

The Muslim Creed

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 Editorial

During his only pilgrimage, in what has been known as “Hajjat Al-Wadaa’,” the Messenger of Allah, Salla Allahu Alayhi Wasallam, taught his followers how to perform Hajj and then said, “*Learn your Manasik* (duties and rituals of Hajj) *from me, for I may not meet you after this year.*” [An-Nasaa’i]. He explained to the Muslims in tongue and deed how they should perform Hajj. Afterwards, the righteous Caliphs and the rest of the community of the companions followed his lead and demonstrated to others with honesty and accuracy how to perform Hajj.

Hajj is an obligation on Muslims in order to unite and to gain knowledge in the religion, so that they stay firm on Allah’s Path, worship Him and implement His Law. These are but a few of the benefits of Hajj. This is why Allah made it an obligation for capable Muslims to perform it and made it the fifth cornerstone of Islam, *Say* (O Mohammad), “*Allah has spoken the truth; follow the religion of Abraham “Hanifan”* (he worshipped Allah alone), *and he was not of the polytheists. Verily, the first House* (of worship) *appointed for mankind was that at Bakkah* (Makkah), *full of blessings, and a guidance for Al-‘Alamin* (mankind and Jinn). *In it are Manifest Signs,* (for example) *the Maqam* (place) *of Abraham; whosoever enters it, he attains security. And Hajj to the House is a duty that mankind owes to Allah, those who can afford the expenses; and whoever disbelieves* ([denies Hajj], then he is a disbeliever in Allah), *then Allah stands not in need of any of Al-‘Alamin.* ﴿3:95-97].

Allah states in this Ayah that the House in Makkah is the first House of worship that He had appointed for mankind to worship Him and seek His Forgiveness. He made His remembrance and the mentioning of His Name a duty during Al-Udh’hiyah (the sacrifice) and when throwing the pebbles in a place called “Al-Jamarat.” All other duties and obligations of Hajj contain remembering Allah and mentioning His Name.

Worshipping Allah alone and following His Messenger are among the goals of Hajj. The one who performs Hajj starts its rituals by proclaiming, “*Labbayka Allahumma Labbayk, Labbayka La Sharika Laka Labbayk.*” This means, “*O our Lord! We answer Your call. We answer Your call, and You have no partner and we answer Your call.*” This is the statement of Talbiyah. In it, the Muslim announces his sincere worship of Allah alone and that He has no partner. Also, during Tawaf (circling Al-Kaa’bah), the pilgrim remembers Allah and mentions His Name. This is also true of the pilgrim during Sa’i (going the distance between mounts Safa and Marwah), during either trimming or shaving the hair, when sacrific-

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Commanding Good & Forbidding Evil

The job of enjoining righteousness and forbidding evil is one of the greatest elements in the success of the Muslim Ummah. This noble job is the responsibility of the group from among Muslims that strives hard to carry the religion to the next generations and that also strives to implement Islam the way the Prophet and his companions have understood and implemented it. The following are some rules and manners of enjoining righteousness and forbidding evil, derived from the Quran and the Sunnah of the Prophet, Salla Allahu Alayhi Wasallam:

1— Knowledge: It is not permissible for whoever does not have adequate knowledge in the religion to carry out this duty. Enjoining righteousness and forbidding evil require a certain level of knowledge in both righteousness and evil. This can only be achieved when the caller unto Allah is able to prove the validity of what he is enjoining or forbidding, relying on the Quran, the Sunnah, and the understanding of the companions. In this regard, we should point out that it is sufficient to have knowledge in the evidence from the Quran and the Sunnah concerning the matters under discussion, in order for the caller unto Allah to enjoin or forbid these matters. The Prophet said, what translated means, “Whoever witnesses an evil, let him change (stop) it.” [Muslim]. In this Hadith, the Prophet

called upon all Muslims to stop evil. Hence, when one has sufficient knowledge in at least the matters that he seeks to enjoin or forbid, then he is required to do so. It is also important to point out that one should have faith himself in the validity of what he enjoins or forbids.

2— Be righteous yourself and stay away from evil: Calling unto others to do good works while not practicing it yourself is neither permissible nor wise. This behavior will only

It is a requirement of the religion of Islam that Muslims do not undermine the religion by committing an evil in the pretext of forbidding another evil.

warrant the punishment of Allah for being a hypocrite, for Allah said, what translated means, “Do you call people to (do) good, forgetting yourselves, while you read the Book (of Allah that prohibits you from this).” [2:44]. The Sunnah has also informed us about the punishment of such hypocrites, “A man will be brought (to receive his punishment on the Day of Judgment), and his internal organs will fall out from his stomach. He will then circle around them as the donkey circles around the pole. Then the people of Hellfire will come to him asking, ‘Did you not use to order us to perform righteous deeds and avoid evil?’ He will say to them,

‘Yes! I used to order you to perform righteous deeds while refraining from practicing it myself, and I used to forbid you from committing evil while doing it myself!’” [Al-Bukhari & Muslim].

3— Avoid forbidding evil using another type of evil: The reason behind forbidding evil is to stop it from happening. In this case, the caller unto Allah explains to the person who intends to indulge in or to practice evil that the matter in question is prohibited by Allah, supporting his words with the Quran and the Sunnah of the Prophet. Furthermore, the caller unto Allah should know that forbidding evil is a responsibility towards Allah, and that if he forbids evil using an impermissible method, then he will be committing an evil that needs to be forbidden itself. For instance, killing a person who indulges in evil without justification, using physical strength when one only needs harsh words, using harsh words when one only needs good advice, and nullifying the aggressor’s Islam without justification, are all examples of this method that seeks to remove evil by committing another type of evil. On the other hand, undervaluing Major Shirk by claiming that it is Minor Shirk is also an evil act that needs to be forbidden. We must also point out that using reasonable methods is warranted and advised in all situations where evil is being

forbidden and stopped.

It is a requirement that Muslims do not undermine the religion by committing an evil in the pretext of forbidding another evil. Throughout the Muslim history, many misguided groups, such as Al-Khawarij and Al-Murji'ah, have practiced this rather evil method that entails forbidding evil by committing another type of evil.

4— Refrain from forbidding evil if the outcome is an even greater evil: Muslims are not allowed to forbid evil if this action will lead to a greater evil. The Prophet did not punish the hypocrites, such as Abdullah bin Ubay, fearing that the result will be an even greater evil. This is because the Hypocrites then had many fellow tribe members who would support them in case their hypocrite allies or tribesmen were punished by invoking Allah's sanction against them. Another example is when the Prophet wished he could rebuild the Kaa'bah on its original boundaries, but then refrained from doing so because he feared that some new Muslim converts would object, thus weakening their faith. The Prophet did not change such evils because his heart was full of mercy for his nation, although he could have changed them, and Allah would have given him victory. Yet, he decided to leave these mentioned types of evil without change because he did not want to cause a greater evil. This should be a good example to all Muslims in the present time, especially those who ignore this great wisdom shown and practiced by the Prophet.

