



Islamic Studies Correspondence Course

Islamic Creed

Tawheed-Islamic Monotheism

Part 8

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Allah's Divine and Sublime Attributes

Allah's Life, Sustainment and Eternity

Allah (The Exalted), is Alive and His Life is eternal:

{هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ}

He is the Ever Living, Laa ilaaha illa Huwa (none has the right to be worshipped but He);...(Gafir 40: 65)

His life is different from the lives of His creation, all of whom die and cease to exist; nothing will remain except Allah (The Exalted):

{كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ}

Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever. (ar Rahman 55: 26-27)

Imam Bukhari has narrated from Ibn 'Abbaas that the Prophet ﷺ used to say: "I seek refuge in Your Glory, there is no god except You, Who never dies, whilst the jinn and mankind will die." (Bukhari, 13/368, hadith no. 7383)

Whoever is like this is the One Who deserves to have trust placed in Him:

{وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بُدْنُوبِ عِبَادِهِ خَبِيرًا}

And put your trust (O' Muhammad) in the Ever Living One Who dies not...
(al Furqan 25: 58)

He is Al-Qayyoom, the Self-Sustaining who sustains all that exists. All created beings are in need of Him, and they have no other maintainer except Him:

{وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ}

And among His Signs is that the heaven and the earth stand by His Command...
(Rum 30: 25)

Allah's power and strength

Allah says establishing His strength:

{إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ}

Verily, Allāh is the All-Provider, Owner of Power, the Most Strong. (Adh-Dhariyat 51:58)

1-al Quwwa: Power, here Allah is the owner of Power

2-al-Mateen: enormous strength, here Allah is the Most Strong

Allah says in surah al kahf 18:39:

{وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَنِّ أْنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا}

"There is no power except with Allah"

Allah says in at Takwir 81:20:

{ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ}

Owner of power, and high rank with (Allāh) the Lord of the Throne, (At-Takwir 81:20)

Allah says also about His might (Ash Shura: 42:19):

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)

Proofs for Attributes (al-fi'liyyah) and Allah's names:

Allah's Hearing and Seeing:

Allah says:

{إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا}

"Lo! Comely is this which Allah admonishes you to be. Lo! Allah is ever Hearer, Seer." (an-Nissa' 4/58)

In this verse we find the establishment and affirmation of Allah's attributes of hearing and seeing

Allah says:

{قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

"Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer." (al-Mujadalah 58/1)

And He has said:

{لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ}

"Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich."
(Al'Imran 3/181)

And He has said:

{أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ}

"Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all." (az-Zakhruf 43/80)

These verses establish and affirm that Allah hears and is All Hearing. Meaning that Allah hears all sounds the time of their making. And the meaning of as-Sam'a is the recognition of all audible things.

Allah says:

{قَالَ لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَىٰ}

"Indeed, I will be with you [Musa and Harun], Hearing and Seeing." (Ta Ha 20/46)

And He has said:

{أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ}

"Is he then unaware that Allah sees?" (al-'Alaq 96/14)

And He has said:

{الَّذِي يَرَاكَ حِينَ تَقُومُ (218) وَتَقَلُّبِكَ فِي السَّاجِدِينَ (219) إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ}

"Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower." (ash-Shu'ara' 26/218-220)

And He has said:

{وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ}

"Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers."
(at-Tawbah 9/105)

These verses affirm and establish the attribute of sight for Allah, Allah sees everything which is to be seen when it happens, and it also has the meaning of knowing as Allah says:

{إِنَّهُمْ يَرَوْنَهُ بَعِيدًا (6) وَنَرَاهُ قَرِيبًا}

Verily! They see it (the torment) afar off, But We see it (quite) near. (Al-Ma'arij 70:6-7)

Allah's Hearing and Sight

These two attributes are confirmed by the text of the Qur'an:

{لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ}

...There is nothing like Him, and He is the All-Hearer, the All-Seer. (Ash Shura 42: 11)

And Allah says:

{ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ}

That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer. (al Hajj 22: 61)

And Allah (The Exalted), said to Moosa and Haaron (may peace be upon them):

{قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى}

Fear not, verily, I am with you both, hearing and seeing. (Ta ha 20: 46)

Allah's Knowledge and Ability

Allah says:

{قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ}

They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise." (Al-Baqarah 2:32)

Allah says:

{يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ}

He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving. (Saba' 34:2)

This verse clarifies the capacity and amplitude of Allah's knowledge.

