

ISLAMIC CREED TRAINING COURSE VI

Sharh: 'Aqeedah Ahlus-Sunnah wal-Jamaa'ah
Explanation of The Creed of Ahlus-Sunnah wal-Jamaa'ah
Al-Imaam Abu Muhammad Abdullah ibn Abi Zaid al-Qairawaanee
(310-386H)

Questionnaire Study Guide

Lecture No. 1

Al-Muqaddimah: Introductory Comments, Definitions
Brief Biography of the *Mu'allif* (Author)

The Text

Point One:

Chapter: That Which is Pronounced by **al-Alsinah** (the Tongues) and Firmly Believed in **al-Af'idah** (the Hearts), concerning the obligatory matters of **Diyaanaat** (Religion).

Of those things is **al-Emaan bi-l-Qalb** (the conviction in the heart), and **an-Nutq bi-l-Lisaan** (the pronouncement upon the tongue) that Allah is One God; there is nothing worthy of worship besides Him; there is no **shabeeh** (likeness, similar, resemblance) for Him, no **nadheer** (equal) for Him, no **walad** (offspring) for Him, nor **waalid** (parent) for Him; no **saahibah** (companion, wife) for Him, nor **shareek** (partner) for Him.

Questions:

1. Mention the *title of the book* under study in this course and its *subject*.
2. Mention the author's *name*, date of *birth/death*, & something of his *life/work*.
3. Define **al-'Aqeedah**, linguistically and technically.
4. Discuss who are the '**Ahlu-Sunnah wal-Jamaa'ah**,' why they are called by this name, and mention three (3) other names they are referred to by.
5. Mention the four (4) points included in the *conviction* (of the heart) and *confession* (of the tongue) that: **Allahu Ilaahun Waahidun** (Allah is One God).
6. Mention some of those matters which one *must declare Allah to be free from* (**at-Tanzeeh**).
7. What is the correct meaning of: **Laa Ilaaha Ghairu-hu** ('There is *no god* other than Him')?
8. Mention a *Daleel* (proof) for the author's statement: '*He has no likeness or equal or offspring or parents*'.
9. Discuss the *Hukm Shar'ee* (legal ruling) concerning **al-Ishraak** (Shirk).
10. Is it sufficient to believe in the '**Wahdaaniyah**' (oneness, uniqueness) of Allah in the *heart*, without confessing it by the *tongue*?

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Questionnaire Study Guide

Lecture No. 2

Point Two:

There is no beginning for His **Awwaliyyah** (i.e. being *al-Awwal*: the First), nor is there an ending to His **Aakhiriyyah** (i.e. being *al-Aakhir*: the Last); nor can *al-Waasifoona* (those who attempt to describe Allah) comprehend **Kunhu** (the reality of) **Sifati-hi** (His characteristics, or the 'how' of it), nor can *al-Mutafakkiroon* (those who engage in reflection) comprehend **Amri-hi** (the reality of His Affair, i.e. His divine being, names, characteristics, actions, or wisdom behind His rulings, etc.).

Al-Mufakkiroon (those who reflect) take heed to **Aayaati-hi** (His Signs), and do not reflect upon the reality of His **Dhaat** (Divine Being); they can not encompass anything of His Knowledge [i.e. the knowledge of His names, characteristics and wisdom, in particular, and the knowledge in general], except what He Wills; His **Kursee** (foot-stool) extends over the heavens and earth, and the preservation of them both (i.e. heavens and earth) is not difficult for Him (i.e. tires Him not), and He is **al-'Alee** (the Most High), [i.e. established above His Throne, supreme ruler, enjoying an exalted status above the whole of creation], **al-'Adheem** (the Supreme) [i.e. the One who is *singly* described with *all* of the characteristics of greatness and majesty].

Point Three:

Al-'Aalim (the all-Knowing) **al-Khabeer** (the all-Aware), **al-Mudabbir** (the Controller) **al-Qadeer** (the all-Powerful), **as-Samee'** (the all-Hearing) **al-Baseer** (the all-Seeing), **al-'Alee** (the Most High) **al-Kabeer** (the Most Great).

