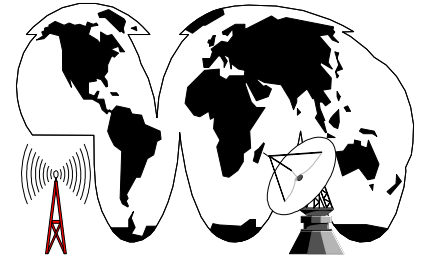


The Muslim Creed



Editorial

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Early generations of Muslims are unanimous in that the Sunnah of the Prophet, Salla Allahu Alayhi Wasallam, is the second and last source for Islamic law in all matters of life, belief, the unseen, politics, education, etc. They also unanimously prohibit shunning and rejecting the Sunnah in any of the matters mentioned above, or preferring opinions, Ijtihad or Qiyas to the Sunnah.

The Noble Quran provides many Ayat that order Muslims to refer to the Sunnah of the Prophet for judgment. Allah said, what translated means, *“And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it, and fear Allah. Verily, Allah is severe in punishment.”* [59:7], and, *“Nor does he speak of his own desire. It is only an Inspiration that is inspired.”* [53:3-4]. There are numerous other Ayat that support this meaning.

As for the Sunnah itself, it contains numerous evidences that clearly attest the obligation of following the Messenger in all matters of religion. For example, the Prophet Salla Allahu Alayhi Wasallam said, what translated means, *“Verily! I was given the Quran and its equal with it (the Sunnah). There may be a man, his stomach is full and he is laying on his couch, and saying, ‘Hold fast to this Quran. Whatever you find of permissible matters, take it as permissible, and whatever you find in it of prohibitions, consider it prohibited.’ However, whatever the Messenger of Allah renders impermissible is equal to what Allah renders impermissible...”* [Abu Dawood, At-Tirmithi, Al-Hakim & Ahmad], among many other Hadiths.

The above Ayat and Hadiths indicate that there is no difference between Allah’s Decrees and the decrees of the Messenger. All what the Prophet has uttered, in matters of religion or the

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unseen, are a revelation from Allah. Misguidance can never touch this revelation.

The Quran cannot be a substitute for the Sunnah. On the contrary, the Sunnah is equal to the Quran in terms of the necessity of adherence and implementation. Whoever substitutes the Quran for the Sunnah and defies and disobeys the Messenger, will

consequently be committing disobedience of the Ayat mentioned above.

Whatever the Prophet has prohibited is equal to whatever Allah has prohibited. All decrees of the Messenger, that cannot be found in the Quran, are considered as if they were in the Quran. The Messenger said, what translated means, "*Verily! I was given the*

Quran and its equal with it." [Abu Dawood, At-Tirmithi & Ahmad].

Because of the importance of this topic, we have decided to make it the topic of the DIH Ninth Annual Meeting, which shall be held In Sha Allah August 31st to September 2nd, in Orlando Florida, under the title, "The Sunnah: Marvels of its Collection, Classification and Application." 

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Slandering

Allah, the Prophet or Islam

(2/2)

Sabb means to curse, insult and slander someone. Sabb of Allah, the Prophet or the religion of Islam is a grave act that takes the person out of the folds of Islam. We previously proved this ruling, and now we will elaborate on this most devastating act that millions of Muslims commit unaware of its danger.

The Acceptance of Repentance


Many scholars have agreed that those who commit Sabb against Allah, His Messenger or the religion, that they are to be executed without asking them to repent. Some scholars, on the other hand, said that such people are like the Murtadd who deserves a chance to repent or else will be killed. Thus, many scholars have stated that when a person repents from the Sabb of Allah, His Book, His Prophet or His religion, then he will not be immediately executed. Furthermore, some drew a distinction between the Sabb of Allah and the Sabb of the Prophet, thus requiring execution for those who curse the Prophet even if they repent, while averting capital punishment from those who repent from cursing Allah. This is the opinion of Shaykh Al-Islam Ibn Taymiyyah, as he has stated in *As-Sarim Al-Maslool*.

Shaykh Al-Islam said, "If such a person was a Muslim, he shall be executed according to the Ijmaa' because he will have become a Murtadd, a Kafir and even worse. The Kafir respects the Lord,

all the while believing that his false creed does not constitute jesting regarding Allah or Sabb for Him. Thereafter, our scholars have disagreed regarding accepting repentance from such people, thus averting capital punishment if they repent, just as is the case when the Murtadd repents. There are two opinions regarding this matter."

