

100 سؤال وجوابه في عقيدة التوحيد

*100 Questions &
Answers Regarding
Aqīdah
&
Tawhīd*

Compiled by

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Foreword

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Foreword

His eminence, Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān

In the name of Allāh, the Most Merciful, the Bestower of Mercy.

Praise be to Allāh, thereafter:

I have read this compilation of questions and answers, written by Shaykh ‘Abdul ‘Azīz Ibn Muḥammad ash-Sha’lān. It includes within it the treatise “Al-Uṣūl ath-Thalātha” (The Three Fundamental Principles) and “al-Qawā’id al-Arba” (The Four Fundamental Principles) by the reviver, Shaykh Imām Muḥammad Ibn AbdulWahhāb (may Allāh have mercy upon him).

I found this compilation to be good and beneficial, and it facilitates learning and understanding [the above-mentioned treatise].

May Allāh reward him, and benefit others through his knowledge.

Written by,

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21/3/1440h

Introduction

In the name of Allāh, the Most Merciful, the Bestower of mercy.

All praise is for Allāh, the Lord of the worlds; may peace and blessings be upon the best of prophets and messengers. Thereafter,

This is a series of questions and answers pertaining to the very foundations of our creed, the Tawhīd of Allāh, the Glorified, and the prohibition of its opposite which is Shirk with Allāh and the avenues leading to Shirk; it also pertains to the belief of Ahl as-Sunnah wal-Jamā'ah.

I have written it in a very concise manner, with the main objective being ease of understanding for the reader.

I ask Allāh, the Glorified, to make it an avenue of benefit for others.

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Glossary of Terms

This beneficial series of questions and answers is important for every Muslim, young and old. As the author mentioned, it has been written in a very easy and concise manner. In order to keep the treatise easy to read and understand, a glossary of terms has been added which will explain some of the Arabic words and Islāmic terminologies which appear throughout the treatise.

Where further clarification is required, footnotes have been added in the treatise. These footnotes are not from the author, and have therefore been introduced after the symbol [TN] i.e. translator's notes.

- Allāh: The unique name of the One, the Creator, God and Deity who alone is worthy of worship. He has no partner; did not give birth nor was He given birth to; and there is none like Him.
- Al-Asmā was-Şifāt: The beautiful names and lofty attributes of Allāh. His attributes refer to descriptions of His essence and His actions.
- Aqīdah: The study of the belief of a Muslim, summarised by the six pillars of Imān: belief in Allāh, His angels, His books, His messengers, the Last Day and His Decree. The study of Aqīdah also includes issues connected to the above six pillars, and a study of deviated beliefs and sects.
- ‘Arsh: The Throne upon which Allah ascended after the creation of the heavens and earth. He is therefore above creation, above the heavens and above the

Throne. He is not everywhere in His essence, however He is everywhere in His knowledge, hearing, seeing etc.

- Āyah: A single verse of the Qur'ān; the Qur'ān is the speech of Allāh.
- Bid'ah: A statement, belief or action which is performed to seek closeness to Allāh i.e. as an act of worship, however it was not done by the Prophet ﷺ and his Companions, or it is performed in a manner different to how they performed it. All forms of Bid'ah are prohibited in Islām. Examples include, celebrating the Mawlid (birthday) of the Prophet ﷺ, singing Dhikr in unison, using music to worship Allāh, innovating days of fasting, congregational Du'ā after the Prayers, celebrating the night of al-isrā wal mi'rāj etc.
- Du'ā: The act of invoking Allāh, supplicating to Him and asking Him for a need.
- 'Ibādah: Translated as 'worship', i.e. a statement or action which is performed to please Allāh, attain His reward and seek closeness to Him.
- Imān: It refers to the belief of a Muslim, and more generally it refers to every belief, statement and action of the religion, thus it is synonymous with the word Islām.
- Islām: The true religion which Allāh sent to every Prophet; its essence is submission to Allāh by obeying Him

and accepting His laws. The core foundation of Islām is to worship Allāh with Tawhīd and Ikhlās (sincerity).

- Kāfir:** A person who chooses to reject Islām, commits an act of major kufr or follows a different religion.
- Kufr:** Disbelief i.e. rejection of Islām, it is the opposite of Imān.
- Muslim:** A person who accepts the religion of Islām, affirms Tawhīd, worships Allāh and submits to His laws.
- Rubūbiyyah:** The attributes and actions of Allāh as the Lord and Creator.
- Ṣaḥābah** The companions of the Prophet ﷺ; more technically it refers to any person who met the Prophet ﷺ, believed in him and died upon that belief.
- Salaf:** The early generations of pious scholars, beginning with the Ṣaḥābah, their students and those who followed them upon goodness and piety.
- Shafā'ah:** Intercession which will occur on the Day of Resurrection, when the Prophet ﷺ, angels, scholars and righteous will ask Allāh for the benefit of other Muslims, that Allāh forgives them, reduces their punishment or increases their reward.
- Shirk:** The act of directing worship to others besides Allāh; more technically it is to attribute to others besides Allāh anything which is unique and exclusive to

