

100 Q&A IN: AQEEDAH OF TAWHEED

'ABD UL-'AZEEZ ASH-SHA'LAAN



BAYTI

Building Aqīdah & Yaqīn Through 'Ilm

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2nd ed.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah;
the Entirely Merciful, the Especially Merciful

يُوْتِي الْحِكْمَةَ مَن يَشَاءُ ۗ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ
أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He [Allah] gives wisdom (i.e., understanding [of the Quran and the Religion]) to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember (i.e., be mindful [to receive admonition]) except those of understanding (i.e., those of reason).”

Quran, 2:269

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100 Q&A IN THE AQEEDAH OF TAWHEED

Introduction:

“In the name of Allah; the Entirely Merciful, the Especially Merciful. Praise be to Allah [alone]. To proceed, I have read these questions and answers which were written by the Sheikh 'Abdul 'Azeez Ash-Sha'laan, and he included in them the books: The Three Fundamentals, and The Four Foundations, by the revivor Imam, Muhammad ibn 'Abd ul-Wahhaab, may Allah have mercy on him. I found that to be a very beneficial work, helpful in understanding this great book, and bringing its meanings closer to comprehension. May Allah reward him with good and benefit [others] through his knowledge.” Written by: Salih bin Fawzan al-Fawzan Member of the Council of Senior Scholars on 21/3/1440 AH

“In the name of Allah; the Entirely Merciful, the Especially Merciful. Praise be to Allah, Lord of the Worlds, and peace and blessings be upon the most honorable of the prophets and messengers (Muhammad ﷺ). To proceed, these are questions and answers regarding the fundamental principle; Tawheed (i.e., the singling out) of Allah, may He be glorified, and the warning against its opposite, which is shirk (i.e., associating partners with Allah – and the means leading to it), and also in the creed of Ahlul Sunnah and the Jama'ah (i.e., the truth), formulated in a concise manner, taking into account that they are easy for the reader to understand. I ask Allah, the Exalted, to benefit [others] with it.” Written by: 'Abdul 'Azeez ibn Muhammad Ash-Sha'laan

SECTION 1: FOUNDATIONS

Q1. Why do we study Tawheed?

Tawheed is the foundation of our Iman. Allah created both jinn and mankind to worship Him upon Tawheed; He sent messengers and revealed divine books to convey the message of Tawheed; He created Paradise and Fire for the people of Tawheed and Shirk respectively; He categorized people into Muslims and non-Muslims based on their acceptance of Tawheed. Allah, the Majestic, said, [meaning]: **“And I did not create the jinn and mankind except to worship Me [alone].”** (Quran, 51:56)

Q2. From where do we take our Aqeedah?

Our Aqeedah is deduced from the Quran, Sunnah, and what the Salaf of this Ummah agreed upon.

Q3. What are the three principles which we are obliged to know, regarding which we will be questioned in the grave?

We must know our Lord, our religion and our prophet Muhammad ﷺ.

Q4. Who is your Lord?

My Lord is Allah, who sustains me and sustains creation with His blessings. He is the only one who I worship. The evidence for this is the saying of Allah, the Most High, [meaning]: “[All] praise is [due] to Allah, Lord of the worlds (i.e., mankind, jinn and all that exists).” (Quran, 1:2)

Q5. How do you know of your Lord?

I know Him through His signs and creation. His signs include the night, the day, the sun and the moon. His creation includes: the seven heavens, the seven earths and everything they contain and whatever is between them. The evidence for this is the saying of Allah, the Most High, [meaning]: “**And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allāh, who created them, if it should be Him that you worship. (i.e., Do not worship Allāh through His creations but worship Him directly and exclusively.)**” (Quran, 41:37)

SECTION 2: ABOVENESS

Q6. Where is Allah?

He is above the heavens, upon the 'Arsh (i.e., Throne).

Q7. What is the evidence from the Quran that Allah is above the heavens, upon the 'Arsh?

The evidence for this is the saying of Allah, the Most High, [meaning]: “**Or do you feel secure that He who is above would not send against you a storm of stones? Then you would know how [severe] was My warning.**” (Quran, 67:17) The evidence that He is above the throne is the saying of Allah, the Most High, [meaning]: “**The Most Merciful [who has] above the Throne, Risen.**” (Quran, 20:5) The word "istawa" has been mentioned in the Quran in seven different places.'

Q8. What is the meaning of "Istawa"?

It means to: rise, ascend and to become settled.



SECTION 3: PURPOSE

Q9. Why did Allah create jinn and mankind?

He created them to worship Him, and no other deity besides Him.

Q10. What is the evidence from the Quran that Allah created them to worship Him?

The evidence is the saying of Allah, the Most High, [meaning]: **“And I did not create the jinn and mankind except to [only] worship Me.”** (Quran, 51:56)

Q11. What is the meaning of "worship Me" in the above Ayah?

Its meaning is to worship Him alone upon Tawheed, because 'Ibaadah (i.e., worship) necessitates Tawheed.

Q12. What is the meaning of 'Ibaadah (i.e., worship)?

It is a comprehensive term for every action and statement which Allah loves and is pleased with, hidden or apparent.

SECTION 4: SHAHAADAH

Q13. What is the meaning of the testification: "La ilaha illa Allah"?

It means: there is no deity worthy of worship [in truth] except Allah.

Q14. What does the testification "Muhammad Rasulullah" mean and necessitate?

