

**Benefits From the Books and Duroos  
of  
Sh. Muhammad Bin Saalih al-'Uthaimeen  
(*rahimahullah*)  
&  
Sh. (Dr.) Sami as-Sghair (*hafidahullaah*)  
In the form of Question and Answers**

**Part I**

**References:**

1-Fawaa'id from Fatawaa and Duroos of Ibn 'Uthaimeen,  
collected by Dr. 'Abdullah bin 'Ali At-Tu'aيمي, published 1428 AH  
2-Special Fawaa'id and Notes from Books & Duroos,  
collected by Saleh As-Saleh

**Rendered into English**

**by**

**Saleh As-Saleh**

Transcribed from the Duroos in "Understanding Islam 1"  
Room on Paltalk by Sis Umm Yahyaa bint Younus (*hafidahallaah*)

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## TAWHEED

**Q1.** What is the difference between *al-Qadeer* and *al-Qawiyyu*?

**A1.** *Al-Qawiyyu* is the one possessing the might, and might is an attribute by which the mighty one is capable of doing what he has power on, without weakness. That is because what opposes might is weakness. Allaah, the Most High say:

[اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ]

(what means): [Allaah is He Who Created you in (a state of) weakness, then gave you strength after weakness] *Soorat ar-Room* (30:54).

*Al-Qadeer* is the one possessing ability, and ability is an attribute enabling the one who is able to do what he is able to do without impotency. That is because what opposes ability is inability and impotency. Allaah, the Most High says:

[ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ]

[Allaah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.] *Soorat Faatir* (35:44)

**Q2.** Allaah stated in one verse:

[ إِنَّ عَلَيْنَا لِلْهُدَى ]

(What means) «**Truly! Ours it is (to give) guidance**» *Sooratul-Layl* 92:12 and in another verse:

[ ... وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ]

(What means) «**...And verily, you (O Muhammad - صلى الله عليه وسلم - ) are indeed guiding (mankind) to the Straight Path (i.e. Allaah's religion of Islamic Monotheism) »** *Soorat Ash-Shura* 42:52

How are these verses reconciled?

**A2.** Guidance is of two types:

1. Guidance of *tawfeeq* (guidance of success) which is a matter which can only be given by Allaah alone. No one can guide anyone to goodness i.e the success which perfects the heart and alters the heart and enters one into the guidance of success except Allaah. as In *Soorat Al-Qasas* 28/56:

[ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَئِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ ]

(What means) « **Verily! You (O Muhammad – صلى الله عليه وسلم – ) guide not whom you like, but Allaah guides whom He wills. And He knows best those who are the guided.**» Sooratul-Qasas 28:56

2. *Hudaa irshaad wad dalaalah* (the guidance of directing and showing the way.) This can be from Allaah and the creation like the Messengers and the scholars as well. As Allaah said concerning the Prophet – صلى الله عليه وسلم – :

[ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ]

(What means) « **And thus We have sent to you (O Muhammad – صلى الله عليه وسلم – ) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad – صلى الله عليه وسلم – ) are indeed guiding (mankind) to the Straight Path (i.e. Allaah's religion of Islaamic Monotheism)** » Sooratush-Shura 42:52

Therefore in Soorat Ash Shuura 42:52, when Allaah addresses the Rasul, the intended meaning of guidance here is that the Rasul will direct the people unto the path and explain it to them. This is the guidance of showing and directing and making things clear (هداية الدلالة و الإرشاد) As for entering the people into the guidance of success, putting it in their hearts, then this matter is for Allaah as this is Hidaayah of Tawfeeq exclusive to Allaah (عز وجل) alone. This is the guidance spoken about in Soorat Qasas 28:56.

This is the point of reconciliation (جمع) between the two verses.

\*The beneficial Sayings on the Book of Tawheed (*Al Qawlul Mufeed Alaa Kitaabit Tawheed*-explanation by Al fadheelatus Shaykh Muhammad bin saalih Al Uthaymeen (رحمه الله)... Vol 1 pg 447-448

- you can also listen to audio in English [The Beneficial Sayings on The Book of Tawheed](#)

- For a detailed explanation, you may listen to the lecture: [092- Tafseer Al-Layl - part 3](#)

**Q3.** How can we reconcile the saying of the Rasool – صلى الله عليه وسلم – that the most severely punished of people on the Day of Resurrection are those who

try to make the like of Allaah in His creation and the other statement the *Mushrik* (polytheist) will be the most severely punished.