Sunnah:	Him. The guidance, actions, statements, and teachings of the Prophet ﷺ.
Tabarruk:	Seeking blessings and goodness from certain matters.
Tābiʿīn:	The 2nd generation of Muslims; they were the students and followers of the Ṣaḥābah.
Tawassul:	Seeking an avenue or intercession to Allāh when supplicating to Him, such that it is hoped the supplication will be answered on account of the intercession. There are permitted forms of Tawassul such as asking a living righteous person to supplicate on one's behalf, or asking Allāh by mentioning His names and attributes. There are prohibited forms of Tawassul such as supplicating through the deceased.
Tawhīd:	It is to single out Allāh in every action or attribute which is unique and exclusive to Him.
Ulūhiyyah	The sole right of Allāh for worship. It is one of the types of Tawhīd, in fact its main focus.
Ummah:	The global community of Muslims.

*In the name of Allāh,
the Most Merciful,
the Bestower of mercy*

Q1. Why do we study Tawhīd?

A1. Tawhīd is the foundation of our Imān. Allāh created both jinn and mankind to worship Him upon Tawhīd; He sent messengers and revealed divine books to convey the message of Tawhīd; He created Paradise and Fire for the people of Tawhīd and Shirk respectively; He categorised people into Muslims and non-Muslims based on their acceptance of Tawhīd.

Allāh, the Majestic, said, {I did not create jinn nor mankind except to worship Me (alone)} [51:56]

Q2. From where do we take our ‘Aqīdah?

A2. Our Aqīdah is deduced from the Qur’ān, 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?

A3. We must know our Lord, our religion and our Prophet Muhammad ﷺ.

Q4. Who is your Lord?

A4. My Lord is Allāh, 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 Allāh, the Most High, {All praise is for Allāh, the Lord of creation} [01:01]

Q5. How do you know of your Lord?

A5. 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 earths¹ and everything they contain and whatever is between them.

The evidence for this is the saying of Allāh, the Most High, {From His signs are the night and the day; the sun and the moon. Prostrate yourselves, not to the sun nor to the moon, rather prostrate yourselves to Allāh who created them, if you [truly seek] to worship Him} [41:37]

Q6. Where is Allāh?

A6. He is above the heavens, upon the ‘Arsh (Throne).

Q7. What is the evidence from the Qur’ān that Allāh is above the heavens, upon the ‘Arsh?

A7. The evidence for this is the saying of Allāh, the Most High, {Or do you feel secure, that He who is above heaven, would not send against you a storm of stones? Then you would know how [severe] was My warning} [67:17]

The evidence that He is above the throne is the saying of Allāh, the Most High, {The Most Merciful ascended (istawā) above the throne} [20:05]

1. The existence of seven earths are affirmed in the Qur’ān, in the saying of Allāh, {It is Allāh Who has created seven heavens and of the earth the like thereof (i.e. seven)} [65:12]

The meaning of this Āyah is differed upon. It either refers to the 7 layers of the earth, or the existence of 6 other earths similar to ours. Refer to Tafsīr al-Qurtubī for further information. [TN]

The word “istawā” has been mentioned in the Qur’ān in seven different places.²

Q8. What is the meaning of “Istawā”?

A8. It means to: rise, ascend and to become settled.

Q9. Why did Allāh create jinn and mankind?

A9. He created them to worship Him, and no other deity besides Him.

Q10. What is the evidence from the Qur’ān that Allāh created them to worship Him?

A10. The evidence is the saying of Allāh, the Most High, {I did not create jinn nor mankind except to worship Me (alone)} [51:56]

Q11. What is the meaning of “worship Me” in the above Āyah?

A11. Its meaning is to worship Him alone upon Tawhīd, because ‘Ibādah (worship) necessitates Tawhīd.

Q12. What is the meaning of ‘Ibādah?

A12. It is a comprehensive term for every action and statement which Allāh loves and is pleased with, hidden or apparent.

Q13. What is the meaning of the testification: “Lā ilāha illa Allāh”?

A13. It means: there is no deity worthy of worship except Allāh.

2. The seven Āyāt in which the ascension of Allāh is mentioned are: Şūrah al-A'rāf, Āyah 54-55, Şūrah Yūnus, Āyah 3, Şūrah ar-R'ad, Āyah 2, Şūrah Tāha, Āyah 4-5, Şūrah al-Furqān, Āyah 59. Şūrah as-Sajadah, Āyah 4-7, Şūrah al-Ĥadīd, Āyah 2-5. [TN]

Q14. What does the testification “Muḥammad Rasūlullāh” mean and necessitate?

