

Aqeedah From The Story Of Adam

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ABSTRACT

We, Muslims have been given profound guidance in the Quran and Sunnah; wherever we are and whatever the matter in front of us, if we keep a stronghold on these foundations and construct our future upon them, we will not fail either in this world or in the hereafter. The problem arises when we neglect or misunderstand this guidance. The first story the Quran tells us is the story of our father Adam. In this story, Allah laid the foundation for us and gave us profound knowledge about the Aqeedah required to be successful in our test. It gives us the example of success and failure through the Prophet Adam and Iblees. Through this story, we get the possibility to analyse Allah's creations, their strengths and weaknesses, their challenges, and struggles, and after their mistakes, why they fail or won. This story helps us to trace back to the root of the Aqeedah deviation by disclosing the first fallacy, its reasons, and circumstances. In this research paper, this story has been analysed to extract learning about Aqeedah and its deviations. It gives us fundamental knowledge about branches of Faith, the way satan attacks our Aqeedah and how to protect our Faith from his deceptions.

Keywords: *Aqeedah, Adam, Iblees, Deviation, Faith*

INTRODUCTION

Allah bestowed mankind with the Prophet ﷺ and through him gave the guidance which is valid till the end of times. As we study history, we see very few people followed him in the beginning, but with the effect of Allah's Word and its light in their hearts, the followers kept on increasing despite the worst conditions and circumstances they faced. (Al-Mubarakpuri, 1996) When we analysed these beginning eras of Islam, it becomes evident to us that our identity as Ummah is in following the word of Allah according to the teachings of the Prophet ﷺ. This research paper contributes to our

understanding of Aqeedah and highlights the Aqeedah deviations. The aspects of Aqeedah that will be studied are taken from the hadith of Jibril, in which Angel Jibril asked the Prophet ﷺ about the different aspects of *Deen* including *Imān*. 'Abdullah bin 'Umar said: "Umar bin Al-Khattab told me: Then he said: "Tell me about *Imān*." He said: "It is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth..... Sunan an-Nasai 4990.

AQEEDAH AND IT'S DEVIATIONS

The word Aqeedah is derived from the word "Aqad", which means knot, to tie up firmly. It occurs seven times in the Quran representing the meaning "knot" and "contract" in different forms. Thus, Aqeedah is the belief that is embedded firmly in a Muslim, and all his affairs of life branch out from this base. It is not only verbal, but it should be evident from the deeds too. As made clear by Sheikh ul Islam, Ibn Tammiyyah in his book "*Kitab ul Imān*". He rejected with evidence the deviated sects and made it clear that *Imān* is intent, saying, and deeds according to the Sunnah. In this research, we have focused on aspects of Aqeedah in the story of Adam taken from Surah Al-Baqarah. Understanding and gaining knowledge of the correct Aqeedah as taught and practiced by the Prophet ﷺ, is of utmost importance for every Muslim. Studying deviations gives us a deeper understanding of correct Aqeedah as a word is made clear by its opposite.

AQEEDAH FROM THE STORY OF ADAM

In the story of Adam, Allah gives us the example of correct Aqeedah and deviation in Aqeedah through Prophet Adam and Iblees. Through this story, we get the possibility to analyse the first creations, their strengths and weaknesses, their challenges, and struggles, and after their mistakes, why they fail or won. This story helps us to trace back to the root of deviation by disclosing the first fallacy, its reasons, and its circumstances. And we get to know our archenemy, Iblees, and develop our Aqeedah about the unseen world of rebellious jinn, satan, whom we cannot see or perceive with our senses. We also learn about another aspect of the unseen world that are angels and get firm in our knowledge about the second article of faith, belief in His Angels. In Surah Al-Baqarah, the events of the story flow as follows:

