

# ***Creed (Aqidah) in Islam Part 1 -Questions and Answers***

## **1. Is there an *basic manual on Aqidah*?**

- “The Creed of Imam al-Tahawi” Translated, Introduced, and Annotated by Hamza Yusuf.
- simplest, most effective and least controversial. Because Imam al-Tahawi avoided involuted theological issues and systematically presented the most fundamental aspects of dogmatic theology, his creed has achieved an unusual degree of acceptance in the Muslim milieu
- “Islamic Faith and Practice” Mawlaana Mazun Omaani ? (Indian Scholar)
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## **2. How did the various sects of *Aqidah* emerge?**

- There were no *fundamental* difference of opinion over belief amongst the companions (they did differ on smaller matters, but not on theological ones) For instance the companions never debated whether the *Quran* was created or uncreated. This was a latter theological development.
- The spread of Islam out of Arabia and into the lands of the crumbling Byzantine and Persian empires, brought them into contact with new ways of thinking (Hellenistic and Zoroastrian). This brought about new challenges and responses to *Aqidah*
- The first ‘sect’ to emerge where the Khawariji (see below) then the various denominations of *Shia* belief (*Ismalii, Zhadis*)
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## **3. What is the *Ahlus Sunnah Wal Jamaah*?**

- The community of believers that accepted Islam from the hands of the companions, and the successes of companions. Uniformity on *broad* doctrinal positions. People of the *sunnah*. Majority of believers. Adherence to the *Quran, Sunnah* and precedence of the companions.
  1. Important to understand the the *Quran* and *Sunnah* of the Prophet (pbuh) and the legacy of the companions don’t speak for themselves. The way to understand (through contemplation and deliberation) is to consult with experts (various sciences of Islam). So it is a necessity to learn from qualified teachers (as you would in any other field of knowledge)
  2. Subscribe to the Ash'ari/Maturidi theological position.

3. Understand the importance of *Tassawwuf*

#### 4. Who are the Kharijites? Would the Whhabi sect today be classified as Kharijites?

- Don't believe in the companions reliability, and prefer to extrapolate meaning from the *Quran* and *Hadith* themselves. Don't refer to numerous commentaries by the companions. Very *Modernist* in perspective. Remove the successors of the companions (Hanifa, Shafi, Hanbali etc). Hence don't adhere to a *madhab* or methodology in matters of *fiqh* or other sciences of islam.
- One of the classical positions the *Khawarijite* held, was **any** sin took you out of the realm of Islam. This was an extreme position, and was used to justify waging war on other muslims that didn't adhere to this creedal position. On one occasion when *Ali* was debating with the *Khawarij* about judging a matter (they believed *only Allah* can judge, not agreements by men *based* on the *Quran*) He held a copy of the *Quran* up and said 'Speak oh *Quran* speak' to demonstrate that the *Quran* was a book and needed human interaction.
- Another sect that went the opposite direction where the *murjia?* believed that basic belief was only necessary and sins where of no consequence.

#### 5. Does *Aqidah* Differentiate between a muslim and a *Khafir*?

- The answer is no
- Only when a person openly denies the obligatory nature of *Salah* for example, or denying the existence in angels. Because these are categorically mentioned in the *Quran* and for the basis of *Iman* (Belief)
- Its a technical subject again. Categorical proofs in islam are derived from *Quran* and *mutawātir* (conclusive) *Hadith*, with multiple *insads* of narration. An example would be 'All actions are judged by intentions'. One narration is called *Ahhad*. An example of *Aiqah* of *Ahhad* is belief in the punishment in the grave. If someone denies this they are not a *Khafir*, he is a *Fasik?* (rebel).