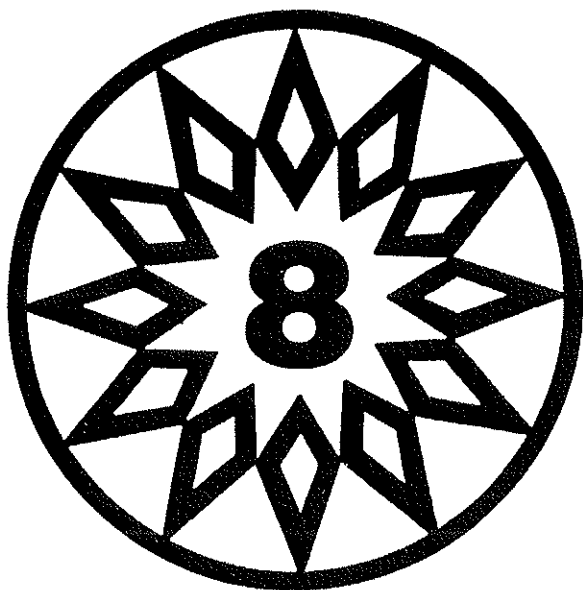


تسهيل العقائد

Tas-heelul Aqaa-id

Aqaa-id Made Easy



ACKNOWLEDGEMENT

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We are indebted to all the Deeni institutions and organizations as we have consulted all books currently available when drawing up these.

If there are any errors or suggestions please write to:

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*We make dua that Allah Ta'ala reward all those who
have made this possible.*

JAZAKUMULLAH

SHABAAN 1418

Draft edition

<u>CONTENTS</u>	<u>PAGE</u>
LESSON ONE	1
Baseless Interpretation	
Worksheet	
LESSON TWO	5
Kufr And Its Categories	
Worksheet	
LESSON THREE	9
Beliefs And Acts Which Render One A Kaafir	
Worksheet	
LESSON FOUR	13
Hadeeth - A Source of The Shari'ah	
Worksheet	
LESSON FIVE	20
The Ahlus Sunnah Wal Jama'ah	
Worksheet	
LESSON SIX	23
The Essential Of Deen	
Worksheet	
LESSON SEVEN	25
Bid'at	
Worksheet	
LESSON EIGHT	30
Matters Pertaining To The Heavens	
Worksheet	
LESSON NINE	33
Creation And Evolution	
Worksheet	
LESSON TEN	37
Qadianism	
Worksheet	

IN THE NAME OF ALLAH,
THE MOST KIND, MOST MERCIFUL

LESSON ONE

BASELESS INTERPRETATION (TA'WEEL E BAATIL)

1. All teachings of the Shari'ah are authentic and we accept them as they have been interpreted to us by Rasoolullah ﷺ, and as revealed to him by Allah ﷻ.
2. It is not permissible for anyone to alter the original interpretations of the Deen. Any interpretation which is not based on authentic Islamic teachings and principles are false and unacceptable, rejected, and false (Baatil) and casts one out of the pale of Islam if accepted by one.
3. Some examples of baseless, interpretation in matters pertaining to the Shari'ah are:
 - a) To deny that Isa ﷺ is alive and was raised physically to the Heavens. The Quraan explicitly mentions regarding Isa ﷺ
بل رفعه الله اليه

*"In fact Allah ﷻ raised him up towards himself i.e. towards Allah ﷻ
(Quraan 4:158)*

- b) To deny that Rasoolullah ﷺ is the Final Prophet and to claim that there will be other Prophets after Rasoolullah ﷺ. The Quraan says in this regard.

و لكن رسول الله و خاتم النبيين

“But he is the Messenger of Allah and the Seal (Final) of the Prophets”
(33:45)

- c) To claim that the miracles and supernatural feats performed by the Ambiyaa (Alayhimus Salaam) are due to physical phenomena which can be easily explained. These miracles were performed by the Ambiyaa (Alayhimus Salaam) through the Command of Allah Ta’ala. The Quraan says in this regard.

لقد ارسلنا رسلنا بالبينات

“Verily We had sent our Prophets with clear signs (miracles)”

- d) To claim that it is permissible to perform an act of worship for the pleasure of the creation as well. Example, some people believe it permissible to perform sajda to saints and to the graves of saints, or to make Tawaaf around the grave of saints. Such acts of shirk have no sanction in the Shari’ah. The Quraan says in this regard.

