

**'Minhaaj Ahlus-Sunnah wal-Jamaa'ah Fi-I-'Aqeedah wa-I-'Amal'**  
**The Methodology of Ahlus-Sunnah wal-Jamaa'ah Concerning Creed and Actions**  
**Imaam Muḥammad Ibn Ṣaaliḥ al-'Uthaimeen (Raḥimahullaah)**

**Questionnaire-Study Guide: Lecture No. 1**

1. Mention the author's (Raḥimahullaah) **name** [including the names of his father & grandfather].
  
2. Mention the author's (Raḥimahullaah) **place of birth** [including city, province/region and country] & **date of birth / death**.
  
3. Mention **three** (3) of the author's (Raḥimahullaah) most well-known **teachers**.
  
4. Mention **three** (3) of the author's (Raḥimahullaah) most well-known **books**.
  
5. **Summarize** the incident of the **Jordanian youth** who were charged **21,000 SR** for damage to a **lamppost in Khaibar**.
  
6. Mention the **Title** of the Book (in Arabic and English):
  
7. Discuss the **intended** meaning of the expression '**Ahluṣ-Sunnah wal-Jamaa'ah**' [explaining **both** parts of the expression].
  
8. Mention the **Hadeeth** of the **Ummah** (Muslims) being divided in **73 Sects** [after the era of **al-Khulafaa' ar-Raashidoon**].
  
9. **Memorize** the **Aayah** [6:159] in which Allaah declares the Prophet (ﷺ) to be **free** of those who **separate** into **sects**.

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**Questionnaire-Study Guide: Lecture No. 2**

1. Mention **Ibn Atheer's** (Raḥimahullaah) definition of **Sunnah**, and some of the **other definitions** of Sunnah.
  
2. Mention Shaykh **Saalih al-Fawzaan's** (Ḥafidhahullaah) explanation of the difference between '**Aqeedah** and **Manhaj**.
  
3. Discuss the author's (Raḥimahullaah) explanation of the **relationship** between the **linguistic & technical (Sharee'ah) definitions** of **I'tiqaad ('Aqeedah)**.
  
4. Mention **three (3) matters** which show the great **importance** of '**Aqeedah**,
  
5. Mention the instruction of the Prophet (ﷺ) to **Mu'aadh ibn Jabal** (RādiyAllaahu 'anhu) when he sent him to **Yemen**..
  
6. Mention the **Hadeeth** of **Mu'aadh ibn Jabal** (RādiyAllaahu 'anhu) concerning the **right of Allaah** over His servants.
  
7. Mention the **first of seven (7) matters** highlighted by the author from the **Minhaaj of Ahlus-Sunnah wal-Jamaa'ah**.
  
8. Discuss the **two (2) causes** of **why** those who committed **Tahreef** (distortion of the text) did so.
  
9. Explain what is meant by '**Tawqeefiyyah**' as it relates to the **Asmaa'** (names) & **Sifaat** (characteristics) of **Allaah**.
  
10. **Memorize** the **Aayah [7:33]** which points to the severity of **speaking about Allaah** (and His Deen) **without knowledge**.

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**Questionnaire-Study Guide: Lecture No. 3**

1. Discuss what is **intended** by the **prohibition** of speaking about '**Allaah**' without knowledge [Tafseer of Sa'dee 7:33].
  
2. Discuss three (3) of the **evils/harms** that result from one **speaking** about '**Allaah**' without knowledge [Tafseer 7:33].
  
3. Discuss how **Aayah 17:36** is a **warning** to those who speak about **Allaah's Asmaa' wa Sifaat** without knowledge.
  
4. Give the **two (2) expressions** [& their **meanings**] used by the author (Rahimahullaah) to **divide** the **Asmaa' of Allaah**.
  
5. Mention the **three (3) Shuroot** (conditions) necessary for the **realization** of **Emaan** in the **Asmaa'** from the **first division**.
  
6. Briefly **demonstrate** how these three **Shuroot** are fulfilled with the **example** of Allaah's Name **as-Samee'u** (All-Hearing).
  
7. Mention the **Shuroot** necessary for the **realization** of **Emaan** in the **Asmaa'** of **Allaah** from the **second division**.
  
8. Briefly **demonstrate** how these **Shuroot** are fulfilled with the **example** of Allaah's Name **al-Hayyu** (Ever-Living).
  
9. Explain the difference between the **Sifaat** derived [from the name **al-Hayyu**] by way of **Ta-dam-mun** and **Il-ti-zaam**.



