THE CONSOLIDATION OF AQIDAH ACCORDING TO
AL-AQIDDH AND AS-SUNNAH

HARUN DARYAIN AWADE "TEKAN"
THE CONSOLIDATION OF *AKIDAH* ACCORDING TO AL-QUR’AN AND AS-SUNNAH

Noraini Binti Awang Kechik
(Matric No. P010553)

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Perpustakaan KUIM

1000012564

Faculty of Leadership and Management
KOLEJ UNIVERSITI ISLAM MALAYSIA
Kuala Lumpur

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I hereby declare that the work in this academic project is my own except for quotation and summaries which have been duly acknowledge.

Date: 18th March 2004

Name: Noraini Binti Awang Kechik
Matric No.: P010553
Address: Kampung Padang Setol, Mukim Pedu, 06300 Kuala Nerang, Kedah Darul Aman.

Signature: [Signature]
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Alhamdulillah, all commendation to Allah S.W.T. and His Messenger Muhammad S.A.w. Greeting to Ummu al-mukminin, the Sahabat, Tabiin, Tabi’ Al-Tabiin and then to all Muslims.

Firstly, appreciation is extended to Ustaz Mohd. Radhi Bin Ibrahim as my supervisor. Thank you for your encouragement, enthusiasm and criticism in order to ensure this research complete successfully.

Thanks to the following dean faculty of Leadership and Management, Prof. Mohamed Asin Bin Dollah, for him support and cooperation.

My grateful thanks also due to my beloved family especially my mother for his supports. Encouragement and never fail to provide me with love and warmth that helped to lessen the pressure of the task of accomplishing this study research.

Then, thank you to my friends of Faculty Leadership and Management and other students generally. Lastly, thanks for those involved directly and indirectly in this research project. Hopefully all your effort will get blessing from Allah S.W.T. Insya’ Allah.
ABSTRAK

ABSTRACT

This research “The Consolidation of Akidah According The Al-Qur’an And As-Sunnah” was discussed about definition, importances, source and characteristic of Islamic Akidah. Besides, it is also explained about the strength of Islamic Akidah by the prophet Rasulullah S.A.W., Sahabat especially Khalifah Al-Rasyidin (Abu Bakar Al-Siddiq, Umar Al- Khatab, Uthman Ibn Affan and Ali bin Abi Talib), Bilal bin Rabah and Yassir and his family. To achieve the objectives of this research, method of data collection is used which are library research. There are also, interview with certain peoples who are expert about this topic. This research shows that the consolidation of akidah by Muslims is important to ensure the happiness to and akhirat. It is because the true akidah will prevent a person from any influence, which is diverted for their aqidah.
ملخص البحث

لقد كان الهدف من كتابة هذا البحث لبيان موقف القرآن والسنة من تقوية العقيدة. وهذا البحث يركز على تعريف العقيدة، وأهميتها ومصادرها وخصائص العقيدة الإسلامية. وبإضافة إلى ذلك، وهو يركز أيضاً على تقوية العقيدة بجانب رسلنا محمد صلى الله عليه وسلم وأصحابه من الخلفاء الراشدين الأربعة أبو بكر وعمر الخطاب وعثمان ابن عفان وعلى أبي طالب وغيرهم من الشهداء من بلال بن رباح وياسر وغيرهم. والحصول على المعلومات المطلوبة، وقد استعملت الباحثة القاعدتين وهي المكتبة والقيام بالنقد. والحاصل تدل على أن قوة العقيدة تلعب دوراً هاماً لضمان على مطهية القلوب في نفوس المسلمين وضماهم على الوعد بخير الجزاء في الدارين. وأما بدورها تسهيل الحصول على العقائد المنحرفة. والعياذ بالله.
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## TRANSLITERATION

### ARABIC WORDS TRANSLITERATION SYSTEM

#### 1. ALPHABET

<table>
<thead>
<tr>
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2. Short Vowel

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4. Diphthong

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<tr>
<td>وّ</td>
<td>uww</td>
<td>علوّ</td>
<td>ʿuluww (ending)</td>
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5. Exemptions

5.1 Arabic letter ⰽ (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to ‘.

Example: أكبر

transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ⯌ (ta‘ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “t”

Example: مكتبة الإمام

transliterated to: maktabat al-imām.

However if the Arabic letter ⯌ (ta‘ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “h”.

Example: مكتبة الإمام

transliterated to: maktabat al-imām.
Example: المكتبة الأهلية transliterasi: al maktabah al-ahliyyah

قلعة qal'ah

دار وحبة dár wāhbah
# ABBREVIATION

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<td>UKM</td>
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CHAPTER ONE
CHAPTER ONE

INTRODUCTION

1.1-Background Of Research

Nowadays, show that Muslims are forced to face and big challenger. There challenges are too dangerous because there is also effort to criticize Muslim’s akidah. Akidah is the first thing in human life in their practicing. The word "الله إِلَّا الله" is a heavy of meaning. So, with the coming of Rasul and their Tawhid is a hikmah which is must be thankful and grateful. Islam made the Iman to Allah with all perfect values which is parent human’s brain and idea from any types idolization except Allah and freedom for humans from khurafat.

