

**THE CONSOLIDATION OF *AKIDAH* ACCORDING TO
AL-QUR'AN AND AS-SUNNAH**

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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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.

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ABSTRAK

Kajian di bawah tajuk “Pengukuhan *Akidah* Berdasarkan Al-Quran Dan AS-Sunnah” ini, membincangkan definisi, kepentingan, sumber-sumber, serta ciri-ciri *akidah* Islam. Selain itu, ianya juga cuba mengupas kemantapan *akidah* di dalam diri Rasulullah S.A.W., para sahabat terutamanya *khalifah* Al-Rasyidin (Abu Bakar Al-Siddiq, Umar Al-Khatab, Uthman Ibn Affan dan Ali bin Abi Talib), Bilal b. Rabah dan Yassir serta keluarganya. Untuk memastikan kajian ini memenuhi objektif yang dikehendaki, kaedah pengumpulan data digunakan di mana melibatkan kaedah kajian perpustakaan. Tidak ketinggalan juga, temubual turut dilakukan dengan beberapa orang individu yang arif tentang tajuk ini. Kajian ini telah menunjukkan bahawa, pengukuhan *akidah* di dalam diri umat Islam pada hari ini sangat penting untuk menjamin kesejahteraan hidup seseorang itu di dunia dan akhirat. Ini kerana tanpa *aqidah* yang kukuh di dalam diri seseorang itu maka senangnya ia dipengaruhi oleh fahaman-fahaman yang boleh memesongkan *akidah* mereka.

ABSTRACT

This research “The Consolidation of *Akidah* According The Al-Qur’an And As-Sunnah” was discussed about definition, importances, source and chartecteristic 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 أيضا عن تقوية العقيدة بجانب رسولنا محمد صلى الله عليه وسلم وأصحابه من الخلفاء الراشدين الأربعة أبو بكر وعمر الخطاب وعثمان ابن عفان وعلي أبي طالب وغيرهم من الشهداء من بلال بن رباح وياسر وغيرهم. والحصول على المعلومات المطلوبة، وقد استعملت الباحثة القاعدتين وهما المكتبية والقيام بالنقد. والحاصل تدل على أن قوة العقيدة تلعب دورا هاما لضمان على مطمئة القلوب في نفوس المسلمين وضمائمهم على الوعد بخير الجزاء في الدارين. وأما بدونها تسهيل الحصول على العقائد المنحرفة. والعياذ بالله.

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TRANSLITERATION

ARABIC WORDS TRANSLITERATION SYSTEM

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فار	fa`r
ب	b	برد	burd
ت	t	تلّ	Tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	ḥ	حليب	ḥalīb
خ	kh	خادم	khādīm
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl

س	s	سلام	salām
ش	sh	شعب	sha ^ʿ b
ص	ṣ	صخر	ṣakhr
ض	ḍ	ضيق	ḍayq
ط	ṭ	طازخ	ṭālib
ظ	ẓ	ظالم	ẓālim
ع	c	عقل	^ʿ aql
غ	gh	غلام	ghulām
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalām
ل	l	لبّ	lubb
م	m	مال	māl
ن	n	نجم	najm
ه	h	هول	hawl

و	w	ورق	waraq
ي	y	يم	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>
ى، ا	ā	عالم، فتى	°ālim, fatā
ي	ī	عليم، داعي	°alīm, dā°ī
و	ū	علوم، أدعو	°ulūm, Ad°ū

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawn
ي	ay	ليل	layl
يّ	iy	شافعي	shāfi'iy (ending)
وّ	uww	علوّ	'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 transliterasi: al maktabah al-ahliyyah

قلعة

qal'ah

دار وهبة

dār wahbah

ABBREVIATION

Dr.	Doktor
Hj.	Haji
H	hijriyyah
KUIM	Kolej Universiti Islam Malaysia
M	mi ^l la ^l diyyah
n.d.	no date
n.pb	no publisher
n.pl.	no place
Pg	Page
Prof.	Professor
RA	radiya Allah ^l anhu/ ^l anha/ ^l anhum
S.A.W	Salla Allah ^l alayh wa sallam
Sdn. Bhd	Sendirian Berhad
S.W.T	Subha ^l nahu wa ta ^l a ^l
Trans.	Translated
UKM	Universiti Kebangsaan Malaysia
Vol.	volume

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 "لا اله الا 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 seams 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.

Akidah in term. And the third subtopic will discuss about definition of *Akidah* in Islam.

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

The next chapter, the writer will discuss about *Akidah* In The Period Of Rasulullah S.A.W. The Consolidation Of *akidah* In Rasulullah S.A.W Himself and The Consolidation Of *Akidah* 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 *Akidah*.
- 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 *Akidah*.

- 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 spread into our inch of body and our minds.

At this, the writer also has make literature on the book “*Enskiklopedia 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 data 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 referred 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 referred to the al- Qur’an, there is stated about *akidah* and “*iman*”. As Allah s.w.t said in the al-Qur’an:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ (٩)²

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.*³

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.

¹ Zakaria Stapa. 1999. *Akidah Dan Akhlak Dalam Kehidupan Muslim*. Kuala Lumpur: Utusan Publication & Distrutors Sdn. Bhd.

² Al-Qur’an Al-Karim. Yunus 10:9.

³ All Quranic translation in this writing are based on Abdullah Yusuf Ali. 1994. *The Holy Qur’an Text And Translation*. Kuala Lumpur: Islamic Book Trust.

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:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ⁵

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:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ⁶

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. If that decision is true, so it is the truth

⁴ Adam Ibrahim. 2001. *Aqidah Ahli Sunnah Wal-Jamaah*. Bahagian Penyelidikan Kompleks Islam Johor. P. 17

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.

⁷ Adam Ibrahim. 2000. *Akidah Ahli Sunnah Wal-Jamaah*. Bahagian Penerbitan Kompleks Islam Johor. P. 18-19.

⁸ Rasul Dahari. 2001. *Akidah Ahli Sunnah Wal-Jamaah Mengikut Manhaj Salaf As- Soleh*. Johor: Jahabersa.

⁹ Mohd. Sulaiman Yasin. 1998. *Pengantar Aqidah*. Kuala Lumpur : Dewan Bahasa dan Pustaka. P. 169-170.

¹⁰ Adam Ibrahim. 2000. *Aqidah Ahli Sunnah Wal-Jamaah*. Bahagian Penerbitan Kompleks Islam Johor. P. 19-20.

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:

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ²

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:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ³(١٧)

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

¹ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb. p.18.

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:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا¹⁴(٨٢)

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:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا¹⁵(٢٤)

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:

لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ

كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْعَاغِلُونَ¹⁶(١٧٩)

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'an¹⁷. At the Holy Qur'an include the truth and trustee. As Allah said:

¹⁴ Al-Qur'an. An-Nisa'. 4 :82.

¹⁵ Al-Qur'an. Muhammad. 47 :24.

¹⁶ Al-Qur'an. Al-A'raf. 7 :179.

¹⁷ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.18.

وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا (٨٧)¹⁸

And whose word can be truer than God's?

وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا (١٢٢)¹⁹

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:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (٩)²⁰

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:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢)²¹

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

¹⁸ Al-Qur'an. An-Nisa', 4 :87

¹⁹ Al-Qur'an. An-Nisa', 4:122.

²⁰ Al-Qur'an. Al-Hijr. 15: 9.

²¹ Al-Qur'an. Al-Baqarah.2:2.

understands the meaning of Allah and its commands. Besides that, Allah ensured that, the prophet who never says anything based on passion²².

Allah said:

لُتَبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ²³

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 “*wahyu*” 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.²⁴

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 meaning²⁵. As Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا (٢٤)²⁶

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.²⁷

²² Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.23.

²³ Al-Qur’an. An-Nahl.16: 44.

²⁴ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.23.

²⁵ Ibid. p.24.

²⁶ Al-Qur’an. Muhammad.47 :24.

²⁷ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.23.

²⁷ 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:

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٢) ²⁸

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 opinion²⁹. As the Prophet S.A.W. said:

من قال في القرآن بغير علم فليتبوأ مقعده من النار.³⁰

- 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 language³¹.

- 4- Al-Qur'an pronouncements that not clear must refer to clearly pronouncement. It the pronouncement of one part have a problem. If one of the part have a problematical pronouncement. 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 pronouncement in the Qur'an not have a comparison with the another pronouncement³². Allah said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا (٨٢) ³³

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

²⁸ Al-Qur'an. Yusuf.12: 2.

²⁹ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.26.

³⁰ Tirmidzi from Ibnu Abbas, n.d *Sunan At- Tirmidzi*. Kitab At-Tafsir no. 2950. vol.5. p.183.

³¹ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.27.

³² Ibid.

³³ Al-Qur'an. An-nisa'. 4:82.

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 logical³⁵.

Allah said in Al-Qur'an:

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ (٢٢)³⁶

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:

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ³⁷

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 meaning³⁸. Allah said:

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ

وَرَسُولَهُ إِنَّ كُنْتُمْ مُؤْمِنِينَ (١)³⁹

³⁴ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.29.

³⁵ Ibid.

³⁶ Al-Qur'an. Al-Anbiyaa'.31:22.

³⁷ Al-Qur'an. Al-Baqarah.2:151.

³⁸ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb.p.31.

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 yedo believe".

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (٣٦)⁴⁰

It is not fitting for a Believe, 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.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (٦٥)⁴¹

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 فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٧)⁴²

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:

³⁹ Al-Qur'an. Al-Anfaal.8:1.

⁴⁰ Al-Qur'an. Al-Ahxab.33:36.

⁴¹ Al-Qur'an.An-Nisa'.4:65.

⁴² Al-Qur'an. Al-Hasyr.59:7.

Firstly: Rasulullah S.A.W. command the Sahabat to spread His Sunnah⁴³. The hadith:

نضر الله امر أسمع مقالي قبلها مثل ماسمعا فرب مبلغ أوعى من سامع.

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.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.⁴⁵

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

Five: The knowledge arrangement “ *Al-Jarah Wat Ta'dil*” (criteria of receiving and rejected the hadith based on their the hadith narrator).⁴⁷

Six: The arrangement of books to compare *maqbul* hadith (the receive hadith) and *mardud* hadith (the reject hadith) ⁴⁸

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

Eight: Biography arrangement from the hadith narrator debate on misty, difference and equate in name and *kun-yah* which are the first and secondly.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

⁴³ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb. p.33

⁴⁴ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb. p.33

⁴⁵ Ibid.p:34.

⁴⁶ Ibid.

⁴⁷ Ibid.

⁴⁸ Ibid.

⁴⁹ Ibid.

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* divided 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*”.

⁵¹ Al Buraikan Ibrahim Muhammad Abdullah. 1988. *Pengantar Study Aqidah Islam*.n.pl.n.pb. p. 34.

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 رضى الله عنه قال: قلت يا رسول الله: قل لي في الإسلام قولاً لا أسأل عنه أحداً غيرك، قال: (قل أمنت بالله ثم استقم).

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 person⁵². 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:

⁵² Zakaria Stapa. 1999. *Akidah dan Akhlak Dalam Kehidupan Muslim*. Kuala Lumpur. Utusan Publication & Distributors Sdn.Bhd. p. 4-5.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ (١٥)^{٥٣}

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 Principe 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 others⁵⁴. As Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ أُعْبُدُوا اللَّهَ وَاجْتَنَبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ (٣٦)⁵⁵

The meaning:

For we assuredly sent amongst every people an apostle, (with the Command), "Serve God, and eschew Evil"

⁵³ Al-Qur'an . Al-Hujuraat 49:15.

⁵⁴ Said Ibrahim. 1996. *Aqidah Ahli Sunnah Wal Jamaah*. Kuala Lumpur: Darul Ma'rifah. P. 43.
14 Al-Qur'an. Al-Nahl. 16:36.

Allah said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ إِنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِي (٢٥)⁵⁶

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.

كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ (١) أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ (٢)⁵⁷

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:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ (٢) أَلَّا لِلَّهِ الدِّينُ الْخَالِصُ⁵⁸

The meaning:

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

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ⁵⁹

The meaning:

Thy Lord hath decreed that ye worship none but Him,

⁵⁶ Al-Qur'an. Al-Anbiya'. 21:25.

⁵⁷ Al-Qur'an. Hud. 11:1-2.

⁵⁸ Al-Qur'an. Az-Zumar. 39 : 1-2.

⁵⁹ Al-Qur'an. Al-Isra'. 17: 23.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ (١٤)⁶⁰

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 شياء.

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 *sincery* 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*:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا⁶¹

The meaning:

Serve God, and join not any partners with Him

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (١١٠)⁶²

The meaning:

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

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا (٤٨)⁶³

The meaning:

⁶⁰ Al-Qur'an. Al-Mukmin40: 14.

⁶¹ Al-Quran. An-nisa'. 4:36.

⁶² Al-Qur'an. Al-Kahfi. 18:110.

⁶³ Al-Qur'an. An-Nisa'. 4:48.

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

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا (١١٦)⁶⁴

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 *kufir* person will be punish because of the *kufir* 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 *kufir* Allah said that in Al-Qur'an:

⁶⁴ Al-Qur'an. An-Nisa'. 4 :116.

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مُنثَرًا (٢٣)⁶⁵

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 *kufir* person in this world will be reject at *akidah* and not giving any help to those person.

Allah said in Surah Ibrahim:

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَىٰ شَيْءٍ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ (١٨)⁶⁶

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 unuseless effort and the same time, get nothing from Allah S.W.T.

Allah said:

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩)⁶⁷

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.

⁶⁵ Al-Qur'an. Al-Furqan.25: 23.

⁶⁶ Al-Qur'an. Ibrahim. 14: 18.

⁶⁷ Al-Qur'an. Al-Nur. 24: 39.

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 *jahil* 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 'kufir' 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:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ (١٢)⁶⁸

The meaning:

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

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 :

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (٩٦)⁶⁹

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:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ (٤١)⁷⁰

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).

⁶⁹ Al-Qur'a., Al-Baqarah. 2: 96.

⁷⁰ Al-Qur'an. Al-Rum. 30:41.

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.