**A3.** Prophet Muhammad – صلى الله عليه وسلم – said: "*The most severely punished of people on the Day of Resurrection will be those who try to make the like of Allaah's creation.*" (Narrated by Bukhaaree and Muslim). This means that the severity of their punishment is with respect to the disobedient ones whose level of disobedience is not tantamount to *Kufr* (disbelief). However, the severity of punishment regarding the *Mushrik* is in relevance to all mankind

**Q4.** What are the types of *Sabr* (patience) and which is the best type?

**A4.** The people of *'Ilm* said *Sabr* is of 3 types:

1. Patience on the obedience to Allaah.
2. Patience on avoiding disobedience and keeping away from sins.
3. Patience on the pre-decree/pre ordainments of Allaah.

When it comes to *sabr* (patience), the most superior of them all in merits is the first type because it involves acting and relinquishing: doing acts of obedience and restraining the self from laxing towards that so as not to relinquish the obedience to Allaah. Next in order of merit is the second then the third type. However, with respect to the *Saabir* (the patient), sometimes the second type is harder on him than the first one.

\*You can refer to : The beneficial Sayings on the Book of Tawheed (*Al Qawlul Mufeed Alaa Kitaabit Tawheed*- explanation by Al fadheelatus Shaykh Muhammad bin saalih Al Uthaymeen (رحمه الله) vol 2 pg 257

\* LISTEN to the audio [The Beneficial Sayings on The Book of Tawheed](#)

**Q5.** There are four stations (positions) towards calamities, what are they and what is the ruling on each one of them?

**A5.** The four positions towards dealing with calamities are:

1. Discontent - this is *Haraam* (forbidden)
2. Patience – this is *Waajib* (required)
3. Acceptance – this is *Mustahabb* (recommended)
4. Gratitude - this is better and more good in level (recommended)

\* The beneficial Sayings on the Book of Tawheed (*Al Qawlul Mufeed Alaa Kitaabit Tawheed*-explanation by Al fadheelatus Shaykh Muhammad bin saalih Al Uthaymeen (رحمه الله) vol 2 pg 263 OR

LISTEN [The Beneficial Sayings on The Book of Tawheed](#)

**Q6.** *'Ibaadah* (worship) is **based** upon two matters. What are they?

**A6.** *Ibaadah* (worship) is based upon *al-Hubb* (love) and *at-Ta`dheem* (magnification). Through love one follows through in order to attain the pleasure of Allaah `Azza wa Jalla, and through magnification one flees from falling into sin.

**Q7.** What are the kinds of *Ma'iyyatullaah* (companionship of Allaah) to His creation?

**A7.** The *Ma'iyyatullaah* (companionship of Allaah) is of two types:

1. *Maiyya-Aammah* المعية العامة (the general and comprehensive companionship). It comprises the entire creation, believers, non-believers, righteous, and wicked ones. Allaah, the Most High, says:

[ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ]

[And He (Allaah) is with you wheresoever you may be] *Soorat al-Hadeed* (57:4)

2. *Maiyyatul Khaasah* المعية الخاصة (the particular companionship entailing giving help and victory). This is either:

(i) particular to a specific person (s) as in the saying of Allaah Ta'aala:

[إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا]

[And he (ﷺ) said to his companion (Abu Bakr ﷺ): Be not sad (or afraid), surely Allaah is with us] *Sooratu-Tawbah* (9:40),

or (ii) restricted to a description, as in the saying of Allaah Ta'aala:

[ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ]

[Truly, Allaah is with those who fear Him (keep their duty to Him), and those who are Muhsinoon (good doers)] *Sooratu-Nahl* (16:128)

Note: While Allaah's Companionship is true and real, this does not mean that Allaah mixes with His creation, High is He above that, for He is above creation, ascended His 'Arsh (Throne) in the most Majestic way that fits Him. And there is nothing like unto Him in all of His Attributes.

