

STUDY GUIDE

BIOGRAPHY OF THE FOUR IMAMS

PART 2



DR AHMAD IBN SAIFUDDIN

COURSE OUTLINE

COURSE TOPICS

1. Imam Shaafi'ee (150 H - 204 H / 767 CE - 820 CE) - I
2. Imam Shaafi'ee (150 H - 204 H / 767 CE - 820 CE) - II
3. Imam Ahmad Ibn Hambal (164 H - 241 H / 780 CE - 855 CE) - I
4. Imam Ahmad Ibn Hambal (164 H - 241 H / 780 CE - 855 CE) - II
5. Criticism about the school of Imam Abu Haneefah
6. Development in the science of Fiqh
7. Conclusion

COURSE OBJECTIVES

1. To learn about the lives of the Imams and their struggles in the way of Islam
2. To know the positions of the Imams regarding the various matters relating to Fiqh and 'Aqeedah

COURSE OUTLINE

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video	-	2 hours 20 min
Study Guide	-	45 min
Assessment	-	10 min
Total Duration	-	3 hours 15 min

LESSON 1

**The Biography of
Imam Shaafi'ee – Part 1**

IMAM SHAAFI'EE

(150 H – 204 H / 767 CE – 820 CE) – I

- Name – Muhammad ibn Idris ibn Al Abbas Al Muttalibi Al Qurashi
- Kunniyah (nickname) – Abu Abdullah, Imam Shaafi'ee
- Birthplace – Gaza

He was among the great scholars of Islam, a leader in Fiqh, Tafseer, Hadith, Arabic and others. He was an Imam of Ahlus Sunnah Wal Jamaa'ah.



A

EARLY LIFE

Imam Shaafi'ee was born in Gaza and became an orphan while he was still a child, and when he reached the age of two, he moved to Makkah with his mother because she wanted him to connect with his family back in Makkah. After staying for a short time in Makkah, he moved to Yemen (land of his mother) and stayed there until the age of 10, after which he returned to Makkah and got serious about learning and acquiring Islamic knowledge.

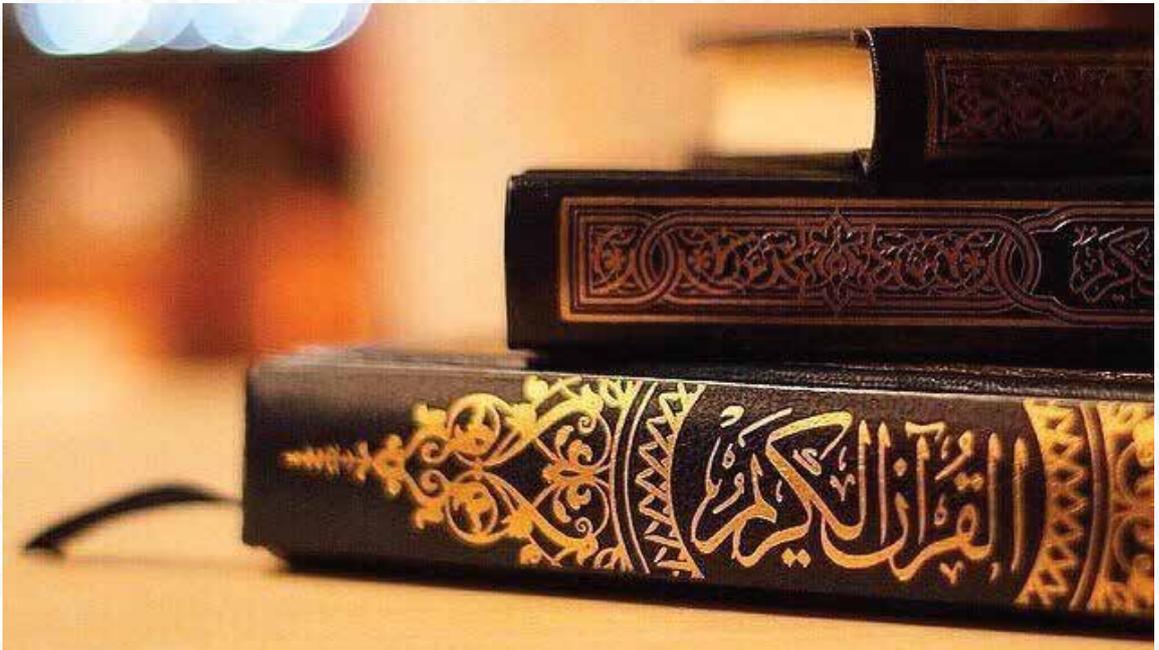
While in Yemen, he had already memorised the Qur'an around the age of seven and also memorised 'Al Muwatta' of Imam Maalik by the age of ten.



Though Imam Shaafi'ee was poor, he didn't focus his time on earning money for himself, but instead from his early age he was focussed on gaining knowledge and devoted most of his time for it.

When he returned to Makkah, he attended gatherings and religious circles and learnt from great scholars of his time like Mufti of Makkah – Imam Muslim Ibn Khalid Az Zanzi and others of similar standing.

After spending time in Makkah, Imam Shaafi'ee stayed with the tribe of Hudayl for a few years, which helped him improve his knowledge of Arabic literature and poetry immensely.



By the age of 15, Imam Shaafi'ee had grasped a great amount of knowledge in the fields of Tafseer of the Qur'an, Hadith, Fiqh and Arabic language.

Acknowledging his hard work and knowledge, Imam Muslim Ibn Khalid Az Zanji - the Mufti of Makkah granted him permission to teach and give Fatwa.

He said: "O Abu Abdullah, it is time for you to start giving Fatwa."

Imam Shaafi'ee started teaching at Al Masjid al Haram in Makkah, but his quest for knowledge had him travel towards Madinah to meet Imam Malik ibn Anas and learn under him.

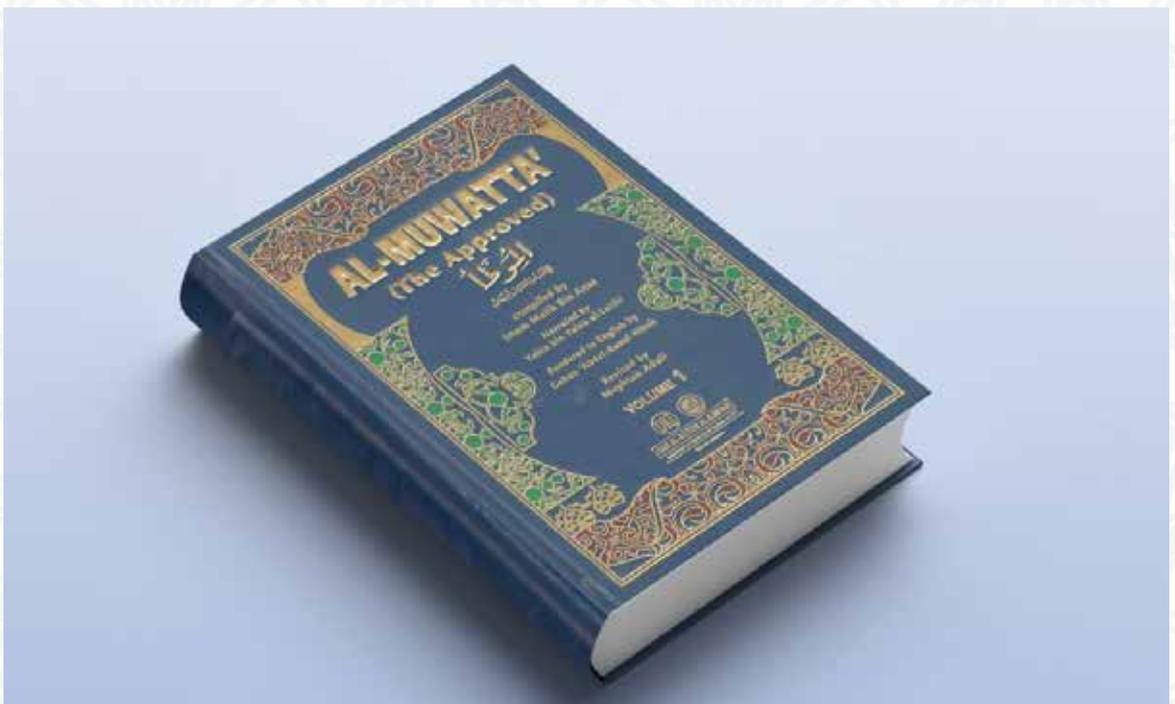


B

MEETING WITH IMAM MAALIK

The first time Imam Shaafi'ee saw Imam Maalik was when he was busy teaching about the knowledge of Hadith. While teaching Imam Malik mentioned some Ahadith with the golden chain of narration (Imam Maalik reported from Nafi', who reported from Abdullah ibn Umar (ra) who reported from the Prophet (pbuh)), which shocked Imam Shaafi'ee and grew his interest further.

