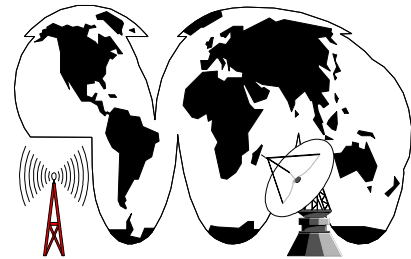


# The Muslim Creed



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## ***In this issue***

<b>Scholars of Islam</b> .....	2
<i>Imam Ibn Al-Qayyem (1/2)</i>	
<b>Ya'juj &amp; Ma'juj (1/2)</b> .....	6
<i>Their existence and refuting those who reject this fact</i>	
<b>Salafi Concepts</b> .....	8
<i>The Four Imams (1/3)</i>	
<b>The Prophet Said</b> .....	12
<i>Forbidding Injustice</i>	
<b>Al-Fitan</b> .....	14
<i>Definition</i>	



## ***Editorial***

Allah has sent Prophet Mohammad, Salla Allahu Alayhi Wa sallam, with the great religion of Islam at a time when the People of the Scriptures, the Jews and the Christians, were anguishing in utter ignorance and misguidance, ever since they changed and altered the Torah and the Gospel. When Prophet Mohammad was sent, the Jews and the Christians took the side of the polytheists against him. The Jews played a special role in this regard, although they knew for sure that he was Allah's Messenger from what they read about him in the Torah, and although they were ordered to follow him and believe in his message, **﴿Those to whom We gave the Scripture (Jews and Christians) recognize him (Mohammad) as they recognize their sons.﴾** [2:146]. We should note here that Imam Muslim narrated that Abu Hurayrah related that the Messenger of Allah said, what translated means, **“By He in Whose Hand is my soul! No one of this nation hears of me, whether a Jew or a Christian, then dies without believing in what I was sent with, but will be among the people of the Fire.”** Hence, when the Messenger of Allah settled in Madinah, he sent several messages to the kings of the known world then, calling them unto the religion of Allah, so that they are delivered out of the darkness into the light of correct guidance. Rib'i ibn 'Amir narrated this mission in just a few words, when Rustum —the Persian emperor— asked him why the Muslims came to his land. Rib'i said to him, “We are a people whom Allah has raised up, so that we take whom He wills from worshipping the slaves into worshipping the Lord of the slaves, from the smallness of this earthly life into the vastness of the Last Life, and from the injustice of the false religions into the justice of Islam.”

Islam, the Final Religion from Allah, came to guide the people to the righteous, middle path that requires them to believe in Allah in monotheism and to believe in His Prophets and Messengers. The Jews and the Christians, on the other hand, have each gone to the extreme in the religion. The Jews disobeyed the messengers, killed some of them and described and accused many others with what is not suitable for even common people, let alone the prophets who are

... continued on page 3



## Imam Ibn Al-Qayyem

(1/2)

**S**hamsuddin Abi Abdillah, Mohammad ibn Abi Bakr ibn Ayyub, also known as ibn Qayyem Al-Jawziyyah, is an Imam in Hadith, Fiqh (Islamic Law) and one of the ‘Huffath (great authorities) of Hadith. He is known as ibn Qayyem Al-Jawziyyah, referring to the school that Mu’hyi Ad-Din ibn Ali Al-Jawzy established and for which his father was an administrator.

Ibn Al-Qayyem was born in 691 after Hijrah, to a house known for knowledge and good reputation, in a village called Zar’, in the area of ‘Huran, in Syria. Zar’ is at a distance of fifty five miles to the southeast of Damascus. Later on, he moved to Damascus and became a pupil for some of Damascus’ famous scholars.

He studied the rules of inheritance with his father, and studied Hadith with Ash-Shihab An-Nabulsi, judge Taqi Ad-Din ibn Sulayman, and others. As for the Arabic language, he studied with Abi Al-Fat’h Al-Baly. He also studied Fiqh with Safiyyuddin Al-Hindi, Isma’il Al-Harrani, and, of course, Shaykh Al-Islam ibn Taymiyyah. After ibn Taymiyyah returned from Egypt in 712 AH and until his death in 728 AH, ibn Al-Qayyem, a young man then, stayed with him and benefited

to the fullest from his vast knowledge and wise advice. He loved ibn Taymiyyah so much that he followed most of his Ijtihad and paid tremendous effort in supporting it with evidence from the Quran and Sunnah, also proving the invalidity of those who opposed him. Indeed, ibn Al-Qayyem was the one who organized ibn Taymiyyah’s books and was a major reason for preserving and spreading

curred. He also warned Muslims from all alien ideologies, Greek and Indian philosophies and Sufi superstition that marred the purity of Islam.