Allah says:

{وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ}

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (Al-An'am 6:59)

This verse contains two (2) attributes of Allah:

A. Clarifies the capacity and amplitude of Allah's knowledge

B. Allah possesses the knowledge of the unseen, which no one else possesses. 'The keys of the Ghaib' are explained in Allah's saying:

{إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ}

Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is AllKnower, AllAware (of things). (Luqman 31:34)

And Allah says:

{وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ}

And no female conceives or gives birth, but with His Knowledge. (Fatir 35:11)

In this verse we find the attribute of Allah's knowledge, and a clarification of the extensiveness and capacity of His knowledge.

Allah's Anger, Dissatisfaction, Detest/Abhor/Hatred, Disliking:

There are actions which Allah does not love; in fact He hates them and is angry with them. His hatred and anger are real in a manner that befits His noble nature. Among these actions is fasaad (corruption or mischief):

{وَاللَّهُ لَا يُحِبُّ الْفُسَادَ}

...And Allah likes not mischief. (Baqarah 2: 205)

And Allah says:

{وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ}

...And Allah does not like the Mufsideen (mischief-makers). (al Ma'idah 5: 64)

It is also stated in the texts that Allah does not like the kaafiroon (disbelievers), zaalimoon (wrongdoers or oppressors), extravagant, aggressors, betrayers and those who exult in their riches. He does not like such as are proud and boastful (cf. Qur'an 4: 36), the disbelievers and sinners (cf. Qur'an 2: 276), or those who betray their trusts and indulge in crime (cf. Qur'an 4: 107).

Allah says:

{إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا}

Verily, Allâh does not like such as are proud and boastful; (An-Nisa 4:36)

And Allah says:

{وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ}

And Allâh likes not the disbelievers, sinners. (Al-Baqarah 2:276)

And Allah says:

{إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا}

Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime. (An-Nisa 4:107)

The hadith in which Allah (The Exalted), says: "Whoever hates to meet Allah, Allah hates to meet him." (Muslim, 4/2065, hadith no. 2684)

It is narrated from ‘Aa’ishah (may Allah be pleased with her) that: the Prophet ﷺ said: “The most hated of men to Allah is the tough and argumentative type.”
(Bukhari, 13/180, hadith no. 7188; Muslim, 4/2054, hadith no. 2668)

It is narrated from Al-Baraa’ ibn ‘Aazib that he heard the Messenger of Allah ﷺ say concerning the Ansaar: “Whoever loves them, Allah will love him, and whoever hates them, Allah will hate him.”(Bukhari, 7/113, hadith no. 3783; Muslim, 1/85, hadith no. 75)

And Allah says:

{وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا}

"Whoever slays a believer intentionally, his reward is Hell for ever. Allah's wrath is against him and He has cursed him." (an-Nissa' 4:93)

This verse establishes and affirms Allah's attribute of anger, these are from Allah's attributes which necessitate the anger of the one who does things which require Allah's anger and vengeance.

And He has said:

{ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ}

"That will come to be because they followed that which angered Allah, and shunned that which pleases Him." (Muhammad 47:28)

And He has said:

{فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ}

"When they angered Us, We punished them." (az-Zakhruf 43:55)

And He has said:

{وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاتَهُمْ فَثَبَّطَهُمْ}

"But Allah was adverse to their being sent forth and held them back." (at-Tawbah 9:46)

And He has said:

{كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ}

"It is most hateful in the Sight of Allah that you say that which you don't do." (as-Saff 61/3)

These verses establish four (4) attributes of Allah, which are close in meaning:

A. al-Asif: which has two meanings

1-) meaning anger

2-) meaning sadness,

*The meaning here in this verse is anger. And know that sadness is a deficient attribute which Allah The Most High is free from and does not possess.

