50 Questions and Answers in Faith

Ibn Khuzaymah House
The evidence of monotheism

Q1. What are the three basics that every Muslim should know?

A. The knowledge of the slave of his Lord and his religion and his Prophet, prayers and peace of Allah be upon him.

Q2. Who is your Lord?

A. My Lord is Allah who graced me and all the 'Alamin (mankind, jinn and all that exists) by His bliss, He is my Lord and I have no other Lords but Him. The evidence is the words of Allah Almighty: {All the praises and thanks be to Allâh, the Lord of the 'Alamin (mankind, jinn and all that exists)}. [Al-Fatiha 1:2]

الْحَمْدُ للَّهِ رَبِّ الْعَالَمِينَالفاتحة: ۲

Transliteration: Alhamdu lillahi rabbi alAAalameena

And anything other than Allah, including me, is one of the 'Alamin.

Q3. What is the meaning of the Lord?

A. The Owner, the deity, the Administrator, the worthy of worship.

Q4. How do you know your Lord?

A. I know Him through His Signs and His creatures. From His signs are night and day, sun and moon; and from His creatures are the seven heavens and the seven earths and all that which lie therein and between them. The evidence is the words of Allah Almighty: {And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.} [Surat Fussilat 41:37].

وَمِنْ آيَاتِهِ اللَّيْلُ وَالْيَوْلَى وَالشَّمْسُ وَالْقَمَرُ لَ تَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {فصلت: ۳۷}
Transliteration: Wamin ayatihi allaylu waalnnaharu waalshshamsu waalqamaru la tasjudoo lilishshamsi wala lilqmari waosjudoo lilahi alathee khalaqahunna in kun-tum iyyahu taAAbudooona

And His words: {Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really 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 is Allâh, the Lord of the 'Alamin (mankind, jinn and all that exists)!)} [Surat Al-A'râf 7:54].

Q5. What is your religion?

A. My religion is Islam: it is to surrender to Allah by believing in His oneness and by following only His orders in obedience. The evidence is the words of Allah Almighty: {Truly, the religion with Allâh is Islâm} [Surat Al-'Imran 3:19].

Transliteration: Inna alddeena AAinda Allahi alislamu

Another evidence is His words: {And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers} [Surat Al-'Imran 3:85]

Transliteration: Waman yabtaghi ghayra islami deenan falan yuqbla minhu wa-huwa fee alakhirati mina alkhasureena
Another evidence is the words of Allah almighty: {This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.} [Surat Al-Mâ’idah 5:3]

Transliteration: alyawma akmaltu lakum deenakum waatmamtu AAalaykum niAAama-tee waradeetu lakumu alislama deenan

Q6. on what basis is this religion established?

A. Islam is based on five principles: the first is to testify that none has the right to be worshipped but Allah and that Muhammad, peace and blessings of Allah be upon him, is His slave and Messenger; to offer the prayers dutifully and perfectly; to pay Zakat (i.e. obligatory alms-giving), to observe fast during the month of Ramadan, and to perform Hajj. (i.e. Pilgrimage to Mecca) if you can afford it.

Q7. what is faith?

A. it is to believe in Allah, angles, books, messengers and the Hereafter. It is to believe in fate, good and evil. The evidence is the words of Allah almighty: {The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers.} [Surat Al-Baqarah 2:285]

Transliteration: Amana alrrasoolu bima onzila ilayhi min rabihi waalmuminoona kul-lun amana biAllahi waamalaikatihi wakutubihi warusulihhi

Q8. what is Al-Ihsân?

A. it is to worship Allah as if you are seeing Him, for though you do not see Him, He, verily, sees you. The evidence is the words of Allah almighty: {Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are Muhsinûn (good-doers)} [Surat An-Nahl 16:125]
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Q9. who is your Prophet?

A. my Prophet is Muhammad ibn Abdullah ibn Abd Al-Muttalib ibn Hashim, and Hashim is from Quraish and Quraish is from Kinânah and Kinânah is from the Arabs and the Arabs are the descendants of Išmâ'il (Ishmael), son of Ibrâhim (Abraham), who are the descendants of Nûh (Noah), peace be upon them all.

Q10. what was his prophet-hood and revelation?

A. by ‘read’ and ‘Al-Muddaththir’ (the one enveloped in garments).

Q11. What is a miracle?

