in Allāh

The Muslim has Īmān in Allāh. Allāh is uniquely and exclusively One being without any partners, siblings or children.

Allāh says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

19. So know (O Muhammad) that Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh)

(Qur'ān 47:19)

Allāh is a unique being. There is nothing in creation that can be likened or compared to Him in any shape or form.

It is further stated in the Qur'ān:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

11. There is nothing like Him, and He is the All-Hearer, the All-Seer.

(Qur'ān 42:11)

To single out Allāh in His Lordship, Worship and Names, Attributes and Characteristics are known as Tawhīd and it is understood by these three parts.

Tawhīd - The Oneness of Allāh

1. Muslims believe Allāh is the sole Creator, Sustainer, Provider, Almighty and can do whatever befits His Majesty.
2. He is the only One deserving of our worship exclusively without any partners or go-betweens or middlemen.
3. His Names and Attributes are exclusively for Him. We believe in them without asking 'why' or 'how' or liking them to anything or changing their meaning.

Shirk

The opposite of Tawhīd is Shirk. Shirk is to associate something with Allāh in any of the three parts of Tawhīd.

For example, to believe that someone other than Allāh can create something from nothing is Shirk. Shirk is also the greatest of sins which will lead one to Hellfire if one does not seek Allāh's forgiveness.

There are two types of Shirk, major and minor. The major Shirk is to associate partners with Allāh through idol worship, worshipping Prophets, famous personalities like saints and peers, statues, portraits and icons etc.

One example of major Shirk is stated in the Qur'ān when the Christians took Jesus to be the "Son of God" to be equal to Him.

Minor Shirk - Riyya

The minor Shirk is the hidden type of Shirk. It is showing off with pride anything of your good actions in front of others. It is called al-Riyya.

Īmān in Angels

The Muslim has Īmān in Angels (Malā'ikah). Angels are a creation of Allāh made from light and they also have wings. They can change their shapes and forms by Allāh's permission and they can travel great distances within a very short time.

The Angels are so numerous that only Allāh knows their count. There are some Angels that carry the Kursi or Throne of Allāh Almighty. There are also Angels that are gatekeepers of Paradise, Hell and Angels that will drag people to Hellfire.

The Angels only worship Allāh; they do what they are commanded by Allāh. They carry out various duties assigned to them by Allāh. The Muslim believes in all the Angels mentioned as a creation of Allāh, Who created them in His infinite wisdom.

There are many types of Angels. Some are mentioned by name in the Qur'ān and by the Prophet Muhammad (ﷺ) in the Hadīth. We know some of the characteristics of the Angels in the following Āyāt and Hadīth:



There are four great Angels:

Jibrīl, Mīkāel, Isrāfīl and Malak al-Mout (﷉).

Jibrīl

Jibrīl (﷉) is the Messenger Angel and the chief of all Angels. His task was to carry and deliver revelations like the Torah, Injeel and the Qur'ān from Allāh to his chosen Prophets and Messengers.

Mīkāel

Mīkāel (﷉) is the Angel who maintains the world climate, weather and provisions for the people of the Earth.

Isrāfīl

Isrāfīl (﷉) is given the task to blow the mighty Trumpet. It will destroy the world and whatever surrounds it before the Last Day, the Day of Judgment.

Malak al-Mout

Malak al-Mout (﷉) is the Angel of death. He is the one who is commanded to take the souls out of the body when one dies.*

* Sometimes the name Malak al-Mout is referred to as Izrael or Azrael. In any case this is not from authentic Islamic sources but more a regional and cultural reference.

There are numerous other Angels mentioned by name in the Qur'ān and the authentic Hadīth.

Īmān in Books

The Muslim has Īmān in the Books. Allāh sent down revelations throughout the ages to guide men to the straight path. These were preserved in the form of tablets or books. Revelations were given to Prophets and Messengers; some are mentioned in the Qur'ān.*

Suhuf - Scripture

A Suhuf was given to Prophet Ibrāhīm (ﷺ) (Abraham).

