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Editorial

The main method for changing one's situation is to change from Shirk to Iman and from sin to righteousness. A quick and brief look at life around us will show that many Muslims are suffering from trials and calamities. On this, Allah has said, what translated means, **Evil has appeared on land and sea because of what the hands of men have earned** (by oppression and evil deeds, etc.), **that Allah may make them taste a part of that which they have done, in order that they may return** (by repenting to Allah). ﴿[30:41]. This means that evil and destruction has spread and spoiled the lives of people because of what their hands have committed of Shirk and sin, and Allah inflicts people with a punishment similar to their sins. This is a cause and driving force for the slave to reevaluate his life and deeds and to repent to Allah and obey Him. If he does this and corrects his belief and behavior, then Allah will lift up the punishment and hardships he is suffering from and will replace them with bounties and rewards. For this reason, it is always stated that the reward of those who sincerely believe in Allah is happiness in this life and also in the Life After.

The first and foremost matter that changes the situation and reality of the slaves is worshipping Allah alone with sincerity and abandoning all acts of Kufr and Shirk and anything that may lead to them. Belief in Allah and worshipping Him is in itself a blessing and bounty not matched by any other bounty, especially if it is associated with good deeds. Allah said, what translated means, **Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to** (the present rulers) **in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them** (i.e. Islam). **And He will surely give them in exchange a safe security after their fear** (provided) **they** (believers) **worship Me and do not associate anything with Me. But whoever disbelieved after this, they are the Fasiqun** (rebellious, disobedient to Allah). ﴿[24:55].

This promise that Allah made had been fulfilled for the Prophet, Salla Allahu Alayhi Wasallam, and for his companions, may Allah be pleased with them all. This promise will continue to be fulfilled for all Muslim generations that have correct belief in Allah and worship Him with sincerity, until the Last Hour commences. When Muslims fulfill their part, Allah will fulfill His promise to them.

Therefore, establishing Taw'hid, associated with performing good deeds, will change the reality Muslims live in today and will bring about Allah's bounties and blessings. This is Allah's promise for His believing righteous slaves, and all Muslims are called upon to heed this call and observe its implications. Every Muslim should go back to Allah and repent to Him, for He is the only One who can lift up the calamities and difficulties people are inflicted with. ■

Paradise

In the Sunnah

The Sunnah of the Messenger of Allah, Salla Allahu Alayhi Wasallam, had described Paradise in such detail, that which makes the believer's heart look forward and feel eagerness to acquiring it. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "***The first group of people who will enter Paradise will be glittering like the full moon, and those who will follow them will glitter like the most brilliant star in the sky. They will neither urinate, nor relieve nature, nor spit, nor have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be Houris. All of them will look alike and will resemble their father Adam (in statute), sixty cubits tall.***" [Al-Bukhari & Muslim].

Further, Anas bin Malik narrated, "The Messenger of Allah said, 'A *Raw'hah* (going out in the morning) or a *Ghadwah* (going out in the afternoon) *in the sake of Allah is better than the Dunya* (the life of this world) *and all that which is in it. The space taken by the bow or whip of one of you in Paradise is also better than the Dunya and all that is in it. And if a woman from the people of Paradise gazes at the people of the earth, she will lighten up what is*

between them (the heavens and earth), *and will fill them with* (good) *scent. Also, her scarf on her head is better than the Dunya and all that is in it.*" [Al-Bukhari]. Also, Mu'awiyah ibn 'Haydah narrated that the Messenger of Allah said, what translated means, "***In Paradise, there are a sea of water, a sea of honey, a sea of milk and a sea of wine, where the rivers (of Paradise) flow from them*** (from these seas)." [Sahih Al-Jami'].


Furthermore, Abu Malik Al-Ash'ari narrated that the Prophet said, "***There are rooms in Paradise which their outside can be seen from the inside, and the inside from outside. Allah has prepared them for he who feeds the food*** (to the needy and the poor), ***softens his speech*** (he is not harsh or utters foul speech), ***fasts frequently and prays*** (voluntary prayer) ***at night while people are asleep.***" [Sahih Al-Jami'].

While describing the marketplaces of Paradise, Anas narrated that the Messenger of Allah said, what translated means, "***There is a marketplace in Paradise that they (the believers) attend every Friday.***

Then the northern wind blows and throws in their faces and clothes (more beauty and adornments), ***so they become even more handsome. When they return to their families, they will have become even more handsome. Their families will say to them, 'By Allah! You have indeed become even more handsome and beautiful.'***" [Muslim].

All these joys and traits that are mentioned in the Quran and Sunnah resemble the joys of this life, but only in name. Allah has given them the same names so that we understand and comprehend what these names mean as compared to what we have in this life. As for the true reality of these joys, they can only be explained by Allah. We ask Allah that He grants us Paradise and that He guides us to perform all types

Allah has given them the same names so that we understand and comprehend what these names mean as compared to what we have in this life. As for the true reality of these joys, they can only be explained by Allah.

of good deeds that will lead and direct us to being entered into it. We also ask Him to bestow His Mercy and Kindness on us, so that we acquire it and its eternal joys. 

Characteristics of the Hypocrites

The Munafiqh, meaning the hypocrite, is the person who conceals Kufr while showing Iman. Imam An-Nawawi said, “He who announces Islam outwardly, while disbelieving in it in his heart, is the hypocrite who is still a disbeliever, according to the consensus of the Ummah.” [Shar’h Muslim]. Also, Ibn Kathir said, “An-Nifaqh (hypocrisy) entails showing righteousness and concealing evil, and it comes in two forms: Nifaqh regarding the faith, which leads its people to eternal dwelling in Hellfire, and practical Nifaqh, which is a major sin.”

Among the practical aspects of Nifaqh is what the Messenger had mentioned once, “*Whoever has the following four characteristics will be a pure hypocrite, and whoever has one of them will have one characteristic of hypocrisy, unless and until he gives it up: Whenever he is entrusted, he betrays; whenever he speaks, he tells a lie; whenever he makes a covenant, he proves treacherous; and whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.*” [Al-Bukhari & Muslim].

