LECTURE 1

Al-‘Aqeedah

Linguistically, the word ‘aqeedah means: ‘to knot, bind, fasten tightly, fortify, consolidate and cement.’

Technically, the word ‘aqeedah means, ‘a firm, unwavering belief or conviction - which is not open to any doubt - in the mind and heart of the one who holds this conviction.’

Therefore, the Islamic ‘Aqeedah (Creed) refers to a firm unwavering faith (Imaan) in the following:
1) Allah, the Most High, and what is due to Him of the Tawheed in one’s belief, worship and obedience to Him,
2) His Angels,
3) His Scriptures,
4) His Messengers,
5) The Last Day,
6) The Divine Decree (Qadr and Qadaa’): accepting its good and its evil, &
7) What is confirmed from the remaining matters of the Unseen and reports concerning the previous nations.

Ahl al-Sunnah wal-Jamaa’ah

Ahl al-Sunnah wal-Jamaa’ah are all those who follow the path which the Prophet (peace and blessing be upon him) and His Companions were upon.

They are named “Ahl al-Sunnah” due to their adherence to, and following of, the Sunnah of the Prophet (peace and blessings of Allah be upon him).

They are named the “Jamaa’ah” because they are those who have gathered upon the Truth, and have not divided into sects in the religion among themselves; and they have followed that which the Salaf (Early Generations) of this Ummah (nation) have unanimously agreed upon.

Since they alone, in exclusion to all others, are the followers of the Sunnah of the Messenger of Allah (peace and blessing of Allah be upon him), following/adhering to his path, they are also known as “Ahl al-Ittiba’” (those who follow strictly).

They are in this world “The Victorious Group” [at-Taa’ifah al-Mansoorah] and in the hereafter “The Saved Sect” [al-Firqah an-Naajiyyah].
The Four Well Known Imams

Abu Haneefah an-Nu’mân ibn Thâbit was born in Kufa in 80 AH (d. 150). He made his living as a cloth merchant but devoted his entire life to studying and teaching Islam. Imam Abu Haneefah met the Sahabi (companion of the Prophet), Anas, and studied under the great Hadith scholar, Hammâd ibn Zaid, for 18 years.

He persistently refused to accept the office of Qâdî (judge) which the Umayyad governor of Kufah, Yazeed ibn ‘Umar and later the Caliph, al-Mansoor wanted him to accept. By his refusal, he incurred corporal punishment and imprisonment, leading to his death in prison. His rulings and reasonings became enshrined in the Hanafee school of Islamic law.

Mâlik ibn Anas was born in 93 AH (d. 179) in Madeenah, where he grew up studying Hadîth from the scholars there. Imâm Mâlik eventually became the leading scholar of the region and was jailed and flogged by the ‘Abbasid governor of Madeenah, Jafar ibn Sulaiman, when he (Imâm Mâlik) gave a fatwâ (legal ruling) against the policy of the Caliph al-Mansoor.

Imâm Mâlik compiled the earliest work of Hadîth to reach us called al-Muwatta and taught it for approximately forty years. Students came to learn it from all corners of the Muslim world and as a result there exist about sixteen different versions of it today. The most authoritative of them being that of Mâlik’s Spanish pupil, Yahyâ ibn Yahyâ. The Mâlikee school of Islamic law which developed in Madeenah took its name after Imâm Mâlik.

Muhammad Ibn Idrîs ash-Shâfi’î was born in Ghazzah in 150 AH (d. 204) and was raised in Makkah, where he studied Hadith and Fiqh. At an early age, he went to Madeenah and studied under Imâm Mâlik and learned the Muwatta (Hadith book of Imâm Mâlik) by heart. He later studied under the students of Imâm Abu Haneefah in Iraq, Muhammad ibn al-Hasan ash-Shaybânî and Abu Yûsuf, as well as Imâm al-Layth ibn Sa’d in Egypt.

