

ISLAMIC CREED TRAINING COURSE IV

Sharh: 'Kitaab at-Tawheed
Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed
Explanation of The Book of Tawheed
Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide

Lecture No. 1

Introduction to the Subject, the Book, and the Author

1. *At-Tawheed*
 - (a) Definition
 - (b) Divisions
 - (c) Importance
2. The Book under study
 - (a) The Text
 - (b) Explanations
 - (c) Translations
3. Biography of the Author: *Muhammad Ibn Abdul-Wahhab Ibn Sulaiman*
 - (a) Birth and Lineage
 - (b) Education
 - (c) Condition of Najd
 - (d) Mission of Da'wah, Uyainah, Dar'iyah...
 - (e) Death
 - (f) Impact of his Da'wah
 - (g) Some of his works
4. Biography of the Explainer: *Muhammad I. Abdul-Aziz as-Sulaiman al-Qar'aawee*

Questions:

1. Define *at-Tawheed* and mention its divisions.
2. Why is *at-Tawheed* important?
3. What is the *title* of the book under study in this course?
4. What is the *name* of the author (including father and grandfather's name)?
5. Mention the author's date of *birth* or date of *death*.
6. Mention the titles of two of his books.
7. What was the author's main *Mission* during his lifetime?

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Lecture No. 2 On *Tawheed* [pgs. 9–17 from the *Sharh*; (pgs. 17-22 *al-Masaa'il*)]

*And I created not the jinn and mankind except that they should
Worship Me... [51:56]*

*And verily, We have sent among every community a Messenger
[proclaiming]: Worship Allah [Alone] and avoid the Taaghoot...
[16:36]*

*And your Lord has decreed that you worship none but Him, and
That you be dutiful to your parents... [17:23-24]*

*Worship Allah and join none with Him in worship, and do good
To parents, kinfolk, orphans, the poor, the neighbor who is near
Of kin, the neighbor who is a stranger, the companion by your
Side... [4:36]*

*Say [O Muhammad]: Come, I will recite what your Lord has
Prohibited for you: Join not anything in worship with Him;
Be good and dutiful to parents; kill not your children because
Of poverty...[6:125]*

*On the authority of Mu'adh ibn Jabal, who said: I was riding
Behind the Prophet on a donkey when he said to me: O, Mu'adh!
Do you know what is the right of Allah upon His slaves...
[al-Bukhaaree and Muslim]*

Questions:

1. Mention a *daleel* from the Qur'an showing the importance of **Tawheed**.
2. Explain the words: '*I have not created Jinn and Men except to worship Me*'.
3. Give the comprehensive definition of **al-'Ibaadah**.
4. What the *Hikmah* (wisdom/purpose) for which every Messenger was sent?
5. Name the two types of **al-Hidaayah** with a brief explanation of each.
6. What was the Prophet's question to *Mu'adh* when riding the camel together?
7. Mention the reply of *Mu'adh*, and explain the *significance* of his reply.
8. Mention the **Haqq** (Right) **of Allah** upon His servants, and their *right* upon Him.
9. Is **Kitmaan al-Ilm** (concealment of knowledge) permissible? [Explain]
10. Mention one or two of the *benefits* derived from each *Ayah* or *Hadeeth*.

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Lecture No. 3 *The Superiority of Tawheed and What it Removes of Sins*
[pgs. 17-22 from the *Sharh*; (pgs. 23-26 *al-Masaa'il*)]

It is those who believe and do not adulterate their faith with Zulm (wrongdoing), for them there is safety and they are rightly-guided. [al-Qur'an 6:82].

From **Ubaadah ibn as-Saamit**, Allah's Messenger said: *Whoever testified that none is worthy of worship except Allah, Alone, without partners; and that Muhammad is His slave and messenger; and that Eisa is His slave and Messenger, and His Word which was bestowed upon Maryam, and a spirit (created) from Him; and that is a reality; and that Hell-Fire is a reality – Allah will admit him to paradise, whatever his deeds might be. [al-Bukhaaree]*

From **'Itbaan**, Allah's Messenger said: *Indeed, Allah has forbidden the Hell from (touching) the person who testifies that none is worthy of worship except Allah, seeking nothing by this testimony except the Face of Allah. [al-Bukhaaree, Muslim]*

From **Abu Sa'eed al-Khudree**, Allah's Messenger said: *Moosa said: Ya Rabb! Teach me something by which I may remember You and supplicate You. Allah said: Ya Moosa! Say: Laa ilaaha illa-llah...Even if the seven heavens and all of its inhabitants – other than Me – and the seven earths as well were all put in one side (scale) of a balance, and La ilaaha illa-llah were put in the other, the latter (La ilaaha illa-llah) would outweigh them. [Ibn Hibban, al-Haakim]*

From **Anas**, who said: I heard Allah's Messenger say: *Allah the Most High said:... O son of Adam! Were you to come to Me with the world full of sins, and meet Me without associating any partner with Me, I would come to you with a similar amount of forgiveness. [at-Tirmidhee, (Hasan)]*

Questions:

1. Explain the underlined words in the following: *It is those who believe and do not adulterate their faith with Zulm (wrongdoing), for them there is safety and they are rightly-guided. [al-Qur'an 6:82].*
2. Explain the meaning of *La ilaaha illa-llah, Wahda-hu, La Shareeka la-hu* in the Hadeeth of Ubaadah ibn as-Saamit.
3. Is there any benefit from simply *pronouncing* these words of *Shahaadah*? [Explain]

4. What is the meaning of *Muhammad is His slave-servant and His messenger*; and what does this testimony require of us?
5. What is the meaning of *Eisa is the slave-servant of Allah and His messenger*; and who are the two groups refuted by this statement?
6. Why is Eisa referred to as *Kalimatu-llah* (the Word of Allah) bestowed upon Maryam?
7. Why is Eisa referred to as ***Roohun min-hu*** (a spirit from Him)? [Explain]
8. Explain:...*Allah will admit him to paradise, whatever his deeds might be.*[Hadith Ubadah]
9. Mention the five (5) points of *Shahaadah* (witness) – in the Hadeeth of Ubaadah ibn as-Saamit – that will admit a believer to paradise, *whatever their deeds might be.*
10. Mention the seven (7) *Shuroot* (conditions) for the acceptance of *Laa ilaaha illa-llah.*
11. What is the condition upon which all a person's *sins* might be *forgiven* – even if these sins are enough to fill the earth? [Hadeeth Anas Ibn Maalik]
12. Mention the *Sifaat* (characteristics) of Allah confirmed in the above *Ahaadeeth.*

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Lecture No. 4 *Whoever Fulfilled the Requirements of Tawheed Will Enter Paradise Without Giving Account (Recknoing)*
[pgs. 23-28 from the **Sharh**; (pgs. 27-31 **al-Masaa'il**)]

*Verily, Ibrahim was an **Ummah** (a leader, model, teacher of good), **Qaanit** (devoutly obedient to Allah), **Haneef** (not inclined towards Shirk), and he was never of those who ascribe partners to Allah. [an-Nahl 16:120]*

*And those who live in awe for **fear** of their Lord; and those who **believe** in the Signs of their Lord; **and those who join not anyone (in worship) as partners with their Lord**; and those who give that which they give (i.e. charity) with their hearts full of **fear** [whether their charity has been accepted or not], because they are sure to return to their Lord. It is these who race for the good deeds, and they are foremost in them...[al-Mu'minoon 23:57-61]*

*On the authority of Husain ibn Abdur-Rahman, he said: I was with Sa'eed ibn Jubair...and I had used a **Ruqyah**¹.... He said: What made you to do that:? I answered: A hadeeth I heard from ash-Sha'bee. He asked what did he tell you? I said: He reported from Buraidah al-Husaib, who said that ruqyah is not permitted except [or it is most beneficial] in case of **al-Ain** (the evil eye) and **al-Humah** (poisonous bite). He said: He who limits himself*

¹Ruqyah: Recitation of something from al-Qur'an, or supplication from the authentic hadeeth, or Asmaa' or Sifaat of Allah, in an intelligible language such that the meaning is known, as a means of relieve from physical or spiritual sickness.

to what he has heard, has done well; but Ibn Abbaas reported to us that the Prophet said: All the nations were made to pass before me and I saw...

It was said to me: These are your people: Among them are seventy thousand who will enter paradise without a **reckoning** or **punishment**...He said: They are those who do not seek others to treat them with **ar-Ruqyah**, nor seek treatment by **al-Kay** (cauterization, using hot irons), nor **at-Tatayyur** (following good or bad omens), but depend (**at-Tawakkul**) upon - and put their trust in - their Lord (Alone).... [al-Bukhaaree, Muslim]

Questions:

1. Explain the meaning of 'whoever fulfilled the requirements of Tawheed', [mention its reward].
2. Why was the characteristic of **Ibraaheem** for which he was praised by Allah in *an-Nahl* 16:120.
3. Explain the following expressions: **Ummah**, **Qaanit**, **Haneef** in Soorah an-Nahl 16:120.
4. The **Nafyi** (negation) in Soorah al-Mu'minoon 23:59: 'who **join not** anyone as **partners** (in worship) with their Lord' is **Ithbaat** (affirmation) of what?
5. What is the meaning of **ar-Raqya**; and what is the **Hukm** (Islamic Ruling) concerning it? [Explain]
6. Explain the words of *Sa'eed ibn Jubair*: *He who limits himself to what he has heard has done well.*
7. Mention the four characteristics of those who will enter paradise without **Hisaab** (Account).
8. How many are those who will enter paradise without **Hisaab** and without '**Adhaab** (punishment)?
9. What benefit might be derived from the fact that some of the prophets had only a *few followers*?
10. Mention some of the benefits derived from the verses and hadeeth of this chapter.

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Lecture No. 5

al-Khawf min ash-Shirk: Fear of Shirk
[pgs. 29-33 from the **Sharh**; (pgs. 32- **al-Masaa'il**)]

Verily, Allah forgives not that partners be set up with Him [in worship] but He forgives other than that to whom He Wills; and whoever sets up partners with Allah [in worship], he has indeed invented an enormous wrong. [an-Nisaa' 4:48; 4:116]

And [remember] when Ibraaheem said: My Lord! Make this city one of peace and security, and keep me and my sons away from worshipping idols. [ar-Ra'd 13:35]

It is reported that the Prophet said: *Of the things which I fear for my Ummah, the thing which I fear most is Minor Shirk. Then he was asked about Minor Shirk, and he said: It is **ar-Riyaa'** (showing off). [Reported by Ahmad, from Mahmood ibn Labeeb]*

It is reported on the authority of Ibn Mas'ood that the Messenger of Allah said: *Whoever died while supplicating another deity besides Allah, will enter the Fire. [Reported by al-Bukhaaree]*

It is reported by Muslim, on the authority of Jaabir, that Allah's Messenger said: *Whoever meets Allah, without associating partners with Him, will enter Paradise; and whoever meets Him as one who associated anything with Him, will enter the Fire.*

Questions:

1. Explain the relationship between this chapter-heading and the title '**Kitaab at-Tawheed**'.
2. Why is **Shirk** the most dangerous, wicked and severely punished sin, which will not be forgiven?
3. Mention the types of **Shirk**, defining each type.
4. Define **ar-Riyaa'**, and explain *why* it should be feared.
5. Will a person who *dies* having committed **ash-Shirk al-Asghar**, remain in the Fire?
6. Explain what is meant by **Du'aa** (*supplication*) in the hadeeth: *Whoever died while supplicating another deity besides Allah...*
7. Mention the *two types* of **Du'aa** and give an example for each.
8. What do we benefit/understand from the **Nayee** (negation) in the words: *Whoever meets Allah, without associating partners with Him...?*
9. What is the belief of **al-Khawaarij** and **al-Mu'tazilah** concerning the person who died having committed **al-Kabaa'ir** (Major Sins)?
10. Mention two of the **Sifaat** (Characteristics) of Allah confirmed in this chapter.
11. Mention some of the **Fawaa'id** (beneficial points) derived from the evidences of this chapter.

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Lecture No. 6 *The Call to Testify that None is Worthy of Worship except Allah*
[pgs. 35-40 from the **Sharh**; (pgs. 34-38 **al-Masaa'il**)]

Say (O Muhammad): "This is my way; I invite unto Allah with sure knowledge, I and whosoever follows me. And Glorified and Exalted is Allah. And I am not of the Mushrikin.)
Qur'an 12:108

It is reported on the authority of Ibn 'Abbas that Allah's Messenger said when he sent Mu'aaz to Yemen: You are going to a people who are from the People of the Book: So the first thing to which you call them should be the testimony that none has the right to be worshipped except Allah". And in another narration: "that they testify to the Oneness of Allah".- "And if they obey you in that, then inform them that Allah has made compulsory upon them five prayers every day and night. And if they obey you in that, then inform them that Allah has made incumbent upon a charity (Sadaqah) which is to be taken from the rich among them and given to their poor. And if they obey you in that then be careful not to take the best of their wealth (as Zakah), and be careful of the supplication of those who have suffered injustice, for there is no obstacle between it and Allah. Bukhari and Muslim .

It is reported on the authority of Sahl ibn Sa'd that he said: "Allah's Messenger said on the Day of (the Battle of) Khaibar: "Tomorrow I shall indeed give the flag to someone who loves Allah and His Messenger and is loved by Allah and His Messenger: Allah will grant victory under his leadership. The people spent the night absorbed in discussing who might be given the flag. In the morning, they came eagerly to Allah's Messenger, each of them hoping to be given the flag. Allah's Messenger asked: "Where is 'Ali Ibn Abi Talib?" They replied: "He is suffering from an eye ailment." He was sent for and brought to the Prophet who spat in his eyes and prayed for him whereupon he was cured as if he had not been in pain before. Allah's Messenger then gave him the flag and said: "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah! If He may guide through you a single man to Islam, it would be better for you than red camels." Al-Bukhaaree and Muslim

Questions:

1. What is first thing that our **Da'wah** (Invitation) should begin with, and Why?
2. What is the *daleel* (proof) for your answer to question one?
3. Explain the verse from Soorah Yusuf (12:108).
4. What is the meaning of: *be careful of the supplication of those who have suffered injustice, for there is no obstacle between it and Allah?*
5. Who are the **Ahlu-l-Kitaab** (People of the Book)?
6. What is the meaning of : *it would be better for you than red camels?*
7. Which **Sifah** (characteristic) of Allah is affirmed in the hadeeth of *Sahl ibn Sa'd*?
8. Is it permissible to make a oath to affirm a statement such as a **fatwa** (Ruling)?
9. Is it obligatory to call the people to Islam before commencing Jihad against them?
10. Mention some of the important points derived from this chapter.

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Lecture No. 7 *Tafseer (Explanation) of the Meaning of Tawheed, and the Shahaadah (Testimony) of La ilaaha illa-llah*
[pgs. 41-47 from the **Sharh**; (pgs. 39-42 **al-Masaa'il**)]

“Those whom they supplicate [created beings, such as Prophets, pious men, or angels] desiring means of access to their Lord, as to which of them should be the nearest; they [the Prophets, pious men etc.] hope for His Mercy and fear His punishment: Verily, the punishment of your Rabb is fearful”.

[Qur'an Surah Al Hadeed- 57:17]

“And [remember] when Ibraheem said to his father and his people: “Verily I am innocent of what you worship, except Him Who originated me, and He will certainly guide me.”

[Az-Zukhruf 26-27]

*“They have taken their **Ahbaar** (religious scholars) and their **Ruhbaan** (monks) as **Arbaab** (Lords) beside Allah, as well as the **Messiah**, son of Maryam; though they were not commanded but to worship One God: There is none worthy of worship but He, glorified be He: [Far is He] above that which they associate [with Him] [At-Taubah- 9:31]*

“And amongst mankind are those who take [for worship] others besides Allah, as equals [with Allah]: They love them as they love Allah. And those who believe love Allah more. If only the wrongdoers could see - behold, when they would see the punishment - That to Allah belongs all power, and Allah is Stern in punishment”. [Al Baqarah – 2:165]

It is authentically reported the Prophet said:

“Whoever said: “Laa ilaaha illallaah ,” and rejected all that is worshipped besides Allah, (know that) Allah has forbidden the taking of his property and the spilling of his blood; and his account will be for Allah, the Almighty, the All-Powerful.” [Muslim]

Questions:

1. Explain how the verse 57:17 is a clear proof against those who worship other than Allah.
2. What is the meaning: the believer should be in a state between **Rajaa'** (Hope) and **Khauf** (Fear).
3. Discuss the statement of Ibraaheem: *Verily, I am **Baraa'un** (innocent) of what you worship, except Him Who originated me...*
4. Explain how the **Ahlu-l-Kitaab** took their religious leaders as **Arbaab** (Lords) beside Allah.
5. How many are the classes of people – concerning the **Hubb** (Love) of Allah?
6. What are the conditions for the *protection* of a person's *life* and *property* [according to the hadith]?
7. What is meant by: *Whoever said: “Laa ilaaha illallaah...*

8. Mention some of the *sifaat* (characteristics) of Allah confirmed in this chapter.
9. Mention some of the major types of *Shirk* which are mentioned in this chapter.

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Lecture No. 8 *It is an Act of **Shirk** to wear **al-Halqah** (Rings) and **al-Khait** (Thread) and that which is similar to them - as a Means of **Prevention** or **Lifting** of Afflictions [pgs. 49-54 from the **Sharh**; (pgs. 43-45 **al-Masaa’il**)]*

*Say: Tell me then, the things (idols etc.) that you invoke besides Allah – if Allah intended some **Durr** (harm) to me, could they remove His harm; or if He intended some **Rahmah** (mercy) for me, could they withhold His Mercy? Say: Sufficient for me is Allah; in Him those who trust [the true believers] must put their trust. [az-Zumar 39:38]*

*It is reported on the authority of **Imraan ibn Husain**, that Allah’s Messenger saw a man with a **Halqah min Sufr** (brass ring) in his hand, and he asked him: What is this? He replied: It is for protection from **al-Waahinah** (sickness, weakness). The Prophet answered: Remove it at once, for verily, it will not increase you except in weakness. And were you to die whilst wearing it, you would never be successful (**al-Falaah**). [Narrated by Ahmad, with an acceptable chain of narrators] [See: Ad-Da’eefah 3/101-104, No. 1029; Al-Albaanee]*

*It is also reported from Ahmad on the authority of **‘Uqbah ibn ‘Aamir** in a Marfoo’ form: Whoever wore a **Tameemah** (Talisman, Amulet) Allah will never grant his desire; and whoever wears a **Wada’ah** (a type of sea shell, resembling an oyster shell) Allah is never grant him peace and tranquility. [See: Ad-Da’eefah 3/427, No. 1266]*

And in another Narration of Ahmad: *Whoever **‘Allaqa** (wears) a **Tameemah** (Talisman, Amulet) has committed an act of **Shirk**. [This narration is **Saheeh**; see above reference]*

*It is reported by Ibn Abi Haatim, on the authority of Hudhaifah that he saw a man with a **Khait** (thread) in his hand, (used to protect him from) fever. He (Hudhaifah) cut it and recited the saying of Allah, the Most High: **And most of them do not believe in Allah, except that they associate partners with Him.** [Yoosuf 12:106]*

Questions:

1. What is the *Hukm* of wearing **al-Halqah** & **al-Khait** as a means of **Prevention** of Afflictions?
2. Explain the relation between verse 39:38 and wearing of **al-Halqah** (rings) and **al-Khait**. (thread).
3. What was meant by the Prophet’s question to the man wearing a brass ring: What is this?
4. What do we understand from the Prophet’s command to that same man: *Remove it at once... ?*
5. Explain: *And were you to die whilst wearing it, you would never be successful (**al-Falaah**).*
6. What is meant by **‘Allaqa** (wears) in the hadeeth: *Whoever wears a **Tameemah** has committed an act of **Shirk**.*

7. Explain the use of verse 12:106 as a proof against someone wearing a ***Khait*** (thread) for protection
8. Mention some of the benefits derived from this chapter.

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Lecture No. 9 *What Has Been Said About the Use of **ar-Ruqaa** (Recitations for Healing) and **at-Tamaa’im** (Amulets, Talismans worn for Protection from Harm) (pgs. 55-60 from the **Sharh**; (pgs. 46-48 **al-Masaa’il**)*

*It is authentically reported on the authority of **Abu Basheer al-Ansaaree** that he was with the Messenger of Allah on one of his journeys when he sent a messenger to tell the people: ‘Let not any necklace of bow-string (**Qilaadah min watarin**) [or he said] **Qilaadah** (any kind of necklace) remain on the necks of your camels, except that it is cut off.’ [al-Bukhaaree and Muslim]*

*It is reported on the authority of **Ibn Mas’ood** that he said: I heard the Messenger of Allah say: Verily **ar-Ruqaa**, (unapproved recitations for healing) **at-Tamaa’im** (talismans) and **at-Tiwalah** are all forms of **Shirk**. [Narrated by Ahmad and Abu Daawood; See: Saheeh Abu Daawood 2/735, No. 3883/3288]*

*It is reported on the authority of **Abdullah ibn ‘Ukaim** in a **Marfoo’** form: Whoever wore something (talisman, amulet) (around his neck) will be put in its charge. [Narrated by Ahmad and At-Tirmidhee; See: Saheeh at-Tirmidhee 2/208, No. 2167/1691]*

*It is reported by Ahmad, on the authority of **Ruwayfi** that he said: Allah’s Messenger said to me: ‘O Ruwai’fi! It is probable that your life will be a long one, so inform the people that whoever tied his beard, or wore a bow-string, or cleaned his privates using animal dung or a bone – (should know that) Muhammad is innocent of him.’ [Ahmad, Abu Daawood; See: Saheeh Abu Daawood 1/10, No. 36/27]*

*It is reported on the authority of **Sa’eed ibn Jubair** that he said: Whoever cut (and removed) a **Tameemah** from a person, it will be for him as if he had freed a slave. [Narrated by Wakee’ –Marfoo’ Hukman – Mursal]*

*Also from Wakee’ on the authority of **Ibraaheem an-Nakha’ee**, is that he said: They (the companions of Abdullah ibn Mas’ood) used to hate (consider **Mak-rooh**) **at-Tamaa’im** – all of them – whether they were from the **Qur’an** or from other than the **Qur’an**.*

Questions:

1. Why was the necklace of bow-string required to be cut (removed)?
2. Define **ar-Ruqaa** (*ar-Ruqyah*); and mention its *Hukm* (Ruling).
3. Define **at-Tamaa’im** (*at-Tameemah*); and mention its *Hukm* (Ruling).
4. Define **at-Tiwalah**; and mention its *Hukm* (Ruling).

5. Explain: *Whoever wore something (talisman) (around his neck) will be put in its charge.*
6. What may be derived from the words: *O Ruwaifi! It is probable that your life will be long*
7. What is meant by: *whoever tied his beard... Muhammad is innocent of him.*
8. What is the *Hukm* (Ruling) concerning: *cleaning the privates using animal dung or a bone?*
9. What is the **Daleel** (proof) for this ruling; and what is its **Ta'leel** (justification/reasoning).
10. What is meant by the saying of Ibraaheem: *They used to hate (consider Mak-rooh) at-Tamaa'im...and who is he referring to by 'they'?*

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Lecture No. 10 *Whoever Seeks Blessing (at-Tabarruk) from a Tree, Stone or Any Such Thing*
 [pgs. 61-65 from the **Sharh**; (pgs. 49-51 **al-Masaa'il**)]

*Allah says: Have you seen **al-Laah** and **al-'Uzzah**? And another, the third, **Manaah**? What! Is the male sex for you and the female for Him? That would indeed be a most unfair division! [an-Najm 53:19-22]*

It is reported on the authority of Abu Waaqid al-Laithee that he said: We were traveling with the Prophet to **Hunain**, when we had only recently abandoned disbelief and the polytheists had a lotus-tree (**sidrah**) at which they used to worship and upon which they used to hang their weapons. They called it **Dhaatu Anwaat**. So, we said to Allah's Messenger:

*Make for us a Dhaatu Anwaat like theirs, at which they Messenger of Allah said: **Allahu Akbar!** Verily, it is **as-Sunan** (the way) [of the people before you]; that which you have **said** – by Him in Whose Hand is my soul – is the same as was **said** by the Children of Israa'eel to Moosa: Make for us a god such as the gods which they (the polytheists Egyptians) have. He (Moosa) said: Verily, you are an ignorant people. [Then (the Prophet) said]: **You will definitely follow the ways of those who came before you.***

[Reported by at-Tirmidhee, who said that it is *Saheeh* (authentic).

Questions:

1. Explain what is meant by *at-Tabarruk* from Trees, Stones, etc.; and its *Hukm* (Ruling).
2. What is the meaning and origin of the three names mentioned in this verse : *Have you seen al-Laah and al-'Uzzah? And another, the third, Manaah?*
3. Why did the pagans hang their weapons on the lotus-tree?
4. How can we explain the request to the Prophet to 'make for us a Dhaatu Anwaah like theirs'?
5. What was meant by the words *Allahu Akbar* when they requested a Dhaatu Anwaah?
6. Explain the comparison between the two **sayings** – ie. the Companions and Children of Isra'eel.
7. Is it expected that the Muslims will fall into the deviations, sins, *Kufr* and *Shirk* of the earlier nations? Explain.
8. What is *al-I'tikaaf*, and what is its *Hukm* (ruling)?
9. Is a person *Ma'dhoor* (excused) for the actions they have done while *Jaahil* (ignorant)?
10. Mention some of the benefits from the hadeeth of *Abu Waaqid al-Laithee*.