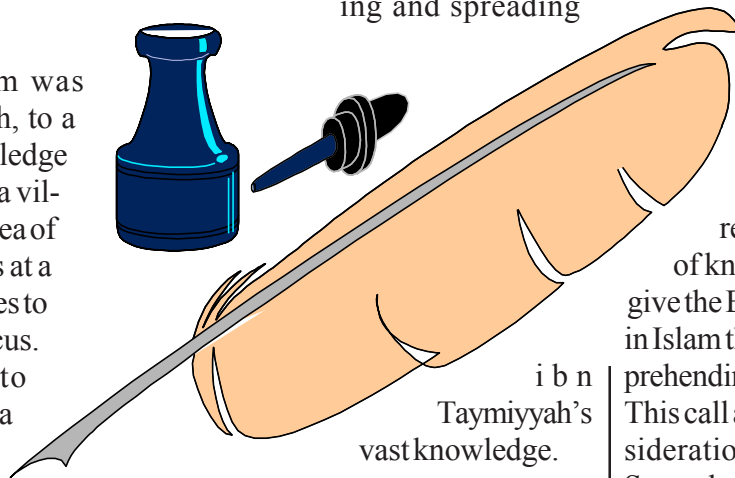
When one reads one of the many books that ibn Al-Qayyem wrote, he will discover that ibn Taymiyyah had a tremendous effect on his pupil, in that ibn Al-Qayyem

was a firm believer in referring to the Quran and the Sunnah, the way the companions understood and implemented them. This call to

revert to the true resources of knowledge in Islam seeks to give the Book of Allah its due status in Islam through studying and comprehending its verses and meanings.

This call also seeks to give due consideration to the Sunnah, for the Sunnah explains the Quran and gives specific details of what is general in meaning in the Quran. Imam Ibn Al-Qayyem is, indeed, one of the true reformers whom all successive generations of Islam, up until today, have benefited from his knowledge and correct understanding.

Imam Ibn Al-Qayyem concentrated his efforts on explaining the characteristics of Ahlu As-Sunnah wal Jama’ah, the Correct Path and the middle ground between those who went to both extremes



ibn Taymiyyah’s vast knowledge.

The best benefit ibn Al-Qayyem gained from his teacher, ibn Taymiyyah, was the call to refer to and judge by the Quran and the authentic Sunnah according to the understanding of the companions. He also called for purifying the knowledge of Islam from all impurity and innovations introduced to it during the latter generations of Islam. These latter generations were the period in Islamic history when blind following and deterioration in all aspects of Islamic knowledge oc-

with regards Allah's Attributes, the rights of the Prophet, knowledge of the permissible and impermissible, and being moderate practicing the voluntary Sunnah. Also, ibn Al-Qayyem wrote extensively on the deviant sects. He explains As-Sirat Al-Mustaqim (the Straight Path) as, "It is Allah's Path that He established for His slaves through His Messengers, and which He made the only Path that leads His slaves to Him by worshipping Him in Monotheism and restricts their following to His Messenger. Therefore, Taw'hid is preserved since no one except Allah deserves to have any partners as regards worship, nor is any human obeyed except His Messenger. This is the true meaning of La Ilaha Illa Allah, Mohammad Rasulu Allah."

Ibn Al-Qayyem also fought all types of Taqlid (blind following of the Mathahib) and criticized those who revert to it. He also called on those who were able to perform Ijtihad to apply it and refrain from imitating others. He divided the types of Taqlid that one is not allowed to do into three types: aban-

doning what Allah has revealed while following what the previous generations followed, imitating those whom the Muqallid (the one who blindly follow others in the religion) does not truly know that they deserve to be followed, and following Taqlid even after the Truth is found to be in opposition to the opinion of the Muqallad (the one who is being blindly followed). These are the types of Taqlid that the consensus of As-Salaf and the Four Imams agreed with. As for Taqlid for he who tried his best to reach the correct ruling, but still could not reach the correct decision, then Taqlid is allowed for such a person as long as it is performed for a person who is more knowledgeable.

With regards to Allah's Names and Attributes, ibn Al-Qayyem believed that they should be approved in their apparent and direct meanings without alteration, changes or equating them with the attributes of the creation. This is because Allah is the best One Who Knows Himself and because the Messenger had the best knowledge

in Allah among all mankind. Whenever there is a Text from the Quran or Sunnah with regards to either affirming or denying an Attribute, then no one is allowed to abandon the Text and refer to opinions. He also stated that Ahlu As-Sunnah wal Jama'ah believe that Muslims who sin possess a part of Iman, but not that which is necessary to enter into Paradise without punishment in Hellfire. Yet, if they are punished in Hell, it will not be for eternity. In due time, all those who have even the weight of an atom of Taw'hid will be saved from Hellfire. Also, ibn Al-Qayyem stated that the Messenger of Allah kept his Shafa'a (intercession) especially for those among his nation who commit major sins. He also believed that there is no evil in what Allah does or the punishment that He exerts on those who deserve punishment.

These are some glimpses of the creed of Imam Ibn Al-Qayyem, which conforms with the creed of Ahlu As-Sunnah wal Jama'ah. Next month, Allah willing, we will conclude the biography of this great Imam of Islam. ■



*Continued from page 1 ... Editorial*

the best of mankind. Also, the Christians exaggerated regarding Jesus and claimed that Allah is one in trinity. Islam then came with the Wasat (middle, just) religion that is neither of the extremes that the Christians and Jews have embraced, ﴿**Thus We have made you** (true Muslims — real believers of Islamic Monotheism, true followers of Prophet Mohammad and his Sunnah), **a Wasat** (and the best) **nation, that you be witnesses over mankind and the Messenger (Mohammad) be a witness over you.**﴾ [2:143]. Allah also said, ﴿**O people of the Scripture** (Jews and Chris-

tians)! **Do not exceed the limits in your religion, nor say of Allah aught but the truth.**﴾ [4:171]. Furthermore, Al-Bukhari narrated that the Messenger of Allah said, what translated means, "**Do not exaggerate in praising me as the Christians exaggerated with the son of Mary. I am only a slave. Therefore, say, 'A slave of Allah and His Messenger.'**" The Prophet also said, "**Beware of exceeding the limits in the religion, for those who were before you were destroyed because of their extremism in the religion.**" [Ahmad & An-Nasaii]. ■

# Wilayah To The Kuffar

All Muslims, especially those who live in Kafir countries, are required to acquire knowledge in and then avoid the various forms and types of Wilayah (being loyal friends) with the disbelievers. Allah said, what translated means, **“These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Thalimun (wrongdoers, etc.)”** [2:229]. When the Muslim is unaware of what is allowed and what is prohibited in Islam, then he will neither be able to avoid falling into the prohibitions nor fulfill the obligations. Furthermore, the true Muslim is required to avoid being in this position because it is a characteristic of the hypocrites, **“The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah’s Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger.”** [9:97].

