

## THE DEVELOPMENT OF *AQIDAH ISLAMIYYAH* AS CORE FOR ISLAMIC FINANCE PRACTITIONERS

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### Abstrac

This paper aims at reviewing the development of Aqidah Islamiyyah. Hence, issues related to the Aqidah Islamiyyah such as its definition and the development of the Aqidah from the era of Prophet and Companions, then on 30H to 100H, till the second century after Hijrah were discussed. The method adopted is essentially literature review, as such the paper is conceptual in nature. It was concluded that the Aqidah Islamiyyah is the true basis of unity, that very same pristine pure aqidah that brought together and united the hearts of the Companions (radiallaahu anhum). Any call to rectification or any da'wah that is based upon other than this foundation, or ignores this foundation, or wishes to unite Muslims whilst the foundations of the house have huge cracks and splits and flaws is greatly misguided in his or her action, and is attempting to achieve the impossible.

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**Keywords:** Aqidah Islamiyyah, the historical development of Aqidah Islamiyyah, Islamic Finance Practitioners

### 1 INTRODUCTION

There have been many eras that have passed upon the Muslim Ummah. In some of these eras the Ummah held fast onto the correct sound aqidah, and in others this attachment weakened, and some from the Ummah held fast to it, whilst others deviated from it. In this report writing, we will take a look at the period in which the Ummah held fast to the sound aqidah, and the factors and causes that led to the change in this situation, bringing about differing, splitting, disunity and the emergence of multiple sects and groups each claiming to represent the true Islamic aqidah and the Tawhid of the Messengers.

In Islam, the Sunnah of the Prophet Muhammad (PBUH) has a very high standing status. The Sunnah derived its place from the authority of revelation. The sunnah is a part of the revelation and preserved to explain the Quran and to guide Muslims, as Allah said in **Surah al-Najm (verses:3&4):**

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ  
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

*(Nor does he speak out of his own desire, it is nothing but pure revelation that has been revealed by Allah).*

The authority of the Holy Quran and the sunnah of the Holy Prophet (PBUH) was never denied by any jurist. It is a matter of agreement and consensus among Muslim scholars that the revelation is in two parts, the first part is the Quran, and the second part is the Sunnah of the Prophet (PBUH) and it is this part which is explaining what Allah want from us. Accepting the Prophet's decisions and rulings are part of Muslim's faith. Accordingly, this report writing aims to highlight the status of Sunnah in Islam by reviewing the available relevant literature. The review showed that Sunnah is located in the heart of Usul-Alfiqh, Al-Fiqh, Quranic sciences, and it is the second source of Islamic law.

## **2 METHODOLOGIES**

This paper used a data and information from previous research as the methodology to review this topic thoroughly. The information gathered also come from journals, books, statistic and annual report. The data and result of this study are from the literature review and findings from various journal and articles. The review focuses specifically on the articles written in the areas of Aqidah Islamiyyah and al-Sunnah. It follows that the articles would be classified into several categories namely the definition of al-Sunnah, the status of al-Sunnah, the relationship between the Qur'an and the Sunnah, the classification of al-Sunnah and the historical development of Aqidah since era of Prophet and Companions till now. The classifications are made based on either the content or the abstract of the articles. It is noted that some areas might overlap due to different nature and research interest of the specified journals. Therefore, this review would categorize the article based on these criteria: most frequent mention of key words and also content inclined towards categories of Al-Sunnah and Aqidah Islamiyyah specifically.

## **3 FINDINGS**

### **3.1 Definition of al-Sunnah**

In Arabic language; meaning of Sunnah is a broad. Abu-Mansour al-Azhari said: Sunnah is the praiseworthy straight way (al-Azhari, 2001). According to Ibn-Manthur; Sunnah is the biography, either good or bad biography (Ibn-Manthur, 2014). In compatibility with Ibn-Manthur linguistic definition, it has been mentioned in the Quran:

*They believe not therein, though the example of the former peoples has gone before them.  
(Surah Al-Hijr:13)*

However, the meaning of Sunnah in perspectives of the professional Muslim scholars, it denotes the technical meaning. According to al-Jurjani; Sunnah referring to the way to be followed in the religion without assuming that it is obligatory, the Sunnah that which the Prophet persisted in it, but sometimes with abandonment, if perseverance is a matter of worship, then it is the Sunnah of guidance, and if the perseverance is a matter of habit, then it is the Sunnah of appendices (al-Jurjani, 1985). Similarly, al-Kufawi said: al-Sunnah is a name given to a pleased way in the religion to be followed without obligation (al-Kufawi, 1998). On the other hand, ahl-Alhadith defined Sunnah as: all the legacy of the Prophet (PBUH) including his sayings, acts, declaration, his biography, either before or after the revelation, and his moral and physical characteristics (al-

Sebaye, 2008). According to this definition, Sunnah in perspectives of ahl-Alhadith is considered equivalent to al-Hadith. However, ahl-Usul Alfiqh defined Sunnah as: all of what has been transmitted to us of the legacy of the Prophet (PBUH) including his sayings, acts, and declaration (al-Sebaye, 2008).

On the other hand, ahl-Alfiqh, they define Sunnah as: all the proven prophetic legacy that was not obligation, and it is the opposite of the obligatory and of the remaining five Ahkams, and also it is the opposite of heresy or Bida (Forbidden invention in the religion) (al-Sebaye, 2008). Based on the former definitions of Sunnah, Muslim scholars from various specialities have define Sunnah according to their needs from Sunnah. For example; ahl-Alhadith defined Sunnah according to the authenticity, whatever that Sunnah provided law or no, while ahl-Usul Alfiqh defined Sunnah from perspective of its authority in the law. However, ahl Al-Fiqh has viewed Sunnah from point of its meaning pertaining al-Ahkam what is obligatory and what is not.

