

# The Correct Belief

By Shaykh Dr.  
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In a Question and  
an Answer



Written by  
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*May Allah forgive him, his parents, and the Muslims*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In the Name of Allah, the Most Gracious, the Most Merciful**

Indeed, the praise is for Allah. We praise Him, and we seek His help, and we seek His forgiveness, and we seek refuge with Allah from the evils of our souls and the evil consequences of our deeds. Whomsoever Allah guides, then there is none who can misguide him; and whomsoever He misguides, then there is no guide for him. And I bear witness that there is no deity worthy of worship except Allah alone, without any partner, and I bear witness that Muḥammad is His slave and His Messenger.

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. And die not except in a state of Islam (as Muslims) with complete submission to Allah.

[Āl ‘Imrān: 102]

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam), He created his wife [Ḥawwā’ (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.

[An-Nisā’: 1]

O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger (Muḥammad ﷺ), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

[Al-Aḥzāb: 70–71]

As for what follows:

Then indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muḥammad ﷺ, and the worst of the affairs are its newly-invented matters, and every newly-

invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Fire.

As for what follows:

Then indeed, the correct Islamic creed is the axis of the religion, and the pivot of the millah (religion), and the foundation of the Sharī‘ah. And it is—with its firm foundations, sound principles, and strong bases—without any other besides it, that which achieves for the people their happiness, and their elevation, and their success in this world and the Hereafter; and that is due to the clarity of its landmarks, and the soundness of its evidences, and the integrity of its proofs and arguments, and due to its agreement with the sound natural disposition, and the correct intellects, and upright hearts.

And for this reason, indeed the whole world is in need of learning this correct, pure, untainted creed; because it is the axis of its happiness, and the pivot of its salvation, and it is the foundation of its life—so it is like water in the branch, and the soul in the body, and well-being in the limbs.

And from what should be mentioned and emphasized is that it must be established in the mind of every Muslim, and clear to him, that creed has no place for imaginary thinking or alleged opinion. Rather, it is obligatory upon every Muslim to believe with the belief of the Messengers, and to have conviction in the fundamentals to which the Prophets called, without any doubt and without any hesitation.

Allah the Most High said:

The Messenger (Muḥammad ﷺ) believes in what has been sent down to him from his Lord...

[Al-Baqarah: 285] ...the verse.

And in this beneficial summary, in which I have abridged the book of the venerable Shaykh ‘Abd al-Salām ibn Barjas (may Allah have mercy on him) [al-Mu‘taqad aṣ-Ṣaḥīḥ...]—in which the Muslim finds the foundations of the Islamic creed, and its most important

fundamentals, and its most prominent principles and landmarks, from that which there is no sufficiency without, with every matter coupled with its proof, supported by its evidences—and I have made it a first level in teaching the Muslim youth the foundations of their creed and what they need in their lives.

And it does not escape me to thank the noble brother and loyal companion, Abū ‘Abdillāh Maḥmūd ibn Imām, for his effort in this book. And I ask Allah that He grants to the summary acceptance just as He granted it to the original; indeed, He is over all things capable.

And may Allah send blessings and peace upon the bearer of glad tidings and the warner, and the luminous lamp—may the prayers and peace of Allah be upon him and upon his family and all of his companions.

Written by:

Abū Muḥammad

‘Abdullāh ibn Muḥammad Sa‘īd Raslān



## **Lesson One:**

### **The Correct Creed Regarding Tawḥīd of Lordship (Tawḥīd ar-Rubūbiyyah)**

#### **Q1: What is our creed regarding the Tawḥīd of Lordship?**

Ahl al-Sunnah wal-Jamā'ah believe that Allah, exalted is He, alone is unique in creation, ownership, and management (of affairs).

#### **Q2: What is the proof for that?**

Allah, the Most High, said:

“Indeed your Lord is Allah, Who created the heavens and the earth in six Days, and then He rose over (Istawā) the Throne (in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed be Allah, the Lord of the ‘Ālamīn (mankind, jinn and all that exists)!”

[Al-A‘rāf: 54]

And He said:

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.”

[Ash-Shūrā: 49]

#### **Q3: Did the polytheists dispute in the Tawḥīd of Lordship?**

This Tawḥīd was not disputed by anyone among the people, whether Muslim or disbeliever, just as Allah, the Most High, said about the disbelievers:

“And if you ask them: ‘Who has created the heavens and the earth?’ They will certainly say: ‘Allah.’ Say: ‘All the praises and thanks be to Allah!’ But most of them know not.”

[Luqmān: 25]

**Q4: If the polytheists believed in the Tawḥīd of Lordship, then why did they take gods besides Allah?**

The polytheists used to believe that their gods were means of approach to Allah, and that they were taken as intercessors with Allah, the Most High, just as He said:

“Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliyā’ (guardians, supporters, helpers, protectors, etc.) besides Him (say): ‘We worship them only that they may bring us near to Allah.’ Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.”

[Az-Zumar: 3]

And Allah, the Most High, said about them:

“Has he made the āliha (gods) (all) into One Ilāh (God - Allah)? Verily, this is a curious thing!”

[Ṣād: 5]

**Q5: If this Tawḥīd is settled in the souls, then why did Allah affirm it in the Noble Qur’an?**

Allah, the Most High, affirmed this Tawḥīd to establish it and emphasize it, and to use it as a proof for the obligation of Tawḥīd in divinity (i.e. worship), since Tawḥīd of Lordship necessitates that none be worshipped except Allah. Allah, the Most High, said:

“O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqūn (the pious).”

[Al-Baqarah: 21]

**Q6: What is the rational proof for the falsehood of shirk in Lordship?**

Allah, the Most High, clarified the falsehood of shirk in Lordship, and that if that had occurred, the heavens and the earth would have been corrupted—and this is grasped by the self-evidence of the intellects.

Allah, the Most High, said:

“No son (or offspring) did Allah beget, nor is there any ilāh (god) along with Him. (If there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!”

[Al-Mu’minūn: 91]





## Lesson Two:

### The Correct Creed Regarding Tawḥīd of the Names and Attributes

#### **Q7: What is the belief of Ahl al-Sunnah wal-Jamā‘ah regarding the Names and Attributes?**

Ahl al-Sunnah wal-Jamā‘ah affirm for Allah, the Most High, whatever He affirmed for Himself, and whatever His Messenger affirmed for Him from the most beautiful Names and the most high Attributes. They do not go beyond the Qur’an and the authentic ḥadīth from the Messenger of Allah ﷺ.

They affirm the wording of that, and they understand its meaning in the language of the Arabs in which the Qur’an was revealed, and they consign the modality (i.e. the how) to Allah, the Most High—because Allah, the Most High, has exclusively possessed knowledge of it, and has not made anyone among mankind aware of it.

#### **Q8: What are the established Shar‘ī foundations which, if one adheres to them, he will be safe from deviation in the topic of the Names and Attributes?**

1 – Affirming what Allah affirmed for Himself, or what His Messenger affirmed for Him, without addition or subtraction.

2 – Declaring Allah, the Most High, to be far removed from resemblance to the creation in His Attributes. Allah, the Most High, said:

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

[Ash-Shūrā: 11]

3 – Not attempting to perceive the how of His Attributes.

Allah, the Most High, said:

“But they will never encompass anything of His Knowledge.”

[Ṭā-Hā: 110]

**Q9: From the Attributes of Allah, the Most High, is His rising over the Throne (al-Istiwa). How do we believe in it?**

Affirming the rising of Allah over the Throne (al-Istiwa) as a true rising. We know its meaning, and we are ignorant of its how.

Its meaning is: highness and elevation.

This is what the language of the Arabs came with, and upon this meaning the Ahl al-Sunnah wal-Jamā'ah are agreed.

As for its modality (how): this rising is not known except to Allah alone, with no partner to Him.

**Q10: From the Attributes of Allah, the Most High, is hearing. How do we believe in it?**

Allah, the Most High, says:

“Verily, Allah is Ever All-Hearer, All-Seer.”