It means: Muhammad ﷺ is the final Messenger of Allah. It necessitates: obeying him in what he ordered, affirming whatever he informed, avoiding whatever he forbade, and worshipping Allah only in the manner he did.

Q15. What is the greatest obligation Allah has legislated?

The greatest obligation which Allah ordered is Tawheed - to worship Him alone. He, the Most High, said [meaning], **“And We certainly sent into every nation a messenger, [saying]: “Worship Allāh and avoid ṭāghūt.”** (False objects of worship.) **And among them were those whom Allāh guided, and among them were those upon whom error was [deservedly] decreed. So, proceed**

[i.e., travel] through the earth and observe how was the end of the deniers.”
 (Quran, 16:36)

SECTION 5: TAWHEED

Q16. What are the different categories of Tawheed?

There are three categories: Tawheed ar-Rububiyyah, Tawheed al-Uluhiyyah and Tawheed al-Asma was-Sifat.

Q17. What is the definition of Tawheed of Lordship (ar-Rububiyyah)?

It is to single out Allah in His unique actions of Lordship such as the action of creating, sustaining, sending rain, etc...

Q18. What is the definition of Tawheed of worship/Divinity (al-Uluhiyyah)?

It is to single out Allah in our actions of 'Ibadah which He has legislated such as Du'a (supplicating), Dhabh (slaughtering), Sujud (prostrating), etc...

Q19. What is the definition of Tawheed of Names & Attributes (al-Asma' was-Sifat)?

It is to single out Allah in every Name and Attribute which is unique to Him. Allah, the Most High, said [meaning]: “[He is] **Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, (There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed.) and He is the Hearing, the Seeing.**” (Quran, 42:11)

*Q32. What is the obligation upon the Muslim with regards to the Names of Allah and His Attributes?

To affirm every Name and Attribute which Allah and His Messenger ﷺ affirmed for Him; and to negate every Name and Attribute which Allah and His Messenger ﷺ negated from Him. His attributes must be affirmed without falling into the following mistakes:

1. Tahreef: Distorting [the wording or the meaning].
2. Ta'teel: Denying [the Attribute].
3. Takyeef: Describing [or questioning the Howness of an Attribute of Allah].
4. Tamtheel: Likening [the Attributes of Allah to creation].



***Q33. What is the evidence from the Quran that the Attributes of Allah do not resemble our attributes?**

Allah, the Most High, said, [meaning]: “[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, (There is no similarity whatsoever between the Creator and His creation in essence, in attributes or in deed; so, He negated likeness, not Attributes) and He is the Hearing, the Seeing” (Quran, 42:11)

Q20. What are some types of 'Ibaadah?

There are many types of 'Ibaadah, examples include [but are not limited to]:

- Du'a: Supplicating to Allah.
- Istighatha: Seeking rescue from Allah during a calamity.
- Isti'anah: Seeking help, aid and support.
- Dhabh: Slaughtering an animal in the Name of Allah.
- Nadhr: Taking an oath or a vow by the Name of Allah.
- Khawf: Absolute fear.
- Rajaa': Absolute hope.
- Tawakkul: True dependence and reliance upon Allah.
- Mahabbah: Absolute love.
- Khashyah: Fear and humility in front Allah based upon knowledge.
- Raghbah: Desire.
- Rahbah: Dread.
- Ruku': Bowing.
- Sujud: Prostrating.
- Khushu': Reverence and humility.
- Tadhallul: Subsistence and humbleness.
- Tilawah: The recitation of the Quran.

SECTION 6: SHIRK

Q21. What is the most severe sin which Allah has forbidden?

It is Shirk (i.e., polytheism): associating partners with Allah in worship. He, the Most High, said, [meaning]: “Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly fabricated a tremendous sin.” (Quran, 4:48)

Q22. What are the two categories of Shirk?

The two types of Shirk are:

1. Shirk Akbar (Major Shirk): Anything which Allah or His Messenger ﷺ deemed as Shirk, it exits a person from Islam. Examples include – but are not limited to – worshipping idols, supplicating to the dead and prostrating to the creation.
2. Shirk Asghar (Minor Shirk): Anything which Allah or His Messenger ﷺ deemed Shirk but it does not exit a person from Islam. Examples include taking an oath by other than Allah, Riyaa' (showing off), saying "what Allah wills and you will", etc... It is called Minor Shirk because it is a means to Major Shirk.

Q23. When did Shirk first occur?

It first occurred amongst the people of Prophet Nuh ﷺ.

SECTION 7: VENERATION

Q24. What caused Shirk amongst the people of Nuh ﷺ?

They exaggerated in venerating the righteous people, and exceeded the limits with regards to them.

Q25. What is meant by "exaggerated in venerating the righteous people"?

They exaggerated in praising them and gave them a status above what they deserved, such that they began directing acts of worship to them. The evidence for this is the saying of Allah, the most High [meaning]: **“O People of the Scripture, do not commit excess in your religion...”** (Quran, 4:171) The Prophet ﷺ also said, “Do not exaggerate in praising me as the Christians praised the son of Maryam, for I am only a worshipper. So, say: ‘The worshipper of Allah and His Messenger’.” [Bukhari & Muslim]

Q26. What is the ruling of supplicating to the dead?