Akidah also important in the life of person because their practice is most be accepted by Allah except for the true practice by person basic in the Al-Qur’an and As-Sunnah. Beside that, akidah is the first basic to strengthen human believes to religions human.

Here, clearly that akidah is the important thing in our life. The person who is ignorant in akidah is seems like blind that cannot recognize himself. But, akidah for each person is imperfectly if they are cannot refer to the holy source which are Al-Qur’an and As-Sunnah.

In this study research, the writer decided to do only five main chapters that including all of topic that related to research topic. It’s also embrace for one chapter belong to my research for one chapter belong to my research proposal and five chapters about the discussion regarding to the research. The topic of research proposal includes introduction, background of research, research objective, research scope, literature review, research methodology and discussion of research.
Akida in term. And the third subtopic will discuss about definition of Akida in Islam.

The third chapter will discuss about sources of Akida. For this chapter, the writer discusses about the first source of Akida the Al-Qur’an and the second source of Akida the As-Sunnah. For this chapter also the writer discuss about the real akida according to Al-Qur’an and the characteristics of akida.

The next chapter, the writer will discuss about Akida In The Period Of Rasulullah S.A.W. The Consolidation Of akida In Rasulullah S.A.W Himsel and The Consolidation Of Akida In Sahabat Themselves especially Abu Bakar Al-Siddiq, Umar Al-Khatab, Uthman Ibn Affan, Ali Bin Abi Talib, Bilal Bin Rabah and Yasir and His Family.

For the final chapter, the writer gives the conclusion to whole of this research. The chapter also provides the recommendation from the writer.

1.2- Research Objective

This research was made as a part of graduation requirement in order to fulfill the degree in Bachelor of Da’wah and Islamic Management with Honors at Islamic University College Of Malaysia (KUIM). This academic project is compulsory to all final year students. Beside that, this research:

1- To know the meaning, important and source will take in permanent Islamic Akida.

2- To know and take the benefit from history of Rasulullah S.A.W. and as-sahabat R.A. especially Caliphs Ar-Rasyidin. They’re very strong in Islamic teaching and Akida.
3- To know the true of *akidah* and characteristics and the important on we life as a Muslims.

1.3- Research Scope

Nowadays, in our society especially in Muslim life, have a very big challenger. There challenges are too dangerous because there is also effort to criticize Muslim’s *akidah*. This is because variety of belief about *Akidah* with what Muslim believe was appear. Most of this believes, not from Islamic teaching. For the reasons that, have some of society unbeliever about As-Sunnah and denies that As-Sunnah as a source of *Akidah*.

This discussion will emphasize the Al-Qur’an As-Sunnah one of the main source in permanent of *Akidah*.

1.4- Literature Review

In this literature section, the writer had to preview the previous literature as a reference and guidelines. For this research, the writer has reviewed the book “*Aqidah Ahli Sunnah Wal Jamaah*” by Haji Said B. Haji Ibrahim. This book was published in year 1996.

The author was explaining clearly about the *akidah* is important to ensure the happiness for our life and *akhirat*. For those who are ignorant and uneducation in *akidah*, they are seems like blind person who are not know themselves.

Beside that, the writer also has make literature on the book “*Aqidah Ahli Sunnah Wal Jamaah*” written by Adam Ibrahim. This book views about as a Muslim, we must a nature that in our heart, there is the real *akidah* that give us spirit and its flows will splead into our inch of body and our minds.
At this, the writer also has make literature on the book "Ensiklopedia Untuk Pelajar". This book by Shafie Abdul Rahman clearly about the true *akidah* is a ground for person to a their self enslavement for god (Allah S.W.T.). By the true *akidah*, a person will spend his time just for Allah S.W.T. And this book talk about the true *akidah* is basic on the *Wahyu Ilahi* which are Al-Qur'an and As-Sunnah.

The writer thinks that both of these books are related this research, and suitable to be main source to complete this research.

1.5- Research Methodology

The method section of this research describes how the study was conducted. This information is reported in sufficient detail so that the date collections are complete and systematic.

In order to gather validity information, the writer will conduct this research by using library research. This information is getting from Islamic University Collage Of Malaysia library (KUIM), Tun Sri Lanang library (UKM), Pusat Islam library and National library.

