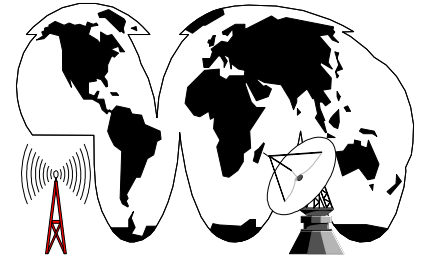


# The Muslim Creed



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P.O. Box 450186  
Kissimmee, FL  
34745-0186 U.S.A.  
Fax (407) 348-9693  
DIHInc@Yahoo.com

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## Editorial

Performing Hajj to the Sacred House, the Kaa'bah in Makkah, is the fifth cornerstone of Islam. Allah said in the Quran, what translated means, **And Hajj (pilgrimage) to the House is a duty that mankind owes to Allah, those who can afford the expenses** (for one's conveyance, provision and residence). ﴿3:97﴾. Both Hajj and Umrah (visiting the House) are obligated once in a lifetime on the sane adult who can afford the journey to Makkah and back home. Children can perform Hajj, but they will still have to perform the obligatory Hajj after the age of puberty if they can afford it. When a woman does not find a Ma'hram person to accompany here to Hajj, such as her father, brother, uncle and so forth, then Hajj and Umrah will no longer be required of her. The Prophet has prohibited women from traveling without a Ma'hram.

Hajj is a large convention during which the Muslims of the world meet, each traveling a long distance and coming from different lands and backgrounds. They all wear the same type of clothes and stand in the same area, all fulfilling the terms of an act of worship. During this ceremony, they will all enjoy equal status, whether they are rich or poor, old or young, black or white, **O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa** (the pious). ﴿49:13﴾.

A Mabrur 'Hajj —during which one refrains from all types of evil and illegal activities, sexual and otherwise— has no reward less than Paradise. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, **The Umrah to the next Umrah erases what is between them, and a Mabrur Hajj has no reward except Paradise.** [Al-Bukhari & Muslim]. He also said, **Whoever performs a Hajj during which he does not commit sexual activity or sin, will return just as the day his mother gave birth to him** (sinless). [Al-Bukhari].

### In this issue

Slandering Allah, the Prophet or Islam (1/2) ..... 4

Muslims: Burdened the Least, Rewarded the Most (1/2) ..... 6

Salafi Concepts ..... 8  
*At-Tazkiyah: How to achieve it*

Al-Balaa' ..... 10  
*Trials in Life & Religion (3/4)*

The Prophet Said ..... 12  
*"Avoid that which I have prohibited for you..."*

# Shirk

## In Worship

**I**mam Al-Qurtubi said, “Shirk originated from the belief that Allah has a partner or an equal god. This is the biggest Shirk. This is the Shirk of Al-Jahiliyyah (before Islam). What comes next to this Shirk, is the belief that total independence of action can be for other than Allah. This is similar to the saying that there exists a being, besides Allah, who can be totally independent in the actions that he takes and in doing what he wills. This is Shirk even if whoever says it does not believe that such a being is a god.”

### Some Acts of Shirk

1 — Loving other than Allah: Whoever loves others as he loves Allah is a Mushrik, **﴿And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah.﴾** [2:165]. Examples to this type are being extreme in one’s love for his nation, leaders, Mathhab, group, parents, tribe, family.

2 — At-Tawakkul (trusting and depending) on other than

Allah: He who depends on other than Allah in matters which only Allah can provide, will have committed Shirk, **﴿And put trust in Allah if you are believers indeed.﴾** [5:23].


3 — Fearing other than Allah: One must not have total fear in his heart except from Allah. It is Major Shirk to fear other than Allah thinking that, independently from the Will of Allah, the creation can cause harm. Only Allah has total power to bring benefit or fend off harm, and nothing happens in His Kingdom without His permission. He said, what translated means, **﴿Then fear Me much.﴾** [16:51], and, **﴿So fear them not but fear Me.﴾** [5:3].

4 — Hoping in other than Allah: To hope in other than Allah, such as the dead, in matters which only Allah should be sought for, is also Major Shirk, **﴿Verily, those who have believed, and those who have emigrated (for Allah’s religion) and have striven hard in the way of Allah, all these hope for Allah’s Mercy. And Allah is Oft-Forgiving, Most Merciful.﴾** [2:218].

Muslims must always have feelings of hope in Allah, that He would enter them into Paradise, and must also fear that Allah may punish them in Hellfire, **﴿Hope for His Mercy and fear His torment.﴾** [17:57].

5 — Making Sujud (prostrating) for other than Allah: Allah said, **﴿Therefore, turn in prayer to your Lord and Sacrifice (to Him only).﴾** [108:2], and, **﴿O you who believe! Bow down, and prostrate yourselves, and worship your Lord.﴾** [22:77].

