

An Explanation Of The Fundamental Beliefs

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The General Beliefs of Ahlus-Sunnah Wal-Jama'ah

The hadeeth of Jibraa'eel in Saheeh al-Bukhaari and Saheeh Muslim mentions the following pillars, Eemaan and Islaam,

Pillars of Islaam

1. Testifying to the worship of Allaah alone and the Prophethood of the Muhammad (Saas).
2. To establish the prayer.
3. To pay the zakah.
4. To fast the month of Ramadhaan.
5. To perform Hajj of the House of Allaah.

Pillars of Eemaan (Faith)

1. Having faith in Allaah.
2. Having faith in Allaah's Angels.
3. Having faith in the Books revealed by Allaah.
4. Having faith in Allaah's Messengers.
5. Having faith in the hereafter.
6. and having faith in the good and bad of fate.

The discussion will get lengthy if we are to mention this in detail, however I will like to discuss Tawheed in a little more detail because this is the foundation of our religion and a great majority of muslims are unaware and are careless of this.

There are three categories of Tawheed

(1) Tawheed ar-Raboobiyyah

To proclaim Allaah alone is the creator and sustainer of this universe. No one is equal to him in this and the life and death of all creatures are in his hands. His decisions are final and no one can deny them.

In this type of tawheed both the muslims and disbelievers agree. One can also find the idea of Tawheed ar-Raboobiyyah in the Vedas (Holy books of the hindu religion) and even the people of ignorance believed in this type of tawheed. It says in the Qur'aan

"And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?" (Soorah az-Zukhruf (43):87)

in another place he said,

"If you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" They will surely reply: "Allah." Say: "All the praises and thanks be to Allah!" Nay! Most of them have no sense." (Soorah al-Ankaboot (29):63)

So let it be clear not only did the mushrikeen (polytheists) of Makkah affirm Allaahs Lordship but they also accepted their gods and goddesses were created. So they did not consider at any stage them to be equal with Allaah nor did any nation ever associate their gods or goddesses with Allaah in his Lordship. From the time of Abu Jahal and Abu Lahab to all the mushriks of the world, they would all say the creator, the master and the sustainer of the heavens and the earths is only Allaah and the administration of all the universe was in his control. All of them would clearly declare their false deities to be from the created and not the creator's and that they were ordered and not the masters.

Hence their real shirk (associating partners with Allaah) was in the worship of Allaah. So whilst counting their gods and goddesses amongst the slaves of Allaah they would also believe that Allaah had granted some of his attributes to these gods and goddesses. They would say this is why we worship them and also because they are merciful and compassionate to us, and they solve our problems and fulfil our needs by the attributes granted to them by Allaah, because without pleasing them we cannot please Allaah.

So the summary of the discussion is that no nation has differed that three attributes of Allaah of the ever existing, the creator of the heavens and earths and the sustainer and administrator belong only to him nor was this the fundamental basis of the dawah of the Prophets as man had come to know this from his natural disposition. As Allaah had taken the covenant from Aadam (As) that he was his Lord and everyone declared together that you are our Lord. It is in Soorah al-A'raaf

"And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify..." (Soorah al-A'raaf (7):172)

Then Allaah has left numerous evidences in the universe of his Lordship by looking of which any individual with sound intellect can deduce. Is it difficult to comprehend or to think how the creation came into existence without a creator.

The Qur'aan indicates,

"Were they created by nothing, or were they themselves the creators?" (Soorah at-Toor (52):35)

This is why the dawah of the prophets was not to the Lordship of Allah rather it was to his Worship and if ever there was a call to his Lordship then it was only done as a reminder so that the real dawah to his worship was understood. This is why the dawah of

the Prophets was to Allaah's worship and not to associate anyone in his Names and Attributes (Asmaa Was-Sifaat) because the one who created, the sustainer of the universe was the one worthy of worship and no one other than him has the right to be worshipped nor is anyone equal to him in his self or his attributes.