Supplicating or requesting something from a dead person is Shirk; supplicating or requesting a living person to fulfil a need which only Allah has the ability to do so, is also Shirk. They are Major Shirk which removes a person from the fold of Islam. The evidence for this is the saying of Allah, [meaning]: **“And whoever invokes besides Allāh another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed”** (Quran, 23:117)

SECTION 8: SUPPLICATION

Q27. Does supplicating to Allah require a person who intercedes?

There is no need for a person to intercede on behalf of another in order for the supplication to be answered. The evidence for this is the saying of Allah, the Most High, [meaning]: **“And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.”** (Quran, 2:186)

Q28. Can the deceased respond to supplications?

They do not respond to supplications or requests. The evidence is the saying of Allah, the Most High, [meaning]: **“If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. (Of them with Allāh or your worship of them.) And none can inform you like [one] Aware [of all matters].”** (Quran, 35:14)

SECTION 9: EXAMPLES

Q29. In whose name should we slaughter [livestock] and pray?

To Allah alone and none other besides Him. Allah, the Most High, said, [meaning]: **“So, pray to your Lord and offer sacrifice [to Him alone]”** (Quran, 108:2)

Q30. What is the ruling of slaughtering and prostrating to other than Allah?

It is Major Shirk which exits a person from the fold of Islam. Allah said [meaning]: **“Say, “Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.”** (i.e., those who submit to the will of Allāh.)” (Quran, 6:162-163)

Q31. What is the ruling of taking an oath by other than Allah (e.g. taking an oath by the name of the Prophet ﷺ, or by one's honesty, or honor, etc.)?

The ruling of this is that is Minor shirk. The Prophet ﷺ said, “Whoever is going to take an oath, let him take it by Allah, or remain silent.” [Bukhari]

SECTION 11: ISLAM

Q34. What is your religion?

My religion is Islam. The evidence for this is the saying of Allah, [meaning]: **“Indeed, the religion in the sight of Allāh is Islām...”** (Quran, 3:19)

Q35. Does Allah accept any religion other than Islam after the sending of Prophet Muhammad ﷺ?

After the sending of Prophet Muhammad ﷺ, Allah does not accept any other religion except the religion of Islam. The evidence for this is the saying of Allah, the Most High, [meaning]: **“And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers”** (Quran, 3:85)

Q36. What is the definition of Islam?

Islam is [complete and sincere] submission to Allah upon Tawheed, compliance to Him through obedience, and freeing one's self from Shirk and its people.

Q37. What are the pillars of Islam?

The pillars of Islam are five:

1. Shahadah: To bear witness there is no deity worthy of worship in truth except Allah, and Muhammad ﷺ is His worshipper and messenger.
2. Salah: Establishing the obligatory prayers.
3. Zakah: Alms to the poor – if eligible.
4. Sawm: Fasting the month of Ramadan.
5. Hajj: To perform one pilgrimage to the Ka'bah – if capable.

The evidence for this is the Hadeeth of the Prophet ﷺ, “Islam is to bear witness there is no deity worthy of worship in truth except Allah, and Muhammad ﷺ is the Messenger of Allah; to establish Salah, give Zakah, fast Ramadan and undertake Hajj to the Ka'bah – if you are able to do so.” [Bukhari & Muslim]

SECTION 12: IMAAN

Q38. What is the definition of Imaan?

Imaan (i.e., faith) consists of: statements upon the tongue, belief in the heart, and action upon the limbs; it increases with obedience to Allah, and decreases with disobedience to Him.

Q39. What are the pillars of Imaan?

The pillars of Imaan are six:

1. Belief in Allah
2. His Angels
3. His Books
4. His Messengers
5. The Last Day (i.e., the Day of Judgement)
6. The Divine Decree – all good and harm is decreed by Allah.

The evidence for this is the famous hadith of Jibreel ﷺ in which the Prophet ﷺ said, “Imaan is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in the Decree – the good and harm.” [Muslim]

SECTION 13: ANGELS

Q40. Who are the Angels?

The angels are created beings [from light (they are not jinn whom are created from fire)] of the world of the unseen whom Allah created for His worship.

Q41. What is the ruling of believing in the Angels?

It is an obligation; Imaan is not accepted if a person does not believe in them.

Q42. Who is the most virtuous Angel?

Jibreel (i.e., Gabriel) ﷺ is the most virtuous Angel; he has been made responsible for bringing revelation to the Prophets and Messengers.

SECTION 14: BOOKS

Q43. What are the Divine Books?

They are the Revelation – containing Allah’s Speech – which Allah Revealed to His Messengers, such as the Tawraah (i.e., Torah), the Injeel (i.e., Gospel), az-Zabur (i.e., Psalms) and the Quran.

Q44. What is the ruling of believing in the Divine Books?

It is an obligation to believe in the Divine Books (i.e., the original Revelation). Imaan is not accepted if a person does not believe in them.

Q45. Which of the Divine Books is the greatest?

The greatest book is the noble Quran which Allah revealed to Prophet Muhammad ﷺ. It abrogated all the Divine Books which preceded it, so, it is not permitted to worship Allah except by the teachings of the Quran [*and Sunnah, as per the Salaf – since Quran states to do exactly that (2:137, 4:115, 33:34, 53:4, etc.)*]. Allah, the Most High, said, [meaning]: “**And We have revealed to you, [O Muhammad], the Book [i.e., the Qur’ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it.**” (Quran, 5:48)

SECTION 15: LAST DAY

Q46. What is the Last Day?

It is the Day of Resurrection in which mankind will be resurrected to be held accountable and recompensed for their deeds.

