

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 1

1. Mention the **title** of the **original text** under study for this course. **Why** was it given this **name**? Mention other examples.
2. Mention the **name** [including father and grandfather] and year of **birth/death** of the **Mu'allif** (author) of the original text.
3. Mention the **concise description** of Shaykh al-Islām Ibn Taymiyyah offered by Imām Abdul-Azeez Ibn Bāz.
4. Mention the **name** [including father and grandfather] & year of **birth/death** of the **Shāriḥ** (Explainer) of the original text.
5. Mention something **significant** about the **early life** and **upbringing** of Imām Abdul-Azeez Ibn Bāz.
6. Discuss briefly the **main subject** of this book, and at least two (2) of its **secondary subjects**.
7. Discuss the **linguistic** and **technical** meaning of **I'tiqād** ('Aqeedah), as mentioned by Imām Ibn Uthaymeen.
8. Mention three (3) points which show the **importance** of studying '**Aqeedah/Tawḥeed**.

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MODIFIED Questionnaire-Study Guide: Lecture No. 2

1. How has the **Shāriḥ** (Explainer of the original text) defined '*al-Hudā*' and '*Deen al-Ḥaqq*', from the introduction?
2. What are 4 areas that the **Shāriḥ** mentioned as being included in the author's statement: '*Iqrāran Bi-hi*' ('*Affirming this*')?
3. Mention two (2) things one should begin *Du'ā* and **writings** with.
4. Mention two (2) of its **benefits**. of beginning *Du'ā* and **writings** with the above two (2) things.
5. What is the **basis/source** of the expression '*al-Firqah an-Nājiyah*' ,
6. Mention the two (2) answers given by the Prophet (ﷺ) in the Hadeeth as to **who** '*al-Firqah an-Nājiyah*' refers to.
7. What are the **Usool** (fundamentals, foundations) which the '*Aqeedah of Ahlus-Sunnah* **stem from**?

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Questionnaire-Study Guide: Lecture No. 3

1. Mention some of the important matters that are **included** in '**al-Emān Bi-Ilāhi**' (Having Faith in Allāh).
2. Mention the **names** [and **duties**] of the three (3) most important angels [and how their duties are related to one another].
3. From what standpoint or consideration are the **believing human beings** better than the angels?
4. Mention three (3) Books of Revelation other than the Qur'ān .
5. Why does the **Shāriḥ** (Explainer of the original text) say **Nooh** is called the **first** of the **Rusul** (Messengers)?
6. Discuss briefly what is **included** in the **core belief** of Ahlus-Sunnah concerning **al-Yawm al-Ākhir** (the Last Day).
7. Mention what Allāh says concerning the **wrongdoers** who die without having been **punished** for their wrongdoing [14:42].
8. **When** was the **Divine Decree** (al-Qadar) [of everything that will happen in this world] **decided** and **written** by Allāh?
9. Mention the **Hadeeth** in **Saḥeeh Muslim** which is a **Daleel** (proof) for the above answer.

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Questionnaire-Study Guide: Lecture No. 4

1. Mention the two (2) sources from which the **Sifāt** (descriptions) of Allāh may be **affirmed**.
2. Mention the four (4) areas of deviation that must be avoided when affirming the **Sifāt** (descriptions) of Allāh.
3. Mention the **Qā'idah** (Foundation Principle) of Ahlus-Sunnah concerning the **affirmation** of the **Sifāt** (descriptions) of Allāh.
4. List (3) reasons mentioned by the **Mu'allif** (author) as to why we must **affirm** everything **Allāh affirms for Himself**.
5. Mention the **Daleel** (evidence) from the **Sunnah** [Bukhāri & Muslim] which affirms '**laughing**' as a **Sifah** (description) of Allāh.
6. How has the **Shāriḥ** (Explainer of the original text) defined the expression '**Taḥreef**'?
7. How has the **Shāriḥ** (Explainer of the original text) defined the expression '**Ta'teel**'?
8. How has the **Shāriḥ** (Explainer of the original text) defined the expression '**Takyeef**'?
9. How has the **Shāriḥ** (Explainer of the original text) defined the expression '**Tamtheel**'?
10. **Memorize** the **4 point response** of Imām Mālik (Raḥimahullāh) when he was asked about the '**Takyeef**' of **Istiwā'** of Allāh.