(2). Tawheed al-Uloohiyyah

When we have accepted Allaah as the creator and the sustainer then all the attributes related to his worship should be abandoned for other gods and directed especially to him, who is one, the Self-Sufficient, the living and the eternal and the one who has total power over all things. So all that is specific to worship like, dhikr, beliefs, and obedience should be specific to him only.

The Levels Of Uloohiyyah

1. All types of love should be made specific to Allaah and no one should be associated with him in them, it is the statement of Allaah

"And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else)...." (Soorah al-Baqarah (2):165)

meaning loving anything else like Allaah is loved is Shirk fil-Uloohiyyat (shirk in worship) but we love the Messenger of Allaah (Saas) however we have been ordered with this. So if we love our parents then this is a natural love which does not contain the concept of Uloohiyyah (worship), so no one should be associated in the type of love that is specific to Uloohiyyah.

2. No one should be associated with Allaah in the fear that is specific to him. Allaah said,

"Those who convey the Message of Allah and fear Him, and fear none save Allah. And Sufficient is Allah as a Reckoner." (Soorah al-Ahzaab (33):39)

The way of the hypocrites is that they fear the people in such a way that one should fear Allaah only, rather to an even greater extent, it is the statement of Allaah,

"... but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more...." (Soorah an-Nisaa (4):77).

and in this way shayaan makes a person realise harm and then due to this fear man begins to sin, which is contrary to the tawheed of worship.

"It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers." (Soorah Ali-Imraan (3):175)

However the fear that is naturally within man is not contrary to the worship of Allaah. Allaah said concerning Moosaa (as)

"So he became afraid, looking about in the city." (Soorah al-Qassas (28):18)

In another place Moosaa (As) said to his Lord,

"He said: "My Lord! I have killed a man among them, and I fear that they will kill me." (Soorah al-Qassas (28):33).

3. Sacrificing and vowing in the name of other than Allaah are contradictory to the belief of the worship of Allaah. If someone committed an act for anyone other than Allaah which is specific for Allaah, then he has associated someone with Allaah in his worship, like swearing by anyone other than Allaah.

4. It is also shirk in his worship when a person does a righteous action for seeking the pleasure of Allaah and at the same time he seeks the pleasure of some other than Allaah whether it is love for his desires or for seeking the pleasure of someone else like the Peers (holy Men) and Walees (Saints).

One of the characteristic mentioned of the hypocrites was that they used to pray to show the people. Allaah said,

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little." (Soorah an-Nisaa (4):142)

In another place Allaah said,

"So woe unto those performers of Salat (prayers) (hypocrites), Who delay their Salat (prayer) from their stated fixed times, Those who do good deeds only to be seen (of men), And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.)." (Soorah al-Ma'aoun (107):4-7)

Imaam Ahmad, Tabaraanee and Baihaquee have narrated in Kitaab az-Zuhd from Mahmood ibn Labaid that he heard the Messenger of Allaah (Saas) as saying, "The thing that I fear for you the most is shirk al-Asghar." They asked, "What is Shirk al-Asghar" He replied, "Showing off, on the Day of Judgement when Allaah will give the people what they deserve for their actions he will say, "Go to the people for whom you used to act to show in the world, and have a look if they have any substitute for you."

(There is a difference of opinion whether Mahmood was a companion or not. Bukhaari has counted him from amongst the companions whereas Abu Haatim has denied this.)

Considering a god or goddesses to be criterion for lawful and unlawful is also shirk. Allaah said,

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)." (Soorah at-Taubah (9):31)

So the statement of a scholar or a mufti can only be established when he mentions it from the Shree'ah and if he mentions it from himself then it is not established.

when Adiy Ibn Haatim heard the Messenger of Allaah (Saas) reciting this verse he said, "We did not used to worship them. So the Messenger of Allaah (saas) said, "Did you not take the things to be unlawful that Allaah had ordered lawful and taken lawful that which Allaah ordered unlawful." he replied, "We did." The Messenger of Allaah (Saas) said "This was their worship."

The Messenger of Allaah (Saas) also said in different words, "Obedience is in only that which is the truth and righteousness, and there is no obedience of the creation in disobedience to the creator."