A. it is the Qur’ân, which all creatures failed to produce even one Surat of the like, but they could not despite the intensity of their eloquence and enmity for those who follow it. Allah Almighty has said: {and if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’ân) to Our slave (Muhammad), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.} [Surat Al-Baqarah 2:23]

وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُواْ بِسُورَةٍ مِّن مِّثْلِهِ وَادْعُواْ شُهَدَاءكُم مِّن دُونِ اللّهِ إِنْ كُنْتُمْ صَادِقِينَ [البقرة: 23]

Transliteration: Wain kuntum fee raybin mimma nazzalna AAala AAabdina fatoo bisooratin min mithlihi waodAAoo shuhadaakum min dooni Allahi in kuntum sadiqee-na

And in another verse: {Say: «If the mankind and the jinn were together to produce the like of this Qur’ân, they could not produce the like thereof, even if they helped one another.»} [Surat Al-Isrâ’ 17:88]

قُل لَّئِنِ اجْتَمَعَتِ الإِنسُ وَالْجِنُّ عَلَى أَن يَأْتُواْ بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانُ بَعْضُهُمُ لِبَعْضٍ ظَهِيرًا [الإسراء: 88]
Q12. what is the evidence that he is the Messenger of Allah?

A. the words of Allah Almighty: {Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.} [Surat Al-Imrân 3:144]

Q13: what is the evidence of the prophet-hood of Muhammad?

A. the evidence of his prophet-hood is the words of Allah Almighty: {Muhammad is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.} [Surat Al-Ahzâb 33:40].

The previous verses are evidence that Muhammad is a Prophet and that he is the last end of Prophets.
A. worshipping Allah alone Who has no partner, not to take other deities rather than Allah; not to worship the angels, the prophets, the righteous, the stones or the trees. This is revealed in His words: {And We did not send any Messenger before you (O Muhammad) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).} [Surat Al-Anbiyâ’ 21:25]

Transliteration: Wama arsalna min qablika min rasoolin illa noohee ilayhi annahu la ilaha illa ana faoAAbudooni

And His words: {And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): «Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).»} [Surat An-Nahl 16:36]

Transliteration: Walaqad baAAathna fee kulli ommatin rasoolan ani oAAbudoo Allaha waijtaniboo alltaghoota

And: {And ask (O Muhammad) those of Our Messengers whom We sent before you: «Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?»} [Surat Az-Zukhruf 43:45]

Transliteration: Waisal man arsalna min qablika min rusulina ajaAAalna min dooni allrrahmani alihatan yuAAbadoona

And: {And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).} [Surat Az-Zâriyât 51:56]

Transliteration: Wama khalaqtu aljinna waalinsa illa liyaAAbudooni

These verses show that Allah has created all His creations only to worship Him; so he has send His Messengers to His slaves to order them of worshipping him.
Q14. what has Allah sent Muhammad, peace and blessings of Allah be upon him, with?

Q15. what is the difference between the Unity of Lordship and the Unity of Worship?

A. the Unity of Lordship is the act of the Lord, such as the creation, sustenance, giving life and death, bringing rain, planting, and the management of matters. And the Unity of worship is the act of the slave of Allah, such as invocation, fear, hope and trust, and turning to Him, desire, and dread, and vows, and distress, and other types of worship.

Q16. what are the types of worship due only to Allah?

A. they are: supplication, asking for help and support, offering sacrifices and vows, fear and hope, and trust and turning to Allah in repentance, love, desire and dread, and apotheosis, bowing and prostrating, reverence, humbling, and veneration which is one of the characteristics of divinity.

Q17. what is the greatest command by Allah? And what is His greatest forbidden thing?

A. the greatest command of Allah is the unification of Him by worship, and the greatest forbidden thing is to set up partners with Him, which is that to invoke other than Him, or to intend other types of worship to other than Him. Whoever performs any types of worship to other than Allah, then he has taken him a lord and a god, and associates Him with others, or means other types of worship to him.

Q18. what are the three issues that we should learn and act accordingly?

A. the first: that Allah has created us and has provided for us, He has not left us being neglected; He has sent a Messenger for us, he who obeys him will enter Paradise and he who disobeys him will enter Hellfire.

The second: that Allah does not approve that anyone be associated in worship with Him; neither a close angle nor a sent prophet.

The third: that whoever obeys the Messenger and believes in monotheism should not make friendship with those who oppose Allah and His Messenger, even if they were the closest relatives.

Q19. what is the meaning of Allah?
A. it means the Divine and the worshipped by all His creatures.