B. al-Muqt: Abhorrence, hatred, disgust, this is greater than anger, and anger is closer to the meaning of 'al-kirahah

C. as-Sakhat, which is similar to anger in its meaning.

D.: al-Kirahah, (disliking) which necessitates the abandoning, shunning and enmity that thing or person.

Allah's Will/Desire and Ability:

And Allah says:

{لَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ}

"If only, when you entered your garden, you had said: That which Allah wills is; There is no strength save in Allah." (al-Kahf 18/39)

In this verse we find two (2) attributes:

A-Will, Allah's will to do as He pleases and desires in His creation

B-al-Quwwa: Strength

Allah says:

{وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا الدِّينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَلْنَا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ}

"If Allah had so willed it, those who followed after them would not have fought one with the other after clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with the other; But Allah does what He wills." (al-Baqarah 2/253)

This verse contains the establishment and affirmation of Allah's will.

Allah says:

{أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ}

"The beast of cattle is made lawful unto you [for food], except that which is announced unto you [herein], hunting being unlawful when you are on pilgrimage; Indeed, Allah ordains that which He wills." (al-Ma'idah 5/1)

This verse contains the attribute of 'al-Iradah' which means:will or desire.

Allah says:

{لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا}

"That you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge". (At-Talaq 65:12)

In this verse we find Allah's attribute of ability and power to do all things.

This is called 'al-Qudrah', which means that Allah is able to do any and all actions without deficiency, and Allah's ability is all comprehensive, meaning His abilities are unrestricted, and this includes the existent and non existent things.

Allah's attributes of Happiness, Laughter, and (Amazement) Marvel

As it came in an authentic hadeeth: "Indeed, Allah is happier with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel." (Agreed upon it by al-Bukhari and Muslim)

And the hadith: "Allah laughs about two men who kill each other but both enter paradise." (Agreed upon it by al-Bukhari and Muslim)

And the hadith: "Allah marvels about the despair of His creatures ('ibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close." (Its isnad is good; reported by Ahmad and others)

Ibn Taymiyyah states:" The Sunnah of the Messenger of Allah (peace be upon him) interprets the Qur'an and clarifies it, and leads to it, and expresses its meaning. We must accept and believe in the sound Ahadith in which the Messenger (peace be upon him) described his Lord, The Almighty, The Exalted.....And many more of these ahadith in which the Messenger of Allah (peace be upon him) relates of his Lord whatever he relates.

The Saved Group (al-firqah an-najiyah), The people of the Sunnah (Ahlus Sunnah wal Jamaa'ah) and the Community believe these things, as they believe what Allah revealed in His Precious Book (i.e., the Qur'an); (They believe) without distorting or denying and without asking how

(takyif) or shaping (tamthil); Rather, they comprise the center of the groups of the Ummah (the Muslim nation), as the Ummah comprises the center of all nations." (End of quote)

Allah's Love

And Allah says:

{وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ}

"And do good; Indeed, Allah loves those who do good." (al-Baqarah 2:195)

And He has said:

{وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ}

"Act equitably; Indeed, Allah loves the equitable." (al-Hujurat 49:9)

And He has said:

{فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}

"So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty." (at-Tawbah 9:7)

And He has said:

{فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ}

"Allah will redeem a people whom He loves, and who love Him." (al-Ma'idah 5:54)

And He has said:

{إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُيُوتٌ مَرْصُوصٌ}

"Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure." (as-Saff 61:4)

All of these verses establish Allah's divine attribute of love.

It is stated in the Qur'an and Sunnah that Allah (The Exalted), loves certain deeds, certain words and some of His creation who have certain characteristics which He has stated He loves.