Allah has exposed the practical signs and aspects of Nifaqh in the Quran and by the tongue of His Messenger. He said, what translated means, “*And when it is said to them, ‘Make*

not mischief on the earth,’ they say, ‘We are only peacemakers.’ Verily! They are the ones who make mischief, but they perceive not.” [2:11-12], and, “*Give to the hypocrites the tidings that there is for them a painful torment. Those who take disbelievers for Awliyaa’ (protectors or helpers or friends) instead of believers, do they seek honor, power and glory with them? Verily, then to Allah belongs all honor, power and glory.*” [4:138-139]. The last Ayah indicates that the hypocrites give their loyalty to the disbelievers, all the while concealing enmity and hatred towards them.

Another sign of hypocrisy is that the hypocrites think that they are deceiving Allah, “*Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for the prayer, they stand with laziness and to be seen of men, and they do not remember Allah but little.*” [4:142]. They are also lazy coming to the prayer as the Ayah testifies.

Furthermore, the hypocrites enjoin evil and prohibit righteousness, “*The hypocrites, men and women, are*

from one another, they enjoin (on the people) Al-Munkar (disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma’ruf (Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (spending in Allah’s Cause) alms, etc.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah).” [9:67], and, “*And of them are some who made a covenant with Allah*

“An-Nifaqh (hypocrisy) entails showing righteousness and concealing evil, and it comes in two forms: Nifaqh regarding the faith, which leads its people to eternal dwelling in Hellfire, and practical Nifaqh, which is a major sin.” [Ibn Kathir].

(saying), “*If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakat and voluntary charity in Allah’s Cause) and will be certainly among those who are righteous.” Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat or voluntary charity)], and turned away, averse. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet*

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Preserving the Islamic Heritage

When reading through the pages of history, one will be amazed at the large number of nations that have lived throughout history. One will also be amazed at the large number of faiths and Turath (heritage) that were and still are the core element and ingredient in every nation's existence. Furthermore, one will discover the huge number of wars and conflicts that the nations of earth have participated in or instigated. These conflicts were the ultimate means that these nations have used and still use to preserve their civilization and existence. There is not a nation that has risen on the face of the earth but had to indulge in a certain conflict or conflicts, so that it establishes its dominance above its neighbors and spread its faith and civilization. The result, however, may involve this nation's rise or fall, depending on its capacity and ability to struggle and the suitability and vitality of its civilization to dominate and spread.

By studying the history of the various nations, we will discover that the civilizations that lasted for a long period of time belong to the nations that were able to preserve their Turath and civilization. These nations defend their Turath as much as their ability would allow them, for they know that their Turath and faith are the reason behind their very existence.

The nations that lived long also benefited from their contemporaries, adopting some of their beliefs and practices. No nation lived in absolute isolation, and those who did live in near isolation soon fell and were dissolved.

There is no doubt that the Muslim Ummah is the best nation of all time, and that the Islamic civilization is the most superior. The Islamic civilization does not only include the livelihood and the clothes and types of food that were popular in the Islamic Nation. Rather, the Islamic civilization also includes the knowledge that the Ummah had preserved and then introduced to the world, such as and foremost the Islamic creed, Fiqh, Tafsir and the rest of the Islamic knowledge.

The Islamic Turath (heritage) is the most superior to any other heritage and traditions, because it came from the Book of Allah and the Sunnah of His Messenger, Salla Allahu Alayhi Wasallam. It is the Turath that was started by our Prophet, Mohammad, Salla Allahu Alayhi Wasallam, by

Allah's leave. It is the Turath with which Allah has elevated this Nation, and which Allah has promised to preserve for Muslims, *Verily We: It is We Who have sent down the Thikr* (the Quran and the Sunnah) *and surely, We will guard it* (from corruption). ﴿ [15:9]. It is the Turath that the Salaf of the Ummah, the companions and the successive righteous generations, have protected and preserved. They performed Jihad in the cause of Allah to preserve and protect the Islamic heritage, until Allah gave them victory and dominance over the strongest nations of their time. Allah also helped them conquer the various countries and provinces, until the Muslim state expanded in size and power to reach and dominate the areas extending from China to Spain.

We are obliged to demonstrate the importance of our Islamic faith and the importance of the vital job of preserving it. It is indeed a requirement of Islam that we should protect and preserve our Islamic Creed and Turath.

Such as the other nations that have existed before it, the Muslim Ummah was not immune from having enemies. Ever since Islam has risen as a world power, the other nations raged

a continuous struggle against it and against its following. This struggle took two basic forms:

1 – Struggle over land: This is one reason why wars were started between the Muslims and their enemies. Victory was usually awarded to the Muslims in most of these conflicts. Yet, when the Ottoman Empire collapsed in this century, many Muslim regions fell victim to dominance and colonization by the hands of their enemies. What we experience today in Palestine and other parts of the Muslim world are but examples to this sad situation that has befallen the Muslims in this century.

2 – Religious struggle: This is the hidden struggle that other nations have constantly raged against Islam, especially since they were unable to defeat the Muslim Ummah militarily. The enemies of Islam have tried all they can to corrupt and distort the Book of Allah and the Sunnah of His Messenger, and to raise various doubts about the Quran, the Prophet, etc.

The worst part of this religious struggle that the Muslim Ummah was subjected to is the ongoing attempts to corrupt the true Islamic Creed, the creed of Ahlu As-Sunnah wal Jama'ah. The enemies of Islam know that their best way to defeat Islam is to distort the Islamic faith, and they tried their very best in this regard. Ever since the time of the companions and until this day, many sects have appeared in the Muslim Ummah. Although these sects appear to be in conflict with each other, yet, their common goal is corrupting the Islamic Creed using various devious and evil methods and means.

These misguided and deviant sects, often instigated by the Kuffar and the enemies of Islam, all claim to have the correct creed and to be on the

righteous path. Some of them would lie and relate what they lie to the Messenger of Allah, so that they would corrupt the Islamic Creed.

