

The Muslim Creed

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Editorial

Imams Al-Bukhari and Muslim reported that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, “*Whoever fasts the month of Ramadhan out of sincere faith, and hoping for a reward from Allah, then all his previous sins will be forgiven.*” Also, Imams Ibn ‘Hibban and Albayhaqi reported that the Prophet said, “*Whoever fasts the month of Ramadhan while observing the limits and what must be avoided, then all his previous sins will be forgiven.*”

The forgiveness of sins mentioned in the Hadiths above is conditioned with observing the Islamic obligations and abstaining from sin. Also, the scholars agree fasting Ramadhan will bring about forgiveness from minor sins only. This is because the Prophet said, what translated means, “*The five daily prayers, and from Friday prayer to the next, and from Ramadhan to the next, all these will bring about forgiveness if major sins are avoided.*” [Muslim]. Two benefits are derived from this Hadith: first, that forgiveness is tied to avoiding major sins., and second, that these acts of worship will bring about forgiveness for minor sins only. As for major sins, the only way to erase them is by a true and sincere act of repentance.

It is the way of the Salaf to strive hard to perform each obligation while observing all its requirements. After the deed is performed, they pray to Allah that He accepts their deed and also worry that Allah may reject it for some reason. The Salaf used to pray to Allah six months of the year that He brings about the month of Ramadhan, so they can perform the fast. They then spend the other six months of the year praying to Allah that He accepts their fast and reward them for it. They knew that if they did not attain Allah’s mercy and forgiveness in Ramadhan, then they will have lost a great deal. On this, the Prophet said, what translated means, “*Angel Jibreel came to me and said, ‘He who witnesses Ramadhan and does not attain forgiveness during it and then dies, then Allah will enter him into Hellfire. May Allah keep him away from us. Say: Ameen.’ I then said, ‘Ameen.’*” [Ibn ‘Hibban].

In this day and age, it is common to see those who pray, fast and abstain from sin when Ramadhan starts. Then when it finishes, they go back to their old ways of falling into sin and abandoning the obligatory prayers as well as many other religious duties. Such are the worst of creation, for they only know Allah in Ramadhan. Do they not know that Allah is the Lord of all

What's Inside

Take Your Creed	2
<i>The Requirements of Shahadah</i>	
Salafi Concepts	4
<i>Sighting or Astronomical Calculations (2/2)</i>	
Sunnah	6
<i>Al-Eid</i>	
The Good Deed	8
<i>Ways to Attain Rewards</i>	
Character of the Muslim	10
<i>Al-Iqtidaa’</i>	
Family Issues	12
<i>Who is a Ma’hram</i>	

... continued on page 3



The Requirements of *La Ilaha Illa Allah*

La Ilaha Illa Allah is the core of Islam and the reason for which Allah had created the creation. It simply means that there is no god worthy of worship except Allah. This testimony has two basic elements which are:

First: Negation (An-Nafy) which totally invalidates the deification or worship of anything, anyone, or any place in creation.

Second: Affirmation (Al-Ithbaat) that divinity only belongs only Allah, the Exalted. Any other person or thing that is worshipped by people is therefore false.

There are seven conditions which are required to fulfill this declaration, and they are:

1-- Knowledge that overrides ignorance (Ilm vs Jahl). Allah said, **﴿So know that none has the right to be worshipped but Allah.﴾** [47:19]. We can't possibly understand worship without proper knowledge of Who we worship or the concepts, nature, and methods of worship. La Ilaha Illa Allah is a call to disassociate from anything being worshipped besides Allah (Taghoot), be it material possessions, or animate beings. The intent and purpose of this knowledge is to

worship Allah alone with purity. Again, anyone who utters it without fully recognizing its meaning and obligations will not benefit from it, because he has not actually believed in what it means.

2-- Certainty that negates doubt (Yaqeen vs Shakk). Allah, the Most High, said, **﴿Only those are believers who have believed in Allah and His Messenger and have never since doubted.﴾** [49:15]. One should have a realization of its meaning to the point where he has no suspicions or doubts about it. Should this occurs, then one should seek the help of Allah alone by directly calling upon Him without any intermediary.

3-- Sincerity that negates association (Ikhlaas vs Shirk). Allah said, **﴿Say (O Mohammad), "Verily I am commanded to worship Allah (alone) by doing righteous deeds sincerely for Allah's sake only and not to show off (my deeds to others) and not to set up rivals with Him in worship."﴾** [39:11]. One must possess the quality of pure intention for Allah Alone. If one intends his devotions to anything other than Allah, then he has committed Shirk.

4-- Genuineness that negates hypocrisy (Sidq vs Nifaaq). This

quality paves the way for meaningful understanding of the pronouncement by strengthening the believer's drive towards achieving knowledge about Allah, Glorified be He. One who makes this declaration must believe in its implications, unlike the hypocrite who utters it but does not feel it in his heart. One must feel an attachment to this statement and its implications, and also derive happiness from it. The hypocrite feels none of this. Allah said, **﴿They say with their tongues that which is not in their hearts.﴾** [48:11].

5-- Compliance that negates disdainfulness (Inqiyaad vs Imtinaa). Some declare it knowing what it means but do not accept it once they are called unto it. The reason for this could be pride, envy, or the imitation of anyone or anything besides the truth. Obedience means following the commands of Allah as outlined in the Quran and the Sunnah and abandoning what He has prohibited in them. Allah said, **﴿And by your Lord, they will not believe until they make you judge in the matters between them and then do find no resistance in their souls against what you have decided, but they submit themselves totally.﴾** [4:65]. He also said, **﴿Whoever submits his whole self to Allah while he is doing good has grasped the most trustworthy handhold.﴾** [31:22].