5— Intend the good of the Ummah: Allah said, what translated means, *“The responsibility of the Messenger is to spread the word.”* [5:99]. Allah has also told us the story of a group of Jews who used to call upon their people to stop committing evil and violating Allah's prohibitions. Some of their people said to them, *“Why do you advise the ones whom Allah is going to destroy or punish them*

severely? They said, “Only to convey the message, may some of them stop doing evil.” [7:164]. This group of believers wanted to forbid their fellow Jews from committing evil, in the hopes that Allah will benefit at least some of them with their advice. They considered their forbidding evil a responsibility towards Allah. We should point out that Muslims should convey the Message, enjoin righteousness and forbid evil even if they think that the people will not respond. It is a fact that many Muslims need only to be reminded of Allah so that they stop the evil they are doing. Consequently, if Muslims do not convey the Message thinking that they will be rejected, then the rights of those who will listen and comply will not be fulfilled, and then on the Day of Judgment we will be liable for this. If one responds by saying, “We thought the people would not listen,” it will be an invalid excuse.

6— Forbid evil practiced in public or in secret accordingly: It is not permissible to publicly forbid an evil committed in private. Evil committed in private can only harm the individual committing it. Therefore, it is best to advise those people in secret and not disclose the evil they commit to the public. Islam considers disclosing secret matters a sin, for the Prophet said, what translated means, *“Whoever discloses (a secretly committed evil) then Allah will also disclose his sins.”* [Muslim & Ahmad]. As for those who commit sins in public, they have to be advised in private first so that they stop such acts. If this advice is fruitless, then public disclosure follows. Public disclosures of people announcing their sins is very important, as it demonstrates to the Muslim society that those who have knowledge in the religion will not accept sin. We should also point out that it is the job and the responsibility of the scholars to warn the Muslims regarding

the evils that are being committed, so that the Muslim community becomes aware of these sins and stays away from them.

7— Use the best means available to change evil: Muslims have at their disposal various means and methods of changing evil. It is up to the individual to choose the most suitable means. Lectures, private or public meetings, letters, booklets, books and phone calls are but some of these means and methods that can and should be used to stop evil.

8— Wisdom: Wisdom must be used while advising others. Choosing what to say and how to say it is very important and will produce the best results, Allah willing. One should make his best judgment when advising a sinner, so that he or she achieves the

Muslims are not allowed to forbid evil if this action will lead to a greater evil.

intended result. Furthermore, Muslims must rely on the Shari'ah and put forth the greater good of the Muslim Ummah when forbidding and stopping evil.

9— Only seek Allah's pleasure: Muslims must always seek Allah's pleasure with whatever they are doing. No success in this life or on the Day of Judgment can be attained or achieved without first having this pure intention. Success and gaining Allah's Paradise will only be achieved by seeking Allah's pleasure in every action, statement and deed that the Muslims utter or indulge in.

Allah wants the Muslim Nation to be a strong nation. Therefore, they must not fear evil or evildoers. In addition, they must seek the good of the Ummah, not revenge, while forbidding

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The Human Side In The Hajjah Of The Messenger of Allah

Allah, the Exalted and Ever-High, said, what translated means, **“And Hajj (pilgrimage) to the House (the Kaa’bah in Makkah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence), and whoever disbelieves (denies that Hajj is an obligation), then Allah stands not in need of any of the ‘Alamin (mankind and Jinn).”** [3:97]. Also, Abu Hurayrah narrated that the Messenger of Allah said, what translated means, **“O People! Allah has prescribed Hajj for you. Therefore, perform Hajj.”** A man asked, “O Messenger of Allah! Is it every year?” The Messenger remained silent until the man repeated the question thrice. Then, the Messenger said, **“If I say, ‘Yes,’ it will become an obligation, and you will not be able to bare it.”** [Muslim & An-Nasaii].

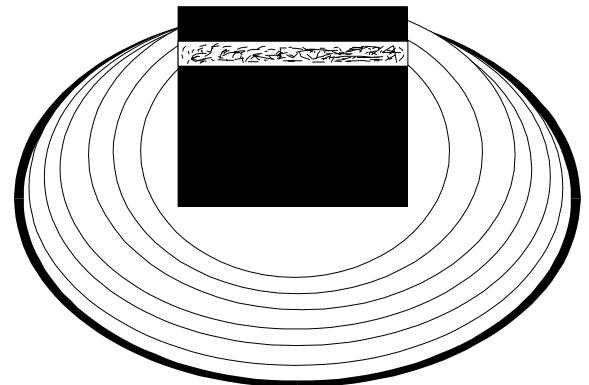
Muslims are obliged to hasten to perform Hajj when they can physically and financially afford it. The Messenger of Allah said, what translated means, **“He who owns enough provision and has a means of transportation that can help him reach the Sacred House of Allah, yet does not perform Hajj, then there is no difference in his case that he dies as a Jew or a Christian.”** [At-Tirmithi & Al-Bayhaqi].

The Messenger of Allah also mentioned some of the virtues and

benefits of Hajj, when he said, **“He who performs Hajj for the Sake of Allah, during which he does not have sexual intercourse (with his wife) and does not fall into sin, will return (to his home) as if his mother has just given birth to him (sinless).”** [Al-Bukhari, Muslim, At-Tirmithi, An-Nasaii & ibn Majah]. Also, the Messenger of Allah said, as Abdullah ibn Mas’ud related to him, **“Join between (the rituals of) Hajj and Umrah, for they eliminate poverty and sins, just as fire purifies iron, gold and silver. A Mabrur Hajj has no reward, except Paradise.”** [At-Tirmithi, An-Nasaii & ibn Majah]. A Mabrur Hajj entails observing the ceremonies of Hajj as taught by the Messenger of Allah. Furthermore, Abu Hurayrah narrated that the Messenger of Allah said, what translated means, **“Those who perform Jihad, Hajj and Umrah are Allah’s guests, He called them and they answered His call. Therefore, when they ask Him, He will deliver to them (what they ask for).”** [Al-Bazzar & ibn Majah].

The Messenger of Allah performed his only Hajj in the tenth year after Hijrah (the Prophet’s migration from Makkah to Madinah in 633 AD). The scholars have three different names for this blessed Hajjah. It is called Hajjat Al-Wadaa’ (Farewell Hajj), because the Messenger of Allah

said farewell to his followers during it and because he did not perform any other Hajjah until he died later that year. It is also called Hajjat Al-Islam, for the Messenger of Allah never performed any Hajjah from Madinah except this one. In addition, it is called Hajjat Al-Balagh (Delivering the Message), for the Messenger of Allah conveyed to the Muslims the sermons of Hajj. Hajj was the last pillar and cornerstone of Islam to be conveyed to Muslims, and it was explained and practiced by the Messenger of Allah himself. When he conveyed and initiated the rituals of Hajj for Muslims, Allah sent down to him the following Ayah when he was in the area of Mount ‘Arafah (not the Mount itself), **“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]. Also, while in the area of ‘Arafah, the Messenger of Allah delivered his farewell speech, in which he detailed the major



aspects of Islam regarding conduct, righteousness, piety and also stated the rights of mankind upon each other.

