

المعتقد الصحيح  
**THE CORRECT CREED**

In Question and Answer By

**Shaykh Abdus Salam**

رحمه الله ابن Abdul Kareem Aali Barjis

By: Abu Muhammad 'Abdullah ibn  
Shaykh Muhammad ibn Sa'eed Raslan

Copyright 2016 Al-Binaa Publishing

All Rights Reserved

No part of this publication may be reproduced in any language, printed in any form or by any electronic or mechanical means including but not limited to photocopying, recording or otherwise, without specific verbal or written consent from Al-Binaa Publishing. This maybe freely distributed as an eBook for the purpose of da'wah.

Translator: Abu 'Abdillah Khaleel 'Abdur Razaq

Publisher: Al-Binaa Publishing

Editor: Sana bint Ayub

Email: [albinaapubs@gmail.com](mailto:albinaapubs@gmail.com) or

[info@albinaapublishing.com](mailto:info@albinaapublishing.com)

Cover Design: Al-Binaa By Design

[www.albinaapublishing.com](http://www.albinaapublishing.com)

**The Correct Creed in Question  
and Answer From Shaykh Abdus  
Salam ibn ‘Abdul Kareem Aal  
Barjis رحمه الله**

By: Abu Muhammad ‘Abdullah ibn Muhammad ibn  
Sa’eed Raslan حفظهما الله

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Introduction

All praise is due to Allah. We praise Him, we seek His Assistance and we seek His Forgiveness. We seek refuge with Allah from the evils of ourselves and the wrong doings of our actions. Whomsoever Allah guides there is none to send him astray and whomsoever Allah sends astray there is no guide for him. I testify that none deserves to be worshipped in truth except Allah alone with no partners, and I testify that Muhammad (Sallallahu 'alayhi wa salam) is His slave and messenger.

**“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].”<sup>1</sup>**

**“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.”<sup>2</sup>**

**“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger [sal-Allâhu 'alayhi wa sallam], he has**

---

<sup>1</sup> Ali- 'Imraan: 102

<sup>2</sup> An-Nisaa: 1

**indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).”<sup>3</sup>**

**As for what follows:**

Verily, the most truthful speech is the Book of Allah and the best guidance is the guidance of Muhammad (Sallallahu ‘alayhi wa salam). The most evil of affairs are the newly invented matters (regarding religion), for they are innovation, and every innovation is misguidance, and every misguidance is in the Hell-Fire.

**As for what follows:**

Verily, the correct Islamic ‘*Aqeedah* (belief, creed) is the core and pillar of the religion. By way of its established and complete foundations and solid principles alone, happiness, elevation, and success for the people in this life as well as the Hereafter are its result.

That outcome is achieved due to the clarity of its signposts and authenticity and soundness of its proofs. It is also due to its conformity to the intact natural disposition, healthy intellects, as well as the hearts that are sound and straight.

Because of this, everything in existence is in need to learn this correct, unadulterated, pure ‘*Aqeedah*, because it is the core of one’s happiness and the pivot of one’s safety. Hence, it is like the water in plants, like the soul and vigor in the body.

One thing that demands special emphasis is that every person should know that ‘*Aqeedah* has no room for delusional thinking or opinions. It is obligatory upon every Muslim to believe in the same thing Messengers believed, and to believe in the fundamentals called by the Prophets, without any doubt or hesitation.

---

<sup>3</sup> Al-Ahzaab: 70-71

Allah, the Most-High, said:

**“The Messenger (Muhammad [sal-Allâhu 'alayhi wa sallam]) believes in what has been sent down to him from his Lord.”**<sup>4</sup> To the end of the verse.

The Muslim shall find in this book the foundations of the Islamic belief, the most important and prominent of its foundations that are essential. I summarized this concise beneficial book by the revered scholar ‘Abdus Salam ibn Barjas (Rahimahullah). Everything in it is coupled with its proof in order to strengthen it by way of its textual evidences.

I have made it into a primary level book for teaching the young Muslim the foundations of his belief and what he is in need of in his life.

**Written by:** Abu Muhammad ‘Abdullah ibn Muhammad Sa’eed Raslan (May Allah preserve both of them).

---

<sup>4</sup> Al-Baqarah: 285

**THE FIRST LESSON:**  
**THE CORRECT BELIEF CONCERNING TAUHEED AR-**  
**RUBOOBIYYAH**

**Question 1:** What is our belief concerning Tauheed Ar-Ruboobiyyah?<sup>5</sup>

**Answer:** Ahlus Sunnah wal Jama'ah (the People of the Sunnah and the Jama'ah<sup>6</sup>) believe that creation, dominion, and disposing affairs is solely by Allah.

**Question 2:** What is the proof for that?

**Answer:** Allah (Ta'ala) said:

**“Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!”<sup>7</sup>**

He the Most-High also said:

**“To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.”<sup>8</sup>**

---

<sup>5</sup> [TN] Tauheed Ar-Ruboobiyyah is singling Allah out with His actions.

<sup>6</sup> Shaykh Rabee' ibn Haadi Al-Madkhali (May Allah preserve him) said in his explanation of 'Sharhus Sunnah' of Imam Al-Barbahaari (May Allah have mercy upon him): "The Jama'ah is the truth and its people."

<sup>7</sup> Al-A'raaf: 54

<sup>8</sup> Ash-Shoora: 49

**Question 3:** Did the *Mushrikoon* (those who associate others along with Allah in worship) contest Tauheed Ar-Ruboobiyyah?

**Answer:** No one contested this part from Tauheed; whether Muslim or disbeliever. Allah said about the disbelievers:

**“And if you (O Muhammad [sal-Allâhu 'alayhi wa sallam]) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All praise and thanks are Allâh!" But most of them know not.”<sup>9</sup>**

**Question 4:** If the *Mushrikoon* (believed in Tauheed Ar-Ruboobiyyah, then why did they take deities to worship other than Allah?

**Answer:** The Mushrikoon used to believe that their false deities are means to Allah, and they can be taken as intercessors to Allah, the Most-High. Allah, the Most-High, said:

**“Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.”<sup>10</sup>**

Allah, the Most-High, also said about them:

**"Has he made the âlihah (gods) (all) into One Ilâh (God – Allâh). Verily, this is a curious thing!"<sup>11</sup>**

**Question 5:** If we were to assume this part of Tauheed is already established, why would Allah assert it in the Noble Qur'an?

---

<sup>9</sup> Luqmaan: 25

<sup>10</sup> Az-Zumar: 3

<sup>11</sup> Saad: 5



**Answer:** Allah, the Most-High, included this category of Tauheed in the Quran in order to establish and emphasize it, and to establish the Tauheed in His worship by means of it. Since the Tauheed Ruboobiyyah necessitates that none is worshipped except Him alone.

Allah, the Most-High, said:

**“O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious).”<sup>12</sup>**

**Question 6:** What is the rational proof that invalidates setting up partners alongside Allah (i.e. Shirk) in His Ar-Ruboobiyyah?

**Answer:** Allah, the Most-High, has clarified the invalidity of Shirk in Ar-Ruboobiyyah, and had it been valid, the Heavens and the Earth would have become ruined. This is a self-evident fact. Allah, the Most-High, said:

**“No son (or offspring) did Allâh beget, nor is there any ilâh (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!”<sup>13</sup>**

---

<sup>12</sup> Al-Baqarah: 21

<sup>13</sup> Al-Muminoon: 91

**THE SECOND LESSON:**  
**THE CORRECT BELIEF CONCERNING THE TAUHEED OF**  
**ASMAA (NAMES) WA SIFAAT (ATTRIBUTES)**

**Question 7:** What is the belief of Ahlus Sunnah wal Jama'ah concerning the Names and Attributes of Allah?

**Answer:** Ahlus Sunnah wal Jama'ah affirm for Allah, the Most-High, what Allah affirmed for Himself and what His Messenger (Sallallahu 'alayhi wa Salam) affirmed for Him from the Most Beautiful Names and Most Lofty Attributes (which do not go beyond the Qur'an and the established (authentic) Sunnah from the Messenger of Allah (Sallallahu 'alayhi wa Salam)).

They follow the literal sense of them and understand their respective meaning in the language of the Arabs, the language in which the Qur'an was revealed. They leave *the how* to Allah, the Most-High, because, He has kept the knowledge of *the how* for Himself, and has't revealed it to anyone from mankind.

**Question 8:** What are the established fundamentals of the religion that saves whoever adheres to it, from deviation, with regards to Allah's Names and Attributes?

**Answer:** There are three fundamentals:

1. Establishing what Allah has established for Himself and what His Messenger (Sallallahu 'alayhi wa Salam) has established for Him, without any addition or subtraction.
2. Holding Allah high, away from any similarities from the creation concerning His Attributes.

Allah, the Most-High, said:

**“There is nothing like Him, and He is the All-Hearer, the All-Seer.”<sup>14</sup>**

3. There mustn't be any attempt to understand *the how* of His Attributes. Allah, the Most-High, said:

**“But they will never encompass anything of His Knowledge.”<sup>15</sup>**

**Question 9:** From the Attributes of Allah, the Most-High, is ‘rising above the Throne’; how do we believe in it?

**Answer:** Establishing the ascension of Allah above the Throne is an actual ascension. We know its meaning but are ignorant about how it is.