He is credited with initiating the science of Usool al-fiqh, which he investigated in his book, ar-Risâlah. However his major work in Islamic Law is called Kitâb al-Umm. He died in Fustat, Egypt in 820 CE, and the Shâfi’ee school of Islamic law was named after him.

Ahmad ibn Muhammad ibn Hanbal was born in Baghdad in 164 AH (d. 241) and traveled extensively in Iraq, Syria, Hijâz (Western Arabia) and Yemen collecting Hadîths. After returning home, he studied fiqh (Islamic law) under Imâm ash-Shâfi’î. During the reign of the ‘Abbâsid caliphs, al-Ma’mûn (813-833 CE), al-Mu’tasim (833-842 CE) and al-Wâthiq (842-847 CE), the Mu’tazilite dogma became the official doctrine of the state and inquisition courts were set up to enforce it.

Imam Ahmad openly denounced the pagan Greek philosophical concepts on which Mu’tazilite thought was based and, as a result, he was subsequently subjected to imprisonment and corporal punishment. Under Caliph al-Mutawakkil (847-861 CE), his trials ceased and the fame of Ibn Hanbal’s learning, piety and unswerving faithfulness to tradition gathered a host of students and admirers around him.

He died in Baghdad in 855 CE and the Hanbalee school of Islamic law was named after him. His major work, al-Musnad, contained approximately 40,000 Hadith narrations.
Abdoos Ibn Maalik al-’Attaar narrated (to me):
I heard Abu Abdullah Ahmad ibn Hanbal, may Allah be pleased with him, saying:

The Fundamental Principles of the Sunnah with us are:

1. Holding fast to what the Sahaabah (Companions) of the Messenger of Allah were upon. Taking them [and their way] as a model to be followed.
2. The abandonment of al-Bid’ah (innovations), and every Bid’ah is misguidance.

Questions
1. Define the word ‘al-Aqeedah’ and explain why it is so important. (not specifically mentioned)
2. Who are the Ahlus-Sunnah wal-Jamaa’ah? (not specifically mentioned)
3. What is the Meaning of ‘Usool’?
4. What does the author mean by ‘Sunnah’ in the title of the Book: Usool as-Sunnah?
5. What are some of the other meanings of the word ‘Sunnah’?
6. The author begins his Essay with the Words: The Fundamental Principles of the Sunnah with us are:… Who does he mean when he says with us?
7. What is the correct definition of Sahaabee (Companion of the Messenger of Allah)?
8. Who is the author of Usool as-Sunnah? [His name and something about him]
9. Name the other three well-known Imaams who established Schools of Jurisprudence?

LECTURE 2

The Fundamental Principles of the Sunnah with us are:

1. Holding fast to what the Sahaabah (Companions) of the Messenger of Allah were upon. Taking them [and their way] as a model to be followed.
2. The abandonment of al-Bid’ah (innovations), and every Bid’ah is misguidance.

Questions
1. Mention a proof of the superiority of Sahaabah and those who immediately followed them.
2. Define Bid’ah [linguistically and technically].
3. The abandonment of al-Bid’ah involves avoiding it, in addition to…
4. Is it true that some acts of Bid’ah (innovations) are good? [Explain]
5. Explain the statement of Imam Maalik: Whoever innovates something in Islam - which the early Muslims (as-Salaf) were not practicing – then he has accused the Prophet of being unfaithful in delivering the Message.
6. Why did Sufyan ath-Thawri say: ‘Innovation is more beloved to Satan than sin…”? (not specifically mentioned)
7. Mention one Hadîth of the Prophet that proves Bid’ah will not be accepted by Allah.

LECTURE 3

3. The abandonment of al-Khusoomaat (controversies).
4. The abandonment of sitting with the people of *al-Alwa* (desires).
5. And the abandonment of *al-Miraa*’ (quarrelling), *al-Jidaal* (argumentation) and *al-Khusoomaat* (controversy) in the religion.