He has told us that so that we may strive to attain these characteristics that He loves and do the deeds that He loves, and utter the words that He loves. Thus He will love us.

Allah (The Exalted), loves the pious:

{إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ}

...Surely, Allah loves Al-Muttaqeen (the pious). (Towbah 9: 4)

He (The Exalted) loves those who are patient:

{وَاللَّهُ يُحِبُّ الصَّابِرِينَ}

...And Allah loves As-Saabireen (the patient). (Ali Imran 3: 146)

He (The Exalted) loves those who put their trust in Him:

{إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ}

...Certainly, Allah loves those who put their trust (in Him). (Ali Imraan 3: 159)

(Bukhari and Muslim) narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah said: “Two words which are light on the tongue but they are heavy in the Balance and are beloved to the Most Merciful: Subhaan Allahi wa bi hamdihi, Subhaan Allahil-‘Azeem. (Glory and praise be to Allah, glory be to Allah the Almighty)

(Bukhari, 11/206, hadith no. 1406; Muslim, 4/2072, hadith no. 2694)

It is narrated that Sumrah ibn Jundub said: The Messenger of Allah said: “The most beloved of speech to Allah if four (phrases): Subhaan Allahi wa'l-hamdu Lillaahi wa laa ilaaha illa-Allahu wa Allahu Akbar (Glory be to Allah, praise be to Allah, there is no god except Allah, and Allah if Most Great). And it does not matter which of them you start with.”(Muslim# 2137)

The Prophet said to Ashajj ‘Abd al-Qays: “You have two characteristics which Allah loves: patience and deliberation.” (Muslim# 17)

It is narrated from ‘Ubaadah ibn as-Saamit that the Prophet ﷺ said: “Whoever loves to meet Allah, Allah loves to meet him; whoever hates to meet Allah, Allah hates to meet him.” (Muslim #2684)

All the actions, attitudes and words that Allah loves are those which were brought by the Messenger ﷺ or which were part of his character. Hence Allah stated in a comprehensive aayah that the way to earn His love is to follow the Messenger ﷺ. He has said:

{قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ}

Say (O’ Muhammad to mankind): “If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you... (Ali Imraan 3: 31)

Allah's Pleasure

Allah says:

{رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ}

"Allah takes pleasure in them and they in Him." (al-Ma'idah 5:119)

This affirms and establishes Allah's attribute of being pleased, it means that Allah is pleased with those who do good and does good to them.

Allah's Speech, Calling out, Secret Talk, Utterances

Speech:

He has said:

{لَا إِلَهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا}

"Whose words (Hadith) can be truer than Allah's?" (an-Nisaa' 4:87)

And He has said:

{وَعَدَ اللَّهُ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا}

"Whose utterance (Qil) can be truer than Allah's?" (an-Nissa' 4:122)

And He has said:

{وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ}

"When Allah said (qala): O Jesus, son of Mary" (al-Ma'idah 5:116)

And He has said:

{وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ}

"Perfected is the Word (kalimatu) of your Lord in Truth and Justice." (al-An'am 6/115)

And He has said:

{وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا}

"To Moses Allah spoke (kallama) directly." (an-Nissa' 4:164)

And He has said:

{وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ}

"When Moses came to Our appointed place, and his Lord spoke (kallama) unto him." (al-A'raf 7:143)

And He has said addressing Musa:

{وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا}

"We called him (nadainahu) from the right side of [Mount] at-Tur and made him draw near to Us for communion." (Maryam 19:52)

*Look also: (at-Tawbah 9:6, Al Baqarah 2:75, al-Fath 48/15, al-Kahf 18/27, ali Imraan: 62, and ash-Shu'ara' 26:1 ,al-A'raf 7:22 al-Qasas 28:62)

Allah speaks to Jibreel (Gabriel) (Peace be upon him): It is narrated that Abu Hurayrah (may Allah be pleased with him) said; the Messenger of Allah ﷺ said:

“When Allah, the All-Glorious, All-High, loves a slave, He calls out Jibreel: ‘Verily Allah loves So and so, so love him.’ Then Jibreel loves him, and calls out to the people of heaven: ‘Verily Allah loves So and so, so love him.’ Then the people of heaven love him, and Allah causes him to find acceptance among the people of the earth.”(Bukhari, 13/461, hadith no. 7485; Muslim, 4/2030, hadith no. 2637. This version is narrated by Bukhari.)