Q20. for what purpose has Allah created you?
A. for worshipping Him.

Q21. what is worshipping Him?
A. believing in his monotheism and obeying Him.

Q22. what is the evidence to this?
A. the words of Allah Almighty: {And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).} [Surat Az-Zâriyât 51:56]

Transliteration: Wama khalaqtu aljinna waalinsa illa liyaAAbudooni

Q23. what is the first thing Allah has ordained upon us?
A. the words of Allah Almighty: {There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.} [Surat Al-Baqarah 2:256]

Transliteration: La ikraha fee alddeeni qad tabayyana alrrushdu mina alghayyi fa- man yakfur bialttaghooti wayumin biAllahi faqdi istamsaka bialAAurwati alwuthqa la infisama laha waAllahu sameeAAun AAaleemun

Q24. what is ‘the most trustworthy handhold’?
A. it is: there is no god but Allah. ‘There is no god’ is negation. ‘But Allah’ is affirmation.

Q25. what is the negation and the affirmation here?
A. it is the negation of anything to be worshipped other than Allah, and it is the affirmation of worshipping Allah Alone Who has no partners.

Q26. what is the evidence to this?

A. the evidence for negation is the words of Allah Almighty: {And (remember) when Ibrāhîm (Abraham) said to his father and his people: Verily, I am innocent of what you worship,} [Surat Az-Zukhruf 43:26],

وَإِذْ قَالَ إِبْرَاهِيمُ لأَِبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاء مِّمَّا تَعْبُدُونَ {الزرخف: ۲۶}

Transliteration: Waith qala ibraheemu liabeehi waqawmihi innanee baraon mimma taAAAbudoona

And the evidence for affirmation is His words: {Except Him (i.e. I worship none but Allâh Alone) Who did create me.} [Surat Az-Zukhruf 43:27].

إِلَّا الَّذِي فَطَرَنِي {الزرخف: ۲۷}

Transliteration: Illa allathee fataranee

Q27. how many Tâgûts are there?

A. there are many Tâgûts, the heads of which are five: Satan, may it be cursed by Allah; whoever being worshipped other than Allah, and he is pleased with that; whoever call people for worshipping him; whoever claims knowledge of the unseen; whoever judges with what Allah has not revealed.

Q28. what are the best deeds after the two testimonies (i.e testifying that there is no god but Allah and that Muhammad is the Messenger of Allah)?

A. the best of deeds are the five obligatory prayers. They have stipulations, pillars and obligations. The greatest of their stipulations are: Islam, sanity and being of age, purity from hadeth (by wudu, tayammum, ghusl), clean clothes, body, place of prostration, covering the awrah, facing the qibla, with the chest facing the direction of the Ka'ba, confidence of the time of prayer, and the intention.

The pillars of prayers are fourteen. They are: standing with the ability to stand, the first takbeer (saying: Allah-u-akbar (Allah is the greatest)), reciting Surat Al-Fâtihah, bowing and erecting from bowing, prostrating on the seven organs (the two hands, feet, knees and the forehead), and erecting sitting from it, sitting between the two
prostrations, tranquility while performing these pillars, the correct arrangement of the pillars, the final Tashahhud, sitting for the Tashahhud, saying: peace and blessing of Allah be upon the Prophet, and the Taslim (saying: assalamu 'alaykum wa rahmatu Allah: peace and mercy of Allah be upon you).

The obligations of prayers are eight. They are: all the Takbirs except for the first one, saying: Subhana Rabya Al-'Atheem (Glory be to my Lord the Great) while kneeling, saying: Sami’a Allahu Liman Hamidah (May Allah answer he who praises Him) by the Imam and the individual, saying: Rabana walaka Al-Hamd (O Lord, All praise is due to you) by the Imam and the one praying after him and the individual, saying: Subhan Rabya Al-A’la (Praise be to my lord The Most High) while prostrating, saying: Rabi Ighfir lee (O my Lord forgive me) between the two prostrations, reading the first Tashahhud and sitting for it. Except for the previous, it is from the Sunnah, whether words or deeds.

Q29. Does Allah resurrect people after death? Does He call people to account for their deeds whether good or evil? Those who obeyed Him enter Paradise? Those who disbelieved in Him and associated others with Him enter Hell?

A. yes. The evidence is the words of Allah almighty: {The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.} [Surat At-Taghâbun :7].