Also, the Christians and the Jews have had their share in this ongoing war against the true Islamic faith. There are many accounts throughout history that detail and explain the role of the Christians and Jews in distorting Islam. Further, we must not forget the role of the Orientalists, who have raged a continuous war against the Islamic Turath and faith. These Orientalists studied Islam, and especially the various Islamic deviant sects and their history. They then spent their efforts in spreading and supporting these misguided sects, especially the Sufi sects. They also presented the creed of these misguided sects as the true Islamic faith, so the true Islamic creed disappears and vanishes.


The Muslim Ummah has stood fast against this devious opposition. Indeed, Allah has raised many genius scholars who defended Islam and who rejected all misguided and deviant ideas and ideologies. They wrote many books that refute the deviant beliefs, misguided sects and alien ideologies. They also wrote many books that emphasize the correct Creed. Allah has preserved the integrity of the Islamic faith from corruption by the hands of these honorable scholars. He has also saved many Muslims from embracing such deviant ideologies that sought to destroy Islam.

It is a cause for sorrow to realize that today, this effort has weakened because of the small number of true Muslim scholars. It is

easier than ever for the enemies of Islam to distort and corrupt our Turath. This is why it is time that we stand fast in the face of these attempts by the Kuffar. It is time that we refute all distorted ideas about Islam. The younger generation is also obliged to unite around the scholars of the Quran and Sunnah of this time, all the while uniting their efforts to repel the enemies of Islam. We are obliged to demonstrate the importance of our Islamic faith and the importance of the vital job of preserving it. It is indeed a requirement of Islam that we should protect and preserve our Islamic Creed and Turath.

We end this article with a few words written by Shaykh Bakr Abu

The misguided and deviant sects, often instigated by the Kuffar and the enemies of Islam, all claim to have the correct creed. Some of them would lie and relate what they lie to the Prophet, so that they would corrupt the Islamic Creed.

Zayd, in his book on preserving our Turath, "The Turath interacts with each of the five main necessities of Islam (that the religion seeks to protect and preserve for every Muslim) that the religion was built around and called for preserving. The first of these necessities is preserving the religion, and the Turath is a part of our religion. The second is preserving the souls, and this Turath is the product of the Muslim minds and the efforts of their hearts. The third is preserving the mind, and the Turath is the food for the minds. The fourth is preserving the honor, and the Turath is the honor of the Ummah. The fifth is preserving the property, and the Turath is the Ummah's treasure. Therefore, it is imperative that Muslims stand fast for the sake of the Turath, just as the one body, if even one book is assaulted, they all rush to repel the assailants and fend off the aggressors." 

Know The Truth & You Will Know Its Followers

Ali bin Abi Talib, may Allah be pleased with him, once said, “Know the Truth and you will know its followers. The truth cannot be known through men.” Today, we are in desperate need to understand this statement and implement its implications in our lives. The majority of calamities and hardships that the Muslim Ummah is facing today is a result of revering men and holding their sayings in a higher grade than the sayings of Allah and His Messenger.

Imam Malik stated a rule that is one of the major rules of the religion when he said, “Each will have some of what he says accepted or rejected, except for the resident of this grave,” and he pointed to the Messenger’s grave. Applying this rule does not lead to belittling the scholars of Islam. They are the ones who carried and conveyed the religion by preserving knowledge of the Quran and Sunnah. They are the ones who inherited the Prophets of Allah, by carrying their Messages after their departure from earth. Allah has ordered us, Muslims, to refer to these scholars in various aspects of the religion, whenever we are confused and in need of guidance. He said, what translated means, *“So ask of those who have knowledge* (in the Quran and Sunnah), *if you know not.*” [16:43]. Yet, we are obliged to treat these

scholars the way they deserve to be treated. They are but humans bound to fall into forgetfulness and error. The scholars themselves ordered their followers not to blindly follow them. They only ordered Muslims to refer to the source of knowledge that they themselves referred to, that is, the revelation which is consisted of the Quran and Sunnah.

Allah has harshly criticized the Jews and Christians because of their revering their rabbis and priests. This revering led them to accepting their rabbis and priests rendering that which is prohibited as permissible and that which Allah has permitted as impermissible. Allah said, what translated

means, *“They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah, and (they also took as their lord) the Messiah, son of Mary.”* [9:31]. The Messenger of Allah explained the implications of this Ayah to Adi bin Hatim At-Taii, who was a Christian before he accepted Islam. The Prophet affirmed that for the Jews and Christians to obey their scholars in this way, that this constitutes taking them as lords besides Allah.

There are many reasons why Muslim scholars fall into error sometimes. One of these reasons is that they may not have known the correct narration or the correct meaning of a particular Text from the Quran or Sunnah. Sheikh Al-Islam Ibn Taymiyyah, may Allah bestow His mercy upon him, wrote a book explaining why the scholars might fall into error in their rulings. He called this book, “Raf’ Al-Malam ‘An Al-A-immah Al-A’alam,” which means, “Clearing The Well-Known Imams From Blame.”

What the Muslim must know

Allah has ordered us, Muslims, to refer to these scholars in various aspects of the religion, whenever we are confused and in need of guidance.

with regards to this subject is that the scholar will have a reward with Allah for his Ijtihad (trying his best to reach a ruling depending on the Quran and Sunnah), even if his Ijtihad led him to issue the wrong ruling. As for those who imitate this scholar, when they are told that the scholar was in error in a matter but they still follow him, they will be punished by Allah for following what they know to be an error. This is what we call, “Taqlaed (blind following) in Fiqh (rulings of the religion).”

Today, there are other types of Taqleed (blind following) that have become popular with those who are taking the job of spreading the Message of Islam (the Du'at). Some of these callers to Islam may be immune from imitating the religious schools of thought (Mathaheb). However, they fall into imitating the groups or organizations that they belong to and call to Islam from within their ranks only. This is why you notice that these people will refuse every idea or opinion issued by other than their groups. This type of Taqleed is by no means less destructive than the Taqleed of Mathaheb.