Torah - Old Testament Bible

The Torah was given to Prophet Mūsā (ﷺ) (Moses).

Zabūr - Psalms of David

Zabūr was given to Prophet Dawūd (ﷺ) (David).

Injeel - New Testament Bible

The Injeel was given to Prophet Īsā (ﷺ) (Jesus).

*Note: All the previous scriptures which were revealed are no longer preserved completely and therefore cannot be relied upon for guidance even though they may contain some truths which are confirmed by the Qur'ān.

Qur'ān - The Final revelation

The Qur'ān is the last revelation and the book of guidance that was given to the last Messenger Muhammad (ﷺ). The Qur'ān confirms and clarifies the truths in the previous scriptures and also honours the Messengers and Prophets who were sent with them to guide mankind towards the pure worship of the Lord, Allāh.

Those who follow the guidance achieve success by doing good in this life and after they die, they go back home to Paradise. Those who reject the guidance are losers in this life and the hereafter as they will be thrown in Hellfire as punishment.

Those people for whom the message does not reach, Allāh will judge between them on the Day of Judgment as to their final destination.



Īmān in Messengers & Prophets

The Muslim has Īmān in Messengers and Prophets. Throughout history, Allāh selected among men, special people, who were chosen for the divine purpose of guiding people to worship Him alone. Therefore there has only been one true religion since the beginning of time that is Islām and all the Prophets were Muslims.

There is a slight difference between a Messenger (Rasul) and a Prophet (Nabī). The Messengers (Rusul) are those Prophets who are given a revelation as well as the appointment of Prophethood.

These Messengers and Prophets were inspired by Allāh to call people to worship Allāh alone as one Allāh and to stay away from anything that opposes that is Shirk.

There were many Messengers and Prophets chosen. To every people at different times a Prophet or a Messenger was sent warning the people away from Taghūt (false deities, objects of worship and evil customs) and calling them back to the worship of Allāh.

The Prophets and Messengers were given special knowledge of the unseen and the future to warn their people as a sign from Allāh that they were true Prophets. The Prophet Muhammad (ﷺ) prophesied many things of the future, including the return of the Prophet Īsā (عليه السلام) at the end of time.

Some of the famous Prophets and Messengers are mentioned in the Qur'ān including Ādam, Nūh, Ibrāhīm, Mūsā, Īsā (عليه السلام) and the last and final Messenger Muhammad (ﷺ).

Īsā - Jesus

The Muslim believes in the miraculous birth of Īsā (عليه السلام), the son of Maryam (عليها السلام). He performed many miracles and did wonderful things with Allāh's permission.

Prophet Īsā (عليه السلام) also prophesied the coming of Muhammad (ﷺ). A Careful reading of the Bible (Old & New Testaments) confirms what the Qur'ān States.

Muhammad - The Last Prophet

The Prophet Muhammad (ﷺ) was born in Makkah, Saudi Arabia. His father was Abdullah and his grandfather was Abdul Muttalib. His mother was Āminah. The Prophet belonged to a noble Quraysh tribe. He became an orphan at an early age and he was then looked after by his uncle Abu Talib.

The Prophet Muhammad had many names including Al-Amīn, Abul-Qasem and Ahmad. He married and had children. He died in Madīnah al-Munawwarah (the city of the Prophet). Muhammad (ﷺ) received revelation and became the last and final Messenger when he was 40 years of age.

There will be no more Messengers or Prophets sent with a new law. All of mankind should follow the last and final Messenger Muhammad (ﷺ) for success in this life and the next.

These Messengers and Prophets were guiding people to good deeds and warning them to stay away from evil deeds. Whosoever followed them were saved and whosoever rejected them were losers.

There were other Messengers besides the ones mentioned by name in the Qur'ān and the narrations of the Prophet (ﷺ).

Īmān in the Last Day

The Muslim has Īmān in the Last Day. This world will end one day. The day when this world ends will be the day when Allāh decrees it to be. No one knows about the last hour except Allāh the All-Knowing.