And His words: {Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again} [Surat Tâha 20:55]

There is countless evidence about this matter in the Quran.
Q30. what is the ruling of someone who offers a slaughter for other than Allah?

A. the ruling is that he is a disbeliever and apostate whose sacrifice is not permissible to be eaten from; because it meets two objections:

The first: it is the sacrifice of an apostate which is unanimously impermissible,

The second: it is slaughtered as a sacrifice for others than Allah which Allah has forbidden in His words: {Say (O Muhammad): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh’s Name has not been mentioned while slaughtering).} [Surat Al-An’âm 6:145]

Q31. what are the types of Polytheism (setting up partners (in worship) with Allah)?

A. they are: invoking the dead and asking them for help and guidance; which is the Polytheism of the world. The work of the dead has ceased; he has no power either for benefit or for harm to himself not to mention to those who ask for his help and sought for his intercession to Allah. This is because of his ignorance of both the intercessor and the interceded to. Allah almighty does not allow anyone to intercede with Him except with His Permission. Allah has not made asking others than Him a means of His permission; the perfection of His unification is the means of His permission. So this polytheist has come with a reason to prevent His permission.

Polytheism is two kinds: the greater Polytheism which expels from the pale of Islam, and the smaller Polytheism which does not expel from the pale of Islam as the Polytheism of hypocrisy.

Q32. what are the types of hypocrisy? And what is its meaning?

A. Hypocrisy has two types: hypocrisy in the doctrine and hypocrisy in practice.
Hypocrisy in the doctrine is mentioned in many places in the Quran where Allah Al-mighty has ordained for the hypocrites the lowest depth (grade) of the Fire.

Hypocrisy in practice is mentioned in the Hadith of the Prophet, peace and blessings of Allah be upon him: “Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. Whenever he speaks, he tells a lie. Whenever he makes a covenant, he proves treacherous. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner. And whenever he is entrusted, he betrays.” [Reported by Al-Bukhari]

And as in his words, peace and blessings of Allah be upon him: “The signs of a hypocrite are three. Whenever he speaks, he tells a lie. Whenever he promises, he always breaks it (his promise). If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)” [Agreed upon]

Some virtuous people said: this type of hypocrisy may meet with the origin of Islam; but if it increased excessively its owner will be totally detached from the pale of Islam even if he performed prayers and observed fasting and proclaimed that he is a Muslim. Faith forbids these characteristics, which if complemented by the slave, and that he did not have what would prohibit him from any of them, he would not only be but a pure hypocrite.

Q33. what is the second rank of Islam?
A. it is faith.

Q34. how many branches of faith are there?
A. some seventy branches; the most excellent of which is the declaration that ‘there is no god but Allah’ and the humblest of which is the removal of what is injurious from the road, and modesty is a branch of faith.

Q35. how many pillars of faith are there?
A. six: To believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in the Divine destiny whether good or evil.

Q36. what is the third rank of Islam?

A. it is Al-Ihsân. It has one pillar which is to worship Allah as if you are seeing Him, and if that you cannot see Him, He verily sees you.

Q37. are people to account for their deeds and be rewarded for them after Resurrection?

A. yes they are to account for their deeds and will be rewarded for them. The evidence is the words of Allah Almighty: {that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).} [Surat An-Najm 53:31]

Transliteration: liyajziya allatheena asaoo bima AAamiloo wayajziya allatheena ahsa-noo bialhusna

Q38. what is the ruling on him who disbelieves in Resurrection?

A. he is an infidel disbeliever. The evidence is the words of Allah Almighty: {The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.} [Surat At-Taghâbun 64:7]

Transliteration: ZaAAama allatheena kafaroo an lan yubAAathoo qul bala warabbee latubAAathunna thumma latunabbaonna bima AAamiltum wathalika AAala Allahi yaseerun

Q39. was there any nation left that Allah has not sent a messenger to order it to worship Allah alone and avoid the idol?
A. no, there was not. The evidence is the words of Allah Almighty: {And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): «Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).»} [Surat An-Nahl 16:36]

Transliteration: Walaqad baAAathna fee kulli ommatin rasoolan ani oAAbudoo Allaha wajtaniboo altaghoota

Q40. what are the types of Monotheism?