Bukhari devoted a chapter to this verse, then he said: But he did not say what your Lord created. He has transmitted all the reports narrated by Masrooq from Ibn Mas’ood that ends with him (Masrooq) – mu’allaq mawqoof, under this chapter. It says: “When Allah speaks with the Wahy (Revelation/inspiration), the people of the heavens hear something, and when fear is banished from their hearts and the sound has ceased, they know that it is the truth, and they call out, What did your Lord say?

Yet there is another mu’allaq hadith transmitted by Jaabir from ‘Abdullah ibn Unays, who said: I heard the Messenger of Allah ﷺ say: “Allah will gather His slaves and will call them with a voice which will be heard from afar as clearly as it will be heard from up close: ‘I am the Sovereign, I am the Judge.’”(Bukhari, 13/452)

Bukhari in his book, Khalq al’aal al-‘Ibaad (creation of the deeds of Allah’s slaves), commenting on this hadith said: "This proves that the voice of Allah does not resemble the voices of His creation, because the voice of Allah can be heard from afar as clearly as it can be heard from nearby, and the angels swoon from His voice.(Khalq Al’aal al-‘Ibaad, Pp. 149)

Allah (The Exalted), speaks with a voice that does not resemble any of the voices of His creation at all, as stated in the hadith narrated by Bukhari from Abu Sa’eed al-Khudri, who stated: The

Messenger of Allah ﷺ said: "Allah will say, 'O' Adam!' and he will say, 'At Your service.' Then a voice will call out: 'Allah commands you to send forth from your progeny those who are to be sent to Hell.'" (Bukhari, 13/453, hadith no. 7483. See also 8/441, hadith no. 4741. Muslim 1/201, hadith no. 222. This version is narrated by Bukhari.)

Allah's Coming and Going

And Allah says:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ}

"Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged." (al-Baqarah 2/210)

And He has said:

{هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ}

"Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come." (al-An'am 6:158)

Allah says:

{وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (22) وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنْتَ لَهُ الذِّكْرَى}

"Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank." (al-Fajr 89/22-23)

These verses establish the attribute of Allah which is Allah's coming, which in Arabic are two different words with a similar meaning: al-Ityaan and al-Majee'a, which in English means coming, arrival.

Allah's Creation of things

Allah says regarding His creation of things (ali Imran: 47)

{قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ}

She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is. (Aali Imran 3:47)

Also see: (Maidah: 17, Nur: 45, Rum:54, ash Shoora:49)

Allah's Providing Sustenance

And Allah says that He provides sustenance (Ash Shura 42:19) :

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)

See also:(Baqarah: 212, Ali Imran:37, An Noor: 38)

And Allah's Giving/Granting

Affirming and establishing Allah's giving (ash Shoora: 49):

{لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ}

To Allâh 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-Shura 42:49)

Allah's Prohibiting

{مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ}

Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

See also (al-An'aam 150-151, al-A'raaf: 33, Towbah: 29,37, al Is'raa: 33, Furqan: 68)

Allah's Benevelonce and Kindness

Allah says regarding His kindness and benevelonce (Ash Shura:19)

{اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ}

Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty. (Ash-Shura 42:19)Also see : yusuf:100, Hajj:63

Allah says about His expansion of the earth

{وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رِجَالًا لِيُحْسِبُوا أَنَّهَا كَالرَّجُلِ الْعَظِيمِ} وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رِجَالًا لِيُحْسِبُوا أَنَّهَا كَالرَّجُلِ الْعَظِيمِ {النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ}