Imam Shaafi'ee went to Imam Maalik's house and requested him to allow him (Imam Shaafi'ee) to read out his book (Al Muwatta) to him. Due to his young age, Imam Maalik asked him to have someone accompany him so that could read it out for him, but Imam Shaafi'ee requested to read it out himself.



Over the next few days, Imam Shaafi'ee read out the entire Muwatta to Imam Maalik from his memory. Seeing his great memory and thirst for knowledge, Imam Maalik said: "Hold on to the obedience of Allah, and do not go into disobedience for it will take away the light of knowledge from you. If you continue persistence in the knowledge of the Qur'an and the Hadith, you will have a bright future for you."

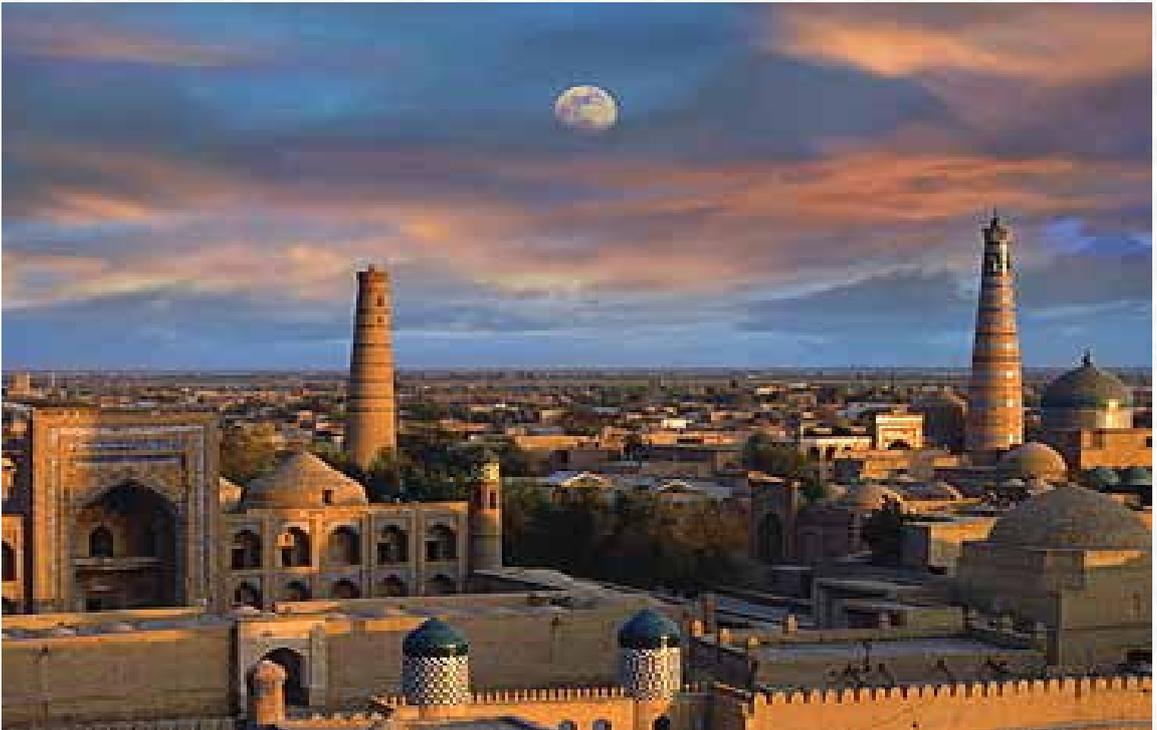
He studied under Imam Maalik for a few years and then returned to Makkah.



C

YEMENI FITNAH

Before Imam Shaafi'ee travelled to Baghdad, he was appointed as the 'Abbasid governor in the Yemeni city of Najran by the Wali of Najran. Since Imam Shaafi'ee was just with his administration and was not influenced by money, this irked many and he soon became entangled with factional jealousies and was accused of aiding the 'Alids in a revolt. He was arrested and summoned in chains with a number of 'Alids to the Khaleefah Haroon Ar Rasheed.



Accounts also state that Muhammad ibn Al Hasan Ash Shaybani, a very close student of Imam Abu Haneefah was also present at the court and defended Imam Shaafi'ee as a well-known student of the Qur'an and the Ahadith.

This incident had a great impact on Imam Shaafi'ee's life, leading him to continue with seeking knowledge and leaving aside governance and politics.



D

APPRENTICESHIP UNDER

Imam Shaybani, and exposure to Hanafee Jurists

After being acquitted of the false charges, Imam Shaafi'ee stayed back in Baghdad for a few years and studied at the circle of the Imam Muhammad Ibn Al Hasan Ash Shaybani. During his time there, he would argue and debate with the other students regarding some points.

He was an independent man, learning, interacting, and judging the knowledge because the School of Ray'i (opinion in Fiqh) was prevalent in Baghdad at that time. Imam Shaafi'ee used to argue on the basis of the Ahadith and even sharpened his own skills in this regard.



LESSON 2

**The Biography of
Imam Shaafi'ee – Part 2**

2

IMAM SHAAFI'EE

(150 H – 204 H / 767 CE – 820 CE) – II

A

DEVELOPING THE USOOLUL FIQH

During his two years of stay in Baghdad, Imam Shaafi'ee had interacted with a lot of scholars and learned from them. So, when he returned to Makkah, he started teaching at Masjid al Haraam and also got involved in developing the principles of Usoolul Fiqh (the fundamentals of Fiqh) because he had the knowledge of Hadith and the knowledge of Ar Ray'i (opinion).

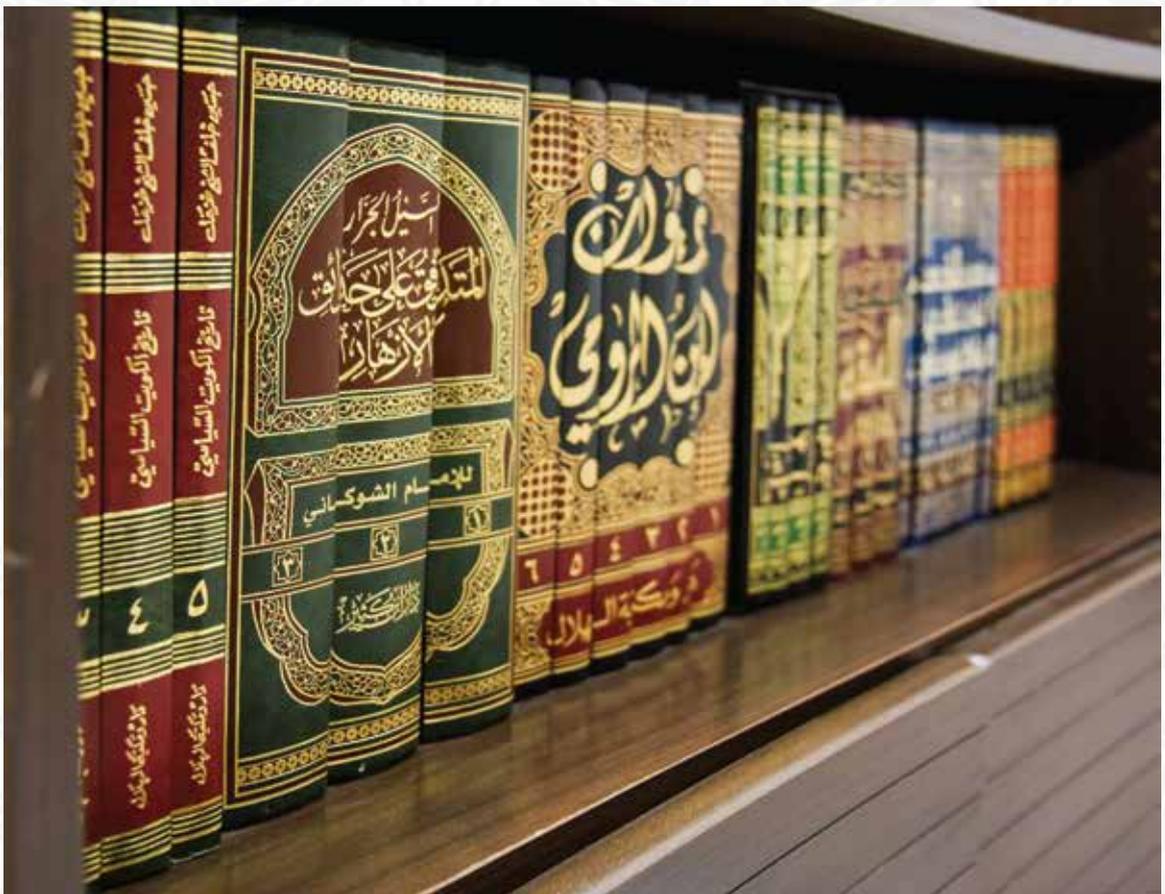
His experience of gaining knowledge from different schools (Makkah, Madinah, Baghdad) and scholars helped him deduce some of the rules and principles regarding the Shariah, the Ibaadaat and Muaa'malaat (worship and the dealings).