Note: see "The Transcendence of Allaah":

<http://www.understand-islam.net/Books/TheTranscendenceOfAllaah.pdf>

## TAFSEER

**Q1.** Why is *Soorat Al-Faatihah* (The Opening) called *Ummul-Qur'aan* (The mother/essence of the Qur'aan)?

**A1.** *Soorat Al-Faatihah* is called the mother/essence/substance of the Qur'aan (*Ummul-Qur'aan*) because it constitutes a summary of the meanings of the Qur'aan in matters of Tawheed, laws (*Ahkaam*), rewards (*al-Jazaa'*), the pathways of the children of Adam and other than that. Additionally, the place /gathering point where things return to (*al-marji'u lish-shai*) will be called the UMM. Allaah's Apostle – صلى الله عليه وسلم – said, "*The Um (substance) of the Qur'aan is the seven oft-repeated verses (Al-Mathaani) and is the Great Qur'aan (i.e. Suuratul-Faatihah).*" Saheeh al-Bukhaaree # 4375. Narrated by Abu Hurayrah

**Q2.** [ يَا لَيْتِي كُنْتُ تُرَابًا ] «...Woe to me! Would that I were dust (*Turaabaa*)! » Soorrat an-Naba' (78:40).

What is meant by *Turaabaa* (dust)? CATEGORY: TAFSEER

**A2.** The word *Turaabaa* (dust) here can have three meanings:

1. It means that he was not even created, he remained as dust.
2. It means that he was never resurrected from the grave.
3. It means that he wishes to be dust when he sees the animals turning into dust by the command of Allaah on the Day of Resurrection. For example: When Allaah judges amongst the animal creation, a hornless sheep against a horned sheep and He will order the sheep to be turned to dust. Abu Hurayrah reported Allaah's Messenger – صلى الله عليه وسلم – as saying: *The claimants will get their claims on the Day of Resurrection so much so that the hornless sheep will get its claim from the horned sheep.*" Saheeh Muslim #6252 (under the section: *it is forbidden to commit oppression*)

\* For a detailed explanation, you may listen to the lecture: [078- Tafseer An-Naba'](#)

**Q3.** [ ...هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ... ] « ...This is by the Grace of my Lord to test me whether I am grateful or ungrateful! ... » Soorrat an-Naml (27:40).

**Who said this and why?**

**A3.** Sulaimaan said this. It was said at the time when the throne of Bilquis was brought before him in the twinkling of an eye. It was a demonstration of the greatness of the power and authority which Allaah (*'Azza wa Jalla*) had bestowed upon Sulaimaan.

\*you can also listen to audio lecture [10- Dawood and Sulayman 'alayhuma as-salaam](#)

**Q4.** What is the description of the flow of rivers in Paradise?

**A4.** The description of the flow of the rivers in Jannah has been mentioned in the Aathaar. It has been said that the rivers will flow without causing any grooves, ridges, excavations, trenches i.e. there will be no carving out, etching in the ground, but rather they will flow on the surface of the ground. They will flow in any direction which the inhabitants desire them to flow.

\*You can listen to the audio [098- Tafseer Al-Bayinah](#)

**Q5.** In *Soorat Al-Qadr* Allaah says:

[إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ]

(What means) « **Verily, We have sent it (this Qur'ân) down in the Night of Al-Qadr.** » Sooratul-Qadr (97:1)

What is intended by *al-Qadr*?

**A5.** *Laylatil-Qadr* is the night of Decree. Some scholars hold the view that *al-Qadr* refers to honor i.e., great stature has been given to this night. Others hold the view that *al-Qadr* means *at-Taqdeer* (decree, predecree, preordainment). The reason given for carrying this meaning is because on that night Allaah decrees what will occur in the coming year. Allaah says concerning this in Soorat Ad-Dukhaan 44:3-4:

[ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ {3} فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ]

(What means) « **We sent it (this Qur'aan) down on a blessed night [(i.e. the Night of Al-Qadr, Sûrah No. 97) in the month of Ramadân – the 9th month of the Islâmic calendar]. Verily, We are ever warning (mankind that Our torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship). {3} Therein (that night) is decreed every matter of ordainments. (like death, birth, calamity, provisions) »** Soorat Ad-Dukhaan (44:3-4)

\* For a detailed explanation, you may listen to the lecture:  
[097- Tafseer Al-Qadr](#)