The Messenger of Allah said in his farewell speech, ***“O People! Hear what I am going to say and comprehend it. Know that every Muslim is the brother for other Muslims. Therefore, since Muslims are brothers, none among them is allowed to acquire that which his brother owns, except what he agrees to give up. By Allah, did I convey?”*** They said, “By Allah! Yes, indeed.” He said, ***“O Allah! Be my Witness. Do not become Kuffar after my departure, smiting each others’ necks.”***

Indeed, Islam seeks to strengthen brotherly relations between Muslims, by fortifying this brotherhood with the kindness, love and loyalty that they should have for each other. This is why Islam has prescribed certain rights for Muslims on each other, so that their hearts will reconcile and unite around brotherly love. Allah said, what translated means, ***“The believers are nothing else than brothers (in Islamic Religion). So make reconciliation between your brothers, and fear Allah, that you may receive Mercy.”*** [49:10]. One of the major cornerstones of this prescribed brotherhood is that this feeling should be apparent and announced between Muslims. An-Nu’man ibn Bashir said that the Messenger of Allah said, what translated means, ***“The example of the believers in their kindness, mercy and compassion that they have for each other is the example of the human body: When a part of it feels sick, the rest of the body responds with sleeplessness and fever.”*** [Al-Bukhari & Muslim]. Also, Abu Musa narrated that the Messenger of Allah said, what translated means, ***“The example of the believers is the example of a building, each of its parts supports the other parts.”*** [Al-Bukhari, Muslim, At-Tirmithi & An-Nasai].

To further emphasize the

importance of this brotherly love, Islam calls upon Muslims to announce to each other that they love them. Al-Miqdad reported that the Messenger of Allah said, what translated means, ***“When one of you loves one of his brothers (in the sake of Allah), let him inform him (his brother) that he loves him.”*** [Ahmad].

Being loyal to other believers is an important aspect of this Islamic brotherly love. The true believer is only loyal to and friends with his believing brothers. Also, the true believer does not follow any path other than the path taken by the community of the believers, as Allah said, what translated means, ***“Let not the believers take the disbelievers as Awliyaa’ (helpers, loyalists, supporters, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His punishment), and to Allah is the Final Return.”*** [3:28].

The Messenger of Allah declared during the speech that he gave in ‘Hajjat Al-Wadaa’ that people are equal, in that they all descended from one male and one female. He said to the people, what translated means, ***“O People! Your Lord is One and your father is one (Adam). You all are from Adam, and Adam was made from dust. Verily, the most honorable amongst you in the Sight of Allah is the one who has piety. No Arab is better than a non-Arab, except if he has more Taqwa (fear from Allah). Did I convey? O Allah! Be a Witness.”*** They said, “By Allah, indeed you did (convey the Message).” He said, ***“Then, let those who are present convey to those who are absent.”***

Indeed, Islam proclaimed that all mankind are brothers because their origin is the same. This has taken place centuries before the present time, providing further proof that Islam is the religion for

all mankind. Allah said, what translated means, ***“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you in the sight of Allah is that (believer) who has piety. Verily, Allah is All-Knowing, All-Aware.”*** [49:3]. Also, the Messenger of Allah said, what translated means, ***“O People! Allah has indeed rid you from the arrogance of Al-Jahiliyyah and its revering the fathers. People are one of two: a pious man who is honorable in the sight of Allah, and a miserable sinner who is humiliated in the Sight of Allah. People are all the sons of Adam, and Allah created Adam from dust.”*** [At-Tirmithi].

The Messenger of Allah knew that Arabs used to be arrogant and racist before Islam and that they revered their

“He who owns enough provision and has a means of transportation that can help him reach the Sacred House of Allah, yet does not perform Hajj, then there is no difference in his case that he dies as a Jew or a Christian.” [At-Tirmithi & Al-Bayhaqi].

forefathers. He forbade this behavior, saying, ***“You all are sons of Adam, and Adam was created from dust. Some people must refrain from being proud of their forefathers, or they will be less significant in the Sight of Allah than bugs.”*** [Al-Bazzar].

This is how Islam calls upon people to understand that which they failed to understand. Their Lord is One, their father is one, and their origin is one, from dust. This helps them abandon their prejudice and embrace the brotherhood that Islam seeks for them. The early Muslims implemented this call to the fullest and most complete form, indeed.

The Messenger of Allah once said to his companions, what translated means, ***“What led to the destruction of those who were before you is that when***

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The Blessings of Thul-Hijjah

Allah said about the four sacred months, what translated means, *“Verily, the number of months (in each year) in the sight of Allah is twelve, so was it ordained by Him on the day when He created the heaven and the earth; of them, four are sacred (Thul-Qi’ dah, Thul-Hijjah, Muh’ arm and Rajab); that is the straight religion.”* [9:36].

The month of Thul-Hijjah, the twelfth month of the Hijri calendar, is a sacred and blessed month indeed. To indicate its importance, Allah said, what translated means, *“By the daybreak! And by the ten nights! And by Ash-Shaf’ (the even) and Al-Watr (odd). And by the night when it departs! Truly this is an Oath of understanding.”* [89:1-5]. Ibn Kathir said in his Tafsir (explanation of the Quran) that Surat Al-Fajr (chapter 89 of the Quran) refers to the dawn prayer for the Eid. He also said that *“the ten nights”* are the first ten nights of Thul-Hijjah, and that the *“odd”* refers to the ninth day of ‘Arafah, during the month of Thul-Hijjah.

Jabir narrated the Hadith of the Prophet that states, *“Indeed, the ten are the ten days of Al-Adh’ha, Al-Witr is the day of ‘Arafah and Ash-Shaf’ is the day of sacrifice.”* [Ahmad].

There are many blessings for Muslims during the month of Thul-Hijjah:

1-- The performance of Hajj is prescribed during this month. Hajj is of great significance to the individual as well as to the Muslim Ummah. It is the fifth pillar of Islam.

2-- The following are benefits gained by those who perform Hajj: Purification from sins, fulfilling the fifth pillar of Islam, getting to know other Muslims, and learning about or solving many problems in the Muslim world.

3-- It is preferred that Muslims perform voluntary fasting during the first ten days of Thul-Hijjah.

4-- Doing good deeds in these ten days is more liked by Allah than anything else. Ibn Abbas reported that the Prophet said to his companions, what translated means, *“There is not a day when a righteous deed is better in the Sight of Allah and more liked by Him than those of the ten days of Thul-Hijjah.”* The Companions asked the prophet, *“O Messenger of Allah, even Jihad in the cause of Allah?”* The Prophet said, *“Even Jihad in the cause of Allah, except for a person who went (to Jihad) himself with all of his possessions and never returned with either (he was killed and lost all his possessions).”* [Al-Bukhari].