6 — Directing Du’aa’ (supplication) to other than Allah: To call other than Allah in supplication, in matters which only Allah can provide, is also Shirk, **﴿And those whom you invoke or call upon instead of Him, own not even a Qitmir (the thin membrane over the date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it to you. And on the Day of Resurrection they will disown your worshipping them.﴾** [35:14-15].

... continued on page 15 

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# Slandering

## Allah, the Prophet or Islam

(1/2)

**T**he Muslim Ummah has always consented that the Muslims who curse or slander Allah, the Prophet or the religion of Islam will have nullified their Islam, thus deserving capital punishment. The Ummah has also agreed that if it was a non-Muslim who lives under Muslim control who curses the Prophet, then he will also have to be executed as a punishment. Imam ibn Al-Munthir has stated that there is an Ijmaa' that it is a requirement of Islam to execute those who curse the Prophet. Furthermore, Imam Al-Khattabi said, "I know of no disagreement among the scholars regarding killing such a person if he was a Muslim."

In addition, Imam ibn Qudamah said, "Whoever curses Allah will have committed Kufr, whether he was serious or just jesting, such as the case with those who jest regarding Allah, His Ayat, His Messenger or His Book. Allah said, what translated means, *﴿If you ask them (about this), they declare, 'We were only talking idly and joking.' Say, 'Was it at Allah, and His Ayat (verses, signs, revelations, etc.) and His Messenger (Mohammad) that you were mocking?﴾ Make no excuse; you have disbelieved after you had believed.﴾* [9:65-66]." [Al-Mughni].

Also, Imam ibn 'Hazm stated that, "There is no Muslim on the face of this earth who would disagree that cursing Allah constitutes clear Kufr. Only the Jahmiyyah and the Ash'ariyyah, two sects who do not deserve attention, said that it is a sign of

Kufr, not that it is actual Kufr." Then, ibn 'Hazm refuted the opinions of these two misguided sects that he mentioned, and then commented, "There is no doubt that it is true that whoever jested regarding some of Allah's Ayat or regarding one of Allah's Messengers, then he is a Kafir, Murtadd (as those who revert from Islam are called)." He also stated that, "After the proofs that we have produced, we should state that it is certain that those who curse Allah or jest regarding Him, or curse one of the angels or jest regarding them, or curse one of the Prophets, or curse one of Allah's Ayat or jest regarding them, will have become Kuffar and Murtaddeen, and hence deserve the treatment of the Murtadd. This is our position, and all success comes from Allah alone." [Al-Mu'halla].

Furthermore, Shaykh Al-Islam ibn Taymiyyah said under chapter: "Cursing Allah", "If such a person was Muslim, he shall be killed according to Ijmaa', because he is a Kafir, a Murtadd, and even worse. The Kafir respects the Lord and thinks that the creed that he follows, which is false, does not constitute ridiculing Allah or cursing Him." [As-Sarim Al-Maslool]. He also stated that, "When a non-Muslim curses or slanders Allah, it is like if he has cursed or slandered the Prophet (meaning they both carry the same punishment). We have mentioned Imam Ahmad's statement that whoever disrespects the Lord shall be killed whether he was a Muslim or a Kafir. Also, our scholars have stated that whoever shows disrespect for Allah, His Book, His

religion or His Messenger, deserves the same punishment (meaning capital punishment for all these offenses).

The same is also the position of Imam Malik and his followers, as is also the case with the followers of Imam Ash-Shafii. They have all stated that the same ruling applies for whoever curses or slanders Allah, His Messenger or His Book, even if such people were from Ahlu Ath-Thimmah (as non-Muslims who live under Muslim control are called).” [As-Sarim Al-Maslool]. Also, Shaykh Al-Islam stated that Imam Ahmad said, “Whoever mentions the Lord with disrespect shall receive the death penalty, whether he was a Muslim or a Kafir. This is the ruling of the scholars of Madinah.” [As-Sarim].

He also mentioned that Imam Ahmad had said, “All those who curse the Messenger, whether they were Muslims or Kuffar, deserve to be executed.”

The type of slander and cursing that we have stated their ruling in the religion entail cursing, humiliation, ridiculing, jesting and disrespect. It does not include the various religious beliefs of the nations of Kufr, which are also slander in reality. The Jews, for example, claim that Allah rested on the seventh day due to exhaustion and that He is poor. The Christians claim that Allah has a son. This is a type of slander in reality, but it is not the subject that we are discussing here, and thus, has a different ruling.

Shaykh Al-Islam said, “The cursing and slander that we have stated their ruling are that speech that entail disrespect and insults, and which are equal to the cursing that all people of different faiths consider cursing. It is also the slander that is entailed by what Allah said, **﴿And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge.﴾** [6: 108].

This type of speech is the worst of what the mouths can ever utter. The ruling of what is in reality slander, but some people think that it is a part of their religion and think that it is valid, and also think that it does not entail insults or disrespect, is that this is a type of Kufr (but as we have stated, is not our subject in this article). The ruling concerning such people is the same ruling concerning the Murtadd who announces the Riddah and the hypocrite who conceals hypocrisy.