و قضى ربك الا تعبدوا الا اياه

“And your Sustainer has ordained that you should worship none except Him”

(17:23)

- e) To deny the physical resurrection of the entire creation in the Aakhira.

The Quraan says with regards to this

و نفخ فى الصور فاذا هم من الاجداث الى ربهم ينسلون

“The trumpet shall be blown and they shall rise from their graves and rush forward towards their Lord”

4. It is likewise not permissible for anyone to form interpretations of the Quraan according to his own opinions. Such a practice in fact amounts to fabricating lies against Allah ﷻ, His Book and Rasoolullah ﷺ, and grave consequences await such a person.
5. It is also a most grave sin to invent falsehood against Rasoolullah ﷺ by attributing such words and acts to him which do not come from him nor did he practice or give any approval to them.

WORKSHEET

LESSON ONE

1. How should the rules and teachings of Deen and its interpretation be accepted. _____

2. List the types of interpretation which will lead one to be “cast out of the pale Islam”. _____

3. List three examples of baseless interpretation pertaining to the Shari’ah. _____
A _____

- B _____

- C _____

4. What is the rule of one who invents falsehood against Rasoolullah ﷺ by attributing words and acts to him which did not emanate from him?

LESSON TWO

KUFR AND ITS CATEGORIES

1. Any person who does not subscribe to the True and authentic teachings of the Shari'ah is not a Muslim or a Mu'min. He is termed as a Kaafir according to the Shari'ah which means "One who refuses to accept" or "one who denies" or "one who disbelieves".
2. There are different reasons why a person is classified as a kaafir. One false belief may render a person kaafir while another false belief may render another person kaafir. Such reasons are outlined below with their respective classifications falling within the ambit of kufr.
 - a) One who does not accept Imaan with his heart, but pretends to be a Muslim by merely uttering the Kalimah is a kaafir, who is classified as a **Munaafiq**.
 - b) One who was a Muslim, but openly declares that he is renouncing Islam, is a kaafir, who is classified as a **Murtad**.
 - c) One who believes in any of the following:
 - another divine being in addition to believing in Allah ﷻ.
 - To believe that someone else has the same qualities of Allah ﷻ.
 - To offer any act of devotion for anyone other than Allah ﷻ.The above are all classified as Mushrikeen (Singular - Mushrik).

- d) One who follows a previous divine religion, which has been abrogated or cancelled by Islam, e.g. Judaism, Christianity, etc. is classified as a **Kitaabi**.
 - e) One who does not believe in the existence of a Creator is classified as a **Mu'attil**.
 - f) One who believes in the theory of evolution and the eternity of time is a kaafir classified as a **Dahriyyah**.
 - g) One who believes in the Prophethood of Rasoolullah ﷺ as well as upholds the salient features of Islam such as Salaat, Haj. etc. but at the same time harbours such beliefs which are branded as kufr according to Shari'ah, is classified as a **Zindeeq**.
3. It should be remembered that just as to commit an act of kufr is a very grave sin, it is likewise a grave sin to brand anyone a kaafir without valid justification. According to a Hadeeth one who brands another Muslim a kaafir unjustifiably will have that kufr thrown back at him, i.e. he himself risks becoming a kaafir.

WORKSHEET

LESSON TWO

1. Who is termed as a kaafir?

2. According to Shari'ah what does the word kaafir mean?

a _____

b _____

c _____

3. List the types of kufr by completing the following words.

a

			r	i	y			
--	--	--	---	---	---	--	--	--

b

z	i	n				
---	---	---	--	--	--	--

c

		r		a	d
--	--	---	--	---	---

d

			a	a		i
--	--	--	---	---	--	---

e

m	u					
---	---	--	--	--	--	--

f

m							q
---	--	--	--	--	--	--	---

g

		s	h	r		
--	--	---	---	---	--	--

One who is a Muslim, but openly declares that he is renouncing Islam is a _____ Who is classified as a

_____.

4. Who is classified as a mushrik?

5. Who will be classified as a **mu'atfil**?

6. One who believes in the theory of evolution and the eternity is a

7. Who is classified as a _____

8. What does the hadeeth inform us of the harms of unjustly branding someone a Kaafir?

9. Explain who is a Zindeeq?

LESSON THREE

BELIEFS AND ACTS WHICH RENDER ONE A KAAFIR

Though the beliefs and acts which render one out of the fold of Islam are many, a few examples are listed hereunder. These are to educate us as to how delicate the matters of Deen are so that we may protect our Imaan:

1. To deny any one, or more, of the qualities and attributes of Allah ﷻ.
2. To deny the finality of the Prophethood of Rasoolullah ﷺ.
3. To reject, mock, jest or regard lightly any teaching of Islam.
4. To utter a kufr statement in jest, or to laugh at a joke made about Islam.
5. To speak ill of, jest at or attribute sin to a Nabi.
6. To lay claim to Prophethood or the receiving of Wahi.
7. To legalize haraam acts of Islam, or to render haraam any halaal acts of Islam.
8. To act in accordance with a kufr practice such as wearing a cross, bowing down to, or standing respectfully before an idol.

9. To regard any aspect of kufr to be better than Islam.
10. To believe that all religions today are True, and are sufficient for salvation in the Hereafter.
11. To attribute kufr to the Noble companions of Rasoolullah ﷺ.
12. To harbour any doubt whatsoever about the teachings of Islam.

WORKSHEET

LESSON THREE

1. Can some acts and beliefs render one out of the fold of Islam?
Explain:

2. Fill in the missing words in the following. Regard beliefs and acts that can make one a Kaafir.

A. To _____ the q _____ and _____
of Allah ﷻ.

B. To d _____ the f _____ of the _____
of Rasoolullah ﷺ.

C. To r _____, m _____, jest or
regard lightly any teaching of _____ m.

D. To _____ r kufr in _____ i,
or laugh at a joke made about Islam.

E. To sp _____ ill or _____ at or attribute sin
to a Nabi.

F. To lay _____ to p _____
_____ d or to claim receipt of _____ i.

- G. To leg _____ haraam acts of Islam, or to render
 _____ any l _____ acts of Islam.
- H. To act in accordance with a k _____ practice
 _____ such as wearing a _____ s,
 b _____ down to, or st _____ respectfully
 before and idol.
- I. To regard any aspect of kufr to be _____ th a n
 _____ m.
- J. To believe that _____ l _____ r _____
 today are _____ and sufficient for sal _____
 _____ in the hereafter.
- K. To _____ it _____ to the Noble companions
 of Rasoolullah ﷺ.
- L. To h _____ any doubt whatsoever about the teaching of

LESSON FOUR

HADEETH - A SOURCE OF THE SHARI'AH

1. Hadeeth refers to the words, actions and acts approved by Rasoolullah ﷺ. These are referred to as the Sunnah.
2. It is our belief that just as it is part of our Imaan to believe in the Prophethood of Rasoolullah ﷺ, it is like wise part of our Imaan to believe that his Sunnah and Hadeeth is a source of the Shari'ah and a guidance for us.
3. Allah ﷻ commands us in the Quraan:

اطيعوا الله و اطيعوا الرسول

“Obey Allah ﷻ and obey the Rasul”.

In another verse we are informed:

من يطع الرسول فقد اطاع الله

“Whoever obeys the Rasul, has obeyed Allah ﷻ”.

From the above two verses and many others appearing in the Quraan, it is quite clear that we can never obey Allah ﷻ without obedience to Rasoolullah ﷺ. Obedience to Allah ﷻ is subject to the obedience of Rasoolullah ﷺ.

4. In one verse Allah ﷻ commands Rasoolullah ﷺ to instruct us:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

*(O Muhammed) Say! If you love Allah ﷻ, then follow me,
then Allah ﷻ will love you."*

This verse is also from among the many verses wherein we are commanded to follow and obey Rasoolullah ﷺ and this is only possible through adherence to the Sunnah of Nabi ﷺ.

5. In order for us to accept and believe in the authenticity of the Quraan we will necessarily have to believe in the Hadeeth, for after all it is the words of Rasoolullah ﷺ which have informed us that the Quraan is the True word of Allah ﷻ.
6. The Quraan contains many Laws and Commands, but the finer details pertaining to these Laws are found in the Ahaadeeth. It will be impossible for anyone to carry out these Laws if he does not accept the Hadeeth, since Allah ﷻ has entrusted the explanation of these Laws to Rasoolullah ﷺ in the following words:

و انزلنا اليك الذكر لتبين للناس ما نزل اليهم

“And we have revealed the Quraan, so that YOU may EXPLAIN to the people that which has been revealed unto them...”

