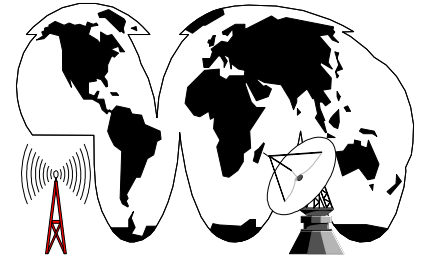


The Muslim Creed



Editorial

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In previous years we had published a series of articles titled "The Misguided Sects," in which we showed that not every person who calls himself Muslim represents Islam, nor that every group that attaches itself to Islam is necessarily a part of the Ummah. The Prophet Salla Allahu Alayhi Wasallam had foretold of this when he stated that this Ummah will divide into seventy three groups, and that only one will be saved from Hellfire. He then described this Saved Group that it is the one that follows his guidance and the way and guidance of his companions. We also detailed the attributes and basis of this Saved Group. As for the other sects, even though they attribute themselves to Islam, it is clear to any person with sane mind and sound comprehension that they are far from it. This is because their principles are not derived from Islam, save the name. Allah said, what translated means, *“This is my Straight Path, so follow it, and follow not other paths, for they will separate you away from Allah’s Path.”* [6:153].

Studying the misguided sects and their basic principles is of great importance. This will be an aid for Muslims to be aware of them and protect themselves and others from their evil. This also shows how these sects are not a part of Islam, but in reality they deform the Islamic message and its beauty, and seek to destroy it from its roots, intentionally or unintentionally. The driving force behind this can either be ignorance and hatred, or simply being misled by the devils from amongst the Jinn or mankind.

The Muslim who has adequate knowledge in the religion will have no problem in identifying such misguided sects and their evil ways, for Islam is pure, clear and simple. The Prophet had stated, *“I have left you on a clear path, its day is as clear as its nights, no one will go astray except the one who is destroyed.”* [Ahmad, At-Tirmithi & Ibn Majah]. Therefore, he who embraces this religion must clearly understand its basics and pillars, and the correct creed has to be well established in his heart, so that he can distinguish between true Muslims and those who claim to be Muslims but embrace beliefs and perform acts to the contrary.

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Also in other issues of this newsletter, we explained the simple and short message of Islam and its core, which all people can understand and comprehend. This message in brief first calls on mankind to abandon worshipping the slaves and instead worship Lord of the slaves. Whoever does not achieve and establish this is not a Muslim. Islam also seeks to establish total and complete justice, for it is the religion of justice and equality and it abhors injustice and tyranny, and the worst form of injustice is ascribing partners with Allah in worship. Islam is a message that was revealed to us from Allah, the Most Just, so it can rule people with justice and fairness. Thus, no person can ever justify his assaults or injustice through Islam, or claim that his actions are derived from it, no matter what justifications and arguments he can provide.

Therefore, it is clear that Allah has blessed us with guidance to the Straight Path. It is then necessary that we thank Him for this bounty. Staying firm on Allah's Path saves the Muslim from confusion and misguidance. On the other hand, those who follow paths other than that of the believers, they will certainly be misled and will bring destruction upon themselves and others, while they think they are protecting Islam and fighting for it, **﴿Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds!﴾** [18:104].

It is established in Islam that ends do not justify the means, as some ideologies claim. Allah has legislated legal methods and means


for the Muslim to achieve his goals, and these means can only bring good for the creation. Therefore, utilizing illegal methods and means can never lead to serving Islam and Muslims or to please Allah. It is also impermissible for the Muslim to claim that Allah has allowed such and such, while He did not, thus resorting to impermissible and illegal means and practices to achieve his so-called noble goal, and do this in the name of Islam, while Islam is innocent of it. Therefore, assaulting the innocent and resorting to violence, such as what the whole world had witnessed on September 11th, 2001, can never be a valid means with which one can seek to serve any noble goal.

The principles of Islam and all its rules have been revealed, and the religion has been completed and perfected for us, **﴿This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion.﴾** [5:3]. Islam is a complete religion and is in no need of being amended by the any individual or group. He who sincerely seeks Allah's pleasure and acceptance and strives to be on the Straight Path, then Allah will make his life easy and will grant him guidance, **﴿As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness).﴾** [92:5-7].