This is not where we discuss in detail the words that lead to Kufr and that which not, or the beliefs that constitute Kufr or only Bid’ah. What we sought to affirm is that this type is not included in the cursing and slander that we have discussed its ruling...” [As-Sarim].

**The Muslim Ummah has always had the consensus that the Muslims who curse or slander the Prophet or the religion of Islam will have nullified their Islam, thus deserving capital punishment.**

## The Proofs that Require Executing those who Commit this Act

The evidence and proofs that justify the Ijmaa’ to execute those who commit this act against Allah, His Messenger, His Book or the religion of Islam, are derived from the Quran and Sunnah.

First: The Quran: Allah said, what translated means, **﴿The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾** [5:33], and, **﴿If you ask them (about this), they declare, “We were only talking idly and joking.” Say, “Was it at Allah, and His Ayat and His Messenger (Mohammad) that you were mocking?” Make no excuse; you have disbelieved after you had believed.﴾** [9:65].

... continued on page 11 

# Muslims...

## Burdened the Least

## Rewarded the Most (1/2)

**I**bn Umar narrated that the Messenger of Allah said, what translated means, “*The Example of you (Muslims) as compared to the example of the People of the Two Books (Christians and Jews) (in Allah’s Sight) is the example of a man who hired some workers, then said, ‘Who would like to work for me from morning until midday for a Qirat (a great deal [of gold in this case])?’ The Jews agreed, [and they worked until midday, until they were exhausted, so they were given a Qirat each]. He then said, ‘Who would like to work for me for a Qirat until the afternoon?’ The Christians (agreed and therefore) worked (and received a wage of a Qirat of gold each). He then said, ‘Who would like to work for me from the afternoon until sunset for two Qirats?’ He (the Prophet) said, ‘You (Muslims) are they.’ The Jews and the Christians then became angry, saying, ‘How come we do more work, yet receive less wages?’ He (Allah) said, ‘Did I withhold any of your agreed-upon compensation?’ They said, ‘No.’ He said, ‘Then this is My Grace, I award it to whom I will.’” [Al-Bukhari narrated the Hadith without the addition between brackets].*

In his book, Fat’h Al-Bari, Imam ibn ‘Hajar commented on this Hadith, “This Hadith affirms the virtue of this Nation and the completeness of its reward, although the task is less burdensome.” Indeed, it is Allah’s Bounty on our Muslim Ummah that He awarded its members the greatest rewards, even though the task and acts of worship they are obliged to perform are the least burdensome. Therefore, the

Muslim Ummah has the lowest burden, yet will receive the greatest rewards, by Allah’s Grace.

Prophet Mohammad, Salla Allahu Alayhi Wasallam, the last and final Messenger of Allah, is the best person to have ever walked on the face of the earth. Hence, it is natural that his Nation, the Muslims, along with receiving the best rewards, has acquired the status of the best Nation to have ever been raised for mankind. Allah said, what translated means, **﴿O you who believe (in Moses [the Jews], and in Jesus [the Christians])! Fear Allah, and believe too in His Messenger (Mohammad), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful.﴾** [57:28].

This subject reminds one with the story of a companion of the Messenger of Allah, Amr ibn Thabit, who was permitted entry into Paradise even though he had not performed even one prayer. Abu Hurayrah said, “Amr had a Riba (money he invested in usury, which Islam strictly prohibits) during the time of Jahiliyyah (before Islam), so he disliked to embrace Islam before receiving his Riba (interest). On the Day of the battle U’hud, he came to Madinah and said, ‘Where are my cousins?’ They said, ‘At (the area of) U’hud (fighting in battle).’ He said, ‘Where is Fulan (such and such fellow)?’ They said, ‘At U’hud.’ He then wore his shield, rode on his horse and headed towards them. When the Muslims saw

him, they said, ‘Get away from us, O Amr!’ He said, ‘I have become a Mu’min (meaning a Muslim).’ He then fought until he sustained several injuries and was taken to his family. Saa’d ibn Mu’ath later came to his sister and said to her, ‘Ask him: Was it (meaning your fighting with us) for the sake of your people (not for Islam), or for Allah, the Exalted? He said, ‘Rather, in anger for Allah and His Messenger!’ So he died and was awarded Paradise, although he did not perform even one prayer for Allah.” In another narration, a man came to the Messenger of Allah, saying, “O Messenger of Allah! Should I fight or embrace Islam first?” He said, “**Embrace Islam, then fight.**” So he embraced Islam, then fought and was killed. The Messenger of Allah then commented, “**He has done a little work, yet received a great reward.**” [Al-Bukhari & Muslim].


