

The Muslim Creed

A Monthly
Publication by

The Daar Of
Islamic Heritage

P.O. Box 450186
Kissimmee, FL
34745-0186 U.S.A.
DIHInc@yahoo.com

Volume 11 Issue 1
Thul-Qi'dah 1423
January 2003

What's Inside

Feature Article	2
<i>Virtues of the First Ten Days of Thul 'Hijjah</i>	
Fiqh	4
<i>Al-Udh'hiyah (The Sacrifice)</i>	
Take Your Creed	6
<i>Methodology of Acquiring the Creed</i>	
Salafi Concepts	8
<i>The Jama'ah & the Imamah</i>	
Character of the Muslim	10
<i>Ash-Shukr (1/2)</i>	
Family Issues	12
<i>Marital Rights</i>	



Editorial

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

Hajj is a huge gathering during which the Muslims of the world meet; each traveling a long distance and coming from different lands and backgrounds. They all wear the same type of clothes and stand in the same area, all fulfilling the requirements of an obligatory act of worship. During this ceremony, they will all enjoy equal status, whether they are rich or poor, old or young, black or white. 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 with Allah is that (believer) who has At-Taqwa** (the pious). ﴿ [49:13].

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

We ask Allah Almighty that He accepts the pilgrimage of those who are fulfilling this obligation this year, and that He rewards them for it with Paradise. We also ask Him that He gathers the Ummah around the correct creed and true path that He has accepted for it, and that He brings back to the Ummah its unity and strength. He is the Merciful and Generous Lord of the worlds, and the only One Who is sought for all wants and needs. ■

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 days, during which Muslims hasten to perform 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 first 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 narrated 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).”**

The companions asked, “O Messenger of Allah! Not even Jihad in the Cause of Allah?”

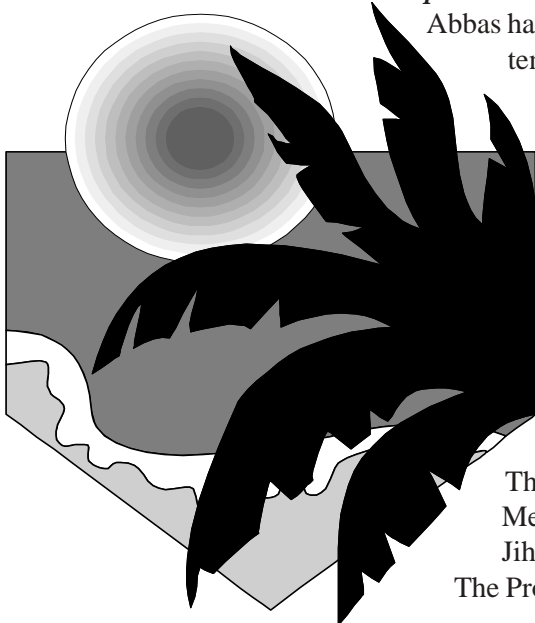
The Prophet responded, **“Not even**

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 died as a martyr and lost his money during Jihad).” [Al-Bukhari]. Also, Ibn Umar narrated 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, and this 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, Salla Allahu Alayhi Wasallam, said, what translated means “**Repeat Sujud** (prostrating in prayer) **frequently, 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. Furthermore, 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 with 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 of Islam, “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, which is the ninth day of Thul-Hijjah, for the Messenger of Allah said that fasting the day of ‘Arafah, “**Brings about forgiveness for the previous and the current years.**” [Muslim]. However, pilgrims

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 being Eid Al-Fitr, which comes after Ramadhan.

are discouraged from fasting 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 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 of 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 will have their repentance accepted by Him and He 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 clipping 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 abstain from having a hair cut or clipping his nails, until he has offered his 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 is 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. ■

Al-Udh'hiyah

The Sacrifice

Camels, cows, or sheep sacrificed on Eid Al-Adh'ha are called Al-Udh'hiyah. This sacrifice is offered for the sake of Allah alone. Allah said, what translated means, **“Therefore, turn in prayer to your Lord and sacrifice (to Him only).”** [108:2], and, **“Say, ‘My prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds.’”** [6:162]. Imam Ibn Taymiyyah said, “Al-Udh'hiyah is

one of the greatest festivals in Islam. It is a part of the religion of Prophet Ibrahim.”

“The majority of the scholars do not consider Al-Udh'hiyah to be obligatory. Rather, it is considered a confirmed Sunnah.” [Ibn Qudamah].

Its Importance in Islam

Imam Ibn Qudamah said, “The majority of scholars do not consider Al-Udh'hiyah to be obligatory. Rather, it is considered a confirmed Sunnah.” Abu Dawood said, “Imam Ahmad bin Hanbal was asked about Al-Udh'hiyah, ‘Is it obligatory?’ He responded, ‘I do not

say it is obligatory. Rather it is Mustahab (a preferred act).” Huthaiyfah bin Usaiyd, a companion of the Prophet, said, “Abu Bakr and Umar used to not sacrifice Al-Udh'hiyah sometimes, so people would not follow them (if they always sacrificed, thus considering Al-Udh'hiyah to be an obligation).” Also, Abu Mas'ood Al-Ansari said, “I do not offer Al-Udh'hiyah sometimes, although I can afford it, because I fear that my neighbors would then think that it is obligatory.”

