

The Correct Aqeedah and Why it is Very Important

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Believe me, the weakness of Muslims is not due to lack of money, hunger, or even lack of shelter, nor lack of need. All of this is a praiseworthy test for which the Muslim will be rewarded;

It is a test that purifies the soul of a Muslim from impurities, evil, and the death of his heart. It is a test that if the afflicted person overcomes and is patient with it, he will receive the mercy of ALLAH and obtain the satisfaction of Allah (Reda of Allah) the Lord of the Worlds, as well as he will be guided, and gain knowledge of the HAQ (truth).

قال الله تعالى وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (البقرة/ 155 - 157)

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.). 156. Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." 157. They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. (Albaqara: 2: 155-157).

The corruption that occurs in this land occurs because of the corruption of incorrect aqeedah, and the consequences of wrong and inappropriate Aqeedah.

The devastation and destruction that occurs in this world occurs because each group of evil doers presenting falsely as Aqeedah as a correct Aqeedah.

The disintegration of Islamic society occurs because of the corruption of the Aqeedah

The injustice that occurs among Muslims occurs because of the corruption of the Aqeedah

Suicide occurs due to the absence of correct belief system/Aqeedah.

Self-injustice occurs due to the absence of belief/Aqeedah.

Drinking alcohol, eating orphans' money, and oppressing and oppressing women happen because of the absence of the correct belief system/Aqeedah.

The wars that break out in this world happen because of the absence of the correct belief system/Aqeedah.

Allah Almighty has commanded us to meet Him with the correct belief, so as not to associate anything with Him, and to perform our acts of worship to meet Him with a great amount of good deeds.

This was specified in Tawheed¹ (monotheism) without Shirk (associating partners with Allah), prayers zakat, (mandatory charity) Fasting Ramadan (The holy month of Ramadan) once a year and Hajj,

¹ ▪ (to believe in Allah as He is one; Tawhid, ("making one," "asserting oneness"), in Islam, the oneness of Allah, in the sense that He is one and there is no god/deity but Allah, as stated in the shahādah ("witness/testimony") formula: "There is no god but Allah and Muhammad is His last prophet." Tawhid further refers to Allah and how to single Him out of any partners. The doctrine of the unity of Allah and the issues that it raises, such as the question of the relation between the essence and the attributes of Allah, reappear throughout most of Islamic history. Therefore, we must believe in what is stated in the Qur'an, the Sunnah, and the words of the Companions, as well as the righteous

(pilgrimage; to travel to Mecca in Saudi Arabia to visit the sacred Mosque, where the Messenger of Allah (PBBUH) was born). In addition to that every Muslim should meet Allah with a great amount of good deeds, enjoining good and forbidding evil, refraining what is Haram (unlawful) and doing what is Hallal (Lawful).

Based on the above, poverty has never been a cause of a person's weakness, loss, or end to his life, just as illness does not mean the end of life or the corruption of life, and the loss of a wife does not mean the loss of life. Losing money is also not a reason for spoiling life.

Body torture, suffering in life, and difficulty in life do not mean loss and corruption of life.

The Prophet Noah was mocked by his people. He spent many years calling his people to monotheism, but it was of no benefit except a few of them, so God saved him with the flood, but his son was one of the unbelievers, and this is great suffering.

God's prophet Abraham was suffering

The Prophet Abraham was tortured with fire

And tortured

	الفتنة والدعاء	الإجابة
Noah	<p>فلما أيس نوح عليه السلام من إيمان قومه ، وهددوه بالقتل وأذوه ومن آمن معه فما كان منه إلا أن دعا عليهم بقوله : (رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا * إِنَّكَ إِن تَذَرَهُمْ يَضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا) نوح/26-27.</p> <p>When Noah despaired of his people's ever believing, and they threatened to kill him and they persecuted him and those who believed with him, he had no choice but to pray against them. He said:</p> <p>"My Lord! Leave not one of the disbelievers on the earth! If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers" [Noah 71:26-27]</p>	<p>وقد استجاب الله دعاء نوح عليه السلام وقضى بهلاك قوم نوح بالغرق وأمره أن يصنع سفينة النجاة ليركب فيها والمؤمنون معه : (وأوحى إلى نوح أنه لن يؤمن من قومك إلا من قد آمن فلا تبتئس بما كانوا يفعلون واصنع الفلك بأعيننا ووحينا ولا تخاطبني في الذين ظلموا إنهم مغرقون) هود/36-37.</p> <p>Allah responded to the prayer of Noah and destroyed the people of Noah by drowning them. He commanded him to build a ship of salvation so that he and the believers could ride in it:</p> <p>"And it was revealed to Noah : 'None of your people will believe except those who have believed already. So be not sad because of what they used to do. And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be</p>