It is Allah’s Mercy that He made the Islamic obligations easy to fulfill, yet He gives tremendous rewards for this little amount of work, as is evident from the following facts:

1 — Mohammad, Salla Allahu Alayhi Wasalam, became a Prophet of Allah when he was forty years old, and he died when he was sixty three. Yet, his righteous works and the tremendous benefits that mankind got from these short years are more abundant and successful than the works of all the prophets before him, peace be upon them all. Noah, the first Messenger of Allah, went on calling his nation unto Allah for 999 years. Yet, only a handful of his people believed in him, as Allah has said, what translated means, **And it was inspired to Nu’h (Noah), “None of your people will believe except those who have believed already. So be not sad because of what they used to do.”** [11:36], and, **And none believed with him, except a few.** [11:40].

2 — Laylat Al-Qadr, meaning the Night of the Decree, which Allah called “the Blessed Night,” during which Allah divides the provisions and appoints the age limits for the coming year. Allah made the acts of worship during this blessed night better than worshipping Him for a thousand months, when He said, **The night of Al-Qadr is better than a**

**thousand months.** [97:3]. This means that Laylat Al-Qadr is better than eighty three years and four months. Also, the Messenger of Allah said about this night, “**Whoever performs Qiyam (prayer at night) during Laylat Al-Qadr, with Iman (Faith) and I’htisab (seeking the reward with Allah alone), and indeed does not miss it (meaning that night was indeed Laylat Al-Qadr), he will have his previous sins forgiven.**” [Ad-Darimi]. One stands up in prayer for one night, yet he gains the rewards of over eighty years of worship. This is why the Prophet said about Laylat Al-Qadr, “**He who misses its good (by not worshipping Allah during it), will have lost (a great deal).**” [Ahmad & An-Nasai].

3 — The Day of ‘Arafah, the 9th day in the lunar month of Thul-’Hijjah, is a great day about which the Prophet said, “**Fasting the Day of ‘Arafah brings about forgiveness for the previous and the coming years.**” [Muslim]. Fasting for one day, the Day of ‘Arafah that is, brings about Allah’s forgiveness for two full years, except for major sins. This is certainly a great reward from Allah.

4 — The Thikr of Allah, meaning remembering Allah by praising, thanking and appreciating Him and by worshipping Him in Taw’hid (Islamic Monotheism). This deed is easy to perform, yet its rewards with Allah are bountiful. The Messenger of Allah said, what translated means, “**Two easy words for the tongue, yet heavy in the Mizan (the Scale of good deeds versus evil deeds) and dear to Ar-Ra’hman (the Most Beneficent): Sub’hana-Llahi wa Bi-’Hamdihi (all the praises are due to Allah, and the thanks), Sub’hana-Llahi Al-’Atheem (all praises are due to Allah, the Great).**” [Al-Bukhari & Muslim]. He also said, “**Saying, Sub’hana-Llah (all the praise is due to Allah), wal ‘Hamdu Li-Llah (all the thanks be to Allah), wa La Ilaha Illa-Llah (there is no deity worthy of worship except Allah), Wallahu Akbar (Allah is the Great), is better to me than all what the sun has risen upon.**” [Muslim]. In another narration, the Prophet said that such words are, “**Better to me than this Dunya (the life of this world) and all that which is in it.**” So imagine how great Allah’s Mercy is for His believing slaves. 

# At-Tazkiyah

## *Means of Achievement*

**T**azkiyat An-Nafs is one of the pillars and basics of the Salafi Da'wah. It means to purify and cleanse the soul from sin and evil, so the slave's status and grade with Allah is enhanced. There are many ways and means to achieve At-Tazkiyah, and following are some of them, as derived from the Quran and Sunnah.

1 — Achieving Al-I'hsan (excellence) in the way the Muslims worship Allah: Being excellent in worshipping Allah is one of the most important elements that will help achieve Tazkiyat An-Nafs and will help purify the soul, by Allah's leave. Al-I'hsan also elevates the slave's grade with Allah. Being excellent in the manner one performs the acts of worship, by adhering by the Book of Allah and the Sunnah of His Messenger, is a requirement that when implemented, it will ensure Allah's acceptance of the acts of worship. Furthermore, Al-I'hsan requires sincerity with Allah while performing the acts of worship. Also, Al-I'hsan requires following the guidance of the Messenger of Allah, Salla Allahu Alayhi Wasallam, so as to ensure Allah's acceptance of the various good deeds. Allah said, what translated means, *...that He may test you which of you is best in deed.* ﴿[67:2]. Al-Fudhayl ibn 'Iyadh said that Allah will accept the act of worship that is, "Sincere and accurate. The sincerity comes from performing the acts of worship for the sake of Allah alone, not to show off (or to acquire fame). As for the correctness, it results from abiding by the commands of Allah and the Sunnah of His Prophet."

The Messenger of Allah has ordained Al-I'hsan in everything. Shaddad ibn Aws narrated that the Messenger of Allah said, what translated means, *"Allah has ordained Al-I'hsan in everything. Therefore, when you kill (such as when the authority executes a murderer), kill with excellence, and when you slaughter (animals), slaughter with excellence, and let the one of you sharpen his knife and bring quick relief to his animal."* [Muslim].