Seeking religious knowledge from its pure sources is what safeguards one from calamities and misguidance, **﴿Say (O Mohammad), "This is my way; I invite**

unto Allah with sure knowledge, I and whosoever follows me with sure knowledge. And Glorified and Exalted be Allah And I am not of the Mushrikeen (polytheists).﴾ [12:108]. As for ignorance, it is enemy number one to Islam and Muslims. Therefore, he who speaks about the religion without knowledge and without being qualified to speak on religious issues, will indeed be on a path of misguidance. He will be among those whom the Messenger of Allah had foretold about, those ignorant who give Fatwa about that which they know not. Such people will thus be committing acts of misguidance and misleading others as well, as we saw on TV screens on September 11th.

Because of all this, we, at The Daar of Islamic Heritage, Inc., have been striving hard for the past eleven years through our books, newsletters, annual meetings, etc., to spread the correct religion of Islam. Through these means we have shown the path of the early believers, may Allah be pleased with them all. We have also shown that what we witness today of people spreading mischief in the land, are all results from these misguided sects with corrupts understanding of Islam and deviant ideologies.

The first step towards destroying these sects is to expose them and destroy the basis of their ideologies, through spreading correct knowledge and showing their deviance. We have to fight these sects using all permissible means, to protect Muslims and humanity from them and to end mischief and destruction in the land. 

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The Mufti of Saudi Arabia on the Recent Terrorist Attacks In The U.S.A.

What had recently taken place in the United States of America was a very serious and grave occurrence, on account of which thousands of souls had perished. This action does not conform to the Islamic Shari'ah (legislation) and is not sanctioned by it. This is not from the religion. These actions do not conform to the spirit and foundations of the Shari'ah for many reasons.

Verily, Allah, the Exalted, has commanded fairness, and has based the Heavens and earth on justice. It is on account of this justice that the Messengers were sent and the Books were revealed. Allah has said, *“Verily, Allah commands with justice and benevolence, and the giving of near relatives (in charity) and He forbids from obscene and evil deeds, and oppression. He cautions you, that perchance you may remember.”* [16:90], and, *“Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.”* [57:25]. Allah has also judged and decreed that no soul can bear the burden of another soul, a result of the perfection of Allah's justice. On this He said, *“And no bearer of burdens will bear the burden of another.”* [6:164].

Indeed, Allah has forbidden injustice on His Own Self, and has also declared it forbidden among His slaves. He has said in a Qudsi Hadith, *“O My slave! Indeed I have forbidden injustice upon*

Myself, and have also made it forbidden amongst yourselves. Therefore, do not oppress each other.” [Muslim]. This is a general commandment for all slaves of Allah, which entails establishing justice amongst Muslims and non-Muslim alike. It is not permissible for any person to be unjust with others nor oppress them, even if there were hatred and dislike between them. Allah says, *“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do.”* [5:8]. Hence, from a legislative point of view, even hatred and dislike do not permit the commission of injustice and oppression.

Based upon what has preceded, it is obligatory that all of us --states and societies, Muslims and non-Muslims-- to be aware of a number of important facts:

1-- These events that have recently taken place in the United States, and all actions of similar nature, such as hijacking plane, taking hostages or killing the innocent, without just cause, are all nothing but a manifestation of injustice, oppression and tyranny. The Islamic Shari'ah does not sanction or accept any of these actions. Rather, it expressly forbids them and declares them amongst the gravest of sins.


2-- The Muslim who comprehends his religion and acts upon the Book of Allah and the Sunnah of His Prophet, Salla Allahu Alayhi Wasallam, does not allow himself to fall into the likes of these actions, because of what they entail of exposing oneself to the Wrath of Allah and also what results from them of harm and destruction.

3-- It is obligatory upon the scholars of the Ummah to explain the truth concerning such actions and that they make clear to the whole world that the Shari'ah of Allah and the religion of Islam do not sanction these types of actions, ever.

4-- It is upon the media outlets and whoever is behind them, from amongst those who make accusations against the Muslims and who strive to revile this noble and upright religion, and describe it with that which it is free from, all in order to kindle tribulation and to harm the reputation of Islam and Muslims — it is obligatory upon them to restrain from this misguidance. They should realize that no

sane and just person who knows the true details of Islam can ever describe it with such descriptions, nor make such accusations against it. History clearly shows that the nations of the earth have never experienced from the followers of Islam but justice and the fulfillment of the rights of others.