predecessors, regarding the issue of monotheism, and not innovate on our own, but rather we must follow because it is a sensitive issue that no single individual can say about without knowledge, and it is not possible to invent any new saying in what has been said about monotheism and belief. Rather, it is necessary to follow the Prophet, the Companions, and the righteous predecessors in the matter of belief)

		drowned” [Hud 11:36-37 – interpretation of the meaning]
Ibrahim	<p>وقوله : (فلما بلغ معه السعي) أي : شبَّ وصار يسعى في مصالحه كآبيه قال مجاهد فلما بلغ معه السعي أي شبَّ وارتحل وأطاق ما يفعله أبوه من السعي والعمل فلما كان هذا رأى إبراهيم عليه السلام في المنام أنه يؤمر بذبح ولده هذا ، وفي الحديث عن ابن عباس مرفوعا : " رؤيا الأنبياء وحي " .. وهذا اختبار من الله عز وجل لخليله في أن يذبح هذا الولد العزيز الذي جاءه على كبر وقد طعن في السن بعد ما أمر بأن يسكنه هو وأمه في بلاد قفر وواد ليس به حسيس ولا أنيس ولا زرع ولا ضرع فامتثل أمر الله في ذلك وتركهما هناك ثقة بالله وتوكلا عليه فجعل الله لهما فرجا ومخرجا ورزقهما من حيث لا يحتسبان ثم لما أمر بعد هذا كله بذبح ولده هذا الذي .. هو بكره ووحيده الذي ليس له غيره أجاب ربه وامتثل أمره وسارع إلى طاعته ثم عرض ذلك على ولده ليكون أطيب لقلبه وأهون عليه من أن يأخذه قسرا ويذبحه قهرا : (قال يا بني إني أرى في المنام أنني أذبحك فانظر ماذا ترى) ، فبادر الغلام الحليم .. (قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين) وهذا الجواب في غاية السداد والطاعة للوالد ولرب العباد قال الله تعالى : (فلما أسلما وتلَّه للجبين) ، قيل أسلما أي استسلما لأمر الله وعزما على ذلك ، .. ومعنى تلَّه للجبين أي ألَّقه على وجهه قيل أراد أن يذبحه من قفاه لئلا يشاهد (وجهه) في حال ذبحه قاله ابن عباس ومجاهد وسعيد بن جبير وقتادة والضحاك .. وأسلما أي سمَّى إبراهيم وكبر وتشهد الولد للموت قال السدي وغيره أمرَّ السكين على حلقه فلم تقطع شيئا ويقال جعل بينهما وبين حلقه صفيحة من نحاس والله أعلم</p> <p>“And, when he (his son) was old enough to walk with him” means, when he grew up and was able to take care of himself, like his father. Mujaahid said: “And, when he (his son) was old enough to walk with him” means, when he grew up and was able to ride and walk and work like his father did. When this happened, then Ibraaheem (peace be upon him) saw a dream in which he was commanded to sacrifice this son of his. According to a hadeeth narrated from Ibn ‘Abbaas and attributed to the Prophet (peace and blessings of Allaah be upon him): “The dreams of the Prophets are Wahy (revelation).” So Allaah was testing His Close Friend by commanding him to sacrifice this beloved son who had come to him in his old age, when he was very old, and after he had been commanded to settle the child and his mother in the desert, in a valley in which there was no noise, no people, no vegetation and no animals. So Ibraaheem obeyed the command of Allaah and left them there, putting his trust in Allaah, and Allaah sent them provision, from an unexpected source. After all that, when Ibraaheem was ordered to sacrifice this son of his, who was his firstborn and his only child, he responded to his Lord and obeyed His command, hastening to do as He willed. So he told his son about it so as to put him at ease and not sacrifice him by force. “He said: ‘O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allaah). So look what you think!’” The forbearing boy immediately responded: “He said: ‘O my father! Do that which you