## Choose the correct answer:

1. Allah said:" If your Lord had so willed, He could surely have made mankind one Ummah (nation) but they will not cease to disagree. Except him on whom your Lord has bestowed His mercy and for that did He create them. And the word of your Lord has been fulfilled: "Surely, I shall fill hell with jinn and men all together." (Hud: 118-119) It is narrated, regarding the interpretation of this verse that one of the companions said:"Allah created them into two groups, one group who he showered with his mercy hence they will not disagree and the other group was not showered with his mercy thus they disagree and that is in conformity with his (Allah) words: Amongst them will be those that are wretched and there will be those that are fortunate."

Who said this?

a) Ibn Abbaas b) Ibn Umar c) Ibn Mas'ood

2. Regarding the statement of Allah: "And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the message that was sent to them. So we planted amongst them enmity and hatred till the day of resurrection; and Allah will inform them of what they used to do." (Ma'idah:14) Who said the following statement: "This division that took place among the Ummah, between the scholars and learned, between the leaders and elders is what caused the enemy to take control over them because they abandoned practicing in accordance with the obedience of Allah and his messenger. When people abandon part of that which Allah has commanded them with, enmity and hatred is placed amongst them, when people divide they become corrupt and are thus destroyed, but when they are united they become pious and gain control, because unity is mercy and division is punishment."

a) Imam Sahnoon b) Qadi Iyaad c) Imam Ibn Taymiyyah

3. Allah said:"Allah has forgiven the Prophet, the Muhajirun (Muslim emigrants) and the Ansar who followed him in the time of difficulty, after the hearts of a group of them had nearly deviated, but He accepted their repentance. Certainly, He is unto them full of kindness, Most Merciful." (Taubah: 117)

Who said the following statement: "And this verse is an explicit text in refuting the statement of those who criticize and curse the companions while Allah attributes them to purity and He describes them as people of sound minds and pious conscious, May Allah be pleased with them."

a) Ghazaali b) Jassaas c) Al-Izz bin Abdis Salaam

4. Allah said:"And do not be as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment."(Ali Imraan: 105)

From the worst forms of division and differences which the verse indicates to are:

a) Having division and differences after the proof is established. b) Having division and differences because of following vain desires.

c) All of that which is mentioned about division.

5. Ibn 'Umar reported, "When the Prophet. may Allah bless him and grant him peace, returned to us from the Battle of the Ahzab, he said, 'No one should pray 'Asr before they get to Banu Qurayza. 'Asr became due on the way and some people said, 'We will not pray until we get there' and so they missed the prayer. Others said, 'No, That was not what he meant, we should do the prayer..' This was mentioned to the Prophet and he did not rebuke any of them."(Bukhari & Muslim) Commenting on this hadith, _____ said the following statement: "As for the differences in jurisprudence then that is too much, if it was such that whenever two Muslims differ they abandon one another there would neither remain any sacredness nor brotherhood. Certainly Abu Bakr and Umar, the leaders of the Muslims, differed in many things, not intending except good."

Who said this?

a) Imam al-Shaatbi b) Imam Ibn Taymiyyah c) Imam Ibn al-Qayyim

6. Abu Bakrah narrates, "I saw the Messenger (May peace and blessings be upon him) upon the pulpit, whilst Hasan bin 'Ali was at his side and he would turn towards the people and then to him and say ' This son of mine is a Sayyid, perhaps through him, Allah will reconcile between two groups of Muslims."(Bukhari)

This saying of the Prophet (May peace and blessings be upon him) indicates:

a) The spreading of Islam. b) The importance of advising and directing them. c) The importance of remaining united and adhering to the same teachings.

7. N u'man Ibn Bashir says, the Messenger (may peace and blessings be upon him) said, "Unity is a blessing, and separation is a punishment." Narrated by Bayhaqi and Sheikh Albani has considered it as sound in Sahih al-Jaami'.