And that He is above His **Majestic 'Arsh** (Throne) **bi-Dhaati-hi** (by His Divine Being), and He is **bi-kulli makaan** (in every place) **bi-'Ilmi-hi** (through His Knowledge). He created the human being and He knows what his own-self whispers to him, and He is nearer to him than **hablu-l-wareed** (the jugular vein) [i.e. *angels of Allah* are near to the human being; and *Allah* is 'near' by His *Knowledge*].

ISLAMIC CREED TRAINING COURSE VI

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Questionnaire Study Guide

Lecture No. 3

The Text

Point Three:

Al-'Aalim (the all-Knowing) **al-Khabeer** (the all-Aware), **al-Mudabbir** (the Controller) **al-Qadeer** (the all-Powerful), **as-Samee'** (the all-Hearing) **al-Baseer** (the all-Seeing), **al-'Alee** (the Most High) **al-Kabeer** (the Most Great).

And that He is above His *Majestic* '**Arsh** (Throne) **bi-Dhaati-hi** (by His Divine Being), and He is **bi-kulli makaan** (in every place) **bi-'Ilmi-hi** (through His Knowledge). He created the human being and He knows what his own-self whispers to him, and He is nearer to him than **hablu-l-wareed** (the jugular vein) [i.e. *angels of Allah* are near to the human being; and *Allah* is 'near' by His *Knowledge*].

Not a leaf (*waraqah*) falls, but He *knows* it. There is not a grain (*habbah*) in the darkness (depth) of the earth, nor anything fresh (*ratbin*) or dry (*yaabisin*), but it is *written* in a clear record (*kitaab mubeen*). '**ala-l-'Arsh Istawaa** (He as *ascended above* the Throne), **wa 'ala-l-Mulk Ihtawaa** (and He possesses and controls the kingdom, i.e. the sovereignty of the heavens and the earth) .

Questions:

1. Explain the '*Aqeedah* of *Ahlu-Sunnah* concerning the question: *Where is Allah?* Or is it correct to say that *Allah is everywhere?*
2. Mention a *Daleel* (proof) for the above answer.
3. Is there a *contradiction* between saying that Allah is *above His Throne*, and that *He is with you* wherever you may be?
4. Why did Imam Ibn Abi Zaid use the expression '*Dhaat*'?
5. Explain the belief of the following groups: **al-Hulooyyah**, **al-Ittihaadiyyah**, **al-Juhoodiyyah**.
6. Which are the three (3) groups identified as **al-Juhoodiyyah**?
7. Discuss the meaning of the verse: "Indeed, We have created the human being and We know what his own-self whispers to him, and **We are nearer to him than hablu-l-wareed** (the jugular vein)." [Qaaf 50:16]
8. Explain the meaning of: '**ala-l-'Arsh Istawaa...**
9. How can we refute the false interpretation (*Tahreef*) of those who say **Istiwaa'** (rising above) means **Istawlaa** (conquering).

ISLAMIC CREED TRAINING COURSE VI

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Explanation of the Creed of Ahlus-Sunnah wal-Jamaa'ah

Al-Imam Abu Muhammad Abdullah Ibn Abi Zaid al-Qairawaanee (Rahimahu-llah)
(310 – 386AH)

Questionnaire Study Guide

Lecture No. 4

The Text

Point Four:

[It is also required to have the firm conviction, concerning Allah, that] To Him belong **al-Asmaa'** **al-Husnaa** (the Most Beautiful Names) and **as-Sifaat al-'Ulaa** (the Lofty, Exalted Characteristics). He has always possessed all of His **Sifaat** (characteristics, qualities, descriptions) and **Asmaa'** (names). He is Highly Exalted, i.e. declared free of the possibility of His **Sifaat** (characteristics) being **makh-looqah** (something created) and His **Asmaa'** (names) being **muh-dathah** (something which came into existence, after having not existed).

He (Allah) **Kallama Moosaa** (spoke to Moses) **bi-Kalaami-hi** (with His **Speech**) which is a **Sifah** (characteristic) of His **Dhaat** (Divine Being), and not a **khalq** (created thing) from among His creatures.