This new type of Taqleed has also led to the flourishing of many false ideologies and beliefs. One of these erroneous concepts is "Complete obedience to the leadership." These Du'at have grown to blindly follow and obey their leadership, without taking time to analyze the policies of their groups and leaders to verify their validity in the light of the Quran and Sunnah. On the contrary, they usually excuse themselves from guilt by claiming that their leadership is the one that Allah and His Messenger order Muslims to obey. They even consider any criticism for their leaders as insulting them and doubting their sincerity and an attempt to destabilize the ranks of Muslims. They also claim that Muslims lack the capability of comparing and analyzing the various sayings of the scholars, so we might as well not try at all. This is revering men to the extent that they are considered as immune from falling into error.

The Messenger of Allah foretold that his nation will divide into seventy three groups, all of which will be in Hellfire, save one.

So as not to be misunderstood, we must emphasize here that if we say

that a scholar has made an error, this does not mean that he will be punished by Allah. The scholar will have a reward with Allah for his Ijtihad, as the Prophet has stated in an authentic Hadith. Also, Allah said, ***And Allah will never lead a people astray after He has guided them, until He makes clear to them as to what they should avoid.*** ﴿9:115﴾. This

Ayah means that Allah will not punish someone for what he does not know or the error that he commits while trying his best to reach the truth. This is why the Messenger of Allah did not punish Usamah ibn Zaid when he killed a Mushrik (disbelieving) man in battle, although that man announced that he has become Muslim right before he was killed. This happened although the Prophet has said in an earlier incident, ***"Do not kill him, for if you kill him, he will be like you before you killed him and you will be like him before he said what he said*** (before announcing his Islam)." [Muslim].

The Messenger of Allah foretold that his nation will divide into seventy three groups, all of which will be in Hellfire, save one. And division it is, along with the deviation that appeared in the nation in aspects of belief, such as Allah's Names, and Attributes and Predestination. This is one reason why we are obliged to expose error and explain the truth, so as to avoid ending


up in one of these groups that are bound to enter Hellfire. If we find that a scholar has fallen into error in the religion, because he tried his best but still did not reach the truth, then we should not turn this error into the

truth. Errors are errors even if the best and most knowledgeable of scholars fell into them through Ijtihad.

This is a reminder for us that we need to preserve the clarity and purity of the true belief, just as pure and

If we find that a scholar has fallen into error in the religion, because he tried his best but still did not reach the truth, then we should not turn this error into the truth.

plain as it was at the time of revelation. We must respect the scholars of Islam and hold them in the high position and status they deserve, but we must always follow the truth when it becomes apparent or when it is introduced to us. If we follow this method, then we will be implementing what the scholars of Islam themselves have ordered us to do. They all said, "If the Hadith of the Messenger of Allah is in opposition to my saying, then follow the Hadith and disregard my saying." It is a grave sin, indeed, that a scholar says this and still his followers imitate him even after they are shown that the scholar has fallen into error in a certain ruling.

We advise our brethren to read these words carefully and to reach the understanding and conclusion that blind following of the scholars is a dangerous path to take. This path will ultimately lead to Shirk, as had happened before to the people of Noah. They wanted to preserve the memory of their scholars and pious persons by erecting statues in their memory. Later on, they worshipped these statues, ***And they have said, "You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq nor Nasr*** (names of their idols)." ﴿71:23﴾. Muslims must be aware of this path so that they are able to avoid it. Let us all direct our complete following and sincerity to Allah and to the Sunnah that He had revealed to His Messenger, Salla Allahu Alayhi Wasallam. 

Al-Bid'ah

Appearance of Bid'ahs in the Ummah

Imam Ibn Taymiyyah said, “Know that most Bid’ahs in matters of belief and worship appeared in this nation at the end of the pious Caliphs’ era. The Prophet has said, *‘Whoever lives long will witness many disputes. So hold fast to my Sunnah and the Sunnah of the Righteous Caliphs after me.’* [Ahmad & Abu Dawood].

The first Bid’ah to appear was the Bid’ah of denying the Qadar (predestination). Then, the Bid’ah of Al-Irjaa (that Iman does not include actions), the Bid’ah of the Rafidhah (the Shiites) and the Khawarij appeared. These Bid’ahs appeared in the second century of Hijrah (the migration of the Prophet to Madinah). Some of the companions, who were still alive, opposed these Bid’ahs. The Bid’ah of Al-Mu’tazilah appeared later on. Then divisions between Muslims started to appear, and the desires of some were their driving force. The Bid’ah of the Sufis and building monuments around the graves started after the end of the three best generations of Islam.”

First Appearance of Bid'ahs

The appearance of Bid’ahs varied in different areas of the Muslim world. Imam Ibn Taymiyyah said, “The largest cities that the companions had settled in were five: The two Harams (Makkah and Madinah), the Two Iraqs (Basra and Kufah) and Ash-Sham

(Damascus). From these cities, the knowledge of the Quran, Hadith, Fiqh, worship and other Islamic knowledge, shined. Also, these cities, except for Madinah, witnessed many original Bid’ahs. These cities were the sites of Bid’ahs: From Al-Kufah, Shiism and Al-Ir’jaa started and spread to other areas. In Basra, the Qadariyyah, the Mu’tazilah and fake piety started and spread to other regions. Ash-Sham witnessed the Bid’ahs of Al-Nasb (hating Ali bin Abi Talib) and Al-Qadar. The Jahmiyyah appeared in Khurasan (in Iran), and this Bid’ah was the worst. The Bid’ahs appeared according to the distance from Madinah, the further the worse.

After the murder of Caliph Uthman bin ‘Affan, the Bid’ah of Al-Haroriyyah (Al-Khawarij) started.

Madinah was largely free from these Bid’ahs, although some of its people were practicing their Bid’ahs in private. Those

people were humiliated and shunned, like the Qadariyyah, by the people of Madinah. Shiites and Murji’ah in Kufah, Mu’tazilah and Sufis in Basra and Al-Nasb in Ash-Sham were more apparent. Knowledge and Iman were dominant in Madinah till the time of

Imam Malik and his students. Malik is of the fourth generation of Islam. The first three generations of Islam did not witness any apparent Bid’ah in Madinah. No original Bid’ah started from there either, as was the case with the other cities.”