Prohibited Actions for the one Offering Al-Udh'hiyah

Clipping the nails and having a hair cut are prohibited for those intending to offer Al-Udh'hiyah. The Prophet said, what translated means, **“In the first ten days of (the month of) Thul-Hijjah, it is prohibited for those intending to sacrifice Al-Udh'hiyah to shave any hair or have a hair cut.”** [Muslim], and, **“During the first ten days (of Thul-Hijjah), if one has an animal reserved for Al-Udh'hiyah, he must not have his hair cut or clip his nails.”** [Muslim]. Ibn

Qudamah said, "If one does any of these prohibited acts, he should ask Allah for forgiveness. No penalty is prescribed for these violations even if one intentionally does any of them."

Conditions for Offering Al-Udh'hiyah

1 — Animals that are reserved to be offered for sacrifice must be free of the following physical defects:

- a - One eyed.
- b - Sick.
- c - Lame.
- d - Old.
- e - Mangy.

The first four types were mentioned in a Hadith related by Imam

Ahmad. In this Hadith, the Prophet said, what translated means, "**Four** (defects) **are not accepted in Al-Adhahi** (pl. for Al-Udh'hiyah): **The ones clearly classified as one eyed, sick, lame, weak, or old.**" Another defect was mentioned when Ali bin Abi Talib said, "The Messenger of Allah ordered us to check the eyes and ears (of animals) for defects." [Ibn Majah & Al-'Hakim].

2 — Slaughtering is not allowed before Eid Al-Adh'ha prayer. Whoever slaughters Al-Udh'hiyah before Eid prayer should slaughter another animal after Eid prayer. Al-Bukhari and Muslim related that the Prophet said, what translated means, "**Whoever slaughtered a sheep before the (Eid) prayer should sacrifice another one instead. Whoever did not (sacrifice yet) should do so in the name of Allah.**"

3 — Al-Udh'hiyah should be sacrificed on the day of Eid Al-Adh'ha and during the next three days, which are called the days of Tashreeq. The Prophet said, what translated means, "**All the days of**

Tashreeq are days of sacrifice." [Ahmad, and rendered strong by Ibn Al-Qayyem and Ash-Shawkani].

Manners of Al-Udh'hiyah

1 — It is allowed to share in the sacrifice of a cow or a camel. Seven people can share this benefit. Jabir bin Abdullah said, "When we were at Al-Hudaybiyah (area), seven people shared in the sacrifice of a camel or a cow." [Muslim].

It is allowed for the owner of Al-Udh'hiyah to eat from it and give the rest of it as a gift to his relatives and to the poor.

2 — Jabir reported that the Prophet slaughtered two sheep on the day of Eid Al Adh'ha, and then said, "**Bismillah wallahu akbar. Allahumma hatha minka wa laka**", which means, "**In the name of Allah and Allah is the Greatest. This (animal) is from You and is being offered for You** (for Your sake)." [Abu Dawood]. As for those who forget to say the above supplication, Ibn Abbas said, "If any of you forgets to offer the supplication while slaughtering an Udh'hiyah, he should say the supplication afterwards and then eat from it." [Abdur-Razzaq].


3 — Slaughtering Al-Udh'hiyah was described by Anas bin Malik. He said, "The Messenger of Allah sacrificed two sheep that were strong and horned for Al-Udh'hiyah. He slaughtered them with his own hands and offered Tasmiyah (saying, "Bismillah") and Takbir (saying, "Allahu Akbar")." Then Anas said, "I saw the Prophet putting his foot on the side of their necks and saying, '**Bismillah wal-lahu akbar.**'" [Al-Bukhari & Muslim]. Facing Al-

Qiblah (the direction of Kaa'bah) while slaughtering Al-Udh'hiyah is encouraged. Abdur-Razzaq related that, "Ibn Umar did not eat from the Udh'hiyah which was not slaughtered facing Al-Qiblah." It is a Sunnah to sharpen the knife before slaughtering the animal. Imam Muslim related that the Prophet said, what translated means, "**Allah has decreed excellence in doing everything. Therefore, if you kill, then do it in the best manner, and if you slaughter, then do it in the best manner: Sharpen your knives and bring quick relief to your animal** (while slaughtering it)."

4 — Appointing an agent to slaughter the animal is permissible. Imam Muslim reported that Jabir bin Abdullah

narrated that the Prophet, during his Hajj, slaughtered sixty three camels with his own hands. Then he gave the rest of the hundred camels he brought with him to Ali for slaughter.

5 — It is prohibited to sell the meat or skin of Al-Udh'hiyah. Also, the man who slaughters Al-Udh'hiyah should not be paid with its meat. Ali bin Abi Talib said, "The Messenger of Allah ordered me to watch the slaughtering of a camel and to give its meat and skin as charity. He forbade me from paying the butcher from Al-Udh'hiyah and said, '**We will pay him from what we have.**'" [Al-Bukhari & Muslim]. Imam Ahmad said, "Do not sell Al-Udh'hiyah nor any part of it. How can one sell it when he has offered it as charity for the sake of Allah?!"