He (Allah) **Tajallaa** (appeared) before the mountain, causing it to crumble to dust (i.e. leveled to the ground) from His **Jalaal** (Majesty and Glory).

Point Five:

[It is also required to believe that] the Qur'an is **Kalaamu-llah** (the Speech of Allah), and that it is not **makh-looq** (a created thing) such that it will be destroyed or removed; nor is it a **sifah li-makh-looq** (a characteristic of a created thing) such that it will end, become extinct, or cease to exist.

Questions:

1. Explain the **Qaa'idah** (rule) related to confirming the **Asmaa** and **Sifaat** of Allah.
2. How can we explain the **Ishtiraak** (sharing) of the same name – between **al-Khaaliq** (the Creator) and **al-Makhlooq** (the creatures)?
3. What is meant by confirming the **Sifaat** of Allah, without **Tahreef**, **Tashbeeh**?
4. Discuss the statement: 'The **Sifaat** (characteristics) of Allah were *always* with Him just like His **Dhaat** (Divine Being), since "**as-Sifaat far'un 'an adh-Dhaat**" [i.e. the **Sifaat** are branches/derivatives of the **Dhaat**].
5. What do we say about the **Sifaat** of Allah being **Makh-looqah** (created)?
6. Discuss the difference between **as-Sifaat adh-Dhaatiyyah** and **as-Sifaat al-Fi'liyyah**.
7. Is '**al-Kalaam**' (i.e. the Speech of Allah) from **as-Sifaat adh-Dhaatiyyah** or **as-Sifaat al-Fi'liyyah**? [Explain]
8. Discuss the verse: **Wa Kallama -llahu Moosaa Tak-leemaa** (Allah spoke to Moses directly). [al-Qur'an 4:164]
9. What is the **Hukm Shar'ee** (legal ruling) concerning one who says that "the Speech of Allah is created"?
10. What is the **correct 'Aqeedah** concerning the question: 'Can Allah be seen'?

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Questionnaire Study Guide

Lecture No. 5

The Text

Point Six:

[It is also required to have] *al-Emaan* (Faith) in *al-Qadar* (the Divine Decree) *khairi-hi wa sharri-hi* (its good and its evil), *hulwi-hi wa murri-hi* (its sweet and its bitter); and that all of this was pre-decreed by Allah, our Lord, and that *Maqaadeer al-Umoor* (the measures of all matters) are in His Hand, and its source is from His *Qadaa'* (His execution of what He decrees).

He (Allah) *knew* everything *before* its existence; then it came to pass [i.e. came into existence and lived out its life-span] in accordance with His Decree. There is not a *Qawl* (word which is spoken) nor an *'Amal* (act which is done) by His servants except that He has caused it to happen (*Qadaa-hu*), and His Knowledge of it has preceded it. "Does He who created not know? And He is *al-Lateef* (the Most Kind), *al-Khabeer* (All-Aware) (of everything)." [al-Qur'aan 67:14]

Point Seven:

He (Allah) *Yudillu* (leads astray) whomever He wills, and thus *Yakh-dhulu-hu* (abandons him) [i.e. He does not grant them guidance, success and right actions] *bi-'Adli-hi* (due to His Justice). Likewise, He (Allah) *Yahdee* (guides) whomever He wills, and thus *Yuwaffiqu-hu* (grants him success, i.e. right guidance) *bi-Fadli-hi* (by His Favor, Bounty, Grace).

Consequently, everyone is facilitated – by His facility – to [fulfill] what has preceded in His Knowledge and His pre-decree, whether he be *shaqee* (wretched) [i.e. the people of the fire] or *sa'eed* (happy) [i.e. the people of paradise].

Allah is Highly exalted and far removed from [the possibility of] there being in His kingdom *ma laa yureed* (that which He does not want); or *an yakoona li-ahadin 'an-hu ghinaa* (that anyone can be free of need of Him), while He is the *Khaaliq* (Creator) of everything. Is He not the Lord of *al-'Ibaad* (the creatures) and the Lord of their *a'maal* (actions/deeds), and the One who decrees/measures their *harakaat* (movements) and *aajaal* (life-spans).