Causes for Bid'ahs

There is no doubt that adherence to the Quran and Sunnah saves one from falling into Bid’ah and misguidance. Allah said, what translated means, *‘And verily, this is My Straight Path, so follow it, and follow not other paths, for they will separate you away from His Path.’* [6:153]. The Prophet further explained the above. Imam Ahmad related that the Prophet once drew a straight line in the sand and said,

There is no doubt that adherence to the Book of Allah and the Sunnah of His Messenger saves the person from falling into Bid'ah and misguidance.

“*This is the Path of Allah.*” He then drew several lines to the right and left of the straight line. He then said, “*These are other paths, on each there is a devil calling unto it.*” Then, he read the Ayah, *‘And verily, this is My Straight Path, so follow it, and follow not other*

paths, for they will separate you away from His Path. This He has ordained for you that you may become the pious. ﴿[6:153]. Whoever shuns the Quran and the Sunnah, then the misguided groups and Bid'ahs will fight for his allegiance.

The reasons behind the appearance of Bid'ahs can be summarized in the following: Ignorance in the religion, following desires, total obedience to people and their opinions, and imitating and following the disbelievers. We will explain each of these reasons in detail.

1— Ignorance in the Religion

Whenever a long time separates people from the origin of the Message, knowledge will decrease and ignorance will flourish. The Prophet foretold about this situation when he said, what translated means, “*Whoever lives long will witness many disputes.*” [Abu Dawood], and, “*Allah does not erase knowledge from earth by erasing knowledge from the slaves’ hearts. Rather, He erases knowledge by the death of the scholars. When He leaves earth without scholars, people will take the ignorant as leaders* (and scholars). *They will be asked and they will give Fatwa without knowledge. Then, they will be led astray and will also lead others astray.*” [Ahmad].

The scholars are the ones who fight against Bid'ahs. When knowledge and the scholars disappear from earth, then the Bid'ahs will see the light. Bid'ahs will then appear and spread, and its people will be active.

2— Following Desires

Whoever shuns the Quran and Sunnah is a follower of his desires. Allah said, what translated means, “*But if they answer you (O Mohammad) not, then know that they only follow their own lusts, without guidance from*

Allah? Verily! Allah guides not the people who are unjust. ﴿[28:50], and, “*Have you seen him who takes his own lust as his god, and Allah knowing, left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allah?*” ﴿[45:23].

3— Blindly Following Others

Blindly following other people’s opinions prevents one from following the proven truth. Allah said, what translated means, “*When it is said to them, “Follow what Allah has sent down.” They say, “Nay! We shall follow what we found our fathers following!”*” ﴿[2:170].

This is the case today with those who blindly follow the Mathaheb, the Sufis and those who revere the graves. If they are called to following the Book of Allah and the Sunnah and abandoning what opposes them, they cling to following their Mathaheb, scholars, fathers, grandfathers, etc.

4 — Imitating the Kuffar

Imitating the disbelievers is what leads people to Bid'ahs the most. Abu Waqid Al-Laithi said, “We were

still new Muslims when we went to the battle of ‘Hunain with the Prophet. We found that the Mushrikeen had a Sidrah (a tree), called That Anwat, that they revered and used to hang their weapons on. When we passed by a similar Sidrah, we said, ‘O Messenger of Allah, make for us That Anwat as they (the Mushrikeen) have That Anwat.’ The Prophet said, ‘*Allahu-Akbar! It is the Sunnan* (traditions of the Mushrikeen). *You said, by He Who has my soul in His Hand, what the Children of Israel said to Moses, “Make for us gods as they have gods. He said: Verily, you are a people who know not.”* [7:138]. *You will follow the tradition of those before you.*” [At-Tirmithi].

In this Hadith, we find that imitating the Kuffar was what drove the Jews and some of these new-covert Muslims to ask for this ugly matter of their Prophets. They wanted gods to worship and revere other than Allah. This is the case today with many Muslims. They imitate the disbelievers in starting Bid'ahs and Shirk, like the Bid'ah of celebrating the Prophet’s birthday. They also celebrate on certain days and weeks, celebrate religious history and memories of the past, raise statues and memorial buildings, perform eulogies in certain places for certain periods and build around the graves and make them places for worship. ■

Continued from page 3 ... Hypocrisy

Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies. ﴿[9:75-77].

Allah has also stated that the hypocrites have a disease of doubt and disbelief in their hearts, “*In their hearts is a disease* (of doubt and hypocrisy) *and Allah has increased their disease. A painful torment is theirs because they used to tell lies.*” ﴿[2:10]. This is why Allah has commanded the Muslims to perform Jihad

against them, “*O Prophet (Mohammad)! Strive hard against the disbelievers and the hypocrites, and be severe against them, their abode will be Hell, and worst indeed is that destination.*” ﴿[66:9], and, “*And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allah curse them! How are they denying the Right Path.*” ﴿[63:4]. ■

Humbleness

(Part 1/2)

The relationship between those who call to Islam and those who are called unto it is not one of business nature, but is more noble and righteous. This relationship is greater and more honorable than being merely a means of gaining more loyal friends for the benefit of a certain group or political party. It is a relationship of mercy, kindness and true brotherly love. It is a relationship that spreads righteousness to the whole world. This is why it is not restricted to certain people and denied to others. All Muslims are obliged to be callers unto Islam and to convey the Message to the whole world.

Calling people unto Allah is a mission that needs proper qualifications, just as any other job. Humbleness is one of the best qualifications that helps in the job of Da'wah, that is, the job of calling to Islam.

Humbleness is the opposite of arrogance. Being arrogant means to refuse the truth, thinking that it is unbecoming of the arrogant person to lower himself to its level.