If Al-I'hsan is ordained in everything including when one slaughters an animal, then being excellent in the way one performs the various acts of worship is even a more important necessity. When the Muslims observe I'hsan and the correct guidance of the Prophet in all their life and religious affairs, Allah will guide and direct them to remain on this righteous path and to even increase in piety and Iman.

Allah said, what translated means, *While as for those who accept guidance, He increases their guidance, and bestows on them their piety.* ﴿[47:17], and, *And Allah increases in guidance those who walk aright* [true believers in the Oneness of Allah who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)]. *And the righteous good deeds that last, are better with your Lord, for reward and better for resort.* ﴿[19:76]. Muslims are required to read these Ayat and frequently think

about their meanings and implications, for they clearly state that worshipping Allah the way He has ordained—with sincerity and following the guidance of the Prophet— will guide to elevating and purifying the souls, Allah willing.

2 — Reciting the Book of Allah and implementing its commands: Muslims are required to recite the Quran, to seek knowledge in its meanings and to implement its commands. They are also required to abandon the prohibitions and fulfill the obligations ordained on them in it. They will also benefit from reading the life-stories of the Prophets and the Messengers of Allah and the righteous generations that lived before their time. Further, they will benefit from reading about the evil end of the tyrant and unjust persons and nations that are mentioned in the Quran. This way, the Book of Allah will be the way of life that the Muslims abide by as long as they live, all the while awaiting and anticipating the meeting with Allah.

**Being excellent in worshipping Allah is one of the most important elements that will help achieve Tazkiyat An-Nafs and will help purify the soul, by Allah's leave.**

To further expand on this subject, we should note here that Muslims need two matters concerning taking Islam as their way of life:

a – They need and require what will bring life unto their hearts.

b – They need and require what will enlighten their path.

Allah said, what translated means, *“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?”* [6:122]. The Islamic creed brings life unto the heart after it had

neared death, and shatters the darkness with its brightness. This is a type of life that will make the believer able to feel the taste of everything again, and to look at all things from a different perspective that was not available to him before.


Kufr, on the other hand, effectively ends life, for it brings about the death and the demise of the Fitrah (the natural and pure way that Allah created in mankind). As we have previously stated, Allah created mankind able to recognize Islam as the true religion, but most of them disregard this fact and change the Fitrah that Allah has created in them. Furthermore, Kufr shields the soul from the light of knowledge and belief. Also, Kufr leads one away

from obeying the way Allah created mankind, all the while bringing about distress, depression and sadness to the heart.

3 — Studying the Seerah (life-story) of the Messenger of Allah, Salla Allahu Alayhi Wasallam, will encourage the Muslims to

take him as their example in the way he worshipped Allah. Also, studying the Seerah is one of the most important means that will help Muslims purify their souls and rid themselves from the darkness of imitating other than the Prophet. This way, one will truly take the Messenger as his example, as Allah has commanded, *“Indeed in the Messenger of Allah (Mohammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day.”* [33:21].

4 — Remembering Allah in Thikr is indeed one of the greatest means and methods that the Muslim relies on to achieve Tazkiyat An-Nafs and to elevate his status with his Creator, all praise be to Him.

... continued on page 14 

# Al-Balaa',

## *Trials in Life and Religion*

(3/4)

**W**e previously explained some of the aspects and implications of Al-Balaa' and their intended impact on the heart of the believer. We also explained the reasons behind the defeats and setbacks that the believers sometimes experience. In this article, Allah willing, ibn Al-Qayyim will continue his comments on Al-Balaa', which he affirms is intended to test mankind, allowing the believers to produce the evidence to their faith by practicing patience and being content with Allah's destiny. Imam ibn Qayyim Al-Jawziyyah has included these facts in a chapter in his famous and beneficial book, Ighathat Al-Lahfan min Masa'ed Ash-Shaytan, meaning, "Saving the Weary From the Traps of Satan." Imam ibn Al-Qayyim continues, "...

9 — Allah has created the heavens, the earth, life and death, and has endowed the earth with its various types of joys to test and try His slaves, so that He knows those who seek Him and seek His reward and those who only seek the life of this world and its joys. He said, what translated means, *And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.* [11:7], *Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds.* [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in

accordance to the legal ways of the Prophet]. [18:7], *Who has created death and life, that He may test you which of you is best in deed.* [67:2], *Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned.* [21:35], *And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).* [47:31], and, *Alif-Lam-Mim. Do people think that they will be left alone because they say, "We believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).* [29:1-3].

