



Questions on Al-'Aqeedah At-Tahaawiyyah

Using the explanation by Shaikh Saalih Al-Fawzaan

Q's & A's authored by Abu Abdir Rahmaan Nasser ibn Najam Alvi.

- The text by Imaam At-Tahaawee *rahimahullaah* (may Allaah bestow his mercy upon him) is contained in the boxes.
- The text has been explained by Shaykh Saalih Al-Fawzaan *hafidhahullaah* (may Allaah protect him).
- His full explanation has not been included.
- Questions and answers on the explanation follow the relevant point.
- You are advised to keep a reliable translation of the Qur'aan at hand to look up references.

Where translations of Qur'aanic aayaat have been included, the tafseer of at-Tabaree has been used to prepare them.

For difficult translations and the footnotes that contain checkings of ahaadeeth, advice has been taken from Abu Talhah.

It may help readers to refer to recordings of the classes on this book between 2004-2006 in the Salafi Masjid, Birmingham.

This document supercedes the related postings on www.salafitalk.net.

قال العلامة حجة الإسلام أبو جعفر الوراق الطحاوي بمصر رحمه الله:

That the great scholar, the evidence of Islaam, Aboo Ja'far, the scribe, At-Tahaawee said in Egypt (*rahimahullaah*):

Q1. Where was Imaam At-Tahaawee *rahimahullaah* from?

A1. He was from Egypt.

Q2. When was he born and when did he die?

A2. He was born in 239 AH (after Hijrah) and died in 321 AH.

Q3. What was the name of his maternal uncle from whom he learned fiqh¹?

A3. His maternal uncle was Imaam Al Muzanee *rahimahullaah*, who was from the foremost students of Imaam Ash- Shaafi'ee *rahimahullaah*.

Q4. What was Imaam At-Tahaawee's *kunya*?

A4. His *kunya* was Aboo Ja'far.

POINT 1

هذا ذكر بيان عقيدة أهل السنة والجماعة ، على مذهب فقهاء الملة : أبي حنيفة النعمان بن ثابت الكوفي ، وأبي يوسف يعقوب بن إبراهيم الأنصاري ، وأبي عبدالله محمد بن الحسن الشيباني رضوان الله عليهم أجمعين ؛ وما يعتقدون من أصول الدين ، ويدينون به رب العالمين.

[1] -This is a mention of an explanation of the '*aqeedah* (creed and belief) of the *ahlus-Sunnah wal-Jamaa'ah* upon the way of the jurists of the religion: Aboo Haneefah an-Nu'maan ibn Thaabit al-Koofee, and Aboo Yoosuf Ya'qoob ibn Ibraaheem al-Ansaaree, and Aboo 'Abdillaah Muhammad ibn al-Hasan ash-Shaybaanee - may Allaah be pleased with them all, and what they held as their creed from the fundamentals of the religion and what they held as religion in obedience to the Lord of the creation.

Q1. What is the first pillar (*rukn*) of Islaam?

A1. The first pillar of Islaam is the *shahaadah* (testification) that none has the right to be worshipped except Allaah and that Muhammad *sall Allaahu 'alaihi wa sallam* is the Messenger of Allaah.

Q2. What is the evidence for this being the first pillar?

A2. The evidence is the *hadeeth* of Ibn Umar *radi Allaahu 'anhumaa*:

¹ The understanding and application of the *Sharee'ah* as derived from the Qur'aan and the Sunnah

"Islam is built upon 5: the testification that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah, the establishment of the prayer, the giving of zakaat, and the pilgrimage to The House, and fasting the month of Ramadhaan."

Hadeeth reported by Al-Al-Bukhaaree (no.8) and Muslim (no.16)

Q3. What is the consequence of establishing the *deen* (religion) upon shaky or corrupt '*aqeedah* (creed and belief)?

A3. The *deen* will not be *saheeh* (correct) nor will it be upon (a correct) foundation.

Q4. What was the '*aqeedah* of the Companions established upon?

A4. Their '*aqeedah* was established upon the Book of Allaah and the Sunnah of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

Q5. Why does Shaykh al-Fawzaan *hafidhahullaah* say that the Companions were not in any need of books of '*aqeedah* to be written in their time?

A5. This was because the matter of '*aqeedah* was taken from the two sources mentioned in the previous answer. There was no dispute among the Companions in the affair of '*aqeedah*; it was a decided and settled matter.

Q6. When the splitting and differing started to occur among the Muslims, what did the scholars of Islam need to do?

A6. They needed to clarify the correct '*aqeedah* and to write this down in the form of books.

Q7. Shaykh al-Fawzaan *hafidhahullaah* makes the point that from the protection that Allaah has given to this religion is..... what?

A7. That He ordained for this religion trustworthy carriers who would
1) convey the religion just as it came from Allaah and His Messenger
2) repel the false *ta'weel* (interpretations) and *tashbeeh* (resemblances)
3) pass on this (correct) '*aqeedah* as inheritance

Q8. Who are the 'four Imaams' whom Shaykh al-Fawzaan *hafidhahullaah* mentions were upon the '*aqeedah* of the Prophet *sall Allaahu 'alaihi wa sallam* and his Companions?

A8. They were Imaams Aboo Haneefah, Maalik, Ash-Shaafi'ee and Ahmad *rahimahumullaah*.

Q9. Who are the scholars whom the Shaykh *hafidhahullaah* mentions as examples of the scholars of *hadeeth* who refuted the distorted beliefs?

A9. Amongst the Imaams who did this were Ishaaq ibn Raahaway, Al-Bukhaaree, Muslim, ibn Khuzaymah and ibn Qutaybah *rahimahumullaah*.

Q10. Which Imaams does the Shaykh *hafidhahullaah* mention wrote books of 'aqeedah with the word 'Sunnah' in the title?

A10. He mentions Imaam ibn Abee 'Aasim and 'Abdullaah ibn Ahmad ibn Hanbal, both of whom wrote books called '*Kitaab us-Sunnah*'. He also mentions '*As-Sunnah*' of Al-Khalaal.

Q11. What was Imaam At-Tahaawee's full name (including the *kunya*)?

A11. His full name was Aboo Ja'far Ahmad ibn Muhammad ibn Salaamah Al-Azdee At-Tahaawee.

Q12. Approximately how many explanations of *al-Aqeedah at-Tahaawiyah* have been written?

A12. Approximately seven explanations of the book have been written.

Q13. Whose explanation does Shaykh al-Fawzaan *hafidhahullaah* single out as being free from the mistakes that the other explanations contain?

A13. He mentions the explanation of Ibn Abil 'Izz *rahimahullaah*, who was a pupil of al-Haafidh ibn Katheer *rahimahullaah*.

Q14. Who was the earliest of 'the four Imaams'?

A14. The earliest was Imaam Aboo Haneefah *rahimahullaah*.

Q15. Who were Aboo Yoosuf and Muhammad Ash-Shaybaanee?

A15. They were companions of Imaam Aboo Haneefah.

Q16. What is the significance of the fact that Imaam At-Tahaawee says that the 'aqeedah of Imaam Aboo Haneefah and his companions was in accordance with the *madh-dhab* (position) of *ahlus-Sunnah wal-Jamaa'ah*?

A16. This is a refutation of those people who ascribe themselves to Imaam Aboo Haneefah (or any of the other Imaams) whilst they follow these Imaams in *fiqh* only – and not in '*aqeedah*'.

Q17. Why does Shaykh Al-Fawzaan *hafidhahullaah* mention Imaam Abul Hasan Al-Ash'aree?

A17. The *Ash'arees* follow the '*aqeedah*' which this Imaam was upon initially but they leave the *madhab* of *ahlus-Sunnah wal-Jamaa'ah* which the Imaam became established upon in the latter part of his life. Their ascribing themselves to this great Imaam is therefore an incorrect ascription.

POINT 2

نقول في توحيد الله معتقدين بتوفيق الله : إن الله واحد لا شريك له

[2] - We say, with regard to *Tawheed* of Allaah, holding as our creed and belief - due to the *tawfeeq* (guidance to correctness granted by Allaah), that Allaah is One having no partner.

Q1. What does *Tawheed* mean in the linguistic sense?

A1. In the linguistic sense, *Tawheed* means to make something one.

Q2. What does *Tawheed* mean in the *sharee'ah* (legislative) sense?

A2. In the legislative sense, *Tawheed* means to single out Allaah in matters of worship, and to abandon worship of other than Him.

Q3. How many categories of *Tawheed* are there and how did the scholars arrive at this number?

A3. There are 3 categories of *Tawheed*, and this number was arrived at through investigation and research (*istiqraa'*) of the Qur'aan and the Sunnah.

Q4. What is the first category of *Tawheed* and what is the definition which the Shaykh *hafidhahullaah* gives?

A4. The first category of *Tawheed* is *Tawheed ur-Ruboobeeyyah* – the *Tawheed* of Lordship – and it is to single Allaah out in terms of His Actions.

Q5. Can you give some examples of this type of *Tawheed*?

A5. The Shaykh mentions as examples: Creation, Sustenance, Giving Life, Giving Death, and Controlling the Affairs (of the Universe).

Q6. What is the second category of *Tawheed* and what is the definition which the Shaykh *hafidhahullaah* gives?

A6. The second category of *Tawheed* is *Tawheed ul-Uloohiyyah*, also known as *Tawheed ul-'Ibaadah* – the *Tawheed* of Worship – and it is to single Allaah out in terms of the actions of the servants which Allaah has legislated for them.

Q7. Can you give some examples of this second type of *Tawheed*?

A7. Some examples are: Singling Allaah out in terms of loving Him, fearing Him, having hope in Him, obeying His Command and abandoning everything which He has forbidden.

Q8. What is the third category of *Tawheed*?

A8. The third category of *Tawheed* is *Tawheed ul-asmaa was-sifaat* (*Tawheed* of Allaah's Names and Attributes).

Q9. What is the definition of this type of *Tawheed* which the Shaykh *hafidhahullaah* gives?

A9. *Tawheed ul-asmaa was-sifaat* is

- a) to affirm that which Allaah has affirmed for Himself and
- b) to affirm that which His Messenger *sall Allaahu 'alaihi wa sallam* affirmed for Allaah in terms of Names and Attributes.

It also necessitates:

- c) freeing Allaah from that which He has freed Himself from
- d) and that which His Messenger *sall Allaahu 'alaihi wa sallam* freed Allaah from in terms of faults and deficiencies.

Q10. Of these three types of *Tawheed*, which is the most important one and the one which Allaah seeks of us?

A10. *Tawheed ul-Uloohiyyah* (the singling out of Allaah in terms of acts of worship)

Q11. Name three things which the Shaykh *hafidhahullaah* mentions to justify why this type of *Tawheed* is the most important of the three types?

A11. He mentions that:

- a) The Messengers called to *Tawheed ul-Uloohiyyah*.
- b) The Books were revealed for it.
- c) Jihaad was established concerning it, so that Allaah alone would be worshipped and that worship of other than Him would be abandoned.

Q12. Do the non-Muslims (*kuffaar*) affirm or reject *Tawheed ur-Ruboobeeyyah*?

A12. The non-Muslims affirm *Tawheed ur-Ruboobeeyyah*.

Q13. What is the significance of the fact that the Prophet *sall Allaahu 'alaihi wa sallam* fought against the mushriks despite the fact that they affirmed *Tawheed ur-Ruboobeeyyah*?

A13. It shows that affirming this category of *Tawheed* alone is not enough to make you a Muslim.

Q14. What is the link made in the Qur'aan between *Tawheed ur-Ruboobeeyyah* and *Tawheed ul-Uloohiyyah*?

A14. *Tawheed ur-Ruboobeeyyah* is a proof for *Tawheed ul-Uloohiyyah* – affirming the former automatically leads to affirming the latter.

Q15. What was the response of the *mushriks* when the Prophet *sall Allaahu 'alaihi wa sallam* told them to "Say that there is none truly worthy of worship except Allaah"?

A15. The Shaykh *hafidhahullaah* mentions the following:

- a) **Has he made all the objects of worship into one object of worship (*ilaahan waahidan*)? Indeed this is a strange thing!**

Soorah Saad (38) Aayah 5

- b) their hearts are filled with disgust

“And when Allaah alone is mentioned then the hearts of those who do not believe in the Hereafter are filled with disgust (with the tawheed of Allaah) and pride, and when those deities besides Allaah are mentioned, they rejoice.”

Soorah Az-Zumar (39) Aayah 45

- c) their hearts are filled with pride, asking:

“And when it is said to them, ‘*Laa ilaaha ill Allaah*,’ they puff themselves up with pride. And they say, ‘Are we to leave our objects of worship for the sake of a mad poet?’”

Soorah As-Saaffaat (37) Aayah 35 and 36

Q16. Why was this their response?

A16. They responded in this manner because they did not want to affirm *Tawheed ul-Uloohiyyah*; instead they wanted to continue worshipping many different gods, each person worshipping whatever they wanted.

Q17. Which type of *Tawheed* do all the Islamic sects (apart from the saved sect) concentrate on?

A17. They concentrate on *Tawheed ur-Ruboobeeyyah*.

Q18. What is the criterion, according to these misguided sects, for deciding whether a person is a Muslim or not?

A18. Their criterion is:

Does that person affirm *Tawheed ur-Ruboobeeyyah*? If yes, then he is a Muslim.

Q19. What is the correct criterion?

A19. The correct criterion is:

Does that person affirm and act upon *Tawheed ul-Uloohiyyah* (singling out Allaah in all aspects of worship)?

Q20. The Shaykh *hafidhahullaah* mentions a relevant *Aayah* from Soorah An-Nahl in this context; what is that *Aayah*?

A20. **And indeed We have sent among every *ummah* (nation) a Messenger (proclaiming), “Worship Allaah (alone) and avoid all the *Taaghoot* (false deities)!” ...**

Soorah An-Nahl (16) Aayah 36

Q21. So every Messenger (*rasool*) called to what?

A21. Every Messenger called to *Tawheed ul-Uloohiyyah* - to single Allaah out in all aspects of worship and to forbid the people from *shirk* in this.

Q22. Is there anyone who denies *Tawheed ul-asmaa was-sifaat* (the *Tawheed* of Allaah's Names and Attributes)?

A22. The Shaykh *hafidhahullaah* mentions certain people of innovation such as the *Jahmiyyah*, the *Mu'tazilah* and the *Ashaa'irah* who differ from each other in terms of what they deny from this type of *Tawheed*.

Q23. Why does the Shaykh *hafidhahullaah* mention the phrase "*bi tawfeeq ilaah*" (due to the guidance to correctness granted by Allaah)?

A23. This shows submission and humility to Allaah and freeing oneself from having any power and ability to bring about change - rather it is Allaah alone who can do this. This is an example of the manners of the scholars - may Allaah have mercy upon them.

POINT 3

ولا شيء مثله

[3] - And there is nothing like Him.

Q1. What error are the *mushabbihah* guilty of?

A1. The *mushabbihah* perform *tashbeeh* - likening Allaah to the Creation.

Q2. And what error are the *mu'attilah* guilty of?

A2. The *mu'attilah* are the opposite of the *mushabbihah* - they go to extremes in trying to free Allaah from deficiencies - until they end up negating (*ta'teel*) from Allaah those Names and Attributes which He has affirmed for Himself. They do this due to their misguided attempts to free Allaah from any *tashbeeh*.

Q3. How does the *Aayah* in Soorah Ash-Shooraa (that the Shaykh *hafidhahullaah* quotes) refute these two errors?

...There is nothing like unto Him, and He is the All Hearer, the All Seer.

Soorah Ash-Shooraa (42) Aayah 11

A3. The first part of this, "There is nothing like unto Him," refutes the *mushabbihah* - by negating *tashbeeh*.

The second part, "and He is the All Hearer, the All Seer," refutes the *mu'attilah* - through affirming that He is *As-Samee'* (the All-Hearer) and *Al-Baseer* (the All-Seer) it negates their false idea of *ta'teel* (negating Allaah's Names and Attributes).

POINT 4

ولا شيء يعجزه

[4] - And nothing renders Him incapable.

Q1. What is the meaning of *Al-Qadeer*?

A1. *Al-Qadeer* means: The Being who has the utmost power, so nothing renders Him incapable. Whenever He wishes something, He only says, "Be!" And it is.

POINT 5

ولا إله غيره

[5] - And nothing besides Him has the right to be worshipped.

Q1. What is the correct explanation of *laa ilaaha ill Allaah* which the Shaykh *hafidhahullaah* mentions?

A1. *Laa ma'booda bi haqqin ghayruhu* - there is no object of worship in truth except Him.

Q2. Why is it wrong to say that *laa ilaaha ill Allaah* means 'there is no object of worship except Allaah'?

A2. There are many objects which are worshipped other than Allaah, '*azza wa jall* (*Mighty and Majestic*).

Q3. Why does the Shaykh *hafidhahullaah* quote the following *Aayah*?

That is because Allaah, He is the Truth, and that which they invoke beside Him, it is *baatil* (falsehood) and Allaah is the Most High, the Most Great.

Soorah Al-Hajj (22) Aayah 62

A3. This shows that only Allaah is worshipped in Truth. Every object of worship other than Allaah is worshipped in falsehood.

Q4. Is it correct to say that *ahlus-Sunnah wal-Jamaa'ah* only deny attributes for Allaah and never affirm anything for him?

A4. No, this is incorrect. *Ahlus-Sunnah wal-Jamaa'ah* affirm AND deny for Allaah, in accordance with the authentically established texts. It is the *madhab* of the innovators to simply deny for Allaah, without affirming.

Q5. What is *hulool*?

A5. *Hulool* is the belief that Allaah is present in the Creation.

Q6. What is *wahdat ul-wujood*?

A6. *Wahdat ul-wujood* is the belief that the Creation and the Creator are one and the same.

POINT 6

قديم بلا ابتداء ، دائم بلا انتهاء

[6] - Ancient*, without any beginning, remaining forever without any end.
 *(Qadeemunn is not correct as it is not from Allaah's perfect names - see the explanation of Shaykh Saalih al-Fawzaan for clarification)

Q1. What is the meaning of the name of Allaah, '*Al-Awwal*'? What is the proof that this is actually one of His Names?

A1. *Al-Awwal* means 'the first'. The Shaykh quotes two pieces of evidence:

a) **He is *Al-Awwal* (The First) and *Al-Aakhir* (The Last)...**

Soorah Al-Hadeed (57) Aayah 3

b) Part of the du'aa made by the Prophet *sall Allaahu 'alaihi wa sallam* -

You are *Al-Awwal*, there is not a single thing before You, and you are *Al-Aakhir*, there is not a single thing after You.

Reported by Muslim (no.2713)

Q2. Imaam At-Tahaawee *rahimahullaah* mentions that Allaah is *Qadeem*. What note of caution does Shaykh al-Fawzaan *hafidhahullaah* strike with regards to using this description?

A2. The word '*Qadeem*' (Ancient) is not from the Names of Allaah. *Al-Qadeem* does not exclude the possibility that something existed before that thing which is *Qadeem*. Rather the Name '*Al-Awwal*' (The First) is from His Names. *Al-Awwal* **does** necessitate that there was nothing before it.

POINT 7

لا يفنى ولا يبئد

[7] - He does not perish, nor pass away.

Q1. What is the difference between the two words in point 7 of Imaam At-Tahaawee's text '*yafnaa*' and '*yabeed*'?

A1. They both have the same meaning - 'to perish'. So Allaah does not perish - unlike the Creation. *Yafnaa* comes from the same root as *faan* as in the *Aayah*:

**Whatsoever is on it (the earth) *faan* (will perish).
And the Face of your Lord, full of Majesty and Honour will remain.**

Soorah Ar-Rahmaan (55) Aayah 26 and 27

POINT 8

ولا يكون إلا ما يريد

[8] - Nothing occurs except what He wills.

Q1. Who are the *Qadariyyah*? What mistaken ideas do they have?

A1. The *Qadariyyah* are a sect who reject *qadr* (pre-decree). They say that the servant creates his actions himself, and that Allaah does not create the actions of the servant. This opinion of theirs is actually ascribing deficiency to Allaah. The *Qadariyyah* say that events occur in the Creation of Allaah which Allaah does not wish to happen - glorified is Allaah above what they say.

Q2. Why did Allaah create those things which some people might call 'evil' things?

A2. Allaah created these so called 'evil' things for a great wisdom - to test and try the people, so that the despicable may be distinguished from the good. For, in regards to the creation of Allaah, there is no 'evil'. Allaah created this for a great wisdom and not just for no purpose.

POINT 9

لا تبلغه الأوهام ، ولا تدركه الأفهام

[9] - He is not reached by people's conjecture, nor can He be grasped by their understanding.

Q1. Can Allaah be known?

A1. Yes, Allaah can be known but He cannot be fully encompassed - see Soorah TaaHaa (20) *Aayah* 110.

POINT 10

ولا يشبه الأنام

[10] - He does not resemble the creation.

Q1. In point 10 of the 'aqeedah – the *anaam* do not resemble Him – what is the meaning of *anaam*?

A1. *Anaam* means: the Creation.

Q2. What is the methodology of the people of the Sunnah in the situation where the Creation share a name or an attribute with Allaah, the Exalted?

A2. Allaah, the Exalted, is free and far removed from resembling His Creation. So even if both He and His Creation share a name or attribute, then the sharing is only in meaning – the true reality and the exact nature of that name or attribute will be different. See Soorah Ash-Shooraa (42) *Aayah* 11 and Soorah Al Ikhlaas (112) *Aayah* 4.

POINT 11

حي لا يموت

[11] - Ever-Living, He does not die.

Q1. What is the meaning of *as-sinah* in *Aayaat ul-kursi* (below)?

Allaah! There is none who has the right to be worshipped except Him, The Ever Living, The Self Subsisting upon whom everything depends. Neither *as-sinah* nor sleep overtakes Him...

Soorah Al Baqarah (2) *Aayah* 255

A1. *As-sinah* means: a light form of sleep.

Q2. Allaah negates sleep from Himself. What is the consequence, on the other hand, if the Creation do not sleep?

A2. The Creation suffer bad health if they do not sleep, and this highlights the difference between the Creator and the Creation.

POINT 12

قيوم لا ينام

[12] - The Independent Sustainer of everything, Who does not sleep.

Q1. What is the meaning of *Al-Qayyoom*?

A1. *Al-Qayyoom* means The Self Subsisting upon whom everything else depends. So He is not in need of anything else, and everything is in need of Him.

See Soorah Al Faatir (35) *Aayah* 41.

POINT 13

خالق بلا حاجة ، رازق بلا مؤنة

[13] - Creator without any need, Provider without any difficulty.

Q1. Did Allaah create the Creation for any need of His?

A1. Allaah created the Creation for His Worship:

And I did not create the Jinn or the Mankind except that they should worship Me.

Soorah Adh-Dhaariyaat (51) Aayah 56

So He created them, not being in any need of them nor that they might help Him or defend Him.

Q2. Does Allaah need our worship?

A2. No, rather the Creation is in need of worshipping Him in order to connect themselves to their Lord and to come close to Him. By doing this they obtain reward from Allaah.

...If you disbelieve, you and all that is on earth together, then indeed, Allaah is Al Ghanee (the Independent One who is free of all needs), Al Hameed (the One who is deservedly praised).

Soorah Ibraaheem (14) Aayah 8

See also Soorah Az-Zumar (39) Aayah 7

Q3. What is the meaning of Imaam At-Tahaawee's *rahimahullaah* statement: *Raaziq bilaa mu'nah*?

A3. Literally "Provider of Sustenance, without difficulty".

This means that Allaah is the One who provides sustenance for His servants and yet this does not decrease what is with Him at all.

POINT 14

مميت بلا مخافة

[14] - Giver of death without any fear.

Q1. What is the meaning of Imaam At-Tahaawee's *rahimahullaah* statement: *Mumeet bilaa makhaafah*?

A1. Literally 'One who causes death, without fear'.

So Allaah causes the living to die when their appointed time has been completed. He does this not out of fear of them nor to be relieved of them but out of His tremendous Wisdom.

For even if they disbelieve in Him, He is not harmed by their disbelief, and they only harm themselves.

POINT 15

باعت بلا مشقة

[15] - The One who resurrects without any exertion.

Q1. What is Allaah's response to those who deny the resurrection as being something far fetched with their statement:

...Who will give life to these bones after they are rotten and have become dust?

Soorah YaaSeen (36) Aayah 78

A1. Allaah *subhaanahu wa ta'aala* says:

Say: He will give life to them, who created them in the first place!...

Soorah YaaSeen (36) Aayah 79

Allaah *ta'aala* reminds us in this *Aayah* that the bones did not exist before He created them out of nothing.

So this is all the more reason why He is able to bring them back again - and this is something that is in accordance with people's intellect and understanding.

Q2. What are the two blows of the Trumpet mentioned in the *Aayah* that the Shaykh hafidhahullaah quotes?

And the Trumpet will be blown and all those who are in the Heavens and all those who are on the earth will swoon away, except him whom Allaah wills. Then it will be blown a second time and behold, they will be standing, looking on.

Soorah Az-Zumar (39) Aayah 68

A2. The first blow is that of the swooning and of death. The second is that of the resurrection.

So Allaah is capable of doing anything, and this is a refutation of the disbelievers who say that Allaah is incapable of giving life to the dead and bringing them back just as they were before.

They make a false analogy between Allaah and His Creation, thereby thinking that nothing can bring back the dead - but they do not look at the power of Allaah. This is from ignorance of Allaah, *azza wa jall*.

POINT 16

ما زال بصفاته قديما قبل خلقه

[16] - He has always had His Attributes from before His act of creation.

Q1. When do some of the people of misguidance say that Allaah 'acquired' His Attributes?

A1. They say (incorrectly) that Allaah existed firstly without any Attributes and then His Attributes 'occurred'.

Q2. Why do they say this?

A2. They say this because they think (mistakenly) that affirming Eternal Attributes (without beginning) for Allaah would necessitate there being more than one deity or there being more than one Eternally Existent Being.

Why? They say that if these Names and Attributes themselves would be sharing with Allaah in *awwaliya* (characteristic of preceding everything else) - i.e. they would exist independently of Allaah.

Q3. How do *ahlus-Sunnah wal-Jamaa'ah* reply to this misguided saying?

A3. The *ahlus-Sunnah* reply by saying that if Allaah existed for a certain period of time without any Attributes, then this would mean that He - *subhaanahu wa ta'aala* - was deficient for that period of time - and then, using this same line of reasoning, He became complete and perfect only after 'acquiring' these Attributes - free and far removed is Allaah from this!

The *ahlus-Sunnah* say that: Attributes do not exist independently of the thing which they are being used to describe - rather they are linked to that which they describe. Having several Attributes does not mean there are several different things being described - a man can be described as being 'one who hears, one who sees, knowledgeable, etc' while still being one man and not many!

So neither Allaah's Attributes nor His *Dhaat* (Essence) have a beginning.

Q4. Has Allaah always had the Attribute of Speech or does this Attribute only occur when He - *subhaanahu wa ta'aala* - speaks?

A4. As for the actions of Allaah, then they are eternal in terms of the **type** of action, but newly occurring with regard to each **individual** action.

To illustrate: Allaah was always *Mutakallim* (One who speaks) even before Speech emanated from Him. The Attribute of Speech was eternally present but He speaks whenever He - *subhaanahu wa ta'aala* - wishes, and each time He does so, this particular Speech is newly occurring.

POINT 17

لم يزدد بكونهم شيئاً، لم يكن قبلهم من صفته

[17] - He was not increased in anything by their being brought into existence which was not already His Attribute.

Q1. Was Allaah *al Khaaliq* (the Creator and Maker of everything) before He actually created anything?

A1. Yes, He - *subhaanahu wa ta'aala* - has **always** been *Al Khaaliq*; there was no beginning for this Name.

The People of the Sunnah do not say that He only became *Al Khaaliq* after He created the Creation.

As for His act of Creation, then this was newly occurring.

POINT 18

وكما كان بصفاته أزلياً كذلك لا يزال عليها أبدياً

[18] - And just as He has always possessed His Attributes, then likewise He will always possess them forever.

Q1. Are there any Attributes which Allaah will cease to have?

A1. No, we do not say that the Attributes of Allaah will ever cease to be with Him in the future. Rather they are eternal, and just as they have no beginning, likewise they will not have any end.

POINT 19

ليس بعد خلق الخلق استفاد اسم الخالق

[19] - He did not acquire the name, '*Al-Khaaliq*' (The Creator) after the creation of the creation.

There are no questions to point 19.

POINT 20

ولا ياحداث البرية استفاد اسم الباري

[20] - Nor did He acquire the name '*Al-Baaree*' (The Originator and Maker) after bringing forth the beings.

Q1. What does the Name of Allaah, *Al Baaree* mean?

A1. It means: The Creator or Originator – the One who created the Creation.

POINT 21

له معنى الربوبية ولا مربوب ، ومعنى الخالق ولا مخلوق

[21] - He possessed the meaning of '*Ruboobeeyyah*' (Lordship and Nurturing), even when there were no slaves under His Lordship, and the meaning of being the Creator even when there was no creation.

Q1. When did Allaah acquire the Attribute of *Ruboobeeyyah* (Lordship)?

A1. This Attribute was always with Him, and He was the *Rabb* before he brought the slaves (*al marboobaat*) into existence. He is described with *Ruboobeeyyah* without any beginning to this Attribute nor any end. He will continue to be *Ar-Rabb* even after the *marboobaat* have perished.

POINT 22

وكما أنه محيي الموتى بعدما أحيأ، استحق هذا الاسم قبل إحيائهم ،
كذلك استحق اسم الخالق قبل إنشائهم

[22] - And just as He is the One who is the Giver of life to the dead - after He gives them life, then He deserved this name before He gave life to them, likewise, He deserved the name '*Al-Khaaliq*' (The Creator) before He created and produced them.

Q1. Was Allaah always the *muhyye al mawtaa* (Giver of Life to the Dead) or does this apply after Allaah resurrects the dead on the Day of Judgement?

A1. He has always been *muhyye al mawtaa*, and it is not the case that He - *subhaanahu* - 'becomes' the Giver of Life to the Dead only after He has resurrected those who have died.

As for His act of giving life to the dead, then this is an event which is newly occurring which occurs whenever He - *subhaanahu* - wishes.

POINT 23

ذلك بأنه على كل شيء قدير

[23] - This is because He has full power and ability over everything.

Q1. What is the attribute that Imaam At-Tahaawee *rahimahullaah* mentions in point 23 and what is the effect that results from this attribute?

A1. The attribute is that of *Qudrah* (Allaah's Complete Power and Ability).

The effect that results from this Attribute is the bringing about of the Creation – this is an effect that results from Allaah being Fully Able to do everything.

POINT 24

وكل شيء إليه فقير

[24] - And everything is totally dependent upon Him.

Q1. Which type of people make the statement that the *awliyaa* of Allaah have superhuman powers and are able to bring benefit and harm without the involvement of Allaah?

A1. This is a statement of the disbelievers and the *mushrikoon* (those who associate partners with Allaah). Rather the Messengers and the Angels and the rest of the *awliyaa* are in need of Allaah, and they do not act independently of Him.

Q2. How does the dependence of all of the Creation upon Allaah nullify the worship of idols and similar things?

A2. The Shaykh *hafidhahullaah* asks: How can you worship things which are themselves in need and dependent, and yet you forget the One in Whose Hand is the Sovereignty of every single thing - i.e. Allaah, the Exalted?
Once again we see the link between *Tawheed ur-Ruboobeeyyah* and its logical consequence, *Tawheed ul-Uloohiyyah*.

Q3. What is the significance of the last word (in the original Arabic) of *Aayah* 169 of Soorah Aale 'Imraan?

A3. The word is *yurzaqoon* - they are given (*rizq*) provision.
The interpretation of the meaning in English is:

Do not think of those who are killed in the Way of Allaah as dead. No, rather they are alive with their Lord and they are given provision.

Soorah Aale 'Imraan (3) Aayah 169

So when the scholars from the grave worshippers tried to debate with an ordinary Muslim from the people of *Tawheed*, they sought to use this *Aayah*.

But as the person of *Tawheed* pointed out, the last word in this *Aayah* is a passive form - they are GIVEN provision - and not an active form - they GIVE provision.

So even the *awliyaa* are dependent upon Allaah, and it is He who provides the *rizq* for them - and they are not able to provide *rizq* themselves.

As the person of *Tawheed* mentioned:

Therefore I will ask of the One who provides *rizq* for them (meaning Allaah) and I will not ask of them (meaning the ones who are killed in Allaah's way)!

POINT 25

وكل أمر عليه يسير

[25] - And every affair is easy for Him.

Q1. Are all things easy for the Creation to do?

A1. No, unlike Allaah, for everything is easy for Him. In contrast, there are matters which the Creation find difficult to do and some that they are unable to do at all.

Indeed His Command when He intends a thing is only that He says to it "Be!" - And it is.

Soorah YaaSeen (36) Aayah 82

POINT 26

لا يحتاج إلى شيء

[26] - He has no need of anything.

There are no questions on point 26.

POINT 27

ليس كمثلته شيء ، وهو السميع البصير

[27] - There is nothing like unto Him, and He is *As-Samee'* (The All Hearing), *Al-Baseer* (The All Seeing). [Soorah Ash-Shooraa (42) Aayah 11].

Q1. What is the effect of Allaah using the letter *kaaf* in Soorah Ash-Shooraa (42) Aayah 11, where He says '*laysa KA mithlihi shay'*'?

A1. The *kaaf* here is used to emphasise the negation - that there is TRULY nothing like unto Him.

It is like Allaah's usage of the letter '*ba*' in Soorah an-Nisaa (4) Aayah 70:

'*wa kaffaa Billaahi 'aleema*' - 'and Sufficient is Allaah as All Knower' - instead of:

'*wa kaffaa Allaahu 'aleema*'. This letter *ba* is used for emphasis.

Q2. The Aayah quoted by the Imaam, in Soorah Ash-Shooraa (42) Aayah 11 is a refutation of which two deviant groups?

A2. The first part of the Aayah is a refutation of the *mushabbihah*, those people who seek to make resemblance between Allaah and the Creation. Allaah says:

There is nothing like unto Him...

The second part of the *Aayah* is a refutation of the *mu'attilah*, those people who negate the Attributes of Allaah.

Allaah, the most Exalted, affirms for Himself the Attributes of Hearing and Seeing when He says:

...And He is the All Hearing, the All Seeing.

So this tremendous *Aayah* proves that affirming the Names and Attributes for Allaah does not necessitate that you make resemblance between Him and the Creation. The Hearing and the seeing of the Creation does not resemble the Hearing and the Seeing of Allaah.

POINT 28

خلق الخلق بعلمه

[28] - He created the creation whilst having full Knowledge (of them)

Q1. The Shaykh, *hafidhahullaah*, makes the point that Allaah's creating the Creation is a proof for which two of His Attributes?

A1. It is a proof for His Knowledge and His Power (*Qudrah*). See Soorah Faatir (35) Aayah 44.

POINT 29

وقدر لهم أقدارا

[29] - And He decreed fixed limits for them.

Q1. What are some of the examples the Shaykh brings to show that Allaah has given everything its due measure?

A1. If one looks at the example of the human body, its senses, its limbs, its physique, etc - even to the extent that the person is balanced due to his limbs being given the correct proportions - as well as all the other things in existence, then this shows that Allaah has given everything its (correct) measure.

POINT 30

وضرب لهم آجالا

[30] - And He laid down fixed time-spans for them.

Q1. Allaah has given everything a lifespan. This is a proof for what?

A1. This is a proof for the perfection of Allaah's *Ruboobeeyyah* (Lordship) and the perfect nature of His Power. Whatever He wishes occurs; and whatever He does not wish to happen will not occur.

POINTS 31 and 32

و لم يخفَ عليه شيء قبل أن يخلقهم

[31] - And nothing was hidden from Him before He created them.

وعلم ما هم عاملون قبل أن يخلقهم

[32] - And He knew whatever they were going to do, before He created them.

Q1. Allaah knows what actions the servant would perform even before He had created them. What example of this does the Shaykh mention?

A1. Shaykh al-Fawzaan *hafidhahullaah* mentions that Allaah knew whether such and such a person would be a person of obedience to Him or whether he would be a person of disobedience to Him.

POINT 33

وأمرهم بطاعته ، ونهاهم عن معصيته

[33] - And He commanded them to obey Him, and He forbade them from disobeying Him.

Q1. What did Allaah command Mankind and Jinn with after He created them?

A1. He commanded them with worship of Him:

And I did not create the Jinn and Mankind except to worship Me.

Soorah Adh-Dhaariyaat (51) Aayah 56

Q2. Is the recompense that Allaah gives to a servant based upon Allaah's Knowledge or the servant's actions?

A2. The recompense is in accordance with the servant's actions.

Allaah has knowledge of who will obey Him and who will disobey Him, but He does not punish the servant based on that knowledge alone - unless that person commits a sin.

So the recompense is based on the servant's actions, and therefore Allaah commanded the servant with certain actions and forbade him from other actions.

Whoever obeys His Commands and stays away from those things He has prohibited will obtain reward. Likewise, the person who opposes His Commands and performs the forbidden things will receive punishment.

POINTS 34 and 35

وكل شيء يجري بتقديره

[34] - And everything occurs in accordance with His pre-decree.

ومشيئته تنفذ، لا مشيئة للعباد إلا
ما شاء لهم ، فما شاء لهم كان ، وما لم يشأ لم يكن

[35] - And His *mashee'ah* (Will) is enacted, not the will of His servants - except what He Wills for them, so whatever He Willed for them, occurs, and whatever He did not Will for them, does not occur.

Q1. Do the servants have a *mashee'ah* (a will) of their own? If so, then what is the relationship between that and the *mashee'ah* of Allaah?

A1. The servants do indeed have a will of their own, but it is subject to the Will of Allaah, and not independent of it.

The evidence for this is the statement of Allaah, the Most Exalted:

But you do not will except as Allaah wills. Indeed Allaah is the All Knowing, the One Fully Wise.

Soorah Al Insaan (76) Aayah 30

And you do not will except as Allaah wills, the Lord of all the Creation.

Soorah At-Takweer (81) Aayah 29

So the *mashee'ah* of the servants is one of their attributes; and the *mashee'ah* of Allaah is one of His Attributes.

Q2. What two groups is Imaam At-Tahaawee (*rahimahullaah*) refuting in this point about the *mashee'ah*? What do these two groups say?

A2. It is a refutation of the *Qadariyyah* and of the *Jabariyyah*.

The *Qadariyyah* mistakenly reject the *mashee'ah* of Allaah with regards to the servants' actions, and they hold that the servant has absolute free will – that the servants act independently of Allaah in their actions and in their will.

The *Jabariyyah* mistakenly say that the servant has no *mashee'ah* – that only Allaah has *mashee'ah* – and that the servant just moves (i.e. acts) without any choice or will in the matter.

Q3. What is the relationship between these two groups that go astray in the issue of *mashee'ah*?

A3. The *Jabariyyah* have gone to excess in affirming the *mashee'ah* of Allaah.

The *Qadariyyah* have gone to excess in affirming the *mashee'ah* of the servant.

Q4. What is the position of the people of Sunnah with regards to the issue of *mashee'ah* (the will)?

A4. They affirm the two wills - the will of Allaah and the will of the servants - and they link the will of the servant to the will of Allaah. Thus they affirm that the will of the servant is not independent of the will of Allaah.

Q5. How are the two *Aayaat* quoted by the Shaykh a proof for this position?

But you do not will except as Allaah wills. Indeed Allaah is the All Knowing, the One Fully Wise.

Soorah Al Insaan (76) Aayah 30

And you do not will except as Allaah wills, the Lord of all the Creation.

Soorah At-Takweer (81) Aayah 29

A5. **And you do not will...** - this affirms the will of the servants.
...except as Allaah wills - this affirms the will of Allaah.

These *Aayaat* also confirm that the will of the servant is not independent. Rather it is linked to Allaah's will since it was created by Allaah; Allaah created the servant and He also created the servant's will.

Q6. What is the significance of the word '*thumma*' in the hadeeth quoted by the Shaykh regarding the people who said:

'Maa shaa Allaah wa shaa Muhammad.'

It is as Allaah wills and Muhammad *sall Allaahu 'alaihi wa sallam* wills.

A6. When the Prophet *sall Allaahu 'alaihi wa sallam* heard of a people making this statement, he rejected this by saying:

Say: '*Maa shaa Allaah thumma shaa Muhammad.*'

It is as Allaah wills then as Muhammad *sall Allaahu 'alaihi wa sallam* wills.

Wa - used in the original statement of the people, and it means 'and'.

Thumma - used in the correct version and it means 'then'.

There is a great significance to the use of this word. By using the word '*thumma*' (then), the Prophet *sall Allaahu 'alaihi wa sallam* showed that his will was subservient to and consequent upon the will of Allaah.

The two wills were not equal partners to each other - which would have been implied by using the word 'and' instead of 'then'.

Compare the two versions again:

**It is as Allaah wills and Muhammad *sall Allaahu 'alaihi wa sallam* wills.
It is as Allaah wills then as Muhammad *sall Allaahu 'alaihi wa sallam* wills.**

POINT 36

يَهْدِي مَنْ يَشَاءُ ، وَيَعْصِمُ وَيُعَافِي فُضْلاً ، وَيُضِلُّ مَنْ يَشَاءُ ، وَيُخْذِلُ وَيَبْتَلِي عَدْلًا

[36] - He guides whoever He Wishes and protects and keeps safe as a *fadl* (favour) upon them, and He misguides whoever He Wishes, and humiliates and puts to trial from (His) *'adl* (Justice).

Q1. What are the reasons that Allaah might choose to guide a particular person?

A1. Allaah guides the person whom He knows is suitable for guidance, who would be eager to seek guidance and who would devote himself to it.

Q2. What are the reasons that Allaah might choose to misguide a particular person?

A2. Allaah misguides whom He wills due to that person's turning away from seeking guidance and goodness - so Allaah's misguiding that person is a punishment for that person's turning away and his lack of desire for goodness.

Refer to Soorah Al Layl (92) *Aayaat* 5 - 10

Q3. What is the difference between Allaah's role and the servant's role in terms of that servant being guided to the Truth?

A3. The *sabab* (reason or basis) for the guidance comes from the servant - he chooses whether or not to seek guidance and goodness.
But the *qudrah* (ability and power) to guide comes from Allaah alone.

Q4. What is the meaning of *fadlan* in the statement of Imaam At-Tahaawee *rahimahullaah*?

He guides whom He wishes, and He protects and He defends, fadlan...

A4. This means 'as a favour'.
Allaah guides the person as a favour to him and out of kindness to the person who wishes goodness and guidance.

Q5. What is the response to those who say that Allaah wrongs a person if He misguides him?

A5. As for Allaah misguiding a person, then it is a just recompense for that person's turning away from the Truth and his not devoting himself to goodness and obedience.
And Allaah never commits *dhulm* (oppression) against anyone.

...And Allaah did not wrong them, but they used to wrong themselves.

Soorah An-Nahl (16) *Aayah* 33

Allaah made oppression, disbelief and sinfulness the reasons for lack of guidance -

...And Allaah does not guide the oppressive people.

Soorah Al Baqarah (2) Aayah 258

...And Allaah does not guide the disbelieving people.

Soorah Al Baqarah (2) Aayah 264

...And Allaah does not guide the sinful people.

Soorah Al Maa'idah (5) Aayah 108

– And all of these actions such as oppression, disbelief and sin are from the actions of the servants themselves, and not Allaah. Allaah rewards the people based on what they do, and He will never cause a righteous action of a person to be lost.

And you will not be recompensed except for what you used to do.

Soorah As-Saaffaat (37) Aayah 39

POINT 37

وكلهم يتقلبون في مشيئته بين فضله وعدله

[37] - All of them vary within His Will, between His *Fadl* (Favour) and His *'Adl* (Justice).

Q1. What does the name *al Hakeem* mean?

A1. It means: the One who places the things in their correct place. So Allaah places bounty upon the people of obedience to Him and He places punishment upon the people of disbelief and sinfulness.

POINT 38

وهو متعال عن الأضداد والأنداد

[38] - And He is Supreme and Exalted - High Above having any opposites or rivals.

Q1. What are the three types of Highness that we affirm for Allaah?

A1. We affirm that Allaah is high and exalted in terms of:
a) His *Dhaat* - His Essence which is above His Creation
b) His *Qadr* - His Status
c) His *Qahr* - His Supremacy over having any opposites or rivals.

Q2. What is the difference in meaning between *al addaad* and *al andaad* in the statement of Imaam At-Tahaawee *rahimahullaah*?

A2. *Al addaad* conveys the meaning of: opponents to Allaah. So no one and nothing from the Creation can oppose Allaah, and when He wishes a matter, then none can object and prevent His Command.

Al andaad conveys the meaning of: beings comparable to Him, beings similar or equivalent to Him.

POINT 39

لا رادَّ لقضائه ، ولا معقب لحكمه ، ولا غالب لأمره

[39] - None can repel His Decree and none can delay His Judgement and none can overcome His Commands.

Q1. What is the proof that no one can delay Allaah's Judgement when He has passed Judgement in a matter?

A1. Among the proofs is the statement of Allaah, the Exalted:

...There is none who can delay His Judgement and He is Swift at reckoning.

Soorah Ar-Ra'd (13) Aayah 41

Q2. What is the difference between Allaah's *kawniyyah* (Universal) commands and His *shar'eeyyah* (Legislated) commands in the context of those commands being carried out?

A2. With regards to Allaah's *kawniyyah* commands, then these always are carried out. No one can withstand or oppose such commands.

With regards to Allaah's *shar'eeyyah* commands - the things which He asks us to do - then it may be that these commands are opposed or negated by the some of the Creation. This occurs as a tribulation and a test, so that reward or punishment may be awarded as a result of this.

POINT 40

آمنا بذلك كله ، وأيقنا أن كلا من عنده

[40] - We have *Eemaan* in all of that, and we are certain that everything comes from Him.

There are no questions on point 40.

POINT 41

وَأَنْ مُحَمَّدًا عَبْدَهُ الْمُصْطَفَى ، وَنَبِيَّهُ الْمَجْتَبَى ، وَرَسُولَهُ الْمُرْتَضَى

[41] - And that Muhammad *sall Allaahu 'alaihi wa sallam* is His chosen slave, His selected Prophet and His Messenger with whom He is pleased.

Q1. What is the connection between that which is mentioned in point 41 and that which has come before it?

A1. As for that which came before it, then it is related to our belief in Allaah, that He is the *Rabb* who deserves all worship to the exclusion of everyone and everything else. It is also related to *Tawheed of Asmaa wa Sifaat*, in that we believe that Allaah is described with Perfect Attributes and Characteristics of Splendour and that He has been described with them forever and He will be described with them forever.

Now the Imaam *rahimahullaah* will discuss what it is obligatory to hold as our '*aqeedah* with regard to the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

So just as we bear witness to the *Uloohiyyah* of Allaah, so we also bear witness to the Messengership of Muhammad *sall Allaahu 'alaihi wa sallam*. The two *shahaadahs* - which relate to our belief in 1) Allaah and 2) His Messenger - are always inseparable in this way.

Q2. Where in the Qur'aan is the name of the Messenger *sall Allaahu 'alaihi wa sallam* mentioned as being Muhammad?

A2. Among the places are:

- 1) Soorah Al Ahzaab (33) *Aayah* 40
- 2) Soorah Muhammad (47) *Aayah* 2
- 3) Soorah Al Fath (48) *Aayah* 29

Q3. Where in the Qur'aan is the name of the Messenger *sall Allaahu 'alaihi wa sallam* mentioned as being Ahmad?

A3. In Soorah As-Saff (61) *Aayah* 6.