He wanted to develop and improve Ijtihad (exerting one's effort in getting the rules from the Qur'an, the Sunnah of the Prophet (pbuh), the sayings of Sahaabah, and analogy) and all the tools that were employed in getting these rules.

He established the rules of Usoolul Fiqh (the principles of Fiqh) at his own time, particularly after coming from Baghdad and staying in Makkah.

When Imam Shaafi'ee was in Baghdad and Egypt, he realised that people were either following the Maliki school of Fiqh or the Hanafi school of Fiqh.

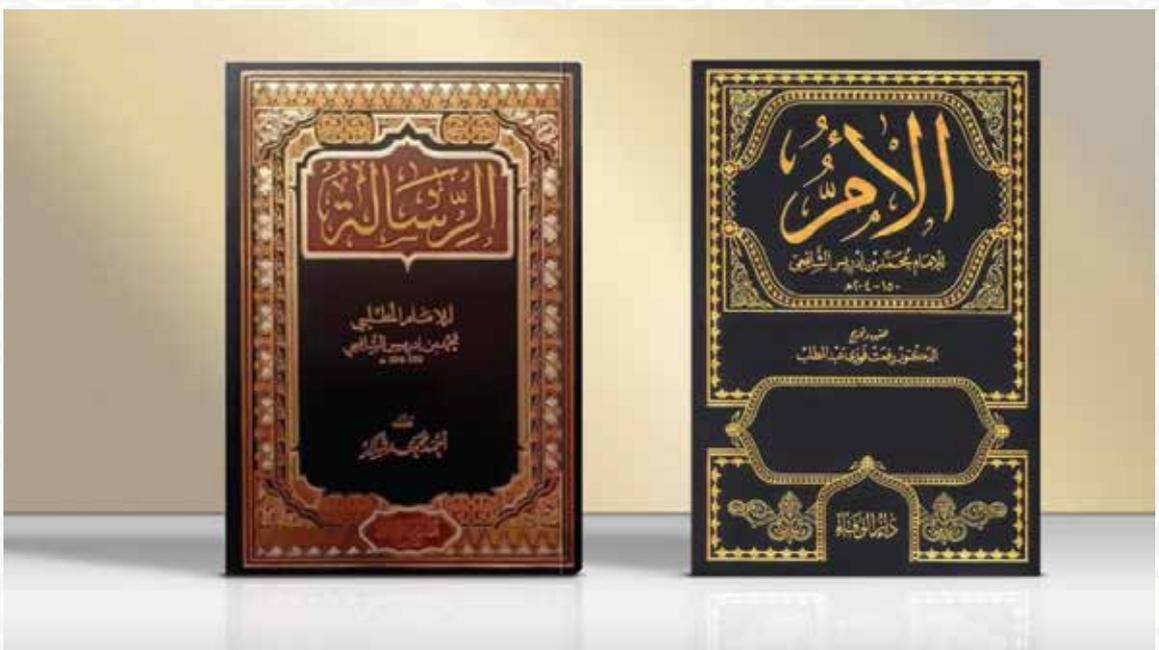


He aimed to get the people together by combining the two schools of Fiqh and taking the best out of each of them.

He would depend on the Qur'an, the Sunnah, and would find any room for exerting his effort to depend on opinion, and therefore he was able to produce a new Fiqh going along the same lines of the Imams before him.

He was a man of open mind, ready to re-study, re-criticize and look at his own work, and he even changed some of his opinions that he had in Baghdad because of the new understanding (Al Fiqhul Jadeed)

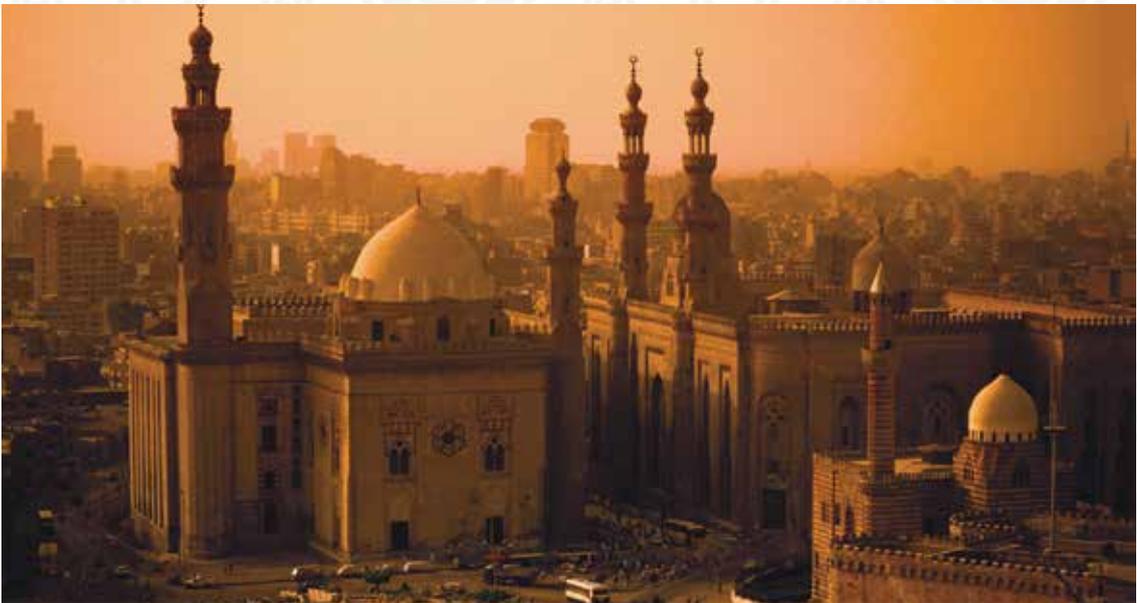
And he wrote his great book, 'Ar Risaalah' - The Message where he laid down these principles of Usoolul Fiqh in that book, and he even produced a new book called 'Al Umm' - The Mother, and which had thousands of Hadith and interpretations.



B

STUDENTS DEDICATED STUDENTS DEDICATED

After learning under many scholars in different places and from different schools, Imam Shaafi'ee felt that he spread the knowledge he had gained and help the future generations.



Among some of his most famous works was 'Ar Risaalah' which was originally written in Baghdad, but then developed later on in Egypt, and his book Al Umm is regarded as one of the greatest books of Fiqh in history.

Among the many important topics that he spoke about were Ikhtilaaful Ahaadith (the differences among Hadiths), Bayaanu Fardillahi Azzawajal (explanation of the obligations of Allah (swt)), Sifatul Amri Wan Nahyi (description of enjoining good and forbidding evil), Ikhtilaaf Maalik Wa Shaafi'ee (the differences between Maalik and Shaafi'ee), Ikhtilaaful Iraaqiyyeen (the differences among the Iraqi scholar of fiqh).



C

RECOGNITION OF SCHOLARS ABOUT IMAM SHAAFI'EE

Imam Ahmad Ibn Hambal said: “The Prophet (pbuh) said: ‘At the beginning of every century, Allah will send to this Ummah someone who will renew its religious understanding.’ The Khaleefah Umar Ibn Abdul Azeez was sent for the first 100 years, and I hope that Ash Shaafi’ee is the second one.”