People differ in the way they respond to the messengers, as some proclaim, 'I believe,' while some others would not believe, preferring to continue on the path of sin and disbelief. Both of these types will be duly tested. As for those who say, 'I believe,' Allah will test and try them so that He knows if they were truthful or lying. Those who lie will retreat and abandon the test, acting just as if they were evading Allah's punishment. On the other hand, if they were truthful, they will firmly endure the test and will thus increase in faith as a consequence of the test, *And when the believers saw Al-A'hzab (the Confederates), they said, "This is*

*what Allah and His Messenger (Mohammad) had promised us, and Allah and His Messenger had spoken the truth,” and it only added to their faith and to their submissiveness (to Allah). ﴿ [33:22].*

The disbelievers will also be tested with Balaa' and punishment in the Hereafter, which is far greater than this life's Balaa', if they are saved from the severe wrath, hardships and painful inflections that Allah exerts on those who disobey His Messengers in this life. Thus, Al-Balaa' is going to touch every soul in this life, in the grave and in the Hereafter. However, the believer's test is easier and less difficult, for Allah will save him on account of his faith, and will aid him and provide him with sufficient patience, firmness, content and submission to His appointed destiny, which will lessen its effects. As for the disbeliever, the hypocrite and the sinner, their trial will only increase in magnitude and length. Therefore, the believer's trial is easy

and is bound to end. On the other hand, the disbeliever, the hypocrite and the sinner's trial is hard and long.

Every soul, whether a believer or a disbeliever, will be tested with various pains and hardships. However, the believer feels the pain only in this life, to later enjoy the better end for the rest of his days and then in the Last Life. The Kafir, the hypocrite and the sinner will experience some type of delight and joy in this life in the beginning, then this will turn into continuous Balaa'. Therefore, no one should ever think that he will not suffer pain and Balaa'."

Allah willing, next month we will continue with Imam ibn Al-Qayyim's discussion of some other aspects of Al-Balaa', including the Balaa' that one suffers by the hands of those who rightfully or wrongfully oppose him. ■

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*Continued from page 5 ... Slandering Allah*

Second: The Sunnah: In Muntaqha Al-Akhbar it is narrated under chapter: "Executing those who commit slander against the Prophet":

1—Imam Ash-Shi'bi narrated that Ali bin Abi Talib said that there was a Jewish woman who used to curse the Prophet and utter words of disrespect about him. Then, a man suffocated her until she died. The Prophet annulled her Diyyah (blood money, meaning he declared that killing her was justified). [Abu Dawood, and Al-Albani rendered it authentic].

2—Ibn Abbas narrated that a blind man had a wife who used to curse and slander the Prophet and who would frequently insult him. The blind man used to forbid and advise her not to do that, but she would not listen. Consequently, one night while she was cursing the Prophet and heralding insults against him, her husband took an ax and pushed it against her stomach and killed her. In the morning, what had

happened was mentioned to the Prophet, and the Prophet gathered the people and said, "***I ask the man who did this, if he pronounces that I have a right on him, that he stands up.***"

The blind man stood up passing by the people, until he sat between the hands of the Prophet, saying, "O Messenger of Allah! I did it. She used to curse and insult you, and I used to forbid her, but to no avail. And I advised her against this conduct, but to no avail. I have two daughters with her who are just like two pearls (meaning they are dear and precious to him), and she used to be good to them. Then last night, she started to curse and insult you, so I took the ax and pushed it against her stomach and killed her." The Prophet then said, "***Be witnesses that her blood is Hadar*** (permissible to be shed, meaning killing her was justified)." [Abu Dawood & An-Nasai]. The approval by the Prophet for this man's deed indicates the ruling that we have mentioned. ■

# *A void that Which I Have*

The Prophet  
Said

## *Prohibited for You*

(1/2)

**A**bu Hurayrah, Abdur-Rahman ibn Sakhr, may Allah be pleased with him, said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say:

***“Avoid that which I have prohibited for you, and perform that which I have commanded you, as much as you can. And know that what has led to the destruction of those (nations) who were before you were their numerous questions (about matters that did not happen yet, or unnecessary questions, etc.) and their disputing with their Prophets.”***

*Related by Al-Bukhari & Muslim*

### The Status of this Hadith

This is an example of the Prophet’s unique method of speech: few words yet tremendous meanings. This Hadith commands all Muslims to obey the Messenger of Allah as much as they can in whatever he orders them, without hesitation or dispute. It also warns Muslims of the dire consequences and destruction that befell the nations that existed before Islam because of their disobeying their Prophets and Messengers. Imam An-Nawawi described this Hadith as “A pillar of Islam” thus emphasizing its importance.

### The Reason Behind this Hadith

Abu Hurayrah, may Allah be pleased with him, said, “The Messenger of Allah delivered a Khutbah (speech) once, and said, ‘***O People! Allah has ordained Hajj (pilgrimage) on you. Therefore, perform Hajj.***’ A man said, ‘Every year, O Messenger of Allah?’ The Prophet did not reply until the man repeated his question thrice. Then, the Messenger of Allah said, ‘***If I say “yes”, it (Hajj every year) will become an obligation and you will not be able to fulfill it.***’ Then, he said, ‘***Avoid asking me about what I did not mention to you, because what led to the destruction of those who were before you were their numerous questions and their disputing with their Prophets. Therefore, perform that which I have commanded you, as much as you can, and when I prohibit something for you, avoid it.***” [Muslim]. The man who asked this question about Hajj was Al-Aqhraa’ ibn ‘Habis, as ibn Majah has reported.