For this research also, I were used interview method to get information about our topic. So, for this interview, I was interviewing a few of lecturers and some individual. For these source, the writer hopes to find the conclusion and make some suggestion and recommendation.
CHAPTER TWO
CHAPTER TWO

THE MEANING OF AKIDAH

2.1-Introduction

When we discussed about Akidah, it seems like our discussion in belief area, confidence and faith (iman). According to the word ‘Akidah’, it is clearly refereed to the belief and confidence. The confidence which is give a meaning to word akidah is the one of the element means faith (iman). Therefore, the word akidah show to the faith (iman), belief and confidence. It is means that the ‘akidah’ is synonym with faith (iman). ¹

If we refereed to the al- Qur’an, there is stated about akidah and “iman”. As Allah s.w.t said in the al-Qur’an:

إنَّ الَّذينَ آمَنوا وَعَمَلُوا الصَّالِحَاتِ يَهْدِيهمُ رَبُّهُمُ إِلَى نَجْعَالٍ مُّنْ لَحْنُهُمْ تَحْرِي مِنْ تَحْتِهِمْ الْجَنَّاتِ النَّعيمِ(٩)؟

The meaning:

Those who believe, and work righteousness, their Lord will guide them because of their faith: beneath them will flow rivers in Gardens of bliss.²

So, it is clearly that akidah and faith (iman) is from the same meaning and both of that words is may be changed in it’s application.

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2.1-The Meaning of *Akidah*.

2.1.1 – Language.

It is from the verb ‘*aqada* (عقد), means the bond of rope and promise. Bond of rope is mean binding between each other strongly.⁴ In the al-Qur’an there is the verse stated about the word ‘*aqada* (عقد): Allah said:

َلَ تُؤَاخِذَنَّكُمُ اللَّهُ بِالْعَهْوَرِ فِي أَيْمَانِكُمْ وَلَكِنَّكُمْ تُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ اللَّهُ الْأَيْمَانَ

*God will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths:*

Allah said also:

َيَأْلَيْثِيَ الَّذِينَ آمَنُوا أُؤْفِقُوا بِالْعَهْوَرِ

The meaning:

*O ye who believe, Fulfill (all) obligations.*

Islam locate *akidah* at the highest place in our life. All of the practice by a person cannot be accepted without the truth *akidah* because it is the most important thing in the Islam. If someone follows the right *akidah*. So their behavior must be in the right path but they will, doing evil if they are not believe in *akidah*.

2.1.2-Term.

According to term, *akidah* is meaning a decision by a person from the truth intention in decided any thing whether it is true or false. It that decision is true, so it is the truth

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⁵ Al-Qur’an Al-Karim. Al-Maidah. 5: 89
⁶ Al-Qur’an Al-Karim. Al-Maidah. 5: 1
akidah but if it is a wrong ‘i’ktikad’ so the akidah absolutely will be wrong. For example, in the ‘i’ktikad’ of the trinity that is believe by a certain people.7

Beside that, akidah is a bond of faith which is strong and stable to Allah s.w.t, His Angles, kitab, Rasul, ‘akhirat and the faith to qada’ and qadar or other all things are from Allah s.w.t.8

Normally, akidah is an obligatory allowed by the heart and reveal by the crord and practice by the complete practicing. If a practice of a person has been completed, so they will get calmness soul until there will be a confident without any ‘syak’ or doubt.

2.2- The Meaning Of The Islamic Akidah.

There is the various type had been given by ulama’ for a meaning of Islamic akidah. There is the opinion stated the Islamic akidah is a belief or faith to the truthful which is permanent.9

Besides, the other opinion said that Islamic akidah as a strong faith to Allah, His Angle, kitab, Rasul, akhirat also qada and qadar. Believe in Allah based on the Al-Qur’an and As-Sunnah which is the basically of the Islamic religion.10

Fro the term, generally akidah is refereed to belief and confidence, which is sure without the doubt.

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CHAPTER
THREE
CHAPTER THREE

THE SOURCE OF AKIDAH

3.1- Introduction

The truth source of akidah should be based on the Wahyu of Allah S.W.T. through the Jibril A.S. to the Rasulullah S.A.W. It is divided two parts that are Al-Qur’an And As-Sunnah.¹

Allah said:

\[\text{وَعَلَّمَكُمُ الْكِتَابَ وَالْحِكْمَةَ} \]

*And instructing you in Scripture and Wisdom.*

According to the above verse, clearly that Al-Qur’an and Al-Hikmah are the Sunnah from the Rasulullah S.A.W.

3.2-Al-Qur’an.

Al-Qur’an is the words from Allah S.W.T. to the Rasulullah S.A.W. as a guideline for the Ummah. Al-Qur’an was received in the Arabic language and it is easy to understand be clearly.