Its meaning is: rising and elevation.

The Arabs gave it this meaning, and Ahlus Sunnah wal Jama'ah have agreed upon it.

As for *the how*, none knows it except Allah alone with no partners.

**Question 10:** From the attributes of Allah, the Most-High, is Hearing; how do we believe in it?

**Answer:** Allah, the Most-High, said:

**“Truly, Allâh is Ever All-Hearer, All-Seer.”<sup>16</sup>**

The Attribute of hearing for Allah is derived from this verse and other verses similar to it.

Hearing in the language of the Arabs is the comprehension of sounds.

---

<sup>14</sup> Ash-Shoora: 11

<sup>15</sup> Ta Ha: 110

<sup>16</sup> An-Nisaa: 58

Therefore, we affirm hearing for Allah, the Most-High; He comprehends sounds by way of it. It does not resemble anything from Allah's creation. We leave *the how* to Allah, the Most-High. So, we do not say: "How does He hear?" We do not delve into that since Allah, the Most-High, did not inform us about it. Rather, Allah kept its knowledge exclusive for Himself alone.

### **THE THIRD LESSON:**

#### **THE CORRECT BELIEF CONCERNING THE TAUHEED OF ULOOHIYYAH (WORSHIP)**

**Question 11:** What is the belief of Ahlus Sunnah concerning the Tauheed of Uloohiyyah?

**Answer:** They believe in singling Allah, the Most-High, out with worship. So, they do not worship another deity along with Allah. Rather, they devote obedience - that Allah has commanded them with - to Allah alone with no partners, whether that commandment be by way of obligation or recommendation.

They do not prostrate to anyone besides Allah. They do not make Tawaaf at the ancient house (i.e. the Ka'bah in Makkah) to anyone besides Allah. They do not slaughter for anyone besides Allah. They do not vow to anyone besides Allah. They do not swear to anyone besides Allah. They do not place their *Tawakkal* (trust, reliance) upon anyone except Allah. And they do not supplicate to anyone besides Allah. This is Tauheed Uloohiyyah.

Allah, the Most-High, said:

**"Worship Allâh and join none with Him (in worship)."<sup>17</sup>**

---

<sup>17</sup> An-Nisaa: 36

He also said:

**“And I (Allâh) created not the jinn and mankind except that they should worship Me.”<sup>18</sup>**

The meaning of **“worship Me”** is to single Me out with worship.

**Question 12:** What is the opposite of Tauheed Uloohiyyah?

**Answer:** Its opposite is *Shirk* (to associate partners with Allah) – we seek refuge with Allah from it, - and it is the greatest sin perpetrated against Allah.

Allah, the Most-High, said:

**“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.”<sup>19</sup>**

The Most-High has clarified that Shirk renders the actions null and void and removes one from the religion of Islam. Allah, the Most-High, said:

**“But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.”<sup>20</sup>**

**Question 13:** Who is a Mushrik?

**Answer:** Whoever directs any aspect/form of worship to other than Allah is a Mushrik and a Kaafir (disbeliever, non-Muslim).

---

<sup>18</sup> Adh-Dhaariyaat: 56

<sup>19</sup> An-Nisaa: 48

<sup>20</sup> Al-An'aam: 88

**Question 14:** From the examples of acts of worship that are not to be directed except to Allah is (Du'a) supplication. What is the proof for that?

**Answer:** Du'a (supplication) is an act of worship that Allah has ordered. Therefore, whoever supplicates to Allah alone, he is a Muwahid (one who worships Allah alone), while whoever supplicates to other than Allah, he has certainly committed Shirk.

Allah, the Most-High, said:

**"And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the Zâlimûn (polytheists and wrong doers)."**<sup>21</sup>

And it has been established in the Sunnan upon the authority of Nu'maan ibn Basheer (Radiyah 'anhu), where he said: "the Messenger of Allah (Sallallahu 'alayhi wa salam) said:

***"Du'a (Supplication) is worship."***<sup>22</sup>

**Question 15:** We learnt that there was no dispute between the Messengers and their respective nations regarding the Tauheed of Ruboobiyah. So, was the dispute over Tauheed of Uloohiyah?

**Answer:** Yes. Tauheed Uloohiyah is the Tauheed in which dispute had occurred between the Messengers and their respective nations. It is why the Messengers have been sent to clarify and call to it. It is why the scriptures have been sent down to establish, clarify, and prove it. As Allah, the Most-High, said:

**"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and**

---

<sup>21</sup> Yoonus: 106

<sup>22</sup> Reported by Abu Daawood in 'As-Sunnah' (1479) and Shaykh Al-Albaani declared it to be Saheeh in 'Saheeh Sunnan Abi Daawood' (1479)

**avoid (or keep away from) Tâghût (all false deities, i.e. do not worship anything besides Allâh)."**<sup>23</sup>

**Question: 16:** Which category of Tauheed did the Messengers begin their mission with; was it Tauheed Ruboobiyyah or Tauheed Uloohiyyah?

**Answer:** The Messengers began calling their people to Allah with Tauheed Uloohiyyah. Every Messenger said to his people:

**“Worship Allâh! You have no other Ilâh (deity that is worshipped) but Him.”**<sup>24</sup>

**Question 17:** Do those who associate partners with Allah in worship have evidence for their Shirk?

**Answer:** Those who associate partners with Allah in worship have no proof for their Shirk; not from the correct intellect nor from anything conveyed from the Messengers.

Allah (‘Azza wa Jalla) pointed out a rational proof that abolishes their Shirk. Allah, the Most-High, said:

**“Say (O Muhammad [sal-Allâhu 'alayhi wa sallam] to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"**<sup>25</sup>

This is a definitive rational proof that everything worshipped besides Allah is invalid, since they did not create anything nor did they offer any assistance whatsoever in the creation. And since

---

<sup>23</sup> An-Nahl: 36

<sup>24</sup> Al-A'raaf: 59, 65, 73, 85

<sup>25</sup> Al-Ahqaaf:4

creation belongs solely to Allah, what is the point in worshipping them?

**Question 18:** What is the status of this category of Tauheed?

**Answer:** In the light of the above, it is known that this aspect of Tauheed is the first of obligations and the most important of matters. It is that which Allah does not accept from anybody a religion besides it.

### **THE FOURTH LESSON:**

#### **THE CORRECT BELIEF CONCERNING THE SIX PILLARS OF EEMAAN**

**Question 19:** What are the six pillars of Eemaan?

**Answer:** Belief in Allah, His Angels, His Books, His Messengers, the Last Day, and belief in the Decree.

**Question 20:** What does the belief in Allah, the Most-High, comprise of?

**Answer:** It is comprised of establishing the Tauheed of Ruboobiyyah, Uloohiyyah, and Asmaa was Sifaat.

### **THE FIFTH LESSON:**

#### **THE CORRECT BELIEF CONCERNING THE ANGELS**

**Question 21:** How do we believe in the Angels?



**Answer:** To affirm their existence, affirm what has been reported to us of their names as well as their actions. Allah, the Most-High, said:

**“The Messenger (Muhammad (Sallallahu ‘alayhi wa salam)) believes in what was sent down to him from his Lord, and (so do) the Believers. Each one believes in Allah, His Angels, His Books, and His Messengers.”<sup>26</sup>**

In ‘Saheeh Muslim,’ the question of Jibreel (‘Alayhis salam) about Eemaan. The Prophet (Sallallahu ‘alayhi wa salam) said:

*“Eemaan is that you believe in Allah, His Angels, His Books, His Messengers, the Last Day, and that you believe in the Decree; the good of it and the bad of it.”<sup>27</sup>*

**Question 22:** Mention some of the attributes of the Angels that have been mentioned in the Noble Qur’an.

**Answer:** Allah, the Most-High, described them in His Book with His Statement:

**“To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the Angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the Angels) glorify His Praises night and day, (and) they never slacken (to do so).”<sup>28</sup>**

Allah, the Most-High, also said:

**“And they say: “The Most Gracious (Allah) has begotten a son (or children).” Glory to Him! They [whom they call children of Allah i.e. the Angels, Isa son of Maryam, ‘Uzair], are but**

---

<sup>26</sup> Al-Baqarah: 285

<sup>27</sup> Reported by Muslim (8).

<sup>28</sup> Al-Anbiyyah: 19-20

**honored slaves. They speak not until He has spoken, and they act on His Command.”<sup>29</sup>**

**Question 23:** Do the Angels possess anything from the special characteristics of Uloohiyyah (divinity, worship)?

**Answer:** No. They are slaves of Allah, the Most-High. They are one of Allah’s exquisite creations. They do not deserve anything of worship. Allah, the Most-High, said:

**“And (remember) the Day when He will gather them all together, then He will say to the Angels: “Was it you that these people used to worship?” They (the Angels) will say: “Glorified are You! You are our Wali (Lord) instead of them. Nay, but they used to worship the Jinn; most of them were believers in them.”<sup>30</sup>**

**Question 24:** What is their nature?

**Answer:** In ‘Saheeh Muslim’ on the authority of ‘Aaishah (Radiyah ‘anha) she said: “The Messenger of Allah (Sallallahu ‘alayhi wa salam) said:

*“The Angels were created from light, the Jinn were created from a mixed blaze from fire, and Adam (‘Alayhis salam) was created from what has been described to you.”<sup>31</sup>*

They have wings. Some of them have two wings on each side, some have three on each side, and some have four on each side, and so forth.