Q47. What is the ruling of believing in the Last Day?

It is an obligation to believe in the Last Day; Imaan is not accepted if a person does not believe in it.

SECTION 16: DECREE

Q48. What is the meaning of believing in the Divine Decree?

It is the decree of Allah for creation; everything occurs according to what He has Decreed based on His Knowledge and Wisdom.

Q49. What is ruling of believing in the Divine Decree?

It is an obligation to believe in the decree of Allah; Imaan is not accepted if a person does not believe in it.

SECTION 17: IHSAAN

Q50. What is Ihsaan (i.e., perfection)?

It is to worship Allah as if you see Him (“mushaahadah”; watchfulness – *worshipping out of love*), but if you cannot do so, then worship Him knowing that He sees you (muraqabah; being watched – *worshipping out of fear*).

Q51. What is the definition of Riyaa' (i.e., showing off)?

Riyaa' is to perform an act of worship for it to be seen by others, and/or to be praised for performing it.

Q52. What is the ruling of Riyaa'?

Riyaa' is Haraam (i.e., prohibited), and it is Minor Shirk (i.e., doesn't take the person out of Islam, but nullifies the good deeds of that action). The evidence for this is the saying of the Prophet ﷺ, "The thing that I fear most for you is Minor Shirk." When asked what it was, he replied, "Riyaa' (i.e., showing off)." [Ahmad; authenticated by al-Albaani]

SECTION 18: PROPHET ﷺ

Q53. Who is your Prophet ﷺ?

My prophet is Muhammad ﷺ, the son of 'Abdullah, the son of 'Abdul Muttalib, the son of Haashim. Haashim was from the tribe of Quraysh. Quraysh was from Kinaanah, and Kinaanah are from the Arabs. The Arabs are the progeny of Prophet Isma'eel ﷺ who was the son of Prophet Ibrahim ﷺ.

Q54. What is the greatest miracle of the prophethood of Prophet Muhammad ﷺ?

The greatest miracle of his prophethood is the noble Quran; it is the [uncreated] Speech of Allah which is the guidance, the cure and the enlightenment (*it is not – and cannot – be words of the most advanced linguists, let alone an unlettered man (i.e., Prophet Muhammad ﷺ); it is still preserved in the same, inimitable melodious eloquence, therefore, it can only be from Whom it claims to be from: Allah*). Allah said, [meaning]: **"Say, "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants.""** (Quran, 17:88) (*Other miracles: sick-healing, moon-splitting, food-multiplying, water gushing between his fingers, tree-trunk crying, Uḥud shaking, precise prophecies, Quran's historical accuracies...*).

Q55. What are the greatest rights that the Prophet ﷺ has upon us?

His rights upon us include:

1. Sincere, certain belief in him [and in his Message].
2. Knowing that Allah sent him to jinn and mankind.
3. Abiding by his guidance and staying away from his prohibitions.
4. Loving him more than one's own family, children and others.



5. Respecting and venerating him.
6. Obeying him, taking him as our role-model and respecting his Sunnah.
7. Not exaggerating or going to extremes with regards to him (as Christians did with Jesus ﷺ, or as how blind followers do with their preachers or saints).

SECTION 19: MAGIC

Q56. What is Sihr?

It is sorcery, magic and witchcraft; Satanic actions which impact people's emotions and bodies. Sometimes the effects are not real – just an illusion.

Q57. What is Kihaanah?

It refers to a person claiming to possess knowledge of unseen matters, by utilizing Jinn.

Q58. Who is the 'Arraaf?

This is a person who claims knowledge of the unseen, utilizing intuition to locate stolen or missing objects, interpreting stars and constellations, palm-reading, cup reading (such as tarots), utilizing such actions to predict the future, etc. It is said this term is synonymous to a kaahin, fortune-teller, astrologer, soothsayer, prognosticator, geomancer, diviner and their likes who speak about affairs of the unseen utilizing Jinn.

Q59. What is the ruling of going to see a fortune-teller or any other person who claims knowledge of the unseen?

It is forbidden to go to a magician or a fortune teller. The Prophet ﷺ said, “Whosoever approaches a fortune-teller (this includes their sources like books and websites) and asks him regarding something, his prayer is not accepted for forty nights.” [Muslim]. The Prophet ﷺ also said, “Whosoever approaches a fortune-teller and believes in what he says, he has disbelieved in what was revealed to Muhammad ﷺ.” [Ahmad and Abu Dawud].

Q60. What is the ruling of delving into magic and learning it?

Every type of magic is prohibited (whether done individually or by hiring someone else to do it); it is Kufr. This includes learning and teaching it. No type of magic is ever permitted. Allah, the Most High, said, [meaning]: “...**It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic...**” (Quran, 2:102)

Q61. What is the ruling of checking horoscopes and zodiac signs, and believing in them?

Such actions are from the traits of the people of pre-Islamic [era of] ignorance, and similar to the above ruling of believing a fortune-teller or an astrologist. The similarity between them all is that they claim knowledge of the unseen. The Prophet ﷺ said, “Whosoever learns about the stars (i.e., astrology) is simultaneously learning a branch of magic; the more that one gains [of knowledge] of the former, the more one gains [of knowledge] of the latter.” [Abu Dawud]

SECTION 20: AMULETS

Q62. What is the definition of Tamaa'im (i.e., amulets)?