5-- Due to the good blessings in the first ten days of this month, Muslims are asked to say Tahlil (La Ilaha Illa Allah), Takbir (Allahu Akbar), and


Tah’mid (Al-Hamdullillah). Abdullah ibn Umar said, *“There is no day more important in the Sight of Allah or more liked by Him than these days of Thul-Hijjah. Increase Tahlil, Takbir, and Tah’mid.”* [Ahmad].

6-- Fasting the day of ‘Arafah (the 9th day of Thul-Hijjah) is an expiation for two years, the year preceding it and the year following it. However, fasting during this day is prohibited for the pilgrims.

7-- Performing Hajj with good intentions and avoiding evil deeds leads to Allah’s forgiveness of sins. The performance of Hajj is accepted by Allah only if it is done with ‘Halal money (money earned from permissible means).

8-- Whoever dies while performing Hajj will be rewarded with Paradise. If the pilgrim returns safely from Hajj, he returns a winner, having gained tremendous blessings.

9-- Al-Udh’hiyah (sacrificed animal) is to be shared with the poor, the needy, friends, neighbors, relatives and members of the family.

10-- The pilgrim has the privilege of asking Allah’s forgiveness for others. Ibn Khuzaimah reported the Prophet said, what translated means, *“Allah forgives the pilgrim and those the pilgrim asks forgiveness for.”* 

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ing Al-Udh'hiyah and while standing in the area of Arafat, in Muzdalifah, and in Mina. During the performance of all these rituals, the pilgrim seeks Allah alone in his worship by mentioning and remembering His Mighty Names and Glorious Attributes.

It is the obligation of those who perform Hajj to remind each other and help one another satisfy its goals, thus gaining its numerous benefits. The benefits that are gained by performing the duties and rituals of Hajj were mentioned by Allah, and all are meant to remind one with Allah and call upon Muslims to unite their stand and act like one whole body. Muslims must make good use of the goals of Hajj to solidify their firmness on the Path of the Truth and call other Muslims to sincerely obey Allah in tongue and deed. Muslims who meet in Makkah have a great opportunity to unite their hearts on the worship of

Allah alone and to obey Him and His Messenger, while they are performing Hajj and seeking His Forgiveness and immunity from Hellfire. This is why Allah said, what translated means, **﴿Verily, the first House appointed for mankind was that at Bakkah, full of blessings, and a guidance for Al-'Alamin.﴾** [3:96]. In this Ayah, Allah states that this House is full of blessings for those who visit it. These blessings are realized while one is performing Tawaf, Sa'i and other rituals. This House is also full of blessings because Allah forgives sins, elevates one's degree with Him and enters into Paradise those who perform Hajj with sincerity, follow His Path and abandon sin.

It is the duty of all Muslims to bring benefits to their brethren and to refrain from all behavior that may lead to either bodily harm of others, or harming their possessions or honor. The Muslim

is the brother of the Muslim, he does not treat him unfairly, ignore his call for help, despise him or desert him in times of need. True Muslims love all things good to come to their brethren and hate any evil to come to them. This is especially the case during Hajj.

In summary, we say that Hajj is one of the greatest forms of worship that brings benefits and the good of this life and the Last Life, for all Muslims. Just as the congregational prayer gathers people to pray, Hajj also gathers Muslims from a wider range. They meet in Makkah to seek Allah's Forgiveness and to help each other by enjoining righteousness and forbidding evil. Since in the prayer people gather to worship Allah and indulge in actions that benefit them, Hajj brings benefits that touch even a wider audience, because Muslims gather from every corner of the world, in Makkah. 


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a noble person among them steals, they would set him free. But when a weak person among them steals, they would apply the 'Hadd (prescribed punishment) **on him. By Allah! If Fatimah, the daughter of Mohammad, steals, I will certainly cut off her hand!"** [Al-Bukhari & Muslim]. This is a tremendous Hadith, indeed. It is one of the most beautiful examples in the justice and equality that Islam was sent with. To the Prophet, all people, whether rich or poor, noble or mediocre, are the same. This is how Islam destroyed the very essence and foundation of Al-Jahiliyyah and built on its ruins a society full of justice and following the truth.

During the reign of Umar Ibn Al-Khattab, Jabalah ibn Al-Ayham, the king of the Ghassani Arabs in Syria, once visited the House of Allah in Makkah. This occurred after he joined the Muslims

and split ranks with the Romans with whom he had joined ranks during the early years of Islam. When Islam became victorious, he embraced Islam. While he was circling the Kaa'bah when performing Hajj, a man stepped on his garment and it fell to the ground. Jabalah smacked the man's face and broke his nose. The man complained to Caliph Umar, who summoned Jabalah. Umar informed him that the man has the right to avenge his broken nose by striking him on the nose. Or, the man may forfeit his right if he elects to do so. He also said to Jabalah, "Here is your foe! Try to strike a deal with him, otherwise, he has the right to avenge what you did to him!" Jabalah said, "How can this be, while I am a king and he is nobody!" Umar then explained to him that Islam has made them equals. Then, Jabalah showed interest in converting from Islam back to Christianity. When Umar told him that he will be

executed if he converts from Islam, according to Islamic Law, he asked for a grace period to think about this matter. Before the morning, Jabalah escaped to his people, converted from Islam and rejoined the Romans. Later on, he became very sorry that he did this, crying at times, although the Romans were very generous with him.

This is the Islamic civilization, where no race is better than other races, and no color is better than other colors. This is the true civilization that all those gifted with sound comprehension seek for themselves and their communities. On the other hand, the civilization where whites are treated better than blacks, where race and color carry tremendous importance is the civilization of Jahiliyyah that take humanity back to the dark ages before Islam was sent down as a light and perfect religion for mankind. 

The Virtues of the First Ten Days of Thul-Hijjah

The first ten days of the lunar month of Thul-Hijjah, the month of pilgrimage, are among the sacred seasons of Allah, during which the Muslims hasten to perform the various acts of worship that are ordained or preferred, so that they may acquire more good deeds. The Quran and Sunnah repeatedly mention the benefits and virtues of the ten days of Thul-Hijjah, such as what Allah had said, what translated means, **By the Dawn. By the ten nights.** ﴿[89:1-2]. Ibn Kathir said that according to ibn Abbas, ibn Az-Zubayr and Mujahid, these ten nights mentioned in the Ayah are the ten nights of Thul-Hijjah. Also, Allah said, **And mention the Name of Allah on appointed Days.** ﴿[22:28], and, as ibn Abbas has stated, “They are the (first) ten (days of Thul-Hijjah).”

