THE STRIVING

MUSLIM ACADEMY

Islamic and Academic Education

ISLAMIC EDUCATION · TEXTBOOK

Aqeedah Semester One

What a Muslim believes and how he knows it: the three questions, tawhid and what breaks it, the six pillars, and the hadith of Jibril.

WHAT IS INSIDE

- How this book is used beside the workbook
- Four units, twelve lessons, each one taught in two pages
- Worked examples, and the words of every lesson
- What the workbook asks of you, week by week
- The curriculum this book is built on, in full

The Striving Muslim Academy

Built on the Academy's own Islamic Education Curriculum, and keyed to the workbook of the same semester, week for week.

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WEEK FIVE

The threefold division

The threefold division: who teaches it, who prefers another, and why

What the division is

Many scholars divide tawhid into three: rububiyyah رُبُوبِيَّة, that Allah alone creates and sustains; uluhiyyah أُلُوهِيَّة, that He alone is worshipped; and al-asma was-sifat الْأَسْمَاء وَالصِّفَات, His names and attributes as He described them.

The division is a teaching tool. It sorts the evidence so that a student can see that somebody may accept that Allah created them and still direct worship elsewhere, which is exactly what the Qur'an reports of the people the Prophet ﷺ was sent to.

Who teaches it and who prefers another

It is used widely, and is associated particularly with Ibn Taymiyyah and those who followed him, though earlier scholars grouped the material in similar ways.

Others prefer a different arrangement, often twofold: knowledge and affirmation on one side, and the worship that follows from it on the other. Their objection is not to the content, which they affirm, but to presenting a later arrangement as though it were part of the revealed text.

Neither side denies what the other affirms. Ask your teacher which arrangement this school teaches and why, and write their answer.

What a student should take from it

Use the division if you are taught it, because it genuinely helps sort the evidence. Do not use it as a measure of somebody else's belief.

A Muslim who has never heard the three words and worships Allah alone has tawhid. A student who can recite the three categories and asks of the dead what only Allah can give does not. The division describes the thing; it is not the thing.

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6 WEEK SIX

Shirk, and taghut

Shirk, greater and lesser, and taghut: agreed by all three

Greater shirk

Shirk شِرْك is to associate with Allah in what belongs to Him alone. Greater shirk is to direct worship to another: to call on the dead for what only Allah gives, to sacrifice to other than Him, to hold that another has His power over the unseen.

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ

AN-NISA 4:48

Luqman said to his son: do not associate with Allah, for shirk is a great wrong. **Qur'an 31:13.** The first thing a father teaches a son, in the Qur'an's own example of teaching.

Lesser shirk

Lesser shirk does not take a person out of Islam but is treated with great seriousness. Showing off in worship is the usual example, and swearing by other than Allah, and attributing to something other than Allah an effect that belongs to Him.

It is nearer than students think. A person who prays better when watched is dealing with this, and it is the reason the scholars wrote so much on sincerity.

Taghut, and the whole purpose

Taghut طَاغُوت is whatever is obeyed or worshipped besides Allah in a way that transgresses His right.

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱجْتَنِبُوا۟ ٱلطَّٰغُوتَ

AN-NAHL 16:36

Every messenger came with those two together: worship Allah, and keep away from the taghut. Affirming and rejecting, in one sentence, which is why la ilaha illa Allah has a denial in it before it has an affirmation.

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WEEK NINE

Qadar, and two errors

Belief in qadar, and the error of both extremes

What is affirmed

Qadar قَدَر: Allah knows all that will be, has decreed it, wills what occurs, and created everything. Nothing happens outside His knowledge or His will.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

AL-QAMAR 54:49

And alongside it, equally affirmed: a servant acts, chooses, is responsible, and is not asked beyond their capacity. **Qur'an 2:286.**

The two errors

Two groups appeared early and each took one half of that.

One denied the decree and said the servant creates their own acts independently, which makes something happen outside Allah's will.

The other denied the servant any real action at all, making a person a thing that events happen to, which empties the reckoning of meaning. Ask your teacher for the names both groups are known by and write them down.

Ahl as-Sunnah affirm both the decree and the servant's responsibility, and the three schools discuss how in different language, which is a semester four matter.

Where the question stops

A student will ask how both can be true. The answer is that the manner is not disclosed to us, and the scholars who went furthest into this said so most plainly.

What you can know is where the belief is misused. Qadar is not an excuse. Nobody has ever cited the decree to explain away a success, only a sin, and that one observation closes most of the argument.

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SAMPLE PAGES

You have read a few pages. The book is longer.

What you are holding is a short sample, taken from different parts of the book so that you can see the teaching, the exercises and the standard of the Arabic before you decide.

The complete book, and the rest of the set, are on our website. Nine subjects, four semesters each: a textbook that teaches the week and a workbook that examines it.

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