It is called several names throughout the Qur'ān, such as the Day of Reckoning, the Last Day, and the Hour (al-Sā'ah). The sequence of events is the death of all creatures, resurrection of the body, and the judgement of all beings like Men and Jinn.

It is a time where everyone would be shown their deeds and actions weighed on the divine the scales and Allah will judge with ultimate justice.

Signs before the Day of Judgment

There will be many signs leading up to the Day of Judgement. Some of them are major and some minor. These signs are foretold by the last Messenger of Allāh, Muhammad (ﷺ).

Dajjal (Antichrist-false messiah)

From amongst the major signs before the Day of Judgement is the coming of Dajjal, the imposter. He will be a human being sent to test mankind. He will claim to be the almighty Allāh, the saviour of mankind. People will follow him; he will deceive the people. He will be destroyed by the true messiah, Īsā (عليه السلام), the son of Maryam (عليها السلام) when he descends again to Earth. After Dajjal dies, Īsā (عليه السلام) will be on Earth; everyone will follow him as Muslims for some time.

There are numerous other minor signs which are found in the sayings of the Prophet (ﷺ). Some of these minor signs have come to pass, some we can see in our time and some will take place as the Last Day approaches.

Everyone in this world will die; nobody will live forever. The Day of Judgement is a time when the fate of the faithful and disbelievers will be decided with the perfect justice of Allāh. Allāh will punish the evil people with Hellfire and reward the faithful with Paradise.

The Grave

When one dies, the first trial is the grave where his questioning begins. A Muslim will answer correctly; a non-Muslim will not be able to answer. Those who cannot answer will be punished in the grave.

Paradise and Hellfire (Jannah & Jahannam)

As part of the belief in the afterlife, the Muslims believe in their final resting place. Either Hellfire for evil-doers and the wicked or Paradise for the righteous servants of Allah.

Jannah is a place of everlasting life of bliss, enjoyment and happiness.

Jahannam is of a blazing fire that is fuelled by “men and stones.” It is thus often called “Hellfire.”



Īmān in Divine Decree & Will

The Muslim has Īmān in the Divine Decree and Will. The Muslims believe that everything is subject to Allāh's divine Will and Power. All good or bad is only possible with Allāh's permission.

Qadar & Qadaa'

Belief in al-Qadar (the Divine Decree) is the sixth pillar of faith, and no one's faith is complete without it.

Belief in al-Qadaa' (the Divine Will) is a certain belief that everything that happens in this universe happens by the Will and Decree of Allāh.

1 – Belief that Allāh knows all things, past, present and future.

2 – Belief that Allāh has decreed all things in al-Lawh al-Mahfooz (the divine scrolls in the Heavens), fifty thousand years before He created the heavens and the earth.

3 – Belief that Allāh Wills everything, so nothing happens in this universe, good or bad, but by His Will.

4 – Belief that Allāh created everything. He is the Creator of all beings and the Creator of their attributes and actions.

Allāh is the originator of everything that exists whether known or unknown to us.

Allāh has complete and perfect knowledge of the past, present and future. Therefore He knows about our final destination.

Free will & Choice

The people have free will and power under Allāh's divine will and permission. Correct belief in al-Qadar also involves believing that the individual has free will by means of which he acts, as Allāh says:

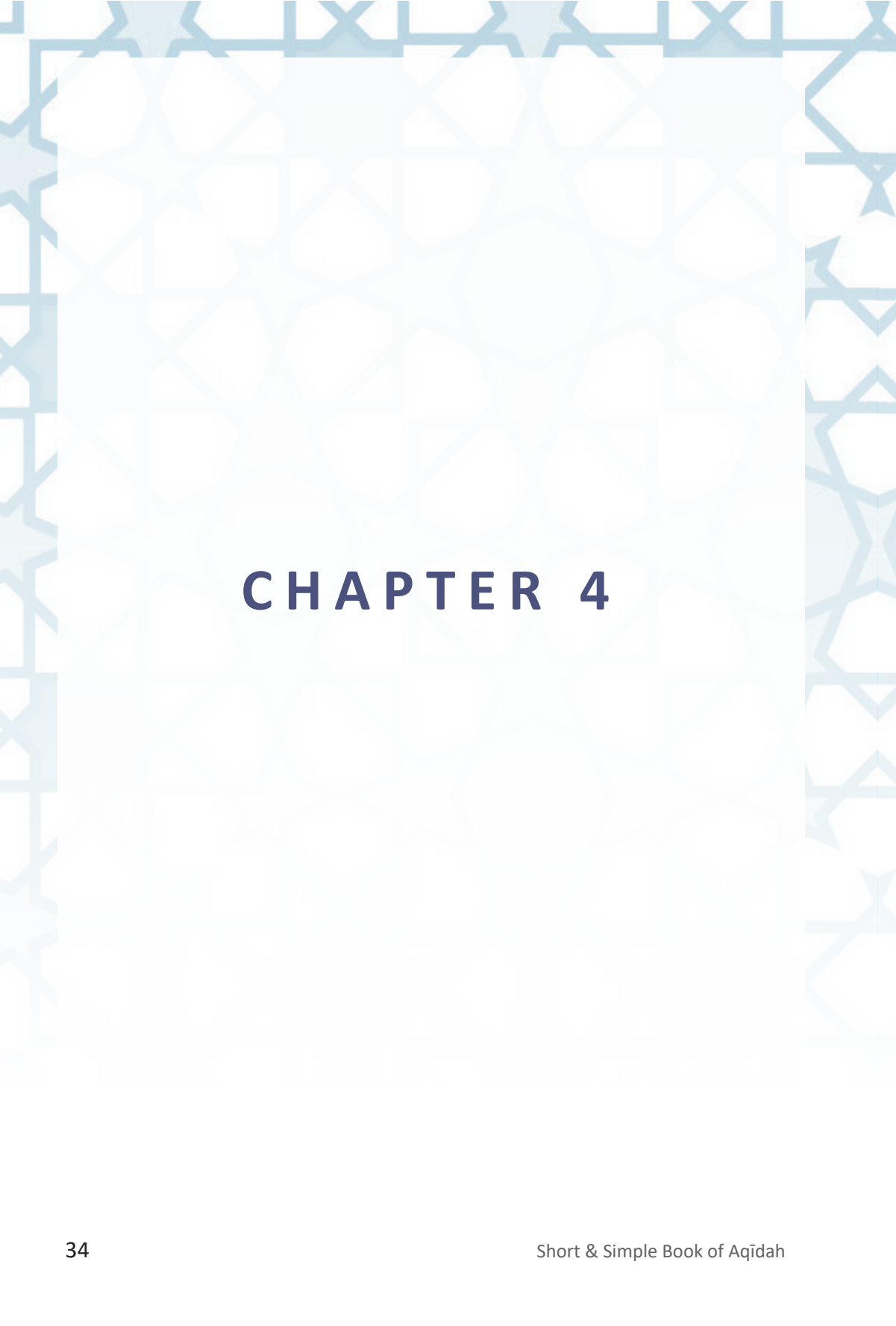
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

29. But you cannot will, unless Allāh wills - The Lord of the Worlds.

(Qur'ān 81:29)

In addition to the six main articles of faith, the Muslim also believes in whatever is mentioned in the Qur'ān and that which has been narrated authentically from the Prophet (ﷺ) whether seen or unseen.



The background of the page features a complex, repeating geometric pattern in a light blue color. This pattern consists of interlocking lines that form a series of stars and polygons, characteristic of Islamic art. The pattern is most prominent along the left and right edges, where it forms a border, and is more subtle in the center where the text is located.

CHAPTER 4

OTHER RELATED MATTERS OF ĪMĀN

Creation & Evolution

Allāh created everything that exists, including the Universe and what it contains, for example, this world with its inhabitants like Humans and Animals. The process of which we do not fully know except what Allāh and His Prophet (ﷺ) has revealed to us.