For example, the Quraan commands us to perform salaah, discharge zakaat, and go for Haj, etc. but the number of rakaats, times of salaah, amount of zakaat, and the numerous details of haj are not found in the Quraan. These are found in the Ahadeeth.

7. Just as the Quraan is the Word of Allah ﷻ, the Hadeeth which are the words of Rasoolullah ﷺ are likewise inspired to him by Allah ﷻ. He speaks not on his own desire, but speaks that which Allah ﷻ commands him to. The Quraan informs us:

و ما ينطق عن الهوى ان هو الا وحي يوحى

“He (the Prophet) does not speak of his own desire, but it is an inspiration revealed unto him.”

Therefore, to reject the Hadeeth is to reject Allah ﷻ.

8. The sayings and actions of the Sahabah (Radhiyallahu Anhum), also fall in the category of Hadeeth which is a source of the Shari'ah. We are bound to follow since they are also linked to Rasoolullah ﷺ. In fact the Quraan informs us that the Sahabah (Radhiyallahu Anhum) are a basis of Truth and guidance and commands us to follow their example.

و اذا قيل لهم امنوا كما امن الناس

“And when it is said to them, Embrace Imaan as the people have embraced Imaan...”

The “people” in this verse refers to the Sahabah (Radhiyallahu Anhum). Rasoolullah ﷺ has instructed us thus: Hold fast unto my Sunnah and the Sunnah of my rightly guided successors. He also informs us: My companions are like the stars. You will be guided by whichever one you follow.

The Sahabah (Radhiyallahu Anhum) lived amongst Rasoolullah ﷺ and witnessed him practice the Deen fully. They heard his words and best understood the essence of the Shari’ah. Therefore they are an authority on the Shari’ah.

9. By rejecting the Hadeeth, one will encounter many deprivations e.g. the inner meanings of the Quraan and its commentary will be lost forever. Numerous aspects of the Glorious lifestyle of Rasoolullah ﷺ will remain unknown to us. Valuable information on Islamic history will be forgotten, thus depriving us and the world of these facts.

WORKSHEET

LESSON FOUR

1. What does Hadeeth refer to?

2. Mention the Quraanic ayat wherein we are instructed to obey Rasoolullah ﷺ?

3. Regarding which action if done, will Allah ﷻ's promised love be attained?

4. What is our belief about Sunnat and Hadeeth of Rasoolullah ﷺ?

Explain why is it not possible to understand the authenticity of the Quraan without believing in the Hadeeth?

- A. Explain where does one find the details of the laws mentioned in the Holy Quraan.

- B. Give the verse of the Holy Quraan wherein the Hadeeth is regarded as an explanation of the Holy Quraan.

Write down the verse of the Holy Quraan which informs us that the words of Nabi ﷺ was an inspiration from Allah ﷻ.

8. How does the sayings and actions of the Sahabah (Radhiyallahu Anhum) fall in the category of Hadeeth which is a source of the Shari'ah?

9. What statement of Nabi ﷺ is proof that the Sahabah (Radhiyallahu Anhum) were an authority of the Shari'ah?

10. What are the harms of rejecting Hadeeth?

LESSON FIVE

THE AHLUS SUNNAH WAL JAMA'AH

1. Many groups and sects falsely claim to be based upon Islamic teachings and principles, thus deceiving ignorant and innocent people and ultimately leading them astray. This is accomplished by distorting Quraanic verses and Ahaadeeth or by simply fabricating narrations for their own purposes.
2. In order to establish whether a group is in fact upon the straight path and treading upon authentic teachings and principles, it must be seen whether their beliefs and practices are in accordance with the Quraan and Hadeeth as practiced and understood by Rasoolullah ﷺ, the Sahabah (Radhiyallahu Anhum) and their students. Such a group is classified as the AHLUS SUNNAH WAL JAMA'AH. The term 'Ahl' means person or persons whereas the term 'Sunnat' refers to the Noble Way of Rasoolullah ﷺ with regards to his actions and sayings and the term 'Jama'ah' refers to the Noble group of the Sahabah (Radhiyallahu Anhum).