6-- Acceptance that negates rejection (Qubool vs Radd). Adhering to its obligations by all one's faculties is essential to achieve Taw'hid. In other words, one observes the obligatory acts of worship and performs them in order to express sincerity to Allah and hope for His blessings.

This is the essence of submission of heart and body to Allah. Allah Almighty said, **﴿We sent not a Warner before you (Mohammad) to any people but the affluent among them said, "We found our fathers following a religion and we will indeed follow**

their footsteps." And the Warner said, "Even if I brought you better guidance than that which you found your fathers following?" They said, "Verily, we disbelieve in that which you have been sent with." So We took revenge on them, then what was the end of those who denied (the truth)!﴾ [43:23-25].

7-- Love that negates hatred (Mahabbah vs Karh). Allah said, **﴿And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah (more than anything else).﴾** [2:165]. One should feel profound love in his heart for Allah and all what He Loves and all what He commands. One should also feel hatred for all that He hates (i.e. disobedience and disbelief). He who loves Allah will love His religion, and conversely the one who does not love Allah will not love His religion. Also, such a person will love those who love Allah and His

religion, and hate those who do not love Allah and His religion.

8-- Rejection of false deities (Kufr bit-Taaghoot). Allah said, **﴿Whoever rejects Taaghoot and believes in Allah has grasped the most secure handhold that never breaks.﴾** [2:256]. Rejection of Taaghoot means the rejection of everything that steps outside the bounds and is worshipped besides Allah (devils, fortune-tellers, laws other than those of Allah, etc.).

Allah said, **﴿Have you seen those who claim that they believe in that which has been sent down to you (Mohammad) and that which was sent down before you and they wish to go for judgement (in their disputes) to the false judge (false deities), while they have been ordered to reject him. But Satan wishes to led them far astray.﴾** [4:60], and, **﴿Or have they partners with Allah who have made laws for them in religion that which Allah has not allowed?﴾** [26:21].

Continued from page 1 ... Editorial

months of the year, not just Ramadhan?! Do they not know that Allah is always watching over them and knows all what they do at all times?!

These people must repent to Allah a true and sincere repentance. They must abandon all sins and observe all their Islamic obligations. They must also intend to continue on the path of righteousness as long as Allah gives them life. This is the only way for them to have their repentance accepted and their sins forgiven. Allah said, what translated means, **{And all of you beg Allah to forgive you all, O believers, that you may be successful.}** [24:31], and, **{O you who believe! Turn to Allah with**

sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens under which rivers flow (Paradise).} [66:8]. On the other hand, he who repents with his tongue and heart during Ramadhan while intending to go back to his old ways after the month is over, then his fast will be rejected and the door of repentance will be closed shut in his face.

We ask Allah that He aids us to remain steadfast on His Path at all times. We also pray to Him that He accepts our fast, forgives our sins and rewards us with Paradise that He had prepared for the pious ones. He is the Lord that should be begged, and the One Who can answer the Du'aa'.



Sighting

OR

Astronomical

Calculations

(2/2)

We have previously affirmed that we can only rely on the sighting of the moon to establish the beginnings of the Arabic months, not astronomical calculations. We listed several Hadiths supporting this position, as well as statements of the scholars of Islam. We will now conclude this most vital topic which has

caused division in the Ummah.

We assert that being certain

concerning the accuracy of astronomical calculations is not possible, except possibly by supporting them with universally accepted and established facts that are supported by the testimony of truthful persons with Islamically sound comprehension. These calculations must also be explained in the presence of people of knowledge in Shari'ah, in order to certify the validity of these methods and

hypothesis. Also, all this will be valid only if the Shari'ah allows referring to this method, which it does not in the case of deciding the beginnings of lunar months. In reality, we have no valid proof that exists and that leads us in that direction. On the contrary, following astronomical calculations is a false method, as we have previously stated, and we present the following material proofs to support the fact such calculations are not accurate:

1 -- Astronomical calculations are not precise, as they rely on personal opinion that are subject to error. This is witnessed in the calculations that are being published by astronomers and astrologers in newspapers. They say that sighting is not possible in a certain night, and then sighting is recorded either by a valid testimony or a public sighting that night.

2 -- Some Muslim countries announce the start or end of the fast according to astronomical calculations. The difference between these countries

There are numerous conflicting accounts between the various types of calendars and astronomical calculations, and they all produce different results with regards to establishing the beginnings of new months.

and the countries that rely on sighting is sometimes two or three days. Is there a difference in this world with regards to lunar months such as this? This is the reason why falsehood was introduced in matters of worship in the lives of many Muslims today.

3 -- There are numerous conflicting accounts between the various types of calendars and astronomical calculations, and they all produce different results with regards to establishing the beginnings of new months. This difference exists even in the same country, let alone from country to country. Such confusion took place during Ramadhan of the year 1414 AH, February, 1994. How can this division lead to establishing unity among Muslims and to fast and end the fast in a unified manner?!

4 -- Astronomical calculations rely on observatories. These are man-made and man-operated, and they are bound to fall into error in some cases. The resulting calculations will therefore be subject to error.

5 -- Calculations are usually conducted according to models that rely on astronomical tables as well as Hilal sightings in previous years. The combined results of these recordings form data collected in these models. Therefore, how can one claim that sighting with the eyes cannot be as precise as calculations, when in reality it is the basis to these models?

Astronomical calculations also defy the Shari'ah. The month, according to astronomers, is time lapsed until the sun and the moon are on a straight line in the sky. They calculate that the time lapsed is precisely 29 days, 12 hours and 44 minutes. This is the length of time that the moon takes to complete its orbit around the earth. As for the measurement of the month according to the Shari'ah, it is the sighting of the new moon after sunset, after a minimum of 29 days of the previous month have


passed. There is an Ijmaa' (consensus of the scholars of the Ummah) on this matter, as Imam Ibn Rushd had stated. Therefore, the length of the month, according to Shari'ah is no less than 29 days and no more than 30 days.