Q4. How did Shaykh ul Islaam Muhammad ibn Abdil Wahhaab indicate the importance of learning about the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*?

A4. He indicated this by mentioning in his book "The Three Fundamental Principles" that the three principles which a person **must** know are:

- a) Knowledge of Allaah
- b) Knowledge of His Prophet
- c) Knowledge of the religion of Islaam with its proofs

Q5. Shaykh al-Fawzaan mentions Shaykh ul Islaam Muhammad ibn Abdil Wahhaab's book "The Three Fundamental Principles". For which person in what circumstance will these three principles be especially relevant?

A5. The three principles relating to a person's Lord, his religion and his Prophet will be the questions asked of the dead person when he is placed in his grave.

Q6. Imaam at-Tahaawee mentions that Muhammad *sall Allaahu 'alaihi wa sallam* is His Servant. What important aspects of 'aqeedah does this statement imply?

A6. The fact that Muhammad *sall Allaahu 'alaihi wa sallam* is Allaah's servant negates from him *sall Allaahu 'alaihi wa sallam* any aspect of *Uloohiyyah* (the right to be worshipped) and *Ruboobeeyyah* (Lordship).

For these two properties belong only to the One whose servant Muhammad *sall Allaahu 'alaihi wa sallam* is – i.e. Allaah, the Exalted.

Q7. What point of benefit does Shaykh al-Fawzaan derive from the fact that all of the Prophets and Angels are slaves of Allaah?

A7. If this is the case for the Prophets and Angels who are the noblest of Creation, then how much more so for those *awliyyaa* (beloved servants of Allaah) and righteous people who are lesser in status than them?

So in this is a refutation of those misguided people who attribute aspects of *Ruboobeeyyah* and *Uloohiyyah* to certain righteous people with the claim that these righteous people are *awliyyaa* of Allaah.

Q8. The Messenger of Allaah *sall Allaahu 'alaihi wa sallam* warned us against exaggerating our praise of him, mentioning a group who had fallen into this error. Which group was this?

A8. The Messenger of Allaah *sall Allaahu 'alaihi wa sallam* said:

Do not exaggerate in praise of me, in the way that the Christians exaggerated the praise of Eesaa ibn Maryam. Indeed I am only a servant, so say: Servant of Allaah and His Messenger.

Hadeeth reported by Imaam Al-Al-Bukhaaree no 3445

Q9. What is the meaning of the Imaam's statement that Muhammad *sall Allaahu 'alaihi wa sallam* is 'al mustafaa'?

A9. This word means the one who is chosen.

See Soorah Saad (38) *Aayaat* 45 to 48 which mentions the same description for Ibraaheem, Ishaaq and Ya'qoob *'Alaihimussalaam*.

Q10. Why is the title 'al mustafaa' an accurate description of the Prophet *sall Allaahu 'alaihi wa sallam*?

A10. Allaah chose Muhammad *sall Allaahu 'alaihi wa sallam* from amongst his people to give the Messengership to, in the knowledge that this would be a difficult and tremendous duty, but also in the full knowledge that Muhammad *sall Allaahu 'alaihi wa sallam* would be able to execute this duty.

...Allaah knows best with whom to place His Message...

Soorah Al An'aam (6) Aayah 124

Q11. What is the meaning of 'al mujtabaa' in the sentence of Imaam At-Tahaawee rahimahullaah?

A11. It means *al Mustafaa* i.e. the one who is chosen.

Q12. What are the characteristics of a Messenger that the Shaykh mentions?

A12. The one to whom a legislation was revealed and who was ordered to make *tableegh* of it.

The meaning of *tableegh* here is: he was ordered to enjoin this legislation upon the people, and to require them to follow it, and to fight them for its acceptance if necessary.

Q13. How does the Shaykh define a Prophet, as opposed to a Messenger?

A13. The Shaykh *hafidhahullaah* defines a Prophet as:

The one who was revealed to and who called to Allaah, but this person followed those Prophets who came before him and likewise he walked the same path as those who came before him.

And he was not singled out with a sharee'ah specific to him.

POINT 42

وأنه خاتم الأنبياء ، وإمام الأتقياء ، وسيد المرسلين ، وحبيب رب العالمين

[42] – He is the last of the Prophets; the Imaam (leader) of those who have *taqwa* (those who are dutiful to Allaah); the chief of the Messengers; and the beloved one of the Lord of the whole of creation.

Q1. What is the meaning of 'Khaatam un Nabiiyyeen'? And what is the meaning of the word 'khitaam' as explained by Shaykh al-Fawzaan?

A1. The *Khaatam* of the Prophets, as occurs in Soorah Al Ahzaab (33) *Aayah* 40 – meaning 'seal' of the Prophets – is the one after whom there will be no more Prophets.

The *khitaam* of a matter – meaning the 'end/seal' of that thing – refers to something placed upon the matter in question such that nothing can be added to it nor taken away from it.

Q2. Why does Shaykh al-Fawzaan mention that there is no need for any more Prophets after the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*?

A2. There is no need because the Qur'aan is present, and the Prophet's Sunnah is present, and the scholars of *tarbiyyah* are present, those who call to Allaah and enlighten the people.

And because the *deen* of Muhammad *sall Allaahu 'alaihi wa sallam* will remain until the establishment of the Hour, without ever being changed or abrogated or altered.

Q3. How are the *sharee'ahs* of the previous Prophets fundamentally different from that of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*?

A3. Allaah has made this *deen* of Islaam suitable for every time and every place. As for the *sharee'ahs* of the previous Prophets, then they were temporary, applicable and suitable for their nations at that particular time. Then these *sharee'ahs* were abrogated by another *sharee'ah* which was suitable for its own time.

Q4. How many liars will there be after the time of the Prophet *sall Allaahu 'alaihi wa sallam* who will falsely claim Prophethood?

A4. The hadeeth found in Aboo Daawood tells us:

There will come after me thirty great liars, each of them claiming that he is a Prophet. And I am the seal of the Prophets. There is no Prophet after me.

Q5. What is the ruling upon the person who claims Prophethood not for himself, but for someone else after the time of Muhammad *sall Allaahu 'alaihi wa sallam*?

A5. Regardless of whether the person claims Prophethood for himself or for someone else, the ruling is that anyone who claims Prophethood for someone after the time of Muhammad *sall Allaahu 'alaihi wa sallam* is a disbeliever.

Q6. Why are the *Qadiaanis* considered to be disbelievers?

A6. This is because of their foolish and untrue claim of Prophethood for their leader Ghulaam Mirza Ahmad.

Q7. With what condition can we follow someone after the time of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*?

A7. We can follow them only if they themselves are following the teachings of the Messenger *sall Allaahu 'alaihi wa sallam*.

If they oppose the Messenger *sall Allaahu 'alaihi wa sallam* then it is not permissible to copy or follow them.

See the *Aayah* of *imtihaan* (test/examining): Soorah Aale 'Imraan (3) *Aayah* 31

Q8. Who was the noblest of the Prophets and what is the proof for this?

A8. The *sayyid* (noblest) of the Prophets was Muhammad *sall Allaahu 'alaihi wa sallam* and the proof for this is the hadeeth found in Tirmidhee (3624):

I am the noblest of the Prophets and that is not boasting.

Q9. Why is the (truthful) claim to be the noblest of the Prophets not considered to be boasting?

A9. Muhammad *sall Allaahu 'alaihi wa sallam* informed his nation of this from the aspect of being grateful to Allaah – so that his nation would make *shukr* to Allaah for this tremendous blessing of their nation being given the noblest of the Prophets.

Q10. What is the correction that Shaykh al-Fawzaan makes to the Imaam's statement that the Messenger is the 'habeeb ur rabbil 'aalameen' - 'the beloved one of the Lord of all the Creation'?

A10. The Shaykh *hafidhahullaah* points out that Muhammad *sall Allaahu 'alaihi wa sallam* was the *khaleel* (especially beloved friend) of Allaah, rather than merely the *habeeb* (the one loved by Allaah).

The level of being a *khaleel* is higher than the level of being a *habeeb*, since no one attained the former except for two people from the Creation: Ibraaheem *alaiyhissalaam* and Muhammad *sall Allaahu 'alaihi wa sallam*.

The Messenger of Allaah *sall Allaahu 'alaihi wa sallam* said:

Indeed Allaah took me as a *khaleel* just as he took Ibraaheem as a *khaleel*.

(Hadeeth reported by Muslim (532))

POINT 43

وكل دعوى النبوة بعده فَعَيٌّ وهوى

[43] - And every claim to Prophethood after him is erroneous and baseless futile desires.

There are no questions on point 43.

POINT 44

وهو المبعوث إلى عامة الجن وكافة الورى، بالحق والهدى ،
وبالنور والضياء

[44] - He is the one sent to the whole of the jinn and to all of mankind; with the Truth and the Guidance, and with light and radiance.

Q1. What is the Qur'aanic proof that the Prophet *sall Allaahu 'alaihi wa sallam* was sent to all of mankind?

A1. Amongst the proofs are the following:

And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind...

Soorah Saba (34) Aayah 28

Say (O Muhammad): 'O Mankind! Indeed I am the Messenger of Allaah to you all...'

Soorah Al A'raaf (7) Aayah 158

Q2. What is the ruling upon the person who claims that the Prophet *sall Allaahu 'alaihi wa sallam* was sent to just the Arabs? Which people make this false claim?

A2. This is the false claim of the some of the Christians (amongst others), who claim that he *sall Allaahu 'alaihi wa sallam* was just sent to the Arabs, thereby denying that he was sent to anyone else apart from the Arabs.

So this is *kufir* (disbelief) in Allaah, and accusing Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* of lying when Allaah said:

And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind...

Soorah Saba (34) Aayah 28

Q3. What is the proof from the authentic *ahaadeeth* that the Prophet *sall Allaahu 'alaihi wa sallam* was sent to all of mankind?

A3. Each Prophet (before me) used to be sent specifically to his own people, and I was sent to all of mankind.

Reported by Al-Al-Bukhaaree (335, 438) and Muslim with a slightly different wording.

Q4. What is the proof from the actions of the Prophet *sall Allaahu 'alaihi wa sallam* that he was sent to all of mankind?

A4. He *sall Allaahu 'alaihi wa sallam* used to write to the kings of the earth calling them to Islaam; this proves that he *sall Allaahu 'alaihi wa sallam* was sent to all the people of the Earth.

And he *sall Allaahu 'alaihi wa sallam* was commanded to make *jihad* until the people entered Islaam, again proving the generality of his message to all people.

Q5. What three points of *'aqeedah* does Shaykh al-Fawzaan mention that it is obligatory to hold with regards to the Messenger *sall Allaahu 'alaihi wa sallam*?

A5.

- a) That he is the Servant of Allaah and His Messenger
- b) That he is the Seal of the Prophets, with there being no Prophet after him.
- c) That his message was general to all of the Mankind and Jinn.

Q6. Was the Prophet *sall Allaahu 'alaihi wa sallam* sent to the Jinn as well? If so, what is the proof for this?

A6. Yes, it is general to the Jinn, as well as mankind. Amongst the proofs for this is the statement of Allaah, the Most High:

**And (remember) when We sent towards you (O Muhammad) a small group (of between three and ten) of the Jinn, listening attentively to the Qur'aan, when they stood in the presence of it, they said: Listen in silence!
So when it was completed, they returned to their people as warners.**

They said: O our people! Indeed we have heard a book revealed after Moosaa, confirming what came before it, guiding to the Truth and to a Straight Path. O our people! Respond to Allaah's Caller and believe in him...

Soorah Al Ahqaaf (46) Aayaat 29 to 31

See also Soorah Al Jinn (72) *Aayaat* 1 and 2.

POINT 45

وإن القرآن كلام الله

[45] - And that the Qur'aan is the Speech of Allaah.

Q1. What is the 'chain of transmission' by which the Qur'aan came to us?

A1. Allaah spoke with the Qur'aan.
 Jibreel *'alaiyhissalaam* took it from Allaah.
 The Messenger of Allaah *sall Allaahu 'alaihi wa sallam* took it from Jibreel.
 And the Ummah of Muhammad took it from him *sall Allaahu 'alaihi wa sallam*.

Note that Jibreel *'alaiyhissalaam* did **not** take the Qur'aan from *al Lawh ul Mahfoodh* (the Preserved Tablet).

Q2. What was the role of Muhammad *sall Allaahu 'alaihi wa sallam* and Jibreel *'alaiyhissalaam* in the transmission of the Qur'aan?

A2. They were conveyors of the Qur'aan from Allaah, the Mighty and Majestic.
 They did not originate the Qur'aan.

Q3. Upon what statements about the origin of the Qur'aan does the Shaykh pass the verdict of *kufr* (disbelief)?

A3. The Shaykh *hafidhahullaah* passes the verdict of *kufr* upon the person who claims that Jibreel *'alaiyhissalaam* took the Qur'aan from the *al Lawh ul Mahfoodh*.
 He also passes this verdict upon the person who claims that Allaah created the Qur'aan in something and then Jibreel took the Qur'aan from that something.

The Shaykh *hafidhahullaah* says that this is the *kufr* which would take a person out of the religion of Islaam, and that this is the statement about the Qur'aan that is mentioned by the *Jahmiyyah* and the *Mu'tazilah*.

Rather the Qur'aan is the Speech of Allaah, in its actual letters as well as its meanings; Allaah spoke with it in a manner that He wished, and we describe Allaah with the Attribute of Speaking.

Q4. Which category of Allaah's Attributes does the Qur'aan fall into?

A4. It comes under the category of the Attributes which are *fi'liyyah* (related to Allaah's Actions).

Q5. What knowledge do we have of the *kayfiyyah* (the exact nature) of Allaah's Speech?

A5. As for **how** Allaah spoke with the Qur'aan, then we say: *Allaahu a'lam bihaa* (Allaah knows best about it).

And this is true for the other Attributes of Allaah as well; we have *eemaan* in them, but we do not know their *kayfiyyah* (the details of how they are).

NB: The **meaning** of these Attributes is known to us, but the *kayfiyyah* is unknown.

POINT 46

منه بدا بلا كيفية قولاً ، وأنزله على رسوله وحياً

[46] - It originated from Him as something spoken, without us knowing how; and He sent it down to His Messenger as Revelation.

Q1. What challenge does Allaah issue in Soorah Al Baqarah to those who do not accept that the Qur'aan originated from Him?

A1. **And if you are in doubt concerning that which We have sent down upon Our Slave, then bring a chapter the like of it - and call your witnesses (supporters) besides Allaah, if you are telling the Truth.**

Soorah Al Baqarah (2) Aayah 23

Q2. Could the Arabs respond to this challenge which Allaah set them?

A2. No, they could not respond to this or the other challenges in the Qur'aan to bring something like the Speech of Allaah.

This was despite their being Arabs themselves, well versed in pure classical Arabic, and of course, eager to oppose the message of Muhammad *sall Allaahu 'alaihi wa sallam* and to discredit the Qur'aan.

POINT 47

وصدقه المؤمنون على ذلك حقا

[47] - And the believers attest to it as being the truth upon that basis.

Q1. With regards to Soorah At-Takweer (81) Aayaat 19 and 20, then who is the honourable Messenger to whom the Qur'aan is ascribed? And why is the Qur'aan not ascribed to Allaah in these Aayaat?

Indeed it (The Qur'aan) is the word of an honourable Messenger. Owner of power, (high in rank) with the Lord of the Throne.

Soorah At-Takweer (81) Aayaat 19 and 20

A1. These two *Aayaat* refer to the angel Jibreel *alaiyhissalaam*. He is the honourable Messenger who has a high rank with Allaah.

The Qur'aan is ascribed to Jibreel here with regards to his **conveying** the Qur'aan.

But the One who **speaks** with the Qur'aan is Allaah, the Lord of Jibreel, for it is not possible for the Qur'aan to be the Speech of Jibreel and also the Speech of Allaah – for speech can only emanate from one being and not from more than one.

Q2. With regards to Soorah Al Haaqah (69) Aayaat 40 and 41, then who is the honourable Messenger to whom the Qur'aan is ascribed in these two Aayaat?

Indeed it is the word of an honourable Messenger. It is not the word of a poet; little is it that you believe!

Soorah Al Haaqah (69) Aayaat 40 and 41

A2. The honourable Messenger referred to here is Muhammad *sall Allaahu 'alaihi wa sallam*. The ascription of the Qur'aan to the Prophet *sall Allaahu 'alaihi wa sallam* here is also by way of **conveying** the Qur'aan, and not originating it.

Q3. With what terminology does the Shaykh *hafidhahullaah* describe the ascription of the Qur'aan to a) Allaah and b) to other than Allaah?

A3. He describes the ascription of the Qur'aan to Allaah as being *idaafah ibtidaa* (an ascription of originating) – meaning that the Qur'aan originated from Allaah. The Shaykh describes the ascription of the Qur'aan to Jibreel or to the Prophet '*Alaihimus salaatu was salaam* as being *idaafah tableegh* (an ascription of conveying).

POINT 48

وأيقنوا أنه كلام الله تعالى بالحقيقة

[48] - They have certainty that it is the Speech of Allah, the Most High, in reality.

Q1. What do the *Mu'tazilah* and the *Jahmiyyah* say about the Qur'aan being the Speech of Allaah?

A1. They say that the Qur'aan is the speech of Allaah but the linking of Allaah to the Qur'aan in this way is just *majaaz* (metaphorical) i.e. a person cannot say that the Qur'aan is *literally* the Speech of Allaah.

They say this because they (incorrectly) believe that Allaah created the Qur'aan, so the ascribing of the Qur'aan to Allaah is like the ascribing of a created matter to its Creator.

Q2. The Shaykh refutes the false saying of these two groups. He mentions that when something is ascribed to Allaah, this ascribing can be of two different types. What is the first type?

A2. The first type is *idaafat ul ma'aanee* (the ascription related to abstract nouns or meanings). An example is ascribing the Qur'aan to Allaah by saying it is 'the Speech of Allaah'.

This comprises a *sifah* (an Attribute) being ascribed to the *mawsoof* (One who possesses that Attribute), and therefore includes matters such as the Speech of Allaah, Allaah's Hearing, His Sight, etc.

The attributes which are ascribed in this way are not able to exist independently of the *mawsoof* (one who possesses them).

Q3. What is the second type of ascription?

A3. It is *idaafat ul a'yaan* (the ascription related to material objects), such as the House of Allaah (i.e. the *Ka'bah*).

So this comprises something created being ascribed to its Creator.

The benefit attained from this ascription to Allaah is that the object being ascribed (e.g. the *Ka'bah* in the example mentioned) is honoured and ennobled by being linked to Allaah, the Mighty and Majestic.

POINT 49

ليس بمخلوق ككلام البرية

[49] - It is not something created such as the speech of mankind.

Q1. Which groups believe that the Qur'aan is created?

A1. The *Jahmiyyah* and the *Mu'tazilah*.

Q2. Why do these groups hold this belief?

A2. They hold this mistaken belief because they believe that Allaah does not literally speak - due to their foolish methodology of negating all of Allaah's Attributes. They fall into this out of fear that by affirming Allaah's Attributes, they will be committing *tashbeeh* (resembling Allaah to the Creator).

These groups do not distinguish between the Attributes of the Creator on one hand, and the Attributes of the Creation on the other.

So these groups flee from *tashbeeh* (resembling Allaah to His Creation) only to fall into the blameworthy *ta'teel* (negation of Allaah's Attributes) - which in fact is even worse! A good example of out of the frying pan, into the Fire...

Q3. What simple principle does the Shaykh bring to destroy their arguments?

A3. He *hafidhahullaah* says:

If only they (i.e. these two groups) affirmed that which Allaah affirmed for Himself, and were aware that there is a difference between the Attributes of the Creator and the Attributes of the Creation, they would surely have precisely arrived at the Truth, and felt at ease, and left the people at ease. However they were upon misguidance.

POINT 50

فمن سمعه فزعم أنه كلام البشر فقد كفر

[50] - So whoever hears it (Qur'aan), and claims it is the speech of a human, then he has committed unbelief.

Q1. What is the ruling passed upon the person who thinks that when he hears the Qur'aan, he is only hearing the speech of a human?

A1. This person has committed *kufir* (disbelief).

Q2. Why is this ruling passed upon such a person?

A2. Such a person has rejected the speech of Allaah, the Mighty and Majestic. So if there is no speech of Allaah which He revealed upon His Servants, then how can the *hujjah* (proof) be established against them?

If there is not to be found anywhere in existence the Speech of Allaah – not in the *Tawraat*, nor in the *Injeel*, nor in the Qur'aan – then this implies that the proof from Allaah has not been established upon Mankind – and this is from the worst forms of disbelief and the most severe misguidance.

POINT 51

وقد ذمه الله وعابه وأوعده بسقر ، حيث قال تعالى : (سأصليه سقر)

[51] - So Allaah has blamed and criticised such a person and has threatened him with Hellfire. Where He, the Most High, said:

“ ... I will burn him in the Hellfire ... ”

[Soorah Al Muddathir (74) Aayah 26].

Q1. Who is the person mentioned in the Qur'aan itself who made the grave error of saying that the Qur'aan was the speech of a human?

A1. It was al Waleed ibn al Mugheerah al Makhzoomi. He was from the senior figures amongst the *kuffaar* of Makkah, and one of their most powerful people. He was known as 'The Flower of Makkah' due to his high standing amongst them.

Q2. How did he come to deny that the Qur'aan was the Speech of Allaah?

A2. When he heard the Qur'aan, al Waleed was amazed by it and knew that it could not be the speech of a mere human. He therefore praised it, acknowledging that it was not like the poetry or sorcery that he was familiar with.

However his people scolded and reprimanded him for saying this, since his statement would mean acknowledging the Messengership of Muhammad *sall Allaahu 'alaihi wa sallam*.

So al Waleed turned back on his opinion and said:

This is nothing but the word of a human being.

Soorah Al Muddathir (74) Aayah 25

And so Allaah revealed the *Aayaat* in Soorah Al Muddathir (*Aayaat* 18 to 25).

Q3. What fate did Allaah promise this man?

A3. He, the Most High, stated:

I will cast him into Hellfire.

Soorah Al Muddathir (74) Aayah 26

POINT 52

فلما أوعد الله بسقر لمن قال: (إن هذا إلا قول البشر)
علمنا وأيقنا أنه قول خالق البشر

[52] - So since Allaah has threatened with Hell those who say "This is nothing but the word of a human being", then we know and we have full certainty that it is the Speech of the Creator of mankind.

Q1. To whom does the Shaykh *hafidhahullaah* compare al Waleed ibn al Mugheerah al Makhzoomi?

A1. He compares al Waleed to the misguided Muslim who incorrectly states that the Qur'aan is not the Speech of Allaah in reality, but rather the speech of a man.

For what is the difference between these two people - al Waleed and the misguided Muslim - except that the latter claims Islaam for himself and the former did not claim to be Muslim?

POINT 53

ولا يشبه قول البشر

[53] - And it does not resemble the speech of humans.

Q1. If the Qur'aan had resembled the speech of Muhammad *sall Allaahu 'alaihi wa sallam*, then what implication would this have had for al Waleed ibn al Mugheerah?

A1. Then there would have been no blame upon al Waleed for his statement that the Qur'aan was from the speech of Muhammad *sall Allaahu 'alaihi wa sallam*.

So how then could Allaah have threatened him with such a severe punishment as is mentioned in Soorah Al Muddathir?

POINT 54

ومن وصف الله بمعنى من معاني البشر فقد كفر

[54] - And whoever describes Allaah with any human characteristics then he has disbelieved.

Q1. With regards to the (above) statement of the Imaam, then why has this person disbelieved?

A1. This is because this person has attributed deficiency to Allaah.

POINT 55

فمن أبصر هذا اعتبر

[55] - So whoever comprehends this, will take it as a lesson.

Q1. What important principle should be taken by the one who reflects on this section of this book?

A1. The person should realise from reading the Imaam's words that there is a tremendous difference between the Attributes of the Creator on one hand and the attributes of the creation, on the other.

Q2. How do we reply to those who try to say that the Attributes of Allaah resemble the attributes of the Creation because they share the same wordings (e.g. the Knowledge of Allaah and the Creation's knowledge)?

A2. We say: Even if two beings share the same name and attribute, they may still differ in the actual reality of the name and attribute and in its outward reality.

So for example, Allaah has *al basr* (the attribute of sight) and the creation has *al basr*. But the Sight of Allaah does not resemble the sight of the creation, even though the same word (*al basr*) is used for both.

Q3. What ruling is passed on the person who does not accept the principle mentioned above in question 1?

A3. The person who does not accept that there is difference between the Attributes of the Creator and the Attributes of the Creation, is a *kaafir* (disbeliever).

POINT 56

وعن مثل قول الكفار انزجر

[56] - And will be prevented from the like of the saying of the unbelievers.

There are no questions on point 56.

POINT 57

وعلم أنه بصفاته ليس كالبشر

[57] - And he will know that He - with His Attributes is not like mankind.

There are no questions to point 57.

POINT 58

والرؤية حق لأهل الجنة بغير إحاطة ولا كيفية

[58] - And seeing (Allaah) by the people of Paradise is true, without their encompassing Him and without us knowing how it will be.

Q1. In the statement of the Imaam *rahimahullaah* -

And the *ru'yah* by the people of Paradise is true...

What does *ru'yah* mean?

A1. *Ru'yah* means 'seeing' and it refers to the believers seeing their Lord *Subhaanahu wa ta'aala* in the Hereafter.

Q2. Does this *ru'yah* occur in a literal sense or is it just metaphorical? What is the proof for this?

A2. The believers will literally see their Lord, with their own eyes, just as they see the moon on the night of the full moon.

The proof for this is found in *ahaadeeth* which have reached the level of *mutawaatir*², such as his *sall Allaahu 'alaihi wa sallam* statement when he and his companions were looking at the moon on the night of the full moon:

² Meaning - reported by a large number of people at each level of the chain of narration, such that it would be impossible for all these people to come together and decide to forge a lie collectively.

Indeed you will see your Lord just as you see this moon, you will not be put to trouble in seeing Him.

Hadeeth reported by Al-Al-Bukhaaree (554) and Muslim.

Q3. How does the Shaykh *hafidhahullaah* explain the words of the Imaam:

The ru'yah (by the people of Paradise) is haqq (true)?

A3. It being *haqq* means that it is established in the Book, the Sunnah, and the Consensus of *ahlus-Sunnah wal-Jamaa'ah* from the early generations and the later ones.

No one differs in this issue except for an innovator and for the people of the deviated *madhabs*.

Q4. Whose faces are being referred to in the *Aayaat* from Soorah Al Qiyaamah 75: 22 and 23?

**Some faces on that Day will shining.
Naadhirah ilaa (looking at) their Lord.**

Soorah Al Qiyaamah (75) Aayaat 22 and 23

A4. This refers to the faces of the believers.

Q5. The Shaykh mentions that the word '*nadhr*' has different meanings when followed by different words in the Qur'aan. What is the meaning when *nadhara* is followed by *ilaa*?

A5. '*Nadhara ilaa*' means to see with one's eyes.

Do they *laa yandhuroona ilaa* (not look at) the camels, how they are created?

Soorah Al Ghaashiyah (88) Aayah 17

Q6. What does '*nadhr*' mean when it has no preposition/postposition following it?

A6. It has the meaning of 'stopping and waiting'.

**On the Day when the hypocrite men and women will say to the believers
"*Undhuroonaa* (wait for us)! Let us take some of your light!" ...**

Soorah Al Hadeed (57) Aayah 13

Do they *yandhuroona* (wait for) anything other than Allaah should come to them...

Soorah Al Baqarah (2) Aayah 210

Q7. What does '*nadhr*' mean when it is followed by *fee* ('in' or 'on')?

A7. In this case, it means 'reflecting upon and considering something'.

Do they not *yandhuroo fee* (reflect on) the dominion of the Heavens and the Earth...

Soorah Al A'raaf (7) Aayah 185

Q8. Why does the Shaykh mention this point about the different meanings of *nadhara*?

A8. To highlight the fact that the *Aayah* from Soorah Al Qiyaamah which mentions the believers seeing their Lord uses the *nadhara ilaa* form - meaning that the believers will see Allaah, the Most High, with their eyes.

**Some faces on that Day will be shining.
Naadhirah ilaa (looking at) their Lord.**

Soorah Al Qiyaamah (75) Aayaat 22 and 23

Q9. What two further Qur'aanic proofs does the Shaykh bring which show that the believers will see the Face of their Lord in the Hereafter?

A9. **For those who have done good is *al husnaa* - and a *ziyaadah* (something good in addition to this)...**

Soorah Yoonus (10) Aayah 26

The Prophet *sall Allaahu 'alaihi wa sallam* explained the *husnaa* in this *Aayah* to mean Paradise and he explained the *ziyaadah* to mean looking with one's eyes at the Face of Allaah.

(Saheeh hadeeth reported by Muslim (181).

There they will have all that they wish for - and We have *al mazeed* (something extra) for them.

Soorah Qaaf (50) Aayah 35

The *mazeed* in this *Aayah* means looking at the Face of Allaah.

Q10. How does the Shaykh use the *Aayah* from Soorah Al Mutaffifeen (83:15) to prove that the believers will see their Lord in the Hereafter?

No! Surely, on that Day, they (the evil doers) will be blocked from seeing their Lord.

Soorah Al Mutaffifeen (83) Aayah 15

A10. The word 'blocked' here means that they will not see Allaah, the Most High because they disbelieved in Him in this world. This is in fact the greatest deprivation and punishment - and Allaah's refuge is sought from this.

This therefore implies that those who **did** believe in Allaah (despite the fact that they did not see Him whilst they were in this world) will **not** be blocked from seeing Allaah on the Day of Judgement.

Q11. What did Imaam ibn ul Qayyim *rahimahullaah* say about the *ahaadeeth* which prove that the believers will see Allaah in the Hereafter?

A11. He said that they are so numerous that they reach the level of *mutawaatir*.

Q12. As for those people who are blessed with the privilege of seeing Allaah in the Hereafter, then will this be something difficult for them? What is the proof for this?

A12. No, it will not be difficult for them, as shown by the hadeeth:

Indeed you will see your Lord on the Day of Resurrection just as you see the moon on the night of a full moon, and just as you see the sun bright and clear, when there are no clouds (obscuring it). You will not be put to trouble in seeing Him - (or in another narration) you will not rush and crowd together when seeing Him.

Hadeeth reported by Imaam Al-Bukhaaree (554, 806 and 7434) and Muslim.

Q13. What do the *Jahmiyyah* and the *Mu'tazilah* say about the *ru'yah*?

A13. These two misguided groups reject the seeing of Allaah in the Hereafter.

Q14. What is the faulty logic upon which they base their misguided opinion?

A14. They say that affirming the *ru'yah* necessitates that Allaah is in a *jihah* (direction) – and in their opinion, Allaah is not in a *jihah*. So they say that Allaah is neither inside the Creation nor outside the Creation, not above nor below, not to the right nor to the left.

Q15. What is the logical consequence of what these misguided groups say?

A15. The logical consequence of what they say is that Allaah is *ma'doom* (non existent) - Exalted is Allaah above what these people say!

Q16. What do the *Ashaa'irah* (the *Ash'arees*) say about the *ru'yah*?

A16. This misguided sect affirms the *ru'yah*, saying that Allaah will be seen in the Hereafter but He will be seen without a *jihah*.

This is a very odd idea, since there is nothing which is seen which is not in a *jihah*. For this reason, the *Mu'tazilah* refuted the *Ashaa'irah* since this idea of the *Ashaa'irah* is something absurd.

Q17. How do the *ahlus-Sunnah wal-Jamaa'ah* respond to the false ideas of the three groups mentioned above?

A17. The people of the Sunnah say that Allaah, the Perfect and Most High will be seen in the Hereafter, and He will be in a *jihah* (direction) of loftiness and highness above them.

Q18. What is the belief of the *ahlus-Sunnah wal-Jamaa'ah* about the issue of Allaah having a *jihah*?

A18. The *jihah* of Allaah is not like the *jihah* of the Creation. What is meant by the *jihah* which is affirmed for Allaah is the highness of Allaah above the Creation -for Allaah is high and above the Heavens.

The Book of Allaah neither affirms nor rejects the *jihah* for Allaah, so when this term *jihah* is used, it must be done so with the details mentioned above.

Q19. What is the correct understanding of the *Aayah* that the Shaykh quotes in Soorah Al An'aam (6:103)?

The people's sight(s) will not *tudrikuhu* (encompass Him)...

Soorah Al An'aam (6) Aayah 103

A19. This *Aayah* is used (falsely) as a proof by some people to reject the *ru'yah* of Allaah.

This *Aayah* means: they will not fully encompass Him.

It does **not** mean: they will not see Him, because Allaah, the Perfect and Most High, did not say: the people's sights will not **see** Him.

So *al idraak* (encompassing) something and seeing something are two different matters. So the people's sights will see Allaah without encompassing Him.

Q20. What is the correct understanding of the *Aayah* that the Shaykh quotes in Soorah Al A'raaf (7:143)?

"...He (Moosaa 'alaihissalaam) said: O Lord, show me Yourself so that I may look upon You.

He (Allaah) said: You cannot see Me..."

Soorah Al A'raaf (7) Aayah 143.

A20. This *Aayah* is also used (falsely) as a proof by some people to reject the *ru'yah* of Allaah.

The people of the Sunnah respond by saying: this statement of Allaah's - you cannot see Me - applies **in this world only**. Moosaa 'alaihissalaam was asking to see Allaah in this *dunyaa* and no one, not even the Prophets, will see Allaah in this world.

As for in the Hereafter, then the believers **will** truly see Allaah.

Q21. What was the effect on the mountain when Allaah appeared to the mountain, as mentioned in the *Aayah* from Soorah Al A'raaf (7:143)?

A21. The mountain crumbled to dust.

Q22. Given the fact that the *ru'yah* is one of the *sifaat* (Attributes) of Allaah, what should our approach be to this *sifah*?

A22. As with all the other Attributes of Allaah, then we believe in it, affirm it and we are aware of what it means, without being aware of the *kayfiyyah* (exact nature and details) of it.

POINT 59

كما نطق به كتاب ربنا:
(وجوه يومئذ ناضرة إلى ربها ناظرة)

[59] - Just as is stated by the Book of our Lord:
"Some faces on that day will be radiant, looking at their Lord"
[Soorah Al Qiyaamah (75) Aayah 22 and 23]

There are no questions on point 59.

POINT 60

وتفسيره على ما أراده الله تعالى وعَلِمَهُ

[60] - And its explanation is as Allaah, the Most High, wanted and knew.

Q1. What is the meaning of the statement (above)?

A1. This statement of the Imaam *rahimahullaah* is referring to the *Aayaat* from Soorah Al Qiyaamah:

**Some faces on that Day will be shining.
Naadhirah ilaa (looking at) their Lord.**

Soorah Al Qiyaamah (75) Aayaat 22 and 23

The explanation of these *Aayaat* is as Allaah wanted and knew, which is that the believers will see Allaah with their own eyes - and the explanation is **not** the one offered by the people of innovation, the details of which we have already discussed.

POINT 61

وكل ما جاء في ذلك من الحديث الصحيح عن الرسول صلى الله عليه وعلى آله وسلم
فهو كما قال

[61] - And every authentic hadeeth reported from the Messenger (may Allah extol him and his true followers, and grant him perfect peace and security) then it is just as he said.

Q1. Is there any difference in how we approach the authentic *ahaadeeth* about the *ru'yah* compared to how we approach the Qur'aanic *Aayaat* about the *ru'yah*?

A1. No, there is no difference here since the speech of the Prophet *sall Allaahu 'alaihi wa sallam* is revelation from Allaah.

Q2. What is the proof for this which the Shaykh quotes?

A2. And he (the Prophet *sall Allaahu 'alaihi wa sallam*) does not speak from his own desires.
It is only a revelation which has been revealed to him.

Soorah An-Najm (53) Aayaat 3 and 4

Q3. What are the four errors quoted by the Shaykh that people make in their beliefs about Allaah's Names and Attributes?

A3. They are:

- a) *Tahreef* (distorting and twisting the meaning to mean something other than that which Allaah intended)
- b) *Ta'teel* (negating)
- c) *Tamtheel* (likening Allaah to the Creation)
- d) *Takyeef* (stating exactly how the Attributes of Allaah are)

POINT 62

ومعناه على ما أراد

[62] - And its meaning is as he intended.

Q1. With regards to the (above) statement of the Imaam *rahimahullaah*, then who is the 'he' referred to in this statement?

A1. It refers to the Prophet *sall Allaahu 'alaihi wa sallam*. So everything which the Prophet *sall Allaahu 'alaihi wa sallam* informed us of, then its meaning is as he *sall Allaahu 'alaihi wa sallam* intended.

It is **not** as the people of innovation and *tahreef* intended.

POINT 63

لا ندخل في ذلك متأولين بأرائنا ، ولا متوهمين بأهوائنا

[63] - We do not enter into that, interpreting it in accordance with our own opinions, nor forming ideas based upon our desires.

Q1. With regards to the (above) statement of the Imaam *rahimahullaah*, then of whom does Shaykh al Fawzaan *hafidhahullaah* say that this is a refutation?

A1. This is a refutation of the *Jahmiyyah* and the *Mu'tazilah* and whoever learned from them and took their opinions which contain false and futile *ta'weel* (misinterpretation).

POINT 64

فإنه ما سلم في دينه إلا من سلم لله عز وجل ولرسوله صلى الله عليه وآله وسلم

[64] - For no-one will be safe in his Religion except one who submits to Allaah, the Mighty and Majestic, and to His Messenger *sall Allaahu 'alaihi wa 'alaa aalihi wa sallam*.

Q1. What is the meaning of *sallama* in the statement of the Imaam here?

For no one will be safe in his Religion except one who 'sallama' to Allaah, the Mighty and Majestic, and to his Messenger sall Allaahu 'alaihi wa 'alaa aalihi wa sallam.

A1. The meaning of *sallama* here is: to submit and accept that which came from Allaah and from His Messenger *sall Allaahu 'alaihi wa sallam* - and believe in it just as it came without meddling and interfering in the matter using false and futile interpretations.

Q2. What statement of Imaam ash-Shaafi'ee *rahimahullaah* is relevant in this regard?

A2. He *rahimahullaah* said:

I believe in Allaah and in what came in the Book of Allaah in the way that Allaah intended, And I believe in the Messenger of Allaah and in what came from the Messenger of Allaah in the way that the Messenger of Allaah sall Allaahu 'alaihi wa sallam intended.

This means: believing in these matters, but not in accordance with desires nor upon distortion nor in accordance with the statements of the common folk.

Q3. What should a person do if a matter of the *deen* is unclear to him and he can find no scholars who have knowledge of the correct answer?

A3. In this case he should make *tafweed* of (refer and entrust) the knowledge of the answer back to Allaah, the Mighty and Majestic.

POINT 65

وَرَدَّ عِلْمَ مَا اشْتَبَهَ عَلَيْهِ إِلَى عَالِمِهِ

[65] - And who refers whatever is unclear to him back to one who knows it.

Q1. How did the Companions respond when the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* asked them a question to which they did not know the answer?

A1. '*Allaahu wa rasooluhu a'lam.*' - Allaah and His Messenger know best.

So they did not go into the particular matter with complicated and meandering statements nor did they try to invent false answers.

POINT 66

ولا يثبت قدم الإسلام إلا على ظهر التسليم والاستسلام

[66] - And Islaam will not be firmly established except upon the basis of unrestricted submission and surrender.

Q1. What *Aayah* does the Shaykh quote to illustrate the point about submitting to Allaah?

A1. **But no, by your Lord, they do not have true *eemaan* until they make you (O Muhammad) the judge in all the disputes between them, and then they find in themselves no resistance against what you decide, and they accept with unrestricted submission.**

Soorah An-Nisaa (4) Aayah 65

Q2. What is the meaning of *al istislaam*?

A2. It is *inqiyaad* (compliance) and obedience to that which came from Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*.

POINT 67

فمن رام عِلْمَ ما حُظِرَ عنه علمه ، ولم يقنع بالتسليم فهمه ، حجبه مرامه عن خالص التوحيد ،
وصافي المعرفة ، وصحيح الإيمان

[67] - So whoever seeks after that which his knowledge has been prevented from, and who is not satisfied regarding his understanding with submission, then his seeking will block him from pure and sincere *Tawheed*, and from clear awareness and from correct *eemaan*.

Q1. What should our approach be to that knowledge which Allaah has blocked us from knowing or understanding?

A1. It should be that we have *eemaan* (true faith) in it and we entrust it back to Allaah, the Mighty and Majestic.

...As for those who have *eemaan*, then they know that it is the Truth from their Lord.

But as for those who disbelieve, then they say: What does Allaah mean by this example?...

Soorah Al Baqarah (2) Aayah 26

Q2. What is the proof that Allaah has prevented us from knowing certain aspects of the religion?

A2. Amongst the proofs is the *Aayah* from Soorah Aale 'Imraan:

He (Allaah) it is who has revealed to you the Book – from it are *Aayaat muhkamaat* (verses whose meaning is clear and apparent), these are the Foundation of the Book.

And others are *mutashaabihaat* (verses whose meaning is not clear to some until they are understood in the light of other clear verses).

So as for those in whose hearts is a deviation, then they seek after those which are not entirely clear, seeking trials and tribulations and seeking to interpret it in accordance with their desires.

And none knows its hidden meanings other than Allaah...

Soorah Aale 'Imraan (3) Aayah 7

Q3. What is the correct approach of the people who are firmly grounded in knowledge to these aspects of the religion?

A3. They say:

...We believe in it, all of it is from our Lord...

Soorah Aale 'Imraan (3) Aayah 7

So these *raasikhoona fil 'ilm* (people firmly grounded in knowledge) submit and surrender and they do not let their lack of knowledge of its true meaning prevent them from having *eemaan* in it.

An alternative explanation of this *Aayah* is that the *raasikhoona fil 'ilm* refer the *mutashaabihaat Aayaat* back to the *muhkamaat Aayaat* so that the latter can give the correct explanation and make clear the meaning of the former.

POINT 68

فَيَتَذَكَّرُ بَيْنَ الْكُفْرِ وَالْإِيمَانِ ، وَالتَّصْدِيقِ وَالتَّكْذِيبِ ،
وَالْإِقْرَارِ وَالْإِنْكَارِ

[68] - So he will waver between unbelief and *eemaan* (true faith), and believing and denying, and affirmation and rejection.

Q1. Who does the Shaykh mention as being an example of people who waver in their deen?

A1. He cites the example of the *munaafiqoon* (hypocrites):

**...Whenever the (lightning) flashes for them, they walk in it.
And when darkness covers them they stand still...**

Soorah Al Baqarah (2) Aayah 20

Sometimes, these people are with the Muslims, at other times they are with the hypocrites. Sometimes they testify to the truth of al Islaam, at other times they deny it.

Q2. What does the Shaykh say about the sin of speaking about Allaah without knowledge, and what proof does he bring for this?

A2. He equates this sin with *shirk* – in fact, he says that is a greater sin than *shirk* - as per the statement of Allaah, the Most High:

Say (O Muhammad); My Lord has only forbidden *al fawaahish* (lewdness and indecency), whether committed openly or secretly and *al ithm* (sins) and unjust oppression and that you associate partners with Allaah for which He did not send down any authority – and that you say about Allaah that of which you have no knowledge.

Soorah Al A'raaf (7) Aayah 33

So, as the people of *tafseer*³ have mentioned, these sins become progressively worse as the list goes on – and Allaah mentioned speaking about Allaah without knowledge as the worst of this list.

POINT 69

موسوسا تائها ، شاكاً ، لا مؤمناً مصدقاً ، ولا جاحداً مكذباً

[69] - He will be a person suffering from whisperings, lost, doubting, neither being a true believer upon *eemaan*, nor an outright rejecter and denier.

Q1. About whom does it seem that the Imaam *rahimahullaah* is making this point?

A1. It would seem that the Imaam is talking about the people of *taraddud* (hesitation and indecisiveness) and *nifaaq* (hypocrisy), since they are always full of doubts and indecision, always wavering.

They are always swaying between this and that, belonging neither to these nor to those...

Soorah An-Nisaa (4) Aayah 143

³ explanation of the Qur'aan

POINT 70

ولا يصح الإيمان بالرؤية لأهل دار السلام لمن اعتبرها منهم بوهم ،
أو تأولها بفهم

[70] - And *Eemaan* (true faith) in (*ar-Ru'yah*) the fact that the people of the Abode of Peace and Security will see Allaah - will not be correct from those of them who takes it to be in accordance with his own mistaken idea, or who misinterprets it with his own understanding.

Q1. What is the *daar us salaam* referred to in this point?

A1. It is *al jannah* (Paradise).

POINT 71

إذا كان تأويل الرؤية وتأويل كل معنى يضاف إلى
الربوبية بترك التأويل ولزوم التسليم

[71] - Since the correct interpretation of the seeing, and the correct interpretation of every meaning ascribed to Lordship is to leave interpreting it, and to adhere to submission.

Q1. When exactly will the believers see Allaah in the Hereafter?

A1. They will see Him, the Perfect and Most High, in the '*arasaat* (open plains) on the Day of Judgement, before entering Paradise.

They will also see Him after entering Paradise - all of this occurring out of Allaah's Munificence towards His Servants for their believing in Him in this world without seeing Him.

POINT 72

وعليه دين المسلمين

[72] - And upon this rests the Religion of Islaam.

Q1. Upon what does the religion of the non Muslims rest?

A1. The religion of the non Muslims rests upon interfering and meddling in that which has come from Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*, distorting the speech away from its correct meanings.

POINT 73

ومن لم يتوقَّ النفي والتشبيه، زل ولم يصب التنزيه

[73] – And whoever does not guard himself against negating and against likening the Creator to the creation, then he will slip and go astray and will not attain the correct declaration of Allaah being free of imperfections.

Q1. What is the mistake that the *Mu'attilah* make with regards to the Attributes of Allaah?

A1. They exaggerate and go to extremes in making *tanzeeh* (trying to free Allaah from imperfections) - to the extent that they end up negating Allaah's Attributes altogether.

Q2. What is the mistake that the *Mushabbihah* make with regards to the Attributes of Allaah?

A2. They go to extremes in affirming the Attributes of Allaah until they end up likening Allaah to the Creation.

Q3. What is the correct approach of the *ahlus-Sunnah wal-Jamaa'ah* in this issue?

A3. They are justly balanced between these two extremes mentioned above. The people of the Sunnah affirm for Allaah that which He and His Messenger affirmed for Allaah – but they do not fall into *tashbeeh* (likening Allaah to the Creation with regards to some of His Attributes), nor *tamtheel* (likening Allaah to His Creation in all His Attributes), nor *ta'teel* (negating the Attributes) nor *takyeef* (stating exactly how Allaah's Attributes are).

POINT 74

فإن ربنا جل وعلا موصوف بصفات الوجدانية

[74] – Since our Lord – the Majestic and Most High – has the attributes of Unity and Oneness.

Q1. What is the meaning of the word *wahdaaniyyah* in the Imaam's statement (above)?

A1. The meaning of *wahdaaniyyah* is: Unity and Oneness, and it means that there are no partners for Him, not in His *Ruboobeeyyah* (Lordship) nor in his *Uloohiyyah* (Right to be worshipped) nor in His *Asmaa wa Sifaat* (Names and Attributes).

POINT 75

منعوت بنعوت الفردانية ، ليس في معناه أحد من البرية

[75] – Having the attributes of Uniqueness, with no one from the creation sharing in the meaning of that.

There are no questions on point 75.

POINT 76

وتعالى عن الحدود والغايات ، والأركان والأعضاء والأدوات

[76] – And He is highly Exalted above limits and goals, and having parts and limbs and appendages.

