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BOOK

Basics of Islamic Creed



Praise be to Allah ,the Lord of all worlds.May blessings and peace of Allah be upon our Prophet Muhammad, his household, companions and all those who follow him till the Day of Judgement.

Islamic Creed of Tawhid (attributing Oneness to Allah and describing Him as being One and Unique, with no Partner or Peer) constitutes the basic springboard for those who are seeking Allah's pleasure on the road of salvation Here and Hereafter. It is the first task of all Prophets and Messengers.

Allah, the Exalted and Great, says in the Holy Qur'an(meanings):

{For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and reject Evil}

[Sura 16 : Verse 36]

Tawhid is the first individual duty for each and every servant to be learned as stated by the Prophet Muhammad (Blessings and peace of Allah be upon him) when he sent Mu'az Bin Jabal (May Allah be pleased with him) to Yemen :

"You will be going to people of the Book, so the first thing you should invite them to is the assertion of the Oneness of Allah."

[Al-Bukhari]

Allah ,the Great and Al-Mighty, has created creatures for a specific goal. It is just to worship Him. That is why He has sent Messengers and Prophets, sent down Books and shown His creatures the way to happiness and warned them from each and every deed that may lead to evil Here and Hereafter, and then, specified the Supreme Objective: Tawhid.

Allah says in the Holy Qur'an:

{I have only created Jinn and men, that they may worship Me}

[51:56]

In other words, the goal of creation is to worship Allah, alone. But Alas! So many people do not know the goal of their existence on earth, in this present life. Since we are commanded to worship Allah as it pleases Him, let's explain , define and comprehend this term as it should be.

'Ibadah

'Ibadah (Worship) is a comprehensive term that covers each and every word and deed, inward and outward, done for Allah, and Allah Alone.. Tawhid ,for sure, ranks high among all acts of devotion.

Tawhid

The Oneness and Uniqueness of Allah with respect to His Lordship, His right to be worshipped and in His Names and Attributes.It consists in Tawhid al-Rububiyah ,Tawhid al-Uluhiyah and Tawhid of Names and Attributes.Here is an explanation:

Tawhid al-Rububiyah: It denotes "Oneness of Divine Lordship";means believing in Allah as One and Unique in respect of His actions such as creation, sovereignty, control, giving life and death, etc...

Tawhid al-Uluhiyah: as devoting all one's acts of devotions, inward and outward, deeds and words to Allah alone. All Messengers were sent for such a great sublime purpose.

Tawhid of Names and Attributes: This kind of Tawhid means affirming the names and attributes of Allah and believing that there is none like unto Allah in His names and attributes with which He has qualified Himself in the Holy Qur'an and as His Prophet has qualified Him, leaving no room for any form of changing, neglecting, giving resemblance or even interpreting them figuratively. Allah, The Exalted, has said in the Holy Qur'an:

{Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship}
[Sura 19 : Verse 65]

Tawhid is the opposite of *Shirk* (Associating partners with Allah) . *Shirk* is the deadliest sin and the greatest violation which leads one to the Hell-Fire unless one repents before breathes his last. *Shirk* consists of two main types: The Greater *Shirk* and Lessor forms of *Shirk*.

The Greater Shirk: Associating partners with Allah (worshipping

idols,etc..). Acts which fall under this category are regarded as unforgivable. Allah will not forgive them unless one repents. Allah says in the Holy Qur'an:

{Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases,}

[Sura 4: Verse 48]

Lessor forms of Shirk: This category includes all deeds and words that which are done to show off, i.e. any act of 'Ibadah performed in order to gain praise, fame or for worldly purposes falls under this category. For example, to swear by other than Allah is a minor Shirk.

Differences between the Two Types of Shirk

Greater Shirk	Minor Shirk
Unforgivable unless one repents	It is a Divine Will (to forgive or not)
One becomes non-Muslim	One is still in the fold of Islam.
Annuls all good deeds	Annuls the good deed in question only
One will remain in the Hell-fire forever	One will not remain in the Hell-fire forever

To be acceptable ,sound and legitimate, 'Ibadah necessitates the following two preconditions:

- All acts of devotion (Performing Salah, paying Zakah, Du'aa, sacrifice and so on) are to be intended and meant to Allah Alone.
- All acts of devotion are to be done as done by the Prophet(Blessings and peace of Allah be upon him) since he said:

“Perform your Salah (prayers) in the same manner you have seen me doing.”

Three Levels of Faith: Islam, Iman, and Ihsan.

Definition of Islam: Islam means surrender and submission to Allah's Will by means of believing in His Oneness, being devoted to Him, obeying His commandments and abandoning what He has prohibited.