A14. It means: Muḥammad ﷺ is the final Messenger of Allāh. It necessitates: obeying him in what he ordered, affirming whatever he informed of, avoiding whatever he forbade and worshipping Allāh in the manner he did.

Q15. What is the greatest obligation Allāh has legislated?

A15. The greatest obligation which Allāh ordered is Tawḥīd - to worship Him alone.

He, the Most High, said, {Verily We sent to every nation a messenger, [proclaiming]: “worship Allāh [alone], and keep away from false deities”} [16:36]

Q16. What are the different categories of Tawḥīd?

A16. There are three categories: Tawḥīd ar-Rubūbiyyah, Tawḥīd al-Ulūhiyyah and Tawḥīd al-Asmā was-Ṣifāt.

Q17. What is the definition of Tawḥīd ar-Rubūbiyyah?

A17. It is to single out Allāh in His unique actions of lordship such as the action of creating, sustaining, sending rain etc...

Q18. What is the definition of Tawḥīd al-Ulūhiyyah?

A18. It is to single out Allāh in our actions of ‘Tbādah which He has legislated such as Du’ā (supplicating), Dhabḥ (slaughtering), Sujūd (prostrating) etc...

Q19. What is the definition of Tawḥīd al-Asmā was-Ṣifāt?

A19. It is to single out Allāh in every name and attribute which is unique to Him.

Allāh, the Most High, said {There is nothing like Him; and He is the All-Hearing, the All-Seeing} [42:11]

Q20. Mention some types of ‘Ibādah.

A20. There are many types of Ibādah, examples include:

- Du‘ā: Supplicating to Allāh.
- Istighātha: Seeking rescue from Allāh during a calamity.
- Isti‘ānah: Requesting help, aid and support.
- Dhabl̥h: Slaughtering an animal by the name of Allāh.
- Nadhr: Taking an oath or a vow by the name of Allāh.
- Khawf: Absolute fear.
- Rajā: Absolute hope.
- Tawakkul: True dependence and reliance upon Allāh.
- Maḥabbah: Absolute love.
- Khashyah: Fear and humility in front Allāh based upon knowledge.
- Raghbah: Desire.
- Rahbah: Dread.
- Rukū‘: Bowing.
- Sujūd: Prostrating.
- Khushū‘: Reverence and humility.
- Tadhallul: Subservience and humbleness.
- Tilāwah: The recitation of the Qur’ān.

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

A21. It is Shirk: associating partners with Allāh in worship.

He, the Most High, said, {Verily, Allāh does not forgive for partners to be set up with Him, but He forgives less than that, for whom He wills...} [04:48]

Q22. What are the two categories of Shirk?

A22. The two types of Shirk are:

1. Shirk Akbar (Major Shirk): Anything which Allāh or His Messenger ﷺ termed Shirk, it exits a person from Islām. Examples include worshipping idols, supplicating to the dead and prostrating in front of creation.
2. Shirk Asghar (Minor Shirk): Anything which Allāh or His Messenger ﷺ termed Shirk but it does not exit a person from Islām. Examples include taking an oath by other than Allāh, Riyā (showing off), saying “what Allāh wills and you will” etc...
It is considered to be Minor Shirk because it is an avenue to Major Shirk.

Q23. When did Shirk first occur?

A23. It first occurred amongst the people of Prophet Nūh (‘alayhi as-salām).³

Q24. What caused Shirk amongst the people of Nūh?

A24. They exaggerated in venerating the righteous people, and exceeded the limits with regards to them.

3. The first instance of Shirk was amongst the people of Nūh (‘alayhi as-salām). Allāh, the Most High, said, {They said: Do not abandon your idols, do not abandon Wadd, Suwā’, Yagūth, Ya’ūq and Nasr} [71:23]

Ibn ‘Abbās commented on this Āyah, ‘ Indeed these five idols were the names of righteous men from the nation of Nūh. When they died, Shaytān whispered to their people to make statues of them in honour of them, and to place these statues in their places of gathering as a reminder of them, so they did this.

However, none from amongst them worshipped these statues, until when that generation passed away and the purpose of the statues was forgotten, the next generation then began worshipping them ‘ [al-Bukhārī] [TN]

Q25. What is meant by “exaggerating the status of the righteous people”?

A25. 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 Allāh, the most High {O people of the Book, do not go to extremes regarding your faith...} [04:171]

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 Allāh and His Messenger’. [al-Bukhārī & Muslim]

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

A26. Supplicating or requesting something from a deceased person is Shirk; supplicating or requesting a living person to fulfil a need which only Allāh has the ability to do so, is also Shirk. It is Major Shirk which removes a person from the fold of Islām.

The evidence for this is the saying of Allāh, {Whoever invokes another deity besides Allāh, for which he has no evidence - his account is only with his Lord. Indeed, the disbelievers will not succeed} [23:117]

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

A27. 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 Allāh, the Most High, {And when My worshippers ask you concerning Me, then [answer them], I am indeed near. I respond to the invocations of the supplicant when he calls on Me} [02:186]

Q28. Can the deceased respond to supplications?

