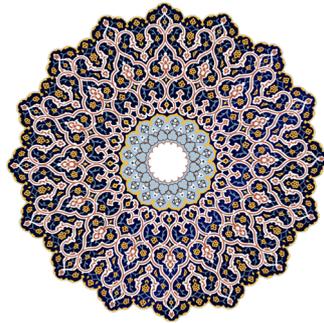


Sacred Study Essentials Theology - Islamic Creed



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In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muhammad and his family and
companions and grant them perfect peace.

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Attributes of Allah(Swt)

We believe ALLAH (Most High) has every attribute of perfection, those that we know of and those that we do not know of.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

ALLAH there is no God but HIM, for HIM are the Most Beautiful names. (Ta Ha: 8)

At the same time we believe in and affirm ALLAH's transcendence above all attributes of imperfection.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

Transcendent is Your Lord, The Lord of Majesty, beyond that which they attribute. (As Saffat: 180)

This is our general belief but we must specifically know 13 of the attributes of ALLAH (Most High). It is necessary for us to understand them thoroughly.

1. Existence (Wujood): This is our basic and fundamental belief that ALLAH (Most High) is existent. It is the manifest truth.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say He is ALLAH, The One. (Al Ikhlās: 1)

Every morally responsible (mukallaf) person is required to believe in ALLAH (Most High). The mukallaf is a sane adult to whom the message of Islam has reached.

2. Beginningless Eternality (Qidam): The absence of a beginning, hence negating contingency.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First, and the Last, the Evident and the Hidden, and He has full knowledge of all things. (Al Hadeed: 3)

3. Endless Eternality (Baqa): The absence of an ending, hence negating cessation.

كُلُّ مَنْ عَلَيْهَا فَانٍ (٢٦) وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (٢٧)

All that is on Earth shall perish. But will abide (for ever) The Face of your Lord, Full of Majesty, Bounty and Honour. (Ar Rahman: 26 – 27)

4. Dissimilarity (Mukhalafatu Lil-Hawadith): To all things dissimilar. Anything that characterises created things, is impossible to attribute to ALLAH (Most High).

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like Him, and He is the all hearing and seeing. (Ash Shura: 11)

- ALLAH (Most High) is exalted above all things and exalted above human conception. He (Most High) is exalted above time and space, He (Most High) is the creator of time and space so is in no manner encompassed by them. We are absolutely encompassed by these two dimensions, all of our thoughts and understanding are encompassed by time and space, thus it is impossible that we could reach that reality which is absolutely beyond our limits.

- ALLAH (Most High) is far exalted above anything that we know. Any imagination or images we have regarding the Dhaat of ALLAH (Most High) are not only wrong but impossible and must be completely negated.

5. Self-Sufficiency (Qiyam Bi-nafs): ALLAH (Most High) is free of all needs. He is the Creator of needs and necessities, so how is it conceivable that he be encompassed by them? He needs not sustenance nor time nor space nor anyone to bring into existence. Absolutely independent is ALLAH (Most High).

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ - وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

**O Mankind, you are impoverished before ALLAH and ALLAH is The One Free of all wants, Worthy of all praise.
(Fatir: 15)**

6. Oneness (Wahdaaniyyah): ALLAH (Most High) is One in Essence, Attributes and in Action. So there is nothing like unto Him in His essence, none has an attribute similar in any way, and none has any share or effect in the action of ALLAH (Most High). All of which would be Shirk.

قُلْ هُوَ اللَّهُ أَحَدٌ

Say He is ALLAH, The One. (Al Ikhlās: 1)

7. Power (Qudrah): The attribute of having infinite and unlimited power. Everything is under the power and decision of ALLAH (Most High) and there are no limits upon the Power of ALLAH (Most High).

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Indeed Allah has the power to do all things. (Al Baqarah: 20)

8. Will (Iradah): The will of ALLAH (Most High) is dominant and reigns supreme over all other will. That which ALLAH (Most High) wills has to come to pass. There is no will alongside the will of ALLAH (Most High). ALLAH (Most High) does as He wills when He wills. There is no force or coercion upon the will and choice of ALLAH (Most High).