Linguistically, the word “Wilayah” means to give loyalty, love and support. Imam Ibn Taymiyyah said, “The Wilayah—which entails meanings of love and drawing closer—is the opposite of enmity, which entails meanings of hatred and shunning.”

Allah has prohibited the Muslims from offering the Wilayah for the disbelievers. He said, what translated means, **“O you who believe! Take not the Jews and the Christians as Awliyaa’ (friends, protectors, helpers, etc.), they are but Awliyaa’ to one another. And if any amongst you takes them as Awliyaa’, then surely he is one of them. Verily, Allah guides not those people who are the Thalimun**

(polytheists and wrongdoers and unjust).” [5:51], and, **“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Quran, and Mohammad).”** [60:1].

The Wilayah for the Kuffar can take many forms, such as when a Muslim shows friendship coupled with love to non-Muslims. Allah has firmly disallowed this type of Wilayah, **“You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path.”** [60:1]. This act may even reach Kufr, such as when one thinks that the Kuffar are on the true path or that Islam condones their religion. Furthermore, this type of Wilayah becomes less serious if a Muslim offers his friendship to the disbelievers out of ignorance.

The Wilayah for the Kuffar in practical matters has several forms, such as:

1 – Obeying them in that which Allah does not allow. Allah said, what translated means, **“Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Thalimun (polytheists, wrongdoers, etc.)”** [2:145], and, **“...and follow not the desires of those who know not.”** [45:18]. An example to this is the Muslim agreeing to stop calling

the people unto Allah in return for money. The disbelievers of Quraysh tried unsuccessfully to bribe the Prophet, so that he would stop the call unto Islam. Also, this type includes obeying the Kuffar in allowing what Allah has disallowed and disallowing what Allah has allowed. The Kuffar of Quraysh once said to the Muslims, “What you slaughter with your own hands, you eat; but what Allah kills, you do not eat!” Afterwards, Allah said, what translated means, **﴿Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced** (at the time of the slaughtering of the animal), **for sure it is Fisqh** (a sin and disobedience of Allah). **And certainly, the Shayatin** (devils) **do inspire their friends** (from mankind) **to dispute with you, and if you obey them** [by making Al-Maytatah (a dead animal) legal by eating it], **then you would indeed be Mushrikun** (Kuffar, polytheists).﴾ [6:83]. Therefore, obeying the disbelievers in this manner is an act of Shirk and Kufr.

2—Compromising with the disbelievers in religion, such as condoning a Haram, rejecting an obligation, or praising the Kuffar with what they do not deserve. All this is prohibited for Muslims, **﴿They wish that you should compromise** (in religion out of courtesy) **with them, so they (too) would compromise with you.**﴾ [68:9]. This Ayah means, “The disbelievers wish that you would stop exposing their evil, so that they would in turn stop attacking your religion.” As for being kind and just with the disbelievers where the religion is not being compromised in any manner, it is allowed for Muslims, for Allah said, what translated means, **﴿...and speak good to people.**﴾ [2:83].

3—Showing obedience and humbleness with the Kuffar. Sometimes, this prohibited act demonstrates love and respect for the Kuffar, while sometimes it is the result of fear. In any case, all these acts

do not conform with the characteristics of the Prophet and the true believers, **﴿Mohammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves.**﴾ [48:29], and, **﴿humble towards the believers, stern towards the disbelievers.**﴾ [5:54]. Among the forms of this type of prohibited Wilayah are:

- a – Working for them in humiliating positions.
- b – Working with them where one is being frequently belittled and humiliated.
- c – Bowing down before them when meeting them, or standing up for them when they pass by.
- d – Exaggerating in praising them.

4—Imitating the Kuffar in their habits, customs, appearance, etc. There are several Texts in the Quran and Sunnah that disallow imitating them, whether in matters of creed, acts of worship, conduct, etc., as follows:

a — Allah said, what translated means, **﴿O you who believe! Say not (to the Messenger) Ra’ina, but say Unthurna** (do make us understand) **and hear. And for the disbelievers there is a painful torment.**﴾ [2:104]. In this Ayah, Allah has disallowed Muslims from imitating the Jews in the manner described in the Ayah.

b — Allah said, what translated means, **﴿O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight, “If they had stayed with us, they would not have died or been killed.”**﴾ [3:56].