Questions:

1. Explain what is meant by '*al-Emaan in al-Qadar, (khairi-hi wa sharri-hi)*'.
2. Discuss the difference between *al-Qadar* and *al-Qadaa'*.
3. Define [and discuss the difference between] *al-Iraadah al-Kawniyyah* (the Universal Will) and *al-Iraadah ash-Shar'iyyah* (the Legal/Legislative Will) of Allah, the Most High.
4. Mention & explain the four (4) levels/degrees of *al-Emaan bi-l-Qadar* (Faith in Divine Decree).
5. What is the *Hukm Shar'ee* (legal ruling) concerning one who denies *only one* of the levels of *al-Emaan bi-l-Qadar*.
6. Mention the two *deviations* (or deviant groups) related to *al-Emaan bi-l-Qadar*.
7. How can we explain the statement: He (Allah) *Yudillu* (leads astray) whomever He wills, and abandons him, *bi-'Adli-hi* (due to His Justice).
8. If everyone is facilitated by Allah to fulfill what He has pre-decreed, as to whether he will be *shaqee* (wretched) or *sa'eed* (happy) – why should anyone strive in doing good deeds?
9. Does anything happen in this world *contrary* to Allah's Will (*Iraadah/Mashee'ah*)? Explain!
10. Explain the statement: 'Allah is the Creator of the creatures *and whatever they do* (actions)'

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Questionnaire Study Guide

Lecture No. 6

The Text

Point Eight:

[It is also required to believe that Allah is] **al-Baa'ithu ar-Rusula** (the One who missions/sends forth the Messengers) to them (i.e. various nations), **li-lqaamati-l-Hujjah alayhim** (for the purpose of establishing the proof against them).

Afterwards, He sealed **ar-Risaalah** (the sending of messengers), **an-Nidhaarah** (the sending of warners) and **an-Naboowah** (the sending of prophets) with [the missioning of] his Prophet Muhammad. He made him the last of the Messengers – [sending him as] a **Basheer** (announcer of good news for those who obey Allah), **Nadheer** (warner of the punishment for those who disobey Allah) and a **Daa'ee** (caller) to Allah by His permission, as well as a **Siraaj Muneer** (lighted lamp) [lighting up the road].

He also revealed to him **Kitaaba-hu al-Hakeem** (His Wise Book, i.e. al-Qur'an, the Book which puts all things in proper perspective), legislated through him **Deena-hu al-Qaweem** (His upright, true religion, i.e. al-Islam) and guided [the people] through him to **as-Siraat al-Mustaqeem** (the Straight Path).

Point Nine:

[It is also required to believe] that **as-Saa'ah** (the Hour of Judgment) is coming, there is no doubt about it; and that Allah will resurrect whoever dies. Just as He brought them (into being) in the beginning, so shall they be brought into being [on the Day of Resurrection].

Point Ten:

[It is also required to believe] that Allah, the One Free from all Imperfections, multiplies **al-Hasanaat** (the reward for good deeds) for His believing servants, **Safaha** (pardons and overlooks) **Kibaar as-Sayyi'aat** (the major sins) by means of **at-Tawbah** and **Ghafara** (forgives them) **as-Saghaa'ir** (the minor sins) by (their) avoiding **al-Kabaa'ir** (the major sins). He has made whoever does not repent from major sins subject to His **Mashee'ah** (Will) [i.e. He punishes whomever He wills, justly; and forgives whomever He wills, out of His mercy]. 'Verily! Allah does not forgive one who commits **Shirk** (associating partners) with Him, but He forgives whatever is less than that, for whomever He wills.'

Questions:

1. What is the purpose for which Allah has missioned **ar-Rusul** (the Messengers)?
2. What is the **Hukm Shar'ee** (legal ruling) concerning one who claims **an-Nuboowah** (prophethood) for himself or for someone else after the missioning of the Prophet Muhammad?
3. Explain the basis of (or reasoning behind) this ruling.
4. Mention some of the **Sifaat** (descriptions) of the Prophet mentioned in this section.
5. To whom was the Prophet Muhammad sent to announce the good news or give glad tidings?
6. Explain the importance of belief in the coming of **as-Saa'ah** (the Hour of Judgment)?
7. What is the **Hukm Shar'ee** concerning one who disbelieves in the coming of the Hour?
8. Mention some of the essential aspects of faith in **al-Yawm al-Aakhir** (the Last Day).
9. How can one erase **al-Kabaa'ir** (the major sins)?
10. Mention some of the means by which **as-Saghaa'ir** (minor sins) may be removed.
11. Discuss the condition of those who do not repent from their major sins before death.