Seeking help and aid is specific to Allaah and seeking help from anyone other than him is shirk in his worship. Allaah said in Soorah al-Faatihah,

"You (Alone) we worship, and You (Alone) we ask for help." (Soorah al-Faatihah (1):5)

However seeking help from a person who is alive and present that is in his capability is not shirk in Allaah's worship, just as a thirsty person requests water.

These are some of the levels of worship. The Qur'aan has emphatically mentioned the levels of worship because the message of the prophets was in reality the message of Tawheed al-Uloohiyyah and Asmaa was-Sifaat. So if whenever a prophet called to Lordship then in reality it was an evidence for them calling to his worship because it is important for the evidence to be accepted by the one being addressed.

Allaah mentioned the statement of Yoosuf (As),

"...Are many different lords (gods) better or Allah, the One, the Irresistible? (Soorah Yoosuf (12):39)

he did not mean the various gods were better rather he wanted them to proclaim the Lord is One the Qahhaar the one better than various gods so therefore worship him.

"And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilah (God) but Him...." (Soorah (al-Mu'minoon (23):23)

And this was the message of all the prophets,

"And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." (Soorah al-Anbiyaa (21):25)

"O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun." (Soorah al-Baqarah (2):21)

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." (Soorah adh-Dhaariyaat (51):56)

Saaleh (as) said to his nation,

"Worship Allah! You have no other Ilah (God) but Him. [La ilaha ill-Allah (none has the right to be worshipped but Allah)]." (Soorah (al-A'raaf (7):85)

Ibraaheem (As) said,

"Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikun." (Soorah al-An'aam (6):79)

And this is the meaning of the Kalimah, "None has the right to be worshipped except Allaah" and the message with which our prophet (Saas) came.

The Messenger of Allaah (Saas) sent Mu'adh ibn Jabal (Ra) to Yemen and said to him, "You are going to the people of the Book, so let the first thing you call to be, None has the right to be worshipped except Allaah."

Similarly he (Saas) said, "Whoever's last word are None has the right to be worshipped except Allaah, will enter Paradise." (This hadeeth has been mentioned in the Books of the Sunnah and its chain is authentic.)

In these verses and ahadeeth the call to the tawheed of worship has been made and wherever Tawheed al-Rabooiyyah has been mentioned then it is only as evidence as the one being addressed believed in it and he was committing shirk in worship. These nations had included others in the worship of Allaah like prophets, saints, angels, jinns and other created things that compromised of trees, stones, idols, graves and animals. The fundamental call of all the prophets was the call to tawheed al-Uloohiyyah and the hadeeth from the Saheehian has been mentioned previously that all the prophets are brothers, only their mothers are different but their religion is one. Which was tawheed

and after this the call was to the rectification of the diseases and corruption manifest in their nations and in which the people were engrossed. So some would deceive in selling or someone had been accustomed to sinning and the call of our prophet after tawheed was the perfection of the manners of the people, as he said, "I have sent to perfect the manners."

So the foundation of the call is tawheed and so the nations that were not corrected in their Tawheed or any nation deprived of this could never benefit from the blessings of Islaam and this was the method of the prophets, of bringing about rectification. So the people who are engaged in dawah and propagation should not be deprived of rectifying something important and necessary as the beliefs because it is only the rectification and making the beliefs firm and a high level of characteristics by which Allaah will grant his blessings and favour upon the society.

Allaah said,

"And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.)." (Soorah al-A'raaf (7):96)

And in the second part of the Testification, ie "And Muhammad (Saas) is his Messenger" we have been ordered with obedience and having faith in the religion bought by Muhammad (Saas) and opposing the Messenger (Saas) is a means of earning punishment.

Allaah said,

"....And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." (Soorah an-Noor (24):63).

So the people who do not completely follow the Messenger of Allaah (Saas) should be fearful that maybe the evilness of disbelief and hypocrisy make take root in their hearts forever and they may fall victim to a great calamity of this world or a sad punishment in the hereafter.

Allaah said in another place,

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." (Soorah an-Nisaa (4):65).