Humbleness is a type of good conduct that Allah has ordained on Muslims in His Book and which the Messenger encouraged for Muslims in his Sunnah. It is a righteous behavior contained in the set of the best code of conduct that Islam came with and

encouraged, in order for the Muslims to perfect their deeds and rid themselves of all ill feelings and wrongdoing. Allah said, **﴿And lower your wing for the believers (be courteous to the fellow-believers).﴾** [15:88]. This Ayah orders the Messenger to be lenient and humble with the believers. It draws the picture of the birds which lower their wings for their chicks, extending warmth and protection.

Also, Allah said, what translated means, **﴿O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He will. And Allah is All-Sufficient for His creatures' needs, All-Knower.﴾** [5:54]. This Ayah describes the believers as being merciful, lenient and humble with other believers. Also, Allah orders the believers to be humble and to avoid undue praise for themselves. **﴿So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him.﴾** [53:32].

'Iyadh ibn 'Himar narrated that the Messenger of Allah said, what translated means, **“Allah has revealed to me the following, ‘Be humble (O believers), in order that no one will boast that he is above others or deal them injustice.’”** [Muslim]. Also, Abu Hurayrah narrated that the Messenger of Allah said, **“Charity never decreases the wealth, and forgiveness only leads to Allah enhancing the status of the**

Humbleness is a righteous behavior contained in the set of the best code of conduct that Islam came with and encouraged, in order for the Muslims to perfect their deeds and rid themselves of all ill feelings and wrongdoing.

slave. And he who is humble for the sake of Allah, Allah will elevate him (in grade and status).” [Muslim]. Imam An-Nawawi said in Shar'h Sahih Muslim, “The Messenger’s saying, **‘And he who is humble for the sake of Allah, Allah will elevate him,’** has two possible meanings. One of them is that Allah will elevate his status in this life, put his love in the hearts of others because of his humbleness and raise his grade and respect with people. The second, that this reward will be granted in the Last Life, when one will be elevated in grade because of his humbleness. Yet, it may mean both rewards in this life and in the Hereafter. Allah has the Best Knowledge.”

Warning Against Arrogance

Allah, the Exalted and Most High, and His Messenger, Salla Allahu Alayhi Wasallam, hate and discourage arrogance. Allah said, what translated means, **﴿The Home of the Hereafter (Paradise) We shall assign to those who rebel not against the Truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (pious and righteous persons who fear Allah much).﴾** [28-83]. Allah informs us in this Ayah that He had prepared Paradise for those among His slaves who are not arrogant, sinful or tyrannical in the earth.

Allah also said in the Quran, what translated means, **﴿And walk not on the earth with conceit and arrogance.﴾** [17:37], meaning do not walk like the arrogant people do, and, **﴿And turn not your face away from men with pride, nor walk in insolence through the earth. Verily Allah likes not each arrogant boaster.﴾** [31:18]. The second Ayah means, “Do not shy away from people or despise them out of arrogance. Also, do not walk like arrogant people.”


Also, Abdullah ibn Mas’ud said that the Prophet said, what trans-

lated means, **“Those who have the weight of an atom of arrogance in their hearts will not enter Paradise.”**

A man said, “The person likes that his dress looks nice and that his slippers look nice.” The Prophet said, **“Allah is Beautiful and He likes beauty.**

Arrogance is refusing the truth and despising people.” [Muslim]. Furthermore, Abu Hurayrah narrated that the Messenger of Allah said, what translated means, **“Allah, the Exalted and Ever-High, said, ‘Glory is My dress and Arrogance is My garment. He who dares dispute with Me as regards any one of them, I will punish him.’”**

[Muslim]. In addition, Salamah ibn Al-Akwa’ narrated that the Messenger of Allah said, **“Man will keep elevating his arrogance until he is written among the tyrants, and then he will face that which they will face (the wrath of Allah).”** [At-Tirmithi].

Finally, Abu Sa’id Al-Khudri narrated that the Prophet said, **“Paradise and the Fire disputed. The Fire said, ‘I have the tyrants and the arrogant.’ Paradise said, ‘I have the weak and humble.’ So Allah judged between them, (saying), ‘You are Paradise, My Mercy, I give My Mercy through you to whom I will. And you are the Fire, My Punishment, in which I punish whom I will. And I pledge that both of you will have its fill.’”** [Muslim]. 

Prophet’s Conduct

The Messenger of Allah, Salla Allahu Alayhi Wasallam, was forbearing and kind. Anas narrated, “While I was walking once with the Prophet, who was wearing a Najrani (Najran is an area in the Arabian peninsula) outer garment with a thick hem, a Bedouin came upon him and pulled his garment so hard that I could notice the impress of the hem of the garment on his shoulder, caused by the violence of his pull. The Bedouin then said, ‘O Mohammad! Give me some of Allah’s Fortune that you have.’ The Prophet turned to him and smiled, and ordered that a gift be given to him.” [Al-Bukhari & Muslim].

Anas also narrated, “I served the Prophet for ten years, and he never said to me, ‘Off’ (to demonstrate his displeasure), nor, ‘Why did you do (this thing)’, or, ‘Why did you not do (that thing).’” [Al-Bukhari].

Furthermore, ‘Aaishah, may Allah be pleased with her, said, “The Messenger of Allah has never stroked anything (or anyone) with his hand, neither a woman nor a servant, except if he is performing Jihad in the cause of Allah. Never was he ever assaulted that he responded by exerting revenge for himself from the assaulting person, except when a prohibition of Allah is being violated. Then, he would exert revenge for the sake of Allah.”

Manners of Joking

Joking should be modest and not harsh, nor should it entail transgressing the set limits of the religion. The Messenger of Allah said, what translated means, **“None of you should take his brother’s stick, whether he was serious or just jesting; and if one does, let him give it back.”** [At-Tirmithi].

Also, Abu Dawood reported that the Prophet said, **“None of you should take his brother’s things, whether he was serious or just jesting.”**

This prohibition also includes taking away one’s watch, pen, book, ring, and so forth. Furthermore, this righteous Islamic conduct teaches Muslims to respect other people’s feelings and property.

Stories of Believing Women

One of the most important matters that a good wife should know is that she must stand by her husband's side and help him obey Allah. She must not hinder him from the Path of Allah, thus preventing him from obeying the Lord and performing good, righteous deeds. Rather, she must help her husband stay on the righteous path and fulfill his obligations towards Allah.

