



The Aqeedah of Tawheed

A clarification of that which opposes and harms it, from major and minor shirk, ta'teel and bid'ah

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Part 1: The Islamic Aqeedah

INTRODUCTION

PART 1

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Introduction

All praise is due to Allaah, the Mighty and Majestic, the Lord of the Worlds. May His peace and blessings be upon the Prophet, the truthful, the trustworthy, and his family and all his Companions.

This book is about the knowledge of tawheed and I have filled it with brevity and ease of explanation. I have relied upon many sources from the books of our lofty Imaam's, especially the books of Shaykh ul-Islaam Ibn Taymiyyah and 'Allamah Ibn ul-Qayyim as well as the books of Shaykh ul-Islaam Muhammad ibn 'Abdul Wahhaab and his students from the Imaam's of this blessed da'wah.

There is no doubt that the knowledge of Islamic 'aqeedah is the basic knowledge which deserves full attention in order to be learned, taught and acted upon, so that actions may become correct and acceptable to Allaah, the Mighty and Majestic and beneficial to the doers. Especially since we are living in a time whereby deviated movements have spread, such as that of heresy, tasawwuf (sufism) and monasticism, grave and idol worship as well as innovations which oppose the Prophetic guidance.

However all these dangerous movements cannot affect a Muslim who is armed with the weapon of the correct 'aqeedah based upon the Book and the Sunnah and that which the Salaf of this ummah were upon. So the Muslim takes care not to be swept away by the deviated movements and this necessitates giving complete care and concern to teaching the correct 'aqeedah to the Muslim youth from its original sources.

May the peace and blessings of Allaah be upon our Prophet Muhammad, his family and his Companions.

Dr. Saaleh al-Fawzaan

1.1 The ‘aqeedah and its importance with regard to it being the foundation upon which the deen is built.

The meaning of ‘aqeedah in the language: It is derived from ‘al-‘aqd’ which means to be firm upon something. ‘Itaqadtu’ such and such, means my heart and mind are firm upon it.

‘Aqeedah is what a person holds as his religion. It is said: “His aqeedah is sound”, meaning safe from doubt. ‘Aqeedah is an action of the heart and the belief and affirmation of something within the heart.

The meaning of ‘aqeedah in the shari‘ah: It is belief in Allaah, His Angels, Books, Messengers, the Last Day and belief in Qadr (divine decree), the good and the bad. These are known as the pillars of imaan.

The shari‘ah is divided into two categories: Beliefs and Actions.

Beliefs: Those issues which are not related to how an action is performed, like belief in the rububiyyah (Lordship) of Allaah, the Mighty and Majestic, the obligation to worship Him alone and the belief in the rest of the pillars of imaan mentioned above. These are regarded as the basic foundations.

Actions: Those issues related to how actions like salaah, zakaat, fasting and other deeds are performed. These are regarded as the branches because they are built upon correct or corrupt beliefs.

So the correct ‘aqeedah is the foundation upon which the deen is built and by which actions become sound and correct, as He, the Most High, said:

“So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” [al-Kahf (18): 110]

“And indeed it has been revealed to you, as it was to those before you: “If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.”” [az-Zumar (39): 65]

“So worship Allaah (alone) by doing religious deeds sincerely for Allaah’s sake only. Surely the religion is for Allaah alone.” [az-Zumar (39): 2-3]

So these noble verses and numerous narrations about their meanings, prove that actions are only accepted when they are pure and free from shirk. This is what the messengers gave importance to by rectifying the beliefs first and foremost. So the first thing that they called their nations to, was the worship of

Allaah, the Mighty and Majestic, alone and the abandonment of worship to others besides Him. As He, the Most High, said:

**“And verily, We have sent amongst every nation, a messenger (proclaiming):
“Worship Allaah (alone) and abandon the taaghoot ¹.”” [an-Nahl (16):36]**

The first thing that every prophet addressed his nation with was:

**“Worship Allaah, you have no other ilaah (deity worthy of worship) but Him.”
[al-A’raaf (7): 59]**

As was said by Nuh, Hud, Saaleh, Shu’aib and all the other prophets to their people.

“And to (the people of) ‘Aad (We sent) their brother Hud. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 65]

“And to (the people of) Thamud (We sent) their brother Saaleh. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 73]

“And to (the people of) Madyan (We sent) their brother Shu’aib. He said: “O my people! Worship Allaah, you have no other Ilaah (deity worthy of worship) but Him.”” [al-A’raaf (7): 85]

The Prophet, (sallallaahu alaihi wasallam), stayed in Makkah for thirteen years calling the people to tawheed, and the rectification of ‘aqeedah because it is the foundation upon which the deen is built.