The above is a presentation of the truth and an attempt to remove any confusion regarding the recent events. I ask Allah that He inspires us with that which contains our guidance, that He guides us to the ways of Islam, and that He strengthen His religion and raise high His Word. Indeed, He is the Most Kind and Most Generous. And may the prayers and peace be upon our Prophet Mohammad, and upon his family and all his companions.

*The Grand Mufti of the Kingdom of Saudi Arabia,
President of the Committee of Major Scholars and
the Center for Knowledge Based Research and
Verdicts -- Shaykh Abdul-Azeez bin Abdullah bin
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The Scholars on Hijacking and Suicide

The recent terrorist attacks that took place on September 11th, 2001, in New York and Washington DC, and which have caused thousands to perish, have brought forward numerous questions on the permissibility of such actions according to the Islamic Shari'ah. Since these evil acts have been attributed to Islam, while the religion is innocent of it, we sought to bring forth the statements of some scholars of this present time, to clearly show where Islam stands regarding such acts of violence, and to put an end to such questions and doubts raised against Islam and Muslims.

1. Shaykh Ibn Baaz on Hijacking Planes and Kidnapping:

“It is well known to every person who has the slightest bit of common sense is that hijacking airplanes and kidnapping children and the like are grave crimes. Their evil effects are far and wide, as is the great harm and inconvenience caused to the innocent. The total effect of these acts cannot be comprehended except by Allah.

Likewise, it is well known that these crimes are not specific to any particular country over and above another, or any specific group over and above another. Rather, it encompasses the entire world.

Therefore, it is obligatory upon all governments and those in charge from amongst the scholars and everyone else to afford these issues great concern, and to exert themselves as much as possible in ending this evil.”

2. Shaykh Ibn Jibreen on Hijacking Planes and Ships

“Question: There are those who hijack a plane or a ship, and do so to apply pressure upon the country to which this plane or ship is headed. They might also threaten to kill the passengers, and in some instances they actually kill some of them, until their demands are met. So what is the ruling on such actions, especially since such actions terrify the passengers?”

Response: “It is incumbent upon every country to provide sufficient security to prevent the likes of these rebels from taking over planes or ships. It is upon the respective country to provide every airline with security sufficient to repel any hijacking attempt by the aggressors. They should also coordinate a full passenger search prior to boarding. Thus, they should not permit anyone to proceed to board until after they have ascertained that no one is in possession of weapons, even if it be a piece of metal (bar or the like).

In addition, some gangs may force the aircraft to divert to another destination. In such cases, if there are amongst the crew or passengers anyone with sufficient physical training to overpower them, then the rebels' plans will be foiled.

Therefore, there is no doubt that hijacking is a mistake, ignorance and falsehood. Further, it is a transgression beyond the limits, causing terror to the passengers and threatening their lives. Allah knows best.”

3. Shaykh Ibn Uthaymeen On Attacking the Enemy by Blowing One-self Up In a Car

Question: “What is the ruling regarding acts of Jihad by means of suicide, such as attaching explosives to a car and storming the enemy, whereby the person knows without a doubt that he will die as a result of this action?”

Response: “Indeed, my opinion is that he is regarded as one who has committed suicide, and as a result he shall be punished in Hell, for the Prophet said, **‘Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever.’** [Al-Bukhari & Muslim].

However, the person who is ignorant and does not know, and believes that his action is good and pleasing to Allah, then we hope that Allah forgives him for that which he did out of Ijtihad, even though I do not find any excuse for him in the present time.

The reason for this is because this type of suicide is well known and widespread amongst the people, so it is upon the person to ask the people of knowledge regarding it, until the right guidance for him is differentiated from error.

It is surprising that these people kill themselves despite Allah having forbidden this, for He had said in the noble Quran, **‘And do not kill yourselves. Surely, Allah is Most Merciful to you.’** [4:29]. And many amongst these people do not desire anything except revenge from the enemy, by whatever means possible, be it permissible or impermissible. So they only want to satisfy their thirst for revenge.

We ask Allah, the Exalted and Ever-High, to bless us with knowledge and foresight in the religion, and also in our actions, all in a way that pleases Him. Indeed, Allah is All-Powerful over all things.

4. Shaykh Ibn Uthaymeen on Committing Suicide


Question: “What is the ruling regarding suicide in Islam?”

Response: “Suicide is when a person kills himself intentionally by whatever means. This is impermissible and is regarded as one of the major sins, and likewise is included in the general statement of Allah, **‘And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.’** [4:93]. This is also established in the Sunnah on the authority of the Prophet Salla Allahu Alayhi Wasallam, who said, **‘Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever.’** [Al-Bukhari & Muslim].

