

USOOL US SUNNAH

The Foundations of the Sunnah by Imaam Ahmad

The following questions and answers are designed to test the reader's understanding of basic points of *aqeedah* (creed and belief) and *manhaj* (methodology). Many of the points being tested are taken from the book *Usool us Sunnah* (Foundations of the Sunnah), written by the great scholar Imaam Ahmad ibn Hanbal *rahimahullaah*. Although it is helpful to use this book, the questions can be attempted without it.

Additional benefits have been obtained from other books of *aqeedah* and *manhaj*. The reader should therefore not be put off if they cannot find the word for word answer in *Usool us Sunnah*. The point will have been taken from another book and the source will be mentioned in that case, and often translated into English below the answer.

The questions are broken down into a nine week study plan.

The multiple choice questions and answers were prepared by Umm Zaynab Aalia bint Ehsanullah, and checked by Abu Talhah Dawood Burbank *rahimahullaah*.

★ Please note that more than one of the options may be correct for each answer ★

Suggested Study Programme

WEEK	DATE	POINTS	TOPICS
1		1-6	The correct <i>manhaj</i> Innovations
2		7-16	The status of the <i>Sunnah</i> <i>Qadar</i> (Pre-decree)
3		17-21	<i>Ru'yah</i> <i>Kalaam</i> (theological rhetoric)
4		22-27	The Quraan is not created Seeing Allaah
5		28-36	Matters of the Hereafter
6		37-46	<i>Eemaan</i> Companions
7		47-59	Leaders of the Muslims
8		60-68	Who goes to Paradise and Hellfire Prescribed punishments Speaking badly about Companions
9		69-75	Hypocrisy Submitting to the texts Paradise and Hellfire already exist Praying over the people of the <i>qiblah</i>



Q1. Who wrote *Usool us Sunnah* (Foundations of the Sunnah)?

1. Aboo Muhammad Ahmad bin Muhammad bin Hanbal
2. Aboo Abdir-Rahmaan Ahmad ibn Hanbal
3. Aboo Abdullaah Ahmad bin Muhammad ibn Hanbal

Answer: 3. Aboo Abdullaah Ahmad ibn Muhammad ibn Hanbal.

Q2, When approximately did Imaam Ahmad live?

1. 100 years after the *hijrah*
2. 200 years after the *hijrah*
3. 400 years after the *hijrah*

Answer: 2. He was born in 164 AH and died in 241 AH.

Q3. What is the meaning of the word '*sunnah*' in the title of the book?

1. the science of *hadeeth*
2. principles of *aqeedah* and *manhaj*
3. a differentiation between the way of the *Salaf* and that of the deviant sects
4. the way of the Messenger (*sal Allaahu 'alaihi wa sallam*)

Answer: 2, 3 and 4. From the footnotes of *Foundations of the Sunnah* (by Fawwaaz Ahmad Zumarlee): "The *Sunnah* here refers to the principles and foundations of the correct Islamic *aqeedah* (creed and belief) and *manhaj* (methodology), since the *salaf* would apply this term to matters of *aqeedah* and *manhaj* – as can be seen from their books and writings, for example ... [he mentions 11 of them]. The term *Sunnah* was employed in this context to differentiate between those matters of *aqeedah* and *manhaj* that the *salaf* were upon from those matters which were innovated by the deviant and misguided sects."

Q4. Fill in the gap in the statement of Imaam Ayyoob as-Sakhtiyaanee (d.131 AH):
"From the success of a youth or a non-Arab is that Allaah guides him to"

1. a scholar of the *Sunnah*
2. the authentic *hadeeths* of the Messenger (*sall Allaahu 'alaihi wa sallam*)
3. the way of Imaam Ahmad ibn Hanbal

Answer: 1. This quote is in the footnotes of *Foundations of the Sunnah*



Questions on Points 1-2

Q5. Fill in the gap in the opening words by Imaam Ahmad:

"The fundamentals principles of the *sunnah* with us are: holding on to what ..."

1. the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*) was upon.
2. the Companions of the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*) were upon.
3. the scholars of *hadeeths* are upon.



Answer: 2. More details on this point as you keep reading this section to find out why the answer is not 1.

Q6. Who are *Ahlu Sunnah wal Jamaa'ah*?

1. Anyone who uses this title for themselves.
2. Those that hold firmly to that which the Companions were upon.
3. The majority of the Muslims.

Answer: 2. The quote below is taken from fatwaislam.com quoting *Al-Majmoo' fee tarjumah* Hamaad Al-Ansaaree volume 2 pages 762-763.

The following is part of a dialogue in which Shaikh Hamaad makes clear who the people of the *Sunnah* are:

Questioner: Who are *Ahlu-Sunnah wal-jamaa'ah*?

The Shaikh: They are those that hold firmly to that which the companions were upon

Questioner: Are the *Salafees* *Ahlu-Sunnah wal-jamaa'ah*?

The Shaikh: Yes; *As-Salafeeyah* is the *Sunnah* and the *Jamaa'ah*, that is because the meaning of *Salafeeyah* is to hold firmly onto that which the righteous *Salaf* were upon in the past

Questioner: O Shaikh; the *jamaa'ah* of the *Ikhwaan (Al-Muslimeen)* and *At-Tableegh* - are they from *Ahlu-Sunnah*?

The Shaikh: Everyone who is upon an ideology which is contrary to *Ahlu-Sunnah* then they are not from them, so the *jamaa'ah* of the *Ikhwaan (Al-Muslimeen)* and *At-Tableegh* are not from *Ahlu-Sunnah*, because they are upon ideologies that are contrary to them.

Q7. What is the characteristic of the one sect out of the 73 that is saved from the Fire, as mentioned in the *hadeeth*?

1. "That which I and my Companions are upon today."
2. "Those that follow the Quraan and my *Sunnah*."
3. "Those that have eemaan and *taqwaa* in their meeting with their Lord."

Answer: 1. Note that there are other wordings of the *hadeeths*, but one thing at a time!

Q8. How many of the 73 sects claim to be following the Quraan and the *Sunnah*?

1. None of them.
2. Only the saved sect.
3. All of them.

Answer: 3. Shaykh al-Albaani said: "So the distinguishing sign of the saved sect is not only as the other groups in this age claim. The distinguishing sign of this sect is not only that it affiliates itself with acting in accordance to the Book and the *Sunnah*, Since it is not possible for anyone from amongst the Muslims – even if they be from the sects outside the saved sect – it is not possible for anyone from amongst these sects, old and new, to free itself from affiliating to the Book and the *Sunnah*. This is because if it does that, then it has raised a sign of leaving from Islaam. Due to that, all of the Islaamic groups and all of the Islaamic sects are the sects that the Messenger *sall Allaahu 'alaihi wa sallam* mentioned or pointed out in the previous *hadeeth*. All of these sects participate upon one word. Indeed, it is affiliation to the Book and the *Sunnah*." from *Fundamentals of the Salafee Methodology*, English translation page 19.

Q9. Are the present day [Muslim] groups amongst the 73 sects that are headed towards destruction?

1. Yes. All of them are, except *Ahlus Sunnah wal Jamaa'ah*.
2. Some are, and others are not. We are not to comment on which of them are correct and which are not correct.
3. No. It only refers to those that have committed disbelief (*kufi*).

Answer: 1. Shaykh Saalih al-Fawzaan said in response to a similar question: "Everyone who opposes *Ahl us-Sunnah wal Jamaa'ah* from amongst those who associate themselves to Islaam in the arena of *da'wah*, or *aqeedah*, or anything from the pillars of *Imaan*, then such ones enter into the seventy-two sects and the threat (of Hellfire) encompasses them. He will be censured and punished to the extent of his opposition." Taken from fatwaislam.com, quoting from the book *Al-Ajwibah al-Mufidah*.

Q10. Are there only 73 sects amongst the Muslims?

1. Yes.
2. No.
3. The most correct statement is that there are 73 sects that are the foundation of the sects, then from them branch out many sects.

Answer: 3 is most correct. Shaykh Saalih al-Fawzaan said in response to a similar question: "This is not by way of restriction, for indeed the sects are very great (in number). And if you were to read and inspect the books written about the sects, you would find that they are great in number. However – and Allaah knows best – these seventy three (sects) are the foundation of the sects, then from them branch out many sects. And there is not a contemporary group nowadays having opposition to the people of *Sunnah*, except that they extend from these sects and branch from them." Taken from fatwaislam.com, quoting from the website sahab.com



Questions on Point 3

Q11. What is Imaam ash-Shaatibee's definition of a *bida'* (newly invented matter / innovation)

1. "A newly invented matter in the religion, in imitation of the *sharee'ah* by which nearness to Allaah is sought, not being supported by an authentic proof - neither in its foundations nor in the manner in which it is performed."
2. "A newly invented matter in the religion, the doer of which intends evil by his action, and which has no basis in the Quraan nor the *Sunnah*."
3. "A newly invented matter in the religion, with no authentic proof, but which does not take a person out of Islaam."

Answer: 1. Consider memorising this definition of *bida'*.

Q12. Which of the following are innovations in the religion?

1. celebrating the birthday of the Prophet *sall Allaahu 'alaihi wa sallam*
2. saying words of remembrance of Allaah in congregation
3. praying the *taraaweeh* prayer in congregation
4. praying a fifth *rakaah* in the *Zhuhr* prayer
5. dedicating the middle day and night of the month of *Sha'ban* for praying and fasting
6. the denial of pre-decree (*qadr*)
7. light switches in mosques

Answer: 1, 2, 4, 5 and 6. All these are mentioned by Shaykh Saalih al-Fawzaan in *The Book of Tawheed*. As for 7, it does not meet Ash-Shaatibee's criteria for an innovation.

Q13. Is there such a thing as a good innovation in the affairs of the religion?

1. Yes, and these are rewarded.
2. No. Every innovation is a misguidance.
3. There is a valid difference amongst the scholars concerning this.

Answer: 2. There is a *hadeeth*, in which the Prophet *sall Allaahu 'alaihi wa sallam* said: "... and every innovation is misguidance and all misguidance is in the Hell-Fire." Authentic *hadeeth* reported by an-Nasaa'ee 1/224.

Ibn Umar (d. 84H) said: "Every innovation is misguidance, even if the people see it as something good." Reported by Abu Shaamah (no. 39)

Q14. What are the most detestable things to Allaah according to Ibn Abbaas (*radi Allaahu anhu* - may Allaah be pleased with him)?

1. all major sins
2. the seven plunging and destructive sins stated in the *hadeeth*
3. innovations

Answer: 3. Ibn Abbas *radi Allaahu anhumaa* said: "Verily, the most detested of things to Allaah, the Exalted, are the innovations." Mentioned in the footnotes as being reported by al-Bayhaqee.

Q15. Which of the following are worse than innovations?

1. *shirk* (associating partners with Allaah in that which is exclusively His right)
2. the seven plunging and destructive sins
3. major sins
4. *kufir* (disbelief)

Answer: 1 and 4, but this answer needs further explanation.

As for 1, then Allaah states in the Quraan: "Indeed, Allaah does not forgive that shirk be done with Him, but He forgives lesser than that to whomsoever He pleases." Sooratun Nisaa.

As for 2 and 3, Imaam ash-Shaafi'ee (d. 204H) said: "That a person meets Allaah with every sin except *Shirk* is better than meeting Him upon any one of the innovated beliefs." Reported by al-Bayhaqee in *al-I'tiqaad* (p.158)

Sufyaan ath-Thawree said: "Innovation is more beloved to Iblees (Satan) than sins. This is because sins are repented from whereas innovations are not repented from." From *Majmoo al-Fataawaa* 11/472.

The Prophet *sall Allaahu 'alaihi wa sallam* said: "Verily, Allaah has prevented repentance from every person of innovation." *As-Silsilah as-Saheehah* no 1620. References taken from the footnotes of *Beneficial Answers* by Shaykh al-Fawzaan page 31.

As for 4, then there are 2 categories of *bid'a'*. (1) That which reaches the level of *kufir* (2) that which does not reach the level of *kufir*, so that the person who does it remains a Muslim. Reference: *Qawl ul Mufeed* (Beneficial Speech... by Shaykh al-Wasaabee.

Q16. If we see someone doing an innovation, do we automatically treat them as an innovator?