**The Wilayah for the Kuffar can take many forms, such as when a Muslim shows friendship coupled with love to non-Muslims. Allah has firmly disallowed this type of Wilayah.**

# Ya'juj and Ma'juj

## *A Sign of the Last Hour*

**(1/2)**

**A**llah has praised and commended the believers because they believe in the Unseen. He said, what translated means, *﴿This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun (the pious). Who believe in the Ghaib (hidden, unseen) and perform the prayer, and spend out of what we have provided for them. And who believe in (the Quran and the Sunnah) which has been sent down to you (Mohammad) and in (the Torah and the Gospel, etc.) which were sent down before you and they believe with certainty in the Hereafter.﴾* [2:2-4].

It is a fact that believing in the Last Day and what will occur then and in the Signs of the Last Hour are parts of believing in the Unseen. The Signs of the Last Hour are two types, major and minor. The major signs include the second coming of Jesus and the letting loose of Ya'juj and Ma'juj (Gog and Magog).

### **Preferring the Mind over the Texts**

It is a cause for sorrow that many Muslims in the present time follow the path of the misguided sects that deny some aspects of the Unseen. They refer the Texts of the Quran and Sunnah dealing with the Unseen to their minds, and only accept what their limited minds accept. They say that when the mind and the Texts appear to be conflicting, the mind

should be the judge over the Texts. They claim that people know Allah with their minds, therefore the mind should be the judge over the Texts. They thus end up with an erroneous conclusion because the basis to their argument is erroneous and corrupt itself.

### **Denying Ya'juj and Ma'juj**

What strikes one as strange is that none among the people of Bid'ah of old have denied Ya'juj and Ma'juj for several centuries after the time of the Prophet Salla Allahu Alayhi Wasallam, although the innovators have denied some other Signs of the Last Hour, such as the Second Coming of Jesus. This is because this subject is clearly mentioned in the Quran and the Sunnah. Furthermore, the scholars of the early generations of Islam have duly explained

the subject of Ya'juj and Ma'juj in detail, thus further solidifying the Muslims' belief that these two tribes will be let loose sometime in the future.

When the Tartars started to attack the Muslim World and killed large numbers of Muslims and non-Muslims alike, some people thought that the Tartars were in fact Ya'juj and Ma'juj. The scholars of Islam during that time refuted this erroneous claim and put a stop to it.

When the First World War started, some Muslims claimed that this is in fact the time when Ya'juj and Ma'juj will be let loose, since during that war, the armies of the world were engaged in tremendous battles in huge numbers. Such people also claimed that the First World War is the explanation of the Ayah, **﴿Until, when Ya'juj and Ma'juj are let loose (from their barrier), and they swiftly swarm from every mound.﴾** [21:96].

The scholars during that time disagreed with these innovators and firmly established the fact that letting loose Ya'juj and Ma'juj will coincide with the Second Coming of Jesus just before the end time. But in that time, many innovators who follow their minds were already outspoken in their denial of Ya'juj and Ma'juj, even though the Texts clearly state that they will one day be let loose, as we have stated.

Some innovators also denied several authentic Hadiths collected by Imams Al-Bukhari and Muslim. They even accused some of the companions of either relating what they cannot understand or of not being honest in what they relate to the Prophet. Some of these misguided people also claimed that the Hadiths that talk about some matters of the Unseen are fake accounts introduced by the Jews. These innovators were refuted by the

scholars of Islam who took the job of guarding the Sunnah and preserving its integrity.

## Ya'juj and Ma'juj Are a Sign of the Last Hour

'Huthayfah ibn Usayd said, "The Messenger of Allah once came by us while we were discussing a matter. He then said, '*What are you talking about?*' We said, 'The Last Hour.' He said, '*It will not start until you witness ten Signs.*' He then mentioned the Smoke; the False Messiah; the Beast; the rising of the sun from the west; the descending of Jesus, son of Mary; Ya'juj and Ma'juj; the three tremors: one in the east, one in the west and one in the Arabian peninsula; and the last sign: a fire that appears in Yemen and which will gather the people to their gathering place." [Muslim].

Also, the Messenger of Allah explained in a Hadith narrated by Al-'Hakim that the Signs of

the Last Hour will be consecutive and that one will appear in the aftermath or during some of the other signs.

Furthermore, Allah has stated that letting loose Ya'juj and Ma'juj is one of the Signs of the Last Hour, when He said, what translated means, **﴿Until, when Ya'juj and Ma'juj are let loose (from their barrier), and they swiftly swarm from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment).﴾** [21:96-97], and, **﴿"But when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true." And on that Day (i.e. the Day Ya'juj and Ma'juj will come out), We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.﴾** [18:98-99].

**The scholars of the early generations of Islam have duly explained the subject of Ya'juj and Ma'juj in detail, thus further solidifying the belief that these two tribes will be let loose sometime in the future.**

# The Four Imams

(1/3)

Throughout the history of Islam, Allah has preserved knowledge of the religion by raising thousands of scholars for the Muslim Ummah, generation after generation. This blessing from Allah started with the best generation of all times, the companions of the Prophet, Salla Allahu Alayhi Wasallam, and did not end until this day. Despite this great bounty from Allah, the majority of Muslims have become accustomed to following only four of these Imams and scholars. These four Imams lived in a span of one hundred and fifty years, starting in the second generation after the Hijrah of the Prophet. What is the reason behind the majority of Muslims imitating only these four Imams? What is our position with regards to the four Imams? We will first mention a brief biography for each of the four Imams, and then we will answer the questions that we have raised, Allah willing.

