



Aqeedah

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Defining Aqeedah

فاعلم أنه لا إله إلا الله [محمد:19]

So, be assured that there is no God but Allah.

الإيمان أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر وتؤمن
بالقدر خيره وشره ● والبعث الآخر¹

'man is to believe in Allah, His angels, His books, His messengers, the final day and to believe in fate, good and bad, and the final resurrection.

Meaning of Aqeedah:

Aqeedah linguistically/literally means: To tie a knot, fasten, join and lock².

Its technical definition is: A Science that discusses that which one is obliged to believe in³.

There is always a connection between the linguistic and technical meaning, in the case of Aqeedah a person holds tightly on to his beliefs, tying his beliefs with strong proofs and locking them into his heart.

Sources of Aqeedah

Aqeedah (Beliefs) are derived from the Quran and the Sunnah of the Prophet ﷺ, Allah, the Exalted, says:

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول [النساء:59]

"You who believe, obey Allah and the Messenger."

Obeying Allah is to obey his commands in the Quran and obeying the Prophet ﷺ is achieved by following his Sunnah.

1. مجتمعة من رواية البخاري () عن عمر بن الخطاب، ورواية مسلم (9 و10) عن أبي هريرة، رضي الله عنهما

2. Hans Wehr, Lanes Lexicon

3. شرح الفقه الأكبر لملا علي القاري

What is the Quran & Sunnah?

The Quran is the book revealed to the Prophet ﷺ in the Arabic language, written in the 'Mushaf' (Script), transmitted generation to generation without an ounce of doubt ⁴.

The Sunnah is the sayings, actions, tacit approvals and descriptions (physical and characteristics) of the Prophet ﷺ ⁵.

The best people to understand Islamic beliefs were the Sahabah, companions of the Prophet ﷺ.

A Muslim who witnesses the Prophet ﷺ during his lifetime is classified as a companion ⁶.

Allah, the exalted, says addressing them:

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[البقرة:137] فإن آمنوا بمثل ما آمنتم به فقد اهتدوا
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"So if they believe like you (the Sahabah) do, they will be rightly guided."

The Prophet ﷺ also said regarding his companions:

فوالذي نفسى بيده لو أن أحدكم أنفق مثل أحد ذهباً ما أدرك مدّ
أحدهم ولا نصيفه ⁷

"By Him Who controls my life, if any of you were to spend the weight of Mount Uhud in gold, it still would not equal a mudd ⁸ of one of them nor even one half of it."

He also said:

خير الناس قرني ثم الذين يلونهم ثم الذين يلونهم ⁹

"The best people are those of my generation, then those who come after them, then those who come after them."

4. المنار في أصول الفقه

5. هذا تعريف الحديث من «تيسير مصطلح الحديث» للطحان

6. هذا هو المعروف عند المحققين. وعن أصحاب الأصول أو بعضهم أنه من طالت مجالسته على طريق التبع ● ونسب إلى سعيد بن المسيب أنه

7. قال إن الصحابي من صحب النبي ﷺ سنة كاملة ● وانظر رأى ابن حزم فيه ● والتفصيل في «تدريب الراوى

Questions

1. Define the word 'Quran'.
2. What are the sources of Aqeedah?
3. Which generation of Muslims understood the teachings of the Prophet ﷺ better than any other?
4. Who is a 'Sahabi'?
5. Why do you think a Sahabi is more informed regarding Aqeedah than those that followed?

Lesson 2

KEY WORDS: SALAF, KHALAF

اليوم أكملت لكم دينكم وأتممت عليكم نعمتي
ورضيت لكم الإسلام دينًا.

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A Brief History of the Science of Aqeedah

Aqeedah, as other subjects such as Tafseer, Fiqh and Akhlaaq, at the time of the Salaf (Predecessors) was included in the study of Islam, Islam was taught by the Prophet ﷺ as a whole to his Companions. It was a subject in which the Companions were very well versed. They were very clear about the truth. If any questions arose there were reliable people to refer to for accurate answers.

At the time of the Prophet ﷺ and the Companions there was no need to develop and codify the Islamic Sciences, the codifying of the sciences involved applying technical terms, dividing sections and separating different categories of knowledge from one another. Thus enabling scholars to make a dedicated study of a particular area and become educated in it.

8. رواه مسلم

9. Mudd: a unit of measurement

رواه البخاري (2652) ومسلم

This does not mean that the Salaf were less knowledgeable than those that succeeded them¹⁰, in fact Islam was completely revealed by Allah and fully conveyed by the Prophet ﷺ in his blessed lifetime.

Allah, the Exalted, revealed the following verse during the farewell Hajj of the Prophet ﷺ:

اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الإسلام دينًا [المائدة:].

Today I have perfected your religion for you, completed My blessing upon you and chosen as your religion Islam.

The Prophet ﷺ asked the companions,

ألا هل بلغتُ

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"Have I conveyed the message?"