And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnaîn (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for people who reflect. (Ra'd 13:3)

Also Allah says (Furqan:45)

{أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا}

Have you not seen how your Lord spread the shadow. If He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow]. (Al-Furqan 25:45)

Allah increases provisions

{وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ}

And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. (Al-Qasas 28:82)

Also see: (Ra'd:26, Ankabut: 62, Rum:37, Saba: 36, 39)

Allah's Grasping, Seizing, Taking Hold of

Allah says about His grasping and seizing (Baqarah: 245):

{مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ}

Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or increases (your provisions), and unto Him you shall return. (Al-Baqarah 2:245)

And Allah says (Fatir:41):

{إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أُمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا}

Verily! Allâh grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, OftForgiving. (Fatir 35:41)

Allah says about His ability to Give Life and Cause Death

And Allah says that He gives life and causes death (Baqarah: 258)

{أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ}

Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.). (Al-Baqarah 2:258)

See also: (Ali Imraan: 156, Al-A'raaf:158, Towbah:116, Yunus:56, Hajj:6, Rum:50, Yasin: 78-79, Gafir:68, and many other verses)

Allah's ability to Honor

{وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُدْخِلُ مَنْ تَشَاءُ بِإِذْنِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ}

"and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things." (Aali Imran 3:26)

These are just some of Allah's Most Beautiful Attributes, please read and ponder over the verses of the Quran to find others.

Examples of how the Messenger ﷺ, blessings and peace by upon him, glorified and praised his Lord and called upon Him

I would like to quote some of the words – in addition to those mentioned above – with which the Prophet ﷺ glorified and praised Allah by His Names and Attributes, and called upon Him.

a – It is narrated from Abu Hurayrah that Abu Bakr as-Siddeeq (may Allah be pleased with them) said to the Messenger of Allah ﷺ: "Teach me something that I can say in the morning

and in the evening.”He ﷺ said: “Say: Allahumma ‘Aalim-al-ghaybi wa’sh-shahaadah, Faatir as-samawaati wa’l-ard, Rabba kulli shay’in wa maleekahu, ashhadu an laa ilaaha illa anta, ‘Aoodhu bika min sharri nafsi wa min sharr ish-shaytaan wa sharakihi (O’ Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god except You. I seek refuge in You from the evil of my own self and from the evil and snares of the Shaytaan.”This is narrated by Tirmidhi, Abu Dawood and Ad-Daarimi.(Mishkaat al-Masaabeeh, 1/734, hadeeth no. 2390)

b – Abu Sa’eed al-Khudri narrated that when the Messenger of Allah ﷺ would raise his head from rukoo’, he would say: “Rabbanaa laka’l-hamd, mil’ us-samawaati wa’l-ard, wa mil’u ma shi’ta min shay’in ba’d, ahl ath-thanaa’i wa’l-majd, ahaqqu ma qaala al-‘abd, wa kullunaa laka ‘abd. Allahumma laa maani’a lima a’tayta wa laa mu’tiya lima mana’ta, wa laa yanfa’u dhaa’l-jaddi minka al-jadd (Our Lord, to You be praise, filling the heavens and the earth, filling whatever else You wish, Lord of Praise and Majesty. The truest thing a slave has said – and we are all slaves to You – is, O’ Allah, none can withhold what You grant, and none can grant what You withhold, nor can the possessions of an owner benefit him in front of You).”(Muslim, 1/347, hadeeth no. 477)

c – It is narrated that Thawbaan (radhiyAllahu anh) said: when the Messenger of Allah ﷺ would complete his salaah, he would pray for forgiveness (say astaghfirullah) three times, and then say: “Allahumma antas-salaam wa minkas-salaam, tabaarakta ya dhaa’l-jalaali wa’l-ikraam (O’ Allah, You are As-Salaam (The One Free from all defects), and from You comes peace, blessed are You O’ Owner of Majesty and Honour).”(Muslim, 1/414, hadeeth no. 592)