He also said: “I have been making Du’aa for Muhammad Ibn Idrees (Imam Shaafi’ee) in my prayer for 40 years, because I have not seen any of the Fuqahaa who is stricter in following the Hadith of the Prophet (pbuh), than Imam Ash Shaafi’ee.”



LESSON 3

**The Biography of
Imam Ahmad Ibn Hambal – Part 1**

IMAM AHMAD IBN HAMBAL

(164 H - 241 H / 780 CE - 855 CE) - I

- Name - Ahmad Ibn Hambal ash Shaybani Az Zuhali
- Kunniyah (nickname) - Abu Abdullah
- Birthplace - Baghdad
- Titles - Imam Ahlus Sunnah Wal Jamaah (leader of the people of Ahlus Sunnah Wal Jamaa'ah), Aalimul Asr Zahidud Dahar (Scholar of the time, having no interest of the wordly life), A'lamus Sunnah (Scholar of the Sunnah of the Prophet [pbuh])



A

EARLY LIFE AND SEEKING KNOWLEDGE

Imam Ahmad lived in a very poor family; his father died when he was very young.

Though Imam Ahmad was born in a poor family, he grew up in a mixture of cultures. Baghdad had many scholars and seekers of knowledge, which helped Imam Ahmad in learning the Shariah, Tafseer, Hadith and others, but he devoted himself to the knowledge of Hadith.

Along with his great character and good personality, he had sharp memory which helped him to grasp knowledge easily.

He spent his time in the company of scholars, learning and gaining knowledge whenever he could.



Since many Ahadith had already been collected and reviewed to make sure of their authenticity in text and narration, this helped Imam Ahmad to focus on seeking and memorising the Ahadith. He travelled to Basra, Hijaz, Yemen, and Tihamah, to learn from great scholars of his time, and this also helped him develop his ideology and thinking.

He was in the company of scholars and Shaikhs of Hadith like Imam Hushaim Ibn Basheer ibn Abi Haazim Al Waathiqee and Imam Shaafi'ee, learning from him the principles of criticism of the science of Hadith. By the age of 16, he had already become an Imam in the field of Hadith.

Imam Ahmad had his own school in the Masjid with many people coming and attending his classes and circles of knowledge. He was a very serious man when it came to knowledge, and never joked in his own classes. He wanted to have some tranquility, respect and dignity for his classes, respect for the Hadith of the Prophet (pbuh) and the sayings of Allah (swt) in the Qur'an.



B

THE FITNAH OF 'KHALQUL QUR'AN'

At the time of Khaleefah Al Ma'moon in Baghdad, under the influence of the Mutazilites, he believed in the concept of 'creation of the Qur'an' and also forced others to believe in it. He summoned many scholars of Islam to debate and pressured them to believe in the same thing. Those who refused were either imprisoned or put to death by him.

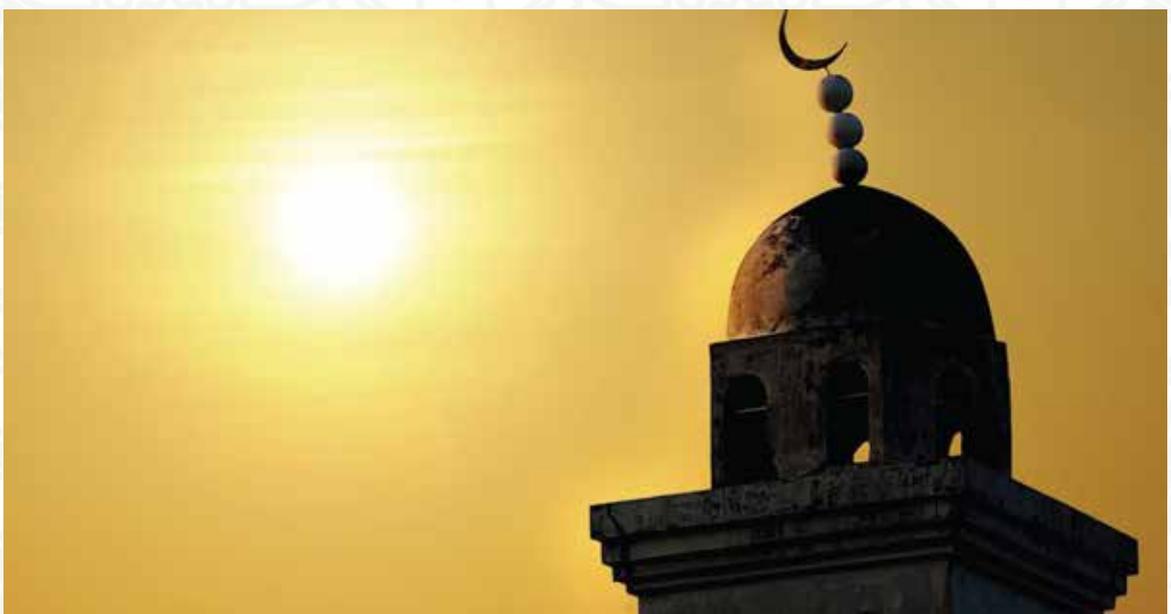


Imam Ahmad was also put through the test. Al Ma'moon gathered a number of Qadhis to debate him and kept torturing and striking him with sticks to influence him and have him accept that the Qur'an was a creation of Allah (swt).

Imam Ahmad was persistent and adamantly stood by the truth. The support of scholars and common folk further motivated him to not give into Al Ma'moon's demands because he knew that it would open the doors of Fitnah and deviate people from the Qur'an and the Sunnah.

He was left in prison and under house arrest during the time of Khalifah Al Ma'moon and Al Waathiq, and only when Khaleefah Al Mutawakkil took over, Imam Ahmad was set free and allowed to continue teaching because he was too in agreement with the views of Ahlus Sunnah Wal Jamaa'ah, that the Qur'an was the word of Allah (swt) and not his creation.

He did not have any interest in the wealth of this world and stayed away from government positions or accepted money from the state because he was a man of independence and dignity, seeking the hereafter and not focussed on this Duniya.



LESSON 4

**The Biography of
Imam Ahmad Ibn Hambal – Part 2**

4

IMAM AHMAD IBN HAMBAL

(164 H – 241 H/ 780 CE – 855 CE) – II

A

HIS TEACHERS AND WORKS

Imam Ahmad had great respect in the minds of people, including his teachers. There was respect and silence when he spoke in his circles of knowledge because of the stature he had achieved by the grace of Allah (swt).

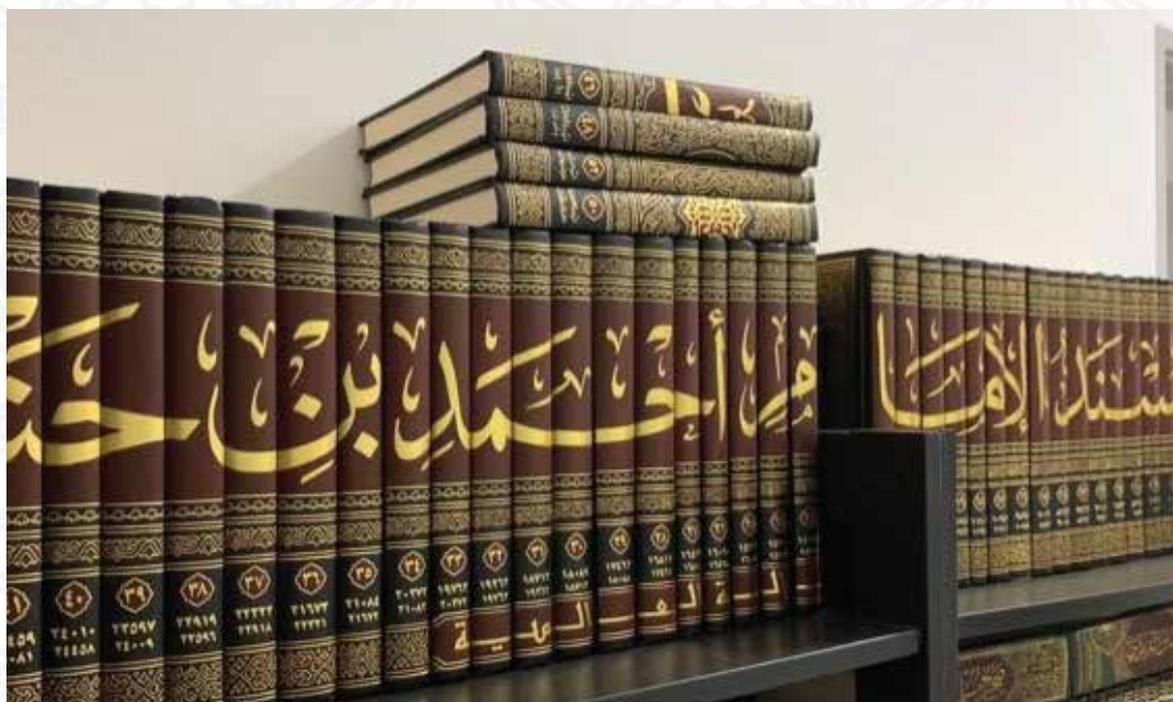


He was described as a man of Sakeenah and Khushoo' (sense of tranquillity and peace, submitting to the will of Allah [swt]).