Allah, the Most-High, said:

---

<sup>29</sup> Al-Anbiyyah: 26-27

<sup>30</sup> Saba’: 40-41

<sup>31</sup> Reported by Muslim (2996), and Ahmad (6/153)

**“All praise and thanks are Allah’s, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the Angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is able to do all things.”<sup>32</sup>**

Also in ‘Saheeh Al-Bukhari’ on the authority of Ibn Mas’ood (Radiyallahu ‘anhu):

*“The Prophet (Sallallahu ‘alayhi wa salam) seen Jibreel (Alayhis salam); he possessed six hundred wings.”<sup>33</sup>*

**Question 25:** Are the Angels able to take different forms?

**Answer:** Yes, Allah has enabled them to take the form of beautiful bodies. Jibreel عليه السلام appeared to Maryam as a well-proportioned man. Also, just as Ibraheem’s عليه السلام noble guests appeared to him when they came to visit him. Likewise, they appeared before Lut عليه السلام when they came to send punishment to his people, and so forth.

**Question 26:** Allah عز و جل refuted the *Mushrikeen* concerning their statement: “The Angels are Allah’s daughters.” Clarify this!

**Answer:** Allah, the Most-High, said:

**“Now ask them (O Muhammad [sal-Allâhu 'alayhi wa sallam]):  
"Are there (only) daughters for your Lord and sons for them?"  
Or did We create the Angels female while they were witnesses?  
Verily, it is of their falsehood that they (Quraish pagans) say:  
"Allâh has begotten (offspring – the angels being the daughters**

---

<sup>32</sup> Faatir: 1

<sup>33</sup> Reported by Al-Bukhari (3232), and Muslim (174)

**of Allâh)?" And verily, they are liars! Has He (then) chosen daughters rather than sons?"<sup>34</sup>**

**Question 27:** What do you know about Jibreel عليه السلام?

**Answer:** Jibreel عليه السلام is the one entrusted with the revelation. Allah, the Most-High, said:

**"Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrâîl (Gabriel) and Mikâîl (Michael), then verily, Allâh is an enemy to the disbelievers."<sup>35</sup>**

The Prophet صلى الله عليه وسلم saw him in the valley with six-hundred wings, and he was extremely huge; he covered the horizon. In 'Saheeh Muslim, 'Aishah رضي الله عنها asked about the meaning of the statement of Allah, the Most-High,:

**"And indeed he (Muhammad [sal-Allâhu 'alayhi wa sallam]) saw him [Jibrâîl (Gabriel)] in the clear horizon (towards the east)."<sup>36</sup>**

The Prophet صلى الله عليه وسلم said:

*"It is only Jibreel. I have not seen him in the image he was created other than these two times. I saw him descending from the heavens, the greatness of his creation covered what is between the heavens and the earth."*

Then he also saw him on the (*Mi'raaj*) the Night of Ascension.

He did not see him in the image he was created other than these two times.

As for the other times that he had seen him, it was in the image of a man. Majority of the time it was in the image of Dihyatul Kalbi.<sup>37</sup>

---

<sup>34</sup> As-Saafaat:149-157

<sup>35</sup> Al- Baqarah: 98

<sup>36</sup> At-Takweer: 23

<sup>37</sup> T.N. Dihyatul Kalbi was from the Companions of the Messenger of Allah صلى الله عليه وسلم.

**Question 28:** What do you know about Mikaeel عليه السلام؟

**Answer:** Mikaeel is entrusted with the rain and its circulation to the place that Allah orders.

It was reported by Imam Ahmad on the authority of Anas رضي الله عنه that the Prophet صلى الله عليه وسلم said to Jibreel:

*“Why have I never seen Mikaeel smile before?” Jibreel said: “Mikaeel has not smiled ever since the Hell-Fire was created.”<sup>38</sup>*

**Question 29:** What do you know about Israfeel?

**Answer:** Israfeel is entrusted with the Soor.<sup>39</sup> He will blow it three blows by the command of his Lord عز وجل.

1. The blow for fear and alarm.<sup>40</sup>
2. The blow after which people will be terrified.
3. The blow for standing before the Lord of all that exists.

There are some of the Scholars who say it is two blows only. They gathered it from the statement of Allah, the Most-High:

**“And the Trumpet will be blown, and all who are on the earth will die, except he whom Allah wills. Then it will be blown a second time and behold, they will be standing looking on (waiting).”<sup>41</sup>**

These three Angels, Allah’s Messenger صلى الله عليه وسلم mentioned in his Du’a (supplication) in the Salah at night: “O Allah”! The Lord of Jibraeel, Mikaeel, and Israafeel; Originator of the heavens and

<sup>38</sup> Reported by Ahmad in ‘Al-Musnad’ (13376).

<sup>39</sup> The Soor is a great horn. None knows its greatness except the One Who created it (i.e. Allah) [Tafseer As-Sa’dee]

<sup>40</sup> Allah the Most-High said: **“And the Trumpet will be blown, and all who are on the earth will die, except he whom Allah wills.”** [Az-Zumar: 68]

<sup>41</sup> Az-Zumar: 68

earth, knower of the unseen and that which is witnessed; You judge between your servants concerning what differ in. Guide me to the truth concerning what they differ in by your permission. Verily, you guide whom you will to the straight path.”<sup>42</sup>

**Question 30:** Who is the Angel of Death? And does he possess a name other than this?

**Answer:** The Angel of Death is entrusted with seizing the soul.

Allah, the Most-High, said:

**“Say: “The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord.”<sup>43</sup>**

The name Izraaeel has not been reported. The only thing that has come is that he is the Angel of Death; as what is in the verse.

**Question 31:** Who are the Angels for safekeeping (protection)?

**Answer:** They are the Angels who are entrusted with preserving the children of Adam in all of their circumstances; traveling or otherwise, during sleep or when they’re awake. Allah, the Most-High, said:

**“For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily,**

---

<sup>42</sup> Reported by Muslim (770), Imam Ahmad (6/156), and An-Nasaai (3/173).

<sup>43</sup> As-Sajdah: 11

**Allah will not change the condition of a people as long as they do not change the condition of themselves. But when Allah wills a people's punishment, there can be no turning it back, and they will find besides Him no protector.”<sup>44</sup>**

Ibn ‘Abaas رضي الله عنهما said about Allah’s statement: **“For him (each person), there are Angels in succession.”** “Angels protect him from before him behind him, but they leave him when his death comes.”

**Question 32:** Who are the Noble Writers عليهم السلام؟

**Answer:** The Noble Writers are those who write the actions of the servants, good and evil. Allah, the Most-High, said:

**“But verily, over you (are appointed angels in charge of mankind) to watch you. *Kiraaman* (honorable) *Kaatibeen* (writing down your deeds). They know all that you do.”<sup>45</sup>**

**Question 33:** The number of Angels are many. What is the proof for this?

**Answer:** The Prophet صلى الله عليه وسلم has informed us: “That the inhabited house in the heavens, every day seventy-thousand Angels enter it”. In another narration, “they never return to it.”<sup>46</sup>

---

<sup>44</sup> Ar-Ra’d: 11

<sup>45</sup> Al-Infitaar: 10-12

<sup>46</sup> Reported by Al-Bukhari (3207), Muslim (164) and it is the wording of Muslim

**Question 34:** What is the ruling of the one who denies the existence of the Angels?

**Answer:** Whoever denies the existence of the Angels has disbelieved, according to the consensus of the Muslims. Allah, the Most-High, said:

**“O you who believe! Believe in Allah, His Messenger (Muhammad صلى الله عليه وسلم), and the Book (the Qur’an) which He sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.”<sup>47</sup>**

## **THE SIXTH LESSON:**

### **THE CORRECT BELIEF CONCERNING THE REVEALED BOOKS**

**Question 35:** How do we believe in the revealed Books?

**Answer:**

2. We believe that Allah, the Most-High, had sent a scripture with every Messenger, as Allah, the Most-High, said:

---

<sup>47</sup> An-Nisaa: 136



**“Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up with justice.”<sup>48</sup>**

3. We know that the scriptures are from Allah in compliance with His statement:

**“But say: “I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Qur’an and the Books of old from the Taurah, and the Injeel and the Pages of Ibraheem].”<sup>49</sup>**

3. We believe that these scriptures are from the Speech of Allah, not anyone else. The Most-High spoke it in reality in the manner that He willed.

4. We believe that having Eemaan in the scriptures entails having Eemaan in everything in them including legislations; and that complying with them and judging by what is in them were obligatory upon the nations they were revealed to.

5. These scriptures confirm each other, and they do not discredit each other.

6. The latter of these scriptures abrogates the former, just as the Qur’an abrogated what came before it. The Most-High said:

**“Confirming the Scripture that came before it and *Mohayminan* (trustworthy in highness and a witness) over them (old Scriptures).”<sup>50</sup>**

---

<sup>48</sup> Al-Hadeed: 25

<sup>49</sup> Ash-Shoora: 15

<sup>50</sup> Al-Maaidah: 48

He also said:

**“But it is nothing other than a reminder for the ‘Alameen (mankind, jinn, and everything in existence besides Allah).”<sup>51</sup>**

7. Having Eemaan in Allah’s scriptures is obligatory being in a general way for what He made general and detailed for what He made detailed.