As Allah said:

\[\text{وَلَقَدْ يَسْتَرِئُّنَا الْقُرْآنَ لِلذِّكْرِ فَهِيَلُ مِنْ مَدْكُورٍ} \]

*And we have indeed made the Qur’an easy to understand and remember: then is there any that will receive admonition?*

Through this verse, it looked that no have any difficult in their pronouncement and meaning to be that structure can’t be understand. Also not have any verses are over the

² Al-Qur’an. Al-Baqarah.2:151
³ Al-Qur’an. Al-Qamar.54 :17
human ability to think their meaning. It is because the Holy Qur’an came from Allah S.W.T. and not human product. As Allah said:

Do they not consider the Qur’an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.

Based on this verse, clearly that the human have to understand their meaning and aim are easier based to their ability. This because, every person have their ability. Here, that ability not only own person. Because that, Allah commands us to give attention to every verses holy Qur’an. Allah said:

Do they not then earnestly seek to understand the Qur’an, or are their hearts locked up by them?

Allah inveigh every one who don’t understanding verses. Allah liken them are same even more astray from animal. As Allah said:

They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle, - nay more misguided: for they are heedless (of warning).

Al-Qur’an is a first source for eutive on syari’ah matters. It is because, all source Islamic syari’ah are rifer to the Holy Qur’an. At the Holy Qur’an include the truth and trustee. As Allah said:

---

16 Al-Qur’an.Al-A’raf. 7 :179.
And whose word can be truer than God’s?

And whose word can be truer than God’s?

Allah Ta’ala promised to care a pure and original and truth of the holy Qur’an in over them. As Allah said:

إنَّا نَحْنُ نَزَّلْنَا الْذِّكْرَ وَإِنَا لِلْهَقَافِظِنَّ(9)

We have, without doubt, sent down the Message: and We will assuredly guard it (from corruption).

One of the care holy Qur’an is a heritage of holy Qur’an from one generation to another generation in the world. So, the original and pure of holy Qur’an was reached to us hegard as belonging to absolute. Which are free from any change and addition. As Allah said:

dِلَّكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ(2)

This is the Book: in it is guidance sure, without doubt, to those who fear God;

Most of jurist was arranged principle and general method to avoid from any his take in understanding of the holy Qur’an. There are:

1- To interpret the holy of Qur’an with the holy of Qur’an. Here, what is not clear in one of the part, will explaining in another part. If, the explanation not have in the holy Qur’an, so, we must refer to the Sunnah of Rasulullah S.A.W. It is because, the prophet as receiver of “Wahyu” from Allah to the people. So, the prophet only

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understands the meaning of Allah and its commands. Besides that, Allah ensured that, the prophet who never says anything based on passion.

Allah said:

Clearly to men what is sent for them, and then they may give thought.

If we not discover any explanation in the Sunnah. Further we must take the another step. It is refer to the interpretation by jurist. It is because, the jurist who are witness an alight of “wahtur” process to the Rasulullah S.A.W. They also known, the reason and events where are the Holy Qur’an was alighted to Rasulullah S.A.W.

Beside that, also a generation who more understanding the contents of the holy Qur’an. It is because, the holy Qur’an itself, alight in their language. So, they was believed to the Allah S.W.T. and Rasulullah S.A.W. and also believed to the contents of holy Qur’an, serious and attempt in understanding and knowing its meaning. As Allah says:

Do they not then earnestly seek to understand the Qur’an, or are their hearts locked up by them?

Further, if we not discover the explanation from interpretation by trust. So, the another steps is, we command to search explanation from “Tabi’in”. The Prophet stated that they are excellent after generation “ Sahabat”. As the Prophet said as meaning: The best epoch is my epoch then the sahabat epoch and then the tabi’in epoch.

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23 Al-Qur’an. An-Nahl.16: 44.
28 Ibid. p.25.
But, it from them we not knowing the explanation, so we command to expert in Arabic language. Allah S.W.T. said:

إنّا أنزَلْنَاهُ عِرْبَيْبًا عَلَّمَكُمْ عَمَلَيْنَ (٣٨)

*We have sent it down as an Arabic Qur’an, in order that ye may learn wisdom.*

2- A prohibited to interpretation the holy Qur’an, if based to the opinion. This because, usually it more to the passion and will use the wrong interpretation. The Rasulullah S.A.W. was prohibited and criticize a person who interpretation “wahyu” based to the opinion’. As the Prophet S.A.W. said:

من قال في القرآن غير علم فليتبع مؤعدة من النار

3- Truth of Syari’ah must be first under the truth language. Because the knowledge of Al-Qur’an was develop under the pronouncements, which that relevant with syara’ and then the language.