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Lecture No. 11 *What is Said Concerning Slaughter (Sacrifice) Dedicated to other than Allah*
 [pgs. 67-71 from the *Sharh*; (pgs. 52-54 *al-Masaa'il*)]

Allah says: *Verily, my prayer, my slaughter, my life and my death are [all] for Allah, the Lord of the worlds. He has no partner. This am I commanded, and I am the first of those who submit.* [al-An'aam 6:162-163]

Allah says: *Therefore, pray to your Lord and slaughter (animals in His Name only).* [al-Kawthar 108:2]

It is reported on the authority of Ali that he said: Allah's Messenger told me four things: *Allah has cursed (La'ana) the one who slaughters in the name of other than Allah; Allah has cursed the one who curses his parents; Allah has cursed the one who protects and*

shelters the **Muhdith** (criminal, innovator in the religion); Allah has cursed the one who alters the land-marks. [Muslim]

It is reported from Taariq ibn Shihaab that the Prophet said: *A man entered Paradise because of a fly, while another entered the Fire because of a fly. The asked: How was that possible O Messenger of Allah? He replied: Two men passed by a people who had a idol (sanam) which it was not permissible for anyone to pass without making a sacrifice to it. They (the people) said to the first man: Sacrifice (something). He said: I have nothing with which to do so. They said: Sacrifice something, even if it were only a fly, and so he did so, and they allowed him to continue on his way; and so he entered the Hell-Fire. Then they said to the second man: Sacrifice (something). But he said: I will not sacrifice anything unless it be to Allah, the Almighty, the All-Powerful. So, they struck his neck (and he died) and entered Paradise.* [Ahmad, (Da'eef)]

Questions:

1. Define **adh-Dhabh** (sacrifice/slaughter) mentioning its divisions.
2. Explain the two above verses.
3. What is the relationship between the two verses above and the chapter under discussion?
4. What is the meaning of **al-La'an** (Allah curses the one who...) in the hadeeth of Alee?
5. Why did the Prophet curse the one who makes a sacrifice (**dhabh**) to other than Allah?
6. What is meant by a person 'cursing his parents'?
7. What is the ruling concerning cursing sinful, immoral and disbelieving people? Explain.
8. What may be derived from the hadeeth of **adh-Dhubaab** (the fly which was sacrificed)?

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Lecture No. 12 *There is no Dhabh (Slaughter/Sacrifice) for Allah in a place where Sacrifice is Dedicated to other than Allah*
[pgs. 73-76 from the *Sharh*; (pgs. 55-56 *al-Masaa'il*)]

Allah says: *Do not ever stand [in prayer] therein There is a mosque whose foundation was laid on piety from the first day. It is more worthy of your standing [for prayer] therein. In it are men who love to be purified; and Allah loves those who purify [themselves after answering the call of nature..]* [at-Tawbah 9:108]

It is reported on the authority of Thabit Ibn Adh-Dhahhak that he said: "A man vowed to sacrifice a camel at a place called **Buwanah**, and he asked the Prophet about it. He said to him: "Does the place contain any of the idols (**wathn**) from the time of the Jahiliyyah?" They said: "No". He then asked: "Did the disbelievers hold any of their (religious) festivals (**Eid**) there?" They replied: "No". So the Messenger of Allah said:

"Then fulfill your vow, for verily, vows which entail disobedience to Allah or that which is beyond the capacity of the son of Adam should not be fulfilled."

(Narrated by Abu Dawood, with a chain of narrators that meets the conditions of acceptance laid down by Bukhaari and Muslim; See: Saheeh Abu Daawood 2/637, No. 2834/3313)

Questions:

1. What is intended by the chapter heading: *.. place where Sacrifice is made to other than Allah*
2. What is the **Hukm** (ruling) of the sacrifice made in such a place? Why?
3. What is the circumstance of the revelation of the verse: *Do not ever stand [in prayer] therein...*
4. What is meant by: *a mosque whose foundation was laid on **piety** from the first day..*
5. How does this verse relate to the chapter heading?
6. What can be derived from the questions which the Prophet asked about **Buwanah**? Discuss the Prophet's saying: *"**Then fulfill your vow, for verily, vows which entail disobedience to Allah or...should not be fulfilled.**"*
7. What is the meaning of: *...that which is beyond the **capacity** of the son of Adam.*
8. Mention some of the benefits derived from the above evidences.

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Lecture No. 12 Cont’d *A Vow (Nadhr) made to other than Allah is Shirk*
[pgs. 77-79 from the *Sharh*; (pg. 57 *al-Masaa’il*)]

Allah says: They perform their vows, and they fear a Day whose evil is spread far and wide. [al-Insaan 76:7]

Allah says: *And whatever you spend in charity or whatever vow you make, be sure Allah knows it all. But the wrongdoers have no helpers.* [al-Baqarah 2:270]

It is authentically reported on the authority of ‘Aaishah that the Prophet said: “Whoever vowed to obey Allah, he should do so, and whoever vowed to disobey Him, should not do so.” (al-Bukhaaree)

Questions:

1. What is the relationship of this chapter heading to the title of the Book: *Kitaab at-Tawheed*?
2. What is the definition of *an-Nadhr*?
3. Discuss the verse: *They perform their vows...* [76:7]
4. Discuss the verse: *...or whatever vow you make, be sure Allah knows it all.*[2:270]
5. Discuss the hadeeth of Aaisha and what rulings may be derived from it.

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Lecture No. 13 *al-Isti’aadhah (Seeking Refuge in) other than Allah is Shirk*
[pgs. 81-83 from the *Sharh*; (pg. 58 *al-Masaa’il*)]

Allah says: *And there were persons among mankind who took shelter with persons among the jinn, but they [only] increased them in Rahaq (transgression, arrogance; or fear and misguidance).*

[al-Jinn 72:6]

In is reported on the authority of Khawlah Bint Hakeem (may Allah be pleased with her) that she said: ‘I heard Allah Messenger say: *Whoever visited an abode and said: “I seek refuge in the Most Perfect Words of Allah, from the evil of what He has created.” – no harm shall befall him until he departs from that place.*’ [Muslim]

Questions:

1. What is *al-Isti’aadhah*? And what is it *Hukm* (Legal Ruling)?
2. Explain the verse: *And there were persons among mankind who took shelter with persons among the jinn...*
3. What is meant by: *Most Perfect Words of Allah...?*
4. Explain the words: *...from the evil of what He has created?*
5. What is the relationship between ‘*seeking refuge in the Perfect Words of Allah*’ and the chapter under discussion?

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Lecture No. 13 Cont’d *al-Istighaathah (Seeking Aid) from other than Allah;
And ad-Du’aa (Supplicating) other than Allah is **Shirk***
[pgs. 85-91 from the **Sharh**; (pg. 59-62 **al-Masaa’il**)]

Allah says: *Nor call on any besides Allah, such can neither profit you, nor hurt you. If you do, then you will surely be one of the **Zalimoon** (polytheists and wrong-doers).* [Qur’an 10:106]

Allah say: *If Allah does touch you with hurt, there is none can remove it but He; If He designs some benefit for you, there is none can keep back His favour: He causes it to reach whomsoever of His slaves He wills, and He is the Most Forgiving, Most Merciful.* [Qur’an 10:107]

Allah says: *You worship besides Allah only idols ,and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision , so seek your provision from Allah (Alone), and worship Him (Alone) and be grateful to Him. To Him (Alone) you will be brought back.* [Qur’an 29:17]

Allah says: *And who is more astray than one who calls upon other than Allah, such as **will not answer** him until the Day of Resurrection, and who are [even] **unaware** of their calls to them. And when mankind are gathered [on the Day of Resurrection], they [the false deities] will become **enemies** to them and will **deny** their worshipping.* [Qur’an 46:5-6]

Allah says: *Is not He [better than your gods] Who responds to the distressed one, when he calls Him and Who removes the evil, and makes you inheritors of the earth [generation after generation], is there any deity with Allah? Little it is that you bear in mind [the warning].* [(Qur’an 27:62)]

at-Tabarani reports that: *In the time of the Prophet there was a hypocrite who used to harm the believers, and some of them said: ‘Come, let us **seek aid (al-Istighaathah)** from the Messenger of Allah against this hypocrite.’ But the Prophet said: “Aid must not be sought from me; Aid must only be sought from Allah.” [Weak]*

Questions:

1. Define **al-Istighaathah**; and mention its legal ruling.
2. What is the relationship between **al-Istighaathah** and **ad-Du’aa**?
3. Explain **Du’aa al-Mas’alah** and **Du’aa al-Ibaadah**.

4. Discuss the verse: *If Allah does touch you with hurt, there is none can remove it but He...*
5. Discuss the verse: *so seek your provision from Allah (Alone), and worship Him (Alone)...*
6. Explain: *And who is more astray than one who calls upon other than Allah...*
7. Who did the Pagans call upon in time of severe distress? Explain.
8. Mention some of the benefits from the above evidences related to Tawheed and Shirk.

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Lecture No. 14 *The Words of Allah: 'Will they associate [with Me] those that do not create...'*
 [pgs. 93-100 from the *Sharh*; (pg. 63-66 *al-Masaa'il*)]

Allah says:

Do they attribute as partners to Allah those who created nothing but they themselves are created? No help can they give them, nor can they help themselves. [Qur'an 7:191-192]

Allah says:

*He merges the night into the day [i.e. the decrease in the hours of the night is added to the hours of the day] and He merges the day into the night [i.e. the decrease in the hours of the day is added to the hours of the night]. And He has subjected the sun and the moon: Each runs its course for a term appointed. Such is Allah, your Lord; His is the Dominion. And those whom you call upon instead of Him, own not even a **Qitmeer** [the thin membrane covering a date-stone]. If you call upon them, they hear not your call and even were they to hear, they could not grant it [your request] to you. And on the Day of Resurrection, they will disown your ascribing them as partners [with Allah]. And none can inform you [Oh, Muhammad!] like He [the All-knowing]. [Qur'an 35:13-14]*

It is authentically reported on the authority of *Anas* that the Prophet was struck during the battle of *Uhud*, and one of his molar teeth was broken, at which he said: "How can a people ever be successful, when they strike their Prophet?" and so it was revealed: **The matter is not for your decision: Whether He turns in mercy to**

(pardons) them or punishes them: for verily, they are the wrongdoers. (Qur'an 3:128)

[al-Bukhaaree (*Mu'allaq*) and Muslim (*Mawsool*)]

It is reported on the authority of *Ibn Umar* that he heard the Messenger of Allah saying as he raised his head from bowing, in the second rak'ah of *Fajr* prayer: "**Oh, Allah! Curse so-and-so and so-and-so,**" after saying: "*Sami' Allahu Liman Hamidah,*" and : "*Rabbanaa wa Lak Al-Hamd.*" And so Allah revealed: '**The matter is not for your decision...**' (3:128) [al-Bukhaaree]

In another narration, it is reported that he made Du'aa against *Safwaan Ibn Umayyah, Suhail Ibn 'Amr and Al-Harith Ibn Hisham,* and so this verse was revealed: '**The matter is not for your decision**' [3:128]

[al-Bukhaaree (*Mursal*); Ahmad and Tirmidhee (*Mawsool*, containing a weak narrator)]

It is reported on the authority of *Abu Hurairah* that when this verse was revealed: '**And warn your nearest of kinsmen...**' [Qur'an 26:214] – Allah's Messenger stood up and said: '*O you people of Quraish (or something similar)! Save your own souls! I possess nothing with which to protect you from Allah. Oh, 'Abbas Ibn Abdul Muttalib! I possess nothing with which to protect you from Allah. Oh, Safiyyah aunt of the Messenger of Allah! I possess nothing with which to protect you from Allah. Oh, Fatimah Bint Muhammad! Ask me of what I have anything you wish! I possess nothing with which to protect you from Allah.* [al-Bukhaaree]

Questions:

1. Explain the verse: *Do they attribute as partners to Allah those who created nothing...* [7:191]
2. What was the occasion on which Allah revealed: **The matter is not for your decision**? [3:128]
3. What is the meaning of these words: **The matter is not for your decision**?
4. What is the meaning of **al-La'n** (the curse) of Allah or of the people?
5. What is the meaning of: "*Sami' Allahu Liman Hamidah,*" and : "*Rabbanaa wa Lak Al-Hamd.*"?
6. What did he mean by: *Save your own souls!...*?
7. What did he mean by: *I possess nothing with which to protect you from Allah...?*
8. What may be understood from: *Ask me of what I have anything you wish!...*?

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Lecture No. 15 *The Words of Allah: ‘...When terror is removed from their hearts...’*

[pgs. 101-105 from the *Sharh*; (pg. 67-70 *al-Masaa’il*)]

Allah says: *No intercession can avail with Him, except for those whom He allows; until when terror is removed from their hearts, they will say: ‘What is it that your Lord has said?’ They will say: ‘The Truth; and He is al-‘Alee (the Most High), al-Kabeer (the Most Great)’.* [Saba’ 34:23]

It is authentically reported from **Abu Hurairah** that the Prophet said: When Allah orders (decrees) a matter in the heaven, the angels beat their wings in humility and submission to His Words [which He has spoken]; and the *sound* of His Words *has a effect* in the *depths of their (hearts)* [frightening them] like the **effect** of the sound of a metal chain upon a solid smooth stone [frightening the one who hears it]. Then, when fear has been removed from their hearts, they (i.e. some of the angels) say: ‘What has your Lord said?’ They (the other angels) reply: [He has spoken] The Truth, and He is *al-‘Alee (the Most High), al-Kabeer (the Most Great)’.*

Then, the listening thief *mustariq as-Sam’i* (eavesdropper from the Jinn) hears (something from the speech of the angels)—and the listening thief (eavesdroppers from the Jinn) are like this, one of them above the other – and here Sufyan demonstrates what they do with his hand (palm), holding his hand to one side and separating his fingers. Then, the listening thief (Jinn) hears it (something said by the angels) and transmits it to the one below him and he transmits it to the one below him and so on, until it reaches the tongue of *as-Saahir* (the magician) or *al-Kaahin* (the fortune-teller).

Sometimes, the flaming fire (*ash-Shihaab*) strikes him (the Jinn) before he can convey the news, and sometimes he conveys it before he is struck. Then, he adds a hundred lies to what he hears, and it is said: ‘Did not he (the fortune-teller) tell us *such-and-such* on *such-and-such* a day?’ Then he is believed because of these words which were overheard from the heaven. [al-Bukhaaree]

An-Nawwaas Ibn Sam’aan reported that Allah’s Messenger said: “When Allah, Most High, wishes to reveal something, He speaks out the Revelation and the heavens begin to *shake* (or he said: *shiver severely*) due to fear of Allah, the Almighty, the All-Powerful, and when the inhabitants of the heavens hear it, they fall down unconscious [and afterwards] in prostration to Allah, and Jibreel is the first to raise his head; then Allah speaks to him and Allah gives him the Revelation according to His Will. Then Jibreel passes by the angels, and every time he passes through a different heaven, its angels ask him: “What has our Lord revealed, oh, Jibreel?” Jibreel then answers: “He has spoken the Truth, and He is the Most High, the Most Great.” Then they all repeat the same after him, and then Jibreel proceeds to the destination commanded by Allah, the Almighty, the All-Powerful.”

[*Kitaab as-Sunnah*, Ibn Abi Aasim; (weak)]

Questions:

1. Who is referred to in the words: *until when terror (faza'un) is removed from their hearts...?*
2. What is the cause of this *terror/fear (faza'un)* in their hearts?
3. What is meant by the words: ...[He has spoken] *The Truth,...?*
4. Explain what the author intends to show/prove by this chapter heading?
5. Explain the **tashbeeh** (comparison) in the words: *the sound of a metal chain upon a solid smooth stone...*
6. What is meant by **mustariq as-Sam'i** [How did *Sufyan* explain what they do?]
7. What is *as-Saahir*, and *al-Kaahin*?
8. Mention two of the *Asmaa'ullah* (Name of Allah) found in the above evidences.
9. Mention two of the *Sifaatu-llah* (Characteristics/Qualities of Allah) from the above evidences.
10. Mention some of the important points understood from this chapter.

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Lecture No. 16

Intercession

[pgs. 107-115 from the **Sharh**; (pgs. 71-74 **al-Masaa’il**)]

Allah says:

*And warn therewith (i.e. the Qur’an) those who fear (i.e. the Mu’minoos) that they will be gathered before their Lord, when there will neither be a **Walee** (protector) nor any **Shafee’** (intercessor) for them besides Him, so that they may fear Allah and keep their duty to Him. [al-An’aam 6:51]*

Allah says:

*Say: To Allah belongs all intercession (**ash-Shafaa’ah**). To Him belongs the dominion of the heavens and the earth and to Him you shall all return. [az-Zumar 39:44]*

Allah says:

*Allah! There is none who has the right to be worshipped but He, **al-Hayy** (the Living), **al-Qayyoom** (the Self-Subsisting). Neither slumber nor sleep overtakes Him. His are all things in the heavens and the earth. Who is it that can **intercede** in His presence, except as He permits? He knows what is before them and what is behind them. Nor shall they compass aught of His Knowledge, except as He Wills. His **Kursee** extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for He is **al-‘Alee** (the Most High), **al-‘Adheem** (the Most Great). [al-Baqarah 2:255]*

Allah says:

*And no matter how many be the angels in the heavens, their **Shafaa’ah** (intercession) will avail nothing, except after Allah has given permission (**al-‘Idhn**) for whom He Wills (**al-Mashee’ah**) and pleases (**ar-Ridaa**). [an-Najm 53:26]*

Allah says:

*Say: Call upon those whom you claim [as gods] besides Allah: They **possess** not even the weight of an atom (or a small ant), either in the heavens or on the earth; nor have they any **share** in either; nor is there for Him any **supporter** from among them. **Intercession** with Him profits not, except for him whom He permits...[Saba’ 34:22,23]*

Questions:

1. Define *ash-Shafaa'ah* (Intercession) and mention its two types. [Explain briefly]
2. What are the conditions for the acceptance of *ash-Shafaa'ah*?
3. Mention the evidence for the above conditions.
4. Mention some of the types of *ash-Shafaa'ah* on the Day of Judgement.
5. Who will be the *most fortunate people* to receive the intercession of the Prophet?
6. Explain the underlined words: *And warn therewith those who fear that they will be gathered before their Lord...* [al-'An'aam 6:51]
7. *Say: Call upon those whom you claim [as gods] besides Allah...* [Saba' 34:22, 23] Explain this verse, and how it is a proof against those who call on anyone or anything less than Allah.
8. Mention some of the *Asmaa'ullah* (Names of Allah) found in the above evidences.
9. Mention some of the important points understood from this chapter.

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Lecture No. 17 *The Words of Allah, the Most High: ‘...Allah guides whom He wills’*
[pgs. 117-120 from the *Sharh*; (pgs. 75-77 *al-Masaa’il*)]

Allah, the Most High, says:

‘Verily, you (O Muhammad) will not guide (everyone) whom you love, but Allah guides whom He wills. And He knows best those who will be guided.’ [al-Qasas 28:56]

In the *Saheeh*, Ibn al-Musayyab has reported from his father:

*When death approached Abu Taalib, Allah’s Messenger came to him, and with him (i.e. Abu Taalib) were Abdullah Ibn Abi Umayyah and Abu Jahl. The Prophet said to his uncle: ‘O uncle! **Say: Laa ilaaha illa-llah** (nothing deserves to be worshipped except Allah), a word by which I will plead for you with Allah.’*

*But they said: ‘Will you forsake (reject) the **Millah** (religion) of (your father) Abdul-Muttalib?’ The Prophet repeated (his request), and they repeated (their question). And so the final word of Abu Taalib was that he remained upon the Millah (religion) of Abdul-Muttalib, and he refused to say La ilaaha illa-llah. So, the Prophet said: ‘(By Allah) I will continue to ask forgiveness for you until I am forbidden to do so.’*

*It was then that Allah, the Mighty the Majestic, revealed the verse: ‘**It was not [permissible] for the Prophet and those who believe, to ask Allah’s forgiveness for the Mushrikeen (pagan, disbelievers), even if they are close relatives – after it has become clear to them (the believers) that they (the pagans) are the people of the Fire.**’ [at-Tawbah 9:113]*

Questions:

1. Explain the meaning of the saying of Allah: *‘Verily, you (O Muhammad) will not guide (everyone) whom you love...’*[28:56].
2. Discuss the **Sabab an-Nuzool** (reason for the revelation) of the above verse [28:56].
3. Mention the two types of **al-Hidaayah** (guidance) discussed in the above verse [28:56].
4. Which type of *al-Hidaayah* (guidance) is not within the ability of the Prophet?
5. Would Abu Taalib have benefited from merely saying *Laa ilaaha illa-llah* on his deathbed? [Explain]
6. What was the **Millah** (religion) of Abdul-Muttalib?
7. *‘It was not for the Prophet and those who believe, to ask Allah’s forgiveness for the Mushrikeen...’* [9:113]. Explain this verse and the reason for its revelation (**Sabab an-Nuzool**).
8. What is the **Hukm** (legal ruling) derived from the above verse [9:113]?
9. What is the **Hikmah** (wisdom) behind depriving Abu Taalib of the guidance of Islam?
10. Mention some of the benefits learned from this chapter.

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Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed
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(1115-1206H)

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Lecture No. 18 What has been said concerning [the fact that] the *Reason* for Mankind's *Disbelief* and *Abandoning* their Religion is *Exaggerated Praise* of the *Righteous*. [pgs. 121-126 from the *Sharh*; (pgs. 78-81 *al-Masaa'il*)]

Allah, the Most High, says:

O People of the Book! Do not exceed the limits (al-Ghuloo) in your religion, nor say of Allah anything but the truth. The Messiah, Eisa, the son of Maryam is no more than a Rasool (Messenger) of Allah, and His Kalimah (Word), which He bestowed upon Maryam, and a Rooh (Spirit) proceeding from Him. So believe in Allah and His Messengers. Say not 'Three' – desist, it will be better for you. For Allah is one God, glory be to Him [Far exalted is He] above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. [an-Nisaa' 4:171]

In the *Saheeh*, Ibn Abbaas commented on the verse:

And they said: 'Do not abandon your gods. Do not abandon Wadd, nor Suwaa', nor Yaghooth, or Ya'ooq or Nasr,' and they have led many astray. And [O Allah!] Grant no increase to the wrong-doers save Error. [Nooh 71:23, 24]

He (Ibn 'Abbaas) said:

These are the names of some righteous persons from Noah's (Nooh) people. When they passed away, Satan inspired their people to set up statues (Ansaab) in their honor and set them in their gathering places – where these men used to sit -, and to give these statues their names (i.e. the names of those who passed away). They did this and they (i.e. the statues) were not worshipped until those people (i.e. the first generation) passed away and knowledge of their (i.e. the statues) origins was forgotten. Then, they (i.e. the statues) were worshipped. [al-Bukhaaree, no. 4940, Mawqoof]

Ibn al-Qayyim said that many of the Salaf (Early Generations of the Muslims) have stated: After the death (of the righteous persons), the people became obsessed with devotions (*al-Ukoof*) at their graves and made statues of them; then, after much time passed they started worshipping them.

It is reported on the authority of Umar that the Messenger of Allah said:

Do not exaggerate (al-'Itraa') in praise of me as the Christians exaggerated in the praise of (Jesus) the son of Maryam. I am no more than a slave (of Allah), and so (instead) say: Allah's Slave and His Messenger. [al-Bukhaaree, no. 3445; and Muslim]

It is reported on the authority of Ibn Abbaas, that the Messenger of Allah said:

Beware of exaggeration, for it was only this which led those before you to destruction. [Ahmad, an-Nasaa'i and Ibn Khuzaimah, Ibn Hibban and al-Haakim]

It is reported by Muslim, on the authority of Ibn Mas'ood, that the Messenger of Allah said: *Destroyed are al-Mutanatti'oon (those who are extreme) (in religion). He said it three times.*

Questions:

1. Explain the highlighted expressions in the following verse: ‘*O People of the Book (Ahlu-l-Kitaab)! Do not exceed the limits (al-Ghuloo) in your religion.*’ [an-Nisaa’ 4:171]
2. Explain the highlighted expressions: ‘*The Messiah, Eisa, the son of Maryam is no more than a Rasool of Allah, and His Kalimah, which He bestowed upon Maryam, and a Rooh proceeding from Him.*’ [4:171]
3. What does the following names refer to: *Wadd, Suwaa’ Yaghooth, Ya’ooq or Nasr*,?
4. How did the people of *Nooh* end up worshipping these statues (*Ansaab*)?
5. How did it happen that the *knowledge* of the *origin* of these statues was *forgotten*?
6. What do we understand from the saying of the Prophet: ‘*I am no more than a ‘Abd (slave)’*’?
7. Why did the Prophet describe himself with *al-‘Uboodiyah*’ (servitude/slavery)?
8. What was the cause of *Shirk* the first time it appeared in the earth?
9. What is the legal ruling concerning *Tasweer* (the making of Images, pictures, statues)?
10. What was the *Ghuloo* (exceeding the limits) of the Christians or the Jews?

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Lecture No. 19 *What has been said concerning the condemnation of one who worships Allah at the grave of a righteous man; so how [much more evil] will it be if one worships the occupant of the grave.*
[pgs. 127-133 from the *Sharh*; (pgs. 82-85 *al-Masaa'il*)]

In the *Saheeh*, [i.e. **al-Bukhaaree and Muslim**], on the authority of *Aaisha*: That 'Umm Salamah mentioned to Allah's Messenger that in Abyssinia she saw a church full of *Suwar* (images). He (the Prophet) said: "When a righteous man or pious worshipper among them dies, they build a *Masjid* (place of worship) over his grave, and set up all kinds of *Suwar* (images). They are the worst of all creatures before Allah."

Shaykh al-Islam Ibn Tayimmah said: They combined two evils: *Fitnatu-l-Quboor* - the evil of (worshipping at) the graves - and *Fitnatu-l-Tamaatheel* - the evil of (making) graven images.