He was known for his sharp memory; he would learn and memorise the Ahadith from the scholars and then repeat it out to his students exactly as he heard from his Shuyookh.

He studied under many great scholars and Shuyookh of his time like Hushaim Ibn Basheer (his first teacher in the field of Hadith), Imam Az Zuhri, Imam Muhammad Ibn Idrees Ash Shaafi'ee, Yahya Ibn Sa'eed Al Qattan, Abdur Razzaq Ibn Humam, Abdur Rahman Azdi, Wakee' Ibn Al Jarrah and many others.

His book 'Al Musnad' was considered as one of the greatest books in the field of Hadith, he collected at least 30,000 to 40,000 Hadiths and kept on adding and verifying to it as and when he learned something new.



B

RECOGNITION OF SCHOLARS ABOUT IMAM AHMAD

Waki' Ibn Al Jarrah – the Shaikh of Imam Shaafi'ee

“Abu Haneefah was trustworthy, he used to give precedence to the pleasing of Allah (swt) over everything. If he were to be put under the sword for the sake of Allah (swt), he would dare to do so.”

A

AHMAD AR RAAZI

Ahmad Ar Razi said: “I have never seen a man with black hair having more knowledge and memorisation of the Hadith of the Prophet (pbuh) than Imam Ahmad Ibn Hambal.”

B

IMAM SHAAFI'EE

His own Shaikh Ash Shaafi'ee said that he is most knowledgeable of the stories that are true in the Sunnah.

He said: “Ahmad is an Imam in eight characteristics: He is an Imam in Hadith, an Imam in Fiqh (jurisprudence), an Imam in language, an Imam in Qur'an, an Imam in poverty, an Imam in asceticism, an Imam in abstinence, and an Imam in Sunnah.”

C

YAHYA IBN MA'EEN

Yahya Ibn Ma'een, an Imam in the field of Hadith said: "I swear by Allah, we would not be able to bear what Imam Ahmad used to bear, or follow in his footsteps with his style and strength."

D

ISHAQ IBN RAHAWAI

Ishaq ibn Rahawai – a colleague of Imam Ahmad, was also an Imam in Fiqh and a teacher and inspiration of various Muhaddith like Imam Bukhari and Imam Muslim said: "I used to sit with Ahmad Ibn Hambal, Yahya ibn Ma'een and other students discussing the Ahadith and its chains of narrations, its meaning and the Fiqh that could be derived from it. Imam Ahmad used to have a lot to say even though all of us would run out of answers."



E

ALI IBN AL MADINI

Ali ibn Al Madini who also a teacher of great Muhaddith like Imam Bukhari, Imam Abu Dawood and others said: "I took Imam Ahmad as my Imam, a man that will lead and show me the way to Allah (swt), and who can bear like what Imam Ahmad Ibn Hambal used to bear (he had this tremendous power and commitment upon himself)."



LESSON 5

**Concluding Remarks
About The Four Imams – Part 1**

5

CRITICISM ABOUT THE SCHOOL OF IMAM ABU HANEEFAH

The four Imams lived for a whole century and a half from the year 80 H (birth of Imam Abu Haneefah) until the year 241 H (Imam Ahmad Ibn Hambal's death). Between these years, Muslims witnessed a tremendous growth in thinking and in the establishment of the principles of Fiqh.

There were two main schools and a third school combining the two; the School of Imam Abu Haneefah, mainly based on Hadith but had some opinion in some areas and the school of Imam Malik, strictly based on the Ahadith, and the school of Imam Shaafi'ee, which combined them both depending on the evidence and use of opinion if there was no evidence from the Qur'an or the Sunnah, the sayings of the Sahabah, Ijmaa or consensus of the Ummah.



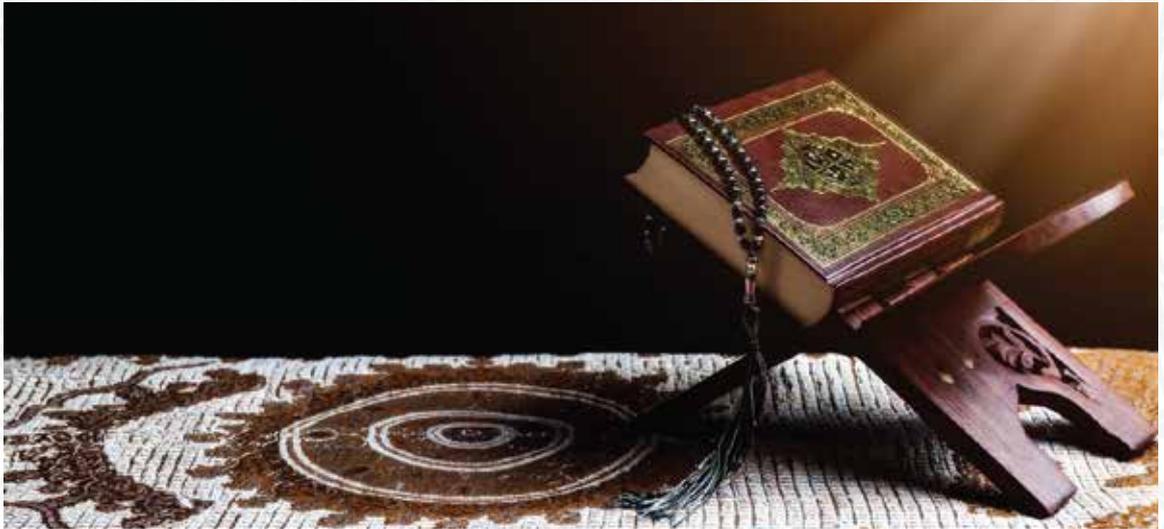
The school of Imam Ahmad ibn Hambal emphasized the school of Imam Malik but also submitted to the influence and admiration of scholars like Imam Shaafi'ee and Imam Abu Haneefah.



Many criticisms were directed towards the School of Imam Abu Haneefah in particular because of his dependance on opinion or the preference of legal juristic opinions with regards to some issues.



In principle, all the four Imams followed the same principles, depending on the Qur'an as the first evidence and then the Sunnah of the Prophet (pbuh), then the sayings of the Sahabah (ra), as long as this has been proven to be said by them and then upon At Tabi'een, and then whatever consensus the scholars of Islam have accepted to be right.



This particular accusation upon Imam Abu Haneefah and his school must be explained and refuted because Imam Abu Haneefah gave the Ummah good principles. Also, since he lived in Kufa and in Iraq, he had to be very careful and strict with the Ahadith he accepted as Sahih and memorised because he was surrounded with people from different backgrounds, influenced by different ideologies and therefore he could only depend on those few Ahadith which he could collect and, on his opinion otherwise.

