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### THE METHODOLOGY OF THE HOLY QUR'ĀN IN ORIGINATING THE DOCTRINE AND ITS ENCOUNTER WITH INNATE MIND

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#### ABSTRACT

Being Muslims, we deal with Islamic Studies as separate academic subject which is teaching from primary level to university level i.e., up to higher education. Without doubts, Āqīdah is a basic chapter in Islamic Studies, but I would love to say that it's not just a lesson in Islamic Studies but if we categorize Islamic Studies into main branches, it would be the first branch of Islamic Studies. Basically, we don't need any source to testify Islamic doctrine, but to satisfy

innate nature of human we need to discuss Islamic Creed and provide logical reasoning to make it understandable for human intellect. For this, the basic source of Islamic Āqīdah is the Holy Qur'ān. Qur'ān describes Islamic Doctrine with logical points. Qur'ānic Methodology to narrate the Islamic creed is logical, analytical and scientific. For example, Qur'ān claims that there is someone who created the world and that's God, to make it sensible and understandable for curious nature of human, then Qur'ān gives some examples and provide some evidences like; there must be someone who make arise sun from the east and set it into west every day. Qur'ān categorized Islamic Doctrine into six forms as; Belief in Allah, on his angels, on his books, his messengers, day of resurrection and good or bad fortune, and these are also called article of faith and moreover to believe in all the other unseen elements. In this research article there would be an illustration that how Qur'ān gives logic and reasoning to understand the fact that the Islamic belief is a final and true belief to follow.

## INTRODUCTION

Exact creed is very important for the followers of any religion. While Islamic beliefs are more important than any other religions because the whole building of Islam just stays on the belief. The belief is a part of Islamic education, which is considered to be obligatory on every Muslim to believe without any evidence and proof. But innate nature of human proved to be curious. Every human wants to know the answers of what, why, and how. That's why Qur'ān explains Islamic Creed in investigatory way; Qur'ānic methodology to describe Āqīdah is to complete rational and reasoning style. Qur'ān states exact doctrine and then give some logical reasoning to testify it which completely meets the innate mind.

Of course, Qur'ānic methodology is a miracle. The Holy Qur'ān's style of narration is unique. There is no example like Qur'ān on the earth as its eloquence and linguistics approach shows special kind of miraculous effects on the human mind. The weight and principle of the Qur'ānic verses is different from all the rules of the world. It has its own unique style that has separate rules. <sup>(1)</sup> Usually, Qur'ān adopts descriptive style but according to situation, Qur'ānic method varies into different form like; exclamatory method, narrative style, storytelling method and presenting examples are the Qur'ānic Methodology. There is also a style of Qur'ān that sometimes it is discussed a particular subject repeatedly. The question arises why it is like that, when we are trying to teach something, we state it again and again so that it would enter into heart, that's why Qur'ān adopt repetitive style. Below, we are going to discuss Āqīdah and Islamic Āqīdah with linguistic and metaphorical detail

### *Linguistically; Definition of Āqīdah*

The word Āqīdah is derived from the word “aqad” which means to knot or tie something firmly, <sup>(2)</sup> wed lock, contract, and authentication. <sup>(3)</sup>

As Allah Almighty says:

“Your deliberate oaths.”<sup>(4)</sup>

Here, the word “aqad” means to knot or tie.

### ***Terminological Definition of Āqīdah***

The Āqīdah is the firm faith and belief in which believer has no doubt and he believes on its authenticity and correctness whether it's right or wrong.<sup>(5)</sup> True belief is that the person's heart understands that it's just a truth, and it is as satisfactory as they are sure and certain. And the true belief is the foundation on which religion is established, and its health depends on its accuracy.

In English, the word for Āqīdah is belief and its synonyms are as: Faith, creed, dogma, doctrine etc. Doctrine is a belief or set of beliefs, especially political or religious, taught and accepted by a particular group; Creed is a set of beliefs which expresses a particular opinion and influences the way you live; Faith is a particular religion the Muslim, Christian, Jewish or Buddhist faith.<sup>(6)</sup>

### ***Exact Islamic Doctrine***

Belief in Allah, on his angels, on his books, his messengers, day of resurrection and good or bad fortune, and these are also called article of faith and moreover to believe in all the other unseen elements.<sup>(7)</sup>

Mentioned above six articles of faith are discussed in detail in the Qur'ān but these are sum up in a single Hadith which is called Hadith of Jibraeel in Bukhari and Muslim.<sup>(8)</sup>

### ***Āqīdah of Salaf and Ahlu Sunna Waljama'a***

Salaf (ancestors or predecessors) are often taken to be the first three generations of Muslims.<sup>(9)</sup> Salaf have the belief as Prophet Muhammad and his companions their successors and the successors of the successors have. The Āqīdah of Ahlu Sunna Waljama'a is exactly according to Qur'ān o Sunnah.

### ***The Sharia Law Is Divided into Two Types: Beliefs and Actions Beliefs:***

Beliefs are things that do not belong to actions, such as to believe in God's worship and as well as to believe in of all those members of faith. These beliefs are called the original or roots.

#### **Acts:**

The actions are related to condition of performing, such as prayers, zakat, fasting, and other practical orders, these are also referred to as branches, because These branches are set on health or corruption of these beliefs (origin / roots).

### ***Methodology of Qur'ān in Originating Doctrine: Satisfaction of Innate Mind***

Āqīdah is the foundation on which the building of the Ummah is established. The reformation and development of every Ummah is associated with the security and accuracy of its Āqīdah. Therefore, the Prophets (PBUH) emphasized of reforms of Āqīdah. And all the Prophets started the beginning of their invitation with the same reforms of Āqīdah. Praise be to Allah Almighty

that is the right of Allah on His creation. As it is narrated by Mu`adh bin Jabal:

The Prophet (PBUH) said, "O Mu`adh! Do you know what Allah's Right upon His slaves is?" I said, "Allah and His Apostle know best." The Prophet (PBUH) said, "To worship Him (Allah) Alone and to join none in worship with Him (Allah). Do you know what their right upon Him is?" I replied, "Allah and His Apostle know best." The Prophet (PBUH) said, "Not to punish them (if they do so)."<sup>(10)</sup>

To believe in God's Lordship, its divinity and its attributes, as well as on the angels, the books revealed by Allah, on the messengers, on the day of Resurrection, on good and bad destiny, and all the unseen affairs on which all the salaf are agreed. Similarly, the complete obedience of Allah and the complete obedience of the Prophet (PBUH) are also included in Islamic belief. The affairs of belief are narrative, because they can be proved only by Sharia arguments. The source of belief is merely the Book of Allah and the Sunnah of Messenger of Allah. There is no place for intellect or for someone's opinion.

As The Most High said:

"The Messengers and the believers have faith in what was revealed to them from their Lord. Every one of them believed in God, His angels, His Books, and His Messengers, saying, "We find no difference among the Messengers of God."<sup>(11)</sup> To believe in God's Lordship, its divinity and its attributes, as well as on the angels, the books revealed by Allah, on the messengers, on the day of Resurrection, on good and bad destiny, and all the unseen affairs on which all the salaf are agreed.<sup>(12)</sup> Similarly, the complete obedience of Allah and the complete obedience of the Prophet (PBUH) are also included in Islamic belief. The affairs of belief are narrative, because they can be proved only by Sharia arguments. The source of belief is merely the Book of Allah and the Sunnah of Messenger of Allah. There is no place for intellect or for someone's opinion.

On another place, Allah Almighty explains why we have ordered every nation to worship Him. Because I have created all the creatures to worship Me.

He, the Almighty say:

"We have created jinn and human beings only that they might worship me."<sup>(13)</sup> This verse also proves that Jinn also worship God with humans. Rather, not only Jinn, but all the creatures found in the world worship Allah.

### *Articles of Islamic Doctrine*

The Prophet (PBUH) said that the Belief consists of more than sixty branches.<sup>(14)</sup>

But here we are going to discuss only six main branches. Faith on Din e Islam means that whatever is revealed on the Prophet (PBUH) as a religion, not only should be confirmed, but it is also necessary to accept it and follow it with heart.

- Believe in Allah
- Believe in Angels
- Believe in the books
- Believe on the Apostles
- Believe in the Hereafter
- Believe in Fate (whether good or bad)
- Qur'ānic Study of Oneness of Allah (Tawhīd)

Tawhid oneness of God is the concept of monotheism in Islam its opposite word is polytheism. It is the most fundamental concept of Islam and holds that Allah is one and unique, and the Only One worthy of Worship and according to Islamic belief, Allah is the official name of God. Allah Almighty says in Qur'ān: "Righteousness is not determined by facing East or West during prayer. Righteousness consists of the belief in God, the Day of Judgment, the angels, the Books of God, His Prophets."<sup>(15)</sup>

And then He states as:

"We have created everything to fulfill a certain purpose. It takes only a single command from Us (to bring the Day of Judgment) and that can be achieved within the twinkling of an eye."<sup>(16)</sup>

If we talk about monotheism, then the most appropriate meaning of it is that after acknowledging Allah Almighty, one should also believe that there is only one Allah, the Creator and Master. This means that, it is not possible for us to say that we have complete faith in God, but at the same time we believe in other gods.

As mentioned earlier, when we talk about the Islamic faith, the first thing that comes to mind is the Oneness of God. In the above verses, Allah Almighty is also stating whether there is any being other than Allah Almighty who has created the world and the universe and is running its system. Undoubtedly, there is no such being other than Allah. This is called monotheism and belief in one God.

### ***Rational Proof of the Existence of Allah; Qur'ānic Methodology***

The human mind must be used to prove the existence of Allah. All this creation, of old and new must have a Creator who invented and started it. This creation could not have come to existence on its own or by chance. It could not have created itself, because it did not exist beforehand. Being a sudden accident or accidental existence of something is impossible, because there should be a maker for every accident or new thing. Furthermore, the fact should also be kept in the mind that the existence of this accident depends on a strong interconnection between a permanent arbitrary system, proper setting, causes and gestures and certain things of the universe and this fact completely discloses that its existence is just an accident or coincidence. If the presentations were the result of a conspicuous time, instead of being bound to any arrangement, why would their survival and evolution be from regular arrangements?

When the sudden existence of these creatures or by accident is proved false, the fact is clearly proved that there is a creator of all these things. And Allah is the One who is the Lord of all the worlds. The Almighty has given reference to this rational and intuitive argument itself as:

“Have they been created from nothing or are they themselves their own creators?”<sup>(17)</sup>

It means they are not born without creator, nor have they created themselves, so it is proven that there is a body who has the right to do, and he is only Allah Almighty. That is why when Jabair Bin Mu'attam (R.A) heard the Prophet (PBUH) reciting these verses:

“Have they been created from nothing or are they themselves their own creators? Have they created the heavens and the earth? In fact, they have no strong faith. Do they own the treasures of your Lord? Have they any authority over God?”<sup>(18)</sup>

Man's own existence is a great miracle. When we consider the organs of our body and its complex system, we also find out how such a complex thing came into being. There is someone who made it. The answer is completely unsatisfactory that such a masterpiece came into being by itself. In the same way, when we look at the system of the heavens and the earth, we are surprised that it is not possible for man to run such a system. There is a being that is far above human beings who is running the whole system.

Hazrat Jubair (R.A), a disbeliever then, said to be explicitly:

"My heart was defeated, unfortunate and uprooted. And it was the first time when I had faith in my heart."<sup>(19)</sup>

Of course, all the heavenly books are testified the existence of Allah. All laws that were sent with these divine and revealed religions contain what benefits mankind. This is evidence to the existence of a Wise and All-Knowing Lord Who knows what brings benefit to His creation, all divinely-revealed religions describe a universe that is self-evident to the existence and ability of Allah, Who Creates what He Will.

We know that Allah accepts the supplication from whoever seeks His aid and help, and that He brings them the benefits that they desire. This is clear evidence to the existence of Allah, who said:

“We answered the prayer of Noah who had prayed to Us before and saved him and his followers from the great disaster.”<sup>(20)</sup>

In another place, God Almighty said:

“When you (believers) begged for assistance from your Lord, He said, "I am helping you with a thousand angels, all in rows marching one after the other.”<sup>(21)</sup> In the above verses, Allah Almighty responds to man's natural quest in such a way that when Noah (PBUH) called us, we helped him. In the same way, when

the believers seek the help of Allah, we help them through the angels. This means that the existence of angels is also a supernatural thing. Allah Almighty justifies His existence to the people by explaining their presence and action.

There are three types of Tawhīd or four types according to some scholars. Faith in Allah means that to believe in its unity and believe in all kinds of Tawhīd.<sup>(22)</sup>

- Faith in the Existence of Allah
- Faith in Allah's Lordship
- Faith in the Divinity of Allah
- Faith in Allah's Names and Attributes

Here, these types of Tawhīd would be discussed shortly.

### ***Faith in Allah's Lordship***

To believe on God's Lordship means that He is the One Alone and the One Alone. He has neither any partner nor helper.<sup>(23)</sup> The Lord is the one, who possesses all creatures and kingdoms, and the final orders are His to obey, so besides Allah, there is neither other creator nor any other person. He is the absolute ruler of the world.

As He said in The Qur'ān:

“Is it not He Who creates and governs all things?”<sup>(24)</sup>

He is Lord of all mankind, as He said:

“Such is God, your Lord, to who belongs the kingdom. Those whom you worship besides Him do not possess even a single straw.”<sup>(25)</sup>

In the above verses, the Lordship of God Almighty has been clarified. The Lordship is to acknowledge that Allah is the Creator, the Sustainer, the Disposer of affairs, the Giver of honor and humiliation, and the King of all kings. This monotheism was also considered by the infidels.

### ***Faith in the Divinity of Allah***

Allah is the only true God; no one is partner with Him, and the word "Ilaah" means to be worshiped with respect and love. Allah says:

“Our Lord is the only Lord. There is no God but He, the Beneficent and Merciful.”<sup>(26)</sup>

In another place, He said:

“Believers, do not expose your privacy to the unbelievers. They like to mislead you and see that you are seriously harmed. Signs of animosity from their mouths have already become audible, but what they hide in their heads is even worse. We have certainly made our evidence clear, if only you would consider it.”<sup>(27)</sup>

Divinity is the belief that only God, the Lord of Glory, is worthy of all kinds of legitimate worship. Such as praying, asking for help, performing Tawaf, bowing and prostrating, slaughtering animals, making vows, fearing, hoping, praying, fasting, paying Zakat and performing Hajj, etc.

#### Faith in Allah's Names and Attributes

This belief requires accepting whatever Allah described of Himself in His Book or in the Sunnah of His Messenger (PBUH).<sup>(28)</sup> The Names and Attributes must be accepted without alteration, rejection, and precise description of their true nature or equating them with attributes of the creation.<sup>(29)</sup> Allah said:

“God has the most blessed Names. You should address Him in your worship by these Names and keep away from those who pervert them. They will be recompensed for their (evil) deeds.”<sup>(30)</sup>

In another place, He said:

“It is He who begins the creation, then, turns it back. For Him this is very easy. All the exalted attributes in the heavens and the earth belong to Him. He is the Majestic and all-wise.”<sup>(31)</sup>

Allah is unique like Qur'ānic narrative is:

“There is certainly nothing like Him. He is All-hearing and All-aware.”<sup>(32)</sup>

Tawhīd means that the person should not associate with anyone other than Allah, nor should be afraid of any other person or worship others.<sup>(33)</sup> Names of Allah are described in Qur'ān. Most of these names are attributes of God, while some are His official names. There is a philosophy behind describing Allah's attributes because the attributes of Allah cannot be found in any human being. Therefore, when a man thinks about these attributes, he finds out that He is not a human being.

Monotheism of names and attributes means believing in the names and attributes of God Almighty mentioned in the Holy Qur'an and authentic hadiths and proving them according to God's glory for God. The meanings of these names and attributes should not be distorted in any way, they should not be made meaningless, they should not be described as being for Allah and they should not be compared with the creatures.

#### *Qur'ānic Study of Angels and Proof of their Existence*

Faith on the angels contains following aspects:

- Belief in the existence of angels
- Belief in all the names of the angels we know and believe in the angels whose names we do not know.
- Belief in the attributes of the Angels we know



Angels are created by Allah and they worship Him. They are an invisible creature. There is no feature of Lordship and Divinity in them. Allah created them from light and gave them the power to completely execute all their commands and He bestowed on them the bounty of obeying Him at all times. Allah says:

“God Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and Al-wise.”<sup>(34)</sup>

Allah created human as well as the Angels:

“All praise belongs to God, the creator of the heavens and the earth who has made the angels Messengers of two or three or four wings. He increases the creation as He wills. God has power over all things.”<sup>(35)</sup>

Moreover, Allah says that to take souls from human bodies are the work for angels; As God Almighty said:

“Would that you could have seen the angels taking the souls of the unbelievers away from their bodies and smiting their faces and their backs saying, "Suffer the burning torment.”<sup>(36)</sup>

### ***Logical Arguments:***

In the Qur'ān Allah Almighty said that angels are also His creatures. As we know that the angel's existence is a reality. There are many evidences that the angels are present, like the souls of the human beings also took out by the angels. The angels also take the message to the Prophets. If on the presence of angels would be believed, then it is obvious that there is a creator of angels.

### ***Qur'ānic Study of the Books and Rational Argument***

Here "Books" are the books that Allah revealed to His Apostles to guide the creatures so that they could be succeeded by them through the world and the Hereafter.

### ***There Are Four Aspects Of Believing In The Books:***

- To believe that they are truly sent down by Allah
- To believe in the Books that mankind was informed of, like the Qur'an, sent down to Muhammad (PBUH), the Torah, sent down to Moses, the Gospel (the Injeel), sent down to Jesus and the Psalms (Zaboor), sent down to David. We also believe in the other Books, sent down by Allah, even though we do not know their names.

- To believe in whatever the Books revealed, like whatever is revealed in the Qur'an and sections of previous Books that have not been corrupted.
- To act on the Commandments contained in these Books, even if we do not know the wisdom behind them. All previous Books were over-ruled by the Qur'aan. As Allah said:

“We have revealed the Book to you (Muhammad) in all Truth. It confirms the (original) Bible and has the authority to preserve or abrogate what the Bible contains.”<sup>(37)</sup>

Allah Almighty testified The Torah and The Gospel, as:

“He has sent the Book (Qur'ān) to you (Muhammad) in all Truth. It confirms the original Bible. He revealed the Torah and the Gospel.”<sup>(38)</sup>

Allah says that The Torah and Gospel were revealed only after Abraham:

"Ask the People of the Book, "Why do you argue about Abraham? The Torah and Gospel were revealed only after him. Why do you not understand?"<sup>(39)</sup>

### ***Logical Arguments:***

Every Muslim believes that all heavenly books are true. These Books are sent to God's Prophets Jesus, Moses, David and the last Prophet Beloved Muhammad (PBUH). Besides the Holy Qur'ān, other Heavenly Books are just to be believed true and from Allah Almighty but their educations are not to follow for Muslims. It's a logical thing to show that these books are from Allah but know Allah has suspended them and launch His new religion Islam with new book The Holy Qur'ān to follow for all the mankind.

### ***Qur'ānic Study of Apostles and its Reasoning***

The Messengers are sent to deliver a Message. They are the ones to whom Allah has sent down revelation and who conveys His Law to mankind. Allah ordered them to deliver these Messages. <sup>(40)</sup> The first Messenger to be sent was Noah and the last one was Muhammad (PBUH).

God Almighty said:

“(Muhammad), We have sent revelations to you just as were sent to Noah and the Prophets who lived after him and to Abraham, Ishmael, Isaac, Jacob, his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave the Psalms to David.”<sup>(41)</sup>

Allah says whoever is the enemy of God and His Messenger is the enemy of Allah; like Allah said in the Holy Qur'ān:

“And as a confirmation of (original) Scripture and whoever is the enemy of God, His angels, His Messenger, Gabriel and Michael, should know that God is the enemy of those who hide the Truth.”<sup>(42)</sup>

And to every nation God sent a Messenger:

“To every nation We sent a Messenger who told its people, "Worship God and stay away from satan.”<sup>(43)</sup>

In this verse, Allah Almighty emphasizes on Tawhīd. Allah says that there was only one purpose to send a prophet to every nation and that was to call them to worship Allah Almighty. The Qur'an's style is that when it mentions a good thing, it is also mentioned in the opposite case i.e. bad thing so that the good matter can be highlighted as well as bad matter to avoid it.

Muhammad is the Messenger of God and the last Prophet:

“Muhammad is not the father of any of your males. He is the Messenger of God and the last Prophet. God has the knowledge of all things.”<sup>(44)</sup>

Allah sent His Messenger to every nation.

The statement of God's prophets in the Qur'ān has come to various places.

Allah describes the stories of the prophets and the story of their lives.

Allah describes the Prophet's Tawhīd as described in the Qur'an.

Allah gave special signs to some prophets.

The Qur'an also describes these miracles

### ***Logical Arguments:***

Allah sent His Messenger to every nation. The discussion of God's prophets in the Qur'ān has come to various places. Allah describes the stories of the prophets and the incidents of their lives. Every Prophet preached Allah's Tawhīd and called people to worship of Allah and only Allah. Allah gave special signs to some Prophets. The Qur'ān also mentions these miracles so that the truth can be made more accurate and can come into common understanding of human beings. It is commonly understood that when the stories, miracles and deeds of God's prophets mention, the faith will become stronger.

### ***Eschatology or Qur'ānic Study of the Hereafter***

Eschatology is literally considered as the last things or ultimate things and in Muslim theology; eschatology refers to the Resurrection Day i.e. the end of this world and what will happen in the next world or hereafter.<sup>(45)</sup> Day of Judgment means the Resurrection Day. On this day, people will be reckoned for their actions and resurrected for the reward. The day is called "Day of Judgment" because there is no other day after this. Afterwards, people of Paradise will permanently reside and take their places in it, and people of Hell will permanently reside and take their places in it. To believe in resurrected again. Resurrected again means the trumpet will be sounded second. Therefore, all the people will be stand naked bodies without clothing, and without circumcision before the Lord Almighty.

God Almighty said:

“(This will happen) on the day when We roll up the heavens as if it were a written scroll and bring it back into existence just as though We had created it for the first time. This is what we have promised and we have always been true to our promise.”<sup>(46)</sup>

Allah said, I'll resurrect you second time after death:

“Thereafter you will certainly die and you will be brought back to life again on the Day of Resurrection.”<sup>(47)</sup>

In another place, Allah says:

“We sent Noah to his people. He told them, "Worship God for He is your only Lord. I am afraid of the punishment that you might suffer on the great Day (of Judgment).”<sup>(48)</sup>

If we consider this verse deeply, we will see that after the statement of unity of Allah it is mentioned the Day of Judgment. Allah says, "I fear that if you do not understand it, then you will be punished with severe punishment on the Day of Judgment." It is also a discrimination of Qur'ānic style that it makes understand something with great determination and it would be compatible with human rationale.

All the human being would be accountable to God:

“To Us they will all return. In Our hands are their accounts.”<sup>(49)</sup>

Everybody would be accountable for their actions:

“For a single good deed, one will be rewarded tenfold. But the recompense for a bad deed will be equal to that of the deed and no injustice will be done to anyone.”<sup>(50)</sup>

In the same way, Prophet Muhammad (PBUH) described the Resurrection Day, as narrated by Abu Huraira:

The Prophet said, "On the Day of Resurrection Allah will hold the whole earth and fold the heaven with His right hand and say, 'I am the King: where are the kings of the earth?'"<sup>(51)</sup>

### ***Logical Argument:***

The Judgment Day is also an article of belief and for a Muslim it's obligator to believe on this whether after to witness His signs or in the condition of unseen. But when Allah states exact Islamic Creed He also give some logical reasoning to believe on. Eschatology includes the death of human generation, their souls after their bodily death, the complete destruction of this world (Qiyamat), the revival of human souls, the Last verdict of human actions by Allah after the

resuscitation, and there would be rewards and punishments for the believers and non-believers respectively. The places for the believers in the hereafter are known as Paradise (Jannat) and for the non-believers as Hell (Jahannam) where they will stay forever.

### ***Qur'ānic Study of Al-Qadar (Whether Good or Bad)***

Al-Qadar is Allah's predestination of measurements and sustenance of everything and everyone, according to His Knowledge and Wisdom.<sup>(52)</sup> The entire universe is to evaluate and decide before their existence. In fact, faith involves four matters:

- Believing that Allah is ever since the universe came into existence and most aware of all things, even if it is related to its own actions, or by its servants.
  - To believe that Allah has written everything in a safe, secure slate (Loh-e-Mehfooz).
  - Believing that all universes are running by the command of Allah alone. Even though he belonged to himself or his own actions.
  - To believe that the entire universe is created by Allah alone.
- Allah, The Most high said:

“Your Lord creates and chooses (to grant mercy) to whomever He wants.”<sup>(53)</sup>  
He said in another place:

“He does whatever He pleases.”<sup>(54)</sup>

Allah says that He created human from nothing:

“It is God who shapes you in the wombs as He wills.”<sup>(55)</sup>

He is the Owner of the entire universe:

“God is the Creator and Guardian of all things.”<sup>(56)</sup>

Allah describes fate (Taqrīr) matter in a very simple way; as:

“So let those who want, choose the right guidance However, you will not be able to choose anything unless God, Lord of the Universe wills it to be so.”<sup>(57)</sup>

### ***Logical Argument:***

There is a so-called allegation against the belief of Qadar that if God has already written the fate of every person, then there is nothing in man's control. For this, there is a solid proof that Allah has the power to see the future that's why He knows what could be possibly happened in someone's life.

### ***Condemnation of Terrorism through Qur'ānic Creed***

Our beloved Pakistan is under constant attacks of terrorism. The killing of innocent people and property is causing a lot of disaster. Terrorism caused a

loss of billions of dollars to the Pakistani economy. In the Qur'ān, Allah says that killing a human is killing of mankind. This became the universal saying, but it was introduced by the Holy Qur'ān and in this way, Qur'ān orders their followers to stop blood shedding of mankind. As Allah Almighty says in the Qur'ān:

“For this reason, we made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind.”<sup>(58)</sup>

And then in the next verse, Allah set the punishment for the crime of terrorism; obviously, it's the best way to narrate a peaceful doctrine. As:

“For this reason, we made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind. Our Messengers had come to them with clear authoritative evidence but many of them (Israelites) thereafter started doing wrong in the land.”<sup>(59)</sup>

In the Holy Qur'ān, Allah has prohibited killing of any human being and make some laws for killing.<sup>(60)</sup>

- Killing is prohibited for Muslim to Muslim in the Qur'ān
- If a Muslim kills another Muslim by mistake, then he has to retaliate; that's to set free a believing slave and pay the appointed blood money (Di'at) to the relatives of the deceased unless the relative's wave aside the payment.
- If the killed person is a non-Muslim, and the killer is a Muslim (In case of mistaken kill) If the person slain is from your enemies but himself is a believer, the penalty is to set free a believing slave.
- If the killed person is one of those with whom you have a peace treaty, the penalty is the same as that for a slain believer.
- In case of killing by mistake, if all the mentioned above conditions is not possible, the defendant has to fast for two consecutive months.

In the following verse, Allah Almighty strictly warns to kill any human being, if someone kills another human he will be punished in the hell.

“The punishment for one who purposely slays a believer will be to live in hell fire forever. God is angry with him and has condemned him. He has prepared for him a great torment.”<sup>(61)</sup>

Allah has stopped us to fight in the earth:

“When they are told not to commit corruption in the land, they reply, "We are only reformers". They, certainly, are corrupt but do not realize it.”<sup>(62)</sup>

From the verses mentioned above, we learn that Allah highly condemned terrorism and commanded all the Muslims to stop killing any human being.

Terrorism is a bad thing that has no place in Islam. Since the enemies of the Islam PBUH their existence in danger of increasing the popularity of Islam. Therefore, they have tried to connect terrorism with Islam. The fact is that the label of terrorism is being tagged to the Islam and Muslim is a part of the global conspiracy. Otherwise, it's the part of Islamic creed to spread peace among the mankind and we mentioned above Qur'ānic methodology to narrate this in detail, so that innate mind could understand the density of this matter.

### ***Doubts in Modern Minds and Exact Islamic Creed***

Human generation has developed as much as it never before. But with this evolution, we figured out that we got confused and became blind religiously. This is because of easy approach towards the different kind of knowledge. And science became the main factor to make human reluctant towards the religious. Now days, there are a lot of doubts arouse in the modern minds and there is the only way to answer these questions to follow the exact Islamic Creed.

Doubts about what we believe and why we believe it are natural. In fact it is often those doubts that cause people to embrace Islam. A doubt about the validity of their belief systems often sends people on a search for something they can understand and believe in. Having doubts about your chosen religion or aspects of that religion may happen but the difference is that Islam allows us to be both forewarned and forearmed to deal with doubts.

Qur'ān states in simple and clear method in terms of dealing with doubts. God Almighty says:

“Ask the people of knowledge if you do not know.”<sup>(63)</sup>

The presence of doubts shows a form of ignorance that is only erased by knowledge. The more one educates themselves and strengthens their faith, the stronger they will become in repelling nagging doubts.

### ***Narrative of Miracles; Rational Methodology of Qur'ān***

Many people have seen signs of the Prophets which are called miracles or heard about reliable sources. These miracles are a great proof of the existence of Allah.

#### ***A Few Examples Of Miracles Are As Follows:***

The first example is that the miracle of Musa (Moses) has revealed that Allah commanded them to stab on the sea, as Moses obeyed the Divine, the sea became twelve dry paths, and the water between these roads stayed like mountains. Allah Almighty states:

“Moses said, "Certainly not. My Lord is with me and He will certainly guide me.”<sup>(64)</sup>

The second example is miracles of Jesus; how he used to make dead people alive and to bring them out of graves by the command of Allah, it is clear in the

Qur'an:

“He will be a Messenger of God to the Israelites to whom he will say, "I have brought you a miracle from your Lord. I can create for you something from clay in the form of a bird. When I blow into it, it will become a real bird, by the permission of God. I can heal the blind and the lepers and bring the dead back to life, by the permission of God. I can tell you about what you eat and what you store in your homes. This is a miracle for you if you want to have faith.”<sup>(65)</sup>

The third example is the miracle of Prophet Muhammad “Miracle of Moon”. The Quraysh Mecca asked for a miracle, so he pointed to the moon. He fell into two parts and the whole world observed it. Allah says:

“The Hour of Doom is drawing near and the moon is rent asunder. Whenever they see a miracle, they turn away from it and say, "This is just a powerful magic".<sup>(66)</sup>

The purpose to describe these miracles in the Qur'ān is that people believe in God and the intensity of His knowledge. Nothing of the universe is beyond the reach of knowledge of Allah. This miracle gives the comfort of human minds that if these people were able to do such miraculous acts as, then it's a matter of common sense that there must be someone who blessed them with this power. In this Qur'ānic methodology, innate mind of human would get sense and become able to understand the Islamic Doctrine.

### *Innate Mind and Qur'ānic Creed*

We are living in evolutionary era, where the most people believe in rationalism rather than spirituality or divinity. Even if we wish to call people towards the God, they would definitely ask a lot of questions with logical reasoning and we must have to answer their questions with the help of Qur'ān o Sunnah and even have to give them some logical reasoning too, otherwise we might have been failed to convince them. To establish da'wa duty, anybody should begin with the reformation of doctrine. The accuracy of doctrine is a very basic principle of Islam and the Messengers called firstly, to the correction of the Āqīdah because all acts of worship and behavior depends on it and without the precise Āqīdah, there is no profit from other practices of Islam. Beloved Allah said:

“But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.”<sup>(67)</sup>

It is very obvious that the correct creed is a key of any act of da'wa and if you drag out the brick of Āqīdah from the building of Islam it would be destroyed in a moment. If you have strong desire to learn the exact belief then come to the Qur'ān, of course, we have reasons to say that, Qur'ān is a book that has no example on the surface of the earth; it's a unique, eloquent and inimitable in style. Already mentioned above that Āqīdah is a basic pillar of islam and the Qur'ān is a primary source of precise aqida to learn. Education of Qur'ān is very intellectual and logical which has the ability to satisfy the innate mind of



mankind. As The Most High said:

“Indeed in that are the signs for a people who give thought”<sup>(68)</sup>

In another place, Allah says:

“We have detailed the signs for a people who understand.”<sup>(69)</sup>

It's also a miracle of the Qur'ān that it has pure, sound and powerful effects on the reader or listener. Of course there are signs for the genius and seekers. Qur'ān offers its education with natural spirit and effected logical points that can never be rejected. If we look at it all over, it is clear that the Holy Qur'an has answered the natural questions that arise in the minds of human beings regarding the Islamic faith with complete logic and arguments.

### **SUGGESTIONS AND RECOMMENDATIONS**

The primary business of universities is cultivation and harvesting of thoughts. The universities are higher education institutions where ideas are formed and from where the intellectual leadership is provided to the society. Unfortunately, one of the most important topics, "Purification of Exact Doctrine in Islamic Universities" was not discussed properly in our universities, among intellectuals, academic level and in the serious circles. If we would become eligible to provide the education of correct creed to our students in Islamic universities, then it means we give them a clear and bright path to walk on. To achieve this, there must need to take new steps in modern ways like; conduct of scholarly conferences, seminars, workshops and need to make curriculum changes to remove the gaps from the university's syllabus related to Āqīdah study.

While maintaining their modern Islamic identity, students of Islamic universities should maintain their identity as a useful, active and working person in society. Therefore, they must be taught modern scientific and technological education along with Islamic education. We have divided knowledge into two fields; religious and science. The most disturbing result is that there has been developed a great lack of communication between the science scholars and theologians of religious science. The feeling of a common man in society is that he seeks the spiritual shelter for the religious salvation and he draws his attention to science and expertise for success in the world. This division has affected the face of our community badly. We need to create harmony among religion and science.

Our new generation is stuck in the throng of frustration and confusion. Now days, their religious belief is staggering and they started having doubts and uncertainties about religion. Manifesto of the Islamic universities should be the supply of existing knowledge towards the new knowledge through research and evolution of creative and analytical forces. In this regard, Āqīdah should be the main focus to work on because transparent concept of the exact creed is the only solution to remove the doubts from the minds of young generation. The universities usually are the balance to measure the social development or overall society's desires, disappointments and conflicts. But unfortunately these

activities are not done in our universities. Academic research, philosophical, social or political issues, yes, we do not have serious discussions on them. Our knowledgeable centers are transformed into socio-economic training centers. We should really work on that.

## CONCLUSION

Through Qur'ānic teaching peace and prosperity can be encouraged in the society by cleansing the world from different forms of ignorance and cruelty. At different stages, it has been trying to distract the true teachings of Islam by combining extremism and terrorism with Islam. It's baseless and negative propaganda doing the round about Islam. But the exact Āqīdah or true belief of Islam is to spread peace and brotherhood among mankind. The only reason why humility and downfall of human being in the society appears is to escape from the Qur'ānic teachings. Qur'ān teaches the exact Islamic Āqīdah in intellectual way which can satisfy the human nature. Qur'ānic methodology to narrate its narrative is a miracle. The style of Qur'ān to describe true Islamic Doctrine is logical and rational. Āqīdah is the foundation on which the building of the Ummah is established. Reformation and development of every Ummah is associated with the security and accuracy of its Āqīdah. Therefore, all the Prophets (PBUH) emphasized of reforms of Āqīdah. Exact Āqīdah is to believe in God's Lordship, its divinity and its attributes, as well as on the angels, the books revealed by Allah, on the messengers, on the day of Resurrection, on good and bad destiny, and all the unseen affairs. Similarly, the complete obedience of Allah and the complete obedience of the Prophet (peace and blessings of Allah be upon him) are also included in Islamic belief. The affairs of belief are narrative, because they can be proved only by Sharia arguments. The source of belief is merely the Book of Allah and the Sunnah of Messenger of Allah. There is no place for intellect or for someone's opinion. If the basic Āqīdah is correct then the other problems were automatically sorted out. For example, exact Islamic Creed gives the lesson of peace to their followers and strictly orders them not to fight on the earth. Islamic doctrine strongly opposes the terrorism and extremism. Today's generation is confused about religion and the presence of God. Islam has the answers of their reluctance and confusion. All the issues mentioned above started when our Āqīdah is not correct. Āqīdah is the grand pillar of the building of Islam. To learn the exact Aqīdah we study Qur'ān and Qur'ānic methodology is mature and logical; it gives us education about exact doctrine and then proves it with logical reasoning and by giving different examples so that the reader's satisfaction would be assured. We can say that for a Muslim the most important article of Islam is Āqīdah, if the Āqīdah is correct then the path is determined to walk on.

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