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Questionnaire-Study Guide: Lecture No. 5

1. Discuss **briefly** the **main point** that is taken from this **third chapter** as it relates to the **Ṣifāt & Asmā'** of Allāh.
2. **Memorize** Āyah [37:180] & discuss **briefly** its **intended meaning** as it relates to the **Ṣifāt & Asmā'** of Allāh.
3. Discuss the other **main point** mentioned by the Mu'allif (author) in this chapter as it relates to the **Ṣifāt & Asmā'** of Allāh.
4. Identify the **Nafyu** (negation) and the **Ithbāt** (affirmation) in the mentioned Āyāt of Soorah aṣ-Ṣifāt (37:180-182)
5. What is the **intended meaning** of the **description** of the Messengers (Rusul) as '**Musaddaqoon**'?
6. The **obligation** of believing in the **truthfulness** of the Messengers (Rusul) must also be **accompanied** by what?
7. The **Shāriḥ** (Explainer of the original text) explains that **affirmation** of the **Ṣifāt & Asmā'** of Allāh must be free of
8. The **Shāriḥ** explains that **Tanzeeh** (declaring Allāh to be free) of **resemblance** to His creation must be free of
9. Allāh **praises Himself** in Soorah aṣ-Ṣifāt (37:182) because He is **al-Kāmil**.....
10. Give an example of the **Tareeqah** of al-Qur'ān and as-Sunnah of **Nafy(un) Mujmal(un) and Ithbāt(un) Mufasssal(un)**.

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Questionnaire-Study Guide: Lecture No. 6

1. Mention the four (4) groups of people **described by Allāh** as being the **People of as-Sirāt al-Mustaqeem** [Qur'ān, 4:69]
2. Mention five (5) elements of the description of **as-Sirāt al-Mustaqeem** offered by the **Shāriḥ** (Explainer of the text).
3. Which **Sifāt** or **Asmā'** of Allāh are **confirmed** in Soorah al-Ikhlās [112:1-4]?
4. Mention an **exception** to the **Tareeqah** of al-Qur'ān and as-Sunnah in **Nafy(un) Mujmal(un)** and **Ithbāt(un) Mufasssal(un)**.
5. Mention the **Asmā'** of Allāh that are **confirmed** in Āyatul-Kursee [2:255].
6. Discuss what is meant by **as-Sinah** and **an-Nawm**, and **why** they are **negated** as being **Sifāt** (descriptions) of Allāh?
7. Discuss the two types of **Idhin** (permission) applicable to **ash-Shafā'ah** (intercession for another person).
8. Mention four (4) examples of **Ithbāt(un)** (affirmation) in Āyatul-Kursee [2:255].
9. Mention four (4) examples of **Nafy(un)** (negation) in Āyatul-Kursee [2:255].

شرح العقيدة الواسطية

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MODIFIED Questionnaire-Study Guide: Lecture No. 7

1. Mention five (5) **Sifāt** (descriptions) of **Allāh** mentioned in the **title** of this chapter.
2. Mention any **Asmā** (Names) of **Allāh** which are **connected** to these **Sifāt** (descriptions) of **Allāh** mentioned in the **title**.
3. Which **Asmā'** (Names) of **Allāh** are mentioned by the **Mu'allif** (author) in the **13/14 Āyāt** which he quotes in this chapter.
4. Which **Sifah** (description) for Allāh is **affirmed** by the **Ism** (name) of **Allāh** mentioned in Āyah 25:58.
5. This Āyah is an **example** of how Allāh often **describes Himself** in the Qur'ān, as mentioned in previous sessions. **Explain**.
6. Which one of the **Arkān** (Pillars) of **Emān** is affirmed in Āyah 6:59?
7. Discuss the **difference of opinion** of the scholars concerning one of the **praiseworthy descriptions** of **Allāh** in Āyah 51:58.
8. Which of these 13/14 Āyāt is an **Foundational Daleel** concerning the Manhaj of Ahlus-Sunnah in **Tawḥeed** of **Asmā' wa Sifāt**?
9. Briefly explain the **two (2) main differences** between the two (2) types of **al-Irādah** (Intent).