In reality, the one who commits suicide, generally does so because of his desperate situation, either as a direct result of an act of Allah or a human being. So you find him unable to cope with that which has afflicted him, and in actual fact he is like the one who is seeking shelter from scorching heat with fire. So he has progressed from that which was bad to that which is far worse. Had he been patient, Allah would have assisted him in dealing with his difficulty.

5. Shaykh Ibn Baaz on Those Who Partake in Bombings & Hijackings

Question: Concerning Jamaa’at Al-Jihad and cooperating with them?

“They are not to be cooperated with, nor are they to be given Salam to. Rather, they are to be boycotted and shunned, and people are to be warned against their evil. This is because they are a Fitnah (tribulation, trial), are harmful to the Muslims, and they are the brothers of Satan.” 

Al-Jahl

Ignorance

Allah has said in the Noble Quran, what translated means, ﴿Say, “Are those who know equal to those who do not know?”﴾ [39:9]. When we read through the Quran, we will find that ignorance is one of the reasons why the previous nations before the Muslim Ummah defied their Messengers and rejected their Messages. Allah said, what translated means, ﴿They said, “O Moses! Make for us a god as they have gods.” He said, “Verily, you are a people who know not.”﴾ [7:138]. Also, Allah said that Prophet Salih said to his people, ﴿“And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!”﴾ [46:23], and that Prophet Ibrahim said to his people, ﴿“Do you order me to worship other than Allah, O you ignorant people?”﴾ [39:64].

Allah Almighty has warned the Muslims against following the ways of the Jews, whom He is angry with, because they chose to disobey Him after He has sent down to them the knowledge and the true guidance. Allah has also commanded the Muslims to avoid the Christians’ ways, for they worship Allah without knowledge, and are thus lost in the darkness of misguidance. Allah has ordered the Muslims to ask Him for guidance to the Straight Path, which entails acquiring knowledge in the Truth and abiding by it. When one acquires knowledge in Islam and then implements it, he will, in fact, be renouncing all those who indulge in Bid’ah (innovation in the religion) and misguidance. One of our Salaf (righteous ancestors) once stated that, “Whoever worships Allah with ignorance, he will bring about more harm than benefit.”

Ignorance is a major reason why many Muslims fall into all types of ‘Haram (the prohibitions) and Bid’ahs, as Imam Ibn Taymiyyah has stated, “What brings about the benefit of the son of Adam are Iman and working the good deeds. What nullifies those two are ignorance—the opposite of knowledge—which will misguide such people, and also following the desires and what the heart wants, thus making such people among the defiant rebels and the cursed persons.”

Nowadays, ignorance in the religion has become widespread. This is a sign of the Last Hour, as the Prophet has informed us. Anas narrated that the Messenger of Allah said, what translated means, “**Raising up knowledge while ignorance remaining** (on earth) **is a Sign of the (Last) Hour.**” [Al-Bukhari, Muslim & ibn Majah]. Also, Abu Hurayrah reported that the Messenger of Allah said, “**Time will be shortened, the knowledge will be raised up, the Fitan** (trials, calamities, etc.) **will appear, stinginess will be widespread and Al-Haraj will appear in abundance.**” He was asked, “And what is Al-Haraj?” He said, “**Murder!**” [Muslim & ibn Majah]. According to these Hadiths, knowledge of the religion will be raised up just before the Last Hour commences.

Ibn ‘Hajar said in **Fat’h Al-Bari**, “This Hadith indicates that ignorance will be so widespread that its opposite—knowledge—will be scarce, as is evident by the Prophet’s saying that **‘knowledge will be raised up.’** Then, only ignorance will remain. Although a few scholars will also remain, they will be much fewer than the ignorant ones!” Also, Abu

Waa-il said, "Once, I was sitting with Abdullah ibn Mas'ud and Abu Musa Al-Ash'ari who both said that the Messenger of Allah has said, ***'There will be days that will come just before the Hour, when knowledge will be raised up, ignorance will be sent down (and spread on earth) and when Al-Haraj and Al-Maraj (murder and violence) will be in abundance!'***" [Al-Bukhari & Muslim].