4- Al-Qur’an pronouncements that not clear must refer to clearly pronouncement. It the pronouncemnt of one part have a problem. If one of the part have a problematical pronunciation. So, it must be define base on clearly means. That it user in another part from al-Qur’an. It is because Allah said that the pronouncemnt in the Qur’an not have a comparison with the another pronouncemnt. Allah said:

أَفَلَا يَدْرَّوْنَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عَنْدِ عِظِيرِ اللَّهِ لَوَجَدُوا فِيهِ احْتِلَافًا كَبِيرًا (٤٢)

*Do they not consider the Qur’an (with care)? Had it been from other than God, they would surely have found therein much discrepancy.*

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32 Ibid.
To be clear the akidah problem, the Al-Qur’an can set to way:

1- Identify the akidah verse that attribute with “axiomatic” news and verses clearly not have confusion to anyone’s.\(^{34}\)

2- Identify the verse means that akidah in one way suitable with mind logical\(^{35}\).

Allah said in Al-Qur’an:

\[\text{لَوُ كانَ فِي هُمَا آلِهَةٌ إِلَّا الَّهُ فَسَأَدَّى فَسَبِحْنَ الَّهَ رَبَّ الْعَرْشِ عَلَيْهِ مُسْلِمُونَ (٢٢)}\]

*If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! But glory to God, the Lord of the Throne: (High is He) above what they attribute to Him.*

Means on this verse, if these worlds have a God then Allah make sure this world was damage. It is clear that Al-Qur’an.

3.3-As-Sunnah.

As-Sunnah is second wahyu by Allah S.W.T. to Rasulullah S.A.W. as a guideline to Ummah beside Al-Qur’an. As Allah command in the Al-Qur’an:

\[وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ\]

*And instructing you in Scripture and Wisdom.*

Imam Syafi’e and certain ulama’ said that all the words in Al-Qur’an means wahyu which explained the meaning\(^{38}\). Allah said:

\[يَسَأُلُونَكَ عَنِ الْأَنْتَفَالِ قُلْ الْأَنْتَفَالُ لِلَّهِ وَالرَّسُولُ فَاتَقُوا اللَّهَ وَأَتَبِعُوا ذَاتَ بِنْبَتِكُمْ وَأطِعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِينِينَ (١)}\]

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35 Ibid.
They ask thee concerning (things taken as) spoils of war. Say: “(such) spoils are at the disposal of God and the Apostle: so fear God, and keep straight the relations between yourselves: Obey God and His Apostle, if ye do believe”.

وَمَا كَانَ لِلَّهِ وَرَسُولُهُ إِلَّا مُؤْمِنٌ إِنَّمَا يَطِيَّبُ الْحَيَابَةُ مَنْ أَمَرَهُ وَمَنْ يَعْصِيّ اللَّهُ وَرَسُولَهُ فَقَدْ ضَلَّ سَيِّئًا مُّبِينًا (36)

It is not fitting for a Believer, man or women, when a matter has been decided by God and His Apostle to have any option about their decision: if any one disobeys God and His Apostle, he is indeed on a clearly wrong Path.

فَإِنَّ اللَّهَ وَرَبُّكُمَا لَا يَؤْمِنُونَ حَتَّى يَهْكِمُوا فِي شَيْءٍ بِنَتَهَىْهِمْ نَكَلًا لَا يَجَّدُوْا فِيهِمْ حَرَاسًا مَّعًا (65)

But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decision, but accept them with the fullest conviction.

وَمَا آتَاكُمُ الرَّسُولُ فَخَذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَاتَّقُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ العِقَابِ (7)

So take what the Apostle assigns to you, and deny yourselves that which he withholds from you. And fear God; for God is strict in punishment.

Sunnah is an explanation which is explained about the secrets and punishment where included in the Al-Qur’an. It is also explained the sentences generally and explained the verses which are not clear.

Therefore, disappear the part of Sunnah is same with disappear the part of Al-Qur’an. So, the Sahabat and the ummah’ at that time try to attempt to care and protect the original of that Sunnah as follow:

Firstly: Rasulullah S.A.W. command the Sahabat to spread His Sunnah\textsuperscript{43}. The hadith:
\[ نَضْرُ اللهِ اِمْرَ اُمِّيٍّ لَقَالَ وَقَالَ بِعَلْوَهُ مَنْ فَلَغَهَا يَسْتَمَعُهَا قَرُبُ مَنْ لَغَهَا أوَّلُ مَنْ سَمَّعَ. \]

Secondly: The hardly of sahabat in spread of Sunnah Rasulullah. They are also famous with their struggle to find the Sunnah of Rasulullah S.A.W.\textsuperscript{44}

Thirdly: The highest conscientious of Sahabat in receiving Sunnah, and there are certain of them said that should be to eyewitness in receiving the Sunnah.\textsuperscript{45}

Fourth: The deepest of Islamic jurist knowledge about the hadith narrator and the highest critics attitude in the received their narrated.\textsuperscript{46}

