



**THE CAUSES OF AQIDAH DEVIATION ACCORDING TO  
THE AL-QUR'ĀN AND AS-SUNNAH**

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## AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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## ABSTRAK

Penulisan ini membincangkan tentang sebab-sebab penyelewengan *‘aqidah* menurut Al-Qur’ān dan Al-Sunnah.. Kajian ini bertujuan untuk mengenalpasti sebab-sebab dan factor-faktor utama timbulnya penyelewengan *‘aqidah* di kalangan masyarakat khususnya masyarakat Islam yang mudah terpengaruh dan taksab atau percaya dengan pelbagai unsur-unsur negatif. Untuk memperolehi maklumat, kaedah yang dijalankan oleh penulis berasaskan kepada kajian perpustakaan yang mana banyak melibatkan beberapa buku yang berkaitan dengan *‘aqidah Islamiah*, dan bahan-bahan bertulis yang berkaitan dengan apa yang hendak dikaji. Segala maklumat yang diperolehi akan dinilai dan dianalisis agar dapat menghasilkan satu kajian yang sempurna dan bertepatan. Daripada hasil kajian tersebut, di dapati sebab-sebab yang menimbulkan penyelewengan *‘aqidah* menunjukkan bahawa kejahilan seseorang terhadap hakikat Islam dan sumber-sumber utama ajaran Islam yang sebenar.

## ABSTRACT

This academic writing is discussed about the deviation of *'aqidah* causes based on the Holy Qur'ān and As-Sunnah. The main purpose of this study is to identify the causes and the factors towards appearance of this *'aqidah* deviation among the society especially in Muslim society. They are a group who were easy to influence, fanatics and easy to belief towards the negative thinking. In the course of this academic writing, the author is used the several methods in collecting data and the relevant information relating to this writing. There are consisted of library research, where through it, the author reads, studies and analyses them carefully so that this academic writing will attain their ultimate objective as well as possible. According to this academic writing, the author concluded that: ignorant or the lacking of knowledge about the real Islamic teaching is the main factor towards this issue happened in Muslim society today.

## ملخص البحث

هذا البحث يناقش عن أسباب انحراف العقيدة في القرآن والسنة. يهدف هذا البحث إلى معرفة أسباب ظهور انحراف العقيدة في المجتمع خصوصا المجتمع الإسلامي الذي يتأثر بالسهولة إلى اعتقاد والعناصر السلبية. والمنهج المتبع في إنجاز هذا البحث لحصول المعلومات هو المنهج المكتبي بطريقة قراءة المصادر التي تحدث عن موضوع هذا البحث. وقد ركزت الباحثة جميع المعلومات الموجودة في هذا البحث لاتبات وتقرير الدراسة الى النتائج المرجوة. ومن نتائج هذا البحث وجدت الباحثة أن من أسباب انحراف العقيدة هو مجاهل الناس بحقيقة التعاليم الإسلامية وعدم المبالاة بمصادرها الاملية.

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**ARABIC WORDS TRANSLITERATION SYSTEM**  
**TRANSLITERATION TABLE**

**1. ALPHABET**

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	‘	فار	fa`r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha <sup>c</sup> b
ص	ṣ	صخر	sakhr
ض	ḍ	ضيق	dayq
ط	ṭ	طالب	tālib
ظ	ẓ	ظالم	zālim
ع	‘	عقل	‘aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لب	lubb
م	m	مال	māl
ن	n	نجم	najm
هـ	h	هول	Hawl

و	w	ورق	waraq
ي	y	يَم	yamm

## 2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	‘alima
_____	u	غلب	ghuliba

## 3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ, إ, ي	ā	علم, فتى	‘ālim, fatā
ي	ī	علم, داعي	‘ālim, dā‘ī
و	ū	علم, أدعو	‘ulūm, Ad‘ū

## 4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
يَا	iyy	شاعبي	shāf‘iyy (ending)
وَ	uww	علو	‘uluww (ending)

## 5. Exemptions

- 5.1 Arabic letter ء (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 ة (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 ة (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: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah  
 قلعة qal'ah  
 دار وهبة dār wahbah