Therefore, the Ahlus Sunnah Wal Jama'ah refers to **those people whose beliefs and practices are in accordance to the teachings of Rasoolullah ﷺ and his noble companions.**

3. Groups which distort the teachings of the Shari'ah or who fabricate narrations in order to justify baseless and false practices of their forefathers, acts of innovation, grave worship, saint worship, etc. are not in the class of Ahlus Sunnah Wal Jama'ah. Such deviated groups are a danger to one's very Imaan, even if they falsely lay claim to the title of Ahlus Sunnah Wal Jama'ah.

WORKSHEET

LESSON FIVE

1. How would one know of the many groups and sects that falsely claim to be based upon Islamic teachings and principles and in fact are deviate groups.

2. A. What does the term Ahlus Sunnah Wal - Jamaat mean?

-
- B. Who are the Ahlus Sunnah Wal - Jamaat?

-
-
- C. Which groups are not justified to be in the Ahlus Sunnah Wal-Jamaat?

LESSON SIX

THE ESSENTIALS OF DEEN

It is our belief that what ever teachings, practices and beliefs which have authentically reached us from Rasoolullah ﷺ, and are established to have originated from him are true and free of any doubt. It is part of our Imaan to believe in these aspects which are termed the Essentials of Deen or Dhururiyaat-e-Deen.

The Essentials of Deen cover all Faraa'idh, Waajibaat, Sunan, Mustahab and even Haraam. It is part of Imaan to believe in even the non-obligatory aspects of the Shari'ah to be the essentials of Deen. For example, it is Sunnat to use the Miswaak, and to deny it being a Sunnah is rejection of an essential of Deen, which will lead to kufr.

If one neglects or discards any Fardh, Waajib, or Sunnat etc. act then he will not be guilty of rejecting the essentials of Deen as long as he maintains these aspects to be part of the Deen. He will however be sinful for neglect of it.

WORKSHEET

LESSON SIX

1. What is our basic beliefs on the essentials of Deen?

2. What aspects does the essentials of Deen cover?

3. What is the Arabic word for essentials of Deen?

4. What is the ruling for one who **neglects** the essentials Deen?

5. What is the ruling for one who rejects the essentials of Deen?

LESSON SEVEN

BID'AT **(INNOVATION - HARMS AND CAUSES)**

1. After kufr and shirk, the act most despised and severely condemned by Rasoolullah ﷺ is bid'at or innovation. Many Ahaadeth warn of the grave consequences of indulging in bid'at. Apart from being humiliated by the Angels, and being deprived of drinking water at the Haudh-e-Kauthar from the hands of Nabi ﷺ, an innovator shall also incur the anger of Rasoolullah ﷺ and Allah ﷻ.
2. According to a Hadeeth, neither the Faraa'idh, nor the nawaafil acts of an innovator are accepted by Allah ﷻ.
3. Another Hadeeth mentions Rasoolullah ﷺ to have commanded, "Abstain from the newly fanged matters (in Deen), because every newly fanged matter is an innovation, and every innovation is a deviation (from the Deen) and every deviate will be in the Fire!"
4. Innovation creeps into the Deen for a number of reasons and many unwary Muslims sincerely and innocently carry out these acts of bid'at. If a check is not kept on innovation and its effects, the entire face of the Deen will be distorted and changed.

Some reasons are given below.

- a. **Ignorance of basic teachings of Deen.** Most acts of innovation have an outward appeal. The Quraan says “*Shaytaan beautified their acts for them.*” Ignorant people are carried away by this outward appearance, and think that there can be nothing possibly wrong with these “beautiful acts”. However, they are totally unaware of the internal harm and destruction of these acts, especially that these acts carry no reward but in reality it will be a burden of sin.
- b. **Love for fame and recognition.** Many people wish to become famous and wish to attract the masses towards themselves, or towards their groups. In order to do this they introduce new acts with a Deeni flavour in them thus ensnaring innocent people with little or no knowledge of Deen. Nabi ﷺ warns us, “In the latter days many such deceptive people will appear who shall relate such things which neither you, nor your predecessors have heard of. Beware of them, for they will lead you astray and towards evil”.
- c. **Having love for Non-Islamic customs.** When people become involved in the false ways of Non Muslims, they then attempt to introduce these very customs into Islam by giving them a Deeni guise. Depending upon the influence of the kuffaar amongst whom they are living, different types of innovation acts are introduced into Islam.