Then Shaykh Al-Islam stated that, "Some scholars, such as Imam Abu Hanifah, have indicated that there is a difference between those who commit Sabb against Allah and those who commit Sabb against the Prophet. They stated that committing Sabb against Allah is clear Kufr, and that this is an aggression against Allah. They have also stated that repentance by those who fall into Kufr or those who are Kuffar shall be accepted, thus averting capital punishment according to Ijmaa'.

What testifies to this fact is that the Christians commit Sabb against Allah by claiming that He is one in trinity and by saying that He has a son. The Prophet informed us that Allah said in a Qudsi Hadith, '*The son of Adam has insulted Me, and he has no right to do so, and the son of Adam has also accused Me of lying, and he has no right to do so. As for his insulting Me, he says, 'Allah has begotten a son,' while I Am the One, the Ever-Sustainer.*' [Al-Bukhari & Muslim]. It is a well-known fact that Allah will forfeit His Right of retribution regarding those who repent from Kufr. If a person brings

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Ridiculing The Religion

There are some who claim to love Islam and adhere by its rules. Yet, all they do is search for mistakes made by firm followers of Islam. They use these mistakes to ridicule religious people and to incite hatred and enmity for them. They act as if there is no evil on earth except those who firmly follow the laws of Islam. They insult women who adhere to Muslim woman's dress code, Al-Hijab. They also claim that bearded men are naive and that they drive other people away from the religion. They claim that implementing the religion constitutes backwardness and describe following the Islamic code of conduct as extremism that restricts personal freedom. Furthermore, among their numerous false claims, they declare that calling to the Path of Allah is partisan politics.

What is amazing is that these people who ridicule religious men and women claim that their acts are not anti-Islamic but anti some religious elements and parties that use religion for worldly gains. If, for the sake of argument, we consider some of what they say as true, then does this give them the right to attack every religious man and woman? Is ridiculing Hijab directed at those Islamic parties or against a religious rule? Is refusing to implement the religion directed at these "religious elements" or is it a war waged against Allah? Allah said, what translated means, **﴿But no, by your Lord, they can have no faith, until they make you (O Mohammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.﴾** [4:65]. Do these people think that they are deceiving Allah or other people, or are they deceiving themselves? What is even more amazing is that these people praise antireligious elements and parties that show enmity towards Islam.

They support such misguided elements and groups in all their positions, whether right or wrong. They portray these elements as nationalistic and patriotic and that they seek the best for Muslims. They forget their antireligious positions and that they seek the destruction of Islam through corruption.

Islam has a very clear and straightforward ruling regarding those people who ridicule religious men and women, even if they claim that their intentions are good, for good intentions do not change falsehood into guidance and truth. Allah, the Exalted One, refuted those who ridiculed the Messenger of Allah and his companions and confirmed their disbelief because of such acts, although they claimed that they were only jesting. He said, what translated means, **﴿If you ask them (about this), they declare, "We were only talking idly and joking." Say, "Was it at Allah, His Signs and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed.﴾** [9:65].

It is well-known to the scholars of Islam that when a person ridicules a Muslim just because of his firm following of the religion, then he negates his Islam. There is nothing to jest about with regards to Al-Hijab, unless what is being ridiculed is the religion that ordered women to wear Hijab. There is nothing to jest about or hate with regards to implementing the rules of Shari'ah, unless what is being ridiculed is the system that Allah has decreed. It is amazing that such people who ridicule religious men and women and utter such words about Islamic Law, that they pray and fast and consider themselves true Muslims! The truth is that they are far from Islam, and they need to get back on the correct Path and adhere by the rules of Islam. 

Following *The Salaf*

Our Salaf (predecessors or ancestors) were the quickest to achieve piety and righteousness, the most moderate, had the best understanding of the religion and were the most knowledgeable in the Quran and Sunnah. They were the ones who ruled the earth after they had ruled their own lives with the religion, and they are the ones whom Allah is pleased with and whom He has ordered us to follow. They are our righteous and pious ancestors, and nothing will be good for us except what was good for them.

Who are the Salaf?

The Salaf are the companions of the Messenger of Allah, Salla Allahu Alayhi Wasallam, and those who came after them from among the first three generations after the Messenger of Allah, may Allah be pleased with them all. It also entails those who followed their righteous lead, such as Imams Abu Hanifah, Malik, Shafii, Ahmad, Ibn Al-Mubarak, Ibn Taymiyyah, etc.