Furthermore, ibn Abbas said that the Messenger of Allah has said, what translated means, **There are no days during which working the good deeds is more preferred in the Sight of Allah better than these** (first ten) days (of Thul-Hijjah).” They said, “O Messenger of Allah! Not even Jihad in the Cause of Allah?” He said, **Not even Jihad in the Cause of Allah, except for a man who departed (to the battlefield) and took along his money and did not return with any of these** (he dies as a martyr and loses his money during Jihad).” [Al-Bukhari]. Also, ibn Umar said that the Messenger of Allah said, what translated means, **There are no**

days when performing good deeds is better in the Sight of Allah than these ten days. Therefore, during them (these ten days and nights), **always repeat Tahlil, Takbir and Ta’hmid.**” [Ahmad]. Tahlil is attesting that there is no deity worthy of worship except Allah by saying, “La Ilaha Illa-Llah.” Takbir is to say, “Allahu Akbar,” which means “Allah is the Great.” Ta’hmid is to thank Allah always by saying, “Al-Hamdu Lillah.”

Ibn ‘Hajar said in his book, Fat’h Al-Bari, “The reason why the first ten days and nights of Thul-Hijjah are special is that various major acts of worship are practiced during them.” These acts include praying, fasting, charity and Hajj, which only occurs during the month of Thul-Hijjah.

Some Acts of Worship During Thul-Hijjah

1—Prayer: Prayer is one of the best deeds that one can perform for the Sake of Allah. This good deed entails going early to the Masjid to wait for the prayer and also frequently offering voluntary prayers. The Messenger of Allah said, what translated means **Repeat Sujud** (bowing down in prayer) **always, for whenever you perform even one Sujud for Allah, Allah will raise you to a higher degree and erase a sin from you(r) (record).**” Muslims can benefit from this great reward for

praying and Sujud all year round, especially during the first ten days and nights of Thul-Hijjah.

2—Fasting: Voluntary fasting is a righteous, good deed that one can perform most of the year, including the first ten days of Thul-Hijjah. One of the wives of the Messenger of Allah said, “The Messenger of Allah used to fast the (first) nine (days) of Thul-Hijjah, (the day of) ‘Ashuraa’ (the tenth day of the first lunar month, Mu’harram) and three days in each month.” Imam An-Nawawi said that voluntary fasting during these ten days is strongly recommended.

3—Takbir, Tahlil and Ta’hmid: We mentioned the Hadith by ibn Umar about repeating Takbir, Tahlil and Ta’hmid during the first ten days of Thul-Hijjah. Also, Imam Al-Bukhari said, “Ibn Umar and Abu Hurayrah used to go out to the marketplace during the ten days of Thul-Hijjah while reciting Takbir aloud and people would recite it



with them (but not collectively).” Al-Bukhari also said, “Umar used to recite Takbir in a tent in (the sacred area) of Mina (near Makkah). When people present in the Masjid would hear him, they would say Takbir, along with those in the marketplace, until Mina is shaken with Takbir. Also, Ibn Umar used to recite Takbir in Mina during those days after the prayers, while laying in bed, in his tent and while sitting and walking.” It is preferred that men raise their voices during Takbir, just as Umar, Ibn Umar, Abu Hurayrah and other companions used to do.

What Does One Say During Takbir

The following Takbir was reported by the companions and the second generation, “Allahu Akbar, Allahu Akbar, La Ilaha Illa-Llah, Wa-Allahu Akbar, Allahu Akbar, Wallillahi Al-’Hamd (all thanks are to Allah).”

Fasting During the Day of ‘Arafah

It is a strongly recommended Sunnah to fast during the day of ‘Arafah, the ninth day of Thul-Hijjah, for the Messenger of Allah said that fasting

during ‘Arafah, “*Brings about forgiveness of the previous and the current years.*” [Muslim]. However, pilgrims are discouraged from fasting during the day of ‘Arafah because the Messenger of Allah did not fast that day during his Hajj.

The Virtues of the Day of An-Na’hr

The day of An-Na’hr, the Day of Sacrifice, which falls on the tenth day of Thul-Hijjah, is one of the two major feasts of Islam, the other one being Eid Al-Fitr, which comes after the end of the fast during the month of Ramadhan. Some scholars of Islam even stated that the Day of Sacrifice is the best day in the year, even better than ‘Arafah. Yet, many Muslims are unaware of this blessed day and, therefore, are unaware of the reward for celebrating it by performing Eid prayer, the sacrifice, etc.

What Should Muslims Do When Thul-Hijjah Starts

Muslims should repent to Allah during Hajj season in particular, and in other blessed and sacred seasons in general. They should work more righteous, good deeds and offer true

repentance to Allah from all the sins that they have fallen into. Also, Muslims should seize the chance and perform as much as they can of preferred acts of worship during these blessed and scared seasons. Those who are sincere with Allah, then Allah will accept their repentance and will reward them from His Grace.

Those who are able and intend to offer the sacrifice on the tenth day of Thul-Hijjah must refrain from having a hair cut or cutting their nails, for the Messenger of Allah disallowed this. Umm Salamah said, “The Messenger of Allah said, ‘*When the ten (days) start and one of you intends to offer Al-Udh’hiyah (an animal reserved for sacrifice), he has to avoid having a hair cut or cutting his nails, until he has offered the sacrifice.*’” [Muslim]. The Messenger of Allah used to choose a suitable, healthy animal for Udh’hiyah, making sure it was free of physical defects. Also, it is a Sunnah to recite the following words while offering the sacrifice, “O Allah! This is from You and offered to You by Fulan (such and such fellow, the name of the person who is offering the sacrifice). Bismillah (in the Name of Allah), Wallahu Akbar (and Allah is the Great).” We ask Allah to bless us with working all types of righteous, good deeds during the scared seasons. ■

Continued from page 3 ... Commanding Good

evil. Those who possess such qualities are a light that will lead the Muslim Nation to victory and the demise of evil, Allah willing.

Any nation that does not observe the duty of enjoining righteousness and forbidding evil will face humiliation. The Jews and Christians, for example, did not observe this duty, and therefore, Allah gave the Muslims victory over them. A large part of the Muslim Ummah has also faced the same fate when they ignored forbidding evil

all the while forbidding righteousness, ❖*Say, “He (Allah) can send His punishment from above you, from beneath you, or divide you into parties: and then you will taste the vengeance of each other.”* [6:65].

Allah will not change our situation until we seek change, starting with our own selves. Allah willing, the Ummah will be victorious again if it excels in the job and duty of forbidding evil and enjoining righteousness. Otherwise, humiliation vested upon the Muslims by the Jews and the Christians will not fade.