6 — It is allowed for the owner of Al-Udh'hiyah to eat from it and give the rest of it as a gift to his relatives and to the poor. Al-Bukhari and Muslim related that the Prophet said, what translated means, "**Eat** (from Al-Udh'hiyah) **and offer it as a gift, and save some of it.**" 

Methodology of Acquiring the Creed

The Salaf of the Ummah have had numerous differences in matters of Fiqh, but they always agreed on the basics of the religion. One of these basic fundamentals is the methodology of acquiring matters of creed and sources of revelations. This can be detailed as follows:

1-- The sources upon which the creed is based are restricted solely to the Book of Allah, the authentic Sunnah of the Messenger of Allah, Salla Allahu Alayhi Wasallam, and the consensus (Ijmaa') of the pious predecessors (As-Salaf As-Saleh).

2-- It is required to accept all authentic Texts from

the Sunnah of the Messenger of Allah, Salla Allahu Alayhi Wasallam, even if it was A'had Hadith (a few number of persons in each chain of narrators).

3-- The point of reference for understanding the Quran and Sunnah is those Texts that clarify their meaning, and the understanding of the righteous Salaf and those scholars who have traversed upon their methodology. This is to be followed by what is

authentic from the language of the Arabs. One may not, hence, contradict what has been affirmed by the above by mere linguistic plausibilities.

4-- The Prophet has explained all the fundamentals of the religion. It is therefore impermissible for anyone to innovate something and claim that his innovation is from the religion.

5-- One must submit both inwardly and outwardly to Allah and His Messenger. Therefore, one may not oppose anything from the Quran and authentic Sunnah through analogy (Qiyas), sensation (Thawq) and unveiling (Kashf) of a mystic, opinion of a scholar, or the like.

6-- Sound reasoning is always in agreement with correct transmission of revelation. No two absolute proofs among reason and revelation can ever contradict one another. When contradiction is supposed between the two, one must place forward revelation to reasoning.

7-- In matters of creed, it is required to adhere to the wording employed by the Shari'ah and to avoid all innovated wording. As for any equivocal non-Shari'ah wording that connotes both incorrect and correct meanings, one must inquire into the

The sources upon which the creed is based are restricted solely to the Book of Allah, the authentic Sunnah of the Messenger of Allah, and the consensus of the pious predecessors.

context in which it was employed. That meaning which is then found to be true and correct is affirmed, and that which is found to be false is negated.

8-- Infallibility from committing sin and error is affirmed only to the Prophet, Salla Allahu Alayhi Wasallam. The Muslim Ummah as a whole is also infallible from agreeing upon falsehood. There is no infallibility for any single individual of the Ummah.


In those matters concerning which the scholars and others have differed, the reference is the Quran and the Sunnah, with the advancement of an excuse for the errant among those scholars of the Ummah exercising Ijtihad (spending one's utmost ability in trying to reach the judgment of the Shari'ah in a particular issue).

9-- Existing among the Muslim Ummah are those individuals who are spoken to, and who receive inspiration. Also, the existence of a righteous dream is a reality. Similarly the existence of perspicacity (Farasah) is a reality. When found to be in agreement with the Shari'ah, all of these matters are forms of miracles (Karamat) and glad tidings from Allah. They are not a source for creed or Shari'ah.

10-- To argue falsely in matters of religion is blameworthy. As for "arguing in a manner which is best," this is allowed by the Shari'ah. Those matters where there exists an authentic prohibition from delving into, it is required to comply with that prohibition. It is also required for Muslims to refrain from speaking about those matters of which they have no knowledge. They should instead resign knowledge of that matter to Allah, Who knows all matters.

11-- When refuting, it is required to adhere to the methodology employed by the Shari'ah, as it is required to adhere to that same methodology in matters of beliefs and when

acknowledging those beliefs as true. One may, therefore, not refute an innovation (Bid'ah) with another, nor may one counter negligence with extremism, and vice versa.

12-- Every innovation in the religion is a Bid'ah, every Bid'ah is a deviation from the truth, and every deviation is in Hellfire, as numerous authentic Hadiths affirm. 

Belief in Al-Qadar

Among the pillars of Iman is faith in what Allah has decreed, the good and bad outcome thereof. This is inclusive of Iman in the following matters:

- 1- Faith in all Texts of the Quran and Sunnah mentioning Qadar.
- 2- Faith in all four levels of Allah's Qadar, namely:
 - Allah's eternal Knowledge.
 - Allah's Writing in the Preserved Tablet all that will occur until the Day of Judgment.
 - Allah's all-Embracing Will.
 - Allah's creation of everything.
- 3- Allah's intending and commanding something as mentioned in the Quran and Sunnah is two types:
 - A creative (Qadar Kawni) Intent and Command, meaning He has willed such a thing into being.
 - A religious (Shar'i) Qadar, which is what Allah loves His slaves to do. Not everyone will comply with this Qadar, only the believers do, to varying degrees.
- 4- Guiding and setting astray the slaves is in Allah's Hand alone. There are those whom Allah has guided, by His Merit towards them, and those who deserve to be set astray, by His Justice with them.
- 5- Both the slaves and their acts are creations of Allah Whom there is no Creator besides Him. Allah is therefore the Author of the actions of mankind, and they are the literal performers of their deeds.
- 6- The life-span of all mankind are written, and the amount of their sustenance apportioned. Happiness or sorrow in the Hereafter has been written upon all mankind before they were created.
- 7- While one may justify the occurrence of catastrophes and pangs by Allah's decree, it is however impermissible to justify one's faults and sins by Allah's decree. Rather, one must repent from his faults and sins, and the perpetrator of a sin is to be blamed for his act.
- 8- To turn towards, rely and trust solely upon causes is Shirk in one's Taw'hid. To turn away in totality from taking the proper causes by claiming to rely and trust solely upon Allah is to belittle the Shar'iah. To deny the effects of causes opposes both the Shar'iah and reason. Reliance and trust upon Allah (Tawakkul) do not negate embracing the proper causes necessary.
- 9- Iman that there is none who can repel Allah's Decree or amend His Judgment.
- 10- While a created being does possess both an intent and a will, his intent and will are subordinate to the Intent and Will of Allah.