A28. They do not respond to supplications or requests.

The evidence is the saying of Allāh, the Most High, {If you call them, they cannot hear you; [even] if they could hear, they could not answer you; on the Day of Resurrection they will reject your worshipping them} [35:14]

Q29. In whose name do we slaughter and pray?

A29. To Allāh alone and none other besides Him. Allāh, the Most High, said, {Therefore, turn in prayer to your Lord, and slaughter [in His name alone]} [108:02]

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

A30. It is Major Shirk which exits a person from the fold of Islām.

Allāh said {Say, “verily, my prayers, my slaughtering, my living and my dying are for Allāh, the Lord of creation, He has no partner. And this is what I have been commanded with, and I am the first of the Muslims”} [06:162-163]

Q31. What is the ruling of taking an oath by other than Allāh, for example: taking an oath by the name of the Prophet ﷺ or by one’s honesty or honour etc?

A31. The ruling of this is Minor shirk. The Prophet ﷺ said, ‘Whoever is going to take an oath, let him take it by Allāh or remain silent.’ [al-Bukhārī]

Q32. What is the obligation upon the Muslim with regards to the names of Allāh and His attributes?

A32. To affirm every name and attribute which Allāh has affirmed for Himself, or

His Messenger ﷺ affirmed for Him; and to negate every name and attribute which Allāh has negated from Himself, His Messenger ﷺ has negated from Him.

His attributes are affirmed without falling into the following mistakes:

1. Taḥrīf: Altering the wording or the meaning of the Āyah.
2. Taʿtīl: Negating the attribute.
3. Takyīf: To question the reality of an attribute of Allāh.
4. Tamthīl: Likening the attributes of Allāh to creation.

Q33. What is the evidence from the Qurʾān that the attributes of Allāh do not resemble our attributes?

A33. Allāh, the Most High, said, {There is nothing like Him; and He is the All-Hearing, the All-Seeing} [42:11]

Q34. What is your religion?

A34. My religion is Islām. The evidence for this is the saying of Allāh, {Truly, the religion with Allāh is Islām...} [03:19]

Q35. Does Allāh accept any religion other than Islām after the sending of Muḥammad ﷺ?

A35. After the sending of the Prophet ﷺ, Allāh does not accept any other religion except the religion of Islām. The evidence for this is the saying of Allāh, the Most High, {...and whoever seeks a religion other than Islām, it will not be accepted from him, and he will be from the losers} [03:85]

Q36. What is the definition of Islām?

A36. Islām is: complete submission to Allāh upon Tawḥīd, compliance to Him through obedience, and freeing one's self from Shirk and its people.

Q37. What are the pillars of Islām?

A37. The pillars of Islām are five:

1. **Shahādah:** To bear witness there is no deity worthy of worship except Allāh, and Muḥammad ﷺ is His worshipper and messenger.
2. **Ṣalāh:** Establishing the obligatory prayers.
3. **Zakāh:** Alms to the poor.
4. **Ṣawm:** Fasting the month of Ramadān.
5. **Ḥajj:** To perform pilgrimage to the Ka`bah.

The evidence for this is the Ḥadīth, 'Islām is to bear witness there is no deity worthy of worship except Allāh, and Muḥammad ﷺ is the Messenger of Allāh; to establish Ṣalāh, give Zakāh, fast Ramadān and undertake Ḥajj to the Ka`bah - if you are able to do so'. [al-Bukhārī & Muslim]

Q38. What is the definition of Imān?

A38. Imān consists of statements upon the tongue, belief in the heart, and action upon the limbs; Imān increases with obedience to Allāh and decreases with disobedience to Him.

Q39. What are the pillars of Imān?

A39. The pillars of Imān are six:

1. Belief in Allāh.
2. His angels.
3. His books.
4. His messengers.
5. The Last Day.

6. The decree – all good and harm is decreed by Allāh.

The evidence for this is the famous hadith of Jibrīl in which the Prophet ﷺ said 'Imān is to believe in Allāh, His angels, His books, His messengers, the Last Day, and to believe in the decree - the good and harm.' [Muslim]

Q40. Who are the angels?

A40. The angels are created beings from world of the unseen whom Allāh created for His worship.

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

A41. It is an obligation; Imān is not accepted if a person does not believe in the angels.

Q42. Who is the most virtuous angel?

A42. Jibrīl (alayhi as-salām) is the most virtuous angel, he has been made responsible for bringing revelation to the prophets and messengers.

Q43. What are the divine books?

A43. They are the revelation - containing His speech - which Allāh revealed to His messengers, such as the Torah, Injīl, Zabūr and the Qur'ān.

Q44. What is the ruling of believing in the divine books?