Questions
1. What did the Prophet say about the effect of the companionship one keeps?
2. Complete this Qur’anic verse: ‘And be not of the ________, those who split up their religion and became sects, each sect rejoicing in that which is with it.’ [ar-Room 30:31, 32]
4. What should you do if you hear the verses of Allah being denied and mocked at? [an-Nisaa’ 4:140]

**LECTURE 4**

6. *And the Sunnah* with us are the *Aathaar* (narrations) of the Messenger of Allah...
7. *And the Sunnah Tufassir* (explains and clarifies) the Qur’an.
8. *And it is the Dalaa’il* (guide) to the Qur’an [containing evidences and indications as to its meanings and correct interpretations].
9. *There is no Qiyaas* (reasoning by analogy) in the Sunnah, and *al-Anthaal* (examples and likenesses) are not to be made for it.
10. ‘Nor is it grasped and comprehended by *al-Uqool* (the intellect) or *al-Alwa*’ (desires).
11. Rather it consists of *al-Ittibaa*’ (following) [and depending upon] it, and abandoning *al-Hawaa* (desires).

Questions
1. What is meant by: ‘*And the Sunnah with us are the Aathaar* of the Messenger of Allah?’
2. What is the role of the Sunnah in relation to the Qur’an?
3. Define *al-Qiyaas*.
4. What does the author mean when he says: ‘There is no Qiyaas in the Sunnah’.
5. Must one follow something from the Sunnah which he cannot rationally explain?

**LECTURE 5**

12. *And from as-Sunnah al-Laazimah* (the binding and necessary Sunnah), [that Sunnah] which whoever leaves a single matter from it, has not accepted it [in its totality] and has not believed in it - he will not be of its people:
13. To have faith in *al-Qadar* [the Divine Pre-decree], both its good and its evil.
14. To affirm the ahaadeeth related to it and to have faith in them. It is not to be said: *Lima* (Why)? Or *Kaif* (How)? It is but attestation [to the truthfulness of such ahaadeeth] and having faith in them.
15. And whoever does not know the explanation of a hadeeth, and (whose) intellect [does not have the capacity] to make him understand it, then that would be sufficient [i.e. to just merely affirm the ahaadeeth and have faith in them] since [everything from the religion] has been perfected for him. And it is necessary for him to have faith (Emaan) in it and to submit (Tasleem) to it, like the hadeeth of *as-Saadiq* (the truthful), *al-Masdooq* (the believed), and whatever is similar to it in the matter of al-Qadar.
16. And also like the ahaadeeth regarding the Ru'yah (the believer’s seeing Allah, in the Hereafter), all of them, even if they disagree with people’s hearing and even if the one who is listening to them feels repelled by, and is averse to, them.

17. Certainly, it is obligatory upon him to have faith in them and not to reject a single word from them nor from other (such) ahaadeeth, which have been reported by ath-Thiqaat (reliable, trustworthy narrators). And that he does not argue with anyone, nor dispute, and nor should he learn (about how to make) al-Jidaal (argumentation) (in such matters).

19. For indeed, (indulging in) al-Kalaam (theological rhetoric) in the matter of Qadar (Divine Pre-Decree), the Ru'yah (Seeing Allah), the Qur'an and other such issues are among the ways that are Makrooh (detested) and which are Manheey (forbidden).

20. The one who does so, even if he reaches the truth with his words, is not from Ahlus-Sunnah, until he abandons (using) this mode of argumentation, (and until he) submits and believes in the Aathaar (the Prophetic Narrations and those of the Companions).

Questions

1. What does the belief in al-Qadar (Divine Pre-Decree) entail? [Mention the 4 points]

LECTURE 6

20. al-Qur'an Kalaamu-llah (The Qur'an is the Word of Allah). Wa laisa bi-Makhlooq (And it is not created). And he should not be too weak to declare it is not created. Indeed, the Word of Allah is not [something] distinct and separate from Him [i.e., an entity in itself], and nothing of Him is created [i.e. none of Allah’s characteristics, qualities or actions are created].

21. And beware of argumentation with the one who innovates in this matter and says that his recitation (al-Lafdh) of the Qur'an is Makhlooq (created), and other such claims.