The Muslim Community And Its Leadership

Al-Jama'ah & Al-Imamah

In the Quran and Sunnah, Allah has commanded us to be with the Jama'ah (congregation of Muslims) and to obey the leadership of this Jama'ah and leadership of the Ummah in general (Imamah). He had explained and clarified these important and fundamental principles of Islam, as follows:

1-- The community (Jama'ah) — in this context— are the companions of the Prophet, Salla Allahu Alayhi Wasallam, and their followers until the Day of Resurrection, who have held on to their way. They are the “Saved Group.” Whoever adheres to their methodology is from the Jama'ah, even if he errs in some specific issues.

2-- It is impermissible to divide into sects in the religion, or for that matter sow discord

(Fitnah) between Muslims. In those matters in which Muslims have differed, it is required to refer to the Book of Allah, the Sunnah of His Messenger, and that which the righteous Salaf were upon.

3-- When one steps outside of the Jama'ah, it is required to advise (Nasihah), invite (Da'wah), argue “in a manner which is best,” and establish the proof against him. If the person repents, then our goal is achieved. Otherwise, he is to be punished in accordance with the Shari'ah.

4-- It is required to hold the general body of Muslims responsible for the established meanings of the Quran, the Sunnah, and the consensus of the Salaf. It is impermissible to test the general body of Muslims with the subtle matters and profound meanings of the religion.

5-- The general rule concerning all Muslims is that they possess both good intent and sound belief, until the opposite manifests. The general rule is to construe their words in the best manner. However, whoever manifests his resistance to the truth and good intent, it is impermissible to bend over backwards to find a sound explanation for his words or deeds.

6-- The Muslim sects (Ahlu Al-Qiblah) which stand outside of the fold of the Sunnah are all threatened with destruction in this world and punishment in Hellfire. With the exception of he among them who

To command good and forbid evil is among the greatest outward symbols of Islam. It is among the causes which preserves the Muslim community (Jama'ah).

inwardly is an infidel (hypocrite), the ruling concerning any particular individual among them is similar to those who stand under the threat of Allah's punishment. However, the followers of those pseudo-Muslim sects which stand outside of the fold of Islam are in general to be considered Kuffar. The ruling concerning any individual among them is like that of the apostates (Al-Murtadun).

7-- The Jumu'ah (Friday) and Jama'ah (congregational) prayers are among the greatest outward symbols of Islam. The prayer performed behind a Muslim who's true nature is hidden, is valid. Not to pray behind him claiming ignorance of his true nature is an innovation (Bid'ah).

8-- When one is able to pray behind someone else, it is impermissible to pray behind one who openly manifests innovation (Bid'ah) or impiety. If prayer behind such an individual does occur, it is valid and the performer of that prayer has sinned, except if he had intended by praying behind such an individual to prevent a greater evil. However, if one cannot find any individual to pray behind except one who is similar or more evil, under such circumstances, it becomes permissible to pray behind such individuals. It is impermissible under any circumstance to forsake the Friday or congregational prayer. It is impermissible under all circumstances to pray behind someone judged to be a Kafir.

9-- Leadership of the Muslims (Al-Imamah) is decided by either the consensus of the Muslim nation (Ummah) or by the oath of allegiance (Bay'ah) given by those among the Ummah who possess the right to place or remove a ruler (Ahlul-'Hall Wal-'Aqd). It is similarly required to obey—in what constitutes obedience to Allah—and give advice (Nasihah) to whoever seizes power by force,

gathering the Muslim Ummah behind him. It is forbidden under all circumstance to revolt against the ruler, unless he openly manifests his Kufr concerning which there is evidence from Allah.

10-- It is required to perform prayer and Hajj and wage Jihad with the leaders of the Muslims, even when they are tyrannical and wicked.


11-- It is forbidden for Muslims to fight among themselves out of worldly motivations or "Jahiliyah" partisan pride. Such actions are among the greatest of sins (Al-Kaba'ir). It is, however, permissible to fight the heretics (Ahlu Al-Bid'ah), those who revolt against the ruler and their likes when one cannot prevent them with lesser measures. At other times, it may become required to fight such groups. This is determined according to the benefits achieved and the situation at hand.