### Avoiding the Prohibitions

The Prophet’s saying, “***Avoid that which I have prohibited for you,***” indicates that Muslims are commanded to completely avoid what Allah and His Messenger have prohibited, except when warranted by an emergency. In such situations, Muslims can fall into some of the prohibitions, providing they observe the rules and guidelines provided by

the religion to deal with such emergency cases. The Prohibitions are two types:

1— The ‘Haram (forbidden): The ‘Haram are those matters that are prohibited for Muslims, and which Muslims are commanded to completely avoid. Committing the ‘Haram carries a punishment, while avoiding it carries a reward with Allah. The ‘Haram includes alcohol consumption, adultery or fornication, usury, abandoning the ‘Hijab (Muslim woman’s dress), cheating, backbiting, etc.

2— The Makruh (discouraged): Makruh matters are not forbidden for Muslims, yet, they are encouraged to avoid them. Those who avoid Al-Makruh will gain a reward, while those who fall into some of them will not be punished. Al-Makruh includes starting conversations after ‘Isha prayer and eating garlic or onion before entering the Masjid, etc.

Muslims are allowed to practice Al-Makruh, even without a necessity that warrants such behavior. Yet, it is better for those who fear Allah to avoid Al-Makruh, so as to elevate their status and position with Allah, the Lord of the heavens and earth.

## Fulfilling the Obligations

The Messenger of Allah said, “*And perform that which I have commanded you, as much as you can.*” What Allah has commanded Muslims fall under two categories:

1 — The Wajib (obligatory) is what Muslims are commanded and required to perform, such as the five obligatory prayer and the other cornerstone of Islam, being kind to the parents, being just

in judging, implementing the Islamic penal code, spending on those whom one is obliged to spend on, etc. The Wajib carries a reward for whoever performs it and a punishment for those who abandon it.

2 — The Musta’hab (preferred) matters are those matters that carry a reward for those who perform them, while those who abandon them will not be punished. Al-Musta’hab includes voluntary prayers, using Siwak (a middle-eastern tree-branch)

to clean the teeth and other types of preferred matters.

Muslims, therefore, are obliged to perform the Wajib and in a perfect manner. Then, they should acquire the habit of practicing Al-Musta’hab as much as they can, so that their grade and status with

Allah are elevated and to gain His reward and Mercy. When one studies the manner with which our Salaf (the companions and those who followed their way) conducted their religion, he will find that they used to compete with one another in performing as much as they can of the Musta’hab matters, after performing the obligations, of course.

## What is Partially Difficult to Perform is not Completely Abandoned

The Messenger of Allah said, “*As much as you can.*” The scholars derived a general rule from this portion of the Hadith, that is, “The easy parts of any obligation are not abandoned because of the difficult parts.” This rule means that Muslims must fulfill the parts of an obligation that they can fulfill and are not allowed to completely abandon such an obligation because it contains some parts which are difficult to perform. For example, when a Muslim needs to perform Wudhu (washing up for prayer)

**Muslims are obliged to perform the Wajib and in a perfect manner. Then, they should acquire the habit of practicing Al-Musta’hab as much as they can.**

but can only find an insufficient amount of water, he should use this water to perform as much as he can of the Wudhu and then perform Tayammum (striking the sand once and wiping the hands and face) to suffice for the parts that he could not clean with water. Also, those who can reject and stop at least a part of some evils must do so and are not allowed to completely abandon rejecting such evils. As for those who cannot perform all the obligations of the prayer, they still have to pray in a manner that suits their conditions.

However, this rule is not valid in all cases, for there are certain rules and conditions that gov-

ern using it in various cases. When a Muslim finds that he is able to fast during a day in Ramadhan which he could not fast from the beginning, he is not allowed to use this rule and fast the rest of that day, because, according to the scholars, fasting a part of a day in Ramadhan does not fulfill the obligation of fasting. Rather, Muslims are required to fast the entire day during the days of the month of Ramadhan.

What testifies to this part of the Hadith, is what Allah said, what translated means, **﴿So keep your duty to Allah (and fear Him) as much as you can.﴾** [64:16].

Continued from page 9 ... At-Tazkiyah

Ibn Al-Qayyim said, “And among the grades of **﴿You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴾** [1:5], is the grade of Ath-Thikr, the greatest grade with which people obtain their sustenance and the means to conduct their trade, and to which they always return.

Ath-Thikr is the goal of the Wilayah that connects those who acquire it with Allah, while those who do not have it are truly destitute. It is the fuel of the hearts, and if it departs the heart, then the bodies will become as graves. It is the weapon with which people fight the bandits; the water with which they extinguish the fire; and the medicine for their ills which if it is lost, their hearts will suffer serious setbacks. It is also the connection and the relationship that connects them with He Who knows the Unseen. With it, they repel the ills and relieve the hardships. With it, they lessen the effects of the disasters when they befall them, as they take refuge with Thikr when such trials strike them. Thikr is also their refuge and the gardens of their paradise in which they live and move about, and which ensures their happiness. It is also their capital with which they conduct their trade. Thikr turns the sad heart

into a happy one, and connects the Thakir (who performs Thikr) to the Mathkur (meaning Allah).

