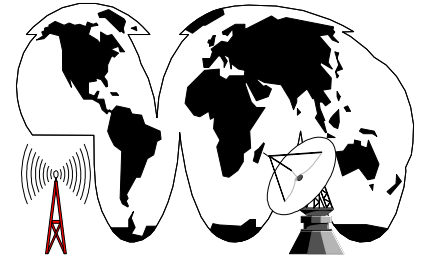


The Muslim Creed



**A MONTHLY
PUBLICATION BY
THE DAAR OF
ISLAMIC HERITAGE**

**P.O. BOX 450186
KISSIMMEE, FL
34745-0186 U.S.A.
FAX (407) 348-9693**

**VOLUME 9 ISSUE 3
THUL-HIJJAH 1421
MARCH 2001**

In this issue

- Scholars of Islam** 2
Imam Malik
- The Prophet Said** 6
*Accountability before Allah, the
Mighty Lord*
- As-Salaf & Al-Khalaf** 8
Differences in matters of creed
- Singing and Joyful Play (1/2)** .. 11
Ruling from the Quran & Sunnah
- Salafi Concepts** 14
The Four Imams (3/3)



Editorial

Allah sent Prophet Mohammad, Salla Allahu Alayhi Wa Sallam, with the Final Message from Him, not only for the Arabs, but also for all mankind, coming at a time when all mankind needed this Message to take them out of the darkness of Shirk into the light of the correct faith, into the religion of Islam.

Islam is built on five pillars or cornerstones, as the Messenger of Allah has stated, “*Islam is built of five (cornerstones): testifying that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah, establishing the prayer, paying the Zakat, fasting Ramadhan and performing Hajj to the House.*” [Al-Bukhari & Muslim].

The Shahadatyn, the two testimonials, are the first and most important pillar of Islam. These mighty words are not merely words that the tongue utters, for people are required to both attest to them with the tongue and then implement their meanings and implications, which entail worshipping Allah alone with sincerity, believing that He Alone deserves to be worshipped, believing that worshipping anything or anyone besides Him is not allowed, and so forth.

Also, these words entail loving Allah and His Messenger, which in turn entails meanings of worshipping Allah alone, glorifying Him and following and adhering to the Sunnah of His Prophet. Allah said, what translated means, **﴿Say** (O Mohammad to mankind), “*If you (really) love Allah then follow me (accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you of your sins.*” ﴿ [3:30], and, **﴿And whatsoever the Messenger (Mohammad) gives you, take it, and whatsoever he forbids you, abstain** (from it). ﴿ [59:7]. Furthermore, Al-Bukhari and Muslim narrated that the Prophet said, what translated means, “*Whoever has these three qualities will find the sweetness of Iman: when Allah and His Messenger are dearer to him more than anything (or anyone) else...*” Also, the Prophet said, “*None among you will attain Iman until I become dearer to him than his father, his offspring and all other people.*” [Al-Bukhari]. ■

Imam Malik

Allah, the Exalted and Ever-High, has completed His Favor on the Muslim Nation by raising many scholars from among its members who preserved the knowledge of the religion. Imam Malik ibn Anas, from the tribe of Thi Asba'h in Yemen, was among the most noted and well-known scholars of Islam.

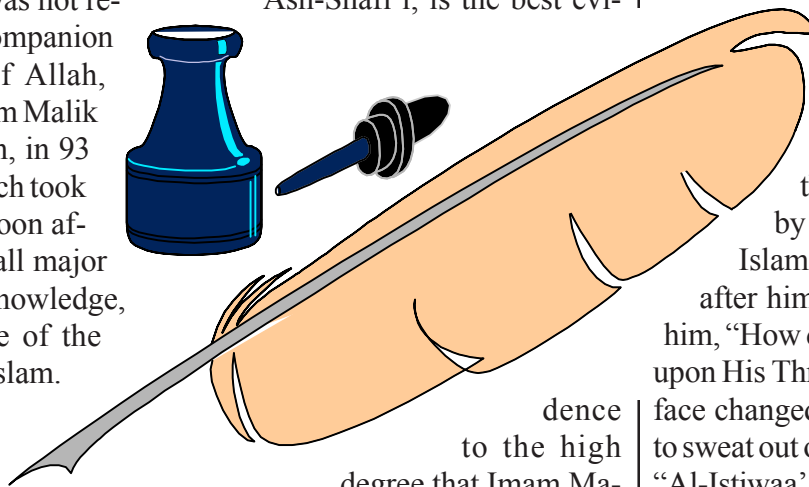
Contrary to what many think, Imam Malik was not related to the noted companion of the Messenger of Allah, Anas bin Malik. Imam Malik was born in Madinah, in 93 AH (after Hijrah which took place in 623 AD). Soon after, Malik mastered all major aspects of Islamic knowledge, until he became one of the greatest scholars of Islam.

The Muslim Nation has since developed a consensus on the high status and knowledge of Imam Malik, which testifies to the great scholarly knowledge that he acquired, and then conveyed, to the Muslim generations.