12-- All noble companions of the Prophet are trustworthy. They are the best of this Muslim Ummah. To testify to their faith and their merit over the rest of the Muslim Ummah is an absolute fundamental known by necessity to be part of the religion. To love them is religion and faith, while to hate them is Kufr and hypocrisy. It is required to refrain

from delving into what befell them of disputes and anything that would diminish their standing. The best among them is Abu Bakr, then 'Umar, then 'Uthman, and then 'Ali. They are the rightly-guided successors to the Prophet. The right of each of them to Successorship was as the historical order.

13-- It is a part of religion to love and support the family of the Household of the Messenger of Allah, Salla Allahu Alayhi Wasallam, to glorify the standing and recognize the merit of his wives—who are the Mothers of the faithful (Ummahat Al-Mu'minin); to love the leaders among the Salaf, the scholars of As-Sunnah and those who follow them; and to steer clear from the heretics and their desires.

14-- To wage Jihad for the sake of Allah is the apex of Islam. This will remain lawful until the establishment of the Hour.

15-- To command good and forbid evil is among the greatest outward symbols of Islam. It is among the causes that preserve the Muslim community (Jama'ah). Such an act is required according to one's ability, and by taking into consideration the benefits achieved by that act vs. the harm that may result. 

III Behavior

Ill behavior will nullify good deeds and may result in acquiring Allah's punishment in the Hereafter. The Prophet once asked the companions, "*Do you know who are the penniless ones from among my nation?*" They said, "The penniless one is he who has no money." The Prophet said, "*The penniless from among my nation is who will come on the Day of Judgment with prayer, charity and fasting* (all of which he has performed during his lifetime). *Along with that he will come with* (the evil deeds of) *cursing this person, falsely accusing that person, unlawfully acquiring the property of that person, illegally killing that person, and beating that person. Therefore, that person* (whom he harmed) *will be awarded some of his good deeds, and also that person will be awarded some of his good deeds. If his good deeds finish before his debt is paid off, then he will carry some of their* (the people whom he harmed) *bad deeds. Thereafter, he will be thrown into the Fire.*" [Muslim].

Ash-Shukr

(Part 1/2)

In the Arabic language, Shukur and Shukran are all synonyms for Shukr, which means thanking and being grateful for help extended by another person. Shukr is the antonym of Kufr, which means being ungrateful.

Shukr is extended as a result of receiving help, gifts, favors, etc., from others. As for Al-‘Hamd, it means being grateful and thankful to others and also means praising others for their good qualities. Thus, Al-‘Hamd has a wider scope of meanings and entails As-Shukr in its general meaning.

Shukr is extended as a result of receiving help, gifts, favors, etc., from others. As for Al-‘Hamd, it means being grateful and thankful to others and also means praising others for their good qualities.

Ash-Shakur is one of the Most Beautiful Names of Allah. It means that Allah’s Grace and Bounties for the worshipping slave, who performs acts of worship for His sake, far exceed the acts themselves.

Also, Ash-Shakur from among the slaves is the one who tries his best to thank and appreciate his Lord for the innumerable bounties that He has bestowed upon him. Among these bounties is His Guidance that has led

the slave to be a worshipper of Him, adhering to His Commands and avoiding His Prohibitions. Therefore, people are either one or the other: a Shakir (and not Shakur, for Shakur means the one who performs Ash-Shukr always) or a Kafur.

Allah said, what translated means, *Verily, We showed him the way, whether he be Shakir or Kafur.* [76:3]. Imam Al-Qurtubi said with regards to this Ayah, “Allah said “Shakir” and “Kafur” and did not say “Shakur” and “Kafur” because these two words affirm the attitude of performing it (the respective action) always. Therefore, He did not use “Shakur,” negating performing it always, but affirmed this meaning when He said “Kafur.” Since thanking Allah on a continuing basis cannot be achieved, consequently, exaggeration is negated here, contrary to the case with Kufr. Therefore, one’s thanks are always inadequate because of the tremendous bounties of Allah upon the slave. And one’s Kufr is considered continuous, even if it was minute, because of Allah’s immeasurable bounties on him.”

In the above Ayah, Allah, the Exalted and Ever-High, divides mankind into two categories, either a

Shakir for Allah's Grace and Bounties, or a Kafir who is unappreciative of these bounties. The Shakiroon (pl. of Shakir) are less in numbers than those who are unthankful, for Allah said in the Quran, what translated means, **﴿But few of My slaves are Ash-Shakur.﴾** [34:13].

Ash-Shukr is an Obligation

Allah, the Praised and Ever-High, commanded His believing slaves to be grateful to Him in many Ayat of the Quran, such as, **﴿Therefore, remember Me** (by praying, glorifying, etc.) **and I will remember you, and be grateful to Me** (for My countless favors on you), **and never be ungrateful to Me.﴾** [2:152], and, **﴿O you who believe! Eat of the lawful things that We have provided you, and be grateful to Allah, if it is indeed He Whom you worship.﴾** [2:172].