Q1. Can it be said that Allaah has *hudood* (limits/boundaries)?

A1. If what is intended is the boundaries and created limits, then Allaah is free and far removed from these kinds of limits and from being inside part of the Creation. However if what is intended by the word *hudood* is limits which are not created, and this is in fact referring to Allaah's being in a direction of highness and loftiness – then this is indeed established for Allaah, the Majestic and Most High.

For Allaah is not declared free and far removed from being High and Exalted, because this is the Truth about Him. And this would not be from the issue of having boundaries nor from the matter of created limits.

Q2. What important clarification does Shaykh al-Fawzaan *hafidhahullaah* bring to the statement of Imaam at-Tahaawee *rahimahullaah*:

And He is highly exalted above... having parts and limbs and appendages...

A2. The Shaykh makes the point that if what is understood by this statement is a negation of those *sifaat udh dhaatiyyah* (Attributes related to Allaah's Self) – such as His Face, Hands, etc, then this is a false understanding. For these Attributes and all the other *sifaat udh dhaatiyyah* are affirmed for Allaah by the Book and the Sunnah.

If however what is understood is that the Hands, Face etc of Allaah do not resemble the Hands, Face, etc of the Creation, then this is true – for Allaah is free and far removed from this type of resemblance.

Q3. What defence does Shaykh al-Fawzaan *hafidhahullaah* make of Imaam At-Tahaawee *rahimahullaah* on this point?

A3. We make the excuse for the Imaam *rahimahullaah* that he intended the correct meaning when he made the statement:

And He is highly exalted above... having parts and limbs and appendages...

For the Imaam was from the *ahlus-Sunnah wal-Jamaa'ah*, and he was from the leaders of the scholars of *hadeeth*, so it is not possible that he intended an evil meaning by this statement of his.

POINT 77

لا تحويه الجهات الست كسائر المبتدعات

[77] - He is not contained by the six directions, contrary to all of the living things.

Q1. What important clarification does Shaykh al-Fawzaan *hafidhahullaah* bring to the statement of Imaam At-Tahaawee *rahimahullaah*:

He is not contained by the six directions contrary to all of the living things.

A1. If what is understood by this statement is the created directions, then this is correct, for Allaah is free and far removed from that. Nothing from His Creation contains Him.

However if the statement of the Imaam is taken to be referring to the direction of '*uloo*' (Allaah being High above His Creation) then this is not correct - since Allaah is above His Creation, and to reject this '*uloo*' is to do something false and futile.

Q2. What defence does Shaykh al-Fawzaan make of Imaam At-Tahaawee on this point?

A2. He *hafidhahullaah* mentions that perhaps when the Imaam used the phrase 'six directions', he actually meant the created directions and not the direction of '*uloo*'. For the Imaam was indeed of those people who affirmed the '*uloo*' and the *istiwaa* (Allaah's rising above His Throne).

POINT 78

والمعراج حق ، وقد أسرى بالنبي صلى الله عليه وعلى آله وسلم

[78] - The '*Mi'raaj*' (the Ascent through the Heavens) is true and the Prophet - may Allaah extol him and his followers and grant him peace and security - was taken on the Night-journey (al-Israa)

Q1. What is the meaning of *al israa*?

A1. It means: a journey at night.

Q2. What is the meaning of *al israa* in this context?

A2. It refers to the journey made by the Prophet *sall Allaahu 'alaihi wa sallam* from *al Masjid ul Haraam* to *al Masjid ul Aqsaa* (in Jerusalem) in the space of a single night.

Q3. Why is *al israa* considered to be a miracle?

A3. This is because normally that journey would have taken a month or more to perform, and the Prophet *sall Allaahu 'alaihi wa sallam* completed it in one night.

Q4. What is the meaning of *al mi'raaj*?

A4. *Al mi'raaj* is a means of rising and ascending.

Q5. What is the meaning of *al mi'raaj* in this context?

A5. It refers to the journey of the Prophet *sall Allaahu 'alaihi wa sallam* from the earth to the heavens.

Q6. What was the order of events on that night?

A6. He *sall Allaahu 'alaihi wa sallam* went on the night journey to the *Masjid al Aqsa*, where he prayed with the Prophets.

He then was raised to the sky and passed through all seven levels of heaven.

Allaah showed him that which He showed him from the major signs.

Then he *sall Allaahu 'alaihi wa sallam* descended to the earth, and was taken by Jibreel to the place from where he began his night journey – all of this occurring in one night.

Q7. What is the ruling upon the person who denies the *israa* and *mi'raaj* or who tries to interpret them away from their correct meaning?

A7. The person who denies them is a *kaafir* (disbeliever) and the one who distorts their meaning is a *daal* (misguided person).

Q8. What do we say to the person who claims that it was merely the *rooh* (soul) of the Prophet *sall Allaahu 'alaihi wa sallam* which made the night journey, and not his physical body?

A8. We say: Allaah stated:

(Glorified is He) who took His 'abd (slave) on the Israa (night journey)...

Soorah Al Israa (17) Aayah 1

So Allaah used the word '*abd*' here and this is a term used to describe the soul and the body together.

It cannot be said that the soul alone is an '*abd*'.

Q9. What do we say to the person who claims that the Prophet *sall Allaahu 'alaihi wa sallam* made the night journey whilst he was asleep, and not in a state of being awake?

A9. We say this too is incorrect.

What '*ibrah*' (admonition) could be taken from a dream which the Prophet *sall Allaahu 'alaihi wa sallam* experienced whilst asleep - for **every** person sees visions and miraculous things in their dreams.

POINT 79

وعرج بشخصه في اليقظة إلى السماء

[79] - And he was taken bodily, whilst awake, up to the heavens.

There are no questions on point 79.

POINT 80

ثم إلى حيث شاء الله من العلا ، وأكرمه الله بما شاء

[80] - Then to whatever higher places Allaah wished, and Allaah bestowed honour upon him with whatever He wished.

There are no questions on point 80.

POINT 81

وأوحى إليه ما أوحى ، (ما كذب الفؤاد ما رأى)

[81] And He revealed to him what He revealed to him.
[Meaning: The heart did not lie about what it saw.]

Q1. With regard to the Qur'aanic *Aayah* quoted by the Imaam here -

The heart of Muhammad *sall Allaahu 'alaihi wa sallam* did not lie about what he saw.

Soorah An-Najm (53) Aayah 11

then did he *sall Allaahu 'alaihi wa sallam* see Allaah?

A1. No, he did not see Allaah with his *sall Allaahu 'alaihi wa sallam* own eyes for Allaah is not seen in this worldly life.
Rather this *Aayah* refers to those great signs which he *sall Allaahu 'alaihi wa sallam* saw during that miraculous night.

POINT 82

فصلى الله عليه وسلم في الآخرة والأولى

[82] - So may Allaah extol him and grant him peace and security in the Hereafter and in this life.

Q1. To what right of the Prophet *sall Allaahu 'alaihi wa sallam* is this point related?

So may Allaah *sallaa* (extol him) and *sallama* (grant him peace and security) in the Hereafter and in this life.

A1. This is related to his *sall Allaahu 'alayhi wa sallam* right to have the *du'aa* made for him (when his name is mentioned) for him to be extolled and granted peace – the *du'aa sall Allaahu 'alaihi wa sallam*.

Q2. What was the response of the people of Makkah when the Prophet *sall Allaahu 'alaihi wa sallam* told them the next day about the *israa* and *mi'raaj* that had occurred during the previous night?

A2. The disbelievers became even firmer in their *kufur* and denial, slandering the Prophet *sall Allaahu 'alaihi wa sallam*. They expressed their amazement that it took them one month or more to walk to Palestine, yet Muhammad *sall Allaahu 'alaihi wa sallam* was claiming that he had travelled this distance in one night!

Even some of the Muslims, those who were weak in *eemaan*, apostatised back to *kufur* after hearing about this miraculous journey of the Prophet *sall Allaahu 'alaihi wa sallam*.

Q3. What was the response of Aboo Bakr *radi Allaahu 'anhu* when the disbelievers told him about the *israa* and *mi'raaj* that the Prophet *sall Allaahu 'alaihi wa sallam* was claiming to have undergone?

A3. 'If he (the Prophet *sall Allaahu 'alaihi wa sallam*) says it, then it is just as he said. I testify to his *sall Allaahu 'alaihi wa sallam* truthfulness with regard to information from the Heavens – meaning revelation – so should I not testify to his truthfulness with regard to this (*israa* and *mi'raaj*)?'

POINT 83

والحوض الذي أكرمه الله تعالى به غياثا لأمته حق

[83] – And the Lake (*al-Hawd*) with which Allaah, the Most High, will honour him, as a relief from thirst for his ummah, is true.

Q1. What effect will drinking from the *Hawd* (the Lake) of the Prophet *sall Allaahu 'alaihi wa sallam* have upon those who drink from it?

A1. After taking a single drink from it, they will never be thirsty again - despite the Day of Judgement being a day of difficulty and great heat.

Q2. What is the meaning of *Hawd*?

A2. It is a collection of water.

Q3. What do we know of the size of the *Hawd* of the Prophet *sall Allaahu 'alaihi wa sallam*?

A3. Its length is that of a month's journey and its width is also the length of a month's journey.

Q4. What do we know about the drinking vessels of the *Hawd* and the nature of its water?

A4. Its drinking vessels are like the stars in the sky both in their nature and their number, and its water is whiter than milk and smells even better than musk.

See the hadeeth in Al-Al-Bukhaaree (no 6579) and Muslim.

Q5. A group of Muslims will come to the *Hawd* but will be turned away from it and prevented from drinking from it. Why?

A5. The Prophet *sall Allaahu 'alaihi wa sallam* will question Allaah about this occurrence, saying:

O my Lord, (they are from) my nation, my nation!

Allaah, the Mighty and Majestic will reply:

Indeed you do not know what they introduced/innovated after you!

So he *sall Allaahu 'alaihi wa sallam* will say:

Be away, far away for the one who changed and altered!

Hadeeth reported by Al-Al-Bukhaaree (no 6582) and Muslim.

Q6. Who will be allowed to come to the *Hawd*?

A6. Those who will be allowed are the ones who followed the Sunnah of the Messenger *sall Allaahu 'alaihi wa sallam* in speech, action and belief – **not** the people of innovations, who were disobedient to the Messenger *sall Allaahu 'alaihi wa sallam* by following their desires and opinions.

Q7. In Soorah Al-Kawthar (Soorah 108), does the *kawthar* mentioned here refer to the *Hawd* of the Prophet *sall Allaahu 'alaihi wa sallam*?

A7. Some of the scholars were of the opinion that these two matters were one and the same thing.

Other scholars were of the opinion that *al kawthar* means – ‘abundant good’. And no doubt, the *Hawd* is something good for this *ummah*.

POINT 84

والشفاعة التي ادخرها لهم حق ، كما روي في الأخبار

[84] - And intercession (*ash-Shafaa'ah*) which has been stored up for them, is true, as is related in the narrations.

Q1. Why is *eemaan* in the *shafaa'ah* (intercession) considered to be from the most important aspects of Islaamic '*aqeedah*'?

A1. This is because some of the people have gone astray in their affirming it, with some going beyond the due limits in affirming it and some others denying it and some people being justly balanced in this issue.

Q2. Who is the first group the Shaykh mentions who have gone astray in the issue of the *shafaa'ah*? What do they say?

A2. Some people have gone beyond the due limits in **affirming** the intercession, to the extent that they seek it from the dead and from the graves and from the idols, trees and stones.

And they worship besides Allaah that which can neither harm them nor benefit them and they say: These are our *shufa'aaunaa* (intercessors) with Allaah!

Soorah Yoonus (10) Aayah 18

**And those who take *awliyaa* besides Him (say):
worship them only so that they may bring us close to Allaah!**

Soorah Az-Zumar (39) Aayah 3

Q3. Who are the second group mentioned by the Shaykh who have gone astray in the issue of *shafaa'ah*'?

A3. This group have gone beyond the due limits in **denying** the *shafaa'ah*, such as the *Mu'tazilah* and the *Khawaarij*.

So they deny that the *shafaa'ah* will occur for the Muslims who have committed major sins – and in doing so, these misguided groups oppose that which has been reported in a *mutawaatir* form in the Book and the Sunnah with regards to the *shafaa'ah*.

Q4. Who is the third group mentioned by the Shaykh?

A4. It is the *ahlus-Sunnah wal-Jamaa'ah* who are justly balanced in this issue between the two extremes, so they affirm the *shafaa'ah* in the manner that Allaah and His Messenger *sall Allaahu 'alaihi wa sallam* have mentioned it.

So the *ahlus-Sunnah* have *eemaan* in the *shafaa'ah* without falling into *ifraat* (going to excess in affirming it) nor *tafreet* (falling short in affirming it).

Q5. What is the linguistic meaning of *shafaa'ah*'?

A5. It is taken from the word *shaf'* which means 'even' i.e. the opposite of 'odd', a number greater than 1 e.g. 2 or 4 or 6.

Q6. What is the *sharee'ah* meaning of *shafaa'ah*'?

A6. It means: mediation in answering a need, a mediation between the person who has the need and the person who can answer the need.

Q7. Broadly speaking, what are the two types of *shafaa'ah*?

A7. They are:

- a. intercession with Allaah
- b. intercession with the creation

Q8. With regard to the second type of *shafaa'ah*, what is the first subtype?

A8. The first subtype of intercession is the *shafaa'ah hasanah* - interceding with someone from the creation in matters which are good, those matters which are beneficial and permissible.

And whoever intercedes with a *shafaa'ah hasanah* will have a portion of its reward...

Soorah An-Nisaa (4) Aayah 85

Q9. Why and when is there reward in this type of *shafaa'ah*?

A9. There is reward in this type of *shafaa'ah* because it contains benefit for the Muslims in answering their needs, and bringing about that which they were seeking.

The reward however will only occur as long as there is no transgression or oppression against anyone involved in this *shafaa'ah*.

Q10. What is the second subtype of the second type of *shafaa'ah*?

A10. It is the *shafaa'ah sayyi'ah* - the evil intercession, which is the intercession for matters which are *haraam* (forbidden).

An example of this would be interceding for the overturning of legal punishments when they have become obligatory upon someone.

Q11. What is the first type of *shafaa'ah* and why is it different from the second type?

A11. It is the intercession with Allaah, and it is different from the intercession with the creation.

This second type involves Allaah - the Majestic and Most High - giving honour to some of His servants, who supplicate to him on behalf of one of the Muslims who has committed a major sin and therefore deserves punishment.

Q12. What does the one who makes *shafaa'ah* in this circumstance ask for on behalf of the one being interceded for?

A12. The one who intercedes asks that Allaah forgive the sinner and that He does not punish him, because the sinner was a believer, a person of *Tawheed*.

Or the one who intercedes may ask that the person who enters the Hellfire (on account of a sin he committed) be taken out and the punishment be lifted from him.

Q13. What are the two conditions which must be fulfilled before this first type of *shafaa'ah* can occur?

A13.

- a) Allaah must give His permission for the *shafaa'ah* to occur
- b) The person for whom intercession is sought must be a person of *Tawheed*.

Q14. What proof does the Shaykh quote for the first condition?

A14. ...Who is there who can intercede with Him except with His permission?...

Soorah Al Baqarah (2) Aayah 255

Q15. What proof does the Shaykh quote for the second condition?

A15. And they cannot intercede except for him with whom He is pleased.

Soorah Al Anbiyaa (21) Aayah 28

Q16. Which Aayah does the Shaykh quote which demonstrates both of these conditions?

A16. ...Except after Allaah has given permission for whomsoever He wills and with whom He is pleased...

Soorah An-Najm (53) Aayah 26

Q17. Which of the types of *shafaa'ah* will benefit the disbeliever?

A17. No *shafaa'ah* will benefit the disbeliever.

So the intercession of the *shaa'fi'een* (those who intercede) will not benefit them.

Soorah Al Muddathir (74) Aayah 48

Q18. The Qur'aan mentions two types of *shafaa'ah*. What are they?

A18.

- a) The *shafaa'ah* which is rejected, where the necessary prerequisites are not met.
- b) The *shafaa'ah* which is affirmed, where the necessary prerequisites are actualised.

Q19. Why does the Shaykh mention the example of Aboo Taalib, the uncle of the Prophet *sall Allaahu 'alaihi wa sallam*?

A19. Aboo Taalib died as a *kaafir* but his is the only example where the intercession for a disbeliever will be accepted.

For the Prophet *sall Allaahu 'alaihi wa sallam* will intercede for his uncle, but it will not be an intercession for his uncle to be taken out of the Fire; it will only be for his punishment to be lightened, on account of his giving assistance and shelter and defence to the Prophet *sall Allaahu 'alaihi wa sallam*.

THE FOLLOWING QUESTIONS ARE RELATED TO THE SHAFAA'AH THAT IS AFFIRMED. IT IS OF SEVERAL TYPES. SOME ARE SPECIFIC TO THE PROPHET SALL ALLAAHU 'ALAIHI WA SALLAM AND SOME ARE SHARED BETWEEN HIM AND SOME OF THE OTHER CREATION.

Q20. The Prophet *sall Allaahu 'alaihi wa sallam* shares the right of some of the types of *shafaa'ah* with other created beings. Who are they?

A20. The Prophets, the Angels, the *saaliheen* (righteous people) and the *afraat* (the young children who have died before their parents died) who did not reach puberty.

Q21. What is the *shafaa'ah* for the people of the *mawqif*, and is this *shafaa'ah* specific to the Prophet *sall Allaahu 'alaihi wa sallam* alone?

A21. This is the intercession for the people on the Day of Judgement when the standing on the *mawqif* (standing place) becomes prolonged, the torment becomes severe and the sun comes close to the heads of the people.

The people will want someone to intercede for them for the Judgement between them to be completed and for them to be taken away from that standing place, whether it be to Paradise or to the Fire.

This intercession is specific to the Prophet *sall Allaahu 'alaihi wa sallam*.

Q22. What is the order of the Prophets who will be approached on that day to make *shafaa'ah* for the people?

A22. Aadam, then Nooh, then Moosaa, then 'Eesaa, then Muhammad '*Alaihimus salaatu wa salaam*.

Q23. What will be said to the Prophet *sall Allaahu 'alaihi wa sallam* after he has fallen prostrate in front of Allaah, praising Him and calling upon Him on that day?

A23. **Raise your head, and ask, and you will be given it, and intercede and your intercession will be accepted.**

Q24. Will the *shafaa'ah* of the Prophet *sall Allaahu 'alaihi wa sallam* be accepted immediately after that?

A24. No, he *sall Allaahu 'alaihi wa sallam* will prostrate and call upon Allaah, praising Him and seeking intercession by means of His Names and His Attributes.

After that he *sall Allaahu 'alaihi wa sallam* will intercede for the Judgement of the Creation to be completed and then Allaah will accept his intercession.

Q25. What will occur after that?

A25. After this intercession is accepted, then Allaah *subhaanahu wa ta'aala* will come to complete the judgement between His Slaves.

**But no! When the earth is ground to powder.
And your Lord will come with angels in rows.**

Soorah Al Fajr (89) Aayaat 21 and 22

Q26. What is the *maqam mahmood* that the Prophet *sall Allaahu 'alaihi wa sallam* will be given, as mentioned in Soorah Al Israa (17:79)?

And spend some of the night in *tahajjud* (night prayer) as an additional prayer for you (O Muhammad) - it may be that your Lord will raise you to a *maqam mahmood*.

Soorah Al Israa (17) Aayah 79

A26. This praiseworthy position is the right of the Prophet *sall Allaahu 'alaihi wa sallam* to intercede for the Judgement to occur between the Creation.

Q27. What is the second type of *shafaa'ah* mentioned by the Shaykh?

A27. It is the intercession made by the Prophet *sall Allaahu 'alaihi wa sallam* (and no one else) for the people of Paradise to actually enter Paradise.

Q28. Who will be the first person to enter Paradise?

A28. It will be the Prophet *sall Allaahu 'alaihi wa sallam* and he is also the one who will open the door of Paradise.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

I will come to door of Paradise on *yawm ul Qiyaamah*, then I will ask for it to be opened, so the Guardian will say:

Who are you?

Then I will say:

Muhammad.

So he will say:

(It is) for you, I was commanded that I should not open (it) for anyone before you.

Hadeeth of Anas ibn Maalik *radi Allaahu 'anhu* reported by Muslim (197).

Q29. Which will be the first *ummah* (nation) to enter Paradise?

A29. It will be the Muslims, the *ummah* of Muhammad *sall Allaahu 'alaihi wa sallam*.

Q30. What is the third type of *shafaa'ah* mentioned by the Shaykh?

A30. It is the intercession made by the Prophet *sall Allaahu 'alaihi wa sallam* (and no one else) for the people of Paradise that Allaah raise their station and level in Paradise.

Q31. What is the fourth type of *shafaa'ah* mentioned by the Shaykh?

A31. It is the intercession made by the Prophet *sall Allaahu 'alaihi wa sallam* (and other than him as well) for the *mu'minoon* who have fallen into major sins and who deserve to enter the Fire, that they be saved from entering the Fire.

It is also an intercession for those *mu'minoon* who have entered the Fire that they exit from it.

Q32. Which sects disagree with the *ahlus-Sunnah wal-Jamaa'ah* about this fourth type of *shafaa'ah* and what do they say?

A32. The *Jahmiyyah* and *Khawarij* and those who resemble them disagree with the people of Sunnah on this issue.

These misguided sects mistakenly say: the one who enters the Fire will never exit from it.

Q33. What is the fifth type of *shafaa'ah* mentioned by the Shaykh?

A33. It is the intercession made by the Prophet *sall Allaahu 'alaihi wa sallam* (and no one else) for his uncle Aboo Taalib who died upon *shirk*, the *deen* of 'Abdul Muttalib the *mushrik*.

He *sall Allaahu 'alaihi wa sallam* will intercede for his uncle's punishment to be lightened – for his uncle will never leave the Fire – and as a result, Aboo Taalib will be in a SHALLOW PIT of fire.

Despite this, Aboo Taalib will not see that anyone is being more severely punished than him.

POINT 85

والميثاق الذي أخذه الله تعالى من آدم وذريته حق

[85] – And the Covenant (*al-Meethaaq*) which Allaah – the Most High- took from Aadam and his descendants is true.

Q1. What is the evidence for the *meethaaq*?

A1. From the evidences is the hadeeth about Allaah taking the covenant from the loin of Aadam *'alaiyhissalaam*: hadeeth of ibn Abbaas *radi Allaahu 'anhumaa* found in Ahmad 1/272 and others quoted by the Shaykh in the explanation.

Indeed Allaah took the meethaaq (covenant) from the loin of Aadam 'alaihissalaam at Na'maan [i.e. at 'Arafah]. So He took out all his offspring from his backbone and spread them out before Him, then He spoke to them from in front of them, saying:

“Am I not your Lord? They said: But of course! We bear witness...” up until His statement “... people of falsehood.”⁴

Q2. Allaah asked all of the offspring of Aadam to do what and avoid what?

A2. He asked them to worship Him alone and avoid committing *shirk* with Him.

Q3. Is the *meethaaq* sufficient for the guidance of mankind to *Tawheed*?

⁴ Soorah Al-A'raaf (7) aayaat 172-173

A3. No, this is not sufficient. Rather there had to be Messengers sent by Allaah as well to remind the people of their obligation to worship Allaah alone and avoid shirk, and to call the people to that which was contained in this obligation.

Q4. Does the *Aayah* in Soorah Al A'raaf (7:172) refer to the same *meethaaq* as in question 1)? What is the proof?

“And when your Lord brought forth from the backbones of the children of Aadam their offspring and made them bear witness upon themselves:

Am I not your Lord?

They said, ‘But of course! We bear witness.’...”

Soorah Al-A'raaf (7) aayah 172

A4. Shaykh Saalih al-Fawzaan *hafidhahullaah* is of the opinion that these refer to two separate covenants and bases this on the language used in the *Aayah* e.g. - ‘from *their* loins’ rather than ‘from the loin of Aadam’.
There is difference of opinion on this matter though.

Q5. What is the proof for a person being born upon the *fitrah*?

A5. Among the proofs is the statement of the Prophet *sall Allaahu 'alaihi wa sallam*

“There is no offspring born except that it is born upon the *fitrah*...”

to the end of the hadeeth (Al-Al-Bukhaaree number 1358)

Q6. What is the definition of *Tawheed* according to the Shaykh (*hafidhahullaah*)?

A6. The Shaykh mentions that Islaam is the *Tawheed* with which the Messengers came, meaning - worship of Allaah alone, the One who has no partners.

Q7. Why does the Shaykh quote the *Aayah* from Soorah at-Toor?

**“Were they created by nothing - or did they create themselves?
Or did they create the heavens and the earth.
No! But they have no *yaqeen* (certainty).”**

Soorah At-Toor (52) Aayahs 35 and 36

A7. He quotes these *Aayaat* as part of the paragraph about all the aspects of the Universe that we see around us - that they must have had a Creator. They could not have come about by chance, without a Creator. The realisation of this automatically leads to us affirming *Tawheed ur Ruboobeeyyah*.

Q8. What is the consequence of affirming *Tawheed ur Ruboobeeyyah*? (CLUE: see Soorah Al Hajj 22:73)

A8. Affirming *Tawheed ur Ruboobeeyyah* necessitates affirming *Tawheed ul Uloohiyyah*. How

can someone or something be worshipped other than Allaah when these other things cannot create or provide *rizq* nor do they have the ability to benefit or hurt themselves?

POINT 86

وقد علم الله تعالى فيما لم يزل عدد من يدخل الجنة ، وعدد من يدخل
النار جملة واحدة ،
فلا يزداد في ذلك العدد ، ولا ينقص منه

[86] - And Allaah, the Most High, has always known the number of those who will enter paradise, and the number of those who will enter the fire, altogether. So that number will not be increased nor will it be decreased.

Q1. What is the evidence that belief in *qadr* and *qadaa* is a crucial part of *eemaan*?

A1. The hadeeth of Jibreel ('*alaiyhissalaam*) in which the Prophet *sall Allaahu 'alaihi wa sallam* mentioned that *eemaan* includes believing in *qadr*, the good of it and the evil of it. (Al-Al-Bukhaaree number 50 and Muslim number 10).

Q2. What are the four aspects of believing in *qadr* and *qadaa*?

A2. They are:

- 1) Allaah's all encompassing knowledge of all matters
- 2) Allaah's writing down of all the matters
- 3) Allaah's willing and wishing these matters to occur
- 4) Allaah's creating and bringing about all the matters.

Q3. Where is the record of all the matters that will occur before the Day of Judgement?

A3. In the *Lawh il Mahfoodh*.

Q4. Quote one proof that all of the matters which will occur before the Day of Judgement can only occur with the *iraadah* and *mashee'ah* of Allaah.

A4. The Shaykh quotes two *Aayahs*:

- 1) Soorah Al Hajj (22) Aayah 14
- 2) Soorah Aale 'Imraan (3) Aayah 40

Q5. Give some examples of questions that the Shaykh says we should avoid asking about *qadr* and *qadaa*.

A5. The Shaykh says we should avoid questions such as: How? Why? And how can a person be taken to account for something which Allaah predecreed for him to do?

Q6. Rather than asking questions about *qadr*, the Shaykh says that it is obligatory upon us to do what?

A6. Be obedient to Allaah and strenuously avoid disobedience to Him. Upon us is to act, rather than to debate about matters of *qadr* and *qadaa* which we are not qualified to do.

Q7. What is the evidence that our final destination in the hereafter (whether it be Paradise or the Hellfire) is already pre determined?

A7. The Shaykh quotes the hadeeth (found in al-Bukhaaree number 6605 and Muslim number 2647) in which the Prophet *sall Allaahu 'alaihi wa sallam* told the Companions that every person had their destination, whether it be Paradise or the Fire, already written for him or her.

Q8. How did the Prophet *sall Allaahu 'alaihi wa sallam* respond when his Companions asked about relying on what had been pre determined for them in the Hereafter and abandoning actions?

A8. He, *sall Allaahu 'alaihi wa sallam* told them to 'act, for every person would have that for which they were created made easy for them'. (In the same hadeeth as mentioned above).

Q9. How does the Shaykh respond to those people who use *qadr* to justify their disobedience of Allaah?

A9. He replies that this is not a valid excuse and the one who uses this excuse does not apply it upon himself – does he sit in his house waiting for provision to come to him, saying that if Allaah has pre decreed provision for him, it would come to him?

Or does he go out to seek his provision? In addition, the one who uses this argument would not for example accept the excuse of *qadr* if someone used it after stealing from him – 'I only stole from you because it was in my *qadr* to do so'!

Q10. Why does the Shaykh mention that Allaah has created the animals upon seeking their own provision and not leaving off seeking provision?

A10. The Shaykh brings this point to show the misunderstanding that people e.g. the *soofees*, have of reliance on Allaah and distorting the correct understanding of *qadr*.

Even the animals have been created upon seeking provision and acting to put into place the means to acquire that provision, so how about the human being who has intellect and understanding?

The one who waits for the *rizq* to come to him in his house, thinking that this will automatically happen if Allaah has pre decreed this *rizq* for him is behaving in a way that even the animals don't do!

POINTS 87 and 88

وكذلك أفعالهم فيما علم منهم أن يفعلوه

[87] - And the same applies to their deeds; He knew whatever they were going to do.

وكلٌّ ميسر لما خلق له

[88] - Everyone will have what he was created for made easy for him.

Q1. What is the proof that everyone will have made easy for them that for which they were created?

A1. Soorah Al-Layl (92) *Aayaat* 5 to 10

POINT 89

والأعمال بالخواتيم

[89] - And deeds will be in accordance with their conclusions.

Q1. What are the three stages that the embryo goes through before the angel comes to blow the soul into it?

A1. a) a drop of fluid (*nutfah*) b) a clot (*'alaqah*) c) a piece of flesh (*mudghah*)

Q2. What are the four matters with which the angel is commanded when he comes to blow the soul into the foetus?

A2. To write the foetus' a) provision b) lifespan c) actions d) outcome, whether they will be wretched or happy.

Q3. What is the point that the Shaykh takes regarding repentance from the *Aayah* in Soorah Al Anfaal (8:38):

Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven...

A3. That repentance (*tawbah*) wipes away everything that came before it.

Q4. The Shaykh makes the point that from the kindness of Allaah is that the person who lives upon goodness....

A4. ...will be given a good conclusion and conversely, the one who lives upon evil will be given an evil conclusion.

Q5. How does the Shaykh respond to the person who delays repentance and says that he intends to repent at some point before he dies?

A5. The Shaykh asks do any of us know for certain a) when we will die b) whether there will be an opportunity to repent if the death is sudden and instantaneous c) whether the repentance will be accepted - because repentance has certain preconditions.

POINT 90

والسعيد من سعد بقضاء الله ، والشقي من شقي بقضاء الله

[90] - And the fortunate person is the one who is fortunate by the decree of Allaah, and the wretched person is the one who is wretched by the decree of Allaah.

Q1. Who is the miserable wretched person and who is the happy person?

A1. The wretched one is the one who is wretched by virtue of the actions which Allaah has pre-decreed for him to perform. Likewise, the happy one is the person who is happy by virtue of the actions which Allaah has pre-decreed for him to perform.

POINT 91

وأصل القدر سر الله تعالى في خلقه

[91] - And Pre-Decree (*al-Qadr*) is fundamentally the secret of Allaah, the Most High, within His creation.

Q1. Rather than trying to delve into the issue of *qadr* and *qadaa*, what does the Shaykh advise us with?

A1. a) Have *eemaan* in *qadr* and *qadaa* b) perform righteous actions c) avoid evil actions.

POINTS 92 and 93

لم يطلع على ذلك ملك مقرب ولا نبي مرسل

[92] - Knowledge of it is not acquired by an angel drawn near, nor any Prophet sent.

والتعمق والنظر في ذلك ذريعة الخذلان ، وسلم الحرمان ، ودرجة الطغيان

[93] - And delving deeply into it and looking into that leads to frustration and disappointment and is a ladder leading to deprivation and is the level of arrogance.

Q1. What proof does the Shaykh quote from the Qur'aan to show that the Prophet *sall* Allaahu 'alaihi wa sallam did not have knowledge of the *ghayb* (unseen)?

A1. Soorah Al A'raaf (7) *Aayah* 188.

Q2. Name some of the consequences that may occur if we delve into the topic of *qadr* too deeply.

A2. a) frustration and disappointment b) arrogance c) doubts d) deprivation of actions, due to wasting time looking into this topic.

Q3. The Shaykh mentions three things that Allaah has entrusted us (*kallafnaa*) with regarding the topic of *qadr*. One of them is to have belief (*T'tiqaad*) in *qadr*. What are the other two things?

A3. a) performing righteous actions b) leaving evil actions

POINT 94

فالحذر كل الحذر من ذلك نظرا وفكرا ووسوسة

[94] - So beware of that, beware of looking into it, thinking about it and entertaining whispered ideas about it.

Q1. What does the Shaykh explain *waswasah* (whisperings) as meaning?

A2. Wavering and doubting.

POINT 95

فإن الله تعالى طوى علم القدر عن أنامه

[95] - Since Allaah, the Most High, has concealed the knowledge of the pre-decree from His creation.

Q1. Why did the Shaykh mention that Allaah has concealed the knowledge of *qadr* from his Creation?

A1. Because there is no benefit for the Creation in these things. (*Laysa lahum feehaa maslahah*).

POINT 96

ونهاهم عن مرامه

[96] - And He forbade them from striving to obtain it.

Q1. What did the Prophet *sall Allaahu 'alaihi wa sallam* say when he heard some of the Companions asking each other about the issue of *qadr*?

A1. He became angry and said:
Were you commanded with this? Or were you created for this?

POINTS 97 and 98

كما قال الله تعالى في كتابه : (لا يسأل عما يفعل وهم يسألون)

[97] - Just as He, the Most High, said in His Book:
 "He cannot be questioned about what He does, but they will be questioned."
 [Soorah Al Anbiyaa (21) Aayah 23].

فمن سأل : لِمَ فعل ؟ فقد رد حكم الكتاب

[98] - So whoever asks, why did He do such and such? Then he has rejected the judgement of the Book.

Q1. Are there any actions that Allaah does without *Hikmah*? Is this *Hikmah* always apparent to us? Why does the Shaykh mention this point?

A1. Allaah does all His Actions with *Hikmah*. We believe that Allaah does not do any actions uselessly and in vain - so He is not to be asked about what He does because the *Hikmah* is sometimes apparent to us, sometimes not.

POINT 99

ومن رد حكم الكتاب كان من الكافرين

[99] - And whoever rejects the judgement of the Book is one of the unbelievers.

Q1. What is the ruling upon the person who rejects the Book and the Sunnah, preferring his own intellect instead?

A1. This person is a disbeliever (*kaafir*).

Q2. Why is this ruling applied to this person?

A2. Because *eemaan* in the Book and *eemaan* in the Sunnah are two of the pillars from the pillars of *eemaan*.

POINT 100

فهذا جملة ما يحتاج إليه من هو منور قلبه من أولياء الله تعالى

[100] - So this is in summary what is required by one whose heart is enlightened from the beloved servants of Allaah, the Most High.

Q1. The Shaykh (*hafidhahullaah*) gives a summary of what the Muslim's approach is to the issue of *qadr* and *qadaa*. What are the dos and don'ts that he recommends?

- A1. a) have *eemaan* in *qadr* and the levels of *qadr*
 b) have *eemaan* in the detailed explanation of the four levels of *qadr*, those details which have come in the Book and the Sunnah
 c) avoid entering into debates and arguments
 d) do righteous actions
 e) put into place the appropriate *asbaab* (means to achieving that which you wish to happen)

POINT 101

وهي درجة الراسخين في العلم

[101] - And it is the level of those firmly grounded in knowledge.

Q1. With regard to the phrase quoted by Imaam At-Tahaawee (*rahimahullaah*) '*ar raasikhoona fil 'ilm*', what are the characteristics of these people?

A1. They are firmly established upon knowledge, without having doubts or ignorance. They have true *eemaan* in *qadr* and *qadaa*, and they do the righteous actions. They leave evil actions. They do not meddle into any secret from the secrets which Allaah has. They do not debate about *qadr* nor do they turn away from it.

POINT 102

لأن العلم علمان : علم في الخلق موجود ، وعلم في الخلق مفقود

[102] - Because knowledge (al-'ilm) is of two kinds:
 Knowledge which is present within the creation and
 Knowledge which is absent from the creation.

Q1. Al - 'ilm (knowledge) can be divided into two categories. What are these two categories?

A1. a) that which Allaah has kept hidden with Himself, and it is the knowledge of the *ghayb* (unseen)
 b) that which is present amongst the Creation, which Allaah has taught them, and in which there is benefit for the Creation.

Q2. In the *Aayah* quoted by the Shaykh (Soorah Al Baqarah *Aayah* 129), what does the word *Hikmah* refer to?

A2. Some scholars, such as Qataadah (*rahimahullaah*) have said that it refers to the Sunnah. Other scholars, such as Imaam Maalik (*rahimahullaah*) said it refers to understanding of the religion of Allaah.

POINTS 103 and 104

فإنكار العلم الموجود كفر ، وادعاء العلم المفقود كفر

[103] - So denying the knowledge which is present is unbelief (*kufir*) and claiming to have the knowledge which is absent is unbelief.

ولا يثبت الإيمان إلا بقبول العلم الموجود، وترك طلب العلم المفقود

[104] - And *Eemaan* (true faith) is not established except through acceptance of the knowledge which is present and leaving aside seeking the knowledge which is absent.

Q1. The Shaykh mentions that rejecting al - 'ilm ush shar'ee is disbelief. What types of information does this - 'ilm ush shar'ee refer to?

A1. Shaykh Al-Fawzaan says that it refers to matters such as those matters which Allaah has ordered with and those matters which He has forbidden us from - together with the reports of matters from the past and the future.

Q2. What is the proof that no one, not even the Messenger of Allaah sall Allaahu 'alaihi wa sallam has knowledge of the unseen?

A2. Among the proofs is Soorah Al A'raaf 7 Aayah 188.

POINT 105

ونؤمن باللوح والقلم وبجميع ما فيه قد رقم

[105] - And we have *eemaan* in the Preserved Tablet and the Pen and in everything that has been inscribed in it.

Q1. What did Allaah tell the Pen to write?

A1. He told it to write that which will occur up until the Day of Judgement.

Q2. Where can we find out about the *kayfiyyah* (exact nature) of the Pen and the *Lawh ul Mahfoodh*?

A2. This knowledge is with Allaah alone, and no one apart from him knows it.

POINT 106

فلو اجتمع الخلق كلهم على شيء كتبه الله تعالى فيه أنه كائن، ليجعلوه غير كائن لم
 يفدروا عليه
 ولو اجتمعوا كلهم على شيء لم يكتبه الله تعالى فيه ليجعلوه كائنا لم يقدروا عليه

[106] - So if the whole of the creation were to gather together regarding something which Allaah, the Most High, had written in it (i.e. in the Preserved Tablet) that it was going to occur, and they tried to stop it from happening, then they would not be able to do that. And if they all gathered together concerning something which Allaah, the Most High, did not write in it (preserved tablet) to try to make it happen, then they would not be able to do that.

Q1. What is the proof that none can change that which Allaah has written in the *Lawh ul Mahfoodh*?

A1. The Shaykh brings the hadeeth of ibn 'Abbaas (*radi Allaahu anhumaa*) when the Prophet *sall Allaahu 'alaihi wa sallam* said (in the meaning):

**And know that if the whole of the Creation were to gather together to benefit you with something, they could not benefit you with anything except something which Allaah had already written for you.
 And if they were to gather together to harm you with something they could not harm you except with something which Allaah had already written upon you.
 The pens have been raised and the scrolls have dried.**

Hadeeth reported by Tirmidhee (who graded it hasan saheeh) as well as by Ahmad and al Haakim. Declared saheeh by Shaykh Al-Albaanee.

POINT 107

جف القلم بما هو كائن إلى يوم القيامة ، وما أخطأ العبد لم يكن ليصيبه ، وما
 أصابه لم يكن ليخطئه

[107] - The Pen has run dry, having written down whatever will occur until the Day of Resurrection. And whatever the servant misses out on, then it was never going to come to him, and whatever befalls him, then it was never going to miss him.

Q1. In explaining point 107, the Shaykh tells us that the meaning of *eemaan* in *qadr* and *qadaa* is....what?

A1. - That you know that nothing can befall you except for that which Allaah has written for you.

- And whatever befell you could not have missed you.
- And whatever missed you was never going to befall you.

Q2. How does the Shaykh advise us to take solace and comfort when a misfortune befalls us?

A2. That you know that this misfortune was written in the *Lawh ul Mahfoodh* and it was bound to happen. In this way a person can avoid becoming vexed and angry. And a person should (of course) have *eemaan* in Allaah.

Q3. In the hadeeth mentioned by the Shaykh, what did the Prophet *sall Allaahu 'alaihi wa sallam* tell us to say if a misfortune befalls us?

A3. *Qaddarallaahu wa maa shaa-a fa'ala*
- It is just as Allaah decreed and whatever He wished, He did.
(Hadeeth found in Muslim.)

Q4. And what did the Prophet *sall Allaahu 'alaihi wa sallam* tell us not to say if a misfortune befalls us?

A4. "If only I had done such and such, then such and such would have happened."
And also to avoid using "if only", since this word opens up the actions of *Shaytaan*.

Q5. What was the statement that the disbelievers made about those who were killed in the Battle of *Uhud* and how did Allaah refute this statement?

A5. ...If they had stayed with us, they would not have died or been killed...

Soorah Aale Imraan Aayah 156

Allaah, *azza wa jall* tells us:

...Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death...

Soorah Aale Imraan Aayah 154

POINT 108

وعلى العبد أن يعلم أن الله قد سبق علمه في كل كائن من خلقه

[108] - And it is upon the servant to know that Allaah had prior knowledge of everything that was going to occur in His creation.

Q1. What is the first level of our belief in *qadaa* and *qadr*?

A1. - that a person has *eemaan* in and holds as his '*aqeedah* that Allaah knew what would occur and what would not occur with His Eternal Knowledge - that knowledge which has always been an attribute of His and always will be.
He knew all the matters with His all encompassing knowledge before these matters occurred.

POINT 109

فقدّر ذلك تقديرا محكما مبرما

[109] - So He decreed that, precisely and firmly.

Q1. In explaining point 109, the Shaykh mentions that Allaah is free and far removed from....what?

A1. Acting randomly and without purpose.

POINT 110

ليس فيه ناقص، ولا معقب، ولا مزيل، ولا مغير، ولا ناقص
ولا زائد من خلقه في سماواته وأرضه

[110] - There is nothing to cancel it out; and there is no-one from His creation, in His heavens or on His earth, who can rebut it, remove it, change it, reduce it or add to it.

Q1. What benefit does a Muslim take from understanding point 110 of Imaam at-Tahaawee's 'aqeedah?

A1. It gives him ease from many doubts and false ideas.

Q2. What does the Shaykh caution us against doing or not doing with regard to *qadr* and *qadaa*?

A2. We should not just rely entirely on *qadr* and *qadaa* by sitting back and doing nothing for ourselves - i.e. abandoning actions.

Rather we are commanded with action, and actively seeking our provision and putting into place the necessary means (to achieve that). The end results of this will of course be in the Hand of Allaah.⁵

⁵ **And as an extra point:**

The pens, as mentioned (in the plural) in the hadeeth of ibn Abbaas which have been raised....

Imaam Ibn Abil Izz (*rahimahullaah*) mentions that there are 4 pens:

1) the pen which is **general to the whole of Creation**, which wrote in the *Lawh ul Mahfoodh* everything which was going to happen before the Day of judgement

2) the pen which is **particular to all the descendents of Aadam** (*alaihi as salaam*) to write down actions, provisions, lifespans, and whether happy or wretched

3) the pen which writes **when the angel is sent to the embryo** and writes down that particular person's actions, provision, lifespan, and whether happy or wretched

4) the pen which is **laid down until the person reaches puberty** - the pen which is in the hand of the Noble Angels, which write down the actions of the person once he/she becomes Islamically responsible for their own actions

POINT 111

وذلك من عقد الإيمان وأصول المعرفة

[111] - And that (i.e. the belief in *Qadaa* and *Qadr*) is from the essential fundamentals of *eemaan*, and the fundamental principals of knowledge and awareness of Allaah.

Q1. The Shaykh mentions that the person who does not have true *eemaan* in *qadaa* and *qadr* is not only not a true believer in Allaah, but in addition he is guilty of... what?

A1. Belittling Allah.

POINT 112

والاعتراف بتوحيد الله تعالى وربوبيته ، كما قال تعالى في كتابه :
(وخلق كل شيء فقدره تقديرا)، وقال تعالى: (وكان أمر الله قدرا مقدورا)

[112] - And it (i.e. belief in pre-decree) is from the affirmation of the *Tawheed* of Allaah, the Most High, and His Lordship, just as He, the Most High said in His Book:

“He created everything and gave it a pre-decreed measure.”

[Soorah Al Furqaan (25) *Aayah* 2]

And He, the Most High said:

“And the command of Allaah is a decree determined”

[Soorah Al Ahzaab (33) *Aayah* 38]

Q1. Which category of *Tawheed* does *eemaan* in *qadaa* and *qadr* fall into? Why?

A1. *Tawheed ur Ruboobeeyah* - the *Tawheed* of Allaah’s Lordship. This is because it is from Allaah’s actions.

Q2. The Shaykh quotes the *Aayah* from Soorah Al Hadeed (57:22)

“No calamity befalls on the earth nor in yourselves except that it is inscribed in the *Kitaab*...”

What does the *Kitaab* in this ayah refer to?

A2. The *Lawh ul Mahfoodh*.

POINT 113

فويل لمن صار لله تعالى في القدر خصيما

[113] - So woe to one who becomes an adversary (an opponent) to Allaah, the Most High, regarding pre-decree.

Q1. What are the consequences the Shaykh mentions for the person who tries to delve into the issue of *qadaa* and *qadr*?

A1. This person does not reach any goal and he merely falls into bewilderment and confusion, together with corruption of the '*aqeedah*'.

POINT 114

وأحضر للنظر فيه قلبا سقيما

[114] - And who presents a diseased heart to delve into it.

There are no questions on point 114.

POINT 115

لقد التمس بوهمه في فحص الغيب سرا كتيما

[115] - In his attempt to uncover the hidden and the unseen, he has attempted to uncover a secret which is secure.

There are no questions on point 115.

POINT 116

وعاد بما قال فيه أفاكا أتيما

[116] - And what he has said about it causes him to become a sinful and great liar.

Q1. Why does the Imaam mention that the person in point 116 has committed a sin?

A1. The person (who through the sickness of his heart has tried to uncover the secure secret of *qadaa* and *qadr*) has committed a sin – because he has done that which he was not ordered to do and entered into that which was not his affair.

POINT 117

والعرش والكرسي حق

[117] - And the Throne (*al-'Arsh*) and the Footstool (*al-Kursee*) are true.

Q1. What is the relationship between the following aspects of Allaah's creation: *Kursee*, *arsh*, heavens and *bahr* - what is above what?

A1. (The heavens are above the earth).
The *bahr* (ocean) is above the heavens.

The *kursee* (foot stool) is above the *bahr*.

The *arsh* (throne) is above the *kursee*, and the *arsh* is the highest of all the Created things.

Q2. The relationship between the seven heavens and the *kursee* is like.....what?

The relationship between the *kursee* and the *arsh* is like....what?

A2. There is a narration which states that the seven heavens compared to the *Kursee* are just like seven *dirhams* (small silver coins) thrown into a shield, however the checkers of '*Kitaabut-Tawheed*' and also Shaikh Al-Albaanee have pointed out that this is a weak narration.