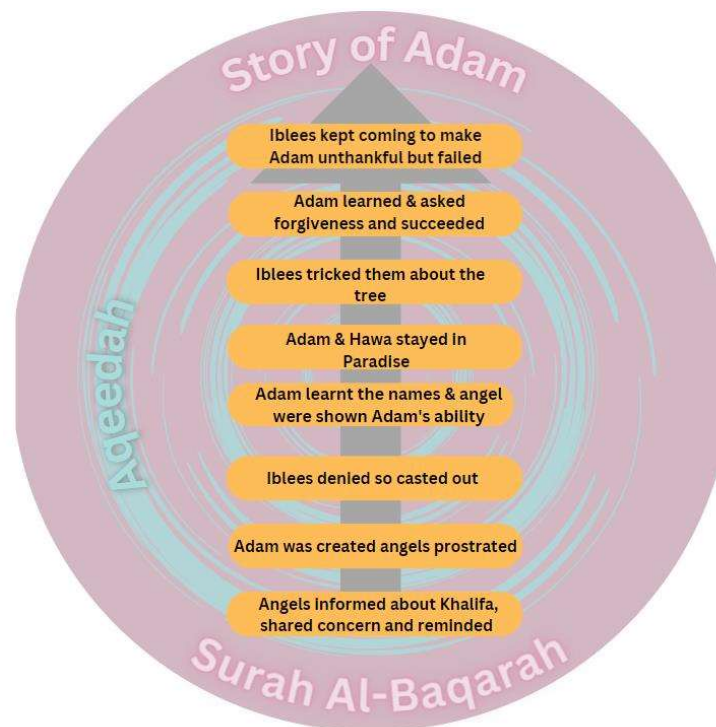


Figure 1: The flow of events in the Story of Adam according to Surah Al-Baqarah

The story begins when the Lord informed the team-leaders of angels about the appointment of Khalifa on Earth: *[Remember] when your Lord said to the angels, "I am going to place a successive [human] authority on earth." They asked [Allah], "Will You place in it someone who will spread corruption there and shed blood while we glorify Your praises and proclaim Your holiness?" Allah responded, "I know what you do not know."* (2:30) Allah informed the angels that He is going to appoint a successor on earth. On hearing this, they inquired if creation is given authority, he will cause corruption. Allah reminded them that He knows what He has created and what abilities He has given. They do not know.

This conversation tells us that Allah informed the angels about an upcoming task of supporting Adam and his generations and they expressed their concerns. We learn about belief in His angels that they are intelligent beings of Allah to whom when He gives some tasks, they analyse it and reflect on it. We can see that the angels knew that Allah was referring to Adam and knew about his quality of fujoor, as they said, *"he will shed blood"*. Their reflections emphasise that the system of this earth is perfectly created and balanced by Allah, the only thing that can be done is complete obedience and praise. They never perceived a creation with fujoor could be *"Khalifah"*. Allah alerted

them that His Knowledge is Perfect, and they do not know and should never doubt. This refutes the Aqlaniyyah who argue about Allah's decisions that it should be compatible with the human-oriented concept of modernity. (Ali 2011)

We know that the angels bring into action Allah's commands, but we see here that they summarised their work as "*we glorify Your praises*", this tells us that when actions are done following Allah's instructions it is tasbeeh, glorifying Allah. This verse also gives evidence against the false belief of Mu'tazilah that Allah, Al-Mighty does not speak. Allah clearly stated here: "*Qala-* meaning He said" and the angels questioned in reply, and He reminded them by His response. This depicts an active conversation. Not an event where words are created and sent to angels. The events went further.

And He taught Adam the names of all things, then He presented them to the angels and said, "Tell Me the names of these, if what you say is true?" They replied, "Glory be to You! We have no knowledge except what You have taught us. You are truly All-Knowing, All-Wise." Allah said, "O Adam! Inform them of their names." Then when Adam did, Allah said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal." (2:31-33) When Allah reminded the angels that Allah is the All-Knower, they realised and submitted and prostrated when ordered. As mentioned in the Quran: *And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud. And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."* (The Quran: 15:28-30) But their question: "How can a creation with fujoor be given authority?" was still there. Allah the Most Merciful knows all that is in the heart. Thus, when Allah taught Adam the names of all the things, He brought the angels and asked them about the names, but they failed to respond. Then Allah asked Adam and he responded correctly. This showed the angels that through the spirit given to Adam, and the abilities of eyes, ears, and mind, he could acquire all related knowledge and overcome his fujoor. Seeing Adam successfully giving all the names, all doubts of the angels were resolved. They understood that Adam could overcome his fujoor with his ability to learn. They only inquired to Allah in their passion for performing their best to fulfil Allah's command and run the earth's system to its finest. But in striving to perform best, they doubted Allah's decision and missed that He is the Creator, All-Knowing, and Best Planner. So,

Allah the Most Merciful cleared their doubts and reminded them that He knows all, the past and the future, what they show and what they hide.

