



***ILM COURSES:***

# **AQĪDAH**

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

**LESSON 4**

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# IMĀN

The book says: Imān is an odd 70 branches.

This is referring to the Hadith:

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِيمَانُ بِضْعٌ وَسَبْعُونَ  
أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ  
وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ " .

*It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace and blessings be upon him) said: Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith.*

The pillars of Imān and the minimum you must believe in in each pillar:

The pillars of Imān are to believe in:

1. Allah
2. His Angels
3. His Books
4. His Prophets
5. The last day
6. Qadr, the good and the bad.

Every single Muslim needs to know these.

## *To believe in Allah:*

- It is to believe that Allah is present not like the Atheists who believe there is no creator.
- To believe in his Lordship, that Allah is the Lord.
- To believe that Allah is the only one deserving of worship.
- To believe that Allah has names and attributes. You do not have to know what each one is.

## *To believe in the Angels:*

- To believe that they are a creation from the creation of Allah, they are not gods, nor jinns or humans.
- To believe that from them are those who come down with revelation to the prophets.

## *To believe in the Books:*

- To believe Allah sent down to whoever he wanted books.
- The books are the uncreated speech of Allah. Their job is to judge between the people.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ  
الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ - 2:213

*Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.*

- That the Quran abrogates all the previously revealed books.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ - 5:48

*And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ.*

### ***To believe in the Prophets:***

- To believe Allah sent messengers to mankind from them.

- They came to command us to worship Allah
- To believe that Muhammad (s) is his last messenger.
- You must know that his name is Muhammad (s).

### *To believe in the Last Day:*

- To believe that we will be resurrected on that day.
- The one who denies this is a disbeliever

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَأُبْعَثَنَّ ۗ ثُمَّ الَّذِينَ كَفَرُوا قَالُوا لَنْ نَبْعَثُكُمْ فِيهِمَا ۗ وَإِنَّ اللَّهَ لَغَنِيٌّ ۖ وَكَرِيمٌ ۗ

عَلَى اللَّهِ يَسِيرٌ - 64:7

*Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."*

- It is a day people will be recompensed for their deeds, the one who did good will receive Jannah and the one who did evil will receive punishment in the hellfire.

### *To believe in Qadr:*

- To believe in the knowledge of Allah that he knows everything.
- To believe and know that Allah wrote everything down.

- To believe that Allah allowed everything to happen, nothing happens except by his permission.

- To believe Allah created everything.

The evidence for the pillars of Imān are:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ  
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالصَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ - 2:177

*Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.*

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ - 54:49

Indeed, all things We created with predestination.

## IHSĀN:

It has two meanings in the Shariah:

1. A general meaning: the religion of the Prophet (s) because it is also named Ihsān.
2. A specific meaning: that you perfect yourself inwardly and outwardly for Allah by worshipping him with the Shariah that was revealed to the Prophet (s). This has two levels:

A) Worshipping Allah as if you can see him.

B) Worshipping Allah knowing he can see you.

Ihsān is to perfect your beliefs and your outward actions, this is the meaning when it is mentioned with Imān and Islām.

When it is mentioned by itself then it means all 3 of them.

It has one pillar.

It is to worship Allah as if you can see him but if you cannot then knowing that he can see you.

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ  
الأُمُور - 31:22

*And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.*

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ - 16:128

*Indeed, Allah is with those who fear Him and those who are doers of good.*

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا - 65:3

*And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.*

This is Ihsān because it is perfecting the inward action of Tawakkul.

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ - 26:217 الَّذِي يَرَاكَ حِينَ تَقُومُ - 26:218 وَتَقَابَلُكَ فِي السَّاجِدِينَ - 26:219 إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ - 26:220

*And rely upon the Exalted in Might, the Merciful, Who sees you when you arise. And your movement among those who prostrate. Indeed, He is the Hearing, the Knowing.*

The minimum Ihsān you must have is that you have Ihsān with Allah in regards to his decree, by having patience.