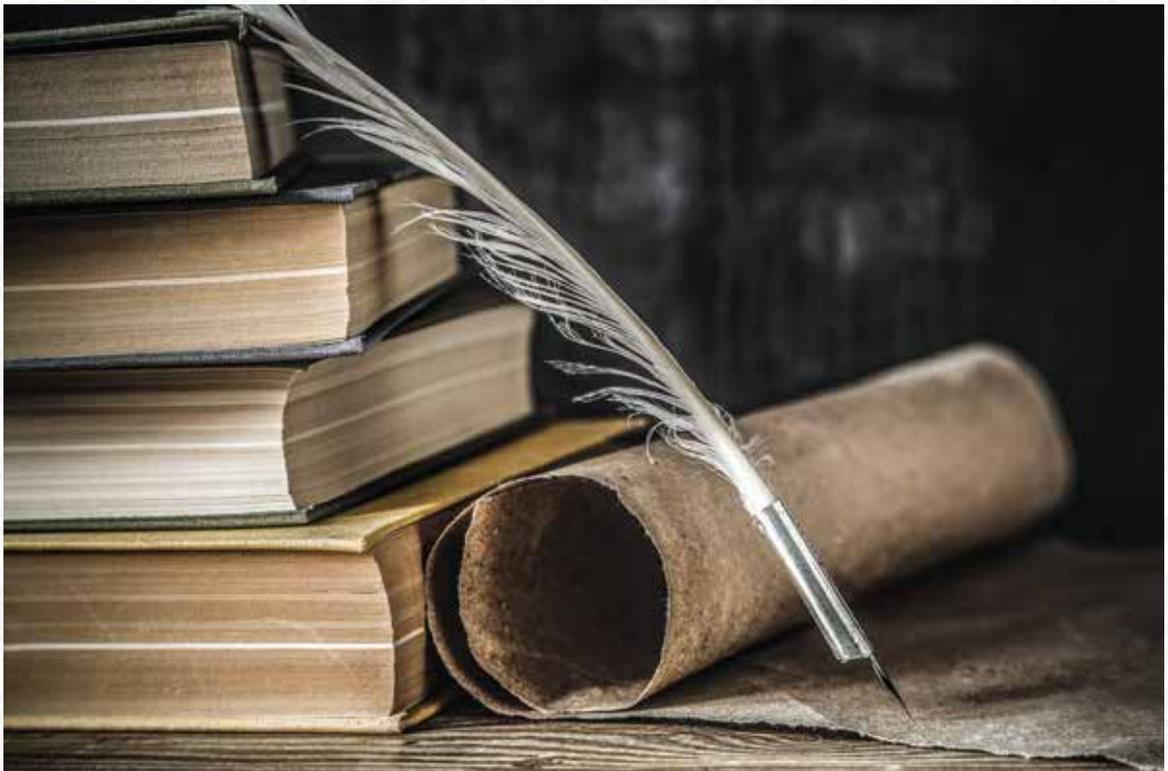
Another important point to note was that when it came to important issues like matters of 'Aqeedah, obedience to the Sunnah of the Prophet (pbuh), or regarding matters of Ibaadah (performing Salaah, Siyaam, Zakaah etc.) all the four Imams based their actions on their conviction, understanding of the Sunnah and dependence on the Qur'an.

Imam Abu Haneefah had many enemies and people who didn't like what he did, and therefore made-up things and criticized him and also tried to turn others against his ideas.



None of the Imams ever objected to any verse of the Qur'an or the Sunnah or gave preference to their opinion in the presence of evidence from the Qur'an and the Sunnah.

With respect to the issue of Ilmul Kalaam, though Imam Abu Haneefah himself had started it, when he realized the harm it caused (people started to have differences in matters of 'Aqeedah and knowing the true principles of faith) he abandoned it and also warned people against practicing it.

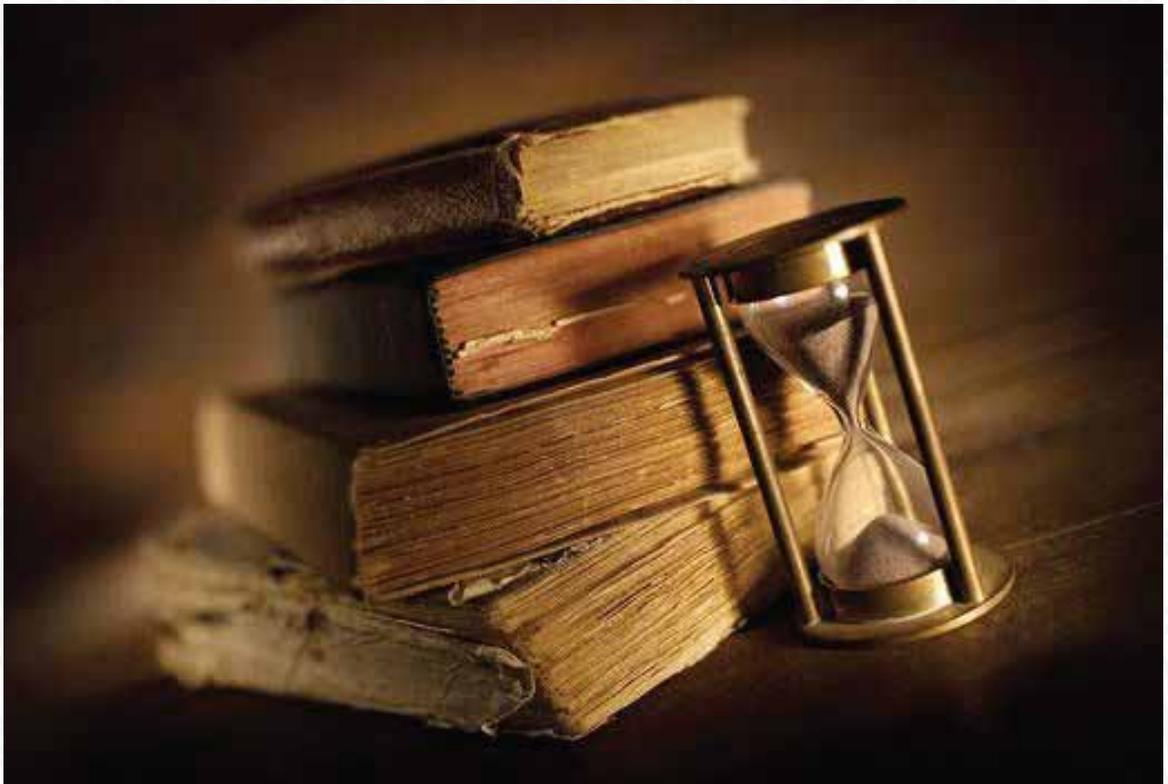


Though it helped him sharpen his mind and skills of argument, but it would also cause people to be misled into areas that are beyond one's ability to comprehend as a human being.

Yahya ibn Ma'een, an Imam in the field of Hadith said, "Imam Abu Haneefah was a trustworthy person. He would not narrate a Hadith unless it was very well kept and made sure that it was the right thing to say."

Imam Abu Haneefah was a man of great character and someone who would not lie for his gain.

He was very careful and didn't accept any Hadith as Saheeh unless it was reported by a group of people. He didn't accept everything that was narrated to him because the science of Hadith was not much developed at his time like it was at the time of his successors like Imam Malik or Imam Ahmad ibn Hambal, where they had thousands of Ahadiths known to them.