Rather in an authentic hadeeth it is stated that the seven heavens in relation to the *Kursee* are like a ring thrown into a desert, and likewise the *Kursee* compared to the *Arsh* is like a ring thrown into a desert.

Q3. The Shaykh mentions a *ta'weel* (distortion) of the meaning of *kursee*. What do some people falsely interpret the *kursee* to mean?

A3. The *kursee* is distorted by some people to mean *al-'ilm* (knowledge). The Shaykh mentions that this is incorrect.

The *kursee* is a created matter whereas Allaah's knowledge is one of His *Sifaat* (attributes) and is therefore not created.

Q4. What do the *Ashaa'irah* falsely interpret the *arsh* to mean?

A4. They say the *arsh* means Allaah's *mulk* (His Sovereignty).

Q5. Who are the bearers of the *arsh*? How many are there currently and what will their number be when the Day of Judgement occurs?

A5. The bearers are a group from the angels.⁶

Q6. How does the Shaykh refute the false interpretation of the *arsh* that the *Ashaa'irah* put forward?

A6. If it said that the *arsh* indeed means *mulk* (Allaah's sovereignty), then how can it be said that these angels carry Allaah's sovereignty?

⁶ As regards its current number, there is a weak hadeeth known as 'the hadeeth of the *Soor* (Horn)'- reported by Ibn Jareer at-Tabaree, Aboo Ya'laa, At-Tabaraanee in '*al-Ahaadeethut-Tiwaal*', and others, containing the wording 'its bearers today are four and on that Day they will be eight'. Shaikh al-Albaanee declares this hadeeth weak in footnote no.201 to '*Sharhul-Aqeedatit-Tahaawiyyah*' - and Allaah knows best.

When the Day of Judgement comes, the number will be eight - see Soorah Al Haaqah (69) *Aayah* 17.

POINT 118

وهو مستغن عن العرش وما دونه

[118] - And He has no need of the Throne, and whatever is beneath it.

Q1. What is the incorrect conclusion that the Shaykh says we should not make from Soorah Al A'raaf (7) Aayah 54?

A1. We should not draw the conclusion from this *Aayah* that Allaah is in need of the Throne, as would be the case with a created thing mounting another created thing. Rather Allaah ascended upon the Throne whilst being in no need of the Throne nor of anything beneath it.

Q2. The fact that something is above something else does not necessitate ...what?

A2. It is does not necessitate that the upper thing is in need of that which is beneath it. So the heavens are above the earth, but they are not in need of the earth.

POINT 119

محيط بكل شيء وفوقه

[119] - He (Allaah) encompasses everything and is above it.

Q1. With regards to point 119, what does Allaah being 'muheet' of everything refer to?

A1. It refers to His Encompassing everything with His Knowledge, and He is above the Creation, so His knowledge encompasses every single thing. See Soorah Aale 'Imraan (3) *Aayah* 5, Soorah Al Baqarah (2) *Aayah* 255 and Soorah At-Talaaq (65) *Aayah* 12.

POINT 120

وقد أعجز عن الإحاطة خلقه

[120] - And He has rendered His creation incapable of encompassing (everything).

There are no questions on point 120.

POINT 121

ونقول: إن الله اتخذ إبراهيم خليلاً ، وكلم الله موسى تكليماً ، إيماناً وتصديقاً وتسليماً

[121] - And we say: That Allaah took Ibraaheem as an especially beloved one (*khaleel*) and that Allaah spoke directly to Moosaa. Saying that with true faith, and testifying to the truth and with full submission.

Q1. Allaah has *khullah* with two Prophets. How does the Shaykh describe this *khullah*?

A1. It is the highest of the levels of love.

Q2. Who are the two Prophets with whom Allaah has this *khullah*?

A2. Ibraaheem and Muhammad ('*Alaihimussalaam*).

Q3. Has Allaah given *fadl* (excellence) to certain Prophets over others? What is the proof for this?

A3. Yes, and the proof which the Shaykh brings is: Soorah Al Baqarah (2) Aayah 253:

Those Messengers, We gave excellence to some of them over others...

Q4. What was the *fadl* which Allaah gave to Moosaa ('*Alaihissalaam*)?

A4. Allaah spoke to him directly without the mediation of an angel. Allaah called to him (with a raised voice) and spoke to him privately (with a lowered voice)

Q5. What is the significance of the word *takleeman* in Soorah An-Nisaa (4) Aayah 164?

A5. Literally 'with speech' - this term is used for emphasis, so that no one might say that Allaah speaking to Moosaa ('*Alaihissalaam*) was a metaphorical speech and not a real and true speech.

Q6. If Allaah gave a *fadl* to a certain Prophet, does that automatically imply that that Prophet is better than all other Prophets in an absolute sense?

A6. No, it does not imply this. Rather that Prophet was more excellent than other Prophets with regard to that particular quality.

POINT 122

ونؤمن بالملائكة والنبیین

[122] - And we have *Eemaan* (true faith) in the angels and the Prophets.

Q1. What are the two reasons that the Shaykh mentions when discussing why Allaah created the angels?

A1. a) To worship Him b) To carry out His Commands in the Creation

Q2. What are the examples that the Shaykh brings to show that certain Angels have been entrusted with certain tasks?

A2. There are angels who have been entrusted with a) the Revelation b) raindrops and plants c) taking the souls (at the time of death) d) blowing the Horn e) recording the deeds of the *Bani Aadam* f) the mountains g) the embryos in the wombs of the pregnant women.

Q3. How many wings does Jibreel ('Alaihissalaam) have?

A3. 600 (six hundred).

Q4. How many times did the Prophet *sall Allaahu 'alaihi wa sallam* see Jibreel ('Alaihis salaam) in the form of an angel? When were those occasions?

A4. On two occasions. On one occasion, he was on the flood plain of Makkah and he saw Jibreel upon the horizon. The other occasion was by the farthest lote tree on the night of the *Israa* and the *Mi'raaj*.

POINT 123

والكتب المنزلة على المرسلين ، ونشهد أنهم كانوا على الحق المبين

[123] - And in the Books which were sent down upon the Messengers and we bear witness that they were upon the clear truth.

Q1. What is the distinction that the Shaykh makes between a *nabee* and a *rasool*?

A1. A *nabee* (Prophet) is a person to whom a legislation was revealed, but he was not commanded to propagate it.

A *rasool* (Messenger) is a person to whom a legislation was revealed and he was ordered to propagate it.

Q2. What are the examples of the Books which the Shaykh mentions as having been revealed from Allaah to His Prophets?

A2. *Tawraat* - revealed to Moosaa.

Injeel - revealed to 'Eesaa.

Qur'aan - revealed to Muhammad *sall Allaahu 'alaihi wa sallam*.

Zaboor - revealed to Daawood.

The *Suhuf* - revealed to Ibraaheem ('*Alaihimus salaatu wassalaam*).

Q1. The Shaykh mentions three reasons why Allaah revealed the Books. What are they?

A1. a) for the welfare of the Creation

b) for the guidance of the Creation

c) to establish the proof

Q2. What is the ruling upon the person who rejects the *Tawraat* but accepts all the other books of Allaah?

A2. Whoever rejects even one book from the revealed books is a *kaafir* (disbeliever).

POINT 124

ونسَمي أهل قبلتنا مسلمين مؤمنين

[124] - And we call those who pray towards our 'Qiblah', Muslims and believers.

Q1. What is the ruling upon the Muslim who performs major sins other than *shirk*?

A1. That this person is a Muslim, deficient in *Islaam* and deficient in *Eemaan* and a *faasiq* – but despite all that, the person is still a Muslim.

The ruling of *kufr* (disbelief) is not passed on them on the basis of sins other than *shirk*.

Q2. How does this differ from the position of the *Khawaarij* in terms of the Muslim who commits major sins?

A2. This misguided sect passes the verdict of *kufr* upon the person who commits a major sin, and therefore holds that the person has left the *millah* (religion of Islaam). This person will therefore remain eternally in the Fire, according to them.

Q3. Similarly, how does it differ from the position of the *Mu'tazilah*?

A3. This misguided sect ejects the major sinner from *Islaam*, but they do not say that he has entered into *kufr*.

Rather, they say that he is upon a *manzilah bayna manzilatayn* – a level between two levels. Neither is he a Muslim nor is he a *kaafir*, according to them.

Q4. How are the positions of the *Khawaarij* and the *Mu'tazilah* different from each other with regards to the one who commits major sins? And in what aspect are they similar to each other?

A4. The two sects differ from each other in the matter of the ruling upon the **major sinner in this life**.

The *Khawaarij* say that this person is a *kaafir*, outside the fold of Islaam.

The *Mu'tazilah* say that this person is neither a *kaafir* nor a Muslim.

The two sects are similar in that they both say: the person who **dies** upon major sin will be in the Fire forever.

Q5. What is the '*aqeedah* of the *Murji'ah* with regards to the Muslim who commits sins?

A5. The commission of major sins does not damage a person's *eemaan*, according to the *Murji'ah* – so long as that person makes *tasdeeq* (believes in his heart) in Allaah *azza wa jall*, then he is a believer (*mu'min*).

Q6. What does the Shaykh mention are the two important matters which the *Murji'ah* emphasise? And what is the third important matter which the *Murji'ah* consider incorrectly to be of lesser importance?

A6. *Tasdeeq* (that which is held as belief in the heart) and *'I'tiqaad* (that which is held as creed).

The third matter which they consider (mistakenly) to be of lesser importance is *A'maal* (actions) which do not increase nor decrease *eemaan*, according to this sect.

Q7. The *Khawaarij* and the *Mu'tazilah* concentrate on the Islaamic texts relating to what?

A7. They take hold of the texts relating to *wa'eed* (threat) – and they leave the texts relating to *wa'd* (promise).

Q8. In contrast the *Murji'ah* concentrate on the Islaamic texts relating to what?

A8. The *Murji'ah* take hold of the texts relating to *wa'd* (promise) – and they leave the texts relating to *wa'eed* (threat).

Q9. What point is the Shaykh making by quoting the two portions of Soorah Aale 'Imraan (3) *Aayah* 7?

... 'And those who are firmly grounded in knowledge say "We believe in it, the whole of it is from our Lord...'

A9. Those who are *raasikhoona* (firmly grounded in knowledge) believe and take all of the Qur'aan, both the verses which are *muhkam* (whose meaning is clear) and *mutashaabih* (whose meaning is less clear).

The *ahlus-Sunnah* take the texts relating to both *wa'd* and *wa'eed* and they make concordance (*jama'oo*) between the two.

They do not take from one aspect and leave another aspect – something which the people of deviation fall are guilty of.

Compare this with the answers to questions 7) and 8) above.

... 'So as for those in whose hearts there is a deviation, they follow that which is not completely clear thereof...'

These misguided people take the *mutashaabih* and leave the *muhkam*, those *Aayaat* which would explain and make clear the *mutashaabih*.

Q10. The Shaykh strikes a note of caution with regard to Imaam At-Tahaawee's statement '*muslimeen mu'mineen*'. What does the Shaykh say?

A10. Saying that '...the people of our *Qiblah* are people of *Islaam* and people of *Eemaan* is not taken absolutely and unrestrictedly.

These people may be deficient in their *Islaam* and their *Eemaan*, and under threat from Allaah, the Mighty and Majestic.

POINT 125

ما داموا بما جاء به النبي صلى الله عليه وسلم معترفين ،
وله بكل ما قاله وأخبر مصدقين

[125] - *As long as they acknowledge that which the Prophet *sall Allaahu 'alaihi wa sallam* came with, and as long as they believe him in whatever he said and informed of.

*See the explanation of Shaykh Saalih al-Fawzaan for clarification

Q1. What is the ruling upon the person who rejects only some of what the Prophet *sall Allaahu 'alaihi wa sallam* came with?

A1. He is a disbeliever in **everything** which the Prophet *sall Allaahu 'alaihi wa sallam* came with.

Q2. What point does the Shaykh make by quoting the hadeeth of the fly?

A2. **When a fly falls into the drink of one of you, then let him submerge it, then let him take it out – because in one of its wings there is poison, and the other contains a remedy.**

Hadeeth of Aboo Hurairah, reported in Al-Al-Bukhaaree (3320, 5782).

The information in this hadeeth has been confirmed by modern science and is an example of that which the Muslims should realise – namely that modern scientific knowledge does not contradict the authentic *ahaadeeth* – *alhamdulillah*.

So people should not use modern scientific knowledge as the yardstick to judge whether they will accept a hadeeth or not.

Q3. Why do some misguided people quote the statement of the Prophet *sall Allaahu 'alaihi wa sallam*:

“You are more knowledgeable in the matter of your dunyaa”?

A3. These misguided people have evil statements about the Sunnah when the Sunnah contradicts their own personal tastes and inclinations.

They say that any particular matter (where they do not like what the Sunnah says) is a ‘matter of the *dunyaa*’ and therefore the Prophet *sall Allaahu 'alaihi wa sallam* has said that we are more knowledgeable than him in that. So they do not follow him in that.

And in reality by their doing this, they are deeming the Prophet *sall Allaahu 'alaihi wa sallam* to be ignorant.

Q4. What note of caution does the Shaykh strike with regard to the Imaam’s statement ‘*mu'tarifeen musaddiqeen*'?

A4. Acknowledging and believing in the heart is not sufficient except according to the *madhab* of the *murji'ah*. Rather it is obligatory to act upon that which the Prophet *sall Allaahu 'alaihi wa sallam* came with and to have sincerity to Allaah in this.

POINT 126

ولا نخوض في الله ، ولا نماري في دين الله

[126] - And we do not enter into vain speech concerning Allaah, nor do we dispute regarding Allaah's religion.

There are no questions to point 126.

POINT 127

ولا نجادل في القرآن ، ونشهد أنه كلام رب العالمين

[127] - And we do not dispute concerning the Qur'aan and we bear witness that it is the Speech of the Lord of the whole of creation.

Q1. The Shaykh mentions the correct approach for making *tafseer* of the *Qur'aan*. What are the sources that are used to make *tafseer*?

A1. The *tafseer* of the *Qur'aan* is not done except using:

- a) that which comes in the *Qur'aan* itself
- b) or that which comes in the Sunnah of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*
- c) or that which the Companions stated
- d) or that which the *Taabi'oon* stated
- e) or that which the Arabic language (in which the *Qur'aan* was revealed) necessitates.

Q2. What is the 'chain of transmission' that the *Qur'aan* has gone through in order for us to have it with us nowadays?

A2. The *Qur'aan* is the Speech of Allaah; Allaah spoke with it in reality. Jibreel heard it from Allaah, and conveyed it to the Prophet *sall Allaahu 'alaihi wa sallam*. The Prophet *sall Allaahu 'alaihi wa sallam* conveyed it to his *Ummah*. One generation of his *Ummah* then passed it onto the next.

POINT 128

نزل به الروح الأمين ، فعلمه سيد المرسلين محمدا صلى الله عليه وعلى آله وسلم

[128] - The trustworthy spirit descended with it and he taught it to the chief of the Messengers, Muhammad (may Allaah extol him and grant him peace and security and his true followers).

Q1. Who is *ar-roohul ameen* that Imaam At-Tahaawee refers to? Why has this name been given?

A1. *Ar-roohul ameen* – the trustworthy spirit- is Jibreel ('*Alaihissalaam*) and he is called this because he was one who was trusted and given a duty by Allaah. He did not change or alter that with which he was entrusted.

Q2. What do the Jews say about the angel Jibreel ('*Alaihissalaam*)? And what do the extreme *Shee'ah* say about him?

A2. The **Jews** accuse him ('*Alaihissalaam*) of treachery and say that he is their enemy. See Soorah Al Baqarah (2) *Aayaat* 97 to 98. The **extreme *Shee'ah*** say that the Messengership was actually for 'Alee (*radi Allaahu anhu*) but that Jibreel behaved treacherously and passed it onto Muhammad *sall Allaahu 'alaihi wa sallam* instead.

Q3. What is the ruling upon the person who has enmity towards Jibreel ('*Alaihissalaam*)?

A3. Then Allaah is an enemy to this person. See Soorah Al Baqarah (2) *Aayah* 98.

Q4. What does the Shaykh say about the person who has enmity towards a *walee* (beloved servant) of Allaah?

A4. Then this person is challenging Allaah to war. From Aboo Hurairah (*radi Allaahu anhu*) who said: The Messenger of Allaah *sall Allaahu 'alaihi wa sallam* said:

**Allaah the most High said:
Whoever has enmity towards a beloved servant of mine (a *walee*) then I have declared war upon him.
And My servant does not draw closer to me with anything more beloved to me than with that which I have made obligatory upon him...
(up to the end of the hadeeth).**

Hadeeth reported by Imaam Al-Al-Bukhaaree (6502)

Q5. Who or what is being referred to in the *Aayah* that the Shaykh mentions?

The *shadeed ul quwaa* taught him.

(Soorah An-Najm (53) *Aayah* 5)

A5. The *shadeed ul quwaa* (mighty in strength) refers to Jibreel. The **him** refers to the Prophet *sall Allaahu 'alaihi wa sallam*.

POINT 129

وهو كلام الله تعالى لا يساويه شيء من كلام المخلوقين

[129] - And it is the Speech of Allaah, the Most High, nothing from the speech of the created beings equals it.

Q1. What is the proof that Allaah has protected the Qur'aan from having anything added or removed from it?

A1. Among the proofs is the *Aayah* from Soorah Al Hijr.

Indeed it is We who have sent down the Reminder (i.e. the Qur'aan) and We will surely guard it.

Soorah Al Hijr (15) Aayah 9

POINT 130

ولا نقول بخلقه ، ولا نخالف جماعة المسلمين

[130] - And we do not say that it is created, and we do not oppose the united body of the Muslims.

Q1. What do the *jahmiyyah* say about the Qur'aan? What is the ruling upon this statement of theirs?

A1. They say (incorrectly) that the Qur'aan is created. This is *kufr* (disbelief), and a rejection of the Speech of Allaah.

Q2. Why does the Shaykh make the point that being mute (unable to speak) is an attribute of deficiency and shortcoming?

A2. The one who does not speak is deficient and therefore not one deserving of being worshipped. For this reason, we do not say that the Qur'aan is created, since this is rejecting the Speech of Allaah - as mentioned in the previous answer.

Allaah, *subhaanahu wa ta'aala* says:

...Do they not see that it does not speak to them nor can it guide them to the way?...

Soorah Al A'raaf (7) Aayah 148

See also Soorah Taahaa (20) *Aayah* 89.

Q3. Why does Imaam At-Tahaawee make the point about the *jamaa'ah* of the Muslims immediately after the point about the Qur'aan not being created?

A3. The *jamaa'ah* of the Muslims affirms that the Qur'aan is not created, it originated from Him and to Him it will return.

This is but one example of a matter of '*aqeedah* which the *jamaa'ah* of the Muslims are agreed upon, and the Imaam then takes the opportunity to remind us that we are in fact obliged to affirm **everything** which the *jamaa'ah* of the Muslims affirms or negates.

Q4. Did Jibreel take the Qur'aan from *al Lawh ul Mahfoodh*?

A4. No, rather Jibreel ('*Alaihissalaam*) heard the Qur'aan directly from Allaah. The statement that Jibreel took it from *al Lawh ul Mahfoodh* is a statement of misguidance.

Q5. Will the Qur'aan ever be taken away from us?

A5. Yes. Towards the end of time, the Qur'aan will be raised to Allaah, and this is one of the signs of the Hour.

POINT 131

ولا نكفر احدا من اهل القبلة بذنوب، ما لم يستحلها

[131] - And we do not declare anyone from the people of the Qiblah to be unbelievers because of a sin - as long as the person does not consider the sin to be lawful.

Q1. When would a sin take a person out of Islaam?

A1. If the sin were *kufir* or *shirk*, that would take a person out of Islam, or if the person committing that sin deemed it permissible to commit that sin - then all of these would take the person out of Islaam.

This is true for the Muslim who deems that which Allaah has forbidden to be permissible, and similarly, the Muslim who deems that which Allaah has permitted to be forbidden. The Shaykh mentions the opinion held by some scholars that the Muslim who leaves the prayer, doing so intentionally, has also committed disbelief - although there is a difference of opinion on this particular point among the people of knowledge.

As for the Muslim who commits a sin other than these, then we hold that he is a believer but deficient in his *eemaan*, under the threat of punishment from Allaah and under Allaah's will - if He wishes, He will punish him and if He wishes He will forgive him.

This sinful person will be a believer who is deficient in *eemaan*, a sinner in accordance with his major sin, a believer in accordance with his *eemaan*.

Q2. What is the *tafseer* of the *Aayah* in Soorah At-Tawbah...

They took their rabbis and their monks to be lords besides Allaah; and Eesaa ibn Maryam...

Soorah At-Tawbah (9) Aayah 31

A2. The monks and rabbis made permissible for them that which was forbidden. The monks and rabbis also made forbidden for them that which was permissible. The people obeyed the monks and rabbis in this and therefore committed disbelief. The Shaykh mentions the hadeeth of 'Adee ibn Haatim (radi Allaahu anhu) (reported in Tirmidhee no 3095 and declared hasan by Shaykh Al-Albaanee) which confirms this.

POINT 132

ولا نقول : لا يضر مع الإيمان ذنب لمن عمله

[132] - And we do not say 'when a person has *eemaan* then it will not be harmed by any sin which he commits.'

Q1. Which misguided sect is the Imaam refuting in point 132 and what does this sect hold as their 'aqeedah?

A1. This is a refutation of the *Murji'ah*, those who say that as long as the person believes in his heart, then he is a *mu'min*, complete in *eemaan*. They say that actions are something slight, and not very important.

So they say that the Muslim who does not pray nor fast nor make pilgrimage when he has the ability nor give the *zakaah* nor do any action of obedience is a *mu'min* (believer) simply because of that which is in his heart.

Q2. Do different sins affect the *eemaan* of a Muslim to differing degrees?

A2. Yes, there are sins which remove *eemaan* completely.

And there are also sins which reduce *eemaan*, but do not remove it entirely – and which therefore put the person who commits them under the threat of Allaah's punishment.

POINT 133

و نرجو للمحسنين من المؤمنين أن يعفو عنهم
ويدخلهم الجنة برحمته ،
ولا نأمن عليهم ولا نشهد لهم بالجنة

[133] - And we have hope for the doers of good from amongst the believers that He (Allaah) will pardon them and enter them into paradise by His Mercy, but we do not feel certain about their being safe nor do we bear witness of paradise for them.

Q1. Whom do we testify to be people of Paradise and people of the Fire?

A1. We do not testify that anyone is a person of Paradise or a person of the Fire expect with a proof, i.e. except where the Prophet *sall Allaahu 'alaihi wa sallam* testified that the particular person was destined for Paradise or the Fire.

Q2. Is there any difference between saying a particular disbeliever is in the Fire and saying the disbelievers are in the Fire?

A2. Yes, there is a difference.

As mentioned above, we only testify that a particular person (whether he be a Muslim or a disbeliever) is destined for Paradise or the Fire if the Prophet *sall Allaahu 'alaihi wa sallam* testified this for the person.

But as for the disbelievers in general, then we do testify that they will go to the Fire – without specifying this for a particular disbeliever unless the Prophet *sall Allaahu 'alaihi wa sallam* did so.

POINT 134

ونستغفر لمسيئهم ، ونخاف عليهم ولا نقتطهم

[134] - And we seek forgiveness for those that commit sins from them and we fear for them, but we do not cause them to despair.

Q1. Which sects try to make the sinful Muslim despair of and lose hope of the mercy and forgiveness of Allaah? What is the attitude of the *ahlus-Sunnah* in contrast to this?

A1. The *Khawaarij* and the *Mu'tazilah* do this.

The *ahlus-Sunnah* in contrast believe that the Muslim who is a sinner is under the threat of Allaah's punishment and under the will of Allaah. However if the person repents, then Allaah will accept his repentance.

See Soorah Yoosuf (12) *Aayah* 87

and Soorah Hijr (15) *Aayah* 56

and Soorah Az-Zumar (39) *Aayah* 53.

POINT 135

والأمن والإياس ينقلان عن ملة الإسلام

[135] - And feeling totally secure and totally despairing - both of these take a person outside the religion of Islaam.

Q1. In the *Aayah* from Soorah Al Anbiyaa what does *raghaban* and *rahaban* refer to?

...Indeed they used to hasten on to do good deeds and they used to call on Us *raghaban* and *rahaban*.

Soorah Al Anbiyaa (21) *Aayah* 90

A1. *Raghaban* - this is hope.

Rahaban - this is fear.

Q2. What are the three matters which the Shaykh says that the Muslim must bring together in his/her worship of their Lord?

A2. Love of Allaah, fear of Him and hope for His Favour.

Q3. Certain sects worship Allaah with only one of the three matters. Who are the three sects?

A3. Love alone - the *Soofees*.
 Fear alone - the *Khawaarij*.
 Hope alone - the *Murji'ah*.

Q4. Why does the Shaykh bring the example of the bird with two wings?

A4. The wings of a bird are equally balanced, and if one of them is deficient then the bird falls.
 Some of the *salaf* used to say that it is obligatory for the person to be in a state between hope and fear, balanced between the two - just like the wings of the bird.

POINT 136

وسبيل الحق بينهما لأهل القبلة

[136] - And the true path for the people of the *Qiblah* lies between these two.

Q1. To who does the title 'Ahl ul Qiblah' refer?

A1. The Muslims. They are so named because they pray towards the *Ka'bah*.

Q2. What reason does Allaah give in the Qur'aan for making Jerusalem the original direction of prayer?

A2. Allaah the Exalted tells us:

...And We did not make the Qiblah which you used to be upon except so that We should know who will follow the Messenger apart from those who will turn back upon his heels...

Soorah Al Baqarah (2) Aayah 143

It is obligatory to follow Allaah's command, such as when He abrogated turning in prayer towards Jerusalem.

The believer follows the commands, because he is a slave of Allaah.

POINT 137

ولا يخرج العبد من الإيمان إلا بحدود ما أدخله فيه

[137] - *And the servant does not exit from *eemaan* except by denying that which entered him into it.

***see the explanation of Shaykh Saalih al-Fawzaan for clarification.**

Q1. What is the error in the statement of Imaam At-Tahaawee (*rahimahullaah*) in point 137?

A1. Shaykh al-Fawzaan (*hafidhahullaah*) points out the objection to the Imaam's statement, by mentioning that restricting *kufr* to simply rejection (as the Imaam did in his statement) is the *madhab* of the *murji'ah*.

Rather the matters which take the servant out of *eemaan* are many, and include: *shirk* with Allaah, mocking the *deen* or anything from it – even if the person does not actually reject the *deen* or the thing he is mocking, etc.

So there **are** matters which can take a person out of Islaam which do not involve denial (*juhood*) – contrary to what the Imaam (*rahimahullaah*) says in this point.

Q2. How many nullifiers of Islaam did Shaykh ul Islaam Muhammad ibn Abdil Wahhaab (*rahimahullaah*) mention in his book?

A2. His book is called '*Nawaaqid ul Islaam*' – the nullifiers of Islaam. It mentions the ten most important of these nullifiers. But there are others besides these ten.

Q3. Some modern day writers seek to make excuses for the Muslims who fall into those sins that constitute *kufr*. Why do they do this and what (incorrect) excuse do they make?

A3. Some of the modern day writers make the excuse for these Muslims by saying that these Muslims acknowledge *Tawheed* and they don't actually deny the religion.

They say: so as long as the Muslim acknowledges *Tawheed* and does not deny, then he remains a Muslim – even if he prostrates to an idol, or sacrifices to other than Allaah – and the sin he commits does not take him out of Islaam. Rather this is just a sin from amongst the sins.

They do this in the false belief that this will give the people more scope and ease in the religion. Rather this error of theirs is a grave error and in fact completely ruins the religion.

POINT 138

والإيمان : هو الإقرار باللسان ، والتصديق بالجنان

[138] - *And *eemaan* is to affirm with the tongue and to believe with the heart.
*see the explanation of Shaykh Saalih al-Fawzaan for clarification.

Q1. What is the error in point 138 that Imaam At-Tahaawee (*rahimahullaah*) makes in defining *eemaan*?

A1. This statement is incorrect and is in fact the definition of the *murji'ah*, who restrict *eemaan* to affirmation with the tongue and belief in the heart. They do not include actions in the definition of *eemaan*, whereas the *ahlus-Sunnah* believe that actions do enter into the reality of *eemaan*.

The correct belief is that actions are **not** something extra and additional to *eemaan*.

Q2. What is the correct definition of *eemaan*?

A2. The correct definition is:

Eemaan is statement of the tongue, belief in the heart **and** action with the limbs; it increases with obedience to Allaah and decreases with disobedience to Him.

Q3. What is the proof that *eemaan* increases?

A3. Amongst the proofs are the statements of Allaah, the Most High:

The believers are only those who when Allaah is mentioned feel a fear in their hearts and when His verses are recited to them they (the verses) increase their faith; and they put their trust in their Lord.

Soorah Al Anfaal (8) Aayah 2

And also Soorah Al Muddathir (74) Aayah 31.

Q4. What is the proof that *eemaan* decreases?

A4. Amongst the proofs is the statement of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*:

Whoever from amongst you sees an evil then let him correct it with his hand, then if he is not able then with his tongue, then if he is not able then with his heart and that is the weakest of *eemaan*.

Hadeeth of Aboo Sa'eed al Khudree (*radi Allaahu anhu*) reported in Muslim (no 49).

And in a narration:

And there is not beyond that even a mustard seed of *eemaan*.

Hadeeth of Abdullaah ibn Mas'ood (*radi Allaahu anhu*) reported by Muslim (no. 50)

So this proves that *eemaan* decreases - to the extent that it can be the weight of a mustard seed.

Q5. What is the statement of the following groups with regard to *eemaan*?

a) **The Hanafees**

A5. *Eemaan* is speech with the tongue and belief in the heart.

b) **The Karraamiyyah**

Eemaan is speech with the tongue only.

c) **The Ashaa'irah (the Ash'arees)**

Eemaan is belief in the heart only.

d) The *Jahmiyyah* (the *Jahmees*)

Eemaan is awareness (i.e. awareness of Allaah) in the heart.

Q6. How many divisions of the *Murji'ah* are there?

A6. Four - as mentioned in the answer to question 5.

Q7. According to which groups are the following disbelievers actually to be considered *mu'minoon* (people of *eemaan*) - and why?

a) *Fir'awn* (Pharaoh)

A7. The *Jahmiyyah* - because *Fir'awn* knew that Allaah exists.

b) *Iblees*

The *Jahmiyyah* - because *Iblees* knows that Allaah exists.

c) *Aboo Lahab* and *Aboo Taalib*

The *Ash'arees* - because these two people were certain in their hearts and they believed in their hearts - but pride and envy prevented them from following the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

d) The Jews

The *Ash'arees* - because the Jews recognise in their hearts that he was indeed the Messenger of Allaah - but envy and pride prevented them from acting on this. See Soorah Al Baqarah (2) *Aayah* 146.

e) The hypocrites (answer not given in the text)

The *Karraamiyyah* - because the hypocrites stated their *eemaan* upon their tongues but did not believe in Islaam in their hearts.

POINT 139

وجميع ما صح عن رسول الله صلى الله عليه وعلى آله وسلم من الشرع والبيان كله حق

[139] - And everything which is authentic from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* from the legislation and the clear explanation is all true.

Q1. What is the difference between a *mutawaatir* hadeeth and an *aahaad* hadeeth in terms of deriving knowledge and usage in matters of '*aqeedah*'?

A1. *Mutawaatir* meaning reported by a large number of people at each level of the chain of narration, such that it would be impossible for all these people to come together and decide to forge a lie collectively.

Aahaad meaning that which has not reached the level of the *mutawaatir*.

The truth is that there is **no** difference between the *aahaad* narrations and the *mutawaatir* narrations when it comes to taking knowledge and using the narration in matters of '*aqeedah*.

This is contrary to what some of the deviant groups say: that the *aahaad* narrations are not to be used when deriving knowledge and seeking proofs in matters of '*aqeedah*.

The position of the people of the Sunnah is: everything which has been authentically established from the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* is to be taken and accepted.

Amongst the proofs is the statement of Allaah, the Exalted:

...And whatsoever the Messenger gives you, then take it...

Soorah Al Hashr (59) Aayah 7

Q2. What is the condition to be satisfied before a hadeeth is acted upon?

A2. It should be authentically established from the Prophet *sall Allaahu 'alaihi wa sallam* - and if it is, then it is acted upon.

Q3. What is the proof that the Shaykh quotes to illustrate that the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* acted on narrations brought by one person only?

A3. The proof quoted by the Shaykh is the narration in which Abdullaah ibn 'Umar (*radi Allaahu anhumaa*) informed the Prophet *sall Allaahu 'alaihi wa sallam* that he had seen the crescent moon, so the Prophet *sall Allaahu 'alaihi wa sallam* acted upon this by commanding the people to fast.

This is found in the collection of Aboo Daawood and authenticated by Shaykh Al-Albaanee.⁷

POINT 140

والإيمان واحد ، وأهله في أصله سواء

[140] - **Eemaan* is one entity and its people regarding it are the same.

* see the explanation of Shaykh Saalih al-Fawzaan for clarification.

Q1. What is the error that Imaam At-Tahaawee makes in point 140?

A1. The above statement is a mistake, because *eemaan* is not one entity, and its people are not all the same. Rather *eemaan* varies in levels of excellence, and it increases and it

⁷ The narration brought by Shaykh Al-Fawzaan (*hafidhahullaah*) about the Bedouin informing the Prophet *sall Allaahu 'alaihi wa sallam* that he had seen the moon and the Prophet *sall Allaahu 'alaihi wa sallam* asking him to confirm the shahaadah - then this narration is *da'eef*, as pointed out by Shaykh Al-Albaanee (*rahimahullaah*).

decreases – except in the opinion of the misguided sect called the *murji'ah*. Even *at-tasdeeq* (attesting with the heart) is not equal amongst different people.

Q2. How great was the *eemaan* of Aboo Bakr (*radi Allaahu anhu*)?

A2. The *eemaan* of Aboo Bakr was equivalent to the *eemaan* of the entire Muslim *Ummah*.

Q3. Allaah mentions three levels of people in Soorah Faatir (35) *Aayah* 32, and they vary according to their actions. Who are they and how do they vary?

**Then We gave the Book for inheritance to such of Our slaves as We chose,
Then of them are some who wrong their own selves,
and of them are some who follow a middle course,
and of them are some who are, by Allaah's leave, foremost in good deeds...**

Soorah Faatir (35) *Aayah* 32

A3. Those who wrong their own selves – this is the person who is disobedient to Allaah, but his disobedience does not involve *shirk*. This person is wronging his own soul because he is putting it in great danger.

Those who follow a middle course – this is the person who performs the obligatory actions, and avoids the forbidden ones.

And those who are by Allaah's leave foremost in good deeds – this is the person who performs the obligatory actions as well as the recommended ones, and he leaves the forbidden ones and also the disliked ones. He even leaves some of the permissible actions out of caution.

This *Aayah* therefore is a proof that *eemaan* is of varying levels.

POINT 141

والتفاضل بينهم بالخشية والتقوى ، ومخالفة الهوى ، وملازمة الأولى

[141] - *And variation in excellence between them is by fear and dutifulness and by opposing desires and by adhering to what has the most right.

***see the explanation below for clarification**

Q1. Why is the statement of Imaam At-Tahaawee *rahimahullaah* in point 141 not correct?

A1. This is not sufficient, because its meaning is: to take actions out of what is called *eemaan*.

So this statement of the *eemaan* made by Imaam At-Tahaawee implies that if a person attests in his heart and says it upon his tongue, then he is a *mu'min*, complete in his *eemaan*, and the people do not vary in degrees of excellence in this matter.

This is incorrect because *eemaan* varies not only in accordance with those things that the Imaam mentioned in this statement, but also due to righteous actions.

POINT 142

والمؤمنون كلهم أولياء الرحمن ، وأكرمهم عند الله أطوعهم وأتبعهم للقرآن

[142] - And all of the believers are *awliyyaa* of (servants loved by) the Most Merciful and those having the most honour with Allaah are the ones who are the most obedient and those who most closely follow the Qur'aan.

Q1. Which of the *mu'minoon* (believers) are to be considered *awliyyaa* of Allaah?

A1. Every believer is a *walee* (beloved servant of Allaah).

Q2. Upon what does Allaah love or hate a person?

A2. Allaah loves and hates in accordance with people's deeds.

Q3. What are the two characteristics that distinguish a *walee* of Allaah from other humans?

A3. The two qualities are: *taqwaa* (fear and dutifulness to Allaah) and *eemaan*.
The evidence for this is:

**Indeed the *awliyyaa* (beloved servants of Allaah) – no fear will be upon them, nor will they grieve.
They are those who have *eemaan* and they have *taqwaa*.**

Soorah Yoonus (10) Aayaat 62 and 63

Q4. Do the believers differ in their *wilaayah*? If so, then what does the *wilaayah* vary according to?

A4. Yes, they vary in their levels of their *wilaayah* (degree of love).
The *wilaayah* is in accordance with the obedience of that believer to Allaah – the greater the obedience to Allaah, the greater the *wilaayah* with Allaah.

POINT 143

والإيمان : هو الإيمان بالله ، وملائكته ، وكتبه ، ورسوله ، واليوم الآخر ، والقدر خيره الله وشره ، وحلوه ومره من الله تعالى

[143] – And *Eemaan*: it is to truly believe in Allaah, His Angels, His Books, His Messengers and the Last Day and in Pre-Decree, the good of it and the bad of it. That which is sweet from it and that which is bitter. All that is from Allaah, the Most High.

Q1. The Imaam mentions belief in a number of matters in this point. What are these matters collectively known as?

A1. The belief in Allaah, His Angels, His Books, His Messengers, the Day of Judgement, and Pre-decree (the Good of it and the Bad of it) – then these are known as the *Arkaan* of *Eemaan* (the Pillars of *Eemaan*).

These were mentioned in the famous hadeeth of Jibreel reported by Al-Al-Bukhaaree (no 50) and Muslim (no 10).

Q2. How many *khisaal* (constituents) of *eemaan* are there?

A2. There are many *khisaal* of *eemaan*.

Q3. What is the highest and the lowest branch of *eemaan*?

A3. The Shaykh mentions the hadeeth:

***Eemaan* is seventy and odd branches – or sixty and odd branches, the highest of them is the statement: *laa ilaaha ill Allaah* (there is no deity truly worthy of worship except Allaah) and the lowest of them is to remove a harm from the path.**

Hadeeth reported by Al-Al-Bukhaaree (no 9) and Muslim (no 35).

POINT 144

ونحن مؤمنون بذلك كله

[144] – And we are believers in all of that.

Q1. What is the ruling upon the person who rejects one of the pillars of *eemaan*?

A1. This person is not a *mu'min* (a true believer) because he has rejected one of the pillars from the pillars of *eemaan*.

POINT 145

لا نفرق بين أحد من رسله ، ونصدقهم كلهم على ما جاؤوا به

[145] – We do not differentiate between any of His Messengers, and we believe all of them regarding that which they came with.

Q1. What is the ruling upon the person who rejects one of the Prophets? What is the proof for this?

A1. The person who rejects even one of the Prophets has rejected them all. Among the proofs is the statement of Allaah, the Exalted:

Indeed those who disbelieve in Allaah and His Messengers, and wish to make a distinction between Allaah and His Messengers saying “We believe in some and we reject others” and they wish to adopt a way in between.

They are in truth the disbelievers...

Soorah An-Nisaa (4) Aayah 150 and 151

Q2. Whom do the Jews reject? Whom do the Christians reject?

A2. The Jews reject two noble Prophets, namely Eesaa ibn Maryam (Jesus – 'Alaihissalaam) and Muhammad *sall Allaahu 'alaihi wa sallam*. Therefore the Jews are disbelievers. The Christians reject the Messengership of Muhammad *sall Allaahu 'alaihi wa sallam* and so they are also disbelievers.

Q3. What do we say about those nowadays who say that the Jews and Christians are in fact people of *eemaan* and people of Islaam?

A3. These people who make this claim are misguided. The Jews and Christians are disbelievers as mentioned in the previous answer, since they reject one or more of Allaah's Prophets. The person who makes the foolish claim that these two groups are in fact Muslims has tried to mix truth with falsehood, and *eemaan* with *kufr* (disbelief).

Q4. What is the proof that no religion other than Islaam is acceptable to Allaah after the advent of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*?

A4. Among the proofs is the statement of Allaah, the Exalted:

And whoever seeks a religion other than Islaam, then it will never be accepted of him, and in the Hereafter he will be one of the losers.

Soorah Aale 'Imraan (3) Aayah 85

POINT 146

وأهل الكبائر من أمة محمد صلى الله عليه وعلى آله وسلم في النار لا يخلدون ،
إذا ماتوا وهم موحدون

[146] – And those guilty of major sins from the *Ummah* of Muhammad *sall Allaahu 'alaihi wa sallam* will not remain forever in the fire, if they die as people of *Tawheed*.

Q1. What is the definition of a *kabeerah* (major sin)?

A1. Broadly speaking, it is a sin which is less than *shirk* but greater than the lesser sins.

The scholars have differed over the definition of a major sin. The definition which Shaykh al-Fawzaan (*hafidhahullaah*) quotes is:

Every sin to which a prescribed punishment is attached, or it has mentioned along with it, Allaah's anger or Allaah's curse or the Fire, or a sin whose perpetrator the Messenger (sall Allaahu 'alaihi wa sallam) declared himself free from.

Q2. Does the Muslim who commits a major sin leave the fold of *eemaan*?

A2. No, such a person does not leave the fold of *eemaan* by committing that major sin - providing that he does not deem it permissible to commit that sin and providing that the sin does not reach the level of *shirk*.

However his *eemaan* is deficient and he may be called a *faasiq* (sinner).

Q3. What is the position of the *Khawaarij* towards the major sinner? Does this differ from the position of the *Mu'tazilah*?

A3. The *Khawaarij* deem the major sinner to have left Islaam, and they say that he has entered *kufir* (disbelief).

The *Mu'tazilah* also deem the major sinner to have left Islaam, but they say that he has not entered *kufir* - rather he is in a station between the two stations (i.e. between Islaam and *kufir*).

Q4. What is the position of the *Murji'ah* towards the major sinner?

A4. The majority of the *Murji'ah* say that the major sinner still has complete *eemaan*, as long as he has *eemaan* in his heart - and some of the *Murji'ah* stipulate that the major sinner also must state his *eemaan* upon his tongue - and that if he does this, then he is a *mu'min* complete in his *eemaan*.

So the major sin performed does not diminish his *eemaan*.

And this position of the *Murji'ah* is a position of misguidance.

Q5. What is the balanced and correct position (i.e. the position of the people of the *Sunnah*) towards the major sinner?

A5. They say that the person who commits a major sin lesser than *shirk* is still a believer, and that he is not a disbeliever.

But the person is deficient in his *eemaan*. He is not a believer complete in his *eemaan* - but he is not a disbeliever either.

Rather he is a believer in accordance with his *eemaan*, and a *faasiq* (sinner) in accordance with his major sin.

POINT 147

وإن لم يكونوا تائبين ، بعد أن لقوا الله عارفين مؤمنين
وهم في مشيئته وحكمه : إن شاء غفر لهم وعفا عنهم بفضله ، كما ذكر
عز وجل في كتابه : ويغفر ما دون ذلك لمن يشاء وإن شاء عذبهم في النار بعدله

[147] - Even if they did not repent after meeting Allaah upon awareness as true believers and they are under his Will and Wish and His Judgement. If He wishes, He will forgive them and pardon them by His favour, just as He, the Mighty and Majestic said in His Book:

"And He forgives whatever is less than that (*shirk*), for whomever He Wishes."

[Soorah An-Nisaa (4) Aayah 48].

And if He wishes, He will punish them in the fire by His Justice.

Q1. What will happen to the major sinner who meets Allaah without having repented from that major sin?

A1. These people are under the *mashee'ah* of Allaah. If He wishes, He will punish them in accordance with the level of their sin, then He will take them out of the Fire and enter them into Paradise due to their *Tawheed* and their *eemaan*.

And they will not remain in the Fire for ever.

And if Allaah so wishes, He will forgive them by His Favour.

The proof of this is the statement of Allaah, the Exalted:

Indeed Allaah does not forgive that shirk be committed with Him but He forgives whatever is less than that to whomsoever He wishes...

Soorah An-Nisaa (4) Aayah 48

Q2. What improvement to Imaam At-Tahaawee's statement in point 147 does Shaykh al-Fawzaan suggest?

A2. The Imaam mentions:

Even if they (the major sinners) did not repent, after meeting Allaah 'aarifeen mu'mineen (upon awareness as true believers) and they are under His Mashee'ah and His Judgement, if He wishes He will forgive them and pardon them by His Favour, just as He the Mighty and Majestic mentioned in His Book:

...but He forgives whatever is less than that to whomsoever He wishes...

And if He wishes, he will punish them in the Fire by His Justice.

Shaykh al-Fawzaan *hafidhahullaah* mentioned that were the Imaam to have said *muwahhideen* (people of *Tawheed*) instead of just being aware of Allaah that would have been better.⁸

Q3. What do the *Khawaarij* believe will happen to the major sinner in the Hereafter?

A3. They say (mistakenly) that the major sinner will be in the Fire whatever the case, and he will remain in there forever.

They say (again in error) that the person who enters the Fire will never come out of it.

Q4. What do the *murji'ah* believe will happen to the major sinner in the Hereafter?

⁸ And Shaykh Al-Albaanee *rahimahullaah* mentioned that the word *mu'mineen* is not included in some versions of Imaam At-Tahaawee's text – so that the statement would in that case only mention that the major sinner need be **aware** of Allaah in order to come under the *Mashee'ah* of Allaah.

Shaykh Al-Albaanee *rahimahullaah* mentioned that the Imaam should have mentioned *mu'mineen* in his original text, and not restricted it to mere awareness of Allaah – as is found in some versions of Imaam At-Tahaawee's '*aqeedah*.

For there do exist people who are aware of Allaah but do not have true *eemaan* in Him and make the *Tawheed* of Him, and are therefore disbelievers – and these people of course will not come under the *mashee'ah* of Allaah, they will not be forgiven or taken out of the Fire.

A4. They say (mistakenly) that the major sinner will never enter the Fire.

This is a mistake, since *ahlus-Sunnah wal-Jamaa'ah* do not guarantee this salvation from the Fire for the major sinner. Rather – as mentioned by the Imaam in this point – the major sinner who dies upon *Tawheed* will be under the *mashee'ah* of Allaah

Q5. Under what circumstances does Allaah punish a person who has not disobeyed Him?

A5. Allaah never punishes a person who has not disobeyed Him. Rather Allaah punishes the person according to that person's action(s) which necessitated that punishment.

POINT 148

ثم يخرجهم منها برحمته ، وشفاعة الشافعين من أهل طاعته

[148] - Then He will bring them out of it through His Mercy and through the intercessions of those who will intercede from those who were obedient to Him.

Q1. For what reasons does the sinful person of *Tawheed* leave the Fire?

A1. This occurs either due to:

- a) the Favour of Allaah or
- b) the intercession of the person(s) who intercede on his behalf - and this intercession can only occur with the permission of Allaah, the Exalted.

Q2. What are the two conditions that must be satisfied for *shafaa'ah* (intercession) to occur?

A2. The intercession requires that:

- a) Allaah gives His Permission for the intercession to occur
- b) That the person being interceded for is a person of *Tawheed*.

POINT 149

ثم يعثهم إلى جنته

[149] - Then He will send them to His Paradise.

Q1. What are the events that occur between the sinful person of *Tawheed* leaving the Fire and him entering *jannah* (paradise)?