This part of the story firms us in our belief in Allah by providing knowledge that Allah is the only One with Complete Knowledge of the Unseen, none of his creations, neither the angels or jinn nor the humans, can know the unseen. 'Aishah (May Allah be pleased with her) said: *Some people asked the Messenger of Allah ﷺ about soothsayers. He ﷺ said, "They are of no account." Upon this they said to him, "O Messenger of Allah! But they sometimes make true predictions." Thereupon the Messenger of Allah ﷺ said, "That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it."* [Al-Bukhārī and Muslim] (Riyad as-Salihin 1668) This refutes the Sufi and other deviated sects who claim the knowledge of unseen for the spiritual leaders and the Prophet ﷺ. And some others who claim unseen for the angels and jinn. Allah takes us further:

And 'remember' when We said to the angels, "Prostrate before Adam," so they all did—but not Iblīs, who refused and acted arrogantly, and he was from the unfaithful. (2:34) Then the event of prostration to Adam is mentioned, it is important to understand that the events in Surah Al-Baqarah are not mentioned in the timeline sequence. The order of prostration was given before the event of exhibition of knowledge. When Allah made Adam and blew His *Ruh* into him, the angels were asked to prostrate before Adam. The angels obeyed although they had doubts in them. When they submitted to Allah's order giving no weightage to their own concerns, Allah helped them to resolve their questions, and showed them the learning and analysis capacity of Adam. This is Allah's way with all his creations (angels, jinn, and humans). He makes the fact clear to them that He is their Lord and their task is to come with complete submission. Their complete submission expands their wisdom and capacity, and they get the ability to understand the decree of their Lord.

When the order of prostration was given to all the angels there was a jinn accompanying them who also had developed pride and arrogance against Adam. In the hadith of Muslim, it is stated that: Anas reported Allah's Messenger ﷺ as saying: *When Allah fashioned Adam in Paradise, He left him as He liked him to leave. Then Iblis roamed round him to see what that was and when he found him hollow from within, he recognised that he had been created with a disposition that he would not have control over himself.* (Sahih Muslim 2611 a) Iblees did not submit completely and held

arrogance in him. Thus, he couldn't develop the capacity to obey his Lord's command even if he had doubts. He placed his analysis above his Lord's order and rebelled. Allah declared that the reason for his disobedience and pride was his disbelief.

The disbelief rooted in Iblees at the very moment when he considered angels better than him and disbelieved his Lord as he considered that Allah had not created him perfect for the job given to him. He considered that his glory was in becoming an angel and used to obey every command given to angels. He was discontented with what Allah had given him. This was the reason he considered fire better than clay as fire is nearer to light. His pride and arrogance were exhibited when he thought he was ordered to bow to Adam, and he rebelled.

It would be wrong to suggest that the Angels were ordered to bow down to Adam because he is superior to them. We found in a lengthy Hadith Qudsi that the Prophet ﷺ informed: *".... if he (my slave) makes mention of Me in an assembly, I make mention of him in an assembly better than it."* (Sunan Ibn Majah 3822) This Hadith Qudsi refer the assembly of angels better than the assembly of humans, thus refuted the wrong belief. When we analyse the reason for prostration, it is more evident that it was to establish an agreement of assistance to Adam and his generations as a successor on Earth. The order of prostration was given before giving knowledge to Adam, it was important for the angels to understand their job. They have to assist Adam and his generations regardless of whether they are committed to knowledge or not. Iblees, on the other hand, was not created to assist Adam in his successorship so was not given the order. Allah knows best. We can see Iblees's pride made him so blind that he did not analyse the order of prostration is specifically given to angels and not to him. Allah has told us in Surah Al-Kahf that Iblees is a jinn, not an angel. *We said to the angels, 'Bow down before Adam,' and they all bowed down, but not Iblis: he was one of the jinn and he disobeyed his Lord's command. Are you [people] going to take him and his offspring as your masters instead of Me, even though they are your enemies? What a bad bargain for the evildoers!* (7:50) This order of prostration was only for the angels. Allah has mentioned this incident many times in His Book, using words: *We said to the angels, "Prostrate before Adam"*. (Al-Baqarah v. 34, Al-'Arāf v. 11, Al-'Isrā' v. 61, Al-Kahf v. 50, Ṭāhā v. 116) As Allah did not destine for jinn to support humans in their test so Iblees was not asked to prostrate. His self-ordinated burden to be like angels, made him believe that the order was given to him. (Tafsir Ibn-Kathir)

