

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*?

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. 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

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. 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

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

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'?

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. 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)'

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. 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-Iqaamati-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

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. 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 **Ahlu-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

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. 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

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. 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-Jawarih** (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*?