Every part of the body has a type of slavery to perform. Thikr is the slavery of both the heart and the tongue. It is not a temporary type of slavery. Rather, the believers are required to remember the One Whom they worship and love in all situations, while standing and while laying down. In addition, the hearts are truly empty and deserted without Thikr.”

Furthermore, Imam Al-’Hasan Al-Basri said, “Seek sweetness in three matters: during prayer, while performing Thikr and while reciting the Quran. If you feel the sweetness of such exalted acts of worship, then you have tasted the sweetness of Iman. Otherwise, the doors are shut closed in your face!”

Finally, the slave can and should defeat Satan with Thikr, just as Satan defeats those who forget to perform Thikr. Thikr is the soul of good deeds, and when the good deeds do not have it, they become just like the lifeless body.

7 — Sacrificing for other than Allah: Allah said, what translated means, ﴿Say (O Mohammad), **“Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the worlds. He has no partner. And of this I have been commanded, and I am the first of the Muslims.”**﴾ [6:162-163]. This Ayah means the following, “My Ruku’ (bowing down in prayer), Sujud (prostrating), sacrifice, life and death are all for Allah, alone, the Lord of the Worlds. All these acts of worship He ordained on me. He is the One Who created me, guides me to enlightenment, cures me from diseases, fends harm off of me, brings benefit to me and provides me with happiness, bounties and blessings. He has no partners in all of this.”

9 — Circumambulating (circling) other than the Kaa’bah: The House of Allah, the Kaa’bah, is the only place of worship that Muslims can go around in Tawaf (circling), ﴿And circling the Ancient House (the Kaa’bah).﴾ [22:29]. No other place, be it a Masjid or a grave of a Messenger or a righteous person, can be circled in Tawaf. To perform Tawaf around other than the Kaa’bah is to indulge in the prohibitions.

10 — Repenting to other than Allah: One must repent only to Allah from his sins. Allah said in the Noble Quran, what translated means, ﴿And who can forgive sins except Allah?﴾ [3:135], and, ﴿And beg Allah to forgive you all, O believers, that you may be successful.﴾ [24:31]. This Ayah also means, “Do what He ordered you to do of righteous, good deeds and abandon what the polytheists used to do. Success can only be attained through following the commands of Allah and His Messenger and abandoning what Allah and His Messenger have prohibited.”

11 — Seeking refuge in other than Allah: One must seek refuge only in Allah in matters that only He can fulfill for us. Allah said, what translated means, ﴿Say, “I seek refuge with (Allah) the Lord

*of the Day-Break.”*﴾ [113:1], and, ﴿Say, “I seek refuge with (Allah) the Lord of mankind.”﴾ [114:1]. Allah ordered all Muslims to seek refuge in Him from the evil of the devil. Every human being has a devil who accompanies him at all times and always tries to lead him to do evil and fall into sins and misguidance. Whoever Allah grants immunity from Satan is the one who will be immune and safe from his evil.

The Messenger of Allah said to his companions, “**Each one of you has his own Qarin** (devil).” They said, “Even you, O Messenger of Allah?” He said, “**Yes. But Allah has helped me and he** (his Qarin) **became a Muslim. He only orders me to do good deeds.**” [Al-Bukhari].

12 — Seeking help from other than Allah: There are areas and aspects that only Allah can be sought for help as regards them, and no one else. He said in the Quran, what translated means, ﴿(Remember) **when you sought help of your Lord and He answered you?**﴾ [8:9].

Umar ibn Al-Khattab said, “On the day of the battle of Badr, the Messenger of Allah looked at his companions. They were a little more than three hundred. He also looked at the Mushrikeen and found that they were more than a thousand. The Prophet faced the Qiblah (the direction of Kaa’bah) wearing his garment and Izar (a belt made of cloth to hold clothes together). He said, ‘**O my Lord! Fulfill for me Your promise to me. O my Lord! If this group of Muslims is destroyed, You will not be worshipped on earth.**’ He kept calling Allah in supplication and seeking His help until his garment fell off his shoulders.

Abu Bakr then came to the him and took his garment and put it back on his shoulder. Then he stood behind him and said, ‘O Messenger of Allah! Enough calling your Lord (for help) for He will fulfill for you what He promised you.’ Afterwards, Allah revealed the Ayah, ﴿(Remember) **when you sought help of your Lord and He answered you?**﴾ [8:9]. [Ahmad].

## ***Our Objectives***

- 8 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).
- 8 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.
- 8 To oppose and refute the advent tenets and ideologies such as atheism, communism and sectarianism.
- 8 To cooperate with Sunni Muslim organizations to achieve the above objectives.
- 8 To propagate Islam amongst non-Muslims.

# The Muslim Creed

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