It is mentioned in the explanation of this hadith, "and it applies especially when matters are prolonged and chaos between the ahl al-sunnah wa al-jama'ah ensues because the evil coming from the disunity between the muslims is far greater than the evil emanating from a mistake of a small group in a subsidiary issue.

Who said this?

a) Imam al-Shaatbi b) Imam Ibn Taymiyyah c) Imam Ibn al-Qayyim

8- Abu Darda' narrates the Messenger of Allah (may peace and blessings be upon him) said, "shall I not inform you of a better status than that of fasting, prayer and charity"? The companions replied "of course!" He said "reconciling between two parties and evil between two parties is _____.

Imam Abu Daud has narrated this in the Chapter of Etiquettes, and Imam Tirmidhi in the Chapter of Medicine.

Imam Tirmidhi has mentioned that this narration is sound and authentic.

The Prophet (May peace and blessings be upon him) described evil between two parties as

a) Death b) a hard strike c) hardship

9. It has been confirmed from the Prophet (may peace and blessings be upon him) that, "The Jews split into 71 sects, and the Christians into 72 sects, and my followers will split into 73 sects, all of whom will go to the hell fire except one." It was asked, "Who are they? O Messenger of Allah." He replied, "They are those who are on the same path as I and my companions are upon today."

In some narrations, "they are the united group."

The differing referred to in the hadith is:

a) Regarding differences in jurisprudential rulings. b) Regarding differences in the principals of tawheed and belief in the oneness of Allah.

c) All the afore mentioned.

10. Abdullah Ibn Masud mentioned, "Allah looked into the hearts of his servants, he found the heart of Muhammad (May peace and blessings be upon him) to be the best of hearts, so He chose it for himself, and selected it for prophet-hood. He then looked into the hearts of the rest of his servants and found that the hearts of his companions were the best of hearts. He chose them as ministers for his Prophet who will fight for the sake of the religion. Whatever the Muslims consider as good, is good according to Allah and whatever the Muslims consider evil, is evil unto Allah. This indicates:

a) The importance of unity. b) The virtue of fighting in the path of Allah. c) The virtue of the companions. d) All the afore mentioned.

11. According to Abdullah b. Umar (may Allah be pleased with him and his father), Abu Bakr (may Allah be pleased with him) said: "Honor Muhammad (salla Allahu alayhi wasallam) by honoring his family". Recorded by al-Bukhari.

The statement of Abu Bakr as-Siddiq indicates:

a) The respect and regard he gave to the family of the Prophet. b) The excellence of the companions. c) The greatness of his character.

12. He said (may Allah have mercy on him): "The people said to give the pledge of allegiance to Abdullah Ibn Zubayr. I proclaimed: 'Where else should it go? His father (Zubayr) was given the status of being the disciple of the Prophet (peace and blessings be upon him). His grandfather (Abu Bakr) was named the companion of the cave (in the Quran). His mother (Asmaa) was named the possessor of two girdles. His maternal aunt (Aisha) was the mother of the believers. His paternal aunt (Khadijah) was the first wife of the Prophet (peace and blessings be upon him). His grandmother (safiyyah) was the paternal aunt of the Prophet (peace and blessings be upon him). Then he himself was virtuous in Islam, one of the reciters of the Quran.'" (Sahih al-Bukhari) The one who said this was:

a) Abdullah ibn Umar b) al-Husayn ibn Ali c) Abdullah ibn Abbas

13. He said (rahimahuAllah): "We see unity as a right and correctness, and disunity as aberration and punishment." Who said this?