A1. It is related that he will come out from the Fire being burnt like charcoal, then he will be thrown into a river called the River of Life, and his body and flesh will sprout. After purification and cleansing, he will be granted permission to enter Paradise and he will enter Paradise.

See the hadeeth of Aboo Sa'eed al Khudree reported by Al-Al-Bukhaaree (no 22) for more details.

POINT 150

وذلك بأن الله تعالى تولى أهل معرفته، ولم يجعلهم في الدارين كأهل نكرته ؛ الذين
خابوا من هدايته ، ولم ينالوا من ولايته

[150] – And that is because Allaah, the Most High is the Guardian of those who have awareness of Him, and He does not treat them in the two abodes like those who deny Him: those who fail to receive His Guidance and do not attain His Guardianship.

Q1. What are the proofs that Allaah will not deem the people of *eemaan* to be equivalent to the people of evil and sin?

A1. Among the proofs are:
Soorah Al Jaathiyah (45) *Aayah* 21
Soorah Saad (38) *Aayah* 28

Q2. Allaah will cause there to be a clear distinction between the people of *eemaan* and obedience on one hand and the people of kufr and disobedience on the other. But will this distinction be in the hereafter only or will it be in this world as well?

A2. The distinction will be in this world as well as the Hereafter.
The people of obedience and the people of *eemaan* will be distinguished in this world by their attributes, their signs and their actions and activities.
And they will be distinguished in the Hereafter; Allaah will bestow honour upon them by granting them His Paradise.

Q3. What improvement to Imaam At-Tahaawee's statement in point 150 is suggested by Shaykh al-Fawzaan?

A3. The Imaam mentions:

And that is because Allaah, the Most High, is the Guardian of those who have awareness of Him...

Shaykh al-Fawzaan *hafidhahullaah* mentions that using the term *ahl ul ma'rifatih* (those who have awareness of Him) falls short.
It gives the mistaken impression that *eemaan* is merely awareness, something which the extreme *Murji'ah* say.

So Shaykh al-Fawzaan *hafidhahullaah* says that the Imaam *rahimahullaah* should have said: *ahl ut taa'atih* (people who are obedient to Him).

POINT 151

اللهم يا ولي الإسلام وأهله ثبتنا على الإسلام حتى نلقاك به

[151] - O Allaah, O Guardian of Islaam and its people, make us firm upon Islaam, until we meet You with it.

Q1. What should be feared by the person of *Tawheed* who knows his '*aqeedah*'?

A1. Such a person should fear an evil conclusion to his life, and he should fear falling into misguidance and being deceived by the people of misguidance.

Q2. What *du'aa* did the Prophet *sall Allaahu 'alaihi wa sallam* make with regard to remaining firm upon the Truth?

A2. Among the supplications that he would make was:

***Yaa muqallib al quloob, thabbit qalbee 'ala deenik.*
O Turner of the Hearts, make my heart firm upon Your Religion.**

Hadeeth of Anas *radiAllaahu 'anhu*, reported by At-Tirmidhee and others.
Shaykh Al-Albaanee authenticated it.

Q3. Where are the hearts of the Children of Aadam, according to the hadeeth?

A3. The Prophet *sall Allaahu 'alaihi wa sallam* said:

Indeed the hearts are between two fingers of the Fingers of Allaah, He turns them however He wishes.

From the same hadeeth as quoted in answer 2.

Q4. What did Ibraaheem ('*Alaihissalaam*) fear for himself and his sons?

A4. He asked Allaah:

...Keep me and my sons away from worshipping idols.

Soorah Ibraaheem (14) Aayah 35

And this was despite the fact that he smashed the idols with his own hands, and he suffered punishment and humiliation from his people as a result of this action. Even he *alaiyhissalaam* did not feel safe from this danger - so how about us?

POINT 152

ونرى الصلاة خلف كل بر وفاجر من أهل القبلة ، و على من مات منهم

[152] – And we hold, praying the prayer behind every righteous and sinful person from the people of the Qiblah and upon whoever dies from them. (Meaning the funeral prayer).

Q1. Point 152 discusses prayer relating to what two circumstances?

A1. a) Prayer behind the people of the *Qiblah*, whether they be righteous or wicked.
b) Prayer over whoever dies from the people of the *Qiblah*, whether they be righteous or wicked.

So the *ahlus-Sunnah wal-Jamaa'ah* observe prayer in both these circumstances.

Q2. What are some of the consequences of abandoning the prayer behind the leaders of the Muslims?

A2. From the consequences of this are breaking of the ranks of the Muslims, splitting their unity and the spilling of blood. So this must be prevented.

Q3. What is the *madhab* of *ahlus-Sunnah wal-Jamaa'ah* with regards to making *jihaad* behind a sinful wicked ruler of the Muslims?

A3. The *madhab* of *ahlus-Sunnah wal-Jamaa'ah* is to pray the Friday congregational prayers and the congregational prayers other than this and to make *jihaad* in the path of Allaah along with every Muslim ruler whether he is righteous or sinful – so long as the ruler does not leave Islaam.

Q4. When do we not pray the funeral prayer over a sinful Muslim?

A4. The *madhab* of *ahlus-Sunnah wal-Jamaa'ah* is to pray the funeral prayer over every Muslim, even if they be a *faasiq* (sinful person) – as long as the person has not left Islaam. So if the person disbelieved or said or did something which took him out of Islaam, then the funeral prayer is not prayed over him.

Q5. Who can pass the ruling of *ar-riddah* (apostasy) upon a Muslim? And how would they do this?

A5. The right to pass such a ruling belongs only to *ahl ul 'ilm wal baseerah* (the people of knowledge and insight).

They do this by returning to the principles of *ahlus-Sunnah wal-Jamaa'ah*.

So passing the ruling of *ar-riddah* is not done by each and every person even if that person's intention when he passed the ruling was a good intention.

POINT 153

ولا ننزل أحدا منهم جنة ولا نارا

[153] – And we do not declare anyone from them, that he is going to be in paradise or that he is going to be in the fire.

Q1. Why do we not testify that a particular person is destined for Paradise or for the Fire?

A1. We do not testify that a person will go to Paradise regardless of the degree of righteousness and *taqwaa* that the person has attained because we do not know the *ghayb* (the matters of the unseen).

Nor do we testify that a particular person from the Muslims will go the Fire regardless of the degree of disobedience to Allaah that the person has fallen into because we do not know the conclusion he will have nor what he will die upon.

There is however an exception to this as mentioned in the next answer.

Q2. What is the exception to this - i.e. when do we testify that a particular person will go to Paradise or that he/she will go to the Fire?

A2. We testify that a particular person will go the Fire or to Paradise when the Messenger *sall Allaahu alaihi wa sallam* testified this for that person.

Q3. Who are the 'asharat ul mubashireen? What is the proof for this?

A3. They are:

Aboo Bakr

'Umar

'Uthmaan

'Alee

Sa'd ibn Abee Waqqaas

Sa'eed ibn Zayd ibn 'Amr ibn Nufayl

'Abdur Rahmaan ibn 'Awf

Az-Zubayr ibn al 'Awaam

Aboo 'Ubaydah 'Aamir ibn al Jarraah

Talhah ibn 'Ubaydillaah *radi Allaahu anhum.*

The proof is the hadeeth of Sa'eed ibn Zayd himself who mentioned the nine of the ten promised Paradise by the Prophet *sall Allaahu 'alaihi wa sallam* but only when the people implored him by Allaah to disclose the name of the final person did he mention himself as being the final one of the ten.

Hadeeth found in Tirmidhee (3757) and declared *saheeh* by
Shaykh Al-Albaanee *rahimahumullaah.*

Q4. In the hadeeth of the man for whom the Prophet *sall Allaahu 'alaihi wa sallam* affirmed Paradise, what was the man's distinguishing good deed which he used to do?

A4. Although he did not perform a great deal of worship, his praiseworthy characteristic which 'Abdullaah ibn 'Amr *radi Allaahu anhumaa* discovered was that he did not find in his heart any ill feeling towards any Muslim.

Hadeeth found in Musnad of Imaam Ahmad (3/122) and in other collections as well.

Q5. Do we say that every disbeliever we come across will go to the Fire? If not, why not?

A5. No, we do not say this about every disbeliever because it may be that such a person will repent in the future and die upon the repentance and have a good conclusion to his life.

However we also fear for this disbeliever.

This is with regards to a particular individual from the disbelievers.

Q6. What do we believe about the destination in the Hereafter of the disbelievers in general?

A6. In general we say that the Muslims will go to Paradise and the disbelievers will go the Fire.

POINTS 154 and 155

ولا نشهد عليهم بكفر ولا بشرك ولا بنفاق ، ما لم يظهر منهم شيء من ذلك

[154] - And nor do we accuse them of unbelief, *shirk* or hypocrisy, as long as nothing from that appears from them.

ونذر سرائرهم إلى الله تعالى

[155] - And we leave their hidden secrets to Allaah, the Most High.

Q1. What is the basic principle that underlies our dealings with other Muslims?

A1. It is that we take the Muslims to be people of '*adaalah*' (trustworthiness).

So we do not have bad thoughts about the Muslim, nor do we spy on him, nor do we follow him up.

Q2. Upon what do we pass judgements on other Muslims?

A2. We judge and interact with the Muslims based on what is apparent from them.

So if a Muslim manifests something disliked then we judge him according to that.

And if he does not manifest anything which is disliked, then we do not hold bad thoughts about him.

Q3. To what extent has Allaah given us the responsibility of enquiring into the hidden aspects of a Muslim's life before we decide how we should interact with him?

A3. Allaah has not given us this responsibility. As mentioned we deal with what is apparent from such a person.

Q4. What is the statement of ibn 'Umar radi Allaahu anhumaa that is relevant in this regard?

A4. He radi Allaahu anhumaa addressed the Ka'bah by saying to it:

*How honourable you are and how great is your inviolability!
And (yet) the believer is more inviolable than you with Allaah.*

POINT 156

ولا نرى السيف على أحد من أمة محمد صلى الله عليه وعلى آله وسلم إلا من وجب عليه السيف

[156] – And we do not hold using the sword against anyone from the *Ummah* of Muhammad *sall Allaahu 'alaihi wa sallam* except upon whom it becomes obligatory to use it upon.

Q1. What rights are the people given if they say *la ilaaha ill Allaah* according to the hadeeth mentioned by Shaykh al-Fawzaan hafidhahullaah?

A1. Their blood and wealth is safeguarded – except with a right. In addition, the Shaykh mentions that it is not permissible to commit aggression against them. And he hafidhahullaah quotes a second hadeeth which adds that their honour is also forbidden for anyone to violate.

Q2. What important condition does the Shaykh mention as well as saying *la ilaaha ill Allaah* for these rights to be given to the people?

A2. That there should not appear from them any of those matters which nullify a person's Islam – the *Nawaaqid ul Islaam*.

Q3. What proof does the Shaykh quote to show that the inviolability of the Muslim is greater than that of the Ka'bah?

A3. He hafidhahullaah quotes the Prophet *sall Allaahu 'alaihi wa sallam* when he looked at the Ka'bah and said:

How great is your inviolability! But the inviolability of the Muslim is greater with Allaah than your inviolability.

There is also a hadeeth of the Prophet *sall Allaahu 'alaihi wa sallam* who said to the Ka'bah:

Welcome to you, House! How tremendous you are and how tremendous your inviolability! But the believer has greater inviolability with Allaah than you.

Allaah has made one thing sacred for you and he has made three things sacred for the believer: his blood, his wealth and that an evil thought should be thought about him.

(Shaykh Al-Albaanee mentioned that this a hasan hadeeth no 3420 in *as-Saheehah*)

There is also a statement of ibn 'Umar *radi Allaahu anhumaa* similar to this.

Q4. What is the hadeeth which mentions the three circumstances in which the blood of the Muslim may be legally shed?

A4. It is not permissible to shed the blood of a Muslim except with one of three matters:

**A married man who commits adultery,
and a life for a life,
and the one who abandons his religion and separates from the united body.**

Hadeeth of ibn Mas'ood *radi Allaahu 'anhu*
reported by Al-Al-Bukhaaree (hadeeth no 6878) and Muslim

Q5. Who is the person mentioned in the first circumstance?

A5. He is a man who is or has been married, who has had relations with his wife within a valid marriage and the two people involved in the act of adultery are of sound mind, adult and free (i.e. not slaves).

Q6. What is the Qur'aanic proof for the second of these two circumstances?

A6. O you who believe! *Al Qisaas* (the Law of Retribution) is prescribed for you in the case of murder...

Soorah Al Baqarah (2) Aayah 178

And We ordained for them in it (the *Tawraat*) - a life for a life...

Soorah Al Maa'idah (5) Aayah 45

Q7. How is the person who rebels against the Muslims dealt with and why?

A7. The one who commits aggression against the Muslims (i.e. the one who commits *baghee*) is fought against- even if he be a Muslim. This is because such a person wishes to split the unity of the Muslims and to rebel against their ruler.

See Soorah Al Hujaraat (49) *Aayah* 9.

So shedding their blood becomes permissible in order to prevent their rebellion and aggression, and to preserve the united body of the Muslims and their unity and to safeguard security.

Q8. What point is the Shaykh *hafidhahullaah* making when he quotes Soorah Al Maa'idah (5) *Aayah* 33?

A8. This is to show that the blood of the highway robbers is also permissible to shed.

POINT 157

ولا نرى الخروج على أئمتنا وولاة أمورنا

[157] – And we do not hold rebelling against our rulers and those in authority over our affairs.

Q1. What is the proof quoted by the Shaykh to show that the *sharee'ah* forbids making *khurooj* against the Muslim rulers?

A1. O you who believe! Obey Allaah and obey the Messenger – and those in authority amongst you...

Soorah An-Nisaa (4) Aayah 59

And the hadeeth where the Prophet *sall Allaahu 'alaihi wa sallam* said:

**Whoever obeys the ruler then he has obeyed me,
and whoever disobeys the ruler, then he has disobeyed me.**

Hadeeth reported by Al-Bukhaaree and Muslim.

Q2. What are some of the consequences of making *khurooj* against the Muslim rulers?

A2. Amongst the consequences are:
Breaking of strength and unity
Splitting
Removal of security
The disbelievers gaining the upper hand over the Muslims.

Q3. What is the statement of Shaykh ul Islaam ibn Taymiyyah in this regard?

A3. *Never did a people rebel against their Muslim ruler except that their condition after the rebellion was worse than their condition before the rebellion.*

Or he stated something similar to this statement.

Q4. When do we not hear and obey the ruler, according to the hadeeth?

A4. Hear and obey - unless you see open kufr for which you have a clear proof from Allaah.

Reported by Al-Bukhaaree no 7056 and Muslim

Q5. Which misguided groups allow *khurooj*?

A5. The *Khawaarij* and the *Mu'tazilah* allow *khurooj* against the ruler if he has sins or commits evil acts.

Q6. What interpretation do the *Mu'tazilah* give to the following:

The following five headings mention the five principles of the *Mu'tazilah*.

A6.

a) *Tawheed* (literally Divine Unity)

They say that this means: denying the Attributes of Allaah. And the *Mu'tazilah* hold that the person who affirms the Attributes of Allaah is a person of *shirk*. They believe that affirming many Attributes for Allaah would necessitate affirming many different gods.

b) *'adl* (literally 'justice')

They misinterpret this to mean: denying *Qadr* (the Pre-decree).

They say that affirming the Pre-decree – that Allaah has knowledge of and has already written down everything which is to happen - is tyranny and oppression upon His Servants and it is obligatory upon Allaah to be just.

c) enjoining the good and forbidding the evil

What these misguided people intend by this is: rebelling against the Muslim rulers who have fallen into sins less than *shirk*.

And this idea of rebellion is evil itself, and is not from good whatsoever.

d) the status in this world of the person who commits a major sin

The fourth principle is that of: *al manzil baynal manzilatayn* – the station between the two stations.

This refers to their mistaken judgement upon the major sinner that he/she has left Islaam, but whilst still in this life, the person has not actually entered *kufur* (disbelief). So the person is on a station between the two stations of *kufur* and *eemaan*.

In comparison, the *Khawaarij* pass the judgement of *kufur* upon such a person in this life.

e) the fate in the hereafter of the major sinner

The fifth principle is: *infaadh ul wa'eed* (enforcing the textual threats).

This refers to their belief that whoever dies upon a major sin less than *shirk* will remain in the Hellfire forever.

And in this aspect of '*aqeedah*, they are in agreement with the *Khawaarij* who also say that the major sinner will be in the Hellfire forever in the Hereafter.

And these are the five fundamental principles of the *Mu'tazilah*.

Q7. Who is al Qaadi Abdul Jabbaar?

A7. He is one of the scholars of the *Mu'tazilah* who wrote a book called: Explanation of the Five Principles. This deals with the five principles of the *Mu'tazilah* mentioned in the previous answer.

POINT 158

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وَأَنْ جَارُوا

[158] - Even if they oppress.

Q1. What is the meaning of *al - jawr*?

A1. It means: *dhulm* - oppression.

Q2. Which *qaa'idah* does the Shaykh mention in the context of obeying the rulers?

A2. Having patience with the Muslim rulers has more right than rebelling because of the tremendous evils that result from rebellion, even if the ruler is oppressive to his subjects.

This is an example of one of the *qawaa'id* (principles) of *ahlus-Sunnah wal-Jamaa'ah* which is: taking on the lesser of two harms to repel the greater of the harms.⁹

⁹ And as an extra point: Shaykh Al-Albaanee *rahimahullaah* adds with regards to point 157 and 158: 'The explainer ibn Abil 'Izz mentioned many *ahaadeeth* about this which you can see referenced in his book.

Ibn Abil 'Izz said:

As for adhering to obedience to them even if they are oppressive, then it is because of the evils which are produced by rebelling against them, these evils being many times worse than what their oppression itself produces.

Indeed having patience upon their oppression wipes away sins because Allaah did not give them authority over us except because of corruption of our actions and recompense comes in accordance with the type of the deed.

So what is upon us is to strive with regard to istighfaar (seeking Allaah's forgiveness) and tawbah (repentance) and rectifying our actions.

He, the Most High, said:

**Whatever calamity befalls you, it is because of what your own hands have earned.
And Allaah pardons a great deal.**

Soorah Ash-Shooraa (42) Aayah 30

Likewise We placed some of the oppressors in authority over others because of the deeds which they earned.

Soorah Al An'aam (6) Aayah 129

*So if the subjects (under the rulers) want to free themselves from oppression from the ruler, then let **them** leave oppressing.*

Shaykh Al-Albaanee said:

I say: this contains an explanation of the way to free yourselves from the oppression of the rulers, those who are of our skins and speak with our tongues - and it is: that the Muslims repent to their Lord and they correct their beliefs, and they bring up themselves and their families upon the correct Islaam, realising His Saying, the Most High:

...Allaah does not change the condition of a people until they change what is in themselves...

Soorah Ar Ra'd (13) Aayah 11

POINT 159

ولا ندعوا عليهم

[159] – And we do not make supplication against them.

Q1. Why do we not make *du'aa* against the rulers?

A1. Making *du'aa* (supplication) against the Muslim rulers falls under the meaning of *khurooj* (rebellious) against them – just like rebelling against them with weapons. And the person's making *du'aa* against the rulers occurs because he does not hold them to be valid rulers.

Making *du'aa* for the Muslim rulers is one of the *usool* (fundamental principles) of the *ahlus-Sunnah wal-Jamaa'ah*.

Q2. What is the ruling upon the person who makes *du'aa* against the rulers?

A2. The one who makes *du'aa* against the Muslim rulers is *daal* (astray) in his '*aqeedah*.

Q3. What is the statement of Imaam Ahmad ibn Hanbal *rahimahullaah* in this respect? Why is the issue of patience with the rulers particularly significant in the case of this great Imaam of the Sunnah?

A3. "If I knew that I had a *du'aa* (a supplication) which was going to be certainly answered, I would surely make it for the ruler."

This is all the more significant given that Imaam Ahmad *rahimahullaah* underwent the *mihnah* (the trial of the creation of the Qur'aan) when he was tortured for refusing to agree with the rulers who wished to force the people to accept the innovated belief that the Qur'aan is created.

And this was indicated by one of the callers of the present age who said:

'Establish the state of Islaam in your hearts, it will be established for you upon your land.'

And the way of freeing ourselves (i.e. from the oppression of the rulers) is not what some people falsely think, that it is by armed revolution against the rulers, by means of military coups, since this – along with the fact that it is from the modern day innovations – then it is also contrary to the texts of the Legislation; from them being the command to correct what is in ourselves.

So it is essential to correct the foundation in order to build the structure upon it.

...And Allaah will certainly aid those who aid his religion. Allaah is certainly the Strong, the Almighty.

Soorah Al Hajj (22) Aayah 40

End of the quote from Shaykh Al-Albaanee *rahimahullaah*.

And it is not established from Imaam Ahmad that he made *du'aa* against the rulers nor that he spoke against them. Rather he was patient - and the final outcome was in his favour *rahimahullaah*.

Q4. What accusations are thrown at *ahlus-Sunnah wal-Jamaa'ah* when they supplicate for the ruler, rather than against him?

A4. The *ahlus-Sunnah wal-Jamaa'ah* are accused of *mudaahanah* (flattery), and hypocrisy and seeking to gain favour with the rulers.

Q5. How is it possible to make *du'aa* for the Muslim rulers when they commit sins and fall into disobedience to Allaah?

A5. The Muslim rulers have much goodness - so long as they remain upon Islaam, applying the Islaamic legislation, establishing the prescribed punishments, safeguarding the state of security, preventing transgression against the Muslims, repelling the disbelievers from them. All of these are acts of great goodness - even if the rulers also commit sins.

So therefore they are supplicated for on account of these good deeds that they do. As for those sins which the rulers fall into, then the sin is upon **them** for these sins they do.

Q6. Why does Shaykh al-Fawzaan quote here the hadeeth that 'The religion is sincere advice'?

A6. He *hafidhahullaah* quotes the hadeeth of Tameem ad-Daaree *radi Allaahu 'anhu* in which the Prophet *sall Allaahu 'alaihi wa sallam* said:

The religion is sincerity and sincere advice, the religion is sincerity and sincere advice, the religion is sincerity and sincere advice.

So he was asked: To whom, O Messenger of Allaah?

So he *sall Allaahu 'alaihi wa sallam* replied:

To Allaah, and to His Book, and to His Messenger, and to the Rulers of the Muslims and to their common folk.

Reported by Muslim (no 55) and also Al-Al-Bukhaaree in a chapter heading.

The Shaykh quotes this after mentioning the people who make *du'aa* **against** the Muslim rulers and who justify this incorrect action with the excuse of having jealousy and anger for the sake of Allaah - so these people think that they can criticise the Muslim rulers who fall into sins.

Shaykh al-Fawzaan mentions that having jealousy for the sake of Allaah does not lie in making *du'aa* against the Muslim rulers. If a person truly wishes for good, then he should supplicate **for** the rulers for rectification and good, since Allaah is able to guide them and return them to the Truth.

The Shaykh asks the one who supplicates against the ruler: have you despaired of the rulers' being guided? If so, then this constitutes despairing of the mercy of Allaah. And making *du'aa* for the rulers is from *naseehah* (sincerity and sincere advice) towards the rulers – and at this point the Shaykh quotes the aforementioned hadeeth.

POINT 160

ولا نزع يدا من طاعتهم

[160] – And we do not take our hand away from obedience to them.

Q1. What is the Qur'aanic proof that the Shaykh quotes to show that we do not raise a hand from obedience to the Muslim ruler?

A1. The Shaykh *hafidhahullaah* quotes the saying of Allaah:

O you who believe! Obey Allaah and obey the Messenger – and those in authority amongst you' ...

Soorah An-Nisaa (4) Aayah 59

Q2. What are some of the acts of worship that we perform alongside the Muslim rulers, be they righteous or sinful?

A2. We make *jihad* alongside them, and we observe the congregational prayers and the Friday prayers and the 'Eid prayers with them – in order to maintain the unity of the Muslims.

POINT 161

ونرى طاعتهم من طاعة الله عز وجل فريضة ، ما لم يأمروا بمعصية

[161] – And we hold that obedience to them is a part of obedience to Allaah, the Mighty and Majestic, an obligation as long as they do not command with something sinful.

Q1. In the Aayah quoted by the Shaykh (Soorah An-Nisaa (4) Aayah 59), Allaah mentions 'those in authority amongst you'. To whom does this refer?

A1. This refers to the Muslim rulers – and not to the non Muslim rulers.

Q2. When are the Muslim rulers not obeyed? In this case, do we have the right to disobey everything the ruler commands?

A2. They are not obeyed when they command with something *haram* (forbidden). However even in this case, the Muslim rulers are not to be rebelled against nor is obedience to them removed entirely.

Rather the rulers in this case are not obeyed in that particular sin with which they command.

As for the other things with which they command - providing that they are also not something forbidden, then the rulers are obeyed in these.

And the proof is the statement of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*:

Obedience is only in that which is *ma'roof* (good).

Reported by Al-Al-Bukhaaree (4340 and 7145) and Muslim (1840)

POINT 162

وندعوا لهم بالصلاح والمعافاة

[162] – And we make supplication for them that they be rectified and kept safe and secure.

Q1. What reason does the Shaykh give in this point for making *du'aa* for the rulers?

A1. The rulers' being rectified is rectification for the Muslims, and their being guided is guidance for the Muslims, and their benefit passes onto others.

So if you make *du'aa* for the rulers, then you have made *du'aa* for the Muslims.

POINT 163

وتتبع السنة والجماعة ، ونجتنب الشذوذ والخلاف والفرقة

[163] – And we follow the *Sunnah* and the *jamaa'ah* (the united body upon the truth) and we avoid separation and differing and splitting.

Q1. What tremendous principle from the principles of *ahlus-Sunnah wal-Jamaa'ah* does this point refer to?

A1. This point refers to the principle of following the *Sunnah* of the Prophet *sall Allaahu 'alaihi wa sallam*.

Q2. In the hadeeth quoted by the Shaykh what did the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* counsel us with when we see great differing?

A2. The well known hadeeth of al 'Irbaad ibn Saariyah *radi Allaahu 'anhu* in which the Messenger *sall Allaahu 'alaihi wa sallam* said:

For the one who lives long amongst you will see great disagreeing, so adhere to my *Sunnah* and the *Sunnah* of the Rightly Guided *Khulafaa* after me, cling onto it and bite onto it with your molar teeth.

And beware of newly introduced matters, for every newly introduced matter is a *bid'ah* (innovation) and every innovation is a misguidance, and every misguidance is in the Fire.

Hadeeth reported in Aboo Daawood and Tirmidhee and declared saheeh by Shaykh Al-Albaanee.

Q3. How does the Shaykh define *bid'ah* (innovation)?

A3. An innovation is that which is newly introduced into the religion which was not originally from it.

The Shaykh *hafidhahullaah* goes on to add that:

Every act of worship or deed by which the seroant seeks to come closer to Allaah but for which there is no proof from the Book or the Sunnah is an innovation.

Q4. Does it make any difference whether a Muslim performs an innovated act with a good intention or a bad intention?

A4. No, it makes no difference whether the person's intention behind performing the innovation is good (i.e. seeking nearness to Allaah) or not. The innovation will still only serve to take that person further away from Allaah, and not nearer to Him. The person will not be rewarded for it, and in fact, as the Shaykh mentions, the person will be punished.

The Prophet *sall Allaahu 'alaihi wa sallam* said:

Whoever does an action which is not in accordance with this affair of ours will have it rejected.

Hadeeth reported by Muslim (no 1718)

Q5. Which specific innovation does the Shaykh go on to discuss in this point?

A5. The celebration of the birthday of the Prophet *sall Allaahu 'alaihi wa sallam*.

Q6. When did this innovation first appear?

A6. After the time of the time of the first three generations, those generations whose goodness was borne witness to by the Prophet *sall Allaahu 'alaihi wa sallam*.

Q7. Who first tried to bring this innovation into the religion?

A7. The Faatimid Shee'ah.

Q8. What religious justification did the people try to make for performing this innovation?

A8. That celebrating his *sall Allaahu 'alaihi wa sallam* birthday was an aspect of loving him.

Q9. How does Shaykh al-Fawzaan refute their false justification?

A9. By pointing out that **following** the Prophet *sall Allaahu 'alaihi wa sallam* is a sign of loving him.

The Shaykh quotes the lines of poetry:

*You disobey the One who is worshipped whilst you claim that you love him
This, upon my life, when the two matters are compared is something repulsive
If your love were true, you would have obeyed him
Indeed the one who loves obeys the one whom he loves.*

Q10. Innovating in the religion is a sign of what?

A10. Just as following the Prophet *sall Allaahu 'alaihi wa sallam* is a sign of loving him, then innovating in his religion is a sign of *karaahah* (dislike) towards him.

Q11. Why does the Shaykh warn us against actions or statements that are *shaadh* and which do not conform to the statements and actions of the *muslimoon*?

A11. This is because bringing such *shaadh* (strange and irregular) actions or statements will split the unity of the Muslims and introduces enmity.

Q12. When might the scholars of the Muslim *Ummah* have a consensus upon something incorrect?

A12. They will never have a consensus upon something incorrect since the Prophet *sall Allaahu 'alaihi wa sallam* told us:

Indeed Allaah the Most High will not unite my *Ummah* upon misguidance.

Hadeeth reported by Tirmidhee (no 2172), declared saheeh by
Shaykh Al-Albaanee.

Q13. What is a *shaadh* hadeeth?

A13. It is a hadeeth which is reported in one way, with a chain of narration which is authentic, but which contains a contradiction to something which is **more** authentic than it.

Q14. How does the Shaykh define *shudhoodh*?

A14. *Shudhoodh* (separation) is to contradict what the *jamaa'ah* (united body of the Muslims) is upon.

Q15. What are the opposites of a) *khilaaf* b) *furqah* c) *shudhoodh*?

A15. a) *Khilaaf* (disagreement) is the opposite of *ittifaaq* (agreement)
b) *Furqah* (splitting) is the opposite of *ijtimaa'* (being united)
c) *Shudhoodh* (separation) is the opposite of *ittilaaf* (being in harmony together).

POINT 164

ونحب أهل العدل والأمانة ، ونبغض أهل الجور والخيانة

[164] – And we love the people of justice and trustworthiness and we have hatred for the people of injustice and treachery.

Q1. Love is an action of which part of the body?

A1. It is an action of the heart.

Q2. What is the first type of love?

A2. It is natural love, the type that a person feels for his family, his wife, his children and friends, and includes love of eating and drinking and other than these from 'natural actions'.

This type of love does not enter into the affair of worship.

Q3. What is the second type of love?

A3. The second type of love is love which is a matter of the religion. It can be divided into two subdivisions.

Q4. With regard to this second type of love – what is the first subdivision of this category of love?

A4. The first subdivision of this type of love is: Love of Allaah, the Perfect and Most High.

Q5. Why is the believers' love of Allaah greater than the idol worshippers' love of their idols?

A5. Allaah, the Exalted states:

And of mankind are some who take (for worship) rivals besides Allaah, loving them just as Allaah is loved...

Soorah Al Baqarah (2) Aayah 165

This refers to the people of shirk.

...But those who are believers are stronger in their love of Allaah...

Soorah Al Baqarah (2) Aayah 165

The believers' love of Allaah is greater than the love of the idol worshippers' love of their idols because the love of Allaah is not cut off in this world nor in the Hereafter.

As for the love of the false objects of worship (i.e. those things other than Allaah) then this will be terminated in the Hereafter - and will instead become enmity between the objects of worship and those who worshipped them.

Q6. What point does the Shaykh illustrate by quoting Soorah Al Ahqaaf (46) Aayah 6?

And when the people are raised up, they (the false objects of worship) will be enemies to them and they will reject their worship of them.

Soorah Al Ahqaaf (46) Aayah 6

A6. This shows that there will be enmity between the false objects of worship and those who worshipped them.

Q7. With regard to the second type of love - what is the second subdivision?

A7. The second type of love related to matters of the religion is: love for the sake of Allaah and love on account of Allaah. This is that you love that which Allaah loves, from the actions, and the people, and that you love the people of *eemaan* and *taqwaa*.

Q8. Who are at the forefront of those beings who fall under this second subdivision? Why do we love these beings?

A8. At the forefront are the angels, the Prophets and Messengers, and the *awliyaa'* of Allaah, and the righteous people, and all of the believers. We love them because Allaah loves them.

Q9. What is the praiseworthy description that the Prophet *sall Allaahu 'alaihi wa sallam* gave to loving for the sake of Allaah and hating for the sake of Allaah?

A9. He called it: The firmest aspect of *eemaan* to hold onto (*awthaqu 'uraal eemaan*).¹⁰

He *sall Allaahu 'alaihi wa sallam* mentioned in another hadeeth that a man who loves another man, not loving him except for the sake of Allaah is one of the three qualities of person who will taste the *halaawatul eemaan* (the sweetness of *eemaan*).

Hadeeth reported by Al-Al-Bukhaaree (no 16) and Muslim (no 43).

Q10. What is the statement of ibn 'Abbaas *radi Allaahu 'anhumaa* that is relevant in this regard?

A10. He *radi Allaahu anhu* said:

'Most of the brotherly associations between the people have come to be based on the affairs of this dunyaa, and this does not bring any benefit to its people.'

Q11. Which noble Prophet is a good example for us in loving and hating for the sake of Allaah? What is the proof for this?

A11. This was the way of Ibraaheem *'alaihissalaam* about whom Allaah, the Exalted said:

¹⁰ Hadeeth reported by At-Tabaraanee. Although it has a very weak chain of narration, it has supports from other Companions, raising it to the level of hasan. See As-Saheehah of Shaykh al-Albaanee (998)

**Indeed there was an excellent example for you in Ibraaheem and those with him when they said to their people:
'Indeed we are free from you and whatever you worship besides Allaah.
We have rejected you and there has arisen between us and you enmity and hatred for ever - until you believe in Allaah alone'...**

Soorah Al Mumtahinah (60) Aayah 4

Q12. What reward in the Hereafter does the Shaykh quote for two people who love each other only for the sake of Allaah?

A12. These people will be from the seven types of people whom Allaah shades with His shade on the day when there is no shade except His shade.
The Prophet *sall Allaahu' alaihi wa sallam* described them as:

Two men who loved each other for the sake of Allaah, they came together upon it, and they separated upon it.¹¹

Hadeeth reported by Al-Al-Bukhaaree (no 660) and Muslim.

Q13. Why does the Shaykh quote the *Aayah* from Soorah Al Anfaal in this regard?

O you who believe! If you fear and are dutiful to Allaah, then He will make for you a *furqaan* (criterion)...

Soorah Al Anfaal (8) Aayah 29

A13. He quotes the *Aayah* after mentioning that loving for Allaah's sake and hating for His Sake is a criterion between the Truth and Falsehood. So the *Aayah* tells us that the person of *eemaan* has with him a criterion with which he can distinguish between this and that i.e. between Truth and Falsehood.

Q14. Which of Allaah's creation should be loved with a love that is not accompanied by any hatred?

A14. This applies to the angels, the Messengers and the pure believers, such as the Companions.

...O our Lord! Forgive us and our brothers who preceded us in *eemaan* and do not place in our hearts any hatred against those who have believed...

Soorah Al Hashr (59) Aayah 10

¹¹ The shade of Allaah in this hadeeth refers to the shade of Allaah's Throne, as mentioned by Shaykh Al-Albaanee who quotes the version of the hadeeth mentioned by Al Haafidh ibn Hajr in Fath ul Baaree.

Ibn Hajr mentions that it is a hadeeth of Salmaan and is '*hasan*', being reported by Sa'eed ibn Mansoor in his 'Sunan' that the Prophet *sall Allaahu 'alaihi wa sallam* said:

There are seven whom Allaah will shade in the shade of His Throne...

Similarly it applies to *as-salaf us saalih* (the Pious Predecessors) and the *ahlus-Sunnah wal-Jamaa'ah*- due to their purity and that which they were upon in terms of their '*aqeedah* and that which they were upon in terms of the Truth, and due to their obedience to Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*.

Q15. Which of Allaah's creation should be hated with a hatred that is not accompanied by any love?

A15. This applies to the *kuffaar* (disbelievers), the enemy of Allaah.

O you who believe! Take not My enemies and your enemies as close friends...

Soorah Al Mumtahinah (60) Aayah 1

You will not find a people who truly believe in Allaah and the Last Day loving those who have enmity towards Allaah and His Messenger - even if they be their fathers or their sons or their brothers or their tribe. Those ones - Allaah has written true faith in their (the believers') hearts and has aided them with a spirit from Him, and He will enter them into gardens beneath which rivers flow...

Soorah Al Mujaadilah (58) Aayah 22

The spirit referred to here is the strength of *eemaan*.

Q16. Which of Allaah's creation might be both loved and hated? Why is this?

A16. This refers to the disobedient believer, who is loved from one aspect, but hated from another.

You love him due to that which he has from goodness and obedience, and you hate him due to that which he has from sins and disobedience. This is how the Muslim should distinguish.

POINT 165

ونقول : الله أعلم فيما اشتبه علينا علمه

[165] - And we say: 'Allah knows best' regarding, things of knowledge of which is unclear to us.

Q1. What tremendous issue does this point relate to?

A1. It relates to the issue of *al 'ilm* (knowledge).

Q2. What should be the response of the Muslim when discussing matters of the religion and of worship of which he does not have the necessary knowledge?

A2. The Shaykh mentions that the Muslim should reply *Allaahu a'lam* (Allaah knows best). He also brings the example of Imaam Maalik who replied *laa adree* (I don't know) when asked questions to which he did not know the answer.

Q3. How many questions did Imaam Maalik give the answer to in the narration quoted by the Shaykh? What was the Imaam's response when the questioner objected?

A3. Imaam Maalik *rahimahullaah* replied to only four of the forty questions which he was asked.

His response when the questioner objected to this small proportion was:

Get onto your riding beast and return to the town from which you came and say: I asked Maalik and he said 'I don't know'!

Q4. What was the action of the Prophet *sall Allaahu 'alaihi wa sallam* when he was asked about a matter about which nothing had been revealed to him?

A4. He *sall Allaahu 'alaihi wa sallam* would wait until revelation descended upon him.

Q5. What was the response of the Companions when the Prophet *sall Allaahu 'alaihi wa sallam* asked them about something to which they did not know the answer?

A5. '*Allaahu wa rasooluhu a'lam*' - Allaah and His Messenger know best.

Q6. Why does the Shaykh quote Soorah Al A'raaf (7) *Aayah* 33? Which other *Aayah* does he quote in this context?

...My Lord has only forbidden shameless acts, those which are apparent and those which are hidden, and sin, and transgression without right, and that you associate along with Allaah that for which He has sent down no evidence and that you say about Allaah that of which you do not have knowledge.

Soorah Al A'raaf (7) *Aayah* 33

And Soorah Al Israa (17) *Aayah* 36.

A6. The Shaykh quotes this *Aayah* to show the gravity and seriousness of speaking about Allaah without knowledge.

As some of the scholars (including ibn ul Qayyim *rahimahullaah*) have explained, the *Aayah* gives a list of sins in an order of increasing evil. So the mentioning of speaking about Allaah without knowledge at the end of the *Aayah* shows how great a sin it is.

Q7. What reassurance does the Shaykh give to those who are not afraid to say that they do not know the answer to a particular question?

A7. The person who replies 'I don't know' when he does not know the answer to a question should not think that he has not actually responded to the question.

Rather he has given an answer. And his saying 'I don't know' to such a question should not be considered a deficiency; on the contrary, it is completeness, since it is piety and *taqwaa*, and the people will praise such a person for this.

Q8. With what description does the Shaykh describe the later times of Islaam in terms of the amount of knowledge possessed by the people?

A8. These later times are times when those who possess knowledge have become few, and those who are just reciters are many.

POINT 166

ونرى المسح على الخفين في السفر والحضر ، كما جاء في الأثر

[166] – And we hold wiping upon the leather socks on journeys or in residence as occurs in the narrations.

Q1. Why does Imaam At-Tahaawee *rahimahullaah* include this point of *fiqh* in his book of 'aqeedah?

A1. He *rahimahullaah* included this point about wiping over the leather socks in a book of 'aqeedah because it is an issue which the people of innovation have rejected, whilst the *ahlus-Sunnah* affirm it.

The people of Sunnah affirm this point of *fiqh* because the *ahaadeeth* regarding it are *mutawaatir*.

Q2. For what time period is a) the resident and b) the traveller allowed to perform *al mas-h*?

A2. a) The resident is allowed to perform the *mas-h* for one day and one night.
b) The traveller is allowed to perform the *mas-h* for three days and their nights.

Q3. What distorted approach to *al mas-h* do the *Raafidah* have?

A3. This misguided sect reject the wiping over the leather socks and instead say that it is the bare feet which are wiped over.

Q4. What proof do they try to use to justify this futile position of theirs?

A4. They quote the *Aayah* from Soorah Al Maa'idah which contains the section:

...wipe your heads (*ru'oosikum*) – and your feet (*arjulakum*)...

Soorah Al Maa'idah (5) Aayah 6

The *Raafidah* recite the word *arjulakum* (your feet) in the genitive form by saying *arjulikum* – in this way they link it to the word *ru'oosikum* (your heads) which is also in the genitive.

So the *Aayah* mentions that the heads are to be wiped, and in this way the *Raafidah* say that the bare feet are also to be wiped since both the feet and the heads are in the same grammatical case and therefore fall under the part of the *Aayah* telling us to wipe rather than wash.

Q5. What is the correct position i.e. the position of the *ahlus-Sunnah wal-Jamaa'ah* on this?

A5. The correct position is that the heads are wiped but the bare feet are washed in the wudhoo.

The most well known recitation of this *Aayah* is with the pronunciation *arjulakum* (your feet in the accusative case).

So this would link the bare feet not with the heads (which are mentioned in the genitive case and are to be wiped), but rather with the **faces and hands** mentioned earlier in the *Aayah* (which are in the accusative case and are to be washed).

Q6. What are the four points that the Shaykh brings to refute the position of the Raafidah on the issue of *al mas-h*?

A6. a) Indeed the pronunciation *arjulikum* (in the genitive) is permissible according to the rules of recitation. However the language of the Arabs sometimes uses this construct of putting a noun in the genitive when its meaning is not genitive according to the principle of *mujaawazah*. This means that a noun agrees with the case of the adjacent noun to it simply by virtue of its proximity to it, even though the case of the first noun is not understood to the same as the case of the second noun.

b) That *al mas-h* means *al ghusl* (washing). An example of this is the phrase *tamassahu bil maa* (literally 'I made *mas-h* with water') – meaning I washed with water. So even if one were to say that you should make *mas-h* of the two bare feet, it is still taken to mean that the feet are washed and not wiped – the Arabic language allows this interpretation.

c) That the most well known recitation of the word 'feet' in this *Aayah* is that in the accusative case, and not the genitive case.

d) That the washing of the bare feet rather than wiping is an attribute of the *wudhoo* of the Prophet *sall Allaahu 'alaihi wa sallam*, an attribute which was transmitted by his Companions. There is not one hadeeth, not even a weak one, which reports that the Prophet *sall Allaahu 'alaihi wa sallam* wiped over his bare feet.

Rather it is reported that when the Prophet *sall Allaahu 'alaihi wa sallam* saw one of the Companions miss out a patch of his bare feet when he was washing them whilst making *wudhoo*, he *sall Allaahu 'alaihi wa sallam* corrected him by saying:

Woe to the heels from the Fire.

Hadeeth reported by Al-Al-Bukhaaree (numbers: 60, 96, 163) and Muslim.

So how can it be sufficient to merely wipe over the bare feet in *wudhoo* as the *Raafidah* claim, when this would leave a dry area much larger than the dry spot on this Companion's feet?

POINT 167

والحج والجهاد ماضيان مع أولي الأمر من المسلمين ، برهم وفاجرهم إلى قيام الساعة، لا يبطلهما شيء ولا ينقضهما

[167] – And the *hajj* and the *Jihaad* continue along with those in authority over the Muslims – those (leaders) who are righteous and those who are sinners, until the establishment of the hour, nothing abolishes them nor cancels them.

Q1. Did the Companions pray behind Muslim rulers who fell into major sins?

A1. Yes, they prayed behind the Muslim rulers even if the rulers performed some of the major sins – such as al Hajjaaj.

Q2. Which two deviant sects does the Shaykh mention who oppose *ahlus-Sunnah wal-Jamaa'ah* in the issue of performing acts of worship behind the sinful and righteous rulers?

A2. The Shaykh *hafidhahullaah* mentions a) the *Khawarij* and b) the *Mu'tazilah*.

Q3. Does every Muslim have to perform the *hajj* every year?

A3. No, it is not obligatory upon the individual Muslim to perform this rite every year. He or she must do it at least once in their lifetime. Anything more than once is considered something extra for that person.

Q4. What are some of the responsibilities related to the *Hajj* mentioned by the Shaykh which the Imaam of the Muslims performs?

A4. He leads the pilgrims, announces the day of '*Arafah*, stands with them at '*Arafah*, and proceeds to *Muzdalifah* – so they follow him to the place for the rites of *Hajj*. It makes no difference whether the ruler himself does this, or whether it is his deputy instead.

Q5. What is meant by the term *jihaad*'?

A5. It means: fighting against the *kuffaar* (disbelievers), the *bughaat* (rebels) from the Muslims, and fighting against the *Khawarij*.

Q6. Why does the Shaykh quote the *Aayah* from Soorah Al Hujaraat 49 *Aayah* 9?

**And if two parties from amongst the believers fall into fighting, then make peace between them both.
But if one of them commits *baghee* (aggression) against the other then fight against the one which commits aggression until it complies with the Command of Allaah.**

A6. The Shaykh mentions this verse to show that the *bughaat* are not fought against because they are considered disbelievers, for indeed in this Soorah, the rebels are still referred to as believers.

Rather these people are fought against on account of their aggression.

Q7. For what reason is fighting against the *kuffaar* (disbelievers) legislated?

A7. It is legislated in order to spread *Tawheed*, and to suppress *shirk*.

Q8. What is the first type of *jihad* against the disbelievers?

A8. The first type is *qitaal difaa'* (defensive *jihad*, the fighting in order to repel the enemy). This type of *jihad* occurs when the Muslims are in a state of weakness. When the enemy attacks the Muslims' towns then it becomes obligatory to fight them.

Q9. What is the second type of *jihad* against the disbelievers? What is the difference between this and the first type with respect to the state of the Muslims themselves?

A9. The second type is *qitaal talab* - offensive *jihad*. The difference between this and the defensive *jihad* is that this second type occurs when the Muslims are in a position of strength. So the Muslims fight the enemy in the enemy's lands, calling them to Allaah - and either the enemy accepts this call or else they are fought, the purpose behind this being the raising high of the word of Allaah.

As Allaah, the most High, states:

And fight them until there is no *fitnah* and the whole of the religion is for Allaah...

Soorah Al Anfaal (8) Aayah 39

As ibn Abbaas, Hasan Al Basree and others from the salaf have explained, the '*fitnah*' in this *Aayah* means '*shirk*'.

Q10. What was the first stage of legislation that *jihad* passed through? What was the ruling upon the Muslim who fought *jihad* at this time and why?

A10. Imaam ibn ul Qayyim *rahimahullaah* mentions these stages, the first being: **When the *jihad* was prohibited.**

This occurred when the Prophet *sall Allaahu 'alaihi wa sallam* and Muslims were in Makkah. They were commanded by Allaah to restrain their hands from fighting, and were ordered to establish the prayer and pay the *zakaah*.

Have you not seen those who were told to hold back their hands and establish the prayer and give *Zakaah*...