فَعَالٌ لِّمَا يُرِيدُ

Doer of what He wills. (Al Burooj: 16)

9. Knowledge (Ilm): The attribute of having infinite knowledge. This knowledge encompasses all things, in all detail. This knowledge has always been absolutely complete without even a moment of obscurity even before the creation was created. The Knowledge of ALLAH (Most High) does not increase as it already encompasses all things.

وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

And know that God has full knowledge of everything. (Al Baqarah: 231)

10. Life (Hayat): ALLAH (Most High) has Life. The one who exists with life of His own accord and gives life to others. His Life is absolutely dissimilar to that of creation.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

ALLAH! There is no God but He, the Living, the Self-subsisting. (Al Baqarah: 255)

11. Hearing (Sama'): All encompassing hearing. ALLAH (Most High) hears all things, all the time, all at once. ALLAH (Most High) is not in need of tools or sound to do so.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

When My slave asks you concerning Me, I am indeed near: I hear the call of the supplicant when he calls. (Al Baqarah: 186)

12. Sight (Basar): All encompassing sight. ALLAH (Most High) sees all things, all the time, all at once. ALLAH (Most High) is not in need of tools or light to do so.

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ

He said: Don't be afraid, indeed I am with you, I hear and I see. (Ta Ha: 46)

13. Speech (Kalaam): An eternal attribute, its reality only known to ALLAH (Most High). Absolutely incomparable to the speech of creation (the only similarity being the name). Without letter, word, voice or subjection to the rules of grammar. Absolutely flawless and transcendent.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ

If one of the idolaters seek from you asylum, grant it to Him so that he may hear the word of ALLAH. (At Towbah: 6)

Belief in the Prophets (AS)

The exact number of Prophets is not confirmed, so we must avoid affirming a particular figure. Twenty-five Prophets are mentioned in the Holy Quran by name, we must know them and believe in their prophethood. They are;

1.Adam	2.Idris	3.Nuh	4.Hud	5.Salih
6.Ibrahim	7.Lut (Lot)	8.Ishmael	9.Ishaaq	10.Yaqub
11.Yusuf	12.Ayoob	13.Shu'ayb	14.Musa	15.Haroon
16.Dhul-Kifl	17.Dawud	18.Sulaimaan	19.Ilyaaas	20.Al Yasa'
21.Younus	22.Zakareya	23.Yahya	24.Eesa	25.Muhammad

ALLAH Most High bless them all and grant them peace.

Every Prophet (Nabi) has the following four characteristics;

- He is human - so not of the Jinn, although he may be sent to the Jinn.
- Male - females attain high ranks and status but they are not chosen as prophets.¹
- Free - slaves are not chosen as prophets. The Prophet Yusuf was taken as a slave although he was in reality not so.
- Revelation - the most important and defining factor is of having been chosen to receive revelation from the Divine (Most High).

A Messenger (Rasool) has a further quality above a Prophet (Nabi) to elevate him and make him amongst the Messengers.

- Tableegh - he must call all people to the path of ALLAH (Most High). Whereas a Prophet (Nabi) does not have this responsibility, he may just go to those who are ready to accept the message.

¹ This is according to the dominant position of the Ahle Sunna, although some leading Ahle Sunna scholars held that Sayida Maryam (Mary) was a Prophet.

The attributes of the Prophets of ALLAH Most High

These must be affirmed for every Prophet.

1. Truthfulness - the Prophets do not lie, neither before prophethood nor after.
2. Trustworthiness - they do not commit major or minor sins, before or after prophethood.
3. Conveyance - they delivered all they were commanded to deliver of the revelation received.
4. Intelligence - they are intellectual, such that they can rationally overcome arguments put against them and assert the truth.

Belief in the Angels of ALLAH Most High

It is a matter of faith to believe in the creation of angels. They are neither male nor female (i.e. gender does not pertain to them). They have no requirement for food or drink. They are forever in the obedience of ALLAH (Most High) and hence never sin (Ma'soom). They are created from Light (Noor).