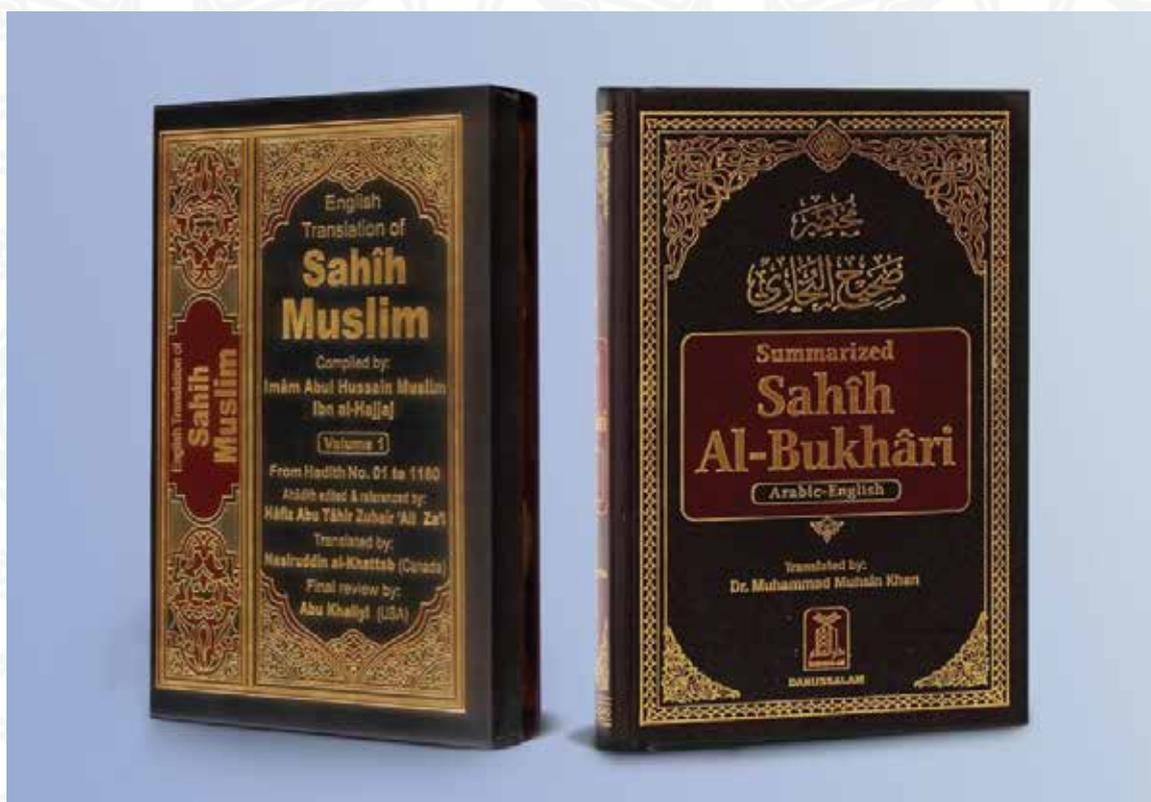


He spent much of his time and efforts focusing about the verification of the Ahadith and the men who reported them. He made headways in this regard, but it was only after Imam Ahmad ibn Hambal, where his own students Al Bukhari and Al Muslim came along and collected all of the Ahadith, verified the Ahadith and made sure that the men who reported them were authentic, had sound mind and good conduct.



This is one of the major reasons why Imam Abu Haneefah had less of Hadiths, but this did not prevent him from getting into the areas and trying to use Qiyaas or depend on his opinion after making sure that there is nothing in the Quran, the Hadith, the sayings of the Sahabah (ra) or the Ta'bieen that would support whatever decision or judgment he would pass.

In fact, when he was asked about the use of Qiyaas over the Ahadith, he said: "Is there a need for Qiyaas (analogy) after having proof from the Hadith?" And the same stand was shared by the rest of the great scholars of Islam.



LESSON 6

**Concluding Remarks
About The Four Imams – Part 2**

DEVELOPMENT IN THE SCIENCE OF FIQH

The science of Fiqh is science of constant development, it doesn't stay or stop after a particular point. We need to continue to further and build on what the scholars started with.



What started with Imam Abu Haneefah to Imam Malik to Imam Muhammad ibn Idrees Shaafi'ee, then to Imam Ahmad Ibn Hambal in the middle of the third century of the Hijrah, was picked up and improved on further by scholars like Imam Ibn Taimiyyah, Imam Ibn Al Qaiyyim, and we have the same until today. We have contemporary Imams and scholars who are still developing the science of Fiqh; institutions, colleges of Shariah, councils of Fiqh in the Muslim world benefitting from the works of these great scholars and further building on them.

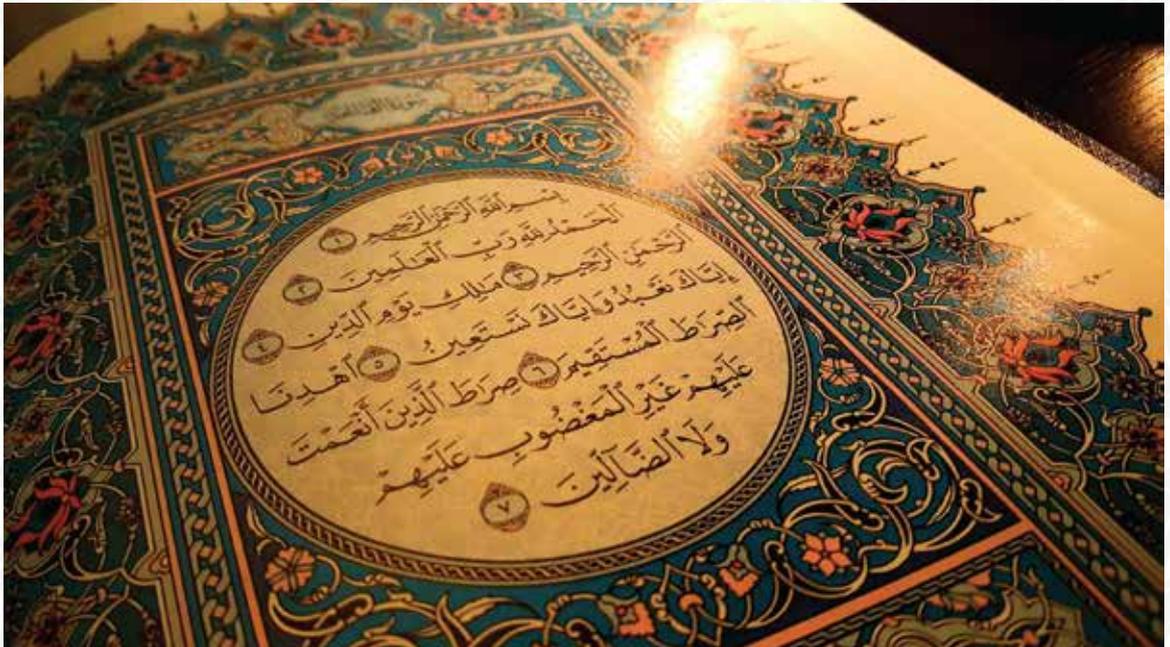
There was never an argument between the scholars regarding the principles of Imaan or the names and attributes of Allah (swt), and the Fitnahs that rose during their times – like that of ‘Khalqul Qur’an’ was rejected and refuted by them.

When the issue of intercession was disputed during Imam Abu Haneefah’s time, he said: “It is not permitted for anyone to call upon Allah except through seeking Him alone and to make Du’a which was permitted. Allah has asked us to call Him as we learned and benefited from his own saying.



‘And for Allah are the Beautiful Names so call Him with these names.’

(Al Qur’an 7:180)



7

CONCLUSION

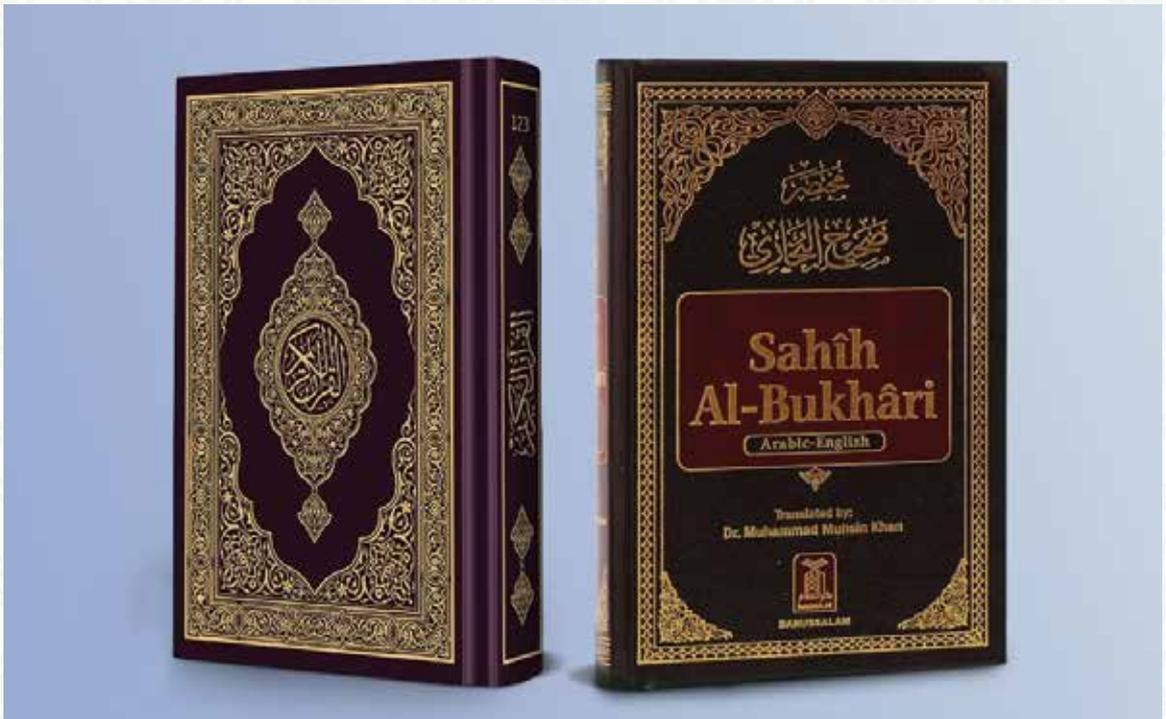
It is also a duty upon us to affirm our beliefs and review any wrongdoings or mistakes that people might be committing. Not everything can be attributed to the Imams or a particular school because many followers of these schools may have developed their own ideas or introduced new ideas after being influenced by their surroundings and trends and attributed it to a particular school.