Five: The knowledge arrangement “\textit{Al-Jarah Wat Ta’dil}” (criteria of receiving and rejected the hadith based on their the hadith narrator).\textsuperscript{47}

Six: The arrangement of books to compare \textit{maqbul} hadith (the receive hadith) and \textit{mardid} hadith (the reject hadith) \textsuperscript{48}

Seventh: The arrangement of methods that are explained the criteria of receive and majority the hadith from various things.\textsuperscript{49}

Eight: Biography arrangement from the hadith narrator debate on misty, difference and equate in name and \textit{kun-yah} which are the first and secondly.\textsuperscript{50}

So that, Sunnah for this time was collected, compiled and protected from ulama’ Islam. Although the first time heard from prophet S.A.W. One of the factor that

\textsuperscript{43} Al Buraikan Ibrahim Muhammad Abdullah. 1988. \textit{Pengantar Study Aqidah Islam}. n.pl.n.pb. p.33
\textsuperscript{44} Al Buraikan Ibrahim Muhammad Abdullah. 1988. \textit{Pengantar Study Aqidah Islam}. n.pl.n.pb. p.33
\textsuperscript{45} Ibid.p:34.
\textsuperscript{46} Ibid.
\textsuperscript{47} Ibid.
\textsuperscript{48} Ibid.
\textsuperscript{49} Ibid.
\textsuperscript{50} Ibid.
protected Al-Sunnah is the method of sanad and critical of sanat. Ibnu Mubarak said “Method of sanad is a religion, so showing from who you take your religion”. 51

For that, the Sunnah divided into two task that saw from true:

1- Sunnah Mutawatir: Which Sunnah was narrated by from the hadith narrator groups and the total of the hadith narrator as possible to lie.

Sunnah Mutawatir devided into two:

i- Mutawatir Lafzi: which narrated this hadith from the hadith narrator groups and same pronouncement. The little comparison in pronouncement not changes this category.

ii- Mutawatir Maknawi: Which this hadith was narrated by from the hadith narrator groups they have a comparison of pronouncement buy same meaning, or when have an unclearly in meaning from certain hadith pronouncement. For example according the syafa’at and bad punishment and others.

Both of this hadith explain the akidah and tawhid knowledge, ulama’ agree the information that narrated by with mutawatir have a groups that impossible to make a lie through sharing and confer. Good because more of total, or the place that situate was separated or because fair any honest.

2-Al-Aahad: The total of the hadith narrator not more them the hadith narrator of hadith mutawatir. This Sunnah divided in four parts:

I: masyhur: when has a three the hadith narrator.

II: Mustafidh: When has more then three the hadith narrator. But ulama’ said that both of this hadith are same.

III: A’ziz: Has a two the hadith narrator. Although only for one part from full part of hadith.

IV: Khabarul wahid: Has a one the hadith narrator. When the single the hadith narrator located fully part of sanad, so it was mention as “Al-Fard Al- Muthlaq”.

All ulama, said that all the manner on this hadith can be “hujjah” in akidah and tawhid knowledge. Clearly beside Al-Qur’an, As-Sunnah also as a source of akidah. It is because any As-Sunnah, the Prophet S.A.W. always common to Sahabat and Islamic society to hold the akidah Islam. Rasulullah S.A.W. said:

عن أبي عمرو سفيان بن عبد الله رضي الله عنه قال: قلت يا رسول الله: قل لي في الإسلام قويا لا أسأل عنه أحدا غيرك، قال: (قل أمنت بالله ثم أستقم).

قال رسول الله صلى الله عليه وسلم: أسعد الناس بشفاعتي يوم القيامة من قال: لا إله إلا الله.

Clearly, both of this hadith explain that As-Sunnah as an important source to consolidation akidah of Muslim.

3.4-The Real Akidah According To Al-Quran.

From the Islamic perspective, the truly akidah or ‘iman’ is not only focus on tongue, or body or mental of someone only. But it is focus on the spiritual of someone until the spirit will fulfill into the body of that person such as awareness, desire and feeling of that person”. In other words, the real akidah or ‘iman’ must content such as follow:

1- The believe and confidence must be with understanding mind and strong knowledge where the strong knowledge must be take from the right sources that is Al-Qur’an and As-Sunnah.

2- The believe and confidence must be strong until it cannot accept any weaknesses or syak. And it also possible challenge by any other statements such as akidah and confidence. As stated in Al-Qur’an, Allah said:

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The meaning:

*Only those are Believers who have believed in God and His Apostle, and have never since doubted, but have striven with their belongings and their person in the Cause of God: such are the sincere ones.*

3- The believe and faith must follow with the obey from heart and *ibadah* to be practice in all hokum or must be obey with all respect without any objection.

4- The believe and confidence must be all keys to activities and actors to that person that’s the level of desire which is full with spirit to do the work which include that *akidah*. Beside that, the spirit in doing all that Prinçipe must include ‘*ijtihad* into soul and property.