The word Tamaa'im is the plural of Tameemah; it is synonymous with “Ta'weedh”. It refers to amulets made of beads, bones, writing, belts, strings, cloths, etc... They are often hung around the necks, wrists or other limbs; upon children, in houses or in cars. People hang them [falsely] believing that they repel hardship (i.e., harm, evil, bad “luck”, etc.).

Q63. What is the ruling of using such amulets?

It is prohibited as it is Minor Shirk, however, it can also be Major Shirk if a person believes the amulet in itself brings benefit or prevents harm. The evidence for this is the saying of the Prophet ﷺ, “Whoever hangs an amulet, has committed Shirk.” [Ahmad; authenticated by Albani]

SECTION 21: RUQYAH

Q64. Which type of Ruqyah is Islamically permitted, and what is its ruling?

Ruqyah in Islam is to recite the Quran or Prophetic supplications upon a person who is ill, and then lightly blow on the area of pain. Ruqyah is permitted, due to the saying of the Prophet ﷺ, “There is nothing wrong with Ruqyah, as long as it does not contain Shirk.” [Muslim]. However, there are certain conditions which must be fulfilled in order for it to be permissible:

1. The Ruqyah must not contain Shirk
2. To believe that the Ruqyah in itself, it has no effect, rather, it is a means of bringing benefit or repelling harm – only by the Will of Allah
3. The Ruqyah is exclusively from the Quran or a Prophetic Du'aa (i.e., supplication), and it must be said only in Arabic. Personal supplications,

however, are permitted in any language.

SECTION 22: OMENS

Q65. What is the meaning of Tiyyarah?

Tiyyarah is a generic term referring to being optimistic or pessimistic due to the direction of movement of birds; considering them to be a good or bad omen.

Q66. What is the ruling of Tiyyarah?

It is prohibited; it is Minor Shirk, however it can also be Major Shirk if a person believes that the birds themselves bring benefit or harm, independent of Allah. The evidence for this is the saying of the Prophet ﷺ, "Tiyyarah is Shirk." [Ahmad & Abu Dawud]

Q67. Is Tiyyarah restricted to seeing omens in birds only?

It is not restricted to birds, other examples of Tiyyarah include seeing omens in specific days or months, different types of animals, or even different types of people such as seeing a bad omen due to the passing of a blind person or one who is diseased, etc.

Q68. What is the meaning of istisqa' bil-anwaa'?

It refers to seeking rain through stars, and ascribing rainfall to particular stars.

Q69. What is the ruling of seeking rain through stars, or ascribing it to stars?

The ruling of this action is that it is either Minor Shirk or Major Shirk.

1. It is Major Shirk if a person believes that the stars are an independent cause for rain to descend.
2. It is Minor Shirk if a person believes it is Allah who causes rainfall, however, He does this through the stars, or that the stars are a cause for rainfall. This is Minor Shirk because a person considers the stars to be a cause for rainfall, whereas in reality, Allah did not make them a cause for this. It is also Minor Shirk due to attributing the blessing of rain to the stars instead of Allah.

Q70. What is the evidence that seeking rain through stars is prohibited?

The evidence for this is the saying of the Prophet ﷺ who said that Allah said [meaning]: Whoever said, "We had rain by the Grace and Mercy of Allah," believe

in Me and reject the stars, [and] those who said, “We had rain because of such and such”, disbelieve in Me and believe in the stars.” [Bukhari and Muslim]

SECTION 23: TABARRUK

Q71. What is the ruling of building places of worship over graves?

It is forbidden and an avenue to Shirk. The Messenger of Allah ﷺ said: May Allah curse the Jews and Christians; they took the graves of their prophets to be places of worship.” [Bukhari]

Q72. What is the meaning of Tabarruk?

Tabarruk is to seek Barakah (i.e., blessings) from something.

Q73. What are the different types of Tabarruk?

Tabarruk is two types:

1. Legislated Tabarruk: This is permitted, it is seeking Barakah in a manner legislated by the Quran and Sunnah.
2. Prohibited Tabarruk: This is forbidden, for which there is no evidence.

Q74. What are the legislated forms of Tabarruk?

There are two main forms of legislated Tabarruk:

1. Seeking Tabarruk through physical matters, such as drinking Zam Zam water.
2. Seeking Tabarruk through righteous actions, such as Salah (i.e., establishing prayer), Du'a (i.e., supplication), Sadaqah (i.e., charity), etc.

Q75. What are the prohibited types of Tabarruk?

There are two types of prohibited Tabarruk:

1. Any type which the Shari'ah has forbidden, such as seeking blessings through idols and pagan objects of worship.
2. Any type of Tabarruk which has no real effect, such as seeking blessings by touching righteous people, their clothing, saliva, or seeking blessings through touching trees or stones, etc.

SECTION 24: TAWASSUL

Q76. What are the different types of Tawassul (i.e., seeking nearness) when making Du'a (i.e., supplication)?

There are two types of Tawassul during Du'a:

1. Permitted legislated Tawassul: This is any type of Tawassul which is legislated by the Quran or Sunnah.
2. Prohibited Tawassul: This is any form of Tawassul which is not legislated by the Quran or Sunnah, nor has been forbidden in either of them.

Q77. What are the forms of permitted Tawassul when making Du'a?