Muslims believe in evolution within the same kind of species. For example, people in different parts of the world look different due to the climate. Some have light skin and some have dark skin due to exposure to the Sun.

Muslims do not believe that one species becomes another over time like monkeys evolving into Humans. Furthermore, this is only a theory and not a fact. Muslims accept theories that can be proven and anything that does not oppose the teachings of the Qur'ān otherwise we remain silent on issues that are doubtful.

Creation of Mankind

Allāh created the first Man Ādam (ﷺ) from mud or clay and then from his ribs Allāh created his wife Hawā (ﷺ).

The wisdom behind creation is only fully known to Allāh alone; we only know from what Allāh and His Messenger told us.

In the Qur'ān, we learn the main purpose of our creation is to recognise and worship the Creator, Allāh the Almighty, alone.

Allāh says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

56. And I (Allāh) created not the Jinn and Mankind except that they should worship Me (Alone).

(Qur'ān 51:56)

Creation of Jinn

Allāh created the Jinn before He created the Man. Jinns are a creation of Allāh similar to Humans in that they also exercise their free will and choice to choose good and evil with Allāh's permission. Therefore, they will be judged like Humans on the Day of Judgment also.

Some Jinns are Muslims and some are kafirs - unbelievers. They have their communities like the Humans do. They are created from smokeless fire and cannot be easily seen by Humans unless they reveal themselves with Allāh's permission.

The Jinn live on this earth where as we do. They are mostly in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards. The Jinns eat the leftover from the foods of the human like bones. They have animals also who eat the waste of humans like dung and droppings.

Jinns are of many types. They are given some abilities with Allāh's permission. Allāh has given the Jinn powers that He has not given to humans.

Allāh has told us about some of their powers, such as the ability to move and travel quickly. They can take on different forms like dogs and snakes and some are like flying winds with wings.

Shaitān-Iblees (Satan)

Iblees the Shaitān is from the unbelievers and an enemy of the humans. He misguides people towards wickedness and evil. He is from the Jinn-kind. Allāh created him as the leader of all Jinns and having the will to obey and disobey Allāh's commands.

Iblees rebelled against Allāh's orders after Allāh had created Ādam. He became too proud and despised Ādam, the first man, because he thought he was of a superior creation. Allāh cursed Iblees and destined him to Hellfire as he was unrepentant. Iblees, therefore, swore to misguide the children of Ādam until the Last Day.

Shaitān is the enemy of mankind; he is always planning and plotting to divert people away from Allāh's path. His purpose of existence is to spread evil and whisper to lure people towards the Hellfire with temptations and false promises.

It was Iblees who whispered to Ādam (ﷺ) and his wife and caused them to be expelled from Paradise. They lived the remainder of their life on earth. This is the fate of us as people. We are born in this world, live a short time, die and then resurrected for Judgement.



Miracles - Āyāt (signs from Allāh)

Miracles or Āyāt are signs from Allāh and they are sometimes called Mu'jizah. They are supernatural actions that are done by Prophets and Messengers with the permission of Allāh. There are many stories of miraculous actions done by the Prophets mentioned in the Qur'ān and the Prophetic Hadīth.

The miracles are different from magic and sorcery. The Mu'jizah (miracle) is for the Prophets from Allāh, and the kahanah (witchcraft & sorcery) is from the friends of Shaitān (awliya' ash-shaitān).

Here are some examples of Miracles mentioned in the Qur'ān:

Prophet Muhammad's night journey

(Qur'ān 17:1)

Prophet Muhammad splitting the Moon in two

(Qur'ān 54:1)

Prophet Īsā giving life to the dead

(Qur'ān 3:49)

Prophet Musa parting the seas

(Qur'ān 26:63)

Many great miracles were done by previous Prophets including, the last of them all, Prophet Muhammad(ﷺ). The splitting of the moon and the night journey are mentioned in the Qur'ān. However, the greatest of the miracles is the revelation of the Qur'ān itself.