1. No.
2. Yes.

Answer: 1. Aboo Dawood as-Sijistaanee (d.275AH) said: "I said to Aboo Abdullaah Ahmad ibn Hanbal, 'If I see a man from the Ahlus-*Sunnah* sitting with a man from the people of innovation, should I abandon speaking to him?' He said: 'No. You should first inform him that the one whom you saw him with is a person of innovation. Either he will cease speaking to the innovator, so continue speaking to him, or if not, then regard him to be like him.'" Ibn Masood *radi Allaahu anhu* said: "A person is like his friend." Reported by Ibn Abee Ya'laa. Reference in *Foundations of the Sunnah* p169.



Questions on Points 4-6

Q17. According to Imaam Ahmad, it is from the principles of the *Sunnah* to abandon sitting with the people of desires (i.e. innovations) (Point 6). Whose view is this?

1. an isolated view of Imaam Ahmad's
2. the majority of scholars.
3. some of the scholars, but not the majority of them.
4. all the scholars of *Ahlus Sunnah wal Jamaa'ah*.

Answer: 4. Qaadee Aboo Ya'laa (d. 333AH) said: "There is consensus (*ijmaa'*) amongst the *sahaabah* (Companions) and the *taabi'een* (those that followed them) as regards dissociating and cutting off from the innovators." See page 164 of *Foundations of the Sunnah*

Q18. Can we listen to the speeches of the people of innovation?

1. No.
2. Yes, whenever they are speaking about affairs that will affect our hearts and increase us in eemaan.
3. Yes, whenever they have more knowledge than us.
4. Yes, whenever we are in a place far away from the people of the *Sunnah*.

Answer: 1. Ibn Qudaamah (d.620AH) said: "The *salaf* used to prohibit sitting with the people of innovations, looking into their books and listening to their words." *Al-Adaab ush-Shareeah*. Reference taken from *Foundations of the Sunnah* p165

Q19. How should we behave to one of the *salafees* that we have seen sitting with a person of innovation?

1. We should abandon him, without talking to him.
2. We should advise him. If he persists on this wrong, then treat him like you would treat an innovator.
3. We should overlook it, and treat him no differently to before.

Answer: 2. See the quote of Imaam Ahmad quoted above in answer to Q16.

Q20. Why is it forbidden to sit with the people of innovation?

1. We may fall into their misguidance, and become confused in the things that we used to know.
2. We are afraid that they will make fun of us.
3. We fear that we will leave the protection of Allaah.
4. It is a sign of hypocrisy.
5. The innovator has left Islaam.
6. They divert people from the truth.
7. Curses may descend on us.

Answer: 1, 3, 4, 6 and 7.

As for 1: Aboo Qulaabah who said: "Do not sit with them and do not mix with them for I do not feel safe that they will not drown you in their misguidance and confuse you about much that you used to know." *Sharh Usool ul-I'tiqaad* of al-Laalikaa'ee (no.244)

As for 3: Sufyaan ath-Thawree (d. 161H) said: "Whoever listens to an innovator has left the protection of Allaah and is entrusted with the innovation." Reported by Abu Nu'aym in *al-Hilyah* (7/26) and Ibn Battah (no.444).

As for 4: (265)...al-Fudayl said: "Allah has angels who seek out the gatherings of *dhikr* - so look to whose gathering you sit in - let it not be with the person of innovation since Allah will not look to them, and the sign of Hypocrisy is that a man gets up and sits with an innovator." *Sharh Usool ul-I'tiqaad* of al-Laalikaa'ee (no.265)

As for 6: Al-Fudayl bin 'Iyaad said: "If a man comes to a person to consult him and he directs him to an innovator, then he has made a deception of Islaam. Beware of going to a person of innovation for they divert [people] from the truth." *Sharh Usool ul-I'tiqaad* of al-Laalikaa'ee (no.261)

As for 7: Al - Fudayl said; "Do not sit with an innovator for I fear that curses will descend upon you." *Sharh Usool ul-I'tiqaad* of al-Laalikaa'ee (no.262)

Q21. Should we, the ordinary Muslims, approach the heads of the people of innovation and refute them?

1. Yes
2. No

Answer: 2. Al-Hasan al-Basree (d. 110H) said: "Do not sit with the people of innovation and desires, nor argue with them, nor listen to them." Reported by ad-Daarimee in his *Sunan* (1/121)

Ahmad Zumarlee said in the footnote to *Foundations of the Sunnah* p9, that refutation of the innovators is for the scholars alone.

Q22. What is the ruling on Islaamic groups (other than *ahlus sunnah wal jamaa'ah*)?

1. They are astray.
2. They are all disbelievers.
3. If they oppose the *jamaa'ah* of *Ahlus Sunnah wal Jamaa'ah* then they oppose the *manhaj* of the Messenger of Allaah *sall Allaahu 'alaihi wa sallam*.

Answer: 1 and 3. Shaykh Saalih al-Fawzaan said: Everyone who opposes the *Jamaa'ah* of *Ahl us-Sunnah* then he is astray. We do not have but a single *Jamaa'ah* and they are *Ahl us-Sunnah. al-Jamaa'ah*. Whatever opposes this *Jamaa'ah*, then it is in opposition to the *manhaj* (methodology) of the Messenger (*sall Allaahu 'alaihi wa sallam*). Taken from fatwaislam.com, quoting from the book *Al-Ajwibah al-Mufidah*.



Questions on Points 7-9

Q1. Which of the following did Jibreel used to descend with?

1. the Quraan alone
2. the Quraan and the *Sunnah*
3. the Quraan and parts of the *Sunnah*

Answer: 2. Hassaan ibn Atiyyah (d.120AH) said: "Jibreel used to descend upon the Messenger of Allaah with the *Sunnah* just as he used to descend with the Quraan." Refer to footnotes of *Foundations of the Sunnah* English translation page 12.

Q2, Fill in the blank in the statement of Yahyaa ibn Katheer (d.129 AH):

"The *Sunnah* is _____ the Book of Allaah."

1. greater than
2. clearer than
3. decisive over

Answer: 3. Reference: Sunan ad-Daarimee. See footnotes of *Foundations of the Sunnah*

Q3. What is it a sign of when you see a person hating the people of narrations?

1. he is a person of innovation
2. he is a disbeliever
3. he is a person of Ahlus-*Sunnah* but weak in *eemaan*

Answer: 1. Imaam Abu Haatim ar-Raazee (d.264AH) said: "A sign of the people of innovation is that they attack those who cling to the narrations." *Ahlus Sunnah wal I'ttiqaadud deen*. Reference taken from *Foundations of the Sunnah*, English translation page 161



Questions on Points 10-12

Q4. Which word best explains the meaning of *hawaa* in this context?

1. the wind
2. Eve (the Prophet Aadam's wife)
3. intellect
4. desire

Answer: 4. The plural of it is *ahwaa* (desires). Ibnul Qayyim said: "Most often *al-hawaa* is used to describe the blameworthy inclination of the self." *The Dispraise of al-Hawaa* page 16

Q5. What is *hawaa* the opposite of?

1. *taqwaa*
2. truthfulness
3. what Allaah revealed to His Messenger *sall Allaahu 'alaihi wa sallam*

Answer: 3. Ibnul Qayyim said: "Allaah *subhaanahu wa ta'aala* has made *hawaa* an opposite to what He has revealed to His Messenger. He has made its following directly opposite to the following of His Messengers, and He classified mankind into two groups: the followers of the Revelation and the followers of *hawaa*. And this is found in many places in the Quraan, as in his saying: 'And if they do not answer you, then know that they only follow their *ahwaa* (plural of *hawaa*).' Quraan 28:50" *The Dispraise of al-Hawaa* page 30

Q6. In how many places in the Quraan is the one who follows his desire mentioned as the same rank as the image-worshipper?

1. one
2. two
3. three

Answer: 2. Ibnul Qayyim said: "Allaah *subhaanahu wa ta'aala* has made the one who follows *hawaa* at the same rank as that of the image-worshipper. He, The Most High, said in two places of His Book: 'Have you (O Muhammad *sall Allaahu 'alaihi wa sallam*) seen him who has taken as his *ilaah* (object of worship) his own *hawaa*?' Quraan 25:43 and 45:23. Al Hasan (al-Basri d.110AH) commented: He is the hypocrite; there is nothing that he desires except that he follows it." He also said, 'The hypocrite is a slave of his *hawaa*: there is nothing that he desires except that he commits it.'" *The Dispraise of Al-Hawaa* page 33

Q7. Which of the following people mention both a) following and b) not innovating together in the same quote?

1. Aboo Bakr (*radi Allaahu anhu*)
2. Ibn Mas'ood (*radi Allaahu anhu*)
3. Shuraih al-Qaadee (d.80 AH)
4. Imaam Ahmad

Answer: All of them.

Abu Bakr *radi Allaahu 'anhu* said: "Indeed, I am a follower, not an innovator." Narrated by Ibn Qudaamah. Reference taken from *Foundations of the Sunnah* footnotes page 9.

Ibn Mas'ood *radi Allaahu 'anhu* said: "Verily, we emulate and do not initiate and do not follow and do not innovate." Reported by al-Laalikaaee 1/86. Reference taken from *Foundations of the Sunnah* footnotes page 9. He also said: "Follow and do not innovate, for you have been given that which is sufficient, and every innovation is misguidance." Reported by Abu Khaithamah. Reference taken from the footnotes of *Explanation of the Creed* by Imaam al-Barbahaaree page 26.

Shuraih al-Qaadee (d.80AH) said: "Verily, the *Sunnah* has preceded your *qiyaas* (analogical reasoning) so follow and do not innovate." Reported by ad-Daarimee. Reference taken from *Foundations of the Sunnah* footnotes page 12.

Imaam Ahmad said: "Rather it (i.e. the *Sunnah*) [consists of] following [and depending upon] it and abandoning the *hawaa* (desires)." *Foundations of the Sunnah* page 12



Questions on Points 13

Q8. What did the Messenger *sall Allaahu 'alaihi wa sallam* say about someone who turns away from his *Sunnah*?

1. they are astray
2. they will never succeed
3. they are not from him
4. they are disbelievers

Answer: 3. He *sall Allaahu 'alaihi wa sallam* said: "Whoever turns away from my *Sunnah* is not from me." Al-Bukhaaree and Muslim



Questions on Points 14-16

Q9. Which of these statements is true about the belief in *qadar*?

1. It is a pillar (*rukn*) of Islaam.
2. It is a branch of Islaam.
3. It is a pillar of *eemaan*.
4. It is a branch of *eemaan*.

Answer: 3. The proof for this is the *hadeeth* of Jibreel.

Q10. Which companions, that were father and son, narrated the *hadeeth* of Jibreel?

1. Jaabir bin Abdillaah from his father Abdullaah
2. An-Nu'maan bin Basheer from his father Basheer
3. Abdullaah ibn Umar from his father Umar
4. Hasan ibn Ali from his father Ali

Answer: 3. And it is the first *hadeeth* brought by Imaam Muslim in his Saheeh

Q11. According to the narrator of the *hadeeth*, Yahya ibn Ya'mar, who was the first person to deny *qadar* in the city of Basra?

1. Ma'bad al-Juhanee
2. Jahm bin Safwaan
3. Ja'd ibn Dirham

Answer: 1.

Q12. Who was the narrator Yahya ibn Ya'mar hoping to meet when he went to Makkah with his travelling companion, with a view to finding out about *qadar*?

1. the Prophet *sall Allaahu 'alaihi wa sallam*
2. a Companion of the Messenger *sall Allaahu 'alaihi wa sallam*
3. Maalik ibn Anas

Answer: 2. This is mentioned by the narrators of the *hadeeth*. He was glad to find Ibn Umar *radi Allaahu anhumaa*.

Q13. When did the innovation of denying *qadar* first appear?

1. during the lifetime of the Messenger *sall Allaahu 'alaihi wa sallam*
2. during the lifetime of some of the Companions
3. during the lifetime of the *taabieen* (those directly after the Companions)

Answer: 2. See footnotes to *Foundations of the Sunnah*, and *The Book of Tawheed* by Shaykh Saalih al-Fawzaan

Q14. Which words mentioned by the narrator show that there are people of innovation who perform lots of acts of worship?

1. "There have appeared some people in our land who recite the Quraan and who seek knowledge (of the religion)..."
2. "There are people whose prayer will make your prayer seem insignificant."
3. "There are marks on their foreheads from their prostrations."

Answer: 1. He was talking about those who deny *qadar*.

Q15. Shaykh al-Uthaymeen states: "The belief in *al-qadar* is not complete until one attests to 4 things." Which is their correct order?