So from this we find in order to have complete Tawheed one needs to have complete following of the Prophet (Saas) because without this the fear of the evil of disbelief and shirk always remain. And this following will only be achieved when we accept the authentic ahadeeth mentioned by him without any bending or distortion and maybe it is this what Imaam Maalik intended when he said,

"Anyone's word can be taken or rejected, except of the one in the grave." and then he pointed to the grave of the Messenger of Allaah (Saas).

Imaam Shaafi'ee said, "If I oppose an authentic hadeeth, then I am insane."

Imaam Ahmad ibn Hanbal said, "I am amazed by the people who hear a hadeeth and they know its chain and they affirm its authenticity but yet they leave it and adopt the opinion of Sufyaan and others." Then he recited this verse of the Qur'aan

....And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them." (Soorah (an-Noor (24):63)

and then he recited this verse,

"...and Al-Fitnah is worse than killing...." (Soorah al-Baqarah (2):217).

There are statements of this type from Imaam Abu Haneefah, Imaam Abu Yoosuf and others scholars of hadeeth and fiqh in following the Messenger of Allaah (Saas). This is because rejecting any of the commands of the Messenger of Allaah causes heresy in the heart and heresy destroys the heart because it makes a muslim and a believer delve into great sins such as disbelief and shirk. The Qur'aan prohibits us from talking loudly to the Messenger of Allaah (Saas) and warns us our deeds might end in vain then opposing the statements of the Messenger (Saas) will be an even bigger sin.

Allaah said

"O you who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not." (Soorah al-Hujuraat (49):2)

and this is the correct understanding of "None has the right to be worshipped and Muhammad (Saas) his is Messenger.", ie nothing is to be associated in the worship of Allaah rather worship should be made specific to Allaah and to completely follow the Messenger of Allaah (Saas). Also negate everyone else who attempt to do shirk in his prophethood, whether this is clearly like musailmah Kadhaab and Ghulaam Ahmad Qaadiyaanee or attempted to, or like giving precedence to someones opinion over a clear authentic hadeeth of Prophet (Saas). Ibn Abbaas (ra) indicated this when he said, "Will it

not that stones shower upon you from the heavens, I say to you "The Messenger of Allaah (Saas) said..." and you say Abu Bakr and Umar (Raa) said..."

(3) Tawheed Asmaa Was-Sifaat.

This is to call Allaah by those names which he has mentioned in his book or which the Messenger of Allaah (Saas) mentioned in his Sunnah and to mention his attributes that Allaah himself has mentioned in his book or which the Messenger of Allaah (Saas) has mentioned in his Sunnah without any resemblance or figurative explanation. Allaah said,

".... There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Soorah ash-Shooraa (42):11).

and he said,

".... and then He Istawa (rose over) the Throne..." (Soorah al-A'raaf (7):54)

and he said,

"The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)." (Soorah Taahaa (20):5)

and he said,

"They fear their Lord above them..." (Soorah an-Nahl (16):50)

and he said,

".... To Him ascend (all) the goodly words..." (Soorah Faatir (35):10).

These verses mention Allaah being above us and we should accept this, not to figuratively explain this nor resemble him to anything. Someone asked Imaam Maalik concerning the ascension of Allaah, so he replied,

"Istiwa is known but how is unknown, having faith in it is obligatory and questioning it is innovation." (Imaam Baihaqee has transmitted this statement in his book Kitaab Asmaa Was-Sifaat via numerous chains.)

It is narrated in Saheeh Muslim from Mua'wiyah bin Hakam as-Salamee that he used to have a slave girl who used to herd his sheep. One day a fox came and took a sheep. So he became angry and slapped her. Then he felt bad and approached the Messenger of Allaah (Saas) and said, "Oh Messenger of Allaah (saas) I want to free her." So the Messenger of Allaah (Saas) asked the slave girl, "Where is Allaah?" The slave girl replied, "above the heavens." The he said, "Who am I?" The slave girl replied, "The Messenger of Allaah (Saas)." So upon this the Messenger of Allaah (Saas) said, "Free her, for she is a believer."