A44. It is an obligation to believe in the divine books; Imān is not accepted if a person does not believe in them.

Q45. Which of the divine books is the greatest?

A45. The greatest book is the noble Qur'ān which Allāh revealed to Muḥammad ﷺ. It abrogated all the divine books which preceded it, so it is not permitted to worship Allāh except by the teachings of the Qur'ān.

Allāh, the Most High, said, {We have revealed to you O Prophet, this Book with the truth, as a confirmation of previous scriptures and a supreme authority over them} [05:48]

Q46. What is the Last Day?

A46. 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?

A47. It is an obligation to believe in the Last Day; Imān is not accepted if a person does not believe in it.

Q48. What is the meaning of believing in al-Qadr (Decree)?

A48. Al-Qadr is the decree of Allāh for creation, everything occurs according to what He has decreed based on His knowledge and wisdom.

Q49. What is ruling of believing in al-Qadr?

A49. It is an obligation to believe in the decree of Allāh; Imān is not accepted if a person does not believe in it.

Q50. What is the Iḥsān?

A50. It is to worship Allāh as though you see Him, and if you cannot do so, it is to

worship Him knowing He sees you.⁴

Q51. What is the definition of Riyā (showing off)?

A51. Riyā is to perform an act of worship for it to be seen by others, and the individual performing it to be praised.

Q52. What is the ruling of Riyā?

A52. Riyā is Ḥarām, and it is Minor Shirk. 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, ‘Riyā (showing off).’ [Aḥmad; authenticated by Albānī]

Q53. Who is your Prophet?

A53. My prophet is Muḥammad ﷺ, the son of ‘Abullah, the son of ‘AbdulMuṭalib, the son of Hāshim. Hāshim was from the tribe of Quraysh. Quraysh was from Kinānah, and Kinānah are from the Arabs. The Arabs are the progeny of Ismā‘īl who was the son of Prophet Ibrāhīm - may peace be upon them all.

Q54. What is the sign of his prophethood?

A54. The greatest sign of his prophethood is the noble Qur’ān, it is the speech of Allāh, containing guidance, cure, and enlightenment.

Allāh, the Most High, said {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”} [17:88]

4. The meaning of “worshipping Allah as though you see Him” is that you worship Allah based on your hope, love and desire for His reward. The meaning of “knowing that He sees you” is to worship Allah based on your fear of His punishment. [TN]

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

A55. His rights upon us include:

1. Sincerely believing in his message.
2. Knowing that Allāh sent him to all 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.

Q56. What is Siḥr (magic)?

A56. "Siḥr" is magic and witchcraft i.e. actions of an evil nature which impact people's emotions and bodies. Sometimes the effects are an illusion, due to which a person is deluded and confused. Such actions emanate from Shayṭān.

Q57. What is Kihānah?

A57. "Kihānah" refers to a person claiming to possess knowledge of unseen matters, by utilising Jinn.⁵

5. The word "Kihānah" is often translated as fortune-telling, the "kāhin" is therefore a fortune-teller if he utilises Jinn. [TN]

Q58. Who is the ‘Arrāf?

A58. This is a person who claims knowledge of the unseen, utilising supernatural intuition to locate stolen or missing objects. It is said this term also refers to a fortune-teller, astrologer, geomancer and their likes who speak about affairs of the unseen utilising Jinn.

The “Arrāf” performs actions such as interpreting stars and constellations, palm-reading, cup reading (such as Tarots) – utilising such actions to predict the future.⁶

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

A59. It is forbidden to go to a magician or a fortune teller. The Prophet ﷺ said, ‘whoever approaches a fortune-teller and questions him regarding something, his prayer is not accepted for forty nights.’ [muslim]

The Prophet ﷺ also said, ‘whoever approaches a soothsayer or a fortune-teller, and believes in what he says, has disbelieved in what was revealed to Muḥammad ﷺ.’ [Aḥmad & Abu Dawūd]

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

A60. Every type of magic is prohibited, it is Kufr. This includes learning and teaching it. No type of magic is permitted.

Allāh, the Most High, said, {It was not Sulaymān who disbelieved, but the Shayāṭīn disbelieved, teaching people magic...} [02:102]

6. The word “Arrāf” is often translated as “diviner” or “clairvoyant” i.e. people who claim to possess supernatural skills and intuition by which they are able to help people discover lost items or prophesise future events. [TN]

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

A61. Such actions are from the traits of the people of pre-Islāmic 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, ‘Whoever learns about the stars (i.e. astrology), learns a branch of magic; the more that is learnt [of the former] the more is learnt [of the latter].’ [Abu Dawūd]

Q62. What is the definition of “Tamāim”?⁷

A62. The word Tamāim is the plural of Tamīmah. It refers to amulets made of beads, bones, writing, belts, strings, cloths etc... They are often hung around the neck, wrists or other limbs; upon children, in houses or in cars. People hang them believing they remove harm, evil or bad luck.