The Salaf had One Creed

There were never disputes among the Salaf regarding the basis of the religion. They all agreed on the sources of revelation and believing in all that is contained in the Quran and Sunnah. They were all followers of the companions of the Messenger of Allah. None of them asked about the essence of

Allah's Names and Attributes while they were the ones who asked the Messenger about the orphans, the new moons, liquor, menses, gambling and many other matters that are far less significant than the basis of the religion: Knowing Allah by His Names and Attributes. Had they needed more information on this matter, they would have asked the Messenger about it.

It cannot be imagined that the companions would ask about less important matters as we have stated above and ignore the basis of the religion that they did not fully understand. In reality, they had understood these important bases in the correct and proper manner, and they also understood that they should not go into the essence of Existence of Allah nor that they should equate or resemble Him with His creation. They understood and comprehended what was required of them and they did not go into what was beyond the human ability.

Why the Creed of the Salaf?

Lusts and desires have misled the people and scattered them all over, leading them to misguidance and evil. This has led them to fall into all kinds of Bid'ahs (innovations) and corrupt beliefs. Nothing will guard against this except holding fast to the Quran and Sunnah and the way of the righteous Salaf from among the companions and the two successive generations. This is because of the following reasons:

1— Allah has testified to the righteousness of the Salaf and their virtues. He said, what translated means, **﴿And the first to embrace Islam of the Muhajirun (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him.﴾** [9:100]. This Ayah indicates their truthfulness and righteousness and the correctness of their creed and Manhaj (methodology).

2— Allah has promised with severe torment anyone who follows a path other than that of the Salaf. He said, what translated means, **﴿And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.﴾** [4:115]. This also indicates that the Salaf were followers of the correct path.

3— The Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, **“Follow my Sunnah and the Sunnah of the rightly guided Caliphs after me. Hold on to it with your**

teeth, and avoid the innovations, for every innovation is a misguidance.” [At-Tirmithi, Abu Dawood & Ibn Majah].

The companions and the successive two generations were the quickest of all people for what is good and righteous. They were also the most firm in following the Sunnah and avoiding Bid'ah and extremism in the religion. This is why anyone who wants to be guided and be on the correct path must follow their path and adopt their creed and Manhaj. This is the reason why we say that the creed of the Salaf is the true creed, and everything else is a misguidance and a rejected way.

The Texts Explain Everything

Our Salaf were the quickest to achieve piety and righteousness, the most moderate, had the best understanding of the religion and were the most knowledgeable in the Quran and Sunnah.

Allah said regarding His Messenger, Salla Allahu Alayhi Wasallam, what translated means, **﴿He it is Who sent among the unlettered ones a Messenger (Mohammad) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them**

the Book (this Quran) and Al-Hikmah (the Sunnah). And verily, they had been before in manifest error.﴾ [62:2]. This Ayah indicates that Allah has indeed explained to the people through His Messenger all what needs to be explained of the basis of the religion and the various rulings and codes of conduct. Allah did not let the people follow their desires, opinions or views. Rather, He explained to us everything we need in a manner that left no ambiguities. This is what Allah has ruled when He said, what translated means, **﴿Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.﴾** [4:165].

Doubts & Misconceptions

Many people have defied the creed and Manhaj of the Salaf, depending on some baseless doubts and misconceptions. Some have claimed that the proofs in the Quran neither convince the mind nor lead to certainty, but only affect the emotions and move the heart. This has led them to invent new ways of understanding the Quran and to depend on their minds instead of the Texts of the Quran and Sunnah. They claim that the Texts lead to what is *possible* while the mind leads to what is certain.

This belief will certainly lead to clear rejection of many Ayat of the Quran, to reject the fact that the Messenger has fully explained the Quran and taught us the Sunnah, and to reject that the Quran and Sunnah contain what will purify the heart, soul and mind. All this has led these people to abandon the Quran, neglect the Sunnah and revere the Bid'ah. They claimed that this misguided path is the first thing every Muslim should believe in and that anyone who does not follow this path is not a believer. This has led some of their extremists to declare that all Muslims who do not follow their way regarding the Quran and Sunnah are Kuffar.

These misguided people were able to mislead many Muslims using their confused logic. Many people of knowledge among the latter generations were affected by this path. They worked hard to spread it in the Muslim Ummah and fiercely fought anyone who called to following the true path of the Salaf. They have even reached a level of arrogance and rudeness that they declared, "The way of the Salaf is safer, but the way of the Khalaf (latter generations) is wiser and more knowledgeable." This statement in itself illustrates their rejection of the Manhaj of the Salaf and their defiance to the Quran and Sunnah.