There are three main forms of Tawassul during Du'a:

1. Tawassul by mentioning the Names of Allah or His attributes, such as saying "Ya Rahman (i.e., "O Entirely Merciful"), Bestow Mercy upon me...".
2. Tawassul by mentioning a righteous action, for example, this Ayah [meaning]: **"Those who say, 'Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire'."** (Quran, 3:16)
3. Tawassul by requesting a righteous person to supplicate for you; the person must be alive and present. An example of this was when the companion 'Ukashah requested from the Prophet ﷺ to supplicate that he be amongst the seventy thousand people who enter Paradise without judgement; 'Ukashah said, 'O Messenger of Allah, supplicate for me that Allah makes me from them.' The Prophet ﷺ replied, "You are from them." [Bukhari & Muslim]

Q78. What are the different forms of prohibited Tawassul in Du'a?

There are two forms of prohibited Tawassul in Du'a:

1. Shirk: This is Tawassul which entails Shirk because the person is directing worship to other than Allah. For example, seeking assistance and rescue from the righteous and invoking them with – or instead of – Allah, like saying "[I need] your help, O Messenger of Allah ﷺ!", or "Help me, O Jeelani!", etc.
2. Bid'ah: This is any type of Tawassul which is performed in a manner that is not prescribed by the Quran or Sunnah since tawassul is 'ibadah (i.e., worship), therefore, it is not permitted to worship Allah without an evidence. Examples include supplicating to Allah "by the right – or status and virtue – of the righteous" or "the status of the righteous", etc.

SECTION 25: INTERCESSION

Q79. What is the Shafaa'ah (i.e., intercession) which will occur on the Day of Resurrection?

It is intercession with Allah on behalf of another person to either bring some benefit or repel some harm.

Q80. Is Shafaa'ah (i.e., intercession) permitted to seek intercession from the dead?

It is not sought from the dead because allowing and accepting Shafaa'ah is the sole right of Allah. He said, [meaning]: **“Say, ‘To Allāh belongs [the right to allow] intercession entirely’...”** (Quran, 39:44)

Q81. What are the conditions for Shafaa'ah (i.e., intercession) to be accepted?

There are two conditions:

1. Permission granted by Allah for a person to intercede. Allah said, [meaning]: **“... Who is it that can intercede with Him except by His permission?...”** (Quran, 2:255)
2. Allah being pleased with the person on whose behalf intercession is being made. Allah, the Most High, said, [meaning]: **“and they cannot intercede except on behalf of one whom He approves (i.e., pleased with)...”** (Quran, 21:28)

Q82. Who are the people deserving of Shafaa'ah (i.e., intercession) on the Day of Resurrection?

Only the people of Tawheed will attain Shafaa'ah (i.e., intercession) on the Day of Resurrection. The evidence for this is the saying of the Prophet ﷺ, “The person most deserving of my Shafaa'ah on the Day of Resurrection will be the one who said, ‘La ilaaha illa Allaah’ (i.e., There is no deity worthy of worship in truth except Allah)”, sincerely from the heart.” [Bukhari]

SECTION 26: LOYALTY

Q83. What is the ruling of a person who mocks Allah, His Book, His religion or His Messenger ﷺ?

Any person who mocks anything relating to the above is judged to be a Kafir.

Allah, the Most High, said [meaning]: “And if you ask them, they will surely say, “We were only conversing and playing.” Say, “Is it Allāh and His verses and His Messenger that you were mocking?” Make no excuse; you have disbelieved [i.e., rejected faith] after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.” (Quran, 9:65-66)

Q84. What is the meaning of al-Walaa’ wal-Baraa’?

Al-Walaa’ is loving, supporting and having loyalty to Allah, His Messenger ﷺ and the Muslims. Its evidence is the saying of Allah, the Most High, [meaning]: “Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship]. And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant.” (Quran, 5:55-56)

Al-Baraa’ is hating Kufr (i.e., disbelief) and disliking its people because of that, as well as opposing them in their actions of disbelief (hatred does not permit transgression). Its evidence is the saying of Allah, the Most High, [meaning]: “There has already been for you an excellent pattern (An example to be followed.) in Abraham and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone”“ (Quran, 60:4)

Q85. What is the ruling of congratulating non-Muslims on their festivals?

Shaykh Ibn 'Uthaymeen (rahimahullah) said, 'to congratulate non-Muslims regarding Christmas or other religious festivals is unanimously forbidden, as Ibn Qayyim said in his book (Ahkam ahl adh-Dimmah).’ [Fatawa 3/44]

SECTION 27: BID’AH

Q86. What the definition of a Bid'ah (i.e., innovation in Islam)?

It is to perform an act of worship which the Messenger of Allah ﷺ and his companions did not do so, or in a manner they did not do so.

Q87. What is the ruling of Bid'ah in the religion?

Every Bid'ah introduced into Islam is prohibited, and it is from the most severe

sins. The Messenger of Allah ﷺ said, “The best speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ. The most evil affair is what people have innovated into Islam; every Bid'ah is misguidance.” [Muslim]

Q88. Does the concept of “Bid'ah Hasanah” (i.e., good Bid'ah) exist?

This concept does not exist in Islam; the Prophet ﷺ said, “Every Bid'ah is misguidance.” [Muslim]

Q89. What is the correct stance with regards to the people of Bid'ah?