The first of the four Imams to be born was Imam Abu ‘Hanifah, An-Nu’man bin Thabit, may Allah bestow His Mercy upon him. He was born in 80 AH and who died in 150 AH. Abu ‘Hanifah was raised in the city of Al-Kufah, in Iraq, and was known for his Fiqh and opinion. Later on in his life, he was sent to jail because he refused to work as a judge for Caliph Abu Ja’far Al-Mansoor. He remained in jail until he died, may Allah bestow His Mercy upon him. Abu ‘Hanifah was a merchant and was also a teacher of knowledge of the religion. Allah gave him many students who later became respected Imams them-

selves, such as Abu Yusuf, Mohammad ibn Al-‘Hasan Ash-Shaybani and Zafar ibn Al-Huthayl. Imam Abu ‘Hanifah was known for his opinion and using logic to establish many rules of the religion and was also known for his Fiqh. Imam Ash-Shafi’i once said about Abu ‘Hanifah, “All the people depend on Abu ‘Hanifah for Fiqh.” Abu ‘Hanifah used to meet with his students in the Masjid and would raise a matter that he wanted to discuss with them and would then let them research it. Later on, they would meet again and each one of his students would offer then his opinion on the matter. Abu ‘Hanifah would then discuss the validity of their opinions with them and they would then write his opinion. Yet, he forbade his students from writing everything he said, as he once said to Abu Yusuf, “Woe unto you, O Ya’qub! Do not record everything I say, for I am only human! I may say something today and retract it tomorrow, and say something tomorrow and abandon it the day after.”

Imam Abu ‘Hanifah used to resort to opinions because of the few Hadiths that had reached him. This is why his school of thought is known as “Madratur-Rai” (the School of Opinion), which was the target for much criticism, especially by “Madrastul-Hadith (the School of Hadith), which started with the rise of Imam Malik bin Anas. Imam Malik wrote his famous book, **Al-Muwattaa’**, which is a collection of authentic Hadiths along with some of the positions that he took on various aspects of the

religion. The School of Hadith was further strengthened by the hands of Imam Ash-Shafi'i and his student, Imam Ahmad bin Hanbal. Ash-Shafi'i, who was a student of Imam Malik and who studied Al-Muwattaa', collected even more authentic narrations of Hadith. Later on, Imam Ahmad bin Hanbal collected his **Musnad**, a vast collection of forty thousand Hadiths. The Musnad was and still is one of the major resources of Hadith for Muslims. Many of the opinions that were adopted by the School of Ar-Rai were later replaced by correct narrations of Hadiths that were collected by the scholars of Hadith.

The second Imam to rise after Imam Abu 'Hanifah was Imam Malik bin Anas. Malik was born and raised in Madinah in 93 AH, and died in 170 AH.

Imam Malik revered the Sunnah and loved knowledge. By the age of twenty, he was already permitted to issue Fatwas. Later on, and by request from Al-Mansur, the Abbasid Caliph, Malik wrote **Al-Muwattaa'**, which Al-Mansur sought as a written law for the Caliphate. Imam Malik, however,

convinced Al-Mansur not to do so, saying that the knowledge of Islam has scattered throughout the Muslim world and that he only collected what was authentic according to him. Just like the other three Imams, Malik was not immune from the injustice of some rulers, for Al-Mansur had him flogged several stripes!

Imam Malik liked to dictate knowledge to his students and hated for them to interrupt him. This was to the contrary of the method used by Abu 'Hanifah, who liked to interact with his students. Although Malik was a student of Rabi'ah ibn Abdur-Rahman, who was called "Rabi'ah Ar-Rai" because of his excessive dependance on opinions, Malik disliked Ar-Rai and said, "I wish I was flogged once

for every opinion I issued, so that I will be free from guilt on the Day of Resurrection." Malik soon became well-known throughout the Muslim world. Many students came to study with him from different areas, such as Morocco and Al-Andalus (Spain). Malik's students also recorded his knowledge and Fiqh. As for Al-Muwattaa', it had a tremendous effect on the method of referring to the Quran and Sunnah for knowledge and judgment.

It is important to note here that Malik gave great consideration to the way the people of Madinah conducted the religion, and this is why he would sometimes reject a correct Hadith if it was in opposition to what the people of Madinah used to do! Many scholars of Hadith and Sunnah rejected this method and practice and said that the people of

Madinah have no special status over other Muslims, and that the Hadith of the Messenger of Allah cannot be rejected because of what the people of Madinah used to do.

One of the lasting benefits that the Muslims gained from Imam Malik was his student,

Imam Ash-Shafi'i. Ash-Shafi'i memorized Al-Muwattaa' and recited it to Malik from memory when he was still young. When he was only fifteen years old, Ash-Shafi'i started to issue Fatwas, as he was encouraged by Imam Muslim ibn Khalid who said to him, "Issue Fatwa, Abu Abdullah! By Allah! It is time for you to issue Fatwa."

Everywhere Ash-Shafi'i went, the people were astonished by his vast knowledge in the Quran, the Sunnah, Fiqh, and by his uncorrupt and high standard in the Arabic language. Once, Imam Ahmad entered the Masjid and sat in Ash-Shafi'i's circle. When Ma'hfuth bin Abi Tawbah Al-Baghdadi

**The Four Imams, along with their students who later became scholars in their own right, were seekers of knowledge and the truth and did not practice Taqlid (blind following).**

... continued on page 11 

# Al-'Ibadah...

## Conditions

**A**l-'Ibadah is the reason why Allah created us and the basis of the Islamic religion. It entails all acts of worship that brings one closer to Allah and takes him away from Hellfire. The essential elements of 'Ibadah is that it has to be done out of love for Allah, fear for Him and hoping in attaining His Mercy and Forgiveness. Many sects have been led astray because they did not establish these elements.