d – Ibn ‘Abbaas (radhiyAllahu anh) narrated that the Messenger of Allah ﷺ used to say at times of distress: “Laa ilaaha illa Allah al-‘Azeem al-Haleem, laa ilaaha illa Allah Rabb ul-‘Arsh il-‘Azeem, Laa ilaaha illa Allah Rabb us-samawaati wa Rabb ul-ard, Rabb ul-‘Arsh il-kareem (There is no god except Allah, the Most Great, the Ever Forbearing, there is no god except Allah, the Lord of the Mighty Throne, there is no god except Allah, the Lord of the heavens and the Lord of the earth, Lord of the Noble Throne.” (Bukhari, 11/145; Muslim, 4/2093, hadeeth no. 2730)

e – It is narrated from Sumrah ibn Jundub that the Messenger of Allah ﷺ said:

“The most beloved of speech to Allah are four phrases:
SubhaanAllaah, wa’l-hamdu Lillaah, wa laa ilaaha illa-Allah, w’ Allaahu Akbar
(Glory be to Allah, praise be to Allah, there is no god except Allah, and Allah is Most Great).And it does not matter with which of them you start.”

According to another report:“The best of speech is: SubhaanAllaah, wa’l-hamdu Lillaah, wa laa ilaaha illa Allaah, w’ Allaahu Akbar.” (Muslim.See Mishkaat al-Masaabeeh, 1/706, hadeeth no. 2294)

f – It is narrated from Abu Hurayrah (radhiyAllaah anh) that the Messenger of Allah ﷺ

said:“Two words which light on the tongue but will weigh heavily in the Balance, and are beloved to the Most Merciful: SubhaanAllaahi wa bi hamdihi, SubhaanAllaahi il-‘Azeem (Glory and Praise be to Allah, Glory be to Allah the Most Great).” (Muslim, 4/2072, hadeeth no. 2694)

May peace and blessings be sent upon the Noble Messenger Muhammad.

This is the last Part (Part 8) of the Correspondence Courses related to Tawheed (Oneness of Allah)

The next Parts will relate to Belief in the Angels.

Please detach the upcoming pages containing questions, complete them and return them back to iMacD for grading.

Questions for correspondence course Part 8

*These questions will include information from Part 8, as well as ALL previous lessons (Part 1-7). Please try to answer these questions to the best of your ability, send them back to iMacD for grading

Multiple choice questions. 3 points each. Circle the letter of the correct answer

1. All the actions, attitudes and words that Allah loves are those which were brought by _____ or which were part of his character.

- a) Abu Hanifah
- b) Imam Malik
- c) Imam Shafi'ee
- d) Prophet Muhammad

2. Everything upon the earth will perish, and the _____ will remain forever.

- a) The empire state building
- b) The mosques
- c) The great Imams
- d) The Face of Allah

3. These two attributes are affirmed for Allah in the Quran: (Ash Shura 42: 11)

- a) Allah's coming and going
- b) Allah's ascending and descending
- c) Allah's sight and hearing
- d) Allah's hands and shin

4. Allah loves these individuals:

- a) those who do good
- b) the equitable and the just
- c) the disbelievers
- d) those who are patient upon hardships
- e) a, b and c
- f) a, b, and d

5. Indeed, Allah _____ with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel

- a) angrier
- b) sadder
- c) happier

d) is upset

6. If we want to supplicate to Allah, invoking Him to give us sustenance and provisions it is beneficial to use Allah's Name:

a) Al Aleem

b) Ar Razaaq

c) Al Raheem

d) Al Kabeer

7. Allah _____ the kaafiroon (disbelievers), zaalimoon (wrongdoers or oppressors), extravagant, aggressors, betrayers and those who exult in their riches. He does not like such as are proud and boastful (cf. Qur'an 4: 36), the disbelievers and sinners (cf. Qur'an 2: 276), or those who betray their trusts and indulge in crime (cf. Qur'an 4: 107)