### **3.2 The Historical Development of Aqidah Islamiyyah**

There have been many eras that have passed upon the Muslim Ummah. In some of these eras the Ummah held fast onto the correct sound aqidah, and in others this attachment weakened, and some from the Ummah held fast to it, whilst others deviated from it. In this sub-topic, we will take a look at the period in which the Ummah held fast to the sound aqidah, and the factors and causes that led to the change in this situation, bringing about differing, splitting, disunity and the emergence of multiple sects and groups each claiming to represent the true Islamic aqidah and the Tawhid of the Messengers.

#### **3.2.1 The Era of the Messenger and the Companions**

During this era, the Islamic aqidah was pristine and pure, it was pure in the hearts of the Believers (the Companions), there were no blemishes or anything mixed with it. The Messenger did not depart to the Higher Companionship except after he had conveyed the message, and had fulfilled the trust, and had given sincere advice to the Ummah. Allah the Highest testified that He had indeed completed and perfected the deen of Islam (and all what it contains of aqaa'id, ibaadaat, ahkaam), so He said:

*"This day have I perfected for you your religion, have completed my favour upon you and have chosen for you Islam as your religion."* (Al-Maidah: 3)

And Allah ordered His Prophet to convey from Allah, Allah's religion, so Allah said:

*"O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve."*

*(Al-Maidah:67)*

Thus, the Messenger conveyed it, just as he had been commanded. He conveyed the entire religion in both aqidah (beliefs) and shari'ah (rulings). And the Companions who were characterized with amanah (trustworthiness), they acquired this deen as it was being revealed, right to its completion. So here trustworthiness (amanah) was found in the hearts of the people first and upon this quality did they acquire the Qur'an and the Sunnah (i.e. the religion with all its beliefs, deeds and injunctions). They affirmed all of what was revealed in beliefs, sayings and

actions and acted upon all of that and whatever it contained of Tawhid, Imaan, the righteous actions, and the rulings.

This religion, at that time, was a sound, authentic and complete manhaj (methodology) which did not admit to any additions or deletions. And the affair continued upon this way, upon this Straight Path, and it was traversed by the Righteous Salaf, who are the Companions, and their successors, then their successors. This was the aqidah, this was the deen and the Imaan that raised these people, who are the best of people to have walked the earth, after the Prophets and Messengers.

In the days of Jaahiliyyah there was much corruption in terms belief, morals and likewise in economic, social and political conditions. The Arabs were divided, with tribes constantly waging wars over insignificant matters. They were idol-worshippers, and would worship the righteous dead. They were split in their religion (of Shirk). The strong would consume the weak. The birth of females was seen as a disgrace. Women would sleep with many men, as a result of which the genealogies of those born would become obscure. Men would inherit the wives of their fathers. They proceeded upon their affairs with great superstition and believed in omens and the likes, held strong beliefs in the magicians, soothsayers and the likes. Although there is a great deal more that can be said this should be enough to give an insight into the type of society that was present - one that was far, far away from the traces and remnants of Prophethood and Messengership, and was on the verge of destruction.

#### **4 DISCUSSIONS**

From what has preceded it should be abundantly clear that the true basis of unity is that very same pristine pure aqidah that brought together and united the hearts of the Companions (radiallaahu anhum). Any call to rectification or any da'wah that is based upon other than this foundation, or ignores this foundation, or wishes to unite Muslims whilst the foundations of the house have huge cracks and splits and flaws is greatly misguided in his or her action, and is attempting to achieve the impossible. Therefore, it is a core requirement to be strengthened among the Islamic finance practitioners as well as academicians.

#### **5 CONCLUSIONS**

In a conclusion, in Islam, the Sunnah of the Prophet Muhammad (PBUH) has a very high standing status. The sunnah is a part of the revelation and preserved to explain the Quran and to guide Muslims. The authority of the Holy Quran and the sunnah of the Holy Prophet (PBUH) was never denied by any jurist. It is a matter of agreement and consensus among Muslim scholars that the revelation is in two parts, the first part is the Quran, and the second part is the Sunnah of the Prophet (PBUH) and it is this part which is explaining what Allah want from us. Accepting the Prophet's decisions and rulings are part of Muslim's faith. The Sunnah is in the heart of al-hadith, al-Fiqh, Usul al-Fiqh and as well as in the Islamic theory of law. The right way for understanding al-Quran is through the Sunnah. Muslims cannot claim that they are faithful without believing in authority of Sunnah.

Islam places great value on Muslim unity, brotherhood and fellowship in this world. But in reality, we lost them centuries ago. We present a pitiable group of people, chaotic and hopelessly quarreling among ourselves. All over the world Muslims have set up many organizations and mechanisms of various sorts, hoping to bring back those lost but desired virtues among the Muslims, but with little success. It is time we asked why. Oftentimes with every good intention we gather with much publicity and fanfare only to dispute among ourselves and fall farther apart. Hardly any of these gatherings ever take the trouble to recall this instruction of our beloved Prophet (saws) imparted in his Farewell Sermon: ' Hold fast to the Book of Allah and my Sunnah.' It is impossible to count the blessings of the Sunnah in our lives. They can only be experienced as one lives by them. Islam is like a mine of endless and priceless treasures, but the mine can be dug and the treasures can be possessed only through loving adherence to the Sunnah of the beloved Messenger (saws) of Allah (swt). To savor the real taste of Islam and experience its full blessings in this and the next life one has to come to the Sunnah of Muhammad (saws). May Allah grant us the wisdom and tawfiq to do so.

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