1. knowledge - writing - will - creation
2. creation - will - writing - knowledge
3. knowledge - will - writing - creation

Answer: 1. Reference: *The Explanation of the Sufficiency of the Creed* (Lummatul Ittiqaad translation by Shyakh al Uthaymeen) page 100

Q16. Where is the proof that Allaah created the actions of the servants?

1. in the Quraan
2. in the *sunnah* but not the Quraan
3. in the statements of the Companions, but neither in the Quraan nor the *Sunnah*

Answer: 1. "And Allaah created you and that which you do." Soorah Saaffaat (37):96

Q17. The *qadariyyah* are a sect that deny *qadar*. Which of these are true statements about the beliefs of the *qadariyyah*?

1. 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.
2. They actually ascribe deficiency to Allaah.
3. They go to extremes in affirming the will of the servant.
4. They fall short in affirming the Will of Allaah.
5. They believe in multiple creators, each person creating his own actions.
6. They are the *majoos* (magians) of this ummah.

Answer: All of them are correct. The following words are all taken from Shaykh Saalih al-Fawzaan's book, *A Glimpse at the Deviated Sects*:

The first deviated sect to come about were the *qadariyyah* sect. This was towards the end of the period of the Companions *radi Allaahu anhum*.

The *qadariyyah* deny *qadar* and say: 'Whatever happens in the universe is not from *qadar* and *qadaa* of Allaah, rather it is a matter which occurs from the actions of the slave, without any pre-decree from Allaah.' So they rejected the last of the pillars of *eemaan* which are: '*Eemaan* in Allaah, His angels, His books, His Messengers, the Last Day and *eemaan* in *qadar*, its good and its bad, all of it is from Allaah.'

They have been named '*qadariyyah*' and also 'the *majoos* (fire-worshippers) of the Ummah' due to the fact that they claim that every individual creates his own actions and none of that occurs by the decree of Allaah. Thus they affirmed creators alongside Allaah just like the *majoos* who say: 'The universe has two creators, light and darkness. Light created the good and Darkness created the bad.' However, the *qadariyyah* went further than the *majoos* by affirming numerous creators since they said: 'Every individual creates his own actions.'

Q18. Which group are at the opposite extreme to the *qadariyyah* in this matter?

1. *salafees*
2. *mu'tazilah*
3. *jabariyyah*

Answer: 3. The following is a direct continuation of the same quote used in the previous question:

And their opposites are the *jabariyyah*, who say that the slave is forced into doing his actions and has no choice whatsoever, rather he is like a feather blowing around in the wind without any choice. So they became known as the *jabariyyah* and they went to extremes in affirming *qadar* as they deprived the slave of any choice.

The first group (*qadariyyah*) are their exact opposites; they affirmed choice for an individual but went to extremes in it, such that they said: 'a person creates his own actions independently from Allaah, far removed is Allaah from that which they say. And amongst them are the *mu'tazilah* and those who followed their ways.

Therefore, there are two sects who deviated in *qadar*:

- i. those who went to extremes in negation
 - ii. those who went to extremes in affirmation
-

Q19. How many sects of the *qadariyyah* are there:

1. two
2. seven
3. a very large number

Answer: 3. The following is a direct continuation of the same quote used in the previous question:

The *qadariyyah* split into so many sects and only Allaah knows their number. When a person abandons the truth then he wanders aimlessly in misguidance, each group innovates for itself a *madhhab* and thereby splits off from the group which preceded it. This is the nature of the people of misguidance, always differing, splitting and innovating ideas and contradictory concepts for themselves. As for *ahlus sunnah wal-jama'ah*, then differing and confusion does not occur amongst them because they cling to the truth which has come from Allaah and to the *sunnah* of his Messenger *sall Allaahu 'alaihi wa sallam* and they are upon one *manhaj*.



Questions on *ru'yah*

Q1. When may Allaah be seen, and by whom?

1. in this world by only two of the prophets
2. on the Day of Resurrection by all the people, including the disbelievers
3. on the open plains on the Day of Resurrection by the believers
4. in Jannah by the believers

Answer: 3 and 4.

Shaykh al-Uthaymeen said in explanation of *The Sufficiency of the Creed* page 95: "The *salaf* have unanimously agreed that the believers will see Allaah, unlike the disbelievers, using as evidence [*ayah* 15 of Soorah Mutaffifeen]. They will see Allaah in the final place of standing on the Day of Judgement and after the entrance into Paradise, as Allaah wills."

He also said, in the same book: "Seeing Allaah in the life of this world is impossible, due to Allaah's statement to Moosaa when he sought to look at Him: 'You will never see Me (in this life).' Quraan 7:143"

Q2. Which of these statements is true?

1. The *ru'yah* is a name of Allaah.
2. The *ru'yah* is an attribute of Allaah.
3. The *ru'yah* is information about Allaah, but is not an attribute of His.

Answer: 2. Shaykh Saalih al-Fawzaan said in Explanation of *Al-Aqeedah at-Tahaweeyah* (end of point 59) about the *ru'yah*: "...because it is like the rest of the Attributes of Allaah, the Mighty and Majestic"

Q3. With this answer in mind, what is our correct approach to texts of the Quraan and *Sunnah* about the *ru'yah*?

1. We affirm the texts about it on their literal meanings and wordings.
2. We should look to find other meanings for the texts when they contain something that is difficult to understand.
3. We can seek explanation of the texts until we find ones that agree with our intellects.
4. We pass them on as they came to us.

Answer: 1 and 4.

Ibn Qudaamah said: "Concerning the hadeeths 'Indeed Allaah descends to the lowest heaven' and 'Indeed Allaah will be seen on the Day of Judgment' and what is similar to these hadeeths, Imaam Aboo Abdillaah Ahmad ibn Hanbal said, 'We believe in them, and we attest to their truthfulness without asking how, and without giving [an incorrect] meaning, And we do not reject anything from them, and we know that whatever the Messenger came with is the Truth, and we do not reject anything which comes from the Messenger of Allaah *sall Allaahu 'alaiyhi wa sallam*.'"

Reference: *Lumatul Ittiqaad* by Ibn Qudaamah al Maqdisi. Translation of this point was taken from the set of audio lessons, now available on www.ittibaa.com

Abu Bakr al-Marwazee (d.294AH) said: "I asked Ahmad ibn Hanbal about the *hadeeths* which the *jahmiyyah* reject regarding the attributes, the believers' seeing their Lord on the Day of Judgement, Allaah's descent, and the throne. So Aboo Abdillaah (Imaam Ahmad) declared them all to be authentic and said, 'The Scholars have received them with acceptance. We pass on the narrations as they came to us.'" Footnotes of *Foundations of the Sunnah* page 16.

Q4. How will Allaah be seen?

1. We do not ask about 'how' His attributes are!!!
2. He will be seen by the believers clearly with their eyes.
3. He can only be seen by the hearts of the believers.
4. He will be seen without a direction.

Answer: 1 and 2.

As for 1, we do not ask about the 'how' of Allaah's attributes (see above quotes).

As for 2, the proof for this is found in haadeeths which have reached the level of *mutawaatir* (narrated by numerous narrators at each stage), such as his *sall Allaahu alaiyhi wa sallam* statement when he and his companions were looking at the moon on the night of the full moon:

'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 Bukhaaree (554) and Muslim.

Q5. With regards to the errors that people fall into regarding Allaah's Attributes: Match up the error on the left hand side with its translation on the right hand side.

Takyeef	Denying the Attribute altogether
Tamtheel	Asking how the Attribute is
Ta'teel	Distorting the Attribute by giving it a false meaning
Tahreef	Likening the Attribute of Allaah to an Attribute of the Creation

Answer:

Takyeef - Asking how the Attribute is

Tamtheel - Likening the Attribute of Allaah to an Attribute of the Creation

Ta'teel - Denying the Attribute altogether

Tahreef - Distorting the Attribute by giving it a false meaning

Shaykh ul Islaam ibn Taymiyyah stated in '*al Aqeedah al Waasitiyyah*'

"And from eemaan in Allaah is: To have eemaan in whatever He has described Himself with in His Book and in whatever His Messenger described Him with, without falling into tahreef or ta'teel and without falling into takyeef or tamtheel."

Q6. Which of these are well known deviant sayings about the meaning of the *ru'yah* of Allaah?

1. The seeing of Allaah's reward (but not of Allaah)
2. The seeing of knowledge and certainty (but not of Allaah)
3. Allaah will be seen, but without a direction
4. Allaah will not be seen

Answer: all of them. See the *Explanation of Sufficiency in Creed* by Shaykh al-Uthaymeen page 95, and the *Explanation of Tahaweeyah* by Shaykh al-Fawzaan, now available as audios recordings on www.ittibaa.com

Q7. Which of the deviant statements in the previous question are to be considered *kalaam* (theological rhetoric)?

Answer: All of them. *Kalaam* is rhetorical speech involving intellectual discussion concerning the *deen*, but not upon any Islaamic principles.

Questions on *kalaam*

Q8. State who said: "Whoever seeks the religion through *kalaam* will deviate."

Answer: Imaam Maalik. Reference: *The Creed of the Four Imaams* page 40

Q9. State who said: "My ruling regarding the people of *kalaam* is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, 'This is the reward of the one who abandons the Book and the *Sunnah* and turns to *kalaam*.'"

Answer: Imaam ash-Shaafiee. *Sharh Tahaweeyah* by Ibn Abee al-'Izz page 75 (reference taken from footnotes of *Foundations of the Sunnah* page 17)

Q10. Which scholars considered it permissible to use *kalaam*?

1. Ibn Sireen
2. Az-Zuhree
3. none of them, by consensus

Answer: 3. Ibn 'Abdil Barr said: "The people of *fiqh* and *aathaar* (narrations) in all the various towns and cities are agreed unanimously that the people of *kalaam* are (but) the people of innovation and deviation. And they are not considered, by all of the above, to be amongst the ranks of the scholars (in truth)." Reported by Ibn Qudaamah in his *Burhaan fee Bayaanil Quraan*. Reference taken from footnotes of *Foundations of the Sunnah* page 17.

The following are some questions taken from the explanation of *al-Aqeedah at-Tahaweeyah* by Shaykh Saalih al-Fawzaan. Available on www.islamthestudyguides.wordpress.com.

These are some question about the *ru'yah*.

QUESTIONS RELATING TO POINT 58

7) In the statement of the Imaam *rahimahullaah* –

And the ru'yah by the people of Paradise is True...

- what does *ru'yah* mean?

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

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

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*, such as his *sall Allaahu alaiyhi wa sallam* statement when he and his companions were looking at the moon on the night of the full moon:

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 Bukhaaree (554) and Muslim.

9) How does the Shaykh *hafidhahullaah* explain the words of the imaam:

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

It being *haqq* means that it is established in the Book, the *Sunnah*, the Consensus of *ahl us 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*.

10) Whose faces are being referred to in the *aayaat* from soorah al Qiyaamah (75: 22- 23)?

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

Soorah al Qiyaamah (75) *aayaat* 22-23

This refers to the faces of the believers.

QUESTIONS RELATING TO POINT 58 (Continued)

15) What two further Quraanic proofs does the Shaykh bring which show that the believers will see the Face of their Lord in the Hereafter?

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 alaiyhi 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.

16) 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

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.

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

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

18) 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?

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.

19) What do the *Jahmiyyah* and the *Mu'tazilah* say about the *ru'yah*?

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

20) What is the faulty logic upon which they base their misguided opinion?

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.

21) What is the logical consequence of what these misguided groups say?

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

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

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.

23) How do the *Ahl us Sunnah wal Jamaa'ah* respond to the false ideas of the three groups mentioned above?

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.

24) What is the belief of the *Ahl us Sunnah wal Jamaa'ah* about the issue of Allaah having a?

The *jihah* of Allaah is not like the *jihah* of the Creation. What is meant *jihah* 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.

25) 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

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.

26) What is the correct understanding of the *aayah* that the Shaykh quotes in soorah al A'raaf (7:143)?

He (Moosaa *alaiyhissalaam*) 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.

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 *alaiyhissalaam* 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.



Questions on the Quraan

Q1. Which of these statements about the Quraan are true?

1. The Quraan is a creation of Allaah.
2. The Quraan is not separate from Allaah, and it is from the Speech of Allaah which is one of His Attributes.
3. Jibraaeel took the Quraan from the Lawhul Mahfooz (inscribed tablet)
4. There is nothing wrong with saying that a person's recitation of the Quraan is created.