22. And whoever hesitates in this matter and says: ‘I do not know whether it is created or not created. It is but the Speech of Allah.’ Then, he is a person of innovation and he is just like the one who says: ‘It is created.’ [The truth is that] Indeed, it is the Word of Allah and it is not created.

23. To have faith in the Ru'yah (that Allah will be seen) on the Day of Judgement, as has been reported from the Prophet in the authentic ahaadeeth.

Questions

1. What is the correct Islamic ‘Aqeedah (Creed, Faith) concerning al-Qur’an?
2. Explain the incorrect belief of those who say: ‘… his recitation (al-Lafidh) of the Qur’an is Makhloooq (created), and other such claims.
3. What can we say about the one who says: ‘I do not know whether it is created or not created. It is but the Speech of Allah.’?
4. How does al-Haafidh Ibn Katheer explain the words: ‘And if anyone of the pagans seeks your protection, then grant him protection, so that he may hear the Speech of Allah?’ [at- Tawbah 9:6]
5. What is the correct Islamic ‘Aqeedah (Creed, Faith) concerning ar-Ru’yah (Seeing Allah)?
6. What is the meaning of az-Ziyaadah in the saying of Allah: ‘For those who have done good is the best (al-Husnaa, i.e. Paradise) and az-Ziyaadah (even more) …’? [Yoonus 10:26]
7. What was the Prophet’s description (comparison) of how the believers would see Allah?

LECTURE 7

24. And that the Prophet saw his Lord, since this has been transmitted from the Messenger of Allah authentically. It has been reported by Qataadah from ‘Ikrimah from Ibn ‘Abbass; and al-Hakam ibn Abaan reported it from ‘Ikrimah from Ibn ‘Abbass; also Alee ibn Zaid reported it from Yoosuf ibn Mahraan from Ibn ‘Abbass.
25. And the Hadeeth, in our estimation, is to be taken by its apparent meaning ['alaa dhaahir-hi], as it has come from the Prophet. And indulging in Kalaam (Theological Rhetoric) with respect to it is Bid’ah (innovation). But, we have faith in it as it came, upon its apparent meaning, and we do not dispute with anyone regarding it.
26. And having faith in al-Meezaan (the Balance, i.e. the Weighing) on the Day of Judgement, just as it has come [to us in the Hadeeth], “A servant will be weighed on the Day of Judgement and he will not be equal in weight to the wing of a fly.” [al-Bukhaaree, Muslim]
27. And the A’maal (actions) of the servants will be weighed, just as has been reported in the narration. To have faith in it, and to attest to its truthfulness, and to turn away from whoever rejects that and to abandon argumentation with him.
28. And that Allah, the Blessed and Exalted, will Speak to the servants (Yukallimu al-‘Ibaad) on the Day of Judgement, without there being a translator (Tarjumaan) between Him and them; to have faith in this and to attest to its truthfulness.
29. To have faith in al-Hawd (the Pond/Fountain) and that there is a Hawd for the Messenger of Allah on the Day of Judgement. His Ummah (Nation) will come to it (to drink) and its width is equal to the distance traveled in a month. Its drinking vessels equaling the number of stars in the sky [and this is] in accordance with the narrations that are authentic in this regard, from more than one chain (of narrators).

Questions

1. Discuss the Ikhtilaaf (difference of opinion) concerning the Prophet’s seeing Allah during his lifetime.
2. Explain the Islamic ‘Aqeedah (Creed, Faith) concerning al-Meezaan (the Balance, Scales for weighing).
3. Discuss (Describe) the Hawd (Fountain) of the Messenger of Allah on the Day of Judgement.

LECTURE 8

30. To have faith in ‘Adhaab al-Qabr (Punishment of the Grave) and that this Ummah will be put to trial in their graves and will be questioned about Emaan and Islaam. About who is his Lord? Who is his Prophet?
31. And that Munkar and Nakeer will come to him, [all of that] in whatever way Allaah wills and in whatever way He desires. To have faith in that and to attest to its truthfulness.