Q63. What is the ruling of using such amulets?

A63. 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.’ [Aḥmad; authenticated by Albāni]

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

A64. Ruqyah in Islām is to recite the Qur’ān or supplications upon a person who is ill, and then lightly blow on the area of pain. Ruqya 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]

7. In some countries, they are known as Ta’wīdh, which has the same meaning: amulets hung around the neck or other objects to bring good or remove harm. [TN]

However, there are certain conditions which have to be fulfilled:

1. The Ruqyah (incantation) must not entail Shirk.
2. If the recitation of the Ruqya is from the Qurʾān or a Prophetic Duʿā, it must be said in Arabic. Personal supplications however, are permitted in any language.
3. The person reciting it, or the one upon whom it is recited, must know it is Allāh who brings benefit or repels harm, and the Ruqya (incantation) is merely a cause for this.

Q65. What is the meaning of Tiyarah?

A65. Tiyarah is a generic term referring to being optimistic or pessimistic due to the movement of birds i.e. considering them to be a good or bad omen.

Q66. What is the ruling of Tiyarah?

A66. It is prohibited, it is Minor Shirk, however it can also be Major Shirk if a person believes that the birds bring benefit or harm, independent of Allāh. The evidence for this is the saying of the Prophet ﷺ, 'Tiyarah is Shirk'. [Aḥmad & Abu Dawūd]

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

A67. It is not restricted to birds, other examples of Tiyarah 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 “al-Istisqā bil-Anwā”?

A68. It refers to seeking rain through stars, and ascribing the descending of rain

to particular stars.

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

A69. 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 Allāh who causes rain to descend, however He does this through the stars, or that the stars are a cause for rain descending. This is Minor Shirk because a person considers the stars to be a cause for rain descending, whereas in reality Allāh did not make them a cause for this. It is also Minor Shirk due to attributing the blessing of rain to the stars, as opposed to Allāh.

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

A70. The evidence for this is the saying of the Prophet ﷺ, ‘Allāh said, ‘whoever said “rain descended due to the kindness of Allāh and His Mercy”, is a believer in Me and a disbeliever of the stars... and whoever said “rain descended upon us due to a particular star”, he is a disbeliever in Me and a believer in stars.’ [al-Bukhārī & Muslim]

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

A71. It is forbidden and an avenue to Shirk. The Messenger of Allāh ﷺ said: ‘may Allāh curse the Jews and Christians, they took the graves of their prophets to be places of worship.’ [al-Bukhārī]

Q72. What is the meaning of Tabarruk?

A72. Tabarruk is to seek Barakah i.e. seeking continuous blessings and goodness from something.

Q73. What are the different types of Tabarruk?

A73. Tabarruk is two types:

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

Q74. What are the legislated forms of Tabarruk?

A74. 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 Ṣalāh, Du'ā, Ṣadaqah etc...

Q75. What are the prohibited types of Tabarruk?

A75. There are two types of prohibited Tabarruk:

1. Any type which the Sharī'ah has forbidden such as seeking blessings through idols.
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...

Q76. What are the different types of Tawassul (seeking worldly intercession) when making Du'ā?

A76. There are two types of Tawassul during Du'ā:

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

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

A77. There are three main forms of Tawassul during Du'ā:

1. Tawassul by mentioning the beautiful names of Allāh or His attributes, such saying “Yā Raḥmān, bestow mercy upon me...”.
2. Tawassul by mentioning a righteous action, an example of this is the Āyah, {Our Lord, we have believed, so forgive our sins and protect us from the torment of the Fire} [03:16]
3. Tawassul by requesting a righteous person to supplicate for you, the person must be alive and present. An example of this is when the companion 'Ukāshah (radiAllāhu anhu) requested from the Prophet ﷺ to supplicate that he ('Ukāshah) be amongst the seventy thousand people who enter into Paradise without accountability. 'Ukāshah said, 'O Messenger of Allāh, supplicate for me that Allāh makes

me from them.’ The Prophet ﷺ replied ‘ You are from them.’

[al-Bukhārī & Muslim]

Q78. What are the different forms of Tawassul in Du’ā which are prohibited?

A78. There are two forms of prohibited Tawassul which occur in Du’ā:

1. **Shirk:** This is Tawassul which entails Shirk because the person is directing worship to other than Allāh. Examples include seeking help and rescue from the righteous, invoking them, saying “Your help, O Messenger of Allāh”, or “Your help, O Jilāni” etc.
2. **Bid’ah:** This is any type of Tawassul which is performed in a manner that is not validated by the Qur’ān or Sunnah. Tawassul is ‘Ibādah (worship), therefore it is not permitted to worship Allāh without an evidence. Examples include supplicating to Allāh “by the right of the righteous” or “the status of the righteous” etc.