A. the Unity of Lordship: it is recognized by the infidels as in the words of Allah Almighty: {Say (O Muhammad): «Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?» They will say: «Allâh.» Say: «Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?»} [Surat Yûnus 10:31]

Transliteration: Qul man yarzuqukum mina alssamai waalardi amman yamliku alssamaa waalabsara waman yukhriju alhayya mina almayyityi wayukhriju almayyita mina alhayyi waman yudabbiru alamra fasayaqooloona Allahu faqul afala tattaqoona

The Unity of Worship: it is to be sincere in worship to Allah alone other than all creatures. Allah in the talks of Arabs is the one to whom worship is directed. They used to say Allah is the Lord of Lords; they associated other deities with Him like the angles and the righteous and others. They used to say that Allah is pleased with this and that they intercede for us with Him.

The Unity of Attributes: the Unity of Lordship and the Unity of Worship are not complete but by recognizing the Unity of Attributes. The disbelievers were the sanest who denied the attributes.

Q41. what should I do when Allah orders me to do something?
A. you have to abide by seven ranks.  
The first is to know it. The second is to love it. The third is to determine to do it.  
The fourth is to do it. The fifth is to do it for His sake purely and rightfully. The sixth  
is to warn against doing anything that might make it fruitless. The seventh is to be  
steady in doing it.  

Q42. if man knew that Allah has ordered monotheism and has forbidden polytheism,  
do these ranks apply to him?  

A. The first rank: most people know that monotheism is true and that polytheism is  
falsehood, but they turned away from it and did not ask about it. They know that  
Allah has forbidden usury, however they buy and sell and do not ask about it. They  
know the prohibition of eating up the property of the orphan and that it is permis-  
sible to justly take from it, yet they take the responsibility of the property pf the  
orphan and do not ask about it.  

The second rank: to love what Allah has revealed and that who hates this is a dis-  
believer. Most people did not love the Messenger of Allah but hated him. They hated  
what he has been sent with, though that they knew it was from Allah.  

The third rank: the determination to do it. Most people know what is obligatory but  
do not determine to do it because they fear the change to his worldly life.  

The fourth rank: performing the action itself. When most people determine to do or  
do something and realize that some sheikhs or other feel the grandeur of this work  
quit doing it.  

The fifth rank: most of the work is not done purely for Allah's sake, and if it is for  
His sake it is not done right.  

The sixth rank: the righteous fear that their work becomes fruitless. Allah almighty  
has said: {lest your deeds should be rendered fruitless while you perceive not} [Su-  
rat Al-Hujurât 49:2]  

آن تَخْبَتُ أَعْمَالَكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ  

Transliteration: an tahbata aAAmalukum waantum la tashAAuroona  

This is least of things in our time.
Q43. what is the meaning of disbelief? What are its types?

A. Disbelief has two types

The first type: the disbelief that banishes out from the pale of Islam. It has five kinds.

The first kind: the disbelief of denial. Allah Almighty has said: {And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidence, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.} [Surat Al-An’âm 6:21]

Transliteration: Waman athlamu mimmani iftara AAala Allâhi kathiban aw kaththaba biayatihi innahu la yuflihu alththalimoona

The second kind: the disbelief of refusal and arrogance with believing. Allah Almighty has said: {And (remember) when We said to the angels: «Prostrate yourselves before Adam.» And they prostrated except Iblîs (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).} [Surat Al-Baqâr 2:34].

Transliteration: Waith qulna lilmalaikati osjudoo liadama fasajadoo illa ibleesa aba waistakbara wakana mina alkafireena

The third kind: the disbelief of doubt which is the disbelief of assumption. Allah Almighty has said: {And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: «I think not that this will ever perish. (35) «And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.» (36) His companion said to him during the talk with him: «Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?} [Surat Al-Kahf 18:35-37].
The fourth kind: the disbelief of rejection. The evidence is the words of Allah Al-mighty: (But those who disbelieve turn away from that whereof they are warned.) [Surat Al-Ahqâf 46:3].

The fifth kind: the disbelief of hypocrisy. The evidence is the words of Allah Al-mighty: {That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.} [Surat Al-Munhfiqûn 63:3].

The second type of the two types of infidelity: it is the smaller disbelief that does not banish from the pale of Islam which is the disbelief of denying the favors of Allâh:

The evidence is the words of Allah Almighty: {And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do} [Surat An-Nahl 16:112].
Transliteration: Wadaraba Allahu mathalan qaryatan kanat aminatan mutmainnatan yateeha rizqua raghadan min kulli makanin fakafarat biaanAAumi Allahi faathaqaha Allahu libasa aljooAAi waalkhawfi bima kanoo yasnaAAoona

And His words: {Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh’s Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad)} [Surat Ibrâhîm 14:34]

Transliteration: inna alinsana lathaloomun kaffarun

Q44. what is polytheism? And what are its types?