The Status of Shukr

Imam Ibn Al-Qayyem said in his book, 'Iddat As-Sabirin Wa Thakhirat Ash-Shakirin, on page 17, "In many cases, Allah, the Exalted, tied the reward to His Will, such as His

When Satan, the enemy of Allah, knew that the status of Ash-Shukr is highly regarded and honored, he made his primary goal to try to discourage people from fulfilling it.

saying, **﴿Allah will enrich you if He Will, out of His Bounty.﴾** [9:128], and such as His Response for the slave's supplication, **﴿If He Will, He would remove that (distress) for which you call upon Him.﴾** [6:41], and His saying with regards to sustenance, **﴿And Allah gives (of His Bounty) to whom He Will.﴾** [2:212], and forgiveness, **﴿He forgives whom He Will.﴾** [3:129], and accepting the repentance,

﴿And Allah accepts the repentance of whom He Will.﴾ [9:51]. However, Allah spoke of the reward for Ash-Shukr in unrestricted terms, **﴿And We shall reward Ash-Shakirin** (the grateful), **﴾** [3:145], and, **﴿And Allah will give reward to those who are Shakirin.﴾** [3:144].

When Iblis (Satan), the enemy of Allah, knew that the status of Ash-Shukr is highly regarded and honored, he made his primary goal to try to discourage people from fulfilling it, saying, as was mentioned in the Quran, **﴿"Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as Shakirin** (they will not be dutiful and thankful to You)."﴾ [7:17]."

Allah's Is Pleased With Ash-Shakirin

Allah said in the Quran, what translated means, **﴿If you disbelieve, then verily, Allah is not in need of you, He likes not disbelief for His slaves. And if you are Shakirin** (by being believers), **He is pleased therewith for you.﴾** [39:7]. In this Ayah, Allah states that He is not in need of Shukr and obedience from His slaves, but He hates Kufr for His slaves and likes for them to be thankful and grateful to Him.

Also, Anas bin Malik narrated that the Messenger of Allah said, what translated means, **“Allah, the Ever-High, is pleased with the slave who eats the meal or sips the drink and then thanks Him for it.”** [Muslim, Ahmad & At-Tirmithi].

The Reason Behind Creating the Creation

Allah said, what translated means, **﴿And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks** (to Allah).**﴾**

Allah is not in need of Shukr and obedience from His slaves, but He hates Kufr for His slaves and likes for them to be thankful and grateful to Him.

[16:78]. In this Ayah, Allah, the Exalted and Ever-High, affirms that He did not bring people out of their mothers' wombs and give them hearing, sight and hearts, except that they should be grateful for His Bounties on them.

The Behavior of the Prophets

The Prophets of Allah used to perform Shukr often. This path should also be the chosen way for those who follow the Prophets' example and hope to achieve their exalted standard of character. Indeed, one of the major aspects of the character of the Prophets is that they used to thank Allah for His Bounties, Generosity, Mercy and Grace. Allah said in the Quran, what translated means, **﴿O offspring of those whom We carried** (in the ship) **with Noah! Verily, he was a grateful slave.﴾** [17:3], and described Prophet Ibrahim with the following, **﴿Verily, Ibrahim was an "Ummah"** (a leader having all the good righteous qualities, or a nation), **obedient to Allah, Hanifan** (he worshipped none but Allah), **and he was not one of those who were Al-Mushrikun** (polytheists, idolaters). (He was) **thankful for His** (Allah's) **Grace, (Allah) chose him** (as an close friend) **and guided him to a Straight Path** (Islamic Monotheism).**﴾** [16:120-121].

Marital Rights

Marriage in Islam is an important institution that has deep effects on the society. It is a bond entailing rights and duties that each person, male or female, must preserve, protect and fulfill.

Each, the husband and wife, have certain rights and duties. Allah said, what translated means, *“And live with them honorably.”* [4:19]. Each one must fulfill his or her duties for the marriage to succeed. Allah also

said, *“And they (women) have rights (over their husbands) similar (to those of their husbands) over them as regards to what is reasonable,*

but men have a degree (of responsibility) over them.” [2:228].

Women must fulfill their duties towards their husbands. Also, men must treat their wives fairly and fulfill their duties towards them, too. A happy marriage is assured if both the husband and the wife preserve each others’ rights. A marriage that does the opposite is indeed a miserable one.

The Sunnah of the Prophet Salla Allahu Alayhi Wasallam is full of advice on what brings about a successful marriage. For example, the Prophet said, what translated means, *“Treat women fairly. The woman was created from a bent rib. The most bent part of the rib is the top. If you want to straighten it, you will break it. If you leave it as it is, it will stay bent. So treat women fairly.”* [Al-Bukhari & Muslim]. In this Hadith, the Prophet orders men to be fair with their wives and to treat them in the best manner. He described forcing a woman to change some of her attitudes as breaking the rib, and breaking the rib here means divorce. The Prophet was seeking to protect marriage from what may destroy it.

The Prophet also said, what translated means, *“No Mu’min (believer) should dislike his believing wife. If he does not like some of her attitudes, he will surely like other attitudes.”* [Muslim]. The Prophet here is advising men as how to have a good marriage. Men must ignore some of their wives’ mistakes and attitudes as long as they are not sins. He affirms that changing these attitudes is difficult. Women, just like

The Prophet advises men as how to have a good marriage. Men must ignore some of their wives’ mistakes and attitudes as long as they are not sins.

men, are not perfect. To enjoy marriage, men must forgive the bad attitudes and habits, and remember the good ones. Surely in most cases, the good sides are more than the bad sides. For the husband to hate his wife, ignoring the good in her, means the destruction of their marriage.