The obligation is to beware of the people of Bid'ah, to warn against them, to not sit with them nor read their books. Ibn Abbas (Allah be pleased with him) said, “Do not sit with the people of desires (i.e., people of bid'ah), because sitting with them sicken hearts.” [al-Ibanah 2/438) Al-Baghawi said, “The Sahabah (i.e., companions; those who met the Prophet ﷺ, believed him and died upon that belief), Tabi'een (i.e., their followers) and those who followed them from amongst the scholars collectively agreed on showing animosity to the people of Bid'ah and abandoning them.” (Sharh as-Sunnah 1/127)

SECTION 28: SALAH

Q90. What is the ruling of abandoning [the obligatory] Salah (i.e., prayer)?

Abandoning Salah is Kufr (i.e., disbelief), due to the Hadeeth of Jabir (Allah be pleased with him) who said that the Messenger of Allah ﷺ said, “Between a person and between Shirk and Kufr is the abandonment of Salah.” [Muslim]

Q91. What is the ruling of unjust Takfeer (i.e., labelling someone as a disbeliever)?

It is prohibited and it is from the worst sins. The Messenger of Allah ﷺ said, “If a man says to his [Muslim] brother: “O Kaafir (i.e., disbeliever)”, one of them will certainly deserve [accountability of] it. Either it is as he said, or it returns back unto him.” [Bukhari and Muslim]

SECTION 29: COMPANIONS

Q92. What is the obligation upon a Muslim towards the Sahabah of the Prophet ﷺ?

The obligation is to love them; to accept that they are the best people after the

Prophets; to control our speech regarding them such that they are only mentioned in goodness. Insulting any one amongst them is prohibited. The Prophet ﷺ said, “Do not insult my Sahabah. I swear by the One in Whose Hand is my soul (i.e., Allah), if one of you were to spend the likes of mount Uhud in gold, it would not reach a small portion of theirs or even half of that.” [Bukhari and Muslim]

Q93. What is the evidence for the virtues of the Sahabah?

The evidence for their virtue is the saying of Allah, the Most High, [meaning]: **“And the first forerunners [in the faith] among the Muhājireen (Those who emigrated from Makkah and settled in Madīnah for the cause of Islām.) and the Anṣār (The inhabitants of Madīnah who had accepted Islām and assisted the Prophet ﷺ and other emigrants upon their arrival there.) (i.e., the Companions; the Salaf) and those who followed them (i.e., those upon the way of the Salaf [without transgression, negligence, or sectarianism]) with good conduct (i.e., in creed and methodology) - Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”** (Quran, 9:100)

Q94. Who were the most virtuous?

Abu Bakr As-Siddeeq, then 'Umar Ibn ul-Khattab, then 'Uthman Ibn 'Affaan, then 'Ali Ibn Abi Taalib – Allah be pleased with them all. After them are the remaining six of the ten companions (Allah be pleased with them all) given the glad-tidings of Paradise (others were given glad-tidings of Paradise too, but these ten are the best of all the companions).

SECTION 30: KHAWARIJ

Q95. What is meant by “the people of authority” (as in Quran 4:59)?

They are the rulers and leaders of the Muslims (whether a Caliph, King, President, etc.).

Q96. What is the duty of the Muslims towards their rulers?

To accept their authority and obey them except in disobedience of Allah. Also, to advise them privately, supplicate for them, to refrain from insulting [or criticizing] them publicly, on pulpits or in gatherings – all this causes further tribulations.

Q97. What is the evidence for this?

The evidence for this is the saying of Allah, the Most High, [meaning]: **“O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.”** (Quran, 4:59) Also the hadeeth of the Prophet ﷺ, “The religion is sincere advice.” When he was asked, “Advice to whom, O Messenger of Allah ﷺ?” He replied, “To Allah (i.e., by singling Him out in worship; Tawheed), His Book (i.e., the Quran; reciting, memorizing, implementing and inviting), His Messenger ﷺ (i.e., by loving and defending him ﷺ and what he came with, and sticking to it without innovating), the Muslim rulers (i.e., by obeying them in what is permissible, sincerely and privately advising them, not rebelling against them with heart, speech, or limbs) and their common folk (i.e., by advising one another sincerely and gently).” [Muslim]

Q98. How is advice given to Muslim rulers?

A Muslim ruler must be advised in secrecy. This is due to the hadeeth of the Prophet ﷺ, “Whoever wishes to advise a ruler, let him not do so openly. Rather he should take him by his hand and take him into seclusion [and advise him]. So, if he accepts that from him, it is in his favour, and if he does not accept, at least he fulfilled his duty.” [Ahmad and others, authenticated by al-Albaani and Ibn Baaz]

Q99. What is the responsibility of a Muslim when there is Fitnah (i.e., [creedal] deviance, tribulations, confusion, trouble, doubts, violence)?

A Muslim should abandon and refrain from taking part in Fitnah and remain within the Muslim community and their leader, and seek direction from senior scholars. The evidence for this is the saying of Allah, the Most High, [meaning]: **“And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger ﷺ or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.”** (Quran, 4:83)

Q100. Who are Ahlus Sunnah wal-Jama'ah?

They are those who adhere to the Sunnah of the Prophet ﷺ and his Companions (i.e., the Salaf), and those who succeeded them and followed their path in belief, speech and action (i.e., Salafis; those who are upon Salafiyyah).