For this reason it is seen that many innovations found in one place e.g. India are not found in another place e.g. Turkey, and vice versa.

- d. **Sentimental and blind following of the customs of the ancestors and forefathers.** This is the strongest reason for falling into innovation or remaining trapped on innovation. If an innovator is presented with Shari'ah proofs which condemn his acts of bid'at, he will be most reluctant to abandon these acts because of fear of being taunted and branded of having forsaken the ways of his forefathers. He is expected to follow such acts without question out of respect for his forefathers. He is forced to remain on innovation by being reminded that this act was "always carried out" and should always be adhered to. Regarding this form of insistence on false ways the Quraan, quoting the kuffaar, says, "*We have found our forefathers practicing in this very manner.*" In order to release themselves from this trap, they must investigate whether the ways and customs of their forefathers are in accordance with the Shari'ah. If they are not, then let the following Quraanic verse be an advice to them. "*You and your forefathers are in blatant deviation*". It will be foolish to continue on false ways after one realizes that they are not according to the Shari'ah.

- e. **Discarding the Sunnah.** Just as Tauheed is the opposite of shirk, likewise, Sunnah is the opposite of bid'at. When a person remains steadfast upon the Sunnah, then he will never fall into bid'at. If a person verifies whether every act of his is in accordance to the Sunnah of Rasoolullah ﷺ shaytaan will not be able to lure him into bid'at. If a person discards the Sunnah and blindly follows any act, then he will fall prey to bid'at.

WORKSHEET

LESSON SEVEN

1. What act is most despised and severely condemned by Rasoolullah ﷺ after kufr and shirk?

2. List three harms of bid'at from the ahaadeeth.

A. _____

B. _____

C. _____

3. List some reasons why the acts of bid'at will distort and change the face of Deen?

A. _____

B. _____

C. _____

D. _____

E. _____

LESSON EIGHT

MATTERS PERTAINING TO THE HEAVENS

THE ARSH:

The Arsh refers to the Glorious Throne of Allah ﷻ. It is beyond description and holds the highest position of any physical object of creation. It encompasses all the universes. It is the centre of control. It is from the Arsh that all the Commands originate. The Arsh is borne by eight powerful and noble malaa'ikah. Though the description of the Arsh is beyond our knowledge, it is part of Imaan to believe in its existence.

THE KURSI:

The Kursi is a physical object which has been created after the Arsh. It resembles a chair and like the Arsh, is beyond description. Its existence also forms part of our Imaan.

SIDRATUL MUNTABA

Another belief which is part of Imaan is the Sidratul Muntaba. It is located on a level lower than the Kursi. This is the final limit of the Malaa'ikah as they are not permitted beyond this point. At Sidratul Muntaba there is a Tree of Noor, which is a source of peace, happiness and tranquillity for the fortunate souls. This Tree is surrounded by the Malaa'ikah. Rasoolullah ﷺ is the only person amongst the creation who was honoured to journey beyond this point on the night of Meraaj.

BAITUL MA'MOOR:

The Baitul Ma'moor is the Qiblah for the Angels. This structure is below the Kursi and millions of Malaa'ikah are perpetually engaged in Tawaaf around it. The Ka'bah Shareef is directly below the Baitul Ma'moor.

WORKSHEET

LESSON EIGHT

1. Find the words pertaining to Heaven in the word search.

ARSH	KURSI	SIDRATUL MUNTAHA
MERAAJ	MALAA'IKAH	BAITUL MAMoor
CHAIR	THORN	ANGELS QIBLA
	NOOR TREE	

n	z	x	c	v	b	n	m	l	t	j	m	h	s	g
o	b	q	c	h	a	i	r	p	h	p	a	l	i	k
o	w	a	w	t	y	u	i	o	o	g	l	h	d	j
r	d	s	i	a	m	n	b	v	r	c	a	x	r	z
t	f	g	h	t	j	k	a	s	n	d	a	f	a	g
r	i	e	w	q	u	p	l	k	j	h	i	g	t	g
e	s	d	f	g	i	l	h	u	t	h	k	t	u	a
e	l	k	u	j	h	a	m	h	g	f	a	d	l	z
z	a	c	x	o	v	b	n	a	m	i	h	e	m	a
a	m	e	r	a	j	a	l	a	m	e	r	n	u	r
e	r	t	q	i	b	s	l	e	g	o	d	o	n	e
e	m	l	o	o	t	i	a	b	d	o	o	f	t	d
d	f	g	a	n	g	e	l	r	o	s	e	r	a	y
f	e	e	r	t	y	e	h	t	e	r	e	w	h	i
s	a	s	d	a	r	s	h	b	h	p	l	m	e	r
i	r	i	y	r	o	e	r	f	k	u	r	s	i	a
a	n	g	e	l	s	q	i	b	l	a	r	u	o	y

LESSON NINE

CREATION AND EVOLUTION

Allah ﷻ declares in the Quraan:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ

"Verily, we have created man from sounding clay of altered black smooth mud."