They are in Heaven and upon Earth and have been assigned duties. The exact number of angels in total is only known to ALLAH (Most High). There are ten amongst the angels of ALLAH (Most High) that we should specifically know, along with their functions:

1. Gibreel conveyer of revelation (Wahi) to the Prophets (AS). He is known as the head of the angels.
2. Meekaeel he is in charge of rain and its distribution.
3. Azraeel he takes the soul at the time of death.
4. Israfeel responsible for blowing the horn for the end of the World and for the rising.
5. Raqeeb responsible for recording the good deeds of humans.
6. Ateed responsible for recording the evil deeds of humans.
7. Ridwan gate keeper of Paradise.
8. Malik gate keeper of Hellfire.
9. Munkar angel of interrogation in the grave.
10. Nakeer angel of interrogation in the grave.

Belief in the Books of ALLAH Most High

It is necessary to believe in all the revealed books of ALLAH (Most High). We believe all the books in their original form, are revelation from ALLAH (Most High). We must know the following four books specifically;

Quran Revealed to the Prophet Muhammad

Towra (Torah) Revealed to the Prophet Musa

Zaboor (Psalms) Revealed to the Prophet Dawud

Injeel (Bible) Revealed to the Prophet Eesa

We must also believe in the scrolls/scriptures revealed to Ibrahim and Musa

Qadr and Qada (Divine Decree & Predestination)

Complete comprehension regarding this issue is impossible as it is connected to the knowledge of ALLAH (Most High), which is far beyond our understanding. But there are certain points which should be understood.

All things come from ALLAH Most High

All good and evil is the creation of ALLAH (Most High) and there is no other creative power except ALLAH (Most High). The blessed Prophet taught us that 'good and bad, is from ALLAH Most High'.

As a point of Adab (etiquette) we ascribe evil to ourselves and good to ALLAH (Most High), but this should not negate our conviction that there is no other creative power except ALLAH (Most High). For example, if a calamity befalls us we attribute it to our shortcomings and sinfulness, whereas if we complete a deed of piety (e.g. Hajj) we praise ALLAH (Most High) for blessing us with such favour.

All things are known and recorded

ALLAH (Most High) has complete and eternal knowledge of everything, so ALLAH (Most High) knew what we were going to do before we were even created. But this does not imply that we do not have any choice in our actions, as knowledge is not an attribute of effect.

For example, I know the sky is blue and grass is green, but this does not mean I forced them to be so. ALLAH (Most High) knows our actions but this does not dictate that He (Most High) forced them upon us.

Since all things were known to ALLAH (Most High), He (Most High) had them written down. Again this does not dictate that we are forced into performing our actions.

Free will and Divine Decree

The truth of the issue of Qadr is that we have free choice to do as we please and we are judged on this. At the same time there are many things beyond our power or control, regarding which we are not questioned.

Therefore human beings are responsible and judged upon according to the Shari'a (sacred law) and will be rewarded or punished according to this. But they are not responsible for that which is decreed upon them and will not be judged according to it. For example, human beings will not be questioned regarding the race they were born into.

The order not to overly ponder Qadr and Qada

This is a subject regarding which the Prophet Muhammad strongly discouraged the Muslims from delving into deeply, as there is a limit to our comprehension. Although a basic understanding is required. A deeper understanding may only be required by a number of scholars, to preserve and defend the Deen.

The Last Day and Life after Death

There are beliefs we must hold concerning the last day and also regarding the signs of the last day.

Minor Signs: These are numerous and mentioned in various Hadith, including the lifting of knowledge and prevalence of ignorance, widespread evil, lofty buildings and many others besides.

Major Signs: These include; The Mahdi, Dajjal, Return of Isa , Ya'juj Maj'uj, Landslides (one in the East, one in the West, and one in Arabia), the Smoke, the Rising of the Sun from the West, The Beast and The Fire.

The Inter World: This is the interval between death and final resurrection after Azraeel has taken the soul.

The Last Day: The first blowing of the trumpet will take place and the annihilation of the World will commence.