are commanded, In shaa’ Allaah (if Allaah wills), you shall find me of As-Saabiroon (the patient).’” This was the best answer he could give, an example of obedience to his father and to the Lord of mankind. Allaah said (interpretation of the meaning): “Then, when they had both submitted themselves (to the Will of Allaah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering).” It was said that “when they had both submitted themselves” meant when they had both surrendered to the command of Allaah. “and he had laid him prostrate on his forehead” means that he put him face down. It was said that he wanted to slaughter him from behind so that he would not see his face at the time of</p>	<p>فعند ذلك نودي من الله عز وجل : (أن يا إبراهيم قد صدقت الرؤيا) ، أي قد حصل المقصود من اختبارك وطاعتك ومبادرتك إلى أمر ربك وبذلك ولدك للقربان كما سمحت ببدنك للنيران وكما مالك مبذول للضيفان ولهذا قال تعالى : (إن هذا لهو البلاء المبين أي الاختبار الظاهر البين ، وقوله : (وفديناه بذبح عظيم) أي وجعلنا فداء ذبح ولده ما يسره الله تعالى له من العوض عنه والمشهور عن الجمهور أنه كبش أبيض أغين أقرن .. قال الثوري عن عبدالله بن عثمان بن خيثم عن سعيد بن جبيرة عن ابن عباس قال كبش قدر عى في الجنة أربعين خريفا . وروي عن ابن عباس أن رأس الكبش لم يزل معلقا عند ميزاب الكعبة قد بيس وهذا وحده دليل على أن الذبيح إسماعيل لأنه كان هو المقيم بمكة وإسحق لا نعم أنه قدمها في حال صغره والله أعلم. انظر البداية والنهاية لابن كثير 158-157/1</p> <p>Then it was called out from Allaah:“O Ibraaheem! You have fulfilled the dream!” meaning, the purpose has been achieved, you have been tested and your obedience and willingness to do what your Lord commands have been proven. An alternative sacrifice will be provided instead of your son, just as you willingly submitted your body to the flames and you spent your wealth to honour your guests. Hence Allaah said:“Verily, that indeed was a manifest trial” meaning that it was an obvious test.“And We ransomed him with a great sacrifice” means, We provided a ransom for his son, an alternative to be sacrificed in his stead. According to the best known opinion of the majority of scholars, this was a fine white horned ram. Al-Thawri narrated from ‘Abd-Allaah ibn ‘Uthmaan ibn Khaytham from Sa’eed ibn Jubayr that Ibn ‘Abbaas said: It was a ram that had grazed in Paradise for forty years.It was also narrated from Ibn ‘Abbaas that the dried ram’s head was still hanging on the downspout of the Ka’bah. This alone is evidence that the one who was to be sacrificed was Ismaa’eel, because he was the one who was settled in Makkah and we have never heard that Ishaq ever came to Makkah from the time he was little. And Allaah knows best.See Al-Bidaayah wa’l-Nihaayah by Ibn Katheer, 1/157-158</p>

	slaughter. This was the view of Ibn 'Abbaas, Mujaahid, Sa'eed ibn Jubayr, Qutaadah and al-Dahhaak... "They both submitted themselves" means that Ibraaheem said Bismillaahi'r-Rahmaan ir-Raheem and said Allaahu akbar and the boy said La ilaaha ill-Allaah because he was about to die. Al-Saddi and others said that (Ibraaheem) passed the knife over the boy's throat but it did not cut him at all. It was said that a sheet of copper was placed between the knife and his throat, and Allaah knows best.	
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Prison also does not mean corruption of life. Look at those who have been imprisoned