[An-Nisā': 58]

So it is understood from the verse and what is similar to it: affirming the Attribute of hearing for Allah.

And hearing in the language of the Arabs is: perceiving sounds.

So we affirm for Allah, the Most High, hearing by which He perceives sounds. It does not resemble anything from the creation of Allah. And we consign the modality (how) of that to Allah, the Most High.

So we do not say: How does He hear? And we do not delve into that—since He, Blessed and Exalted, did not inform us of it. Rather, He alone, exalted and Most High, has exclusive knowledge of it.



### **Lesson Three:**

#### **The Correct Creed Regarding Tawḥīd of Worship (Tawḥīd al-Ulūhiyyah)**

##### **Q11: What is the belief of Ahl al-Sunnah regarding Tawḥīd of Worship?**

The belief of Ahl al-Sunnah wal-Jamā‘ah regarding Tawḥīd of Worship is: their singling out of Allah, the Most High, with servitude; so they do not worship along with Allah any other deity, rather, they direct all acts of obedience which Allah has commanded — whether as obligation or recommendation — to Allah alone, without any partner.

So they do not prostrate except to Allah, and they do not perform ṭawāf (circumambulation) except for Allah at the Ancient House, and they do not slaughter except for Allah, and they do not vow except for Allah, and they do not swear except by Allah, and they do not rely except upon Allah, and they do not supplicate except to Allah — and this is Tawḥīd of Worship.

Allah, the Most High, said:

"And worship Allah and join none with Him in worship."

[An-Nisā': 36]

And He said:

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."

[Adh-Dhāriyāt: 56]

And the meaning of "that they should worship Me" is: that they should single Me out in worship (yuwahhidūn).

##### **Q12: What is the opposite of Tawḥīd of Worship?**

Its opposite is shirk with Allah — may Allah protect us from it — and it is the greatest sin by which Allah is disobeyed.

Allah, the Most High, said:

"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin."

[An-Nisā': 48]

And Allah, the Most High, clarified that shirk nullifies deeds and expels from the religion of Islam. He, the Most High, said:

"And if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them."

[Al-An'ām: 88]

### **Q13: Who is the polytheist (mushrik)?**

Whoever directs any type of worship to other than Allah — then he is a polytheist and disbeliever.

### **Q14: From the acts of worship which must not be directed to anyone besides Allah, the Most High, is: supplication (du'ā'). What is the evidence for this?**

Supplication is worship that Allah has commanded.

So whoever supplicates to Allah alone, then he is a muwaḥḥid (person of Tawḥīd); and whoever supplicates to other than Allah, then he has committed shirk.

Allah, the Most High, said:

"And invoke not besides Allah any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrongdoers)."

[Yūnus: 106]

And it is established in the Sunan from al-Nu'mān ibn Bashīr, who said: The Messenger of Allah ﷺ said:

"Supplication is worship." (1)

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(1) Reported by Abū Dāwūd in as-Sunan (1479), and authenticated by al-Albānī in Ṣaḥīḥ Sunan Abī Dāwūd (1479).



**Q15: We have come to know that there was no dispute between the messengers and their peoples regarding Tawḥīd of Lordship. So did there occur a dispute between the messengers and their peoples regarding Tawḥīd of Worship?**

Yes, Tawḥīd of Worship is what the dispute occurred over between the messengers and their nations. It is the reason the messengers were sent — to clarify it and call to it. And the Books were revealed to establish it, explain it, and argue in its support.

Just as Allah, the Most High, said:

"And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): 'Worship Allah (Alone), and avoid Ṭāghūt (all false deities).'"

[An-Naḥl: 36]

**Q16: With which type of Tawḥīd did the messengers begin their call — Tawḥīd of Lordship or Tawḥīd of Worship?**

The messengers began the call of their peoples to Allah with Tawḥīd of Worship.

Every messenger said to his people:

"Worship Allah! You have no other Ilāh (god) but Him."

[Al-Aʿrāf: 59, 65, 73, 85]

**Q17: Do the polytheists have any proof for their shirk?**

The polytheists have no basis for their shirk — neither from sound intellect nor from any transmission from the messengers.

And Allah pointed out a rational proof which invalidates the shirk of the polytheists, as He, the Most High, said:

"Say (O Muḥammad صلى الله عليه وسلم): 'Do you see what you invoke besides Allah? Show me. What have they created of the earth? Or have they any share in the heavens? Bring me a Book revealed before this, or some trace of knowledge (in support of your claims), if you are truthful!'"

[Al-Aḥqāf: 4]

So this is a definitive rational proof that the worship of anyone besides Allah is false—since they created nothing, and they have no share in the creation of anything; rather, it is Allah alone who is unique in that. So why then are they worshipped?

**Q18: What is the status of this Tawḥīd?**

From what has preceded, it is known that this Tawḥīd is the first of the obligations and the most important of all affairs. And it is the only religion that Allah will accept from anyone.



### **Lesson Four:**

#### **The Correct Creed Regarding the Six Pillars of Īmān (Faith)**

##### **Q19: What are the six pillars of Īmān?**

- 1 – Belief in Allah.
- 2 – And His angels.
- 3 – And His books.
- 4 – And His messengers.
- 5 – And the Last Day.
- 6 – And belief in al-Qadar (Divine Decree).

##### **Q20: What does belief in Allah, the Most High, entail?**

It entails affirmation of the Tawḥīd of Lordship, and of Worship, and of the Names and Attributes.

And the explanation of that has already preceded.



## Lesson Five:

### The Correct Creed Regarding the Angels

#### **Q21: How is belief in the angels?**

It is by affirming their existence, and whatever of their names has been mentioned to us, and whatever of their actions has been mentioned to us.

Allah, the Most High, said:

"The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers."

[Al-Baqarah: 285]

And in Ṣaḥīḥ Muslim is the question of Jibrīl to the Prophet Muḥammad ﷺ about īmān. He said:

"Īmān is that you believe in Allah, and His angels, and His books, and His messengers, and the Last Day, and that you believe in al-Qadar, its good and its evil."

#### **Q22: Mention some of the attributes of the angels that are mentioned in the Noble Qur'an.**

Allah, the Most High, described them in His Book with His statement:

"And to Him belongs whosoever is in the heavens and the earth.

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(1) Reported by Muslim (8).



And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They glorify His praises night and day, (and) they never slacken (to do so)."

[Al-Anbiyā': 19–20]

And He, the Most High, also said:

"And they say: 'The Most Gracious (Allah) has begotten a son (or children).' Glory to Him! They [whom they call children of Allah i.e. the angels, 'Īsā (Jesus)—son of Maryam (Mary), 'Uzayr (Ezra)], are but honoured slaves. They speak not until He has spoken, and they act on His Command."

[Al-Anbiyā': 26–27]

### **Q23: Do the angels possess any attribute of divinity?**

No. They are slaves of Allah, the Most High, and a creation from His great creations. They do not deserve any form of worship.

Allah, the Most High, said:

"And (remember) the Day when He will gather them (all) together, and then will say to the angels: 'Was it you that these people used to worship?' They (angels) will say: 'Glorified be You! You are our Walī (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them.'"

[Saba': 40–41]

### **Q24: What is the description of their creation?**

In Ṣaḥīḥ Muslim from 'Ā'ishah (may Allah be pleased with her), she said: The Messenger of Allah ﷺ said: "The angels were created from light, and the jinn were created from a smokeless flame of fire (mārīj) (1), and Ādam was created from what has been described to you (2)."

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(1) Al-mārīj: a flame mixed with the darkness of fire.

(2) Reported by Muslim (2996), and Aḥmad (6/153).

From the description of their creation is that they have wings. Among them is he who has two wings, and among them is he who has three, and among them is he who has four — and so on.

Allah, the Most High, said:

"All the praises and thanks be to Allah, the (Only) Originator of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things."