1. The Resurrection: The trumpet will be blown again and the dead will be raised from their graves.
2. The Assembly: All of mankind from the first to the last of them will be gathered on the plain of Judgment.
3. The Intercession: By the Prophets (AS) and others chosen by ALLAH (Most High). The greatest intercession is for the greatest Prophet, our beloved Prophet Muhammad .
4. The Account: All of Mankind shall stand before ALLAH (Most High) and answer for their deeds and states in the Dunya.
5. The Broadcasting of Records: The books of deeds will be distributed. The successful will receive them in their right hand whilst the unsuccessful shall receive them in their left hand or behind their backs.

6. The Pool: Our blessed Prophet has been bestowed with a vast pool and He will give his followers to drink from it on the Day of Judgement. The one who drinks of this shall never thirst again.
 7. The Bridge (As Siraat): A bridge shall be spread over Hellfire and all of Mankind will have to cross this to enter into Paradise (Jannah). The fortunate will cross whilst the sinful will fall into Hell.
 8. Paradise: For the successful shall be the eternal and intense pleasure of the Gardens of Paradise.
 9. The Fire: For the unsuccessful shall be the eternal, unrelenting, devastating punishment of the Fire of Hell.
 10. Beatific Vision of ALLAH (Most High): The ultimate reward, absolutely unimaginable and indescribable.
- May ALLAH Most Kind make us amongst those who have this immense blessing.

Preserving Faith

The following must be observed to preserve faith:

1. We must believe the lawful to be lawful and the unlawful to be unlawful.
2. We must not feel safe from the punishment of ALLAH (Most High), we must be ever fearful.
3. Never despair of the mercy of ALLAH (Most High).
4. The belief that no one on earth or in the sky, whether human, jinn or angel, knows the unseen (completely) except ALLAH (Most High).
5. To never accept or deny items of faith except with knowledge.

Contemporary Issues

- Perennialist beliefs
- Evolution
- Athiesm

Praise be to ALLAH Most High.

Appendices

Appendix 1 Ashari Scholars

Scholar	D.O.D	Books
Ali bin Ismaeel al-Ashari	324H	Maqaalat al-Islamiyeen, al-Ibanah, al-Lama'
Abu Bakr al-Baaqilaani	403H	Tamheed al-Awail, al-Insaaf
Abu Bakr ibn al-Furak	406H	Mujarad Maqaalat
Abu Bakr al-Bayhaqi	458H	Al-Ismaa wa-Sifaat, al-Mutaqad
Abu al-Ma'ali al-Jowayni	478H	Al-Irshaad, Lama' al-Adilah
Abu Hamid al-Ghazali	505H	Al-Iqtisaad fi al-Itiqaad, Qawaid al-Aqeedah
Fakhr al-Din al-Razi	606H	Ta'sees al-Taqdees, al-Isharah.
al-Iz ibn Abd al-Salaam	660H	al-Milhah fi al-Itiqaad, al-Rad ala al-Mubtadia
Muhammad bin Yusuf al-Sanusi	895H	Umm al-Baraheen,Umdatul Ahl Towfeeq
Ibrahim al-Laqaani	1041H	Jowharatu al-Towheed with 3 commentaries.
Ibrahim bin Muhammad al-Baajori	1277H	Tuhfatul Mureed, Hashiyah ala Matn al-Sanoosi

Appendix 2 Maturidi Scholars

Scholar	D.O.D	Books
Abu Mansoor al Maturidi	333H	Kitaab al-Towheed, Kitaab al-Maqaalaat
Abu al-Mueen al-Nasafi	508H	Tabsirtu al-Adilah, Bahru al-Kalam
Siraaj al-Din al-Ghaznawi	705H	Sharh al-Tahawiyah
al-Babarti	786H	Sharh al-Fiqh al-Akbar, Sharh Umtadu al-Aqaaid
Sad al-Din al-Taftazaani	791H	Sharh al-Aqaaid al-Nasafiyah
Al-Kamal Ibn Humaam	861H	al-Musayarah fil al-Aqaaid
Ali bin Sultaan al-Qari	1014H	Dow al-Ma'ali Sharh Bad al-Amaali, Sharh
al-Fiqh al-Akbar		
Abd al-Ghani bin Talib al-Ghunaymi	1298H	Sharh al-Tahawiyah