Prophet Joseph, may Allah bless him and grant him peace

Imam Abu Hanifa

Imam Malik

al-Emam Al Shafi

Imam Ahmad

Ibn Taimmyah

Ibn al-Qayyim

Yusuf		

1- خشى النبي علينا من الدنيا

The Prophet feared for the nation from this worldly life (Money, Women..etc)

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، أَنَّهُ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفٌ لِبَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْئِيَّتِهَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ، وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضَرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتْ الْأَنْصَارُ يُقْدُومُ أَبِي عُبَيْدَةَ، فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ، فَتَنَبَّسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَأَوْهُمْ ثُمَّ قَالَ " أَطُنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ ". قَالُوا أَجَلْ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبَشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا، وَتُهْلِكَكُمْ كَمَا أَهْلَكْنَاهُمْ ".

Narrated Al-Miswar bin Makhrama:

That `Amr bin `Auf, who was an ally of Bani 'Amir bin Luai and one of those who fought at Badr in the company of the Prophet (ﷺ), said, "Allah's Messenger (ﷺ) sent Abu 'Ubaida bin Al-Jarrah to Bahrain to bring the Jizya taxation from its people, for Allah's Messenger (ﷺ) had made a peace treaty with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their ruler. So, Abu 'Ubaida arrived with the money from Bahrain. When the Ansar heard of the arrival of Abu 'Ubaida (on the next day) they offered the morning prayer with the Prophet (ﷺ) and when the morning prayer had finished, they presented themselves before him. On seeing the Ansar, Allah's Messenger (ﷺ) smiled and said, "I think you have heard that Abu 'Ubaida has brought something?" They replied, "Indeed, it is so, O Allah's Apostle!" He said, "Be happy, and hope for what will please you. By Allah, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So you will compete amongst yourselves for it, as they competed for it and it will destroy you as it did them." Sahih al-Bukhari 4015

ولهذا جاء التحذير من فتنة المال ؛ لأنه غالبا ما يطغي وينسي ، وقل من يؤدي حق الله تعالى فيه ، قال الله تعالى مبينا أن الابتلاء يكون بالخير والنعمة ، كما يكون بالسيئات والنقم : (وَنَبَلُّكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ) الأنبياء/35 ، وقال النبي صلى الله عليه وسلم : (فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ ، وَلَكِنِّي أَخْشَى أَنْ تُبْسِطَ عَلَيْكُمْ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ ، فَتَنَّا فَسُوهَا كَمَا تَنَافَسُوهَا ، وَتُهْلِكُكُمْ كَمَا أَهْلَكْتُهُمْ) رواه البخاري (4015) ومسلم. (2961)

وروى مسلم (2742) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : (إِنَّ الدُّنْيَا خُلُوهُ خَضِرَةٌ ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ ، فَاتَّقُوا الدُّنْيَا ، وَاتَّقُوا النِّسَاءَ ، فَإِنَّ أَوَّلَ فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ).

Hence there are warnings about the temptation of wealth, because it usually causes one to transgress and forget (the Bestower), and there are few who fulfill the rights due to Allah, may He be Exalted, concerning wealth.

Allah, may He be Exalted, says, explaining that tests may come in the form of good things and blessings, just as they may come in the form of bad things and calamities (interpretation of the meaning):

“and We shall make a trial of you with evil and with good, and to Us you will be returned” [Al-Anbiya’ 21:35]

The Prophet (blessings and peace of Allah be upon him) said: “By Allah, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as it was given to those who came before you, and you will compete to attain (more of) it with one another as those before competed with one another, and you will be destroyed as they were destroyed.” (Narrated by Al-Bukhari, 4015, and Muslim, 2961)

Muslim (2742) narrated from Abu Sa’id Al-Khudri (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: “This world is sweet and green, and Allah will make you successive generations therein, so beware how you act. Be at your guard regarding this world and be at your guard regarding women, for the first trial among the Children of Israel had to do with women.”

إن العقيدة الصحيحة هي سبب الخلاف بين الحق والباطل

The correct Aqeedah is the cause of the dispute and distinguishing between truth and falsehood.