32. To have faith in Ash-Shafaa’ah (the Intercession) of the Prophet, and [to have faith] that some people will be brought out of the Fire after they have been burnt therein and reduced to charcoal. [That] it will be ordered for them to be placed in a river by the door of Paradise, as has been reported in the narration, [all of that] however Allaah wills and in whatever way Allaah wills. Indeed, it is to have faith in it and to attest to its truthfulness.

33. To have faith that Maseeh ad-Dajjaal (Anti-Christ) is to come, there being written between his eyes, ‘Kaaﬁr.’ And [to have faith] in the Ahaadeeth which have come [to us] regarding him. And to have faith that this will happen.

34. And [to have faith] that ‘Isaa [ibn Maryam] will descend and will kill him (ad-Dajjaal) at the gate of Ludd.

35. And that Emaan (Faith) consists of [both] Qawl (speech) and ‘Amal (action), it Yazeed (increases) and Yanqus (decreases) as has been reported in the narration. “The most complete of the believers with respect to Imaan (Faith) is the best of them in his Khuluq (character, manners).”

36. And whoever abandons the prayer, then he has disbelieved. There is nothing from among the actions, the abandonment of which constitutes disbelief, except for the prayer. Whoever abandons it is a disbeliever and Allah has made killing him permissible.

Questions
1. What is the ‘Aqeedah (belief) of Ahlus-Sunnah concerning ‘Adhaab al-Qabr (Punishment in the Grave)?
2. What are the three questions that every person will be asked when they are buried?
3. Mention something about the Malakain (two angels) who will question the dead.
4. Explain what is meant by having faith in ash-Shafaa’ah (Intercession).
5. Mention some of the types of ash-Shafaa’ah that are confirmed for the Prophet Muhammad.
6. Discuss what has been confirmed in Hadeeth about al-Maseeh ad-Dajjaal (Anti-Christ).
7. Mention another of the Ashraat as-Saar’ah (Major Signs of the Hour of Judgement) connected to Maseeh ad-Dajjal.
8. What is the definition of Emaan (Faith) according to the scholars of Ahlus-Sunnah?
9. Mention a Daleel (proof) of the fact that Emaan also includes speech and action.
10. What is the Hukm (Legal Ruling) concerning the person who does not pray?

LECTURE 9

37. And the best of this Ummah after its Prophet is Aboo Bakr as-Siddeeq, then ‘Umar ibn al-Khattaab, then ‘Uthmaan ibn ‘Affaan.

38. We give precedence to those three just as the Companions of the Messenger of Allah gave precedence to them. They [the Companions] never differed in that.

39. Then after those three, (the Five Companions of the Shooraa): ‘Alee ibn Abu Taalib, az-Zubair, Talhah, Abdur-Rahmaan ibn ‘Awf and Sa’d ibn Abee Waqqas, each of them was fitting and appropriate for khilaafaah and each for them was an Imaam [leader].
40. In this regard we take the hadeeth of Ibn ‘Umar, ‘We used to consider, while the Messenger of Allah was alive and his Companions widespread: Aboo Bakr [to be first], then ‘Umar, then ‘Uthmaan – and then we remained quiet.’

41. Then, after Ashaab ash-Shoorah (the Five Companions of the Shooraa Council), are the people who fought in Badr from among the Muhaajiroon. And then those who fought in Badr from among the Ansaar, from among the Companions of the Messenger of Allah [each one’s rank is] according to his Hijrah (migration) and Saabiqah (precedence) [in entering Islam].

42. Then, the most superior of mankind after these: the Sahaabah (other Companions) of the Messenger of Allah, the generation in which he was sent. Everyone who accompanied him, whether for a year, a month, a day, an hour or [just merely] saw him, then he is from among his Companions. His companionship is according to the extent to which he accompanied him, [and to the extent to which] he had precedence in being with him, heard from him and looked at him.

43. So the least of them in as-Suhbah (companionship) to him are more excellent than the generation which did not see him, even if they met Allah with all the [good] actions; despite that, those who accompanied the Prophet, saw him and heard from him [are superior].