[Fāṭir: 1]

And in Ṣaḥīḥ al-Bukhārī from Ibn Mas‘ūd: that the Prophet ﷺ saw Jibrīl — he had six hundred wings (1).

### **Q25: Do the angels have the ability to take on forms?**

Yes. Allah, the Most High, has given them the ability to take on beautiful human forms — as Jibrīl appeared to Maryam as a well-proportioned man, and as they appeared to Ibrāhīm when they came to him as honoured guests, and as they appeared to Lūṭ when they came to bring punishment upon his people — and the like of that.

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(1) Reported by al-Bukhārī (3232), and Muslim (174).

**Q26: Allah refuted the polytheists in their claim that the angels are the daughters of Allah. Clarify that.**

Allah, the Most High, said:

"So ask them (O Muḥammad ﷺ): 'Are there daughters for your Lord and sons for them?' Or did We create the angels females while they were witnesses? Verily, it is of their falsehood that they (Quraysh pagans) say: 'Allah has begotten (offspring or children).' And, verily, they are liars! Has He (then) chosen daughters rather than sons? What is the matter with you? How do you decide? Will you not then remember? Or do you have a clear authority? Then bring your Book if you are truthful!"

[Aṣ-Ṣāffāt: 149–157]

**Q27: What do you know about Jibrīl?**

Jibrīl is the one entrusted with revelation.

Allah, the Most High, said:

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibrīl and Mīkā'il, then verily, Allah is an enemy to the disbelievers."

[Al-Baqarah: 98]

The Prophet ﷺ saw him at al-Abṭaḥ — he had six hundred wings, and the immensity of his creation had filled the horizon. Then he saw him again on the night of al-Mi'rāj. And he did not see him in his true form except on these two occasions.

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(1) In Ṣaḥīḥ Muslim from the ḥadīth of 'Ā'ishah – may Allah be pleased with her – she said:

She asked the Prophet ﷺ about the meaning of Allah's statement:

"And indeed he (Muhammad ﷺ) saw him in the clear horizon."

[At-Takwīr: 23]

He ﷺ said: "That was Jibrīl. I did not see him in the form in which he was created except on these two occasions. I saw him descending from the heavens — the magnitude of his creation filling the space between the heaven and the earth."

And at other times, he would appear in the form of a man — and most often in the form of Dihyah al-Kalbī.

**Q28: What do you know about Mīkā'il?**

Mīkā'il is the one entrusted with rain and its distribution to wherever Allah commands.

Imām Aḥmad reported from Anas that the Prophet ﷺ said to Jibrīl:

“Why have I never seen Mīkā'il laughing?”

So he said:

“Mīkā'il has not laughed since the Fire was created (1).”

**Q29: What do you know about Isrāfīl?**

Isrāfīl is the one entrusted with the Trumpet (ṣūr) (2). He will blow into it three times by the command of his Lord:

3. The Blast of Terror
4. The Blast of Death
5. The Blast of Resurrection for the Lord of the Worlds

And some of the scholars consider them to be two blasts, citing the statement of Allah, the Most High:

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(1) Reported by Aḥmad in al-Musnad (13376).

(2) As-Ṣūr (the Trumpet): A great horn that will be blown into.

(3) Allah, the Most High, said:

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills..."

[Az-Zumar: 68]

(4) Allah, the Most High, said:

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown again, and behold, they will be standing, looking on."

[Az-Zumar: 68]

(5) The previous [verse].



"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills, then it will be blown again, and behold, they will be standing, looking on."

[Az-Zumar: 68]

And these three are the angels whom the Prophet ﷺ mentioned in his supplication during the night prayer:

"O Allah, Lord of Jibrīl, Mīkā'il and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen — You judge between Your servants concerning that wherein they differ. Guide me, by Your permission, to the truth regarding that wherein they differ. Verily, You guide whom You will to the Straight Path." (1)  
Reported by Muslim.

### **Q30: Who is the Angel of Death? And does he have a name other than that?**

The Angel of Death is the one entrusted with seizing souls.

Allah, the Most High, said:

"Say: 'The Angel of Death, who is set over you, will take your souls. Then you shall be brought to your Lord.'"

[As-Sajdah: 11]

He is not named as "Izrā'īl" in any authentic text. What is reported about him is only "the Angel of Death," as in the verse.

### **Q31: Who are the Guardian Angels (al-Ḥafāẓah)?**

They are the angels assigned to protect the children of Ādam in all their states — while staying, traveling, sleeping, or awake.

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(1) Reported by Muslim (770), and something similar is found with Aḥmad (6/156), and An-Nasā'ī (3/173).

Allah, the Most High, said:

"For him (each person), there are angels in succession, before and behind him. They guard him by the Command of Allah..."

[Ar-Raʿd: 11]

Ibn ʿAbbās said regarding Allah's statement:

"For him are angels in succession..."

They are angels who guard him from in front and behind. When his decree comes, they depart from him.

### **Q32: Who are the Noble Recorders (al-Kirām al-Kātibūn)?**

They are those who record the deeds of the servants — of good and evil.

Allah, the Most High, said:

"But verily, over you (are appointed angels in charge of mankind) to watch you, Kirāman (honourable) Kātibīn — writing down (your deeds), they know all that you do."

[Al-Infiṭār: 10–12]

### **Q33: The angels are many — what is the proof of that?**

The Prophet ﷺ informed:

"That al-Bayt al-Ma'mūr in the heaven — every day seventy thousand angels enter it, and in another narration: 'pray therein' — and then they never return to it again; it is the last thing upon them (1)."

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(1) Reported by al-Bukhārī (3207), and Muslim (164), and the wording is from Muslim.

**Q34: What is the ruling on one who denies the existence of the angels?**

Whoever denies the existence of the angels has disbelieved — by consensus of the Muslims.

Allah, the Most High, said:

"O you who believe! Believe in Allah, and His Messenger (Muhammad ﷺ), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him). And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away."

[An-Nisā': 136]



## Lesson Six:

### The Correct Belief Regarding the Revealed Books

#### Q35: How do we believe in the revealed books?

1 – We believe that Allah, the Most High, sent down with every messenger a book, as He, the Most High, said:

"Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance that mankind may keep up justice."

[Al-Ḥadīd: 25]

2 – And we know that they are from Allah, in compliance with His statement, the Most High:

"And say (O Muhammad ﷺ): I believe in whatsoever Allah has sent down of the Book."

[Ash-Shūrā: 15]

3 – And we believe that these books are from the Speech of Allah ﷻ, not from the speech of anyone else, and that Allah, the Most High, spoke them in reality, as He willed, in the manner He wanted.

4 – We believe that belief in the books includes belief in everything contained within them of the laws, and that it was obligatory upon the nations to whom they were sent to submit to them and to judge by what was in them.

5 – That these books confirm one another and do not contradict.

6 – That abrogation of the earlier books by others among them is true, as the Qur'an abrogated what came before it from the heavenly books.

He, the Most High, said:

"Confirming the Scripture that came before it, and Muhaiminan (trustworthy in highness and a witness) over it (old Scriptures)."

[Al-Mā'idah: 48]

"And it (the Qur'an) is nothing else than a Reminder to the 'Alamīn (mankind and jinn)."

[Al-Qalam: 52]

7 – And belief in the Books of Allah must be general where Allah has generalized, and detailed where Allah has detailed.

### **Q36: What are the types of revelation?**

1 – Among it is what is heard from Allah from behind a veil without an intermediary, as Allah spoke directly to Mūsá without any intermediary.

"And when Mūsá came at the appointed time and place, and his Lord spoke to him..."

[Al-A'rāf: 143]

2 – And among it is: that which Allah causes the angelic messenger to hear and commands him to convey from Him to the human messenger.

"It is not given to any human being that Allah should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise."