Besides that, the truly *akidah* is that the person is not *syirik* that’s believe in *jazim* (the truly believe and permanent) that Allah SWT is only one and not many and also there is not others thing to obey except Allah.

*Iktikad* and believe in *akidah* knowledge or *tawhid* knowledge that’s truly *akidah* and they do not obey except Allah S.W.T and do not *syirik* with others. As Allah said:

> ولقد بينا في كل أمين رسلنا أن أعبدوا الله واحتنوا الطاعون فنعمهم من هدى الله ونعمهم من حق على الصلاة فسيروا في الأرض فأنظروا كيف كان عاقبة المكذبين (36)

The meaning:

*For we assuredly sent amongst every people an apostle, (with the Command), “Serve God, and eschew Evil”*
Allah said:

وَمَا أُرْسِلْنَا مِنْ فَتْحٍ مِّنْ رَسُولِ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي (٢٥)

The meaning:

Not an apostle did We send before thee without this inspiration send by Us to him: that there is no god but I; therefore worship and serve Me.

كِتَابُ أُحْكَمَتْ آيَاتَهُ تُمَّ فَصَلُّنَّ مِنْ أَيْدِينَ حِكْمَةَ خَيْرٍ (١٠٠) أَلاَّ نَعْبُدَنَّ إِلَّا اللَّهَ وَلَيْنَّ لَكُمُ الْخَيْرُ مَنْ تُعْبِدُونَ

The meaning

(This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail, from One Who is Wise and Well-acquainted (with all things): (It teacheth) that ye should worship none but God. (Say): “verily I am (sent) unto you from Him to warn and to bring glad tidings:

Allah S.W.T had said and explain that any ibadah that’s except by Allah is ibadah of someone that is include the right intention of Allah and their devotion to God is truly (khudu’); meaning someone who loving. Themselves to Allah only, rughbah meaning the desire of themselves and they happy to do it. And ruhbah meaning they afraid of Allah and is loved to Allah with sincere and blame themselves because of the gracious and Merciful of Allah S.W.T. As stated in Al-Qur’an such as Follows:

قَاعِدُ اللَّهِ مُحْلِصًا لَّهُ الْدُّنْيَا (٢) إِلَّا لِلَّهِ الْدُّنْيَا الْخَالِصُ

The meaning:

So serve God, offering Him sincere devotion. It is not to God that sincere devotion is due?

وَفَضَّلَ رَبُّكَ أَلاَّ تُعْبِدُوا إِلَّا إِيَّاهُ

The meaning:

Thy Lord hath decreed that ye worship none but Him.

The meaning:

*Call ye, then, upon God with sincere devotion to Him, even though the Unbelievers may detest it.*

Rasulullah S.A.W. said:

"حق الله على العباد أن يعبدوه ولا يشركوا به شياً.

Hadith narrated by Bukhari and Muslim.

According to that verses, the truly akidah is based on dalil syari'ah from Al-Qur'an and As-Sunnah and every action or ibadah of someone must be khudu', rughbah, hubbulillah, tazallul and sincerity in order that person will become someone who is obey to Allah and not syirik to Allah which is prone by Wahyu Ilahi from surah:

The meaning:

*Serve God, and join not any partners with Him*

The meaning:

*Whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.*

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To whom pleaseth; to set up partners with God is to devise a sin most heinous indeed.

وَمَن يَضْنُرُ لِبَاللَّهِ فَقَدْ ضَلَّ صَارِلًا بَعْيدًا (116) ٦٤

The meaning:
One who joins other gods with God, hath strayed far, far away (from the right).

So, it is clear that the truly akidah are based on Wahyu Ilahi that’s Al-Qur’an and As-Sunnah, so that the faith person will permanent according on the right path (tawhid) even though there are many temptations, objection and lies from enemy and lost person which has intention to lies Islam from the right path of Islam.

3.5-The Importance of Akidah Islam.

In Islam, the faith ‘iman’ which is based on some practice (amalan) will not accept, except that practice is based on the right faith of Allah and Islamic akidah.

Therefore, the person whose not faithing to Allah S.W.T and not hoping reward (pahala) from Allah, not afraid to Allah, practice in intention not of Allah, not really, thinking whether that practice is accept or not and whether that practice is right or wrong so all that characteristics of someone is not have a right to get reward from Allah based on their practice.

It’s because, all that person is not obey to Allah S.W.T, and not have any intention to get reward from Allah and include that practice are not because of Allah S.W.T.

The kufr person will be punish because of the kufr and lost of Allah. All that is not listening to Wahyu from Allah which is deliver by Rasul especially when they do not listen to verse from Al- Qur’an and try to make fun of and tease any verse of Al-Qur’an. So, all that practice will be rejecting and punish because of their kufr Allah said that in Al-Qur’an:

The meaning:

And we shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.