The Salafi callers and reformers in every time have followed the footsteps of the prophets and messengers who began with the call to tawheed and the rectification of ‘aqeedah, after which they moved onto rest of the affairs of the deen.

¹ Taaghoot: Everything that is worshipped besides Allaah, whilst it is pleased with that worship.

1.2 The sources of ‘aqeedah and the manhaj of the Salaf in learning it

‘Aqeedah is ‘*tawqeefiyyah*’, meaning that it is only established through evidence from the shari‘ah. There is no room in it for opinions or conjecture. Thus, its sources are restricted to that which has been reported in the Book and the Sunnah, since no one is more knowledgeable than Allaah about the obligations due to Him and what He is free from and after Allaah, there is no one more knowledgeable about Him than the Messenger of Allaah (sallallaahu alaihi wasallam). Thus the manhaj of the Salaf us-Saalih and those who followed them in learning the ‘aqeedah was restricted to the Book and Sunnah.

So they believed and acted upon whatever was proved by the Book and the Sunnah regarding the rights of Allaah. They rejected and negated whatever was not proved in the Book of Allaah, the Mighty and Majestic, and the Sunnah of His Messenger (sallallaahu alaihi wasallam). Due to this, differences did not arise amongst them in ‘aqeedah, rather their ‘aqeedah was one, and their Jamaa‘ah was one. This is because Allaah, the Mighty and Majestic, guarantees whoever clings to His Book and the Sunnah of His Messenger (sallallaahu alaihi wasallam), with a unified position, correctness in ‘aqeedah and a single manhaj. He, the Most High, said:

“And hold fast, all of you together, to the Rope of Allaah (ie. this Qur`aan).”
[aal-‘Imraan (3):103]

“Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.” [Taa Haa (20):123]

Thus they were termed ‘the Saved Sect’ because the Prophet (sallallaahu alaihi wasallam), testified safety (from the Fire) for them when he mentioned the splitting of the ummah into seventy three sects, all of them in the Fire except one. When he was asked about this one sect, he said: *“That which I and my Companions are upon today.”*²

So that which he mentioned has occurred since some people have built their ‘aqeedah upon other than the Book and the Sunnah, such as rhetoric and the principles of logic inherited from the Greek philosophy. They fell into deviation and splitting in ‘aqeedah which resulted in differing positions, splitting the Jamaa‘ah and destruction of the structure of the Islamic society.

² Reported by at-Tirmidhee (2641) and al-Laalikaa‘ee in Sharh ‘Itiqaad Ahl-us-Sunnah (147) and others.

1.3 The ways in which deviation from the correct ‘aqeedah occurs and the ways to protect oneself.

Deviation from the correct ‘aqeedah causes destruction and ruin, since the correct ‘aqeedah is the strong driving force towards beneficial actions. An individual without correct ‘aqeedah becomes prey to suspicion and doubt which pile up on him. So the correct perspective for the paths to a happy life become obscured from him, until his life becomes depressing and he attempts to seek an end to this depression by committing suicide. This is the case with those individuals who lose the guidance of the correct ‘aqeedah.

A society which is not predominantly governed by the correct ‘aqeedah is an animalistic society which has lost all the components of happiness. And even if it possesses many elements of material life, it is eventually led to destruction, as can be witnessed in the kuffaar societies. This is because these material elements need direction and guidance in order to benefit from their qualities and advantages and there is no direction for them except through the correct ‘aqeedah.

He, the Most High, said:

“O (you) messengers! Eat of the tayyibaat (permissible foods) and do righteous deeds.” [al-Mu’minoon (23): 51]

“And indeed We bestowed grace on Dawood from Us (saying): “O you mountains and birds, glorify (Allaah) with him.” And We made the iron soft for him, (saying): “Make perfect coats of mail, balancing well the rings of chain armour, and work righteously. Truly, I am All Seer of what you do.” And to Sulaiman (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month’s (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month’s (journey i.e. in one day he could travel two month’s journey). And We caused a fountain of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work! O family of Dawood, with thanks.” But only a few of My slaves are grateful.” [Saba’ (34): 10-13]

So it is necessary not to separate strength in ‘aqeedah from material strength. For if the ‘aqeedah deviates and becomes false then the material strength becomes a means to destruction and decay as is the situation today in the kuffaar lands, which possess material wealth but not the correct ‘aqeedah.

Deviation from the correct 'aqeedah has many causes which are necessary to know. Amongst the most important are:

1) Ignorance of the correct 'aqeedah due to turning away from learning and teaching it, or due to lack of importance and attention given to it. Hence people are brought up not knowing the 'aqeedah or that which opposes and differs from it. So the truth is regarded as falsehood and falsehood as truth. As 'Umar ibn Khattaab (radiallaahu 'anhu) said: "Verily the bonds of Islaam will be destroyed one by one, when there rise up in Islaam people who do not know or recognise jaahiliyyah."