Soorah An-Nisaa (4) Aayah 77

Jihad was prohibited by Allaah at this stage because the Muslims had neither a state nor strength and capability to fight. Fighting the disbelievers at this time would have resulted

in harm being inflicted upon the Muslims and the *da'wah*, and in the disbelievers gaining the upper hand over the Muslims.

Q11. What was the second stage of legislation that *jihad* passed through?

A11. The second stage was: **when the Prophet *sall Allaahu 'alaihi wa sallam* migrated to Madinah and the state of Islaam was established.**

At this time, the Prophet *sall Allaahu 'alaihi wa sallam* was permitted by Allaah to fight but not commanded to.

Permission to fight is given to those (believers) who are fighting them because they (the believers) were wronged. And indeed Allaah is able to give them victory.

Those who have been expelled from their homes unjustly simply because they say "Our lord is Allaah alone".

For had it not been that Allaah holds back one people by means of another, then monasteries, churches, synagogues and mosques - in which the name of Allaah is mentioned much - would surely have been pulled down...

Soorah Al Hajj (22) Aayaat 39 and 40.

Q12. Why does Allaah legislate certain matters in a step by step manner?

A12. Some matters, as is the case with *jihad* mentioned in the previous two answers, are legislated in stages because people may find them onerous and hard were they to be legislated in their entirety all at once.

So the gradual nature of their legislation makes it easier upon the souls to accept them.

Q13. What was the third stage of legislation that *jihad* went through?

A13. The third stage was: **when the Prophet *sall Allaahu 'alaihi wa sallam* was commanded to fight against those who fought, and to withhold from fighting against those who did not fight.**

As Allaah, the most High, states:

And fight in Allaah's cause against those who fight you and do not transgress; indeed Allaah does not love those who transgress.

Soorah Al Baqarah (2) Aayah 190

And this is called *qitaal ul daf'* (defensive fighting).

(The fourth stage of *jihad* when the Muslims became strong, possessing force, and Islaam had a state - at this time, they were **commanded** to fight; see Soorah At-Tawbah (9) *Aayah* 5 and also Soorah Al Anfaal (8) *Aayah* 39).

Q14. Against whom did Aboo Bakr *radi Allaahu 'anhu* fight after the death of the Prophet *sall Allaahu 'alaihi wa sallam*? Then against whom did he begin to fight?

A14. He fought against the Muslims who had apostatised from Islaam.

Then he *radi Allaahu anhu* began to fight jihaad against the disbelievers, such as the Persians and the Byzantines.

Q15. Which lands does the Shaykh mention that 'Umar ibn Al Khattaab *radi Allaahu 'anhu* conquered?

A15. He conquered the lands of *Kisraa* (the Persians) and *Qaysar* (the Romans).

Q16. Is it permissible to go on a military expedition without the permission of the *Imaam* of the Muslims?

A16. As a rule, we follow the *Imaam* (leader) of the Muslims, so that if he commands us to fight, then we fight. And we do not fight without obtaining his permission to do so.

O you who believe! Why is it that when it is said to you, 'Go out to fight in Allaah's cause!' that you cling to the earth?...

Soorah At-Tawbah (9) Aayah 38

If the ruler orders the people to go out and fight, then it is obligatory upon everyone who is able to bear arms to act on this command.

Q17. What is the important condition mentioned that must be fulfilled for us to make the jihaad and hajj along with a sinful Muslim ruler?

A17. It is not a condition that the ruler who establishes the pilgrimage and the jihaad be free of sin. So we are commanded to perform these acts of worship along with the sinful leader of the Muslims provided that his sin is not one that would take him out of the religion of Islaam.

POINT 168

ونؤمن بالكرام الكاتبين ، فإن الله قد جعلهم علينا حافظين

[168] - And we have *eemaan* in the (angels who are) noble scribes, since Allaah has appointed them as guardians over us.

Q1. What is the proof that *eemaan* in the angels is from the pillars of *eemaan*?

A1. Amongst the proofs that the Shaykh *hafidhahullaah* quotes are:

Soorah Al Baqarah (2) Aayah 177

Soorah Al Baqarah (2) Aayah 285

Q2. What are some of the characteristics of the angels mentioned by Shaykh al-Fawzaan *hafidhahullaah*?

A2. They are from the Created Beings, being from the World of the Unseen which we do not see. Allaah created them from light and entrusted them with certain matters, each one of them has a task which they are to perform.

In addition to this, they worship Allaah and do not slacken in doing so.

See Soorah Al Anbiyaa (21) *Aayaat* 20, 26 and 27.

Q3. How many angels accompany each person by day and night? What tasks do they perform?

A3. Four angels accompany each person.

Two guardian angels, (one on the right and one on the left) write down the deeds of the person, the one on the right writing down the good deeds and the one on the left writing down the evil ones.

See Soorah Qaaf (50) *Aayah* 18.

There are two other angels, one in front of him and one behind each person, who protect him from attacks against him for as long as Allaah has written that he should remain (protected).

See Soorah Ar-Ra'd (13) *Aayah* 11.

Q4. What is the consequence on the way we behave of our belief in the angels?

A4. This should make us feel shy of them, such that we do not fall into either evil deeds nor speaking with false and futile speech, since we know that this will be recorded against us.

POINT 169

ونؤمن بملك الموت الموكل بقبض أرواح العالمين

[169] - And we have *eemaan* in the Angel of Death, who is entrusted with taking the souls of the people.

Q1. In the *Aayah* quoted by the Shaykh from Soorah Al An'aam (6:61) to whom does the term '*rusulunaa*' (our Messengers) refer?

A1. This refers to the angels, since Messengers may be from mankind or from the angels.

Q2. What conclusion does the Shaykh draw from the fact that Allaah sometimes makes a link between death and angels (in the plural) and at other times, He links death to one particular angel?

A2. This shows that these angels have a leader, who is the Angel of Death.

Q3. What is the ruling upon a person who rejects any one of the angels? Why?

A3. This person is a *kaafir* (disbeliever) since he has rejected one of the Pillars of *Eemaan*.

POINT 170

وبعذاب القبر لمن كان له أهلا ، وسؤال منكر ونكير في قبره عن ربه ودينه ونبيه ،
على ما جاءت به الأخبار عن رسول الله صلى الله عليه وعلى آله وسلم ،
وعن الصحابة رضوان الله عليهم

[170] - And in the punishment of the grave for those who are deserving of it; and in Munkar and Nakeer questioning each person in his grave about his Lord, his religion and his Prophet - as occurs in the narrations from Allaah's Messenger *sall Allaahu Alaihi wa sallam* and from the companions, may Allaah be pleased with them.

Q1. What did Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* explain *eemaan* in the Final Day to mean?

A1. He *rahimahullaah* explained that *eemaan* in the Final Day comprises everything that will occur after death - including the punishment in the grave, and its bliss, as well as the Resurrection, the 'ard (Presentation of the Record), the Reckoning, the Scales, the Unrolling of the Scrolls, the Paradise and the Fire.

So whoever rejects any one of these matters is not a true believer in the Final Day.

Q2. Why does Shaykh al-Fawzaan mention that belief in the Final Day is from the affairs of the unseen?

A2. This then necessitates that we do not delve into issues about the Final Day using our intellects and ideas. Instead we base our '*aqeedah* in this matter only on that which has come in the Book and/or the Sunnah. So we do not meddle into these matters, nor do we speak about them without any evidence (from these two sources).

Q3. What is the meaning of the term '*barzakh*'?

A3. It means a barrier.
See Soorah Al Mu'minoon (23) *Aayah* 100.

Q4. What are the three types of *daar* (abode) that are mentioned by Imaam ibn ul Qayyim *rahimahullaah*?

A4. *Daar ud dunyaa* - the abode of this world. This is a place of action and earning, whether it be good deeds or evil.
Daar ul barzakh - the abode of the *barzakh* between this world and the hereafter. This is only a temporary location, and it is not as the people say 'a person's final resting place'.
Daar ul qaraar - the abode of permanence, either Paradise or the Fire.
See Soorah Ghaafir (40) *Aayah* 39.

Q5. Who are the two angels that come to question the dead person? At what time do they perform this task?

A5. The deceased is placed in his grave, and he is buried, then the people depart, and he hears the footsteps of these people departing – and when his soul is returned, then he enters into the life of the *barzakh*. At this stage the two angels, *Munkar* and *Nakeer*, come to question him.

Q6. What are the three questions that these angels ask of the dead person?

A6. Who is your Lord? What is your religion? Who was your Prophet?

Q7. What happens to the dead person if he fails to answer the angels' question correctly?

A7. Then his grave becomes a pit from the pit of the Fire, and it constricts upon him such that his ribs cross over each other. Then a door from the Fire will open for him, and the heat and hot wind of the Fire will come to him – and Allaah's refuge is sought.

Q8. What is the correct response to the questions that the angels ask the dead person?

A8. My Lord is Allaah, my religion is al Islaam and my Prophet is Muhammad *sall Allaahu 'alaihi wa sallam*.

Q9. Is it not enough for us to memorise the correct responses so that we can recite them to these angels after our death?

A9. No, the ability to answer these questions correctly will depend upon having had *eemaan* in Allaah and His Messenger *sall Allaahu 'alaihi wa sallam*. Simply memorising the answers and relying on one's intelligence will not lead to the person giving the right answers.

Q10. What will the *munaafiq* (hypocrite) say in response to these three questions?

A10. Whoever did not have *eemaan* in this world will hesitate and stumble when asked these questions, and will only be able to say 'haah, haah, I do not know, I heard the people saying something so I said it'. And this refers to the hypocrite.

Q11. What will happen to the hypocrite as a result of his answer to the questions of the grave?

A11. He will be struck by an iron club, making a sound that will be heard by everything except humans, and were a person to hear this noise he would faint. See Soorah Ibraaheem (14) *Aayah* 27.

POINT 171

والقبر روضة من رياض الجنة ، أو حفرة من حفر النيران

[171] – And the grave will either be a garden from the gardens of paradise or else a pit from the pits of the hellfire.

Q1. How can Allaah punish a person who has died when the person's body has crumbled to dust?

A1. We believe that Allaah has full power and ability to punish this person even if he be dust.

And Allaah is able to cause the dust to be fiercely heated upon him.

Q2. How can Allaah punish a person if his body has not been buried – e.g. if he has been thrown into the sea?

A2. We believe that the punishment can indeed come to such a person wherever he might be. And the two questioning angels also come to this person.

Having *eemaan* in this is part of *eemaan* in the unseen and part of that which Allaah and His Messenger *sall Allahu 'alaihi wa sallam* have informed of.

Q3. What does the Shaykh say about the person who tries to use his intellect to ask questions like these about matters of the Unseen?

A3. He says that this person is upon clear misguidance.

Q4. Have the *ahaadeeth* which inform us about the Punishment and Bliss of the Grave reached the level of *mutawaatir*? If so, then what is the significance of this for someone who denies these aspects of 'aqeedah?

A4. Yes, they have reached the level of *mutawaatir*.

And whoever denies a matter which is *mutawaatir* is a *kaafir* (disbeliever).

Q5. Why do the *Mu'tazilah* not have *eemaan* in the narrations about the Grave?

A5. This is because they are *Aqlaaniyyoon* – Rationalists – people who build the affairs on the basis of their intellects. Whatever their intellect agrees with, then they affirm it. And whatever their intellect does not affirm, they deny it.

Q6. What do the *Mu'tazilah* call the proofs from the Legislation? What do they call the proofs which are derived from the Intellect?

A6. They label the proofs from the Legislation as *dhanniyyah* – speculative, matters of conjecture.

And they term the proofs from the Intellect *yaqeeniiyyah* - matters of certainty.

Q7. Why does the Shaykh quote the *Aayah* from Soorah Ghaafir (40:46)?

A7. He, the Mighty and Majestic, says with regard to the people of *Fir'awn*:

**They are exposed to the Heat of the Fire, morning and evening.
And on the Day when the Hour will be established, it will be said: Enter the
people of *Fir'awn* into the severest punishment!**

Soorah Ghaafir (40) Aayah 46

The Shaykh quotes this to show that the torment these people are experiencing is occurring before the establishment of the Hour – i.e. in the Grave.
This is one of the Qur'aanic proofs for the Punishment in the Grave.

Q8. Why does the Shaykh quote the *Aayah* from Soorah at-Toor (52:47)?

And as for the disbelieving wrongdoers, there will be punishment for them before the punishment of the Hereafter. However most of them do not know.

Soorah At-Toor (52) Aayah 47.

A8. The People of Knowledge of the past said that this 'punishment for them before the punishment of the Hereafter' refers to the Punishment of the Grave.
This is therefore another Qur'aanic proof for this aspect of our '*aqeedah*.'

Q9. Why were the two people mentioned in the hadeeth quoted by the Shaykh being punished in their grave?

A9. The Prophet *sall Allaahu 'alaihi wa sallam* passed by two graves and he said:

**These two people are being punished and are not being punished for something major. Rather it is something major – or, indeed it is something major.¹²
As for one of them, he used to carry *nameemah* (tales to cause mischief between people).
As for the other one, he did not used to protect himself from his urine.**

Hadeeth reported by Al-Al-Bukhaaree and Muslim from the hadeeth of ibn Abbaas *radi Allaahu anhumaa*.

Q10. What four things did the Prophet *sall Allaahu 'alaihi wa sallam* command us to seek refuge from?

- A10. a) The punishment of the Hellfire
- b) The Punishment of the Grave
- c) The trials of life and death
- d) The trials of the *Maseeh Dajjaal* (False Messiah)

Hadeeth reported in Muslim.

See the hadeeth of al Baraa ibn Aazib reported by Ahmad, Aboo Daawood, al Haakim and others.

¹² There are various explanations for the Prophet *sall Allaahu alaihi wa sallam* saying that these sins were not something major, and then going on to say afterwards that they were something major. From them are the following three:

- a) That these sins were not something major in the eyes of the people who perpetrated them, but they were something major in the eyes of the *Sharee'ah*.
- b) That they were not something major, in that they could easily have been avoided.
- c) That they were something major, but they were not the most major of sins.
(See Sharh Saheeh Muslim by Imaam An-Nawawee *rahimahullaah*).

It is not included in the explanation of Shaykh Saalih al-Fawzaan, but this translation has been included here for additional benefit.

The following is the wording of Imaam Ahmad *rahimahullaah* with authentic additions from others, compiled and authenticated by Shaikh al-Albaanee *-rahimahullaah-in* 'Ahkaamul-Janaa'iz (pp.198-202) and it is up to the standard of Imaams Al-Al-Bukhaaree and Muslim:

'We went out with the Prophet *sall Allaahu 'alaihi wa sallam* on a funeral of a man from the Ansaar. So we came to the grave and he, *sall Allaahu 'alaihi wa sallam* had a stick, with which he was prodding the earth. He began looking towards the sky, and looking towards the earth, and raising his gaze and lowering it three times, and then he said:

Seek Allaah's refuge from the Punishment of the Grave!

...two or three times, and then he *sall Allaahu 'alaihi wa sallam* said:

O Allaah, I seek your refuge from the Punishment of the Grave.
...three times,

And then he *sall Allaahu 'alaihi wa sallam* said:

The believing servant, when he is departing from this world and going on to the Hereafter - then some angels from the heaven descend upon him, with white faces as if their faces were the sun. With them, there are shrouds from the shrouds of Paradise and perfume for embalming from the perfume of Paradise - until they sit at a distance away from him that can be reached by the sight.

And then the Angel of Death *'alaihis-salaam* comes, until he sits by his head and he says:

O Pure soul! (and in one narration - at rest), come out to forgiveness from Allaah and His Pleasure!

So it comes out flowing just like a drop of fluid flows out of a vessel.

So he *'alaihis-salaam* takes it - and in one narration - when his soul comes out, then every angel between the Heavens and the Earth makes supplication for it and every angel in the Heaven and the Gates of the (lowest) Heaven are opened for him.

And there are no inhabitants (i.e. angels) present at any gate except that they make supplication to Allaah that his soul be taken up from their direction.

So when he (the Angel of Death) takes it, he does not leave it in his hand even for the blink of an eye until he takes it and places it in that shroud and in that perfume - and that is His Saying, He the Most High:

'Our Messengers take his soul in Death, and they do not fall short in their duty.'

And a smell comes from him like the smell of the purest musk found on the face of the earth.

Then they ascend with it (the believing soul) and they do not pass by any (group of angels) except that they say:

What is this pure soul?

So they say:

It is so and so, the son of so and so.

...mentioning him by the finest names which he used to be called in this world, until they take him to the lowest heaven and they request that it be opened for him – so it is opened for him.

And then the closest ones from every heaven accompany him to the next heaven until he reaches the seventh heaven – and Allaah, the Mighty and Majestic says:

Write down the record of My servant in Illiyyeen (the highest heaven)!

**'And what will explain to you what is Illiyyoon?
(in it will be) the written down record.
Witnessed by those drawn close.'**

So he *sall Allaahu 'alaihi wa sallam* said:

Then his record will be written down in Illiyyeen. Then it will be said:
Return him to the earth, for I have promised them that: From it I created you, and to it I shall return you, then I shall take you out from it again.

So he will be returned to the earth and his soul will be returned to his body, and he will hear the striking of the feet of his companions when they depart from him going away (from his grave).

Then two severe angels will come to him, and they will be very abrupt with him, they will make him sit up and they will say to him:

Who is your Lord?

So he will say:

My Lord is Allaah.

They will say to him:

What is your religion?

So he will say:

My religion is Islaam.

So they will say to him:

What was this man who was sent amongst you?

He will say:

He is Allaah's Messenger *sall Allaahu 'alaihi wa sallam*.

So they will say to him:
How did you know?

So he will say:
I read the Book of Allaah, and I believed in it, and I affirmed it.

So he will be abrupt with him, and say: Who is your Lord? What is your religion?
Who is your Prophet?
And this will be the last trial that the believer will face.

So that is about what Allaah, the Mighty and Majestic said:

'Allaah will make those who are believers firm, with the firm saying in the life of this world.'

So he will say: My Lord is Allaah, my Religion is Islaam and my Prophet is Muhammad *sall Allaahu 'alaihi wa sallam*.

Then a caller will call from the heavens:

'My Servant has spoken the Truth, so give him a bed from Paradise, and give him clothing from Paradise and open for him a door towards Paradise.'

So its gentle breeze and fragrance will come to him, and his grave will be expanded for him as far as the eye can see. And then there will come to him (in one narration there will be shown to him) a man with a handsome face, with fine clothing, with a beautiful scent, and he will say:

Receive good news of that which is pleasing for you! Receive good news of pleasure from Allaah and of gardens containing everlasting delight! This is your day which you were promised.

So he will reply to him:
And you – may Allaah give you good tidings – who are you? Your face is the face of one who comes with good.

So he will say:
I am your righteous deeds. For by Allaah, I have not known you except to be quick upon obedience to Allaah, slow to disobey him, so may Allaah reward you with good.

And then a gate will be opened for him from Paradise and a gate from the Fire, and he will say:
This would have been your place, had you been disobedient to Allaah but Allaah has exchanged this for you instead of it.

And when he sees what is in Paradise, he will say:
O My Lord, hasten the establishment of the Hour so that I can return to my family and what is for me!

So it will be said to him:

Be calm.

And he *sall Allaahu 'alaihi wa sallam* said:

And as for the *kaafir* (disbelieving servant) (and in one narration – the *faajir*, the wicked one), when he is departing from this world and going on to the Hereafter, then angels descend upon him from the Heaven – angels who are severe and stern with black faces, having sack-cloths from the Fire.

So they will sit at a distance from him that the sight can reach, and then the Angel of Death will come until he sits by his head and says:

O foul and filthy soul! Come out to the Wrath of Allaah and His Anger!

So it (his soul) will scatter throughout his body. So he will drag it out, just as a pronged roasting-fork with many prongs is pulled through wet wool. The veins and tendons will be torn along with it.

And he will be cursed by every angel between the Heaven and the Earth and by every angel in the Heaven. The gates of the Heaven will be locked. There will not be any inhabitants of any gate except that they make supplication to Allaah that his soul should not ascend from their direction.

So he will take it (the soul) and when he takes it, he will not leave it in his hand even for the blink of an eye – until he places it in that sack-cloth. And there will come out from him a smell like the worst stench of the foulest corpse rotting upon the earth.

So they will take it up, and they will not pass by any group of angels except that they say:

What is this foul spirit?

So they will say:

So and so, the son of so and so.

...mentioning the worst names which he used to be called in this world, until they reach the lowest heaven, and request is made for him that it be opened but it will not be opened for him.

Then he *sall Allaahu 'alaihi wa sallam* recited:

'The gates of the Heaven will not be opened for them (the disbelievers) nor will they enter Paradise until a camel passes through the eye of a needle.'

So he *sall Allaahu 'alaihi wa sallam* said:

So Allaah, the Mighty and Majestic will say:

Write his record in sijjeen (the lowest earth)!

Then it will be said:

Return My Servant to the Earth because I have promised them that from it I created you, and to it I shall return you and from it I will bring you out another time.

So his spirit will be thrown down from the Heaven until it lands in his body. Then he *sall Allaahu 'alaihi wa sallam* recited:

'And whoever commits shirk along with Allaah, then it is as if he had fallen down from the Heaven and been snatched by birds - or the wind had carried him and thrown him in a far off place.'

So his soul will be returned to his body and he will hear the footsteps of his companions when they are departing from him, and two angels will come to him who are severe. And they will be severe with him, and they will make him sit up and they will say to him:

Who is your Lord?

So he will say:
Haah, haah... I don't know.

So they will say to him:
What is your religion?

So he will say:
Haah, haah... I don't know.

So they will say:
So what do you say about this man who was sent amongst you?

So he will not be able to mention his name.

So it is said:
Muhammad.

So he will say:
Haah, haah... I do not know. I heard the people saying this.

It will be said:
You do not know and you did not recite.

So then a caller from the Heavens will call:

He has lied. So give him bedding from the Fire, and open for him a door to the Fire.

So its heat and its scorching wind will come upon him, and his grave will be constricted upon him until his ribs cross over. Then there will appear to him a man with an evil looking face with foul clothing, smelling of an evil stench and he will say:

Receive news which will upset you. This is your day which you were promised.

So he will say:

And may Allaah give you news of evil! Who are you? For your face is the one who comes with evil.

So he will say:

I am your foul deeds. I have not known you except being slow upon obedience to Allaah, quick to disobey Allaah, so may Allaah reward you with evil.

And then there will be set loose upon him one (angel) who is blind, dumb and deaf and he will have a heavy hammer in his hand. If a mountain were struck with it, it would become dust. So he will strike him with it, until he is smashed to dust. And then Allaah will return him to how he was before, and (then) he will strike him with it again, and he will scream with a scream that will be heard by everything, except for mankind and jinn.

And then a gate will be opened for him from the Fire and bedding will be given to him from the Fire. So he will say:

O my Lord, do not establish the Hour!

(End of the hadeeth)

POINT 172

ونؤمن بالبعث وجزاء الأعمال يوم القيامة ، والعرض والحساب ، وقراءة الكتاب ، والثواب والعقاب ، والصراط والميزان

[172] - And we have *eemaan* in the resurrection, and in the recompensing for the deeds on the Day of Resurrection; and in the presentation of the people; and in the reckoning; and in the reading of the records; and in the reward and the punishment; and in the bridge and in the balance.

Q1. Will our appearances after Allaah brings us back after death be similar to how we look in this life?

A1. Yes, to the extent that were a man to walk by a person whom he had known in this Life, then the man would likewise be able to recognise him in the Hereafter.

**...Just as We created them to begin with, so shall We recreate them.
That is a promise We have undertaken. We shall certainly carry it out.**

Soorah Al Anbiyaa (21) Aayah 104

Q2. What happens after Israafeel blows the horn for the second time?

A2. The souls will fly quickly into their bodies.

Q3. What does the term 'al mahshar' refer to?

A3. *Al mahshar* (the gathering place) refers to 'the gathering place of all of the nations'. Allaah will gather all the earlier and later peoples after the Resurrection.

Q4. Which groups of people reject the Resurrection?

A4. *Eemaan* in *al ba'th* (the Resurrection) is one of the Pillars of *Eemaan*. Amongst those who have rejected this are the *mushrikoon* and the atheists, who base their beliefs on the intellect and not on revelation.

See Soorah Al Waaqi'ah (56) *Aayaat* 47 and 48, and also Soorah YaaSeen (36) *Aayah* 78 for proof of this rejection of theirs.

Q5. What proofs that appeal to our intellect does Allaah bring to show us that the Resurrection is truly going to happen?

A5. a) That Allaah is the One who created the Creation, so the One who can do that can also recreate us after we die.

And He is the One who initially created the Creation, then He recreates it and that is even easier for Him...

Soorah Ar-Room (30) *Aayah* 27

See also Soorah Al Qiyaamah (75) *Aayah* 36 to 40

b) That Allaah is the One who causes rain to descend upon the dry, lifeless parched earth and thereby causes vegetation to spring forth from this previously dead land. So the One who can give life to the dead land can similarly recreate Mankind.

And a sign for them is the dead earth - We give it life...

Soorah YaaSeen (36) *Aayah* 33

Q6. What would be implied about Allaah's act of creating the Creation if we believed that He was not going to resurrect us and give us our due reward in the Hereafter?

A6. That the act of creating the Creation was in vain and without purpose. And Allaah is far removed and free from acting in this futile way. This is another piece of evidence that the Shaykh quotes which appeals to a person's intellect.

**Do you think that We created you for no purpose, and that you will not be returned to Us?
Then highly exalted is Allaah, the King, the True One (above what they ascribe to Him)...**

Soorah Al Mu'minoon (23) *Aayah* 115 and 116

So it is inconceivable that the person who exhausts himself in worship and obedience to Allaah in this world, will die and then not be resurrected – and thereby not be rewarded for his efforts.

And it is also unthinkable that the one who causes damage and corruption on the Earth, performing acts of lewdness and dies, will similarly not be resurrected and face the recompense for his actions.

See Soorah Al Jaathiyah (45) *Aayah* 21 – and Soorah Al Qalam (68) *Aayaat* 35 and 36.
And also Soorah Saad (38) *Aayaat* 27 and 28.

Q7. What is the meaning of 'jazaa ul a'maal' in the point made by Imaam At-Tahaawee rahimahullaah?

A7. The 'recompense for the deeds' means that the doers of good and the doers of evil will not attain their recompense in this world. On the contrary, this will occur in the Hereafter.

Q8. What is the meaning of the term 'al 'ard' in the point made by the Imaam?

A8. This means the presentation of the people in front of Allaah, when they will be barefoot, naked and uncircumcised.

On that Day, you will be presented for Judgement. Nothing from you will be hidden.

Soorah Al Haaqah (69) *Aayah* 18

See also Soorah Al Kahf (18) *Aayah* 48

Q9. What is the meaning of the term 'al hisaab' in the point made by the Imaam?

A9. This means the reckoning for the actions performed by the believer – the affirmation of the good deeds and the affirmation of the evil deeds.

Q10. How will the *kaafir* (disbeliever) have his/her reckoning of deeds in the Hereafter?

A10. He or she will not be reckoned in the manner where good deeds are weighed against the bad deeds. Rather he/she will only confess to their evil deeds and their disbelief, because they in reality have no good deeds.

Q11. What are the levels of the believers in terms of how they will have their *Hisaab*?

A11. Some of the believers will enter Paradise without reckoning.
Some of the believers will have an easy reckoning, returning to his family being happy and this is *al 'ard* (the brief presentation of records).
And some of the believers will have their Records closely examined as occurs in the hadeeth:

Whoever's record is closely examined, will be punished.

Reported by Al-Bukhaaree (no 6536) and Muslim.

Q12. How does Shaykh al-Fawzaan *hafidhahullaah* explain what is meant by the book or books mentioned by Imaam At-Tahaawee?

A12. The '*kutub*' (books) refers to the records of actions which the people perform in this World. On the Day of Judgement each person will be given his record of deeds which he did in this World, the successful one receiving his book in the right hand and the wretched one receiving it in his left hand.

Q13. What is the meaning of Soorah Al Haaqah (69) *Aayah* 27?

**And as for the one who is given his book of deeds in his left hand, he will say:
'Woe to me! Would that I had not been given my book - and did not know what my account is! Woe to me, would that my death had been the end of me!'**

Soorah Al Haaqah (69) *Aayaat* 25 to 27

A13. This last *Aayah* means: 'Woe to me, would that I had not been resurrected! And that death had put an end to me, and I had not been resurrected!'

Q14. What are the three characteristics of the *Siraat* that the Shaykh mentions?

A14. As-Siraat (the bridge laid over the top of the Hellfire) is:
Sharper than a sword
Thinner than a hair
Hotter than a burning coal

Q15. How will the people differ in terms of the way that they cross the *Siraat*?

A15. The people will pass over the *Siraat* in a manner that reflects their deeds in this World.
So some of them will pass over like a lightning flash.
Some of them will pass over like the wind.
Some of them will pass over like fast horses.
Some of them will pass over like riders of camels.
Some of them will pass over running, others will pass over walking.
And some will proceed crawling.
Some of them will be caught by hooks on each side of the bridge and thrown down into the Fire.

Q16. How many scales will the *Meezaan* have? What will each of these be used for?

A16. It has two scales or pans. The good deeds will be placed in one of them, and the evil deeds will be placed in the other. If the person's good deeds outweigh the evil ones, then the person will be successful. And if the evil deeds outweigh the good ones, then person will be in a state of loss.

POINT 173

والجنة والنار مخلوقتان ، لا تفنيان أبدا ولا تبيدان

[173] – And paradise and the fire are both created. And they will never finish or pass away.

Q1. Do *ahlus-Sunnah wal-Jamaa'ah* believe that Paradise and the Hellfire are in existence at the moment? What are the proofs for the correct belief in this matter?

A1. Amongst the proofs are:

a) The statement of Allaah, the Most High about Paradise:

.... (it has been) prepared for the people of *taqwaa*.

Soorah Aale 'Imraan (3) Aayah 133

And His Statement about the Hellfire:

.... (it has been) prepared for the people of *kufr*.

Soorah Al Baqarah (2) Aayah 24

The word *u'iddat* (prepared) is in the past tense in both of these *Aayaat*, i.e. it has already been done.

b) The narration of when the Prophet *sall Allaahu 'alaihi wa sallam* was with the Companions, and they heard a crash – meaning the sound of something falling. So he *sall Allaahu 'alaihi wa sallam* asked them:

Do you know what that was?

He *sall Allaahu 'alaihi wa sallam* then went on to explain:

This was a rock thrown down into the Hellfire seventy years ago, and it has only now hit its (the Hellfire's) bottom.

Hadeeth of Aboo Hurairah, reported by Muslim (2844).

This also proves that the Hellfire has already been created.

c) He *sall Allaahu 'alaihi wa sallam* said about the extreme heat and cold:

**Indeed they are two breaths from the Hellfire:
A breath in the winter and it is the severest cold that you find.
And a breath in the summer and it is the severest heat that you find.**

Hadeeth reported by Al-Al-Bukhaaree (537) and Muslim.

d) He *sall Allaahu 'alaihi wa sallam* also said:

When the heat becomes severe, then delay the (midday) prayer until it becomes a bit cooler, for indeed the severity of the heat is from the raging of the Hellfire.

Hadeeth reported by Al-Bukhaaree (533, 534 and 538) and Muslim.

e) The dead person in his grave has a door to Paradise opened for him, if he is a believer – and a door to the Hellfire if he is a disbeliever. This again proves that both of these two abodes have already been created.

The people who have gone astray in this matter say that the Paradise and the Hellfire will only be created when the Day of Judgement comes.

POINT 174

وإن الله تعالى خلق الجنة والنار قبل الخلق ، وخلق لهما أهلا

[174] – And that Allaah, the Most High created the paradise and the fire before the rest of the creation, and He created inhabitants for both of them.

Q1. Has Allaah decreed people for Paradise and others for the Hellfire? If so, then what will this be in accordance with for each of these two groups?

A1. Yes, Allaah has decreed some people for the Paradise and others for the Hellfire, and this will be in accordance with their deeds.

POINT 175

فمن شاء منهم إلى الجنة فضلا منه ، ومن شاء منهم إلى النار عدلا منه

[175] – So whoever He Wishes from them, will go to paradise through His Favour, and whoever He Wishes from them will go to the fire, from His Justice.

Q1. Can a person attain Paradise through their good deeds alone?

A1. No, rather good deeds are only a means for this.

Q2. If not, then what will cause the person to attain Paradise? And should we then not bother performing good deeds?

A2. A person will enter Paradise only through the *fadl* (Favour) of Allaah. We should continue to perform good deeds since as mentioned they are a means of achieving the Favour of Allaah.

...Enter Paradise through (those deeds) that which you used to do.

Soorah An-Nahl (16) Aayah 32

i.e. by means of what you used to do.

Q3. What is the basis of a person entering the Hellfire?

A3. The basis of this is *kufir* (disbelief). As *'adl* (justice from Allaah), He enters the person into the Fire and He is not unjust to him. Rather He enters him into it because of the person's actions.

POINT 176

وكل يعمل لما قد فرغ له ، وصائر إلى ما خلق له

[176] – And everyone will act in accordance with what has been decreed for him, and is going towards the destination he was created for.

Q1. What hadeeth does the Shaykh *hafidhahullaah* quote in relation to this point? Why does he mention this hadeeth?

A1. The Shaykh explains that if a person is a person of *sa'aadah* (bliss), then he will do the actions of the people of bliss – i.e. good deeds. And if the person is a person of *shaqaawah* (wretchedness), then he will do the actions of the people of wretchedness.

The Shaykh then quotes the hadeeth where the Prophet *sall Allaahu 'alaihi wa sallam* responded (when his Companions asked about relying on what had been predetermined for them in the Hereafter and abandoning actions):

Perform actions, for everyone will have made easy for him that for which he was created.

Hadeeth reported by Al-Bukhaaree (1362) and Muslim.

Q2. What point of benefit does the Shaykh derive from the *Aayaat* in Soorah Al Layl (92: 4 – 10)?

Indeed your deeds are diverse.

So as for the person who gives in charity, and has *taqwaa* – and who believes in *al husnaa* (Allaah's reward) – then We will make easy for him *al yusraa* (the acts which are pleasing to Allaah).

And as for the one who is miserly, and considers himself to be self sufficient – and who denies *al husnaa* (Allaah's reward) – then We will make easy for him *al 'usraa* (the acts which Allaah hates).

Soorah Al Layl (92) Aayaat 4 – 10

A2. These *Aayaat* show that the actions are decisive over a person; if they are righteous deeds, then you are one for whom good deeds are made easy.

And if they are evil deeds, then you are one for whom evil deeds are made easy.

POINT 177

والخير والشر مقدران على العباد

[177] - And good and evil are pre-decreed for the servants.

Q1. What hadeeth does it seem that the Imaam has based this point on?

A1. It seems that the Imaam took this from the hadeeth in which the Prophet *sall Allahu 'alaihi wa sallam* said:

***Eemaan* is that you truly believe in Allaah, and in His Angels, and in His Books, and in His Messengers, and in the Final Day, and that you truly believe in *Qadr* (pre-decree), the good of it and the bad of it.**

Hadeeth reported by Al-Al-Bukhaaree (50) and Muslim.

Q2. What is the reason that Allaah created goodness and evil?

A2. He created them for a great wisdom - as a test, so that the people of *eemaan* and *Tawheed* and compliance to Allaah should be distinguished from the people of disbelief, *shirk* and apostasy.

...And We test you with evil and with good as a *fitnah* (trial) - and to Us you will be returned.

Soorah Al Anbiyaa (21) Aayah 35

Allaah is not going to leave the believers in the condition which they are upon until He distinguishes the *khabeeth* (foul, abominable one) from the *tayyib* (the good one).

But Allaah will not make you aware of the hidden and the unseen...

Soorah Aale 'Imraan (3) Aayah 179

Q3. How do we come to know the person who is obedient to Allaah from the one who is disobedient to Him?

A3. Through the person's actions.

POINT 178

والاستطاعة التي يجب بها الفعل من نحو التوفيق الذي لا يجوز أن يوصف
المخلوق به ، فهي مع الفعل ، وأما الاستطاعة من جهة الصحة والوسع
والتمكن وسلامة الآلات فهي قبل الفعل ، وبها يتعلق الخطاب ، وهو كما قال تعالى :
(لا يكلف الله نفسا إلا وسعها)

[178] – And the ability (*al-istitaa'atu*) which is necessary for an action to be carried out with regard to the like of '*tawfeeq*' (Allaah's guiding to it and granting it) which is such that it is not permissible to ascribe it to the created being - then this ability comes along with action.

As for capability from the aspect of health and capacity and power and soundness of limbs, then this is present before the action, and the address in the legislation relates to this, and it is just as He, the Most High said:

“Allaah does not burden a soul except with what it can bear” ...

[Soorah Al Baqarah Aayah 286]

Q1. What is *al istitaa'ah*?

A1. It is the person's power to perform an action.

Q2. What is the first type of *al istitaa'ah*?

A2. It is the capability related to *at-takleef* (religious duty and responsibility) and commands and prohibitions. So a person who has this capacity has religious duties and responsibilities placed upon him.

And a person who does not have this capability and ability will not have the religious duties placed upon him by Allaah.

This would include, for example, the insane person or the young child. They would not be bound by the religious duties, nor are they commanded or prohibited.

It can be seen that this type of *istitaa'ah* comes **before** the action.

Q3. Why is a child of seven years of age ordered to pray if he has the ability – and yet he is still only a child?

A3. The child who attains the age of seven has some degree of capability and is commanded to pray the prayers, from the aspect of *tarbiyyah* (nurturing a person upon goodness) and *tadreeb* (training) him to do good deeds.

The prayer for this child is recommended, and is not obligatory – until they reach the age of puberty.

Q4. What is the second type of *al istitaa'ah*?

A4. It is the ability by which the person is actually able to do that action and carry it out. This type of *istitaa'ah* comes **with** the action itself.

Q5. How does the example of *hajj* (pilgrimage) illustrate two types of *al istitaa'ah*?

...And the *hajj* to the House is obligatory upon the people for Allaah - (for) whoever has the *istitaa'ah* to make his way...

Soorah Aale 'Imraan (3) Aayah 97

A5. This *istitaa'ah* referred to in the *Aayah* is the first type of *istitaa'ah*, so the person who has the provision and the transport has this ability - and therefore *hajj* is obligatory upon him.

This type of *istitaa'ah* comes before the performance of the commanded action.

As for the *istitaa'ah* that occurs **with** the action (i.e. the performance of *hajj* itself), then sometimes a person may not have this type of *istitaa'ah*.

An example is the person who has the money and the transport to do *hajj* (the first type of *istitaa'ah*), but who also has a long term illness or who has the feebleness of old age. So this person cannot actually carry out the *hajj* itself - despite having the first type of *istitaa'ah*.

Q6. How does the example of an ill person who has to pray his obligatory prayer illustrate the difference between the types of *al istitaa'ah*?

A6. When the prayer time starts, the prayer is obligatory upon the *mukallaf* (the person who is bound by the Islaamic duties).

So this is the first type of *istitaa'ah*.

This person actually performs the prayer according to his ability - meaning, the second type of *istitaa'ah*.

If he is ill, for example, this second type of *istitaa'ah* might only permit him to pray sitting, or even lying on his side.

Thus it can be seen that a person who has the first type of *istitaa'ah* (i.e. every sane adult in the case of the prayer) might vary in the second type of *istitaa'ah* (the ability to perform the prayer) according to their physical health or other reasons.

Q7. What two *Aayaat* does the Shaykh quote which are often used in discussions about *al istitaa'ah*?

A7. **Then fear and be dutiful to Allaah as much as you are able...**

Soorah At-Taghaabun (64) Aayah 16

Allaah does not place duties upon a soul which are greater than it can bear...

Soorah Al Baqarah (2) Aayah 286

POINT 179

وأفعال العباد خلق الله ، وكسب من العباد

[179] - And the actions on the servants are created by Allaah and they are earned by the servants.

Q1. What do the *Jabariyyah* say about whether the actions of the servants are created? Who else agrees with their misguided ideas?

A1. The *Jabariyyah* say that the servant of Allaah is compelled to do his actions, and that he has no say in what he does. So the actions are something created purely by Allaah. So, according to their false saying, the person who offers his prayers does not do this out of his own choice - instead, he is compelled to do this.

The *Jahmiyyah* agree with the *Jabariyyah* in this foolish belief.

Q2. In what sense have they gone to extremes?

A2. They have gone to extremes in affirming the *qudrah* (ability) of Allaah.

Q3. What does their false saying imply about Allaah, the Exalted?

A3. Their saying implies that Allaah oppresses His Servants and punishes them for things which they did not choose to do.

Allaah would be punishing them for a thing which someone else did, and He would be rewarding the person for something which he did not actually 'do'.

Shaykh al-Fawzaan says that this position of the *Jabariyyah* is the most repulsive of positions to hold.

Q4. What do the *Mu'tazilah* say about whether the actions of the servants are created?

A4. This misguided group has the opposite position to the *Jabariyyah*, and they (mistakenly) say: the actions are a product of the person, and of his unrestricted wish and will - and that Allaah has nothing to do with these actions. Rather the person himself creates his own action.

Q5. In what sense have this group gone to extremes?

A5. They have gone to extremes in affirming the *qudrah* (ability) of the servant.

Q6. Why are the *Mu'tazilah* called the *Majoos* of this *Ummah*?

A6. The *Mu'tazilah* - through their belief that the person himself creates his actions - believe that Allaah shares in his ability to create and bring things into existence, and in holding this false position, they are in fact attributing deficiency to Allaah.

The belief of the *Majoos* is that the Creation has two Creators - a Creator of good and a Creator of evil. So the *Mu'tazilah* resemble the *Majoos* because both groups hold that there are creators other than Allaah.

In fact, the *Mu'tazilah* have gone a step further than the *Majoos* because the latter only affirm two creators, whereas the former affirm multiple creators (since every single person creates his own actions!).

Q7. What is the correct position of the *ahlus-Sunnah wal-Jamaa'ah* in the issue of the creation of the servants' actions?

A7. The position of the people of Sunnah is justly balanced between the two extremes of the *Jabariyyah* on one hand and the *Mu'tazilah* on the other. The correct position is that the person does his actions through his own wish and will, but that it is Allaah, the Mighty and Majestic, who creates the actions.

And Allaah created you and that which you do.

Soorah As-Saaffaat (37) Aayah 96

Allaah is the Creator of everything; and He is the Disposer of all affairs.

Soorah Az-Zumar (39) Aayah 62

...Is there a Creator besides Allaah who provides for you from the Heavens and the Earth?...

Soorah Al Faatir (35) Aayah 3

Q8. What two types of people does the Shaykh mention who are excused by Allaah for any evil actions they may commit? Why are they excused?

A8. The Shaykh mentions the example of a) the insane person and b) the person who is forced to do something against his will.

These people are excused for the crimes they may commit because Allaah did not give them the ability or the capability. They do not have will or intent.

As for the person who **does** have will and intent, then this person does actually choose his action himself, and punishment or reward will ensue as a result of his action.

Q9. Why does the Shaykh quote the *Aayaat* 2:62, 3:116, 4:59 and 24:52?

A9. **Indeed those who have *eemaan*...**

Soorah Al Baqarah (2) Aayah 62

Indeed those who disbelieve...

Soorah Aale 'Imraan (3) Aayah 116

So Allaah ascribed *eemaan* to those in the first *Aayah*, and He ascribed *kufir* to those in the second *Aayah* – meaning, these people actually chose *eemaan* or *kufir* for themselves.

...Obey Allaah and obey the Messenger...

Soorah An-Nisaa (4) Aayah 59

And whosoever obeys Allaah and His Messenger...

Soorah An-Noor (24) Aayah 52

So Allaah ascribed the actions to the servants in these *Aayaat* – i.e. the servants chose and choose these actions themselves. And it is not Allaah who forces them upon these actions. So this is a refutation of the *Jabariyyah*.

Q10. What is the significance of the *Aayah* from Soorah Al Insaan (76:30) in the issue of mankind's free will?

**And you will not will except in accordance with what Allaah wills.
Indeed Allaah was always the All Knowing, the All Wise.**

Soorah Al Insaan (76) Aayah 30

A10. This *Aayah* affirms a will for Allaah and a will for the servant, and that the will of the servant is subservient to the will of Allaah.

POINT 180

ولم يكلفهم الله تعالى إلا ما يطيقون

[180] – And Allaah, the Most High, did not burden them except with what they are capable of.

Q1. Are there any circumstances when Allaah might burden His Servants beyond what they are capable of?

A1. Yes, Allaah may do this as a punishment for these people. The Shaykh brings the example of the *Banoo Israaeel* who were overburdened in this way as a punishment for their obstinacy:

(As a punishment) for the wrong doing of the Jews, We made forbidden for them certain good foods which had been permissible for them – and because of their deterring many (people) from Allaah's religion. And (because of) their taking usury...

Soorah An-Nisaa (4) Aayaat 160 and 161

And so we have the *du'aa* (supplication) as mentioned at the end of Soorah Al Baqarah:

...O our Lord! And do not place upon us a burden like that which you placed upon those who came before us...

Soorah Al Baqarah (2) Aayah 286

POINT 181

ولا يطيقون إلا ما كلفهم

[181] - And they are only capable of doing what they have been enjoined with.

Q1. What correction does Shaykh al-Fawzaan *hafidhahullaah* make to the statement of the Imaam *rahimahullaah* here?

A1. Shaykh al-Fawzaan corrects this by mentioning that the servants of Allaah **are** capable of doing more than the duties which have been placed upon them.

However Allaah wishes to make things easy for the servants, and so He removed difficulty from them. He legislated for the servants the easy religion, and he forbade them from increasing upon *al i'tidaal* (that which is moderate and justly balanced).

Q2. What hadeeth does the Shaykh quote to explain this?

A2. The occasion when the Prophet *sall Allaahu 'alaihi wa sallam* was visited by three men who, out of a desire to come closer to Allaah, were planning to increase in their fasting or praying or abstaining from marriage.

The Prophet *sall Allaahu 'alaihi wa sallam* corrected them by saying:

As for me, then I pray and I sleep - and I marry women - and I fast and I abstain from fasting.

So whoever turns away from my Sunnah, then he is not from me.

Hadeeth reported by Al-Bukhaaree (5063) and Muslim.

POINT 182

وهو تفسير لا حول ولا قوة إلا بالله ، نقول : لا حيلة لأحد ، ولا حركة لأحد ، ولا تحول لأحد عن معصية الله إلا بمعونة الله ، ولا قوة لأحد على إقامة طاعة الله ، والثبات عليها إلا بتوفيق الله

[182] - And this is the explanation of '*Laa hawla wa laa quwwata illaa billaah*' (There is no change and no power except with Allaah's aid). We say: there is no manoeuvring for anyone, and no movement for anyone, and no moving away from disobedience to Allaah - except with the aid of Allaah; and there is no power for anyone to establish obedience to Allaah and to remain firm upon it, except by Allaah's *tawfeeq* (His granting successful attainment of that).

Q1. How does Shaykh al-Fawzaan *hafidhahullaah* explain the meaning of '*laa hawla wa laa quwwata illaa billaah*'?

A1. The Shaykh *hafidhahullaah* explains that

La hawla means: 'there is no changing from one condition to another condition'

Illaa billaah means: 'except with Allaah, the Mighty and Majestic and with His Aid.'

So a person has no power unless Allaah, the Mighty and Majestic, grants him power from His Power.

This statement *laa hawla wa laa quwwata illaa billaah* is one of submission and freeing oneself from claiming the ability to change and from having power.

A person should not become deluded into thinking that he has the power to change things nor that he has power.

Rather he should turn back to Allaah, seeking His aid, and Allaah will help him upon obedience (to Him) and moves the person away from sin to obedience and from disbelief to Islaam.

Q2. When we work hard and earn money, what role do we play in this and how does this differ from Allaah's involvement in this?

A2. The working hard and the effort is from the person himself. However the *tawfeeq* (granting of success) and the blessing being placed in it – this is from Allaah, the Mighty and Majestic alone.

POINT 183

وكل شيء يجري بمشيئة الله تعالى وعلمه وقضائه وقدره

[183] – And everything occurs with the Will (*Mashee'ah*) of Allaah, the Most High, and His Knowledge, and His Ordainment and Pre-Decree.

Q1. What *Aayah* does the Shaykh quote to show that nothing occurs in the Creation except with the Knowledge and Pre-decree of Allaah?

A1. He *hafidhahullaah* quotes the *Aayah* from Soorah At-Takweer:

And you will not will except and unless Allaah wills – the Lord of the whole of the Creation.

Soorah At-Takweer (81) *Aayah* 29

POINT 184

غلبت مشيئة المشيئات كلها

[184] – His Will overcomes all wills.

Q1. What *Aayah* does the Shaykh quote to show that the Will of Allaah overcomes all other wills? How is this *Aayah* a proof for this?

A1. He *hafidhahullaah* quotes the same *Aayah* from Soorah At-Takweer:

And you will not will except and unless Allaah wills...

Soorah At-Takweer (81) *Aayah* 29

So Allaah affirmed a will for the servant, but it comes under and is subservient to the will of Allaah. So the servant is not able to will something unless Allaah wills it.

POINT 185

وغلب قضاؤه الحيل كلها

[185] - And His Pre-Decree overcomes all efforts.

Q1. What is our role in doing an action to seek some benefit and what is the involvement of Allaah in this?

A1. Our role is to carry out the means to achieving that benefit, and the *tawfeeq* (actual granting of success) is with Allaah.

For all actions will bring about no benefit unless Allaah has pre-decreed that the person will derive benefit from them.

POINT 186

يفعل ما يشاء وهو غير ظالم أبدا ، تقدس عن كل سوء وحين ، وتنزه عن كل عيب
وشين

[186] - He does whatever He wishes and He is never unjust, [He is Pure and free of every evil and tribulation, and He is free and far removed from every deficiency and blemish].

Q1. Why does the Shaykh say that Allaah is never unjust to His Servants?

A1. This is because Allaah places all matters in their correct places. So He places favour and He grants success to those who are deserving of that, and He deprives of success and He deprives of obedience to Him those who are deserving of that.

So Allaah is not a *dhaalim* (unjust one) - He does not punish the righteous obedient person and He does not reward the disobedient one for his disobedience.

Q2. What are the three aspects of Allaah's perfection that the Shaykh mentions?

A2. Allaah is perfect in:

- His *Dhaat* (His Self)
- His Names and Attributes
- His Actions and His Creating

POINT 187

لا يسأل عما يفعل وهم يسألون

[187] - He is not to be questioned about what He does, but rather they will be questioned.

Q1. Why is Allaah not to be questioned about what He does?

A1. This is because everything which He does is done for a wisdom and it occurs in its correct place. No deficiency occurs in His actions.

Q2. Why are the servants of Allaah to be questioned about what they do?

A2. This is because they sometimes do things which are wrong, and they sometimes place matters in other than their correct places. So the servant can fall into oppression, envy and pride – and he has with him those matters which necessitate that he does things which are wrong in his affair and his activities.

POINT 188

وفي دعاء الأحياء وصدقاتهم منفعة للأموات

[188] – And there is benefit for those who are dead, in the living making supplication and their giving in charity.

Q1. What three actions of the servant will continue after he dies?

A1. The Prophet *sall Allaahu 'alaihi wa sallam* said:

**When the son of Aadam dies, then his actions are cut off, except for three:
Sadaqah jaariyah (a continuing charity) or
Some knowledge from which benefit is derived or
A righteous child who makes *du'aa* for him.**

Hadeeth of Aboo Hurairah reported by Muslim (1631)

Q2. What examples of the first type of action does the Shaykh give?

A2. As an action of *Sadaqah jaariyah*, the Shaykh mentions:

A financial endowment for a *Masjid* or a school where people learn, so for as long as it continues to be of benefit, then its reward will continue to accumulate for him, for as long as benefit is taken from the endowment.

Q3. What examples of the second type of action does the Shaykh give?

A3. As an example of knowledge benefited from:

Such that he taught *fiqh* (Islaamic knowledge) or '*aqeedah* (the Islaamic creed or belief), and he had students learning from him – so he will accumulate reward due to his teaching. Or the person may have written books which benefit the people, so the reward for him continues.

So this is from the knowledge which he taught.

Q4. How does the Shaykh explain the third type of action?

A4. The dead person got married in order to preserve his chastity, and also seeking righteous offspring, and there then came a righteous child.

In this way, the child was from the deeds of the dead person which the person was a cause of – and therefore, if the living child makes *du'aa* for the dead person after his death, then the reward of his *du'aa* will reach the dead parent.

So the actions of this other person (i.e. the righteous offspring) will benefit the dead person.

The purest of that which you eat is that which comes from your own earning, and your children are from your earning.

Hadeeth of Aa'ishah reported by Aboo Daawood and Tirmidhee, who said it was *hasan saheeh*.

Q5. How do some scholars explain the *Aayah* from Soorah An-Najm (53: 39) that the Shaykh quotes?

A5. The Shaykh *hafidhahullaah* mentions that as regards the dead person deriving benefit from actions **other** than those mentioned in the hadeeth, then this is an area of some disagreement between the scholars.

Allaah, the One free of all Imperfections, states:

And a person will not receive except that which he himself worked for.

Soorah An-Najm (53) Aayah 39

Some scholars say that this *Aayah* shows that the actions of a person will not benefit anyone else - without any exception to this.

The Shaykh then goes on to mention that this position is contradicted by a number of authentic texts from the Qur'aan and the Sunnah.

Q6. What proofs does the Shaykh quote to show that it is legislated for the living person to supplicate for the dead person?

A6. Among the proofs are:

...O our Lord! Forgive us and our brothers who have preceded us in *eemaan*...

Soorah Al Hashr (59) Aayah 10

...And seek forgiveness for your sin – and for the believing men and the believing women...

Soorah Muhammad (47) Aayah 19

And this *Aayah* included the dead believers as well.

And the narration from the Prophet *sall Allaahu 'alaihi wa sallam* who commanded the Muslims, after they had buried their brother, to stand over the dead person's grave and seek forgiveness for him and ask Allaah to grant the person *tathbeet* (firmness).

Hadeeth reported by Aboo Daawood (no 3221) and others, and graded *saheeh* by Shaykh Al Albaanee *rahimahumullaah*.

Q7. What proofs does the Shaykh quote to show that it is legislated for the living person to make pilgrimage on behalf of the dead person who died without making the *hajj*?

A7. The Shaykh *hafidhahullaah* quotes the statement of the Prophet *sall Allaahu 'alaihi wa sallam* when he said:

Perform hajj for yourself, then perform it for (your relative) Shubrumah.

Hadeeth reported by Aboo Daawood (no 1811) and others.

He *hafidhahullaah* also quotes the narration when a lady came to the Prophet *sall Allaahu 'alaihi wa sallam* and asked about her mother, upon whom hajj had been obligatory but who had died before performing it.

She asked him *sall Allaahu 'alaihi wa sallam*:

Should I perform hajj on her behalf?

He *sall Allaahu 'alaihi wa sallam* replied:

Yes, perform hajj on your mother's behalf.

Hadeeth reported by Al-Al-Bukhaaree (1852).

Q8. What does the Shaykh say about the people who hire reciters of the Qur'aan to recite on behalf of the dead person?

A8. He says that this type of action will benefit neither the dead person nor the living one. This is because the reciter takes wages for his recitation, so there is no *thawaab* (reward for him).

And looking at this matter from a second aspect, then this is an innovated affair for which there is no proof – so there can be no blessing in it for the dead or the living.

POINT 189

والله تعالى يستجيب الدعوات ويقضي الحاجات

[189] – And Allaah, the Most High, responds to supplications and fulfils their needs.

Q1. What proof does the Shaykh quote to show that Allaah responds to supplications?

A1. ...If My Servants ask you about Me, then say I am near. I respond to the call of the one who makes *du'aa* when he makes *du'aa* to Me...

Soorah Al Baqarah (2) Aayah 186

...Call upon Me, I will respond to you. Those who proudly refuse to worship Me will enter the Hellfire in humiliation.

Soorah Ghaafir (40) Aayah 60

Or the One who responds to the person in dire need when he calls upon Him, and He removes the evil and makes you inheritors upon the Earth...

Soorah An-Naml (27) Aayah 62

Q2. Why is it a sign of Allaah's generosity that He commands us to supplicate to Him?

A2. This is because He orders His servants to call upon Him, so that He can respond to them.

This is a sign of His munificence, His generosity and His beneficence.

Q3. Does Allaah need us to call on Him?

A3. No, He is in no need of this. However due to His knowledge of the needs of the servants, He commands them to call upon Him.

Q4. What is the proof that *du'aa* (supplication) is a form of worship?

A4. Among the proofs is the statement of the Prophet *sall Allaahu 'alaihi wa sallam*:

***Ad du'aa* (supplication) is worship.**

From the hadeeth of an-Nu'maan ibn Basheer *radi Allaahu anhumaa* reported by Aboo Daawood (1479) and others and declared to be saheeh by Shaykh Al-Albaanee.

Q5. What is the ruling upon a person who calls upon an angel or any other righteous being? Why?

A5. This person has committed *shirk akbar* (major shirk).

Allaah, the Most High, stated:

**And who is more astray than one who calls upon other than Allaah - those who cannot respond to him, not even until the Day of Resurrection.
And they (the beings whom the people call upon) are completely heedless of their making *du'aa* to them!**

Soorah Al Ahqaaf (46) Aayah 5

If you call upon them, they will not hear your supplication - and even if they heard, they could not answer you! And on the Day of Resurrection, they will reject your *shirk*...

Soorah Faatir (35) Aayah 14

So He called it *shirk* in this *Aayah*.

Q6. What is the first type of *du'aa*?

A6. *Du'aa 'Ibaadah* – supplication by which He is called upon by performing an act of worship.

It is to praise Allaah by way of His Names and Attributes and His Actions.

So the person who says *Subhaanallaah* (declaring Allaah to be free of all imperfections) and *Allaahu Akbar* (declares Allaah to be greater than anything) and *Alhamdulillah* (all praise is for Allaah) and who heaps words of praise upon Allaah - then he has called upon Him with the *du'aa 'Ibaadah*.

The servant here is worshipping Allaah, and so what is the servant seeking from Allaah here? He is seeking His reward and fearing His punishment.

Q7. What is the second type of *du'aa*?

A7. *Du'aa mas'alah* – the *du'aa* of making a request.

This is to request your needs from Allaah, the Mighty and Majestic.

Q8. Which type of *du'aa* is found in Soorah Al Faatihah (Soorah 1)?

A8. Both types are found in this Soorah.

The *Aayaat* up to and including

...You alone do we worship...

comprise *du'aa 'Ibaadah*.

And the *Aayaat* from

...and Your help do we seek...

up to the end of the Soorah comprise *du'aa mas'alah*.

Q9. What is the relationship between the two types of *du'aa*?

A9. The scholars say:

The *du'aa 'Ibaadah* **necessitates** the *du'aa mas'alah* (the *du'aa* of making a request).

And the *du'aa mas'alah* **contains** the *du'aa 'Ibaadah*.

When a person performs an act of worship (*du'aa 'Ibaadah*), and praises Allaah in this, then this person is seeking reward from Allaah and to avoid His punishment- so He is therefore making a request from Allaah (*du'aa mas'alah*).

And making a request (*du'aa mas'alah*) is an act of worship - and so is therefore a *du'aa 'Ibaadah*.

Q10. How do we respond to the person who says: 'I supplicated to Allaah but He did not respond to me'?

A10. The person himself may be the cause of the supplication not being answered. For example, the person who calls upon Allaah with a heedless inattentive heart – so how can such a request be answered?
Or the person may be eating or drinking or wearing that which Allaah has forbidden, so how can this person be answered?
Or the person may be supplicating for something which is sinful or for the cutting of ties of kinship, so such a person will not be responded to.
Or since Allaah knows best as to what is most beneficial for you, you may not appreciate that the way that Allaah has responded to you is in fact what is best for you.

Q11. What are the three possible outcomes for the person who supplicates to Allaah with a *du'aa* that does not contain any sin or cutting off of relations?

A11. The Prophet *sall Allaahu 'alaihi wa sallam* said:

**There is not a man who makes supplication to Allaah with a supplication which does not contain any sin nor any cutting off of ties of kinship except that He will give him because of it, one of three things:
Either He will hasten to give him the response of his call
Or He will delay it for him later on
Or He will repel from the like of it from evil.**

Hadeeth reported by Imaam at-Tirmidhee (3390)

Q12. How do we respond to the people of misguidance who say that there is no need for supplication since if something is predecreeed for us, it will come to us with or without our *du'aa*?

A12. The response is that there is no contradiction between making supplication on one side and *qadaa* and *qadr* on the other.

The One who pre-ordained and pre-decreed is the Same One who commanded with making supplication.
Supplication is a means, and the One who actually brings about the results is Allaah, the Mighty and Majestic.
There are some things which have been decreed to occur based on the means – so if the means are present (e.g. making supplication for a particular thing) then the results will occur (i.e. that particular thing will come about).

POINT 190

ويملك كل شيء ولا يملكه شيء

[190] – He owns and has mastery over everything, and nothing owns and has mastery over Him.

Q1. What attribute of Allaah is mentioned in this point?

A1. His Attribute of owning and having mastery over everything in the Creation.

Q2. Is there anything that does not come under the sovereignty of Allaah? What is the proof for this?

A2. No, everything in the Creation comes under the sovereignty of Allaah. Among the proofs are the statements of Allaah, the Most High:

Exalted is He, in whose Hand is *al mulk* (all sovereignty and ownership) and He has full power over everything.

Soorah Al Mulk (67) Aayah 1

For Him alone is the sovereignty of the Heavens and the Earth...

Soorah Al Hadeed (57) Aayah 2

Say: O Allaah, Owner of Sovereignty, You give kingship to whomever You wish and You take kingship away from whomever You wish. And You give honour to whomever You wish and You humiliate whomever You wish. In Your Hand is all good. Indeed You have full power over everything.

Soorah Aale 'Imraan (3) Aayah 26

And linked to this is that no one is able to impose anything upon nor require anything from nor place anything as a duty upon Allaah.

POINT 191

ولا غنى عن الله تعالى طرفة عين

[191] - And there is no independence from Allaah, the Most High, not even for the blink of an eye.

Q1. What *Aayah* does the Shaykh quote to show that none of us are independent of Allaah?

A1. **O mankind! You are the *fugaraa'* (ones in poverty and total need of Allaah); and Allaah is *al Ghaniyy* (the Independent One free of all needs), *al Hameed* (the One worthy of all praise).**

Soorah Faatir (35) Aayah 15

So no one can be independent of and do without Allaah, the Most High - not even the angels brought close, nor those who are lesser than them from the Creation.

POINT 192

ومن استغنى عن الله طرفة عين فقد كفر ، وصار من أهل الحين

[192] – And whoever thinks that he can do without Allah, for the blink of an eye, has committed unbelief, and has become from the people of destruction.

Q1. What is the ruling passed upon the person who considers himself to be independent of Allaah?

A1. Whoever claims this false claim has committed *kufr* (unbelief) and has left the religion.

Q2. So what then is obligatory upon the servant in this issue of being dependent upon Allaah?

A2. It is obligatory for the servant to openly show his weakness to Allaah, and he should not become amazed at his own strength, his health or his wealth – since all matters are in the Hand of Allaah, the Mighty and Majestic.

POINT 193

والله يغضب ويرضى لا كأحد من الورى

[193] – And Allaah becomes angry and becomes pleased, but not like anyone from the creation.

Q1. What type of *sifaat* (Attributes) are mentioned by the Imaam in this point?

A1. The Attributes mentioned, those of Allaah becoming pleased and His becoming angry, are attributes which are *fi'liyyah* (relating to Allaah's actions).

Q2. What proof does the Shaykh quote to show that Allaah becomes pleased?

A2. **The first and foremost from the *Muhaajireen* and the *Ansaar* and those who follow them upon good – Allaah is pleased with them and they are pleased with Him...**

Soorah At-Tawbah (9) Aayah 100

So Allaah becomes pleased with His servants.

...And pleasure from Allaah is greater...

Soorah At-Tawbah (9) Aayah 72

Allaah was pleased with the believers when they gave you (O Muhammad) the pledge beneath the tree...

Soorah Al Fat-h (48) Aayah 18

Q3. What proof does the Shaykh quote to show that Allaah becomes angry?

A3. Say: Shall I not inform you of something worse than that with regard to the recompense from Allaah? Those He has cursed and with whom He is angry...

Soorah Al Maa'idah (5) Aayah 60

And whoever kills a believer deliberately, then his due recompense (if Allaah chooses to give it to him) is Hellfire, remaining in it; and Allaah is angry with him and has cursed him and has prepared a tremendous punishment for him.

Soorah An-Nisaa (4) Aayah 93

Q4. With whom does Allaah become angry?

A4. With those who disobey Him and whom He detests.

Q5. What is the meaning of the word *al maqt*?

A5. It means 'detesting' and is stronger than simply hating something.

Q6. Does Allaah's becoming angry or pleased resemble the Creation's becoming angry or pleased?

A6. No, for Allaah becomes pleased or angry in a way that befits Him – *subhaanahu wa ta'aala* – and the Creation become pleased or angry in a way which befits them.

Q7. What is the proof that the Attributes of Allaah do not resemble the attributes of the creation?

A7. The well known *Aayah* from Soorah Ash-Shooraa:

...There is nothing like Him; and He is the All Hearing, the All Seeing.

Soorah Ash-Shooraa (42) Aayah 11

Q8. The people of misguidance and distortion say that if you affirm attributes for Allaah, it necessitates that you must do....what?

A8. They say that if you affirm the attributes for Allaah, then you must be likening Allaah to His Creation by doing this.

Their faulty reasoning is that the Attributes of Allaah share the same wording as attributes found amongst the Creation so therefore affirming these attributes for both the Creator and the Creation means that you are likening the Creator to the Creation.

And of course these misguided people do not understand (or pretend not to understand) the *Aayah* from Soorah Ash-Shooraa quoted above which shows that there is nothing like Allaah – even if the actual wordings of the attributes are the same.

Q9. How do the people of misguidance explain Allaah's attribute of *ghadab* (anger)?

A9. They misinterpret it to mean: *al intiqaaam* (taking vengeance).

Q10. How do the people of misguidance explain Allaah's attribute of *ridaa* (being pleased)?

A10. They misinterpret it to mean: *al in'aam* (bestowing favours).

Q11. How did Imaam Maalik *rahimahullaah* respond when he was asked about how Allaah made *istiwa* on His Throne?

A11. He *rahimahullaah* lowered his head, out of fear and a sense of shame in front of Allaah; then he raised his head and said:

*Al istiwaa ma'loom
Wal kayf majhool
Wal eemaanu bihi waajib
Was suwaal 'anhu bid'ah.*

The ascending (of Allaah upon His Throne) is something known
And the 'how' is unknown
And having *eemaan* in it (i.e. in the *istiwa*) is obligatory
And asking about it is *bid'ah* (an accursed innovation).

POINT 194

ونحب أصحاب رسول الله صلى الله عليه وعلى آله وسلم

[194] – And we love the companions of Allaah's Messenger may Allah extol him, and grant him perfect peace and security.

Q1. What is the definition of a *sahaabee* (Companion)?

A1. He or she is a person who met the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*, believed in him and died upon that.

Q2. Was an-Najaash (the Negus) considered to be a Companion? If not, then why not?

A2. He was a contemporary of the Prophet *sall Allaahu 'alaihi wa sallam* and believed in him but did not meet him – so an-Najaash was **not** considered a Companion, even though he was a Muslim.

Q3. What reasons does the Shaykh *hafidhahullaah* give as to why the Companions were the best of nations after the Prophets and the Messengers?

A3. This is because the Companions met the Prophet *sall Allaahu 'alaihi wa sallam* and believed in him, they fought *jihad* alongside him, and took the knowledge from him, he *sall Allaahu 'alaihi wa sallam* loved them and Allaah chose them to be his *sall Allaahu 'alaihi wa sallam* Companions.

Q4. How are those who are with the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* described at the end of Soorah Al Fat-h (the 48th Soorah)?

A4. **Muhammad is the Messenger of Allaah; and his Companions who are with him are stern against the unbelievers and merciful amongst themselves. You will see them performing bowing and prostration, seeking Allaah's favour and His pleasure.**

Their sign will be seen upon their faces from the effects of prostration – that is their description occurring in the *Tawraat*.

And their description in the *Injeel* is that of a plant which sends out a side shoot – so it strengthens it so that it grows strong, and it grows straight upon its stalk. The sowers are delighted by it.

So that Allaah enrages the unbelievers through them.

Allaah has promised forgiveness and a tremendous reward for those who truly believe and perform righteous deeds from amongst you.

Soorah Al Fat-h (48) Aayah 29

Q5. How does the Shaykh describe the act of loving the Companions and how does he describe the act of hating the Companions?

A5. Loving the Companions is *eemaan* (true faith).

Hating them is *nifaaq* (hypocrisy).

Q6. Why is it obligatory to love the Companions?

A6. Amongst the reasons are:

That Allaah, the Mighty and Majestic, loves them.

That the Prophet *sall Allaahu 'alaihi wa sallam* loved them.

That they fought *jihad* in the Path of Allaah.

That they spread Islaam in the East of the Earth and the West.

That they assisted the Messenger *sall Allaahu 'alaihi wa sallam*, believed in him, and followed the *noor* (illuminating light) which was sent down along with him.

Q7. What commonly quoted *du'aa* for the Companions is mentioned at the end of Soorah Al Hashr (the 59th Soorah)?

A7. ***Rabbanaaghfir lanaa wa li ikhwaanin alladheena sabaqoonaa bil eemaan
Wa laa taj'al fee quloobinaa ghillan lilladheena aamanoo.***

Soorah Al Hashr (59) Aayah 10

...O our Lord! Forgive us and our brothers who preceded us in *eemaan*.

And do not place hatred in our hearts towards those who believed before...

Q8. What is our attitude towards the *aalu bayt ir rasool* (the family of the Messenger *sall Allaahu 'alaihi wa sallam*)?

A8. As is the case for the other Companions, then we seek forgiveness for *aalu bayt ir rasool* and we ask Allaah that He does not place in our hearts anger towards them.

A difference is that the family of the Prophet *sall Allaahu 'alaihi wa sallam* have **two** rights over us – the right of *eemaan* (i.e. the right of any believer) as well as the specific right of being the close relatives of the Prophet *sall Allaahu 'alaihi wa sallam*.

Q9. What is the position of the sect called the *Nawaasib* towards a) the Companions and b) the *ahl ul bayt*?

A9. The misguided sect called the *Nawaasib* ally themselves to the Companions but they have hatred towards the members of the household of the Prophet *sall Allaahu 'alaihi wa sallam*.

Q10. What is the position of the sect called the *Rawaafid* towards a) the Companions and b) the *ahl ul bayt*?

A10. The misguided sect called the *Rawaafid* – the extreme *Shee'ah* – claim to love the family of the Prophet *sall Allaahu 'alaihi wa sallam* and they hate the Companions, cursing them, blaming them and declaring the majority of them to be disbelievers – and Allaah's refuge is sought.

Q11. Who are the best four of the Companions?

A11. The best of them are *al khulafaa ar raashidoon* (the Rightly Guided Caliphs) – Aboo Bakr, 'Umar, 'Uthmaan and 'Alee *radi Allaahu 'anhum*.

Q12. What is the proof that we are commanded to follow these Companions?

A12. The statement of the Prophet *sall Allaahu 'alaihi wa sallam*:

Upon you is my Sunnah and the Sunnah of *al khulafaa ar raashidoon* after me – cling onto that with the molar teeth.

Hadeeth of al 'Irbaad *radi Allaahu 'anhu* reported by Aboo Daawood (4607), At-Tirmidhee (2678) and others.

Q13. What is the order of Companions in terms of their superiority after these four?

A13. After these four are the rest of the ten Companions promised Paradise:

Sa'd ibn Abee Waqqaas
Sa'eed ibn Zayd ibn 'Amr ibn Nufayl
'Abdur Rahmaan ibn 'Awf
Az-Zubayr ibn al 'Awaam
Aboo 'Ubaydah 'Aamir ibn al Jarraah
Talhah ibn 'Ubaydillaah *radi Allaahu anhum*.

Hadeeth of Sa'eed ibn Zayd himself found in Tirmidhee (3757) and declared *saheeh* by Shaykh Al-Albaanee *rahimahumullaah*.

After them are the people who fought in the Battle of *Badr*.
Then after them are the people who took the Treaty of *Hudaybiyyah*.

See Soorah Al Fat-h (48) *Aayah* 18

Then after them are those who believed and made **jihad before** the Treaty of *Hudaybiyyah*.
Then after them are the Muslims believed and made **jihad after** the Treaty of *Hudaybiyyah*.

Then after them are the remainder of the *Muhaajiroon*.
Then after them are the remainder of the *Ansaar*.

Q14. What point of benefit does the Shaykh take from Soorah Al Hadeed (57) *Aayah* 10?

**...Not equal are those from amongst you who spent in charity and fought before the *fat-h* (victory) - they are greater in level than those who spent and fought after.
And Allaah has promised all of them the best reward (Paradise)...**

Soorah Al Hadeed (57) *Aayah* 10

A14. The Shaykh takes the point of benefit that those Muslims who believed and made **jihad before** the Treaty of *Hudaybiyyah* are better than those who did so after the Treaty.

Q15. What is the meaning of the word *al fat-h* in this *Aayah*?

A15. The word *fat-h* (the victory) means the peace treaty at *Hudaybiyyah*.

Q16. What is the proof that the *Muhaajiroon* in general have a degree of superiority over the *Ansaar*?

A16. Amongst the proofs are the *Aayaat*, which show that Allaah gave precedence to the *Muhaajiroon* over the *Ansaar*:

And the first and foremost from the *Muhaajireen* and the *Ansaar*....

Soorah At-Tawbah (9) *Aayah* 100

There is also a share in the booty for the *Muhaajireen* who were forced out of their houses and their wealth. They left seeking favour from Allaah and His pleasure, aiding Allaah and His Messenger - they are the true ones.

Soorah Al Hashr (59) *Aayah* 8

And in the following *Aayah* from Soorah Al Hashr, the *Ansaar* are mentioned - i.e. the *Muhaajiroon* are mentioned before the *Ansaar*.

Q17. What are some of the reasons that the *Muhaajiroon* have this superiority over the *Ansaar*?

A17. The *Muhaajiroon* are better because they left their homelands and their wealth and made *Hijrah* (migration) in the Path of Allaah - which proves the trueness of their *eemaan*.

Q18. What is our position with regards to the disputes that occurred amongst the Companions?

A18. We do not delve into these disputes because whatever arose between the Companions in terms of wars occurred through the Companions performing *ijtihaad* (striving to reach the correct decision), and each side coming to a different interpretation (of the evidences).

So whoever from among the Companions arrived at the correct conclusion receives one reward, and whoever from amongst them reached an incorrect conclusion still receives one reward.

The Companions have amassed such a quantity of good deeds and tremendous virtues as would wipe away any mistakes which occurred from some of them.

Rather it is obligatory upon the Muslims that they supplicate for Allaah's pleasure for the Companions, and they seek to make excuses for the Companions, and they defend them.

Q19. What hadeeth does the Shaykh quote to show the excellence of the Companions in general?

A19. **Do not abuse my Companions, for by the One in Whose Hand is my soul, were one of you to spend the equivalent of Mount *Uhud* in gold in charity, it would not reach a *mudd* (a single hand's full) of one of them (i.e. the Companions) - or even half of that.**

Hadeeth of Aboo Sa'eed al Khudree *radi Allaahu 'anhu* reported by Al-Bukhaaree (3673) and Muslim.

Q20. What is the ruling upon the person who delves into the issue of the disputes that occurred between the Companions - and as a result, he develops some dislike in his heart towards some of them?

A20. This person is a *zindeeq* (evil heretic).

Q21. What does the Shaykh say about looking into these disputes simply for the purpose of research?

A21. Even this is a tremendous error, and is not permissible.

Q22. What was the response of 'Umar ibn 'Abdil 'Azeez when he was asked about the disputes that occurred between the Companions?

A22. They (i.e. the Companions) are a people whose blood Allaah has kept our hands free from spilling, so therefore it is obligatory that we keep our tongues pure from speaking against their honour.

POINT 195

ولا نفرط في حب أحد منهم

[195] – And we do not go beyond the due limits in love of any one of them.

Q1. What is the meaning of *ifraat*?

A1. It means '*al ghuloo*' - overstepping the limits. In the context of the Companions, it means that we do not go beyond the limits with regards to love of any one of them.

Q2. About whom do the *Raafidah* make *ifraat*?

A2. They go beyond the due limits with regards to loving 'Alee ibn Abee Taalib *radi Allaahu 'anhu* - or at least they claim that they love him. However, what is apparent is that they do not love 'Alee nor the Muslims in general.

Q3. How did 'Alee *radi Allaahu 'anhu* punish those who said that he was Allaah?

A3. He dug trenches for these misguided people, and then burnt them alive – and he *radi Allaahu 'anhu* did this out of *gheerah* (zeal and devotedness to Allaah), the Mighty and Majestic.

Q4. What hadeeth does the Shaykh quote in the context of *ifraat*?

A4. **Beware of *al ghuloo* (going beyond the limits) because those who came before you were destroyed by going beyond the due limits.**

Hadeeth of 'Abdullaah ibn 'Abbaas reported by Imaam Ahmad and others and declared authentic by Shaykh Al-Albaanee *rahimahumullaah*.

Q5. How should we show our love of the Companions?

A5. It involves making *ittibaa'* of them (following them), making *iqtidaa* of them (taking them as role models so as to emulate them) and making *taradee* upon them (seeking Allaah's pleasure for them by saying *radi Allaahu 'anhum* for them).

It should **not** involve making *ghuloo* of them, to the extent that we take them as partners along with Allaah, calling upon them besides Allaah – as is the misguided habit of the *Raafidah* and the grave worshippers.

POINT 196

ولا نتبرأ من أحد منهم

[196] – And we do not disown or free ourselves from any one of them.

Q1. About whom does it seem that Imaam At-Tahaawee *rahimahullaah* is making this point?

A1. This statement would seem to be directed against the *Raafidah Shee'ah*.

Q2. Whom do this group disown and free themselves from?

A2. The *Raafidah* disassociate themselves from the Companions, particularly Aboo Bakr, 'Umar and 'Uthmaan *radi Allaahu 'anhum*.
Indeed this misguided sect declares many of the Companions to be *kuffaar* (disbelievers).

Q3. How does the Shaykh describe this misguided position of theirs?

A3. This position of theirs is from *tafreet* (falling short of what is required).
Tafreet, in this context, means to abandon having love of the Companions.

POINT 197

ونبغض من يبغضهم

[197] – And we hate whoever hates them.

Q1. What does the Shaykh say about those who hate the Companions and why?

A1. Whoever has hatred for the Companions in fact has hatred for the *deen* (religion of Islaam).

This is because the Companions are the ones who carried Islaam and they are the Companions of *al Mustafaa* (the Chosen Messenger) *sall Allaahu 'alaihi wa sallam*.

POINT 198

وبغير الخير يذكرهم ، ولا نذكرهم إلا بخير

[198] – And (we hate) whoever mentions them with other than good; and we do not mention them except with good.

There are no questions to point 198

POINT 199

وحبهم دين وإيمان وإحسان ، وبغضهم كفر ونفاق وطغيان

[199] - And love of them is religion, true faith and goodness, and hatred of them is unbelief, hypocrisy and transgression.

Q1. What is the ruling upon the person who hates only one of the Companions and why?

A1. This is part of *kufur* and *nifaaq* (hypocrisy).

Loving them is part of loving the Prophet *sall Allaahu 'alaihi wa sallam* and having hatred for them is a part of having hatred for the Prophet *sall Allaahu 'alaihi wa sallam*.

POINT 200

ونثبت الخلافة بعد رسول الله صلى الله عليه وعلى آله وسلم
أولا لأبي بكر الصديق رضي الله عنه تفضيلا له وتقديما على جميع الأمة ،
ثم لعمر بن الخطاب رضي الله عنه ، ثم لعثمان رضي الله عنه ،
ثم لعلي بن أبي طالب رضي الله عنه ، وهم الخلفاء الراشدون والأئمة المهتدون

[200] - And we affirm the *khilaafah* (caliphate), after the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* firstly for: Aboo Bakr as-Siddeeq (*radi Allaahu anhu*) - affirming his excellence and precedence over the whole of the *Ummah*; then, for 'Umar ibn al-Khattaab (*radi Allaahu anhu*); then for 'Uthmaan (*radi Allaahu anhu*), then for 'Alee ibn Abee Taalib (*radi Allaahu anhu*), and they are the rightly guided *khulafaa*(caliphs) and the rightly guided Imaams.

Q1. What did the Companions say when they gave the pledge of allegiance to Aboo Bakr radi Allaahu 'anhu?

A1. "Allaah's Messenger *sall Allaahu 'alaihi wa sallam* was pleased with you for the affair of our religion - should we not then be pleased with you for our worldly affairs?"

Q2. How were the two *Khulafaa* after Aboo Bakr chosen for the job?

A2. 'Umar was written by Aboo Bakr as his successor.

'Uthmaan was chosen by the Companions who had been appointed by Umar to be part of the *Shooraa* (consultative body) before Umar died - *radi Allaahu anhum ajma'een*.
(See the hadeeth reported by Imaam Al-Al-Bukhaaree no.3700).

Q3. What do the *Shee'ah* say about who should have assumed the *khilaafah* and why do they say this?

A3. They mistakenly say that it was 'Alee ibn Abee Taalib who should have assumed the *khilaafah* after the death of the Prophet *sall Allaahu 'alaihi wa sallam*, and they call 'Alee the *waseey* (the stipulated successor) of this nation.

The intention of the *Shee'ah* is only to incite trouble and to provoke trials and tribulations between the people.

Q4. What twisted interpretation of the Qur'aan does the Shaykh mention that the *Shee'ah* hold?

A4. They mistakenly say that every blameworthy description in the Qur'aan is meant to refer to the Companions – so they say that the Companions were oppressors, disbelievers and misguided people.

Q5. Why do the scholars mention the issue of the *khilaafah* in their books of 'aqeedah, as Imaam At-Tahaawee does here?

A5. They did this to prevent anyone being influenced by these filthy people who hold these incorrect views about the Companions.

Q6. What is the statement of ibn Taymiyyah *rahimahullaah* about opposing the *ahlus-Sunnah wal-Jamaa'ah* in the issue of the *khilaafah*?

A6. 'Whoever opposes in the issue of *khilaafah*, then he (this person) is more astray than his domesticated donkey.'

POINT 201

وَأَنَّ الْعَشْرَةَ الَّذِينَ سَمَاهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ
وَبَشَّرَهُم بِالْجَنَّةِ، عَلَى مَا شَهِدَ لَهُمْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَوْلُهُ الْحَقُّ، وَهُمْ:
أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَسَعِيدٌ،
وَعَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ، وَأَبُو عَبِيدَةَ بْنِ الْجَرَّاحِ؛ وَهُوَ أَمِينُ هَذِهِ الْأُمَّةِ
رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ

[201] – And the ten whom Allaah's Messenger *sall Allaahu alaihi wa sallam* named, and to whom he gave glad tidings of paradise - we bear witness that they will be in paradise, just as Allaah's Messenger *sall Allaahu alaihi wa sallam* bore witness; and his word is the truth; and they are: Aboo Bakr, 'Umar, 'Uthmaan, 'Alee, Talhah, az-Zubayr, Sa'ad, Sa'eed and 'Abdur-Rahmaan ibn 'Awf and Aboo 'Ubaydah ibn al-Jarraah, and he is the eminently trustworthy one of this *ummah* - may Allaah be pleased with them all.

Q1. What narration does the Shaykh mention to illustrate the virtue of Aboo 'Ubaydah ibn al Jarraah?

A1. The Prophet *sall Allaahu 'alaihi wa sallam* made a treaty with the people of Najraan, and he imposed the payment of the *jizyah* upon them.

The people of Najraan requested that a trustworthy person be sent to them, so he *sall Allaahu 'alaihi wa sallam* chose Aboo 'Ubaydah for this, saying:

I will certainly send to you an *ameen* (a trustworthy man), one who is truly trustworthy.

Hadeeth reported by Imaams Al-Bukhaaree (no 3745) and Muslim.

POINT 202

ومن أحسن القول في أصحاب رسول الله صلى الله عليه وعلى آله وسلم
وأزواجه الطاهرات من كل دنس وذرياته المقدسين من كل رجس؛
فقد برئ من النفاق

[202] – And whoever speaks well of the Companions of Allaah’s Messenger *sall Allaahu ‘alaihi wa sallam*, and his wives who were pure and free of having any stain on their honour, and his offspring who were untainted and free of every impurity, then he is free of hypocrisy.

Q1. To whom is the *Aayah* quoted from Soorah Al Ahzaab (33:33) addressed?

...Allaah only wishes to remove evil from you, O *ahl ul bayt* (people of the household) and to keep you pure from the pollution which affects the people of sins.

Soorah Al Ahzaab (33) *Aayah* 33

A1. This *Aayah* is addressed to the wives of the Prophet *sall Allaahu ‘alaihi wa sallam* and Allaah used the term *ahl ul bayt* for them.

For the wives of the Prophet *sall Allaahu ‘alaihi wa sallam* are the first people to enter into the description of ‘the *ahl ul bayt*’.

Q2. Who are the *qaraabah* of the Prophet *sall Allaahu ‘alaihi wa sallam*?

A2. His *qaraabah* (his close relatives) comprise:

The family of al ‘Abbaas

The family of Aboo Taalib

The family of al Haarith ibn ‘Abdil Muttalib¹³

Q3. What is the relevance of the *Aayah* from Soorah An-Noor (24:26) which the Shaykh quotes?

A3. The *Raafidah Shee’ah* attack ‘Aa’ishah *radi Allaahu ‘anhaa* and they describe her with that which Allaah declared her innocent of. Therefore, they make *takdheeb* of Allaah - i.e. declaring that Allaah lied in what He, the Most High, said about her.

Implicit in their statement is that the *Raafidah* accuse Allaah of choosing for His Prophet *sall Allaahu ‘alaihi wa sallam* a woman who was not befitting for him – and this is *kufir* (disbelieving in Allaah, the Most High).

As Allaah stated:

Evil women are for evil men, and evil men are for evil women.

¹³ I.e. the families of three of the uncles of the Prophet *sall Allaahu ‘alaihi wa sallam*.

And good women are for good men, and good men are for good women...

Soorah An-Noor (24) Aayah 26

Q4. Who are the *dhurriyah* (offspring) of the Prophet *sall Allaahu 'alaihi wa sallam*?

A4. His *dhurriyaat* - what is meant by this are:
His *sall Allaahu 'alaihi wa sallam* children and
The children of his daughter, Faatimah (and they are al Hasan and al Hussain) and
The children of al Hasan and al Hussain.

POINT 203

وعلماء السلف من السابقين ، ومن بعدهم من التابعين أهل الخير والأثر،
وأهل الفقه والنظر ، لا يذكرون إلا بالجميل ،
ومن ذكرهم بسوء فهو على غير السبيل

[203] - And the early scholars from the *Salaf* (the early predecessors), and the *Taabi'een* (successors) who came after them: the people upon good and the narrations, and the people of *Fiqh* and discernment; are not to be mentioned except with fine words; and whoever speaks ill of them then he is not upon the correct path.

Q1. Why do the '*Ulamaa* of this nation have such a high station and degree of excellence?

A1. This is because they are the *warathat ul Anbiyaa* (the inheritors of the Prophets).
The Prophet *sall Allaahu 'alaihi wa sallam* said:

The scholars are the inheritors of the Prophets.

Hadeeth of Aboo Dardaa *radi Allaahu 'anhu* reported by Al-Bukhaaree in a *mu'allaq* form and declared saheeh by Shaykh Al-Albaanee *rahimahumullaah*.

Indeed, the scholars come after the Companions in terms of their high station and excellence.

Q2. Who is meant by the term '*Ulamaa* (scholars)?

A2. The '*Ulamaa* are the *ahlus-Sunnah wal-Jamaa'ah*, the people of knowledge and discernment, the people of *fiqh*, the people of *athar* (narrations) - and they are the *ahl ul hadeeth*.

Q3. The '*Ulamaa* can be divided into two categories. What is the first category and what kind of tasks do these scholars perform?

A3. The first category is the '*Ulamaa ul athar* (the scholars of the narrations). They are the narrators and scholars of hadeeth.

They gave great care to the Sunnah of the Prophet *sall Allaahu 'alaihi wa sallam*, they preserved it and defended it.

These scholars put the Sunnah before the Muslim nation, pure and clear (from any alterations), just as it was spoken by Allaah's Messenger *sall Allaahu 'alaihi wa sallam*. They kept the Sunnah far from every foreign matter which the people had tried to introduce into it as well as every lie.

In addition, they put the fabricated ahaadeeth to one side; they clarified these and shut them off from the authentic Sunnah.

Q4. What is alternative name for these scholars?

A4. These scholars are known as the '*Ulamaa ul riwaayah* (the scholars of narration).

Q5. What is the second category of scholars and what kind of tasks do these scholars perform?

A5. They are the *fuqahaa* (the scholars of fiqh).

They are the ones who made *istinbaat* of the *ahkaam* (derived the rulings) from these evidences, and they clarified the knowledge contained in these evidences. These scholars explained them and clarified them to the people.

Q6. What is the alternative name for these scholars?

A6. They are also known as the '*Ulamaa ud diraaya* (the scholars of understanding of the texts).

Q7. Do any scholars fall into both categories? What are these people known as?

A7. Yes, and they are known as the *fuqahaa ul muhadditheen*.

Q8. Which scholars does the Shaykh quote fell into both categories of scholar?

A8. Examples of the *fuqahaa ul muhadditheen* are: Imaam Ahmad, Maalik, Ash Shaafi'ee and Al- Bukhaaree.

Q9. What types of matters have the scholars explained and clarified for the Muslim nation?

A9. They made clear the *ahkaam* (the rulings), the *maawaareeth* (laws of inheritance), and the *halaal* and *haraam*.

They also explained the knowledge and understanding of the Book and the Sunnah.

Q10. What are the two types of *fiqh*?

A10. *Fiqh* (knowledge and understanding) is of two categories:

- a) *al fiqh ul akbar* (the greater fiqh) - and this is the *fiqh* of '*aqeedah*
- b) *fiqh 'amalee* - the fiqh relating to practical actions

It should be noted that the second category is no less important than the first.

Q11. What two *ahaadeeth* does the Shaykh quote to illustrate the excellence of the 'Ulamaa'?

A11. The excellence of the scholar over the worshipper is like the excellence of the moon over the rest of the stars.

Hadeeth reported by Imaam At-Tirmidhee (no 2687) and authenticated by Shaykh Al-Albaanee.

The excellence of the scholar over the worshipper is like my excellence over the lowest of you.

Hadeeth reported by Imaam At-Tirmidhee (no 2690) and authenticated by Shaykh Al-Albaanee.

Q12. Why do we not attack the scholars if they make mistakes?

A12. The scholars seek the Truth, but despite this, they do sometimes make mistakes. However they are still rewarded for these mistakes, as per the hadeeth of the Prophet *sall Allaahu 'alaihi wa sallam*:

If the judge strives to reach what is correct, and he attains what is correct, then there are two rewards for him.

And if he strives and makes a mistake, then there is a single reward for him.

Hadeeth reported by Al-Al-Bukhaaree (no 7352) and Muslims.

POINT 204

ولا نفضل أحدا من الأولياء علي أحد من الأنبياء عليهم السلام ، ونقول :
نبي واحد أفضل من جميع الأولياء

[204] – And we do not declare any of the 'Awliyaa' (the beloved and obedient servants of Allaah) to be superior to any of the Prophets – 'Alaihimussalaam – and we say: a single Prophet is superior to all of the 'Awliyaa.

Q1. How does the Shaykh *hafidhahullaah* define *wilaayah*?

A1. It is *al qurb* (closeness) and *al mahabbah* (love) – so the *awliyaa* are the people drawn close to and loved by Allaah, the Mighty and Majestic.

Q2. Which *Aayah* does the Shaykh quote to show the two characteristics which all the *awliyaa* have?

A2. **The *awliyaa* (obedient and beloved servants of Allaah), there is no fear upon them nor will they grieve.**

They were those who had *eemaan* and *taqwaa* (dutifulness to Allaah).

Soorah Yoonus (10) Aayaat 62 and 63

Q3. What then are these two characteristics?

A3. *Eemaan* (correct faith) and *Taqwaa* (dutifulness to Allaah)

Q4. What is the first category of people with regards to *wilaayah* and *bughd*?

A4. The people fall into three categories with regard to being loved or being hated by Allaah.

The first category is those who are purely *awliyaa* (beloved ones) of Allaah.

This includes the angels, the Prophets, the *siddiqoon* (the true and sincere followers of the Prophets) and the *shuhadaa* (the martyrs) and the righteous believers.

Q5. What is the second category of people?

A5. The second category is those who are the enemies of Allaah, total enemies of Allaah.

So this includes the *mushrik* (the one who associates partners in worship with Allaah), the *kaafir* (the disbeliever) and the *munaafiq* (hypocrite) who has fallen into the greater hypocrisy – the type of hypocrisy that takes a person out of the fold of Islaam.

See Soorah Al Mumtahinah (60) *Aayah* 1, and Soorah Al Mujaadilah (58) *Aayah* 22 and Soorah Al Maa'idah (5) *Aayah* 51.

Q6. Who falls under the third category?

A6. The third category is those who have *wilaayah* from one aspect, and '*adaawah* (enmity) from another aspect.

So this is the sinful Muslim who has with him *wilaayah* in accordance with his degree of obedience to Allaah. However this person also has with him '*adaawah* in accordance with his degree of sinfulness.

Q7. Is every Muslim a *walee* of Allaah?

A7. Yes, every Muslim is a *walee* of Allaah but this is in accordance with the person's level of *eemaan*.

Q8. What does the Shaykh say about the person who claims *wilaayah* or has it claimed for him, but does not have the two essential qualities necessary for *wilaayah*?

A8. If this person does not have *eemaan* or *taqwaa*, then he is only a *dajjaal* (trickster) and *kadh-dhaab* (liar).

Q9. What was the name of the book written by Shaykh ul Islaam ibn Taymiyyah in this regard?

A9. The book is called '*Al Furqaan bayna awliyaa-i- Rahmaan wa awliyaa-i-shaytaan*' - (the Criterion between the beloved servants of *ar-Rahmaan* (the Most Merciful) and the allies of Satan).

Q10. Whom does it seem that the Imaam *rahimahullaah* is refuting in this point?

A10. It would seem that he is refuting the *Soofees*, who make *ghuloo* (go beyond the due limits) with regards to the *awliyyaa*.

Q11. What does this group say about the *awliyyaa*?

A11. In the misguided opinion of the *Soofees*, the *awliyyaa* are better than the Prophets. As one of the *Soofees* said:

*Maqaamu nubuwwati fee manzilin
Fuwayq ar rasooli wa doonal walee.*

The position of Prophethood is in a level
Slightly above Messengership but below the *walee*.

And this evil statement is *kufri*.