Furthermore, Muslims should always be where Allah wants them to be and to fulfill His commandments. Allah Almighty has decreed that whenever this nation enjoins righteous deeds and prohibits evil then it will be the best and most dominant among the nations of the earth. We ask Allah Almighty that He helps us imitate the righteous conduct of our righteous Salaf, the Prophet and his companions, and to allow us to taste the success and the great bounties from Him that they have tasted. ■

(1/2)

Characteristics of The Saved Group

Al-Firqah An-Najiyah, the righteous saved group, is the Jama'ah that follows the correct guidance and way of the Messenger of Allah, Salla Allahu Alayhi Wasallam, his companions and those who followed their way. The Messenger said, what translated means, "***There will always be a group from among my Nation, giving victory to the Truth, not affected by those who let them down, until Allah's Order*** (the Last Hour) ***comes, while they are still doing that.***" [Muslim]. Al-Firqah An-Najiyah has several characteristics, some of them are:

1 — They first refer to the religion and then make their minds subservient to it, thus implementing Allah's Command, ***﴿O you who believe! Do not put (yourselves, or you opinions) forward before Allah and His Messenger (Mohammad), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.﴾*** [49:1]. Therefore, they make the mind subordinate to the Texts of the Quran and Sunnah, and also make logic subordinate to religious decree. This is because they believe that an authentic Text can never be in direct opposition to a correct fact accepted by fair minds.

They also believe that the early generation that lived during the time of revelation, and whose eyes were pleased

with and blessed by seeing and meeting the Prophet, Salla Allahu Alayhi Wasallam, had more sound understanding and correct comprehension than anyone and everyone else. Therefore, the correct and indisputable facts that the fair minds accept will surely conform with their guidance, while deviance is what defies that.

2 — They do not have a certain religious Imam whom they follow and accept all what he says, while rejecting all what the others say, except

Prophet Mohammad, Salla Allahu Alayhi Wasallam. Every Imam other than him, and as Imam Malik bin Anas once stated, "... will have what he says accepted or rejected." To this group that follows the rightly-guided companions, every opinion that defies the Quran and Sunnah, "Shall be thrown against the wall," as Imam Ash-Shafi'i once stated.

Shaykh Al-Islam Ibn Taymiyyah said, "People of the Truth and the Sunnah only follow the Messenger of Allah, Salla Allahu Alayhi Wasallam, who does not utter a word except what was revealed to him. He is

the one human who must be believed in all what he says and then obeyed in all what he commands. This status cannot and shall not be granted to other than him. Rather, everyone will have some of what he says either approved or rejected, except the Messenger of Allah, Salla Allahu Alayhi Wasallam."

3 — They are the middle and moderate group in everything. Ibn

The Saved Group do not have a certain religious Imam whom they follow and accept all what he says, while rejecting all what the others say, except Prophet Mohammad, Salla Allahu Alayhi Wasallam.

Taymiyyah said, "Ahlu As-Sunnah wal Jama'ah, as compared to the deviant sects, take the middle position with regards to Allah's Names and Attributes. Theirs, indeed, is the middle position between those who deny Allah's Attributes and transgress against them by denying the true meanings of what Allah has described Himself with, until they end up describing Him with nothingness; and between those who equate Allah and resemble Him with the creation. Ahlu As-Sunnah wal Jama'ah believe in what the Messenger of Allah has described of Allah, without altering, denying, equating or resembling Allah's Attributes with those


of the creation. They also take the middle position with regards Allah's Commands, between those who deny Allah's Power, His Perfect Ability to do everything and His Perfect Will; and those who claim that the slave has neither a will or a power of his own, thus denying the Command, the prohibitions, the reward and the punishment, **﴿Those who took partners (in worship) with Allah will say, "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).﴾** [6:148].

As with regards to Islamic Law, Al-Firqah An-Najiyah also take the middle position between those who consider the Muslims who commit major sins as Kuffar who will dwell in Hellfire for eternity, treating them as having abandoned Iman altogether; and Al-Murji-ah (a deviated sect) who claim that the Iman of the sinners is like the Iman of the Prophets, and that good deeds are not a part of Iman. As for the rest of the Sunnah, Al-Firqah An-

Najiyah are in the middle too, because they are firmly obedient to the Book of Allah and the Sunnah of His Messenger, Salla Allahu Alayhi Wasallam, and the way of the early Muhajirin (who migrated with the Prophet from Makkah to Madinah) and the Ansar (residents of Madinah who gave refuge to the Prophet and the Muhajirin), and those who followed their righteous lead."

4 — Their hearts are clean with regards the companions of the Messenger of Allah, as Allah has described them, **﴿And those who came after them say, "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴾** [59:10]. They also obey the Messenger of Allah, who said, what translated means, **"Do not abuse my companions, for by He in Whose Hand is my soul, if one of you spends that which is equal to (Mount) U'hud of gold (in the sake of Allah), it will not be equal to one of their (my companions') Mudd**

(2/3 kilogram) **or Naseef** (half of the Mudd).” [Al-Bukhari, Muslim & Ahmad]. They also prefer the early Muhajirin and Ansar who spent in the sake of Allah before Al-Fat'h (the conquering of Makkah) and fought against the disbelievers in Makkah, to those who spent after Al-Fat'h and fought afterwards. Further, they prefer the Muhajirin to the Ansar, and also believe that all those who gave their pledge to the Prophet under the tree, in Al-Hudaybiyah, will not enter Hellfire, as the Messenger of Allah has told us. They also believe that Paradise will be the dwelling of those believers whom the Prophet has testified that they will enter Paradise, and that the best members of this Ummah after the Prophet are Abu Bakr, then Umar, then Uthman then Ali, may Allah be pleased with them all.

5 — They believe that the religion and Iman consist of both speech and deeds. Yet, they do not accuse those who proclaim Islam, yet indulge in major sins, of Kufr, as the Khawarij sect does. 

Belief in Fortune-tellers

Visiting fortune-tellers and believing that they have knowledge of the unseen and the future is an act of Kufr. The Prophet said, **"Whosoever approaches a fortune-teller and believes in what he says, will have disbelieved in what was revealed to Mohammad."** [Ahmad]. The unseen and the future is a knowledge that is exclusive to Allah only, and attributing it to a human negates the person's Taw'hid.

Allah clearly stated in the Quran that no one possesses knowledge of the unseen except Him, **﴿With Him are the keys to the unseen and none knows it except Him alone.﴾** [6:95]. He also said to the Prophet, **﴿Say, "I have no power to bring good to myself nor avert harm, but it is only as Allah wills. If it were that I knew the unseen, I would have multiplied the good and no evil would have touched me.﴾** [7:188]. He further said, **﴿Verily, the knowledge of the Hour is with Allah Alone. It is He who sends down the rain and knows the contents of the wombs. No one knows what he will earn tomorrow nor in which land he will die, but Allah is All-Knowing and Aware.﴾** [31:34].

Therefore, all various methods used by oracles, fortune-tellers and the like, are forbidden to Muslims. Palm-reading, horoscopes, etc., all are claimed to inform those who believe in them about their future. Hence, Muslims must be fully aware of the consequences of such acts of disbelief. These acts nullify the Muslim's belief, erase his good deeds and render them fruitless, **﴿And we shall turn to whatever deeds they did, and we shall make such deeds as scattered floating particles of dust.﴾** [25:23].

The Requirements of Hijab

[1/2]

The Islamic Shari'ah has specified the requirements for Muslim women's dress (Hijab). The term Hijab itself includes not only dress and covering the body, but also the behavior of the woman with members of the same and opposite sex. It promotes privacy for women and prohibits loose intermingling between men and women, thus encouraging modesty, decency and chastity.