a) Imam Malik b) Imam ibn Abdul Barr c) Imam At-Tahawi

14. In his explanation of the hadith "Verily, Allah is pleased with three things from you", one of the scholars said: And as for the saying of the Prophet (peace be upon him) "And do not disunite", this is from the matters that is incumbent on the Muslim Ummah and they should be close to one another and this is one of the foundational principles of Islam. The scholar who said this is:

a) Imam an Nawawi b) Imam Shafi'ee c) Imam Malik

15. The noble companion said, "O People, obedience and unity have been made obligatory for you. For verily, that is the path to the rope of Allah, to which you have been commanded [Quran 3:103]. Whatever you dislike about unity is better than what you like about disunity." (Related by al-Lalika'i and al-Aajurri). The one who said this was:

a) Ibn Mas'ood b) Ibn Abbas c) Ibn Umar

16. The Sahaba were a group that was adhering and firm. If they were as some groups claim, detesting each other or were envious of each other there wouldn't remain anyone on eeman except a few people and we wouldn't find Islam having reached where it reached and thousands of people embracing Islam during their time. This indicates:

a) The importance of the Sahaba as a group (radi' Allahu anhum) b) The strength of their belief and their perseverance in worship.

c) Unity in their ranks and their strength in front of the enemy.

17. It is narrated from Aisha (radi' Allahu anha) that when she was remembering Fatima (radi' Allahu anha) the daughter of the Prophet (sala Allahu alayhi wasallam) she said: I didn't see anyone who was more truthful in their speech than Fatima (radi' Allahu anhu) except her father (sala Allahu alayhi wasallam). This hadith was narrated in the Mustadrak of Al-Hakim and he said it was Saheeh on the conditions of Imam Muslim and was confirmed by Ad-Dhahabi. This narration of Aisha indicates:

a) The excellence of Fatima (radi' Allahu anha) b) The love of Aisha for Fatima (radi' Allahu anhuma) c) All of the above

18. The believers are brothers and are united as one body when facing their adversaries and they have mercy when mistakes are surfaced between themselves. This is from one of the requirements of the Sharia (Islamic Law) as is indicated in the verse:

a) Al-Fath: 29 b) Al-Ahzaab: 6 c) Al-Hashr: 10

19. From the signs of the unity in the ranks of the Muslims and the love between them for each other is the dua that they do for each other and not keeping hate or malice for each other in their hearts. The proof from the Quran that indicates this is:

a) Al-Hashr : 10 b) Al-Ahzab: 10 c) Al-Imran: 103

20. Unity in the ranks of the Muslims is requirement from the requirements of the Shariah. Allah commanded this unity in ranks and this unity is from the most apparent of signs of the affection and the coming together of the hearts of the Muslims. The ayah from the Quran that indicates this is:

a) Al-Infaal: 63 b) Al-Imran: 103 c) Al-Ahzaab: 6

21. Allah has stressed the importance upon the believers to be firm in front of the enemy and He the most exalted has made clear that having differences will result in weakness and defeat on all levels. The verse which proves this is

a) Al Anfaal: 63 b) Al Imraan: 103 c) Al Ahzab: 6

22. Who is the one who clothed the children of the companions and he did not find what was suitable for Hassan and Hussain (may Allah be pleased with them) so he sent someone to Yemen and brought back what was suitable for them and then said his heart is now at rest.

a) Ali b) Umar c) Muaawiyah

23. Who is the one who said: Our leader is Abu Bakr so there in no leader from the people like him.

a) Abullah ibn Ja'far b) Hamza ibn Abu Mutalib c) Ja'far ibn Abi Talib

24. From the wives of the righteous caliph Umar ibn Khattab was

a) Umm kulthum bint Ali ibn Abi Talib b) A'isha bint Uthmaan c) Asma bint Abi Bakr may Allah be pleased with all of them.

25. Who married Hafsah bint Abdurahman ibn Abi Bakr?

a) Husain ibn Ali b) Abdullah ibn Umar c) Abullah ibn Abas

26. Many from the Family of the Prophet (sala Allahu alayhi wasallam) married companions, and vice versa, this indicates

a) Their unity b) Their love for the sake of Allah c) Both of the above

27. Which of the Rightly Guided Caliphs name two of his sons "Umar"?

a) Ali ibn Abi Talib b) Uthman ibn Affaan c) Abu Bakr