Finally, we should state that the differences between the considerations of Islamic Law and astronomical calculation, with regards to length of lunar months, are as follows:

a -- According to those who follow calculations, the lunar month starts before its due time according to the Shari'ah, and thus ends before it.

b -- In the Shari'ah, the month is either 29 or 30 days. To astronomers, the month is precisely 29 days, 12 hours and 44 minutes!

c -- According to the Shari'ah, the month starts with sighting the new moon with the eye or by completing the thirty days of the previous month. As for astronomers, the month starts with their predictions, measurements and estimations, not by sighting.

d -- To astronomers, there is no difference if the sun and the moon are on the same line or are separated, and whether sighting occurs at night or in the morning. If sighting occurs just before dawn, then the month starts immediately after dawn. If sighting occurs during midday, the month starts in the next moment. As for Shari'ah, what counts is sighting of the new moon *after sunset*. If the moon was sighted just after midday, that day will not be fasted, and there is an Ijmaa' among the scholars on this ruling. 

Fasting Six Days in Shawwal

The Prophet said, what translated means, “*He who fasts Ramadhan and follows it with six days of Shawwal, will be as if he had performed a perpetual fast.*” [Muslim]. He also said, “*Fasting Ramadhan is equal to fasting ten months, and fasting six days of Shawwal is equal to two months. This is equal to fasting the whole year.*” [Ahmad & An-Nasai]. Therefore, fasting six days in Shawwal after having fasted Ramadhan will attain the person the reward of a perpetual fast, and even more.

Furthermore, fasting Ramadhan, with belief and sincerity, erases all previous sins, as the authentic Hadiths indicate. Those who have performed the fast are given this bounty at the end of Ramadhan in Eid, which is the day of rewards. Therefore, fasting again after being given this great bounty serves as an act of thanking Allah, because no bounty is greater than having your sins forgiven. As for the ones who revert to their old evil ways after Ramadhan has passed, those indeed are the losers. They lose Allah's Bounty and they do not thank Him for anything.

Also, the good deeds that are performed in Ramadhan do not stop after the month ends, but they can still be performed as long as the person is alive and breathing. Fasting after Ramadhan is like the warrior who attacks and withdraws, only to attack again. This is unlike the coward who withdraws and runs away from the battlefield. Many people today are most happy when Ramadhan ends, because they see it as a burden and a task that one *has to perform* and that *there is no way around it*. Anyone with such a mentality and attitude will not be eager to fast again shortly after Ramadhan ends. On the other hand, the person who fasts again right after Ramadhan will be demonstrating his eagerness to fast for Allah's sake and his need to acquire His Acceptance and Mercy.

Al-Eid

It is very important that we, Muslims, demonstrate our celebrations of Eid Al-Fitr and Eid Al-Adh'ha with great joy and gathering, observing these occasions in such a way that distinguishes us from followers of other religions. Eid Al-Fitr comes after the blessed month of Ramadhan, while Eid Al-Adh'ha comes on the 10th of the month of Thu-Al-Hijjah (after Hajj). The Messenger of Allah, Salla Allahu Alayhi Wasalam, said to the people of Madinah, who used to celebrate two celebrations before Islam, "*Allah has given you better than those (two) feasts, Eid Al-Adh'ha and Eid Al-Fitr.*" Furthermore, it is imperative to follow the Sunnah of the Prophet in celebrating our feasts, which entails the following:

1 — It is obligatory to pray Eid prayer, because it was reported that, "The Prophet and his companions never ceased from performing it, and they always gathered the people for it, including the women who were having their menses, the children, and the elderly." [Al-Bayhaqi].

2 — Dress in the best clothes you have. Al-Bayhaqi reported that Ibn Umar used to do this along with many other companions of the Prophet.

3 — Eat dates before leaving for Eid prayer in Eid Al-Fitr, and eat after Eid prayer in Eid Al-Adh'ha. Imam Al-Bukhari reported that the Prophet did not leave on the day of Al-Fitr for Eid prayer but after eating an odd number of dates.

4 — Say Takbeer (Allahu Akbar) loudly. Ad-Daraqutni and Al-Bayhaqi reported that the Prophet used

Imam Al-Bukhari reported that the Messenger of Allah used to go on the days of Eid Al-Fitr and Eid Al-Adh'ha to the Mussalla, and the first thing he would do is pray Eid prayer.

to say Takbeer until he finished the prayer. In Eid Al-Adh'ha, Takbeer continues until the fourth day.

5 — Pray in the Mussalla (uncovered place) rather than in the Masjid, because Imam Al-Bukhari reported that the Messenger of Allah used to go on the days of Eid Al-Fitr and Eid Al-Adh'ha to the Mussalla,

and the first thing he would do is pray Eid prayer.


6 — Do not perform any voluntary prayer either before or after Eid prayer. Al-Bukhari and Muslim reported that the Prophet prayed two Rak'ahs for Eid prayer, and he never prayed before or after them.

7 — There is neither Athan nor Iqamah for Eid prayer.

8 — Take any path when going to Eid prayer, and a different path when returning from it. Al-Bukhari reported that the Prophet used to return from Eid Al-Fitr prayer on a path other than the one he took going to it.

9 — It is allowed for children to sing songs, without music, on Eid.