[Ash-Shūrā: 51]

### **Q37: What are the names of the Books of Allah that are mentioned in the Qur'an?**

Allah named:

The Tawrah that was revealed to Mūsá

The Injīl that was revealed to 'Īsá

The Zabūr that was revealed to Dāwūd

The Qur'ān that was revealed to Muḥammad ﷺ

And He, the Most High, mentioned the Scrolls of Ibrāhīm and Mūsá, peace and blessings be upon them both.

So we believe in these books with this detailed belief, and He also mentioned many other books in a general manner, without naming them, and so we believe in them likewise — in that general way.

"And say (O Muhammad صلى الله عليه وسلم): I believe in whatsoever Allah has sent down of the Book."

[Ash-Shūrā: 15]

**Q38: What is the last book that Allah, the Most High, sent down?**

The Noble Qur'an, which Allah revealed to our Prophet Muḥammad ﷺ, is the last of the heavenly books. There is no book after it.

**Q39: What are the characteristics of the Noble Qur'an?**

1 – It abrogates all the previous books. It is general for both mankind and jinn.

2 – It is comprehensive of all that the people need in their religion and worldly life.

"This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion."

[Al-Mā'idah: 3]

3 – It is miraculous; no one is able to produce anything like it.

"Say: If mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

[Al-Isrā': 88]

4 – It is preserved from addition or deficiency.

"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)."

[Al-Ḥijr: 9]

## The Correct Belief – In a Question and an Answer



## Lesson Seven

### The Correct Belief Regarding the Messengers of Allah, Lord of the Worlds

#### Q40: How is belief in the messengers?

1 – It is by certain affirmation that Allah has indeed sent in every nation a messenger who calls them to the worship of Allah alone, without any partner, and to disbelieve in that which is worshipped besides Him.

2 – That all of them are truthful, believed in, righteous, rightly guided, noble, righteous, pious, trustworthy, guides, and guided. And that they conveyed all the messages of Allah.

3 – And that Allah took Ibrāhīm as a close friend (khalīl), and He took Muḥammad as a close friend (khalīl), and that He spoke directly to Mūsá, and that He raised Idrīs to a high position, and that ʿĪsá is the slave of Allah and His messenger, and His word which He bestowed upon Maryam, and a spirit created by Him.

4 – And that Allah has favored some of them over others, and He raised some of them in degrees above others. And that Muḥammad ﷺ is the master of the children of Ādam on the Day of Resurrection — and this is not boasting.

5 – And that their call — from the first of them to the last of them — agreed upon the foundation of the religion, and it is the tawḥīd of Allah, the Most High, in His ulūhiyyah (divinity), rubūbiyyah (lordship), and His Names and Attributes.

"Truly, the religion with Allah is Islām."

[Āl ʿImrān: 19]

#### Q41: What is the number of messengers and prophets?

The number of messengers: three hundred and fifteen (315).

And the number of prophets: one hundred and twenty-four thousand (124,000).



This is established in the ḥadīths from the Messenger of Allah ﷺ — from the narration of Abū Umāmah and from the narration of Abū Dharr.

**Q42: What is the difference between a messenger and a prophet?**

The difference between a messenger and a prophet is: the prophet is one whom Allah informs, and he conveys what Allah informed him of. So if he is sent along with that to those who opposed the command of Allah — to convey to them a message from Allah — then he is a messenger.

As for the one who merely acts upon the law of the one before him, and is not sent to anyone with a message from Allah, then he is a prophet and not a messenger.

**Q43: What are the names of the messengers and prophets that are mentioned in the Noble Qur'an?**

Allah, the Most High, named for us a group of them: Ādam, Nūḥ, Idrīs, Hūd, Ṣāliḥ, Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, Yūsuf, Lūṭ, Shu'ayb, Yūnus, Mūsá, Hārūn, Ilyās, Zakariyyā, Yaḥyá, Alyasa', Dhū al-Kifl, Dāwūd, Sulaymān, Ayyūb. And He mentioned the Tribes (al-Asbāt) as a whole, and 'Īsá and Muḥammad — may Allah's blessings and peace be upon them all.

"And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mūsá Allah spoke directly."

[An-Nisā': 164]

So we believe in all of them — in detail for those Allah detailed, and in general for those Allah, Glorified is He, mentioned generally.

**Q44: Do the messengers have anything from the attributes of divinity?**

We believe that all of the messengers and prophets are created human beings. They do not have anything from the attributes of lordship.

"Say (O Muḥammad ﷺ): I am only a man like you. It has been revealed to me that your God is One God. So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

[Al-Kahf: 110]

"Say (O Muḥammad ﷺ): I possess no power of benefit or harm to myself except as Allah wills. If I had the knowledge of the unseen, I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner and a bringer of glad tidings unto people who believe."

[Al-Aʿrāf: 188]

So we believe that they are slaves from among the slaves of Allah, whom Allah honored with the message. And He described them with servitude in the highest of their ranks and in the context of praise for them.

#### **Q45: Who is the seal of the prophets?**

We believe that Allah, the Most High, sealed the messages with the message of Muḥammad ﷺ. So He sent him to all of the two species: mankind and jinn.

"Say (O Muḥammad ﷺ): O mankind! Verily, I am sent to you all as the Messenger of Allah."

[Al-Aʿrāf: 158]

"And We have sent you (O Muḥammad ﷺ) not but as a mercy for the ʿAlamīn (mankind, jinn and all that exists)."

[Al-Anbiyā': 107]

"And We have not sent you (O Muḥammad ﷺ) except to all mankind as a bearer of glad tidings and a warner, but most of men know not."

[Saba': 28]

**Q46: Did the messengers give glad tidings of the prophethood of our Prophet Muḥammad ﷺ?**

Yes, the messengers did give glad tidings of the message of Muḥammad ﷺ.

"And (remember) when 'Īsá (Jesus), son of Maryam (Mary), said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad.' But when he (Aḥmad i.e. Muḥammad ﷺ) came to them with clear proofs, they said: 'This is plain magic.'"

[Aṣ-Ṣaff: 6]

And in Ṣaḥīḥ Muslim — from Abū Hurayrah (may Allah be pleased with him), he said: The Messenger of Allah ﷺ said:

"By the One in Whose Hand is the soul of Muḥammad, no one from this nation hears of me — whether Jew or Christian — then dies without believing in that which I was sent with, except that he will be from the people of the Fire (1)."

**Q47: What is the ruling on one who denies the message of Muḥammad ﷺ?**

Whoever denies the message of Muḥammad ﷺ has disbelieved in all the messengers — even in the messenger whom he claims to believe in and follow.

"The people of Nūḥ belied the Messengers."

[Ash-Shu'arā': 105]

— while they were rejecting all the messengers, even though no messenger preceded Nūḥ.

**Q48: What is the ruling on one who claims prophethood after Muḥammad ﷺ?**

We believe that there is no prophet after Muḥammad ﷺ, so whoever claims prophethood after him has disbelieved.

"...but he is the Messenger of Allah and the last (end) of the Prophets."

[Al-Aḥzāb: 40]

And in Ṣaḥīḥ Muslim, from Abū Hurayrah (may Allah be pleased with him), from the Prophet ﷺ, he said:

"I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and the line of prophets is closed with me (2)."

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(1) Narrated by Muslim (153).

(2) Narrated by Muslim (523).

**Q49: What is the ruling on one who denies the message of any of the prophets and messengers?**

Whoever denies the message of any of the prophets and messengers has disbelieved.

"Verily, those who disbelieve in Allah and His Messengers and wish to make a distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, 'We believe in some but reject others,' and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between any of them, We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful."

[An-Nisā': 150–152]



## Lesson Eight

### The Correct Belief Regarding the Last Day

#### **Q50: What is the Last Day?**

It is the Day of Resurrection and what occurs in it of events and terrors. The people of the Sunnah are certain about that, as Allah the Most High said:

"And of the Hereafter they are certain."

[Al-Baqarah: 4]

And He, the Most High, said:

"Allah! Lā ilāha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?"

[An-Nisā': 87]

And He, the Most High, said:

"And verily, the Hour will come, so overlook (O Muḥammad ﷺ) their faults with gracious forgiveness."