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Questionnaire-Study Guide: Lecture No. 8

1. Based upon the Hadeeth (in Saheeh Muslim) what is the **intended meaning** of the **Ism** (Name) of Allāh: **adh-Dhāhir** ?
2. Based upon the Hadeeth (in Saheeh Muslim) what is the **intended meaning** of the **Ism** (Name) of Allāh: **al-Bāṭin** ?
3. Since human beings are also described with having knowledge, hearing, sight, etc. how do the **Sifāt** of Allāh differ from the **Sifāt** of humans?
4. Mention 2 **Āyāt** commonly quoted to prove the necessity of differentiating between the **Sifāt** of Allāh and those of humans.
5. **al-Mashee'ah** (the **Will**) of Allāh is the **same** as which type of **al-Irādah** (**Intent/desire**) and what does it mean?
6. Give an **example** of **al-Irādah** (Intent/desire) which is the same as **al-Mashee'ah** (Will) from the Qur'aṅ [6:125, 5:1].
7. Mention the other type of **al-Irādah** (Intent/desire) and its **meaning** as explained by the **Shāriḥ** (Explainer of the text).
8. Give one **example** of this other type of **al-Irādah** (Intent/desire) from the Qur'aṅ [4:26, 27].

شرح العقيدة الواسطية

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Questionnaire-Study Guide: Lecture No. 9

1. Mention the Sifāt of Allāh from the **title of this chapter** and any **Ism** (Name) of Allāh related to these Sifāt.
2. Mention three (3) of the **descriptions** of people **loved by Allāh** - in the Āyāt mentioned by the **Mu'allif** (author).
3. **Memorize** an Āyah which shows that Allāh **Loves** and is **loved** [e.g., by the true believers].
4. What is the **meaning** of Allāh's Ism **al-Wadood** - as explained by the **Shāriḥ** (Explainer of the original text)?
5. How does the **Shāriḥ** (Explainer of the text) express our **Emān** in Allāh as it relates to **His Asmā'** and **His Sifāt**?
6. Why has Allāh called/described **His Asmā'** as '**Husnā**' (Beautiful) - according to the **Shāriḥ** (Explainer of the text)?
7. The **Shāriḥ** (Explainer of the text) **concludes** this chapter saying: This is the Tareeq (Way) of Ahlus-Sunnah.....
8. Summarize in six (6) points what the **Shāriḥ** (Explainer of the text) mentions from questions five (5) and seven (7).

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Questionnaire-Study Guide: Lecture No. 10

1. Explain briefly what is intended by the Sifāt (Descriptions) of Allāh which are referred to as Fi'liyyah.
2. Mention three (3) well-known examples of aṣ-Sifāt al-Fi'liyyah.
3. **Memorize** an Āyah which contains an clear example of a Sifah Fi'liyyah [2:210, 6:158, 89:21, 22]
4. Explain briefly what is intended by the Sifāt (Descriptions) of Allāh which are referred to as Dhātiyyah.
5. Mention three (3) well-known examples of aṣ-Sifāt adh-Dhātiyyah.
6. **Memorize** an Āyah which contains an clear example of a Sifah Dhātiyyah [55:27, 38:75, 52:48]
7. Give an **example** - from Qur'ān - of the statement of the Shāriḥ (Explainer of the text): 'This attribute (of plotting/planning) is **limited** to being a **response** to an action'.
8. The Shāriḥ (Explainer of the text) **concludes** this chapter explaining that the **Ahluṣ-Sunnah wal-Jamā'ah** are.....