ISLAMIC CREED TRAINING COURSE VI

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Questionnaire Study Guide

Lecture No. 7

The Text

Point Eleven:

[It is also required to believe that] whoever Allah punishes [for his sins] with His **Naar** (Fire) - [of the *People of Tawheed*] - He will also *remove him* from the Fire due to his **Emaan** (Faith) and *admit him* into His **Jannah** (Paradise) by it (i.e. his *Emaan*). '*Whoever does an atom's weight of good will see it...*'. [al-Qur'an az-Zulzilah 99:7] He (Allah) will also remove from the Fire – due to **ash-Shafaa'ah** (the Intercession) of the Prophet – whomever he (the Prophet) intercedes for, from among the **Ahlu-l-Kabaa'ir** (those who have committed major sins) from the members of his **Ummah** (i.e. the Muslim Nation).

Point Twelve:

[It is also required to believe that] Allah, the One Free from all Imperfections, has (already) created **al-Jannah** (Paradise). He has prepared it as an abode of permanence for His **Awliyaa'** (Allies, i.e. the people of *Emaan* and *Taqwa*), and in it He has honored them with **an-Nadhar** (the sight) of *Wajhi-hi-l-Kareem* (His Noble Face). And this *Jannah* is the one that He (Allah) caused Aadam – His Prophet and His **Khaleefah** in His earth - to come down from, based upon what was in His previous Knowledge.

He (Allah) has (already) created **an-Naar** (the Fire), and prepared it as an abode of permanence for whoever **Kafara bi-hi** (disbelieved in Him) and **alhada** (deviated from the truth) concerning *Aayaati-hi* (His Signs, Verses of Qur'an) and *Kutubi-hi* (His Books, revelations) and *Rusuli-hi* (His Messengers). He has screened/veiled them from **Ru'yati-hi** (seeing Him).

Questions:

1. Explain the '**Aqeedah of Ahlus-Sunnah** concerning the final destination of **Ahl al-Kabaa'ir** (those who have committed major sins), if they have died on **Tawheed**.
2. Discuss the '**Aqeedah** of both **al-Khawaarij** and **al-Mu'tazilah** concerning **Ahl al-Kabaa'ir**.
3. Mention *two* (2) *reasons* for which the sinful Muslims will come out of the **Naar** (Fire).
4. Mention the various types of **Ash-Shafaa'ah** (Intercession) proven by Qur'an or Sunnah.
5. Mention the **Shuroot** (conditions) for *Ash-Shafaa'ah* (Intercession).
6. Who - besides the Prophet Muhammad - will be allowed to intercede for others *Yawm al-Qiyaamah*?
7. Discuss the issue of whether the **Jannah** already exists or to be created?
8. Explain: *And those who are blessed will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.* [11:108]
9. Explain: '*For those who have done good is al-Husna (the best) and az-Ziyaadah (an extra reward) [that Allah will honor His servants with in the next life].*' Yunus 10:26
10. Explain the meaning of **Ilhaad** in reference to the *Aayaat* (verses) of the Book of Allah.
11. "*Nay! Surely they (evil doers) will be veiled from seeing their Lord that Day.*" How is this *ayah* (verse 83:15) a *Daleel* (proof) of the fact that Allah **will be seen** on the Day of Judgment?
12. Describe *how* the **Ru'yah** (seeing) of Allah, on the Day of Resurrection, will be.

ISLAMIC CREED TRAINING COURSE VI

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Questionnaire Study Guide

Lecture No. 8

The Text

Point Thirteen:

[It is also required to believe] that Allah, the Blessed and the Most High, **Yaji'u** (will come) on the Day of Resurrection - 'and the angels in ranks' - for '**Ard** (the display/exposition) of the nations, and their **Hisaab** (accounts)[their punishments, and their rewards].