The Sahabah replied in the affirmative and the Prophet ﷺ pointed to the sky and said:

اللهم اشهد

"O Allah be witness." ¹¹

Questions

1. Define the following:
 - a. Salaf
 - b. Khalaf
3. Are the later scholars more knowledgeable than the Sahabah?
4. Find out how many companions accompanied the Prophet ﷺ on his Final Hajj.
5. What was this final Hajj called in Arabic?

Refer to Fadl Ilm alSalaf 'Ala Ilm alKhalaf of Ibn Rajab alHanbali. .10

Bukhari .11

The Development of Aqeedah

فإن تنازعتم في شيء فردّوه إلى الله ورسوله إن كنتم تؤمنون بالله واليوم الآخر ﴿٥٩﴾ ذلك خير وأحسن تأويلاً [النساء:59]

If you are in dispute over any matter, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day, that is better and fairer in the end. [Nisa:59].

As Islam spread to different lands and people of all walks of life and backgrounds began to embrace Islam other subjects started to come into the Islamic countries, such as Greek Philosophy, these subjects would sometimes heavily influence the Muslims, leading to the formation of deviant sects such as the Mutazilite (Rationalists), Rawafidh (Rejectionists), Jabriyyah (Determinists) and Qadariyyah (Dualists).

Due to this the need to develop the Science of Aqeedah became apparent to preserve the correct beliefs of Islam.

The scholars had to react by learning Greek philosophy and defeat the Philosophers at their own game. Many scholars became well equipped in Ilm alKalaam (Philosophy) and came to be known as Mutakallimeen.

However, at times too much philosophy was used, some were recorded to have made philosophy their main objective, studying it for 30 years without focusing on the Quran or Hadeeth.

This led to doubt in even those who were considered to be greatest scholars of their time.

As a result, senior Ulama¹² over the ages heavily criticised the use of philosophy, some even branding those who mastered it as heretics, forbidding the masses from studying it.

Considering both the criticisms of these Imams and the benefits of philosophy the later scholars have said that our main focus in Aqeedah needs to be the Quran & Sunnah, allowing the use of philosophy, in certain cases, for support, stating that absolute and unconditional philosophy was ever intended then nor should that be the case with anyone now. Sometimes it becomes necessary to take up a science such as philosophy, despite its evil to use it as a tool to combat a greater evil.

Questions

1. All the Muslims held on to the exact beliefs that the companions had, despite conquering different lands and the mixing of cultures. True or False?
2. What should our sources be when studying Aqeedah?
3. Why did the senior scholars warn against philosophy?
4. What should be our approach to philosophy today?

Sources of the Deen

وما ينطق عن الهوى إن هو إلا وحي يوحى [النجم: 4-3]

'He (The Prophet) does not speak from his own desire, it is but revelation revealed to him'.

Learning Objectives

- To define Wahy.
- To differentiate between the 2 types of Wahy with examples.

Islamic knowledge is based primarily on the Quran and Sunnah, these two sources form the basis for all Islamic information, rulings and beliefs. Muslims believe that the sources of the Quran and Sunnah are (Divine revelation) Wahy, the Prophet ﷺ never spoke on his own accord to fulfil his own whims and desires or to express his own opinions but all that he spoke was from divine revelation or instruction.

Abdullah b. Amr said, 'I used to write everything which I heard from the Messenger of Allah ﷺ, with the intent of memorising it. The Quraysh prohibited me saying, 'Do you write everything that you hear while the Messenger of Allah ﷺ is a human being; he speaks in anger and pleasure?' So I stopped writing and mentioned it to the Messenger of Allah ﷺ. He signalled with his finger to his mouth and said, 'Write, by Him in Whose hand my soul lies, only truth comes out from it' ¹³.



At Hafs we believe that the tarbiyah (development) of a child in a good environment is of utmost priority. Children are innocent and so it is during these days of innocence that tarbiyah is most effective.

In the very beginning of the Quran Allah (swt) describes the people of taqwa as those who have faith in the ghayb (the unseen). But have we ever explained to our children what is meant by ghayb?

Without firm grounding in belief, we are lost, meaningless, prey to a host of forces and bound for the route of destruction. Sound belief is the only guarantee for our success and God's pleasure - it is the purpose behind our creation and the reason for which Prophets were sent. It is paramount/crucial, therefore, to realise the importance of sound upbringing and belief and to provide Muslim youth with good instruction from a young age. It is the only effective manner which helps them navigate through the ups and downs of life and face the challenges it throws at them.

To this end, Hafs Academy presents a revised syllabus on various Islamic sciences/subjects (Aqeedah, in this case) with a bias towards student age/maturity, relevant topic selection and detail. In this compilation, emphasis is placed on iman-building over crude theological formulations by compounding elementary beliefs with exhortative and descriptive data found in the rich sources of Hadith literature, in addition to heart-softening anecdotes and parables of wisdom.

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