Many men want their wives to be perfect. This is impossible to achieve, and if men do not understand this, then misery and depression will fill their marriage, and this may indeed lead to divorce. The Prophet advises the believers to protect their marriage by correcting the impermissible behavior of their wives, and not force change in matters that are not sins.

The wife has certain duties and rights. Her rights include providing for her needs of food, clothing, housing and respect. The Prophet said, what translated means, ***“They have upon you the rights of providing for them and clothing, as regards to what is reasonable.”*** [At-Tirmithi]. Also, the Prophet said to a questioner, ***“Your wife’s rights upon you are to feed her when you eat, to buy her clothes when you buy for yourself, not to smack her on the face, not to curse her and not to ignore her (if you have a problem with her) but in the house.”*** [Ahmad].

The wife has the right to be respected and treated fairly, and being unjust with her is impermissible. The Prophet gave us the perfect example of how a righteous believer should treat his wife. What men cannot control, which are matters of the heart, must not affect the way they treat their wives.

The wife has the duty of preserving the rights of her husband. Allah decreed that men have a greater degree of responsibility than women, and that the man is the head of his household. The wife must fulfill her duties toward her husband, and this

includes obedience in what is permissible. If he orders her to violate Allah’s commands, then she must not obey him. Allah said, what translated means, ***“Men are protectors and maintainers of women, because Allah has made the one of them (men) to excel the other, and because they spend (to support women) from their means.”*** [4:34].

The wife who believes in Allah and fears Him will protect her husband’s needs, secrets, possessions and honor. The Prophet said, what translated means, ***“If I were to order anyone to bow down (make Sujood) for any human, I would order the wife to bow down for her husband.”*** [At-Tirmithi].

The believing wife must fulfill the sexual needs of her husband, because unfulfilled sexual needs render the marriage unworkable. The Prophet said, ***“If the husband calls his wife to his bed and she refuses (to sleep with him) and he slept while angry with her, then the angles will curse her till morning.”*** [Al-Bukhari & Muslim]. Also, the Prophet did not allow the wife to engage in voluntary worship unless her husband permits her to do so. This is to ensure that the husband enjoys his wife and feels satisfaction. The Prophet said, what translated means, ***“It is prohibited for a woman to fast (voluntary fast) while her husband is present except with his permission, or to allow anyone to enter his house except with his permission.”*** [Al-Bukhari & Muslim]. These duties upon the wife will only ensure her a fulfilling life and a happy marriage.

The believing wife will enjoy her marriage, feel respected, and enter Paradise if she follows the orders of the Messenger of Allah, who said, what translated means, ***“Any woman who dies while her husband is pleased with her, will enter Paradise.”*** [At-Tirmithi].

Equality of the Sexes

The notion that men and women are equal in every respect opposes the Shari’ah, the way Allah created mankind, and sound reasoning. Islam affirms that men and women are equal regarding the reward or punishment, and regarding fulfilling the Islamic obligations. Allah said, what translated means, ***“Whoever works righteousness, whether male or female, while he (or she) is a true believer, verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do (Paradise).”*** [16:97]. Therefore, women are men’s equals regarding receiving their full rewards for their good deeds. In this respect, the rule is, ***“Verily, the most honorable of you with Allah is that (believer) who has At-Taqwa (one of the pious).”*** [49:13].

Men have a higher grade than women do in some respects, such as Islam’s accepting the testimony of one Muslim man as opposed to two Muslim women. The woman also receives a half of the amount of the inheritance the man gets and her Diyyah (blood money) is half of that of the man. Allah has made the Qawamah (being responsible and in charge) for the man in his house, although both he and his wife have similar rights and responsibilities. Allah said, what translated means, ***“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them.”*** [2:228]. This is the only way households are kept safe, happy, successful and tranquil.

In Islam, neighbors have great rights on their close neighbors. If your neighbor is a Muslim and a relative, then he has three kinds of rights on you: his rights as a Muslim, his rights as a relative and his rights as a neighbor. If your neighbor is a non-Muslim relative, then he has two kinds of rights: his rights as a relative and his rights as a neighbor. Otherwise, he will still have rights on you as a neighbor even if he is not a Muslim or a relative.

This is confirmed by an authentic Hadith narrated by Imam Al-Bazzar. Also, Allah said in the Quran, what translated means, *“And do good to parents, kinfolk, orphans, the poor who beg, the neighbor who is a near of kin, the neighbor who is a stranger.”* [4:36]. Furthermore, the Prophet Salla Allahu Alayhi Wasalam said, what translated means, *“Angel Gibreal kept telling me the rights of the neighbor till I thought he is going to give him a share of the inheritance.”* [Al-Bukhari & Muslim].

Neighbors have the right to be treated well and helped when in need. The Prophet Salla Allahu Alayhi Wasalam said, what translated means, *“The best of neighbors in the Sight of Allah are those best to their neighbors.”* [At-Tirmithi], *“Whoever believes in Allah and the Last Day, let him do good to his neighbor.”* [Muslim]. He also said in another Hadith, *“If you prepare soup (for yourself or your household), then increase its water to take care of your neighbors (by giving them from it).”* [Muslim].