According to that verse, Allah said that; Any good practice which is doing by kufr person in this world will be reject at akidah and not giving any help to those person.

Allah said in Surah Ibrahim:

مَثَلُ الْذِّينَ كَفُرُوا بِرَبِّهِمْ أَعْمَالَهُمْ كَرِمَادٌ أُشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقُدُّونَ مَنَ كَسَبَّوا عَلَى شَيْءٍ ذَلِكَ هُوَ الْضَّلَالُ الْبَعِيدُ(١٨)

The meaning:

The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).

From that verse, Allah stated that all of their practice which is not based on truly akidah and not follow the right path or anything which are not giving reward to them at akhirat is useless effort and the same time, get nothing from Allah S.W.T.

Allah said:

وَالَّذِينَ كَفُرُوا أَعْمَالَهُمْ كَسَرَابٌ بِقِيَامةٍ يُحْسِبُ الْعَظَمَانُ مَاٰ حَتَّى إِذَا حَاجَتْ لَمْ يَعْلَمُهُ شِيْئًا وَوَجَدَ اللَّهُ عَنْدَهُمْ فَوْقٌ حَسَابُهُ وَاللَّهُ سَمِيعُ الْحَسَابِ(٣٩)

The meaning:

But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds God (ever) with him, and God will pay him his account: and God is swift in taking account.

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65 Al-Qur’an Al-Furqan.25: 23.
In this verse, Allah explains about the loss person that will be regret it the eternity world. It is because they don’t have any good action to help them from the Hell, they are assumed or a person that felt thirsty in the desert on the afternoon. He will see the like a shadow of water from fan, but after arrives on that place, he will be sad because did not get what he desire.

Therefore, the akidah is not only assume as compulsory in Islam, but also play a role as part of human life. If they life in this world without believe and akidah or known as jahi they will be assumed as a man without glasses and cannot recognize themselves.

The same situation will be happen to other person without akidah, they fail to find out:
- Who creates them?
- What are the secret, lesson and philosophy of human life in this world?
- What are the beginning and the end of their life in this world?
- After a person passed away, where the place did they whom?
- If the person passed away did Allah S.W.T will give another life to him?

In akidah of Islam, they are fail to recognize Allah that create them because lack of knowledge and without tawhid and akidah. They will life in ‘kufr’ or lost, that there aim of life just for drinks and eats. They will live in this world like animals in eternity world.

Allah said:

\[\text{wālīdīn kāfūrā yāmieqūn wa'ayāqulūn kāma tā'ākālān al-lā'āmir wāl-tā'ābir min tā'āmir li-līm.}^{68}\]

The meaning:
While those who reject God will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.

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68 Al-Qur’an. Muhammad. 47: 12
Akidah also play role in lifestyles of a person. To encourage the spirit of iman the in heart. A person that live in the world, without iman they are recognized as good man.

So that, all person who lived in this world that guide by akidah and not exist in their heart the faith of Islam. So, they will happy living in this world and always dream to live more time in this world. As stated in surah al-Baqarah:

\[
\text{وَلَتَحْذِرُوهُمُ حُرُّ الصَّالِمِ عَلَى حِيَّةٍ وَمِنَ الْذِّينَ أَشْرَكَوْا يَوْمَٰهُمُ الْأَخُذُ وَلَيْعُمَّرَهُمْ أَلْفَ سَنَةٍ وَمَا هُوَ بِمَزَارِحِهِ مِنَ الْعَذَابِ أَنَّ يُعْمَرَ وَاللَّهُ يَبْصِرُ بِمَا يَعْمَلُونَ(٩٦) }
\]

The meaning:

Thou wilt indeed find them, of all people, most greedy of life,- even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) punishment. For God sees well all that they do.

So what is important is having good akidah and faith to Allah and living in this world is important thing to get reward at the world and akhirat.

Someone whose lost in akidah knowledge or tawhid knowledge so their iman and akidah will destroy and many evil and sin will be happen and also many disease will happen as Allah S.W.T prove in Al- Qur’an:

\[
\text{ظَهَّرَ الفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَّتُ أَيْدَيْنَ اللَّهُ يُدَيِّنُهُمْ بِعَضْسَ النَّاسِ لِيَدِينُهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ(٤١) }
\]

The meaning:

Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from evil).

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69 Al-Qur’a., Al-Baqarah. 2: 96.
That disease from Allah is because there’s a lot of sin happen doing by human themselves because of the lost from *akidah* and *tawhid*. In other words, their life as a Muslim is not based on *akidah* and *tawhid*.

So it is clear that obey to Allah practice is the importance thing in Muslim life in this world to build good personality as perfect of person.