When Allah created the jinn and the human, they were asked to learn from angels how to live a life in obedience to Allah individually and in a community. As they, humans & jinn are creations they need examples to learn from. It is incorrect to believe that the glory of one creation (human or jinn) is to become like another creation (angels). This is the deviation Iblees fall into and if we believe that the jinn, Iblees, was raised in his rank due to his obedience and allowed to be in the company of angels, we are making the same mistake. Both Adam and Iblees were given the possibility to learn from angels. As we see in Hadith: Narrated of Abū Huraira: Allah's Messenger said: *When Allah created Adam and breathed soul into him, he sneezed. He said: Praise be to Allah, by His permission. At this his Lord said to him: Your Lord has bestowed mercy on you. O Adam! Go to those angels sitting there and greet them. So Adam said: As-salamu Alaykum (peace be upon you). They responded to him. On you too the same and Allah's mercy (Wa Alaykum as-salam). Then he came back to his Lord. Allah said: It will be your greeting and the greeting of your offsprings.* (Jami` at-Tirmidhi 3367) Iblees in his admiration to angels made him believe that he is superior to Adam as he was made of fire which is closer to light than clay. Iblis said, *'I am better than him: You made me from fire, and him from clay.'* (38:76) When he exhibited his disbelief and placed his analysis higher than the Divine Order, and Persisted on his fault, Allah declared him a disbeliever. Allah cast him out of Paradise and informed him that His place will be in Hellfire forever. Even then he increased in rebellion. He asked for time till Akhirah so he may prove his analysis right. He displayed Allah's Divine Decree, *"deaf, dumb, and blind: they will never return."* The story went on.

We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers." But Satan deceived them—leading to their fall from the 'blissful' state they were in, and We said, "Descend from the heavens 'to the earth' as enemies to each other. You will find in the earth a residence and provision for your appointed stay." (2:35-36) Allah provided Adam with a wife, whom He created from Adam's rib. Narrated by Abū Huraira: Allah's Apostle said, *"Treat women nicely, for a woman is created from a rib, and the most curved portion of the rib is its upper portion."* (Sahih al-Bukhārī 3331) Allah informed Adam and his wife about the aims of Iblees *So, We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.* (20:117) He made them stay in Paradise so they may learn before they are sent to the earth to perform their duties. Allah provided them with all the resources they needed but forbade them to go near one tree which was indicated.

Allah expounded on the result of going near the tree, so the order was made clear for Adam and his wife. From this, we learn important lessons about belief in Allah. First, He provides all required knowledge and resources before assigning a duty. Second, when He orders a task, He specifies it in very clear words so it can be performed without doubts.

Even after detailed clear instructions, Iblees succeeded in deceiving Adam and his wife. Although after disobeying Allah, Iblees was expelled from Paradise, Allah allowed him to deviate Adam, so he entered Paradise not as a dweller but as satan. *And incite whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.* (The Qurān; 17:64) He made them discontent with the state they were in and made them wish for what angels had and developed their admiration for them. He used their fear of tests and death and gave them thoughts that angels are free from all these problems. He highlighted that angels do not have to leave Paradise, be in a test, or die. The same thoughts he got misled by. After he made sure that the adoration had rooted deep in their hearts, he lied to them that they would become angels if they ate from the forbidden tree. He repeatedly came to them and made them believe that even if they ate from the tree Allah would not be angry with them. He swore to gain their trust. Adam and his wife believed his lies and went for the forbidden tree. Once they ate from the tree, Paradise and all its provisions were taken from them. Allah admonished them and sent them to the earth with the reminder that they will be on earth as enemies to each other and it will be their temporary place of stay. Now Adam and his wife understood that it was not a call from their hearts but a trap of satan. So, they turned to their Lord and asked for forgiveness.

Allah is All Knowing and knows what's growing in the hearts, but He let Adam and his wife approach the forbidden tree and did not punish them until they ate from the tree. There is immense wisdom and blessing in this delay. Satan tempted them by whispering: *"Your Lord only forbade you this tree to prevent you becoming angels or immortals."* (7:20) *"O Adam, shall I show you the tree of immortality and power that never decays?"* (20:120) Allah let them eat from the tree so they may recognize their enemy and his charming lies. When they ate and did not turn into angels, Allah got angry and punished them, the lies and deception of satan became crystal clear to them.