Dear Sister in Islam

Don't be the one who only seeks to satisfy her desires and needs from her husband and ignore his need to satisfy his obligations towards Allah and towards others. This is not the behavior of good, righteous women. The good, righteous wife is the one who brings benefit to her husband, as the Messenger of Allah said in an authentic Hadith. To stand by the husband and to help him fulfill his obligations are among the characteristics of a good, righteous wife. Hajar, Ismail's mother, was left by Prophet Ibrahim in a dry land, with no food or water to live on. He did that because Allah ordered him to do so. Then, he left to another destination. Hajar repeatedly asked Ibrahim, "O Ibrahim!

Where are you going and leaving us in this dry valley with no inhabitants or anything else?" He did not answer her. She said, "Did Allah order you to do this?" He said, "Yes." She said, "Then, Allah will not leave us to destruction." [Al-Bukhari].

The mother of the believers, Khadijah, the wife of the Messenger of Allah, is another good example. The Prophet came back from the cave of 'Hiraa' in desperate need of counseling and help to calm down, because he has just seen angel Gibreal in his original form. He said to her, "I feared for myself (my sanity)." She said, "No, by Allah! Allah will never expose you to dishonor. You keep ties of the womb (kinship), help the weak, give to the dispossessed, generous to the guest and help others in times of hardship." [Al-Bukhari & Muslim].

Believing women of the past have set the best of examples in their striving and patience. They had great trust in Allah. They were women of honor and responsibility. We need such women today. Muslim women are reminded

with what Muslims are enduring these days; their unity is destroyed, their strength is divided, calamities are befalling them and the majority among them seek to satisfy their desires and ignore the consequences of their actions. This is why Muslim women should help overcome these calamities by obeying their Lord and by raising a righteous generation.

Is it not the time that Muslim women stand by their husbands, reminding and helping them obey Allah and call to His Path? Is it not the time that believing women remind their husbands to be patient in the face of calamities? Will they do this? Or instead, will they hinder their husbands' path in order for them to satisfy their desires, thus weakening their

The good, righteous wife is the one who brings benefit to her husband, as the Messenger of Allah said in an authentic Hadith.


husbands faith and resolve? Do not take the example of the wife of Noah and the wife of Lut. Allah said, what translated means, **Allah sets forth an example for those who disbelieve, the**

wife of Noah and the wife of Lut. They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine) so they (Noah and Lut) benefited them (their respective wives) not, against Allah, and it was said, “Enter the Fire along with those who enter!” ﴿[66:10].

Believing women must follow the example of the wife of Pharaoh and Mary, the mother of Prophet Jesus, ﴿And Allah has set forth an example for those who believe, the wife of Pharaoh, when she said, “My Lord! Build for me a home with You in Paradise, and save me from Pharaoh and his work, and save me from the people who are unjust.” And Mary, the daughter of Imran who guarded her chastity; and We

breathed into through our “Ru’h” (Gibreal), and she testified to the truth of the Words of her Lord (believed in Allah), and (also believed in) His Scriptures, and she was of the Qanitin (obedient to Allah). ﴿[66:11-12].

Dear Sister in Islam

Be a key that can open the door to every righteous act and one that closes every door leading to evil. Help your husband obey Allah. Do not follow the path taken by those who only seek to satisfy their earthly needs. The ones who are satisfied with the joys and pleasures of this life, however short, are the ones who become a barrier in the Path of righteousness and performing good deeds. 

Some Duties of Parents...

- Parents must warn their children from acts of Shirk and inform them that this will lead them to eternal punishment in Hellfire. They must also warn them from cursing, swearing and using foul language. Furthermore, parents must observe good behavior themselves so as to be good role models for their children.
- Warn their children from gambling in its various forms, including lottery and 976-phone contests. Playing cards and some other types of entertainment may also need to be avoided, for they may lead to gambling, waste time and effort, and also lead to neglecting the prayers and other Islamic duties.
- Forbid the children from reading dirty magazines and books and looking at revealing pictures. They should not allow them to watch TV shows and movies that contain sex and violence, for this will degrade their morals, affect their lives, and bring upon a punishment from Allah.
- Warn the children from smoking, and explain to them that all doctors agree that it is a major cause for many diseases, such as cancer, lung disorder, gum and teeth diseases and bad breath. Cigarettes have no benefits whatsoever, and the majority of scholars have declared smoking as unlawful in Islam (‘Haram) and punishable by Allah. Also, we should not forbid our children from smoking and do it ourselves. This will confuse them and cause us the loss of their trust and respect.
- Provide a good environment for the children to grow within, and encourage them to carefully select their friends.

Q&A

Q: A man is married and has children, and his wife wants to observe the Islamic code of dress, but he objects to that. What do you advise him with?

A: We advise him to fear Allah and to thank Him that He has given him such a wife who seeks to implement Allah’s Commands regarding the code of dress and to safeguard herself from trials and calamities.

Allah has commanded His believing slaves to protect themselves and their families from Hellfire, when He said, ﴿O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern and severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. ﴿[66:6]. Also, the Prophet had made the man responsible for his family, when he said, “The man is responsible for his family, and he shall be questioned about his responsibility.” [Al-Bukhari & Muslim].

How, then, can this man seek to force his wife to abandon the Islamic code of dress and instead opt for an impermissible dress that can be the cause for many calamities for her and by her own hand? This man has to fear Allah regarding himself and his wife, and should thank Allah for such a righteous wife.

As for the woman, it is impermissible for her to ever obey her husband in the disobedience of Allah, for there is no obedience in the disobedience of Allah.

*Sheikh
Mohammad Saleh Al-Uthaimen*

Pillars, Obligations & Sunnahs Of Salat

Part (2/2)

We previously stated that there are three types of actions in the prayer, the Rukn, meaning the pillar, the Wajib, meaning the obligation, and the Sunnah, meaning the recommended act. We then listed the fourteen Rukns of the prayer. We will now, Allah willing, list the eight Wajibat of the prayer and then the twelve types of the Sunan of the prayer.