44. And whoever saw him with his eyes, and believed in him, even if for an hour, is more excellent, on account of this companionship [with the Prophet], than the Taabi’een, even if they [the Taabi’een] did every action of goodness.

45. And hearing and obeying the leaders [A’immah] and the Ameerul-Mu’mineen, whether Barr (righteous) or Faajir (sinful), from among those who come into power with the Khilaafah (governing authority) and with respect to whom the people have agreed and united themselves and are pleased with him.

46. And also [hearing and obeying the one] who fought against the people with the sword [i.e. conquered them] until he became the Khaleefah and was named the Ameerul-Mu’mineen.

47. Participation in battles along with the leaders [Umaraa’], be they righteous or sinful, is an everlasting affair up [i.e. always operative] until the Day of Judgement. It is never to be abandoned. [Likewise] the division of the spoils of war and appointing the rulers [A’immah] to establish the prescribed punishments [Hudood] are [both] everlasting. It is not permissible for anyone to defame/discredit them or to challenge them [i.e. the ruler’s authority].

48. Also, handing over the charity to them [the Rulers] is permissible and always operative [in effect]. Whoever gives the charity to them then that will suffice him [i.e. his obligation will have been fulfilled], whether righteous of sinful.

49. And performing the Jumu’ah prayer behind him [the Ruler] and behind whomever he appoints is a permissible and perfect [act] and [consists of] two rak’ahs. Whoever repeats them [after praying behind him] is a Mubtadi’ (innovator), one who abandons the narrations and an opposer of the Sunnah. He receives nothing [of reward] from the excellence of his [attendance of] the Jumu’ah prayer, if he does not accept and hold that prayer is to be observed behind the leaders, whomever they may be, the righteous amongst them and the sinful amongst them.

50. So the Sunnah is that he prayers two rak’ahs with them. [Whoever repeats them is an innovator], and that he acknowledges that they are perfect and complete, not having any doubt in his heart regarding that.
51. And whoever revolts (al-Khurooj) against a leader from among the leaders of the Muslims, after the people had agreed upon him and united themselves behind him, after they had affirmed the khilaafah (governing authority) for him, in whatever way this khilaafah may have been, by ar-Ridaa (their pleasure and acceptance) or by Al-Ghalaba (his force and domination) [over them], then this revolter has divided the Muslims, and has contradicted the narrations of the Messenger of Allah. And if the one who revoluted against the ruler died he would have died the Death of Ignorance (Meetatan Jaahileeyatan).

52. And Qitaal as-Sultaan (fighting the one in power) is not lawful, and nor is it permissible for anyone amongst the people al-Khurooj (revolting) against him. Whoever does that is an innovator, [and is] not upon the Sunnah and the Tareeq [correct] path.

Questions

1. Who is the best of this Ummah (Muslim Nation), after its Prophet Muhammad?
2. Who are the Ashaab ash-Shoorah (the Five Companions of the Shooraa Council)?
3. What is the definition of a Sahaabee (Companion of the Prophet)?
4. How is the superiority of Abu Bakr, ‘Umar and ‘Uthmaan over ‘Alee related to ‘Aqeedah?
5. What did the Prophet say about cursing his Companions? [al-Bukhaaree & Muslim]
6. Does the Faajir (unrighteous) Muslim Ruler have a right to be obeyed? [Explain]
7. Must one repeat the two rak'ah of Jumu’ah if he has prayed behind an unrighteous Imaam?
8. What is the condition of one who dies after Khurooj (rebelling) against the Muslim ruler and dividing the Muslim community?
9. Why is the one who fights against the Muslim Ruler considered a Mubtadi’ (innovator)?
10. Name the deviant group that supports Khurooj (rebellion) against the Muslim ruler.

LECTURE 10

53. Fighting against the thieves (Lusoos) and the revolters (Khawaarij) is permissible. That is, when they set upon a man with respect to his person and his wealth. It is then permissible for him to fight [and defend] himself and his property and to repel [the thieves and the revolters] from them both [i.e. himself and his property] with everything that is within his capacity.

