



الغيب
دواع

Ghayb

'Aqida 101

Transmitted
Beliefs

'Aqida/Belief

The creedal foundations of Islam: An understanding of the essential Islamic beliefs (*'aqida*) which ground a believer; knowing [1] the attributes of Allah and [2] His Prophets, as well as [3] matters of the unseen that have been transmitted to us via the Quran and sound hadith narrations.



Is there any place for the rational faculty (*'Aql*) when it comes to the Transmitted Beliefs? Yes: An understanding that everything of the unseen described in the Quran and Sunna are **RATIONALLY POSSIBLE**.

If a person fails to discern between what is rationally possible and empirically impossible, they might have doubts and misgivings over certain transmitted beliefs.

The Prophets bring what 'perplexes minds'; they do not bring what the minds deem rationally impossible.

Hadith of Jibril ﷺ & the Six Pillars of Iman

- 1] Iman in Allah—*Theology*
- 2] Iman in the Angels—*Transmitted*
- 3] Iman in the Books—*Transmitted*
- 4] Iman in the Messengers—*Prophetology*
- 5] Iman in the Last Day—*Transmitted*
- 6] Iman in the Divine Decree—*Theology*



Why is *Qadar* Mentioned Separately & At the End?

The *Qadar* (Divine Decree) is included in Theology insofar as it is **linked with Allah's knowledge, power, and will**, but we discuss it here because:

- 1] The Prophet (Allah bless him and give him peace) mentioned it separately.
- 2] It requires clarification because it has to do with the contingent world.



Belief in the Angels

Belief in the Angels entails: [1] belief in their existence; [2] belief that they are honored; [3] belief that they ‘do not disobey Allah in what He commands them, and they do as they are ordered’; [4] belief that they are the envoys between Allah and His creation, who interact with them as He permits them; [5] belief that they are truthful and what they inform; [6] belief that they are so numerous that only Allah knows their actual number, as He said ‘*And none know the hosts of your Lord but He*’ (Sura al-Muddathir: 31); [7] belief in the specific Angels whose names and titles are mentioned in the Quran and Sunna, such as Jibril, Mika’il, Israfil, Malak al-Mawt, Munkar and Nakir, Malik.

What About Ridwan, 'Azra'il, Raqib & 'Atid?

The narrations about **Ridwan** and **'Azra'il** are not sound, and others are Isra'iliyat reports, so the names are often used, but we don't have absolute certainty. Therefore, it is not a matter of *'aqida* to affirm these specific names for those angels.

As for **Raqib** and **'Atid**, they are two descriptions that apply to each angel. Or it is said: Raqib is the angel who watches and 'Atid is the angel ever ready to record. They are not names of two angels, but all of the watching and recording angels charged with recording our actions.

Belief in the Revealed Scriptures

- 1] Belief in their existence.
- 2] Belief that they are the speech of Allah.
- 3] Belief that they contain truth, sent to some of His Messengers.

It is necessary to have detailed faith in four of them: the Quran, the Torah, the Gospel, and the Psalms

Faith in any other books besides these four is in general sense, and none know their number but Allah.



General Belief in the Last Day

- 1] Belief in the Day of Judgement in general (i.e., that it will occur in reality).
- 2] Belief that it includes the resurrection of the physical bodies literally (i.e., it is literal and not a 'state of mind' or allegorical).

Specific, Detailed Belief in the Last Day

One is required to believe in the specific details of the Last Day mentioned in the Quran and in the sound hadith reports. The basic events we believe in include:

- 1] The blowing of the Horn by Israfil signaling the end of this world.
- 2] The second blowing of the Horn by Israfil signaling the resurrection of humanity.
- 3] The gathering of humanity on the Judgments Plains on the Last Day.
- 4] Standing on the Day of Judgement.
- 5] The Intercession of the Prophet Muhammad (Allah bless him and give him peace)...

Specific, Detailed Belief in the Last Day

- 6] The reckoning and the receipt of one's book of deeds in either their right or left hand.
- 7] The Scale (al-Mizan).
- 8] The Bridge (al-Sirat).
- 9] The Pond (al-Hawd).
- 10] The two abodes of eternity: Janna and Jahannam.

Beliefs about Janna and Jahannam

- 1] Belief that they are physical creations of Allah (not symbolic or allegorical).
- 2] Belief that they are already created.
- 3] Belief that they are eternal after their creation.
- 4] Belief in the specific punishments of Hell mentioned in the Quran and sound hadith reports.
- 5] Belief in the specific rewards and enjoyments of Janna mentioned in the Quran and sound hadith reports.

Other Transmitted Beliefs

- 1] Belief in all of the signs of the Day of Judgement that the Prophet (Allah bless him and give him peace) foretold in the sound hadith reports, with a general belief in their occurrence even if we don't fully grasp how they will occur.
- 2] Belief in the existence of jinn.
- 3] Belief in the punishment and delight in the grave ('Adhab al-Qabr wa Na'im al-Qabr).
- 4] Belief in the existence of: the 'Arsh, the Kursi, the Pen, and the Preserved Tablet

Belief in the *Qadar* (Divine Decree)

Belief in the *Qadar*, or Divine Decree, is included as an *implication* of belief in Allah's knowledge, power, and will. However, because of its relation to events in the created world, and because the Prophet (Allah bless him and give him peace) mentioned it separately, we discuss it here.

Belief in the *Qadar* entails belief that **all that happens, both good and bad, is by the will and power of Allah, just as His knowledge was linked with it before its existence.**



Belief in the *Qadar* (Divine Decree)

‘Allah Most Exalted has known from pre-eternity the total number of those who will enter Paradise and those who will enter Hell. This number neither increases nor decreased, as is the case with actions, which He knew they would do.’

‘The nature of the Divine Decree is Allah’s secret within His creation. Neither an intimate Angel nor a Prophet sent [by Allah] knows of it. Delving into that [secret] and debating about it is a means of abandonment, a ladder to deprivation, and a step towards rebellion [against Allah]...’

—*Imam Abu Ja’far al-Tahhawi (d. 321 AH)*