Al-Mawaazeen (the balances) will be set up for the weighing of **A'maal al-Ibaad** (the deeds of the people): 'So, whoever's scales are heavy (with good deeds), these are those who are successful' [Qur'an 23:102]. They will be given their **Sahaa'if** (records) containing [or in accordance with] their deeds. Hence, whoever is given his book (record) in his right hand, then he will be given **Hisaab Yaseer** (an easy reckoning); and whoever is given his book (record) behind his back, then these will enter **Sa'eer** (a Fire).

[Note: Aa'isha reported that the Prophet would supplicate in some of his prayers: '**Allahumma Haasib-nee Hisaaban Yaseeran** (O Allah! Make Your accounting of me an 'easy reckoning'). Aa'isha said: What is **al-Hisaab al-Yaseer** (easy reckoning)? He said: '*That He (Allah) looks at his (the person's) record and then passes over it (without calling him to account)*'. Reported by Ahmad, 6/48 and Ibn Abi Aasim in Kitaab as-Sunnah, no. 885. Al-Albaanee declared it to be *Saheeh* (authentic)].

Point Fourteen:

[It is also required to believe] that **as-Siraat** (the bridge, crossing over the Hell-Fire) is true; the people will cross over it in accordance with their deeds. Then, there will be **Naajoon** (those who are saved), **Mutafaawitoon** (some surpassing others) in the speed of their successful crossing over the bridge, and being saved from the fire of **Jahannam** (Hell). And another people whose **A'maal** (deeds) will cause them to be destroyed in it (i.e. the Hell-Fire).

Point Fifteen:

[It is also required to have] **Emaan** (faith) in the **Hawd** (Fountain, Pond) of the Messenger of Allah that his **Ummah** (Nation) will come and drink from. Whoever drinks from it will never thirst (again), and whoever **baddala** (exchanged) and **ghayyara** (changed) [the True **Deen** of Islam] will be far removed (from the **Hawd**) and prevented from reaching it.

Questions:

1. Discuss **al-Maj'ee'u** (the Coming) as a **Sifah** (characteristic) of Allah, the Most High.
2. Discuss the *meaning* and *purpose* of **al-Meezaan** (the Balance).
3. Discuss *how* the people will receive their **Hisaab** (records) on the Day of Resurrection.
4. What is the meaning of '**Hisaab Yaseer**'?
5. Discuss **as-Siraat** : its definition and description.
6. Describe *how* the various people will cross the **Siraat**.
7. What will happen to **al-Kafarah** (disbelievers) & **al-Fajarah** (sinners) when crossing **as-Siraat**?
8. Discuss the **Hawd** of the Messenger of Allah [its description, etc].
9. Who are those who will be *prevented* from drinking from the **Hawd** of the Prophet and *why*?
10. Discuss the importance of having **Emaan** (Faith) in the events of Resurrection Day.

ISLAMIC CREED TRAINING COURSE VI

Sharh: 'Aqeedah Ahlus-Sunnah wal-Jamaa'ah

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Questionnaire Study Guide

Lecture No. 9

The Text

Point Sixteen:

[It is also required to believe] that **al-Emaan** (Faith) consists of **Qawl bi-l-Lisaan** (Speech upon the Tongue), **Ikhlās bi-l-Qalb** (Sincerity of the Heart) and **'Amal bi-l-Jawaarih** (Actions of the Limbs); it **Yazeedu** (increases) with the increase of (good) deeds [or **Taa'ah** (obedience)], and **Yanqusu** (decreases) with its decrease (i.e. decrease in good deeds) [or by **Ma'siyah** (disobedience)]. Hence, the decrease is in it (i.e. the deeds), and likewise, the increase is in it (i.e. the good deeds).

Qawl al-Emaan (the *Speech* which is a part of *Faith*) is not completed/perfected except by **'Amal** (deeds). Nor is the **Qawl** (Speech) and **'Amal** (Deeds) [of *Emaan*] completed/perfected except by **Niyyah** (sincere intentions). Nor is the **Qawl** (Speech) and **'Amal** (Deeds) and **Niyyah** (sincere intentions) [of *Emaan*] completed/perfected except by **Muwaafaqah as-Sunnah** (Agreement or /Concordance with the Way of the Prophet).