10 — It is obligatory to pay Zakat Al-Fitr before going to Eid prayer. The Prophet made it incumbent upon every Muslim to pay Zakat Al-Fitr at the end of Ramadhan, as reported in several authentic Hadiths. Also, Al-Bukhari and Muslim reported that the companions used to hand out Zakat Al-Fitr in the amount of one Saa' (four handfuls) of raisins, dates, grain, etc. Zakat Al-Fitr must be handed out in food commodity in the type which is common in the country it is being given in. Moreover, Al-Bukhari and Muslim reported that the Prophet commanded that Zakat Al-Fitr be paid on behalf of the youth, the elderly, the freeman, the slave, men and women and all one's dependents. Zakat Al-Fitr is due after the sunset of the night of Eid (the night before Eid) until before Eid prayer.

Muslims are prohibited from celebrating their feasts in sinful evil ways, such as listening to music, dressing in silk for men, drinking intoxicants, abandoning Hijab for women, or any other sin. Moreover, Islam prohibits Muslims from imitating non-Muslims in their practices, celebrations, customs and clothes. 

Takbeer in Al-Eid

1-- Ibn 'Umar was such that when he would go out in the morning of the day of Al-Fitr and the day of 'Al-'Adhhā, he would say Takbeer loudly until he would arrive at the prayer place, then he would make Takbeer until the 'Imām would come. [Ad-Daraqutni & Ibn Abi Shabah].

2-- 'Umar used to make Takbeer in his dome in Mina, and those in the Masjid would hear him; thereupon, they would make Takbeer; and the people in the markets would make Takbeer, to a point where Mina would quiver with Takbeer.

3-- Ibn 'Umar used to make Takbeer in Minā after the prayers, on his bed, in his camp, in his seated gathering place, and in his walkway, on all Eid days.

4-- Maymoonh used to make Takbeer on the day of An-Nahr (the day of sacrifice which is the 9th of Thul Hijjah [Eid day]), and the women used to make Takbeer behind 'Aban son of 'Uthmān, and 'Umar son of 'Abdul-'Aziz on the evenings of 'Attashreeq (the days of Tashreeq are the three days after 'Eid 'Al-'Adhhā. It is important to note that the evening of a day is the one that precedes it.) with the men in the Masjid.

5-- Ibn Mas'ood used to say, "*Allā hu 'akbaru 'allā hu 'akbaru, lā 'ilā ha 'illā 'allā hu, wal-lā hu 'akbaru 'allā hu 'akbaru wa lil-lā hīl hamdu* (Allah is greater, Allah is greater; there is no *'ilā h* except for Allah; Allah is greater, Allah is greater, and to Allah is all praise)." [Ibn Abi Shabah].

6-- Ibn 'Abbās used to say, "*Allā hu 'akbaru 'allā hu 'akbaru, 'allā hu 'akbaru wa lil-lā hīl hamdu, 'allā hu 'akbaru wa 'ajallu, 'allā hu 'akbaru 'alā mā hadā nā* (Allah is greater, Allah is greater, Allah is greater, and to Allah is all praise; Allah is greater and more glorious, [I say] Allah is greater upon that which he has guided us to.))" [Al-Bayhaqi].

7-- Salmān said, "Make Takbeer of Allah, "*Allā hu 'akbaru, 'allā hu 'akbaru, 'allā hu 'akbaru kabeerā* (Allah is greater [than everything], Allah is greater, Allah is greater, very great)." [Al-Bayhaqi].

8-- It was reported of the Prophet, Salla Allahu Alayhi Wasallam, that he used to make Takbeer (to say 'Allahu 'Akbar) in the two 'Eid prayers, in the first Ruk'ah seven times before the recitation of Al-Fatihah, and in the second Ruk'ah five times before the recitation. [Ibn Majah, Al-Hakim & Al-Bayhaqi].

9-- It was reported by way of 'Aishah that the Prophet used to make Takbeer in the prayer of Eid Al-Fitr and Al-Adhhā in the first Rak'ah seven times, and in the second one five times, other than the two Takbeers before bowing. [Abu Dawood, Ibn Majah & Ahmad].

Ways to Attain Rewards

By Allah's Grace and Mercy, the ways and means of attaining rewards from Him are numerous, and only He can count them. Allah willing, we will list here some of these ways and means, praying to Him that He leads us to implement them all, and that He rewards us for that.

1— Abstaining from falling into major sins or insisting on committing minor sins, and obeying Allah's commands: Allah has commanded us to perform some acts of worship and has prohibited us from falling into some matters. If we perform the obligations, then not only will we be fulfilling Allah's command, but also Allah will reward us for obeying Him. Also, if we stay away from the prohibitions, then not only will we be fulfilling Allah's command, but also Allah will reward us for obeying Him. This truly is a bounty and gift from Allah, Who is Most Generous with His obedient slaves.

The Messenger of Allah said, what translated means, "**Verily, Allah has written the good deeds and the bad deeds, and then informed us of them. Therefore, he who intends to do a good deed but does not do it, Allah will give him a full reward. And if he intends to do it and then indeed does it, Allah will give him ten rewards to seven hundred times to many mul-**

tiples. And if he intends to do an evil deed but does not do it, Allah will give him a reward. And if he intends to do it and then does it, Allah will count it as one bad deed." [Al-Bukhari & Muslim].

2— Reciting the Quran with solemnity, humbleness and understanding: The Messenger said, what translated means, "**Whoever reads a letter from the Book of Allah will gain a reward, and the reward will be multiplied ten times. I do not say that Alif Lam Meem is a letter. Rather, Alif is a letter, Lam is a letter and Meem is a letter.**" [At-Tirmithi & others].

3— Directing others to the path of righteousness and doing good deeds: The Prophet said, what translated means, "**Whoever directs one to a good deed, then he will gain a reward similar to the rewards of he who does it.**" [Ahmad].