[Al-Ḥijr: 85]

#### **Q51: What is resurrection (al-ba‘th), and what is its evidence?**

Resurrection is: the bringing of the dead to life.

Allah the Most High said:

"And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)."

[Az-Zumar: 68]

**Q52: How is belief in the records of deeds (ṣaḥā'if al-a'māl)?**

Belief in the records of deeds is that they will be given in the right hand, or from behind the back in the left hand.

Allah the Most High said:

“Then, as for him who will be given his Record in his right hand will say: 'Here! read my Record!'”

[Al-Ḥāqqah: 19]

And He, the Most High, said:

“But as for him who will be given his Record in his left hand, will say: 'I wish that I had not been given my Record.'”

[Al-Ḥāqqah: 25]

**Q53: How do we believe in the Balance (al-Mīzān)?**

Belief in the balances is that they will be placed on the Day of Resurrection, and no soul will be wronged in the least.

Allah the Most High said:

“Then, those whose scales (of good deeds) are heavy, they are the successful.”

[Al-Mu'minūn: 102]

**Q54: What are the types of intercession (ash-shafā'ah)?**

1. The Greatest Intercession – and it is specific to the Prophet ﷺ, and that is when he intercedes for the people of the gathering so that judgment may be passed between them.
2. Intercession to open the gate of Paradise for its people – and this is specific to the Prophet ﷺ.
3. Intercession to lighten the punishment for one who deserves it – and this is specific to the Prophet of Allah ﷺ, when he intercedes for his uncle Abū Ṭālib so that the punishment upon him may be reduced in the Fire of Hell. And that is due to what he used to do of protecting him and showing anger for his sake.

4. Intercession for the raising of ranks for some of the people of Paradise – It is said: that this is specific to the Prophet Muḥammad ﷺ. And it is said: that it is not exclusive to him.

5. Intercession for the major sinners – those who are sinful among the people of tawḥīd who entered the Fire due to their sins, that they be brought out from it. The Messenger of Allah ﷺ will intercede for them, and others from the messengers, the angels, the righteous, and the martyrs.

The Qur'an and fasting will intercede for their companions on the Day of Resurrection. Likewise, the children of the believers will intercede for their parents.

**Q55: What is the Ḥawḍ (the Prophet's basin), and what is its description?**

Belief in the Ḥawḍ – the Ḥawḍ of our Prophet Muḥammad ﷺ – its water is whiter than milk, sweeter than honey, and more fragrant than the scent of musk. Whoever drinks from it one drink will never feel thirst again (1).

Those who followed the Prophet ﷺ will come to it, and those who introduced innovations will be turned away from it, and it will be said to them: "Suhqan Suhqan (Be off, Be off)."

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(1) Reported by al-Bukhārī (6579), and Muslim (2292).



**Q56: What is the Şirāt (Bridge)? And how will it be crossed; meaning: how will the people pass over it?**

Belief in the Şirāt – the bridge placed over the back of Hell – is that the people will pass over it according to the level of their deeds.

So, the first of them [will pass] like lightning, then like the wind, then like the flight of birds. And the Prophet ﷺ will be standing upon the Şirāt, saying:

“O Lord, grant safety, Grant safety (1).”

Until the deeds of the servants will become so reduced with their doers that a man will come and he will not be able to walk except crawling.

And on both sides of the Şirāt are hooks suspended, commanded to seize whom they are commanded to seize.

So, some will be scratched but saved, and some will be thrown headlong into the Fire.

And we believe in everything that has come in the Book and the Sunnah from the reports of that Day and its terrors.

May Allah aid us against them.



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(1) Reported by al-Bukhārī (11, 387, 403) and Muslim (182, 300).

## **Lesson Nine:**

### **The Correct Belief Regarding Divine Decree and Predestination (al-Qaḍā' wa'l-Qadar)**

#### **Q57: How is belief in al-Qaḍā' and al-Qadar (Divine Decree and Predestination)?**

It is by firmly believing and affirming that Allah has decreed the measures of all creation, and that whatever Allah wills happens, and whatever He does not will does not happen.

Allah the Most High said:

"Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees – Al-Lauh Al-Mahfuz)."

[Surah al-Qamar: 49]

#### **Q58: How many are the levels of al-Qadar?**

The levels of al-Qadar are four:

First: Knowledge ('Ilm)

So we believe that Allah the Most High is All-Knowing of everything. He knew what was, what is, what will be, and how it will be — with His all-encompassing, complete knowledge.

So knowledge does not occur to Him after ignorance, and He is not affected by forgetfulness after knowing.

Second: Writing (Kitābah)

So we believe that Allah wrote in al-Lawḥ al-Maḥfūz what will be until the Day of Resurrection.

Allah the Most High said:

"[Fir'awn (Pharaoh)] said: 'What about the generations of old?' He [Mūsā (Moses)] said: 'The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor does He forget.'"

[Surah Ṭā Hā: 51–52]

### Third: Will (Mashī'ah)

So we believe that Allah the Most High has willed everything in the heavens and the earth, and nothing happens except by His will.

Whatever He wills happens, and whatever He does not will does not happen.

Allah the Most High said:

"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' – and it is!"

[Surah Yā Sīn: 82]

### Fourth: Creation (Khalq)

So He the Most High is the Creator of every doer and his deed, and of every moving being and its movement, and of every stationary being and its stillness.

Allah the Most High said:

"While Allah has created you and what you make!"

[Surah aş-Şāffāt: 96]

### **Q59: What is the correct 'aqīdah regarding the actions of the slaves?**

We believe that the slaves have ability over their actions, and they possess will and choice. And Allah, exalted is He, is the Creator of them, and the Creator of their will and their ability, and their speech and their actions. The statements and actions that issue from them are truly ascribed to them, and upon them they will be rewarded or punished.

And they are not able to do except what Allah, exalted is He, enables them to do, and they do not will except that Allah wills.

Allah, the Most High, said:

"Verily, this (Verses of the Qur'ān) is an admonition, so whosoever wills, let him take a Path to his Lord (Allāh). But you

cannot will, unless Allāh wills. Verily, Allāh is Ever All-Knowing, All-Wise.”

[Al-Insān: 29–30]

**Q60: Does the prior decree prevent action and necessitate reliance?**

We believe that the prior decree does not prevent action, just as it does not necessitate reliance (abandoning effort).

Therefore, when the Prophet ﷺ informed his companions of the precedence and flow of the decrees and that the Pen has dried upon them, it was said to him:

“Should we not rely upon what is written for us and abandon action?”

He ﷺ said:

“No. Work, for everyone is facilitated.”

Then he recited:

“As for him who gives (in charity) and keeps his duty to Allāh and fears Him, and believes in Al-Husnā. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and gives the lie to Al-Husnā. We will make smooth for him the path for evil.”

[Al-Layl: 5–10] (1)

So the decrees have causes that lead to them. Just as marriage is a cause for having children, and sowing is a cause for the existence of crops—likewise, righteous action is a cause for entering Paradise, and evil action is a cause for entering the Fire.



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(1) Reported by al-Bukhārī (4947) and Muslim (2647).

## **Lesson Ten:**

### **The Correct Belief Regarding Iman (Faith)**

#### **Q61: What is the belief of Ahl al-Sunnah regarding iman?**

Iman is:

The statement of the tongue: by uttering the testimony of tawheed: There is no deity worthy of worship except Allah, Muhammad is the Messenger of Allah.

The conviction of the heart: by firmly affirming, with absolute certainty, the truth of the statement of tawheed.

And action of the limbs.

#### **Q62: Does iman increase and decrease?**

Yes, iman increases with obedience and decreases with sin.

Allah the Most High said:

"Those (i.e. believers) unto whom the people (hypocrites) said: 'Verily, the people have gathered against you (a great army), therefore, fear them.' But it (only) increased them in iman (faith), and they said: 'Allah is Sufficient for us, and He is the Best Disposer of affairs.'"