A. you should know that Polytheism is opposed to Monotheism. Polytheism (setting up partners (in worship) with Allah) has three types: the greater polytheism, the smaller polytheism and the hidden polytheism.

The first type is the greater polytheism; it has four kinds.

The first: invoking other than Allah. Allah Almighty has said: {And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others} [Surat Al-'Ankabût 29:65].

Transliteration: Faitha rakiboo fee aifulki daAAawoo Allaha mukhliseena lahu ald- deena falamma najjahum ila albarri itha hum yushrikoona

The second: the polytheism of faith, will and intent. Allah Almighty has said: {Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. (15) They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.} [Surat Hûd 11:15-16].
الذين ليس لهم في الآخرة إلا النار وحيثما صغرى فيها وناظر ما كانوا يعمرون {هود: 15-16}

Transliteration: Man kana yureedu alhayata alldunyaa wazeenatahah nuwaffi ilayhim aAAlamahum feea wahum feeaa la yubkhasaana (15) Olaika alalutheena layaa lahum fee alakhirati illa alnnaru wahabita ma sanaAAoo feeha wabatilun ma kanoo yaAAAmaloonaa

The third: the polytheism of obedience. Allah Almighty has said: {They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God - Allâh), Lâ ilâha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him).} [Surat At-Taubah 9:31]

Transliteration: Ittakhathoo ahbarahum waruhbanahum arbaban min dooni Allahi waalmaseeha ibna maryama wama omiroo illa liyaAAbudo ilahan wahidan la ilaha illa huwa subhanahu AAamma yushrikoona

The fourth: polytheism of love. Allah Almighty has said: {And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.} [Surat Al-Baqarah 2:165].

Transliteration: Wamina alnnasi man yattakhithu min dooni Allahi waalladoon yuhibboonahum kahubbi Allahi waallathheena amanoor ashandu hubban lililahi walaw yara allathheena thalamoo ith yarawna alAAathaba anna alquwwwata lililahi jaameeAAaan waanna Allaha shadeedu alAAathabi

The second type of polytheism: the smaller polytheism. It is hypocrisy (pretense). Allah Almighty has said:
{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.} [Surat Al-Kahf 18:110].

Transliteration: faman kana yarjoo liqaa rabbihim faleyaAAmal AAamalan salihan wala yushrik biAAibadati rabbihim ahadan

The third type of polytheism: the hidden polytheism. The evidence is the saying of the Prophet, prayers and peace of Allah be upon him: “polytheism in this nation is more hidden than the footsteps of the black ant on a black screen in the darkness of the night.” [Reported by Ibn Al-Baz with a good chain of transmission]

«الشرك في هذه الأمة أخفى من دبيب النمل على صفاة سوداء في ظلمة الليل» ابن الباز بإسناد حسن

Q45. What is the difference between predestination (al-qadâ‘) and the Divine destiny (al-qadar)?

A. in the Arabic language al-qadar is the verbal noun of the Arabic verb qaddara (predetermine), then it was used in at-taqdîr (appreciation and elaboration of matters). It was also used in the preordainment of Allah to His creation.

As for al-qadâ‘ it has been used in global governance, the predestination, and what has been written in the first books. This could be also applied to al-qadar which is the detail and discrimination.

Al-qadar could also be called on the al-qadâ‘, which is the global governance of the occurrence of predestined things.

Al-qadâ‘ is also called on the religious legitimate rulings. Allah Almighty has said: {and find in themselves no resistance against your decisions, and accept (them) with full submission.} [Surat An-Nisâ‘ 4:65].

Transliteration: thumma la yajidoo fee anfushim harajan mimma qadayta

Al-qadâ‘ is called on ending and finishing something or an action, as shown in His words the Almighty: {Then when the (Jumu‘ah) Salât (prayer) is ended,}. [Al-Jum’a 62:10]
It is also called on the action itself, Allah Almighty has said: {So decree whatever you desire to decree} [Taa-Haa 20:72]

Transliteration: Faitha qudiyati alssalatu

It is called on declaring something. Allah Almighty has said: {O Malik (Keeper of Hell)! Let your Lord make an end of us.}. [Az-Zukhruf 43:77]

Transliteration: faiqdi ma anta qadin

It is called on the existence of torment. Allah almighty has said: {and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah)).} [Hud 11:44]

Transliteration: Wanadaw ya maliku liyaqdi AAalayna rabbuka

It is called on the completion of things as in the words of Allah Almighty: {And be not in haste (O Muhammad) with the Qur’ân before its revelation is completed to you,} [Surat Tâha 20:114].

Transliteration: waqudiya alamru

It is called on decisiveness and judgment; Allah Almighty has said: {And they (all the creatures) will be judged with truth.}

Transliteration: waqudiya baynahum bialhaqqi
It is called on the truth as His words, the Almighty: \{Then He completed and finished from their creation (as) seven heavens\} [Surat Fussilat 41:12],

\[
\text{فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ} \{\text{فصلت: 12}\}
\]

Transliteration: Faqadahunna sabAAa samawatin

And on inevitability as in the words of Allah Almighty: \{and it is a matter (already) decreed, (by Allâh).\} [Mariam 18:21]

\[
\text{وَكَانَ أَمْراً مَّقْضِيّاً} \{\text{مريم: 21}\}
\]

Transliteration: wakana amran maqdiyyan

It is called on the religious order: \{He has commanded that you worship none but Him (i.e. His Monotheism) ;\} [Yusuf 12:40],

\[
\text{أَمَرَ أَلَّ تَعْبُدُواْ إِلَّ إِيَّاهُ} \{\text{يوسف: 40}\}
\]

Transliteration: amara alla taAAbudoo illa iyyahu

It is called on obliging opponents to abide by the judgment, and on the meaning of performance: \{So when you have accomplished your Manasik\}. [Al-Baqara 2:200]

\[
\text{فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ} \{\text{البقرة: 200}\}
\]

Transliteration: Faitha qadaytum manasikakum

Q46. is destiny whether good or evil as a whole from Allah?

A. destiny is both in good and evil. 'Ali, may Allah be pleased with him, said: “We were accompanying a funeral procession in Baqi-I-Gharqad. The Messenger of Allah, peace and blessings of Allah be upon him, came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said, «There is none among you, and not a created soul, but Allah has assigned for him their place either in paradise or in Hell and it is also determined for him whether he will be among the blessed or the wretched.”

A man said, «O Allah’s Apostle! Should we not depend on what has been written for us and leave the deeds?»
So he said: «whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person» Then he recited: {As for him who gives (in charity) and keeps his duty to Allâh and fears Him, (5) And believes in Al-Husnâ. (6) We will make smooth for him the path of ease (goodness). (7) But he who is greedy miser and thinks himself self-sufficient.(8)And belies Al-Husnâ (9) We will make smooth for him the path for evil.} [Surat Al-Lail 92:5-10]

وَأَمَّا مَن بَخِلَ ( فَسَنُيَسِّرُهُ لِلْيُسْرَى ( وَكَذَّبَ بِالْحُسْنَى ( فَسَنُيَسِّرُهُ لِلْعُسْرَى ( 9) Faaamma mana AAta waittaqa (5) Wasaddaqa bialhusna (6) Fasanuy assimiruhi lilusra (7) Waamma man bakhila waisstaghna (8) Wakaththaba bialhusna (9) Fasanu assimiruhi lilaAuusra

And in the Hadith: «Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place), the good deeds are made easy for the blessed, and bad deeds are made easy for the wretched.» Then he recited: {As for him who gives (in charity) and keeps his duty to Allâh and fears Him, (5) And believes in Al-Husnâ.}

Q47. what is the meaning of ‘there is no god but Allah’?

A. its meaning is that there none who is worthy of being worshipped except Allah,
the evidence is the words of Allah Almighty: \{And your Lord has decreed that you worship none but Him}. [Al-Israa’ 17:23]

Transliteration: Waqada rabbuka alla taAAbudoo illa iyyahu

His words \{worship none\} have the meaning of ‘there is no god’, and His words \{but Him\} have the meaning ‘but Allah’.

Q48. what is the monotheism ordained by Allah on his slaves before performing prayers and observing fasting?

A. it is the Unification of Worship; so that you do not invoke anyone but Allah alone Who has no partners. You do not invoke the Prophet, peace and blessings of Allah be upon him, or no others. Allah Almighty has said: \{And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh\} [Surat Al-Jinn 72:18].