Magic, Witchcraft & Sorcery (Sihr & Kahanah)

Magic is the ability to control and perform what appears to be supernatural or extraordinary actions. Black Magic in Islamic terms is known as Sihr that is carried out by worshipping the devil. The other type of Magic is optical trickery or illusions.

Sihr & Kahanah

Black magic is Sihr and sorcery is Kahanah. They are forbidden in Islām because they are learned by worshipping the devil that is Kufr and disbelief. Learning and practising it takes one out of the fold of Islām. It is generally used to harm people, therefore, it is considered a great sin. Magic is also known as witchcraft or sorcery. The one who practices Sihr, the Magician, the Witch and the Sorcerer is to be avoided.

Astrology, Fortune-tellers & Soothsayers (Kahin)

Fortune tellers claim to know the knowledge of the unseen. They sometimes communicate with the Jinns, look at the stars to predict the future or tell the fortune of someone. They only mix some truth with false information; one should not go to them as it's a sin.

Evil Eye

The Arabic word al-ʿAyn (the evil eye) refers to when a person harms another with his eye. It starts when the person likes a thing, then his evil feelings affect it through his repeated looking at the object of his jealousy. The Muslim has to protect himself against the evil eye by seeking refuge with Allah, reciting the prayers for protection narrated from the Prophet (ﷺ).

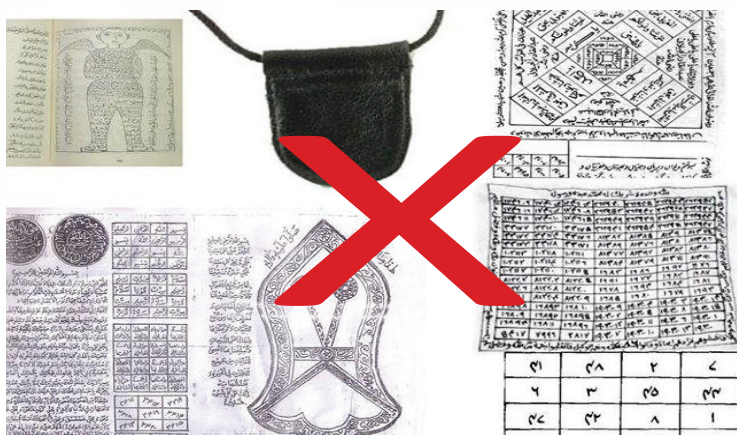
Ta'weez & Tameemah (Amulets & Talisman)

Ta'weez (amulets) are special pendants worn or hung for protection. Talismans are objects that are believed to have special magical powers. Normally the pendants have some inscription on paper which is sometimes a magic spell that is believed to protect one who has been affected by another magic spell or some sort of illness.

Sometimes these amulets have some Qur'ānic words or verses written on paper which are then folded and sealed into a pendant. Again should be avoided as it's prohibited even though the Qur'ān itself is a form of cure (Shifā), but we must acknowledge that ultimately the cause is from Allāh.

In all cases, the Muslim believes that the Ta'weez by itself has no power to harm or do any good without the permission of Allāh. Belief in such things in and of itself can lead to Shirk that is a major sin.

Therefore such talismans, lucky charms and Ta'weez should be avoided and avoid the people who deal with them as most of them are the work of the devil (Shaitān).



Ruqyah

Ruqyah in Islām is the recitation of the Qur'ān seeking the refuge (protection) in Allāh, remembrance and supplications that are used as a means of treating sicknesses and other problems because the Qur'ān is a source of healing (Shifā).

This can be done to cure evil eye, possessions of Jinn, envy and magic. The secret behind this is that one puts his full trust, reliance and dependence in Allāh, the source of all healing and cure.

The best way to protect oneself is by persisting in reciting the Adhkār (Duā-supplication) of the morning, evening after Salāh and throughout the day.