54. But it is not permissible for him, when they depart from him or abandon him, that he seeks them [i.e. to find them]. Nor should he follow their tracks and this is not [permissible] for anyone other than the Imaam (leader) or those charged with authority over the Muslims.

55. It is only for him to defend himself in his own place and he should intend, by his striving against them, that he will not kill anyone. But if he kills him whilst defending himself in the battle, then Allaah will make the one killed far removed [from Himself and from any goodness]. And if he [himself] is killed in that state, whilst he is defending himself and his property, then I hope that it is martyrdom for him, as occurred in the hadeeth.

56. And all of the narrations in this regard have ordered with fighting him, but did not order killing him, nor pursuing him and nor finishing him off should he fall to the ground or become wounded.

57. And if he took him as a captive he should not kill him and should not carry out the prescribed punishment against him, but rather, he should raise his matter to whomever Allaah has appointed and given authority so that he may judge in the matter.
58. And we do not testify for anyone from among the people of the Qiblah, on account of an action that he has done, that he is in Paradise or in Hell-Fire. We have hope for the righteous one and we fear for him and we fear for the evil and sinful person and we hope for the mercy of Allaah for him.

59. And whoever meets Allaah with a sin, which would necessitate the Fire for him, having repented, not returning back to it and [not] being insistent upon it then Allaah, [the Mighty and Magnificent] will turn to him (in forgiveness). And Allaah accepts repentance from His servants and forgives the evil actions.

60. And whoever meets Him after having had the prescribed punishment meted out to him for that [particular] sin in this world, then that would be its expiation as occurs in the narration from the Messenger of Allaah.

61. And whoever meets him having persisted upon (sin), and not repented from the sins which necessitate punishment, then his affair is with Allaah [the Mighty and Magnificent] if He wills He will punish Him and if He wills He will forgive Him.

62. And whoever meets Him as a disbeliever, He will punish him and will not forgive him.

Questions

1. Is it permissible to kill a Muslim who tries to steal your money?
2. What is the state of the Muslim who is killed while defending his life or property?
3. If a person is very righteous can be declare him to be of the people of Jannah? [Explain]
4. Are there any people who will definitely be in the Hell-Fire? Explain briefly what will be the condition of the following types of sinners, when they will meet Allah on the Day of Judgement:
   a) The one who committed a sin, which necessitates the Fire for him, but he repented from it, and did not continue turning back to it.
   b) The one who committed a sin, and has the prescribed punishment (al-Hudood) meted out to him, in this world, [after having repented].
   c) The one who committed a sin, which necessitates the Fire for him, and he did not repent from it, and continues turning back to such sins.
   d) The one who meets Allah, after having died as a disbeliever.

LECTURE 11

65. And ar-Rajm (stoning to death) [which is true and correct] is the rightful due of the one who has fortified [himself/herself] with marriage and commits Zina (illegal sexual intercourse), either when he/she confesses [to this act] or when the evidence is established against him/her.

66. The Messenger of Allaah stoned to death and the Rightly Guided Leaders too, stoned to death.

67. And whoever Intaqasa (disparages and degrades) a single one of the Ashaabu Rasooli-llah (Companions of the Messenger of Allaah) or Abghada (dislikes) him on account of something that occurred from him, or mentions his Masaawi'a (shortcomings), then he is and Mubtadi' (innovator).
68. [He remains as such] until he asks for Allaah’s mercy (Rahmah) for them, all of them and [until] his heart is Saleem (sincere and free of evil) towards them.

69. And An-Nifaaq (hypocrisy) – it is al-Kufr (disbelief): that a person disbelieves in Allaah and worships other than Him [inwardly], [but] he manifests Islaam openly, like the Munaafiqoon (hypocrites) in the time of the Messenger of Allaah.