Answer: 2. See later answer.

Q2. It is an innovated saying to declare that the Quraan is created.

Which of the four Imaams was tortured by the leaders of the Muslims as a result of his refusal to accept this innovated saying?

1. Aboo Haneefah
2. Maalik
3. Ash-Shaafiee
4. Ahmad

Answer: 4. The trial he underwent was called the *mihnah*.

Q3. If a person says that the Quraan is created, then which attribute of Allaah have they rejected?

1. Allaah's Speech
2. Allaah's Hearing
3. Allaah's Wisdom
4. Allaah's Knowledge

Answer: 1. When asked about the Quraan, Imaam Ahmad said, "The speech of Allaah, eternal, not created." See *Foundations of the Sunnah* page 92

Q4. Which deviant sects hold the belief that the Quraan is created?

1. *mutazilah*
2. *khawaarij*
3. *shee'ah*
4. *jahmiyyah*

Answer: 1 and 4.

Q5. What are the consequences of saying that the Quraan is created?

1. It would mean that there are none of Allaah's words to establish the proof upon the creation.
2. It implies that your object of worship does not speak and this is a deficiency being ascribed to Allaah.
3. The Quraan dies.

Answer: all of them.

As for 1, Shaykh Saalih al-Fawzaan said: "So if there is no speech of Allaah revealed upon His servants, then with what can the proof (*hujjah*) be established against them? If there is not be found anywhere in existence the Speech of Allaah – not in the *Tawraat*, nor in the *Injeel*, nor in the Quraan – 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." *Explanation of Al-Aqeedah at-Tahaweeyah* point 50.

As for 2, Shaykh Saalih al-Fawzaan said: "We do not say, 'the Quraan is a created object' which is what the *jahmiyyah* say. This is disbelief and rejection of the Speech of Allaah, and it is ascribing deficiency to Allaah, and that He does not speak, and the one who does not speak is deficient, and cannot be an ilaah (object deserving of worship)." *Explanation of Al-Aqeedah at-Tahaweeyah* point 130.

As for 3, this is an argument that Imaam Ahmad used in front of the ruler of the Muslims to show him the consequences of saying that the Quraan is created – because everything that is created dies. See *Foundations of the Sunnah* page 93. [Read this story out]

Q6. What is the correct chain of transmission of the Quraan?

Answer: Shaykh Saalih al-Fawzaan said: "Allaah spoke with it, and Jibraaeel took it from Allaah, and the Prophet *sall Allaahu 'alaihi wa sallam* took it from Jibraaeel *alaihi salaam*, and the Ummah took it from the Prophet *sall Allaahu 'alaihi wa sallam*," *Explanation of Al-Aqeedah at-Tahaweeyah* point 45.

Q7. How do the *jahmiyyah* and the *mu'tazilah* disagree with this chain of transmission?

1. They do not believe that Jibraaeel was the conveyer of the Quraan to the Prophet *sall Allaahu 'alaihi wa sallam*
2. They do not believe that Allaah spoke the Quraan
3. They say that Jibraaeel took it directly from *al-lawhul mahfouz* (preserved tablet)

Answer: 2 and 3.

Shaykh Saalih al-Fawzaan said: "So whoever says, 'Indeed Jibreel took it from the *al-lawhil mahfouz*,' or, 'Allaah created it within something and Jibreel took it from that something,' then this person is a disbeliever in Allaah, the Mighty and Majestic, with disbelief that will take you out of the religion. And this is just as the *jahmiyyah* and the *mu'tazilah* say and whoever follows their way." *Explanation of Al-Aqeedah at-Tahaaweeyah* point 45.

Q8. Which of the following statements about the Quraan are innovated sayings, some of which the people of innovation use to disguise their innovation?

1. The Quraan is created.
2. The words of the Quraan are created, but the meanings are from Allaah.
3. The Quraan is the Word of Allaah, but our recitation of it is created.
4. The Quraan is the Word of Allaah, but it is ascribed to Allaah only to ennoble it.
5. 'I do not know whether the Quraan is the Word of Allaah or not.'

Answer: all of them. These sayings can be found in *Foundations of the Sunnah* and the *Explanation of Al-Aqeedah at-Tahaaweeyah* by Shaykh Saalih al-Fawzaan.

Questions on the Seeing of Allaah by the Prophet *sall Allaahu 'alaihi wa sallam*

Q9. What are the correct sayings in this regard?

1. The Companions never differed in their *aqeedah*.
2. The different narrations of the Companions can be reconciled on their literal meaning.
3. The Prophet *sall Allaahu 'alaihi wa sallam* saw Allaah in this world, with his eyes, whilst awake.

Answer: 1 and 2.

As for 1, Answer: Shaykh Saalih al-Fawzaan said: "... there did not occur amongst them (the *salaf*) any difference of opinion in any matters of *aqeedah*, rather their *aqeedah* was one." At the beginning of *Aqeedatut Tawheed*.

As for 2, Ibn Hajr says that it is possible to reconcile the narrations by stating that the Prophet *sall Allaahu 'alaihi wa sallam* saw Allaah with his heart and not with his eyes. The narrations can also be reconciled by saying that he *sall Allaahu 'alaihi wa sallam* saw Allaah whilst asleep, but not whilst awake. See the footnotes of *Foundations of the Sunnah* page 21.

As for 3, Imaam al-Barbahaaree says, "Anyone who claims to have seen his Lord in this world is a disbeliever in Allaah, the Mighty and Majestic." *Sharhus Sunnah* (Explanation of the Creed) point 51. A full set of audio lessons can be found on www.ittibaa.com

Additional Questions about some of the Deviated Sects that keep being mentioned

(The answers have largely been taken from the text of the book 'A Glimpse at the Deviated Sects' by Shaykh Saalih al-Fawzaan.)

Q10. Which of these sects are the four that are roughly the foundations of all the sects?

1. *shee'ah*
2. *qadariyyah*
3. *ikhwaanul muslimeen*
4. *khawaarij*
5. *jahmiyyah*
6. *soofee-ah*

Answer: *qadariyyah, khawaarij, shee'ah, jahmiyyah*

But all of these sects have further subdivided.

"This is always the case with all those who abandon the Truth. They never cease to differ and split up.

He, the Most High, said:

So if they believe as you believe then they are rightly guided.

But if they turn away, then they are only in opposition.

So Allaah will suffice you against them, and He is the All Hearer, the All Knower.

Soorah al Baqarah (2) aayah 137

So whoever abandons the Truth is put to test with falsehood, deviation and splitting, which results only in loss."

Shaykh Saalih al Fawzaan in *A Glimpse at the Deviated Sects* page 39

Q11. Match up the sect (on the left) with some of their beliefs (on the right).

<i>Qadariyyah</i>	revolution against the ruler the major sinner is a <i>kaafir</i> making <i>halaal</i> the blood of the Muslims
<i>Khawaarij</i>	rejection of the Names and Attributes of Allaah
<i>Shee'ah</i>	denial of <i>qadr</i>
<i>Jahmiyyah</i>	hatred of the Companions exaggeration of Ali <i>radi Allaahu 'anhu</i>
Mu'tazilah	affirm the Names negate the Attributes of Allaah, except for seven of them
Ashaa'irah	affirm the Names of Allaah reject all the Attributes of Allaah

Answer: Qadariyyah	denial of <i>qadr</i>
Khawaarij	revolution against the ruler declaring the major sinner to be a <i>kaafir</i> making <i>halaal</i> the blood of the Muslims
Shee'ah	hatred of the Companions, exaggeration of Ali <i>radi Allaahu anhu</i> ,
Jahmiyyah	rejection of the Names and Attributes of Allaah
Mu'tazilah	affirm the Names of Allaah reject all the Attributes of Allaah
Ashaa'irah	affirm the Names of Allaah reject the Attributes of Allaah except for seven of them

All of these sects also have numerous other innovated beliefs.

Q12. Match up the deviated sect with its founders?

Khawaarij	Ibn Kullaab They are wrongly ascribed to Abul-Hasan al-Asharee, since he later repented from his wrong beliefs, and became one of <i>Ahl us Sunnah wal Jamaa'ah</i> .
Shee'ah	Jahm ibn Safwaan whose line of teachers goes back to Labeed, the Jew who performed magic on the Prophet <i>sall Allaahu 'alaihi wa sallam</i>
Jahmiyyah	Abdullaah ibn Salaam (a Jew) He founded them whilst 'Uthmaan was <i>khaleefah</i>
Mu'tazilah	Dhul Khawaisarah who argued with the Prophet <i>sall Allaahu 'alaihi wa sallam</i> During the time of 'Uthmaan they revolted against him, and killed him. They have persisted since that time.
Ashaa'irah	Waasil ibn 'Ataa who left the gathering of al-Hasan al-Basree after arguing with him about the Islaamic ruling on the major sinner

Answer:

Khawaarij	Dhul Khawaisarah who argued with the Prophet <i>sall Allaahu 'alaihi wa sallam</i> During the time of 'Uthmaan they revolted against him, and killed him. They have persisted since that time.
Shee'ah	Abdullaah ibn Salaam (a Jew) He founded them whilst 'Uthmaan was <i>khaleefah</i>
Jahmee'ah	Jahm ibn Safwaan whose line of teachers goes back to Labeed, the Jew who performed magic on the Prophet <i>sall Allaahu 'alaihi wa sallam</i>
Mu'tazilah	Waasil ibn 'Ataa who left the gathering of al-Hasan al-Basree after arguing with him about the Islaamic ruling on the major sinner.
Ashaa'irah	Ibn Kullaab They are wrongly ascribed to Abul-Hasan al-Asharee, since he later repented from his wrong beliefs, and became one of <i>Ahl us Sunnah wal Jamaa'ah</i> .



Questions on Points 28-35 about the Hereafter

Q1. Which of the following will be weighed on the scale (*meezaan*) on the Day of Judgement?

1. deeds
2. people
3. bodily appearances
4. scrolls

Answer: 1, 2 and 4. The following references are taken from *Explanation of the Sufficiency of the Creed* by Shaykh al Uthaymeen pages 134-136

As for 1, in the Quraan it is stated: "Then those whose Balances (of deeds) are heavy, they are the successful. And those whose Balances (of good deeds) are light, they are those who lose their own selves, in Hell they will abide." Soorah al-Mu'minoon (23): 102-103

As for 2, the Prophet *sall Allaahu 'alaihi wa sallam* informed us: "Verily, a great fat man will be brought on the Day of Judgement and he will not equal the weight of the wing of a mosquito in the sight of Allaah." Then he said: "Recite: 'And on the Day of Resurrection, We shall assign no weight to them.' [Soorah al-Kahf (18):105]" al-Bukhaaree and Muslim

As for 4, in the *hadeeth* about the man possessing the Scroll, the Prophet *sall Allaahu 'alaihi wa sallam* said: "Then the records (containing bad deeds) will be placed in one scale and the Scroll (containing the statement *laa illaaha illa Allaah*) will be placed on the other scale..." At-Tirmidhee and Ibn Maajah

Q2. What is the case of the weighing of the deeds of a disbeliever?

1. His bad deeds will outweigh his good deeds, no matter how many good deeds he has.
2. He has no good deeds.

Answer: 2. Shaykh Saalih al-Fawzaan says in his explanation of *Tahaweeyah* (point 172):

"As for the disbeliever, 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." See www.ittibaa.com for the full audio set in English

Q3. Which of the following are true about Allaah's speech?

1. Allaah has never spoken to anyone in the worldly life.
2. Allaah only speaks with an intermediary, i. e. an angel.
3. Allaah will speak to everyone on the Day of Judgement.
4. Some people will need a translator between themselves and Allaah.

Answer: 3.

As for 1 and 2, Allaah spoke to Moosaa *alaihissalaam* directly without an angel, as mentioned in Soorah an-Nisaa *ayah* 164.

As for 3 and 4, in the *hadeeth* mentioned by 'Adee ibn Haatim *radi Allaahu anhu*: "There is not a single one amongst you except that Allaah will speak to him on the Day of Judgement, without there being between Him and him a translator. He will then look to his right and he will not see except what he has sent forth (of actions), then he will look to his left and he will not see except what he has sent forth, then he will look in front of him and the Hellfire will be facing him, so whoever amongst you is able to save his face from the Hellfire, even if it is with half a date, then let him do so." Al-Bukhaaree and Muslim. See footnotes of *Foundations of the Sunnah*

Q4. These are statements about the *hawd* (pool). For each one, say whether it is true or false.