## ABBREVIATIONS

AS	ʿalayh al-salām
comp.	Compiler/ compiled
Def.	Definition
ed.	Editor/ edition/ edited by
H	hijriyyah
M	mīlādiyyah
n.a	no author/ no artist
narr.	Narrated by
n.d.	no date/ no year
n.pl.	no place
n.pb.	no publisher
p.	page
pp.	pages
perf.	performers
trans.	translator/ translated by
RA	radiya Allāh ʿanhu/ ʿanhā/ ʿanhum
Rev.	review/ revision of
SAW	salla Allāh ʿalayh wa sallam
vers.	Version
vol.	Volume
writ.	Written by

# CHAPTER

# ONE

## CHAPTER ONE

### INTRODUCTION

#### 1.0 Background Of Research

There are many issues about “*Aqidah*” and their position in the human history development as a discussion issues since the period of Islam until now. This is a represent that *‘aqidah* is very important to every Muslim as a strength tight of faith and piety toward Allah (SWT). However, most of them always talk about *‘aqidah* issues to debate and discuss until existence of question about *‘aqidah*. So, indirectly it can become doubt where they are not realizing that their selves in the disorientation and will become disputation in the humanity.

When we talking about “*‘aqidah*” we will talk or discuss about believe, confident and faith. From this, it can show that the meaning of *‘aqidah* are always similar with the meaning of believe and confident word, confident word as a *‘aqidah* and the *‘aqidah* word as a faith. So, the expression of “*‘aqidah*” word refer to the believe, confident and faith (Zakaria Stapa & Mohd. Asin Dollah.1998:7)

Allah the Almighty says:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ  
تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

(Al-Qur'ān. Yūnus 10:9)

Translation: Those who believe, and work righteousness, their Lord will guide them because of their Faith: beneath them will flow rivers in Gardens of bliss (Al-Qur'ān. Yūnus 10:9)<sup>1</sup>

The other of definition about 'aqidah' from Sayyid Sabiq, he said that 'aqidah is a thing to very confident (*al-tasdiq*) without doubt. Furthermore, the definition of 'aqidah' also has a relationship between spirituality (*rohāniah*). It is because both ('aqidah and *rohāniah*) have a meaning about an important part of human and the characteristic of human person. The mean of 'rohāniah' is a mind and heart, thinking and faith.

However, from the spirituality (*rohāniah*) it has more the characteristic such as justice, helping, love and the value of pure in human self. So, *Rohāniah* and 'aqidah has a relationship of tight and 'aqidah as a basic to confident and *rohāniah* is an aspect for human to know about the reality of 'aqidah. If the man inability to perform all the demand of 'aqidah, so their *rohāniah* are incomplete (Al-Sayyid Sabiq:8).

<sup>1</sup>All Quranic translation in this writing are based on Abdullah Yusūf 'Alī. 2001. The Holy Qur'ān, Text, Translation and Commentary. Maryland: Amana Corporation. Translations from other sources will be cited accordingly.

Then, the word or meaning of ‘Deviation’ “an act which is deviated from the base”. It can also mean “to depart or diverge someone from the right or true path in *‘aqidah* and religion”. However, the word “astray” (*dhalāl*) in the Holy Qur’ān means, “being a traitor towards Allah and the Prophet because rejecting, changing, deferring and postponing the unity of divine law (*hukmullah*) (al-Mawaddah, 18 January 2004).

Allah the Almighty says:

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا



(Al-Qur’ān. Al-Ahzāb 33:67)

Translation: And they would say: “Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.

From this, who is decline, change, astray about unity of divine law of Allah and Prophet Sunnah whether they are volunteer to do or follower (*taqlīd*) from other people, they are the deviation groups of *‘aqidah*.

## 2.0 Importance Of Research

This topic discuss about the issues of *‘aqidah* deviation. From this issues, we can could the several point and importance things about this topic. Firstly, we can know why the deviation of *‘aqidah* is occurs in the society especially for the Islamic humanity and how this *‘aqidah* influence in their life.

Secondly, to know what the important things in the reality of *‘aqidah* and meaning of *‘aqidah* according Al-Qur’ān and As-Sunnah. It is because the Holy Qur’ān and Hadith can explain all the matter about *‘Aqidah* and Islamic religion. Than, thirdly, we can also analysis the causes and factors about deviation of *‘aqidah* are in society environment.