[Surah Aal-'Imran: 173]

And He said:

"And when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their iman (faith); and they put their trust in their Lord (Alone)."

[Surah Al-Anfal: 2]

And his ﷺ statement:

"The most complete of the believers in iman is the one with the best manners (1)."

Reported by Ahmad and others from Abu Hurayrah — may Allah be pleased with him.

And if the one who is characterised with good manners is the most complete in iman, then others — those with bad manners — are lesser in iman.

**Q63: Is faith valid without belief?**

Faith is not (merely) words and actions without belief, because that is the faith of the hypocrites.

Allah the Most High said:

"And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day' while in fact they believe not."

[Surah Al-Baqarah: 8]

**Q64: Is faith merely knowledge?**

It is not merely knowledge, because that is the faith of the disbelievers and rejecters.

Allah the Most High said:

"And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allah, evildoers, liars)!"

[Surah An-Naml: 14]

And He said:

"They belie you (O Muhammad), not because they deny you, but it is the Zâlimûn (polytheists and wrong-doers) who deny the Verses of Allah."

[Surah Al-An'âm: 33]

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(1) Reported by Abu Dāwūd in his Sunan (4062), and Ahmad (2/250), and it was authenticated by al-Albānī in Sahīh Sunan Abī Dāwūd (4682).

**Q65: Is iman merely speech and belief without action?**

Iman is not just speech and belief without action; because Allah has called actions “iman.”

Allah the Most High said:

"And Allah would never make your faith to be lost." [Al-Baqarah: 143]

That is, your prayer towards Bayt al-Maqdis.

And in the two Sahihs (al-Bukhari and Muslim), from the hadith of Ibn Abbas, may Allah be pleased with him, from the Prophet ﷺ, that he said to the delegation of Abd al-Qays:

"I command you with four: belief in Allah. Do you know what belief in Allah is? Testifying that there is no deity worthy of worship except Allah, establishing the prayer, giving the zakah, fasting Ramadan, and that you give one-fifth from the war booty (1)."

**Q66: What is the ruling on takfir (declaring someone a disbeliever)?**

Takfir is the right of Allah, so none is to be declared a disbeliever except the one whom Allah and His Messenger have declared a disbeliever, or the one upon whom the Muslims have unanimously agreed on his disbelief.

So whoever declares someone a disbeliever without a clear proof based on a text from the Noble Book (the Qur'an), or authentic Sunnah, or consensus, then he deserves severe punishment and disciplinary measures. For indeed, whoever accuses a believer of disbelief, it is like killing him.

This was narrated by al-Bukhari, from Thabit ibn al-Dahhak, from the Prophet ﷺ.

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(1) Reported by al-Bukhari (7556).

**Q67: What is the difference between general takfir and specific takfir?**

General (unrestricted) takfir is like the general threat; it is obligatory to affirm it in its general and absolute sense—such as the statements of the imams: "Whoever says: The Qur'an is created, then he is a disbeliever," and like the statement of Ibn Khuzaymah (may Allah have mercy on him): "Whoever does not affirm that Allah is above His Throne, above His seven heavens, has indeed disbelieved; his blood is lawful, and his wealth is booty."

As for the takfir of a specific individual (specific takfir): it requires the fulfillment of the conditions and the removal of the preventives. Therefore, the general (unrestricted) takfir does not necessitate the takfir of the specific individual who falls into it—until the conditions of takfir are fulfilled in him and its preventives are removed from him.





## Lesson Eleven

### **The Correct Belief Regarding the Ruling on the One Who Falls into Major Sins**

#### **Q68: What is the ruling on the one who falls into major sins?**

We believe that all sins—except associating partners with Allah, the Most High—do not take a Muslim out of the religion of Islam, unless they are accompanied by a description that necessitates disbelief, such as considering them lawful, or rejecting an obligation, for example.

And every sin below shirk does not cause its doer to remain eternally in the Hellfire, just as Allah the Most High said:

“Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives what is less than that for whom He wills.”

[Surah An-Nisa 4:48]

So this verse clearly states that the doer of sins is under the Will of Allah—Glorified and Exalted—if He wills, He forgives him by His grace and bounty; and if He wills, He punishes him in accordance with the level of his sins, to purify him thereby; then He removes him from it by His Tawheed and enters him into Paradise.

#### **Q69: Is the one who commits major sins a believer with complete iman?**

No, he is a believer with deficient iman, because Allah, in His Book, has named some of the major sins—like killing and rebellion—and yet affirmed iman for their doers.

So they are believers because of their iman, and sinners because of their disobedience.

Allah the Most High said:

“O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer

is forgiven by the brother of the killed (i.e., the heir), then grant any reasonable demand, and compensate him with handsome gratitude.”

[Surah Al-Baqarah 2:178]

So Allah the Most High affirmed iman for the killer and the killed from among the believers, and affirmed the brotherhood of faith between them.

**Q70: Is there any contradiction between calling a person a “sinner (fāsiq)” and calling him a “Muslim”?**

There is no contradiction between labeling the act or the person with fisq (sinfulness) and calling the person a Muslim, and letting the rulings of Muslims apply to him.

The story of the companion ‘Abdullah, which was narrated by al-Bukhari in his Sahih, makes this clear.

‘Abdullah drank alcohol, and he was brought to the Prophet ﷺ. One of the companions said, “May Allah curse him! How often he is brought for this!”

So the Prophet ﷺ said:

“Do not curse him, for indeed he loves Allah and His Messenger (1).”

So he was not taken out of Islam just because of this major sin. Rather, the Prophet ﷺ affirmed for him iman, despite his falling into this major sin.

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(1) Reported by al-Bukhari (6398).

**Q71: What are the categories of disbelief, polytheism, oppression, and wickedness?**

Each of disbelief, polytheism, oppression, wickedness, and hypocrisy has come in the texts of the Sharī‘ah in two categories:

1. Major – that which expels a person from the religion due to its complete opposition to the foundation of the religion.
2. Minor – that which opposes the completeness of iman and does not expel a person from it.

This is the categorisation of the Salaf. The scholar of this Ummah and interpreter of the Qur’an, Ibn ‘Abbās, affirmed that there is disbelief less than disbelief, oppression less than oppression, and wickedness less than wickedness.

**Q72: Mention an example of major disbelief, major oppression, and major wickedness?**

1. From major polytheism: supplicating to other than Allah.

Allah the Most High said:

“And whoever invokes (or worships), besides Allah, any other ilāh (god), of whom he has no proof, then his reckoning is only with his Lord. Surely, the disbelievers will not be successful.” [Al-Mu’minūn: 117]

2. From major oppression: supplicating to other than Allah.

Allah the Most High said:

“And invoke not besides Allah, any that will neither profit you, nor hurt you. But if (in case) you did so, you shall certainly be one of the Zālimūn (polytheists and wrongdoers).” [Yūnus: 106]

3. From major wickedness: the wickedness of Iblīs.

Allah the Most High said:

“Except Iblīs (Satan) – he was one of the jinn; he disobeyed the Command of his Lord.” [Al-Kahf: 50]

**Q73: Mention an example of minor disbelief, minor oppression, and minor wickedness?**

1. From minor polytheism: the Prophet ﷺ said,  
“Whoever swears by other than Allah has committed disbelief or polytheism (1).”
2. From minor oppression: Allah the Most High said,  
“Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!” [An-Nisā’: 10]
3. From minor wickedness: the Prophet ﷺ said,  
“Abusing a Muslim is wickedness, and fighting him is disbelief (2).”



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(1) Reported by At-Tirmidhī (1455), and it was authenticated by Al-Albānī in As-Ṣaḥīḥah (2042).

(2) Reported by Al-Bukhārī (48), and Muslim (116).

## **Lesson Twelve:**

### **The Correct Belief Regarding the Companions of the Messenger of Allah**

#### **Q74: What is our creed concerning the companions of the Prophet?**

We believe in loving the companions of the Messenger of Allah, having loyalty to them, asking Allah to be pleased with them, seeking forgiveness for them, and praising them.