Point Seventeen:

[It is also required to believe] that no one of **Ahlu-l-Qiblah** (those who face the **Ka'bah** in their prayers, i.e. the Muslims) becomes a **Kaafir** (disbeliever) due to (commission of a) *sin* [whether major or minor].

Questions:

1. What is the *linguistic* meaning of **al-Emaan**?
2. Mention the *three* (3) components of **al-Emaan** (Faith) according to Imaam Ibn Abi Zaid.
3. Explain the correct '*Aqeedah* concerning whether **Emaan** *increases* and *decreases*.
4. Mention the two (2) *basic conditions* necessary for the *correctness* of deeds.
5. Does **al-Ma'siyah** (sin) – in general - negate one's *Emaan* in totality?
6. Is there anything which does negate one's *Emaan* in totality?
7. Discuss the '*Aqeedah* of the deviant group **al-Murji'ah** concerning **al-Emaan**?
8. Mention a *Daleel* (proof) which indicates that *actions* are part of **Emaan**.
9. Which deviant group claimed that a **Muslim** *goes out of Islam* due to **Ma'siyah** (sin)?
10. What is the *Hukm* (Ruling) concerning those who commit **al-Kabaa'ir** (major sins)?
11. What is the *Hukm* (Ruling) concerning those who consider their *sinful acts* as **Halaal** (lawful)?

ISLAMIC CREED TRAINING COURSE VI

Sharh: 'Aqeedah Ahlus-Sunnah wal-Jamaa'ah

Explanation of The Creed of Ahlus-Sunnah wal-Jamaa'ah
Al-Imaam Abu Muhammad Abdullah ibn Abi Zaid al-Qairawaanee
(310-386H)

Questionnaire Study Guide

Lecture No. 10

The Text

Point Eighteen:

[It is also required to believe] that **ash-Shuhadaa'** (the Martyrs) are *alive* [in **Barzakh** i.e. the life between this world and the Hereafter, while in the grave], being *sustained*, in the presence of their Lord.

The souls of **Ahlu-Sa'aadah** (the fortunate ones, i.e. the People of Paradise) are continuously enjoying the bounty/favor (of Allah) until they Day they are raised up (for Judgment). [While] the souls of **Ahlu-sh-Shaqaawah** (the wretched, unfortunate ones, i.e. the People of Hell-Fire) are being punished until the Day of Requital. [And '**Adhaab al-Qabr** (the punishment in the grave) is True].

[It is also required to believe] that **al-Mu'minoon** (the Believers) [as well as *al-Kaafiroon* (Disbelievers) and *al-Munaafiqoon* (Hypocrites)] **Yuftanoona** will be tested (*al-Fitnah*) in their **graves** and questioned. However, '*Allah will Yuthibbitu (make firm) those who believe with al-Qawl ath-Thaabit* (the Firm Word, i.e. *Laa ilaaha illa-Allah*) in **al-Hayaat ad-Dunyaa** (the life of this world, i.e. *right guidance* in the face of doubtful matters, and *firm resolution* in the face of temptations) and in **al-Aakhirah** (the next life, i.e. to remain firm in Islam at the *time of Death*, and to answer correctly when *questioned in the grave*)' [Ibraheem 14:27].

Point Nineteen:

[It is also required to believe] that over the people are **Hafadha** (Angels) who record their deeds [whether good or evil, both speech and actions], and that nothing of their deeds is absent from the Knowledge of their Lord [i.e. Allah's Knowledge is *not* dependent upon the writing of the angels]. And that **Malaku-l-Mawt** (the Angel of Death) takes **al-Arwaah** (the souls of the people) by the permission of his Lord [whenever He (Allah) Wills].