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MODIFIED Questionnaire-Study Guide: Lecture No. 11

1. From the **title** of this chapter, list four (4) points that we should expect to find mentioned in this chapter.
2. Discuss briefly how **Mujāhid's Tafseer** of Āyah 2:22 supports the first point mentioned in the **title** of this chapter.
3. **Memorize** an Āyah which clearly mentions that Allāh does not have a **Shareek** (partner) [17:111; 25:2].
4. What is the **intended meaning** of: 'Do not attribute to Allāh **equals** while you know', [2:22], according to the **Shāriḥ** ?
5. The **Shāriḥ** (Explainer of the text) says: Thus it is **obligatory** upon everyone to.....[four (4) points]
6. What is meant by: 'He has no need of a **protector** out of **weakness**' [17:111] according to the **Shāriḥ** (Explainer of the text)?

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Questionnaire-Study Guide: Lecture No. 12

1. **Memorize** an Āyah of **al-Istiwā'** (Allāh's Ascension), whose **exact wording** is mentioned in two different chapters of Qur'ān.
2. Discuss briefly the linguistic meaning of **al-Istiwā'** and **Istawā Alaihi** - as mentioned by the **Shāriḥ** (Explainer of the text).
3. What is meant by '**Imām Dār al-Hijrah**' and who are the **Four Imāms** referred to here, in order of their dates of death?
4. How has the **Shāriḥ** (Explainer of the text) **explained** the statement: '**al-Istiwā'** (the Ascension) is **Ma'loom** (known)'?
5. How has the **Shāriḥ** (Explainer of the text) **explained** the statement: '**Wal-Kaif** (the 'How') is **Majhool** (unknown)'?
6. How has the **Shāriḥ** (Explainer of the text) **explained** the statement: '**Wal-Emān Bi-hi** (Faith in it) is **Wājib** (obligatory)'?
7. Ahlus-Sunnah wal-Jamā'ah **affirm** the verses and **Aḥādeeth** which mention the **Sifāt of Allāh** without.....
8. Ahlus-Sunnah wal-Jamā'ah **declare Allāh free from any similarity** to His creation without.....

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Questionnaire-Study Guide: Lecture No. 13

1. Which two Sifāt of Allāh are indicated in the **first** and **second** group of **Āyāt** mentioned by the **Mu'allif** in this chapter?
2. Mention three things - related to this subject - upon which the **Shāriḥ** says the scholars of Ahlus-Sunnah have reached **Ijmā**.
3. Briefly mention the **two** possible meanings of '**Fee as-Samā**', in the two **Āyāt** of Soorah al-Mulk [67:16, 17].
4. Mention an **Āyah** of the Qur'ān in which the preposition **Fee** has the meaning of '**Alā** (above, upon).
5. How does the position/view of the **Ahlul-Bid'ah** differ from **Ahlu-Sunnah** concerning Allāh being above His 'Arsh?
6. What does the **Shāriḥ** (Explainer of the text) say the **opening and closing** of **Āyah (58:7)** with '**Ilm** indicate?
7. How does the **Shāriḥ** (Explainer of the text) explain **al-Ma'iyah al-'Āmmah** (the **General 'Being With'**)?
8. How does the **Shāriḥ** (Explainer of the text) explain **al-Ma'iyah al-Khāssah** (the **Special 'Being With'**)?

شرح العقيدة الواسطية

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Questionnaire-Study Guide: Lecture No. 14

1. What is **affirmed** by the **first** group - and majority - of **Āyāt** mentioned by the **Mu'allif** in this chapter?
2. Mention some of the **Arabic expressions** in these **Āyāt** which all point to the **affirmation** of **one** main **Sifah** of Allāh.
3. What is the view of **Ahlul-Kalām** (People of Theological Rhetoric) concerning the '**Kalāmullāh**' (Speech of Allāh)?
4. Briefly mention how the **Shāriḥ** (Explainer of the Text) **refutes** the view of **Ahlul-Kalām** (People of Theological Rhetoric)?
5. Which **point** of '**Aqeedah** and **Sifah** is intended in the **final** **Āyāt** of this chapter in the words: **Ziyādah** and **Mazeed**?
6. What is the **final argument** of the **Shāriḥ** (Explainer of the text) wherein he mentions the **Dhāt** of Allāh and His **Sifāt**?