2) Partisanship (ta'assub) to that which the forefathers were upon, and clinging to that, even if it is false as well as abandoning that which opposes their way, even if it is the truth.

As He, the Most High, says:

"When it is said to them: "Follow what Allaah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided?" [al-Baqarah (2):170]

3) Blindly following the statements of people in issues of 'aqeedah without knowing the proof, or the degree of authenticity. This is the case with the differing sects of the Jahmiyyah, Mu'tazilah, Ashaa'irah and Sufiyyah, whereby they blindly followed their misguided leaders who preceded them. So they were misguided and they deviated from the correct 'aqeedah.

4) Exaggeration regarding the awliyaa and the righteous by raising them above their status whilst believing that they can bring about good and repel harm, in a way that only Allaah has the ability to. As well as taking them as intermediaries between Allaah, the Mighty and Majestic, and His creation in fulfilling the needs and responding to supplications, such that the affair leads to worship of them besides Allaah, the Mighty and Majestic, and seeking nearness to them at their graves by sacrificing, vowing, supplicating, seeking aid and asking for help. This was exactly what occurred in the nation of Nuh ('alaihi salaam) regarding the righteous, when the people said:

"And they have said: "You shall not leave your gods, nor shall you leave Wadd, nor Suwaa', nor Yaghooth, nor Ya'ooq, nor Nasr(names of the idols)."" [Nooh (71): 23]

This is the case with the grave worshippers today in many countries.

5) Lack of reflection over the universal signs and Qur`anic verses of Allaah, the Mighty and Majestic, and being dazzled by that which the material civilisations have been given such that it is thought that these things are from the abilities of mankind alone. So such people glorify men and attribute these things to their efforts and creation, as the previous generations said:

“He said: “This has been given to me only because of the knowledge I possess.”” [al-Qasas (28): 78]

As man says:

“This is for me (due to my merit).” [Fussilat (41): 50]

“Only because of knowledge (that I possess) I obtained it.” [az-Zumar (39): 49]

They do not contemplate and look at the glory of the One who created the Universe and placed splendid things in it, the One who created mankind and gave them the ability to extract and benefit from these things.

“And Allaah has created you and that which you do.” [as-Saaffaat (37):96]

“Do they not look in the dominion of the heavens and the earth and all things that Allaah has created.” [al-A’raaf (7): 185]

“Allaah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allaah, never will you be able to count them.” [Ibraaheem (14): 32-34]

6) The home has mostly become empty of sound guidelines. The Prophet (sallallaahu alaihi wasallam) said: *“Every newborn is born upon the fitrah, then his parents make him a Jew, a Christian or a Magian”*.³ So the parents have a great role in directing the children.

³ Reported by Bukhaari (2/262 no.4760) at-Tirmidhee and others.

7) Lack of importance to the means of teaching and spreading knowledge in most of the Islamic world. So the methods of teaching do not give great importance to the deen or to its foundations. The means of transmitting knowledge whether visual, audio or verbal have mostly become tools of destruction and deviation and more concerned with material luxuries.

They do not give importance to those things which establish character and good conduct and implant the correct 'aqeedah which resists the streams of deviation, such that a people grow up defenceless and unarmed in front of the armies of heresy, unable to offer any resistance.

The ways of protection from these deviations can be summarised as follows:

1) Returning to the Book of Allaah and the Sunnah of His Messenger (sallallahu alaihi wasallam). To obtain the correct 'aqeedah from them, just as the Salaf as-Saalih used to derive it. The latter part of this ummah will never be rectified except by that which rectified its earlier part. It is also necessary to study the beliefs of the deviated sects and to know their doubts and confusions, in order to refute and warn against them. This is because it is feared that the one who does not know evil will fall into it.

2) Giving concern to teaching the correct 'aqeedah - the 'aqeedah of the Salaf as-Saalih - in different educational levels. Giving it sufficient lessons in the syllabus and giving great importance in setting strict exams in this subject.

3) To establish study of the pure books of the Salaf and to stay far away from the books of the deviated sects such as the Sufiyyah, the innovators, the Jahmiyyah, the Mu'tazilah, the Ashaa'irah and the Maaturidiyyah and others, except from the reason of studying them for the sake of refuting the evil they contain and warning against them.

4) The establishment of callers who rectify and revive the 'aqeedah of the Salaf for the people and refute the misguidance of those who deviate from it.

END OF PART 1