1. Its water is separate from the water of *jannah*.
2. Its water is described as being clear, like the water of this world.
3. Its vessels are like the planets in the sky.
4. Its width is a year's journey.
5. Two channels flow into it from the *kawthar*, both made of gold.
6. No other Prophet will have a *hawd* except for Muhammad *sall Allaahu 'alaihi wa sallam*.
7. It will not be present until after the accounting.

Answer: All are false. Below are some narrations about the *hawd*.

The Prophet *sall Allaahu 'alaihi wa sallam* said: "I swear, by Allaah, that I am indeed looking at my *hawd* right now." Al-Bukhaaree

He *sall Allaahu 'alaihi wa sallam* said: "He (Allaah) will give me *al-kawthar*, and it is a river in Paradise that flows into a *hawd*." Ahmad

He *sall Allaahu 'alaihi wa sallam* said: "Verily, for every Prophet there will be a *hawd*. And indeed they will compete with one another with regards to who has the most (people) arriving (at it). And I hope that I will be the one with the most (people) arriving at mine." At-Tirmidhee

He *sall Allaahu 'alaihi wa sallam* said: "My *hawd* is as wide as a month's journey; its water is whiter than milk, its scent is more pleasant than musk and its drinking vessels are like the stars of the sky; whoever drinks from it will never be thirsty again." Al-Bukhari and Muslim

The fact that there are two channels flowing into it from the *kawthar* (a river in *jannah*), one of silver and the other of gold, are taken from 2 *hadeeths* in Muslim's Saheeh.

The fact that its water is sweeter than honey is taken from a *hadeeth* in at-Tirmidhee's *Sunan* declared authentic by Shaykh al-Albaani.

Q5. Who will be turned away from the *hawd*, as mentioned in the authentic *hadeeth* reported by al-Bukhaaree in his *saheeh*?

1. disbelievers
2. innovators
3. sinners

Answer: 2.

The Prophet *sall Allaahu 'alaiyhi 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 'alaiyhi wa sallam* will say:
Be away, far away for the one who changed and altered!

Hadeeth reported by al Bukhaaree (no 6582) and Muslim.

Q6. Which of these statements are true?

1. The *hadeeths* about the *hawd* are *mutawaatir*.
2. There is consensus of the *salaf* about the establishment of the *hawd*.
3. Even the *mu'tazilah* affirm the *hawd*.

Answer: 1 and 2. See the footnotes to *Foundations of the Sunnah*

Q7. Who may be punished in the grave?

1. Only disbelievers.
2. Disbelievers and sinful Muslims.
3. Only people who committed the greatest of the major sins.
4. It is only the souls and not the bodies that will be punished.

Answer: 2.

As for disbelievers, then He, the Mighty and Majestic, says with regard to the people of Fir'awn (Pharoah):

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

As for Muslims who have committed sins lesser than major sins, then the Prophet *sall Allaahu alaiyhi 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. 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 Bukhaari and Muslim from the hadeeth of ibn Abbaas radi Allaahu anhumaa.

As for 4, then Shaykh al-Uthaymeen says in *Explanation of the Sufficiency of the Creed* page 127: Shaykh ul Islaam Ibn Taymiyyah said: "The view of the *salaf* and the scholars of this ummah is that the punishment or the pleasure occurs upon both the spirit and the body of the deceased."

Q8. These statements are about those people who deny the punishment of the grave. Which of them is/are true?

1. They deny the *mutawaatir* reports from the Messenger *sall Allaahu 'alaihi wa sallam*.
2. They say that some statements from the Messenger *sall Allaahu 'alaihi wa sallam* can be accepted and others cannot be taken in matters of belief.
3. They oppose the consensus of the *salaf*.

Answer: 1, 2 and 3. See *Explanation of the Sufficiency of the Creed* by Shaykh al Uthaymeen and *Explanation of Tahaweeyah* by Shaykh al Fawzaan.

Q9. What will the hypocrite answer to the three questions asked in the grave?

1. He will be able to answer them, just as he answered them in this life.
2. He will not be able to answer them correctly, although he could answer them correctly in this life.
3. He will be able to answer correctly who his Lord was, but not the other questions.

Answer: 2. See the *hadeeth* of al Baraa ibn 'Aazib included at the end of this week's questions.

Q10. Which statements are correct about the angels that question the person in the grave?

1. They are stern.
2. It is only after they come that the person's soul ascends to the heaven and back.
3. They are the first angels to talk to the deceased person.

Answer: 1. See the *hadeeth* of Baraa ibn 'Aazib (below).

Q11. What is the meaning of *shafaa'ah* (intercession) in the *Sharee'ah*?

1. To mediate between two groups fighting each other, in order to bring about peace between the two.
2. To mediate between someone who has a need (on one side) and someone who can answer that need (on the other side).
3. To call upon the Prophets asking them to grant good and repel evil, and to take away the difficulties that we face in this world.

Answer 2. Shaykh al Fawzaan says, in his *Explanation of Tahaweeyah* (point 84): "It means answering of a need, a mediation between the person who has the need and the person who can answer the need."

Q12. Which of the following are the two conditions, specifically mentioned by the scholars, for intercession before Allaah to be accepted?

1. The one interceding is an adult.
2. Allaah gives permission for the intercession to occur.
3. The one being interceded for is someone with whom Allaah is pleased.
4. The one who is being interceded for is not a major sinner.

Answer: 2 and 3. Muhammad ibn Abdil Wahhaab said in 'The Four Principles': "And the affirmed intercession is that which is sought from Allaah, while the intercessor is honoured with the intercession, and the one interceded for is someone whose deeds and speech are pleasing to Allaah, after He gives permission, as He, the Most High, said: 'Who is he that can intercede with Him except with His Permission?...' al-Baqarah [2]:255"

Q13. Regarding the intercession, which of these is correct?

1. Prophets, angels and righteous people will be only ones able to intercede.
2. No disbeliever will be interceded for.
3. There will be no intercession until the judgement has been completed.
4. The people of *jannah* will not enter *jannah* until they are interceded for.

Answer: 4. See the *Explanation of Tahaweeyah* by Shaykh al-Fawzaan. Below are some points taken from Point 84.

As for 1, then *afraat* (children who died before they reached the age of puberty) will also be able to intercede for their parents.

As for 2, Abu Taalib will be the only disbeliever for whom intercession will be accepted, but he will not be taken out of the Fire. The intercession will be for his punishment to be lightened.

As for 3, then the judgement between the people will not be completed until the Prophet *sall Allaahu 'alaihi wa sallam* has interceded for the people. This is the great intercession.

As for 4, the Prophet *sall Allaahu 'alaihi wa sallam* will intercede for the people of Paradise to actually enter Paradise.

(As for the individual narrations, then they were not all given by the Shaykh in this book.)



Questions on Points 35-36 about the Dajjaal

All the answers have been taken from the narrations authenticated by Shyakh al-Albaani in his book on this topic.

Q14. Which of these statements are true about the life of Dajjaal (false Messiah)?

1. He is already alive, and was alive at the time of the Prophet *sall Allaahu 'alaihi wa sallam*.
2. He will be upon the earth for less than two years.
3. He will melt at the sight of 'Eesaa *alaihissalaam*, and this is the thing that will kill him.

Answer: 1 and 2.

Q15. Where will the Dajjaal emerge from?

1. The West.
2. The East.
3. An unknown location.
4. Jerusalem.

Answer: 2. He will emerge from between ash Shaam and Iraaq.

Q16. Which of these are from his distinguishing features?

1. He has brown straight hair.
2. He is one eyed.
3. He has 'mushrik' written between his eyes.
4. He will have command over the rain by the will of Allaah.
5. He will be able to bring a dead person back to life.
6. He will be tall.

Answer: 2, 4 and 5.

He will have brown curly hair. He will have 'kaafir' written between his eyes. He will be short.

Q17. Which of the following is true about the followers of Dajjaal?

1. There will be many Jews amongst them.
2. There will be many women amongst them.

Answer: both of them

The *Hadeeth* of al Baraa ibn Aazib reported by Ahmad, Abu Daawud, al Haakim and others.

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-Bukhaari and Muslim.

‘We went out with the Prophet *sall Allaahu alaiyhi wa sallam* on a funeral of a man from the Ansaar. So we came to the grave and he *sall Allaahu alaiyhi 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 alaiyhi wa sallam* said:

O Allaah, I seek your refuge from the Punishment of the Grave.
...three times,

And then he *sall Allaahu alaiyhi 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 *alaiyhis-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 *alaiyhis-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) expect 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 alaiyhi 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 alaiyhi 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 alaiyhi 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 alaiyhi 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 alaiyhi 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 alaiyhi 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 alaiyhi 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 used 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!



Questions on *Eemaan*

Q1. What is the definition of *eemaan*?

Answer:

It is testimony of the tongue,
belief in the heart,
and actions of the limbs;
it increases with obedience to Allaah,
and decreases with disobedience.

Reference: *Beneficial Speech in Establishing the Evidences of Tawheed* by Shaykh Abdil-Wahhaab al-Wasaabee

Q2. What are the six pillars (*arkaan*) of *eemaan*?

Answer: "It is to believe in Allaah, His Angels, His Books, His Messengers, The Last Day, and that you believe in *Qadr*, its good and its bad," as occurs in the *hadeeth* of Jibreel.

Q3. The following *aayaat* are used in particular as a proof for which important principle regarding *eemaan*?

1. That *eemaan* is an action of the heart.
2. That *eemaan* comprises speech and action.
3. That *eemaan* increases.

Those (i. e. believers) to whom the people (hypocrites) said, "Verily, the people (mushriks) have gathered against you (a great army), therefore fear them." But it (only) increased them in faith, and they said, "Allaah (alone) is sufficient for us, and He is the best Disposer of affairs."

Soorah aal 'Imraan (3) aayah 173

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 that the believers may increase in faith...

Soorah al Muddaththir (74) aayah 31

Answer: 3. Reference: *Beneficial Speech in Establishing the Evidences of Tawheed* by Shaykh ibn Abdil-Wahhaab al-Wasaabee

Similarly, Shaykh al-Fawzaan states in *Explanation of Tahaweeyah* point 137 that the two following *hadeeth* are proofs that *eemaan* decreases.

Continued on next page

"Whoever from amongst you sees a 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 Abu Saeed al Khudri (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 Masood (radi Allaahu anhu) reported by Muslim (no. 50)

Q4. What do the *murjiah* believe about *eemaan*?

1. *Eemaan* is statement of the tongue, belief of the heart and action of the limbs.
2. Actions are not part of *eemaan*.
3. *Eemaan* and *ihsaan* are the same thing.

Answer: 2.

There are 4 categories of *murjiah*, as mentioned by Shaykh al-Fawzaan states in *Explanation of Tahaweeyah* point 137

a) **The Hanafees**

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.

According to their definition, Abu Lahab, Abu Taalib, and the Jews are all considered believers because they knew in their hearts that Muhammad *sall Allaahu 'alayhi wa sallam* was indeed the Messenger of Allaah – but envy and pride prevented them from following him.

d) **The Jahmiyyah (the Jahmees)**

Eemaan is awareness (i.e. awareness of Allaah) in the heart.

According to their definition, Firawn and Iblees are both considered believers because they knew/know that Allaah exists.

Questions on the abandonment of the prayer

Q5. Which of the following are true about the abandonment of the prayer out of laziness?

1. The scholars agree that it is *kufr*.
2. The scholars agree that it is not *kufr*.
3. The scholars differ whether it is *kufr* or not, based on the texts.

Answer: 3. See the footnotes to *Foundations of the Sunnah*.

The scholars agree that abandoning the Prayer is *kufr*, and that one who denies its obligation is an *kaafir* - in accordance with the clear *ahaadeeth*. However they disagree about the person who abandons it out of laziness and the like - does he become a *kaafir* or not?

Q6. Who originally said the following statement?

"The companions of the Prophet of Allaah *sallAllaahu 'alayhi wa sallam* never regarded anything from amongst the actions, the abandonment of which is disbelief, except the prayer."

1. Abdullaah bin Shaqeeq, the *taabiee*
2. Ibn Taymeeyah, the great imaam
3. Usaamah bin Laden, the *khaarjee*

Answer: 'Abdullaah bin Shaqeeq al-'Uqaylee, the respected *Taabi'ee* may Allaah have mercy upon him

Questions on the Companions

Q7. Who said the following statement?