The Wajibat of the Prayer

1— All the Takbirs, which entail saying Allahu Akbar, after the first Takbir which starts the acts of the prayer and which is a Rukn.

2— Saying Sami' a Allahu Liman 'Hamidah, Allah hears those who praise Him. [Al-Bukhari & Muslim].

3— Saying Ta'hmid, Rabbana wa Laka Al-'Hamd, meaning O Allah! You Are our Lord, and all the thanks are due to You. The Prophet said, "*When the Imam says, 'Sami'a Allahu Liman 'Hamidah,' say, 'Rabbana walaka Al-'Hamd.'*" [Muslim].

4— Saying Sub'hana Rabbiya Al-'Atheem, meaning all the praise is due to my Lord, the Most-Great, at least once during Ruku'.

5— Saying Sub'hana Rabbiya Al-'A'la, which means: all the praise is due to my Lord, the Most High, at least once during Sujud.

6— Saying, Rabbi Ighfir li, meaning My Lord, forgive me, between the two Sujuds.

7— Sitting down for the first Tashahhud.

8— Saying the Salat on the Prophet during the Tashahhud.

Most of these Wajibat are mentioned in a Hadith in which the Prophet corrected the way one of the

companions was performing the prayer. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "*When you stand up for the prayer, after you make a sufficient Wudhu, face the Qiblah and then say Takbir. Then read what Allah permits you from the Quran, then start with the act of Ruku' until you are firmly in the position of Ruku'. Then, rise up until you are firmly standing. Then, fall down for Sujud until you are firmly in Sujud. Then rise up until you are firmly sitting up, then do the same in the rest of your prayer.*" [Al-Bukhari].

The Sunan of the Prayer

The Sunan of the prayer, which if abandoned then the prayer will still be valid, are divided into three types: Sunan that are performed before the start of the acts of the prayer, Sunan during the prayer and Sunan performed after one finishes the acts of the prayer.

The Sunan that Muslims are encouraged to perform before the prayer starts include such diverse acts as going to the Masjid with a fearful, humble heart full of awareness that the prayer entails standing between the Hands of the Lord of the worlds. Also, Muslims are encouraged to perform Wudhu before they depart to the Masjid, and to walk in a slow pace while making their steps as short as possible so that they increase the number of their steps and hence the number of their good deeds. Allah will reward the person for each step he takes to the Masjid, as was stated in an authentic Hadith.

Also, Muslims are encouraged to repeat this Du'aa' before they leave their homes, even if they were not going to the Masjid, "*Bismillah, Tawakkaltu 'Ala Allah, la 'Hawala wala Quwwata illa Billahi Ta'ala. Allahumma inni A'uthu bika min an Adhilla Aw Udhall, Aw Azilla Aw Uzall, Aw Athlima aw Uthlam, Aw Ajhala aw*

Yujhala 'Alay," which means, "In the Name of Allah, I depend on Allah. There is neither power nor strength except from Allah, the Exalted. O Allah! I seek refuge with You from falling into misguidance and from being misled; from falling into error and from being led into error; from committing injustice and from being the victim of injustice; and from falling into Jahl (foul speech and acts) and from being a victim of Jahl." [Abu Dawood].

Furthermore, Muslims should start with their right feet upon entering the Masjid, and should also recite the following Du'aa', "**Bismillah, Allahumma Salli 'Ala Mohammad. Allahumma Ifta'h li Abwaba Ra'hamatik,**" meaning, "In the Name of Allah. O Allah! Bestow Your prayer upon Mohammad. O Allah! Open the doors of Your Mercy for me." [Sahih Al-Kalim At-Tayyib].

In addition, when Muslims enter the Masjid, they are required to pray two Rak'ahs Ta'hiyyat Al-Masjid (greeting the Masjid), and are encouraged to then sit down busying themselves with the Thikr of Allah, which entails remembering and praising Him, or reciting the Quran.

Further, there are twelve types of Sunan that Muslims are encouraged to perform during the prayer, including saying Du'aa' Al-Istifta'h and seeking refuge in Allah from Satan and saying Bismillah Ar-Rahman Ar-Ra'him before reciting Al-Fati'hah. Du'aa' Al-Istifta'h has several forms, one of which is, "**Sub'hanaka Allahumma wa Bi'hamdika, wa Tabaraka Ismuka, wa Ta'ala Jadduka, wa La Ilaha Ghayruk,**" which means, "All the praises are due to You, O Allah, and also the thanks. Glorified be Your Name, exalted be Your Eminence, and there is no deity worthy of worship except You." [Sahih Al-Kalim At-Tayyib].

The Sunan of the prayer also

include saying Amin and reciting a short Surah in each of the first two Rak'ahs of every prayer. After saying Rabbana wa laka Al-'Hamd, which is an obligation, one is encouraged to say, "**Mil-aa As-Samawati wa Mil-aa Al-Ardh, wa Mil-aa ma Shi'ta min Shay-in Ba'du,**" which means, "That which fills the heavens, the earth, and what You will beyond that."

Muslims are also encouraged to recite, "Rabbi Ighfir Li" more than the required one time between the two Sujoods, and also to say what the Prophet used to say, "**Allahumma Ighfir li, war'hamni, wah-dini, waasbirni, wa 'Afini, warzuqni,**"

which means, "O Allah! Forgive me, have mercy on me, rightly guide me, give me patience and grant me my welfare and my sustenance." [Sahih Al-Kalim AT-Tayyib].

The Sunan of the prayer also include this Du'aa' during the last Tashahhud, "**Allahumma inni A'uthu bika min 'Athabi Jahannam, wa min 'Athabi Al-Qabr, wa min Fitnati Al-Ma'hya wal Mamat, wa min Fitnati Al-Masi'h Ad-Dajjal,**" which means, "O Allah! I seek refuge with You from the torment of Jahannam (Hellfire), from the torment in the grave, from the trials of life and death, and from the trial of the False Messiah." [Al-Bukhari].

Marriage in Islam

By Sheikh
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