**Q6.** Why were the angels called *Safarah* (Messengers in voyage)?

**A6.** *Safarah* refers to the angels (*Mala'ikah*) and they have been called *safarah* because they write. *Safar* is derived from *al-kitaab* and the angels write and record. It is also said that *safarah* means the mediators, the emissaries between Allaah and His servants as is known from the Hadeeth that the Prophet – صلى الله عليه وسلم – married Maymuunah before he went into the state of Ihraam in Hajj and Raafi' said about himself "and I was the emissary/mediator (*as-Safeer*) between them." The meaning of *Safara* applies to both since they are emissaries between Allaah and the creation; e.g., Jibreel was the mediator between Allaah and the Prophet – صلى الله عليه وسلم – i.e. in bringing down the *Wahy* (revelation). Additionally writing because *safarah* are

those who write all the actions of man, they write and refer it to Allaah (even though Allaah knows it all before it is written, after it is written, and while it is being written for Allaah is *al-Aleem*)

\* For a detailed explanation, you may listen to the lecture:  
[06- The Correct Creed - Angels](#)

**Q7.** Allaah said:

[ مَنَاعَ لِلْخَيْرِ مُعْتَدٍ أَيْمٍ ]

(What means) « **Hinderer of the good, transgressor, sinful,** » Sooratul-Qalam (68:12)

What is the difference between “transgressor” and “sinful”?

**A7.** Transgressor (Mu’tad)– One who transgresses the bounds of Allaah in his actions, Sinful (Atheem) sinful is in his sayings, earning sins which will lead him to the fire of Hell.

\*You can listen to the audio:  
[083- Tafseer Al-Munaffifeen - part 1](#)

**Q8.** `A'ishah said that the Prophet – صلى الله عليه وسلم - used to abundantly say in *Rukoo`* (bowing) and *sujuud* (prostrating) : "*Subhaanaka-Allahumma Rabbana Wabihamdika, Allahummaghfir-li*" (*I honor Allah free from all imperfections, O Allah! Our Lord! All praises are for You. O Allah!\_forgive me*). *In this way he was acting on what was explained to him in the Holy Qur'an.* " Hadeeth #782 The book on the characteristics of the prayer. She (`A'ishah) said that he said this ‘interpreting the Qur’aan’--- what is meant by her statement " interpreting the Qur’aan" and when did he – صلى الله عليه وسلم - say this a lot?

**A8.** By this statement she meant interpreting Sooratun-Nasr. This abundant statement of the Prophet – صلى الله عليه وسلم - was in conformity with the command of Allaah [ *فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ* ] *i.e* << **declare Allah the most High free from all imperfections (tasbeeh) linked with praises (hamd-praising Allaah with perfection, love and magnification)**>>.

Therefore two commands were issued

a)combine both Tasbeeh and Hamd and

b)seek His forgiveness.[*wastaghfir*]

He (صلى الله عليه وسلم) started reciting it abundantly when it was revealed after the conquest of Makka, after his mission was fulfilled and before his (صلى الله عليه وسلم) death .

\*[109-110-111-TafseerAl-KaafiruunAn-NasrAl-Masad](#)

**Q9.** The people of tafseer differ in terms of their reporting of the Israelites. Mention the way of reporting of the Israelites by the major Mufasssireen.



**A9.** There are four ways mentioned in terms of the way of reporting by the major Mufaasireen:

1. Ibn Jareer at-Tabari mentions the stories of the Israelites abundantly and he does so because in his view, by mentioning the narrations he will be freed of the responsibility.
2. Some mention the stories of the Israelites without narrations mostly (e.g. Tafseer Al Baghawi whom Shaykhul Islam Ibn Taymeeyah-*rahimahullaah*-described as being summarized from that of Ath-Tha'labee's, however, he (Al-Baghawa-*rahimahullah*) protected it from fabricated narrations and innovated views. And as to Ath-Tha'labee he (i.e. Ibn Taymeeyah) said that he is *haatibulayel* -حاطب الليل (one who gathers wood at night) relating what he finds in the books of Tafseer from the authentic, weak, and fabricated narrations).
3. Those who mention a lot of the news of the Israelites and they checked some of it by mentioning their degree of authenticity or denial (e.g. Ibn Katheer-*rahimahullah*)
4. Those who exaggerated in rejecting entirely the news of the Israelites in the tafseer (e.g. Muhammad Rashid Rida-*rahimahullah*)

**IMPORTANT NOTE:** The Israelites accounts and stories are only used as supporting evidence, not as evidence themselves. The type used by the Mufassiroon is that type which is authentic because there is something in the Deen which testifies to its truth.