In another verse He declares:

"Verily we created man (Adam ﷺ) out of an extract of clay. Thereaafter We made him (the offspring of Adam ﷺ) as a nutfah (mixed drops of male and female sexual discharge) (and placed it) in a safe place (womb). Then We made the Nutfah into a clot. (Then) We made the clot into a little lump of flesh. (Then) We made the lump of flesh into bones, and then We covered the bones with flesh. (Then) We brought it forth as another creation. So Blessed be Allah ﷻ, the Best of Creators."

(S:23-A:12,13,14)

From the above verses it is clear that this entire universe and its entire contents is the Creation of Allah ﷻ. It is our belief that Allah ﷻ created the first man, Sayyidina Adam ﷺ, with his own hand and He also created Sayyiditina Hawwa (Alayhas Salaam) from the rib of Adam ﷺ.

Man is neither the product of evolution nor were his ancestors apes. Each creation of Allah ﷻ has been designed by Him.

It is kufr to believe that this entire Universe came into existence incidentally or an account of a 'Big Bang' as is the theory of evolutionists. This universe was created by Allah ﷻ out of nothing and then sustained according to His wisdom gradually, and will one day be taken into a state of non-existence, all through the Qudrat of Allah ﷻ.

Allah ﷻ granted man intelligence and understanding, and sent him in this world with a definite purpose.

If the evolutionists deny that Allah ﷻ has created this universe let the following questions be answered by them:

1. Why is it that man started out as apes?
2. What form was man in before the "supposed" ape form?
3. Why is it that present day apes no longer evolve into humans?
4. Why is it that present day humans are not evolving further into another form, for after all evolution is supposed to be an on going process.

5. What about the other creatures - what was their previous form and why are they not evolving further, for example, what was zebra before its present form, or what was a lion before its present form?
6. Why is it that we do not see half apes and half humans, i.e. apes which are in the process of evolving into the human form?

WORKSHEET

LESSON NINE

1. What is a Muslim's belief regarding the creation of man?

2. The Quraaan informs us regarding the creation of man. List three verses to substitute your answer.

3. What is the belief of a Muslim regarding the Big Bang and the theory of evolution?

4. How was Adam ﷺ and Hawwa (Alayhas Salaam) created and what is a Muslims belief from the Quraan?

LESSON TEN

QADIANISM

Nabi ﷺ prophesied that there shall be many false prophets in his Ummat. This prophecy was witnessed from time to time and is still being witnessed. While some people falsely claimed prophethood during his lifetime as well as immediately after his demise, like Musailama, The Great Liar, others also laid claim in later times. These false prophets always had a group of followers who became victims on account of their ignorance. Many false prophets were annihilated, whilst others repented. Their followers likewise were overpowered or also repented. Those who remained on the false ways of their deceptive leaders are still found today. One such group is that of the Qadianis, also known as the Ahmadis or the Mirzais.

HISTORY

- The leader of this deviated group was Mirza Ghulam Ahmad who was born in the village of Qadian in the province of Punjab in India, in the year 1839.
- His early life remains unknown until he made his first public appearance sometime before 1879.
- He appeared quite innocent as he portrayed himself as a defender and preacher of Islam.