Transliteration: Waanna almasajida lillahi fala tadAAoo maAAa Allahi ahadan

Q49. which is better: the poor who is patient or the rich who is grateful?

A. The issue of wealth and poverty, each of the patient and the grateful are of the best believers, but the better of them is the more pious as allah Almighty has said: \{Verily, the most honorable of you with Allâh is that (believer) who has At-Taqwâ (i.e. he is one of the Muttaqûn (the pious.))\} [Al-Hujjurat 40:13]

Transliteration: inna akramakum AAinda Allahi atqakum

As for the limit of patience and gratefulness: the well-known among scholars is that patience is not to panic, and gratefulness is to obey Allah by the grace that He has given you.

Q50. what do you recommend me to do?

A. I recommend and urge you to be a jurisprudent in monotheism and to read its books, they reveal the truth about monotheism which Allah has sent His Messenger
with. They also show the reality of polytheism which Allah and His Messenger have forbidden. The Messenger has stated that Paradise is forbidden to the polytheist and that his deeds are rendered as fruitless.

The most important thing is to know the truth of monotheism which Allah has sent His Messenger with. By monotheism a man is considered a Muslim and is far away from polytheism and polytheists.

Write for me something that Allah may benefit me with.

The first thing I advise you to do: pay attention to what Muhammad, peace and blessings of Allah be upon him, has brought from Allah Almighty. He has come from Allah with all that the people need. He has left nothing that will bring them closer to Allah and His Paradise but he has ordered them to do. He has left nothing that will keep them away from Allah and bring them closer to His punishment but that he has forbidden them to do and has warned them against it. Thus, Allah has settled the argument upon His creation till the Day of Resurrection, no one has a plea against Allah after the mission of Muhammad, peace and blessings of Allah be upon him.

Allah glorified and Exalted has said about him and his fellow Messengers: {Verily, We have sent the revelation to you (O Muhammad) as We sent the revelation to Nûh (Noah) and the Prophets after him;} [Surat An-Nisâ’ 4:163]

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ {النساء: 163}

Transliteration: Inna awhayna ilayka kama awhayna ila noohin waalnnabiyyeena min baAAadihi

Till His saying: {Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise} [Surat An-Nisâ’ 4:165]

لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَى اللّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللّهُ عَزِيزًا حَكِيماً {النساء: 165}

Transliteration: lialla yakoona ilinnasi AAala Allahi hujjatun baAAada alrrusuli wakana Allahu AAazeezan hakeeman

The greatest thing of what he has brought from Allah, and the first thing he has ordered people do is to believe in the Oneness of Allah by worshipping Him alone
with no partner, and by devotion to Him alone. Allah Glorified and Exalted has said:
{O you (Muhammad) enveloped in garments! [1]. Arise and warn! [2]. And magnify your Lord (Allâh)!} [Surat Al-Muddathther 74:1-3].

Transliteration: Ya ayyuha almuddaththiru (1) Qum faanthir (2) Warabbaka fakabbir

The meaning of {And magnify your Lord (Allâh)} is to magnify your Lord by believing in His monotheism by worshipping and by devotion to Him alone with no partner. This was before the command of prayer, almsgiving and fasting, Hajj and other rituals of Islam.

The meaning of {Arise and warn} is to warn about polytheism in the worshipping of Allah alone with no partner. It was also said it is a warning against adultery, theft, usury and injustice to the people and other major sins.

This is the greatest and most obligated principles of Islam. It is for this principle that Allah has created His creation as shown in His words: {And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).} [Surat Az-Zâriyât 51:56].

Transliteration: Wama khalaqtu aljinna waalinsa illa liyaAAAbudooni

For this principle Allah has sent His Messengers and revealed His Books. Allah Almighty has said: {and verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh).”} [Surat An-Nahl 16:36].

Transliteration: Walaqad baAAathna fee kulli ommatin rasoolan ani oAAbudoo Allaha waijtaniboo alltaghoota
And for it people has been dispersed between a Muslim and a disbeliever. Whoever comes to Allah on the Day of Resurrection, believing in His monotheism, not associating anything with Him, will enter Paradise. Whoever comes to Him a polytheist will enter Hellfire even if he was the most worshipper of people. This is the meaning of your saying: (there is no God but Allah). The God is the One Who is invoked, the One Who is hoped for to bring about good and to push away evil, the One Who is feared and Who is trusted in.

By Sheikh Al-Islam: Muhammad ibn Abdul Wahab, may Allah have mercy on him.