Lastly, the importance of this topic is to compare the reality of *‘aqidah* between deviation *‘aqidah*. From this, we can know what the right and wrong about *‘aqidah* and the better of path should follow.

From this issue, we can know that many problems and the matters it can be existence and as a questionable things in *‘aqidah* issues.

### **3.0 Problem Statement**

*‘Aqidah* is an important aspect in Islamic religion and as a basic strength of faith. This causes *‘aqidah* is very important in our life especially the Islamic humanity. It is because without the strength of *‘aqidah*, hence the human can be perishing.

However, this statement show that *‘aqidah* are always become many issues and question in our society. Beside that, the problem or issue about *‘aqidah* is occurs in Islamic society until existence the deviation *‘aqidah*. From this, the writer will to research and focus about why the deviation *‘aqidah* was occurs and what the causes of this issues. Than, how the factors and characteristics of deviation *‘aqidah* are existence.

#### 4.0 Research Objective

There are several objectives it can be explain as following:

1. To produce a document and information about the causes of ‘*Aqidah* Deviation’ in society especially Islamic society.
2. To analysis what the important factors and the purpose of deviation was emerged and their situation in society.
3. To know the meaning of ‘*aqidah*’, their concepts and method according to Holy Qur’ān and Sunnah. This way, we can know the reality of ‘*aqidah* and effect to the society.
4. To make research about the characteristics, phenomenon’s and effect of ‘*aqidah* deviations in the society.
5. Ascertain and analysis what the main sources or supplying information about this deviation like the existence of wrong teachings, *shirks*, *khurafat*, *sahr* and others.
6. To make how the effort should be performing to overcome this problems.

#### 5.0 Methodology

In the research methodology researcher was using the secondary data (not using the questionnaire and interview). It is because most of this sources and information about this topic from Internet, journal, library research and others.

Firstly, the researcher was referring this information from the Holy Qur'ān and Hadith. It is because The Holy Qur'ān and Hadith is the main sources to know everything matters and it is also as the right sources without existence of doubt.

Secondly, survey the books about this topic in the libraries, including all the books are writing in Malay, Arabic and English languages which explains about *‘aqidah* deviation.

Lastly, researcher also got information from the Internet and all this sources the researcher could come out the main or importance point, make analysis, research and others about this topic. However, to writing and study about *‘aqidah* deviation the researcher should be understanding and know what is right and wrong about *‘aqidah Islamiyah* with completely.

## 6.0 Literature Review

The causes of *‘aqidah* deviation are an important and the various issues to concerns *‘aqidah* in every individual self. This is a difficult problems, so from this, the researcher could make this information from many books. The other book is; “*Islam, ‘Akidah Dan Kerohanian*”. The writer of this book, Zakaria Stapa and Mohd Asin Dollah, 1998, Bangi UKM. This book explains about meaning of *‘aqidah*, relationship between spirituality (*rohaniah*), the wrong teaching and others.

Then, the other book about “*‘Akidah Dan Akhlak Dalam Kehidupan Muslim*” by Zakaria Stapa, 1998, Bangi UKM. He was explains about beliefs and faith in Islamic Religion. In the addition, a book about “*Jalan Da’wah Antara Keaslian dan Penyelewengan*” by Mustafa Masyhur, 1999, Dewan Pustaka Fajar, Shah Alam. This

book explains what the meaning of ‘deviation’ and ‘astray (*dhalāl*)’ according the Holy Qur’ān and As-Sunnah.

The other book is “*Taqwiyat –ul- Iman*” by Shah Ismail Shaheed, 1995, Dar-us-Salām Publishers, Pakistan. In this book explain or informs about strengthening of the faith to Allah and their Prophet (PBUH) without doubt and explains also about the existence *‘aqidah* deviation in Islamic society.

Finally, most of this information researcher got from the library research, the Internet information and others.