There are three conditions for the acceptance of the acts of worship, and they are: Iman (belief), Ikhlas (sincerity), and Ittibaa' (following the Prophet). No 'Ibadah shall be accepted from any person unless all these three conditions are met.

As for Iman, it is, as was narrated in the Hadith related by Imam Muslim, "**To believe in Allah, His Angels, His Books** (authentic versions), **His Messengers, the Last Day, and to believe in Al-Qadar** (Predestination), **its good and its bad.**" Iman is believing with the heart, uttering with the tongue and implementing with the limbs. Iman is a condition for the worship to be accepted, for Allah said, what translated means, **As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his** (righteous) **deeds in the most perfect manner.** [18:30], and, **Whosoever does a righteous deed, whether male or female and is a true believer** (in the Oneness of Allah), **such will enter Paradise, where they will be provided therein** (with all things) with-

**out limit.** [40:40]. As for the disbelievers, their 'Ibadah will not be accepted, for Allah said, what translated means, **And We** (Allah) **shall turn to whatever deeds they** (disbelievers, polytheists, etc.) **did, and We shall make such deeds as scattered floating particles of dust.** [25:23]. Allah also said about their 'Ibadah, **As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing.** [24:39], and, **Their works are as ashes, on which the wind blows furiously on a stormy day, they shall not be able to get aught of what they have earned.** [14:18].

As for sincerity, it is the pure and true meaning of La Ilaha Illa Allah, meaning that your worship is for Allah alone and for no one else. Iman is not sufficient for the deed to be accepted if it is not coupled with sincerity. Rather, all deeds should be performed for one reason and one reason only, that is, for Allah's sake. He said, what translated means, **It is those who believe** (in the Oneness of Allah and worship none but Him Alone) **and confuse not their belief with Thulm** (injustice, i.e. by worshipping others besides Allah), **for them only there is security and they are the guided.** [6:82]. Allah has put a condition for accepting the deeds, that they should be pure and clean from the filth of Shirk. This is the Ikhlas that Allah wants from us: that we seek no one in our deeds but Him, no position or status or possessions or anything else. Allah also said, what translated means, **And they were commanded not,**

*but that they should worship Allah with sincerity.* ﴿ [98:5], and, ﴿ *“Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah’s sake only and not to show off, and not to set up rivals with Him in worship.* ﴿ [39:11]. Furthermore, the Messenger said in a Qudsi Hadith that Allah said, what translated means, *“I am the Richest to be in need. He who performs a deed and intends someone else with Me, I will discard him and his Shirk.”* [Muslim].

As for Al-Ittibaa’, it is one of the meanings of Mohammad Rasoolu Allah. This means that the ‘Ibadah should be performed as the Messenger, Salla Allahu Alayhi Wasallam, has performed it. Any act of worship that was not practiced by the Prophet is

a Bid’ah (innovation) in the religion and a rejected practice, even if the person is a sincere believer. The Prophet said, what translated means, *“He who invents in our religion something that is not a part of it, will have it rejected.”* [Al-Bukhari & Muslim]. Imam Muslim also related that the Messenger used to always open his speeches by saying, *“The best of guidance is the guidance of Mohammad Salla Allahu Alayhi Wasallam. The worst of matters are innovations, and every innovation is a Bid’ah, and every Bid’ah is a misguidance.”*

We ask Allah that He grants us perfection in Iman, Ikhlas and Ittibaa’, that He makes us among his loyal and faithful slaves, and all the thanks and the praises are due to Allah, Lord of the Worlds. ■

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### *Continued from page 9... The Four Imams*

said to him, “O Abu Abdullah! This is Imam Sufyan ibn ‘Uyaynah in the corner of the Masjid lecturing on Hadith.” Ahmad said to him, “That one (Sufyan) can be missed. However, this one (Ash-Shafi’i) cannot be missed,” preferring to listen to Ash-Shafi’i than listening to Imam ibn ‘Uyaynah.

Imam Ash-Shafi’i traveled extensively to many parts of the Muslim world. He also traveled to Iraq and debated Abu ‘Hanifah’s noted students, such as Mohammad bin Al-’Hasan Ash-Shaybani and Zafar, and it was reported that these two scholars abandoned one third of Abu ‘Hanifah’s Mathhab to Ash-Shafi’i’s Mathhab. This proves that the Imams, along with their students who later became Imams in their own right, were seekers of knowledge and the truth and did not fall into Taqlid (blind following of others in the religion).

Imam Ahmad ibn Hanbal was very fond of his teacher, Imam Ash-Shafi’i, although they had some differences in matters of Fiqh, such as the ruling with regards to those who abandon the prayer. They debated many matters of the religion together.

Also, Ash-Shafi’i benefited from Imam Ahmad. He once said to him, “You are more knowledgeable in the authentic Hadiths than I. Therefore, when the Hadith is authentic, tell me about it so that I will implement it.” Imam Ash-Shafi’i left to Egypt later on and settled there, benefiting the Muslims in Egypt until he died in 204 AH, may Allah grant him His Mercy. When Imam Ahmad heard of Ash-Shafi’i death, he became very sad and started to cry. When Abdullah, Ahmad’s son, asked him, “O Father! What type of man was Ash-Shafi’i?” Imam Ahmad said, “Ash-Shafi’i was just like the sun and just like the health for the body. Can you replace any of these two or find a substitute for them?” This is a good example in loyalty and faith. This is why Imam Ahmad said, “I have never went to sleep for the past thirty years but after I made Du’aa’ (supplication to Allah) for Ash-Shafi’i.”