Some differences exist among the scholars of Islam regarding the exact requirements of Hijab. The requirements mentioned here are the ones agreed upon by the majority of scholars and are all backed by evidence from the Quran, the Sunnah, and the practice of the companions.

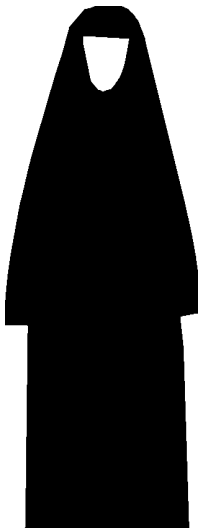
I- What to Cover

The dress worn in public must cover the entire body, except what has been specifically excluded, based upon the following proofs:

Allah said, *And tell the believing women to lower their gaze and guard their private parts from sin and not show of their Zeenah except only that which is apparent, and draw their head covers over their necks and bosoms and not reveal*

their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers, or their brothers' sons, or their sisters' sons, or their women (their sisters in Islam), or their female slaves whom their right hands possess, or old male servants free of physical desires, or small children who have no sense of women nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah altogether, O you Believers, in order that you may attain success. ﴿[24:31]

The word "Zeenah" in the Ayah above literally means "adornment." This includes both that which Allah has adorned, i.e., the woman's natural and physical beauty; and also that with which they adorn themselves, i.e., jewelry, eye shadow, attractive clothing, hand dye, etc. Surat An-Noor [24] specifically spells out the commands concerning the fact that the woman's natural beauty and her adornments are to be concealed from strangers except what may show due to accidental or uncontrollable factors such as the blowing of the wind, etc., and what has been exempted (explained later on). Allah also said, what translated means, *O Prophet, tell your wives and your daughters and the*



And tell the believing women to lower their gaze and guard their private parts from sin and not show of their Zeenah except only that which is apparent, and draw their head covers over their necks and bosoms and not reveal their adornment. ﴿

women of the believers to draw their outer garments about themselves (when they go out). **That is better so that they may be recognized and not molested. And Allah is Forgiving, Merciful.** ﴿33:59﴾.

Imam Abu Dawood narrated that ‘Aaishah, may Allah be pleased with her, once said, “Asmaa, the daughter of Abu Bakr, came to see the Messenger of Allah, wearing a thin dress. The Messenger of Allah turned away from her and said, ‘**O Asmaa, once a woman reaches the age of menstruation, no part of her body should be seen but this**— and he pointed to his face and hands.’”

The word Khumur (pl. of Khimar) refers to a cloth which covers the head, including the ears, hair, neck and bosom. Imam Al-Qurtubi explains, “Women in the past used to cover their heads with the Khimar, throwing its ends over their backs. This left the neck and the upper part of the chest bare, just as the Christians do. Then Allah command them to cover those parts with the Khimar.”

Allah states further in this Ayah, **﴿... and let them not stamp**

their feet so as to reveal what they hide of their adornment ...﴾. Women at the time of the Prophet used to wear anklets that could be employed to attract attention by stamping the feet, thereby making the anklets tinkle. This practice is not only forbidden in Islam, but also shows that the legs and ankles should be covered.

Some people in the present time mistakenly say that a woman can display her feet, a portion of her forearms and her ears. Yet, there is no authentic proof from the practice of the Prophet or his companions to uphold such a view. Amongst the authentic Hadiths which clarify this point is the following: the Messenger of Allah said, what translated means, “**On the Day of Resurrection, Allah will not look at the man who trails his garment along out of pride.**” Umm Salamah asked, “What should women do with (the hems of) their garments?” He replied, “**let them lower them a handspan.**” She said, “Their feet would be exposed!” He said, “**Let them lower them a forearm’s length but no more.**” [At-Tabarani].

The Ayat of Surat An-Noor also list in detail those with whom a

women is permitted to be more at ease. Furthermore, the Ayat from Surat Al-Ahzaab [33] orders Muslim women to draw their outer garments about themselves when they go out. Abu Dawood related that ‘Aaishah said, “After this Ayah was revealed, the women of the Ansar appeared like crows,” because of the color and shape of the cloaks they wore. Hence, an outer garment or cloak must be worn by a Muslim woman whenever she goes out in public or if she is in the presence of strangers within her own home or the home of others.

Slight differences have arisen amongst the scholars concerning the precise meaning of **﴿...except only that which is apparent...﴾** from Surat An-Noor, which, according to Ibn Abbas, includes the face, the hands, and rings.” This view is shared by Ibn Umar, Ataa’, and others from the Tabi’een [Tafseer Ibn Kathir]. Also, Imam Ash-Shawkani states concerning this same Ayah, that it includes, “The dress, the face, and the hands.” Furthermore, Ibn Abbas and Qatadah have stated “The adornments include eye shadow (Kuhul), bracelets, hand dye, and rings, and it is permissible for women to uncover them.” [Fat’h Al-Qadeer].

Raising Our Children

Allah said in the Quran, what translated means, **﴿O you who believe! Ward off yourselves and your families a fire whose fuel is man and stones.﴾** [66:6]. Mothers, fathers and teachers all play a role in raising the younger generation. If those responsible do their job well, then they and the children will be happy in their worldly life and also in the Hereafter. On the other hand, if they neglect their duty towards the younger generation, then their lives will be miserable and Allah will hold them accountable for their negligence.

Parents should always remember the Hadith related by Imam Muslim which states that when a person dies, his deeds will come to a halt except for three: A donation the person gave and which continues to benefit others, a beneficial knowledge he worked on and spread and which continues to benefit others, and a good son who continues to pray for him. Teachers should also remember the Hadith by Imams Al-Bukhari and Muslim which states that if Allah guides one person by your hands to the righteous path, then this will benefit you and be better for you more than any other worldly bounty.

Therefore, parents and teachers should work first to enhance their own faith, morals and manners, and also learn the correct Islam. They should remember that children copy the acts of adults and take after them. They should then teach the children the true Islam they learned, embed the love of Allah and His Messenger in their hearts, and help them to overcome the temptations of fake worldly pleasures.



At-Tawbah

(Repentance)

The slave will always need his Lord's Forgiveness and Mercy. Mankind is bound to fall into error and sin, but there will always be a way for them out of this error and sin; that is, repenting to Allah and asking Him for His Mercy and Forgiveness. The door of repentance will always be open until the Day of Resurrection. The ones that use this door often will be the successful ones, for their sins will be forgiven and their mistakes erased from their records. As for those who ignore this door, they will have truly lost a great deal. We will try to pursue the various aspect of this excellent conduct, that is, always repenting to Allah.

At-Tawbah means to repent from sin to obedience. A person is called "Tawwab" if his habit is to repent to Allah. Allah is called "At-Tawwab" because He Pardons His slaves and accepts their repentance when they truly repent from their mistakes.