**Question 36:** What are the various forms of revelation?

**Answer:**

1. Direct hearing from Allah behind a covering without any intermediary, just as Allah spoke to Musa directly without any intermediary. Allah, the Most-High, said:

**“And when Musa came at the time and place appointed by Us, and his Lord spoke to him.”<sup>52</sup>**

2. What Allah, the Most-High, tells an angel messenger to convey it to the human messenger. Allah, the Most-High, said:

**“It is not for any human being that Allah should speak to him unless (it be) by Inspiration, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most-High, Most Wise.”<sup>53</sup>**

---

<sup>51</sup> Al-Qalam: 52

<sup>52</sup> Al-A’raaf: 143

<sup>53</sup> Ash-Shooraa: 51

**Question 37:** What are the names of the scriptures that have been mentioned in the Qur'an?

**Answer:** Allah has named the *Taurah* (Old-Testament) which was revealed to Musa, the *Injeel* (New-Testament) which was revealed to Isa, the *Zaboor* which was revealed to Daawod, the *Qur'an* which was revealed to Muhammad. He also mentioned the *Suhuf* (Sheets) of Ibraheem and Musa. We believe in these scriptures in this above detail, just as He mentioned other (unnamed) scriptures in general, which we believe in them as well. Allah, the Most-High, said:

**“Say: “I believe in whatsoever Allah has sent down of the Book.”<sup>54</sup>**

**Question 38:** What is the last of the scriptures that Allah has revealed?

**Answer:** The Noble Qur'an that Allah had revealed to our Prophet Muhammad (ﷺ). It is the last of the Divine scriptures and there will not be another scripture after it.

**Question 39:** What are the descriptions of the Noble Qur'an?

**Answer:**

---

<sup>54</sup> Ash-Shooraa: 15

1. It abrogates all of the previous scriptures. It is general for all the mankind and Jinn.

2. It is comprehensive for everything mankind is in need of; religious and worldly matters. Allah, the Most-High, said:

**“This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islaam as your religion.”<sup>55</sup>**

3. It is a miracle that nobody is capable of coming with the likeness of.

Allah, the Most-High, said:

**“Say: “If mankind and the jinn were to gather together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.”<sup>56</sup>**

4. It is preserved from any addition or subtraction. Allah, the Most-High, said:

**“Verily, We it is Who have sent down the *Dhikr* (i.e. the Qur’an) and surely, We will guard it (from corruption).”<sup>57</sup>**

---

<sup>55</sup> Al-Maaidah: 3

<sup>56</sup> Al-Israa: 88

<sup>57</sup> Al-Hajr: 9

## **THE SEVENTH LESSON:**

### **THE CORRECT BELIEF CONCERNING THE MESSENGERS OF THE LORD OF EVERYTHING IN EXISTENCE**

**Question 40:** How should we have Eemaan in the Messengers?

**Answer:**

1. It is by way of established belief that Allah had sent to every nation a Messenger calling them to the worship of Allah alone with no partners, and by disbelieving in what is worshipped besides Him.
4. That all of them are truthful and trusted, devoted, guided, noble, righteous, fearful of their Lord, reliable, and that all of them conveyed Allah's messages.
5. That Allah took Ibraheem as a close friend. He spoke to Musa directly. He raised Idrees to a lofty station. Isa is a servant of Allah and His Messenger and His word that He sent forward to Maryam, and he is a soul from Him.
6. That Allah gave virtue to some of them over others and He raised some of them over others in ranks. And that Muhammad (ﷺ) is the master of the children of Adam on the Day of Standing without any pride.
7. They all shared identical Da'wah concerning the foundation of religion; that is calling to Tauheed Uloohiyyh, Ruboobiyyah, and Names and Attributes. Allah, the Most-High, said:

**“Verily, the religion with Allah is Islaam.”<sup>58</sup>**

**Question 41:** How many Messenger and Prophets were there?

**Answer:** There were 315 Messengers, and 124000 Prophets. That has been established in various Hadiths from the Messenger of Allah, (ﷺ) from the Hadith of Abu Umaamah and the Hadith of Abu Dharr (رضي الله عنه).

**Question 42:** What is the difference between a Messenger and a Prophet?

**Answer:** The difference is that a Prophet is one whom Allah gives him revelation and he relates the knowledge that Allah has given him. If he was sent with that in order to convey a message from Allah to whomever opposes Allah’s command, then he is a Messenger.

As for whoever only acts according to the legislation that preceded him, and he was not sent to convey a message from Allah to anyone, then he is a Prophet and not a Messenger.

**Question 43:** What are the names of the Messengers and Prophets that have been mentioned in the Noble Qur’an?

---

<sup>58</sup> Aali-’Imraan: 19

**Answer:** Allah, the Most-High, has a group from amongst them, like Aadam, Nuh, Idrees, Hud, Saalih, Ibraaheem, Ismaaeel, Ishaahq, Ya'qoob, Yusuf, Lut, Shuayb, Yunus, Musa, Haaron, Ilyaas, Yahya, Yasa'a, Dhil Kifl, Daawod, Sulaymaan, Ayoob, al-'Asbat (were mentioned in general), Isa, and Muhammad (may Allah praise them and send peace upon all of them). Allah, the Most-High, said:

**“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Musa Allah spoke directly.”<sup>59</sup>**

We believe in all of them exactly in the same detail Allah mentioned and we believe generally in those Allah mentioned in general.

**Question 44:** Do the Messengers possess anything from the special characteristics of Uloohiyyah (divinity, worship)?

**Answer:** We believe that all of the Messengers and Prophets are human beings that are created. They do not possess anything from the special qualities of Uloohiyyah. Allah, the Most-High, said:

**“Say (O Muhammad صلى الله عليه وسلم): “I am only a man like you. It has been inspired to me that your *Ilah* (deity) is one deity (i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.”<sup>60</sup>**

---

<sup>59</sup> An-Nisaa: 164

<sup>60</sup> Al-Kahf: 110

The Most-High also said:

**“Say (O Muhammad صلى الله عليه وسلم): I possess no power of benefit or harm to myself except as Allah wills. If I had the knowledge of the *Ghayb*<sup>61</sup>, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.”<sup>62</sup>**

Therefore, we believe that they are servants of Allah. Allah has honored them with the message and has described them with servitude as their highest honor in the context of praising them.

**Question 45:** Who is the last of the Prophets?

**Answer:** We believe that Allah, the Most-High, sealed off the messages with Muhammad’s message (ﷺ). He sent him to both Mankind and Jinn, as Allah, the Most-High, stated:

**“Say (O Muhammad صلى الله عليه وسلم): “O mankind! Verily, I am sent to you all as the Messenger of Allah.”<sup>63</sup>**

Allah, the Most-High, said:

**“And We have sent you (O Muhammad صلى الله عليه وسلم): not but as a mercy for the ‘Aalameen (mankind, jinn and all that exists).”<sup>64</sup>**

---

<sup>61</sup> Shaykh Khalid ibn ‘Abdur Rahmaan Al-Misree حفظه الله said in his Tafseer of Suratul Baqarah that the *Ghayb* is everything that is hidden from you and you have been ordered to believe in it.

<sup>62</sup> Al-A’raaf: 188

<sup>63</sup> Al-A’raaf: 158



Allah, the Most-High, said:

**“And We have not sent you (O Muhammad صلى الله عليه و سلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.”<sup>65</sup>**

**Question 46:** Did the other Messengers announce the good news of the prophet hood of our Prophet Muhammad (Sallallahu ‘alayhi wa salam)?

**Answer:** Yes, the Messengers have brought the good news of the message of Muhammad (Sallallahu ‘alayhi wa salam).

Allah, the Most-High, said:

**“And (remember) when ‘Isa, son of Maryam said: “O Children of Israaeel! I am the Messenger of Allah unto you, confirming the *Taurah* which came before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad. But when he (i.e. Muhammad صلى الله عليه و سلم) came to them with clear proofs, they said: “This is plain magic.”<sup>66</sup>**

In ‘Saheeh Muslim’ on the authority of Abu Hurayrah (رضي الله عنه), he reported that the Messenger of Allah (ﷺ) said:

*“By the one whose soul of Muhammad is in His Hand, there is no one from this nation Jew or Christian that hears about me and then dies*

---

<sup>64</sup> Al-Anbiyyah: 107

<sup>65</sup> Saba: 28

<sup>66</sup> As-Saff: 6

*and didn't believe in what I was sent with except that he will be from the people of the Hell-Fire.”<sup>67</sup>*

**Question 47** What is ruling of the one who rejects the message of Muhammad (Sallallahu ‘alayhi wa salam)?

**Answer:** Whoever rejects the message of Muhammad (ﷺ) has certainly disbelieved in all of the Messengers; he even disbelieved in the Messenger that he claims to believe and follow. Allah, the Most-High, said:

**“The people of Nuh rejected the Messengers.”<sup>68</sup>**

Allah judged those who rejected Nuh as if they have rejected all the Messengers, while no messenger came before Nuh!