"We used to say whilst the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*) was amongst us: The best of people after the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*) is Abu Bakr then Umar then Uthmaan. The Prophet (*sall Allaahu 'alaihi wa sallam*) would hear of that and not criticize it."

1. Ibn Umar
2. Ali
3. Aa'ishah

Answer: 1. Narrated by al-Bukharee in his *saheeh* no.3697 and others.

Q8. The next best Companion was Ali ibn Abee Taalib. What can be said about this statement?

1. It is misguidance to think anything other than this.
2. Some of *ahlus sunnah* have said that Ali is better (i.e. has more virtue) than Uthmaan. They are not considered astray if they hold this view.
3. None of *ahlus sunnah* have differed in the view that Uthmaan was rightfully the *khaleefah* before Ali.
4. The *shree'ah* have gone astray only in the issue of which companions were more excellent than others, and in the issue of which of them should have been *khaleefah*.

Answer: 2 and 3.

As for 1 and 2, Shaykh al-Uthaymeen said in his notes on *al-Aqeedah al-Waasitiyyah* page 188: "The best of the Companions as an individual is Abu Bakr, then Umar according to the consensus. After them is Uthmaan then Ali, according to the majority opinion of *ahlus sunnah* who settled on this matter. After this, differences occurred in the comparison between Ali and Uthmaan. Some preferred Uthmaan and kept silent, others preferred Ali then Uthmaan, and some withheld in making comparisons. The one who holds that Ali is better than Uthmaan does not go astray because some of *ahlus sunnah* have held this opinion."

Note that a person will not be declared astray for holding that 'Alee was better than 'Uthmaan; however he will be declared astray if he holds that he should have been the *khaleefah* instead of him-since this is contrary to the *ijmaa'* (consensus) of the Companions.

Shaikh al-Fawzaan pointed out in his *Explanation of al-Waasitiyyah* (p.147):

"In summary the matter of giving precedence to 'Alee *radiyallaahu 'anhu* over others from the three khulafaa. is that:

- 1) Whoever gives him precedence with regard to the *khilaafah*, then he is astray -by agreement;
- 2) Whoever gives him precedence in virtue over Aboo Bakr and 'Umar , then he is astray also;
- 3) And whoever gives him precedence over 'Uthmaan in virtue, then he is not declared to be astray, even though this is contrary to what is the correct saying

As for 3, on next page of the same book, Shaykh al-Uthaymeen stated: "The one who differs in the caliphate of any one of them or in its sequence goes astray because it is against the consensus of the companions and the consensus of *ahlus sunnah*."

Refer also to *Al-Aqeedatul Waasitiyyah*. by Shaykhul Islaam Ibn Taymeeyah

Continued on next page

As for 4, Shaykh al-Fawzaan said in his *Explanation of Tahaweeyah* point 200:

"They (the *sheeah*) 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."

Full audio set available in English on www.ittibaa.com.

Q9. The next best companions are the remainder of the '*asharah mubashsharah*. What can be said about the '*asharah mubashsharah*?

1. There are seven of them.
2. They were all mentioned together by name by the Prophet *sall Allaahu 'alaihi wa sallam* and he informed us that they would be given Paradise.
3. They are the only Companions that were given glad tidings, while they were alive, that they would certainly go to Paradise.
4. They were all suitable to be *khaleefah*.
5. They were all martyred.
6. They were all from the Quraysh.
7. They were all men.

Answer: 2, 4, 6, 7.

They are the ten Companions who were given glad tidings of Paradise.

'AbdurRahmaan ibn 'Awf reports that Allaah's Messenger (*sall Allaahu 'alaihi wa sallam*) said:

"Abu Bakr is in Paradise, 'Umar is in Paradise,
'Uthmaan is in Paradise, 'Alee is in Paradise,
Talhah is in Paradise, Az-Zubayr is in Paradise,
'AbdurRahmaan ibn 'Awf is in Paradise, Sa'd ibn Abee Waqqaas is in Paradise,
Sa'eed ibn Zayd is in Paradise, and Abu 'Ubaydah ibn al-Jarraah is in Paradise."

Reported by Ahmad and At-Tirmidhee no.4012. Shaykh al-Albaani declared it authentic

As for 3, then there are a number of other Companions whom the Prophet *sall Allaahu 'alaihi wa sallam* stated would certainly enter Paradise. Amongst them was Ukkaashah bin Mihsan, as in the *hadeeth* mentioned in Chapter 3 of *Kitaabut Tawheed* of Muhammad ibn Abdil Wahhaab.

As for 4, Imaam Al-Barbahaaree stated in *Sharhus Sunnah (Explanation of the Creed)* point 28: "All of them were suitable to be *khaleefah*."

Q10. Place in order of excellence these Companions:

- Those who fought at Badr
- Those who accepted Islaam after the treaty of Hdaybiyyah
- Those who performed the two migrations
- Those who took the pledge of allegiance under the tree (*bayatur ridwaan*)

Answer:

Shaykh Ahmad an-Najmee said in his explanation of *Sharhus Sunnah* of Barbahaaree (page 242):

"The position of *ahlus sunnah wal jamaa'ah* is the precedence of the four *khaleefahs* on their order – Abu Bakr, then Umar, then Uthmaan, then Alee bin Abee Taalib – then the rest of the ten, then those who undertook the two migrations, then whoever migrated to al-Madeenah, then the Companions of Badr, then the Companions of the *Bayatur Ridwaan*, then whoever accepted Islaam and migrated before the Conquest (i.e. treaty of Hdaybiyyah) then whoever accepted Islaam and migrated after the Conquest, then the lesser of the Companions."

Q11. Which are more excellent, the *Muhaajiroon* or the *Ansaar*?

Answer: The *muhaajiroon*.

Shaykh al-Uthaymeen states in his notes on *Al-Aqeedah al-Waasitiyyah* (page 188): "The best of their type are the *muhaajiroon* then the *ansaar* because Allaah preceded the mentioning of the *muhaajiroon* over the *ansaar* in His saying: '*Allaah has already forgiven the prophet and the muhaajiroon and the ansaar...*' Soorah at-Tawbah (9) aayah 117 They also combined emigration from their houses with their wealth and support."

Q12. Which of these have been mentioned as a definition of a Companion?

1. Everyone who accompanied him, whether for a year, a month, a day, an hour, or [just merely] saw him.
2. One who met the Prophet *sall Allaahu 'alaihi wa sallam* whilst believing in him, and died as a Muslim.
3. One who lived at the time of the Prophet *sall Allaahu 'alaihi wa sallam* and died as a Muslim.

Answer: 1 and 2.

As for 1, this is the definition given by Imaam Ahmad in *Foundations of the Sunnah*.

As for 2, this is Ibn Hajr's definition given in the footnotes of *Foundations of the Sunnah* page 8.

As for 3, then someone who lived and was a Muslim in the time of Allaah's Messenger (*sallaallaahu 'alaihi wa sallam*), but did not see or meet him, and died as a Muslim, then he is classified as a *Taabi'ee mukhadram*.

as-Sakhaawee said in *Fathul-Mugheeth* (4/160):

The *mukhadramoon* (those who accepted Islaam in the time of Allaah's Messenger -*sallallaahu 'alaihi wa sallam*-but did not see him) are, by agreement of the scholars of *hadeeth*, not Companions. Rather they are counted amongst the major *Taabi'een*."

Q13. Which is more excellent, the least of the Companions, or the best of the *taabioon* (the generation after the Companions)?

Answer: The least of the Companions.

See point 46 of *Foundations of the Sunnah*.



Questions on the Muslim Rulers

Q1. Which of these are to be considered *ameerul mu'mineen*?

1. Someone whom the Muslim Ummah agrees upon.
2. Someone who fought for the position of authority until he became known as the *khaleefah*.
3. Someone who is not a Muslim.

Answer: 1 and 2.

See points 47 and 48 of *Foundations of the Sunnah*

As for 3, then a non-Muslim cannot be considered *ameerul mu'mineen*.

Q2. Which of these is the responsibility of the Muslim ruler or his appointee?

1. He is the one behind whom *jihad* is fought.
2. He collects the *zakaat*.
3. He enforces the prescribed punishments.
4. He announces the day of 'Arafah, stands with the pilgrims at 'Arafah, and proceeds to Muzdalifah – so they follow him to the place for the rites of Hajj.

Answer: all of them.

1, 2 and 3 are mentioned by Imaam Ahmad in *Foundations of the Sunnah*.

4 is mentioned in the *Explanation of Tahaweeyah* by Shaykh Saalih al-Fawzaan point 167.

Allaah states in the Quraan:

“Obey Allaah and obey the Messenger and those in authority over you.”

Soorah an-Nisaa' *ayah* 59.

Q3. If a Muslim ruler commands us with a sin, must we obey this command?

1. Yes
2. No

Answer: No. The Messenger *sall Allaahu 'alaihi wa sallam* said: “Hearing and obeying is (binding) upon the Muslim in what he likes or dislikes, so long as he is not ordered to sin. If he is ordered with sin, then there is no hearing and no obeying.” Al-Bukharee and Muslim.

Q4. In the *hadeeth* of Hudhayfah ibn al Yamaan, the Prophet *sall Allaahu 'alaihi wa sallam* told us to obey the rulers, even though they may have despicable characteristics. Which of the following characteristics did he mention?

1. They have the hearts of devils in the bodies of humans.
2. They abandon the prayer.
3. They flog your back.
4. They commit major *shirk*.
5. They do not follow the guidance of the Prophet *sall Allaahu 'alaihi wa sallam* nor his *Sunnah*.
6. They take your wealth.

Answer: 1, 3, 5, 6.

The Prophet *sall Allaahu 'alaihi wa sallam* said in the *hadeeth* of Hudhayfah:
There will come leaders who will not follow my guidance and will not follow my Sunnah. There will be amongst them men who will have the hearts of devils in the bodies of humans.

Hudhayfah asked: What shall I do O Messenger of Allaah if I reach that (stage)?

The Prophet *sall Allaahu 'alaihi wa sallam* replied:
You should hear and obey the ruler even if he flogs your back and takes your wealth, then still hear and obey.

Hadeeth reported by Muslim (3/1029/4554)

Q5. A Muslim leader may fall into sin (lesser than that which would take them out of Islaam altogether). Because of this, some people may abandon the prayer behind him. What are some of the consequences of this?

1. Breaking the ranks of the Muslims.
2. Splitting the unity of the Muslims.
3. Spilling of blood.
4. Unification of the Muslim population.

Answer: 1, 2 and 3. See Shaykh al Fawzaan's *Explanation of al Aqeedah al Tahawiyyah* point 152: '... and in abandonment of the prayer behind him is a tremendous calamity. 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.'

As for 4, abandoning the prayer behind the sinful Muslim ruler leads to splitting and not unification.

Q6. What should we do if we make *hajj* with the Muslim ruler and we see him drinking alcohol whilst performing the pilgrimage?

1. Continue to perform *hajj* with him, whilst hating the sin that he is upon.
2. Print and distribute leaflets explaining the error of the ruler, in the hope that this will deter him from drinking alcohol in the future and encourage him to repent to Allaah, the Most High.
3. Abandon the pilgrimage immediately.

Answer: 1. Shaykh al Uthaymeen mentions in his explanation of *al Aqeedah al Waasitiyyah*:

Continued on next page

They (the *ahl us sunnah wal jamaa'ah*) view establishing the pilgrimage along with the (Muslim) rulers as being something correct, even if they (the rulers) are sinful – even if they (the rulers) drink alcohol during the *haji*. They (the *ahl us sunnah wal jamaa'ah*) do not say: 'This is a wicked ruler, and we do not accept his leadership'. This is because they (the *ahl us sunnah wal jamaa'ah*) view obedience to the leader of the Muslims as being something obligatory, even if he is sinful – with the condition that his sinfulness does not take into clear and manifest disbelief about which we would have a proof in front of Allaah.

Q7. When do we abandon making *jihaad* along with the Muslim rulers who are sinful (with sins lesser than those which take a person out of Islaam)?

1. Never, until the Day of Judgement.
2. When 'Eesaa *ibn* Maryam descends before the end of time.
3. When the rulers oppose the wishes of the majority of the Muslim population.

Answer: 1.

The Prophet *sall Allaahu 'alaihi wa sallam* said to the Ansaar: "Have patience until you meet me at the *hawd* (pool)." Narrated by al-Bukharee. See question 9 to see why this *hadeeth* can be used in this context.