4— Commanding good and forbidding evil: Allah said, what translated means, "**Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar**

(wrong, evildoing, sins, polytheism, disbelief, etc.) **which they committed. Vile indeed was what they used to do.** ﴿5:78-79﴾.

This is in reality one of the abandoned duties that Muslims have neglected in the present time. This has caused sin and vice to spread in the Ummah, to the point that people now commit sins and violate Allah's commandments in public without shame or fear. Regarding this, the Prophet said, what translated means, **"If the people see an evil that is being committed and they do not stop it, then Allah will send upon them a punishment that will overtake them all."** [Ahmad]. It is therefore our duty, all of us, to command good and forbid evil, and to advise brethren and sisters to abandon sins and doing evil, using the best of words and kind speech.

The Prophet said, **"From among my Ummah will be people who will attain the same rewards obtained by the first generation: they will forbid evil."** [Ahmad]. Also, Allah said, **﴿The believers, men and women, are Awliyaa' (helpers, friends) of one another, they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden).﴾** [9:71]. Imam Al-Qurtubi said regarding this Ayah, "Allah has made commanding good and forbidding evil the aspect that separates the believers from the hypocrites. This means that commanding good and forbidding evil is one of the special characteristics of the believers, and the most important aspect of that is calling people unto Islam."

5— Du'aa' (supplication): The Prophet said, **"Du'aa' is the best worship"** [Al-'Hakim & others]. Therefore, Du'aa' is an important act of worship, in which the slave calls upon his Lord with humbleness and submission.

It is recommended in Du'aa' that the person opens his hands and raise them up, to insist in Du'aa' by repeatedly asking Allah, and to pray to Allah while being certain that Allah will answer the Du'aa'. The Prophet, Salla Allahu Alayhi Wasallam, said, what translated means, **"No Muslim on earth who prays to Allah for something, but Allah will grant him what he asks or will divert from him a harm that is equal to what he asks, unless he prays for a sin to be committed or for severing relations with relatives, and unless he rushes the granting of the supplication by saying: I prayed and prayed but my prayers were not answered."** [At-Tirmithi].

6— Marrying a good, righteous woman: The religious wife will help the husband and encourage him to perform good deeds and acts of worship. She will also raise his children righteously and aid him to achieve that goal. Furthermore, she will not lead him towards falling into sins and wasting time and money. The Prophet said, what translated means, **"The woman is usually sought for marriage for four: her wealth, lineage, beauty and religion. However, seek the one with the religion and you will win."** [Al-Bukhari]. He also said, **"A thankful heart, a praying tongue and a righteous wife who would help you in matters of life and religion; are all the best of possessions that people seek."** [Al-Bayhaqi].

7—Raising children righteously: This is done by raising them on Allah's obedience, instilling in them the values that Islam encourages, teaching them to fulfill their duties towards Allah, especially the prayer, etc. The Messenger of Allah said, what translated means, **"The man will find (in the Hereafter) that his grade in Paradise has been raised, and he will ask, 'How did I get this?' It will be said to him, 'This is because of your son's Istighfar (asking Allah for forgiveness) for you."** [Ibn Majah].

Every person will be asked on the Day of Judgment about his responsibilities, if he had fulfilled them or not. Raising the children on righteousness is a duty that Allah will hold us responsible for in the Hereafter. The Prophet, Salla Allahu Alayhi Wasallam said, **"Allah will ask every person about his responsibilities: did he fulfill them or not? And the man will be asked about his family."** [An-Nasai]. Therefore, be forewarned: every deed that a member of your family—whom you are responsible for—commits, you will be held accountable for it. So beware that you will not be doomed by the foolish ones, and stop all those under your care from committing sins. This is your duty.

8— Good conduct: The most important aspect of good conduct is controlling the tongue, so that it utters only what is righteous and beneficial, and that it would not violate other people's honor. The Prophet said, what translated means, **"The ones most beloved to me and closest to me in the Hereafter are those with good conduct and manners. And the most hated ones to me and the farthest away from me in the Hereafter are those with the worst manners, who talk a lot, Al-Mutashaddiqun (who unnecessarily use big words to fool people into thinking that they have knowledge) and Al-Mutafayhiqoon (the arrogant ones)."** [Ahmad]. He also said, **"The man may utter a word that he does while not caring much for it, but he will be thrown because of it in Hellfire for seventy years."** [At-Tirmithi], and, **"The man would attain through his good conduct the same rewards as those who pray the nights and fast the days."** [Al-'Hakim]. Also among the methods of safeguarding the tongue is avoiding mentioning others with what they hate, behind their backs, which is Al-Ghibah, or backbiting. The Messenger of Allah said, what translated means, **"Al-Ghibah is mentioning your brother (in his absence) with what he hates."** [Abu Dawood].

Al-Iqtidaa'

Following the Example of the Messenger of Allah

Good character and conduct are deeply rooted in the building of our religion and a major reason behind Allah sending Prophet Mohammad, Salla Allahu Alayhi Wasallam. It is necessary that Muslims fulfill the obligations and requirements of good conduct and character, so that they may become successful.

Allah, the Exalted and Most High, explained His Signs and Commandments to mankind in detail, in order for them to conduct themselves according to the best code of honorable conduct there is. He said, what translated means, *Thus Allah makes clear to you His Laws in order that*

Muslims must always be on their guard and be aware of misguided and poisonous ideologies that may lead them astray and away from the path of the Lord and His Messenger.

you may give thought. [2:219], *Thus Allah makes His Signs (Proofs) clear to you, that you may be guided.* [3:103], *Thus Allah makes clear to you His Ayat (Signs, Proofs, etc.) that you may be grateful.* [5:89], *Thus Allah makes clear the Ayat to you that you may*

understand. [24:61], and He also said, *And... and makes His Ayat clear to mankind that they may remember.* [2:221].