- Thereafter he wrote a book in four volumes titled Barahin-e-Ahmadiya. It contained such proclamations that it split the Muslims of the time.
- The next proclamation he made was “I am the replica of Jesus (Isa)”
- He continued with another shocking declaration soon thereafter. “I do not claim to be the Final prophet. I am the son of Maryam”.
- He then claimed to receive Wahi from Allah ﷻ by declaring “Allah speaks to me and grants me guidance for reforms”.
- When he was challenged that Isa ﷺ has yet to come and therefore he cannot be the promised messiah as he had proclaimed, he launched an attack on the noble personality of Isa ﷺ in the most despicable manner.
- He then claimed to be prophet by saying, “I am a Nabi, but in an indirect sense”. His followers also believed in his lies and once an Imaam in a Masjid declared, that, “Ghulam Ahmed is a Nabi and a Rasul”. He then claimed superiority over Ambiyaa (Alahimus Salaam) and at the same time declared anyone who did not believe in him, a kaafir.
- He made many prophecies, but not one of these materialised, though his ignorant followers continued believing in him.
- He finally fell ill and died shortly thereafter in the year 1908. He was buried in Qadian.

FALSE BELIEFS OF THE QADIANIS

The false beliefs held by the Qadianis stem from the lies and evil uttered by their false leader, Mirza Ghulam Ahmad. If a study is made of the ludicrous claims made by him and the subsequent beliefs held by his ignorant followers, it will be clear to any Muslim that his claim and every belief is in conflict with the Quraan and Hadeeth. It is for this very reason that the Qadianis are openly declared as kaafirs and renegades, with whom marriage is not permissible and neither are they permitted to be buried in a Muslim cemetery.

Allah ﷻ declares in the Quraan, “Muhammed is the apostle of Allah”. This verse was revealed in Madinah Munawwarah, and the reference to Muhammed undoubtedly is the reference to Our Beloved Prophet Sayyidina Muhammed ﷺ. However, Mirza falsely claimed that “Muhammed” in this verse referred to himself! On the basis of this, he claimed himself to be Muhammed ﷺ who came for a second time in this world in his (Mirza’s) form, in the village of Qadian!

He therefore said, “Whoever wishes to see Rasoolullah ﷺ should see me”. The Qadiani’s recite the Kalimah very deceptively since they intend their false leader when they utter “Muhammadur Rasoolullah” ﷺ.

He based his religion on two pillars:

1. Obedience to the Creator,
2. Obedience to the English government.

He was so loyal towards the English government who ruled India at the time that he prohibited Jihaad against them. He declared that the English government was a gift for the Muslims of India.

According to the Qadiani school of thought whoever refuses to accept the prophethood of Mirza is not a Muslim. A person's Imaan remains incomplete if Mirza is not regarded as a Prophet.

Mirza once said, that Rasoolullah ﷺ and his companions ate cheese from the Christians, which they knew contained pig's fat (Na'uthu billah!)

A splinter group of the Qadiani known as the Lahori group also exists. This group broke away from the original Qadiani group on account of differences in belief, one of them being that Mirza Ghulam is a reformer and not a prophet.

WORKSHEET

LESSON TEN

1. What did Rasoolullah ﷺ's prophecy regarding false Prophets?

2. Complete the following words regarding the names of this sect Qadianis.

A

					n	i	s
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B

		m	a			s
--	--	---	---	--	--	---

C

	i	r				
--	---	---	--	--	--	--

3. Complete the following giving a brief history of the false prophet of Qadian.

- a. His name _____
- b. Place of Birth _____
- c. Date of Birth _____
- d. His first public appearance was before _____
- e. He portrayed himself as a _____
- f. The book he wrote in four volumes _____
- g. The book contained _____
- h. Where did he fall ill _____ and where did he die?
- i. Where was he buried? _____

4. List all the proclamations, declarations, prophecies and claims made by Mirza Gulaam Ahmad.

5. Why are the Qadianis declared open kaafirs?

6. What are the differences in beliefs of the Ahlus Sunnah Wal Jama'ah and the Qadianis regarding the following:

A. Kalimah: _____

B. Pillars of Religion: _____

C. Prophethood of Mirza _____

7. What incorrect statement did Mirza make regarding Rasoolullah ﷺ and his companions (Radhiyallahu Anhum)?

8. Explain why the Lahori group broke away from the mainstream of the Qadiani group?

- When reading the Arabic remember the following:
Where a diacritical symbol is above the shaddah (tashdiid) it will be read as a fathah (zabar). i.e.
(إِنَّا) Innaa - (عَنَّا) Annaa - (لَا) Illaa.
If the diacritical symbol is below the shaddah (tashdiid) it will be read as a kasrah (zer). i.e. (إِنِّي) Innii - (هُوَ) Hawwin - (كُلُّ) Kulli.