As for point 3, then this is something resembling democracy, which is forbidden in Islaam.

Q8. If one of us finds a Muslim ruler doing something wrong, then how should we behave?

1. Take him by the hand
2. Tell him in private
3. Warn the people in public about the sins that he commits in public
4. Abandon making du'aa for him.

Answer: 1 and 2.

The Messenger *sall Allaahu 'alaihi wa sallam* said: "Whoever wishes to advise the one with authority then he should not do so openly, rather he should take him by the hand and take him into seclusion (and then advise him). And if he accepts (the advice) from him then (he has achieved his objective) and if not, then he has fulfilled that which was a duty upon him." Ahmad 3/403 and ibn Abee Aasim 2/521. .

One person asked Shaykh Bin Baaz, "Why don't you advise the Muslim ruler?" So the noble shaykh replied, "Who said to you that I don't?"

These references are taken from *An Exposition of the True State of Affairs* page 29

Q9. What can be said about the Muslim who rebels against the Muslim ruler even if that ruler commits sins (which are lesser than those which would take him out of Islaam)?

1. He is one of the *Khawaarij*.
2. He has caused dissent amongst the Muslims.
3. He has done good, by trying to bring about rectification of the Muslim *ummah* (nation).
4. He has gone against the narrations from the Prophet *sall Allaahu 'alaihi wa sallam* and the *salaf*.
5. He dies the death of *jaahiliyyah* (the Pre Islaamic Ignorance).

Answer: 1,2,4, and 5.

Imaam al-Barbahaaree said: 'Whoever rebels against a Muslim ruler is one of the *khawaarij*, has caused dissent within the Muslims and has contradicted the narrations and dies a death of the days of *jaahiliyyah*. It is not permissible to fight the ruler nor to rebel against him even if he oppresses. This is due to the saying of the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*) to Abu Dharr al-Ghifaaree, "Have patience even if he is an Abyssinian slave," and his (*sall Allaahu 'alaihi wa sallam*) saying to the Ansaar, "Have patience until you meet me at the Pool." There is no fighting against the ruler in the *Sunnah*. It causes destruction of the religion and the worldly affairs.' *Explanation of the Creed* points 33 and 34.

The Prophet *sall Allaahu 'alaihi wa sallam* said in the *hadeeth* of 'ibn Abbaas:

He who sees from his ruler something he dislikes, let him be patient with him, for he who splits away from the Jamaa'ah by a handspan and then dies, dies a death of Jaahiliyyah.

Hadeeth reported by al Bukhaaree (9/145) and Muslim and others.

Q10. After which punishment which the Muslim rulers carried out upon Imaam Ahmad ibn Hanbal, did the Imaam allow his students and followers to rebel against them?

1. After the flogging caused him to lose consciousness.
2. After the misguided enemy of the *sunnah*, ibn Abee Duwaad, had said that Imaam Ahmad was a disbeliever and the flogging continued.
3. Never.

Answer: 3. Al Khallal reports in *As Sunnah* (no 87) that Abu Bakr related to us saying:

I heard Abu Abdillaah (Imaam Ahmad) ordering that bloodshed be avoided and he strongly forbade rebellion. See footnote of point 34 of *Explanation of the Creed* (English translation).

Q11. What form of rebellion does the Muslim population carry out against the Muslim ruler when he carries out physical oppression (e.g. beatings) against the Muslim population and steals their wealth?

1. They approach the leader of the Muslim army in that country requesting that they remove the ruler.
2. They do not rebel against this ruler, so long as he is still a Muslim.
3. They rebel using the pen - i.e. by writing books and leaflets encouraging the population to remove their ruler.

Answer: 2.

See the *hadeeth* of Hudhyafah bin al-Yamaan given earlier

Q12. Which leader of the Muslims killed some of the Companions of the Messenger of Allaah (*sall Allaahu 'alaihi wa sallam*)?

1. Muaawiyah ibn Abee Sufyaan.
2. al-Hajjaaj ibn Yoosuf.
3. Marwaan ibn al Hakam

Answer: 2. He is ath-Thaqafee and is well known. Adh Dhahabee said in *Siyar A'laam in-Nubalaa* (4/343) at the end of his biography, "We revile him and do not love him, rather we hate him for Allaah. He had some good deeds, but they are drowned in the ocean of his sins, and his affair is for Allaah." Reference taken from *An Explanation and Exposition of the True State of Affairs* page 30 as a footnote.

See *Foundations of the Sunnah* footnotes on page 141

Q13. Which of the Companions rebelled against him?

1. Ibn Umar
2. Anas
3. Abu Bakr
4. none of them

Answer: none of them

Ibn Umar and Anas prayed behind him, as mentioned by Shaykh Bin Baaz in *Fatawa Islamiyah*, vol.1, p.158. As for Abu Bakr, this was some years after he had died.

Q14. What was the outcome when a group of people fought against Hajjaaj in an attempt to stop his aggression?

1. They prevented his aggression.
2. They lessened the suffering of the Muslims under his authority.
3. They were all killed, and no good was brought about.

Answer: 3.

It is narrated by Ibn Sa'd in *Tabaqaatul Kubraa* (7/163-165): A group of Muslims came to al-Hasan al-Basree (p. 110AH) seeking a verdict to rebel against al-Hajjaaj. So they said: 'O Aboo Saeed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?' so al-Hasan said: 'I hold that he should not be fought. If this is the punishment from Allaah then you will not be able to remove it with your swords. If this is a trial from Allaah then be patient until Allaah's judgment comes, and He is the best of judges.' So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj – so al-Hajjaaj killed them all.

About them al-Hasan used to say, 'If the people had patience when they were being tested by their unjust ruler, it would not be long before Allaah would give them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not even for a single day did they bring about any good.'

Q15. Can the term *khawaarij* be used for all those who rebel against the Muslim ruler?

1. Yes
2. No

Answer: 1. Imaam al-Barbahaaree said: 'Whoever rebels against a Muslim ruler is one of the *khawaarij*, has caused dissent within the Muslims and has contradicted the narrations and dies a death of the days of *jaahiliyyah*.' *Explanation of the Creed* point 33.

Q16. Which of these statements are true for the *khawaarij*?

1. They are the dogs of the Hellfire.
2. They pass through the *deen* like an arrow.
3. There are some amongst them who pray and fast a great deal.

Answer: all of them.

The Prophet *sall Allaahu 'alaihi wa sallam* said: "The *khawaarij* are the dogs of the Hellfire." Ahmad, *saheeh*
The Prophet *sall Allaahu 'alaihi wa sallam* said: "A group will appear reciting the Quraan, it will not pass beyond their throats, every time a group appears it is to be cut off, until the Dajjaal appears within them." Ibn Maajah

Q17. Which of these people of recent times openly held/hold the views of the *khwaarij*, as apparent from their writings and public statements?

1. Usaama bin Laden
2. Hasan al Banna, the founder of Ikhwaanul Muslimeen
3. Mawdudi, one of the previous heads of Ikhwaanul Muslimeen
4. Hasan at-Turaabi, one of the heads of Ikhwaanul Muslimeen in Sudan
5. Syed Qutb, one of the founders of Ikhwaanul Muslimeen

Answer: all of them.

Q18. If there is no *ameerul mu'mineen*, then what is the correct way to bring one about?

1. To purify the Muslim Ummah and nurture them upon the correct *aqeedah* and *manhaj* (*tasfiyyah* and *tarbiyyah*)
2. To elect one
3. To gather together the Muslim groups under one banner, overlooking their deviance in *aqeedah* and *manhaj*
4. To co-operate with all those who wish to bring about an *ameer*, irrespective of which Muslim group they are from

Answer: 1. The other ways mentioned are forbidden.

Shaykh Al-Albaanee *rahimahullaah* adds with regards to point 157 and 158 of *Tahawiyyah*.

'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.

[end of Imaam Ibn Abee Al 'Izz's words. Shaykh al Albaani continues]

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

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.'

Continued on next page

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

Q19. What can be said about making *du'aa* for the Muslim ruler?

1. It is part of showing sincerity to him.
2. To make *du'aa* against him is, in reality, rebellion against him.
3. It is an important *du'aa* to make.

Answer: all of them.

Shaykh Saalih al-Fawzaan was asked how to show sincerity to the Muslim ruler in accordance with the *Sharee'ah*. He replied:

Sincerity to the rulers consists of the following: Supplicating for their righteousness and firmness, since it is from the *Sunnah* to supplicate for the Muslim rulers, especially during times in which the supplication is answered and the places in which it is hoped the supplication is answered.

Al-Fudayl ibn Iyaad said, "If I had a supplication that would be answered I would supplicate for the ruler." This is because in the rectification of the ruler lies rectification of the society, and in corruption of the ruler lies corruption of the society.

And from sincerity towards the rulers is to establish the duties which they appoint for the employees. And from sincerity towards them is to inform them of mistakes and evils which occur in society, while they are unaware of them. However this should be done privately between the one advising and them. Not the advice which is manifest in front of the people or on the pulpits, because this brings about enmity between the rulers and the ruled.

It is not sincere advice that a person should speak about mistakes of the rulers upon the pulpit or on a chair in front of the people, this does not serve the benefit, rather it increases the evil even more. Sincere advice is that you should contact the ruler personally or by writing or by way of those who can contact them and convey your advice privately between you and them. And also it is not from sincere advice that we write criticisms of them and spread them amongst the people and then say this is from sincere advice. No! This is from exposition (of their mistakes) and from those affairs which cause evil, and please the enemies, and it is the people of desires who enter into these matters and ways.

As for 2, Shaykh al-Fawzaan states: "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.

As for 3, see the words of al-Fudayl quoted above.



Questions on who goes to Paradise and the Fire

Q1. If a certain person dies, we do not say that they will certainly be in Paradise or in the Hellfire. However, which of the following statements is it **correct** to make?

1. "The believers will be in Paradise, and the disbelievers will be in the Hellfire."
2. "Any named individual whom Allaah or His Messenger *sall Allaahu 'alaihi wa sallam* informed us will be in Paradise or the Hellfire will be there."
3. "Princess Diana died as a non-Muslim, so she will certainly go to the Hellfire."
4. "My Uncle died as a Muslim, so he will certainly go to Paradise."

Answer: 1 and 2.

See point 60 of *Foundations of the Sunnah* and its footnote.

Q2. Which of the following people did the Prophet *sall Allaahu 'alaihi wa sallam* inform us will enter Paradise?

1. 'Abdur Rahmaan ibn 'Awf
2. Ukkaashah ibn Mihsan
3. Bilaal
4. Abdullaah bin Salaam
5. Khadeejah
6. Az-Zubayr ibn al-'Awwaam

Answer: all of them

Some of the people for whom the Prophet *sall Allaahu 'alaihi wa sallam* testified Paradise are:

- the ten promised paradise (see the *hadeeth* mentioned during week 6) Can you remember who they are?

- Ukkaashah ibn Mihsan, who asked the Prophet *sall Allaahu 'alaihi wa sallam* to make *du'aa* that he would be one of the seventy thousand to enter Paradise without reckoning, as mentioned in Chapter 3 of *Kitaabut Tawheed* by *Muhammad ibn Abdil Wahhaab*.

- Bilaal, whose footsteps the Prophet *sall Allaahu 'alaihi wa sallam* heard in Paradise on the night of the *mi'raaj*

- Abdullaah bin Salaam, about whom Sa'd ibn Abee Waqqaas said: "I never heard the Prophet *sall Allaahu 'alaihi wa sallam* say about anybody walking upon the earth that he is from the people of Paradise except Abdullaah bin Salaam..." Narrated by al-Bukhari in his *saheeh*

- Khadeejah, about whom Jibraeel told the Prophet *sall Allaahu 'alaihi wa sallam* to convey to her greetings of salaam from her Lord, and from himself, and the glad tidings of a palace in *Jannah* made out of a hollowed out pearl, in which there would be no noise or tiredness. Narrated by al-Bukhari in his *saheeh*

Q3. Which of the following people have we been informed of that they will be punished in the Hellfire?

1. Fir'awn
2. the people of Fir'awn
3. Abu Lahab
4. the wife of Abu Lahab
5. al-Waleed ibn al-Mugheerah al-Makhzoomi

Answer: all of them.

As for Fir'awn and his people, they are mentioned in Soorah al-Ghaafir

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

As for Abu Lahab and his wife, they are mentioned in Soorah al-Masad

As for Al-Waleed ibn al-Mugheerah al-Makhzoomi, he is mentioned in Soorah al-Muddaththir

I will cast him into Hellfire.