The Messenger of Allah was a good example by his character and conduct. Allah testified to this fact in the Quran, *And verily, you (O Mohammad) are on an exalted standard of character.* [68:4] and, *Indeed in the Messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much.* [33:21]. Also, 'Aaishah, the Prophet's wife, was asked about the conduct of the Messenger of Allah. She said in

response, "His conduct was the Quran." [Muslim, Abu Dawood, An-Nasai, Ahmad & Al-Hakim]. We should also mention here that the best generations that ever existed are the first three generations, starting with the generation of the Messenger of Allah. The Prophet said, what translated means, *The best people are my generation, then the next one, and then the next one.* [Al-Bukhari & Muslim].

Following the example of the Prophet can be achieved through firm following of the revelation and the best guidance sent down to him. The Prophet said, *I have left with you two matters with which you will never be misguided: The Book of Allah and my Sunnah (way, path, manner, etc.).* [Al-Hakim].

Mohammad, the Messenger of Allah, Salla Allahu Alayhi Wasallam, had reached such an exalted standard of character which no other human being can ever reach. And why not? Is he not the Messenger whom Allah has sent to guide mankind to the Truth? Yes, indeed. Therefore, he must have a high status in the way he conducts his affairs. He was meant to be the best example for mankind to imitate and follow. Imam Ibn 'Hazm said, "Those who seek the best brotherly relations, the best wisdom on earth, the most just conduct, the best collection of good behavior and the most exalted standard of character, let them follow the example of Mohammad Salla Allahu Alayhi Wasallam and let them imitate his manners and the way he conducted his affairs, as much as they can."

Muslims are obliged to follow the standard of character of the

Prophet. This is because his Seerah (life story and the way he conducted himself) is in itself the path that Allah chose for Muslims to follow. They, therefore, must always be on their guard and be aware of misguided and poisonous ideologies that may lead them astray and away from the path of the Lord and His Messenger. Following other than the path of the Messenger is, indeed, the biggest calamity that may befall the Muslim during his lifetime.

Importance of Good Conduct

Texts of the Quran and Sunnah emphasize the importance and high status of good conduct in Islam. Imam At-Tirmithi related that the Prophet said, ***“Those who have the best conduct and who are the best with their wives, are the ones who have the most perfect belief among the community of the believers.”*** Also, the Prophet was once asked about the best part of belief, and he said in response, ***“Good conduct.”*** [Ahmad].

Therefore, those who have the best conduct are the ones who have the most sincere belief and intentions. Also, they are the best ones who will satisfy their obligations towards their Lord, worshipping Him with sincerity and hoping in His reward. They are also the ones most qualified to satisfy the rights of the creation on them. Abu Ad-Dardaa’ said that the Prophet once said, ***“On the Day of Resurrection, nothing will be heavier in the Scale (of good deeds) of the believer than good conduct. Allah hates the one who swears and hurls obscenities.”*** [At-Tirmithi]. Also, Abu Hurayrah narrated that the Messenger of Allah was once asked about the deed that will enter the people into Paradise the most. He replied, ***“Taqwa (fear) of Allah and good conduct.”*** [At-Tirmithi]. Taqwa is the fuel that will support the believer and

fill his life with unlimited means and ways of good conduct. As for good conduct itself, it is a result of the flourishing of the Taqwa of Allah in the life of the Muslim society. The believer will always nourish the Taqwa of Allah that he has in his heart, by fearing Him in secret and in public, and thus conducting himself according to Allah’s Law.

Good conduct is a general term that entails all righteous deeds. An-Nawwas ibn Sam’an said, “I Asked the Messenger of Allah about Al-Bir (righteousness) and Al-Ithm (evil).’ He said, ***‘Al-Bir is good conduct, and Al-Ithm is that which wavers in your soul and you hate for people to discover.’*** [Muslim].

Examples of the Prophet’s Conduct

The Messenger of Allah always preferred the Last Life over this life. Abu Hurayrah narrated that the Prophet used to say, ***“O my Lord! Make the sustenance of Mohammad’s family Qut.”*** [Al-Bukhari & Muslim]. “Qut” means what is barley enough for living. This is why sometimes months would pass before any fire is started for cooking in the houses of the Prophet.


Also, Abdullah ibn Mas’ud said, “The Messenger of Allah laid down once on a ‘Hasir (woven bamboo mat) which left some marks on his side. When he woke up, I started to anoint his side, saying, ‘O Messenger of Allah! Allow us to throw something on top of the ‘Hasir.’ The Messenger said, ***‘Why should I care about this life. The example of me with regards to this life is the example of a traveler who rested under a tree, and then left it and***

departed.’” [Ahmad, At-Tirmithi & ibn Majah]. This is why the Messenger of Allah cared the least about what people own and what all this earthly life contains of joy and comfort. Allah said, what translated means, ***“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (the disbelievers), the splendor of the life of this world that We may test them thereby. But the Provision (good reward in the Hereafter) of your Lord is better and more lasting.”*** [20: 131].

In addition, Imam Al-Bukhari reported that when the Prophet, Salla Allahu Alayhi Wasallam, swore that he will boycott his wives for a month, he took refuge in a small room that had no means of comfort. Omar ibn Al-Khattab entered and saw him leaning on a ‘Hasir. Omar started to cry. The Messenger of Allah said, ***“What drives you to cry, O Omar?”*** Omar said, “O Messenger of Allah! Kisra (the Persian emperor) and

Muslims are obliged to follow the standard of character of the Messenger of Allah. This is because his Seerah is in itself the path that Allah chose for them to follow.