Next month, Allah willing, we will mention a short biography of Imam Ahmad ibn Hanbal. We will also list several harmful effects that plagued the Muslim Ummah because of blind following of the Mathahib. ■

# Forbidding

The Prophet  
Said

# Injustice

**A**bu Tharr Al-Ghifari, may Allah be pleased with him, narrated that the Prophet, Salla Allahu Alayhi Wasallam, related to Allah, the Exalted and Ever High, that He has said, what translated means,

*“O My slaves! I have forbidden Myself from Ath-Thulm (injustice), and have made it forbidden for you. Therefore, do not commit Thulm against each other.”*

*Related by Imam Muslim*

## The Status of this Hadith

This is a grand Hadith, indeed, because it states an important basic rules of the religion. This Hadith prohibits Ath-Thulm (injustice) and calls for establishing Al-'Adl (justice), two major commandments of the Islamic Law that was revealed to Mohammad, the Messenger of Allah, Salla Allahu Alayhi Wasallam.

## The Meaning of Ath-Thulm

Ath-Thulm means, “To place a matter in its undeserved position (or place, status, etc.)” Also, Ath-Thulm entails deviating from the correct path and transgressing the limits. The Arabs would say, “Go on this path and do not commit Thulm from it,”

meaning, “Do not deviate from staying on this path.” There are two types of Thulm:

1 — One’s Thulm that he commits against his own self. Shirk (associating others in worship) with Allah is the biggest type of this Thulm, for Allah said, what translated means, *“Verily! Joining others in worship with Allah is a great Thulm indeed.”* [31:13]. A lesser type of Thulm is that which occurs when the slave commits various sins and errors, major or minor. Whoever commits errors and sins, will have committed an act of Thulm against his own self, as Allah has said, what translated means, *“But do not take them (the divorced wives) back only to hurt them, and whoever does that, then he has wronged himself.”* [2:231], and, *“And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.”* [65:1]. There are several other Ayat that support this meaning.

2 — The acts of Thulm by the slave against other people. There are several Ayat in the Quran that warn against practicing this type of Thulm.

## Ath-Thulm is Prohibited

Besides this Hadith, there are many Texts from the Quran and Sunnah that emphasize that Ath-Thulm is prohibited:

1 — Allah said, what translated means, *“And whoever among you commits Thulm against him-*

*self* (sets up rivals to Allah), *We shall make him taste a great torment.* ﴿[25:19]. In this Ayah, Allah, the King of kings, threatens those who commit Thulm with a great punishment from Him. This is a stern warning for people not to fall into any type or form of Thulm.

2— Allah said, what translated means, ﴿*Such is the Seizure of your Lord when He seizes the (population of) towns while they are committing Thulm. Verily, His Seizure is painful, and severe.*﴾ [11:102]. This Ayah threatens the community that indulges in Thulm with Allah’s Wrath and punishment.

3 — Jabir related to the Messenger of Allah that he said, what translated means, “*Ittaqu* (avoid, abandon, beware of, etc.) *Ath-Thulm, for Ath-Thulm will be layers of darkness on the Day of Resurrection.*” [Muslim].

4— Abu Umamah, may Allah be pleased with him, narrated that the Messenger of Allah once said, what translated means, “*Two types of my Nation* (Muslims) *will not acquire my Shafa’ah* (the Prophet’s intercession): *a Thalim* (one who frequently falls into Thulm), *Ghashum* (harsh, unjust, wicked, etc.) *Imam* (leader, ruler), *and a wicked Ghall* (who steals from the war loot, or from the Muslim treasury).” [At-Tabarani & Sahih Al-Jami’].

5 — Abu Musa narrated that the Messenger of Allah said, what translated means, “*Allah gives respite for the Thalim* (whoever commits Thulm), *until when He seizes him, He will not let go of him.*” [Al-Bukhari & Muslim]. Allah gives respite and prolongs the term for the Thalim, for a Wisdom that He best knows. But, such a Thalim will never be able to escape Allah’s Wrath and punishment.

Those who commit Ath-Thulm should heed this stern warning from Allah and refrain from it before it is too late for them. Muslims are obliged to avoid all types and forms of Thulm, because Ath-Thulm warrants Allah’s Anger and Wrath. Also, Ath-Thulm is a major cause for the abundance of animosity and hatred between people, and as it was and still is a major cause for wars, revolutions and the decay of various civilizations.