Reciting Āyah al-Kursi and the last two verses of Sūrah al-Baqarah following every prayer and when going to sleep in addition to the other supplication. Reciting Sūrah Al-Ikhlaas, Sūrah Al-Falaq and Sūrah An-Naas three times in the morning and evening is also recommended.

For protection the following Duā can be read also three times.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allāh from the evil of that which He has created.

(Muslim No. 2708)

Note: Please refer to the Duā book in this series for more supplications.

Finally, we seek Allāh's protection from all evil seen and unseen, and Allāh knows best.



Final Advice

Dear Student,

All perfect and complete praise with love and veneration is exclusive to Allāh, the Lord of the worlds and may the praise in the noblest of gatherings and His peace descend upon the last Messenger Muhammad (ﷺ).

With all the information accessible to Man and Jinn, there are some knowledge which has been concealed from creation and only Allāh, the All-Knowing, truly has the knowledge of the unseen.

Narrated Ibn `Umar (رضي الله عنه): Allāh's Messenger (ﷺ) said: "Keys of the unseen knowledge are five which nobody knows but Allāh . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

(Al-Bukhārī No. 1039)

With the above Hadīth in mind it will be easy to reject those who claim to have some information of the unseen and hence save one from misguidance and going astray with regards to matters of Aqīdah. Correct belief in Tawhīd will rescue a person who falls for the many traps of the Shaitān and those who follow him in Shirk and deviation.

May Allāh guide us always closer to the truth; All success is from Allāh alone. We ask Allāh to forgive us for our mistakes and give us success in this life and the next, Aameen.

Further Reading

Qur'ān & Tafseer

Interpretation of the meaning of The Noble Qur'ān in the English language (2011)

Dr Muhammad Muhsin Khan & Taqi-Ud-Din Al-Hilali, Darussalam Publications

Tafsir Ibn Kathir (10 Vol. Set) (Qur'ān Tafseer) (2003)

Imam Ibn Kathir, Darussalam Publications

Hadīth

Sahih Al-Bukhārī, English Translation Of Sahih Al-Bukhārī (9 Vol. Set) (1997)

Translated by Dr. Muhammad Muhsin Khan, Darussalam Publications

Sahih Muslim, English Translation Of Sahih Muslim (7 Vol. Set)

(1st edition, 2007)

Imam Abul Hussain Muslim Ibn al-Hajjaj, Translated by Nasiruddin al-Khattab, Darussalam Publications

Sunan Abu Dāwūd, English Translation Of Sunan Abu Dāwūd (5 Vol. Set)

(1st edition, 2007)

Imam Abu Dāwūd Sulaīmān Bin Ashath, Translated by Yaser Qadhi (USA)

Jami At-Tirmidhī, English Translation Of Jami At At-Tirmidhī (6 Vol. Set)

(1st edition, 2008)

By Hafiz Abu Eisā At-Tirmidhī, Translated by Abu Khaliyl

Sunan Ibn Mājah, English Translation Of Sunan Ibn Mājah (5 Vol. Set) (1st edition, 2007)

Imam Muhammad ibn Majah Al-Qazwini, Translated by Nasiruddin Al Khattab, Darussalam Publications

Sunan An-Nasāi, English Translation Of Sunan An-Nasāi (6 Vol. Set) (1st edition, 2007)

Imam Hafiz Abu Abdur Rahmān Ahmad bin Shu'aib bin Ali An An-Nasāi, Translated by Nasiruddin Al Khattab, Darussalam Publications

Musnad Imam Ahmad Bin Hanbal , English Translation of Musnad Imam Ahmad Bin Hanbal (2012)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani, translated by Nasiruddin Al Khattab, Darussalam Publications

Muwatta Imam Malik (1991)

Professor Muhammad Rahimuddin, Muhammad Ashraf Publishers

Collection from Riyad-us-Saliheen (1st edition, 1999)