**Question 48:** What is the ruling of the one who claims prophethood after Muhammad (ﷺ)?

**Answer:** We believe that there is no Prophet after Muhammad (صلى الله عليه وسلم). Therefore, whoever claims prophethood after him has disbelieved. Allah, the Most-High, said:

**“But he is the Messenger of Allah and the last of the Prophets.”<sup>69</sup>**

---

<sup>67</sup> Reported by Muslim (153)

<sup>68</sup> Ash-Shu'araa: 105

<sup>69</sup> Al-Ahzab: 40

In Saheeh Muslim, on the authority of Abu Hurayrah that the Prophet said:

*“I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning, I have been helped with the fright (in the hearts of enemies), spoils have been made lawful to me, the earth has been made for me a place of worship and clean, I have been sent to all of the creation and the line of Prophets is closed with me.”<sup>70</sup>*

**Question 49:** What the ruling of whoever rejects the message of anyone from the Prophets and Messengers?

**Answer:** Whoever rejects the message of anyone from the Prophets and Messengers has disbelieved.

Allah, the Most-High, said:

**“Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, “We believe in some but reject others,” and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between them (Messengers), We shall give them**

---

<sup>70</sup> Reported by Muslim (523)

**their rewards; and Allah is Ever Oft- Forgiving, Most Merciful.”<sup>71</sup>**

## **THE EIGHT LESSON:**

### **THE CORRECT BELIEF CONCERNING THE LAST DAY**

**Question 50:** What is the Last Day?

**Answer:** It is the Day of Standing. The people of the Sunnah are certain about its events and occurrences of terror, as Allah, the Most-High, said:

**“And they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).”<sup>72</sup>**

Allah, the Most-High, said:

**“Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?”<sup>73</sup>**

Allah, the Most-High, said:

---

<sup>71</sup> An-Nisaa: 150-152

<sup>72</sup> Al-Baqarah: 4

<sup>73</sup> An-Nisaa: 87

**“And the Hour is surely coming, so overlook (O Muhammad (صلى الله عليه وسلم)) their faults with gracious forgiveness.”<sup>74</sup>**

**Question 51:** What is the Resurrection and its proof?

**Answer:** The Resurrection is to bring the dead to life.

Allah, the Most-High, said:

**“And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah will. Then it will be blown a second time and behold, they will be standing, looking on (waiting).”<sup>75</sup>**

**Question 52:** How is the belief in the records of actions?

**Answer:** Belief in the records of actions is that the records are given in the right hand or in the left hand from behind.

Allah, the Most-High, said:

**“Then as for him who will be given his Record in his right hand will say: "Take, read my Record!"<sup>76</sup>**

Allah, the Most-High, said:

**“But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!"<sup>77</sup>**

---

<sup>74</sup> Al-Hijr: 85

<sup>75</sup> Az-Zumar: 68

<sup>76</sup> Al-Haqqah: 19

**Question 53:** How do we believe in the scale?

**Answer:** Belief in the scale is that they will be placed on the Day of Standing so nobody will be oppressed whatsoever.

Allah, the Most-High, said:

**“Then, those whose scales (of good deeds) are heavy, - these, they are the successful.”<sup>78</sup>**

**Question 54:** What are the different parts of Intercession?

**Answer:**

1. The greatest Intercession; it is specific for the Prophet (ﷺ). He will intercede on behalf of humanity in order that Allah start judgement among them.
2. The Intercession is so that the gate of Jannah would be opened for its People. This is exclusive for the Prophet (ﷺ).
3. The Intercession is to ask for lightening the punishment for he who deserved it. It is exclusive to the Prophet (ﷺ) when he will intercede for his uncle Abu Taalib so that the punishment will be lightened for him in the Hell-Fire. That is the reward for his care of the Prophet (ﷺ) and defending him.

---

<sup>77</sup> Al-Haqqah: 25

<sup>78</sup> Al-Mu'minuun: 102

4. The Intercession in raising the level of people from the inhabitants of the Jannah (Paradise).

It is said that it is exclusive to Prophet Muhammad (Sallallahu ‘alayhi wa salam). It is also said that it is not exclusive to him.

5. The Intercession for the major sinners: they are the sinners from the Muwwahideen (i.e. those who worship Allah alone) who will enter the Fire because of their sins. This intercession is to remove them from it. The Messenger (ﷺ) as well as the other Messengers, Angels, righteous, and martyrs will intercede (i.e. to have them removed from the fire).

And the Qur'an and fasting will be intercessors on behalf of their adherents on the Day of Standing. Likewise, the children of the believers will be intercessors on behalf of their fathers.

**Question 55:** What is the Haud (pond)? And what is its description?

**Answer:** We are to believe in the *Haud* (i.e. the pond of the Prophet Muhammad (Sallallahu ‘alayhi wa salam), that its water is whiter than milk, it is sweeter than honey, and is more pleasant than that of the smell of musk. Whoever drinks from it will never be thirsty again. Whoever followed the Prophet (ﷺ) will come to it, and whoever introduced (unlegislated) newly affairs into the religion will be turned away.

It will be said to them: “away, away.”

**Question 56:** What is the *Siraat* (bridge)? And how will the people pass over it?

**Answer:** Belief in the *Siraat* is that it is erected over the Hell-Fire. The people will pass over it in proportion with their actions.

The first of them will pass over it like lightning, then like wind, then like the passing of birds, while the Prophet (ﷺ) will be standing at the Bridge saying, “ O my Lord! Safety, Safety,” until the actions of the servants will be reduced because of their doers. Consequently, an individual will arrive without having the ability to progress except while crawling.

On the two sides of the bridge are hooks ordered to seize whomever they have been commanded to. So, some will end up saved but would have sustained some scratches in the process, while some are thrown in the Hell-Fire. We believe in everything that has come in the Book and Sunnah about that Day and its terrors. May Allah give us assistance on that Day.



**THE NINTH LESSON:**  
**THE CORRECT BELIEF CONCERNING THE DEVINE DECREE**  
**AND PER-ORDAINMENT**

**Question 57:** How is the belief in the Divine Decree and Pre-Ordainment (i.e. al-Qadaa wal Qadar)?

**Answer:** It is by way of belief and resolve that Allah decreed the ordainments of the creation, and whatever Allah wants, will occur, and whatever He doesn't want, won't.

Allah, the Most-High, said:

**“Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).”<sup>79</sup>**

**Question 58:** How many levels of the Qadar (Decree) are there?

**Answer:** The levels of the Qadar are four:

1. Knowledge: we believe that Allah, the Most-High, knows everything.

Allah knows what happened, what is happening, what will happen, and how it will happen with His All-Encompassing Knowledge. So nothing is new to Him. His knowledge is not preceded with ignorance, and neither forgetfulness overtakes it.

---

<sup>79</sup> Al-Qamar: 49

2. Writing. We believe that Allah wrote in *al-Lauh al-Mahfooz* (the Preserved Tablet) what will occur until the Day of Standing.

Allah, the Most-High, said:

**“[Fir'aun (Pharaoh)] said: "What about the generations of old?"  
[Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget.”<sup>80</sup>**

3. Will: We believe that Allah, the Most-High, has willed everything in the heavens and earth, and nothing occurs except that He wills it. Whatever He wants will occur and whatever He doesn't want will not occur.

Allah, the Most-High, said:

**“Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!”<sup>81</sup>**

4. The Level of Creation: Allah, the Most-High, is the Creator of every doer and his action, and the mover and his movement, and everyone/everything standing still and the action of being still itself.

Allah, the Most-High, said:

**“"While Allah has created you and what you make!”<sup>82</sup>**

**Question 59:** What is the correct belief concerning the actions of the servants?

---

<sup>80</sup> Ta-Ha: 51-52

<sup>81</sup> Ya-Seen: 82

<sup>82</sup> As-Saffaat: 96

**Answer:** We believe that the servants have power over their actions, and they have a willingness and a desire. Allah, the Most-High, is the Creator of their willing; He is the Creator of their power, their statements, and their actions. And the statements and actions they do are ascribed to them in reality. They will be rewarded or punished in accordance with those statements and actions.

They do not have capability except what Allah has enabled them with, and they do not will except that Allah, the Most-High, wills.

Allah, the Most-High, said:

**“Verily! This (Verses of the Quran) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah). But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.”<sup>83</sup>**

**Question 60:** Does decree prevent action and entail reliance?

A: We believe that the decree does not prevent action. Likewise, it does not require reliance.

For that reason, when the Prophet (ﷺ) informed his Companions about the preceding decrees and their course and the drying of the pen, it was said to him (ﷺ): “Should we not rely on what is (written) in our book and leave off action?”

---

<sup>83</sup> Al-Insaan: 29-30

He said “No, carry on doing good deeds; Everyone will find it easy to do the deeds for which he has been created.” Then he recited:

**“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna (see Verse No: 6 footnote); We will make smooth for him the path for evil.”<sup>84</sup>**

Therefore, the decrees have means that lead to them. So, just as marriage is the mean for children and tillage is the mean for the presence of crops, likewise, righteous actions are a means for the entry into Jannah (Paradise), and evil actions are a means for the entry into the Hell-Fire.