a) loves

b) likes

c) dislikes

d) ignores

8. Allah prohibits Paradise for all of those who _____

a) Smoke cigarettes

b) Drink alcohol

c) Associate partners with him and never repent

d) Pray

9. Allah's ability to see and hear are:

a) Deficient

b) Complete and perfect

c) Old

d) Like that of the creation

10. When we establish an attribute for Allah we negate the _____

a) opposite

b) everything like it

c) creation of it

11. Those who believe that someone other than Allah knows the unseen or the future have _____

a) associated partners with Allah in His Names and Attributes, because only Allah knows the unseen

b) gone to a psychic

c) payed a soothsayer

d) gone crazy

12. Believing that Allah is everywhere with/in His Essence is:

- a) an innovation and incorrect
- b) correct
- c) I don't know

13. Why do we learn about Allah's Names and Attributes

- a) to brag to others
- b) to use Allah's Names and Attributes to supplicate to Him and get closer to Him
- c) to learn more about our Lord
- d) to recognize those who invent false beliefs and innovations about Allah
- e) all of the above
- f) b, c, d

14. Allah's knowledge is _____

- a) All encompassing
- b) deficient
- c) lacking

15. Allah has the ability to see _____

- a) at close range
- b) at far range
- c) everything

16. Allah has the ability to hear _____

- a) sounds underneath the ocean
- b) sounds in outer space
- c) sounds inside human beings and animal's bodies
- d) nothing
- e) a, b and c

17. _____ affirm and establish everything authentic that Allah informs us about His Names and Attributes.

- a) People of innovations
- b) Soofiyah
- c) Jahmiyyah
- d) Ahlus Sunnah wal Jamaa'ah

18. _____ believe that Allah has the ability to see and other creatures have the ability to see, but Allah's sight cannot be compared to that of the creation, and Allah's ability to see is that which befits His Majesty and Highness.

- a) Ahlus sunnah wal Jamaa'ah
- b) Ahlul Bidah
- c) Soofiyah

19. The meaning of 'Sunnah' amongst the scholars of Hadith is:

- a) Every action, statement, tacit approval, mannerism, and physical characteristic of the Prophet Muhammad
- b) that which is recommended
- c) anything from the Prophet, not in the Quran

20. All innovations in the religion are _____

- a) Good
- b) Bad
- c) Cool

Grade: _____ /60)

Variety questions, T/F, essay, short answer, fill in the blanks. 4 points each.

1. Why is it important to know and understand the correct Aqeedah and know the sources of Islamic Aqeedah? Explain

2. Those who know and understand the correct Aqeedah can:

- a) Worship Allah based upon correct guidance
- b) Sleep in their beds
- c) Recognize innovated ideas and beliefs
- d) Go home and watch tv
- e) b and d
- f) a and c

3. Write about what you benefitted from the most in studying these lessons about Aqeedah.

4. How can you use what you learned in these courses to be a benefit to yourself, your family, your neighbors and your society? _____

5. Write about Tawheed ur Rububiyah and Tawheed ul Ulohiyyah and their relationship with each other. _____

6. Name some characteristics and traits of the people of the Sunnah or Ahlus Sunnah wal Jamaa'ah and how you can strive to practice these traits _____

7. Every Muslim follows and believes the correct Aqeedah
a) True
b) False

8. Learning the correct Aqeedah is more important than food and drink
a) True
b) False
Why or why not? _____

9. Allah is watching me right now:
a) True
b) False

10. Allah hears my supplications when I invoke Him and call upon Him to help me
a) True
b) False

Grade: _____/40)
Total Grade: _____/100)

(Please detach these questions, complete them to the best of your ability, send them back to iMacD for grading. Only students who receive 90% or more will receive the next course.)

This being the last part of the Tawheed section of the Aqeedah course, all grades will be averaged together and only those who have received a 90% or more will be able to receive the next part of lessons related to Belief in the Angels.

May Allah grant you success.