



Fundamentals of Islāmic Belief

When stating the fundamentals of Islāmic belief, the scholars of the *Ummah* usually mention a few elementary examples in their books. A common misunderstanding that occurs is that some individuals think that the necessary fundamentals are limited to these examples only. When in fact all the Ulamā intended to do is to present a few examples, and not to shorten or limit the necessary fundamentals of Islāmic belief. To remove this misunderstanding, we have compiled a list of some of the fundamentals of Islām.

The examples below can be found in the books of *fiqh* (Islāmic jurisprudence), *Usūl al-fiqh* (principles of Islāmic jurisprudence), *kalām* (theology) and *Usūl al-Ḥadīth* (principles of Ḥadīth). It is a necessary component of Iman that every believer must affirm his or her belief in the following:

1. Allāh Ta'ālā's unlimited Knowledge
2. His unlimited power (*Qudrah*)
3. His perfect will
4. His attribute of speech (*kalām*),
5. The Qurān
6. Qur'an is pre-eternally existent,
7. Attributes of Allāh are pre-eternal,
8. The Universe has been brought into existence
9. Resurrection of the physical body [not just the soul]
10. Punishment of the grave
11. Reward in the hereafter
12. Punishment in the hereafter
13. The beatific vision of Allāh in the hereafter
14. The great intercession
15. Existence of the fountain of *al-Kauthar*
16. Existence of the Angels
17. Existence of the two angels known as the honourable recorders (*kirāman kātibīn*)
18. Finality of Nubuwwah (prophethood)

19. Belief that Nubuwwah is granted and not acquired
20. Prohibition of uttering obscenities against the Şahābah (RaḍhiyĀllāhu 'Anhum)
21. Love for the *Ahlul Bayt*
22. Khilāfah of *Sheikhayn* (Sayyidunā Abu Bakr @ and Sayyidunā Umar @)
23. Obligation of the five *Şalāh*
24. Number of *Rak'ah* in *Şalāh*
25. Number of prostrations in *Şalāh*
26. Fast of Ramaḍān
27. *Zakāt*
28. Measurements used for calculating *Zakāt*
29. Hajj
30. The stay in 'Arafah [during Hajj]
31. Number of circumambulations [of the Ka'bah] in *Tawāf*
32. Jihad
33. Facing the Ka'bah in *Şalāh*
34. Friday *Jumuah Şalāh*
35. Congregational *Şalāh five times a day (compulsory for all mature males)*
36. *Adhān*
37. The two Eids
38. Permissibility of wiping over leather socks [in *Wuḍu*]
39. Prohibition of abusing any of the Ambiyā ('Alayhimus Salām)
40. Prohibition of abusing *Sheikhayn*
41. Rejection of *Jism* (body) for Allāh
42. Rejection of divine indwelling (*Hulūl*)
43. Prohibition of considering unmarried kin (*Mahrams*) permissible for marriage
44. Stoning (*Rajm*) of the adulterer
45. Prohibition of wearing silk for men
46. Permissibility of business transactions
47. Bathing (Ghusl) after ritual impurity
48. Prohibition of alcohol
49. Prohibition of gambling

49 examples have been presented and from this, it must have occurred to the reader that some matters towards which one hardly pays attention are also part of the fundamentals of religion.

Shah 'Abd al-'Aziz al-Dehlawi (Raḥimahullah) has mentioned a very important principle (*Ikfār al-Mulhidīn* of Ḥadhrat Ml. Anwar Shah Kashmiri): "Fundamentals of religion are of three types.

1. The first type is that which is established from clear verses of the Qur'an such as the prohibition of marriage with one's own mother or daughter.
2. The second type is that which is established from *al-Sunnah al-Mutawātirah* (mass-transmitted narrations pertaining to the teachings of Nabi +) — regardless if the mass-transmission was in beliefs or in actions, in *Farā'idh* (obligatory acts) or in *Nawāfil* (optional acts).
3. The third type is that which is established with absolute consensus (*Ijmā' Qat'i*) such as the khilafah of Sayyidunā Abu Bakr al-Siddīq @ and Sayyidunā 'Umar al-Fārūq @.

There is no doubt that if anyone denies any belief or injunction that finds its roots from these three categories then this person's Islāmic belief is incorrect. Hence, we understand that 'Aqā'id is a very important and intricate subject. It is practically impossible for the common layperson to comprehend its intricacies; therefore, the guidance and counsel of the learned Ulamāh must always be sought in Islāmic matters, especially those pertaining to Aqā'id.

'*Aqīdah Nuzūl al-Masīh*, p.25-26 - By Ḥadhrat Ml. Muhammad Yusuf Binnori (Raḥimahullah)