شرح العقيدة الواسطية

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Questionnaire-Study Guide: Lecture No. 15

1. Mention three **Sifāt** of Allāh **affirmed** in the **title** of this chapter.
2. Mention **Three (3) Sifāt** of Allāh **affirmed** in this **chapter**, but **not** mentioned in the **title**.
3. How has the **Mu'allif** (author) described the **Aḥādeeth** of **Sifāt** which we are **obligated** to have Emān in...?
4. Mention the **Makānah** (Station/Status) of the **Sunnah** in its **relationship** with the **Qur'ān**.
5. Mention one **Daleel** given by the **Shāriḥ** indicating the **Sunnah** as an equal **source of legislation**, along with the **Qur'ān**.
6. Mention the **Sifah** affirmed in the **First Hadeeth** & the **wording** of the **Hadeeth** where this **Sifah** is mentioned.
7. Mention **three (3) benefits** that can be attained by a Muslim who gets up in the **Final Third** of the **Night**.

شرح العقيدة الواسطية

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Questionnaire-Study Guide: Lecture No. 16

1. Mention the Sifah affirmed in the **Second Hadeeth** & the **wording** (of the Hadeeth) where this Sifah is mentioned.
2. Mention the Sifah affirmed in the **Third Hadeeth** & the **wording** (of the Hadeeth) where this Sifah is mentioned.
3. Mention the Sifah affirmed in the **Fourth Hadeeth** & the **wording** (of the Hadeeth) where this Sifah is mentioned.
4. Mention one **benefit** contained in this Hadeeth that **strengthens** a Muslim's **character**, in his/her relationship with Allāh
5. Mention the Sifah affirmed in the **Sixth Hadeeth** & the **wording** (of the Hadeeth) where this Sifah is mentioned.
6. Discuss what is meant by 'Ba'th an-Nār' in the **Sixth Hadeeth**.
7. Mention the Sifah affirmed in the **Fifth Hadeeth** & the **wording** of the Hadeeth where this Sifah is mentioned.
8. Mention briefly the **deviation** - in Asmā' waṣ-Sifāt - of the following groups: **al-Jahmiyyah**, **al-Mu'tazilah** & **al-Ash'ariyyah**,

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Questionnaire-Study Guide: Lecture No. 17

1. Mention the Sifah affirmed in the First Hadeeth [of this chapter] & the **wording** wherein this Sifah is mentioned.
2. Mention the Sifāt which are affirmed in the text of Ahādeeth 2, 3, 4 & 5.
3. What is the deviation with which the Shāriḥ [explainer of the text] describes the Jahmiyyah and Mu'tazilah?
4. What is the deviation with which the Shāriḥ describes the Mātureediyyah and Ashā'irah [**Ash'ariyyah**]?
5. Mention the Sifah affirmed in the Sixth Hadeeth & the **wording** (of the Hadeeth) where this Sifah is mentioned.
6. How has the Shāriḥ explained what appears to be a **contradiction** between Allāh being 'above the Heavens' and being 'with you' at the same time?
7. Mention an example of **al-Ma'iyyah al-Khāssah** from one of the two stories in the Qur'ān mentioned by the Shāriḥ.
8. Mention the Sifah affirmed in the Seventh Hadeeth & the **wording** (of the Hadeeth) where this Sifah is mentioned.

شرح العقيدة الواسطية

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Questionnaire-Study Guide: Lecture No. 18

1. Mention the **main topic** under discussion in this chapter, based upon its **title**.
2. Mention the **wording** (Shāhid) in the **First Hadeeth** of this chapter which supports the **main topic** under discussion.
3. Mention the **wording** (Shāhid) in the **Second Hadeeth** of this chapter which supports the **main topic** under discussion.
4. Mention the **wording** (Shāhid) in the **Third & Final Hadeeth** - which is the **reason** for the mention of this **Hadeeth**.
5. Mention **two** (2) of the **Five Fundamentals** in which **AhluSunnah** are in the **middle** between two **extreme deviations**.
6. Mention **three** (3) **Sifāt of Allāh** mentioned by the **Shāriḥ** (explainer of the text) which are contained in the **First Hadeeth**.
7. **Memorize** an **Āyah** of Qur'ān supporting the meaning of the **Second Hadeeth** that Allāh is '**near**' to those who call upon Him.

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 19

1. Mention the **two extreme deviant views** which AhlusSunnah are **moderate between** - concerning the **Sifāt of Allāh**.
2. Summarize the **Wasat** (middle/moderate) view of AhlusSunnah concerning the **Sifāt of Allāh**.
3. Which issue is **intended** by the **Mu'allif** (author) when he says AhlusSunnah are **moderate** concerning the '**Af'āl of Allāh**'.
4. Mention the **two extreme deviant views** of **Qadariyyah & Jabriyyah** which AhlusSunnah are between in **Qadar** Divine Decree.
5. Mention the **two extreme deviant views** which AhlusSunnah are **moderate between** - concerning the **Wa'eed** of **Allāh**.
6. Summarize the **Wasat** (middle/moderate) view of AhlusSunnah concerning Allāh's **Wa'eed** (Threat of Punishment).
7. Mention the **extreme deviant views** of the **Mu'tazilah & Khawārij** on one side and the **Murji'ah** on the other side - concerning the one who commits a **Major Sin** and does **not repent** being named a '**Mu'min**'.
8. Summarize the **Wasat** (middle/moderate) view of AhlusSunnah concerning such a person being **named** a '**Mu'min**'.
9. Mention the **two extreme deviant views** which AhlusSunnah are **moderate between** - concerning the **Sahābah**.
10. Summarize the **Wasat** (middle/moderate) view of AhlusSunnah concerning the **Sahābah**.

شرح العقيدة الواسطية

Sharh (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 20

1. The Mu'allif begins this chapter mentioning (3) sources from which we confirm the details of Emān in Allāh. List them.
2. Memorize an Āyah [57:4] which combines mention of Allāh's 'Uloo (Highness over al-Arsh) & His Ma'iyah (with creation).
3. The Mu'allif says: 'wa Huwa Ma'a-kum' ('and He is with you...') [in the above Āyah (57:4)] does not mean that Allāh is.....
4. Discuss the example given by the Mu'allif which shows that His 'being with you...' does not have to mean what they claim.
5. From the false beliefs that the Mu'allif warns against is that Allāh being 'fee as-Samā' could mean 'the Heavens.....'.
6. Mention the statement of 'Abdullāh Ibn al-Mubārak (and others of the Salaf) concerning Allāh being above the Heavens.
7. How has the Shāriḥ (explainer of the text) explained what is meant by Allāh being described as 'Bā'in min Khalqi-Hi'?
8. The Shāriḥ (explainer of the text) closes mentioning that this 'Aqeedah is affirmed in the Book, the Sunnah & Ijmā' of the Salaf. Who does he mean by the 'Salaf'?

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 21

1. Summarize the two (2) main points/topics of this chapter heading.
2. Discuss the **difference** between the first point of this chapter heading and the previous chapter heading.
3. Memorize an Āyah [2:186] which **combines** mention of **Allāh** being '**Qareeb**' (Near) & **Mujeeb** (Responding to supplication).
4. Mention the **explanation** of the **Mu'allif** as to why **Allāh** '**being near/with**' does not **contradict** His being '**High/Above**'.
5. Part of having **Emān** in **Allāh** and His **Books** is belief that the **Qur'ān** is.....'. List five (5) points mentioned by the **Mu'allif**.
6. Mention the **two angles** from which **Emān** in the **Qur'ān** is required, as mentioned by the **Mu'allif** and clarified by the **Shāriḥ**.
7. What do we say about fact that the **Qur'ān** is memorized in the **hearts**, written in the **Mushaf**, and heard by the **ears**?
8. Mention the groups who falsely claim the **Qur'ān** is '**Hikāyah**' (narrative) or '**Ta'beer**' (expression) of the **Speech of Allāh**.

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 22

1. Summarize the **main subject** of this chapter, based upon the **chapter heading**.
2. Mention the **description of the Mu'allif** for how the **believers** will **see Allāh** on **Yawm al-Qiyāmah**.
3. What are the two occasions/places mentioned by the Mu'allif wherein the believers will **see Allāh**?
4. How has the Mu'allif **summarized** everything that is included in having **Emān** in **al-Yawm al-Ākhir**?
5. How has the Mu'allif explained what is intended by **Fitnatul-Qabr** (the Test/Trial of the grave)?
6. Mention the **main six (6)** events that the Mu'allif has included in **al-Qiyāmah al-Kubrā**.
7. How has the Mu'allif described the **accounting** of the **deeds** of the **Kuffār** [that will be different from the believers]?

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 23

1. Mention the two (2) main events that will take place in the grave, according to the 'Aqeedah of Ahlus-Sunnah wal-Jamā'ah.
2. Memorize the Aayah [14:27] which mentions that Allāh will make the believers firm during **Fitnatul-Qabr** (Test in the grave).
3. Who are the **people** being referred to as **Murtāb** (unsure, in doubt) when questioned in the grave?
4. How has the **Shāriḥ** (explainer of the text) defined **al-Munāfiq**, differentiating him from **al-Kāfir**?
5. Mention the two main events which the **Mu'allif** and the **Shāriḥ** include in the establishment of **al-Qiyāmah al-Kubrā**.
6. What is the **measure** of the **period of time** which is referred to as **Yawm al-Qiyāmah**, the **Day** of Standing?
7. **Summarize** the **Hadeeth** of **Ā'ishah** (RadiyAllāhu anḥā) and the lady who asked her for **Sadaqah**.
8. What did the Prophet (ﷺ) say would be the **reward** of this lady for this tremendous act of **Raḥmah** (mercy)?
9. This **Hadeeth** indicates that **Sadaqah** - even if it is a **little amount** - will bring about a great amount of good **if**

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 24

1. **Summarize** the main topics discussed in this chapter.
2. Mention five (5) characteristics of the Hawd of the Prophet (ﷺ) mentioned by the **Mu'allif** (author).
3. How has the **Mu'allif** (author) defined the Sirāt mentioned in this chapter?
4. Based upon people's actions/deeds, at what **speeds** will different people pass over the Sirāt?
5. Before entering **Jannah** people will be stopped at a **Qantarāh** between paradise and the fire. **Describe** what happens there.
6. What is **al-Kawthar** and what is its **relationship** with the Hawd of the Prophet (ﷺ)?
7. Why would some people be pushed away from the Hawd of the Prophet (ﷺ) and what would he (ﷺ) say about them?
8. What is the **daleel** that every that everyone who enters Jannah must pass over the Sirāt before entering Jannah?
9. What will happen to some of the sinful Muslims while crossing over the Sirāt?
10. Mention some of the ten (10) very important advices which the Shāriḥ (explainer of the text) closes this chapter with.

شرح العقيدة الواسطية

Sharḥ (Explanation) of al-'Aqeedah al-Wāsiṭiyyah

Shaykh al-Islām Ibn Taymiyyah & al-Imām Abdul-Azeez ibn Abdullāh ibn Bāz (RaḥimahumAllāh)

Questionnaire-Study Guide: Lecture No. 25

1. **Summarize** the main topics of this chapter, based upon the **chapter heading**.
2. Discuss what the **Mu'allif** (author) refers to as **ash-Shafā'ah al-Uolā** of the Prophet (ﷺ).
3. Discuss what the **Mu'allif** (author) refers to as **ash-Shafā'ah ath-Thāniyah** of the Prophet (ﷺ).
4. Discuss what the **Mu'allif** (author) refers to as **ash-Shafā'ah ath-Thālithah** of the Prophet (ﷺ).
5. What are the other ways mentioned by the **Mu'allif** (author) by which people will be admitted into Jannah?
6. What will be said to the Prophet (ﷺ) when he **knocks** at the door of **Jannah** [for it to be opened]?
7. Who will be **first** to enter **Jannah** - after the **Anbiyā'** (Prophets, AlaihumusSalām) - and why?
8. Mention the **reason** given by each Prophet (AlaihisSalām) as to why he was unable to **intercede** to begin the Judgment.
9. What will the Prophet Muhammad (ﷺ) **say** and **do** when he is asked to **intercede** to begin the Judgment?