Al Imam Abu Zakariya Yahya bin Sharaf An-Nawawi, commentary by Hafiz Salāhuddin Yusuf, Darussalam Publications

Bulugh Al Maram: Attainment of the Objective (2nd edition, 2002)

Muhammad bin Ismail Al-Sanani, Darussalam Publications

Al-Lulu Wal Marjan - Pearls & Corals (2 Vol. Set) (1st edition, 1995)

Fuwad Abdul Baqi, Translated by Dr. Muhammad Muhsin Khan, Darussalam Publications

The Explanation of Imam An Nawawi's 40 Hadīth (2015)

by Dr Saalih al-Fawzaan, Dar Makkah International

Forty Hadīths on Good Moral Values (2010)

Yahya M. A. Ondigo, IIPH (International Islamic Publishing House)

Forty Hadīths on Poisonous Social Habits (2012)

Yahya M. A. Ondigo, IIPH (International Islamic Publishing House)

Aqīdah

The correct Islamic Aqīdah & that which opposes it (2014)

Shaykh Abdul-Aziz ibn Baz, Dar as-Sunnah Publishers

Fundamental beliefs of a Muslim (2012)

Shaykh Salih ibn Fawzan ibn Abdullah al-Fawzan, Sunnah Publishing

The explanation of the fundamentals of Islamic belief (2007)

Shaykh Muhammad ibn Salih al-Uthaymeen, Islamhouse

Kitab at-Tawhīd, The book of monotheism (1st edition, 1996)

Shaykh-ul-Islām Muhammad bin Abdul-Wahhab, Darussalam Publications

The fundamentals of Tawheed (2nd edition, 2006)

Dr. Abu Ameenah Bilal Philips, IIPH (International Islamic Publishing House)

The creed of Ibn Abi Zayd al-Qayrawani (1st edition, 2012)

Imam Muhammad Abdullah ibn Zayd al-Qayrawani, Dar as-Sunnah Publishers

The renewal of faith (1st edition 2003)

Dr. Syed Shafiq-ur-Rahmān, revised in English by Dr. Manaal Afzal, Dar al-Kitab wa al-Sunnah International Publishing

Islamic Creed series 1-8 (5th English Edition, 2005)

Dr. Umar S. al-Ashqar, IIPH (International Islamic Publishing House)

The Muslim Creed (2nd edition, 2004)

Dr. Shuaib Hassan, Dar as-Sunnah Publishers

The pillars of Islām & Īmān (1996)

Muhammad bin Jamil Zeno, Darussalam Publications

Taqwiyat-ul-Īmān [Strengthening of the faith] (2nd edition, 2002)

Shah Ismail Shaheed, Darussalam Publications

Duā

Fortress of the Muslim (Hisnul-Muslim) (2009)

Compiled by Sa'id Wahf Al-Qahtani, Darussalam Publications

My Duā Book (2002)

Darussalam Research Division, Darussalam Publications

Al-Adab Al-Mufrad (2005)

Imam Al-Bukhārī, UK Islamic Academy

Seerah & Islamic History

The Sealed Nectar (Ar-Raheequl-Makhtum) (1996)

Saifiur-Rahmān Al-Mubarakpuri, Darussalam Publications

The History of Islām (3 Vol. Set) (2000)

Akbar Shah Najeebabadi, Darussalam Publications

Online resources

www.duas.com

www.sunnah.com

www.quranexplorer.com

www.clearquran.com

www.Islamqa.info

www.darussalam.com

www.oldhillmasjid.org

Note: Most of the references used in this book are taken from on-line resources especially www.duas.com and www.sunnah.com.

Notes



مَا عَلَّمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

Aqīdah (Islamic Creed) and other related issues of the faith (Īmān) are the foundations of Islām. Therefore Īmān should be taught to the children from an early age. The understanding of Tawhīd is paramount to understanding the fundamental principles of Islām.

**So know
that there is
no deity but
Allāh**

(Al-Qur'ān 47:19)

Easy edition

ISBN 978-1-916689-00-8



9 781916 689008