# CHAPTER TWO

## CHAPTER TWO

### THE BASIC OF <sup>ˆ</sup>AQIDAH

#### 2.1 Definition Of <sup>ˆ</sup>Aqidah

The word '<sup>ˆ</sup>Aqidah' comes from the <sup>ˆ</sup>Arabic word 'عقيد', a fraction of the word 'عقد' which generally means tie or knot (Mohd.Sulaiman.1997: 1). <sup>ˆ</sup>Aqidah literally means to tie or to make a knot to pieces of rope so that it can become fastened, firmly and strong. Thus, this word is used to mean an absolute, complete, unconditional, strong, perpetual, holy and devoted faith in the heart soul of a Muslim. It will not become weak or unsteady whatever the challenges are. <sup>ˆ</sup>Aqidah (faith) is *imān* and *imān* is *tasdīq*. Therefore, the knot or <sup>ˆ</sup>aqidah in a human's heart cannot be separated from his own heart except by himself or Allah (SWT), who creates and own His creation 's heart.

The history of *da'wah* and the growth of <sup>ˆ</sup>aqidah have revealed this proof. Saiyidina Bilāl bin Rabah, Saiyidina Yasīr, his wife Sumaiyyah and their family during the Prophet Muhammad's (PBUH) period, and the sorcerer who changed his faith from Pharaoh to Islam during Prophet Musa's period are some of the example of cases revealed in the history of the strength of <sup>ˆ</sup>aqidah that will not be wavered in whatever circumstances. These historical events, written in life and blood, are sacred because these people's heart are already satisfied and fixed with true faith and pure <sup>ˆ</sup>aqidah (Mohd. Sulaimān. 1985: 43).

As a whole, it can be concluded that *‘aqidah* which follows the meaning of its concept is *‘aqidah* based on a set of beliefs of Allah in the divine revelation of the Holy Qur’ān. Therefore, *‘aqidah* can be defined as “ the faith and beliefs of absolute truth, reality and morals which are permanent, clear and definite as also holy and pure, as proposed by Islam: which is strong and fixed faith in one’s heart, that is impossible to be wavered or changed by any circumstances”.

This definition is consistent with the limits provided in the Qur’anic verse as follows:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
عَلِيمٌ

(Al-Qur’ān. Al-Baqarah 2:256)

Translation: Let there be no compulsion in religion: Truth stands out clear from Error: Whoever rejects Evil and believes in God hath grasped the trustworthiness handhold that never breaks. And God hearth and know all things.

## 2.2 Value Of *‘Aqidah’s* Strengths

Because *‘aqidah* can be found in many forms like misleading *‘aqidah*, *batil ‘aqidah*, imagined or fantasy *‘aqidah* and also the true *‘aqidah* (*haq*), the value of *‘aqidah’s* strengths are not the same. From the definition given, clearly *‘aqidah’s* value can be related to two factors:

**First:** Permanency and the truth of its characteristics are absolute, permanent and everlasting in the heart of a Muslim. Based on this truth or, the Holy Qur’ān always reveals and explains about them to ensure the understanding and faith is instilled in man.

**Second:** Faith and believe to those truth. This is because Allah does not want all those truth to be “ Hidden and Well-kept Secrets” but Allah wants the truth to be known by man as His special servants. Thus, human must find and try to get it by having faith of those truths, *imān* (faith) must be based on belief and belief must be based on the awareness of knowledge and the experience of the heart and spirit.

In conclusion, *‘aqidah* revealed by Allah in the Book (*Wahyu*) and from the Prophet are regarded as a strong knot of a rope. On the other hand, other beliefs are weak knots that cannot guaranteed to become the main faith in this ever so challenging life (Mohd. Sulaimān. 1985: 43-45).

As Allah the Almighty says:

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا  
وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

(Al-Qur’ān. Al-‘Ankabūt 29:41)

Translation: The parable of those who take protectors other than God is that of the Spider, who build (to self) a house; but truly the flimsiest of houses is the spider’s house; if they but knew

### 2.3 The Basis Of *‘aqidah* From Adam (PBUH) Until The Prophet Muhammad (PBUH)

Based solely the true *‘aqidah*, starting from Adam (PBUH), *‘aqidah* is not many, cannot be canted and do not differ from one *‘aqidah* brought by a messenger or Prophet to another. The *‘aqidah* introduced and revealed from Adam (PBUH) until Muhammad (PBUH) are one, its basis and contents are also one and the same (Mohd. Sulaiman.1985:122).