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Questionnaire-Study Guide: Lecture No. 5

1. Mention **other examples** of Sifaat (characteristics) of Allaah which are **not directly indicated** in any of His Names.
2. Discuss the *difference* between the *Istiwaaw*' of a human being upon a camel/chair & the *Istiwaaw*' of Allah upon His 'Arsh.
3. How do we distinguish the Sifaat of Allaah from Sifaat of the **created beings** - when we **affirm** these Sifaat for Allaah?
4. Discuss that **extremely dangerous matter** which the author says **Shaytaan** places in the hearts of people concerning the Sifaat of Allaah.
5. Mention the **two prohibited areas** which you will inevitably fall into if you open your **heart** to this trap of **Shaytaan**.
6. Briefly **define** each of the above mentioned terms.
7. Memorize the **Aayah** used by the author to show the prohibition of imagining a Sifah of Allaah to be in a '*specific manner*'.
8. Memorize the **Aayah** used to show the prohibition of imagining a Sifah of Allaah to be '*like*' something in creation.
9. Explain the author's statement: Every *Mu'attil Munkir Lis-Sifaat*, is a *Mumaththil* whose *Tamtheel* preceded his *Ta'teel*...

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**Questionnaire-Study Guide: Lecture No. 6**

1. What are the three (3) **considerations** one must observe in **matters of worship**? [Mention the 3 **Arabic expressions**]

2. Discuss the **intended** meaning of: Worshipping **Li-Ilaahi**.

3. Discuss the **intended** meaning of: Worshipping **Bi-Ilaahi**.

4. **Explain** what is required to achieve or realize the '**Station**' of '**Eyyaaka Na'budu wa Eyyaaka Nasta'een**'.

5. Discuss the **intended** meaning of: Worshipping **Fi-Ilaahi**.

6. Whoever intends - with their worship - to **seek other than Allaah**, falls into the grave sin of \_\_\_\_\_.

And whoever worships Allaah by **any way other than His Legislation** commits the grave sin of \_\_\_\_\_.

7. Discuss the **good** that results from **strictly adhering** to the **Sharee'ah** and the **harm** resulting from following **Ahwa'**.

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**Questionnaire-Study Guide: Lecture No. 7**

1. Mention the two **questions** offered by the author to **refute** those who claim their **innovations** in Allaah's Deen to be '**good**'.
  
2. What is our **response** if they claim that the Prophet (ṢallAllaahu Alaihi wa Sallam) did not have knowledge of this 'good' ?
  
3. What is our **response** if they claim that the Prophet (ṢallAllaahu Alaihi wa Sallam) had knowledge of it but concealed it?
  
4. What is our response if they claim that the Prophet (ṢallAllaahu Alaihi wa Sallam) had knowledge of it and conveyed it *but it did not reach us*?
  
5. Mention a **clear** and **decisive daleel** that there are absolutely **no 'good' innovations** in the Deen of Allaah. [Explain]
  
6. What is the **intended meaning** of the Ḥadeeth: 'Whoever establishes a '**Sunnah Ḥasanah**' (good precedent) in Islaam...'?
  
7. **Summarize** the **circumstances** surrounding this statement of the Prophet (ṢallAllaahu Alaihi wa Sallam).
  
8. Mention **another** possible **explanation** of the Ḥadeeth: 'Whoever establishes a '**Sunnah Ḥasanah**' (good precedent) in Islaam... '.

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**Questionnaire-Study Guide: Lecture No. 8**

1. What is the intended meaning of the expression **al-Wasaa'il** (singular: waseelah) [as it relates to **worship**]?
2. What is the intended meaning of the expression **al-Ghaayaat** (singular: ghaa-yah) [as it relates to **worship**]?
3. Give an **example** of the use of modern **Wasaa'il** (means) to achieve a legal, legislated **Ghaayah** (objective).
4. **Memorize** the agreed upon **Qaa'idah** (Principle) which determines the **Hukm** (ruling) of **al-Wasaa'il** (the means).
5. How can we answer those who support **innovations in acts of worship**, by pointing to the use of **modern means** which are used to implement lawfully legislated matters in Islaam, such as the collection of the Qur'aan, building of schools, rules of Tajweed?
6. **Memorize** the **Daleel** (evidence) that **nothing new** can be added to the **Deen of Allaah**? [al-Maa'idah, 5:3]
7. How can we answer those who use religious *enthusiasm & feeling good* about something as a **criterion** to judge what is **good** and what is **lawful** in matters of the **Deen**? [al-A'raaf, 7:17; al-An'aam, 6:43; al-Anfaal, 8:48; al-Ankaboot, 29:38]



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**Questionnaire-Study Guide: Lecture No. 9**

1. What is the **Hukm** (legal ruling) concerning **obedience to others** in innovated matters? [Explain Briefly]
  
  
  
  
  
  
  
  
  
  
2. **Memorize** the **Daleel** (evidence) that the **right** to make rulings, judgments, decrees belongs to **Allaah Alone**. [Yoosuf, 12:40]
  
  
  
  
  
  
  
  
  
  
3. Discuss Imaam as-Sa'dee's (Raḥimahullaah) explanation of the Aayah: "**Wa Lil-laahi al-Mathalu al-A'laa**" [An-Naḥl, 16:60].
  
  
  
  
  
  
  
  
  
  
4. Mention the **example** or **parable** intended here by the author (Raḥimahullaah) when he mentioned the above Aayah.
  
  
  
  
  
  
  
  
  
  
5. Mention some of the **ways** in which **real respect** for the **Prophet** (ṢallAllaahu Alaihi wa Sallam) is manifested.
  
  
  
  
  
  
  
  
  
  
6. **Memorize** the **Aayah** which points to how **true love** of **Allaah** is manifested [Aali Imraan, 3:31].
  
  
  
  
  
  
  
  
  
  
7. **Memorize** the **Hadeeth**: 'Man **Ah**-da-tha fee Amrinaa Haadhaa Maa Laisa min-hu, fa-Huwa Radd(un)'.  
  
  
  
  
  
  
  
  
  
- 8. Mention **two benefits** from Imaam an-Nawawee's (Raḥimahullaah) **Sharḥ** (explanation) of this **Hadeeth**.
  
  
  
  
  
  
  
  
  
  
- 9. Mention the **two possible situations** in which a **scholar** might claim something to be a '**Bid'ah Ḥasanah**'.

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**Questionnaire-Study Guide: Lecture No. 10**

1. Mention the three (3) **essential matters** which complete the **Shahaadah** (Testimony of Faith).
  
2. Discuss the **condition** of someone who has the **second** of these three essential elements, without the **first** of them.
  
3. **Memorize** the **Aayah** [63:1] which **clarifies** the above matter & shows the relationship between the **first** and **second** element.
  
4. Explain why **Allaah** called the hypocrites **liars**, while they **testified** to the Prophethood of Muḥammad ﷺ.
  
5. Discuss the importance [for someone who *pronounces* the Shahaadah] of *following* the *Sharee'ah* brought by the Prophet ﷺ.
  
6. Discuss the reason for & basis of the tremendous **love** Muslims have for the Prophet (ﷺ).
  
7. Discuss the reason why Muslims possess a high level of **respect** & **honor** for the Prophet (ﷺ).
  
8. Explain the author's statement (Rahimahullaah): We do not place the Prophet ﷺ **above** the **station** given to him by Allaah.
  
9. Mention an **example** which shows the **superior level of worship** of the Prophet ﷺ over other people.

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**Questionnaire-Study Guide: Lecture No. 11**

1. **Memorize** a Daleel [Aayah 6:50] which proves that **not** even the Prophet Muhammad ﷺ had knowledge of **al-Ghaib**.
  
2. Discuss the **significance** of the word '**Qul**' in the above Aayah and other Aayaat similar to it.
  
3. How can the above Aayah [6:50] be used as a **Daleel** against misguided groups who claim that their Imaams have knowledge of **al-Ghaib**?
  
4. Mention some of the **human characteristics** shared by the Prophet ﷺ with all other human beings.
  
5. **Memorize** a Daleel [Aayah 39:30, 31] which explicitly proves the Prophet ﷺ is subject to **death** like all other human beings.
  
6. Mention the **Hadeeth** which clearly refutes those who say the Prophet ﷺ is **physically alive** in his **grave**, performing acts of worship like Salaah, Siyaam and Hajj...
  
7. Mention two (2) **benefits** derived by **Imaam an-Nawawee** (Rahimahullaah) from this **Hadeeth**.

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**Questionnaire-Study Guide: Lecture No. 12**

1. Mention the **definition** of the word 'Sahaabah' - according to al-Haafidh Ibn Hajar al-'Asqalaanee (Rahimahullaah).
  
2. Mention the **best generations** of the people - in the **order** of their excellence and virtue.
  
3. **Memorize** a Hadeeth - reported by al-Bukhaaree and Muslim - supporting the above answer.
  
4. **Memorize** an Aayah [57:10] which clarifies whether or not the **Companions** are **equal** in merit & virtue.
  
5. Mention the **four (4) most virtuous Companions** (RadyiAllaahu 'anhum) in the **order** of their excellence & virtue.
  
6. Discuss the **background** of the Hadeeth: 'Do not revile/abuse my companions...' [al-Bukhaaree, Muslim]
  
7. Give an example of a **Mazeeyah** (merit, virtue, superiority) possessed by some Companions, to the exclusion of all others.
  
8. Ahlu-s-Sunnah wa-l-Jamaa'ah do not go to **extremes** in **love** or **hatred** of the Family of the Prophet. [Explain]
  
9. Define the expression: 'ar-Rawaafid'.
  
10. Define the expression: 'an-Nawaasib'.

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**Questionnaire-Study Guide: Lecture No. 13**

1. Is any one of the **great & well-known Imaams** considered to be correct in his **every opinion** or **position**? [Explain]
  
2. Can we follow the **Prophet** ﷺ in his **every statement** and **action**? [Explain]
  
3. **Memorize** the Aayah [4:59] in which Allaah commands us with absolute & unrestricted **obedience** to the Messenger ﷺ .
  
4. Explain how this Aayah **distinguishes** between the obligation of **obedience** to the Prophet ﷺ and **obedience** to the rulers.
  
5. Mention the **Qur'anic criterion** for defining who are the **Awliyaa'** of Allaah,
  
6. **Memorize** the **Aayah** [Yoonus 10:63] which is the **basis** for the above criterion for defining the **Awliyaa'** of Allaah.
  
7. Discuss the statement of **Shaykh al-Islam Ibn Taymiyyah** (Rahimahullaah) which he **derived** from the above **Aayah**.
  
8. Discuss the main **purpose** of Allaah allowing a **Karaamah** (extra-ordinary feat) to **occur** at the hands of a **Walee**.
  
9. The scholars say: "Every **Karaamah** of a **Walee** is in fact an **Aayah**.....[Complete the statement]"
  
10. **Discuss** Imaam Ibn Uthaimeen's (Rahimahullaah) **explanation** of the two expressions: **Aayah** and **Mu'jizah**.

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**Questionnaire-Study Guide: Lecture No. 14**

1. Explain why **al-Amru Bil-Ma'roof** and **an-Nahyu 'an al-Munkar** are a necessity for the society.
  
2. Discuss the **technical** (Sharee'ah) meanings of the terms: **al-Ma'roof** and **al-Munkar**.
  
3. **Memorize** a **Daleel** from Qur'aan [3:104, 105] which supports the obligation of **Commanding Good** and **Forbidding Evil**.
  
4. When people **differ** as to what is **good** (Ma'roof) and what is **bad** (Munkar) - how can we **resolve** their difference?
  
5. Mention three (3) of the **necessary considerations** in Commanding the Good and Forbidding Evil.
  
6. **Memorize** the **Qaa'idah** (Principle) to be applied in a situation where both **benefit** and **harm** may result from the same action.
  
7. **Memorize** the **Daleel** [6:108] which supports the principle of giving precedence to repulsing **harm** over acquisition of **benefit**.
  
8. Is this an **Absolute Principle** to be applied in **every situation** where there is both **benefit** and **harm**? [Explain]

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**Questionnaire-Study Guide: Lecture No. 15**

1. Explain the **reality** of **Emaan** according the view/position of Ahlus-Sunnah wal-Jamaa'ah.
  
2. How many are the **branches** of **Emaan** and which is the **highest** and **lowest** of its branches?
  
3. **Memorize** a **Daleel** from the **Sunnah** which supports the view that **Emaan** includes both **speech** and **action**.
  
4. Explain which **aspect** of Emaan is **al-Hayaa'** (modesty) : **conviction**, **speech** or **action**?
  
5. The '**Aqeedah** (conviction) of the **Heart** as mentioned in the **Hadeeth** of **Jibreel** includes **Emaan** in.....
  
6. **Memorize** one **Aayah** of the Qur'aan which proves the point that **Emaan increases** [8:2; 9:124, 48:4; 74:31]
  
7. Discuss the expression: '**ad-Daroorah al-'Aqleeyah** (Rational Necessity) as it relates to the issue of **Emaan**.
  
8. Discuss briefly **how** the words: 'My Lord! **Show** me how You give life to the dead' relate to the issue of **increase** of **Emaan**.