\* You may also listen to the lecture: [10- Principles of Tafseer - Israelites](#)

**Q10.** Mention 3 of the most famous Mufaasireen from the Sahaabaa (رضي الله عنهم).

**A10.** Three of the most famous of the Mufaasireen from amongst the Sahaabaa are:

1. `Abdullaah Ibn Mas`ood
2. `Abdullaah Ibn `Abbas,
3. `Ali Ibn Abi Taalib

\*Listen to the audio: [06-Principles of Tafseer-Mufassiruun-Companions](#)

**Q11.** Mention names of two most famous Mufaasireen from the *Tabi`een* (Successors to the companions).

**A11.** Two of the famous Mufaasireen from amongst the *Tabi`een* are:

1. Mujaahid bin Jabr Al Makki-*rahimahullah*. Imaam Adh-Dhabi said: "The *Ummah* is unanimous on the *Imaamah* (leading scholarship) of Mujaahid and in taking him as a reliable authority. He died while in prostration.
2. Qaatadah bin Da'aamah As Suduusi Al-Basri-*rahimahullah*. Imaam Ahmed said: "Rarely do we find someone who superseded him. As to the like, may be!" He said about himself: "I never said to a *muhaddith* 'repeat for me' (i.e. the narration), and nothing that my ears have heard except that my heart comprehended."

**Q12.** Allaah says:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا [ تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا ] وَأُولُوا النَّالِبَابِ

« It is He Who has sent down to you (Muhammad – صلى الله عليه وسلم – ) the Book (this Qur'aan). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *al-Ahkaam* (commandments), *al-Fara'id* (obligatory duties) and *al-Hudud* (laws for the punishment of thieves, adulterers)]; and others not entirely clear. So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking *al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allaah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. » Soorat Aal-'Imraan (3:7)

What would the meaning be if you stop your recitation at *Illallaah* and what would the meaning be if you continue?

**A12.** When you stop, the statement would refer to the REALITIES since the realities of what Allaah has informed of Himself (how is He and how is His Attributes, Actions, and so forth) and of the Hereafter are known to none but Him.

When you continue the recitation then the meaning is asserted to be the *Tafseer* (interpretation) because *Tafseer* is known to those firmly grounded in knowledge.

\* You can listen to the audio [14-Clear Verses and Others Verses](#)

## SEERAH

- Q1.** The Prophet – صلى الله عليه وسلم - said *"Tomorrow I will give the banner to a man who loves Allaah and the Messenger and Allaah and His Messenger love him"* Saheeh Al-Bukhaaree # 3920 and Saheeh Muslim # 2406 Narrated by Sahl ibn Sa'd

**To whom was this said and when?**

- A1.** Prophet Muhammad – صلى الله عليه وسلم - said this to his companions on the day of Khaybar and he meant `Ali ibn Abi Talib.

**Evidence:**

*<<On the day of Khaibar, Allah's Apostle said, "Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Apostle, and he is loved by Allah and His Apostle." The people remained that night, wondering as to who would be given it. In the morning the people went to Allah's Apostle and everyone of them was hopeful to receive it (i.e. the flag). The Prophet said, "Where is Ali bin Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Apostle." He said, "Send for him." 'Ali was brought and Allah's Apostle spat in his eye and invoked good upon him. So 'Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. 'Ali said "O Allah's Apostle! I will fight with them till they become like us." Allah's Apostle said, "Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the nice red camels.>> Saheeh Al-Bukhaaree # 3920 -Book of military expeditions.hadeeth #3920*

- Q2.** What was the name of the first *Ghazwa* (conquest) and who was the banner carrier?

- A2.** The first *Ghazwa* was the *Ghazwa* of *al-Abwaa'* and the banner carrier was Hamzah bin Abdul Muttalib

- Q3.** Who was the companion who received an arrow in his eye in the battle of Badr and the Prophet – صلى الله عليه وسلم - spit in it and invoked Allaah for him and afterwards the companion has no suffering in his eye ?

- A3.** This companion was Rufaa'ah bin Raafi'

- Q4.** Who is the *Sahaabi* (Companion) whom Hudhayfa ibnul-Yamaam described as *"I don't know anyone who is closer in manners and guidance to the Prophet – صلى الله عليه وسلم - than such and such."* ? Name this companion and why was he characterized as such?