First Level : Islam is to bear witness that there is no god but Allah and Muhammad is the Messenger of Allah ,to perform Salah, to pay Zakah, to fast the month of Ramadan, to perform Hajj ,if one can afford it. Here are pieces of evidence, the Exalted ,says:

{There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.}

[3:18]

This verse clearly and precisely states that none has the right to be worshipped saving Allah. In the same vein,

{Behold! Ibrahim said to his father and his people: “I do indeed clear myself of what you worship. (I worship) only Him Who made me, and He will certainly guide me}

[43:26-27]

This verse includes: a negation of any relation between Ibrahim and idols and an affirmation that he believes in Allah Who has created him , and then , guides him. It is the highest form of Tawhid. Here is an evidence on :

“and Muhammad is the Messenger of Allah”

Allah ,the Great and Almighty ,says:

{Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers (he is) full of pity, kind, and merciful..}

[9:128]

Furthermore, here are more pieces of evidence on performing Salah, paying Zakah, Fasting and Hajj:

Allah says in the Holy Qur'an:

{And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish Salah (regular Prayers); and to give Zakah; and that is the Religion Right and Straight.}

[98:5]

{O you who believe! Sawm(fasting) is prescribed to you as it was prescribed to those before you that you may (learn self-restraint)increase in piety.}

[2:183]

{Hajj thereto is a duty men owe to Allah—those who can afford the journey; but if any deny faith; Allah stands not in need of any of His creatures.}

[3:97]

Second Level: Iman includes:(1)the certainty of the heart ,(2) the saying of the tongue ,(3) the actions of the limbs and (4) it increases by acts of devotion and decreases by acts of disobedience.

In this context, Allah says in the Holy Qur'an:

{And never would Allah make your faith (Salah) of no effect.}

[2:143]

{Whenever there comes down a Surah, some of them say: “which of you has had his faith increased by it? Yea, those who believe— their faith is increased, and they do rejoice.}

[9:124]

Bases of Iman are six:

- Belief in Allah, Tawhid
- Belief in His Angles
- Belief in His Books
- Belief in His Messengers
- Belief in Judgment Day
- Belief in al- Qadar of Allah, that Allah has power over all things, and decrees all that happens.

Allah says in the Holy Qur'an:

{but it is righteousness—to believe in Allah and the Last Day and the Angels and the Book and the Messengers.}

[2:177]

{Verily, all things have We created in proportion and measure(Divine Preordainment).}

[54:49]

Belief in Allah: Belief in the Existence, Divinity, and Oneness of Allah constitutes the basic foundation of Islam/Iman and all its intellectual and dogmatic principles. We are to believe that Allah is One God, the Creator, and the Lord of all the worlds. He is the Living ,Self-sustaining, Eternal, the First without a beginning, the Last

without an End, the Hearer, the Seer of everything .None except Him deserves worship and submission, the One Who gives Life and causes to die. All others than Him are only created servants who share nothing with Him.

Belief in Angels: means to have a firm belief in: (1)their existence,(2) being created from light,(3) being created to worship Allah,(4) obedient servants to the Divine Orders,(5) their names , attributes and number as mentioned in the Qur'an and the Sunnah. Among them are: Gibril, Mikal, Israfil , the angel of

Death, etc. Belief in the Divine Books: means to have a firm belief in all Divine Books, revealed via Gabriel to the Messengers for the purpose of conveying them to human beings to be followed, word and deed. Those Books teach mankind what is good and beneficial Here and Hereafter. They are originally true and sound. We are to believe in their names(if known, otherwise to believe in general) such as the Psalms of David, Torah (Moses), Injil(Jesus), Qur'an, which is the Only Divine Book that has been preserved and revealed from Allah without any error.

Belief in the Messengers and Prophets: Every nation was sent a Messenger for their guidance, i. e. to command and call them to worship Allah alone, to avoid what He dislikes and do what He likes. Messengers and Prophets are chosen human beings, pious, righteous and Infallible. Among them were: Ibrahim, Moses ,Jesus, Muhammad, etc... {And for every nation is a messenger. } Some of these Messengers are mentioned in the Qur'an and some of them are not, so we are to believe in them in general even if we do not know their names.

Belief in the Day of Judgment: This includes to believe in the life of Barzakh, passing along al-Sirat (bridge)over the Hell-fire, al-Howd (basin)of the Prophet

Muhammad, the scale, al-Shafa'ah (intercession), holding people to account, and then, the final abode: Paradise or Hell. (Divine Destiny), be it good or bad: Belief in Al-Qadar consists in four aspects. They are (1) the belief that Allah's knowledge encompasses everything, every matter, and the time frame of everything that happens in this universe. Allah's Knowledge encompasses all of His actions and actions taken by His slaves, (2) everything is recorded in the Preserved Tablet, (3) nothing can occur without His Ultimate permission, (4) Allah created all creation, all what they possess of attributes, and all the actions. Belief in al-Qadar, as described above, does not mean that people have no power over the actions they choose to take. Shari'ah as well as reality confirm that man has a will of his own, but under the Divine Will and volition. Belief in al-Qadar, as explained above, does not provide an excuse for mankind to commit sins or abandon what they are obligated to do. People's actions are created by Allah but done by themselves within Allah's Will, i.e. the volition of man is dependent on Allah's Will.

ThirdLevel : Ihsan

Ihsan refers to the perfect fulfillment of the commandments of Allah; it means to worship Allah as if you are seeing Him, and while you see Him not yet truly He sees you.

{And put your trust on the Exalted in Might, the Merciful— (217) Who sees you standing forth (in prayer), (218) And your movements among those who prostrate themselves. (219) For it is He Who hears and knows all things.}

[26 :217-220]

It clearly states that one has to watch one's own words and deeds, acts of devotion and worship to be in line with what Allah commands to do and to shun, what Allah likes and dislikes, since He sees you wherever you are.



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