The Messenger of Allah has stated that knowledge of the religion will be raised up in several other authentic Hadiths, such as, ***"Allah will not raise up knowledge by erasing it from the slaves' (hearts), but He will raise up knowledge by bringing death to the scholars (when their appointed terms expire). When He has not left a scholar, people will then appoint ignorant lead-***

ers (or false scholars), and will ask them and they will give Fatwa (religious decrees) without knowledge, and will thus be misguided and also a source for misguidance." [Al-Bukhari, Ahmad & ibn Majah]. Imam An-Nawawi said, "This Hadith explains what raising up the knowledge means in the previous Hadiths, that is, not by erasing it from people's hearts, but by the death of the scholars who carry such knowledge. Then, people will seek some ignorant persons who will rule with their ignorance, thus becoming misguided themselves and will also misguide others."

Issuing Fatwas without knowledge is indeed a major sin and Bid'ah. Allah said, what translated means, ***"Say (O Mohammad), "(But) the things that my Lord has forbidden are great evil sins whether committed openly or secretly, sins of all kinds, unrighteous oppression, joining partners in worship with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."*** [7:33].

Imam ibn Al-Qayyim said, "The origin of Kufr and Shirk comes from saying about Allah without knowledge, which is one of the most prohibited acts in the Sight of Allah. It produces the most harmful effects, because it entails lying with regards to Allah and describing Him with what is not appropriate. This also entails changing and altering Allah's religion, denying what He has approved while approving what He has denied, implementing what He has rejected while rejecting what He has commanded to be carried out, hating those who are His loyalists while taking His enemies as loyal friends, detesting what He loves while loving what He hates, and describing Him with what is not appropriate with regards to His Attributes, Speech and Actions."

Muslims are obliged to seek knowledge in Islam from its true resources, the Quran and the Sunnah of the Messenger of Allah, according to the way the companions understood and implemented them.

Allah has prohibited for His slaves to issue religious decrees that proclaim a matter as either prohibited or allowed in the religion without knowledge or proof from the Quran or Sunnah. He said, what translated means, ***"And say not concerning that which your tongues put forth falsely, "This is***


lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. [16:116], and, ***"And verily, among them is a party who distort the Book with their tongues (while they read it), so that you may think it is from the Book, but it is not from the Book, and they say, "This is from Allah," but it is not from Allah; and they speak a lie against Allah while they know it."*** [3:78].

Inventing a lie against Allah is a major sin and a dangerous path to take, and indeed an act of transgression against Allah that also misguides people, ***"Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly, Allah guides not the people who are wrongdoers."*** [6:144]. This Ayah states

that there is no greater evil than for one to prohibit what Allah has allowed or to allow what He has prohibited. This Ayah emphasizes the grave mistake and miscalculation of those who invent a Bid'ah and thus relate to Allah what He did not legislate.

We have presented ample evidence from the Quran and Sunnah emphasizing the importance of avoiding issuing religious decrees or indulging in what one has no knowledge of. The religion and also sound minds agree that it is better for people to merely say, "I do not know," about what they do not know. When people see that such persons fear Allah and are cautious with regards the religion, they will only respect and appreciate them more. The true Muslim never utters a saying without knowledge, taking the example of the best and most knowledgeable of all mankind, the Messenger of Allah, Salla Allahu Alayhi Wasallam, who used to say, "I do not have knowledge in this," when asked about what Allah did not yet reveal to him. Also, the companions, especially the most knowledgeable among them, used to be cautious when asked about matters of the religion. Abu Bakr once said, "Which sky will cover me and which earth will carry me, if I say about the Book of Allah that which I have no knowledge!"

It is amazing that some Muslims in the present time discard this much needed caution, as they rush to give answers about various matters and aspects of the religion, without having the necessary knowledge, and often with arrogance and defiance, thus allowing what Allah has prohibited or prohibiting what Allah has permitted. Muslims are obliged to seek knowledge in Islam from its true resources, the Book of Allah and the Sunnah of His Messenger, according to the way the companions understood and implemented them. They are also obliged to seek matters of Ijmaa', where the entire community of scholars agree on a matter of the religion. This is the True Path and the way of the Saved Group.

Therefore, it is necessary to have fear from Allah, to seek knowledge in the religion and to know that he whom Allah wants his good, He will grant him knowledge in the religion. And when you seek the knowledge of Islam, seek it for the sake of Allah Alone and intend to implement it as soon as you learn it. But do not seek knowledge merely to gain access to fame, positions or winning arguments. And make all your deeds sincere for the sake of Allah, and pray that Allah accepts your deeds, for He is the One Who accepts the supplication from His slaves. 