Questions:

1. What is the *special* condition of the souls of **ash-Shuhadaa'** (Martyrs) after their death?
2. What is the *general* condition of the souls of **al-Mu'minoon** (Believers) after death?
3. Mention the three (3) occasions when **Ahlu-sh-Shaqaawah** (the wretched) will be punished.
4. What is meant by **al-Barzakh**?
5. Explain: **al-Mu'minoon Yuftanoona** (the believers will be tested i.e. **al-Fitnah**) in their graves and questioned.
6. Mention the three (3) *questions* that the people will be asked in the **Qabr** (grave).
7. Mention the *names* of **al-Malakain** (the two Angels) who will question the dead in the grave.
8. Discuss the verse: '*Allah will Yuthibbitu (make firm) those who believe with al-Qawl ath-Thaabit* (the Firm Word) in **al-Hayaat ad-Dunyaa** and in **al-Aakhirah** ' [Ibraheem 14:27].
9. What is meant by **al-Hafadha**, and what is the work of *al-Hafadha*?
10. What is meant by **Malaku-l-Mawt**? And discuss whether it is **Allah**, the Most High, or the **Malaku-l-Mawt** which actually takes **al-Arwaah** (the souls of the people) at the time of their death.

ISLAMIC CREED TRAINING COURSE VI

Sharh: 'Aqeedah Ahlus-Sunnah wal-Jamaa'ah

Explanation of The Creed of Ahlus-Sunnah wal-Jamaa'ah
Al-Imaam Abu Muhammad Abdullah ibn Abi Zaid al-Qairawaanee
(310-386H)

Questionnaire Study Guide

Lecture No. 11

The Text

Point Twenty:

[It is also required to believe] that the best of all generations are those who **Ra'aw** (saw) the Messenger of Allah and **Aamanoo bi-hi** (believed in him), then [the next best generation] are those who followed them. The best of the **Sahaabah** (Companions of the Prophet) are **al-Khulafaa'u ar-Raashidoon al-Mahdiyyoon** (the Rightly Guided Khaleefahs): *Abu Bakr*, then *'Umar*, then *'Uthmaan* and then *'Alee* – may Allah be pleased with all of them.

[Know also] that no one of the Companions of the Messenger of Allah should be *mentioned* except **bi-Ahsana Dhikr** (the best of what may be said about them), while refraining from the mention of the differences that occurred between them.

[Know also] that of all the people, they have the most right that a way out (i.e. an excuse) should be found for them, and that one thinks the best of them (i.e. one must have a good opinion of them).

Point Twenty-One:

[Also required of the Muslims is] (a) **At-Taa'ah** (obedience) to the *Imaams* (leaders) of the Muslims – whether they be **Wulaat Umoori-him** (those who are responsible for the affairs of the Muslims, i.e. the Governors) or **Ulamaa'i-him** (the Islamic Scholars); (b) **al-Ittibaa'** (strict following) of **as-Salaf as-Saalih** (the Righteous Predecessors, i.e. *as-Sahaabah*, *at-Taabi'oon*, etc.) and adhering to **Aathaari-him** (the knowledge and guidance which they left behind); and (c) **Al-Istighfaar la-hum** (seeking forgiveness for them).

[Also required of the Muslims is] Abandoning **al-Miraa' wal-Jidaal** (Arguing and Disputing) in the religion, as well as abandoning everything which has been innovated by **al-Muhdithoon** (those who innovate into the *Deen* that which has no basis in the *Qur'an* and *Sunnah*).

Questions:

1. Who are the best of humanity (after the Prophets), and why?
2. Give the correct *definition* of "*as-Sahaabah*".
3. Who are the best of **as-Sahaabah** – in the order of their excellence?
4. What distinction has the Prophet given to **al-Khulafaa' ar-Raashidoon al-Mahdiyyoon**?
5. Mention a distinction of both **'Uthmaan** and **'Alee**.
6. Explain the correct position concerning the *differences* which took place among *as-Sahaabah*.
7. Mention the *Hukm* (legal ruling) concerning **Sabb as-Sahaabah** (abusing the Companions).
8. Who are the **Imaams** who are entitled to **at-Taa'ah** (obedience), and with what condition?
9. Who is it that is meant by **as-Salaf as-Saalih**, and what is our *relationship* to them?
10. Why are we ordered to abandon **al-Miraa' wal-Jidaal** (Arguing and Disputing) in the *Deen*?
11. What should be our *position* towards **al-Bid'ah** (Innovation) and its *people*?