Qaisar (the Roman emperor) live the way they live, while you, the best creation whom Allah chose, (meaning you live like this)?” He said, ***“O son of Al-Khattab! Do you have doubts with regards my matter? These are people whose share of good bounties are given to them in this life, (and leaving nothing for the Last Life).”***

This is the exalted conduct of the best of mankind, Mohammad Salla Allahu Alayhi Wasallam. We ask Allah that He enables us to follow his example and to gather us with him in Paradise. Allah is the One Who hears the supplication, and the only One Who can answer it. 

Who is a Ma'hram

The man who is considered a Ma'hram for a woman is he who cannot take her in marriage. Therefore, she can uncover before him, they can travel and be alone together. Below, we will detail the categories of Mah'rams, as derived from the Quran and Sunnah.

Allah has listed the kinds of Ma'hrams when He said in the Quran, what translated means, *And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way. Forbidden to you (for marriage) are: your mothers, your daughters, your*

sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who

gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from

your own loins, and two sisters in wedlock at the same time. [4:22-23]. Now to explain these Ayat in detail:

And marry not women whom your fathers married, means do not take in marriage those women whom your fathers have taken in marriage, whether the father have had intercourse with them or not. Meaning, even if the father marries a woman and then divorces her before having intercourse with her, then still his son can never take her as a wife, forever. Thus, the man's son at this point is considered a Ma'hram for her: she can uncover before him, they can be alone together and they can travel together. As for the man himself, he cannot do any of this, because by divorcing the woman he becomes a foreign person to her.

Forbidden to you are: your mothers, this includes mothers and grandmothers. Therefore, it is impermissible for the woman to marry her son or grandson. Thus, the man is a Ma'hram for his mother and grandmother.

your daughters, means the man can never marry his daughters or granddaughters, and thus he is a Ma'hram for them.

The man who is considered a Ma'hram for a woman is he who cannot take her in marriage. Therefore, she can uncover before him, they can travel together and be alone together.

﴿*your sisters*﴾, therefore, sisters and half-sisters are impermissible for the man to marry, and thus he is their Ma'hram.

﴿*your father's sisters*﴾, and this also includes the father's aunts.

﴿*your mother's sisters*﴾, and this also includes the mother's aunts.

The general rule for the two categories above is that the woman's aunt is also considered the aunt of that woman's children, and the man's aunt is also considered the aunt of that man's children, and they all are prohibited to be taken in marriage.

﴿*your brother's daughters, your sister's daughters*﴾, meaning the man cannot marry his nieces or their daughters, and thus becoming a Ma'hram for them.

﴿*your foster mother who gave you suck*﴾, this is because whatever is forbidden because of kinship is also forbidden because of suckling. As for the suckling, it has to be five suckles as the Sunnah indicates, and it has to take place before the child reaches the age of eating solids and stops breastfeeding.

﴿*your foster milk suckling sisters*﴾, therefore, the man is a Ma'hram for his sister in suckling. This can be in one of two ways: either he suckles from the woman's mother or she suckles from his mother. If he

his mother, then he becomes her brother and all his brothers become her brothers as well. However, her sisters do not become his sisters.

﴿*your wives' mothers*﴾, meaning the man becomes a Ma'hram for his wife's mother as well as her grandmother, and he can never take either of them in marriage.

﴿*your step daughters under your guardianship, born of your wives to whom you have gone in*﴾

Allah here describes the criteria for the man to be a Ma'hram for his step daughter: First, that she is raised in his house ﴿*under your guardianship*﴾, and second that the man has intercourse with the woman after marriage ﴿*born of your wives to whom you have gone in*﴾. This means that if a man marries a woman and then divorces her before having intercourse with her, then her daughter is still permissible for him to take in marriage and he is not her Ma'hram.

However, if a man marries a woman and has intercourse with her while her daughter is living with her own father, then the apparent meaning of the Ayah indicates that she is not forbidden for that man to take her in marriage if he later divorces her mother. However, the majority of scholars gave said that she would

become forbidden for him to be taken in marriage forever, and he would be her Ma'hram even though the girl is not being raised in his house. They

said that when Allah said, ﴿*under your guardianship*﴾, that this was not as a condition to be met, but to state what is normally the case or what is likely to happen. They argued that

when Allah said, ﴿*your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them*﴾ (to marry their daughters), He did not say: If they were not under your guardianship then you can marry them. Therefore, the man cannot marry his step daughter after he divorces her mother, even if

The man cannot marry two sisters at the same time. However, the man is not a Ma'hram for the wife's sister.

she does not live in his house and is not raised in it.

﴿*the wives of your sons who (spring) from your own loins*﴾, meaning the man cannot take in marriage his son's or his grandson's wives.

﴿*and two sisters in wedlock at the same time*﴾, meaning the man cannot marry two sisters at the same time. However, the man is not a Ma'hram for the wife's sister.

In summary, those who are forbidden because of kinship are seven: the mother, daughters, sisters, paternal aunts, maternal aunts, paternal nieces and maternal nieces. Therefore, the man is a Ma'hram for all these women.

Those who are forbidden because of suckling are the same seven, because of the above Ayat and also because of the Hadith that states, "Whatever is forbidden due to kinship is also forbidden due to suckling." [Al-Bukhari & Muslim].

Those who are forbidden on account of marriage are: The father's wife, the wife's mother, the wife's daughter (provided that the man had intercourse with the woman before divorcing her), and the son's wives. ■

If a man marries a woman and then divorces her before having intercourse with her, then her daughter is still permissible for him to take in marriage and he is not her Ma'hram.

suckles from her mother, then she becomes his sister and all her sisters also become his sisters. However, she does not become a sister for his brothers. But if she had suckled from

Parents have tremendous rights upon their children because they are the reason behind their children's existence (by Allah's will). They took good care of them and strived to give them the best life. The mother's rights are the greatest upon her children. Bearing children for nine months in the womb and nursing and caring for them day and night are but a few of what mothers have to endure for their children. Allah said, what translated means, **﴿And in weakness upon weakness did his mother bear him.﴾** [31:14].