In conclusion, all the Imams believed in the same message of the Qur'an and the Sunnah, and in fact even said that if you find something that I said going against the Qur'an or the Sunnah, then reject it.

Imam Malik said: “Everyone’s views would be accepted and rejected except the one in this grave (pointing to Prophet Muhammad (pbuh)).”

Imam Abu Haneefah said: “Nothing from Qiyaas can be correct or approved in the presence of evidence from the Qur’an or the Sunnah.”





Question & Answer Bucket

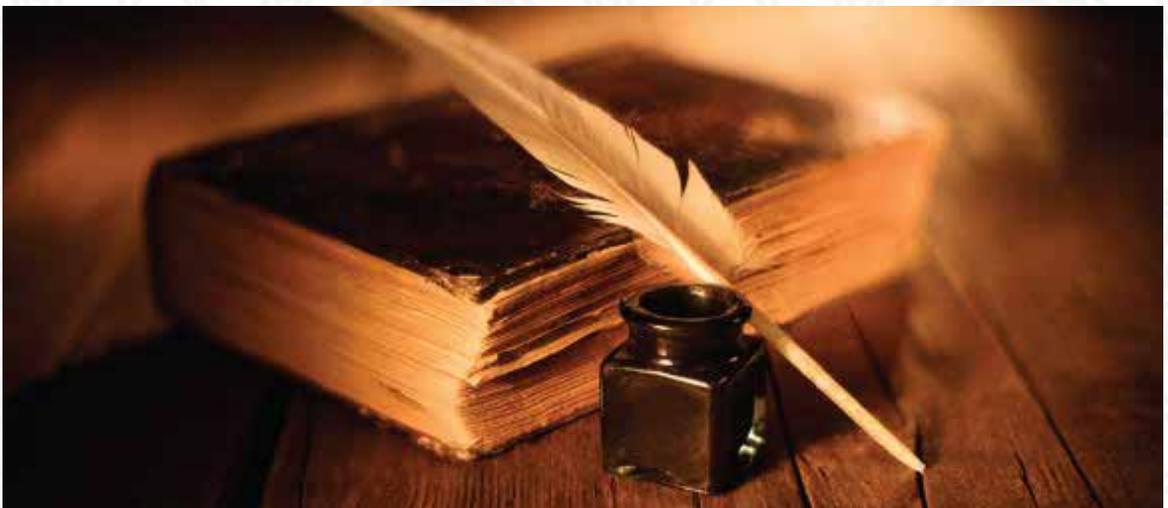
1

Why did Imam Shaafi'ee oppose some of Imam Maalik's rulings and opinions during his time in Egypt?

Ans

During Imam Shaafi'ee's time in Egypt, he saw that many followers of Imam Maalik exaggerated his status and used to travel to faraway lands to seek Barakah 'blessings' by touching some of his clothes or other things. Seeing this Bid'ah around him, Imam Shaafi'ee wanted to protect the concept of Tawheed and the concept of purity in Imaan and belief in Allah (swt).

Therefore, though Imam Shafi'ee was a student of Imam Maalik, he wanted to rejudge some of the sayings and verdicts given by Imam Maalik. After making Istikharah, he decided that he would produce a book regarding the Fiqh of Imam Maalik in Egypt. Though this irked some people, and he was criticized, it didn't bother him because his motive was to seek the truth while following the teachings of the Qur'an, the Sunnah and the sayings of Sahaabah (ra). It also helped in further development and enrichment in the area of Fiqh.



2

What was Imam Maalik's stand about giving preference to personal opinion over the Sunnah?

Ans

Imam Maalik was strictly against giving preference to personal opinion over evidence from the Qur'an or the Sunnah.

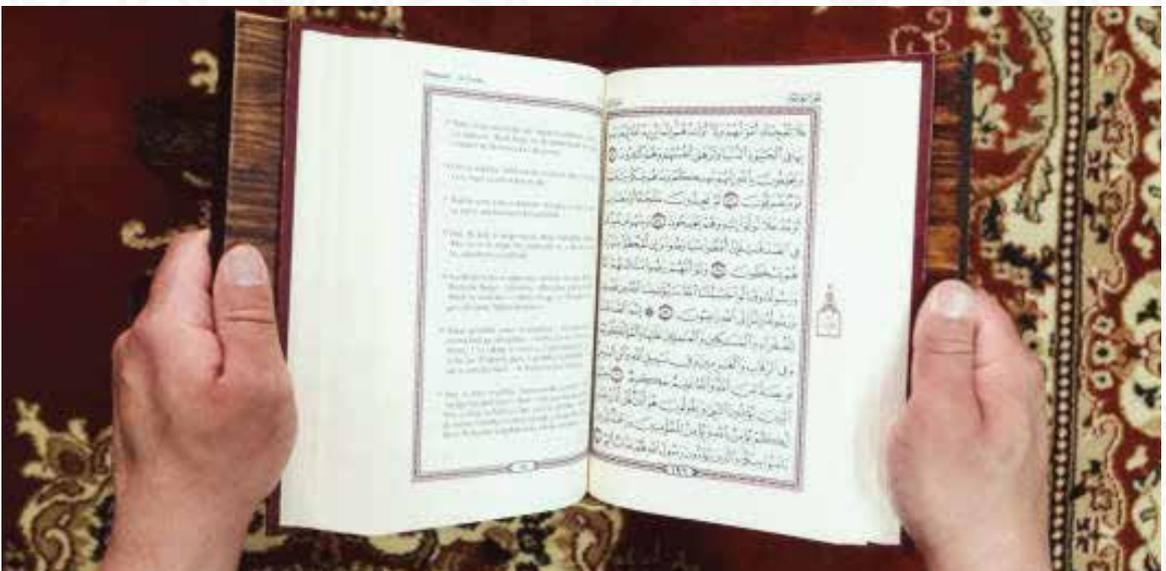
Once a man came to Imam Maalik and asked him about his opinion regarding an issue. Imam Maalik replied to him using evidence from the Sunnah, but the man asked him about his opinion and what he thought about it.

Imam Maalik recited out the Ayah,



“There shall be a warning against those who disobey the command of the Prophet, for an affliction may befall them or a painful torment may overtake them.”

Al Qur'an 24:36



3

What was the stand of the four Imams regarding 'Ilmul Kalaam'?

Ans

'Ilmul Kalam' was rejected by all the four Imams and the rest of the great Imams of Ahlus Sunnah Wal Jamaa'ah because it focused on going beyond the practical things into the impractical for the sake of arguments and debates without having a basis. There is nothing that can be gained by arguing about such matters – for example the names and attributes of Allah (swt), trying to give them meaning close to our understanding. We as Muslims believe in them as they came in the Qur'an and the Sunnah.

When Imam Maalik was asked about the Istiwa' of Allah (swt) over His throne, 'How is Allah Mustawi?' How is Allah over his own throne?

Imam Maalik replied that, 'Al Istiwa' Ma'loom Wal Kaifu Majhool Wal Imaanu Bihee Waajib Was Su'aalu 'anhu Bid'ah.' – 'Al Istiwa' Ma'loom' meaning He is over His throne in a way that suits His Majesty, 'Al Kaifu Majhool' the How is not known to us. 'Wal Imaanu Bihee Waajib' and believing in it is a must, 'Was Su'aalu 'anhu Bid'ah' and inquiring about it is an innovation, is a Bid'ah.

 www.alhidaayah.com

 www.peacetv.tv

 www.zakirnaik.com

 zakirnaik

 drzakirchannel

 zakirnaikpersonal

 drzakiranaik



AL HIDAAYAH

الهداية

The Guidance for Humanity

Based on the Glorious Qur'an and Authentic Hadith