Good Conduct

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

Referring to the *Quran and Sunnah*

Allah has commanded all people to follow and implement His Book and also to obey His Messenger, Mohammad, Salla Allahu Alayhi Wasallam. He said, what translated means, **﴿O Prophet (Mohammad)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily! Allah is Ever All-Knower, All-Wise. And follow that which is inspired in you from your Lord. Verily, Allah is Well-Acquainted with what you do.﴾** [33:1-2]. In order for this command to be implemented and fulfilled, Allah has commanded His Messenger to convey the Book and to explain it to mankind. In this regard, He said, what translated means, **﴿O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.﴾** [5:67], and, **﴿And We have also sent down unto you (O Mohammad) the reminder and the advice (the Quran), that you may explain clearly to men what is sent down to them, and that they may give thought.﴾** [16:44].

It is a fact that the Messenger has perfectly conveyed the Message from Allah. The Prophet has not left any command that will draw us closer to Allah but has ordered us to implement it, after implementing it himself. He has also not left any matter that will draw us away from Allah but has warned us against it, after staying away from it himself. He said, what translated means, **“I have**

left you on the clear path, its days are as clear as its nights, none will be led away from it except he who is destroyed.” [Ahmad & Ibn Majah].

Following the Messenger

Allah has commanded us to obey the Messenger and warned us against disobeying him and defying his guidance. He said, what translated means, **﴿It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.﴾** [33:36], and, **﴿He who obeys the Messenger (Mohammad), has indeed obeyed Allah.﴾** [4:80].

Also, Imam Ibn Kathir commented on the Ayah, **﴿And let those who oppose the Messenger’s (Mohammad) commandment...﴾** [24:63], saying, “The commandment of the Messenger of Allah is his way, path, Manhaj, method, Sunnah and legislation. Hence, every deed and action is weighed against the Prophet’s deeds and actions. Whatever conforms with the Sunnah is accepted, and whatever defies it of sayings and deeds are rejected, whoever may be those who say or perform them. Therefore, let those who defy the Prophet’s Shari’ah inwardly or outwardly beware and be afraid. The Messenger of Allah said, **‘Whoever obeys me will enter Paradise. Whoever disobeys me will have refused** (to enter Paradise).’ [Al-Bukhari]. Hence, following

the Messenger of Allah is a required obligation upon every Muslim, male or female. Furthermore, following the Messenger indicates obeying what Allah has commanded us and what He has revealed to His Messenger of the Sunnah. The Messenger of Allah also said, *'I have left with you two matters that if you hold fast unto them, you will never be led astray after me: the Book of Allah and the Sunnah of His Prophet.'* [Malik].

Also, Jabir narrated that Umar bin Al-Khattab once brought a copy of the Torah, saying, 'O Messenger of Allah! This is a copy of the Torah.' The Messenger kept silent. So Umar started to read from it, while the face of the Messenger of Allah was changing color (out of anger). Then, Abu Bakr said, 'May the Thawakil (females who lose their loved ones) lose you (this is meant as a way of criticizing someone, not literally)! Do you not see what is happening to the face of the Messenger of Allah?' Umar then looked at the Messenger's face and said, 'I seek refuge with Allah from Allah's Anger and from His Messenger's anger. We accept Allah as our Lord, Islam as our religion and Mohammad as our Prophet.' Then, the Messenger of Allah said, *'By He in whose Hand is my soul! If Musa was alive and you then follow him and abandon me, you will have gone astray from the Straight Path. If Musa were to be alive during my time as a prophet, he would have followed me.'* [Ahmad & Ad-Darimi].

This Hadith states that true success in the Dunya (the life of this world) and the Akhirah (the Last Life) is connected and closely tied to following the Prophet and implementing his Sunnah. In his book, **Ar-Risalah**, Imam Ash-Shafi'i stated that, 'Whoever accepts what the Messenger of Allah commands, will have accepted it from Allah, be-

cause it is Allah Who has commanded us to obey the Messenger.'"