Allah the Most High said:

"And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [At-Tawbah: 100]

So Allah the Most High was pleased with the foremost (in faith) without a condition of excellence, and He was not pleased with those who came after them except by following them with excellence. And whoever Allah is pleased with, He will never be angry with him.

And it is authentically reported in the sound hadith that he ﷺ said:

"None who gave the pledge under the tree shall enter the Hellfire (1)."

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(1) Reported by Muslim (2496).

**Q75: Mention something from the virtue of the Muhājirūn (Emigrants)?**

Allah mentioned the Muhājirūn and described them as the truthful. He said:

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounty from Allah and (His) Good Pleasure, and helping Allah (i.e. helping His religion) and His Messenger. Such are indeed the truthful (to what they say).” [Al-Hashr: 8]

**Q76: Mention something from the virtue of the Anṣār (Helpers)?**

Allah mentioned the Anṣār, and said:

“And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” [Al-Hashr: 9]

And from Anas – may Allah be pleased with him – that the Prophet ﷺ said:

“The sign of faith is love for the Anṣār, and the sign of hypocrisy is hatred for the Anṣār (1).”

**Q77: What should be the state of those who came after the Companions towards them?**

Allah mentioned the state of the believers who came after them, from those who followed the Companions of the Messenger of Allah in goodness. He said:

“And those who came after them say:

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(1) Reported by al-Bukhārī (17).

‘Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.’ [Al-Hashr: 10]

**Q78: What is the ruling on the one who hates the companions?**

Allah the Most High said:

“Muhammad (ﷺ) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong; it then becomes thick, and it stands straight on its stem, delighting the sowers – that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward.” [Al-Fath: 29]

Imam Malik – may Allah have mercy on him – said: Whoever wakes up and finds in his heart hatred against any one of the companions of the Messenger of Allah ﷺ, then the verse has afflicted him (1).

**Q79: Do the companions differ in virtue, or are they all on one level in virtue?**

Allah the Most High said regarding the companions:

“Not equal among you are those who spent and fought before the conquest (of Makkah). Such are greater in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do.” [Al-Hadid: 10]

This indicates that they differ in virtue and are not on the same level.

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(1) Ḥilyat al-Awliyā’ (3/113)

**Q80: Mention the evidence prohibiting the cursing of the companions?**

In the two authentic collections, from Abu Sa'id al-Khudri, may Allah be pleased with him, he said: The Messenger of Allah ﷺ said: "Do not curse any of my companions. For if one of you were to spend gold equal to Mount Uhud, it would not amount to a mudd (handful) of one of them, nor half of it (1)."

And the mudd: is one-fourth of a sā' (prophetic measure).

And the nasīf: is half of a mudd.

And the meaning: is that it would not even amount to this small amount of their virtue, nor even half of it.

**Q81: Mention the testimony of the Messenger of Allah ﷺ for their excellence?**

In the two authentic collections, from 'Imrān ibn Ḥuṣayn, that the Prophet ﷺ said: "The best of people is my generation, then those who come after them, then those who come after them." 'Imrān said: "I do not know if he mentioned after his generation two or three generations (2)."

**Q82: Mention the virtue of those who witnessed Badr?**

In the two authentic collections, from the ḥadīth of 'Alī ibn Abī Ṭālib, may Allah be pleased with him, that the Prophet ﷺ

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(1) Reported by al-Bukhārī (3673) and Muslim (2494, 2541).

(2) Reported by al-Bukhārī (3651) and Muslim (2533).



Said in the story of Ḥāṭib ibn Abī Balta‘ah: “He witnessed Badr. And what do you know, perhaps Allah looked at the people of Badr and said: ‘Do whatever you wish, for I have forgiven you (1).’”

**Q83: Mention the virtue of the Companions of the Pledge of Ar-Ridwan.**

In Sahih Muslim from Jabir ibn Abdullah, may Allah be pleased with him, who said: Umm Mubashshir informed me that she heard the Prophet ﷺ say in the presence of Hafsa:

"None of those who gave the pledge under the tree will enter the Fire, if Allah wills (2)."

And their number was more than one thousand and four hundred. Among them were: Abu Bakr, Umar, Uthman, and Ali.

**Q84: What is the order of the Companions in terms of virtue?**

Ahl al-Sunnah believe that the best of this ummah after its Prophet is Abu Bakr al-Siddiq, then Umar al-Farooq — and this is a consensus among the Companions and the Tabi‘in, and none among them differed regarding this.

Ahl al-Sunnah give third place to Uthman ibn ‘Affan, and fourth to Ali ibn Abi Talib — may Allah be pleased with them all.



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(1) Reported by al-Bukhari (3007), and Muslim (2494).

(2) Reported by Muslim (2496).

### Lesson Thirteen:

#### The Correct Belief Regarding the Family of the Prophet ﷺ

##### **Q85: What is our belief concerning the family of the Prophet ﷺ?**

We believe in loving the family of the Prophet ﷺ, recognizing their virtue and honor, acting upon the Prophet's ﷺ command: "I remind you by Allah concerning the rights of my family, I remind you by Allah concerning the rights of my family, I remind you by Allah concerning the rights of my family (1)." Reported by Muslim in his Ṣaḥīḥ.

##### **Q86: Are the wives of the Prophet ﷺ from his family?**

Yes. Allah said while addressing them:

"And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt and obey Allah and His Messenger. Allah wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet ﷺ), and to purify you with a thorough purification. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allah and Al-Hikmah (i.e. Prophet's Sunnah). Verily, Allah is Ever Most Courteous, Well-Acquainted with all things." [Al-Aḥzāb 33–34]

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(1) Reported by Muslim (2408), Aḥmad (4/367), and al-Dārimī (3316).

Ibn Kathir said in his Tafsir: “This verse is a clear text proving that the wives of the Prophet are included among the members of the household here, because they are the reason for the revelation of the verse. And the reason for the revelation of a verse is, without dispute, included in it — either alone, according to one opinion, or along with others, which is the correct view (1).”



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(1) Tafsir Ibn Kathir (6/411).

## **Lesson Fourteen:**

### **The Correct Belief Regarding the Miracles (Karamāt) of the Awliyā'**

#### **Q87: What is our belief regarding the miracles (karamāt) of the Awliyā', and do karamāt occur?**

Ahl al-Sunnah wa'l-Jamā'ah believe in what the texts have come in a mutawātir (mass transmitted) form regarding the occurrence of miracles from Allah the Most High for His Awliyā'.

#### **Q88: What is the definition of a Walī (ally of Allah)?**

He is: the one who performs the obligatory legal commands and avoids what the Sharī'ah has prohibited.

Allah the Most High said about the Awliyā':

“No doubt! Verily, the Awliyā' of Allah, no fear shall come upon them nor shall they grieve – those who believed and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Yunus: 62–63]

So, through īmān and taqwā, wilāyah (being an ally of Allah) is attained.

#### **Q89: What is the definition of karāmah (miracle)?**

A karāmah is: a matter that breaks natural norms, which Allah the Most High causes to occur at the hand of one of His Awliyā', to assist him in a religious or worldly matter.

However, the karāmah of a Walī never reaches the level of the miracles (mu'jizāt) of the Prophets and Messengers.

#### **Q90: Mention some of the miracles of Allah for His Awliyā'.**

From the miracles of Allah for His Awliyā' are:

- 1 – The story of the People of the Cave.
- 2 – The story of Maryam when the pangs of childbirth drove her to the trunk of a palm tree, and Allah commanded her to shake its trunk so that fresh ripe dates would fall upon her; and how Allah

provided her with winter fruit in the summer and summer fruit in the winter.

3 – The story of the man whom Allah caused to die for one hundred years, then resurrected him.

4 – The story of Jurayj the monk.