## Allah Does Not Deal Thulm to His Creation

Allah, the Exalted and Ever-High, has forbidden Himself from Ath-Thulm. There are several Ayat in the Quran that confirm this fact, such as, ﴿*And I am not unjust* (to the least) *to the slaves.*﴾

[50:29], ﴿*And Allah wills no injustice to the ‘Alamin* (mankind and Jinn).﴾ [3:108], ﴿*And Allah wills no injustice for* (His) *slaves.*﴾ [40:31], and, ﴿*And your Lord is not at all unjust to* (His) *slaves.*﴾ [41:46]. Also, Allah said, ﴿*Truly! Allah wrongs not mankind in aught*﴾ [10:44], and, ﴿*Surely! Allah*

**The slave is obliged to praise Allah for His forbidding Himself from Thulm, and must believe that all what Allah has decreed is thus free of Thulm.**

*wrongs not even of the weight of an atom* (or a small ant).﴾ [4:40]. All praise is due to Allah, the Great and Most Gracious. If Allah wills, no one will be able to stop Him from dealing anyone with Thulm. Yet, Allah has forbidden Himself from Ath-Thulm. The slave is therefore obliged to praise Allah for His forbidding Himself from Thulm, and must believe that all what Allah has decreed is thus free of Thulm. Imam An-Nawawi said, “It is impossible that Allah deals Ath-Thulm to anyone, for how can He transgress (a set of limits, since Ath-Thulm entails transgression), when there is none above Him whom He should obey? And how can He place a matter in its undeserved place, when the whole existence is under His Absolute Control?”

# Al-Fitan

## *Definition*

**L**isan Al-Arab, the Arabic dictionary, states that the word “Fitan” is, “The plural of Fitnah, which means calamity, trial and test. It is taken from the common Arabic use: I have Fatantu the gold or silver, meaning: I have burnt the gold or silver and melted them to separate the metal from impurities.

Fitnah means to burn in the fire, as Allah has said in the Quran, ﴿(It will be) *a Day when they will be Yuftanun* (i.e. burnt) *over the Fire!*﴾ [51:13], meaning that they shall be burnt in the Fire.”

In Islamic terminology, Fitnah carries the same meaning as the linguistic one. In one Ayah, the word means to be tried, tested, and the good and bad elements separated, as Allah has said, what translated means, ﴿*Do people think that they will be left alone because they say, “We believe,” and will not be Yuftanun* (tested)?﴾ [29:1], and ﴿*And We shall make a trial of you with evil and with good as a Fitnah.*﴾ [21:35]. It was also used to mean burning and tormenting with the Fire, ﴿*Taste you your Fitnah* (burning)! *This is what you used to ask to be hastened!*﴾ [51:14].

Moreover, Fitnah was used in other Ayat of the Quran to carry other meanings, such as Shirk, but we do not want to list all of the other meanings here.

### **Allah’s Way on Earth**

Allah has indicated in His Noble Book that His testing people and inflicting the Fitan upon them is His way of carrying out His infinite Wisdom on earth. This is clear in His saying, ﴿*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).﴾ [29:2-3].

He also said in another Ayah, what translated means, ﴿*Or think you that you will enter Paradise without such trials as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near!*﴾ [2:214].

From all the above, it is apparent and clear that trials and calamities are matters that Allah has decreed on mankind. Every person shall be tested and tried, where he may pass the test or he may fail, all according to Allah’s infinite and eternal Wisdom.

## Allah's Wisdom Behind the Fitnah

Allah the Almighty never decrees a matter or does anything but for a Wisdom. Sometimes we may know this wisdom while at other times we may not. Allah has informed us of some reasons behind some of the Fitnah, as follows:

1— Separating the believers from disbelievers, for Allah said, what translated means, *“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).”* [29:3].

2— Cleansing the believers by atoning for their sins. The Prophet said, what translated means, *“Nothing that happens to the believer, no difficulty nor harm nor sadness, even the thorn that pierces his skin, but Allah will forgive him his sins because of them.”* [Al-Bukhari & Muslim]. Therefore, all types of calamities and trials that befall the believer are a means for forgiveness for the sins that he has fallen into. This forgiveness can be for either major or minor sins, all according to the severity of the Fitnah.

3— Elevating the status of the believer, because of the rewards that he receives for being patient facing the Fitnah that he encounters and his observing Allah's commandments during them. The Messenger of Allah said, what translated means, *“Nothing that happens to the believer, a thorn and worse, but Allah will raise him a grade because of it and will erase one of his sins.”* [Muslim]. Therefore, trials and calamities are a means to enhance the person's status with Allah, because of the great rewards that the believer attains by his patience.

4— The Fitnah are a way of compensation for the believer, for if he was tested with the loss of a loved one or wealth or body part, and he was patient, then Allah will give him better than what He has taken from him. The Prophet said, what translated means, *“Verily, Allah has said, ‘If I took away the eyes of one of My slaves (made him blind), and he was patient, I will make it up for him with Paradise.’”* [Al-Bukhari & Ahmad].

Therefore, it is clear that the Fitnah have some wisdoms behind them, and there are many more that we have not mentioned. All these wisdoms are from the All-Wise Who knows everything that will ever occur.

## The Types of Fitnah

1— The Fitnah of Doubts: These are the ones that contradict and defy the creed, causing the

**The Fitnah of Doubts are the ones that contradict and defy the creed, causing the person to deviate in his beliefs and opinions and to be misled in his understanding.**

person to deviate in his beliefs and opinions and to be misled in his understanding. This will cause the person to deviate away from all or part of the creed of the Salaf, or to deviate in explaining Allah's Wisdom regarding a certain happening, or to innovate in the religion what he

should not invent, causing him to deviate from the Sunnah of the Prophet. This type of Fitnah is the worst and most dangerous, for it will cause the person to fall into Kufr, hypocrisy, or Bid'ahs.

2— The Fitnah of Desires: These contradict and oppose the will and will cause one to fall into sin and evil doing. This type of Fitnah is dangerous too, but not as dangerous as the first type. An example of this type is following the desires of the soul, such as adultery and fornication, drinking intoxicants, etc. ■

## *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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