Referring to Allah and His Messenger in All Disputes

Allah said, what translated means, *﴿O you who believe! Obey Allah and obey the Messenger (Mohammad), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.﴾* [4:59]. Obeying Allah entails obeying His Book, while obeying His Messenger entails following his Sunnah. Obeying those in authority entails obeying them in what they command us, which in turn must conform with Allah's obedience. When a dispute arises with regards to a matter of the religion, we are required

The Prophet did not leave any command that will draw us closer to Allah, but ordered us to implement it, after implementing it himself. He also did not leave any matter that will draw us away from Allah, but has warned us against it.

to refer to the Book of Allah and the Sunnah of His Messenger, and to adopt the position which the Quran and Sunnah testify to its validity. Truly, the Quran and Sunnah are the final authority regarding any dispute, always leading and directing the Muslims to the best and most safe results.

Allah said in another Ayah, 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]. This Ayah's explanation according to Ibn Kathir is, "Allah swears by His Most Honorable Self, that no person will attain Iman until he or she refers to the Messenger of Allah in all matters, because what the Messenger commands is the truth that must be

obeyed inwardly and outwardly. This is why Allah said, **﴿...and find in themselves no resistance against your decisions, and accept with full submission﴾**, meaning, ‘When they refer to you for judgment, they must obey you inwardly in what you decide, and then submit to that decision without hesitation.’”

The Danger of Taqlid


We have listed several Texts that emphasize the importance of following the Quran and Sunnah and implementing them. These are the two resources of Islam that Allah requires from us to follow and obey. This demonstrates how far away from the truth are those who perform Taqlid (blind following) of the Mathahib, because these people simply reject the Hadith of the Messenger of Allah without valid justification. They claim that the Hadith opposes their Mathhab, as if the Mathhab is the judge over the Sunnah, not the other way around. Such people are unaware that they are defying the orders of the Imams of the Mathahib themselves who have emphasized the necessity of following the Quran and Sunnah. Imam Ash-Shafii said, “If you find that my opinion defies the Hadith of the Messenger of Allah, then throw my opinion against the wall.”

The Messenger of Allah has commanded us to refer to the Quran and Sunnah when disputes arise. He said, **“For those who will live long, they will witness many disputes. Therefore, hold fast to my Sunnah and the Sunnah of the rightly-guided Caliphs after me, hold on to it with your teeth. And beware of matters of innovation, for every innovation is a Bid’ah and every Bid’ah is a heresy.”** [Ahmad, Abu Dawood, Ibn Majah & At-Tirmithi]. There is no doubt that when one is being fanatic about his opinion or the opinion of whom he imitates in Taqlid, then the various disputes and differences that Allah has warned us from will appear. He said, what translated means, **﴿And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your**

strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).﴾ [8:46]. Also, those who blindly follow the Mathahib when the Mathhab contradicts a Text from the Quran or Sunnah, then they will be preferring the Mathhab over what Allah and His Messenger have said. Allah said, what translated means, **﴿O you who believe! Do not put (yourselves or your opinions) forward before Allah and His Messenger (Mohammad), and fear Allah. Verily! Allah is All-Hearing, All-Knowing﴾** [49:1]. This is why the Salaf (righteous ancestors) were the most serious and firm in their following and obedience for the Sunnah of the Messenger of Allah. They used to reject every opinion that did not conform with the Sunnah.

Blind following of Mathahib only became common after the end of the first three righteous generations of Islam whom the Prophet has attested to their righteousness. The Ummah will never be led aright except by holding fast to that which the first three generations held fast unto. The early generations of this Ummah followed the path of the Messenger of Allah and refrained from blind following of their scholars, and also refrained from obeying their desires and whims.

What is even equally erroneous regarding Taqlid is the practice of those who choose from every Mathhab what satisfies their desires and whims and what they see as easy for them to follow. They do not seek the evidence from the Quran and Sunnah. Yet, they think that they are rightly guided and that they are not followers of the Mathahib anymore. They are mistaken, for they only seek the rulings that suit them, thus obeying their desires and not the Quran and Sunnah.

We ask Allah that He makes us among those who follow and obey the Book of Allah and the Sunnah of His Prophet. We also ask Him that He makes us among those who obey Allah’s Commands and His Messenger’s decisions in all our affairs, and the last of our speech is: all the thanks and praises are due to Allah, Lord of the Worlds. 

"The burden of proof is on the claimant..."

The Prophet Said

(1/2)

Ibn Abbas, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, had said, what translated means,

"If what people claim is taken at face value, then some will claim other people's possessions and blood. Therefore, the burden of proof is on the claimant, and Yamin (oath) is on whoever denies (the charges laid against him)."

Related by Al-Bayhaqi and others.

The Status of this Hadith

Imam Ibn Daqiq Al-'Eid said, "This Hadith is a pillar of Islamic Jurisprudence, and the best law to refer to in matters of differences and conflicting claims." Also Imam An-Nawawi said, "This Hadith is a pillar of Shari'ah." This Hadith lays down the legislative ground for fair judging between people, to preserve their rights and honor, to pursue justice and to give each his rights.

Kinds of Proof

Proof that is presented in any case mainly contains a testimony to what has happened. Testi-

monies uncover the truth and prove or disprove the truthfulness of the claimant, and also describe what has been witnessed. This is used to solidify the claim brought forward, providing the testimonies are truthful. There are several kinds of testimonies according to the Shari'ah:

1— Testimony in cases of adultery. Allah said in the Quran, what translated means, ***And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them.*** [4:15] and, ***And those who accuse chaste women, and produce not four witnesses, flog them.*** [24:4]. Therefore, testimony concerning claims of adultery requires the presence of four adult men who have witnessed the act while in progress.

2— Testimony concerning murder, theft, alcohol consumption and false accusations. These types of violations are called "Al-'Hudud, meaning they warrant a prescribed punishment." Allah said, what translated means, ***And take for witness two just persons from among you (Muslims).*** [65:2]. Therefore, the testimony of two adult males is required in such cases. Some scholars also require two adult male witnesses in marriage and divorce contracts.

3— With regards to selling, debts and rentals; all monetary cases. Allah said in the Quran, what translated means, ***And get two witnesses out of your own men. And if there are not two men (avail-***

able), **then a man and two women, such as you agree for witnesses.** ﴿ [2:282]. This kind requires the witness of two adult males or one male and two females.


4— With regards to child custody, giving birth and virginity. Such matters are usually not accessible to men, therefore, the testimony of women is required. In some cases, the testimony of one adult female is accepted. ‘Uqbah ibn Al-Harith said, “I married a woman. Afterwards, a black woman came forward and said, ‘I have suckled you both.’ Then, I went to the Prophet and told him that I married such and such woman, then a black woman came forth with a claim, saying, ‘I have suckled you both,’ and she is lying.” The Prophet turned his face away from him. ‘Uqbah repeated what he had said, then the Prophet said, **“How about this matter when she claims to have suckled you both? Leave her** (divorce your wife, since you are not eligible to marry her).” [Al-Bukhari]. Afterwards, ‘Uqbah divorced his wife and she married another man. This Hadith proves that the testimony of only one female is accepted in such matters.

The claimant has to produce sufficient evidence to validate his claim, as the Hadith states, **“And the burden of proof is on the claimant.”** In another narration for this Hadith, Imam Muslim reported that the Prophet said to the claimant, **“Provide your two witnesses.”** Therefore, if the claimant establishes the truthfulness of his case, he then wins it.

The wisdom behind burdening the claimant with producing the proof is that he is claiming a matter that was not witnessed by all. Witnesses and evidence establish what had really happened.

Acceptance of Valid Evidence

The judge has to ask the defendant about what he has been accused of. If he admits, then the matter is closed, for admitting guilt is sufficient as proof. If the defendant denies the charges, then the judge will ask the claimant to present his proof. If he brings forward sufficient proof to his claim, the judge will have to rule in his favor. If the defendant denies or disputes what that proof establishes, his denial will be of no value in this case. If all what the claimant has is the disputed integrity of the defendant, providing he also has no sufficient proof, then the claimant is entitled to request the judge to require the defendant to swear to his innocence, and the defendant will have to swear by Allah that all claims made against him are false. If the defendant swears that he is innocent, and when there is no proof to the contrary, then his innocence must be declared.

The Prophet once asked a claimant, **“Do you have proof?”** He said, **“No.”** The Prophet said, **“Then you have only (the defendant’s) oath.”** [Muslim]. This Hadith also proves that sufficient evidence is proof enough to the guilt of the accused, even if he swears to the contrary. 

The Virtue of Charity

Allah said, what translated means, **﴿Those who spend their wealth (in Allah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.﴾** [2:274].

It was also narrated that once, the Messenger of Allah visited Bilal, who had some dates stored in his house. He said to him, **“O Bilal, what is this?”** He said, “Something I am saving for tomorrow (future needs).” He said, **“Don’t you fear that tomorrow you will see its fumes in Hellfire? Spend O Bilal, and don’t have fear that Allah will not sustain you.”** [Muslim].

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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