## **THE TENTH LESSON:**

### **THE CORRECT BELIEF CONCERNING EEMAAN**

**Question 61:** What is the belief of the the people of the Sunnah concerning Eemaan?

**Answer:** Eemaan is statement of the tongue. It is that one utters the testimony of Tauheed: La ilaha illa Allah (none deserves to be

---

<sup>84</sup> Al-Layl: 5-10

worshipped in truth except Allah) and Muhammad is the Messenger of Allah.

It is belief in the heart with certainty about the truthfulness of the statement of Tauheed, coupled with action of the limbs.

**Question 62:** Does Eemaan increase and decrease?

A: Yes, Eemaan increases with obedience but decreases with disobedience.

Allah, the Most-High, said:

**“Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”<sup>85</sup>**

Allah, the Most-High, said:

**“And when His Verses (this Quran) are recited unto them, they (i.e. the Verses) increase their *Eemaan*; and they put their trust in their Lord (Alone).”<sup>86</sup>**

The Messenger of Allah said: *“The most complete of believers in Eemaan is the best of them in manners.”* [Reported by Ahmad and other than him from the Hadeeth of Abu Hurayrah (رضي الله عنه)]

---

<sup>85</sup> Aali-Imraan: 173

<sup>86</sup> Al-Anfaal: 2

When someone is described with good manners, he is the most complete of the Believers in Eemaan. As for he who has bad manners, he is the most deficient in Eemaan.

**Question 63:** Is Eemaan correct without having belief?

**Answer:** Eemaan does not consist of statement and action without belief; for that is the belief of hypocrites.

Allah, the Most-High, said:

**“And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.”<sup>87</sup>**

**Question 64:** Is Eemaan merely the knowledge of it?

**Answer:** Eemaan is not by merely having knowledge, because this is the Eemaan of the disbelievers and those who reject the truth after knowing it.

Allah, the Most-High, said:

**“And they belied them (those Ayat) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what**

---

<sup>87</sup> Al-Baqarah:8

**was the end of the Mufsidun (disbelievers, disobedient to Allah, evil-doers, liars.)”<sup>88</sup>**

Allah, the Most-High, said:

**“It is not you that they deny, but it is the Verses (the Quran) of Allah that the Zalimun (polytheists and wrong-doers) deny.”<sup>89</sup>**

**Question 65:** Does Eemaan consist of statement and belief without action?

**Answer:** Eemaan is not statement and belief without action, because Allah named actions as Eemaan.

Allah, the Most-High, said:

**“And Allah would never make your Eemaan (prayers) to be lost.”<sup>90</sup>**

Meaning: Your Salah (prayers) facing Masjid Al-Aqsa in Jerusalem.

In the two Saheehs of ‘al-Bukhari’ and ‘Muslimi’, from the Hadeeth of Ibn ‘Abbas (رضي الله عنه) on the authority of the Messenger of Allah (ﷺ) that he said to the delegation of ‘Abdul Qays: *“I command you with four things: To have Eemaan in Allah. Do you know what Eemaan in Allah is? To testify that La ilaha illa Allah (none has the right to be worshipped in truth except Allah), to establish the Salah (prayer), to give the Zakah (obligatory charity), to fast the month of*

---

<sup>88</sup> An-Naml: 14

<sup>89</sup> Al-An’aam: 33

<sup>90</sup> Al-Baqarah: 143

*Ramadan, and to give fifth of the war booty.*” [Reported by Al-Bukhari (7556)]

**Question 66:** What is ruling of *Takfeer* (declaring someone to be a disbeliever)?

**Answer:** *Takfeer* (declaring someone a disbeliever) is a right that belongs to Allah. Therefore no one is declared a disbeliever except for he whom Allah and His Messenger () or the Muslims unanimously agree upon his *Takfeer* (i.e. him being declared a disbeliever).

So, whoever declares someone a disbeliever without providing clear evidence from the Mighty Book (i.e. the Qur'an), or the authentic Sunnah, or consensus, then he deserves a severe punishment along with rebuke since “Accusing a believer with disbelief is just like killing him.” It was reported by al-Bukhari on the authority of Thaabit ibn ad- Dahhak on the Prophet (ﷺ)

.

**Question 67:** What is the difference between general and specific *Takfeer*?

**Answer:** 1. The unrestricted *Takfeer* is obligatory to maintain it in cases found in the statement of the Imams: “Whoever says the Qur’an is created is a disbeliever.” Also like the statement of Ibn Khuzaymah رحمه الله: “Whoever does not affirm that Allah is above His throne, and that He ascended above the seven heavens is a disbeliever, whose blood is violable and his property is spoils (i.e. his property is to be confiscated).



2. The *Takfeer* of a specific individual (restricted *Takfeer*): It is binding that its conditions are fulfilled, together with the absence of its impediments.

So the unrestricted *Takfeer* does not entail accusing a specific individual with disbelief until the conditions of *Takfeer* have been fulfilled together with the absence of its impediments.

### **THE ELEVENTH CLASS:**

#### **THE CORRECT BELIEF CONCERNING THE ONE WHO FALLS INTO MAJOR SINS**

**Question 68:** What is the ruling of the one who falls into major sins?

**Answer:** We believe that every sin - except committing *Shirk* - does not remove a Muslim from the religion of Islam unless there is more to it that entails disbelief, like making permissible that which is not permissible, or leaving off an obligation out of rejection, to mention a few.

Any sin less than *Shirk* is not a cause for remaining in the Hell-Fire, as Allah, the Most-High, has said:

**“Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.”<sup>91</sup>**

This verse has specified and determined that the one who commits sins is left to the Will of Allah عز وجل; either to pardon him with His

---

<sup>91</sup> An-Nisaa: 48

favor and generosity, or throw him in hellfire depending on how grave his sins are, in order to purify him. Thereafter, Allah will remove him from the Fire because of his *Tauheed*, and he will thereby enter the *Jannah* (Paradise).

**Question 69:** Is the one who commits major sins a believer with complete *Eemaan*?

**Answer:** No, he is a believer who is deficient in his *Eemaan*, because Allah has named some of the major sins in His Book - like murder and oppression - yet established *Eemaan* for its doers.

So, they are believers for their *Eemaan*, and simultaneously sinners for their sins.

Allah, the Most-High, has said:

**“O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness.”<sup>92</sup>**

Allah established *Eemaan* for both the killer as well as the victim from the believers, and He established they both have *Eemaan*.

**Question 70:** Is there a contradiction between naming an individual as a *Faasiq* (evil-doer) and naming him a Muslim?

**Answer:** There is no contradiction between labelling someone a *Fasiq* (i.e. disobedient/ sinner), while still calling him a Muslim and applying the rulings of the Islam upon him.

---

<sup>92</sup> Al-Baqarah: 178

A perfect example of this issue is the story of the companion ‘Abdullah –which Al-Bukhari reported in his ‘Sahih’- who drank wine. He was brought to the Prophet (ﷺ). One of the Companions (رضي الله عنهم) said: “May Allah curse him! How many times has he come already? So the Prophet (ﷺ) said: “Do not curse him, for he loves Allah and His Messenger.”

So he wasn’t expelled from Islam in spite of that major sin alone; rather, he (ﷺ) confirmed Eemaan for him even though he fell into that major sin.

**Question 71:** What are the categories of *Kufr* (disbelief), *Shirk* (association of partners with Allah in worship), *Zulm* (oppression), and *Fusooq* (hypocrisy)?

**Answer:** Disbelief, Shirk, oppression, disobedience, and hypocrisy have been divided into two categories in the legislative texts:

1. Major: It removes one from the religion due to its contradiction with the foundation of the religion in its entirety.
2. Minor: it negates the completeness of Eemaan, and its doer is not expelled from the religion.

This division is made by the Salaf رضي الله عنهم as noted by the Scholar of the *Ummah*, Ibn ‘Abbaas, رضي الله عنهما “there is disbelief less severe than disbelief (i.e. minor disbelief), oppression less severe than oppression (i.e. minor oppression), and disobedience with relative degrees (i.e. minor corruption).”

**Question 72:** Mention examples of major disbelief, major wrongdoing, and major disobedience?

**Answer:** 1. From major *Shirk* is supplicating to other than Allah. Allah, the Most-High, said:

**“And whoever invokes (or worships) besides Allah any other deity of whom he has no proof, then his reckoning is only with his Lord. Surely, *Al-Kaafiruun* (the disbelievers in Allah and in the Oneness of Allah) will not be successful.”<sup>93</sup>**

2. From major wrong-doing is to supplicate to other than Allah. Allah, the Most-High, said:

**“And invoke not besides Allah any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Dhalimeen* (wrong-doers).”**

3. From major *Fisq* (disobedience) is the disobedience of *Iblis* (Shaytaan). Allah, the Most-High, said:

**“Except *Iblees* (Shaytaan). He was one of the *Jinn*; he disobeyed the Command of his Lord.”<sup>94</sup>**

**Question 73:** Mention examples of minor *Kufr*, *zulm*, and *Fisq*?

**Answer:** From minor *Shirk* is the statement of the Prophet صلى الله عليه وسلم:

*“Whoever swears by other than Allah has disbelieved or has committed Shirk.”<sup>95</sup>*

2. From minor *zulm* is the statement of Allah, the Most-High,:

**“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!”<sup>96</sup>**

3. From minor *Fisq* of the statement of the Prophet صلى الله عليه وسلم:

---

<sup>93</sup> Al-Mu'minoon: 117

<sup>94</sup> Al-Kahf:50

<sup>95</sup> Reported by At-Tirmidhi (1455) Shaykh Al-Albani declared it Saheeh in 'As-Saheehah' (2042)

<sup>96</sup> An-Nisaa: 10

“Abusing a Muslim is *Fusuuq* (disobedience) and fighting him is disbelief.”<sup>97</sup>

## THE TWELFTH LESSON:

### THE CORRECT BELIEF CONCERNING THE COMPANIONS OF THE MESSENGER OF ALLAH ﷺ

**Question 74:** What is our belief concerning the companions of the Prophet ﷺ?

**Answer:** We believe in loving the companions of Allah’s Messenger ﷺ, supporting them, asking Allah to be pleased with them, seeking forgiveness for them, as well as praising them.