Each Messenger or Prophet upheld the revelation brought by the Messenger or Prophet before him. Revelations about a new Messenger or Prophet that will be send after him to teach and reveal the same *‘aqidah* to his groups or society. This shows that the *‘aqidah* during Prophet Muhammad’s period is also the same *‘aqidah* during the period of Prophets before him. Each Messenger duty is to bring about the same *‘aqidah* and to admit and acknowledge the *‘aqidah* revealed by the Messenger or Prophet before him. There are no changes or differences, no any addition or subtraction (Mohd. Sulaimān. 1985:122).

Allah the Almighty says:

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا



(Al-Qur’ān. Al-Ahzāb 33:62)

Translation: (Such was) the practice (approved) of God among those who lived aforetime: No change wilt thou find in the practice (approved) of God.

As a conclusion, each Messenger and Prophets actually reveals two premises; *‘Aqidah* and *Syariat*. *‘Aqidah* are always the same from one Messenger or Prophet to the other, no changes, no differences and no additions. Each of them acknowledges, admits and upheld the same basis and content of *‘aqidah* brought by the Messenger or Prophet before him. However, it is not true for *Syariat* as it can be different from one to another, can change and develop, following the course and to cater the need of man. The *‘aqidah* revealed and taught by Prophet Muhammad (PBUH) is based on the Holy Qur’ān for all beings, until the end of time (Ibid: 124).

#### **2.4 *‘Aqidah* During The Prophet And His Companion’s Period**

During the Prophet Muhammad’s period, the early Muslim community is a single nation upon one *‘aqidah*. They hold on to the *‘aqidah* that has been understood, represented and revealed in the Holy Qur’ān and explained by the As-Sunnah. Nobody at that time asked anything or raises issues on Allah’s nature, His Essence (*zat*) and others. Thus, during the time when the Holy Qur’ān was revealed, there are not many debates or discussions on *‘aqidah* among the Companions. There are, however, factors contributes to the not many existence of any debates or discussions on *‘aqidah* especially among the Companions (Ibid: 128).

These factors includes the usage of pure Arabic language which is straight forward and can enable them to understand clearly the meaning of revelation (*nas*); the pureness of the companion’s hearts which led them to become pious and devoted to Allah and the Prophet’s prohibition of discussing religious problems especially those issues which relates to *‘aqidah* that are not in the form of their usual practice or action, also because the Prophet himself, who can become the reference to any religious issues as he lived amongst them. (Mohd. Sulaimān: 1997:129-130).

These are the understanding of *‘aqidah* during the Prophet’s period and the early Companions period. The first and second Caliphs (*khalīfah*) practice the same attitude as the Prophet. They try to close the door to any debate or discussion on *‘aqidah* problems that can lead to differences of opinions and the falling apart of *ummah*. The act of Saiyyidina ‘Umar to beating up a person with the frond of the date tree because he raised a *‘aqidah* issue shows this attitude (Mohd. Sulaimān: 1997: 130).

During the last stages of the Companions’ period, there are words that prohibit and forbids from thinking and debating *‘aqidah* issues. This shows how the Companions also took the stand of not debating or discussing *‘aqidah* issues (*Karāhiyyah al-Ra’y Fi al-Dīn*). However, even though there are prohibitions, there are some indications that show the change of attitude of some Companions who try to debate and think of issues and problems concerning *‘aqidah*. For example, Saiyyidina ‘Ali debated issue of *Qadha’* and *Qadar* in order to expel all the confusions and assumptions of some people in the society (Ibid: 1997:131).

Factors’ contributing to this change of attitude includes:

- (1) The opening of news and large districts and Islamic States outside ‘Arabia.
- (2) The conversion of Non-Muslim into Islam, which includes theologians and priests who still are influenced by their way of thinking and opinions from their former religion. These are the groups, which usually points out many questions and issues relating to the faith in the religion.
- (3) The conversion of millions of people from places around ‘Arabia into Islam is a reality that forced the Companions to travel and teach Islam, including ensuring the strength of *‘aqidah* in these people.

- (4) Specifically during the final stages of the Companion's period, there is existence of Zendeq and Mulhid groups, which promotes evil and lead people away from the proper path. These groups also promote debates and discussions in order to give rise to confusion, uncertainties and vagueness of *‘aqidah*.

These factors later become more and more powerful and expanded from year to year especially because of political instability among the Muslim society until the end of the third century which marked the end of the Ahlis-Salaf al-Sālih's period. Those who are aware that this phenomenon will threaten the *‘aqidah* and belief of Muslim as well as the unity of the *ummah* are forced to undertake a new attitude which is to be directly involved in debates and discussion on *‘aqidah* and religious issues in order to give explanation and to negate critiques. These people include Companions during the final period, followed by Tabi'īn and al-Tabi'īn (Mohd. Sulaimān: 1997:133-134).

An important fact worth mentioning here is no matter how much confusion, corruption and evil done by any group, be it the Ahli Kitāb, the *kafir Musyrikkīn*, the Zendeq and Mulhid groups, Philosophers or scholars, *‘aqidah* revealed in the Holy Qur'ān and Sunnah can always be understood clearly by *‘Ulama'* in his specific period. These *‘Ulama'* will stand tall in upholding and preserving *‘aqidah* and to protect it from those confusion, corruption, deviations and evil as guaranteed by Allah (Ibid: 136).

## 2.5 Definition Of *‘Aqidah* Deviation

The word 'deviation' means "an act that is deviated from the base". It can also mean, "to depart or diverge someone from the right or true path in *‘aqidah* and religion". The word 'astray' means, "to be away from the proper path or not following the right way confused and mislead from the correct way". The word astray (*dhalāl*)

in the Holy Qur'ān means “being a traitor towards Allah and the Prophet because rejecting, changing, deferring and postponing God’s law (*hukmullah*). Allah The Almighty says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ  
 الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ﴿٣٦﴾

(Al-Qur'ān. Al-Ahzāb 33:36)

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

This means whoever rejects, change, defer, substitute or invalidates the law (*hukum*) of Allah and His Prophet whether voluntarily or as a follower (*taqlid*) to their leaders who do those things then and now (Salaf and Khalaf), they are included as astray and has deviated from the true Islam. This is because only the true Islamic faith is the one that is permanent, absolute and follows Allah’s laws and not the opposite (Mustafa Masyhur. 1999:10).

Thus, the basis of ‘aqidah explained by Allah in the Holy Qur’ān is that Allah will not accept any prayers made by man except when he accepts and declare the truth and greatness of Allah’s power. Allah accepts and orders human to pray and follows His teachings with loyalty, devotion and purity of heart. Allah Most High said in the Holy Qur’ān:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ  
وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾

(Al-Qur'ān. Al-Bayyinah 98:5)

Translation: And they have been commanded n more than this: to worship God, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that is the Religion Right and Straight.

Based on this verse, any form of beliefs and faith, not in line with the basis of *imān* are acts of straying from the true *‘aqidah*. Beside that, Islam stress on the issue of *‘aqidah* and *imān* to protect the sanctity and holiness of Islamic teachings It is also to ensure the safety of Muslim from being influenced by the many facets of human-made teachings and beliefs enter twined with many foreign aspects which are not unsuitable with the basis of *imān* in Islam (Mohd Tahir Mengati.1987: 23).

### 2.5.1 *‘Aqidah* Deviation Phenomenon’s

There are many forms of *‘aqidah* deviation phenomenon nowadays. From this, the existences of phenomenons are two forms:

- (1) One of form shown how low the concept of *‘aqidah* is because of the negation of Allah’s existence and the miracles or supernatural. This form is incorporated in it had manifestation (atheist) carried by the materialists stream and dialectical theories.

(2) Another form was established from the power of dictatorship, richness authority and because of defending the human race. These are the effects that will come out from the many effects of bad concepts towards Islam and weaknesses in controlling *imān* in the heart.

In fact, human societies nowadays are facing dangerous *‘aqidah* deviation phenomenons. Poor quality of morals, social, economy and politics are physical reflection of *‘aqidah* emptiness replaced by Western culture, which are influenced by Marxism’s philosophy and ideology.

The intellectual ability, materials and skills derived from material creation cannot give peace and unity to the society. The feeling of hunger from a human’s soul and spirit will be increasing from day to day because of the emptiness of life. It will follow the route like a robot or machine, bored and unable to understand its aim, except for what can be seen in front of it from many perspectives, which comes and go. Everything is only about satisfying its physical needs and necessities (Ibid.1987: 24). That is why Islam, from the very beginning tries hard to solve the confusions with a basic solution. With this solution, human will know the real *‘aqidah* and the reason of human’s existence on the earth and know that Allah as a creator.

With this, human will come to realize that he is not created futile, without any reason, that he is not created by something static and not just by chance in this world. But Allah creates man, when soul and spirit is given to him. Then, Allah asks the Angels to bow down to him and Allah gives all the senses hearing, seeing and the heart as well as having other creatures in land and water to bow down to him. Besides that, Allah also makes the human life together with death (*ajal*) to be fated. A final place to live has also being created, that is the *Akhīrat*, suitable with the act (*‘amal*) and deeds performed (Mohd. Tahir Mengati.1987: 24).

This is 'Islamic *‘aqidah*' binding the human, to be hold on to the real and true Islamic teaching, without any doubt and free from any deviation or corruption. Besides that, the limits in life has been revealed by

Allah Most High says:

وَأَنَّ هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن  
سَبِيلِهِ ذَٰلِكُمْ وَصَدُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

(Al-Qur'ān. Al-An'ām 6:153)

Translation: Verily, this is my way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. That ye may be righteous

### 2.5.2 Factors That Give Rise To Vagueness Of Islamic *‘Aqidah*

There are many factors that give rise to vagueness of Islamic *‘aqidah*. The effect of such vagueness give rise to the existence of harmful and bad accusations that can make man go astray and have doubts on Islam and *‘aqidah*. This includes:

- (1) The non-existence of specific movement (haraki) for the Muslims in strengthening the Islamic religion. This causes enemies of Islam to easily attach Muslims and influence them in many ways until confusion and vagueness towards the Islamic *‘Aqidah* exists.

- (2) Influence of materialistic thing by Muslim's mind and heart. This can causes attack from Western cultures.
- (3) Marxist (communism) ideology and theories influence the Muslim society from many aspects such as its concepts, mind and even religion. These are the reaction produced from the deviation and corruption of European churches and from the spiritual aspect stressed upon by Christianity.
- (4) Ignorance of Muslims of their own religion, which are in fact the true and special religion and *syariat* makes them the victim of various school of thoughts and materialistic thinking which attack the Muslim world.

These are some of the reasons that can be found in any period of time in order to eliminate Islam from the Muslim's life struggles. Islam is given the mask of Christianity and thus, Islam is misinterpreted a seen to be the same as Christian. These efforts are the one that gave birth to the existence of unknowledgeable Muslim generation, except for some ambiguous aspects. These are also the factors that separate Muslims from the principles of Islam (Mohd. Tahir Mengati.1987: 28).

CHAPTER  
THREE

## CHAPTER THREE

### THE CAUSES OF KUFR AND DEVIATION OF ISLAMIC <sup>c</sup>AQIDAH IN SOCIETY

#### 3.1 Deviant Beliefs Of Ignorant People About Religion And <sup>c</sup>AQIDAH

Contrary to the commonly held view, ignorant people are not totally unaware of religion. Most of them acknowledge the existence of Allah, the All-Powerful, Who created themselves and the entire universe. Yet despite this, they develop a deviant understanding of religion. In many verses of the Qur'ān, Allah relates that people cannot comprehend the existence of Allah, since they do not ponder upon His creation:

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿١١﴾

Al-Qur'ān. Al-Ankabūt 29:61)

Translation: If indeed thou ask them who has created the heavens and the earth and subjected the sun and moon (to His Law), they will certainly reply, "God". How are then deluded away (from the truth)?

The main reason why these people astray from their Creator's and *'aqidah* path are the strong attachment they have for this life. Due to this attachment, they simply disregard the facts and deceive themselves by some flimsy reasoning. If they pondered profoundly, they would realize that they should remain as Allah's devoted slaves all through their lives. If they ever trusted Allah, They would comprehend the existence of the life beyond and know that they should prepare themselves for it (Harun Yahya,1999: 106).

However, they strongly resist doing so since such an attitude calls for devotion to the next life rather than to this one. In such a situation, the course adopted by ignorant people is not to think about it (Ibid: 106).

Allah the Almighty says:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ﴿٢﴾

(Al-Qur'ān. Al-Hijr 15:2)

Translation: Again and again will those who disbelieve, wish that they had bowed (to God's Will) in Islam.