Q79. What is Shafā’ah which will occur on the Day of Resurrection?

A79. It is intercession with Allāh on behalf of another person to either bring some benefit or repel some harm.

Q80. Is it permitted to seek intercession from the deceased?

A80. It is not sought from the deceased because allowing and accepting Shafā’ah is the sole right of Allāh.

He said, {Say, “To Allāh belongs [the right to allow] intercession entirely} [39:44]

Q81. What are the conditions for Shafā'ah (intercession) to be accepted?

A81. There are two conditions:

1. Permission granted by Allāh for a person to intercede.
Allāh said, {Who can intercede with Him except with His permission...} [02:255]
2. Allāh being pleased with the person on whose behalf intercession is being made. Allāh, the Most High, said, {They cannot intercede for a person except for the one whom Allāh is pleased with...} [21:28]

Q82. Who are the people deserving of Shafā'ah on the Day of Resurrection?

A82. Only the people of Tawhīd will attain Shafā'ah on the Day of Resurrection. The evidence for this is the saying of the Prophet ﷺ, 'the person most deserving of my Shafā'ah on the Day of Resurrection will be the one who said, "Lā ilāha illa Allāh", sincerely from the heart.' [al-Bukhārī]

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

A83. Any person who mocks anything relating to the above is judged to be a Kāfir.

Allāh, the Most High, said {Say, "Is it Allāh, His Āyāt and His Messenger that you were mocking?}. Make no excuse; you have disbelieved [i.e. rejected faith] after your belief} [09:65-66]

Q84. What is the meaning of "al-Walā wal Barā"?

A84. "Al-Walā" is loving, supporting and having loyalty to Allāh, His Messenger

and the Muslims.

Its evidence is the saying of Allāh, the Most High, {Your ally is none but Allāh, His Messenger and those who have believed - those who establish Ṣalāh and give Zakāh, and they bow [in worship]. And whoever is an ally of Allāh, His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant} [05:55-56]

“Al-Barā” is hating Kufr (disbelief) and disliking its people because of that, as well as opposing them in their actions of disbelief.

Its evidence is the saying of Allāh, the Most High, {There has already been for you an excellent role-model in [Prophet] Ibrāhīm, 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”} [60:04]

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

A85. Shaykh Ibn ‘Uthaymīn (rahimahullah) said, ‘to congratulate non-Muslims regarding Christmas or other religious festivals is unanimously forbidden, as Ibn Qayyim said in his book: “Aḥkām ahl adh-Dimmah”.’ [Fatāwa Ibn ‘Uthaymīn 3/44]

Q86. What the definition of a Bid’ah?

A86. It is to perform an act of worship which the Messenger of Allāh ﷺ and his companions did not do so, or in a manner they did not do so.⁵

5. A Bid’ah is any belief, statement or action which is performed as a means of seeking closeness to Allāh, or is ascribed to Islām, and it was not performed by the Prophet and his companions. Examples include: celebrating Mawlid an-Nabi - the birthday of the Prophet, congregational Du’ā after the Prayers, recitation of Qur’ān in the graveyards, recitation of Dhikr in unison, fasting the night of al-Isrā wal-Mi’rāj etc... [TN]

Q:87. What is the ruling of Bid'ah in the religion?

A:87. Every Bid'ah introduced into Islām is prohibited, and it is from the most severe sins. The Messenger of Allāh ﷺ said, 'the best speech is the Book of Allāh, and the best guidance is the guidance of Muhammad ﷺ. The most evil affair is what people have innovated into Islām; every Bid'ah is misguidance.' [Muslim]

Q88. Does the concept of "Bid'ah Ḥassanah" (good Bid'ah) exist?

A88. This concept does not exist in Islām, the Prophet ﷺ said, 'every Bid'ah is misguidance.' [Muslim]

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

A:89. 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 Abbās (radiaAllāhu anhu) said, 'do not sit with the people of desires, because sitting with them sicken hearts'.

[al-Ibānah 2/438]

Al-Baghawi said, 'the Ṣaḥābah (companions), Tābi'in (their followers) and those who followed them from amongst the scholars of Sunnah collectively agreed on showing animosity to the people of Bid'ah and abandoning them'. [Sharḥ as-Sunnah 1/127]

Q90. What is the ruling of abandoning Ṣalāh (the Obligatory Prayers)?

A90. Abandoning Ṣalāh is Kufr (disbelief), due to the Ḥadīth of Jābir (radiaAllāh 'anhu) who said, 'the Messenger of Allāh ﷺ said, 'Between a person and between Shirk and Kufr is the abandonment of Ṣalāh''. [Muslim]

9. The people of Bid'ah i.e. the people who introduce Bid'ah or act upon them, and those who spread doubts of misguidance amongst the people. They are also known as Ahlul Ahwā (the people of desires). [TN]

Q91. What is the ruling of unjust Takfīr?¹⁰

A91. It is prohibited and it is from the worst sins. The Messenger of Allāh ﷺ said: ‘If a man says to his [Muslim] brother: “O Kāfir (disbeliever)”, one of them will certainly deserve it. Either it is as he said, or it returns back unto him.’ [al-Bukhārī and Muslim]

Q92. What is the obligation upon a Muslim towards the Ṣaḥābah¹¹ of the Prophet ﷺ?