It is amazing that these people claim to be Muslims, yet claim that philosophy and the art of words are safer, wiser and higher in status than Allah's Words. They have made the teachings of Ar-Razi, Al-Ghazali, Al-Matoridi and so forth as a judge over Allah's Words. How could these people make the limited weak creation --the mind-- a ruler and authority over the Almighty and infinitely Wise Lord?!


Following the Manhaj of the Salaf

A question we put forward to all those who have deviated from the creed and Manhaj of the

Salaf: Did Allah give us the bounty of the mind so we can use it to slander and insult Him?! What is the difference between those people and Satan who was too arrogant to bow to Adam in Sujood when Allah ordered him to do so?

It is time now for those people to repent to

Allah and follow His Path, the path of the righteous Salaf. The Salaf followed this path and thus spread the religion and dominated the earth. They used the Quran and Sunnah to spread Islam, and were able to successfully spread it in the east and west, among Arabs and non-Arabs. They are the example to be followed and the role model to be admired. Their path is the right path and the road to victory. It is very wrong for anyone to say that the path of the Salaf is not suitable for this day and age, the age of technology. The path of the Salaf is suitable for all ages. It is the only path to be followed at all times.

We shall soon stand before Allah and He will ask us about the path that we have followed in life and the deeds we performed. Did we follow the Manhaj of the Messenger and the believers or did we follow the path of Satan and the people of Bid'ah and misguidance?! 

It is very wrong for anyone to say that the path of the Salaf is not suitable for this day and age, the age of technology.

A void that Which I Have

The Prophet
Said

Prohibited for You

(2/2)

Abu 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 Destruction of Some Nations

The Prophet said, ***“And know that what has led to the destruction of those (nations) who were before you, were their numerous questions and their disputing with their Prophets.”*** This part of the Hadith explains the reason why some ancient nations were destroyed by Allah, so as to encourage Muslims to avoid their evil and destructive ways and be saved from their miserable fate.

Asking Numerous Questions

The types of questions that bring about such destruction are as follows:

1 — Asking about what the religion did not yet specify its ruling. Allah, the Exalted, has promised mankind that He will provide them with all what will bring about their happiness in this life and in the Last Life. Therefore, hurrying to know a ruling that Allah did not yet specify is a hated behavior, indeed. Sometimes, when such questions are raised, a ruling may then be specified, leading Muslims to fall into what is difficult to bare. The Messenger of Allah said, what translated means, ***“Those who will acquire the heaviest sin as regards other Muslims, are the ones who ask about a matter which Allah did not yet prohibit and, as a consequence, it becomes prohibited for Muslims because of this question.”*** [Muslim]. Imam An-Nawawi said with regards to this last Hadith, ***“This prohibition applies to the Prophet’s lifetime only, for ever since, the religion was completed, and there was no way to add to the Commandments. Therefore, this prohibition became invalid because what necessities it does not exist anymore (for there is no revelation after the Prophet has died).”***

2 — Asking about matters that carry no benefit, especially when the questioner could receive an answer that he hates. Abu Musa Al-Ash’ari said that the Messenger was once repeatedly asked about some insignificant matters which he hated and which made him angry. Then, the Prophet said to the people, ***“Ask me any question you want!”*** A man said, ***“Who is my father, O Messenger of Allah!”*** He said, ***“Your Father is ‘Huthafah.’*** Then, another man stood up and said, ***“Who is my father, O Messenger of Allah!”*** He said, ***“Your father is Salim, the Mawla (freed slaves are called Mawla or loyalists of their ex-mas-***

ters) of *Shaybah*.” When Umar saw the anger in the face of the Messenger of Allah, he said, “O Messenger of Allah! We repent to Allah.” [Muslim].

3— Asking questions for jest and joyful play. Ibn Abbas said, “Some used to ask the Prophet out of jest and joyful play. A man would ask, ‘Who is my father?’, and another would ask, ‘Where is my camel?’, when he loses his camel. Then, Allah revealed, ﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾ [5:101].”

4— Asking about the ruling with regards to matters that did not yet occur. Ibn ‘Hajar said, “This Hadith indicates that it is better for one to busy himself with matters that will bring about immediate benefit and refrain from asking about the matters that will not result in immediate benefit. This is just like if the Prophet had said, ‘Busy yourselves fulfilling the obligations and avoiding the prohibitions, instead of asking about matters which did not yet occur.’ Therefore, the Muslim is obliged to search for the

matters that were mentioned by Allah and His Messenger and then strive to comprehend their meanings and busy himself implementing them. If one of these matters was with regards to Faith, he must believe in it and in its truthfulness. If it was a practical matter, he should strive his best to implement it, either by performing or avoiding it. When one finds that he still has spare time, he is allowed to think about the ruling regarding some matters that did not occur yet, so as to know what to do if they occur. However, it is prohibited for one to hear of an obligation or a prohibition and then spend his effort assuming some matters that may or may not occur while ignoring implementing what he heard (the obligation or the prohibition). Acquiring knowledge in the religion is good, as long one seeks to implement this knowledge and not acquire it to indulge in useless arguments and disputes.”

The Muslim is obliged to search for the matters that were mentioned by Allah and His Messenger and then strive to comprehend their meanings and busy himself implementing them.

What further testifies to this meaning offered by Imam ibn ‘Hajar is the answer that Zayd ibn Thabit, may Allah be pleased with him, used to give when asked about a matter, “Has it occurred yet?” If he was told, “No,” he would say, “Then wait until it occurs!” Also, Umar once said, “I forbid you from asking about that which has not yet occurred, for we are sufficiently busy with that which has already occurred!”

5— Asking questions for the sake of making matters difficult and as an act of defiance. Such questions can lead to evil ends, because their answers may be difficult to implement and fulfill, just as what had occurred with the Jews. They were ordered to sacrifice a cow, any cow! Yet, they made their matter difficult by asking several questions about the description of the cow, as Allah has mentioned, ﴿They said, “Call upon your Lord for us that He may make plain to us what it is!”﴾ [2:68], ﴿They said, “Call upon your Lord for us to make plain to us its color.”﴾ [2:69] and, ﴿They said, “Call upon your Lord for us that He may make plain to us what it is.”﴾

[2:70]. This is why Allah made this matter difficult for the Jews and criticized them for such hated and evil behavior. Also, this is why the Messenger of Allah feared this end for his nation when he forbade them from asking too many questions.

6— Asking about what Allah has hidden from us for a wisdom that He best knows, such as asking questions about Predestination, when will the Last Hour commence, secrets of the soul, etc.

A man once came to Imam Malik and asked him, “O Abu Abdillah! ﴿Ar-Rahman (the Most Beneficent), Istawa (rose over) the Throne.﴾ [20:5], How did He Istawa?” The narrator of this story said, “I never saw Malik as angry and sweaty as he was when he was asked this question!” The audience be-

came silent until Malik overcame his anger. Then, Malik said, “‘How’ cannot be comprehended, His Istiwaa’ (its meaning) is not unknown, believing in it is an obligation and asking with regards it (as to how) is unknown! I fear that you are a Mubtadi’ (an innovator in the religion).” Then, Malik ordered that this man be removed from the Masjid.

As for asking about actual matters of the religion, it is warranted and necessary, **﴿So ask of those who have knowledge, if you know not.﴾** [16:43]. Acquiring some aspects of knowledge in the religion is sometimes Wajib (an obligation), such as acquiring knowledge in the conditions and obligations of Taharah (cleansing), prayer, fasting, etc.

Some aspects of this knowledge are Fardh Kifayah to acquire, that is, it is required on a part of the Muslim Nation only. This includes acquiring knowledge in the rules of inheritance, etc. Furthermore, some parts of this knowledge is Musta’hab (encouraged), such as asking about the various preferred acts and good deeds.

Disputing with the Prophets

In this Hadith, the Prophet warns Muslims against disputing and defying his order. Also, Allah warns Muslims against defying the Messenger, informing them about the evil end and destruction that the people of Noah have brought upon themselves for defying their Prophet, **﴿Noah said, “My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.”﴾** [71:21]. Then, Allah informed Muslims about the consequence that befell Noah’s nation because of this defiance, **﴿Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah.﴾** [71:25].

Therefore, all Muslims are obliged to obey the Messenger in all what he has commanded them, in all aspects: economic, social, political, etc. Muslims are also warned not to defy the Messenger, for Allah said, **﴿And let those who oppose the**


Messenger’s (Mohammad) commandment (his Sunnah) beware, lest some Fitnah befall them or a painful torment be inflicted on them.﴾ [24:63]. Ibn Kathir said with regards to this Ayah, “Let those who defy the religion (and the commands) of the Messenger, inwardly or outwardly, beware and be afraid of a Fitnah that may befall them, meaning disbelief, hypocrisy or Bid’ah (innovation in the religion) that may enter their hearts. **﴿Or a painful torment be inflicted on them,﴾** meaning in this life, that they may be killed, jailed, punished or face something similar.” The Texts from the Quran and Sunnah that warn Muslims against defying the Prophet are in abundance.

The Prophet’s Ijtihad (Opinion)

“If I say “yes,” it will become an obligation.”

This portion of the Hadith provides proof that the Prophet is allowed to issue a ruling based on Ijtihad. When the Prophet issues a correct decision, Allah will approve it, but when he issues an erroneous decision, then Allah will disapprove it.

Imam An-Nawawi said, “This proves the correct Mathhab (way or opinion) that the Prophet is allowed to issue some decisions based on Ijtihad, and that some of his decisions are not a part of the revelation (if they are proven to be solely an Ijtihad).”

Also, ibn Kathir said, “Allah’s statement, **﴿That you might judge between men by that which Allah has shown you,﴾** [4:105] proves the opinion taken by the scholars that the Messenger was entitled to rule between Muslims with his Ijtihad, as is apparent from the Ayah. Also, As-Sahihan (Al-Bukhari & Muslim) narrated that Umm Salamah said that the Messenger of Allah heard a loud argument between some foes next to his room. He went out to them and said, **“I am only human, and I only judge according to what I hear. One of you may present his case better than others (his foes) and I may then rule in his favor. Therefore, whoever I ruled in his favor and gave him that which, in fact, is another Muslim’s right, then it is a part of the Fire. So let him take it or leave it!”** 

Muslims...

Burdened the Least

Rewarded the Most

(2/2)

The Muslim Ummah is the best nation to have ever been raised for mankind. Allah has bestowed many bounties on this Ummah, including having the best rewards and the least burden. We previously mentioned a Hadith in which the Messenger of Allah, Salla Allahu Alayhi Wasallam, demonstrates the great bounty of Allah that He has made the rewards for fulfilling the Islamic obligations greater than that of the nations that existed before the Muslim Nation. We will now continue with mentioning several other facts that indicate that Allah made the Islamic obligations easy to fulfill, yet carrying the biggest rewards from Him, Allah willing.

5 — As for the prayer, at first and during Laylat Al-Mi'raj, meaning the night of the Messenger's ascent to heaven, Allah obliged Muslims to pray fifty times a day. Then He decreased the number to five, saying, as the Hadith states, "**They are five in number, fifty in reward.**" [Al-Bukhari]. Muslims only pray five times a day, which does not actually take more than a total of one half hour to perform. Yet, they gain the reward for fifty prayers, a Grace and a Mercy from Allah.

6 — The Messenger of Allah said, what translated means, "**He who prays on a Janazah** (of a dead Muslim) **will gain a Qirat. He who waits until it is buried will gain two Qirats, and the two Qirats are just like two huge mountains** (of rewards)." [Ahmad]. Praying on the Janazah and then following the funeral procession until the Muslim

dead is buried, is not much work. Yet, the reward for this act is equal to two huge mountains. This is why ibn Umar felt sorrow when he heard this Hadith, saying, "By Allah! We have lost many Qirats (meaning we missed attending many Janazahs)."

7 — The following Hadith is among the unique Hadiths of the Prophet. He said, what translated means, "**He who prays Fajr** (dawn prayer) **with the Jama'ah** (in congregation), **then sits down remembering Allah until the sun rises, then prays two Rak'ahs, will acquire the reward of a Hajj that is complete, complete, complete.**" [At-Tirmithi]. Therefore, one can gain the reward of a Hajj (pilgrimage) or Umrah (visiting the House of Allah in Makkah), while praying at the neighborhood Masjid. What a great reward, and how many people are unaware of such a reward!

8 — The Messenger of Allah makes one eager for Paradise when reading what he said, which translated means, "**Whoever prays for Allah twelve voluntary Rak'ahs** (four Rak'as before Thuhr, two after it, two after Maghrib, two after Isha' and two before Fajr) **in a day and a night, Allah will build a house for him in Paradise.**" [Muslim]. To gain such a house, one does not need money or building contractors, nor will he experience tiresome or hardship. Only praying a total of twelve voluntary Rak'ahs in a day and a night. These prayers take only a few minutes from one's time, yet their reward is tremendous.

After mentioning these few example, and there are certainly many more, Muslims should now feel eager to worship Allah and to taste how sweet it is to worship Him. The Messenger of Allah said, what translated means, “*From your Dunya* (the life of this world), *I was made to like At-Tib* (eastern perfume) *and women* (in marriage), *and the comfort of my eye was made in the prayer.*” [Ahmad & An-Nasaii]. Also, whenever the Prophet got concerned about a matter, he used to rush to perform the prayer. He used to say to Bilal, “*O Bilal! Bring comfort to us by it,*” meaning the prayer, as Bilal used to call the Athan, which is the call to prayer, for the Messenger of Allah.

There are many people who feel lazy with regards to performing the various acts of worship, because of following desires and the whispers of Satan the cursed. To such people we give the following advice:

1 — One ought to appreciate the great rewards that Allah has prepared for those who do righteous good deeds. Although these rewards are a matter of the unseen, Allah has praised those who believe in the unseen in the Quran, “*A guidance to those who are Al-Muttaqun* (the pious and righ-

teous persons who fear Allah much). *Who believe in the Ghayb* (the Unseen). ﴿ [2:2-3].

2 — Muslims are required to perform Jihad An-Nafs (striving against Satan and one’s own desires) and to compel themselves to worship Allah as much they can, while being patient during all this. Allah willing, the best outcome will result from one’s holding himself accounted for his deed and exercising patience while worshipping Allah. When one performs this type of Jihad, he will receive what Allah has promised for the believers, “*As for those who strive hard in Us* (Our Cause), *We will surely guide them to Our Paths* (Allah’s Religion - Islamic Monotheism). ﴿ [29:69]. One should not fall prey to laziness or tiredness, all the while knowing how many doors to do good works are open for him. When the person misses all these tremendous opportunities, he will not benefit from blaming others for his mistakes.

We ask Allah to grant us good righteous knowledge and then good implementation of this knowledge. We also pray to Him to purify our speech, and to end our deeds with the best type of deeds there is, for He is the Most Generous, Most Gracious. █

Continued from page 4 ... *Slandering Allah*

forward the earth’s fill of Kufr and sin and he then repents, Allah will forgive him. In addition, when Allah is insulted, His status will not decrease in the slaves’ hearts and hence, the harm of Sabb in this case only touches those who commit it. Allah’s status is far more honored and revered than being harmed by those who dare to commit Sabb against Him. This is the difference between Allah and His Messenger with regards to Sabb.

The Sabb for the Prophet, on the other hand,

constitutes breaching the rights of the son of Adam (the Prophet in this case), and thus the punishment for this offense is not averted when one repents from it. Also, the Prophet will be humiliated and insulted because of this Sabb, since his status and respectability are solidified by refraining from cursing him. Furthermore, and since such insults and cursing will decrease the Prophet’s status with many people, we are obliged to guard these limits by punishing the aggressors. Otherwise, widespread evil will be the result.” [As-Sarim]. █

Al-Balaa',

Trials in Life and Religion

(4/4)

We previously mentioned the implications of Al-Balaa' (trials and calamities) and their intended impact on the believer's heart, and also explained why sometimes the believers experience some defeats and setbacks. We also affirmed that Al-Balaa' is intended to test and try mankind, so that the believers are able to produce the evidence to their faith by practicing patience and being content with Allah's appointed destiny. Allah willing, in this last article, Imam ibn Al-Qayyim will discuss some other aspects of Al-Balaa', including the Balaa' that people suffer by the hands of those who rightfully or wrongfully oppose them. 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, "...

10— People are social in nature and need to peacefully coexist with each other. Also, each community has its distinct background, belief and ideology, and often requires others to embrace such beliefs and traditions. When one does not agree to go along with this demand, he sometimes suffers oppression and pain as a consequence of his refusal. If he agrees, he will suffer a different type of pain and torture. Hence, since people have no choice but to coexist with others, they will have to take a stand either with or against what the community wishes the person to embrace. Agreement brings its own pain and torture, that is, when what one has to agree

with is not righteous. Further, if one defies his community's desires, beliefs and traditions, he will suffer pain and torture. There is no doubt that the pain one suffers while opposing the demand that entails evil is easier than agreeing to embrace the evil he is being called unto.


For example, when some people refuse to participate in injustice, sin, false testimony or evil in general, they will in turn suffer the harm, injustice and enmity on account of this refusal. In this case, when they are patient and have fear from Allah, they will have the upper hand and will ultimately gain victory over those who call them unto evil. On the other hand, if they agree and thus indulge in the evil they are being called unto to save themselves from the hardship of refusal to go along with evil, they will gain an even greater pain than that which they sought to avoid. In this case, those who called such people unto evil will soon turn against them and will cause them more pain than the joy they gained by agreeing to go along with their evil. Knowing this fact is most beneficial for the slave. Certainly, short-lived pain that is followed by a great joy is better than a short-lived joy that is followed by a greater and a prolonged agony. Success comes from Allah alone.

11— There are four types of Balaa' that might touch the believer in the sake of Allah: Balaa' that either touches his own self, his money, his honor, or his family and loved ones. The physical Balaa' that touches the slave might cause his demise, or

just bring him pain. The Balaa' that touches the slave in his own self is the hardest of these four types.

It is a certain fact that all created souls will taste death. Martyrdom in the sake of Allah is the best fate that the believer vies for, for it is the most honorable and the easiest type of death. The Shahid feels death just as if it was a pinch. Therefore, there is no added pain that touches those who taste death as martyrs as compared to other types of death. Hence, those who think that this type of death is harder than the death that touches one while asleep in his bed are ignorant. Rather, the death of the martyr is the easiest, most honorable and most noble type of death. Those who escape martyrdom think that they are lengthening their time on earth by running away, so that they can enjoy life. Alas, Allah has proclaimed that this thought is false, when He said, **﴿Say (O Mohammad to these hypocrites who ask your permission to run away from battle), “Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!”﴾** [33:16]. In this Ayah, Allah states that retreating in the face of martyrdom will neither help nor benefit one. And even if it did help and bring about benefit, this benefit will only last for a short time. Death is a forgone conclusion that will surely touch every created soul. Those who run away from martyrdom will only gain little by this delay, all the while losing what is more beneficial for them: the bounties the martyr enjoys with Allah. Allah then said, **﴿Say, “Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?” And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper.﴾** [33:17]. Allah states that the slave can never escape His hold on him if He decides to bring him another type of harm other than death. Therefore, if the slave escapes martyrdom thinking that it harms him, Allah might bring him even more harm, and indeed, none can avert this type of harm from touching the slave. One might escape death in the sake of Allah because he hates it, to later on fall prey to a fate that is even worse than what he sought to avoid.

The same is also true regarding the Balaa' that touches one's money, honor and family. Those who are misers and do not spend from their money in the sake of Allah and in the sake of raising high Allah's Word, then Allah will take that money away from them. Or, Allah might cause them to spend it on what does not bring about any benefit either in this life or in the Last Life, or what in fact will bring about a greater harm sooner or later. If one saves his money and does not spend it in the sake of Allah, he will not enjoy this money which will soon be transferred to other people (his inheritors for example). The irony in this is that those who inherit the money will enjoy it, but the miser who saved it will be tormented because of it! Such is the case with those who relax and prefer their own comfort than striving hard in the sake of Allah, for Allah will cause them to suffer much more hardships, but not in His sake or to gain His pleasure, and this is a fact that is known by experience. Abu 'Hazim once said, 'The suffering of those who do not fear Allah that they experience by the hands of others is worse than the suffering experienced by those who fear Allah and strive hard in His Cause.'

One should benefit from what happened to Satan who refused to prostrate in Sujud before Adam Alayhi As-Salam to escape what he thought disgrace and humiliation, and to dignify himself, he thought. Afterwards, Allah made him the most humiliated creation and a servant for all those among Adam's offspring who indulge in vice and sin. Such is also the case of idol-worshippers, who refuse to obey a messenger from among mankind and who refrain from worshipping only one god. Instead, they worship stones and idols! Another example is those who refuse to give money away for the sake of Allah, or to strive hard in worshipping Him. Instead, they will give their money away for the sake of those who do not deserve it, while striving hard, obeying and pleasing them. This is enough punishment for such people. One of the Salaf (righteous ancestors) once said, 'He who refuses to walk a few steps to achieve a need for his brother, Allah will make him walk many steps in that which is in His displeasure!'" 

Our Objectives

- * To project a clear image of the religion of Islam in accordance with the Quran and Sunnah as understood by as-Salaf as-Saleh (pious predecessors).

- * To warn Muslims against all types of *Shirk* (Polytheism) and *Bidah* (innovation) related to religion, and against the sacrileges, the fabricated weak *Hadith* (Prophetic traditions) which mar the beauty of Islam.

- * To oppose and refute the advent tenets and ideologies such as atheism, communism and sectarianism.

- * To cooperate with Sunni Muslim organizations to achieve the above objectives.

- * To propagate Islam amongst non-Muslims.

The Muslim Creed

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