From this, we learnt that Allah gives his servants time and provision although they broke Allah's command so they may recognize their enemy, his deceptions, and the damages. We can also observe that the deviation of Adam or any other is not because of a lack of availability of knowledge or resources but due to ignoring the given knowledge, being discontent with what Allah has given, and pursuing what others have. Allah helped Adam when he asked: *Then Adam was inspired with words 'of supplication' by his Lord, so He accepted his repentance. Surely, He is the Acceptor of Repentance, Most Merciful.* (2:37) As Adam and his wife repented sincerely and asked their Lord's for guidance. Allah helped them to see their aberration and how to rectify it. He inspired Adam His Words which showed them how to return to their Lord and gain His forgiveness and mercy. *"Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be losers."* (7:23) Through Allah's guidance, they learnt that the first step to come out of the mistake is to avoid finding reasons in others around them and blaming others. They needed to analyse inside them to see what made them cross the lines. Following the guidance, both Adam and his wife acknowledged their mistake and did not blame satan although it was satan who called them to disobey their Lord and deviated their thoughts. They realised that it was their fault that they let the whispers grow into doubting their Lord and believing that they needed to be angels to succeed. Adam admitted that although Allah has created him with His Hands (38:75), with great abilities to learn, and made him reside in Paradise, this all does not mean that Allah will not get angry or will not punish his wrongdoings. When they were cast down from Paradise, they realised that none of their abilities could help them to achieve anything if Allah did not help them. They returned to Allah with repentance and submission, they recognised that all they wished was already given to them by their Lord in a much better way. Allah has created them to be immortals, the death they are going to face on earth is not an ending but a phase, from which they will be raised for eternity. And if they spend their lives obeying Allah, they will be given Paradise in a much better way than what they had before. Angels on the other hand are the working force of Allah who will not inherit Paradise. This realisation increased their trust and love in their Lord. Thus, increased their submission which was the key to success. This is the beauty of Allah's Words, when one connects with them even a fault helps to succeed.

Meanwhile, when Adam and his wife were contemplating on their fault, asking their Lord for pardon, Iblees kept on coming with his evil whispers. Trying to make them ungrateful to their Lord,

which was his real target as Allah declared in Surah Al-Araf: *Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].*" (7:17) Satan kept on coming but could not succeed in making Adam and his wife ungrateful to their Lord, thus failing his real target. When Adam, rather than falling into self-pity and blame, acted upon the words of His Lord, and asked for forgiveness, Allah pardoned him. Through this Allah has elaborated for us that the way to His Forgiveness is achieved by quitting self-pity and blaming and acting on Allah's guidance and asking for His forgiveness.

Through the story of Adam, we learnt the results of following correct Aqeedah and falling into deviations. Adam and his wife made a mistake but did not insist and turned to Allah with sincere repentance as guided by their Lord, not in any invented way. Thus, they were able to learn their lesson, amend their mistakes, and become among the successful ones. On the other hand, Iblees was provided with the same opportunities. Allah gave him all the needed resources and showed him the damages of his disobedience but rather than returning, acting on Allah's guidance, and asking for forgiveness, he blamed Allah and persisted on his faults. Thus, could never learn or gain forgiveness and ended up as the failed one.

We said, "Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve. But those who disbelieve and deny Our verses will be the residents of the Fire. They will be there forever." (2:38-39) After forgiving Adam and his wife, Allah honored them and made Adam His Prophet and sent them to earth. Their time of the test as "*Khalifah on earth*" had started. As their test began, Allah reminded them of the winning strategy. That is, Allah will show them the right way in every matter of their test and if they follow it, they will face no fear or grief. By giving this enlightenment, Allah strengthens their hearts that He will guide them to succeed in their test if they follow the given guidance, they will not have any fear of the future nor any sorrows of the past. Allah summarised for them the two tools of satan; fear and grief. Adam has recognised how satan used his fears to mislead him. And how, when they were in grief of losing Paradise, he may make them ungrateful to their Lord.

Allah has summarised for us in this verse what will be the reason for humans and jinn to end up in Hellfire. If one follows the given Aqeedah in the way shown by the Prophet ﷺ all the segments of the tests will be cleared with a content heart. But if one chooses to disobey and deviate from the

given Aqeedah, he will have a discontent heart, does not matter what he gathers from these worldly provisions. And his last residence will be Hellfire.

DISCUSSION AND CONCLUSION

This story discusses Aqeedah while highlighting the belief in Allah. It gives us information about the Aqeedah branches including Allah's Angels, Divine Decree, and the Last Day, and refutes many deviations that have been created about how Allah deals with His creation and about the matters of the world of the unseen. Through this story, Allah has shown us incidents of the unseen world, which involve all three of His creations: the human (Adam), the jinn (Iblees), and the angels.

These incidents made it evident that Allah is the Only One with the Complete Knowledge of His creations and the unseen. This refutes the deviations that start by declaring others with complete knowledge of the unseen. And the rebel of Aqlaniyyah from Allah's Law based on advancement and knowledge. These events also showed that Allah has given taqwa, fujoor and free will to His creations, humans, and jinn. This refutes the deviated group, Jabariyyah who doubted free will. We learn about belief in Allah's Angels in this section. These learnings can be highlighted as follows:

- Allah speaks to them and gives them tasks and related information.
- They are intelligent creations of Allah who ask questions and perform the given task without error and with full efficiency.
- They are obedient to Allah and do not have fujoor.
- They do not have knowledge of the unseen but only what Allah tells them.

In this story, we see a discussion on belief in His Books, in terms of hidaya, guidance. Allah has mentioned His promise that whoever follows the guidance from Him, the Book, Allah will protect him from negative grief and fear. He will neither be depressed about past happenings, nor he will worry about the future. When it comes to belief in His Messengers, we have learnt through Adam that prophets are humans and do not possess any extraordinary powers or the knowledge of the unseen. We saw that Adam was unable to detect Iblees's intentions when he tricked him. They can make mistakes and with Allah's help, they rectify them. In this section, Allah has revised to us the correct belief in the Last Day that if we want to succeed in Duniya and Akhirah, then we have to follow His hidaya. By sharing these episodes from the life of Adam, Allah gave us enlightening insights into our belief in His Divine Decree and how it works:

- I. Allah provides clear instructions and all the needed resources before assigning a task.

- II. Allah gives time and resources to the disobedient, so the damage becomes clear.
- III. Allah guides His servants with Words full of wisdom which when followed, show the way to success.
- IV. Allah takes account when he gives resources and punishes disobedience even if shown by a prophet and accepts sincere repentance.
- V. Allah has provided us with a limited stay on this earth, and we all have a decided time to return to our accountability.

By studying this story, we learnt satan's strategy against Bani Adam's Aqeedah, what he attacks first, and how he plans further to make them fall into disobedience. As we analyse his strategy on Adam, we see that he first made him discontent with what his Lord has decided for him, that is the Divine Decree. Through that, he attacked Adam's belief in Allah. When you are discontent with someone, his given advice fades in your mind, so happened with Adam and satan succeed in making him forget the given guidance by his Lord. Hence, he managed to distort Adam's belief in Allah's Words (His Book). When Adam's grip became loose over Allah's Words, he came as his sincere friend to guide them. And succeeded in disfiguring his understanding of where to take guidance from so damaged Adam's belief in Allah's Messengers. He misguided him that if he ate from the forbidden tree nothing bad would happen rather, he would become an angel and immortality. He made him doubtful about the test he was in and corrupted his understanding of the Last Day. He claimed that one can become an angel and that is the best thing that can happen to anyone. In this way, satan attacked and deviated all remaining beliefs of Adam which are the Divine Decree, the Last Day, and Allah's Angels.

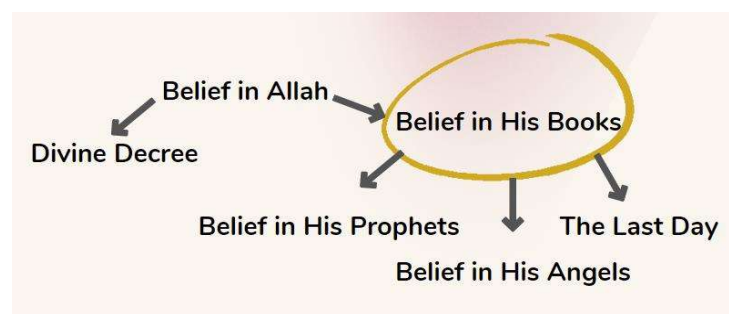


Figure 2: Satan's strategy against Bani Adam's Aqeedah

We have learnt that the solution which helped Adam to come out of his deviations was the reminder from Allah and His guiding words. This shows us the importance of being connected to the Book of Allah. The reminders from the Book of Allah keep on removing the doubts that satan whispers and following its guidance makes it possible for us to keep a check and control on our fujoor.

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