- A4.** `Abdullaah ibn Mas`ood because after he embraced Islaam, he offered to be in the service of the Prophet – صلى الله عليه وسلم . He started to look after the

needs of the Prophet – صلى الله عليه وسلم, and he gained a unique experience in his household, under his guidance, spending a lot of time with the Prophet – صلى الله عليه وسلم – and as a result, he followed every trait of the Prophet – صلى الله عليه وسلم – and adopted his manners until it was said about him “*I don't know anyone who is closer in manners and guidance to the Prophet – صلى الله عليه وسلم – than Abdullaah ibn Mas'ood* .

**Q5.** The Prophet – صلى الله عليه وسلم - informed the companions that they will open Egypt and he advised them to be kind to its people since they have kinship and 'special relations'. What did he mean by that?

**A5.** The meaning of “kinship” is kinship through lineage (This kinship was brought about through the mother of Isma'eel (Haajar), the wife of Ibraheem – عليهم السلام . The lineage of the Prophet – صلى الله عليه وسلم - goes back to Ibraheem – عليه السلام . The meaning of relations refers to Maariyyah al-Kobtiyyah, the mother of the Prophet's son, Ibraheem.

**Q6.** Who is the *Sahaabi* who when his eye was hit and fell on his cheek, the Prophet – صلى الله عليه وسلم - returned it by his hand and then it became his healthier eye?

**A6.** The Prophet – صلى الله عليه وسلم - returned the eye of Qatadah bin an-Nu'man - رضي الله عنه - to its place with his hand after it had slipped out of its socket. This occurred on the day of the battle of `Uhud. Abu 'Umar, Ibn 'Abdil Barr (رحمه الله) reported that a man came to 'Umar bin 'Abdil Aziz (رحمه الله) and upon inquiring about his identity, the man recited some poem stating that he was the son of Qatadah and the story of his eye.

\* See pg 392 Seeratun Nabawiyyah of Ibn Katheer (رحمه الله)

## FIQH & PRINCIPLES OF FIQH

**Q1.** What are the names of the days of Hajj from the 8th till the 13th of Dhul Hijjah?

**A1.** The names of the days of Hajj are:

1. 8th day - *Yawmut-Tarwiyah* (the day of reflection or the day when the pilgrims took water supplies)
2. 9th day - *Yawmu-Arafat* (the day of Arafah)
3. 10th day - *Yawmun-Nahr* (the day of sacrifice)
4. 11th day - *Yawmul-Qarr* (the day pilgrims settle in Mina)
5. 12th day - *Yawmun-Nafaril-Awwali* (the first day of leaving Mina)
6. 13th day - *Yawmun-Nafarith-Thaani* (the second day of leaving Mina)

\* Additionally, the 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> of Hajj are also referred to as *Ayyaamut-Tashreeq* (the days of drying the meat).

\*answer sourced from :

[http://www.ibnothaimeen.com/all/books/cat\\_index\\_287.shtml](http://www.ibnothaimeen.com/all/books/cat_index_287.shtml)

**Q2.** What are the conditions for Hajj and `Umrah?

**A2.** The conditions of Hajj and `Umrah are:

1. *Islaam* i.e., the person must be Muslim
2. *Freedom* (*al-Huriyyah*) therefore the slave is exempted since his money will normally be for the master
3. *Adulthood* (*al-Buloogh*) i.e., having attained the age of puberty
4. *Sanity* (*al-Aql*)
5. *Ability* (*al-Istita'ah*) i.e., physical fitness and financial affordability
6. Having a *Mahram* - this condition is specific to the woman and it is that the woman must have a *Mahram* (the male escort such as who is not lawful for her to marry like husband, male siblings)

\* For a detailed explanation, you may listen to the lecture: [02- Hajj - Points of Benefits - Rulings \(Conditions - Obligations of Hajj\)](#)

**Q3.** What is the wisdom of throwing the pebbles (AR RAMY-)at the *Jimar* in Hajj?

**A3.** According to hadeeth it was done for the remembrance of Allaah.

\* For a detailed explanation, you may listen to the lecture: [26- Hajj - Points of Benefits - Rulings \(Rules on Casting the Pebbles\)](#)