Q12. What is the correct order of precedence for the following three types of person: *awliyyaa*, *anbiyyaa*, *rusul*?

A12. It is in order of excellence 1) *ar rusul* (the Messengers) then 2) *al anbiyyaa* (the Prophets) then 3) *al awliyyaa* (the beloved servants of Allaah).

Q13. Why do some people say that the *awliyyaa* are better than the Prophets?

A13. They say this foolish statement because they claim that the *walee* takes directly from Allaah directly, whereas the Prophet takes via an intermediary (Jibreel).

Q14. Is the Imaam *rahimahullaah* correct when he makes the statement - a single Prophet is superior to all of the *Awliyyaa*?

A14. Yes, there is no doubt about the truth of it. All of the *awliyyaa* from the beginning of the Creation up until the last of them will not equal a single Prophet.

POINT 205

ونؤمن بما جاء من كراماتهم ، وضح عن الثقات من رواياتهم

[205] - And we believe in what is reported from their miracles (*karaamaat*), and in the narrations about them which are authentically related by the reliable narrators.

Q1. What is a *karaamah*?

A1. *Karaamah* (miracle) is an event which is extraordinary.

Q2. What is a *karaamah* called when it occurs at the hand of a Prophet?

A2. It is called a *mu'jizah*. This has the meaning of something which renders someone else *aa'jiz* (incapable).

An example would be that of the Qur'aan, the like of which the jinn and mankind are incapable of bringing.

Q3. How do we explain such an occurrence when it occurs at the hand of a righteous person, and not a Prophet?

A3. This would be a *karaamah*, a miracle given as a favour to that person which He causes to occur at that person's hand. This *karaamah* would not be from that person himself.

Q4. Why is the example of Maryam 'Alaihissalaam relevant in this regard?

A4. ...Whenever Zakariyyah entered upon her in her *mihraab* (private prayer room), he found with her provision...

Soorah Aale 'Imraan (3) Aayah 37

So her provision came to her whilst she was worshipping Allaah, without her going out from the private room.

Q5. Why might something miraculous occur at the hands of a soothsayer or a magician, and not a righteous person?

A5. This would be a phenomenon brought about by devils, which occurs at the hand of this evil person as a test and a trial.

Q6. How then do we judge the miraculous actions of a person?

A6. We look at the person's actions.

So if his deeds conform to Islaam, then that which happens at his hands is a *karaamah*. And if not, then it is just a case of a devil serving him.

Q7. How may some jinn and mankind take benefit from each other?

A7. The jinn may take benefit from the human by the person's humbly submitting to him and by his obeying the jinn.

The human may take benefit from the jinn by the jinn serving him and bringing him that which he wants.

Q8. How do the *ahlus-Sunnah wal-Jamaa'ah* distinguish between *karaamaat* and *khawaariq shaytaaniyyah* (phenomenon brought about by devils)?

A8. To distinguish between miracles on one hand and events brought about by devils on the other, they look for the *eemaan* and the righteous actions in that person.

Q9. What do the *Mu'tazilah* and their like say about the *karaamaat*?

A9. They deny the *karaamaat* - to the extent that the most extreme of these sects deny the *mu'jizaat* (miracles of the Prophets).

These misguided people claim: This type of occurrence is not affirmed by the intellect! This shows that these people give precedence to the intellects.

Q10. Who has gone to the opposite extreme to the *Mu'tazilah* and what do they say?

A10. The grave worshippers and the *Soofees*.

They go beyond the due limits in affirming the *karaamaat* - to the extent that they affirm these miraculous occurrences for the allies of Satan.

So they affirm miracles for people who do not pray and who do not fast, so long as something extraordinary happens at that person's hand.
In reality, these occurrences are *khawaariq shaytaaniyyah*.

And some of them go to the extent that they take the righteous servant as an object of worship besides Allaah.

Q11. What is the relevance of the book 'Tabaqaat ul awliyyaa' in this regard?

A11. This book contains astonishing matters and baseless reports which illustrate the misguidance of the people who make *ghuloo* in affirming the *karaamaat*.

Q12. How does a person reach a level of righteousness such that he does not have to perform acts of worship for Allaah?

A12. It is impossible to reach this level, for a person never exits from the servitude and worship of Allaah.

Q13. What is the relevance of the Aayaat from Soorah An-Nisaa (4: 172 - 3) in this regard?

The *Maseeh* ('Eesaa) did not proudly refuse to be a slave to Allaah - nor did the angels drawn close.

And whoever disdains to worship Him, and is too proud, then Allaah will resurrect them, all of them to him.

And as for those who truly believe and perform righteous deeds, then he will give them fully the reward of their deeds, and He will increase them from His Favour.

And as for those who disdain and are too proud, then He will punish them with a painful punishment; and there will be no ally or helper found for them besides Allaah.

Soorah An-Nisaa (4) Aayaat 172 and 173

A13. So this shows that even 'Eesaa ibn Maryam was a slave of Allaah - so how about those lesser in status than this noble Prophet?

POINT 206

ونؤمن بأشراط الساعة: من خروج الدجال

[206] - And we have *Eemaan* in the Signs of the Hour: such as the emergence of the *Dajjaal*.

Q1. What is the meaning of *al ashraat*?

A1. *Ashraat* is the plural of *sharat* and means 'a sign'.

Q2. What are the *ashraat us saa'ah*?

A2. They are the signs of the Hour, which show that the Hour is soon to happen.

Q3. What is the evidence that none knows when the Hour will come?

A3. Among the proofs are the following:

Are they awaiting except that the Hour comes upon them *baghtatan*; then its *ashraat* have already come!...

Soorah Muhammad (47) Aayah 18

And the meaning of *baghtatan* in this *Aayah* is suddenly, unexpectedly – meaning that none knows the time of the Hour except Allaah.

And Allaah states:

...The Hour will be heavy upon the inhabitants of the Heavens and the Earth (and its knowledge unknown to them): it will not come to you except *baghtatan*...

Soorah Al A'raaf (7) Aayah 187

And Jibreel '*alaiyhissalaam* said to the Prophet *sall Allaahu 'alaihi wa sallam*:

Inform me about the Hour.

He *sall Allaahu 'alaihi wa sallam* said:

The one being questioned is not more knowledgeable about it than the one asking the question.

So he *alaiyhissalaam* said:
Inform me of its signs!

He *sall Allaahu 'alaihi wa sallam* stated:

The slave girl will give birth to her mistress, and that you will see the barefoot naked shepherds competing with each other in the construction of tall buildings.

Hadeeth reported by Al-Al-Bukhaaree (50) and Muslim.

Q4. What is the first category of the *ashraat us saa'ah*?

A4. They are the Minor Signs – and they have already occurred and finished.

Q5. What is the second category of the *ashraat us saa'ah*?

A5. The Intermediate Signs – and these continue to appear.

Q6. What examples does the Shaykh give of this category?

A6. The Shaykh mentions the advancement of industries and means of communication, and extraction of the treasures from the earth, and towns becoming closer to each other - to the extent that it is as if the whole world is a single village. It also includes the gathering of the Jews in Palestine, to await the *dajjaal* and prepare for the great wars that will occur there.

Q7. What is the third category of the *ashraat us saa'ah*?

A7. The Major Signs.

Q8. What examples does the Shaykh give of this category?

A8. The Shaykh mentions the emergence of the *dajjaal*, the descent of 'Eesaa ibn Maryam 'Alaihissalaam, the emergence of *Ya'jooj* and *Ma'jooj*, the emergence of the *daabbah* (the beast) and the rising of the sun from its place of setting. So when one of these occurs, the remaining ones will follow on quickly from it.

Q9. Into which category does the emergence of the *dajjaal* come?

A9. This is from the third category - the Major Signs.

Q10. Why is the *dajjaal* considered to be the greatest of the trials?

A10. This is because many people will be tempted and misled through him, due to the severity of the trials with which he comes.

Q11. Why is the *dajjaal* given the name a) *ad Dajjaal* b) *al Maseeh*?

A11. *Ad dajjaal* is derived from *ad dajl* (which means deception/falsehood), because of the great number of his lies.

Al Maseeh may refer to more than one meaning.

It may be because he proceeds throughout the earth, and he *yamsahuhaa* (he crosses it) quickly because of the rapid means of transport with which Allaah has equipped him which are faster than the wind.

Or it may refer to his right eye being *mamsoohah* (smooth) - meaning that he is one eyed.

Q12. Was it only the later Prophets who warned about the *dajjaal*?

A12. No, rather every Prophet warned his nation against him.

And the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* was the one who warned against him most because he *sall Allaahu 'alaihi wa sallam* was the last of the Prophets, and his nation was the last of the nations, and the nearest in time to the time of the *dajjaal*.

Q13. What four things did the Prophet *sall Allaahu 'alaihi wa sallam* tell us to seek refuge from after the *tashahhud*?

A13. He *sall Allaahu 'alaihi wa sallam* commanded us in the prayer after the last *tashahhud* in the prayer to seek Allaah's refuge from:

The punishment of the Fire, and from the punishment of the Grave, and from the trials of life and death and from the trial of *al Maseeh ud Dajjaal*.

Hadeeth reported by Muslim and Aboo Daawood, an-Nasaaee and ibn Maajah.

Q14. Where will the *dajjaal* be killed and by whom?

A14. He will be killed by 'Eesaa ibn Maryam at the gate of '*ludd*'.

Q15. What does the Shaykh mention about the coming of 'Eesaa '*Alaihissalaam*?

A15. 'Eesaa will rule by the law of Islaam after he has killed the *dajjaal*, for he is a follower of the Prophet *sall Allaahu 'alaihi wa sallam*.

And in the time of 'Eesaa, *Ya'jooj* and *Ma'jooj* will emerge.

Q16. What is the relevance of *Dhul Qarnain* to the story of *Ya'jooj* and *Ma'jooj*?

A16. *Ya'jooj* and *Ma'jooj* are a nation from *Banee Aadam* (i.e. they are humans), and they lived in the time of Alexander *Dhul Qarnain*, who built a great barrier to hold them back. Allaah tells us about this great barrier:

So they were not able to climb over it and they were not able to tunnel underneath it.

Soorah Al Kahf (18) Aayah 97

Q17. Why are *Ya'jooj* and *Ma'jooj* not wreaking havoc on the earth at this moment?

A17. They are contained by this wall which is a very strong construction made of iron. However the Promise of Allaah comes about, He will level this wall to the ground, and the *Ya'jooj* and *Ma'jooj* will emerge to cause havoc on the earth.

POINT 207

ونزول عيسى ابن مريم عليه السلام من السماء

[207] - And the descent of 'Eesaa ibn Maryam - '*alaihissalaam* - from heaven.

Q1. Why is 'Eesaa ibn Maryam '*Alaihissalaam* known as *al Maseeh*?

A1. This is because he '*Alaihissalaam* wipes over the sick person with his hand, and the person is then cured by Allaah.

Q2. Why is 'Eesaa ibn Maryam '*Alaihissalaam* called an '*alam* in Soorah Az-Zukhruf (43) Aayah 61?

A2. **And he is an 'alam (sign) for the Hour...**

Soorah Az-Zukhruf (43) Aayah 61

This means that he 'Alaihissalaam will be a sign indicating the closeness of the Hour.

Q3. Is 'Eesaa ibn Maryam alaiyhissalaam currently dead?

A3. No, he is currently alive in the Heavens, and he will not die until the duty with which he was entrusted has been carried out.

He will then be buried upon the earth after he has killed the *dajjaal*, killed the pigs, removed the payment of the *jizyah* and he has judged by Islaam.

POINT 208

ونؤمن بطلوع الشمس من مغربها

[208] - And we have *Eemaan* in the rising of the sun from where it sets.

Q1. Why does the Shaykh quote the *Aayah* from Soorah Al An'aam (6:158)?

Do they await except that the angels (of death) should come to them or that your Lord should come to them (on the Day of Resurrection) or that one of the signs of your Lord should come?

On the Day when one of the signs of your Lord comes, a soul will not be benefited by having *eemaan* (at that time) if it did not believe before or earn good deeds along with its *eemaan*.

Say: Wait! We too are waiting.

Soorah Al An'aam (6) Aayah 158

A1. The 'one of the signs of your Lord' refers here to the rising of the sun from its place of setting.

(Hadeeth of Aboo Hurairah reported by Al-Al-Bukhaaree no.4636)

POINT 209

وخرج دابة الأرض من موضعها

[209] - And in the emergence of the beast of the earth (*Daabbatul-Ard*) from its place.

Q1. How will the beast that emerges help the people distinguish between the believer and the disbeliever?

A1. It will brand the believer and the disbeliever with a mark on their head, through which the people will recognise each other.

Q2. From where will the beast emerge?

A2. There is no authentic evidence to say from where the beast will emerge. Only Allaah has the knowledge of this place.

POINT 210

ولا نصدق كاهنا ولا عرافا

[210] - And we do not accept as true the saying of a fortune teller (*kaahin*) or a diviner (*'arraaf*).

Q1. This point of Imaam At-Tahaawee *rahimahullaah* contains an explanation of the distinction between *karaamaat* on one hand and what matters on the other hand?

A1. It distinguishes between the *karaamaat* (true miracles) on one hand, and *kahaanah* (fortune telling), and *'iraafah* (divining), and *sihr* (sorcery), and *sha'wadhah* (magic tricks) and *tanjeem* (astrology) on the other.

Q2. How does the Shaykh describe the actions of the soothsayers and diviners?

A2. He describes them as events which emanate from devils.

Q3. How are some ignorant people fooled by the actions of these misguided people?

A3. The ignorant people think that what these misguided people do are true miracles, and that they are done because of these misguided people being *awliyaa* of Allaah.

Q4. The sorcerers must humble themselves to whom in order to perform their acts of sorcery?

A4. They must humble themselves to the *shayaateen* (devils).

Q5. What worldly benefit do the sorcerers gain from their acts of magic?

A5. Through performing their acts of sorcery, they eat up the wealth of the people.

Q6. What is the first type of *as-sihr* and what effects can it have on the person affected?

A6. The first type is *sihr haqeeqi* (real sorcery) and it can amongst other things make the person ill or affect his mind or even kill him.

Q7. What is the second type of *as-sihr* and by what means does this manage to fool the people?

A7. It is *sihr takhayyuli* (magic involving illusions). These magicians do things which appear certain ways to the people watching, which do not reflect the reality of what is actually happening.

Q8. What examples does the Shaykh give of this second type of magic?

A8. The magician may make it appear that he is striking himself with a sword, and that he eats nails, fire or glass.

Or he may make it appear that he enters into the fire, or that a car runs over him, or that he sleeps on nails, or that he pulls a car along with his hair.

Or he makes ordinary paper appear to change into bank notes, which then transform back to ordinary paper when his magic ceases.

Or the magician may make it appear that he changes a dung beetle for example into a lamb.

Or he may make it appear to the people that he is walking on a very fine thread.

Q9. How does the Shaykh describe this second type of magic?

A9. All of this is falsehood and trickery of the people.

Q10. What should our approach be to this second type of magic?

A10. It is obligatory that we are not fooled by these people, that we do not believe in them and that we deny them access to our children and our countries in order to prevent them promoting their magic.

Q11. What is a *kaahin* (soothsayer)?

A11. He is the person who claims to have knowledge of the *ghayb* (hidden and unseen) by means of his cooperating with the devils.

Q12. What is the role of the *shayaateen* (devils) in the actions of the soothsayer?

A12. They try to listen into the commands in the Heavens, and they will manage to take a certain saying which they then pass onto the soothsayer. He then adds a hundred lies to this, and the people listening to him believe him in everything he says because of that one saying.¹⁴

Q13. What is the punishment for the Muslim who visits the *kaahin*?

A13. **Whoever goes to a *kaahin*, then prayer will not be accepted from him (this person who went to the *kaahin*) for forty days.**

Hadeeth found in the saheeh of Muslim *rahimahullaah*.

Q14. What is an '*arraaf*'?

A14. The '*arraaf*' is the diviner.

Q15. What is the difference between an '*arraaf*' and a *kaahin*?

A15. The '*arraaf*' is similar to the *kaahin*, in that he also claims to have knowledge of the hidden and the unseen.

¹⁴ See the hadeeth of Aboo Hurairah *radi Allaahu 'anhu* (hadeeth 4701 in the collection of Al Al-Bukhaaree *rahimahullaah*).

However the *'arraaf* does not work by means of the devils, instead relying on intuition and guesswork – so he says 'Maybe such and such will happen' basing this upon his false predictions.

Some of the people of knowledge however do not make any distinction between the *'arraaf* and the *kaahin*, saying that both of these people inform of matters of the *ghayb* – with the only difference being in the means of doing so.

Q16. Does this make any difference to how we approach either of these two people?

A16. No, there is no difference – so the Muslim should disbelieve in both fortune telling and divining and he should not believe the people who practice either of these two practices.

For the *kaahin* and the *'arraaf* are **not** from the *awliyaa* of Allaah, both being instead from the *awliyaa* of *Shaytaan*.

Q17. What is a *munajjim*?

A17. He is the astrologer, the person who informs of future matters by means of referring back to the stars. So he will say: If a certain star rises, then such and such will happen – or if a certain star sets, then such and such will happen.

Q18. What is *at-tanjeem*?

A18. *At-tanjeem* (astrology) is:
Nisbat ul hawaadith il ardiyyah ilaal ahwaal il falakiyyah.

Ascribing events which occur upon the Earth to the changing conditions of the stars and planets.

This is the definition of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah*¹⁵

Q19. What four aspects of *jaahiliyyah* (pre-Islaamic ignorance) will remain in the nation of Muhammad *sall Allaahu 'alaihi wa sallam*?

A19. The Prophet *sall Allaahu 'alaihi wa sallam* said:

**There are four things in my ummah which are from the affairs of the Days of *Jaahiliyyah*, the people (generally) will not leave them:
Attacking people's lineage
And boasting of being of noble descent
And wailing over the dead
And seeking rain from the stars.**

Hadeeth reported by Muslim (no 934).

Q20. Why does the Shaykh quote Soorah Al Waaqi'ah (56) *Aayaat* 75 to 82?

So I swear by the places of the setting of the stars. And it is a great oath, if only you knew!

¹⁵ Majmoo' ul Fataawaa vol 35 page 192

This Qur'aan is indeed an honourable Qur'aan, in a guarded book (*al Lawh ul Mahfoodh*).

It is not touched except by *al mutahharoon* (those kept pure by Allaah from sins - meaning the angels, according to Mujaahid *rahimahullaah*).

This Qur'aan is a revelation sent down from the Lord of all the Creation.

Is it regarding this speech that you are *mudhinoon* (wish to be accommodating towards and speak mildly with those who deny and disbelieve in it)?

And the thanks that you should give to Allaah for your provision is instead denial and ascribing your provision to others besides Him.

Soorah Al Waaqi'ah (56) Aayaat 75 to 82

A20. This means: the provision which comes to you, you ascribe this to the stars or to events which occur with regards to the stars or planets.

Q21. What are the three wisdoms behind the creation of the stars?

A21. a) The stars are an adornment for the sky

b) The stars are missiles to strike the devils

c) The stars are signposts by which people can find the way in the darkness upon the land and the sea.

This is a statement of Qataadah *rahimahullaah*, the well known *Taabi'ee* reported by Al-Al-Bukhaaree *rahimahullaah* in a disconnected form.

Q22. What effect do the stars have on what happens on the Earth?

A22. They have no effect whatsoever on earthly events.

POINT 211

ولا من يدعي شيئا يخالف الكتاب والسنة وإجماع الأمة

[211] - Nor anyone who claims anything which goes against the Book, the Sunnah, and the consensus (*ijmaa'*) of the *Ummah*.

There are no questions to point 211.

POINT 212

ونرى الجماعة حقا وصوابا ، والفرقة زيغا وعذابا

[212] - And we hold that the united body upon the truth (*al-Jamaa'ah*) is what is true and correct, and that separation is deviation and punishment.

Q1. What are *al ijtimaa'* and *al furqah* and how does the Shaykh describe them?

A1. *Al ijtimaa'* means 'gathering and being united'.

Al *furqah* means 'splitting or separation'.

The *ummah* uniting upon the Truth is *rahmah* (mercy) and the splitting among the *ummah* is a punishment.

Q2. How does the Shaykh explain the *Aayah* from Soorah Aale 'Imraan (3:103)?

And cling all of you together to the *habl* of Allaah, and do not split and separate!...

Soorah Aale 'Imraan (3) Aayah 103

A2. The meaning of the *habl* (rope) of Allaah is: the Qur'aan and Islaam.¹⁶

'**Together**' means: unite upon the Qur'aan and the Sunnah!

'**And do not split and separate!**' – when Allaah commanded with *al ijtimaah*, then He also forbade from *al furqah*. And He informed that the *ijtimaah* is to be done upon the rope of Allaah i.e. the Qur'aan.

Q3. What causes *al furqah*?

A3. The cause of *al furqah* is *ijtimaah* upon other than the Qur'aan, and this includes uniting upon the various *madhabs* and the partisan groups.

Q4. What is the difference between the Muslims on one hand and the people of falsehood on the other in terms of their being united or divided?

A4. Regardless of how separated they may be from each other in terms of their bodies, and how far apart their areas may be, the Muslims should still be united upon the Truth, with their hearts united, loving each other.

The people of falsehood, even if they be in a single place, one of them by the side of the other, are such that their bodies may be united but their hearts are separate from each other.

...You would think them to be together, but their hearts are separate...

Soorah Al Hashr (59) Aayah 14

Q5. What proofs does the Shaykh quote to show the forbidden nature of splitting and dividing?

A5. **And do not be like those who split and differed after the clear signs had come to them! And for them will be a tremendous punishment.**

Soorah Aale 'Imraan (3) Aayah 105

¹⁶ It referring to the Qur'aan was mentioned by ibn Mas'ood and Qataadah.

There is also a hadeeth in the collection of at-Tirmidhee and declared *hasan* by Al-Albaanee in which the Prophet *sall Allaahu 'alaihi wa sallam* mentioned that the Qur'aan is the rope of Allaah. At-Tabaree mentioned as a saying of ibn Zayd that the *habl* of Allaah referred to: Islaam.

...And do not be from the *mushrikoon*, from those who split and separated their religion and became sects - each group being pleased with only that which it was upon.

Soorah Ar-Room (30) Aayaat 31 and 32

And (Allaah has ordained for you) that you establish the religion (acting upon that which Allaah legislated for you) and that you do not split and separate within it...

Soorah Ash-Shooraa (42) Aayah 13

Q6. What comparison did the Prophet *sall Allaahu 'alaihi wa sallam* mention to show the unity of the Muslims?

A6. He likened the Muslim *ummah* to being a single hand, a single body and a single structure.

Q7. What are some of the consequences of a) the Muslims unifying and b) the Muslims fighting each other and cutting off from each other?

A7. From amongst the good consequences of the Muslims being united is that their blood is spared, their hearts are united and their society is safe and secure. So when this is attained, provisions will become plentiful for them.

From amongst the consequences of the Muslims fighting and killing each other, cutting off from each other and hating each other is that the enemies will overcome them and they will shed each other's blood.

Q8. What is *ikhtilaaf* and what is the first type of *ikhtilaaf*?

A8. *Ikhtilaaf* means 'differing' and it is of two types. The first type is differing in matters of '*aqeedah* (creed and belief).

Q9. When is this type of *ikhtilaaf* permissible and why?

A9. This type of *ikhtilaaf* is **never** permissible because it always results in *tanaahur* (fighting), *baghdaa* (hatred), '*adaawah* (enmity) and splitting apart.

Q10. What is the meaning of *tawqeefiyyah* and why does the Shaykh mention this word here?

A10. *Tawqeefiyyah* means 'halting' or 'withholding (unless there is a text)'. The Shaykh mentions that the Islaamic '*aqeedah* is *tawqeefiyyah* - meaning that it is taken only from texts from the Qur'aan or the authentic Sunnah or both.

Therefore '*aqeedah* is not an area open to *ijtihaad* (personal deduction). For this reason there is no scope for splitting in matters of '*aqeedah*.

Q11. What are some of the consequences of splitting and differing in matters of 'aqeedah?

A11. It leads to infighting, and hatred and cutting off from each other.

Q12. How did the Prophet *sall Allaahu 'alaihi wa sallam* describe the one sect who would be saved from the Hellfire?

A12. **That which is upon the like of what I and my Companions are upon.**

Hadeeth of 'Abdullaah ibn 'Amr *radi Allaahu 'anhumaa*, reported by At-Tirmidhee and al Haakim – declared *hasan* by Al-Albaanee *rahimahumullaah*.

Q13. What is the second type of *ikhtilaaf*?

A13. It is *ikhtilaaf* in *ijtihaad fiqhee* (personal deductions in matters of fiqh)

Q14. Why does this type of *ikhtilaaf* occur?

A14. This kind of *ijtihaad* occurs on the basis of the people using their intellectual faculties to examine the evidence, and there may be *ikhtilaaf* as a result, since the people differ in their intellectual faculties.

So people will vary in their strength of extraction of the rulings from the evidences and in their greater or lesser amounts of knowledge.

Q15. When does this type of *ikhtilaaf* lead to enmity?

A15. It leads to enmity when there is *ta'assub* to one particular opinion (fanatically clinging to that opinion even if the evidence suggests that the opinion is incorrect).

Q16. Did this type of *ikhtilaaf* occur amongst the Companions and the *salaf*?

A16. Yes, this kind of *ikhtilaaf* did occur amongst them, but it did not lead to enmity occurring amongst them because they did not show this *ta'assub*.

Q17. How should the Muslim approach the situation in which this type of *ikhtilaaf* occurs?

A17. The Muslim should take and accept the sayings which are in agreement with the proof from the Qur'aan and the Sunnah.

...So if you disagree about anything then refer it back to Allaah and the Messenger if you truly believe in Allaah and the Last Day...

Soorah An-Nisaa (4) Aayah 59

So whatever you disagree about then its ruling is to be referred back to Allaah...

Soorah Ash-Shooraa (42) Aayah 10

POINT 213

ودين الله في الأرض والسماء واحد ، وهو دين الإسلام

[213] - And the Religion of Allaah upon the earth and in the heavens is one, and it is the Religion of Islaam.

Q1. How can it be said that the *deen* in the heavens is Islaam?

A1. Islaam is practised as the religion by the angels in the Heavens, so it can be said that the religion of the heavens is Islaam.

Q2. What is the definition of al Islaam and who gave this definition?

A2. *Al istislaamu lillaahi bit Tawheed* (Submission to Allaah with *Tawheed*)
Wal inqiyaadu lahu bi taa'ah (and yielding to Him with obedience)
Wal khuloosu min ash shirk (and freeing oneself from *shirk*).

This is the definition of Shaykh ul Islaam ibn Taymiyyah *rahimahullaah* and Shaykh ul Islaam Muhammad ibn 'Abdil Wahhaab *rahimahullaah* quoted this from him in the book *Ath Thalaathat ul Usool*.

Q3. Are the followers of each of the Prophets considered to be Muslims?

A3. Yes, since every Prophet called to Islaam, so every person who followed his Prophet in that is considered a Muslim.

Q4. Why might the Prophets have differed in terms of their *sharee'ahs* (the revealed laws of each Prophet)?

A4. The *sharee'ahs* differed because of the varying needs of mankind, which were different depending on each time and each place.

Q5. What is the significance of the coming of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam* with regards to being allowed to follow the religions of the other Prophets?

A5. After the coming of Muhammad *sall Allaahu 'alaihi wa sallam*, the only *deen* (religion which is counted) is his and Allaah abrogated everything which came before it.

So it is not permissible for anyone to remain on any of the previous religions because his *sall Allaahu 'alaihi wa sallam* religion and his Messengership is general to all of the Creation, encompassing every time and every generation.

POINT 214

قال الله تعالى : (إن الدين عند الله الإسلام)
وقال تعالى : (ورضيت لكم الإسلام ديناً)

[214] - He, the Most High, said: "The Religion with Allaah is Islaam..."
[Soorah Aal-'Imraan (3) Aayah 19]

and He, the Most High, said: "...And I am pleased for you with Islaam as your
Religion..."
[Soorah Al Maa-idah (5) Aayah 3]

There are no questions on point 214.

POINT 215

وهو بين الغلو والتقصير

[215] - And it lies between extremism and falling short.

Q1. What is *al ghuloo*?

A1. *Al ghuloo*, meaning 'going beyond the limits', refers to *ziyaadah* (addition) and *tashdeed* (being severe and excessive).

Q2. What is *al taqseer*?

A2. This term means 'falling short'.

Q3. Who are the *mutanatti'oon*?

A3. The Prophet *sall Allaahu 'alaihi wa sallam* said three times:

The *mutanatti'oon* are destroyed!

The hadeeth of ibn Mas'ood *radi Allaahu 'anhu* reported by Muslim (2670)

The *mutanatti'oon* means 'those who go to extremes' and refers to the *mutashiddeen* (those who are over severe).

Q4. What did the four men say who came to the Prophet *sall Allaahu 'alaihi wa sallam* in the hadeeth quoted by the Shaykh? How did he *sall Allaahu 'alaihi wa sallam* reply?

A4. One said: I will fast and I will not refrain from fasting.

Another said: As for myself, then I will pray and I will not sleep.

Another said: As for me, then I will keep away from women (i.e. relations with his wife).

The Prophet *sall Allaahu 'alaihi wa sallam* said:

**Indeed I am the one from amongst you who has the most *taqwaa* (fear of and dutifulness to Allaah) and who has the most fear of Allaah, and (yet) I fast and I refrain from fasting, and I pray and I sleep, and I marry women...
So whoever turns away from my *Sunnah* then he is not from me.**

Hadeeth reported by Al-Al-Bukhaaree (5063) and Muslim.

Q5. Why does the Shaykh quote the *Aayah* from Soorah al Maa'idah (5:87)?

O you who believe! Do not forbid the good and pure things which Allaah has made *halaal* (lawful) for you - and do not go beyond the due limits!...¹⁷

Soorah Al Maa'idah (5) Aayah 87

A5. This *Aayah* contains the two extremes whereas the *deen* is justly balanced.

POINT 216

وبين التشبيه والتعطيل

[216] - And between '*tashbeeh*' (likening the creation to the Creator) and '*ta'teel*' (negating Allaah's attributes).

Q1. What is the meaning of the Shaykh's phrase '*al aqeedatu wasat*'?

A1. This means that 'the '*aqeedah* is in the middle'.

In the context of this point, it refers to the '*aqeedah* of the *ahlus-Sunnah wal-Jamaa'ah* being justly balanced between *ta'teel* (negation of the Names and Attributes of Allaah) and *tashbeeh* (likening the creation to the Creator).

Q2. What error do the *Mu'attilah* fall into?

A2. The *Mu'attilah* - those who fall into *ta'teel* - went beyond the due limits in trying to perform *tanzeeh* of Allaah (declaring Allaah free of imperfections).

But they did this to such an extent that they denied the Names and Attributes of Allaah.

Q3. What error do the *Mushabbihah* fall into?

A3. The *Mushabbihah* - those who fall into *tashbeeh* - went beyond the due limits in *ithbaat* (affirming i.e. affirming the Names and Attributes for Allaah) to the extent that they likened Allaah to His Creation.

¹⁷ This *Aayah* contains a warning against *ghuloo* and exceeding the due bounds by making forbidden those things which Allaah has allowed for us, instead of praising Him and showing gratitude to Him (as explained by Imaam as Sa'dee *rahimahullaah* in his *tafseer*).

Q4. Why does the Shaykh quote the *Aayah* from Soorah Ash-Shooraa (42:11)?

...There is nothing like Him (Allaah) - and He is the All Hearing, the All Seeing.

Soorah Ash-Shooraa (42) Aayah 11

A4. This *Aayah* is a refutation of both the *Mushabbihah* in that Allaah, the Most High says:

There is nothing like Him...

and it is also a refutation of the *Mu'attilah* in that Allaah, the Most High, says:

and He is the All Hearing, the All Seeing.

Q5. What is the approach of the *ahlus-Sunnah wal-Jamaa'ah* with regard to the Names and Attributes of Allaah?

A5. They affirm the Names and Attributes which Allaah affirmed for Himself and those which His Messenger *sall Allaahu 'alaihi wa sallam* affirmed for Him.

They do so without falling into *ta'teel* (negating) and denying the Names and Attributes, and without falling into *tashbeeh* (resembling Allaah to anyone or anything from His Creation).

They say that the Names of Allaah and His Attributes befit Him, He the One free of All Imperfections - even if these same Names and Attributes are also found amongst mankind as well - for their *kayfiyyah* (exact nature) is different from that of the Creator. So the particular Attribute will be in accordance with the one who actually possesses the Attribute.

POINT 217

وبين الجبر والقدر

[217] - And between fatalism (*al-jabr*) and denying Pre-Decree.

Q1. What error do the *Jabariyyah* fall into?

A1. They go beyond the due limits in *ithbaat* (affirming) the *Qadr* (pre-decree), to the extent that they strip away the free will and choice from the person.

Q2. What do the *Jabariyyah* say about a person's free will in choosing what actions he will do?

A2. This misguided group say that the person has no *ikhtiyaar* (choice and free will); all his actions are in fact forced upon him, and he is just like a machine which is operated and driven by *Qadr*.

So they say he has no choice in the performance of his prayer, his fasting and his actions. And this is clearly a false and futile position of theirs.

Q3. What error do the *Qadariyyah* fall into?

A3. They go beyond the due limits in *ithbaat* (affirming) the choice and free will of the servant, to the extent that they deny the *Qadr* (pre-decree).

Q4. What do the *Qadariyyah* say about the involvement of Allaah in a person's actions?

A4. They mistakenly say that the person is independent in his actions, and they take the person out from the wish and will of Allaah.

They say that the person has a wish which is independent (of Allaah), and that the person himself is the one who creates his own actions, and Allaah has nothing to do with them.

This is the position of the *Mu'tazilah*.

Q5. What do the *ahlus-Sunnah wal-Jamaa'ah* say about the person's choosing his own action and the involvement of Allaah in this?

A5. They say:

The servant of Allaah has choice and free will, and this person acts according to his own choice.

However, together with this, the servant cannot exit from the ordainment and pre-decree of Allaah. So the person's actions are created by Allaah, but they are the person's deeds and what the person himself has earned.

So the person himself is the one who commits the sins and the person who commits the act of obedience to Allaah. However Allaah is the One who decrees.

For this reason, the person is punished for his crimes and rewarded for his obedience.

So if the person did these acts without choosing to do them, then he would not be rewarded or punished.

Q6. Is the insane person rewarded or punished for his actions? Who else is mentioned by the Shaykh as being similar to this?

A6. No the insane person is not held accountable in this way, as is the case for the young child and the person who is forced to do an action over which he has no choice.

POINT 218

وبين الأمن والإياس

[218] - And between feeling secure and despairing.

Q1. The Shaykh describes the position of the *ahlus-Sunnah wal-Jamaa'ah* in this topic as being between what and what?

A1. It is between *amn* (feeling secure) from Allaah's plan and *iyaas* (despairing) of His Mercy.

Q2. What is the significance of the *Aayah* from Soorah Al Anbiyaa (21:90) that the Shaykh quotes?

...They used to hasten to do good deeds and they called upon Us with eagerness for reward and with fear of punishment; and they were *khaashioon* (humbly submissive) to Us.

Soorah Al Anbiyaa (21) Aayah 90

A2. This *Aayah* shows that the Prophets combined having fear of Allaah's punishment together with having hope for Allaah's reward.

Q3. The Prophets had fear of Allaah, but it did not have what blameworthy consequence for them?

A3. It did not lead them to despairing of the mercy of Allaah.

Q4. The Prophets had hope in Allaah, but it did not have what blameworthy consequence for them?

A4. It did not lead them to feeling safe and secure from the plan of Allaah.

Q5. Why is the example of Ibraaheem *alaiyhissalaam* quoted here?

A5. The Father of the Prophets, Ibraaheem *'alaiyhissalaam* said:

(O my Lord)... keep me and my children far away from worshipping the idols!

Soorah Ibraaheem (14) Aayah 35

So Ibraaheem did not feel safe and secure with regards to himself – rather he feared being put to trial, because he was a human being.

Q6. How might a person obtain the mercy of Allaah?

A6. It is obligatory upon the person that he carries out the means to obtaining the mercy of Allaah and they are:

- a) *tawbah* (repentance)
- b) *Islaam ul wajh lillaahi* (submitting one's face to Allaah, the One free of all imperfections)
- c) *Ihsaan* (worshipping in a perfect manner)

Q7. What error do the *Murji'ah* fall into in this regard?

A7. They mistakenly say: sins will not harm a person who has *eemaan*, so if a person has *eemaan* in his heart, then sins will not harm him.

This sect believes that actions do not enter into the reality of *eemaan*, so a person will enter Paradise even if he were to have no good deeds with him.

So this sect feels safe and secure from the plan of Allaah.

Q8. Who are the *wa'eediyyah* and what is their error in this regard?

A8. This group is the *Khawaarij*.

They mistakenly declare to be disbelievers those Muslims who have fallen into major sins other than *shirk*.

They believe that the *wa'eed* of Allaah (the punishments mentioned in the texts of the Qur'aan and the Sunnah) **must** be enforced upon the one who disobeys Him, for Allaah has threatened those who disobey Him.

However Allaah also states:

Indeed Allaah does not forgive that partners in worship be associated with Him, but He forgives less than that to whomsoever He wishes...

Soorah An-Nisaa (4) Aayah 48

So the truth is that the major sinners are in fact under the *mashee'ah* of Allaah – if He wishes He will punish them and if He wishes He will forgive them.

Q9. What is likened to the two wings of bird here?

A9. Hope and fear for the person are like the two wings of a bird, and both wings must be sound for the bird to fly. If one of them is defective, then the bird will fall. So a person must be similarly balanced between having hope and having fear.

POINT 219

فهذا ديننا واعتقادنا ظاهرا وباطنا ، ونحن براء إلى الله من كل من خالف الذي ذكرناه
وبيناه

[219] – So this is our Religion and our creed and belief, outwardly and inwardly; and we free ourselves before Allaah of everyone who opposes what we have mentioned and made clear.

There are no questions on point 219.

POINT 220

ونسأل الله تعالى أن يثبتنا على الإيمان ، ويختم لنا به

[220] – And we ask Allaah, the Most High, to make us firm upon *Eemaan* (true Faith) – and to conclude our lives with it.

Q1. Why does the Shaykh make this point and why particularly at this stage of the book?

A1. He, *rahimahullaah* makes this point as a matter of correct manners towards Allaah.

So having explained the correct '*aqeedah* of the *ahlus-Sunnah wal-Jamaa'ah* in this book, he asks Allaah to make him firm upon it - for it is not enough that a person is merely aware of the correct '*aqeedah*.

A person should not be deceived by his own knowledge, since a person with knowledge may still slip and make a mistake.

This person will not have the same amount of knowledge as Ibraaheem '*alaiyhissalaam* yet this Prophet made *du'aa* to Allaah:

...Keep me and my children far away from worshipping the idols!... Indeed they have led astray many of the people...

Soorah Ibraaheem (14) Aayaat 35 and 36

POINT 221

ويعصمنا من الأهواء المختلفة ، والآراء المتفرقة

[221] – And that He keeps us safe from the variant heretic ideas and the opinions which cause separation.

Q1. What is the meaning of *al ahwaa* here and why should we be on our guard against them?

A1. *Al ahwaa* means 'desires'.

We should be on our guard against them since mankind has not been led astray except through desires.

...And who is more astray than the one who follows his *hawaa* (desires) without guidance from Allaah?...

Soorah Al Qasas (28) Aayah 50

Do you see the person who takes as an object of worship his *hawaa* (that which he desires) and Allaah misguided him upon knowledge (that he would not follow the guidance)?...

Soorah Al Jaathiyah (45) Aayah 23

Q2. What behaviour of the Jews is mentioned in Soorah Al Baqarah (2) Aayah 87?

A2. Allaah the Mighty and Majestic says about the Jews:

...Is it that whenever a Messenger comes to you with that which your souls do not desire, then you reject it out of pride - and some (of the Messengers) you deny, and others you kill?

Soorah Al Baqarah (2) Aayah 87

POINT 222

والمذاهب الردية

[222] - And the corrupt sects.

Q1. Who are *al madhaahib ur radiyyah*?

A1. They are the corrupt sects, those whom the Prophet *sall Allaahu 'alaihi wa sallam* informed us of in the hadeeth:

This nation will split into 73 sects, all of them in the Fire except one...

(up to the end of the hadeeth)

Hadeeth reported by Aboo Daawood, ibn Maajah, Ahmad and others.

Q2. Who is saved from entering into this *fitnah*?

A2. The one sect out of the 73 sects whom the Prophet *sall Allaahu 'alaihi wa sallam* informed us will be saved is:
that one which proceeded upon the like of what the Prophet *sall Allaahu 'alaihi wa sallam* and his Companions proceeded upon.

Q3. What is the meaning of the word *madhaahib* here?

A3. In this point, the word *madhaahib* means *al aaraa'* (the opinions) i.e. the corrupt opinions.

POINT 223

مثل المشبهة

[223] - Like the *Mushabbihah*,

Q1. Who are the *mushabbihah*?

A1. They are those misguided people who liken the Attributes of Allaah to the attributes of the creation.

POINT 224

والمعتزلة

[224] - And the *Mu'tazilah*,

Q1. What error with regards to the Attributes of Allaah do the *Mu'tazilah* fall into and what excuse do they try to give for this?

A1. They negate the Attributes of Allaah and deny them.
They use the false excuse that they are trying to make *tanzeeh* of Allaah (declaring Allaah free of imperfections).

Q2. Who were the two founders of this misguided group and under whom did they study initially?

A2. They were Waasil ibn 'Ataa and 'Amr ibn 'Ubayd.
They were originally from the students of al Hasan al Basree *rahimahullaah*, the great scholar from the *Taabi'een*.

Q3. Under what circumstances did these two people leave their teacher?

A3. They were both sitting with al Hasan at one of his circles, when he *rahimahullaah* was asked about the Muslim who commits major sins.

So al Hasan replied with the answer that is in accordance with the Book and the Sunnah, namely that the major sinner is under the *mashee'ah* of Allaah (if He wishes He will forgive him, and if He wishes, He will punish him).

And al Hasan stated that the major sinner does not automatically commit *kufr* by the commission of that major sin. Rather this major sinner is deficient in his *eemaan*.

When al Hasan said this, then Waasil criticised this saying of his teacher and said that the major sinner is on a level between two levels - *manzilah bayna manzilatayn* - meaning that this sinner is neither a Muslim nor a *kaafir*.

So Waasil invented this foolish and false saying and thereafter made *i'tizal* (he withdrew) from the sittings of al Hasan al Basree *rahimahullaah*. He and those of his like who gathered together became known as the *Mu'tazilah* - the people who made *i'tizal*.

POINT 225

والجهمية والجبرية

[225] - And the *Jahmiyyah* and the *Jabriyyah*.**Q1. What is the 'chain of narration' of the beliefs of the *Jahmiyyah*?**

A1. The originator was 1) **Labeed ibn al A'sam**, the Jew who performed sorcery on the Prophet *sall Allaahu 'alaihi wa sallam*, who passed on his heretical ideas to 2) **Taaloot**, who was also Jewish.

Taaloot then passed the ideas onto al 3) **al-Ja'd ibn Dirham**, who then passed them onto al 4) **Jahm ibn Safwaan** who then passed them onto the world at large.

Q2. Who was al Ja'd ibn Dirham and how did he come to his end?

A2. This man lived towards the end of the time of the Umayyad state and he was executed by the *emir*, Khaalid ibn Abdillaah al Qasaree.

On the day of 'Eid ul Ad-haa, Khaalid was giving a *khutbah* to the people and he said:

*Perform your sacrifice o people, may Allaah accept your sacrifices!
Then indeed I am going to sacrifice al Ja'd ibn Dirham, for indeed he claims that Allaah did not speak directly to Moosaa and that He did not take Ibraaheem as a khaleel (especially beloved friend)!*

So Khaalid came down from the *minbar* and killed al Ja'd - *alhamdulillah* - because al Ja'd was an evil heretic and killing him was obligatory.

Q3. What are some of the misguided beliefs of the *Jahmiyyah* that Shaykh al-Fawzaan *hafidhahullaah* mentions?

A3. He *hafidhahullaah* mentions that they believe:

- a) the Qur'aan is created
- b) that mankind is compelled to do whatever actions they do, and that they have no free will and choice in the matter
- c) that Allaah is in all places
- d) that *eemaan* is a belief of the heart only, and therefore actions do not come into the definition of *eemaan*.

Q4. What did ibn ul Qayyim say about the death of al Ja'd ibn Dirham?

A4. He *rahimahullaah* said about the death of al Ja'd:

*And because of that (i.e. because of what al Ja'd was saying)
Khaalid al Qasaree slaughtered al Ja'd on the day when people were making their sacrifices
Every person of Sunnah gave thanks for that sacrifice
To Allaah is ascribed the good which you did
From a brother who is special and close*

Q5. Why was the *madhab* of the *Jahmiyyah* named after Jahm ibn Safwaan in particular?

A5. Al Jahm ibn Safwaan took over from al Ja'd, but the *madhab* is named after al Jahm because he was the one who made it apparent.

POINT 226

والقدرية

[226] - And the *Qadariyyah*.

Q1. Which misguided sect does the Shaykh mention here?

A1. He *hafidhahullaah* mentions the *Mu'tazilah* as examples of people who deny *al Qadr* (pre-decree).

Q2. Why does the Shaykh refer to them as the *majoos* (the Magians) of this *ummah*?

A2. The *Mu'tazilah* say that the actions of the servants of Allaah are created by them, and that these actions do not enter into the Creation of Allaah nor into His Will. The *Majoos* believed in two creators: a creator of good and a creator of evil.

So like the *Majoos*, the *Mu'tazilah* affirm more than one creator since they hold that every person creates his own actions, so the person is in fact a creator.

In fact, the *Mu'tazilah* believe in many many creators since every person (in their opinion) is a creator.

POINT 227

وغيرهم ؛ من الذين خالفوا السنة والجماعة ، وحالفوا الضلالة

[227] - And from those who go against the Sunnah and the *Jamaa'ah* and ally themselves with misguidance.

There are no questions on point 227.

POINT 228

ونحن منهم براء ، وهم عندنا ضلال وأردياء ، وبالله العصمة والتوفيق

[228] - And we are free of them, and we hold them to be misguided and corrupt, and preservation and guidance to what is correct is granted by Allaah.

Q1. What should be our approach to the people of misguidance and falsehood?

A1. We free ourselves from them, we have enmity towards them for the sake of Allaah and we hate them.

We hold that it is obligatory to boycott them and hate them, and to refute them and their falsehood.

Q2. Should we overlook the differences that occur between all the Islaamic sects, for the reason that all the sects come under the name of Islaam?

A2. The claim of these misguided people that we should overlook the differences between the sects on the basis of allowing freedom of speech and freedom of opinion is false and dangerous for the *ummah*.

Rather freedom of speech and opinion are restricted by the Qur'aan and the Sunnah and what the *salaf* of this *ummah* were upon – i.e. there is not to be unrestricted freedom of speech and opinion.

For all of the different Islaamic sects are in the Fire except for the sect which is upon that which the Messenger *sall Allaahu 'alaihi wa sallam* and his companions were upon.

Q3. Why does Imaam At-Tahaawee mention the phrase 'and preservation from error and guidance to what is correct is granted by Allaah'?

A3. The human being is liable to make mistakes, so *'ismah* (preservation from error) and *tawfeeq* (guidance to what is correct) and *hawal* (change of state) and *quwwah* (ability) are all in the hand of Allaah.

So the person does not guarantee salvation for himself – rather he has hope in Allaah and he fears Him.