They [i.e. **al-Bukhaaree and Muslim**] have also reported on the authority of *Aaisha*, that she said: When (death) approached Allah's Messenger, he began to draw a piece of cloth over his face [while experiencing the pangs of death]. So, if his breathing became blocked, he would remove it. While in that state, he said: '*Allah's La'nah (curse) be upon the Jews and the Christians [i.e. may they be far removed from the mercy of Allah]- they took the graves of their prophets as places of worship.*'

The narrator said: Thus, he (the Prophet) warned against their practice [i.e. taking the graves as a place of worship]. If it were not for this (fear of falling into this evil practice), his grave would have been in the open, except that it was feared that it might be taken as a place of worship.

Muslim reported from *Jundub ibn Abdullah*, who said: I heard the Prophet – just five days before his death – saying: ' Verily, I declare to Allah that I am free and clear from having any one of you as a *Khaleel* (the most dear and beloved to someone). Indeed, Allah has taken me as a *Khaleel*, just as He had taken Ibraaheem as a *Khaleel*. And if I were to take anyone of my *Ummah* as a *Khaleel*, I would have taken Abu Bakr as a *Khaleel*. [Beware!] Indeed, those who came before you used to take the graves of their prophets as places of worship. [Beware!] Do not take the graves as places of worship. I forbid you from doing so.

Ahmad has reported with a *Sanad Jayyid* (good chain of narrators) that **Ibn Mas'ood** narrated as *Marfoo'* (attributed to the Prophet): Verily, from the most evil of people are those upon whom the [signs of] the Hour (of Resurrection) comes while they are still alive, and those who take graves as places of worship. [It was also reported by Abu Haatim in his *Saheeh*]

Questions:

1. What is the argument of the author understood from the *title* of this chapter?
2. What are the two types of **Shirk** discussed in this chapter?
3. "...*They are the worst of all creatures before Allah.*" Who does this refer to?
4. Why are these people referred to as *the worst of all creatures*?
5. What is the *Hukm* (legal ruling) concerning the building of *Masjids* over graves?
6. What is meant by: '*Allah's La'nah (curse) be upon the Jews and the Christians*'?
7. Why did the Prophet make such a severe warning against this practice of the Jews and Christians?
8. Explain the expression: "...*Do not take the graves as places of worship...*"
9. What the *Hukm* (legal ruling) of the prayer performed at the grave?
10. Explain the expression: 'those upon whom **the Hour** (of Resurrection) comes while they are still alive.'

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Lecture No. 20 *What has been said about the fact that **al-Ghuloo'** (Exaggeration) in the graves of the Righteous leads to them becoming **Awthaan** (Idols) worshipped besides Allah.*
[pgs. 135-138 from the **Sharh**; (pgs. 86-87 **al-Masaa'il**)]

Imam Maalik reported in his book *al-Muwatta'* [no. 1721] that the Prophet said:
*O Allah! Do not let my grave become a **Wathan** (idol) that is worshipped: [since] Allah's **Ghadab** (wrath) is severe against a people who turned the graves of their Prophets into places of worship (Masaajid). [Hadeeth Saheeh. It was also reported – and declared Saheeh -by al-Bazaar, Ibn Abdul-Barr; Ahmad [from Abu Hurairah] and others also reported it... See: Ta'leeq Ahmad Shakir and Ibraaheem al-Haazamee for Kitaab at-Tawheed, pg. 57]*

Concerning the verse: '*Have you not considered **al-Laat** and **al'Uzzaa** and another, **Manaath**, the third [deity]?' [an-Najm 53:19, 20] **Ibn Jareer** (at-Tabaree) reported from Sufyaan, from Mansoor, from **Mujaahid**: *He (laat) used to serve (the pilgrims) by preparing for them **Saweeq** [fine flour of barley or wheat, mixed with water and ghee]. After his death, the people began to sit (stay) at his grave (performing **al-'Ukoof**) [hoping for some reward or blessing from being near his grave].**

*A similar statement was reported by Abu-l-Jawzaa' from **Ibn 'Abbaas**: 'He (laat) used to prepare **Saweeq** for the pilgrims.'*

It is reported (also) from **Ibn 'Abbaas** that he said: *Allah's Messenger cursed **Zaa'iraat al-Quboor** (those women who visit the graves), as well as those who take them (the graves) as places of worship (**Masaajid**) and hang **as-Suruj** (lights, lamps etc.) around them. [Reported by **Ahlu-s-Sunan** (Abu Daawood, at-Tirmidhee, Ibn Maajah and an-Nasaa'ee)]. [It was declared authentic by Shaykhu-l-Islam Ibn Taymiyyah and Imaam as-Suyootee. Declared weak (Da'eef) with *this wording*. However, it is confirmed in other narrations, except the final words: '*...hanging **as-Suruj** (lights, lamps etc.) around them.*' See: *Silsilat al-Ahaadeeth ad-Da'eefah*, al-Albaanee, 1/393-396 no. 225]*

Questions:

1. What is the meaning of **Awthaan** (singular **Wathan**)?
2. In what way were these graves worshipped?
3. Which **Sifah** (Characteristic) of Allah is confirmed in the hadeeth reported by Imaam Maalik?

4. Was the Prophet's supplication – to protect his grave from becoming a *Wathan* – answered?
5. What does *al-Laah* and *al-Uzzaa* refer to?
6. What is the *Hukm* (legal ruling) concerning visiting graves? [Explain in detail]
7. What is the *Hukm* (legal ruling) concerning *Suruj* (hanging lights, lambs, etc.) around the graves?
8. What is the relationship of the above evidences to the current chapter heading?
9. Mention some of the *Fawaa'id* (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 20 (cont.) *What has been said concerning **Himaayah al-Mustafaa** (the Prophet's Protectiveness) of **at-Tawheed**; and his blocking of every path that leads to **Shirk**. [pgs. 139-143 from the **Sharh**; (pgs. 88-90 **al-Masaa'il**)]*

Allah, the Most High, says:

Verily, there has come to you a Messenger (Muhammad) from amongst yourselves: It grieves him that you should receive any injury or difficulty. He is anxious over you [to be rightly guided...]; to the believers, he is kind and merciful. [Tawbah 9:128]

It is reported on the authority of **Abu Hurairah**, that he said: Allah's Messenger said: *Do not make your homes into **Quboor** (graves), and do not make my grave an **Eid** (place which is visited repeatedly, at a special time and in a special manner); and send your **Salaat** upon me, for they will be conveyed to me from wherever [near or far](or in whatever condition) you may be. [Reported by **Abu Daawood** with a *Hasan* (good) chain of narrators; and its narrators are *Thiqaat* (reliable). Al-Albaanee declared it *Saheeh* (authentic) in *Saheeh Sunan Abu Daawood* 1/383, no. 1796/2042]*

'Ali ibn Hussain [ibn Ali ibn Abu Taalib] reported that he saw a man approaching a small niche at the grave of the Prophet, and he went into the niche and began to supplicate. So, he ('Ali) prohibited the man (from doing so), saying to him: 'Should I not tell you a Hadeeth which I heard from my father (Hussain), who heard it from my grandfather ('Ali ibn Abu Taalib), who reported it from the Messenger of Allah? He (the Prophet) said: "*Do not take my grave as an **Eid**, nor (take) your homes as graves; and send your **Salaat** upon me, for indeed your **Tasleem** (salutations of peace) are conveyed to me from wherever you are.*"' [Reported in **al-Mukhtarah**, by al-Imaam al-Haafidh Muhammad ibn Abdullah Diyaa'ud-Deen al-Maqdasee]

Questions:

1. What is the **Qaa'idah** (Rule) in *Usool al-Fiqh* understood from the current chapter heading?
2. What is meant by **Himaayah al-Mustafaa** (the Prophet's Protectiveness) of **at-Tawheed**?
3. What are the praiseworthy **Sifaat** (characteristics) of the Prophet mentioned in verse 9:128?
4. What is meant by the words: '*Do not make your homes into **Quboor** (graves)...?*'
5. What is meant by the words: '*and do not make my grave an **Eid**...?*'

6. What is understood from the words: ‘*and send your **Salaat** upon me, for indeed your **Tasleem** (salutations of peace) are conveyed to me **from wherever you are.**’?*
7. Mention some of the **Fawaa'id** (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 21

What has been said concerning (the fact that) Some People of this Ummah will worship al-Awthaan (false deities)
[pgs. 145-152 from the *Sharh*; (pgs. 91-95 *al-Masaa'il*)]

Allah, the Most High, says:

*Have you not seen those who were given a portion of the Book? They believe in **Al-Jibt** (idols, magic, soothsaying) and **At-Taaghoot** (Satan, and whatever is worshipped, followed or obeyed falsely), and say to the unbelievers that they are better guided than the Believers!*

[al-Qur'aan, an-Nisaa' 4:51]

Allah, the Most High, says:

*Say (O Muhammad): 'Shall I inform you of something much worse than this regarding the recompense from Allah: Those (i.e. the Jews) who incurred the curse of Allah (**La'nah**) and His wrath (**Ghadab**), those of whom some He transformed into monkeys and swine, and those who worshipped false deities (**At-Taaghoot**) – they are worse in rank and far astray from the Straight Path.'*

[Al-Qur'aan, al-Maa'idah 5:60]

Allah, the Most High, says:

*And thus did We make their case known to the people that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour [of Judgement]. When they disputed among themselves about their affair, [some] said: 'Construct a building over them. Their Lord (Allah) knows best about them'. Those who prevailed over their affair said: 'Verily, we will build a place of worship (**Masjid**) over them.'*

[al-Qur'aan, al-Kahf 18:21]

Narrated **Abu Sa'eed**, that the Messenger of Allah said:

*Surely, you will **follow the ways** of those before you, [in every matter] just as the feathers of an arrow resemble (are equal to) one another; so much so, that if they entered the hold of a lizard, you would enter it. They said: O Messenger of Allah! [Do you mean] **al-Yahood** (the Jews) and **an-Nasaaraa** (Christians)? He replied: [If not them,] then whom?*

[Narrated by al-Bukhaaree and Muslim]

Muslim reports from **Thawbaan**, that the Messenger of Allah said:

“Verily, Allah folded the earth for me, so much so that I saw its East and its West: and the kingdom of my Ummah will reach as far as the earth was folded for me. The two treasures, both the red (gold) and the white (silver) were given to me. I prayed to my Lord (Allah) that He may not destroy my Ummah by a widespread drought (famine) and not give sovereignty over them to an enemy who annihilates them in large numbers, except from among themselves. And verily, my Lord (Allah) said: Oh Muhammad! When I issue a decree, it is not withdrawn: I have promised your Ummah that I will not destroy it by a widespread drought (famine) and I shall not give sovereignty over them to an enemy who exterminates them in large numbers, even if they are attacked from all sides (of the earth), except from among themselves. [This promise remains] Until some of them will destroy others (of the Ummah) and some of them will take others (of the Ummah) as prisoners.”

This was also recorded by **Al-Burqaanee**, in his *Saheeh*, and he added:

*“I fear for my Ummah **Al-A’immah al-Mudilleen** (those leaders who will lead them astray). When the sword is used among my people, it will not be withdrawn from them until the Day of Resurrection; and the Hour will not come until a **Hayy** (tribe) from among my Ummah attach themselves to the polytheists, and **Fi’aam** (many large groups) of my people worship **al-Awthaan** (idols); and there will be among my Ummah thirty **Kadhdhaaboon** (great liars), all of them claiming that he is a prophet, though I am the Seal of the Prophets – there will be no prophet after me. Nonetheless, a group from my Ummah (**At-Taa’ifah al-Mansoorah**) will continue to hold to **al-Haqq** (the truth) and they will be **Mansoorah** (victorious) and they will not be harmed by those who abandon them, nor by those who oppose them until **Amru-llah** (the Command of Allah) comes.”*

Questions:

1. What is the meaning that the author intends to express by this *chapter heading*?
2. What is the meaning of **Awthaan** (*Wathn*)?
3. “They believe in *al-Jibt* and *at-Taaghoot* and say to the unbelievers that they are better guided than the believers!...” What was the occasion on which this verse was revealed?
4. What is the meaning of **al-Jibt** and **at-Taaghoot**?
5. Mention the (**Sifaat**) characteristics with which Allah described the **Jews** in *al-Maa’idah* 5:60.
6. Is it possible that Muslims could follow the evil ways of the **Jews** and **Christians**?
7. What were the *two things* which the Prophet *supplicated* Allah to save his **Ummah** from?
8. Who is meant by **Al-A’immah al-Mudilleen** (leaders who will mislead)?
9. What is the meaning of the expression: **At-Taa’ifah al-Mansoorah**?
10. How does each of the above *evidences* relate to the current *chapter heading*?

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Lecture No. 22

What has been said concerning as-Sihr (Magic, Sorcery)
[pgs. 153-159 from the *Sharh*; (pgs. 96-98 *al-Masaa'il*)]

Allah, the Most High, says:

*They followed what the Shayâteen (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâteen (devils) **disbelieved**, teaching men **Sihr** (magic) and such things that came down at Babylon to the two angels, Hârut and Mârut. But, neither of these two (angels) taught anyone (such things) till they had said, We are only for trial, so **disbelieve not** (by learning this magic from us). And from these (angels) people **learn** that by which they cause separation between man and his wife. But, they could not thus harm anyone except by Allâh's Leave. And they **learn** that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would **have no share** in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew. [al-Baqarah 2:102]*

*Have you not seen those who were given a portion of the Scripture? They believe in **Jibt** (magic, sorcery) and **Tâghoot** (Shaytaans from jinn and men) and say to the disbelievers that they are better guided as regards the way than the believers (Muslims). [an-Nisaa' 4:51]*

It is reported on the authority of **Abu Hurairah** that the Messenger of Allah said:

*"Avoid The seven destroyers (**Moobiqaat**)."* They (the Companions) asked : "Oh, Messenger of Allah! What are they?" He replied: "**Shirk** (associating partners) with Allah, **Sihr** (magic, sorcery), taking the **Nafs** (life) which has been prohibited by Allah ,except in **Haqq** (truth, by right) devouring **Ribaa** (usury, interest), consuming the property of the orphans, running away on the day of battle, and making false charges against the chaste, unmindful believing women." [Narrated by al-Bukhaaree and Muslim]

It is reported from **Jundub** in a *marfoo'* form (attributed to the Prophet): *'The punishment for the **Saahir** (magician) is that he be struck by the sword (i.e. beheaded).* [Reported by at-Tirmidhee, who said that it is *Mawqoof* (a saying of a Companion, i.e. Jubdub)].

It is narrated by al-Bukhaaree, on the authority of Bajalah ibn 'Ubadah, that he said: *'Umar ibn al-Khattaab wrote: 'Execute every **Saahir** (sorcerer) and **Saahirah** (sorceress).' So, we executed three sorcerers. And it is reported authentically from **Hafsah** that she ordered the execution of her slave for practicing **Sihr** (magic) upon her, and she (the sorceress) was then executed. Such an event has also been reported from **Jubdub**. According to Imaam Ahmad, execution of magicians (sorcerers) is authentically reported from three Companions (i.e. Umar, Hafsah and Jundub).*

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Lecture No. 22

What has been said concerning as-Sihr (Magic, Sorcery)
[pgs. 153-159 from the *Sharh*; (pgs. 96-98 *al-Masaa'il*)]

Questions:

1. How is the subject of *as-Sihr* related to the *Book of Tawheed*?
2. Define *as-Sihr* (magic, sorcery) linguistically and technically.
3. What is the *Hukm* (legal ruling) of *as-Sihr* (magic, sorcery)?
4. What is the punishment for the *Saahir* (magician, sorcerer)?
5. How has *Umar ibn al-Khattaab* defined *al-Jibt* and *at-Taaghoot*?
6. Define *ash-Shirk* mentioning its two divisions.
7. What is meant by: '*taking the Nafs* (life) *which has been prohibited by Allah*'?
8. What is meant by: '*...except in al-Haqq* (truth, by right)'?
9. Mention some of the *Fawaa'id* (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 23 *Clarification of matters (i.e. the reality and ruling) concerning some types of **as-Sihr** (Magic, Sorcery).*
[pgs. 161-166 from the **Sharh**; (pgs. 99-100 **al-Masaa'il**)]

Imam Ahmad narrates on the authority of Muhammad Ibn Ja'far, on the authority of 'A'waf, from Ibn Hayyaan Ibn Al-'Alaa', who said: Qatan Ibn Qabeesah informed us from his father that he heard the Prophet say: *Verily, **al-'Iyaafah** (putting birds in flight to determine whether something will be good or bad, in terms of future events), **at-Tarq** (drawing lines in the sand or soil for purposes of magic, and to uncover the hidden, divine secrets) and **at-Tiyarah** (taking something seen or heard, or certain times or laces as bad omens) are all acts **al-Jibt** (magic, sorcery).* This Hadith has been narrated through a good chain of narrators and collected by Abu Daawood, an-Nasaa'i and Ibn Hibban. [an-Nawawi declared it *Hasan* (good); and al-Albaanee declared it **Da'eef** (weak)]

'Auf said: '**al-'Iyaafah** is letting a bird's flight foretell events, while **at-Tarq** is drawing lines on the earth.' Hasan al-Basri said: '**al-Jibt** is the voice of Satan (devil).'

Abu Daawood reported in his book with a *Saheeh Isnaad* that Ibn Abbas narrated that Allah's Messenger said: *Whoever learns a part of **an-Nujoom** (astrology) (determining events by the movement of the heavenly bodies), has learnt a part of **as-Sihr** (magic). Those who learn more accumulate more (sin).*

An-Nasaa'i reports on the authority of Abu Hurairah that he said: *Whoever tied a knot ('**Uqdah**) and blew (**Nafatha**) on it has committed an act of **As-Sihr** (magic, sorcery), and whoever commits an act of **as-Sihr** has committed an act of **Shirk**, and whoever wore something [like a **Tameemah** (amulet, talisman) or depended upon anything – other than Allah - for protection from harm or achieving some good] will be left to it (i.e. that thing which will not be able to do anything). [Both an-Nawawi and al-Albaanee declared this Hadith to be **Da'eef** (weak); while Ibn Muflih declared it to be *Hasan* (good)]*

It is reported on the authority of Ibn Mas'ood that the Messenger of Allah said: *Shall I not tell you what **al-'adh-hu** is? It is **an-Nameemah** (conveying rumors for the purpose of causing disputes between people). [Narrated by Muslim]*

It is reported by Bukhari and Muslim, on the authority of Ibn Umar that the Messenger of Allah said: *Verily! In some cases al-Bayaan (eloquent speech) constitutes as-Sahr (magic, sorcery).*

Questions:

1. Define: *al-Iyaafah*, *at-Tarq* and *at-Tiyarah*.
2. Why are these acts considered as a part of *as-Sihr*?
3. What is the legal ruling concerning learning *'Ilm an-Nujoom* (study of the heavenly bodies)?
4. Is it true that every type of *Saahir* (magician) is a *Mushrik* (pagan disbeliever)?
5. What is the condition of the person who wears a *Tameemah* (amulet and talisman)?
6. What is meant by *al-'adh-hu*, and how is it considered as *as-Sihr* (magic)?
7. What are the two types of *al-Bayaan* (eloquent speech)?
8. Why is *al-Bayaan* (eloquent speech) sometimes considered *as-Sahr* (magic, sorcery)?
9. Mention some of the *Fawaa'id* (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 24 *What has been said concerning al-Kuhhaan (Soothsayers/Fortune tellers) and their like.*
[pgs. 167-170 from the *Sharh*; (pgs. 101-103 *al-Masaa'il*)

Muslim has narrated in his *Saheeh*, on the authority of one of the wives of the Prophet, from the Prophet: *Whoever went to a 'Arraaf (fortune-teller, soothsayer) and asked him about some matter (i.e. of the unseen) [and believed him] will have his **Salat** (prayer) rejected for forty nights [days].* [The underlined words ('and believed him') and ('days') are from the narration of Imam Ahmad in his *Musnad*].

It is reported on the authority of **Abu Hurairah**, from the Prophet: *Whoever went to a **Kaahin** (fortune-teller, soothsayer) and believed in what he said [concerning the matters of the unseen], has indeed **Kafara** (disbelieved) in what was **revealed** to Muhammad* [including both the **Qur'an** and **Sunnah**]. [Reported by Abu Dawood, at-Tirmidhee, Ibn Majah or others; the wording is from Ibn Majah. Al-Albaanee declared it *Saheeh* (authentic) in *Irwaa' al-Ghaleel* 7/68, no. 20006]

This narration from **Abu Hurairah** is also reported by the **Four (Hadith Collectors)** and *al-Haakim*, who said that it is *Saheeh* according to the conditions of (al-Bukhaaree and Muslim), with the wording: *Whoever went to a 'Arraaf or a **Kaahin** (fortune-teller, soothsayer) and believed in what he said [concerning the matters of the unseen], has indeed **Kafara** (disbelieved) in what was **revealed** to Muhammad* [including both the **Qur'an** and **Sunnah**]. [Declared *Saheeh* (authentic) by al-Iraaqee and Adh-Dhahabee; see also *Fath al-Baaree* 10/227, 228; see also: *Ghaayah al-Maraam*, Al-Albaanee, pg. 142, no. 290]

Abu Ya'laa has reported, with a *Jayyid* (good) chain or narrators, on the authority of **Ibn Mas'ood** a similar narration, but in a *Mawqoof* form [as a saying of a Companion, i.e. Ibn Mas'ood's saying].

On the authority of **Imraan ibn Husain**, in *Marfoo'* form (attributed to the Prophet): *He is not of us who seeks omens or has omens interpreted for him (i.e. **at-Tiyarah**); or who practices fortune-telling or has his fortune told (**al-Kahaanah**); or who practices sorcery and magic (**as-Sihr**) or goes to have it done for him. And whoever goes to a **Kaahin** (fortuneteller) and believes in what he says (concerning the matters of the unseen) has disbelieved in what was revealed to Muhammad.* [Reported by al-Bazaar, with a *Jayyid* (good) chain of narrators] [Al-Albaanee considered it acceptable (*Hasan li-Ghairi-hi*) to the narration of **Ibn Abbaas** which follows; see: *Ghaayah al-Maraam*, pg. 142, no. 289]

The same Hadeeth was reported by at-Tabaraanee in *al-Awsaat* with a *Hasan* (good) chain of narrators from **Ibn Abbaas**, without the words: ‘*Whoever goes to....*’ at the end of the hadeeth.

Questions:

1. How is *al-Kahaanah* (fortune telling, soothsaying) related to *ash-Shirk*?
2. Define ‘*Arraaf, Kaahin, Munajjim, and Rammaal*.’
3. What is meant by ‘*he will have his Salat (prayer) rejected for forty nights [days].*’?
4. Explain the expression: ‘*he has indeed Kafara (disbelieved) in what was revealed to Muhammad*’?
5. How do we **reconcile** between the *two different punishments* mentioned in the above ahaadeeth?
6. Explain the expression: ‘*...what was revealed to Muhammad*’.
7. What is the *Hukm* (ruling) concerning *al-Kaahin* (fortune teller) and the likes of him.
8. What is the *Hukm* (ruling) concerning going to *al-Kaahin, al-‘Arraaf*, etc.?
9. Mention some of the *Fawaa’id* (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 24 (continued) *What has been said concerning an-Nashrah* (the removing of a magical spell from someone)
[pgs. 171-172 from the *Sharh*; (pgs. 104-105 *al-Masaa'il*)]

It is reported on the authority of Jaabir that Allah's Messenger was asked about **an-Nushrah** (seeking a cure from a magical spell) and he said: "*It is from the works of Satan* [i.e. those deeds which the devil loves and is pleased with]." [Narrated by Ahmad with a *Jayyid* (good) chain of narrators; also reported by Abu Daawood] [See: *Saheeh Sunan Abu Daawood* 2/733, no. 3277 (3868)]

Abu Daawood said: When Ahmad was asked about these matters and he answered, saying: *Ibn Mas'ood detested all such things.*

It is reported by al-Bukhaaree, on the authority of **Qatadah** that he said: I said to **Ibn Al-Musayyab**: 'A man is under the influence of **Tibb** (a magical spell), or is unable to have sexual relations with his wife -should we treat him by **an-Nushrah** or use some other means to cure the spell?' Ibn Al-Musayyib replied: 'There is no harm in it (i.e. the use of **an-Nushrah**) [i.e. as long as it is free of *Sihr and Shirk*]. Indeed, they only intend by it **al-Islaah** (restoration or mending). As for that which benefits (**Yanfa'u**) - it is not prohibited.'

It is reported that **Al-Hasan Al-Basri** said: '**As-Sihr** (Magic, Sorcery) is not counteracted [i.e. by its like] except by a **Saahir** (magician).' [Ibn al-Jawzee mentioned it in *Jaami*']

Questions:

1. Define **an-Nushrah**.
2. How is this *chapter heading* (...**an-Nushrah**) related to the topic of **at-Tawheed**?
3. What did the Prophet mean when he said that **an-Nushrah** is from the '*works of Satan*'?
4. Mention the statements concerning **an-Nushrah**, and **al-Jam'** (reconciliation) between them.
5. What is the **Hukm** (legal ruling) concerning removing a magical spell by the use of **Sihr**?
6. What is the **Jaa'iz** (permissible) manner of removing a magical spell from **al-Mashoor** (the person under the spell of a magician or sorcerer)?
7. Mention some of the **Fawaa'id** (benefits) or **Ahkaam** (Legal Rulings) that might be derived from the evidences of this chapter.

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Lecture No. 25 *What has been said concerning at-Tatayyur (Belief in Omens)*
[pgs. 173-180 from the *Sharh*; (pgs. 106-109 *al-Masaa'il*)]

Allah, the Most High, says:

But whenever al-Hasanah (good) came to them, they said: Ours is this. And if as-Sayyi'ah (evil) afflicted them, they Yattayyaroo (ascribed it to evil omens) connected with Musa (Moses) and those with him. Be informed! Verily, Taa'iru-hum (their evil omens) are with Allâh [i.e. it is all in accordance with what He has decreed] but most of them know not. [al-Qur'an, al-A'raaf 7:131]

Allah, the Most High, says:

They (Messengers) said: Taa'iru-kum (Your evil omens) are with you [i.e. what befalls you is due to your disbelief or evil actions]! (Do you call it evil omen) because you are admonished? Nay, but you are a people Musrifoon (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh. [al-Qur'an, Yaa Seen 36:19]

It is reported on the authority of Abu Hurairah that the Messenger of Allah said: *There is no 'Adwaa (infectious or contagious disease, unless Allah decrees it), no Tiyyarah (Omens taken from what one sees or hears, from birds or other things), no Haamah (omens related to the owl) and no (omens related to the month of) Safar. [al-Bukhari and Muslim]*

Muslim, in his Saheeh, adds: *...and no Naw' (i.e. the belief that stars or their positions cause rain) and no Ghool (a desert demon which appears in varying shapes and colors, and cause the traveler to lose his way and thereby perish). [Muslim]*

Al-Bukhari and Muslim report on the authority of Anas that he said: Allah's Messenger said: *There is no 'Adwaa (infectious or contagious disease, unless Allah decrees it) and no Tiyyarah (Omens taken from what one sees or hears, from birds or other things), but al-F'al pleases me.*" They asked: "What is al-F'al?" He replied: "It is al-Kalimah at-Tayyibah (the good word)."

It is authentically reported by Abu Dawood, on the authority of 'Uqbah Ibn 'Amir, that he said: *At-Tiyyarah (Omens) was mentioned before the Messenger of Allah and he said: The best form of it is al-F'al (optimism, i.e. the expectation that something good will happen by Allah's Permission), for it does not prevent a Muslim (from achieving his objective). Whenever any of you sees something he dislikes, he should say: Oh Allah! None but You brings al-Hananaat (good things, bounties). None but You can prevent as-Sayyi'aat (evil things, calamities). Wa Laa Hawla (There is no changing from one condition to another) wa Laa Quwwata (and no power to change*

conditions) **Illa Bi-Ka** (except with You).” [This hadeeth is *Da’eef* (weak). See: *Da’eef Sunan Abu Daawood*, pg. 387, no. 843 [3919]

On the authority of Ibn Mas’ood in a **marfoo’** form (attributed to the Prophet), it is reported that he said: **At-tiyarah** (Omens taken from what one sees or hears, from birds or other things) is **Shirk** [al-Khafee (hidden shirk)], **at-Tiyaray** is **Shirk**. There in none among us except [he is afflicted by it], but Allah, due to **at-Tawakkul** (true dependence on Him) removes it (from the heart). [Narrated by Abu Dawood and At-Tirmidhee, who said it is authentic, but considered the last part of it to be Ibn Mas’ood’s own statement (i.e. **Mudraj**)] [Others, including Ibn al-Qattaan, said it is not **Mudraj**; but it is all *Saheeh* (authentic) from the words of the Prophet. See: *Silsilat as-Saheehah* 1/716, no. 430].

Imam Ahmad reports on the authority of [Abdullah] Ibn ‘Amr [Ibn al-‘Aas], that the Prophet of Allah said: *Whoever is turned back from his objective by at-Tiyarah (a bad omen) has committed Shirk.*” They asked: *And what is the Kaffarah (expiation) for that? He replied: It is to say: Oh Allah! There is no Khaira (good) except that which You [bestow] and there is no Taira (evil) except that which You [decree], and there is no Ilaaha (who deserves to be worshipped) except You.* [Hadeeth *Saheeh* (authentic). See: *Silsilah as-Saheehah* 3/53, no. 1065]

Also narrated by Imam Ahmad, on the authority of Al-Fadl Ibn Al-‘Abbas is: **At-Tiyarah** (the bad omens) [which are prohibited] is that which forces you to carry out some act or turns you away from some deed. [This Hadith is *Da’eef* (weak). See: *Tayseer Al-Azeez al-Hameed*, Sharh Kitaab at-Tawheed, pg. 440, Shaykh Sulaiman ibn Abdullah ibn Muhammad ibn Abdul-Wahhaab]

Questions:

1. Define **at-Tatayyur**.
2. How is this chapter heading **at-Tatayyur** related to the topic of **at-Tawheed**?
3. What is meant by: ‘*Verily, Taa’iru-hum (their evil omens) are with Allâh...?*’[al-A’raaf 7:131]
4. What is meant by: *They said: Taa’iru-kum (Your evil omens) are with you...?*[Yaa Seen 36:19]
5. What is meant by the following expressions: ‘**Adwaa, Tiyarah, Haamah, Safar. Naw’, Ghool?**
6. Discuss the **Hukm** (legal ruling) concerning **at-Tiyarah**, and the *basis* for this ruling.
7. Is there any permissible type of **Tiyarah**? [Explain]
8. *What type of Shirk is meant in the Hadith: At-tiyarah is Shirk, at-Tiyaray is Shirk...?*
9. Mention some of the **Fawaa’id** (benefits) or **Ahkaam** (Legal Rulings) that might be derived from the evidences of this chapter.

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Lecture No. 26 *What has been said concerning at-Tanjeem (the Study of the Heavenly bodies)*

Qataadah said: Allah created these stars for three reasons: (1) **Zeenatan li-s-Samaa'** (To adorn the heaven), (2) **Rujooman li-sh-Shayaateen** (as missiles against the devils) and (3) **'Alaamaatin Yuhtadaa bi-haa** (as signs by which the traveller may be guided); and so whoever claims more than this for them is erroneous and has lost his reward (on the Day of Resurrection) and taken upon himself that of which he has no knowledge.
[Reported by al-Bukhaaree]

Qataadah detested [or prohibited] (*Kariha*) the study of **Manaazil al-Qamar** (the lunar phases), and **Ibn 'Uyaanah** did not give license for it (*lam yurakhhis fi-hi*). Harb has reported this from them. **Ahmad** and **Ishaaq** gave permission for the study of the (lunar) phases (*rakhhkhasa fi ta'allum al-Manaazil*).

It is reported on the authority of Abu Moosa, that he said: Allah's Messenger said: *There are three who will not enter Paradise: (1) Mudminu al-Khamr (the habitual wine drinker), (2) Qaati'u ar-Rahim (the one who cuts family ties) and (3) Musaddiqun bi-s-Sihr (the one who believes in magic, which includes astrology).* [Reported by Ahmad, and Ibn Hibban is his *Saheeh*.] . It is also reported by al-Haakim who said that it is **Saheeh** (authentic), and adh-Dhahabee agreed with him. Al-Arnaa'oot says: Its chain or narrators is **Da'eef** (weak), but perhaps it is strengthened by a number of other supporting narrations, and reaches the level of **Hasan** (good). See: Saheeh Ibn Hibban, 12/165-166, no. 5346

Questions:

1. What are the two (2) divisions of **at-Tanjeem**.
2. Define each division of **at-Tanjeem**, and the legal ruling concerning them.
3. *Allah created these stars for three reasons*, name these three reasons.
4. What is the ruling concerning someone who claims that the stars have some other purpose?
5. What is the ruling concerning the study of **Manaazil al-Qamar** (Lunar Phases)?
6. How can we reconcile the **Ikhtilaaf** concerning the study of **Manaazil al-Qamar**?
7. Is it guaranteed that those mentioned in the Hadith of Abu Moosa will not enter **al-Jannah**?
8. Mention some of the **Fawaa'id** (benefits) or **Ahkaam** (Legal Rulings) that might be derived from the evidences of this chapter

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Lecture No. 26 (Cont'd) *What has been said concerning **al-Istisqaa** (seeking rain) through **al-Anwaa'** (the stars & their positions & the monthly lunar phases)*

Allah, the Most High, says:

And instead (of thanking Allâh) for the provision He gives you, you deny (i.e. disbelieve in) Him!

[al-Qur'an 56:82]

It is reported on the authority of Abu Maalik Al-Ash'aree, that the Messenger of Allah said:

*There are four traits from the **Jaahiliyyah** (period of ignorance before the mission of the Prophet) to be found in my Ummah, which they will not abandon: (1) **al-Fakhru bi-l-Ahsaab** (Pride in the nobility of one's ancestors), (2) **at-Ta'nu fi-l-Ansaab** (defaming or slandering the lineage of others), (3) **al-Istisqaa'u bi-n-Nujoom** (seeking rainfall from the stars by supplication, or believing that falling stars cause rain) and (4) **al-Niyaahah** (excessive wailing for - and praise of - the dead). And he added: The wailing woman, if she does not repent before she dies, will be raised on the Day of Resurrection with a dress of melted copper and a cloak of scabies (mange). [Narrated by Muslim]*

It is narrated by al-Bukhari and Muslim, on the authority of Zaid Ibn Khaalid Al-Juhanee that he said: *Allah's Messenger prayed the morning prayer with us in Al-Hudaibiyyah after it had rained during the night, and when he had finished, he addressed the people, saying: "Do you know what your Rabb (Lord) said?" They said: "Allah and His Messenger know best!" He said: (Allah said) "Some of My slaves this morning are true Believers in Me and others are disbelievers: As for those who say: "We have received rain from the Bounty of Allah and His Mercy," they are Believers in Me and disbelievers in the stars, while those who say: "We have received rain from (the movements of) such-and-such a star," are disbelievers in Me and believers in the stars."*

It is reported by [al-Bukhaaree and] Muslim, on the authority of Ibn 'Abbas, in a Hadith carrying the same meaning as the previous Hadith: *Some (of the people) said: "The promise of rain of such-and-such a star has come true. Then Allah revealed the following verses:*

*So I swear by **Mawâqi An-Nujum** (the places of the setting of the stars). And verily that is indeed a great oath, if you but knew. That (this) is indeed an honourable recital (i.e. the Noble Qur'ân). In a Book well-guarded (i.e. with Allâh in the heaven i.e. **Al-Lawh Al-Mahfooz**), that none can touch but the purified (i.e. the angels). A*

Revelation (i.e. the Qur'ân) from the Lord of the Worlds. Is it such a talk (this Qur'an) that you deny (i.e. reject its Truth)?. And instead (of thanking Allâh) for the provision He gives you, you deny (i.e. disbelieve in) Him! [al-Waaqi'ah 56:75-82]

Questions:

1. Define *al-Istisqaa'u* linguistically, and explain what is meant by it here.
2. Define *al-Anwaa'u*
3. What is the *ruling* concerning someone who ascribes the *favours of Allah* to others besides Him?
4. What is meant by *al-Jaahiliyyah* in the above Hadith of Abu Maalik?
5. What are *the four traits from the Jaahiliyyah* that will be found in the *Muslim Ummah*?
6. What manners (*Adab*) might we learn from their saying: *Allah and His Messenger know best*?
7. What is the reason for the revelation of the verses: *So I swear by Mawâqi An-Nujum...*[56:75-82]
8. What is the ruling concerning *al-Qasam* (swearing) by other than Allah?
9. What is the ruling concerning ascribing the rain-fall to *al-Anwaa'u*?
10. Mention some of the *Fawaa'id* (benefits) that might be derived from the evidences of this chapter.

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Lecture No. 27 *"And of mankind are some who take others besides Allâh as **Andaad** (rivals to Allâh). They **love** them as they love Allâh..."*

Allah, the Most High, says:

*And of mankind are some who take (for worship) others besides Allâh as **Andaad** (rivals to Allâh). They love them as they love Allâh. But those who believe love Allâh more (than the pagans do). If only, **adh-Dhaalimoon** (those who do wrong, **Shirk**) could see, when they will see the torment, that all **al-Quwwah** (power) belongs to Allâh, and that Allâh is Severe in punishment. [al-Baqarah, 2:165]*

Allah, the Most High, says:

*Say: If your **fathers**, your **sons**, your **brothers**, your **wives**, your **kindred**, the **wealth** that you have gained, the **commerce** in which you fear a decline, and the **dwellings** in which you delight are dearer to you than **Allâh** and His **Messenger**, and striving hard and **fighting** in His Cause, then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are **Al-Fâsiqoon** (the rebellious, disobedient to Allâh). [at-Tawbah, 9:24]*

On the authority of Anas, it is reported that Allah's Messenger said:

*"None of you truly believes (i.e. perfects his Imaan) until I am more beloved to him than his **child**, his **father** and all of **mankind**." [Narrated by al-Bukhaaree and Muslim]*

Also reported by Al-Bukhaaree and Muslim, on the authority of Anas, is that he said: Allah's Messenger said:

*"Whoever possesses the following **three** (qualities) will have **Halaawatul-Emaan** (the sweetness of faith): (1) The one to whom **Allah** and **His Messenger** are more loved than anything else; (2) the one who **loves** a person purely and solely for **Allah's sake**; and (3) the one who **hates** to **return** to **kufir** (disbelief) after Allah has saved him from it, as he would **hate** to be **thrown** into the **Fire**." And in another narration: "None of you will find the sweetness of faith until..."*

It is reported on the authority of Ibn 'Abbaas (*Mawqoof*) that he said:

*"Whoever **Ahabba** (loved) for Allah's sake and **Abghada** (hated) for Allah's sake and **Waalaa** (befriended, supported) for Allah's sake and **'Aadaa** (showed enmity) for Allah's sake, will achieve by this **Wilaayatu-llah** (Allah's Love, support and care). And the slave (of Allah) will not attain **Ta'mu-l-Emaan** (the real taste of faith), even though he may **pray** much and **fast** much, until he does all these things. Today, most of the **Mu'aakhaatu-n-Naas** (relationships or fraternity and friendship of the people) are based upon some worldly reason, but this will not profit them anything (at all) (on the Day of Judgement)."*

[Narrated by Ibn Jareer At-Tabari] It is also reported by Ibn al-Mubaarak in '*az-Zuhd*' (353), from Ibn Abbaas *Mawqoof*; Abu Nu'aim in '*al-Hilyah*' 1/312, from Ibn 'Umar *Marfoo'*; and at-Tabaraanee in '*al-Mu'j'im al-Kabeer*' (13537), from Ibn 'Umar *Mawqoof*. All of these

chains center around Laith ibn Abi Sulaim who is described as *Da'eef* (weak) *Mukhtalat* (loss of memory in later life).

Extra Hadeeth

It is reported on the authority of Abu Umaamah, from the Prophet:

"Whoever loves for Allah, hates for Allah, gives for Allah and withholds for Allah, he had certainly perfected al-Emaan (Faith)." [Reported by Abu Daawood (4681); at-Tabaraanee in 'al-Mu'jim al-Kabeer' (7613); al-Baihaqee (3/11); and al-Baghawee in 'Sharh as-Sunnah' 13/54, no. 3469. Al-Albaanee said that it is Saheeh (authentic). See: Saheeh Sunan Abu Daawood, 3/886, no. 4681/3915

Ibn 'Abbaas said, concerning Allah's Words:

Then all their relations will be cut off from them. (2:166)

'That it refers to relations of al-Mawaddah (love)'.

[Reported by Abd ibn Humaid, Ibn Jareer at-Tabaree, Ibn Abi Haatim and al-Haakim who declared it to be *Saheeh* (authentic)]

Questions:

*"And of mankind are some who take others besides Allâh as **Andaad**..."*

1. What is the meaning of **Andaad** in this verse (al-Baqarah 2:165)?
2. What is the form of **Ibaadah** (worship) which was given to these **Andaad**?
3. What is the **Hukm** (legal ruling) concerning those described in this verse (2:165)? Why?
4. What is meant by: *...those who believe love Allâh more (than the pagans do)?*
5. What are those worldly things that a believer is warned against *loving too much* in the verse 9:24, at-Tawbah?
6. *"Whoever possesses **three** (qualities) will have **Halaawatul-Emaan**..."* Name the three.
7. *Love of Allah and His Messenger* require the true believer to ...
8. What are the manifestations of **Halaawatul-Emaan** (sweetness of Faith)?
9. Mention the main divisions/types of **al-Mahabbah** (Love).
10. Mention some of the **Fawaa'id** (benefits) that might be derived from the evidences of this chapter.

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Sharh: 'Kitaab at-Tawheed
Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed
Explanation of The Book of Tawheed
Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide

Lecture No. 28 The saying of Allah: "*It is only Shaitân that suggests to you the fear of his Auliya' ...*" [Fear (**al-Khawf**) of Allah, Alone]

Allah, the Most High, says:

*It is only **Shaitân** (Satan, Iblees) that suggests to you the fear of his **Auliya'** (supporters, soldiers and friends, i.e. polytheists and disbelievers) so fear them not, but fear Me, if you are (true) believers. [Aali Imraan 3:175]*

Allah, the Most High, says:

*Indeed, **Imaarat Masaajidi-llah** (i.e. the building, maintainance, restoration and frequenting the Masjids of Allah, for for the purpose of worship and seeking knowledge) should only be done by those who believe (**Aamana**) in Allâh and the Last Day; perform **As-Salât** (fulfilling all of its requirement...), and give **az-Zakât** (obligatory charity) and have **al-Khashya** (fear, awe) of none but Allâh. It is they who are expected to be on true guidance (**al-Hidaayah**). [at-Tawbah 9:18]*

Allah, the Most High, says:

*Of mankind are some who **say** [with their tongues, that which is not in their hearts]: We believe in Allâh. But if they are made to suffer for the sake of Allâh, they treat the **Fitnah** (trial, hurt or harm) of mankind like the '**Adhaab** (Punishment) of Allâh. And if victory comes from your Lord, they (i.e. the hypocrites) will say: Verily, we were with you (believing as you believed). Does not Allâh Know Best what is in the breasts (i.e. the hypocrisy) of the '**Alamin** (mankind and jinn). [al-Ankaboot 29:10]*

It is reported on the authority of Abu Sa'eed Al-Khudree, in a *marfoo'* form (attributed to the Prophet) that he said: "*It is from the weakness of **al-Yaqeen** (certainty/ perfection of faith): [1] that you please the people by doing that which invokes Allah's **Sakhat** (Wrath, displeasure, Anger), and [2] that you praise them for Allah's **Rizq** (sustenance, provisions which has been given by Allah, through the people); and [3] that you blame them for the things that Allah has not given you. Indeed, Allah's **Rizq** (sustenance, provisions) is not (even) **achieved** by the eagerness/greed of one who is bent on achieving it [except what Allah has already decreed], nor can it be **repelled** or prevented due to the hatred of the one who detests (that someone receive what Allah has decreed).*"

[Reported by Abu Nu'aim in '*Al-Hilyah*' 5/106; al-Baihaqee in '*Shu'ab al-Emaan*' 1/151, who said: Muhammd ibn Marwaan is *da'eef* (weak). Shaykh al-Albaanee declared it *Da'eef* (weak) in *Da'eef al-Jaami' as-Sagheer*, pg. 291, no. 2009. Shaykh Sulaiman ibn Abdullah ibn Muhammad ibn Abdul-Wahhaab, in *Tayseer al-Azeez al-Hameed*, pg. 490, says: '...It's chain or narrators is ***Da'eef*** (weak), but its meaning is ***Saheeh*** (correct).']

On the authority of 'A'ishah (may Allah be pleased with her) it is reported that Allah's Messenger said: "*Whoever seeks the **Ridaa** (Pleasure) of Allah, by doing that which displeases the people, Allah will be pleased with him, and He will cause the people to be pleased with him. And whoever seeks the **Ridaa** (pleasure) of the people, by doing that which causes Allah's **Sakhat** (Wrath, displeasure, Anger), Allah will be displeased/angered with him, and Allah will cause the people to be displeased with him.*" [Narrated by Ibn Hibban in his *Saheeh*. It was also reported by at-Tirmidhee; see: *Saheeh Sunan at-Tirmidhee* 2/288, no. 1967/2540; al-Baghawee in *Sharh as-Sunnah*, 14/410, no. 4213. And it is ***Hasan li-ghairi-hi*** - good, due to supporting narrations]

Questions:

1. What is meant by '*Shaytan*' and his '*Auliya*' the first verse of this chapter (3:175)?
2. What is the meaning of ***al-Khawf*** and what are its divisions?
3. What is the meaning of ***Imaarat Masaajidi-llah*** in the verse of *at-Tawbah* 9:18?
4. What are the *characteristics* of those expected to maintain the Masjids of Allah?
5. What is the *success* expected for those described above in *at-Tawbah* 9:18?
6. Explain: "*Of mankind are some who say: We believe in Allâh...?*" [29:10]
7. Explain: "... they treat the ***Fitnah*** (trial, hurt or harm) **of mankind** like the '***Adhaab*** (Punishment) **of Allâh...**" [al-Ankaboot 29:10]
8. Mention the three characteristics of: "...the weakness of ***al-Yaqeen*** (certainty/perfection of faith)..."
9. Explain: *Indeed, Allah's **Rizq** (provisions) is not **achieved** by the eagerness of one who is bent on achieving it, nor can it be **repelled** or prevented due to the hatred of the one who detests it.*"
10. Mention some of the ***Fawaa'id*** (benefits) derived from the last Hadîth of this chapter.

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*Sharh: 'Kitaab at-Tawheed
Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed
Explanation of The Book of Tawheed*

*Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)*

Questionnaire Study Guide

Lecture No. 29

The Words of Allah, the Most High: "...And put your trust in Allah, if you are believers (indeed)." [pgs. 205-210 from the Sharh; (pgs. 119-120 at-Masaa'il)]. At-Tawakkul - The Heart's Reliance upon (& Trust in) Allah, believing in His Sufficiency, and taking the necessary measures to achieve one's goal.

Allah, the Most High, says: *Two men of those who feared (Allâh) and on whom Allâh had bestowed His favor (they were Yoosha' and Kaalib) said: Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers (indeed). [al-Maa'idah 5:23]*

Allah, the Most High, says: *The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)... [al-Anfaal 8:2]*

Allah, the Most High, says: *O Prophet (Muhammad) Allâh is Sufficient for you and for the believers who follow you. [al-Anfaal 8:64]*

Allah, the Most High, says: *And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure (due proportion) for all things. [at-Talaq 65:3]*

Allah, the Most High, says: *Those (i.e. believers) unto whom the people (hypocrites) said, Verily, the people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [Aali 'Imraan 3:173]*

It is reported on the authority of Ibn 'Abbas that he said: *Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [3:173] Ibraheem said it when he was thrown in the fire; and Muhammad said it when it was said to him: The people (pagans) have gathered against you (a great army), therefore, fear them. But it (only) increased them in Faith, and they said: Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [Aali 'Imraan 3:173]*

Questions:

1. Define *at-Tawakkul*.
2. Mention the different types of *at-Tawakkul*, and the legal ruling for each.
3. Mention *three* characteristics of those who have achieved the reality of *Emaan* [al-Anfal 8:2]
4. How is this *Ayah* [8:2] a proof of the definition of *Emaan* held by the scholars of *Ahlu-Sunnah*?

5. Explain: *O Prophet Allâh is Sufficient for you and for the believers who follow you.* 8:64
6. Is there any contradiction between *Fi'lu al-Asbaab* (taking necessary measures to achieve an objective) and *at-Tawakkul* (Dependance and Reliance on Allah)? [Explain]
7. What is the meaning of *Hasbunaa-llah wa Ni'ma-l- Wakeel?*
8. Mention something that shows the *Fadl* (excellence) of this statement.
9. Mention some of the *Fawaa'id* (benefits) derived from this chapter.

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Lecture No. 30

The Words of Allah, the Most High: "... Did they then feel secure against the Plan of Allâh (to punish those who disobey Him)." [pgs. 211-215 from the Sharh; (pgs. 121-122 al-Masaa'il)].

Allah, the Most High, says:

Did they then feel secure (al-Amnu) against the Plan of Allah (Makru-llah) (to punish those who disobey Him)? None feels secure from Makru-llah except the people who are al-Khaasiroon (the losers, those who will be destroyed).

[al-A'raaf 7:99]

Allah, the Most High, says:

And who [i.e. none] despairs (al-Qunoot) of the Mercy (Rahmah) of his Lord except ad-Daalloon (those who strayed from the correct path, or disbelievers)?

[al-Hijr 15:56]

It is reported on the authority of **Ibn 'Abbaas** that the Messenger of Allah (ﷺ) was asked about the major sins (*al-Kabaa'ir*); He (ﷺ) replied: "*ash-Shirk bi-llah (Associating partners with Allah), al-Ya'su min Rawhi-llah (losing hope of Allah's Relief) (from calamities) and al-Amnu min Makri-llah (believing that one is safe from Allah's Plan) (to punish those who disobey Him).*" [Reported by Ibn Katheer in his *Tafseer* 1/485, soorah an-Nisaa' 4:31 from the narrations of Ibn Abi Haatim (in his *Tafseer* 3/931) and al-Bazzaar (no. 106). Ibn Katheer said: "There is some question about its chain of narration. It is more likely that it is mawqoof, considering that a similar report has been narrated from Ibn Mas'ood." One of its narrators - *Shabeeb ibn Bishr* - was declared reliable by Ibn Ma'een, and declared slightly weak by Abu Haatim. Al-Haithamee said: (in *Majma' az-Zawaa'id* 1/104): "Reported by al-Bazzaar, and at-Tabaraanee in '*al-Kabeer*' and its narrators are reliable (*mawthuqoon*)". It was declared *Hasan* (good) by al-'Iraaqee in *al-Mughnee* 4/17]

Abdur-Razzaq reports from **Ibn Mas'ood** that he said: "*The most heinous of all the major sins are: al-Ishraak bi-llah (Associating others with Allah), al-Amnu min Makri-llah (believing that one is safe from Allah's Plan), al-Qunoot min Rahmati-llah (despairing of Allah's Mercy) and al-Ya'su min Rawhi-llah (losing hope of Allah's Relief) (from calamities).*" [Reported by Ibn Jareer (5/26), Abdur-Razzaq in his *Musannaf* (10/459), at-Tabaraanee in *Kabeer* (8783). Ibn Katheer (1/485)- and al-Haithamee in *Majma' 1/104* -declared it to be *Saheeh* (authentic)]

Lecture No. 30

*The Words of Allah, the Most High: "... Did they then feel secure against the Plan of Allâh (to punish those who disobey Him)." [pgs. 211-215 from the *Sharh*; (pgs. 121-122 *al-Masaa'il*)].*

Questions

1. What is the meaning of *Makru-llah*, and *al-Amnu min Makri-llah*?
2. What is the meaning of *Rawhu-llah*, and *al-Ya'su min Rawhi-llah*?
3. Explain the difference between *al-Ya'su min Rawhi-llah* and *al-Qunoot min Rahmatu-llah*.
4. What does the author intend by combining the two verses of this chapter [al-A'raaf 7:99 and al-Hijr 15:56]?
5. Explain the underlined word: '*None feels secure from Makru-llah except the people who are al-Khaasiroon*' [al-A'raaf 7:99]?
6. Explain the underlined word: '*And who despairs of the Mercy of his Lord except ad-Daalloon*' [al-Hijr 15:56]?
7. What are the divisions of *adh-Dhunoob* (sins)?
8. Define *al-Kabaa'ir*, and discuss whether *al-Kabaa'ir* are limited to a certain number, or those mentioned in the above ahaadith.
9. Define *ash-Shirk*, mentioning its divisions.
10. Mention some of the *Fawaa'id* (benefits) derived from this chapter.

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Lecture No. 31

A Part of Emaan (Faith) in Allah is Sabr (Patience) with Aqdaar Allah (the Divine Decrees of Allah)
[pgs. 217-222 from the *Sharh*; pgs. 123-125 *al-Masaa'il*].

Allah, the Most High, says:

No calamity occurs, except by the Permission [i.e. decision and Qadar (Divine Decree)] of Allâh, and whoever believes in Allâh, He guides his heart (to the true Faith, and the certainty that whatever has befallen him was already written for him by Allâh in the Divine Decree). And Allâh is the All-Knower of everything. [at-Taghaabun 64:11]

'**Alqamah** said [concerning the person referred to in the foregoing verse]: *He is the person who, when struck by an affliction, ya'lamu knows that it is from Allah, yardaa is pleased with it (accepting it) and Yusallimu submits and surrenders (to Allah and what He has decreed).*

[Reported by Ibn Jareer at-Tabaree and Ibn Abi Haatim]

In Muslim's *Saheeh*, it is reported on the authority of Abu Hurairah that Allah's Messenger said:

*Two traits found in people are (a type of) **Kufr** (disbelief): **at-Ta'nu** (defaming or belittling) a person's **Nasab** (lineage) and **an-Niyaahah** (bemoaning, exaggerated eulogizing) the deceased.*

It is narrated by Bukhaaree and Muslim, on the authority of Ibn Mas'ood in a *marfoo'* form: *He who slaps his cheeks (**Daraba al-khudood**) and tears his clothes (**Shaqqa al-Juyoob**) and makes the supplications - or calls to and follows the ways and traditions - of the Days of Ignorance (**Da'wa al-Jaahiliyyah**) is not one of us (laisa minnaa).*

On the authority of Anas it is reported that the Prophet said: *When Allah wills good for His slave, He hastens to punish him in this life and when He wills evil for His slave, He withholds punishing him for his sins until he comes before Him on the Day of Resurrection.* [Reported by At-Tirmidhi (2396); al-Haakim 4/608; Ibn Hibbaan (2455), who declared it to be *Saheeh* (authentic). al-Albaanee also declared it to be *Saheeh* (authentic) in *Silsilah al-Ahaadeeth as-Saheehah*, 3/220 no. 1220]

The Prophet said: *Verily, the greatness of the reward (**al-Jazaa'**) is tied to the severity of the trial (**al-Balaa'**): When Allah loves a people, he puts them to trial. Whoever is pleased with it (**radiya**) (i.e. accepts it), will enjoy Allah's Pleasure (**Ridaa**) and whoever is displeased with it (**Sakhita**), will incur Allah's Displeasure (**as-Sukhtu**).*

[at-Tirmidhi declared it to be *Hasan* (good). It is also reported by Ibn Maajah (4031). Al-Albaanee also declared it to be *Hasan* (good) in *Silsilah al-Ahaadeeth as-Saheehah*, 1/227, no. 146]

Questions:

1. What is the relationship of this *chapter* to the general subject of *at-Tawheed*?
2. Define ***as-Sabr*** linguistically and technically.
3. Mention the three (3) types of *as-Sabr*.
4. What is meant by ***at-Ta'nu fi an-Nasab*** (lineage) and ***an-Niyaahah***?
5. What is meant by '***Kufr***' in the hadeeth: *Two traits found in people are (a type of) ***Kufr***...*?
6. Explain: ***Daraba al-khudood*** and ***Shaqqa al-Juyoob*** and ***Da'wa al-Jaahiliyyah***.
7. What is understood from the words: *He who slaps his cheeks... ***laisa minnaa***?*
8. Explain the Hadeeth of Anas: *When Allah wills good for His slave, He hastens to punish him in this life and...*

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Lecture No. 32 *What has been said about ar-Riyaa', (Ostentation/Showing Off) [i.e. the Prohibition and Warning against it] [pgs. 223-226 from the Sharh; pgs. 126-127 al-Masaa'il].*

Allah, the Most High, said:

Say: (O Muhammad) I am only a bashar (a man) like you, [except that] it has been revealed (al-wahyee) to me that your Ilaah (God) is one Ilaah (God- i.e. Allah Alone). So, whoever hopes (ar-Rajaa') for the Meeting with his Lord, then he must work righteousness (amal saalih), and he must not associate (Shirk) anyone as a partner in the worship of his Lord. [al-Kahf 18:110]

Narrated Abu Hurairah, as *Marfoo'* that Allah, the Most High, said: *I am the most self-sufficient of associates (ash-Shurakaa') – free of need of having association (Shirk) [i.e. the action of joining others in worship with Me]. Whoever does an act in which he joins others (in worship) with Me, (i.e. doing so for others along with Me), I will leave him and his act of Shirk. [Reported by Muslim]*

Narrated Abu Sa'eed, as *Marfoo'* : *"Shall I not inform you of what I fear for you more than al-Maseeh ad-Dajjal (the Anti-Christ)?"* The Companions said: *Indeed (O Messenger of Allah). He said: "ash-Shirk al-Khafee (Inconspicuous, hidden Shirk), like when a person stands in prayer and Yuzayyin Salaata-hu (he adorns, improves his prayer) when he sees someone watching (him)." [Reported by Ahmad 3/30; Ibn Maajah also reported it, no. 4204; al-Haakim declared it Saheeh, 4/329; al-Albaanee also declared it to be authentic in Saheeh Jaami' as-Sagheer, 1/509, no. 2607]*

Questions

1. Define *ar-Riyaa'*.
2. What is the difference between *ar-Riyaa'* and *as-Sum'ah*?
3. What is the *Hukm* (legal ruling) concerning *ar-Riyaa'*?
4. What is the *Hukm* (legal ruling) concerning (1) a deed originally done to be seen or heard by others, and (2) a deed done originally for Allah, and then *ar-Riyaa'* entered upon it?
5. What may be understood from the words: *"I am only a man like you. It has been revealed to me that your Ilaah (God) is one Ilaah (God- i.e. Allah Alone)..."*
6. What may be understood from the words: *"...Let him work righteousness and associate none as a partner in the worship of his Lord."*
7. Explain the Hadith: *"I am the most self-sufficient of associates – free of need of having association (Shirk)..."*
8. Explain *ash-Shirk al-Khafee*, and why it is called *Khafee*.
9. Mention some of the *Fawaa'id* (benefits) derived from this chapter.

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Lecture No. 32 (cont'd) *It is a form of Shirk to perform a (righteous) deed for worldly reasons.* [pgs. 227-230 from the **Sharh**; pgs. 128-129 *al-Masaa'il*].

Allah, the Most High, said:

*Whoever desires the Life of this World and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they shall have no decrease (in what was decreed for them) therein. They are those for whom there is nothing in the Hereafter but the Fire; and whatever (deeds) they have done in (the world) are **Habita** (lost, i.e. void of reward in the Hereafter), and that which they used to do was **Baatil** (false, i.e. not for the sake of Allah). [Hood 11:15, 16]*

It is reported in the *Saheeh*, from Abu Hurairah that he said: the Messenger of Allah said: *Perish the slave of the **deenar** (gold coin), perish the slave of the **dirham** (silver coin), perish the slave of the **khameesah** [and perish the slave of the **Khameelah**]. If he is given these things, he is pleased and if he is not, he is displeased. May such a person **perish** (ta'isa) and be of the **losers** (intakasa); and if he is pierced with a thorn, may he not find anyone to remove it. **Toobaa** (Paradise, or a tree in Paradise) is for the one who holds the reins of his horse to strive in the Way of Allah, with his hair unkempt and his feet covered with dust. If he is placed in **al-Hiraasah** (the vanguard), he will be found in the vanguard, and if he is placed in **as-Saaqah** (the rearguard), he will be found in the rearguard. If he **Ista'dhana** (asks for permission), it is not granted, and if he **Shafa'a** (intercedes), it is not accepted.*

Questions:

1. Discuss the type of **Shirk** mentioned in this chapter.
2. What is the meaning of: "...to them We shall pay in full (the wages of) their deeds therein and they shall have no decrease therein ..."
3. What is the *threat* mentioned in the *Aayah* (11:15, 16) for "those who do righteous deeds for worldly reasons...?"
4. What are the *two types of people* mentioned in the Hadith of Abu Hurairah, and what is their *end*?
5. What may be understood from: "...If he is given these things, he is pleased..."
6. What may be understood from: "...If he is placed in the vanguard, he will be found in the vanguard..."
7. What is meant by: "...If he **Ista'dhana** (asks for permission), it is not granted..."
8. What is meant by: "...and if he **Shafa'a** (intercedes), it is not accepted"
9. Mention some of the **Fawaa'id** (benefits) derived from this chapter.

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Sharh: *'Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

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Lecture No. 33

Whoever Obeys the *Scholars* and *Rulers* - in the **Tahreem** (Making Unlawful) of what Allah has made **Halal** (Lawful), and **Tahleel** (Making Lawful) what Allah has made **Haram** (Unlawful) - Has certainly taken them as **Arbaab** (Lords) besides Allah. [pg. 231-235 from the *Sharh*; pg. 130-132 *al-Masaa'il*].

Ibn Abbaas said:

[It may be that] Stones are about to descend upon you from the heavens! I say to you: "Allah's Messenger said..." and you say to me: "Abu Bakr and Umar said...!?"
[Reported by Ahmad, 1/337; and Ibn Abdul-Barr, *Jaami' Bayaan al-Ilm wa Fadlihi*, 2/239-240]

Imam **Ahmad Ibn Hanbal** said:

*I am astonished at a people who know **al-Isnaad** (the chain of transmission of a Hadith) and its **Sihhah** (authenticity) and [in spite of this] they follow the **Ra'y** (opinion) of Sufyaan (i.e. ath-Thawree), while Allah, the Most High, said: 'Let those who oppose his (the Messenger's) commandment beware, lest some **Fitnah** (affliction: Kufr, Shirk, Nifaaq, Bid'ah) befall them, or '**Adhaab Aleem** (a painful torment) be inflicted on them, [being whipped, killed, imprisoned, in this life; or Hell-Fire in the next life] .' [24:63]*

[Imam Ahmad continued:] *Do you know what **al-Fitnah** is? Al-Fitnah is **ash-Shirk** (making something a partner with Allah, in that which is His exclusive right). Maybe the rejection of some of his (the Prophet's) words would cause **az-Zaigh** (doubt or deviation) to enter one's heart, and thereby be destroyed.*

[al-Fadl Ibn Ziyaad and Abu Taalib have reported it from Ahmad]

On the authority of '**Adee ibn Haatim**, that he heard the Prophet reading this verse:

*They (the Jews and Christians) took their **Ahbaar** (Rabbis) and their **Ruhbaan** (Monks) as **Arbaab** (Lords) besides Allah, and [they have also taken as a Lord besides Allah] the Messiah - son of Mary, while they were commanded to worship one Ilaah (God, i.e. Allah), there is nothing which deserves to be worshipped besides Him; He is far removed from (and High above) what they associate with Him as partners. [at-Tawbah 9:31] Then, I ('Adee) said to him (the Prophet): Verily, we do not worship them. He replied: "Do they not make **Haraam** (Unlawful) what Allah has made **Halal** (Lawful), and consequently you make it **Haram** (Unlawful); and they make **Halal** (Lawful) that which Allah has made **Haraam** (Unlawful) and you then declare it **Halal** (Lawful)?" I said: Yes. He (the Prophet) said: "Then that is the worshipping of them."*

[Reported by Ahmad, al-Bayhaqee in *as-Sunan* (10/116) and at-Tirmidhee, *Tafseer at-Tawbah* 8/248, no. 3095, who said: **Hadith (Hasan) Ghareeb** (i.e. having a single chain of narrators). However, it has supporting narrations: including the **Mawqoof** report of Hudhaifah reported by Ibn Jareer 10/81, 82 and Ibn Abdul-Barr in *Jaami' Bayaan al-Ilm wa Fadli-hi* 2/109; Ibn Taymiyyah declared it **Hasan** (good) in *Majmoo' al-Fataawaa*, 7/67 and *al-Emaan*, pg. 64. It also has a supporting narration from Abu 'Aaliyyah *at-Taabi'ee ath-Thiqah*, reported by Ibn Jareer, 10/81.]

Questions

1. What is the *ruling* of those who obey the *Scholars/Rulers* in the **Tahreem** of what Allah made **Halal**?
2. Discuss the words of **Ibn Abbas**: *Stones are about to descend upon you from the heavens!...?*
3. Explain the *astonishment* of Imam Ahmad with those who preferred the opinion of **Sufyan**...
4. Explain the meaning of **al-Fitnah** and **'Adhaab Aleem** in Soorah *an-Noor* 24:63.
5. Explain the verse: "*They took their **Ahbaar** and their **Ruhbaan** as **Arbaab** besides Allah...*"
6. Discuss the issue of **Takfeer al-Mu'ayyan** (declaring a particular individual to be a *Kaafir*).
7. Mention some of the *Fawaa'id* (benefits) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *'Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide

Lecture No. 34

The Words of Allah: *Do you not see those who **claim** that they **believe** in what was revealed to you and to those before you? They desire to resort to **at-Taaghoot** for Judgement, while they have been ordered to **disbelieve** (reject) it...*

[pgs. 237-245 from the *Sharh*; pgs. 133-135 *al-Masaa'il*].

*Do you not see those (hypocrites) who **claim** that they **believe** in what was revealed to you and to those before you? They **desire** to resort to **at-Taaghoot** (false judges, etc) for Judgement (in their disputes), while they have been ordered to **disbelieve** (reject) it. But, **Satan** intends to lead them **far astray**. And when it is said to them: 'Come to what Allah has sent down [al-Qur'an] and to the Messenger [his Sunnah]' you see the **hypocrites** turn away from you with aversion. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, 'We meant no more than Ihsaan (good will) and Tawfeeq (conciliation) (between the believers and disbelievers)!' [an-Nisaa' 4:60 - 62]*

*And when it is said to them: 'Make not corruption (**Fasaad**) on the earth [i.e. **Sin**, **ash-Shirk**, and **judging** by other than what Allah has revealed],' they say: 'We are only **Muslihoon** (those who rectify and correct the wrong)'. Indeed, they are **al-Mufsideen** (those who make corruption), but they perceive not. [al-Baqarah 2:11, 12]*

*And do not make corruption (**Fasaad**) in the earth [i.e. by **Sin**, **ash-Shirk**, and **judging** by other than what Allah has revealed], **after** it has been set in order, corrected or rectified (**al-Islaah**) [by **at-Tawheed** and Ruling by the **Sharee'ah** of Allah]; and invoke Him with **Kawf** (fear) and **Tama'** (hope). Surely, Allah's Mercy is near to **al-Muhsineen** (those who do good). [al-A'raaf 7:56]*

*Do they then desire **Hukma-l-Jaahiliyyah** (Judgement of the Days of Ignorance)? And who is better than Allah in Judgement, for a people who have firm faith. [al-Maa'idah 5:50]*

Abdullah ibn 'Amr ibn al-'Aas narrated that Allah's Messenger said: *None of you truly believes [i.e. has the complete **Emaan** which is required of a Muslim] until his **Hawaa** (desires, inclinations and what he loves) are in accordance with what I came with [the **Sharee'ah** of Allah]. [an-Nawawee graded this Hadith as *Saheeh* (authentic), and recorded it in *Kitaab al-Hujjah* with an authentic chain of transmitters.]*

al-Haafidh Ibn Rajab - in his *Sharh* of Forty Hadith of an-Nawawee (no. 41) - says: 'The authentication of this hadith is very far (from being correct) for a number of reasons...' Then, he proceeded to mention four reasons for its weakness [*Daf'* (weakness) of a narrator, *Inqitaa'* (break in the chain), *Majhool* (unaccredited narrator), *Idtiraab* (conflicting manner in which it is reported)]. **Shaykh al-Albaanee** also declared it to be weak in *as-Sunnah* of Ibn Abi Aasim 1/12, no. 15, and *al-Mishkaat*, 1/59, mentioning the weakness of *Nu'aim ibn Hammaad*. Similarly, **Shaykh Al-Arnaa'oot** declared it weak in *Sharh as-Sunnah* of al-Baghawee, 1/212, no. 104.

Ash-Sha'bee said: 'There was a **dispute** between a man from among the **Hypocrites** and one from among the **Jews**. The Jew said: 'Let us seek a judgement from **Muhammad**' [referring to the Messenger of Allah], for he knew that he (the Prophet) does not take **ar-Rishwah** (bribes). The hypocrite said: 'Let us take a judgement from the **Jews**', because he knew that they accepted **ar-Rishwah** (bribes). Then, they (finally) agreed to go to a **Kaahin** (fortune-teller, soothsayer) in Juhainah, and take the judgement from him. On this occasion it was revealed: "Do you not see those (hypocrites) who **claim** that they **believe** in what was revealed to you..." [4:60]

[Reported by al-Imaam as-Suyootee in *ad-Durr al-Manthoor*, 2/319, attributing it to Ibn Jareer (whose narration is *Mursal*) 5/97. It is also reported by al-Haafidh Ibn Hajar in *Fath al-Baaree* 5/37, where he said: Reported by Ishaq Ibn Raahuwaih in his 'Tafseer', with an Saheeh (authentic) chain of narrators]

It was also said that this verse was revealed concerning two men who had a dispute. One of them said: 'Let us raise the matter to the **Prophet**', while the other said: 'Take it to **Ka'b in al-Ashraf**. Thereafter, they took the matter to **Umar ibn al-Khattaab**. One of them mentioned to him the story (of what happened between them). He (Umar) said to the one who was not pleased (to seek judgement) from the Messenger of Allah: 'Is it so [i.e. that you were not pleased to accept the judgement of the Prophet]? He replied: 'Yes (it is so)'. (Umar) then struck him with his sword and killed him.

[Reported by Imaam as-Suyootee in *ad-Durr al-Manthoor*, 2/320, attributing it to ath-Tha'labee, from the narration of Ibn Abbaas. Al-Haafidh Ibn Hajar, in *Fath al-Baaree*, 5/37 attributed it to **al-Kalbee** [*Kadh-dhaab*, a liar] in his *Tafseer*, by way of **Abu Saalih**, [*Matrook*, abandoned] from Ibn Abbaas (whom he did not hear from). Al-Haafidh then says: Even though this chain of narrators is *Da'eef* (weak), it is strengthened the chain of Mujaahid. And there is no harm in the *Ikhtilaaf* (difference in the two stories) due to the possibility (of the verse being revealed in reference to) more than one incident.]

Questions

1. Discuss the reason for the revelation of the verse: 'Do you not see those who **claim** that they **believe** in what was revealed to you...?' [an-Nisaa' 4:60]
2. Discuss the verse: *And when it is said to them: 'Make not corruption (**Fasaad**) on the earth' they say: 'We are only **Muslihoon** (those who rectify and correct the wrong)'*. [al-Baqarah 2:11, 12]
3. Discuss the verse: *And do not make corruption (**Fasaad**) in the earth, **after** it has been set in order, corrected (**al-Islaah**)* [al-A'raaf 7:56] and its relationship to this chapter.
4. What is the meaning of: **Hukma-l-Jaahiliyyah** (Judgement of the Days of Ignorance)?
5. Discuss the meaning of the underlined words: "None of you **truly believes** until his **Hawaa** (desires, inclinations) are in accordance with what I came with.
6. What is the *Hukm* of the one who **legislates** (writes) man-made laws to replace the **Sharee'ah** (Laws of Allah)?
7. What is the *Hukm* of the one who **judges** the people by man-made laws (exclusively)?
8. What is the *Hukm* (legal ruling) of one who **seeks judgement** by other than the **Sharee'ah** (i.e. settling disputes by the man-made laws)?
9. Mention some of the *Fawaa'id* (benefits) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide

Lecture No. 35 Whoever Denied Any of *al-Asmaa'* (Names) and *as-Sifaat* (Characteristics) [i.e. of Allah]. [pgs. 247-250 from the *Sharh*; pgs. 136-137 *al-Masaa'il*].

The Saying of Allah, the Most High:

Thus We have sent you among a people before whom other peoples have passed away, in order that you might recite to them what We have revealed to you. But they disbelieve in (and reject) [the name of Allah] ar-Rahman (the Most Gracious)! Say: He is my Lord, there is none worthy of worship except Him; in Him I have placed my trust and to Him I return [in all my worship, my repentance and all my needs]. [ar-Ra'd 13:30]

It is reported that 'Alee said:

Narrate to (and teach) the people that which they can understand. Do you desire [love] that Allah [i.e. the Book of Allah, al-Qur'an and what it contains, especially the verses of al-Asmaa' and as-Sifaat] and His Messenger [i.e. the Hadeeth of the Prophet, especially the Ahaadeeth of al-Asmaa' and as-Sifaat] be denied? [Saheeh al-Bukhaaree, no.127 Chapter: Whoever Singled out some people for knowledge to the exclusion of others.]

Abdur-Razzaaq reported from Ma'mar, from Ibn Taawoos, from his father, from **Ibn Abbaas**, that he saw a man whose body was trembling & shaking **Inkaaran** (in disapproval and rejection) when he heard a Hadeeth reported from the Prophet about **as-Sifaat** (the Divine Characteristics of Allah). He (Ibn Abbaas) then said: *What is the (the cause of the) fear of these people* [which prevents them from affirming the *Sifaat* of Allah, the Most High, which He has affirmed for Himself]. They find **Riqqah** (softness, acceptance and faith in their hearts) for the His **Muhkam** (verses whose meanings are clear) and are destroyed [due to their rejection of] His **Mutashaabih** (verses whose meanings are not clear to most). [*al-Musannaf* of Ibn Abi Shaybah, 11/423, no. 20895; Ibn Abi Aasim in *as-Sunnah*, pg. 212, no.485. Al-Albaanee said: Its chain of narrators is Saheeh (authentic)...]

When the Quraish heard the Messenger of Allah mention [this name of Allah] **ar-Rahmaan**, the denied and rejected it. On this occasion, Allah revealed, concerning them: *And they disbelieve in (and reject) [the name of Allah] ar-Rahman (the Most Gracious)!...* [ar-Ra'd 13:30] [Reported by Ibn Jareer, 13/101, no. 15478, 15479 and Ibn Katheer 2/516 from Mujaahid (*Mursal*); reported by Ahmad 2/34, Abu Daawood no. 3251, at-Tirmidhee no. 1535. It was declared to be authentic by Ibn Hibbaan no. 1177 and al-Haakim 1/18].

Questions:

1. Mention (briefly) the categories (divisions) of *at-Tawheed*.
2. Explain *Tawheed al-Asmaa' was-Sifaat*.
3. What is the **Hukm** (legal ruling) for the one who denies any of the *Asmaa* or *Sifaat* of Allah?
4. Mention the **Sabab an-Nuzool** (reason for revelation) of the verse: ...*But they disbelieve in (and reject) [the name of Allah] ar-Rahman (the Most Gracious)!*
5. Explain the statement of 'Alee: *Narrate to the people that which they can understand. Do you desire that Allah and His Messenger be denied?*
6. What did **Ibn 'Abbaas** reject in the action of the man who **trembled** at hearing a *Hadeeth of as-Sifaat*?
7. Explain the highlighted words in the statement of Ibn 'Abbaas: ... They find **Riqqah** (acceptance) for is **Muhkam** (verses) and are destroyed due to His **Mutashaabih** (verses)...
8. Mention some of the important **principles** or **rules** related to *Tawheed Asmaa' was-Sifaa*.
9. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 36

The Saying of Allah, the Most High: *They know (recognize) the Favors of Allah, then they Deny them.* [pgs. 251-254 of the *Sharh*; pg. 138 *al-Masaa'il*].

The Saying of Allah, the Most High:

They know (and recognize) the Ni'mah (Bounties, favors) of Allah [such as Islam, al-Qur'an, health, wealth, etc], Then they deny (Yunkiroon) them, and most them are disbelievers (Kaafiroon). [an-Nahl 16:83]

[Various Explanations of this comprehensive verse]

Mujaahid said: Its meaning is: It is the saying of a man (person): "*This is my wealth. I inherited it from my forefathers*".

'Awn Ibn Abdullah said: They say: "*If it were not for so-and-so, such-and-such incident would not have happened*".

Ibn Qutaibah said: They said: "*This (i.e. the favors which they enjoyed) is due to the intercession (Shafaa'ah) of our gods*".

After the hadeeth of *Zaid ibn Khaalid*, which contains the mention of the saying of Allah, the Most High: *'This morning some of my servants (remained) believers in Me, and some of them (became) disbelievers in Me'...*to the end of the hadeeth which has preceded] -

Abu-I-Abbaas said: Such (statements) are numerous in the Qur'an and Sunnah - where Allah, Subhaanahu wa Ta'aala, rebukes and censures those who attribute His blessings/bounties to other than Him and associate (others) with Him. Some of the *Salaf* (Early Generations of the Muslims) said: It is like their saying: '*The wind was good (favorable) and the sailors (navagators) were skillful,*' and such similar statements which are commonly made by many (of the people).

Questions:

1. Explain briefly the meaning of the verse: '*They know the Favours of Allah, then they Deny them, and most them are disbelievers.* [an-Nahl 16:83]
2. What is the relationship between this verse and the general subject of **at-Tawheed**?
3. Attributing the bounties of Allah to His creatures is which type of **Shirk**? [Explain]
4. Explain the **Kufr** in the saying: '*The wind was good (favorable) and the sailors were skillful.*
5. What is meant by "**Ni'mah**" in the saying of Allah: '*They know the Ni'mah of Allah, then deny them...*'?
6. Explain what is meant by: '*...Then they deny them (Yunkiroona-ha)...*
7. Why are there so many explanations of this one verse?
8. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi

(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 37

The Saying of Allah, the Most High: *So, do not set up **Andaad** (partners, as equals) with Allah, while you know (that He has no partners).* [pgs. 255-260 of the *Sharh*; pg. 139-140 *al-Masaa'il*].

The Saying of Allah, the Most High:

*O you people! Worship your Lord, Who created you all and those before you that you may attain Taqwa (righteousness), Who has made the **earth** a resting place for you and the **heavens** a canopy (over your heads) and sent down **rain** from the heavens; and brought forth therewith **fruits** for your subsistence. So, do not set up **Andaad** (partners, as equals) with Allah, while you know (that He has no partners, equals or rivals).* [al-Baqarah 2:21, 22]

Ibn 'Abbaas said, concerning this verse: *al-Andaad means **Shirk** which is less conspicuous than the traces of an **ant**, crawling on a **black stone**, in the darkness of the **night**. It is (like) someone's saying: 'By Allah! **And** by your life, O so-and-so, and By my life!'; and that you say: 'If it were not for this small dog, the thieves would have entered upon us (in our house)'; and: 'were it not for the duck in the house, the thieves would have entered upon us'; or a man's saying to his companion: 'It is Allah's Will **and** your will'; or a person's saying: 'If it were not for Allah **and** so-and-so'. Do not make for so-and-so any portion in it (i.e. in that which only Allah has control over).* [Reported by Ibn Abi Haatim in his Tafseer, Ibn Katheer 1/57. Shaykh Sulaiman says, in *Tayseer al-Azeez al-Hameed*: Its chain of narrators is *Jayyid* (good).]

Umar ibn al-Khattaab reported that the Messenger of Allah said: *Whoever swears by other than Allah has committed an act or **Kufr** (disbelief) or **Shirk** (associating partners with Allah).* [Reported by at-Tirmidhee (no. 1535) who declared it *Hasan* (good) and al-Haakim (1/18; 4/297) who declared it *Saheeh* (authentic). See: *Irwa' al-Ghaleel*, no. 2561, al-albaanee]

Ibn Mas'ood said: *'That I should swear by Allah while **lying** is more beloved to me than that I should swear by other than Him (Allah) speaking the **truth**.* [Reported by Abdur-Razzaaq 8/469, no. 15929; at-Tabaraani fi al-Kabeer, no. 8902. al-Haithamee said: Its narrators are those narrated from in the *Saheeh*. See: *Irwa' al-Ghaleel*, no. 2562]

Hudhaifah reported from the Prophet: *"Do not say: 'It is the Will of Allah **and** the will of so-and-so'. Rather you must say: 'It is the Will of Allah **and then** the will of so-and-so'".* [Reported by Abu Daawood (no. 4980) with a *Saheeh* (authentic) chain; Ahmad 5/384. See: *Silsilah al-Ahaadeeth as-Saheehah*, no. 137 al-Albaanee]

Ibraaheem an-Nakha'ee held it to be *makrooh* (i.e. detestable or prohibited) to say: *'I seek refuge (al-Isti'aathah) in Allah and you;* and that it is permissible to say: *[I seek refuge] in Allah and then in you'*. He said: One should say: *'If it were not for Allah and then so-and-so.'* But, do not say: *'If it were not for Allah and so-and-so.'* [Reported by Abdur-Razzaaq in *al-Musannaf*, 11/27]

Questions:

1. What is the argument used in verses 2:21, 22 for the obligation of worshipping Allah Alone?
2. What is the meaning of *al-Andaad* ?
3. What is meant by the prohibition of “*setting up Andaad with Allah*”?
4. What is the explanation of Ibn Abbass for *al-Andaad*?
5. What does the author intend to show by this chapter?
6. Why is the letter ‘*waw*’ (meaning ‘*and*’) not allowed in the statements mentioned in this chapter?
7. What type of *Shirk* is meant in the hadeeth of Umar: ‘*Whoever swears by other than Allah has committed an act or Kufr or Shirk*’?
8. Why did Ibn Mas’ood prefer to “*swear by Allah while lying*” rather than to “*swear by other than Him (Allah) speaking the truth*”?
9. What is the *Hukm* (legal ruling) concerning *al-Isti'aatha* (seeking refuge) in other than Allah?
10. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 38

What has been reported Concerning One who is not Convinced/Satisfied By an Oath (**Halif**) Taken in the Name of Allah [pgs. 261-262 of the *Sharh*; pg. 141 of *al-Masaa'il*].

Ibn Umar Narrated that the Messenger of Allah said: *Do not swear by your forefathers. Whoever swears by Allah, then he must be truthful; and the one for whom an oath is taken in the Name of Allah must be pleased/satisfied (with this oath), and whoever is not satisfied (with it) is not (one of the slaves) of Allah [i.e. Allah has nothing to do with him].*

[Narrated by Ibn Maajah with a *Hasan* (good) chain of narrators. Al-Albaanee declared it to be authentic in *Irwaa' al-Ghaleel*, no. 2698]

Questions:

1. What is the relationship of this Hadeeth to the subject of Tawheed?
[Explain]
2. Are we required, in every case, to be satisfied with what has been sworn upon in the Name of Allah? [Explain]
3. Mention the **Shuroot** (conditions) that must be observed when taking an oath (**Halif**)?
4. What is the state of one who does not accept what has been sworn upon in the Name of Allah – when he has no other reason to believe that the person is lying?

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 38 cont'd The Saying: “*Ma Shaa Allah wa Shi'ta*” (Allah’s Will **and** your Will)
[pgs. 263-267 of the *Sharh*; pg. 142-144 *al-Masaa'il*].

Qutailah narrated that a Jewish man came to the Prophet and said to him: ‘Verily, you (Muslims) commit *Shirk*; You say: ‘It is Allah’s Will **and** your will’; you (Muslims) also say: ‘By the Ka’bah!’ Thereafter, the Prophet ordered them – if they wanted to make a oath – that they should say: ‘by the Lord of the Ka’bah’; and that they should say: ‘It is Allah’s Will **then** your will’. [Reported by an-Nasaa’ee who declared it to be *Saheeh* (authentic). Al-Albaanee declared it to be authentic. See: *As-Saheehah* 1/213-214, no. 136]

An-Nasaa’ee also reported from **Ibn Abbaas** that a man said to the Prophet: ‘It is as Allah Wills and as you will’. Then he (the Prophet) said to him: ‘*Have you set me up as a Nidd (partner, equal) with Allah*’. Rather, (say): ‘*It is as Allah Alone Wills*’. [This hadeeth has some weakness. However, al-Albaanee declared it to be *Hasan* (good). See: *as-Saheehah*, no. 139]

On the authority of **At-Tufail** - the brother of Aa’ishah from her mother -, it is reported that he said: “I saw (in a dream) as though I came upon a small group of **Jews** and I said to them: ‘You are indeed a good people, if it were not for your saying *Uzair is the son of Allah*’ They said: ‘You (the Muslims) are a good people, were it not for your saying *It is Allah’s Will and the will of Muhammad*’. Afterwards, I came upon a small group of **Christians** and I said to them: ‘You are indeed a good people, if it were not for your saying *the Christ is the son of Allah*.’ They said: ‘You (the Muslims) are a good people, if it were not for your saying *It is Allah’s Will and the will of Muhammad*’. When I woke up in the morning, I told some people about this, and then I went to the Prophet and informed him. He asked me: Have you informed anyone about this? I said: Yes. Then, [addressing the people] he praised Allah and glorified Him, and then said: *Amma Ba’d* (to Proceed): Verily, Tufail had a dream which he has informed some of you about...[Then he said]: You used to say something (a *word*) which I had been (until now) prevented by **such and such** from forbidding you from saying it. Therefore, do not say: ‘*It is Allah’s Will and the will of Muhammad, rather you should say: Ma Shaa Allah Wahdahu (It is as Allah Alone Wills)*’”. [Reported by Ibn Maajah, no. 2118; and Al-Albaanee declared it to be authentic in *as-Saheehah* no. 137, 138]

Questions:

1. Why is it prohibited to say: ‘*It is Allah’s Will and your will*’?
2. Why is it prohibited to say: ‘*By the Ka’bah!*’ since the *Ka’bah* is *Baitu-llah al-Haraam* (the *Sacred House of Allah*)?
3. How should one respond to a deviant Muslim who calls you to something which happens to be true?
4. What did the Prophet mean by saying: ‘*Have you set me up as a Nidd with Allah*’?
5. Give an example of **ar-Ru’yaa as-Saalihah** (the righteous dream) being the cause (*sabab*) of a legal ruling in Islam.
6. What was the *saying* which the companions were saying (*word*) which the Prophet had initially been prevented from forbidding them from saying?

7. Why was this matter described as “*such and such*” that prevented the Prophet from prohibiting the companions from using this expression?
8. What is the difference between the two sayings: ‘*It is Allah’s Will then your will*’ and ‘*It is as Allah Alone Wills*’?
9. What is the **Hukm** (legal ruling) concerning **al-Halif** (swearing) by other than Allah?
10. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 39

Whoever **Sabba** (Curses) the Time Has **Aadhaa** (Annoyed) Allah [pgs. 269-270 of the Sharh; pg. 145 al-Masaa'il].

The Saying of Allah, the Most High:

*And they say: "There is nothing but our life in this world: We (one generation) die and we (i.e. another generation) live and nothing destroys us except **ad-Dahr** (the passing of time)." And they have no (certain) knowledge of it, they only conjecture.* [al-Qur'an *al-Jaathiyah* 45:24]

It is authentically reported on the authority of Abu Hurairah that the Prophet said: "Allah, Most Blessed, Most High, says: *"The son of Adam Annoys Me: He curses time, though **I am** (the One Who controls) **the time**: I alternate the night and the day (causing one to follow the other)." In another narration: "Do not curse time, for verily, **Allah is the** (One Who Controls the) **time**."* [al-Bukhaaree no. 4826; Muslim no. 2246]

Questions:

1. What did they mean by: *There is nothing but our life in this world...*
2. Explain: *We die and we live and nothing destroys us except **ad-Dahr**...*
3. What was the 'Aqeedah of the **Dahreyah**?
4. What *category* of **Shirk** does this fall into?
5. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

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Questionnaire Study Guide - Part Four

Lecture No. 39 (cont)

To be Named (by others or by oneself) *Qaadee al-Qudaat* (the Judge of Judges) and the like.

[pgs. 271-272 of the Sharh; pg. 146 al-Masaa'il].

It is authentically reported on the authority of Abu Hurairah that the Prophet said: “*Verily, the lowest name to Allah is that of a man who is named “Malik al-Amlaak (King of kings),” for there is no Maalik (King, Master, Owner of everything) except Allah.*” Sufyaan added: “Like the title *Shaahinshaah* (King of kings).”

[al-Bukhaaree no. 6206; Muslim no. 2143; Abu Daawood no. 4961; at-Tirmidhee no. 2839]

In another narration: “*The man who will deserve/receive the Anger of Allah most, on the Day of Resurrection, and the most evil or vile (of men) is...*”

[Muslim no. 2143]

Questions:

1. Explain the expression *Qaadee al-Qudaat*.
2. What will be the *condition* of one who accepts and is pleased with such titles -when he stands in front of Allah *Yawm al-Qiyaamah*?
3. What can be derived from the statement of *Sufyaan Ibn Uyainah*?
4. Why is the use of such names or titles prohibited?
5. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

Lecture No. 39 (cont) *Respect for the Names of Allah, and to Change the Name Because of this* [pgs.273-274 Sharh; pg. 147 al-Masaa'il].

It is reported on the authority of Abu Shuraih that he used to be known as **Abul Hakam**, until the Prophet said to him: “*Allah is Al-Hakam (Whose ruling is not rejected) and al-Hukm (Judging between the creatures in this life and the next) is for Him alone.*” Abu Shuraih replied: “When my people dispute in any matter, they come to me for adjudication; and when I judge between them, both parties are pleased with my judgement.” The Prophet said: “*How excellent is this! Do you have any children?*” He said: “Yes, Shuraih, Muslim and ‘Abdullah.” Then the Prophet asked: “*Who is the eldest?*” He answered: “Shuraih.” Then the Prophet said: “*Then (from now on,) you will be known as Abu Shuraih.*” [Narrated by Abu Dawood no. 4955 and others (an-Nasaa’ee 8/226); al-Albaanee declared it to be *Saheeh* (authentic) in *Saheeh Sunan Abi Daawood* 3/936 no. 4145]

Questions:

1. What is the meaning of *Kunya*?
2. Explain: “Allah is *Al-Hakam* and *al-Hukm* is for Him alone.”
3. Explain what the Prophet meant when he said: “*How excellent is this!*”
4. What might be derived from the words: “*Then, you will be known as Abu Shuraih.*”?
5. Explain what *category* of *Shirk* this falls under, and whether it is **major** or **minor**?

6. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

ISLAMIC CREED TRAINING COURSE IV

Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 40

Whoever **Hazala** (made fun or mockery) of Anything in Which **Allah**, the **Qur'an** or **His Messenger** Are Mentioned [...has fallen into **Kufr**] [pgs. 275-278 of the *Sharh*; pg. 148-150 *al-Masaa'il*].

The Saying of Allah, the Most High:

And if you question them [about the evil words which they have spoken], they declare emphatically: "We were only talking idly and joking." Say: "Was it at Allah, His Aayat (of Qur'an) and His Messenger you were mocking?" Make no excuses! You have disbelieved (Kafartum) after your believing (Imaanu-kum); if We pardon some of you, We will punish others amongst you because they were sinners (Mujrimeen). [al-Qur'an 9:65-66]

It is reported on the authority of Ibn 'Umar, Muhammad Ibn Ka'ab, Zaid Ibn Aslam and Qatadah [their narrations have been joined together] that at the time of the **Tabook Expedition**, a man (hypocrite) declared: "We have seen none **greedier**, none so **untruthful** and none so **cowardly** at the time of meeting (the enemy on the battle field) as these (Qur'anic) reciters of ours – referring to Allah's Messenger and the Qur'an reciters among his Companions. 'Awf Ibn Malik replied: "You have (indeed) lied and you are a **hypocrite**. I shall inform the Messenger of Allah (about what you have said)." And so 'Awf went to Allah's Messenger in order to inform him of what had occurred, but he found that the Qur'an (i.e. revelation concerning this incident) had already preceded him. Then that man came to the Messenger of Allah when he was just departing and had mounted his camel. The man pleaded: "We were **talking idly** and indulging in **traveler's talk** to pass the time." Ibn 'Umar said: "It is as if I see him before me now, clinging to the saddle-belt of the camel of Allah's Messenger and the rough stones were battering his legs (as he ran) and he was saying: "We were only **talking idly** and **joking**." But, the Messenger of Allah only answered him saying: "**Was it at Allah, His Aayat (of Qur'an) and His Messenger that you were mocking? Make no excuses! You have disbelieved (Kafartum) after your believing (Imaanu-kum).**" He did not *look* towards him, nor did he *say* anything further.

[Reported by as-Suyootee in *ad-Durr al-Manthoor*, who attributed it to Ibn Jareer in his Tafseer 10/119, no. 13154; Ibn Abi Haatim in his Tafseer, and Shaykh Muqbil ibn Haadee declared the chain of Ibn Abi Haatim to be **Hasan** (good) in *as-Saheeh al-Musnad min Asbaab an-Nuzool*]

Questions:

1. What is meant by **Hazala** – in general – and in this chapter specifically?
2. What is the **Hukm Shar'ee** (legal ruling) concerning one who makes mockery of the Qur'an?
3. Discuss the **Asbaab al-Nuzool** (Reasons for the revelation) of the above *Ayah* (verse).
4. What was the '**Udhar** (excuse) offered by those evolved in this incident?
5. Why was their '**Udhar** (excuse) not accepted?
6. Discuss the difference between **an-Naseehah** (advice for the sake of Allah and His Messenger) and **an-Nameemah** (tale-carrying).

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Sharh: *Kitaab at-Tawheed*

Alladhee Huwa Haqqu-llahi 'Ala al-'Abeed

Explanation of The Book of Tawheed

Al-Imaam Muhammad ibn Abdul-Wahhab Ibn Sulaiman at-Tamimi an-Najdi
(1115-1206H)

Questionnaire Study Guide - Part Four

Lecture No. 41

Allah's Words: *And Truly, If We Give him a Taste of **Rahmah** (Mercy) From Us, After Some **Darraa'** (Adversity) Has Touched him...* [pgs. 279-283 of the *Sharh*; pg. 151-155 *al-Masaa'il*].

The Saying of Allah, the Most High:

*And truly, if We give him a taste of **Rahmah** (mercy: ease, well-being, wealth) from Us, after some **Darraa'** (adversity: hardship, sickness, poverty) has touched him, he is sure to say: "**Haadhaa Lee: This is for me** [i.e. what I have earned or what I am entitled to]; I think not that the Hour (of Judgment) will be established (as claimed by the Prophets), but **if** I am brought back to my Lord, surely, there will be for me **al-Husnaa** (the best) with Him (in the next life, as it was for me in this world)." Then, We verily, will show to the disbelievers (on the Day of Judgment) what they have done and We shall make them taste '**Adhaab Ghaleedh** (a severe torment). [al-Qur'an Fussilat 41:50]*

The following sayings were reported concerning the Tafseer of the above verse (41:50)

Mujaahid said: This is due to my '*Amal* (work, efforts, etc), and I am *Mahqooq bi-hi* (entitled to it).

Ibn Abbaas said: He means: It (i.e. the wealth or status, etc.) is from myself.

The saying of **Allah**, the Most High, concerning **Qaaron**: *Verily, I have been given it (this great wealth) due to my knowledge.* [Qur'an al-Qasas 28:78]

Qataadah said (as explanation): [I have been give it]...based upon *my knowledge* of the various ways of gaining wealth (trading, etc).

Others said: [I have been given it]...based upon *knowledge with Allah* that I am entitled or deserving of it. And this is the meaning of the saying of **Mujaahid**: I have been given it due to (my) honored status.

It is reported on the authority of **Abu Hurairah** that he heard the Messenger of Allah say: "Verily, there were three men from *Banee Israa'eel* - a *leper*, a *bald-headed* man and a *blind* man – whom Allah *Araada* (willed) that they be tested (*Ibtilaa'*):

He sent to them an angel, who came (first) to the **leper** and said to him: What thing would you like most?" He replied: "A *good complexion* and a *good skin* and that which causes the people to be averse to me (i.e. the *leprosy*) should depart from me." The angel touched him and his disease was cured and he was given a fair complexion and a good skin. The angel then asked him: "What kind of wealth do you prefer?" The man replied: "*Camels*," or "*Cows*."

[*Ishaaq*, the narrator was in doubt about which one he mentioned]. So he was given a pregnant female *camel*, and the angel said to him: “May Allah bless you in it.”

Then the angel came to the **bald man** and said to him: “What is the thing most loved to you?” The man replied: “*Good hair* and that which caused the people to be averse to me (*baldness*) should depart from me.” And so the angel touched him and his affliction was gone and he was given fine hair. Then the angel asked him: “What kind of wealth would you like best?” He replied: “*Cows*,” or “*Camels*.” The angel gave him a pregnant *cow* and said: May Allah bless you in it.”

Then the angel went to the **blind man** and said to him: “What thing would you like best of all?” He said: “I would like that Allah restore my *sight* to me so that I might see the people.” And so the angel touched him and Allah restored his sight to him. Then the angel asked him: “What kind of wealth do you most prefer?” He replied: “*Sheep*.” So the angel gave him a pregnant *sheep*. Later, all three of the pregnant animals gave birth to young (and multiplied) until one of them had a valley full of camels, while another had a valley full of cows and the third had a valley full of sheep.

Then the angel **disguised as leper**, went to the leper and said: “I am a poor man who has been cut off from all means (of livelihood) while on a journey, and so *there is none who can satisfy my needs today [to reach my destination] except Allah and then you*. I ask you by the One Who gave you your fair complexion and your fine skin and granted you so much wealth in livestock to give me a camel so that I may reach my destination.” The man replied: “I have many obligations (so I cannot give you one).” The angel said: “I *think* I know you; were you not a leper to whom the people had a strong aversion? Were you not a poor man and then Allah gave you (all of this)?” The man replied: “(No,) I got this property by way of inheritance from my forefathers.” The angel said: “If you are lying, May Allah make you as you were before.”

Then the angel went to the bald man, **in the shape of a bald man** and said to him the same as he had said to the first man, but he too answered as the first one had. The angel said to him: “If you are lying, May Allah make you as you were before.”

Then the angel, **disguised as a blind man**, went to the blind man and said: “I am a poor man and a traveler whose livelihood has been cut off during the journey. *I have no one to help me except Allah and then you*. I ask you by Him Who has given you back your sight to give me a sheep that I may, with its help, complete my journey.” The man said: “Without doubt, I was blind and Allah gave me back my sight, so take **ma shi'ta** (whatever you *will*) and leave **ma shi'ta** (whatever you *will*) (from my property). By Allah! I will not prevent you today from taking anything of my property, which you may take for Allah's sake.” The angel replied: “Keep your property with you. You have (all) been tested and Allah **Radiya** (is *pleased*) with you and **Sakhita** (is *angry*) with your two companions.”

[Narrated by al-Bukhaaree no. 3464, 6653; Muslim no. 2964]

Questions:

1. Who are the *people* described in this *ayah* (verse) 41:50?
2. What is the **error** for which they are blamed, and its **Hukm Shar'ee** (legal ruling)?
3. What is their *end* as a result of this type of behavior?
4. Explain the following expressions: **Rahmah** - **Haadhaa Lee** - **al-Husnaa**.
5. What is the *relationship* of this *ayah* (verse) to the subject of **Tawheed**?
6. What was Allah's **Ibtilaa'** (test, trial) for the three people from **Banee Israa'eel**?
7. Discuss the statement: '*I have no one to help me except Allah and then you*'.

8. Mention some of the *Sifaat* (Characteristics) of Allah mentioned in this hadeeth.
9. Discuss the position of *Ahlu-Sunnah* concerning the *Sifaat* of Allah.
10. Discuss the '*Aqeedah* of *Ahlu-Sunnah* concerning the *Iraadah* (Will) of Allah.
11. Mention some of the *Fawaa'id* (benefits) or *Ahkaam* (legal rulings) derived from this chapter.

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Lecture No. 43

Allah's Words: *The Most Beautiful (Perfect) Names Are For Allah, So Call on Him By Them...*

[pgs. 289-292 of the *Sharh*; pg. 159 *al-Masaa'il*].

The Saying of Allah, the Most High: *The most beautiful (Perfect) Names (al-Asmaa' al-Husnaa) are all for Allah, so call (Du'aa) on Him by them, but turn away from those who deny (commit Il-haad in) His Names. They will be requited for what they used to do.* [al-Qur'an 7:180]

Ibn Abi Haatim reported on the authority of **Ibn 'Abbaas** that he said:
“...those who deny (commit **Ilhaad** in) His Names...” are committing **Shirk**.”

Also reported from him [i.e. Ibn Abi Haatim from **Ibn Abbaas**] is that he said:
“...They named **al-Laah** from **al-Ilaah** and **al-'Uzzaa** from **al-'Azeez**”

It is reported on the authority of **Al-A'amash** that he said: ‘they used to ascribe names to Allah which are not of them (i.e. not from His Names which He has named Himself with).’

Questions:

1. Discuss the general meaning of this verse (7:180).
2. What are the types of **Du'aa** understood from the words: ‘so call on Him by them’?
3. What is the relationship of this topic to **at-Tawheed**?
4. Can Allah be named **an-Naazil** (the One who descends) since He has this **Sifah**?
5. How many **Asmaa' al-Husnaa** (Beautiful Names of *Perfection*) does Allah have?
6. What is meant by **Ihsaa' Asmaa' Allah** (*Enumerating* the Names of Allah)?
7. What is the meaning of **al-Ilhaad** (denial) in reference to the Names of Allah?
8. Mention some of the different types of **al-Ilhaad** in reference to the Names of Allah.
9. Discuss the Methodology of *Ahlu-Sunnah* concerning the **Asmaa'** (Names) and **Sifaat** (Characteristics) of Allah.

Lecture No. 43 Cont'd

One Should Not Say: 'Peace Be Upon Allah'

[pgs. 293-294 of the *Sharh*; pg. 160 *al-Masaa'il*].

It is authentically reported on the authority of Ibn Mas'ood that he said: “Whenever we prayed behind the prophet we used to say: “**As-Salaam** (peace) be upon Allah from His slaves and **As-Salaam** be upon so-and-so- and so-and-so [as a greeting and supplication for someone's peace, safety and protection from their defects], until the Prophet told said to us:

“Do not say: “***As-Salaam*** be upon Allah” for verily, Allah! He is ***As-Salaam*** (The One Free from defects, shortcomings etc; the One Who is the Source of Peace, Safety and Security).”

Questions:

1. What is the relationship of this *Hadeeth* to the subject of ***at-Tawheed?***
2. Discuss the circumstances surrounding this *Hadeeth*.
3. What is *meant* when someone says to another: ***As-Salaamu Alaikum?***
4. What is the meaning of ***as-Salaam*** as an ***Ism*** (name) of Allah?
5. Why were the *Sahaabah* prohibited from saying: ***as-Salaamu ala Allah?***
6. Mention one benefit from this *Hadeeth* related to the Prophet’s *manner of teaching* others.

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Lecture No. 44

Saying: “O Allah! Forgive Me if You Will.”
[pgs. 295-296 of the *Sharh*; pg. 161 *al-Masaa'il*].

It is authentically reported on the authority of Abu Hurairah that the Messenger of Allah said: *None of you should say: “Allahumma-ghfir-lee, In Shi'ta (O Allah! Forgive me if You will),” “Allahumma-rham-nee In Shi'ta (O Allah! Have Mercy upon me if You will). li-Ya'zim al-Mas'alah (Rather he must appeal to Allah with determination and certainty). Indeed Allah la mukriha lahu (nobody can force Him to do something against His Will).”* According to Muslim's report, He said: *“li-Yu'dhim ar-Raghbah (One should appeal to Allah for ones needs – whether small or great - with urgency/persistence), Indeed Allah Laa Yata'aadhamu-hu shay'un A'taahu (for nothing is too much or too great for Allah to give it).”* [Reported by al-Bukhaaree, no. 6339, 7477 and Muslim no. 2679; Abu Daawood no. 1483, at-Tirmidhee no. 2679...]

Questions:

1. What is the meaning of the words: *“li-Ya'zim al-Mas'alah”*?
2. What is understood from the words: *“la mukriha lahu”*?
3. What is the meaning of the words: *“li-Yu'dhim ar-Raghbah”*?
4. What is understood from the words: *“Laa Yata'aadhamu-hu shay'un A'taahu”*?
5. Why is it prohibited to connect ones supplication to the *Mashee'ah* (Will) of Allah? [i.e. asking Allah for something, saying: “O Allah! Forgive me, If You Will”.]
6. Explain the relationship of this *chapter* to the general topic of *at-Tawheed*.
7. Mention one benefit from this *Hadeeth* related to the Prophet's *manner of teaching* others.

Lecture No. 44 Cont'd

One Should Not Say: “My Slave,” or: “My Slave-girl”
[pgs. 297-298 of the *Sharh*; pg. 162 *al-Masaa'il*].

It is authentically reported on the authority of Abu Hurairah that the Messenger of Allah said: *“None of you should say: “Feed your Rabb (lord),” or: “Help your Rabb (lord) in performing ablution.” Instead he should say: “Sayyidee (My master),” or: “Mawlaaya (My guardian);” and none should say: “Abdee (My slave),” or: “ Amatee (My slave-girl).” Instead he should say: “ Fataaya (My young man),” or: “ Fataatee (My young lady),” or: “Ghulaamee (My boy).”*

[Reported by al-Bukhaaree, no. 2552; Muslim, no. 2249; Abu Daawood, no. 4975, 4976...]

Questions:

1. Discuss the relationship of this *chapter* to the subject of *at-Tawheed*.
2. Mention the *Qaa'idah* (Basic Principle) which this *prohibition* is founded upon.

3. Is the *prohibition* in this Hadeeth addressed to the *Sayyid* (master) only.
[Explain]
4. Is the expression *ar-Rabb* (Lord) one of the *Asmaa* (Names) of Allah.
5. Mention some of the *Ahkaam* (Legal Rulings) derived from this Hadeeth.

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Lecture No. 45

Whoever Asks by (the Name of) Allah Should Not Be Refused
[pgs. 299-300 of the *Sharh*; pg. 163 *al-Masaa'il*].

It is reported on the authority of Ibn 'Umar that he said: "Allah's Messenger said: "Whoever ***Sa'ala bi-llahi*** (asks for something in Allah's Name), give it to him; and whoever ***Ista'aadha bi-llahi*** (seeks refuge in Allah's Name), give him refuge; and whoever ***Da'aa-kum*** (invites you), then respond to (his invitation); and whoever does for you a ***Ma'roof*** (act of kindness), recompense him; but if you do not find that with which you may recompense him, then ***Ud'oo la-hu*** (supplicate to Allah for him) until you feel (or know) that you have recompensed him." [Narrated by Abu Daawood, no. 1672; and An-Nasaa'i, no. 2567 who graded it as *Saheeh* (authentic). See: *Irwaa' al-Ghaleel* no. 1617]

Questions:

1. What is the *relationship* of this chapter to the subject of ***Tawheed***?
2. Discuss the words: "Whoever ***Sa'ala bi-llahi***...give it to him."
3. Explain the words: "Whoever ***Ista'aadha bi-llahi***...give him refuge."
4. Why must you respond when someone: "... ***Da'aa-kum*** ..."?
5. Is the command to respond to an ***Invitation*** absolute or conditional?
6. How must you respond to someone who does a ***Ma'roof*** towards you?
7. What is the *reason* for the command to *compensate* a ***Ma'roof***?
8. What is the ***Shaahid*** (point related to this chapter) from this hadeeth?
9. Mention some of the ***Fawaa'id*** (Benefits) derived from this chapter.

Lecture No. 45 Cont'd

Nothing Should Be Asked For by the *Wajh* (Face) of Allah except *al-Jannah* (Paradise)
[pgs. 301 of the *Sharh* (deleted); pg. 164 *al-Masaa'il*].

*Jabir narrated that Allah's Messenger said: "Nothing should be asked for by the **Wajh** (Face) of Allah except **al-Jannah** (Paradise)."*

*[Reported by Abu Daawood, no. 1671; al-Baihaqee in his Sunnan, 4/199. al-Albaanee declared its chain to be **Da'eef** (weak); see: Mishkaat al-Masaabeeh, 1/605, no. 1944. However, it has a **Shaahid** (supporting narration) which both al-'Iraaqee and al-Albaanee declared to be **Hasan** (acceptable) reported by at-Tabaraanee; see: Saheeh at-Targheeb wat-Tarheeb, 1/513, no. 851]*

Questions:

1. Discuss the prohibition of asking for *trifling things* by the ***Wajh*** of Allah.
2. Is this permission - of asking by the ***Wajh*** of Allah - limited to asking for ***al-Jannah***?
3. What is the '***Aqeedah*** of *Ahlu-Sunnah* concerning the ***Wajh*** of Allah?
[Explain]
4. What is the relationship of this chapter to the subject of ***Tawheed***?

5. Mention some of the *Fawaa'id* (Benefits) derived from this chapter.

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Lecture No. 46

Concerning (the Saying): “Lau” (If only ...)

[pgs. 301-304 of the *Sharh*; pg. 165-166 *al-Masaa'il*].

The Saying of Allah, the Most High: “...They say: *‘If we had anything (of authority) in the matter, none of us would have been killed here. Say: Even if you had remained in your homes, those for whom death was written would have gone forth to their deaths...’*”. [Aali Imraan 3:154]

The Saying of Allah, the Most High: “(They are) the ones who said about their (killed) brethren while they themselves sat (at home): *‘If only they had obeyed (listened to) us, they would not have been killed. Say: Avert death from your ownelves, if you are truthful’*” [Aali Imraan 3:168]

It is authentically reported on the authority of Abu Hurairah that the Messenger of Allah said: “[The strong believer is better and more beloved to Allah than the weak believer; and in each of them there is good]. Seek earnestly what benefits you [i.e. Obedience to Allah, and His reward in the Hereafter], and seek help (only) from Allah and do not lose heart. And if any adversity (calamity, misfortune) comes to you, do not say: “**If I had only acted in such-and-such a way, it would have been such-and-such;**” but instead, say: “**Qaddara-llahu wa Maa Shaa’a Fa’ala** (Allah has decreed (it) and what He willed, He has done),” for verily, (the word) **‘if’** opens the way for the work of Shaytan” [Reported by Muslim no. 2664, Ahmad 2/366, 370, Ibn Maajah no. 97, 4618].

Questions:

1. What was the **Sabab an-Nuzool** (reason for the revelation) of these verses?
2. Why did Allah, the Most High, **blame** those who said these words?
3. What is the **Hukm** (legal ruling) concerning the use of the the word **‘lau’ (If only...)?**
4. What is the reason for the *prohibition* of the use of the expression **‘law’?**
5. Is a believer required to take precautions from danger? [Explain]
6. What should one say at the time of calamity or misfortune?
7. When is it allowed to *seek help (Isti’aanah)* from other than Allah?
8. Mention some of the **Sifaat** (Characteristics) of Allah mentioned in this Hadeeth.
9. Mention some of the **Fawaa'id** (Benefits) derived from this chapter.

Lecture No. 46 cont’d

The Prohibition of *Sabb* (Cursing or Abusing) the Wind

[pgs. 305-306 of the *Sharh*; pg. 167 *al-Masaa'il*].

On the authority of Ubayy Ibn Ka’ab, it is reported that Allah’s Messenger said: *‘Do not **Sabb** (use abusive speech against) the wind. If you see that which displeases you [of heat, cold or serverity of the winds], say: ‘O Allah! We **ask of You the Khair** (good) of this wind and the good that is in it and the good that it has been commanded (to bring about); and we **seek refuge with You from the Sharr** (evil) of this wind that the evil that is in it and the evil that it has been commanded (to bring about).’* [Declared to be

Saheeh (authentic) by at-Tirmidhee, no. 2253; see also: *Saheeh al-Jaami' as-Sagheer* no. 7192 (al-Albaanee)]

Questions:

1. What is the **Hukm Shar'ee** (legal ruling) concerning **Sabb** (abusive speech) towards the wind?
2. What is the **'Illa** (reason or cause) for this *ruling* concerning cursing or abusing the wind?
3. **Sabb** (Abusing) the wind is a violation of which type of **Tawheed**? [Explain]
4. What is the **Du'aa** (supplication) legislated here [or its general meaning]?

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Lecture No. 47

The saying of Allah: “*They thought wrongly of Allah, Dhann al-Jaahiliyyah (the thinking of Ignorance)...*”
[pgs. 307-309 of the *Sharh*; pg. 168-170 *al-Masaa'il*].

The Saying of Allah, the Most High: “...*And they **thought wrongly** (false thoughts, which were unbecoming) about Allah – **Dhann al-Jaahiliyyah** (the thinking of Ignorance) [i.e. The evil thoughts which the hypocrites and disbelievers have about Allah, concerning his Divine Decree, the Wisdom behind His Actions, and His Promise to support the Prophet and the true believers]. They said: Have we any part (authority) in the matter? Say: Indeed the matter belongs wholly to Allah. They hide within themselves what they would never reveal to you. They say: **If** we had anything (of authority) in the matter, none of us would have been killed here. Say: Even if you had remained in your homes, those for whom death was written would have gone forth to the place of their death; but that Allah might **test** what is in your breasts (i.e. your sincerity); and to **purify** that which was in your hearts (from sins), and Allah is all-Knower of what is in (your) breasts”]. [Aali Imraan 3:154]*

The Saying of Allah, the Most High: “...*And that He may **punish** the **Munaafiqeen** (hypocrites) - men and women – as well as the **Mushrikeen** (pagan disbelievers) – men and women –who think **Dhann as-Sau'** (evil thoughts) about Allah: for them is **Daa'irah as-Sau'** (an evil turn, i.e. the punishment and destruction, which they wrongly thought would befall the believers, would befall them instead); and the **Ghadab** (anger) of Allah is upon them, and **La'ana-hum** (He has cursed them, i.e. distanced them from His Mercy) and prepared **Jahannam** (Hell) for them, and evil is it as a destination.” [al-Fath 48:6]*

Ibn al-Qayyim said [regarding the first verse]: The **Dhann al-Jaahiliyyah** ('thoughts of ignorance' which the disbelievers and hypocrites wrongly thought about Allah) has been explained as meaning that they thought that Allah will not grant victory to His Messenger and that his mission will dwindle or fade away. It has also been explained as meaning that (they thought that) the afflictions that he suffered were not due to the **Qadr** (Divine Decree) of Allah and His **Hikmah** (Wisdom).

It has therefore been explained as the denial of the **Hikmah** (Wisdom behind every Action of Allah) and denial of the **Qadr** (i.e. that everything which happens is according to the Divine Decree of Allah), and denial/rejection of the fact that the mission of His Messenger would be completed and that Allah would make him (or it) prevail over each and every religion. And this is also the **Dhann as-Sau'** (evil thought) which was in the minds of the hypocrites and pagan disbelievers mentioned in *Soorah al-Fath* [i.e. the second verse mentioned above].

The reason why this was ***Dhann as-Sau'*** (evil thoughts) is because it is thinking (about Allah) that which is not befitting of Him – Subhaana-hu (the One Free of Imperfections), and not befitting of His ***Hikmah*** (Wisdom), His ***Hamd*** (Praiseworthiness) and ***Wa'adi-hi as-Saadiq*** (His True Promise). Hence, whoever (wrongly) thinks that He (Allah) will allow falsehood to prevail over truth permanently such that the truth will vanish or cease to exist; or whoever denies that everything which occurs is by His ***Qadaa'*** [Execution] and His ***Qadar*** [Decree]; or whoever denies that His ***Qadar*** (Divine Decree) is for a ***Hikmah Baaligah*** (far-reaching wisdom) for which it deserves to be praised; but rather (falsely) claims that it (His ***Qadar***) is simply based upon ***mashee'ah mujarradah*** (*mere will*, without any wisdom or purpose behind it): Then, “...*this is the Dhann (thinking) of those who disbelieve, and woe to those who disbelieve from the Hell-Fire*”. [Saad 38:27]

And most of the people (human beings in general, but not the true believers) entertain ***Dhann as-Sau'*** (evil, wrong thoughts) about Allah concerning that which is particular to themselves [e.g. if they supplicate to Allah in the legislated way, they don't think that Allah will answer them], and in that which Allah does with others [e.g. if the disbelievers attain a victory over the believers, they think that the disbelievers will always be victorious]. And no one is safe from (falling into) that except the one who knows ***Allah*** and His ***Asmaa'*** (Names), His ***Sifaat*** (Characteristics) and that which is necessitated by His ***Hikmah*** (Wisdom) and His ***Hamd*** (Praiseworthiness).

Therefore, ***al-Labeeb*** (the intelligent one) ***an-Naasih li-nafsi-hi*** (who would advise himself) must give care to this matter [of how he thinks of Allah, so that he will entertain good thoughts about Allah and not evil thoughts]. He must repent (***Tawbah***) to Allah and seek His forgiveness (***Maghfirah***) from having entertained evil thoughts (***Dhann as-Sau'***) about his Lord.

If you were to examine anyone (from among the common people), you would find him *stubbornly questioning* the ***Qadr*** (of what Allah has decreed for him), *criticizing* and *blaming* it [for his situation or condition], (imagining) that *it should have been that such and such happened*. Hence, (some of the people) are ***Mustaqill*** (engaging less) and some are ***Mustakthir*** (engaging more) [in wrong thoughts about Allah].

So, examine yourself! Are you ***Saalim*** (free: from evil thoughts about Allah)? If you are saved from it, you have been saved from a great calamity (trial); and if not, then I do not think that you are ***Naajee*** (saved)!

Questions:

1. Who is meant by: *And they thought wrongly (false thoughts) about Allah...?*
2. What were the ***Dhann al-Jaahiliyyah*** (thoughts) which they entertained about Allah?
3. Why were such thoughts considered as ***Dhann as-Sau'*** (evil thoughts)?
4. What is the *way to escape* from falling into ***Dhann as-Sau'*** about Allah?

“And *most of the people* entertain ***Dhann as-Sau'*** (evil, wrong thoughts) about Allah concerning that which is particular to themselves and in that which Allah does with others...”

5. What does Ibn al-Qayyim mean by “*most of the people...?*”
6. Give an example of ***Dhann as-Sau'*** (evil thoughts) about Allah concerning that which is particular to oneself.
7. Give an example of ***Dhann as-Sau'*** about Allah in that which Allah does with others.
8. Mention a ***Sifah*** (Characteristic) of Allah mentioned in *al-Fath* 48:6.
9. Explain what is meant by the ***La'nah*** (curse) of Allah in *al-Fath* 48:6.

10. What is the relationship of this chapter to *at-Tawheed*?

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Lecture No. 48

What has been narrated concerning: *Munkaree al-Qadr* (Those Who Deny the Divine Decree)

[pgs. 311-315 of the *Sharh*; pg. 171-173 *al-Masaa'il*].

Ibn Umar said: By Him (Allah) in Whose Hand is the soul of Ibn Umar, if any one of them possessed gold equal to *Uhud* (the famous mountain to the north of Madeenah) and then spent it in the Way of Allah, Allah would not accept it from him unless and until he believes in *al-Qadr* (Divine Decree). Then, he (Ibn Umar) cited as evidence (for what he said) the saying of the Prophet: “*Emaan* (faith) is to believe in Allah, His *Malaaiakah* (Angels), His *Kutub* (Revelations), His *Rusul* (Messengers) and *al-Yawm al-Aakhir* (The Last Day), and to believe in *al-Qadr* – its *Khair*(Good) and its *Sharr* (Evil)”

[Reported by Muslim, no. 8; Abu Daawood, no. 4695, at-Tirmidhee, no. 2613...]

It is reported from ‘**Ubaadah ibn as-Saamit** that he said to his son: “My dear son! You will never experience the *Ta'm Emaan* (i.e. the taste of true faith, or the rest and tranquility derived from it) until you know (and testify to the fact) that whatever befalls you was not going to miss you, and whatever passed you by was not going to befall you. I heard the Messenger of Allah say: “*The first thing Allah created was the pen [or when Allah first created the pen]- then, He said to it: Write! It said: My Lord! What shall I write? He said: Write Maqaadeer kulli shay'*(what has been divinely pre-ordained for everything) up until the establishment of the Hour (of Judgement)”. O my dear son! I heard the Messenger of Allah say: “*Whoever dies on other than this [i.e. belief in al-Qadr] is not from me [i.e. following my Deen (al-Islam)].*”

In a narration of **Imam Ahmad**, it has: “*When Allah, the Most High, first created the pen, then He said to it: Write. Then, - at that very hour – everything that was going to happen until the Day of Resurrection was written*”. [Al-Albaanee declared it *Hasan* (good) in *Dhilaal al-Jannah* extraction of the Hadeeth of *Kitaab as-Sunnah* by Ibn Abi Aasim, no. 107, pg. 50]

In a narration of **Ibn Wahb**, the Messenger of Allah said: “*Then, whoever does not believe in al-Qadr – the good of it and the bad of it – Allah will burn him in the Fire.*”

In the *Musnad* (of Imam Ahmad) and the *Sunnan* (Abu Daawood, Ibn Maajah), from [Abdullah ibn Fairouz] **Ibn ad-Dailamee**, that he said: I went to **Ubayy ibn Ka'b** and said to him: There is something (of doubt) within me concerning **al-Qadr**. So, narrate to me something through which Allah might remove from my heart (the doubt). He said: Even if you were to spend gold equal (in amount) to (the mountain) of *Uhud* – Allah will not accept it from you until you believe in **al-Qadr** and you know (and testify to the fact) that *whatever befalls you was not going to miss you, and whatever passed you by was not going to befall you. And if you died on other than this (having firm belief in al-Qadr), you would definitely be one of the people of Hell-Fire (Ahlu-n-Naar).*

He (Ibn ad-Dailamee) said: I then went to **Abdullah ibn Mas'ood, Hudhaifah ibn al-Yamaan** and **Zaid ibn Thaabit**, and all of them narrated to me something similar to that from the Prophet. [Hadeeth Saheeh, reported by al-Haakim in his *Saheeh*...Reported by Ahmad, 5/182; Abu Daawood, no. 4699; Ibn Maajah, no. 77; and Ibn Hibban, no. 1817; al-Albaanee declared it *Saheeh* (authentic) in *Dhilaal al-Jannah* extraction of the Hadeeth of *Kitaab as-Sunnah* by Ibn Abi Aasim, no. 245, pg. 109]

Questions:

1. Explain the argument (and proof) of **Ibn Umar** for his statement that *ones good deeds would not be accepted by Allah unless and until he believes in al-Qadr*.
2. Mention the four **Maraatib** (levels) required for the belief in **al-Qadr** to be complete.
3. Explain the argument (and proof) of **Ubaadah ibn as-Saamit** for his statement that *whatever befalls you was not going to miss you, and whatever passed you by ...*
4. What is meant by **Ta'm al-Emaan** in the statement of Ubaadah: "You will never experience the **Ta'm al-Emaan** until you know that whatever befalls you was not going to miss you, and whatever passed you by was not going to befall you..."
5. Explain the other interpretation of the statement: *The first thing Allah created was the pen...*
6. What is the **Hukm** (legal ruling) for one who denies **al-Qadr**?
7. Discuss the statement of Ubayy ibn Ka'b: *And if you died on other than this, you would definitely be one of the people of Hell-Fire (Ahlu-n-Naar).*
8. What is the relationship of this chapter to the subject of **at-Tawheed**?

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Lecture No. 49

What has been Narrated Concerning: al-Musawwiroon (Image-Makers) [pgs. 317-322 of the *Sharh*; pg. 174-175 *al-Masaa'il*].

On the authority of Abu Hurairah, who said that the Messenger of Allah said: **Allah, the Most High**, said: *Who is more 'Adh-lamu (More Unjust or Wrong) than one who Yakh-luqu (tries) to create the likeness of Khalqee (My creation)? Then, let him create a Dharra (a small ant), or let him create a Habbah (grain of wheat), or let him create a Sha'eerah (barley seed).*
[Reported by al-Bukhaaree, no. 5953, 7559; Muslim, no. 2111]

On the authority of Aa'isha it is reported that the Messenger of Allah said: *The most severely punished of people on the Day of Resurrection will be those who Yudaahi'oona bi-Khalqi-llah (attempt to imitate Allah's act of creation).*
[Reported by al-Bukhaaree, no. 5954; Muslim 3/1668 (no. 2107)]

On the authority of Ibn Abbaas, it is reported that he heard the Messenger of Allah say: *Every Musawwir (image-maker) is in the Hell-Fire; a nafs (soul or person) will be made for every soorah (image) he made [or a soul will be breathed into it], and he will be punished by it in the Fire.* [Reported by Muslim, no. 2110] The narration of al-Bukhaaree has: *...Whoever makes a Soorah (image), Allah will punish him until he breathes into it a rooh (soul, spirit)...*

It is reported from him (Ibn Abbaas) as *Marfoo'* (going back to the Prophet): *Whoever made a Soorah (image) in this world will be required [on the Day of Resurrection] to breath into it ar-Rooh (the spirit of life), but he will not be able to do so.* [Reported by al-Bukhaaree, no. 2225, 5963, 7042; Muslim, no. 2110]

On the authority of Abu-I-Hayyaaj (al-Asadee), that he said: Alee said to me: *Shall I not send you on the mission upon which I was sent by the Messenger of Allah: That you must not leave any Soorah (image)[Timthaal (statue)] except that you Tamasta-haa (efface, erase, remove it), nor any Qabr Mushrif (raised grave, i.e. raised above the ground more than a hand-span) except that you Sawwaita-hu (level it).* [Reported by Muslim (*Sharh*), 7/40, no. 2240]

Questions:

1. Discuss the meaning and intent of the words: *...Then, let him create a Dharra, or let him create a Habbah,...*
2. What is the meaning of : *Yudaahi'oona bi-Khalqi-llah...*
3. What can be understood from the underlined words: *Whoever made a Soorah in this world will be required to breath into it ar-Rooh (the spirit of life), but...*
4. Why will Allah require him *"to breath into it ar-Rooh (the spirit of life)..."*
5. Why did the Prophet order the effacing of images & leveling of raised graves?
6. Discuss the ruling concerning *at-Tasweer* (making images) and *al-Iqtinaa'* (possession of images), and the *Musawwir*.
7. What type of image is intended by the prohibition in these *Ahaadeeth*?
8. What is the reason for the severity of the punishment of the image-maker?
9. What is the relationship of this chapter to the subject of *at-Tawheed*?

10. Mention some of the *rulings* or *benefits* derived from this chapter.

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Lecture No. 50

***What has been narrated concerning:[the Prohibition of]
Kath-ratu al-Halif (Frequent Oath-Taking, Swearing)***
[pgs. 323-330 of the *Sharh*; pg. 176-178 *al-Masaa'il*].

The saying of Allah, the Most High: *Allah will not call you to account (i.e. punish you) for what is unintentional in **Aimaanu-kum** (your oaths). But, He will call you to account for your deliberate oaths. In that case, **Kaffaaratu-hu** (its expiation) is **It'aam** (the feeding) of ten poor people, on a scale of the average of that with which you feed your own families, or **Kiswatu-hum** (clothing them), or **Tahreer Raqabah** (the freeing of a slave). And whoever does not find the means for this, then he must fast (**Siyaam**) for three days. That is the expiation for your oaths when you have sworn. **Wa-Hfadhoo Aymaana-kum** (And protect/preserve your oaths) [by not swearing frequently, and fulfilling oaths when you make them, or expiating for them if you break them]. Thus, Allah makes clear to you His Ayaat (signs) that you may be thankful. [al-Qur'an al-Maa'idah 5:89]*

On the authority of Abu Hurairah, that he said: I heard the Messenger of Allah say: **al-Halifu** (False Swearing) is **Manfaquatun li-s-Sil'ah** (effective in increasing the sale of the merchandise and the profits); [however, it is] **Mamhaqatun li-l-Kasb** (a cause for the removal of the blessings of the earnings). [Reported by al-Bukhaaree, no. 2087; Muslim, no. 1606; Abu Daawood, no.3335; an-Nasaa'ee, no. 4461; and the wording here if from the last two]

On the authority of Salmaan, that the Messenger of Allah said: *There are three [types of people] who **La Yukallimu-humu-llah** (Allah will not speak to them), **wa La Yuzakkee-him** (nor will He purify them, i.e. of their sins), **wa Lahum Adhaab Aleem** (and for them will be a severe punishment). [They are] **Ushaymit Zaanin** (a gray-haired adulterer), **'Aa'il Mustakbir** (an arrogant poor man) and one who has made (swearing by) Allah as his merchandise, i.e. he does not purchase except **bi-Yameeni-hi** (swearing by Allah), nor does he sell except **bi-Yameeni-hi** (swearing by Allah). [Reported by at-Tabaraanee (in his three *Ma'aajim*) with an authentic chain of narrators. Al-Haithamee, in *al-Majma'* 4/78, said: Its narrators are the narrators of *as-Saheeh*. Al-Albaanee declared it *Saheeh* (authentic) in *al-Jaami' as-Sagheer*, no. 3072]*

It is reported in the *Saheeh* from Imraan ibn Hussain, that the Messenger of Allah said: *The best of my Ummah (nation) is **Qarnee** (my generation), then those who follow them, then those who follow them.* Imraan said: I don't know if he mentioned after his generation two (successive generations) or three. [The Prophet continued] *Then, there will come – after you – a people who will (1) [be hasty to] offer witness (**Shahaadah**) without being asked to do so; (2) they will violate trusts (**al-Khiyaanah**) [if entrusted] and people will not trust them; (3) they will make vows (**an-Nadhr**), but will not fulfill them, and (4) fatness (**as-Siman**) will appear among them (due to over-indulgence in eating, drinking and easy living).* [Reported by al-Bukhaaree, no. 3650; Muslim, no. 2535; Abu Daawood, no. 4657; at-Tirmidhee, no. 2221, 2222]

It is also reported in the *Saheeh*, on the authority of Ibn Mas'ood that the Prophet said: ***Khairun-Naas** (The best of humanity) is **Qarnee** (my generation), then those who come after them, and then those who come after them. Thereafter, a people will come whose **Shahaadah** (bearing witness, testimony) will precede his **Yameen** (swearing/oath-taking), and his **Yameen** (swearing/oath-taking) will precede his **Shahaadah** (bearing witness, testimony).* [Reported by al-Bukhaaree, no. 2652 (and the wording is his, except that he has "Aqwaam" instead of "Qawm"...); Muslim, no. 2533]

Ibraaheem (an-Naka'ee) said: *When we were **Sighaar** (young) [i.e. before reaching the age of puberty] they (who were responsible for us) used to beat us due to **ash-Shahaadah** (bearing witness, testimony) and **al-'Ahd** (making oaths, contracts, commitments)[i.e. hastening to give testimony or to make commitments; or failing to keep commitments; or offering false testimony].* [Reported by al-Bukhaaree, under Hadeeth no. 2652, with the same *Isnaad* (chain of narrators); Muslim, no. 2533, has reported a similar narration]

Questions:

1. Explain the verse: ***Wa-Hfadhoo Aymaana-kum** (protect/preserve your oaths)?*
2. What is the **Kaffaarah** (expiation) for breaking an oath?
3. Discuss the *result* of selling one's merchandise by **al-Halifu** (swearing by Allah).
4. Discuss the words: *There are three who **La Yukallimu-humu-llah**...*
5. What is the meaning of: *...**wa La Yuzakkee-him** (nor will He purify them),*
6. What is meant by: *...one who has made (swearing by) Allah as his merchandise,*
7. Why the severe punishment for a gray-haired adulterer, an arrogant poor man..
8. What is the description of those who would come after the *first three generations?*
9. Who are the *first three generations* praised by the Prophet in this Hadeeth?
10. What is meant by: *...a people will come whose **Shahaadah** (bearing witness, testimony) will precede his **Yameen** (swearing/oath-taking),...*
11. What is the relationship of this chapter to the subject of **at-Tawheed**?

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Lecture No. 51

What has been narrated concerning:[the Obligation of Fulfilling] The Dhimmah (covenant, guarantee) of Allah and the Prophet
[pgs. 331-335 of the *Sharh*; pg. 179-181 *al-Masaa'il*].

The saying of Allah, the Most High: *And fulfill the 'Ahd (covenant, guarantee) of Allah [i.e. agreements, promises, treaties, etc. which you have made (in the name of Allah)] when you have made commitments. And do not undo (break) al-Aymaan (Oaths, vows) after confirming them, while, indeed, you have made Allah as a Kafeel (watcher) over you [i.e. in guaranteeing the fulfillment of the commitment]. Indeed, Allah knows whatever you do [i.e. He will call you to account if you do not keep your commitments].* [an-Nahl 16:91]

On the authority of Buraidah, that whenever the Messenger of Allah appointed someone as *Ameer* (commander) of a *Jaish* (Army) or a *Sareeyah* (Military Detachment) he took care to advise him to have *Taqwa* of Allah [i.e. shielding oneself from the punishment of Allah, by observing His commands – based upon knowledge – hoping for His reward, and avoiding His prohibitions – based upon knowledge – fearing His punishment]; and to be good to the Muslims who were with him (i.e. under his charge).

Then, he would say: Go forth to fight *Bi-smi-llah* (In the Name of Allah) [i.e. seeking help from Allah, and beginning the battle with His Name], *Fee Sabeeli-llah* (In the Cause of Allah) [i.e. one's intention should be purely for Allah, while one's action should be in accordance with the Law of Allah]; Fight *Man Kafara Bi-llah* (those who have disbelieved in Allah). Go forth to fight, and do not take from the booty before its distribution by the leader, do not break treaties, do not mutilate the dead and do not kill children (who have not reached the age of puberty).

When you meet '*Adoowa-ka* (your enemy) from among the *Mushrikeen* (pagan disbelievers) [and this means all disbelievers, including the Christians and Jews], invite them to three matters (i.e. alternatives). If they respond favorably to any one of them, accept it from them and refrain from fighting them.

Invite them to *Islam* (*ash-Shahaadatain* first, and then that which follows), and if they respond to you (positively), accept it from them and ask them to leave their land and *migrate* to the land of the *Muhaajiroon* (those who have performed *al-Hijrah*). Inform them that if they do this (perform Hijrah), they will be entitled to whatever the *Muhaajiroon* are entitled to [including Allah's reward in the next life, and the spoils of war and other benefits coming from the Public Treasury in this life]; likewise, they will have the same obligations and responsibilities that the *Muhaajiroon* have [including *al-Jihaad* and support of the Prophet]. If they refuse to migrate, then tell them that they will have the same status as the Bedouin Muslims, being subject to *Hukmu-llah* (the Law of Allah), [like other Muslims], but they will not receive any share of *al-Ghaneemah* (spoils of war taken from the wealth of the disbelievers) or *al-Fay'* [that which comes to the Public Treasury without fighting, such as *al-Jizyah* (tax on the non-Muslim, free, men) and *al-Kharaaj* (land tax)], unless they participate in *al-Jihaad* on the side of the Muslims.

If they refuse to embrace Islam, then impose upon them the **Jizyah** [tax imposed upon non-Muslim citizens - excluding women, children and slaves - in an Islamic state, in return for the state's protection of their wealth, lives and offspring). And if they agree to this, then accept it from them and cease fighting them. But, if they refuse, then seek Allah's Help and fight them.

If you lay siege upon a people in their **Hisn** (place of fortification, whether a fortress or a town) and they request that you grant them **Dhimmatu-Allah** and **Dhimmatu Nabeeyi-hi** [i.e. that they surrender upon a **Covenant** or **Guarantee of Protection** (for themselves, wives, children, wealth, etc) in the Name of Allah and His Prophet] do not grant them the Guarantee of Protection in the Name of Allah and His Prophet. Instead, grant them *your* Guarantee of Protection and that of your companions. For, indeed, [though in either case it is severe] it is a **lesser (sin)** that you violate *your* Covenant or Guarantee of Protection than to violate the *Covenant or Guarantee (given in the Name) of Allah and His Prophet*.

If you lay siege upon a people in their **Hisn** (place of fortification, whether a fortress or a town) and they request you to let them surrender in accordance with **Hukmu-Allah** (the Ruling or Judgment of Allah, i.e. His *Sharee'ah*), do not let them surrender in accordance with **Hukmu-Allah** (Allah's Ruling in His *Sharee'ah*). Instead, allow them to surrender to **Hukmu-ka** (*your* own Ruling or Judgment), [i.e. based upon what *you understand* of the *Sharee'ah*]. For, verily, you do not know whether or not you will correctly reach the **Hukm** of Allah concerning them. [Reported by Muslim, no. 1731]

Questions:

1. Explain briefly: *And fulfill the 'Ahd (covenant) of Allah when you have made commitments. And do not undo al-Aymaan (Oaths, vows) after confirming them...*
2. What was the advice of the Prophet to the military commanders?
3. Define **at-Taqwa**?
4. Explain: Go forth to fight **Bi-smi-Allah, Fee Sabeeli-Allah**;
5. What can be derived from the words: Fight whomever **Kafara Bi-Allah**?
6. Mention some of the *prohibitions* to be observed during war.
7. Mention the three matters (alternatives) to be offered to the enemy before fighting.
8. What can be derived from the words: Invite them to **Islam**, and if they respond to you (positively), accept it from them and ask them to leave their land and **migrate** ...
9. Explain the difference between **al-Ghaneemah** and **al-Fay'**.
10. Discuss the meaning and basis of **al-Jizyah** in the Muslim society.
11. Why is it not allowed to accept surrender of the enemy according to **Hukmu-Allah**?
12. What is the relationship of this chapter to the subject of **at-Tawheed**?

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Questionnaire Study Guide - Part Four

Lecture No. 52

What has been narrated concerning:[the Prohibition of] al-Iqsaam ala-llah (Swearing that Allah will or will not do something)
[pgs. 337-338 of the *Sharh*; pg. 182 of *al-Masaa'il*].

It is narrated from Jundub ibn Abdullah that the Messenger of Allah said: *A man said: **Wa-llahi** (I swear by Allah) that Allah will not forgive so-and-so. Thereupon, Allah, the Mighty the Majestic, said: Who is he who **Yata'allaa Alayya** (Swears/makes an Oath concerning Me) that I will not forgive so-and-so? Verily, I have forgiven him [i.e. the sinner] and invalidated your deeds [i.e. the deeds of the one who swore that Allah will not forgive such-and-such a sinner].* [Reported by Muslim, no. 2621]

And in the Hadeeth of Abu Hurairah: ...[It is mentioned] that the one who made this statement was a **Rajulun 'Aabidun** (a man devoted to worshipping Allah much). [Reported by Ahmad, 2/323; Abu Daawood, no. 4901. Al-Albaanee declared it **Saheeh** (authentic)]

Abu Hurairah commented [upon narrating this hadeeth]: *'He has spoken a **kalimah** (a single statement) [i.e. Swearing by Allah concerning what Allah will or will not do, while Allah is the One Who does whatever He Wills] which has destroyed his life in this world [by his righteous deeds being nullified] and in the Hereafter [by losing its reward (i.e. al-Jannah)].* [Reported by Abu Dawood **Mawqoof** along with the above **Marfoo'** Hadeeth]

Questions:

1. What is the meaning of **al-Iqsaam 'ala-llah** (Swearing by Allah)?
2. What is the **Hukm** (Ruling) concerning **al-Iqsaam 'Ala-llah**?
3. What is the meaning of **Yata'allaa**?
4. Why were the good deeds of the **Rajulun 'Aabidun** invalidated?
5. Explain the statement: *He has spoken a **kalimah** which has destroyed his life in this world and in the Hereafter.* [And identify the speaker].
6. What is the relationship of this chapter to the subject of **at-Tawheed**?
7. Mention some of the *rulings* or *benefits* derived from this chapter.

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Lecture No. 52 (Cont'd) **Allah May Not be Asked to Intercede with any of His Creatures**
[pgs. 339-340 of the *Sharh*; pg. 183-184 of *al-Masaa'il*].

It is narrated on the authority of Jubair ibn Mut'im that he said: A Bedouin Arab came to the Prophet [at a time of severe drought] and said: O Messenger of Allah! People are being destroyed [their bodies have become weakened and worn down], the children are hungry [due to lack of food], wealth is perishing [i.e. the livestock are dying due to the lack of anything to graze upon]. So, supplicate your *Rabb* (Allah) to send us rain (*Istis-qa*). For we seek *al-Istish-faa'* (intercession) of **Allah** upon you, and *al-Istish-faa'* (intercession) of **you** upon Allah.

The Prophet said, ***Subhaana-llah! Subhaana-llah!*** [It was an exclamation of amazement, censure and rebuke of the *statement* of the Bedouin, which contained a suggestion of the lowering of the Exalted, Sublime status of Allah. It is also a statement of Glorification of Allah, and a declaration that He is *far removed* from any fault, defect or imperfection, or anything that is unbecoming of His Majesty]. And he continued to declare the Perfection of Allah (*Subhaana-llah*) until the effect of that [i.e. his anger, displeasure and rejection of what was said] was apparent on the faces of his Companions.

Then the Prophet said: *Woe to you!* [for May Allah have *Mercy* upon you!] *Do you know Who Allah is (i.e. how great is His Majesty)? Indeed, Allah's affair (i.e. His greatness, glory and magnificence) is far greater than that! [i.e. that Allah, the Lord of all the Worlds should **intercede** with one of His creatures on behalf of another] Allah is not to be asked to be a **Shaafi'** (intercessor) with anyone!...* [Reported by Abu Daawood, no. 4726. This hadeeth is **Da'eef** (weak) due to the narrators Muhammad ibn Ishaq (who is *Mudallis*) and Jubair in Muhammad (who is *Majhool*)]

Questions:

1. What is the meaning of *Istish-faa'*?
2. What is its **Hukm** (Legal Ruling)? [Explain the reason for this ruling]
3. Explain the expression ***Subhaana-llah*** and *why* the Prophet mentioned it here.
4. What is the meaning of *al-Istish-faa'* (seeking intercession) of the Prophet upon Allah, and what is its **Hukm** (ruling) in his lifetime and after?
5. What is the difference between *al-Istish-faa'* from the *living* and the *dead*?
6. What is the relationship of this chapter to the subject of ***at-Tawheed***?
7. Mention some of the *rulings* or *benefits* derived from this chapter.

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Lecture No. 53

What has been Narrated Concerning the Prophet's Safe-Guarding of *Himaa-t-Tawheed* and Closing the Ways that Lead to *ash-Shirk* [pgs. 341-343 of the *Sharh*; pg. 185-186 of *al-Masaa'il*].

It is narrated by Abdullah bin Ash-Shikhkheer that he, along with a delegation of Banu Aamir (tribesmen), went to Allah's Messenger. They said: You are ***Sayyidu-naa*** (our leader, master or sovereign)! The Prophet answered, ***as-Sayyid Allah*** (Allah, the Blessed the Most High, is the Absolute Sovereign Master). They said, You are ***Afdalu-naa Fadlan*** (superior to us in excellence and favor), and ***A'dhamu-naa Tawlan*** (greater than us in wealth, honor, greatness and charity). The Prophet answered: [You may] say what you have said (about me), or some of what you have said. However, ***Laa Yas-taj-ri-yanna-kum ash-Shaytan*** [do not let the *Shaytaan* pull you or drag you (along with him) [i.e. make you an *agent* or *representative* (for him) in *calling* to his way or *saying* something evil or exaggeration]. [Reported by Abu Daawood with a *Sanad Jayyid* (good, acceptable chain of narrators). Al-Albaanee declared it *Saheeh* (authentic). See: *Saheeh Sunan Abu Dawood*, 3/912, no. 4021 (4806)]

On the authority of Anas it is reported that some people said: ***Yaa Rasoola-llah!*** (O Messenger of Allah!); ***Yaa Khaira-naa wa Ibna Khairi-naa*** (You are the best of us and the son of the best of us!); ***Sayyida-naa wa Ibna Sayyidi-naa*** (Our master and the son of our master!) He replied: O people! Say what you have to say, but do not allow *Shaytaan* to seduce you [into *inclining* to you *desires* and following his *ways*, until you fall into *excess* and *exaggeration* (in praising me or others)]. I am Muhammad, ***Abdullah wa Rasoolu-hu*** (the slave of Allah and His Messenger). I do not like you to raise me above ***Manzilatee*** (my station or status) that Allah, the Mighty the Majestic, has assigned to me. [Narrated by an-Nasaa'ee (*Amal al-Yaum wa-l-Lailah*) with a *Sanad Jayyid* (good, acceptable chain of narrators); Ahmad, 3/153, 241, 249; Ibn Hibbaan in his *Saheeh* 14/133. al-Arnaa'ood said: It chain is *Saheeh* according to the conditions of Muslim]

Questions:

1. What is meant by the "Prophet's *Safe-Guarding* of *Himaa-t-Tawheed*?"
2. What did the Prophet mean when he said: ***as-Sayyid Allah***?
3. Explain the words: [You may] say what you have said (about me), or some of what you have said. However, ***Laa Yas-taj-ri-yanna-kum ash-Shaytan*** [do not let the *Shaytaan* pull you or drag you (along with him)...]
4. Why did the Prophet warn them to be careful (of Shaytan) in what they say?
5. What is the ruling concerning calling someone ***as-Sayyid*** (Master, Sovereign)?
6. How should one respond if addressed in this manner, as ***as-Sayyid***?

7. What is the relationship of this *Ahaadeeth* of this chapter to ***at-Tawheed***?
8. Mention some of the *rulings* or *benefits* derived from this chapter.

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Lecture No. 54

What has been Narrated Concerning Allah, the Most High's Saying:
 "And they have not made a just estimate of Allah, as is due to Him..."
 [pgs. 345-352 of the *Sharh*; pg. 187-192 of *al-Masaa'il*].

Allah, the Most High, said: *And they (the pagan disbelievers) have not made a just estimate of Allah, as is due to Him [in that they have worshipped - and made equal with Allah - something of His creation]. And on the Day of Resurrection, the whole of the earth will be **Qabdatu-hu** (in His grasp/grip) and the heavens will be **Matweeyaatum Bi-Yameeni-hi** (rolled up in His Right Hand). **Subhaana-llahi wa Ta'aala** (He is Free from all Imperfections, Highly Exalted) **Ammaa Yushrikoon** (above whatever they associate with Him) (as partners). [al-Qur'an az-Zumar 39:67]*

It is reported on the authority of Ibn Mas'ood that he said: *A **Habr** (a scholar who has much knowledge)[from the Jews] came to the Messenger of Allah and said: O Muhammad! We have found (in the Tawraah) that Allah will put all the heavens on one **Isba'** (finger) and the earths on one **Isba'** (finger) and the trees on one **Isba'** (finger) and the water and soil (of the earth) on one **Isba'** (finger) and the rest of the creation on one **Isba'** (finger). Then He will say: I am the King. Thereupon, the Prophet laughed until his molar teeth were visible and this was confirmation of the saying of the **Habr's**. Then, he recited: 'They have not made a just estimate of Allah, as is due to Him [in that they have worshipped - and made equal with Allah - something of His creation]. And on the Day of Resurrection, the whole of the earth will be **Qabdatu-hu** (in His grasp/grip) [39:67] [al-Bukhaaree, no. 4811, 7414, 7415... and Muslim, no. 2786]*

In another narration by **Muslim**, it is stated: "...and the mountains and the trees on one **Isba'**, then He will shake them saying: I am the King, I am Allah."

In a narration of al-**Bukhaaree**, it is said: "Allah will put the heavens on one **Isba'** And the water and soil (of the earth) on one **Isba'** and the rest of creation on one **Isba'**."

Muslim [no. 2788] has, from Ibn Umar, in a **Marfoo'** Hadeeth (attributed to the Prophet): *Allah will roll up the heavens on the Day of Resurrection. Then, He will take them **Bi-Yadi-hi al-Yumnaa** (in His Right Hand), and then say: 'I am the King! Where are the tyrants? Where are the arrogant ones (today)?' He would then roll up the seven earths and take them **Bi-Shimaali-hi** (in His Left Hand) and say: 'I am the King! Where are the tyrants and where are the arrogant ones (today)?'*

It is narrated (**Ruwiya**) from Ibn Abbass that he said: *The seven heavens and the seven earths **Fee Kaff ar-Rahmaan** [in the Palm of ar-Rahmaan (i.e. Allah)] is not more than the likeness of a mustard seed is in one of your hands. [Reported by Ibn Jareer, no. 23280. One of the narrators, Amru ibn Maalik an-Nukree, has only been certified by Ibn Hibbaan. However, Shaykh Sulaiman ibn Abdullah ibn Muhammad ibn Abdul-Wahhab held it to be an acceptable Hadeeth.]*

Ibn Jareer said: Yunus narrated to me (saying): We were informed by Ibn Wahb, who said: Ibn Zaid said : My father reported to me that Allah’s Messenger said: *The Seven Heavens – in comparison to **al-Kurse** (the footstool of Allah) - are not more than the likeness of seven Dirhams (a small silver coin) thrown (molded) into a shield.* [Tafseer Ibn Jareer, no. 4522. It’s *Isnaad* (chain) is *Mursal* (broken), and Abdur-Rahman ibn Zaid ibn Aslam is *Da’eef* (weak)]

[Ibn Jareer said] Abu Dharr (al-Ghifaaree) said: I heard the Messenger of Allah saying: ***al-Kurse** (Allah’s Footstool) - in comparison to **al-‘Arsh** (Allah’s Throne) - is not more than the likeness of an iron ring, thrown in a vast open desert.* [Tafseer Ibn Jareer, no. 4522. It’s *Isnaad* is *Munqati’a* (broken). However, it has been narrated by different chains *Mawsoolan* (complete chain) and is therefore considered strengthened due to the various chains. See: *Silsilah al-Ahaadeeth as-Saheehah*, 1/13 no. 109]

It is reported that Ibn Mas’ood said: *(The distance) between **Samaa’ ad-Dunya** (the lowest heaven, just above the earth) and the one which follows it (i.e. the second heaven) is 500 years, and between each heaven and another is 500 years, and between the Seventh Heaven and **al-Kurse** (Allah’s Footstool) is also 500 years, and (the distance) between the **Kurse** and **al-Maa’** (a great body of water above the seven heavens) is 500 years. And the **Arsh** (Throne) is above **al-Maa’** (the water) and Allah is above the **Arsh**. And nothing is hidden from Him (Allah) of your deeds.*

[Reported by Ibn Mahdee from Hamaad ibn Salamah, from ‘Aasim from Zirr, from Abdullah (ibn Mas’ood). Al-Mas’oodee has reported a similar narration from Aasim from Abi Waa’il from Abdullah. Al-Haafidh adh-Dhahabee (rahimahu-llah) said so; he (also) said: And it has (other) chains of narration. Al-Haithamee said in al-Majma’: *It’s narrators are the narrators of as-Saheeh, and adh-Dhahabee declared it Saheeh (authentic) in ‘al-Uloo’, pg. 64.* adh-Dhahabee said: It is reported by Abu Daawood with a *Isnaad Hasan* (good chain)...al-Albaanee considered it *Jayyid* (good) in his *Mukhtasar al-Uloo*, pg. 104]

It is reported from al-Abbaas ibn Abdul-Muttalib that the Messenger of Allah said: *Do you know how much is (the distance) between the heaven and the earth? We said, Allah and His Messenger know best. He said: ‘Between them is the distance one could travel (by camel) in 500 years, and from every heaven to another is the distance one could travel in 500 years, and [the distance to] the **Kithafu** (ceiling) of each heaven is the distance one could travel in 500 years, and between the seventh heaven and the **Arsh** there is a **Bahr** (sea) which has between its lowest part and uppermost part (the distance) like that between the heaven and the earth (i.e. 500 years). And Allah, the Most High is above that, and nothing is hidden from Him of the deeds of Banee Aadam (the Children of Adam, i.e. human beings).* [Reported by Abu Daawood, no. 4723 and others (Ahmad, 1/206, 207; at-Tirmidhee, no. 3320; Ibn Maajah, no. 193). There is difference of opinion about it’s authenticity. Al-Albaanee considered it’s *Isnaad* (chain) as *Da’eef* (weak); see *Dhilaal al-Jannah*, no. 577. Others – including Ibn Tayyimah, Ibn al-Qayyim and Ibn Baaz (Rahimahum-ullah) - considered it acceptable.]

Questions:

1. Explain the words: “*They have not made a just estimate of Allah...*”
2. Discuss the words: *And on the Day of Resurrection, the whole of the earth will be **Qabdatu-hu** and the heavens will be **Matweeyaatum Bi-Yameeni-hi**.*
3. Discuss the meaning of *at-Tasbeeh*, in the expression: **Subhaana-llahi?**
4. Mention some of the **Sifaat** of Allah mentioned in this verse.
5. What did the **Habr** (Jewish Scholar) report to the Prophet about Allah?
6. What is the ‘**Aqeedah** of Ahlus-Sunnah concerning the *Hands of Allah?*
7. What do we know about **al-Kurse** and **al-‘Arsh?**
8. Mention the ‘**Aqeedah** of Ahlus-Sunnah concerning *where Allah is?*
9. What is the relationship of this chapter to the subject of **at-Tawheed?**
10. Mention some of the *ruulings* or *benefits* derived from this chapter.