5 – The story of the three men from the Children of Israel who entered a cave and a rock blocked its entrance... and other such examples that are well-known among the scholars, established by the Qur'an or by the authentic Sunnah, or by what is authentically reported from the Salaf and those who followed them.

**Q91: Have the miracles (karamāt) ceased, or are they still present?**

The karamāt are present in this Ummah until the Day of Judgement, because their cause is wilāyah (being an ally of Allah), and wilāyah will remain until the Day of Judgement.

**Q92: Is everyone who performs a supernatural act considered a Walī?**

Whoever brings about a supernatural act is not thereby validated or proven to be a Walī, until his entire conduct is measured against the Book and the Sunnah, and it becomes known that he is outwardly and inwardly in agreement with and a follower of them both.



## **Lesson Fifteen:**

### **The Correct Belief Regarding What is Obligated Towards the Muslim Rulers**

#### **Q93: What is the creed of Ahl al-Sunnah regarding what is obligatory towards the rulers?**

Ahl al-Sunnah wal-Jamā'ah believe that Allah, the Most High, has obligated the believers to obey their rulers in matters that do not involve disobedience to Allah. They believe in the meaning of his statement in the hadith of 'Ubādah ibn al-Ṣāmit: "Listen and obey in hardship and in ease, in what you like and dislike, and when others are given preference over you, even if they consume your wealth and strike your back, as long as it is not disobedience to Allah (1)." Reported by Ibn Ḥibbān in his Ṣaḥīḥ with a good chain, and its origin is in the two Ṣaḥīḥs.

#### **Q94: Is it permissible to rebel against the rulers?**

It is not permissible. Ahl al-Sunnah wal-Jamā'ah believe in the prohibition of rebellion against the rulers, even if they are oppressive and unjust, so long as they do not see clear disbelief for which they have a proof from Allah.

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(1) Reported by Ibn Abī 'Āṣim in al-Sunnah (2/225), and Ibn Ḥibbān in his Ṣaḥīḥ (4645), and authenticated by Shaykh al-Albānī in Zīlāl al-Jannah.

The Messenger of Allah said: “Whoever has a ruler appointed over him and sees him committing something of disobedience to Allah, let him hate what he does of disobedience to Allah, but let him not withdraw his hand from obedience (1).” Reported by Muslim from ‘Awf ibn Mālik.

**Q95: What are the punishments for the one who rebels against the rulers?**

The one who rebels against the Muslim community has been assigned by the Lawgiver severe punishments in this world and the Hereafter, corresponding to the severity of his crime:

Among these: whoever dies while having exited from obedience and separated from the community, dies the death of the days of ignorance. And whoever separates from the community will not be questioned about him—as an indication of the gravity of his sin. And whoever separates from the community will have no proof before Allah on the Day of Resurrection.

**Q96: Did the Salaf use to recommend supplicating for the ruler? Clarify that.**

Supplicating for the ruler — for righteousness and well-being — is something praiseworthy and emphasized. It is a sign that a person is upon the way of Ahl al-Sunnah. Al-Fuḍayl ibn ‘Iyāḍ said: “If I had one supplication, I would not make it except for the ruler. For we have been commanded to supplicate for them to be righteous, and we have not been commanded to supplicate against them — even if they are oppressive and unjust. For their oppression is upon themselves and upon the Muslims, while their righteousness benefits themselves and the Muslims.”

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(1) Reported by Muslim (1855).

The Messenger of Allah ﷺ said: “Do not revile your rulers, do not deceive them, and do not hate them. Fear Allah and be patient, for the matter is near (1).”

Reported by Ibn Abī ‘Āsim in As-Sunnah and others.



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(1) Reported by Ibn Abī ‘Āsim in As-Sunnah (1015), and al-Bayhaqī in Shu‘ab al-Īmān (7264).



## Lesson Sixteen:

### The Prohibition of Arguing in Matters of Religion

#### **Q97: What is the position of Ahl al-Sunnah regarding argumentation and disputes in religion?**

Ahl al-Sunnah wa'l-Jamā'ah prohibit argumentation and disputes in matters of religion, as the Prophet ﷺ warned against that.

In Sunan al-Tirmidhī and Ibn Mājah, from Abū Umāmah who said: The Messenger of Allah ﷺ said:

“No people went astray after being upon guidance except that they were given to argumentation.”

Then he recited: “They bring it not to you except as an argument. Nay! But they are a quarrelsome people.” [Az-Zukhruf: 58](1)

#### **Q98: What is the blameworthy argumentation?**

It is arguing with falsehood.

Or arguing in truth after it has been made clear.

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(1) Reported by al-Tirmidhi (3176) and Ibn Mājah (48), and al-Albānī said in Ṣaḥīḥ al-Targhīb (37): “Hasan Ṣaḥīḥ.”

Or arguing while being ignorant of the matter.

Or arguing about the mutashābih (ambiguous) parts of the Qur'an.

Or arguing without a righteous intention ... and the like.

**Q99: What is the praiseworthy argumentation?**

It is the argumentation carried out to establish and clarify the truth, done by a scholar, with a righteous intention, and who observes proper manners in his debate. Such argumentation is praiseworthy.

Allah the Most High said:

“Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” [An-Naḥl: 125]

**Q100: Mention some examples of legislated argumentation.**

Allah, the Most High, informed us about the argument of Ibrāhīm (Abraham) with his people, and of Mūsā (Moses) with Fir'awn (Pharaoh).

In the Sunnah, the argumentation between Ādam and Mūsā is mentioned. And from the Salaf, many debates have been narrated — all of which are of the praiseworthy type of argumentation, which fulfills the following conditions:

1. Knowledge
2. Sincere intention
3. Adherence to the truth
4. Proper etiquette of debate



## Lesson Seventeen:

### Warning Against Sitting with the People of Desires

**Q101: What is the position of Ahl al-Sunnah wal-Jamā'ah regarding sitting with the people of desires?**

Ahl al-Sunnah strongly warned against sitting with the people of desires and innovations:

Because sitting with them contradicts the command of Allah, and loving them and sitting with them puts one at risk of following their misguidance and agreeing with their falsehood.

Allah the Most High said:

"And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur'ān) by mocking at them, stay away from them till they turn to another topic. And if Shayṭān causes you to forget, then after the remembrance sit not in the company of those people who are the *ẓālimūn* (polytheists and wrong-doers)."

[al-An'ām: 68]

Ibn 'Abbās said: "Everyone who innovates in the religion and every innovator until the Day of Judgement is included in this verse."

This was reported from him by al-Baghawī in his Tafsīr (1).

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(1) Reported by Ibn Baṭṭah in al-Ibānah al-Kubrā (376).

And he said:

“Do not sit with the people of desires, for indeed sitting with them causes disease to the heart (1).”

**Q102: Who are the people of innovation and desires?**

Ibn Taymiyyah, may Allah have mercy on him, said:

“The innovation by which a man is considered from the people of desires is that which is known among the people of knowledge of the Sunnah to be in opposition to the Qur’an and the Sunnah (2).”



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(1) al-Fatāwā al-Kubrā (4/194)

(2) Tafsīr al-Baghawī (2/301)

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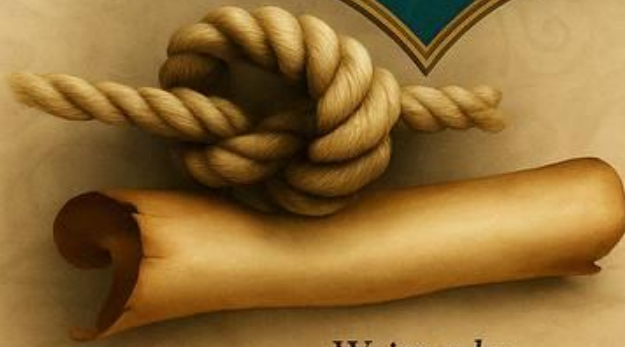
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# The Correct Belief

By Shaykh Dr.  
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In a Question and  
an Answer



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