- Q4.** Why was Muzdalifah given this name?
- A4.** Muzdalifah was so named because of its *Izdilaaf* (closeness to the *Ka'ba*). It is the closest of the two *Mashaair* to the *Ka'bah*. The other is in *Arafah*. And Muzdalifah itself is the *Mash'ar al-Haraam*.
- Q5.** What are the five permissible places to visit particularly in Madeenah.
- A5.** The five particular places that are permissible to visit in Madeenah are:
1. *Masjidun-Nabawiyy* (The Prophet's Masjid)
  2. The grave of the Prophet— صلى الله عليه وسلم - and the grave of the companions (**IMPORTANT NOTE:** One should not journey to Madeenah or any other place specifically for the purpose of visiting the graves)
  3. *Al-Baqee`* (The Baqee` grave yard where many of the companions are buried, including that of 'Uthmaan (رضي الله عنه))
  4. Place where some of the martyrs of *Uhud* are buried
  5. *Masjid Qubaa* (The first Masjid built by the Prophet— صلى الله عليه وسلم - when he arrived to Madeenah. It is 3.25 Kilometers from the *Masjidun-Nabawiyy*)

*Other sites are not to be visited, and if done as being a means of worship, then it is an innovation, like for example visiting the "seven mosques".*

- Q6.** What is the meaning of *Salaah* from Allaah? From the angels? From the off-springs of Adam?
- A6.** It is said that the *Salaah* of Allaah refers to His mercy. The preponderating view, however, is His praise upon the prophets before the higher group of angels. This is based upon the saying of Allaah Ta'aala:

[أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ]

**[They are those on whom are *Salawaat* from their Lord, and (they are those who) receive His Mercy] Soorat al-Baqarah (2:157)**

If the meaning of *Salaat* is Mercy, then the verse would be:

**[They are those on whom are *Mercy* from their Lord, and (they are those who) receive His Mercy] !**

The *Salaah* of the angels refers to seeking forgiveness.

The *Salaah* from the off-springs of Adam is their du'aa (invocation),

[\\*0001-aTheSalaahInIslam](#)

- Q7.** In the *Shari`ah* when is the *Basmalah* (saying "*Bismillaahir-Rahmaanir-Raheem*"),

- a.) a condition of validity? b.) *Waajib*? c.) *Sunnah*? d.) *Bid'ah*?

**A7.** Saying the *Basmalah* is:

- a.) a condition of validity for slaughtering and in as-sayed (game)
- b.) *Waajib* upon eating and *wudu'* (performing ablution)
- c.) *Sunnah* (according to the majority and the correct opinion is that it is *waajib*)
- d.) *Bid'ah* at the time of *adhaan* or at the time of *Salaah*

**Q8.** When is the *Istiqaalul-Qiblah* (directing oneself to the *Qiblah* ), a.) *Haraam*? b.) *Waajib*? c.) *Makrooh*? d.) *Mustahabb*?

**A8.** *Istiqaalul-Qiblah* (directing oneself to the *Qiblah* ) is:

- a.) *Haraam* when answering the call of nature and there is no barrier between you and the *Qiblah*
- b.) *Waajib* when establishing the *Salaah*
- c.) *Makrooh* when giving the *Khutbah* on *Yawmul-Jum'uah*
- d.) *Mustahabb* when making *dua`a*

**Q9.** What is the authenticity of the narration of the hadeeth: "*Making Tawaaf around the House is Salaah except that Allaah had allowed in it to speak.*"

**A9.** Ibn Taymiyyah said that the hadeeth of Ibn `Abbas that the *Tawaaf* is *Salaah* is incorrect as raised to the Prophet – صلى الله عليه وسلم . (not *Marfoo`* (raised), but rather it is restricted to the saying of Ibn `Abbas (رضي الله عنهما), and because its generalization is not substantiated i.e.proven. Additionally it is different from the *Salaah* in other things for example:

1-Takbeer is not a condition for *Tawaaf* while *Takbeerat al-Ihraam* (saying "*Allaahu Akbar*" to enter into the *Salaah*) is a pillar in *Salaah*

2- It is not a condition in *Tawaaf* to face the *Qiblah* while in obligatory *Salaah* it is.

3-Recitation of *al-Faatiha* is not a condition in *Tawaaf* while it is a pillar in *Salaah*.