So when this is clear that Allaah is above his Throne, then the understanding and ideas of some innovators that Allaah is everywhere in his essence is contrary to the sharee'ah and the intellect. Whereas their misunderstanding is from the verse,

"....And He is with you (by His Knowledge) wheresoever you may be...." (Soorah al-Hadeed (57):4)

So from this verse they have taken 'with' to mean with as in place that he is everywhere, whereas the last part of the verse clarifies his being with is in terms of his knowledge which encompasses everything. He said this in the words,

"Truly, nothing is hidden from Allah, in the earth or in the heavens." (Soorah Ali-Imraan (3):5)

So Tawheed Asmaa Was-Sifaat is to accept whatever Allaah has been said concerning himself and whatever the Messenger of Allaah (Saas) explained in this regard without any figurative explanation, likening or denial. The era of the companions and successors passed upon this way and methodology. We can not find any incidence from the companions and the successors from which we may know they may have figuratively explained the verses or the ahadeeth (of the Sifaat), and this is the correct methodology of Ahlus Sunnah Wal-Jama'ah.

So Allaah is the merciful and the compassionate, the all Hearing and the all Seeing, the ever living and the Eternal, the Master and the Holy, The subduer and the Majestic and there is none like him.

So His hand is not like our hand and his Hearing and Seeing is not like our hearing and seeing. His ascending over the Throne is not like our ascension and whoever says this will be committing shirk in likening because Allaah said,

.... There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Soorah ash-Shooraa (42):11)

Similarly the beautiful names of Allaah are also specific to him only. Saheeh al-Bukhaari in generality mentions 99 names and the one who remembers him by them then the glad tidings of heaven are for him.

Allaah has numerous beautiful names so call him by anyone you may wish, he said,

"And (all) the Most Beautiful Names belong to Allah so call on Him by them...." (Soorah al-A'raaf (7):180).

The people of ignorance used to name their gods with the derivatives of the Beautiful Names of Allaah, like for example they derived al-Laath from Allaah and al-Uzza from al-Azeez. Allaah said,

".....and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be required for what they used to do." (Soorah al-A'raaf (7):180).

Before completing the discussion I want to mention the thought of Shaah Waleeullaah Rahimahullaah concerning Tawheed from his famous book Hujjatullaah al-Baalighah, he said

"There are four levels of Tawheed, the first is not to accept any entity as being self existent except Allaah and all other entities are perishable and non self existent. The second, only Allaah is the creator of the Throne, Heavens, Earth and the whole of the universe and no one is equal to him in creating."

He further said,

"These two levels of Tawheed were not discussed in the books and the scrolls revealed by Allaah. The Jews, Christians and the polytheists of Arabia did not differ upon these two levels of Tawheed rather it has been clarified in the Qur'aan that everyone accepted these two levels of Tawheed. The third level is, everything between the heavens and the earth i.e. the administration of the whole universe is under his management only and the fourth level is to accept the one worthy of all worship is Allaah alone and nothing else is worthy of being worshipped. Then both of these levels i.e. the third and fourth are obligatory and binding upon us and there is an innate connection between them." (Hujjatullah al-Baalighah, Kitaab at-Tawheed)

The Categories Of Shirk

As Tawheed has three categories then Shirk also has three categories,

(1) Shirk Fir-Raboobiyyah

ie associating anyone with Allaah in his attributes of Lordship like, the creator, the provider of sustenance and the giver of death.

(2) Shirk Fil-Uloohiyyah

ie associating anything with Allaah in worship, whether it is a tree, a stone, a holy saint or a prophet. This is shirk in worship (uloohiyyah). Similarly the types of worship that are specific for him, specifying them to others, like rukoo (bowing), sajdah (prostration), tawaaf (encircling), Dhab (slaughtering), Nadhr (vowing), and others if directed to other than Allaah, then this is shirk in his worship.