A92. 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 Ṣaḥābah. I swear by the one in Whose Hand is my soul, if one of you were to spend the likes of mount ‘Uḥūd in gold, it would not reach a small portion of theirs or even half of that.’ [al-Bukhārī and Muslim]

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

A93. The evidence for their virtue is the saying of Allāh, the Most High, {And the early [Muslims] among the Muhājirīnī and the Anṣār and those who followed them with good conduct - 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} [09:100]

Q94. Who were the most virtuous Ṣaḥābah?

A94. The best and most virtuous of them were the four rightly guided Caliphs:

1. Abu Bakr As-Ṣiddīq.
2. ‘Umar Ibn al-Khatāb.

10. Takfīr is to place a ruling of Kufr (disbelief) upon a Muslim. [TN]

11. A Ṣaḥābī is any person who met the Prophet, believed in him, and died upon that belief. The word “Companions” is widely used when translating Ṣaḥābah. [TN]

3. Uthmān Ibn 'Affān.
4. Alī Ibn Abī Tālib.

After them the remaining 6 of the 10 companions given the glad-tidings of Paradise¹² - may Allāh be pleased with them all.

Q95. What is meant by 'the people of authority'?¹³

A95. They are the rulers and leaders of the Muslims.

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

A96. To accept their authority and obey them but not in disobedience to Allāh. Also, to advise them sincerely, supplicate for them, to refrain from insulting them publicly on pulpits or privately in gatherings - all this causes further tribulations.

Q97. What is the evidence for this?

A97. The evidence for this is the saying of Allāh, the Most high {O you who believe, obey Allāh and obey the Messenger and those of you [Muslims] who are in authority} [04:59]

Also the Ḥadīth of the Prophet ﷺ, 'the religion is sincere advice'. When he was asked, 'advice to whom, O Messenger of Allāh?' He replied, 'to Allāh'¹⁴, His

12. The most virtuous Ṣaḥābah were the 10 companions who were given the glad-tidings of Paradise during their lifetime. Although there were other companions who were given a similar promise, however these 10 were the most senior and virtuous, and they were mentioned in a single Ḥadīth. They are: The four rightly guided Caliphs mentioned above and Talḥa Ibn 'Ubaydullah, Zubayr ibn al-Awwām, 'AbdurRaḥmān ibn 'Awf, Sa'ad ibn Abī Waqqās, Abu Ubaydah Ibn al-Jarrāh and Sa'īd ibn Zayd. [TN]

13. This term, "the people of authority" - referring to the Muslims rulers and leaders - is found in various evidences such as the Āyah and Ḥadīth mentioned in question 97. In some instances, the word "Imām" or its plural "aimmah" is used to refer to leaders and rulers. [TN]

14. "Sincere advice to Allāh" is by remembering Him, worshipping Him upon Tawḥīd, supplicating to Him, loving Him more than loving others, fearing Him and calling to His religion. [TN]

Book¹⁵, His Messenger¹⁶, the Muslim rulers¹⁷ and their common folk.¹⁸ [Muslim]

Q98. How is advice given to Muslim rulers?

A98. A Muslim ruler must be advised in secrecy. This is due to the Ḥadīth 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.’ [Aḥmad and others, authenticated by Albāni and Ibn Bāz]

Q99. What is the responsibility of a Muslim when there is Fitnah?¹⁹

A99. A Muslim should refrain from partaking 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 Allāh, the Most High, {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 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 favour of Allāh upon you and His mercy, you would have followed Shaytān, except for a few} [04:83]

Q100. Who are Ahlus Sunnah wal-Jamā’ah?

A100. They are those who adhere to the Sunnah of the Prophet ﷺ and his companions, and those who succeeded them and followed their path in belief, speech and actions.

15. “Sincere advice to His Book” is by reciting the Qur’ān, learning it, pondering over its meanings and acting upon it. [TN]

16. “Sincere advice to His Messenger” is by loving him, defending his honour, following his Sunnah and not committing acts of Bid’ah. [TN]

17. “Sincere advice to the Muslim rulers” is by accepting their authority, advising them in private, and obeying them as long as it does not entail disobedience to Allah, mentioning good about them, supplicating for them and not revolting against their rule. [TN]

18. “Sincere advice to the common folk” is by advising and caring each other, concealing private sins and protecting the honour of the Muslims. [TN]

19. Tribulations, confusion, trouble, doubts, violence etc. [TN]