At-Tawbah is an Obligation

There is no disagreement among the scholars of the Ummah that repentance is obligatory for each error and sin. There are numerous proofs to this fact, such as, *And beg Allah to forgive you all, O believers, that you may be successful!* [24:31], and, *O you who believe! Turn to Allah with sincere repentance!* [66:8]. True repentance is the sincere repentance in which the sinner intends not to fall into the error again. The Messenger of Allah

said, what translated means, *"O people! Repent to Allah, for I repent to Allah a hundred times a day."* [Muslim].

Conditions for At-Tawbah

There are certain conditions for At-Tawbah, without which it will be invalid:

1 -- Refraining from sinning: Tawbah from committing a sin cannot be true except if the sinner intends not to fall into the sin again and then implements his intention.

2 -- Feeling sorry for the mistakes: At-Tawbah must be accompanied by feelings of sorrow and sadness for committing the sin. This will testify to the truthfulness of the person who committed a sin and wants to repent from it.

Allah said about Prophet Moses, what translated means, *And he (Moses) entered the city at a time of unawareness of its people, and he found there two men fighting, one of his party (his religion, from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Moses struck him (his foe) with his fist and killed him. He (Moses) said, "This is of Satan's doing, verily, he is a plain misleading enemy."* He (Moses) said,

"My Lord! Verily, I have wronged my self, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful. He (Moses) said, "My Lord! For that with which You have favored me, I will never more be a helper for the Mujrimin (wrongdoers, polytheists, criminals, etc.)." [28:15-17]. Allah's saying, *He said, "My Lord! Verily, I have wronged my self, so forgive me."* proves that Moses felt sorry for killing that man. This feeling of guilt made him go back to Allah with humbleness and ask Him for Forgiveness. Moses always repented from this mistake afterwards, and even on the Day of Resurrection he will still remember it. At that time, mankind will come to him asking him to intervene with the Lord on their behalf, saying to him, "O Moses! You are the Messenger of Allah whom

Tawbah from committing a sin cannot be true except if the sinner intends not to fall into the sin again and then implements his intention.

Allah chose above men for His Message and by His speaking to you. Intercede on our behalf to your Lord! Do you not see what we are experiencing? Do you not see what hardships we are facing?" But Moses will say to them, "Today, my Lord has become more angry than ever before, and more than He will ever be! I killed a person whom I was not authorized to kill. I am on my own! I am on my own! Go to Jesus."


3-- Intending to refrain from further falling into error: One of the conditions of valid repentance is the person's intention not to repeat the mistake for which he is repenting. In the previous Ayat, we see how Moses repented from his mistake and asked Allah for His Forgiveness. Then, he pledged to Allah that he would never repeat the same mistake again, saying, ﴿**“My Lord! For that with which You have favored me, I will never more be a helper for the Mujrimin.”**﴾.

4-- At-Tawbah must occur before death comes to one: It is necessary for the person who wants his mistakes forgiven and his repentance accepted to repent before death comes to him. Allah said, what translated means, ﴿**And of no**

effect is the repentance of those who continue to do evil deeds until death faces one of them and he says, “Now I repent.”﴾ [4:18]. Also, ibn Umar narrated that the Messenger of Allah said, what translated means, “**Allah accepts Tawbah from the slave as long as he does so before he Yugharhir** (before his soul reaches his throat at the time of death).” [At-Tirmithi]. Therefore, one must not to delay repenting.

5-- At-Tawbah must occur before the sun rises from the west (a major sign of the Last Hour): The Messenger of Allah has said, what translated means, “**Whoever (truly) repents before the sun rises from where it usually sets (the west), then Allah will forgive him.**” [Muslim].

These are the conditions of valid Tawbah regarding the sins which involve the slave and his Lord only. However, if the sin involves another person, a sixth condition must be added to the list:

6-- Returning to people what is rightfully theirs: If the sin for which the slave is repenting involves the rights of other people, then the repenting person must return these rights to their rightful owners, unless they agree that he keeps them. If this condition is not met, then Tawbah from the repenting person may not be accepted, even if the five other conditions are met. On the Day of Judgment, Allah will punish those who did not fulfill what is due on them. 

Atoning For Sins

Shaykh Al-Islam Ibn Taymiyyah said, “The Quran and Sunnah indicate that sins can be atoned for by ten means:

1-- Repentance: It is agreed upon by the Muslim Ummah that repentance atones for sins. Allah said, ﴿**Say, “O my slaves who have transgressed against themselves! Despair not of the mercy of Allah. Verily Allah forgives all sins. Truly, He is the Oft-Forgiving, Most Merciful.”**﴾ [39:53].

2-- Asking for Allah's forgiveness (Istighfar): The Prophet said, “**A person committed a sin and said, ‘O Lord, I have committed a sin, so I ask for your forgiveness.’ So Allah said, ‘My slave knew that he has a Lord Who forgives sins, and I have forgiven My slave.’**” [Al-Bukhari & Muslim].

3-- Good deeds: Allah said, ﴿**And offer prayer perfectly, at the two ends of the day and in some hours of the night** (the five compulsory prayers). **Verily, the good deeds remove the evil deeds** (minor sins).﴾ [11:114]. Also, the

Prophet said, “**The five prayers, and from one Jum'ah (Friday) prayer to another and from Ramadhan to Ramadhan will bring about forgiveness between them if no major sins are committed.**” [Muslim].

4-- Prayer and supplication of other believers: The Prophet said, “**If a hundred Muslims pray (the Janazah) and ask for the right of intercession on behalf of any dead Muslim, then Allah will accept their prayer.**” [Muslim]. It must be noted that this happens after death comes to a Muslim whose good deeds do not outweigh his sins.

5-- Acts of worship by the living on behalf of the dead: Charity, Hajj and other acts of worship can be performed by those alive with the intention that the rewards be granted to the dead. These acts of worship will be accepted by Allah as reported in many Hadiths and according to the consensus of the Ummah.

6-- The intercession of the Prophet: On the Day of Judgment, Allah will grant the Prophet the right to inter-

cede on behalf of Muslims who had committed major sins, as narrated by many Hadiths, one of them is, “**My right of intercession is for those of my Ummah) who committed major sins.**” [Ahmad].

7-- Hardship: Disasters, tragedies, sickness, pain and other types of harm that occur to a Muslim can also atone for his sins. The Prophet said, “**Whatever befalls the believer: thirst, fatigue, worry, sadness, depression, harm, even if a thorn pierces his body, but a forgiveness from Allah follows that.**” [Al-Bukhari & Muslim].

8-- Punishment in the grave: Allah may punish a Muslim in his grave for the sins he had committed and then forgive him in the Hereafter.

9-- The horror of the Day of Judgment: The horror and terror of the Day of Judgment can also atone for sins.

10-- Allah's Mercy: The Mercy of Allah is the most magnificent resort for a Muslim for forgiveness for his sins. 

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.

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