Addendum by the translator:

The Salaf means: the righteous predecessors. Salafiyyah is the way of the Salaf. The Prophet ﷺ said that Muslims will divide into 73 sects; all will go to Jahannam (i.e., Hell fire) [temporarily/everlastingly], except one; those who follow the Companions (i.e., Salaf). Since the people of the 72 sects in Islam identify by their own sect, the scholars said that just identifying as a Muslim needs further clarification; is it the correct Islam according to the Companions, or a deviated version of Islam according to someone else's comprehension? Salafiyyah is free from blind-following, transgression, extremism, and sectarianism. Since there is only one straight, saved path to salvation which is following the Salaf [in creed and methodology], it is, therefore, relevant to know what has been said in this regard, especially that the four imams are all Salafi.

Allah says [meaning] that any other than the path of the Salaf leads to Hell: **“And whoever opposes the Messenger after guidance has become clear to him and follows [a path] other than the way of the believers (i.e., the Companions; the Salaf) - We will give him what he has taken (i.e., make him responsible for his choice.) and drive him into Hell, and evil it is as a destination.”**
Quran, 4:115

Allah says that [meaning] those who oppose the path of the Salaf are foolish: **“And when it is said to them, "Believe as the people (i.e., the Companions; the Salaf) have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.”**
Quran, 2:13

Allah praises the Salaf and those who follow, saying [meaning]: **“And the first forerunners [in the faith] among the Muhājireen (Those who emigrated from Makkah and settled in Madīnah for the cause of Islām.) and the Anṣār (The inhabitants of Madīnah who had accepted Islām and assisted the Prophet ﷺ and other emigrants upon their arrival there.) (i.e., the Companions; the Salaf) and those who followed them (i.e., those upon Salafiyyah [so, no transgression, no negligence and no sectarianism]) with good conduct (i.e., in creed and methodology) - Allāh is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.”**
Quran, 9:100

The Prophet ﷺ referred to the Salaf in his saying:
“The best of mankind is my generation, then those who come after them, then

those who come after them (i.e., these three generations are the Salaf).”
Al-Bukhārī (no. 2651), Muslim (no. 2535).

The Prophet ﷺ referred to the Salaf in his saying:

“The Children of Israel divided into seventy-two sects, and my nation will divide into seventy-three. All of them will be in the Fire except one.” They asked: “And which sect is that, O Messenger of Allah?” He answered: “What I am upon and my Companions.”

At-Tirmidhī (no. 2641), authenticated by Sheikh Al-Albānī.

The Prophet ﷺ referred to the Salaf in his saying:

“The Children of Israel divided into seventy-two sects, and my nation will divide into seventy-three. All of them will be in the Fire except one.” They asked: “And which sect is that, O Messenger of Allah?” He answered: “They are the Jamā‘ah (i.e., the truth).”

Ibn Mājah (no. 3992), authenticated by Sheikh Al-Albānī.

Does “Jamā‘ah” mean majority? The Companion, Ibn Mas‘ūd, said:

“Most people oppose the Jamā‘ah. Verily, the Jamā‘ah is whatever agrees with the obedience of Allāh, even if you are on your own.”

Sharh Usool I‘tiqād Ahlis-Sunnah wal-Jamā‘ah of Al-Lālikā‘ī, no. 160, and Al-Albānī authenticated it in Takhreej Mishkāt al-Masābīh, 1/61.

The Prophet ﷺ said:

“Islam started as a strange matter, and it will return [to the state of] being strange, so, give glad tidings to the strangers (i.e., those upon Salafiyah).”

Muslim, no. 279, Mishkat al-Masabih 152, Al-Albānī and Zubair Ali Za‘i authenticated it.

The term “Salafi” is synonymous with the term “Sunni”, “Ahlul Hadeeth”, “Ahlul Sunnah”, “Ahlul Sunnah wal-Jamā‘ah”, etc. To proudly identify as being an adherent of the saved sect is important – but it is not enough; one must follow through with what being a Salafi entails, as aforementioned. Each other sect has their own creedal deviations. Deviants and disbelievers never could – and never will be – able to refute truth, so, all they are left with is name-calling. They called the Prophet ﷺ: crazy, sorcerer, deluded, poet, etc. Similarly, the deviants and disbelievers do the same thing when it comes to Salafis; since they cannot refute Salafiyah, they call the Salafis as terrorists and extremists, or they call them by their notable scholars who have heavily refuted deviants and deviance, like calling them “Wahhabis”, “Jaamis” and “Madkhalis”, while Sheikh Muhammad ibn Abdul Wahhaab rahimahullah did not call to anything new, nor did Sheikh Muhammad Amaan Al Jaami rahimahullah nor did Sheikh Rabe’ Al Madkhali hafidhahullah; they only called to following the Salaf. Sheikh Saalih Al Fawzaan hafidhahullaah said, “Following the Salaf (i.e., being a Salafi) is an honour and

praise. We ask Allah to make us steadfast on the path of the Salaf. We invite the people to that path; if they accept, then alhamdulillah, and if they reject, then they are left to what they have chosen.”

The Prophet ﷺ said:

"A group of my Ummah (i.e., the Salafis) will continue to prevail and they will never be harmed by those who forsake them, until the Hour begins – or until Allah's Decree comes." Ali said, "They are Ahlul hadeeth (i.e., the Salafis)." Jami` at-Tirmidhi 2229 and Ibn Majah 6

The Prophet ﷺ said:

"I am the best of the Salaf."
Muslim, 2450.

O reader, know, may Allah direct you to His obedience, that Salafiyyah is the only key to salvation.

If you are not Muslim,
then what is stopping you from embracing?

And if you are not following the Salaf in creed and methodology,
then what is stopping you from following?