4-It is permissible to eat and drink in *Tawaaf* but not in *Salaah*.

5-There is no *rukoo'* or *sujoor* in the *Tawaaf*.

6-The *Tawaaf* is not nullified if one laughs through it.

\* you can listen to the audio [20- Hajj - Points of Benefits - Rulings \(Entering Makkah & Tawaaf-\)](#)

**Q10.** What would the ruling be if the Rasool ( صلى الله عليه وسلم ) commands a matter and acts to the contrary (i.e acts in a different manner)?

**A10.** It means that the command in such situation is not for *Wujoob* (obligation).



## HADEETH

- Q1.** Prophet Muhammad – صلى الله عليه وسلم - said “*A group of my Ummah will continue to be on the truth and they are not harmed by those who oppose them until the command of Allaah comes.*” Saheeh Muslim #4716 Narrated by Mughira

**Who is this group, and what is “the command”?**

- A1.** This group refers to those who follow the path which the Rasool – صلى الله عليه وسلم - and his companions were upon, *ahlus-Sunnah wal Jamaa'ah*. This group continues to abide by the commands of Allaah, the Most High, the Mighty and Magnificent. The group is the victorious group (*at-Taaifatul ManSoorrat*), the saved group (*al-Firqatun Naajiyah*). This group will be saved from the Hell Fire. “The command” refers to the death of every believer, because at the end of Time, wind will blow and take the soul of every believer and there will remain only the wicked ones upon whom the Hour will be established.

\* For a detailed explanation, you may listen to the lecture: [05- Creed of Muslims Regarding Jesus - Saved Group - Tawassul](#)

- Q2.** What should one say at the times of happiness and at times of grief?

- A2.** At the time of happiness and joy one should say: *Alhamdulillah ladhee bi ni'matihii tattimmus saalihaat* (All praise and thanks for Allaah by Whose favour all good works are accomplished.)

And at the time of grief one should say: *Alhamdulillah (all praise be to Allaah) 'ala Kili-Haal* (in all circumstances).

\* You may also listen to the lecture: [10- Testing - Afflictions - Calamities](#)

## GENERAL

**Q1.** Why is the fire called *Jahannam*?

**A1.** The noun *Jahannam* is from amongst the names of the Fire. It has been stated that the origin of the word is from *al-Jahmah* (الجهمة) and *al-Jahmah* is *adh-dhulumah* (الظلمة) or darkness. So *Jahannam* is a name for the Fire which Allaah has prepared for the disbelievers and it has been named so because of the distance of its depth and the intensity of its darkness ( ليعد قعرها ، وظلمتها). It is also said that it is a non-Arabic term which the Arabs rendered it into Arabic.

**Q2.** When they made him enter the jail and they closed the door, he (*rahimahullaah*) recited:

[ فَضْرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ]

(What means) « **So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.** » Sooratul-Hadeed (57:13)

Then he (*rahimahullaah*) said: “*What could my enemies do to me when my Jannah is in my chest? It is with me wherever I go. To imprison me is to provide me with seclusion, to send me into exile is to send me away in the path of Allaah, and killing me is shahaadah (martyrdom).*”

Who said this?

**A2. SHAIKH UL-ISLAAM IMAAM AHMAD IBN 'ABDUL-HALEEM IBN TAYMIYYAH** d. 728 A.H. (رحمه الله)

\* For a biography of Shaykhul-Islaam ibn Taymiyyah (*rahimahullaah*), you may listen to the lecture: [01-a- Concise Admonition - Shaykh Al Islaam Ibn Taymiyah](#)

**Q3.** The city of Madeenah is referred to in the news and on the tongues of many as *al-Madeenatul-Munawwarah*. Is this name correct?

**A3.** This name which is popularly used is not legislated in Qur’aan or Hadeeth. In Qur’aan it is referred to as “Madeenah”. The *Salaf* referred to Madeenah as *Madeenatul-Nabawiyah* (The Prophetic city). *Munawwarah* means “glittering” and “illuminated”, and every place which Islaam has entered will be considered *Munawwar* The companions of the Messenger of Allaah – صلى الله عليه وسلم (may Allaah be pleased with them all), their successors and those who came after them for many centuries would say *Al-Madeenah An-Nabawiyah*, i.e. [The Prophetic city].