Being generous to neighbors can take many forms, including giving them gifts, greeting them with Salam, smiling at them, inquiring about their needs and trying to fulfill them, not harming them in any way, and being most generous to the most near among them.

‘Aaishah, may Allah be pleased with her, asked the Prophet once, “I have two neighbors. To whom should I give gifts?” He said, *“To the nearest one.”* [Al-Bukhari]. Al-Bukhari classified this Hadith under, “Chapter: The Best Kept Rights are the Rights of the Closest Neighbor.”

Neighbors must not be harmed in any way, shape or form. The Prophet said, what translated means, *“By Allah, he will not be a believer (he said that three times).”* The companions inquired, “Who, O Messenger of Allah?” He said, *“Whoever his neighbor is not safe from his mischief!”* [Al-Bukhari]. He also said, *“He will not enter Paradise whoever his neighbor is not safe from his mischief.”* [Al-Bukhari]. Therefore, according to these Hadiths, the one whose neighbor fears from his mischief will not enter Paradise.

Al-Miqdad bin Al-Aswad, may Allah be pleased with him, reported that once, the Messenger of Allah said, what translated means, *“Committing adultery with the neighbor’s wife is worse than committing adultery with ten women. Stealing from the neighbor’s home is worse than stealing from ten homes.”* [Sahih Al-Jami’]. This means that sins committed against neighbors bring greater punishment from Allah than they usually do if committed against other than neighbors.

Many people in the present time do not care about their neighbors nor are they good to them. They do not care if they cause them harm or mischief and often fight with and transgress against them. Good neighborly relations do not exist between them. All this is strictly prohibited by the order of Allah and the order of His Messenger, Salla Allahu Alayhi Wasalam. ■

Blind Following of the Mathahib

Blind following of the four Mathahib (schools of Fiqh) is an old problem that has caused many divisions in the Ummah, past and present. However, one questions may be asked here and which would serve to minimize and resolve these differences:

Did the four Imams: Abu ‘Hanifah, Malik, Ash-Shafi’i and Ahmad disagree in matters of the creed, just as they disagreed on many of the minor practical rulings of the religion?

The answer is that it is a bounty from Allah that the four Imams all believed in the true Islamic creed without any disagreement on this subject. Imam Ibn Taymiyyah said, “It is a part of Allah’s Mercy with His slaves that the respected Imams whom the Ummah honors, such as the four Imams, all criticized Ahlu Al-Kalam (philosophers), such as Al-Jahmiyyh (who denied Allah’s Attributes), concerning their false opinions regarding such subjects as the Quran, Iman and the Lord’s Attributes. All the Imams agreed on the creed of As-Salaf.”

Hence, all four Imams agreed on the correct creed that the Salaf agree on, such as Taw’hid, the

prophethood, the origin of Iman, Predestination, and so forth. No disagreement regarding these major aspects of the creed were ever recorded between the four Imams. The only area which they disagreed on was whether Iman only entails a belief in the heart and an affirmation by the tongue, as Imam Abu ‘Hanifah has stated, thus excluding the practical aspects of Islam (deeds and acts of worship) from being entailed in the meaning of Iman. The rest of the four

All four Imams agreed on the correct creed that the Salaf agree on, such as Taw’hid, the prophethood, the origin of Iman, Predestination, and so forth.

Imams disagreed with Abu ‘Hanifah and have all stated that Iman also entails the deeds and the practical aspects of Islam.

It was reported, however, that Imam Abu ‘Hanifah had later on changed his opinion on this matter and that he embraced the correct stance that the Salaf and the rest of the four Imams have embraced.

Another question also arises here, and this one will seek to show and illustrate the harm of blind following on the religion and on the Ummah,

and that is: what is the effect of Taqleed on the position and status of the Sunnah in the Muslim Ummah?

Blind following for the Imams did not only lessen the status of the Sunnah with Muslims, but also divided the ranks of the Ummah and created enmity and hatred between them. Followers of the various Mathahib fought and still fight with each other in the Masajid and elsewhere about things that Allah has not legislated, such as the false practice of praying only behind those who follow their own Mathhab, and this had led to erecting four podiums in Makkah years ago, so that followers of each Mathhab could pray behind members of their Mathhab!

Later on in Makkah, these podiums were removed by the government and the people started to all pray behind one Imam (the leader of the prayer).

Until the present time, many Masajid in the Muslim world were known to follow a certain Mathhab, and the Imams in these Masajid only follows the Mathhab of the people who control the Masjid. Consequently, Muslims busy themselves seeking knowledge in the various opinions and teachings of their Mathhab, instead of seeking knowledge in the Sunnah. ■

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.

Join Us!

Please verify your correct name and address on the mailing label. If it is incorrect, mail or fax this page with corrections. If you know of someone who may be interested in receiving a complementary issue, please contact us via mail, or send us email, and we'll see that they get a copy. To receive a *free* electronic version (PDF), please email us.

Name

Title

Company Name

Address

City

State

Zip

Email:

TheMuslimCreed

THE DAAR OF ISLAMIC HERITAGE, INC.

Non-profit tax-exempted organization

P.O. Box 450186

Kissimmee, Florida 34745-0186

NON PROFIT ORG.
U.S. POSTAGE
PAID
Orlando, FL
PERMIT NO. 40346

To: