

ISLAMIC CREED TRAINING COURSE III
Explanation of Lum'atul-I'tiqaad
Radiance (Sufficiency) of the Faith
Al-Imaam Abu Muhammad Abdullah ibn Ahmad ibn Muhammad ibn Qudaamah
(541-620H)

Lecture No. 2

Important Rules Related to Al-Asmaa' was- Sifaat

The First Rule:

Concerning the Text of the Qur'an and Sunnah:

It is incumbent to accept the indications of the text just as it is - based upon its apparent meaning - without making changes or alterations and interpretations. The reason for this is because Allah has revealed the Qur'an in clear Arabic language; and the Prophet spoke in clear Arabic language. Therefore, it is necessary to leave the indications of the Speech of Allah and the Speech of the Messenger of Allah just as it is without change or distortion. Changing it from its apparent meaning is equivalent to *speaking about Allah without knowledge*, and doing so is *haraam*. [See Qur'an al-A'araaf 7:33]

The Second Rule:

Concerning *Asmaa'u-llah* (the Names of Allah):

First Matter: All of the Names of Allah are *Husnaa*

This means that they are of the highest degree of perfection (perfectly good, without defect), only comprising good meanings. Allah says in the Qur'an: ***And (all) the Good Names Belong to Allah***. [Qur'an: al-A'araaf 7:180; 59:24]

The Second Matter: The Names of Allah are not limited to a specific number (99)

“...and those Names you kept in the secret knowledge with yourself...”

[Hadeeth Saheeh, Musnad Ahmad #3711, Volume 1 page 391, Ibn Hibbaan and al-Haakim: from Abdullah ibn Mas'ood]

The Third Matter: The Names of Allah are *Tawqefiyyah* confirmed by *Revelation* not by *Intellect*.

Names used to refer to Allah should be limited to the revealed text of Qur'an and Sunnah, without adding or deleting. This is because the intellect cannot fully comprehend all that 'Allah is entitled to of Perfect Names; hence, we stop at what is confirmed in the text.

The Fourth Matter: Every one of the Names of Allah point to His *Dhaat* (Divine Being), as well as the characteristic (*Sifah*) which it contains, in addition to the *Athar* (effect) which it has on the creation, if that name is *muta'addee* (affecting other than the one who does the action). [Examples: *al-Hakeem* (Wise), *ar-Razzaaq* (Provider), *al-Khaaliq* (Creator) and *ar-Rahmaan* (the Merciful).

The Third Rule:

Concerning *Sifaatu-llah* (the Characteristics/Qualities of Allah):

The First Matter: The Characteristics of Allah are all '*Ulyaa* (Sublime, Exalted, Lofty); qualities of perfection and praise, without any defect of any type whatsoever. Examples are: *al-Hayyaat* (Life), *al-Ilm* (Knowledge), *al-Qudrah* (Power), *as-Sam'* (Hearing), *al-Basar* (Sight), *al-Hikmah* (Wisdom), *ar-Rahmah* (Mercy), *al-'Uloo* (Highness), etc. Allah says: ***The highest descriptions (characteristics) belong to Allah.*** [an-Nahl 16:60]. Allah is perfect, therefore his *sifaat* have to be perfect.

Characteristics which are imperfect can never be attributed to Allah. While characteristics which can be both perfect and imperfect can only be applicable to Allah in their perfect sense. [See: al-Anfaal 8:30; at-Taariq 86:15,16; an-Nisaa' 4:142]

The Second Matter: The *Sifaat* of Allah are divided into ***Thubooteeyah*** (that which is affirmed) and ***Salbeeyah*** (that which is negated).

- (A) We affirm whatever Allah and His Messenger has affirmed for Him, and in a way that is fitting for the Majesty of Allah: Such as Life, Knowledge and Power.
- (B) We negate from Allah whatever He and His Messenger has negated, such as: Injustice, Sleep, Ignorance and Death. In the case of negation, it is necessary to also confirm the *opposite* (of what is being negated) in the most perfect sense, since negation (***Nafyee***) in and off itself does not indicate perfection, until and unless it points to the affirmation of the perfect opposite. An example of this is the saying of Allah: *Allah is not unjust to anyone.* [al-Kahf 18:49]

The Third Matter: The Affirmed Characteristics (*as-Sifaat ath-Thubooteeyah*) are further divided into ***Dhaateeyah*** (His Person/Self) ***Fi'leeyah*** (His Actions):

- (A) ***Dhaateeyah:*** Those characteristics which Allah was always described by, and will always be described with: such as hearing and sight.
- (B) ***Fi'leeyah:*** Those characteristics which are connected to His Will; if He wills He does it, and if He does not will, He does not do it: such as *al-Istiwa'a'* (Ascending above the *Arsh*), *al-Majee'* (Coming) and *an-Nuzool* (Descending).

The Fourth Matter: Every characteristic of Allah, may be considered with three questions:

- (1) Is this characteristic real (***haqeeqeeyah***), and why?
- (2) Is it permissible to explain the how (***takyeef***) of it, and why?
- (3) Can it be similar to the characteristics of the creatures, and why?

The Fourth Rule:

How to refute *al-Mu'attilah* (Negators of *Asmaa* and *Sifaat* of Allah):

Those who negate, reject or distort any of the Name or Characteristics of Allah are also called *al-Mu'awwilah*. We say to them: (a) Their opinion is contrary to the apparent text; (b) contrary to the way of the *Salaf* (Early Generations of the Muslims); and (c) it is not based upon any authentic evidence...

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Lecture No. 3

Introduction of the Author (Ibn Qudaamah)

[1] All praise is due to Allah, the One praised by every tongue, the One worshipped at every time. There is no place that is free of His knowledge, nor does one affair preoccupy Him over another. He is far beyond any equals and rivals, as well as being free [of need] of a wife or children. His rule is executed over all of His servants. No intellect can derive an example of Him with its pondering, nor can any heart attempt to depict Him [in one's imagination].

*There is nothing equal to Him (in comparison),
and He is the All-Hearing, the All-Seeing. [42:11]*

To Him belong the best of Names and the most exalted Characteristics.

*The Most Gracious (Ar-Rahmaan) rose over the Throne (in a manner
That suits His Majesty). To Him belongs all that is in the heavens
And all that is on the earth, and all that is between them, and all that
is under the soil. And if you speak aloud, then verily, He Knows the
secret and that which is yet more hidden. Allah! None Has the right
to be worshipped except He. To Him belong the best of Names. [20:5-8]*

His *knowledge* encompasses everything. He subjugates all creatures by His *Honor/Power* and *Rule*. And His *knowledge* and *mercy* encompasses everything.

*He (Allah) knows what happens to them (His creatures) in this world,
And what will happen to them (in the Hereafter) but they will never
Encompass Him by their knowledge. [20:110]*

He (Allah) is described with that which He has described Himself with in His Noble Book (Al-Qur'an), and with that He is described with on the tongue of His Noble Prophet.

Willing Submission and Full Acceptance of the Aayaat and Ahaadeeth of Sifaat

[2] We are obligated to believe or have faith in everything that has come to us in the Qur'an, or authentically reported from *al-Mustafaa* (the Prophet Muhammad) alaihis-Salaam – concerning the *sifaat* (characteristics) of *ar-Rahmaan* (Allah); we must believe in it, and receive it with willing submission and total acceptance. We must avoid opening up these matters for *ar-Radd* (outright rejection), *at-Ta'weel* (false interpretation), *at-Tashbeeh* (comparison/resemblance) and *at-Tamtheel* (making examples for Allah). As for what appears *dubious* from that (whatever is difficult to understand), then we are obligated to *affirm its wording* and to abandon opposing its *literal meaning*. We refer the precise knowledge of it to the One (Allah) who stated it, and we entrust it to the one (the Prophet) who transmitted it - following the example of those who are firmly grounded in knowledge (*ar-Raasikoon fi-l-Ilm*), those whom Allah has praised in His Clear Book with His words:

And those who are firmly grounded with knowledge say: 'We believe in it (the Qur'an); the whole of it (clear and unclear verses) are from our Lord. [3:7]

And He (Allah) says, blaming/criticizing those who seek to give false interpretation (*Ta'weel*) to the unclear verses of His revelation:

As for those in whose hearts there is a deviation, they follow that which is Not entirely clear thereof, seeking fitnah (mischief) and seeking for its Ta'weel (hidden meanings). But, no one knows its hidden meanings except Allah. [3:7]

Thus Allah has placed the aspect of *Ta'weel* (seeking after the hidden meanings to give false interpretations) as a sign of deviation. And He has placed it at the level of seeking after *fitnah* (mischief), by criticizing it. Then He places a barrier between them and that which they aspire and he cuts off their ambitions from what they seek after, by saying:

But no one knows its hidden meanings except Allah. [3:7]

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Lecture No. 4

Words from the *Imaams* of the *Salaf* Pertaining to *as-Sifaat*

[3] al-Imaam Abu Abdullah Ahmad ibn Muhammad ibn Hanbal (radiyallahu anhu) said – concerning the saying of the Prophet: *Verily, Allah descends to the heaven of this world (the lowest heaven)* and his saying: *Verily, Allah will be seen at the time of Resurrection*, and other hadeeth similar to these: We believe in it and testify to the truthfulness of it – without explaining the *how* of it, and without giving it any meaning [which is contrary to its obvious literal meaning]; nor do we reject anything of it [from Qur'an or Sunnah]. We know [with certainty] that what the Messenger of Allah has come to us with is *Haqq* (Truth). We do not reject or refute anything from the Messenger of Allah, nor do we describe Allah with more than what He has described Himself with, without any limits or boundaries. *There is nothing similar or comparable (equal) to Him, and He the All-Hearing, All-Seeing.* [42:11]

We say as He said, and describe Him with what He has described Himself with, without going beyond the bounds (of what He has said). The descriptions of those who (attempt) to describe Him [with other than what He has described Himself] can never achieve their objective.

We believe in the whole of the Qur'an – *Muhkmu-hu* (the clear and decisive) *Mutashaabihu-hu* (unclear - which can have more than one possible meaning). We do not reject any of His attributes due to its *appearing to us* as ugly or repulsive. Nor do we pass over the Qur'an and Hadeeth [seeking knowledge or understanding or the *Sifaat* of Allah elsewhere]. Nor do we know the *how* of the *Kunh* (reality, core, true nature) of [His *Sifaat*] except that we confirm the truthfulness of the Messenger of Allah and affirm whatever came in the Qur'an.

[4] al-Imaam Abu Abdullah Muhammad ibn Idrees ash-Shaafi'ee (radiyallahu anhu) said: I believe in Allah, and in what has come from Allah (al-Qur'an), in accordance with (the meaning) that Allah *intended*. And I believe in the Messenger of Allah, and in what has come from the Messenger of Allah, in accordance with (the meaning) that was *intended* by the Messenger of Allah.

[5] This was the way pursued by *as-Salaf* (Early Generations) as well as the Imaams of *al-Khalaf* (Later Generations) (radiyallahu anhum) – all them being in agreement with *al-Iqraar* (Acknowledgement/Admission) *al-Imraar* (Passing over it /Taking it on Face-Value) *al-Ithbaath* (Confirmation) of every *Sifah* (characteristic of Allah) which came in the Book of Allah and the *Sunnah* of the Messenger of Allah – without resorting to *Ta'weel* (interpretations).

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Lecture No. 5

Encouragement to Follow the *Sunnah* and Warning against *Bid'ah*

[6] We have been commanded to follow their **Way** (the Prophet and his companions), and to be guided by their **example**. We have been warned of the newly invented matters and we have been informed that they are from among the things that lead astray. The Prophet said: *Stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs (who will) come after me. Bite onto it (the Sunnah) with your molar teeth and beware of newly invented matters. For indeed, every newly invented matter is an **innovation** and every innovation is a **misguidance**.* [Ahmad, Abu Daawood, at-Tirmidhee, Ibn Maajah...]

[7] **Abdullah ibn Mas'od** [d. 32H] said: *Follow (strictly the Sunnah, without addition or subtraction), and do not **innovate** (in the religion)! Verily, you have been **sufficed** [with the perfection/completion of the Deen in the era of those before you].* [Ad-Daarimee, al-Baihaqee...]

[8] **Umar ibn Abdul-Azeez** [d. 101H] said something with the meaning: *Stop where the people have stopped! For, indeed, they **stopped** (where they stopped) based upon **knowledge**; and based upon penetrating insight they **refrained** [from going beyond the Sunnah]; they were more capable) of uncovering [any good, benefit...], and more deserving of any extra (virtues or merits) **if** it were there [outside of the Sunnah]. If you say: It was introduced after them, then (know) that no one has innovated it except one who **opposed** their guidance and desired not their way (Sunnah). For they have certainly **described** (of the Deen) with that which satisfies and gratifies, and **spoken** about (the Deen) with that which is sufficient. Hence, whatever is above [more than] them is simply **muhassir** [excessiveness and tiredness without any benefit], while whatever is below [less than] them is **muqassir** (falling short). Indeed, some of the people have fallen short of them, and consequently were **far removed** [from the Sunnah], while others went beyond them and hence fell into **extremism** and transgressing the bounds. Indeed, they (the companions) were between these two [deviations], upon **hudan** (guidance) **mustaqeem** (straight and upright).*

[9] **al-Imaam Abu 'Amr al-Awzaa'ee** [d. 157H] said: *It is incumbent upon you to adhere to the **Aathaar as-Salaf** (way of the companions and those who followed them in righteousness), even if the people avoid you and reject you (for that). And beware of **Aaraa' ar-Rijaal** (baseless opinions of men), even if they beautify it, and make it attractive for you with their speech.*

[10] **Muhammad ibn Abdur-Rahmaan al-Adramee**¹ [al-adhramee][3rd Century Hijrah] said to a man² who was speaking of an innovation³ and calling the people to it: *Did the Messenger of Allah, Abu Bakr, Umar, Uthmaan and Alee have knowledge of it, or did they not have knowledge of it?* He said: They did not have knowledge of it. **Al-Adhramee** said: *So, something which they had no knowledge of, you know?* The man said: They I say that they did know it! **Al-Adhramee** said: *Was it possible that it sufficed them not to speak about it nor invite others to it, or was it not possible for them?* The man said: Of course it was sufficient for them [not to speak of it or call others to it]. **Al-Adhramee** then said: *So, something which was sufficient for the Messenger of Allah and his Khaleefahs is not sufficient for you?* So, the man discontinued (this innovation and calling to it). The *Khaleefah*⁴ - who was present (for the debate) – supplicated saying: *May Allah not suffice whoever is not satisfied with what they (the Messenger of Allah and his companions) found sufficient.*

[11] Likewise, May Allah not suffice *whoever* is not sufficed by what sufficed the *Messenger of Allah* and his *companions* and *those who followed them* in righteousness, and the *Imaams* who came after them, as well as *those firmly grounded in knowledge* – who all found sufficiency in ***at-Tilaawah*** (recitation) of the verses pertaining to ***as-Sifaat*** (Allah’s Divine Characteristics and Qualities) and reading the reports (from *Hadeeth*) concerning them, and ***al-Imraar*** (passing over the text, accepting it on face-value), just as they were transmitted [without re-interpreting them].

Questions:

What is the meaning of the statement of **Ibn Mas’ood**: *..Verily, you have been **sufficed**?*

Is it possible that there be some merit or virtue outside of the *Sunnah*? Explain.

Explain the saying of **Umar ibn Abdul-Azeez**: *Indeed, they (companions) were between these two [deviations], upon *hudan* (guidance) *mustaqeem* (straight and upright).*

What does **Imaam al-Awzaa’ee** mean when he says: *Beware of the opinions of men, [even if they beautify it, and make it attractive for you with their speech]?*

What was the method used by **al-Adraamee** to refute the innovator in his time?

What was the innovation that he refuted?

¹Abu Abdur-Rahmaan Abdullah ibn Muhammad ibn Ishaq al-Adh-ramee.

²Ahmad ibn Farj al-Basree al-Jahmee.

³The false belief that the Qur’an is created.

⁴Al-Waathiq Bi-llah, Haaron ibn Muhammad ibn Haroon ar-Rasheed al-Abbaasee.

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Lecture No. 6

Mention of Some of the Verses Which Contain Sifaat (Characteristics) of Allah

[12] From what has come in the verses containing the Sifaat, is the saying of Allah, the Mighty the Majestic:

*And the **Wajh** (Face) of your Lord, full of Majesty and Honor, will abide forever.*
[Ar-Rahmaan 55:27]

His saying, *Subhaanahu wa ta'aala:*
*Nay, **Yadaa-hu** (both His Hands) are widely outstretched...*
[al-Maa'idah 5:64]

His saying, in which He informs us about **Isaa** – peace be upon him – that he said:
*You know what is within my self, though I know not what is in **Nafsi-ka** (Yours).*
[al-Maa'idah 5:116]

His saying, *Subhaanahu:*
*And your Lord **Jaa'a** (comes) with the angels in rows,*
[al-Fajr 89:22]

His saying:
*Do they then wait for anything other than that Allah **Ya'tiya-hum** (will come to them) in the shadows of the clouds and the angels? ...*
[al-Baqarah 2:210]

His saying:
*...Allah is pleased (**Radiya**) with them and they with Him...*
[al-Maa'idah 5:119]

His saying:
*...He will love (**Yuhibbu**) them and they will love Him.*
[al-Maa'idah 5:54]

His saying, concerning the disbelievers:
*And the anger (**Ghadab**) of Allah is upon them*
[al-Fath 48:6]

His saying:

They followed that which (As-khata) enraged Allah...
[Muhammad 47:28]

His saying:
But Allah (Kariha) disliked/detests their being sent forth.
[at-Tawbah 9:46]

Questions:

How did the deviants interpret *Hand* as a *sifah* of Allah?

Can we say that *Nafs* means heart or mind, as a *sifah* of Allah?

How do we understand the *sifaat* of Allah: Ghadab, Kiraaha, Ridaa...?

How can refute the deviants who gave *false interpretation* to Allah's *Sifaat*?

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Lecture No. 7

Mention of Some of the *Ahaadeeth* Which Contain *Sifaat* (Characteristics) of Allah

[13] From the *Sunnah* – related to *as-Sifaat*, is the saying of the Messenger of Allah: *Our Lord, the Blessed and Most High, descends every night – to the lowest heaven – when there remains a third of the night, saying: Who will supplicate to Me, so that I may answer him? Who will ask Me for something, so that I may grant him? Who will seek forgiveness from Me, so that I will forgive him?* [al-Bukhaaree 2/149, no. 1145; from Abu Hurairah]

And the statement of the Prophet: *Your Lord is amazed/wonders (al-'Ajab) concerning the young person who is not inclined towards Hawaa (passions, pleasures, whims).* [Ahmad 4/151; al-albaanee declared it to be weak in *ad-Da'eefah*, no. 2426]

[The statement of the Prophet: *Allah is amazed ('ajiba) by a people who would enter al-Jannah in chains.* Al-Bukhaaree 4/156, no. 3010, from Abu Hurairah]

[The statement of the Prophet: *Verily, Allah was amazed ('ajiba) – or He laughed (dahika) – from so and so (a man and his wife); so He revealed : They give preference (to others) over themselves, though they are really in need.* (59:9). Al-Bukhaaree 6/342, no. 4889, from Abu Hurairah]

And the statement of the Prophet: *Allah laughs (dahika) concerning two men – one of them kills the other, then both of them enter al-Jannah.* [al-Bukhaaree 4/68, no. 2826, from Abu Hurairah]

[14] These (narrations) and others similar to them – from those whose chains of narrators which are authentic, and whose reporters are acceptable - we believe in them; we do not reject them, nor deny them, nor re-interpret them with interpretations which contradict their obvious (literal) meaning; nor do we make comparisons with the *sifaat* of the creatures, nor using the meanings (features, traits) given [to Allah's *Sifaat*] by the innovators. We know that Allah (Subhaana-hu wa ta'aala) has no *shabeeh* (similar) *nadheer* (equal); *Laisa ka-mithli-hi shay'un, wa Huwa as-Samee' al-Baseer.* [ash-Shurah 42:11]. Hence, whatever is imagined or conceived in the mind is sure to be different from Allah.

Questions:

1. How did the deviants interpret Allah's descending (*Nuzool*) in the last third of the night?
2. How did they interpret the characteristic of Allah – Laughing (*Dahik*)?

3. What is the manner of Ahlus-Sunnah concerning understanding the Sifaat of Allah?
4. How can we answer the false interpretations of the astray groups?

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Lecture No. 8

Mention of Some of the *Ahaadeeth* Which Contain *Sifaat* (Characteristics) of Allah (cont'd)

[15] Of the texts concerning as-Sifaat, is Allah, the Most High's saying: *The Most Beneficent (Allah) Istawaa (ascended, rose above) the Throne (al-'Arsh) [in a manner that suits His Majesty].* [TaHa 20:5] [See also: 7:54, 10:3, 13:2, 25:59, 32:4, 57:4]

And His statement: *Do you feel secure that He, Who is over the heavens will not cause the earth to swallow you up...* [al-Mulk 67:16]

And the statement of the Prophet: *Our Lord is Allah, Who is above the heavens. Holy is Your Name...* [Abu Daawood. It was declared **weak** by Shaykh Al-Albaanee, Da'eef Abu Daawood, pg. 385, no. 3892 (839)]

And his saying to the slave girl: *Where is Allah? She said: Above the heavens. He asked: Who am I? She said: You are the Messenger of Allah. He then said: Set her free, for indeed she is a believer.* [**Muslim**, 1/271 – 272, no. 1094, Mu'aawiyah ibn al-Hakam as-Salmeeh.]

[16] The Prophet said to Husain (ibn 'Imraan): *How many gods do you worship? He said: Seven. Six in the earth and one above the heavens. He said: Who is it that you hope in and fear (most)? He said: The One that is above the heavens. He said: Then abandon the six (on earth) and worship the One who is above the heavens, and I will teach you two supplications. So, he accepted Islaam and the Prophet taught him to say: O Allah! Grant me guidance and save me from the evil of my self.* [Reported by Ibn Qudaamah in *al-Uloo* and Ibn Khuzaimah in *Tawheed* (similarly) and others. It is declared to be **weak** by Imaam adh-Dhahabee and others].

[17] What was reported in the previously revealed books, concerning the signs of the Prophet and his companions, is that: *They prostrate on the earth while they claim that their god is above the heavens.* [Reported by Ibn Qudaamah in *al-Uloo*, and Ibn Hajar in *al-Isaabah*, and adh-Dhahabee in *al-Uloo* – who said it is *Hadeeth Ghareeb* (which is usually an indication that the hadeeth is **weak**)].

[18] Abu Dawood reported in his *Sunan* that the Prophet said: *Indeed what is between one level of heaven and (another level of) heaven is a distance of such and such...* He

went on to say: *And above that is the Throne. And Allah – Subhaanahu – is above that.* [Ahmad, Abu Daawood, at-Tirmidhee and others. Some of the scholars declared it to Hasan (Good/Acceptable), including at-Tirmidhee, al-Haakim and Ibn al-Qayyim; while others declared it Da'eef (Weak), including Ibn 'Adee, ibn al-'Arabee, al-Albaanee and others. The second opinion seems to be the most correct: It is **weak**. And Allah Knows Best!]

[19] This and what is similar to it – is from what the Early Generations of the Muslims have agreed upon – concerning the transmission and acceptance [of these reports] – should be accepted without subjecting it to outright rejection, nor distorted interpretations, nor comparisons or the making of examples (with the characteristics of the creatures).

[20] Imaam Maalik Ibn Anas was asked and it was said to him: O Abu Abdullah! Allah says: *The Most Beneficent (Allah) ascended above the Throne.* How does He ascend? So he (May Allah have mercy upon him) said: *The Ascension (al-Istiwa'a) is known. How (it is done) is unknown. Believing in it is an obligation. And asking about it is an innovation.* Then he called for the man and had him thrown out.

Questions:

5. How did they interpret the Ascending (*al-Istiwa'a*) of Allah above His Throne?
6. Why did the Prophet order the slave-girl to be freed?
7. How did Imaam Maalik answer when asked the *How* of Allah's *Ascending*?
8. What is the manner of Ahlus-Sunnah concerning understanding the Sifaat of Allah?
9. How can we answer the false interpretations of the astray groups?

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Lecture No. 9

Kalaamu-llah
The Speech of Allah, the Most High

[21] One of the characteristics of Allah, the Most High, is that He Speaks (Mutakallim) with *Kalaam Qadeem* [ancient speech (meaning that He has always Spoken). He causes whoever He wills – from among His creatures - to hear (His Speech). Moosaa – peace be upon him - heard it from Him, without there being any intermediary [between him and Allah]. (The Angel) Jibreel – peace be upon him – also heard it, as well as whomever He wills from His angels and messengers.

[22] [We also believe] that He –Subhaana-hu – will speak to the believers in the Hereafter, and they will speak to Him. And that He will give permission to them, so that they will visit Him.

Allah, the Most High, says: *And Allah **spoke** to Moosaa with real speak.*
[an-Nisaa 4: 164]

And He – Subhaana-hu, said: *He (Allah) said: O Moosaa! I have chosen you above men by My Messages, and by My **speaking** (to you).*
[al-A'raaf 7:144]

And He – Subhaana-hu, said: *From amongst them is he who Allah **spoke** to.*
[al-Baqarah 2: 253]

And He – Subhaana-hu, said: *And it is not given to any human being that Allah should **speak** to him, except by Revelation (Wahy), or from behind a veil (min waraa 'I hijaab), or that He sends a messenger (Rasool)...*
[ash-Shoorah 42:51; see al-Bukhaaree 1/ , no. 2]

And He – Subhaana-hu, said: *And when he came to it (the fire), he was **called upon**: O Moosaa! Verily, I am your Lord.*
[TaHa 20: 11, 12]

And He – Subhaana-hu, said: *Verily, **I am Allah!** None has the right to be worshipped except **Me**, and establish the prayer for **My** Remembrance.*

[TaHa 20: 14]

And it is not permissible (or possible) for anyone to say this, other than Allah.

[23] Abdullah ibn Mas'ood said: *When Allah **speaks** by revelation, Ahlu-s-Samaa' (the inhabitants of the heavens) hear His **voice**.* He narrated this from the Prophet.

It is reported from Ibn Mas'ood **Mawqoof** [as a statement from himself], with the above wording. [See as-Sunnah, by Abdullah in Ahmad, no. 536 (authentic)].

It is also reported from Ibn Mas'ood **Marfoo'** [as a statement of the Prophet] in the Sunan of Abu Daawood (no. 4738), with the wording: *When Allah **speaks** by revelation, Ahlu-s-Samaa' (the inhabitants of the heavens) hear a clanking sound, like the dragging of steel chains.* [(authentic) *as-Saheehah*, no. 1293].

[24] Abdullah ibn Anees reported that the Prophet said: *Allah will gather the creatures on the Day of Judgement, naked, barefooted, uncircumcised, having nothing with them. He will them **call** them in a **voice** that those who are far, as well as those who are near will hear: **I am** al-Malik (the King), **I am** ad-Dayyaan (the Recompenser).*

[It is reported by the *Imaams* (of Sunnah), and al-Bukhaaree also mentioned it as a secondary proof (and without a complete chain in his *Saheeh*). See: al-Adad al-Mufrad, no. 970. It is *Saheeh* (Authentic)].

[25] It has been reported in some narrations (Aathaar): One night Moosaa saw the Fire, and it terrified him such that ran away from it frightened. Then, His Lord **Called Out** to him: O Moosaa! So, he responded quickly - being familiar with the Voice: Here I am at Your service! Here I am at Your service! I hear Your Voice but I do not see Your place. Where are You? He said: *I am above you, in front of you, on your right and on your left.* So, he knew that this characteristic is not befitting of anyone except Allah. He (Moosaa) said: You are (in fact) like that, O my God. Is it Your Speech which I hear, or the speech of your messenger? He answered: It is in fact My Speech, O Moosaa.

[This is an unconfirmed report]

Questions:

1. Who did Allah Speak to directly?
2. What are the ways that Allah speaks through, besides revelation?
3. How can we refute those who deny '*speech*' as a *sifah* of Allah?

ISLAMIC CREED TRAINING COURSE III

Explanation of Lum'atul-I'tiqaad

Radiance (Sufficiency) of the Faith

Al-Imaam Abu Muhammad Abdullah ibn Ahmad ibn Muhammad ibn Qudaamah
(541-620H)

Lecture No. 10

Al-Qur'an Kalaamu-llah
The Qur'an is the Speech of Allah

[26] From the *Speech of Allah*, is the Glorious Qur'an. It is the *Clear Book* of Allah and His *Firm Rope*. It is His *Straight Path* and the *Revelation* of the Lord of the universe. The most honorable spirit (Jibreel) descended with it to the heart of the best of Messengers, in a clear Arabic language. It was *revealed* and **not created**. From Him it began and to Him it will return.

[27] It consists of decisive *chapters*, clear *verses*, *letters* and *words*. Whosoever recites it and does so properly (with *I'raab*), he will have *ten good deeds for every letter* he recites. It has a *Beginning* and an *End*. It (also) consists of *sections* and *parts*. It is that which is recited by the tongues, safeguarded by the breasts, listened to by the ears, and written in scriptures. In it are verses that are *clear* and *unclear*, *abrogating* and *abrogated*, *specific* and *general*, as well as *commanding* and *prohibiting*.

Falsehood can not approach it from before it or behind it; (it is) sent down by the All-Wise, Worthy of all praise (Allah). [Fussilat 41:42]

Say: If mankind and jinn were to gather together to produce the likes of this Qur'an, they could not produce the like thereof, even if they helped one another. [al-Israa 17:88]

[28] *It is the Arabic Book*, of which the disbelievers said concerning it:
*We will never believe in this **Qur'an**.* [Saba' 34:31]

And some of them said:

*This is nothing but the **word** of a human being.* [al-Mudaththir 74:25]

So Allah said:

I will cast him into the Hell-Fire. [al-Mudaththir 74:26]

Some of them said that it was poetry, so Allah said:

*And We have not taught him (Muhammad) poetry nor is it suitable for him. This is only a reminder and a plain **Qur'an**.* [Ya Seen 36:69]

Thus, when Allah denies that it is poetry and He confirms that it is a Qur'an, there should not remain any doubt for the one possessing intellect, that the *Qur'an* is *that* Arabic Book which is composed of *words*, *letters* and *verses*. This is because if it were not so, then they (disbelievers) would not have claimed that it was poetry.

[29] Allah, the Mighty and Majestic says:

And if you (disbelievers) are in doubt concerning what We have sent down (i.e. the Qur'an) to Our slave (Muhammad), then produce a chapter of the like thereof and call your witnesses besides Allah. [al-Baqarah 2:25]

It is not likely for Him to challenge them with producing something that is neither known, nor can it be understood (by the intellect).

[30] Allah says:

*And when Our clear verses are recited unto them, those who hope not for their Meeting with Us, say: Bring us a **Qur'an** other than this, or change it. Say (O Muhammad): It is not for me to change it on my own accord; I only follow that which is revealed unto me...*[Yoonus 10:15]

This confirms that the Qur'an is (made of) those *verses*, which are *recited* to them.

[31] Allah says:

Nay, but they, the clear Ayaat [i.e. the description and the qualities of the Prophet Muhammad written in the Torah and the Injeel] are preserved in the breasts of those who have been given knowledge (among the People of the Scriptures).

[al-'Ankaboot 29:49]

And He says, after having sworn upon that:

That (this) is indeed an honorable recitation (the Noble Qur'an). In a Book well guarded (al-Lawh al-Mahfoodh), which (that Book with Allah) none can touch but the purified (i.e. the angels). [al-Waaqi'ah 56:77-79]

[32] And Allah says:

Kaaf Ha Ya 'Ain Saad [Maryam 19:1]

Ha Meem. 'Ain Seen Qaaf [ash-Shoorah 42:1]

He commences twenty-nine chapters with *al-Huroof al-Muqatti'ah* (divided letters).

[33] The Prophet said: *Whoever recites the Qur'an and recites it properly, there will be ten good deeds for him for every letter from it. And whosoever recites the Qur'an and recites it improperly, there will be one good deed for him for every letter. [At-Tabaraanee in al-Awsat – It is Da'eef (very weak)].*

[From Ibn Mas'ood, from the Prophet: *Whoever reads a **letter** from the Book of Allah will have a **hasanah** (reward) for it, and a **hasanat** (reward) will be rewarded as ten (rewards) like it. And I don't mean that Alif Laam Meem is a letter, but **Alif** is a letter and **Laam** is a letter and **Meem** is a letter. [at-Tirmidhee, Al-Albaanee said that it is Saheeh (authentic) in al-Jaami' as-Sagheer no. 6469, and Mishkaat no. 2137]*

[34] And he said: *Read the Qur'an before there comes to you, a people who will straighten its **letters** like an arrow is straightened [making emphasis on pronunciation]. And it will not pass their throats. They will hasten its reward [in this life] and they will not postpone it [for the Hereafter]. [Ahmad, Abu Daawood, Ibn Hibbaan. It is Saheeh (authentic): As-Saheehah no. 259]*

[35] Umar said: *To make 'Iraab of the Qur'an (recite it properly with all its rules) is more beloved to us than to memorize some of its **letters**. [Da'eef (weak)]*

[36] Alee said: *Whoever disbelieves in one **letter** from it, then he has disbelieved in all of it.* [Saheeh (authentic) Ibn Abi Shaibah, at-Tabaree]

[37] The Muslims have unanimously agreed upon the number of *Suwar* (chapters), *Aayaat* (verses), *Kalimaat* (words) and *Huroof* (letters) of the Qur'an.

[38] There is no difference of opinion among the Muslims concerning any one who denies anything from the Qur'an – whether a *Soorah* (chapter), *Aayah* (verse), *Kalimah* (word) or a **Harf** (letter); they are in agreement that such a one is a **Kaafir** (disbeliever). And in this is conclusive proof that it (the Qur'an) consists of **Huroof** (letters).

Questions:

1. Mention some of the descriptions with which Imaam Ibn Qudaamah has described the Qur'an?
2. Is the Qur'an created by Allah? [Explain].
3. What is *al-Lawh al-Mahfoodh*?
4. What is the reward one receives for recitation of the Qur'an?
5. What is the judgement of someone who denies even one word of the Qur'an?

ISLAMIC CREED TRAINING COURSE III
Explanation of Lum'atul-I'tiqaad
Radiance (Sufficiency) of the Faith
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(541-620H)

Lecture No. 11

Ru'yatu-l-Mu'mineen Li-Rabbihim Yawm al-Qiyaamah
The Vision of the Believers
Seeing their Lord on the Day of Resurrection

[39] The Believers' will see their Lord in the Hereafter with their own eyes and they will visit Him. They will speak to Him and He will speak to them. Allaah says:

*Some faces that Day shall be Naadirah (shining and radiant).
Looking at their Lord (Allaah).
[Suratul Qiyaamah: 75:22-23]*

*Nay! Surely, they (the evil doers) will be screened from seeing their Lord on that day.
[al-Mutaffifeen 83:15]*

[40] So, when these (evil doers) were screened [from seeing Allah] due to the displeasure (of Allah), this is an indication that the believers will see Him (Allah), due to the pleasure (of Allah). Otherwise, there would be no difference between them (believers and disbelievers).

[41] The Prophet said: *"Indeed, you will see your Lord, just as you see this moon. You will find no difficulty in seeing Him (Allah)."* [al-Bukhaaree and Muslim]
Reported by Al-Bukhaaree in his Saheeh (no.573) in the Book of the Times of Prayer and Muslim (no. 211) in the Book of Masaajid and Places of Prayer.

[42] This (statement) is a comparison (*tash-beeh*) between the way in which one will see (the moon) and the way in which one will see (Allah) [The Clarity and Reality of the Vision]. It is not a comparison between the two things being seen - (Allah, the Creator) and (His creation, the Moon). Indeed, Allaah has no *shabeeh* (similar) nor *nadheer* (equal).

Questions:

1. When will the ***Ru'yah*** of Allah take place?
2. What kind of vision will it be [vision of the eyes or the heart]?
3. Mention an evidence from the *Qur'an* for this vision.
4. Mention an evidence from the *Sunnah*.
5. Will all of the people (believers and disbelievers) see Allah? [Explain]
6. How did the people of deviation interpret the *Seeing of Allah*?
7. How can we refute their false interpretation?

Al-Qadaa' wa-l-Qadar
The Divine Decree (Qadar) and Its Execution (Qadaa')

[43] From the attributes of Allaah, is that He does whatsoever He wants. Nothing comes to pass, except by His Will (*Iraadah*) and nothing escapes His Will (*Mashee'ah*). There is nothing in this world that escapes from His preordainment (*Taq-deer*) and nothing emanates except that it is through His disposal (*Tad-beer*). There is no one that can go around the preordainment (*Qadr*) that has been recorded for him. Nor can one surpass what has been recorded for him in the Written Tablet (*Al-Lauh-ul-Mahfoodh*). He wills all that the creation does. And if He had protected them from sin, how would they disobey Him? And if He willed that they all obey Him, they would have surely obeyed Him. *He created the creation and their actions*. He preordained their *provision* and the lengths of their *lives*. And He *guides* whomsoever He wills through His wisdom..

Allaah says: *He cannot be questioned as to what He does, while they will be questioned.*
[Suratul Anbiyaa 21:23]

Allaah says: *Verily, We have created all things with Qadr (Divine preordainment).*
[Suratul Qamar 54:49]

And He says: *He has created everything, and has measured it exactly according to its due measurements.* [Suratul Furqaan 25:2]

And He says: *No calamity befalls on the earth or in yourselves, except that it is in a Book (Al-Lauh-ul-Mahfoodh) before We bring it into existence.* [Suratul Hadeed 57:22]

And He says: *And whomsoever Allaah wills to guide, he opens his breast to Islaam; and whomsoever He wills to send astray, He makes his breast closed and constricted.*
[Suratul Ana'aam 6:125]

[44] Ibn 'Umar reported that Jibreel asked the Prophet what *Eemaan* was, so he responded: "To believe in Allaah, His angels, His books, the Last Day and *Al-Qadr*, the good of it and the bad of it." Then Jibreel told him: "You have spoken truthfully."

[45] And the Prophet said: "*I believe in Al-Qadr, the good of it and the bad of it, the sweet of it and the bitter of it.*" Da'eef – Reported by Al-Haakim in Ma'arifatu 'Uloom-il-Haddeth (no. 31).

[46] One of the supplications that the Prophet taught Al-Hasan Ibn 'Alee and which he, himself, used to supplicate with during the *Qunoot of Witr*, was: "And save me from the evil You have ordained." [Saheeh- Reported by Ahmad (no. 1723)]

Questions:

1. Can we attribute **evil** to Allah, since nothing happens except by His Will?
2. Mention the four degrees (levels) of al-Qadar.
3. What is meant by the saying: Allah guides or misleads whomever He Wills?

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Lecture No. 12

Al-Qadaa' wa-l-Qadar
The Divine Decree (*Qadar*) and Its Execution (*Qadaa'*) (cont'd)

[47] We do not use *Al-Qadaa'* and *Al-Qadr* of Allaah as an excuse for us to abandon following His commandments and failing to observe His prohibitions. On the contrary, it is obligatory upon us to *believe in*, and *know*, that Allaah has established a **Hujjah** (proof) against us by revealing the *Scriptures* and sending the *Messengers*. Allaah, the Most High, says:

*In order that mankind shall no **Hujjah** (excuse) against Allaah after the (coming of) the Messengers.* [an-Nisaa' 4:165]

[48] We know that Allaah, the One Free From All Imperfection, Most High, did not command or forbid anyone except the one who is *capable* to do [what is commanded] or avoid [what is forbidden]. He (Allah) has not compelled anyone to commit acts of **disobedience** (to Him); nor has He forced anyone to abandon **obedience** (to Him). Allaah, the Most High, says:

Allaah has not given any soul a responsibility, except that He has given it the ability (to carry out that responsibility). [al-Baqarah 2:286]

Allaah, the Most High, says:

*So **fear Allaah** [observe His Commands and Prohibition] as much as you are **able**.*
[at-Taghaabun 64:16]

Allaah, the Most High, says:

*This Day every person shall be **recompensed** for what he **earned**. There will be no injustice (upon anybody in their judgement) on that Day.*
[al-Ghaafir 40:17]

[49] This indicates that every person possesses **Fi'l** (actions) and **Kasb** (earnings). He will be recompensed for his *good deeds* with (*ath-Tawaab*) reward and for his *bad deeds* with (*al'Iqaab*) punishment. And all of this occurs by the **Qadaa'** of Allah and His **Qadar** [Allah's Execution of what He has pre-decreed].

Questions:

1. How can we refute the sinner who excuses himself by saying: *Allah Decreed my actions*?
2. How can we answer the one who says the commands and prohibitions in Islam are too many and too difficult to observe?
3. How can reconcile the apparent contradiction between the saying: *Allah is the Creator of the creatures and their **actions***; and the fact that the people are held responsible for what they do?
4. What were the two main deviations concerning the belief in al-Qadar?
5. What are the two types of **Iraadah** for Allah? [Explain briefly]

Al-Emaan Qawlun wa 'Amalun
Emaan (Faith) [also includes] Speech and Action

[50] *Emaan* (Faith) is **speech** upon the *tongue*, **actions** of the *limbs* (body parts) and unwavering conviction of the heart; It **increases** with *obedience* and **decreases** with *disobedience*.

[51] Allah, the Most High, says: *And they were commanded not, but that they should worship Allah, making the Religion sincere to Him, worshipping none but Him alone, and perform prayer, and give Zakaah (Charity), and that is the right religion.* [al-Bayyinah 98:5]

Hence, He has made the worship of Allah, the Most High, sincerity of the heart, performance of prayers and payment of charity - all of it is part of the *Deen*.

[52] The Messenger of Allah said: *al-Emaan (Faith) consists of more than seventy branches. The highest of them is the **testimony** of **Laa Ilaaha illa Allah** (None has the right to be worshipped except Allah). And the lowest of them is **removing** a harmful object from the road.* [al-Bukhaaree no. 9; Muslim no. 35]

[53] Thus he placed **speech** and **action** as part of *Emaan* (Faith). Allah says: *As for those who believe, it has increased their Emaan.* [at-Tawbah 9:124]

[54] The Messenger of Allah said: *Whosoever says: Laa ilaaha illa Allah and he has in his heart Emaan, the weight of a wheat grain, or a mustard's seed or an atom, will be extracted from the Hell-Fire.* [al-Bukhaaree no. 44; Muslim no. 139]

Thus he has placed *Emaan* in different levels [in accordance to the variation of the person's strength of belief and actions].

Questions:

What is the comprehensive definition of *al-Emaan*?

What is the Highest and lowest branch of *al-Emaan*?

Give a proof that *al-Emaan* includes both actions and speech.

How can someone cause their *Emaan* to increase?

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(620-541)

Lecture No. 13

Having Emaan (Faith) In Everything Which the Messenger has Reported

[55] We are obligated to believe in everything which the Prophet has informed (us of), as long as it has been *authentically* transmitted from him, concerning that which we were *present* for (witnessing or experiencing it through *our senses*) and that which we were *absent* from. We know that it is *reality* and *truth*. And there is no difference - in these matters - between that which we can understand (grasp *intellectually*) and that which we may be *ignorant* of it, and have not come to know the *reality of its meaning*. An example of this is the hadeeth of *al-Israa' and al-Mi'raaj* (the Night Journey and the Ascension), during which he was *awake*, not sleeping. [The proof of this is the fact that] The *Quraish* denied and rejected (his claim) and considered it an incredible (unbelievable) thing; and it was not (expected of them) to deny a dream [if that was all that he was claiming].
[see: al-Bukhaaree 4/272-275, no. 3207; 5/132-136, no. 3887; from Maalik ibn Sa'sa'a]

[56] Also, of those things [which we are required to accept and have faith in - though it may be difficult for the *intellect* to grasp] is the incident when *Malak al-Mawt* (the Angel of Death) came to *Moosaa - alayhi-s-Salaam* - to take his soul, and Moosaa slapped him causing him (the angel) to lose his eye. Then, he (*Malak al-Mawt*) returned to his Lord, Who returned his eye to him.

The Narration of al-Bukhaaree:

The Angel of Death was sent (in the form of a man) to Moosaa (in order to take his soul). When he approached him, Moosaa struck him and gouged his eye. The angel then returned to Allah and said: 'You have sent me to a servant who does not wish to die.' Allah then restored his eye and said: 'Go back and tell him to place his hand on the back of an ox. He shall have a year for every hair that his hand covers.' So Moosaa said (after hearing this from the angel and doing it): 'O my Lord! Then what?' He said: 'Then death.' He (Moosaa) said: 'Then (let it be) now.' So, he asked Allah to place him near to the sacred lands, at the length of a stones throw.' Then the Prophet said: 'If I were there, I would indeed show you his grave by the way near the red-colored sand hill.

[al-Bukhaaree 2/423, no. 3407; from Abu Hurairah]

Questions:

1. What is our obligation towards *reports* of past or future events related by the Prophet?
2. What is *al-Israa' and al-Mi'raj*? [Linguistically and Technically]
3. Why did Moosaa slap the Angel of Death when he came the first time?
4. What did the Angel of death say to Moosaa when he came to him the second time?

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Lecture No. Fourteen

Having Emaan (Faith) In Everything Which the Messenger has Reported

[57] Also, of those things [which we are required to accept and have faith in] are *Ashraat as-Saa'ah* (the Signs of the Hour [of Judgement]): like the Emergence of *ad-Dajjaal*, and the Descent of *Isaa ibn Maryam* - alayhis-Salaam - who will kill the *Dajjaal*. Also, [included in the *Ashraat as-Saa'ah*] the Coming Forth of *Ya'jooj and Ma'jooj* (Gog and Magog), the Emergence of *ad-Daabah* (the Beast) from the Earth, *Tuloo' ash-Shams min Maghribi-haa* (the Rising of the Sun from the West), and what is similar to this, from what has been authentically transmitted.

Some Ahaadeeth Concerning the Ashraat (Signs) of the Hour of Judgement

“The hour will not come until ten signs have been seen: an Eclipse in the East, another in the West, and another in the Arabian Peninsula, the Smoke, Ad-Dajjaal, the Beast/Creature from the earth, Gog and Magog, the Rising of the Sun from the West, a Fire which comes from the far reaches of Aden, and drives the people ahead of it, and the Descent of Isa, son of Maryam.” Muslim

“The hour will not come until a man will pass by the grave of another man and he will say: If only I was in his place! (i.e. out of this world - dead - in the grave).” Bukhari, Muslim and others

Questions:

1. What is the meaning of *al-Ashraat & As-Saa'ah* linguistically & Technically?
2. What is the meaning of *ad-Dajjaal*?
3. What are some of the events related to *ad-Dajjaal*?
4. What is the Islamic Belief concerning the Descent of (*Esaa*) Jesus?
5. What is referred to by the expression *Ya'jooj and Ma'jooj*?
6. Mention something of *ad-Daabah* (Beast) which will emerge from the Earth.
7. Name other *Signs* of the nearness of the *Judgement* not mentioned by Ibn Qadaamah.

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Lecture No. Fifteen

Having *Emaan* (Faith) In Everything Which the Messenger has Reported

[58] The *Punishment* in the grave (*'Adhaab al-Qabr*) as well as its *Pleasure* (*Na'eemu-hu*) are *Haqq* (True/Real). The Prophet used to seek refuge (in Allah) from it (*'Adhaab al-Qabr*), and he ordered that it be done [seeking refuge from the punishment of the grave] in every *Salat*.

[59] The *Trial* in the grave (*Fitnatu-l-Qabr*) is also *Haqq* (True/Real), as well as the *Questioning* (*Su'aal*) by *Munkar* and *Nakeer*. Also, the *Resurrection* (to life) after death (*Bath ba'da al-Mawt*) is *Haqq* (True/Real); and that will occur at the time of the blowing in the trumpet by *Israafeel*.

Allah, the Most High, says: *And the trumpet will be blown (the second blowing) and behold! From the graves they will come out quickly to their Lord.* [Ya Seen 36:51]

Questions:

1. Is the punishment in the grave is reality; and if it is true, then what is the proof for it?
2. What is the meaning of *Fitnatu-l-Qabr*?
3. What are the names of the two angels who question the dead in the grave?
4. What are the questions the dead person is asked in the grave?
5. What is the name of the angel who will blow the trumpet for resurrection?
6. How many times will the trumpet be blown at the time of resurrection?
7. Describe the condition of the people when they will all be gathered for Judgement.

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(541-620H)

Lecture No. Sixteen

Having *Emaan* (Faith) In Everything Which the Messenger has Reported

[60] All of humanity will be gathered on the Day of Resurrection *Hufaatan* (Barefooted) *'Uraatan* (Naked) *Gurlan* (Uncircumcised) *Buhman* (without having anything with them). They will then stand (waiting) at the appointed place of standing [for Account], until our Prophet Muhammad intercedes for them [for the Judgement to begin] [Ash-Shafaa'ah al-'Udhmah] and Allah, the Blessed and Most High, calls them all to give account [for their deeds]. Then, the Scales (*al-Mawaazeen*) will be set up, and the Records (*ad-Dawaaween*) distributed and the Books of Deeds (*Suhuf al-A'maal*) will be dispersed to the Right (Hands) and Left (Hands).

Allah, the Most High, says: *Then, as for him who will be given his Record in his right hand, he surely, will receive as easy reckoning. And will return to his family in joy! But, whosoever is given his Record behind his back, he will invoke (for his) destruction. And he shall enter a blazing Fire (and be made to taste it burning).* [al-Inshiqaaq 84:7-12]

[61] *al-Meezaan* (the Balance) has *Kaffataan* (two scales) and a *Lisaan* (Tongue)⁵ - by which the actions/deeds [of the people] will be weighed. *Then those whose balances (of good deeds) are heavy, they are the successful. And those whose balances (of good deeds) are light, they are those who caused a loss to their own selves - in Hell will they abide (forever).* [al-Mu'mineen 23:40]

[62] And there will be a *Hawd* (Fountain) - for our Prophet Muhammad - on the (Day of) Resurrection. Its water is *whiter than milk and sweeter than honey*. Its drinking vessels are as *numerous as the stars* in the sky. Whosoever drinks from it *once* will never again thirst - after that drink.

Questions:

1. Will Allah expose the deeds of the believer in the same way as the *Kaafir*?
2. Will some people enter *al-Jannah* without *Hisaab* (account) or *'Adaab* (punishment)?
3. Which will be the *First Ummah* called to account on the Day of Judgement?
4. What is the *First of Allah's Rights* that we will be questioned about?
5. What is the *First Matter* to be settled of the disputes between the people?
6. Is it correct to say that *al-Meezaan* (Balance) has *two scales* and a tongue?
7. Will there be many balances (*Mawaazeen*) or one (*Meezaan*)?
8. What will be weighed in the *scales* on the Day of Judgement?
9. Who are those who will receive their records in the *right hands*?
10. Who are those who will receive their records in the *left hands/behind their backs*?
11. What is the meaning of *Hisaab Yaseer* (easy reckoning)?
12. Mention something about *al-Howd* (Fountain/Pond) of the Prophet.

⁵Al-Lisaan (Tongue) is not authentically reported from the Prophet.

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Lecture No. Seventeen

Having Emaan (Faith) In Everything Which the Messenger has Reported

[63] *as-Siraat* (the Bridge) is **Haqq** (True/Real). *Al-Abraar* (the Righteous) will pass over it, while *al-Fujaar* (the Evil and Wicked) will fall from it.

[64] Our Prophet will intercede (*Yash-fa'u*) for whoever enters the Fire - from the people of his *Ummah* who have committed Major Sins (*Ahlu-l-Kabaa'ir*). They will then come out (of the Fire) - by means of his *Shafaa'ah* (intercession), after having been burnt (by the Fire) until they became charcoal and ashes. Then, they will enter the Paradise due to his *Shafaa'ah* (intercession).

[65] There will also be *Shafaa'aat* (intercession) [allowed by Allah] through the rest of *al-Anbiyaa'* (prophets), *al-Mu'mineen* (believers) and *al-Malaa'kah* (angels). Allah says: *And they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.* [al-Anbiyaa' 21:28]

[66] The *Shafaa'ah* (intercession) of *ash-Shaafi'een* (intercessors) will in no way benefit *al-Kaafir* (the disbeliever).

Questions:

1. What is intended by the expression *as-Siraat* - on the Day of Judgement?
2. Will everyone - *Mu'min* and *Kaafir* - enter the fire when crossing the *Sirat*?
3. Give some description of *as-Siraat*.
4. At what speed will the believers cross *as-Siraat*?
5. Who will be the first person to cross *as-Siraat*, and the first Ummah?
6. What is the meaning of *as-Shafaa'ah*? And how many types are there?
7. What is meant by *as-Shafaa'ah al-Udhmah* (the Great Intercession)?
8. Who will be allowed to make intercession on the Day of Judgement?
9. What are the condition of intercession (*ash-Shafaa'ah*)?
10. Will intercession be allowed for the disbelievers? Explain!

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Lecture No. Seventeen (continued)

The Various Types of Intercession of the Prophet Muhammad

Intercession:

Linguistically - to make *al-witr* (an odd number) *Shaf'an* (even);

Technically - to act on someone's behalf to gain some *benefit* or to prevent some *harm*; *Ash-Shafaa'ah* on the Day of Judgement is divided into *al-Khaasah* (Special for the Prophet Muhammad) and *al-'Aammah* (for the Prophet and others).

The following are the various types of *Affirmed Intercession* of our Prophet Muhammad:

- (1) The great intercession (*ash-Shafaa'ah al-'Udhmah*) - which, amidst all his brothers from the other Prophets and Messengers is specifically for our Prophet and this is for the Coming of Allah so that the Judgement may begin.
- (2) His intercession for people whose good and bad deeds are equal, so he will intercede for them to enter Paradise.
- (3) His intercession for another group of people for whom the Fire had been ordered, so he will intercede that they do not enter it.
- (4) His intercession for the raising of the ranks of those who have entered Paradise, that their rank be raised to one greater than what the reward for their actions would have given them.
- (5) His intercession for a people to be entered into Paradise without reckoning.
- (6) His intercession for the lightening (reduction) of the punishment for those who deserve it, such as his intercession for his uncle Aboo Taalib, that his punishment may be lightened.
- (7) His intercession for permission to be granted for all the Believers to enter Paradise.
- (8) His intercession for the people who committed major sins, amongst those who entered the Fire, that they may be brought out of it. [This type is *al-'Aammah* (General for the Prophet Muhammad, the Angels, the other Prophets, and the Believers)].

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Lecture No. Eighteen

Having Emaan (Faith) In Everything Which the Messenger has Reported

[67] *al-Jannah* (Paradise) and *an-Naar* (Hell-Fire) are *Makh-looqataan* (two creations) that will not cease to exist. Paradise is the *Ma'waa* (final resting place) of the *Awliyaa'* (close friends) of Allah; while Hell-Fire is the *'Iqaab* (place of punishment) for *A'daa'i-hi* (His enemies). The Inhabitants of Paradise will remain in (Paradise) *eternally*.

Verily, the sinful evildoers (mujrimeen) will be in the punishment/torment of Hell, remaining in it eternally. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
[az-Zukhruf 43:74,75]

[68] *al-Mawt* (Death) will be brought forth in the form of a *Kabshin Amlah* (a beautiful ram) and *slaughtered* between Paradise and Hell-Fire. Then, it will be said: *O inhabitants of Paradise! Eternity for you and no (more) death! And O inhabitants of Hell-Fire! Eternity for you and no (more) death!*
[al-Bukhaaree no. 4730]

Huqooq (Rights) of the Prophet and his Companions

[69] Muhammad is the *Rasool Allah* (Messenger of Allah), *Khaatim an-Nabeeyeen* (Seal of the Prophets) and *Sayyid al-Mursaleen* (Leader of the Messengers). The a persons *Emaan* (belief) will not be correct until he believes in his *Risaalah* (Message) and bears witness to his *Nuboowah* (Prophethood). And mankind will not be judged on the Day of Judgement except with his *Shafaa'ah* (Intercession). No nation will enter Paradise until his nation has entered it.

[70] He is the Possessor of *Liwaa al-Hamd* (the Banner of Praise), *al-Maqaam al-Mahmood* (Most Praiseworthy Station) and *al-Hawd al-Mawrood* (the Fountain/Watering Place). He is *Imaam an-Nabeeyeen* (Leader of the Prophets), *Khateebu-hum* (their Spokesman) and the one who possesses their *Shafaa'ah* (Intercession). His nation is *Khair al-Umam* (the Best of Nations) and his Companions are *Khair Ashaab al-Anbiyaa'* (the Best Companions of any Prophet (*Alayhim as-Salaam*)).

Questions:

1. Are the Paradise and Hell-Fire *already existing*, or to be created in the future?
2. Will either Paradise or the Hell-Fire *cease to exist* at some time in the future?
3. Who are the people of Paradise, and who are the people of Hell-Fire?
4. Will *al-Mawt* (death) *cease to exist* at some time in the future? [Explain]
5. Mention some of the *Khasaa'is* (distinctions) of the Prophet and his *Ummah*.

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Lecture No. Nineteen

[71] The best of his Ummah is **Abu Bakr** as-Siddeeq, then **Umar** al-Faarooq, then **Uthmaan** Dhu'n-Noorain, then **Alee** al-Murtadaa – *Radiya'llahu anhum Ajma'een*. This is based upon what has been narrated by Abdullah ibn Umar – Radiya'llahu anhumaa – that he said: *We used to say – while the Prophet was still living: 'The best of this Ummah – after its Prophet – is Abu Bakr, then Umar, then Uthmaan and then Alee. Then, this (saying) would reach the Prophet and he would not deny it.*

[72] It has been authentically reported from Alee that he said: *'The best of this Ummah – after its Prophet – is Abu Bakr, then Umar; and if you willed [or if I willed] I would have named the third (person in order of preference).*

[73] Abu ad-Dardaa' reported from the Prophet, that he said: *The sun has not risen, nor has it set upon (anyone) – after the Prophets and Messengers – better than Abu Bakr. [Da'eef (weak)].*

[74] And he (Abu Bakr) has more right to the **Khilaafah** (position of *Khaleefah/Ruler*) than any one of Allah's creatures – after the Prophet. This is due to his **Fadl** (virtue/superiority/merit), his **Saabiqatu-hu** (preceding the others in embracing Islam), the **Taqdeem an-Nabee** (Prophet's preference) of him over all the other companions – in leading the *Salat*, as well as the **Ijmaa'** (consensus) of the *Sahaabah* in recognizing his superiority and giving the **Bai'ah** (pledge of allegiance) to him [after the death of the Prophet]. And Allah would never have united them in consensus upon **dalaalah** (astray, misguidance).

[75] Then, after (Abu Bakr) is **Umar**, due to his **Fadl** (virtues and merits), and the fact of Abu Bakr's *delegating* to him [the *authority* of state] (**al-'Ahd**).

[76] Next was **Uthmaan**, due to **Taqdeem Ahlu ash-Shoorah** (Preference given to him by the *Consultative Council*).

[77] Next was **Alee**, due to his **Fadl** (virtues and merits), as well as the *Ijmaa'* (consensus) of the people of his time [that he was the most deserving of the *Khilaafah* (Rulership)].

[78] These (four) are **al-Khulafaa' ar-Raashidoon al-Mahdeeyoon** (Rightly Guided, True Guides) about whom the Prophet said: *It is incumbent upon you to follow my Sunnah and the Sunnah of the Rightly Guided Khaleefahs after me; bite/cling to it (this Sunnah) with your molar teeth (i.e. firmly).* [Saheeh, Ahmad, Abu Daawood, at-Tirmidhee, Ibn Maajah...]

[79] The Prophet also said: *The Khilaafah [(Rightly Guided) Rulers] after me will be for thirty (30) years.* [Saheeh, Abu Daawood, at-Tirmidhee, An-Nasaa'ee...] And the end of it was the *Khilaafah* of Alee.

Al-'Asharah al-Mubash-shiroona bi-l-Jannah
(The Ten Given the Good News of Paradise)

[80] We bear witness for the *Ten* (mentioned Companions) will be in *al-Jannah*, just as the Prophet has testified for them (to this fact). He (the Prophet) said: *Abu Bakr is in Paradise, Umar is in Paradise, Uthmaan is in Paradise, Alee is in Paradise, Talha is in Paradise, az-Zubair is in Paradise, Sa'd is in Paradise, Sa'eed is in Paradise, Abdur-Rahmaan ibn 'Awf is in Paradise, Abu Ubaidah ibn al-Jarraah is in Paradise.* [Saheeh, Ahmad, Abu Daawood, at-Tirmidhee...]

[81] Likewise, every one on whose behalf the Prophet testified that they would be in Paradise – we also bear witness to their being in Paradise. This is like the saying (of the Prophet): ***al-Hasan and al-Husain are the leaders of the Youth of Paradise.*** [Saheeh, Ahmad, at-Tirmidhee...] Also, his (the Prophet's) saying to ***Thaabit ibn Qais***: *Indeed, he (Thaabit) is of the People of Paradise.* [al-Bukhaaree and Muslim, with the wording: *Verily, you (Thaabit) are not of the People of Hell-Fire; but in fact, you are of the People of Paradise.*

[82] We do not say with certainty – concerning any one of the (***Ahlu-l-Qiblah*** (Muslims) – that they will definitely be in the Paradise or the Hell-Fire; except the one about whom the Messenger has definitive statement [of Paradise or Hell-Fire]. We have hope for ***al-Muhsin*** (the doers of good), and fear for ***al-Musee'*** (the wrong doers).

Questions:

1. Who is the best of this Ummah? [Explain why?]
2. Name the first four Khaleefahs, in order of preference.
3. How long did the Rightly Guided Khilaafah (Rulership) last?
4. Name the Ten People Promised Paradise.
5. The description of someone being promised Paradise can be *general* or *specific*; what does this mean?
6. What is the position of Ahlu-s-Sunnah concerning the claim that any *particular person* would be in Paradise or Hell-Fire?

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Lecture No. Twenty

[83] We do not declare anyone from *Ahlu-l-Qiblah* (the Muslims) to be a disbelievers due to a *dhanb* (sin which he has committed); nor do we consider him to be out of Islam due to any '*amal* (deed or action which he has done).

[84] We hold the position that *al-Hajj* (Pilgrimage) and *al-Jihaad* (Fighting/Striving in the Cause of Allah) are continuous [Standing Injunctions] along with *Taa'ah* (Obedience) to every *Imaam* (Leader) - whether righteous or wicked. Also, the performance of *Salatu-l-Jumu'ah* (the *Weekly* Congregation Prayer and *Khutbah*) behind them is *Jaa'izah* (permissible).

[85] Anas [ibn Maalik] reported that the Prophet said: *Three things are from the root/foundation of Emaan: (a) Withholding [evil or harm] from whoever says: Laa ilaaha illa Allah.* We do not declare him to be a disbelievers due to a *dhanb* (sin which he has committed); nor do we consider him to be out of Islam due to any '*amal* (deed or action which he has done). *(b) Al-Jihaad is continuous [a Standing Obligation] - from the time Allah missioned me (as a Prophet and Messenger) until the time when the last of my Ummah will fight against ad-Dajjaal. It (Jihaad) will not be invalidated (discontinued) by the oppression of an oppressive (Ruler), nor the justice of the Just (Ruler). (c) Also [from the root of Emaan] is having faith in al-Aqdaar (al-Qadr: Divine Decree).[Da'eef]*

[86] It is from the *Sunnah* to have *Allegiance, Friendship & Loyalty* to *Ashaab Rasool Allah* (the Companions of the Messenger of Allah), *love* of them (*al-mahabbah*), mentioning their *good qualities (al-mahaasin)*, showing *love, respect, mercy and kindness* to them (*at-Tarahhum*), asking *forgiveness (al-Istigh-faar)* for them; refraining from the mention of their *shortcoming (al-Masaawi')* and the *differences* which occurred between them; [All of the above, in addition to] *Believing in their (Fadl) virtues, excellence and superiority [over all others], while admitting to and acknowledging their precedence (as-Saabiqah) [in the Faith].*

Allah says: *And those (Ansaar) who came after them (al-Muhaajiroon) say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed.*

[al-Hashr 59:10]

And Allah says: Muhammad is the Messenger of Allah. And those who are with him (as-Sahaabah) are severe against the disbelievers, and merciful among themselves.
[al-Fath 48:29]

[87] The Prophet said: *Do not revile (speak abusively against) my companions, for indeed if one of you were to spend in charity the equivalent of mount Uhud in gold, it would not reach a mudd (handful, ¼ of a Saa') of one of them, nor even half of it.*
[al-Bukhaaree and Muslim]

[88] It is from the *Sunnah* to be pleased with the ***Azwaaj Rasool Allah*** (wives of the Messenger of Allah), ***Ummahaat al-Mu'mineen*** (the Mothers of the Believers), ***al-Mutahharaat*** (the purified ones), ***al-Mubarra'aat*** (those declared to be free and pure) from every type of evil. The best of them was **Khadeejah** Bint Khuwailid and **Aaishah** bint as-Siddeeq, whom Allah declared innocent [of the false accusations against her] in His Book (al-Qur'an); She is the wife of the Prophet in this world and the next. Hence, whoever falsely accuses her with that which Allah has absolved her from, has disbelieved in Allah, the Supreme.

[89] Mu'aawiyah is ***Khaal al-Mu'mineen*** (the Uncle of the Believers) and ***Kaatib Wahy Allah*** (one of the Scribes who wrote down the Revelation of Allah- al-Qur'an), and one of the Khaleefahs of the Muslims, may Allah be pleased with him.

Questions:

1. What is the position of Ahlus-Sunnah concerning declaring someone a Kaafir due to sins?
2. What is the position of Ahlus-Sunnah concerning obedience to a wicked ruler?
3. Is it allowed to mention the shortcoming (*masaawi'*) of the Companions?
4. How do the Scholars of Sunnah view ***Mu'aawiyah*** ibn Abi Sufyaan?

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Lecture No. Twenty-One

[90] Also from the *Sunnah* is **Hearing** and **Obeying** the *Imaams* (Religious Leaders) of the Muslims as well as *Umaraa' al-Mu'mineen* (those who have authority over the affairs of the believers) - the righteous ones from them, as well as the unrighteous ones - as long as they do not order (the people) with disobedience to Allah. Verily, there is no obedience to anyone in that which would be disobedience to Allah.

[91] Whoever is given the *Khilaafah* (Authority/Rulership), and the people are united in his selection and pleased with him - **or** whoever became the *Khaleefah* by overcoming the people with his sword (i.e. by force) and was recognized as *Ameer al-Mu'mineen* (the Ruling Authority over the believers) - it is obligatory to obey him [in either case]. Likewise, it is forbidden to oppose him and rebel against him, and (thereby) break the unity of the Muslims.

Questions:

1. Is it obligatory to obey the Muslim ruler even if he is an *unrighteous* person?
2. What should you do if you are ordered by the ruler to do something *sinful*?
3. If someone takes authority *by force*, should the people rise up and *rebel* against him?
4. What are the *ways* in which a ruler might attain authority in the Muslim society?
5. Give an example of a *Khaleefah* who attained authority in each of the above ways.

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Lecture No. Twenty-Two

[92] Also, from the *Sunnah* is ***Hijraan Ahlu-l-Bid'ah*** (Abandoning/Boycotting the People of Innovations); ***Mubaayanatu-hum*** (separating and being different distinguished from them); avoiding ***al-Jidaal*** and ***al-Khusoomaat*** (argument and disputation) in matters of the *Deen*; as well as avoiding looking into (reading or studying) the books of the innovators and listening attentively to their speech. [Know that] every newly invented matter in the *Deen* is an innovation [which leads astray, and ends in Hell-Fire].

[93] Everyone who names himself with (a title or label) other than *Islaam* and the *Sunnah* is an innovator; like ***ar-Raafidah***, ***al-Jahmiyyah***, ***al-Khawaarij***, ***al-Qadariyyah***, ***al-Murji'ah***, ***al-Mu'tazilah***, ***al-Karraamiyyah***, ***al-Kullaabiyyah*** and those similar to them. These are (some of) the sects of misguidance and parties of innovation. May Allah grant us refuge from them!

Questions:

1. Is it correct to *boycott* the People of Innovation in spite of the fact they are Muslims?
2. What is the meaning of ***Hijraan ahlu-l-Bid'ah***, and what does it entail?
3. Is there any danger in reading the books of the People of Innovation? Explain.
4. What is the (*Hukm*) Ruling concerning (***al-Jidaal***) argumentation (***al-Khusoomaat***) and disputing about the *Deen*? And is there any exception to the rule?
5. Mention three (3) of the *distinguishing characteristics* of the People of Innovation?
6. What are some of the deviant groups of the past or present?

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Lecture No. Twenty-Three

[94] As for ascription or linking (oneself) to an *Imaam* in the secondary (*al-Furoo'*) matters of *Deen* (issues of Jurisprudence), such as the Four Schools of Law - this is not something blameworthy [i.e. there is no harm in linking oneself to one of the Four *Madh-habs* by referring to oneself as a *Shaafi'ee* or *Maalikee* etc.]. Indeed, differences of opinion in the secondary (*al-Furoo'*) matters (Jurisprudence) is a mercy (*rahmah*). And those who differ in it (i.e. the trustworthy, qualified scholars) are praised (even) in their *Ikhti-laaf* (differing) and rewarded for their *Ijti-haad* (striving to reach the correct opinion). Their *Ikhti-laaf* (differing) is a vast mercy (*rahmah waasi'ah*) while their *Ittifaq* (agreeing) is a decisive proof (*Hujjah Qaati'ah*).

[95] We ask Allah that He protect us from *innovations* and *trials*; that He cause us to live according to *Islaam* and the *Sunnah*; that He cause us to be of those who *strictly follow* the Messenger of Allah in *this Life*, and that He resurrect us *in his company after Death* - through His Mercy and His Favor, Ameen!

This is the end of the Creed, and all praise is due to Allah, Alone. May the Praise of Allah (among the Assembly of Angels) and peace, safety and security be upon our master Muhammad, as well as his family and his companions.

Questions:

1. What is meant by the expression *al-Furoo'*? [and what is its *opposite*?]
2. When is *Ikhtilaaf* (difference) blameworthy, and when is it not?
3. Why are the scholars who differ *praised* even in their differences?
4. Give an example of *Ikhtilaaf* in the era of the Prophet.
5. Is referring to oneself as a *Shaafi'ee* or *Maalikee*, the same as referring to oneself as a *Ash'aree*, *Jahmee*, *Tijaanee*, *Nakh-shabaandee*, *Mu'tazilee*... (i.e. blameworthy)?
6. What is the author referring to when he says: 'their *Ittifaq* (agreeing) is a decisive proof (*Hujjah Qaati'ah*).
7. What is the meaning of *al-Ijmaa'* (consensus)?
8. Explain how verse 4:59 (...*If you differ in any matter, refer it to Allah and His Messenger*...) is a proof that *Ijmaa'* is a source of Islamic Law?
9. What is the *definition* of *at-Taqleed* and what is the Ruling (*Hukm*) concerning it?
10. Is it true that there are *only* Four *Madh-habs* (Schools of Law) in Islam?

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Questionnaire Study Guide

Lecture No. 1

What is the *title* of the book under study in this course?

What is the *name* of the author (including father and grandfather's name)?

Mention the authors date of *birth* or date of *death*.

Mention the titles of two of his books.

What is the rule (First Rule) concerning how we view text from Qur'an and Sunnah pertaining to the *Asmaa'* (Names) of Allah and His *Sifaat* (Characteristics)?

Mention two (2) matters related to the *Asmaa'* of Allah.

Lecture No. 2

Mention two (2) matters related to the *Sifaat* of Allah.

How can we refute *al-Mu'attilah* (Negators of *Asmaa'* and *Sifaat* of Allah)?

Lecture No. 3

What does the author mean when he says: ...Allah, the One praised by every tongue – does this also include the disbelievers?

Can the intellect derive any *example* to describe Allah, or can He be depicted in one's *imagination*?

From what sources can we derive a description of Allah, the Most High?

Explain the following: *ar-Rudd*, *at-Ta'weel*, *at-Tashbeeh* and *at-Tamtheel*.

What is our position concerning *Sifaat* whose meaning is not clear to us?

What does Allah say concerning (1) those firmly grounded in knowledge, (2) those in whose hearts there is a deviation?

Lecture No. 4

Who is Abu Abdullah Ahmad ibn Muhammad?

Who is Abu Abdullah Muhammad ibn Idrees?

Can we describe Allah with more than what He has described Himself with, if it is a good characteristic?

How do we explain the *kaif* (how, or reality) of the *Sifaat* of Allah?

Verses of al-Qur'an are of two types – name them.

What is the meaning of *Muhkam*, *Mutashaabih*?

What is the statement of Imaam ash-Shaafi'ee concerning *as-Sifaat*?

What is the ruling concerning someone who rejects any *Sifah* of Allah, after the proofs have clearly been presented to him?

The Early Scholars (*Salaf*) agreed upon *al-Iqraar*, *al-Imraar*, *al-Ithbaat*, concerning the text of *Sifaat*. Briefly explain these three (3) terms.

The Prophet ordered us to follow his *Sunnah* and the *Sunnah* of _____.

Can an *innovation* – if based upon *good intentions* – be considered as a *good innovation*? [Explain]

What is the definition of *Sunnah*?

What is the definition of *Bid'ah*?

Is there such a thing as innovation in '*Aqeedah* (Beliefs)? If so, give an example.

Lecture No. 5

What is the meaning of the statement of **Ibn Mas'ood**: *..Verily, you have been sufficed?*

Is it possible that there be some merit or virtue outside of the *Sunnah*? Explain.

Explain the saying of **Umar ibn Abdul-Azeez**: *Indeed, they (companions) were between these two [deviations], upon hudan (guidance) mustaqeem (straight and upright).*

What does **Imaam al-Awzaa'ee** mean when he says: *Beware of the opinions of men, [even if they beautify it, and make it attractive for you with their speech].*

What was the method used by Muhammad ibn Abdur-Rahman **al-Adraamee** to refute the innovator in his time?

What was the innovation that he refuted?

Lecture No. 6

How did the deviants interpret *Hand* as a *sifah* of Allah?

Can we say that *Nafs* means heart or mind, as a *sifah* of Allah?

How do we understand the *sifaat* of Allah: *Ghadab, Kiraaha, Ridaa...?*

How can we refute the deviants who gave *false interpretation* to Allah's *Sifaat*?

Lecture No. 7

How did the deviants interpret Allah's descending (*Nuzool*) in the last third of the night?

How did they interpret the characteristic of Allah – Laughing (*Dahik*)?

What is the manner of Ahlus-Sunnah concerning understanding the *Sifaat* of Allah?

How can we answer the false interpretations of the astray groups?

Lecture No. 8

How did they interpret the Ascending (*al-Istiwaa*) of Allah above His Throne?

Why did the Prophet order the slave-girl to be freed?

How did Imaam Maalik answer when asked the How of Allah's *Ascending*?

What is the manner of Ahlus-Sunnah concerning understanding the *Sifaat* of Allah?

How can we answer the false interpretations of the astray groups?

Lecture No. 9

Who did Allah *Speak to* directly?

What are the ways that Allah speaks through, *besides revelation*?

How can we refute those who deny '*speech*' as a *sifah* of Allah?

Lecture No. 10

Mention some of the descriptions with which Imaam Ibn Qudaamah has described the Qur'an?

Is the Qur'an created by Allah? [Explain].

What is *al-Lawh al-Mahfoodh*?

What is the reward one receives for recitation of the Qur'an?

What is the judgement of someone who denies even one word of the Qur'an?

Lecture No. 11

When will the **Ru'yah** of Allah take place?

What kind of vision will it be [vision of the eyes or the heart]?

Mention an evidence from the Qur'an for this vision.

Mention an evidence from the Sunnah.

Will all of the people (believers and disbelievers) see Allah? [Explain]

How did the people of deviation interpret the *Seeing of Allah*?

How can we refute their false interpretation?

Can we attribute **evil** to Allah, since nothing happens except by His Will?

Mention the four degrees (levels) of al-Qadar.

What is meant by the saying: Allah guides or misleads whomever He Wills?

Lecture No. 12

How can we refute the sinner who excuses himself by saying: *Allah Decreed my actions*?

How can we answer the one who says the commands and prohibitions in Islam are too many and too difficult to observe?

How can reconcile the apparent contradiction between the saying: *Allah is the Creator of the creatures and their actions*; and the fact that the people are held responsible for what they do?

What were the two main deviations concerning the belief in al-Qadar?

What are the two types of **Iraadah** for Allah? [Explain briefly]

What is the comprehensive definition of *al-Emaan*?

What is the Highest and lowest branch of *al-Emaan*?

Give a proof that *al-Emaan* includes both actions and speech.

How can someone cause their *Emaan* to increase?

Lecture No. 13

What is our obligation towards *reports* of past or future events related by the Prophet?

What is *al-Israa'* and *al-Mi'raj*? [Linguistically and Technically]

Why did Moosaa slap the Angel of Death when he came the first time?

What did the Angel of death say to Moosaa when he came to him the second time?

Lecture No. 14

What is the meaning of *al-Ashraat* & *As-Saa'ah* linguistically & Technically?

What is the meaning of **ad-Dajjaal**?

What are some of the events related to *ad-Dajjaal*?

What is the Islamic Belief concerning the Descent of (**Esaa**) Jesus?

What is referred to by the expression **Ya'jooj** and **Ma'jooj**?

Mention something of **ad-Daabah** (Beast) which will emerge from the Earth.

Name other *Signs* of the nearness of the *Judgement* not mentioned by Ibn Qadaamah.

Lecture No. 15

Is the punishment in the grave is reality; and if it is true, then what is the proof for it?

What is the meaning of *Fitnatu-l-Qabr*?

What are the names of the two angels who question the dead in the grave?

What are the questions the dead person is asked in the grave?

What is the name of the angel who will blow the trumpet for resurrection?

How many times will the trumpet be blown at the time of resurrection?

Describe the condition of the people when they will all be gathered for Judgement.

Lecture No. 16

Will Allah expose the deeds of the believer in the same way as the *Kaafir*?
Will some people enter *al-Jannah* without *Hisaab* (account) or '*Adaab* (punishment)?
Which will be the *First Ummah* called to account on the Day of Judgement?
What is the *First of Allah's Rights* that we will be questioned about?
What is the *First Matter* to be settled of the disputes between the people?
Is it correct to say that *al-Meezaan* (Balance) has *two scales* and a *tongue*?
Will there be many balances (Mawaazeen) or one (Meezaan)?
What will be weighed in the *scales* on the Day of Judgement?
Who are those who will receive their records in the *right hands*?
Who are those who will receive their records in the *left hands/behind their backs*?
What is the meaning of *Hisaab Yaseer* (easy reckoning)?
Mention something about *al-Howd* (Fountain/Pond) of the Prophet.

Lecture No. 17

What is intended by the expression *as-Siraat* - on the Day of Judgement?
Will everyone - *Mu'min* and *Kaafir* - enter the fire when crossing the *Sirat*?
Give some description of *as-Siraat*.
At what speed will the believers cross *as-Siraat*?
Who will be the first person to cross *as-Siraat*, and the first Ummah?
What is the meaning of *as-Shafaa'ah*? And how many types are there?
What is meant by *as-Shafaa'ah al-Udhmah* (the Great Intercession)?
Who will be allowed to make intercession on the Day of Judgement?
What are the condition of intercession (*ash-Shafaa'ah*)?
Will intercession be allowed for the disbelievers? Explain!

Lecture No. 18

Are the Paradise and Hell-Fire *already existing*, or to be created in the future?
Will either Paradise or the Hell-Fire *cease to exist* at some time in the future?
Who are the people of Paradise, and who are the people of Hell-Fire?
Will *al-Mawt* (death) *cease to exist* at some time in the future? [Explain]
Mention some of the *Khasaa'is* (distinctions) of the Prophet and his *Ummah*.

Lecture No. 19

Who is the best of this Ummah? [Explain why?]
Name the first four Khaleefahs, in order of preference.
How long did the Rightly Guided Khilaafah (Rulership) last?
Name the Ten People Promised Paradise.
The description of someone being promised Paradise can be *general* or *specific*; what does this mean?
What is the position of Ahlu-s-Sunnah concerning the claim that any *particular person* would be in Paradise or Hell-Fire?

Lecture No. 20

What is the position of Ahlus-Sunnah concerning declaring someone a Kaafir due to sins?
What is the position of Ahlus-Sunnah concerning obedience to a wicked ruler?
Is it allowed to mention the shortcoming (*masaawi'*) of the Companions?
How do the Scholars of Sunnah view *Mu'aawiyah* ibn Abi Sufyaan?

Lecture No. 21

Is it obligatory to obey the Muslim ruler even if he is an *unrighteous* person?
What should you do if you are ordered by the ruler to do something *sinful*?
If someone takes authority *by force*, should the people rise up and *rebel* against him?
What are the *ways* in which a ruler might attain authority in the Muslim society?
Give an example of a *Khaleefah* who attained authority in each of the above ways.

Lecture No. 22

Is it correct to *boycott* the People of Innovation in spite of the fact they are Muslims?

What is the meaning of **Hijraan ahlu-l-Bid'ah**, and what does it entail?

Is there any danger in reading the books of the People of Innovation? Explain.

What is the (*Hukm*) Ruling concerning (**al-Jidaal**) argumentation (**al-Khusoomaat**) and disputing about the Deen? And is there any exception to the rule?

Mention three (3) of the *distinguishing characteristics* of the People of Innovation?

What are some of the deviant groups of the past or present?

Lecture No. 23

What is meant by the expression **al-Furoo'**? [and what is its *opposite*?]

When is **Ikhtilaaf** (difference) blameworthy, and when is it not?

Why are the scholars who differ *praised* even in their differences?

Give an example of *Ikhtilaaf* in the era of the Prophet.

Is referring to oneself as a *Shaafi'ee* or *Maalikee*, the same as referring to oneself as a *Ash'aree*, *Jahmee*, *Tijaanee*, *Nakh-shabaandee*, *Mu'tazilee*... (i.e. blameworthy)?

What is the author referring to when he says: 'their **Ittifaq** (agreeing) is a decisive proof (**Hujjah Qaati'ah**).

What is the meaning of **al-Ijmaa'** (consensus)?

Explain how verse 4:59 (...*If you differ in any matter, refer it to Allah and His Messenger*...) is a proof that *Ijmaa'* is a source of Islamic Law?

What is the *definition* of **at-Taqleed** and what is the Ruling (*Hukm*) concerning it?

Is it true that there are *only* Four **Madh-habs** (Schools of Law) in Islam?