Allah, the Most-High, said:

**“And the foremost to embrace Islaam of the *Muhajirun* (those who migrated from Makkah to Al-Madinah from the Companions) and the *Ansaar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajirun* from the Companions) and those who followed them exactly (in Eemaan). Allah is pleased with them and they are with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.”<sup>98</sup>**

So, Allah is pleased with those who have preceded (i.e. the companions) without stipulating perfection. Conversely, He stipulated following with goodness for those who succeeded the companions. Allah will never be angry with someone He is pleased with.

---

<sup>97</sup> Reported by Al-Bukhari (48), Muslim (116)

<sup>98</sup> At-Taubah: 100

It has been established in an authentic Hadeeth that the Prophet ﷺ said:

“No one who has given me Bay’ah (the oath of Allegiance) under the tree will enter the Hell-Fire.”<sup>99</sup>

**Question 75:** Mention something from the virtues of the *Muhajirun*?

**Answer:** Allah described them as truthful.

Allah, the Most-High, said:

“(And there is also a share in this booty) for the poor emigrants, seeking Bounties from Allah and to please Him. And helping Allah (i.e. helping His religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).”<sup>100</sup>

**Question 76:** Mention something from the virtues of the *Ansaar*?

**Answer:** Allah, the Most-High, mentioned the *Ansaar*. He the Most-High has said:

“And those who, before them, had homes (in Al-Madinah) and had adopted the *Eemaan*, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”<sup>101</sup>

On the authority of Anas رضي الله عنه that the Prophet ﷺ said:

---

<sup>99</sup> Reported by Muslim (2496)

<sup>100</sup> Al-Hashr: 8

<sup>101</sup> Al-Hashr: 9

“A sign of *Eemaan* is loving the *Ansaar*, and a sign of hypocrisy is hating the *Ansaar*.”

**Question 77:** What is the behavior required from those who come after the companions?

**Answer:** Allah, the Most-High, mentioned the conduct of the believers who follow with in goodness after the companions.

Allah, the Most-High, said:

**“And those who came after them say: “Our Lord! Forgive our brethren who have preceded us in *Eemaan*, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.”<sup>102</sup>**

**Question 78:** What is the ruling for whoever holds hatred towards the companions?

**Answer:** Allah, the Most-High, said:

**“Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in Salah), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their *Eemaan*) is on their faces (foreheads) from the traces of their prostration (during Salah). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands right on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. those who follow**

---

<sup>102</sup> Al-Hashr: 10

**Tauheed, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).”<sup>103</sup>**

Imam Malik رحمه الله said: “Whoever has anger in his heart against anyone from the companions of Allah’s Messenger ﷺ, this verse truly applies for him.”<sup>104</sup>

**Question 79:** Did the companions vary in virtue or are they on a single level in virtue?

**Answer:** Allah, the Most-High, said concerning the companions:

**“Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do.”<sup>105</sup>**

This implies that they vary in virtue, and that do not share the same level.

**Question 80:** Mention the proof for the prohibition of abusing the companions?

**Answer:** In the two Saheehs, Al-Bukhari and Muslim, on the authority of Abu Sa’eed Al-Khudri رضي الله عنه that the Messenger of Allah ﷺ said:

---

<sup>103</sup> Al-Fath: 29

<sup>104</sup> Hilyatul Auliyah (3/113)

<sup>105</sup> Al-Hadeed: 10



*“Do not abuse anyone of my Companions. For if anyone were to give in charity the likeness of Mount Uhud in gold, it would not reach (the amount of) two handfuls of anyone of them, nor one handful.”<sup>106</sup>*

The meaning is that it will not reach the extent of this easy measure nor half of it from their virtue.

**Question 81:** Mention the testimony of the Messenger of Allah ﷺ for the companions of having beneficence?

**Answer:** In both ‘Saheeh Al-Bukhari’ and ‘Saheeh Muslim’ on the authority of ‘Imraan ibn Husayn رضي الله عنه that the Prophet ﷺ said:

*“The best of people is my generation, then those who follow after them, then those who follow after them.”*

‘Imraan said: “I do not know if he mentioned two or three generations after his generation.”<sup>107</sup>

**Question 82:** Mention the virtue of those who witnessed the Battle of Badr?

**Answer:** In the two Saheehs of Al-Bukhari and Muslim from the Hadeeth of ‘Ali ibn abi Taalib رضي الله عنه that the Prophet ﷺ said concerning the story of Haatib ibn abi Balta’a:

*“He (i.e. Haatib) has witnessed the Battle of Badr (i.e. fought in it) and what would make you know, perhaps Allah looked at those who witnessed Badr and said: “O people of Badr! Do what you like! For I have forgiven you.”<sup>108</sup>*

---

<sup>106</sup> Reported by Al-Bukhari (3673), Muslim (2540, 2541)

<sup>107</sup> Reported by Al-Bukhari (3651), Muslim (2533)

<sup>108</sup> Reported by Al-Bulhari (3007), Muslim (2494)

**Question 83:** Mention the virtue of the companions of the *Bay'ah* (Oath of Allegiance) of *Ar-Ridwaan*?

**Answer:** In 'Saheeh Muslim' on the authority of Jaabir ibn 'Abdullah رضي الله عنه he said: "Um Mubashir informed me that the Prophet صلى الله عليه وسلم said in the presence of Hafsah:

*"Insha Allah, none from those who gave allegiance under the tree will enter the Hell-Fire."*<sup>109</sup>

Their number reached more than one thousand and four hundred (1400). Among them was Abu Bakr, 'Umar, Uthmaan, and 'Ali.

**Question 84:** What is the ranking of the companions in virtue?

**Answer:** Ahlus Sunnah (the people of the Sunnah) believe that the best of this nation after its Prophet صلى الله عليه وسلم is Abu Bakr As-Siddeeq, then 'Umar Al-Faarooq (i.e. 'Umar ibn Al-Khataab). This ranking is unanimously held among of the companions and the *Taabi'een*. None of them differed concerning it. Ahlus Sunnah believe the third is 'Uthmaan ibn 'Affan and the fourth is 'Ali ibn abi Taalib رضي الله عنهم جميعاً

### **THE THIRTEENTH LESSON:**

#### **THE CORRECT BELIEF CONCERNING THE HOUSEHOLD OF THE PROPHET صلى الله عليه وسلم**

**Question 85:** What is our belief concerning the household (*Ahlul Bait*) of the Prophet صلى الله عليه وسلم (The Prophet's صلى الله عليه وسلم family)?

---

<sup>109</sup> Reported by Muslim (2496)

**Answer:** We believe in loving the household, recognizing their virtue and their eminence; acting according to the command of the Prophet صلى الله عليه وسلم:

*“I remind you of Allah concerning the members of my family (i.e. Ahlu Bayt), I remind you of Allah concerning the members of my family, I remind you of Allah concerning the members of my family.”*<sup>110</sup>

**Question 86:** Are the wives of the Prophet صلى الله عليه وسلم considered to be from the household of the Prophet?

**Answer:** Yes, Allah, the Most-High, said while addressing them:

**“And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform the Salah, and give Zakah and obey Allah and His Messenger. Allah wishes only to remove *Ar-Rijz* (evil deeds and sins, etc.) from you, O Ahlul Bait (members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification. And remember (O you members of the Prophet’s family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. the Prophet’s Sunnah). Verily, Allah is Ever Most Courteous, Well Acquainted with all things.”**<sup>111</sup>

Ibn Katheer said in his Tafseer: “This verse is a decisive proof regarding the wives of the Prophet صلى الله عليه وسلم being considered from *Ahlul Bait*, because they are the reason why this verse was revealed. The reason for a verse being revealed is considered to be included in it; either on its own— according to an opinion— or with the aid of other evidence, according to the correct opinion.”

---

<sup>110</sup> Reported by Muslim (2408), Ahmad (4/367), Ad-Daarimee (3316)

<sup>111</sup> Al-Ahzab: 33-34

**THE FOURTEENTH LESSON:**  
**THE CORRECT BELIEF CONCERNING THE MIRACLES OF THE**  
**AULIYAA**<sup>112</sup>

**Question 87:** What is our belief concerning the miracles of the Auliyyaa? And do miracles occur?

**Answer:** Ahlus Sunnah wal Jama'ah believe in what many texts have introduced regarding the occurrence of Allah's miracles for His Auliyyaa.