What is patience?

It is to see how you react when something befalls you, will you continue to do what Allah has commanded you or react badly?

Patience صَبْر (Sabr) linguistically means: حَبَسُ النَّفْسُ to hold back.

Patience is of three kinds:

1. Patience whilst fulfilling Allah's commands
2. Patience whilst refraining from Allah's prohibitions
3. Patience with the decree of Allah

Hadith Jibrāil:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحَجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ بِسَأَلِهِ وَيُصَدِّقُهُ إِقَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تُكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ لِيُعَلِّمَكُمْ دِينَكُمْ ". [رَوَاهُ مُسْلِمٌ]

*Also on the authority of `Umar (ra) who said: While we were one day sitting with the Messenger of Allah (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "O*

Muhammad! Inform me about Islam." The Messenger of Allah (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "Inform me about Iman (faith)." He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan." He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you." He said, "Inform me about the Hour." He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril. He came to teach you your religion." [Muslim]

When we say Qadr the good and the bad then it is referring to how we see it.

Everything Allah does is good and has wisdom.

## PRINCIPLE 3

The Prophet (s)'s name is: Muhammad bin Abdillah bin Abdil-Mutallib bin Hāshim.

Hāshim is from Quraysh who are Arabs and the Arabs are from Ismail (a) the son of Ibrahim (a).

He (s) lived 63 years. 40 years before prophethood and 23 as a prophet.

He became a نَبِيٍّ (Nabi) prophet by the words إِفْرَأْ (Iqra).

Surah 'Alaq was revealed to the Prophet (s) when he was worshipping Allah in the cave of Hira alone.

The first 5 verses were revealed.

A man can never become a prophet till revelation comes to them.

He was then made a رَسُوْلٍ (Rasūl) messenger when Surah Muddathir was sent down to him.

A نَبِيٍّ (Nabi) prophet is a man who is human (meaning not Jinn) who revelation was sent to. He was not sent to people who were against him.

A رَسُول (Rasūl) messenger is a man who is human (meaning not Jinn) who revelation was sent to and he was sent to people who were of his religion.

Scholars differ in this topic in many ways and there are many statements and differences of opinions.

He (s) was born in Makkah and it is the best land on earth according to some scholars.

He began his Dawah there then moved to Madinah.

He was sent to warn against Shirk and call to Tawhid.

Shirk has a general meaning and a specific meaning:

The general meaning is to give the rights of Allah to someone else.

A lot of times in the Quran it is used in the specific meaning which is to give Allah's right of worship to other than Allah.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ  
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا  
لِلظَّالِمِينَ مِن نَّصَارٍ - 5:72

*They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has*

*forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.*

This verse is referring to Major Shirk.

Otherwise a person would think even الرِّيَاء (Ar-Riyā) showing off which is minor Shirk is being referred to.

Tawhīd: is to give Allah alone his right of worship.

يَا أَيُّهَا الْمُدَّثِّرُ - 74:1 فُمْ فَأَنْزِرْ - 74:2 وَرَبِّكَ فَكَبِّرْ - 74:3 وَثِيَابِكَ فَطَهِّرْ -  
74:4 وَالرُّجْزَ فَاهْجُرْ - 74:5 وَلَا تَمُنْ تُسَنَكِّزُ - 74:6 وَلِرَبِّكَ فَاصْبِرْ - 74:7

O you who covers himself [with a garment], Arise and warn  
And your Lord glorify And your clothing purify  
And uncleanness avoid And do not confer favour to acquire more  
But for your Lord be patient.

The second verse means to warn against Shirk and call to Tawhid.

The third verse means to venerate your lord with Tawhid.

The fourth verse means to purify your actions from Shirk.

(الرجز) Ar-Rijz means الأصنام (Al-Asnām) idols.

The fifth verse means to be free of the idols and its people who worship them.