After this, mothers take total care of their infants for at least two years. Both parents strive to give their children comfort, food and clothing. Children cannot survive without the care of their parents, especially during infancy.


Allah has told us about the duties of every person towards his parents. He said, what translated means, **﴿And We have enjoined upon man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - Give thanks to Me and to your parents, unto Me is the final destination.﴾** [31:14], and, **﴿And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say, "My Lord! Bestow on them Your Mercy as they did bring me up when I was small."﴾** [17:23-24].

Parents' rights upon their children are plentiful. Taking care of them when they are old, and spending from one's money, time and effort on them are only some of their rights.

Parents must be respected and obeyed in all righteous matters. Being lenient with them, always smiling at them, striving to bring them comfort and benefit is essential. If the parents are old and weak, their children must not show the slightest boredom with them. One must not forget that, one day, they themselves will also be old and in need of help and care from their own children. When one preserves the rights of his parents, or if he does not, he might later be rewarded with the same by his own children!

Allah made observance of parents' rights upon their children second only to His and His Messenger's rights. He said, what translated means, **﴿And worship Allah and join none with Him in worship, and do good to parents.﴾** [4:36], and, **﴿Thank Me and (then) your parents.﴾** [31:14].

The Prophet made caring for parents more obligatory than Jihad in Allah's cause. Once, Ibn Masud, may Allah be pleased with him, asked the Messenger of Allah, Salla Allahu Alayhi Wasallam, "What deeds does Allah like best?" The Prophet replied, "**Praying on time.**" Ibn Masud asked, "Then what?" The Prophet said, "**Caring for the Parents.**" Ibn Masud said, "Then what?" The Prophet said, "**Jihad for the sake of Allah.**" [Al-Bukhari & Muslim].

The above evidence from the Quran and Sunnah are clear indications to the rights of parents upon their children. Many people today ignore these rights and do not give due respect or help to their parents. Many do not even visit or call their parents, but occasionally. Let these people be assured of the same treatment by their own children when they are old and weak, for the reward is usually similar to the deed! 

Characteristics of *Ahlu As-Sunnah Wal Jama'ah*

Ahlus-Sunnah wal-Jama'ah are the "Victorious Group" in this world and the "Saved Group" in the Hereafter, by Allah's will and leave. Despite the disparity which exists between Ahlus-Sunnah wal-Jama'ah, they possess qualities and characteristics that distinguish them from all others, among them are:

1-- They attach importance to the Book of Allah by memorizing, reciting and explaining it; and to the Sunnah of the Prophet by learning it, comprehending its meanings, and distinguishing authentic from the weak Hadiths. Both the Quran and the Sunnah are *the* source for the acquisition of the creed and the Shari'ah. Ahlu As-Sunnah also follow up the knowledge they attain with action in accordance to that knowledge.

2-- They enter wholly into the religion. They also have faith in all of the Scripture. They, therefore, believe in the Texts that mention Allah's promise of reward, as well as the ones that mention His threat of punishment. They also believe in the Texts that affirm Allah's Attributes, as well as those that negate any resemblance to His creation. They join between faith in Allah's decree (Qadr) and affirming the possession of a desire, will, and action

for the slave. They also join between knowledge and action, the qualities of strength and mercy, taking the necessary measures, and renouncing the pleasures of this world (Zuhd).

3-- They adhere to the Sunnah and repudiate all innovations in the religion. They reject sectarianism and any disagreement in matters of religion.

4-- They follow the guidance of the trustworthy scholars, namely the companions of the Prophet and all those who have followed their path, in matters of belief, action and the manner of calling unto Allah (Da'wah). They steer clear from those who are at variance to the path of the companions of the Prophet.

5-- They adhere to a median position. They, therefore, adhere in matters of belief to a median position between the sects at either end. While in acts of worship and conduct, they adhere to a median position between the extremists and the negligent.

6-- They strive to gather the word of the Muslims upon the truth, to unify their ranks upon Taw'hid and obedience to the Prophet (Al-Ittiba'), and to eliminate all causes leading to disputes and differences between them.


7-- They call unto Allah, command good and prohibit evil, wage Jihad, revive the Sunnah, establish Allah's Shari'ah and Judgment, in all matters, minor and major.

8-- They observe equity and justice while dealing with others. Hence, they observe the right of Allah in dealing with all people. For this reason, they do not exploit or wrong others, or belittle those who deserve esteem, no matter who they may be.

9-- Notwithstanding the great distances between their lands and time periods, they possess a conformity in understanding and similarity in position. This is from the fruits of their possessing a single source for their religion and a single methodology for its acquisition.

10-- They show kindness, mercy, and good character towards all people.

11-- They show sincerity (Nasihah) to Allah, His Book, His Messenger, the leaders and general body of the Muslims.

12-- They show concern to the affairs of the Muslims: Aid them, discharge their rights, and prevent any injury from touching them. 

Our Objectives

- To project a clear image of the religion of Islam in accordance with the Quran and Sunnah as understood by as-Salaf as-Saleh (pious predecessors).
- To warn Muslims against all types of *Shirk* (Polytheism) and *Bidah* (innovation) related to religion, and against the sacrileges, the fabricated weak *Hadith* (Prophetic traditions) which mar the beauty of Islam.
- To oppose and refute the advent tenets and ideologies such as atheism, communism and sectarianism.
- To cooperate with Sunni Muslim organizations to achieve the above objectives.
- To propagate Islam amongst non-Muslims.

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