Soorah al Muddaththir (74) *aayah* 26

Q4. Which of these are possible outcomes for a believer?

1. He will enter Paradise directly without being punished.
2. He will enter the Hellfire and remain in it forever.
3. He will enter the Hellfire and be punished for a time then he will be taken out and enter Paradise forever.

Answer: 1 and 3

As for 1, this is well known.

As for 2, the Messenger *sall Allahu 'alaihi wa sallam* said, "Whoever meets Allaah, not having associated anything as a partner to him, will enter *Jannah*. And whoever meets him, having associated something as a partner with him, will enter the Fire." *Hadeeth* reported by Muslim

As for 3, the Messenger *sall Allahu 'alaihi wa sallam* said: "As for the people of the Fire who are truly attributed to it, they will live in it forever, neither dying nor living. But there are people that the Fire will have struck because of their sins causing them to die. After they have turned to dead coals, permission will be given for intercession, and they will be brought in piles and spread across the rivers of *Jannah*. The people of *Jannah* will then be told, 'Pour water over them.' Thus, they will grow like a seed when it is hit by rain water." *Hadeeth* reported by Muslim

Q5. Which of these are possible outcomes for a disbeliever who rejected Islaam when it came to him in this world?

1. He will enter Paradise directly without being punished.
2. He will enter the Hellfire and remain in it forever.
3. He will enter the Hellfire and be punished for a time then he will be taken out and enter Paradise forever.

Answer: only 2.

Allaah states in the Quraan:

“Indeed, those who disbelieve and die while they are disbelievers – it is they upon whom is the curse of Allaah, the angels and mankind combined. They will stay in it (the Hellfire) forever. Their punishment will not be lightened nor will they be reprieved.”

Soorah al Baqarah *aayaat* 161-162

Q6. Will the major sinner enter Paradise?

1. No, never.
2. Yes, after having spent a time in the Fire.
3. He may enter Paradise without entering the Fire.

Answer: This needs some explanation.

As for 1, this only the case for the disbelieving major sinner – the one that believes that the sin is permissible. The disbelievers will never enter Paradise.

As for 2 and 3, the major sinner who is a believer will enter Paradise, and may or may not be punished before that, as explained by Shaykh Saalih al-Fawzaan:

“As for a sin which is neither *kufur* nor *shirk* that would take a person out of the religion, then we do not declare [that Muslim] to be a disbeliever because of that. Rather, we hold as our *aqeedah* that he is a believer deficient in his *eemaan*, under the threat [of punishment] and under the Wish and Will of Allaah. This is the *aqeedah* of the Muslim so long as he does not declare it (the sin) to actually be *halaal* (permissible).” *Explanation of Tahaweeyah* point 131.

Q7. Which sins does Allaah forgive?

1. He will forgive any sin that is repented for.
2. He will forgive any sin that is repented for except for *shirk*.
3. He may forgive any sin of the believer including *shirk*, even if he has not repented for it, if He wills.
4. He may forgive any sin committed by a believer, if He wills – any sin, that is, except for *shirk* which the person died upon without repenting.

Answer: 1 and 4.

As for 1 and 2, Allaah states in the Quraan:

“Say, O my slaves who have transgressed against themselves!
Do not despair of the Mercy of Allaah. Indeed Allaah forgives all sins.
Indeed Allaah is the Oft-Forgiving, Most Merciful.”

Soorah az Zumar *aayah* 53

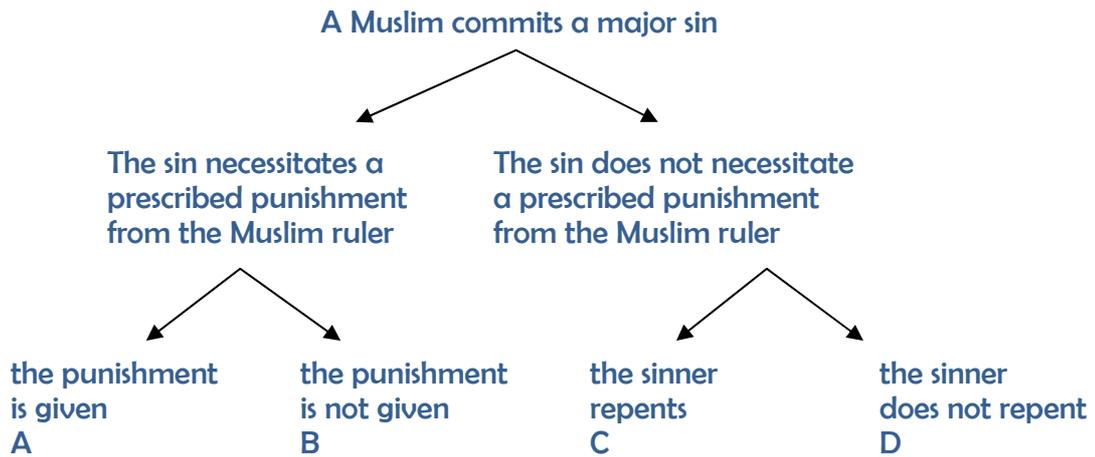
As for 3, see the quote of Saalih al Fawzaan in answer to the previous question.

As for 4, Allaah states in the Quraan:

“Indeed, Allaah does not forgive that *shirk* be committed with him,
but He forgives lesser than that to whoever He wishes.”

Soorah an Nisaa *aayah* 48

Q8. Look at the diagram below.



Which 2 of the 4 situations (A,B,C or D) will free this Muslim from the threat of Allaah’s punishment in the Hereafter for the major sin that he has committed?

Answer: A and C.
See *Foundations of the Sunnah* points 62 and 63.

Q9. Match up the deviant group with its deviant belief on this topic.

Khawaarij	The major sinner in this life is not to be considered a believer nor a disbeliever. In the Hereafter he will be in the Hellfire forever.
Mu’tazilah	The major sinner is a believer with complete <i>eemaan</i> .
Murjiah	The major sinner in this life is a disbeliever. In the Hereafter he will be in the Hellfire forever.

Answer:

Khawaarij	The major sinner in this life is a disbeliever. In the Hereafter he will be in the Hellfire forever.
Mu’tazilah	The major sinner in this life is not to be considered a believer nor a disbeliever. In the Hereafter he will be in the Hellfire forever.
Murjiah	The major sinner is a believer with complete <i>eemaan</i>.

Questions on the innovation of speaking badly about Companions

Q10. Which of the following does Imaam Ahmad consider an innovator?

1. someone who speaks badly of and degrades a single Companion
2. someone who dislikes a single Companion
3. someone who mentions the shortcomings of a Companion

Answer: all of them. See point 67 of *Foundations of the Sunnah*

Q11. This is a *du'aa* that is often mentioned in the context of making *du'aa* for the Companions. Which two words are missing?

O our Lord! Forgive us and our brothers who preceded us in and do not place in our hearts any against those who have believed.

Soorah al Hashr (59) aayah 10

Answer: A = *eemaan* (belief) B = *ghill* (hatred/malice)



Q1. Is it possible for a person to possess characteristics of hypocrisy and *eemaan* at the same time?

Answer: Yes.

Shaykh Saalih al-Fawzaan mentioned in his book *The Book of Tawheed/The Aqeedah of Tawheed*:

Hypocrisy is of 2 types:

The first type: Hypocrisy related to belief, which is *nifaaq akbar* (the greater hypocrisy) major hypocrisy. The person who falls into this (type of hypocrisy) outwardly displays Islaam but conceals disbelief. This type (of hypocrisy) takes a person completely out of the religion, and the person who falls into it will be in the lowest depths of the Hellfire...

And these (people) are present in every time, especially when the strength of Islaam is manifest, and they (the hypocrites) are not able to fight against it outwardly – so they show outwardly that they have entered into it (Islaam) in order to plot against it and its people inwardly – and so that they might live along with the Muslims and have their blood and wealth rendered inviolable.

The second type: Hypocrisy of action and this is to do an action from the actions of the hypocrites, whilst retaining *eemaan* in the heart. This (type) does not take a person out of the religion, but it is a means leading to that.

A person who upholds it combines both *eemaan* and hypocrisy. Then the latter (hypocrisy) prevails, he becomes a pure unadulterated hypocrite. The proof of this is the statement of the Prophet *sall Allaahu 'alaihi wa sallam*:

“Four characteristics – whoever possesses them all is a pure unadulterated hypocrite, and whoever possesses one of them possesses a characteristic of hypocrisy until he leaves it:

When he is entrusted, he betrays the trust,
when he speaks he lies,
when he enters into a treaty he behaves treacherously,
and when he disputes with others, he behaves immorally.”

Saheeh *hadeeth* narrated by al-Bukhaaree and Muslim

A person who combines these four characteristics has indeed combined all evil and all characteristics of hypocrites. But he who has one of them, he possesses a characteristic of hypocrisy. A person may possess characteristics of both goodness and evil, as well as of belief, disbelief, and hypocrisy – he would deserve rewards or punishment in accordance with the characteristics that necessitate either of them, such as being lazy to attend congregational prayer at the masjid, for this is from a hypocrite's behaviour. Hypocrisy is evil and very dangerous and the Companions used to fear falling into it. Ibn Abee Mulaykah said: 'I have met thirty of the Companions of the Messenger *sall Allaahu 'alaihi wa sallam* each of them feared hypocrisy for himself.”

– end of the Shaykh Al-Fawzaan's words –

Q2. *Kufr* is the opposite of *eemaan*. Does every type of *kufr* take a person out of Islaam?

Answer: No.

In the same way that *shirk* and hypocrisy can each be of major and lesser types, *kufr* is also of two types: major and lesser. The major form of *shirk/kufr/hypocrisy* is the type that takes a person out of Islaam. The lesser form of *shirk/kufr/hypocrisy* does not take a person out of Islaam. This is explained by Shaykh Saalih al Fawzaan in “The Book of Tawheed”/“The *Aqeedah* of Tawheed”.

The *hadeeths* that are authentic, mentioned by Imaam Ahmed in point 70, can all be explained to refer to lesser hypocrisy or lesser *kufr* – the types that do not take a person out of Islaam. However, there are deviant groups that misinterpret these *hadeeths*, and those *hadeeths* that are similar to them, to claim that the actions mentioned would take a person out of Islaam completely.

Q3. According to Imaam Ahmad, which of the following should we do when we come across an authentic *hadeeth* whose explanation we do not know?

1. submit to it
2. argue about it
3. reject it

Answer: 1 See point 70 of *Foundations of the Sunnah*.

Q4. Which of these statements is true about Paradise and the Hellfire?

1. They have already been created.
2. They will be created on the Day of Judgement.
3. No one knows if they have been created yet or not.

Answer: 1.

There are many *hadeeths* that confirm that they are already in existence. See *Foundations of the Sunnah* and the footnotes for some of them.

Q5. Which of these statements are true about affirming that Paradise and the Hellfire are real?

1. It is obligatory to affirm them.
2. Affirming them is something that may be a reason for a person being admitted into Jannah.
3. There are people from the *jahmiyyah* sect who reject that people will be punished *in* the Fire.

Answer: all of them are true.

As for 1 and 2, The Prophet *sall Allaahu 'alaihi wa sallam* said:

Whoever bears witness that there is none truly worthy of worship except Allaah alone, having no partner, and that Muhammad is His slave and His messenger and that 'Eesaa is the slave of Allaah and His messenger, (created through) His Word which He conveyed to Maryam, and a spirit [created] by Him and that the Paradise is True and that the Fire is True Allaah will enter him into Paradise upon what he has from actions.

Saheeh *hadeeth* reported by al-Bukhari and Muslim

In *Al-Mulakhkhas* (his explanation of *Kitaabut Tawheed*) Shaykh Saalih al-Fawzaan states that this *hadeeth* shows that it is obligatory to believe in Paradise and the Hellfire.

In *Explanation of the Creed* point 84, al-Barbahaaree mentions: "[You should] have faith that Allaah, the Exalted and Most High, will punish the creation in the Fire, in shackles, fetters and chains. The Fire will be inside them, above them and below them. Whereas, the *jahmiyyah*, from among them Hishaam al Footee said, 'Rather Allaah will punish them near the Fire.' Thus rejecting (the saying) of Allaah and his Messenger *sall Allaahu 'alaihi wa sallam*."

This lesson is short to allow time for random testing on the whole book.

- THE END -