**Question 88:** What is the definition of a Wali?<sup>113</sup>

**Answer:** A Wali is one who observes the obligations and abstains prohibitions.

Allah, the Most-High, said about the Auliyyaa:

**“No doubt! Verily, the Auliyyaa of Allah, no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).”**<sup>114</sup>

In other words, Auliyyaa are those who have Eemaan and Taqwa (i.e. doing what Allah ordered and abstaining from what He forbade).

**Question 89:** What is the definition of a miracle (*Karaamah*)?

**Answer:** A miracle (*Karaamah*) is an extraordinary matter that breaks the customary. Allah, the Most-High, bestows it upon a Wali as an aid for him concerning a religious or worldly matter, even

---

<sup>112</sup> T.N. The definition of the Auliyyaa will come in question 88 insha Allah

<sup>113</sup> T.N. Wali is singular for Auliyyaa

<sup>114</sup> Yunus: 62-63

though those miracles (*Karaamah*) are not as extraordinary as those of the (*Mu'jizaat*) of the Prophets and Messengers.

**Question 90:** Mention some of Allah's miracles that He gave to His *Auliyaa*?

**Answer:** Some of Allah's miracles that He gave to His *Auliyaa* are:

1. The story of the people of the cave.
2. The story of Maryam عليها السلام, when labor pains drove her to the trunk of a date-palm tree. Allah ordered her to shake it so that the ripe dates would fall down. Allah's provisions for her was by way of the presence of her having fruits of the winter in the summer time, and fruits of the summer in the winter time.
3. The story of the man whom Allah caused to die for one-hundred years and resurrected him thereafter.
4. The story of the monk, Jurayj.
5. The story of the group of three (from the children of Israeel) who took shelter in a cave; a boulder closed them in.

There are many famous examples among scholars. They are established in the Qur'an and the Authentic Sunnah, or by what is authentically narrated from the Salaf and those who came after them.

**Question 91:** Did the miracles cease or do they continue to exist?

**Answer:** Miracles exist in this *Ummah* (nation) until the establishment of the Hour (i.e. the Day of Resurrection), because the reason for them is existence of those close to Allah, who will remain until the establishment of the Hour.

**Question 92:** Is everyone who comes with an extraordinary matter that breaks the customary considered a *Wali*?

**Answer:** Whoever comes with something that goes outside the customary does not necessarily invite praise for him, not makes him a *Wali*, until all of his actions are in accordance with the Book and the Sunnah. Thus, the token of his status is determined by his conformity with the Quran and Sunnah, both outwardly and inwardly.

### **THE FIFTEENTH LESSON:**

#### **THE CORRECT BELIEF REGARDING WHAT IS OBLIGATORY UPON THE MUSLIMS CONCERNING THE RULERS**

**Question 93:** What is the belief of Ahlus Sunnah concerning the obligatory matters for the rulers?

**Answer:** Ahlus Sunnah wal Jama'ah believe that Allah, the Most-High, ordered the believers with obedience to the rulers in what they command as long as it is in disobedience to Allah.

They believe in the meaning of the statement of the Messenger of Allah صلى الله عليه وسلم:

*“Hear and obey, in your hardship and in your ease, in what is pleasant to you and in what you dislike; even if he takes your wealth and he beats your back, unless if it is in disobedience to Allah.”*<sup>115</sup>

**Question 94:** Is it permissible to revolt against the rulers?

**Answer:** It is not permissible. Ahlus Sunnah wal Jama'ah believe that it is not permissible to revolt against the rulers even if they engage in tyranny and oppression; as long as clear disbelief is not

---

<sup>115</sup> Reported by Ibn Hibaan in his 'As-Saheeh' with a chain of narration that is Hasan. The foundation of the Hadeeth is in both 'Saheeh Al-Bukhari' and 'Saheeh Muslim'

seen from them. At that point (i.e. clear disbelief appeared), they have clear evidence from Allah. That is due to the statement of the Messenger of Allah ﷺ:

*“Mind you! One who has a ruler appointed over him and he sees the ruler indulging in something from Allah’s disobedience; he should hate what he has seen of Allah’s disobedience but he should not withdraw from his obedience.”*<sup>116</sup>

**Question 95:** What are the punishments for he who revolts against the rulers?

**Answer:** The Lawgiver has promised severe punishment in this world and the Hereafter for the one who leaves out from the Jama’ah (main body of the Muslims); the severity of the punishment is dependent on the gravity of his crime.

For example, whoever dies in the process of revolting against the rulers, separating from the Jama’ah is considered to have died upon *Jahaliyyah* (pre-Islam ignorance). He is unworthy of mention due to the gravity of his sin. The person who breaks off the Jam’ah will have no excuse before Allah on the Day of Resurrection.

**Question 96:** The Salaf recommended making *Du’a* (Supplication) for the rulers; clarify that?

**Answer:** Invoking piety and health for the rulers from Allah is praised and strongly advised. It is a sign that an individual is from Ahlus Sunnah.

Al-Fudayl ibn ‘Iyaad رحمه الله said: “If I had a supplication (that would be accepted) I would not have made it except for the ruler. For we have been commanded to supplicate for them, not against them.

---

<sup>116</sup> Reported by Muslim from ‘Auf ibn Malik.

That is so even if they commit tyranny and oppression, because their tyranny is against themselves as well as Muslims while their piety is beneficial for themselves and the Muslims.”

The Messenger of Allah ﷺ said:

*“Do not abuse your leaders, and do not deceive them, and do not hate them. Fear Allah and be patient, for verily, the matter is near.”*<sup>117</sup>

## **THE SIXTEENTH LESSON:**

### **THE PROHIBITION OF ARGUMENTATION IN THE RELIGION**

**Question 97:** What is the position of Ahlus Sunnah concerning argumentation and controversy in the religion?

**Answer:** Ahlus Sunnah wal Jama’ah prohibit argumentation and controversy in the religion, since the Prophet ﷺ cautioned against that.

In the Sunan of At-Tirmidhi and Ibn Majah on the authority of Abi Umaamah رضي الله عنه that the Messenger of Allah ﷺ said:

*“No people went astray after having followed guidance except those who indulged in argumentation.”*

Then he recited:

**“They quoted not the above example except for argument. Nay! But they are a quarrelsome people.”**<sup>118</sup>

---

<sup>117</sup> Reported by Ibn Abi ‘Aasim in As-Sunnah (1015), Al-Bayhaqi in ‘Shu’abul Eemaan’ (7264).

<sup>118</sup> Az-Zukhruf: 58



**Question 98:** What is the dispraised argumentation?

**Answer:** It is argumentation with falsehood.

It is contention about the truth after it has been made clear.

It is to argue over something one has no knowledge of.

It is argumentation about the unclear verses of the Qur'an.

It is argumentation without a good intention... and so forth.

**Question 99:** What is the praiseworthy argumentation?

**Answer:** It is argumentation in order to make the truth apparent and to clarify it. It should be from someone who has knowledge (i.e. scholar). He should have a good intention. And he should maintain good manners in his argument, and such is praised.

Allah, the Most-High, said:

**“Invite to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.”<sup>119</sup>**

**Question 100:** Mention some argumentations in the religion (that occurred)?

**Answer:** Allah, the Most-High, informed us about the dispute between Ibraheem and his people and Musa عليها السلام with Pharaoh.

In the Sunnah is the mention of the debate between Aadam and Musa عليها السلام.

Many debates have also been transmitted from the righteous Salaf (Pious Predecessors). All of them followed the praised type of

---

<sup>119</sup> An-Nahl: 125

argumentation that featured knowledge, good intention, adherence to the Sunnah, and arguing with good manners.

**THE SEVENTEENTH LESSON:**  
**CAUTIONING FROM SITTING WITH THE PEOPLE OF**  
**INNOVATION**

**Question 101:** What is the position of Ahlus Sunnah regarding sitting with the people of innovation?

**Answer:** Ahlus Sunnah warn strongly against sitting with the people of desires and innovations.

The reason is because sitting with them is in opposition to the command of Allah.

Loving them and sitting in their sittings is dangerous. It leads to compliance with their misguidance and following them upon their falsehood.

Allah, the Most-High, said:

**“And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic. And if Shaytaan causes you to forget, then after the remembrance sit not you in the company of those people who are *Dhalimuun* (polytheists and wrong-doers).”<sup>120</sup>**

---

<sup>120</sup> Al-An’aam: 68

Ibn ‘Abaas رضي الله عنها said: “Every innovator in the religion enters into this verse until the Day of Resurrection.”<sup>121</sup>

He also said: “Do not sit with the people of desires (i.e. the people of innovation). For verily, their sittings bring sickness to the heart.”<sup>122</sup>

**Question 102:** Who are the people of innovation and desires?

**Answer:** Ibn Taymiyyah رحمه الله said: “One is considered from the people of desires if he committed an act held by the knowledgeable people of the Sunnah as innovation, due to its opposition to the Qurana and Sunnah.”<sup>123</sup>

---

Translated by:

Abu ‘Abdillah Khaleel ‘Abdur Razaq.

---

<sup>121</sup> Al-Baghawy transmitted this from Ibn ‘Abaas in his Tafseer. Reported by Ibn Battah in Al-Ibaanah Al-Kubraa (376).

<sup>122</sup> Al-Fataawa Al-Kubraa (4/194)

<sup>123</sup> - Tafsir al-Baghawy: 2/301.