70. And his saying, “In whomsoever there are three [characteristics] he is a hypocrite...”¹ is at-Taghleedh (intensification) [in expression]. We report it as it has come and we do not explain it.

And [likewise] his saying, “Do not become disbelievers after me, [astray], striking the necks of each other.”² And, “When two Muslims meet with their swords then [both] the killer and the killed are in the Fire.”³ And, “Cursing a Muslim is wickedness and fighting against him is disbelief.”⁴ And, “Whoever says to his brother, ‘O Disbeliever,’ then it returns back to one of them.”³ And, “It is disbelief in Allaah, the one who denies his kinship, even if [he thinks] it is insignificant.”⁵ And other ahaadeeth such as these, among those that have been authenticated and preserved.

71. We submit to it, even if we do not know its explanation. We do not talk about it. We do not argue about it. And we do not explain these ahaadeeth except with the like of what they [the ahaadeeth] have come with [i.e. similar Hadîth which clarify these]. We do not reject them except with that which has more right [to be followed] than these.

Questions

1. What are the conditions under which ar-Rajm (stoning to death) is prescribed in Islam?
2. How does a true believer view the Sahaabah (Companions) of the Messenger of Allah?
3. Anyone who Intaqasa (degrades), Abghada (dislikes), or mentions the Masaawi’â (shortcomings) of the Sahaabah (Companions) of the Prophet is a _____________.
4. The deviant group which is well known for degrading and speaking evil against the Sahaabah (Companions) of the Prophet is called _____________.
5. How can we explain the shortcomings or errors reported about the Prophet’s Companions?
6. How has al-Imaam Ahmad defined an-Nifaaq (hypocrisy)?
7. Mention the two divisions that Nifaaq (hypocrisy) or Kufr (disbelief) may be divided into.
8. Mention some of the signs of Nifaaq (hypocrisy) mentioned in Hadith.

¹ Al-Bukhaaree and Muslim.
² Al-Bukhaaree and Muslim.
³ Al-Bukhaaree, Muslim and others.
⁴ Al-Bukhaaree and Muslim.
⁵ Al-Bukhaaree, Muslim and Ahmad.
⁶ Ahmad and ad-Daarimee. It is a Hasan (good) Hadith.
LECTURE 12

72. And Paradise and Hell-Fire are two created things. They have [already] been created as has come from the Messenger [in the hadith], “I entered Paradise and I saw a castle…” And, “I saw (the river) al-Kawthar…” And, “I looked into Hell-Fire and I saw that most of its inhabitants were women.” And, “I looked into the Fire and I saw such and such…”

73. So whoever claims that they [Paradise and Hell-Fire] are not created, then he is Mukadhdhbin bi-l-Qur’aan (a denier of the Qur’aan) and the ahaadeeth of the Messenger of Allaah, and I do not consider that he believes in Paradise and Hell-Fire.

74. And whoever dies as a Muwahhid [establishing Tawheed: testifying to the uniqueness of Allaah in His Rububiyyah (Lordship), His Ubudiyyah (right of worship) and in His Asma’ wa Sifaat (Names and Attributes)] from among Ahlu-l-Qiblah (the Muslims) then prayer [Salatu-l-Janaazah] is performed over him and forgiveness (al-Istighfaar) is sought for him.

75. Seeking forgiveness (al-Istighfaar) is not to be withheld from him [i.e. it should not be abandoned for him] and we do not abandon praying (Salatu-l-Janaazah) over him on account of a Dhanb (sin) which he committed, regardless of whether it is a small or a big sin. His affair is with Allaah, the Most High.

Questions

1. When will al-Jannah (Paradise) and an-Naar (Hell-Fire) be created by Allah?
2. Offer a Daleel (proof) from the Qur’an or Sunnah for your answer above.
3. What is the other condition (or characteristic) which the author has mentioned for those upon whom we must perform the Funeral (Janaazah) Prayers and ask for their forgiveness: ‘Whoever dies from among Ahlu-l-Qiblah (the Muslims) and ………..’

We Ask Allah, the Most High, that He Grant You All Success!