(3) Shirk Asmaa Was-Sifaat

ie specifying the names and Attributes that specifically belong to Allaah to others is shirk. For example considering someone to be a benefitter or the one who is sufficient or considering someone else to be a decider of outcomes and needs or seeking aid and assistance from other than Allaah or considering someone other than Allaah to have knowledge of the unseen, then all of these are from the categories of Shirk in his Asmaa

Was-Sifaat (Names and Attributes).

It is the statement of Allaah,

"Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin." (Soorah an-Nisaa (4):48).

It is narrated by Jaabir ibn Abdullaah (Ra) in Saheeh Muslim (Kitaab al-Eemaan) that a man came to the Messenger of Allaah (Saas) and said, "Oh Messenger of Allaah (Saas) what things obligate heaven or hell upon us?" So he (Saas) said, "Whoever dies in a state without having committed shirk will enter Paradise and whoever dies in a state whilst committing shirk will enter Hell."

The summary of the discussion is that Tawheed Asmaa Was-Sifaat is a subject of great importance and being careless and unaware of it may destine one to shirk. We supplicate to Allaah to grant the Muslims the understanding of Tawheed and its fulfilment. Ameen

Some Important Books Concerning Aqeedah

The best book for acquiring knowledge of Aqeedah is the Qur'aan, then from the books of hadeeth Saheeh al-Bukhaari and Saheeh Muslim and the four Sunans (Tirmidhee, Nasaa'ee, Abu Dawood and Ibn Maajah) then after this the books that are important are those that have authored on the topic of Aqeedah, some of the best books are the following,

Name of Book

Author's Name

1. Kitaab at-Tawheed.	Shaikh ul-Islaam Muhammad ibn Abdul Wahhaab (Rh)
2. Fath ul-Majeed Sharh Kitaab ut-Tawheed.	Shaikh Abdur Rahmaan bin Hasan bin Muhammad (Rh)
3. Tayseer Azeez al-Hameed	Shaikh Suleimaan ibn Abdullaah (rh).
4. Kitaab ul-Eemaan.	Shaikh ul-Islaam Ibn Taymiyyah.
5. al-Qaa'idatul Jaleelah Fee Tawassul Wal-Waseelah	Shaikh ul-Islaam Ibn Taymiyyah.
6. Aqeedah al-Waasitiyyah.	Shaikh ul-Islaam Ibn Taymiyyah.
7. Aqeedah ut-Tadmooriyyah.	Shaikh ul-Islaam Ibn Taymiyyah.
8. Aqeedah al-Hamawiyyah.	Shaikh ul-Islaam Ibn Taymiyyah.
9. as-Sawaa'iq al-Mursalah Alal Jahmiyyah Wal-Mu'attilah Allaamah Ibn Qayyim (Rh).	
10. Ijtimaa Juyoosh al-Islaamiyyah.	Allaamah Ibn Qayyim (Rh).
11. al-Qaseedah an-Nooniyyah.	Allaamah Ibn Qayyim (Rh).
12. Ighathah tul-Luhfaan Minal Makaa'id ash-Shaytaan	Allaamah Ibn Qayyim (Rh).
13. Sharh Aqeedah Tahawiyyah.	Ibn Abil Izz (Rh).
14. Minhaaj as-Sunnah.	Shaikh ul-Islaam Ibn Taymiyyah (Rh).
15. Iqtidhaa as-Siraat al-Mustaqeem.	Shaikh ul-Islaam Ibn Taymiyyah (Rh).
16. Kitaab at-Tawheed	Imaam Ibn Khuzaimah (Rh).
17. Kitaab as-Sunnah.	Imaam Abdullah bin Imaam Ahmad (Rhh).
18. al-Ei'tisaam.	Imaam Shaatibee (Rh).
19. Fatawaa Ibn Taymiyyah.	Shaikh ul-Islaam Ibn Taymiyyah (Rh).
20. ad-Durr as-Sunniyyah Fil Fatawaa an-Najdiyyah.	Shaikh Abdur Rahmaan ibn Qaasim (Rh).

apart from these there are hundreds of books that explain the Aqeedah of Ahlus-Sunnah that have been authored by great scholars who relied upon the Book and the authentic Sunnah and these books have been available in everyplace and in everytime.