#### **(a) They Think What The Majority Thinks is true**

One of the perverted beliefs prevalent among ignorant people has it that “ what is accepted to be right by the majority is “valid and true”. What deceives them is often the same rationale: “ Since so many people do it, they should have a point.” If these principles are shaped within a highly respected group of elite people, then the influence of these principles is felt even more profoundly among ignorant people. In

this case, the latter raise no doubts what ever about the validity of these principles, which then serve them as “ life-guides” ever after.

However, being accepted as true by the majority by no means legitimizes these views. This is surely a dangerous trap to avoid for those whose faith in the Qur’ān is not firm. Allah warns believers against adhering to the path of the majority (Ibid: 107).

As The Allah the Almighty says:

وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا  
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾

Al-Qur’ān. Al-An’ām 6:116)

Translation: Wet thou to follow the common run of those on earth, they will lead thee away from the Way of God. They follow nothing but conjecture: they do nothing but lie

As Allah make clear in the verse:

الْمَرْءُ قَلْبُكَ ءَايَاتُ الْكِتَابِ وَالَّذِي أُُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿١﴾

(Al-Qur’ān. Ar-Ra’d 13:1)

Translation: *Alif Lām Mīm Rā'*. These are the Signs (or Verses) of the book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.

What the majority imposes prevails as long as they are not in compliance with the commandments of the Qur'ān. Those who have faith in the Qur'ān have always been in a minority throughout history (Ibid: 109).

### (b) They Think Will Perish After Death

Ignorant people believe only in what perceive through their five senses. This materialistic approach lays the groundwork of the denial of the life beyond. Yet such a denial is nothing but a poor excuse they invent for their disbelief. Every man bestowed with the faculty of thinking conceives that there is technically no difference whatsoever between the creation of this life and the Hereafter. That man came into existence from nothing proves that everything 's existence is consequent upon the exercise of Allah's will.

Nevertheless, people bent on remaining ignorant simply treat this reality as though it did not exist. In the Qur'ān, Allah deplores the excuses they make up to support their denial:

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۗ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٧٨﴾  
 قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۗ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

(Al-Qur'ān. Yā-Sīn 36:78-79)

Translation: And he makes comparisons for Us, and forgets his own (origin and Creation: he says. “Who can give life to (dry) bones and decomposed ones (at that)?” Say, “He will give them life Who created them for the first time! For He is Well-versed in every kind of creation!

A person attesting to the existence of the life beyond also has to acknowledge that he should prepare himself for it. However, due to the unbridled ambitions of ignorant people, this is rather a difficult thing to do. Therefore, the only solution provided by their primitive rationale is a denial of the Hereafter.

Nevertheless, such an approach is to the detriment of the ignorant; as a consequence, they live troubled lives and deserve unceasing torment in the Hereafter. It is apparent then that denial of the life beyond is by no means in man’s best interests. On the contrary, it entails great loss both in this life and beyond (Harun Yahya.1999: 109).

### **(c) They Expect a Miracle to Happen Before They Believe**

Before believing, some people expect supernatural events to happen. However, all communities who were resolute in their disbelief are only a method of evading the truth and throughout history, it has employed this. These people who simply demanded that messengers show miracles are mentioned in the Qur’ān:

﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا  
لَقَدْ أَسْتَكْبَرُوا فِي أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا ﴿٢١﴾ ﴾

(Al-Qur'ān. Al-Furqān 25:21)

Translation: Such as fear not the meeting with Us (for Judgment) says: “Why are not the angels sent down to us, or (why) do we not see our Lord?” Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

As the verses relate, those who expect Allah’s messengers to show miracles have always been disbelievers. They want miracles because, deep in their hearts, they know that messengers have had bestowed upon them what is right and true. Yet, to avoid this fact, they simply make up excuses to deny. This dishonest attitude is related in the following verse:

﴿ وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنُوا  
بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا  
يُؤْمِنُونَ ﴿١٠٩﴾ ﴾

(Al-Qur'ān. Al-An'ām 6:109)

Translation: They swear their strongest oaths by God, that if a (special) Sign came to them, by it they would believe. Say: “Certainly (all) signs are in the power of God: but what will make you (*Muslims*) realize that (even) if (special) Signs came, they will not believe”?