Many scholars of Islam have also testified to the vast knowledge of this Imam. Imam Ash-Shafi'i said, "Those who seek

knowledge of the Hadith are dependent on Malik," and "When the Athar (the Hadith of the Messenger or the sayings of the companions) comes through Malik, then hold fast unto it... When the Khabar (Hadith) is mentioned, Malik is the star... When the scholars are mentioned, Malik is the star."

This testimony by yet another great scholar of Islam, Imam Ash-Shafi'i, is the best evi-



dence to the high degree that Imam Malik had reached in knowledge. Also, Imam Ahmad bin 'Hanbal said about him, "Malik is one of the masters of the people of knowledge. He is an Imam in Hadith and Fiqh. Who can reach Malik's degree in his following the Athars of those who perished before (the Messenger and the first and second generations of Islam), along with having an excellent mind and

knowledge in literature?" Imam Al-Bukhari also said about him, "The most correct chain of narrators is Malik (who narrated it) from Nafi' (who narrated it) from ibn Umar."

Imam Malik was a firm follower of the Salaf (the companions and those who followed their lead). He rejected the beliefs and methods that did not conform with the belief and Manhaj (way, method) which As-Salaf followed. Indeed, Malik followed the path that was also followed by the great scholars of Islam who came before and after him. A man once asked him, "How did Allah Istawa (rise) upon His Throne?" Imam Malik's face changed color and he started to sweat out of anger. He then said, "Al-Istiwaa' is well-known, "how" is not known, believing in it (Al-Istiwaa') is an obligation and asking about it (how did Allah Istawa) is a Bid'ah (innovation in the religion)." He then ordered the man be removed from the Masjid, saying, "Take him out, he is a Mubtadi' (innovator in the religion)!"

Malik's words are precious words indeed. These words consti-

tute a righteous way and a blessed method of acquiring knowledge in Allah's Names and Attributes. He also said other precious words, such as, "He who starts a Bid'ah which he thinks is good, will have claimed that Prophet Mohammad has cheated with regards to delivering the Message. Read what Allah has said, **﴿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]. What was not a part of the religion then, cannot be a part of the religion today. This Nation will not be correctly guided except by holding fast to that which made its ancestors righteous."

Imam Malik always emphasized the necessity of following the way of As-Salaf. Ash-Shatibi affirmed this as Malik's way, when

he said, after describing him as Imam As-Sunnah, "When Malik emphasized this rule about the necessity of following the companions and those who follow their guidance and way, Allah made him a good example for others. Those who were his contemporaries used to follow his sayings and actions. This is because of his firm following of those whom Allah and His Messenger have praised (the companions), and whom Allah is pleased with them and they are pleased with Him, along with those who followed their lead."

As for preserving the Hadith and knowledge of the religion, Imam Malik had a very strong memory, indeed. He would hear many Hadiths along with their chain of narrators, and would return the next day and recite at least forty of

these Hadiths from memory. Imam Az-Zuhri once said to him, "You are one of the bases of knowledge and a good resource of knowledge, indeed." This is a tremendous testimony, especially when it is coming from Az-Zuhri, one of the greatest scholars who preserved the Hadith of the Messenger of Allah.

These are but a few words with regards to one of the greatest scholars of Islam, who wrote **Al-Muwattaa'**, among other great works on Islam. Imam Malik left a lasting impression on the scholars of Islam who came after him and learned from his knowledge, such as Ash-Shafi'i, his student, among many others. May Allah bestow His Mercy on Imam Malik and reward him for the great services to the knowledge of Islam that he left behind for the Muslim Nation. ■

The First to be Judged

Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "The first who will be judged on the Day of Resurrection: A man who died as a Shahid (martyr). He will be summoned and Allah will remind him of His bounties on him, and he will attest to them. Allah will then say, 'What have you done in return?' He will say, 'I fought in Your sake until I was martyred.' Allah will say, 'You have said the lie! You only fought so that it will be said: He is courageous! And that was said.' Allah will then order that he be dragged on his face until he is thrown in the Fire. And a man who learned the knowledge and taught it, and who also read the Quran. He will be summoned and Allah will remind him of His bounties on him and he will attest to them. Allah will then ask, 'What have you done regarding these bounties?' He will reply, 'I learned the knowledge and taught it, and I also read the Quran.' Allah will say, 'You have said the lie! You only learned it so it will be said: He is a scholar! And you read the Quran so that it will be said: He is a Qari' (a reader of the Quran)! And that was said.' Then, he will be ordered that he be dragged on his face until he is thrown in the Fire. And a man whom Allah gave wealth and every kind of possession. He will be summoned and Allah will remind him of His bounties on him, and he will attest to them. Then Allah will ask him, 'What have you done regarding them?' He will say, 'I did not leave any path in which charity is preferred to be spent, but I spent it in Your sake.' Allah will say, 'You have said the lie! You only did that so it will be said: He is generous! And that was said.' He will then be ordered that he be dragged on his face until he is thrown in the Fire." [Sahih Al-Jami'].

Their Constitution...

Our Constitution

The American president was sworn to office a few months ago, where he vowed to uphold and preserve the American constitution, and to defend it against all enemies, foreign and domestic. In this occasion, we would like to ask several questions, as follows: Which constitution deserves to be preserved and protected the most? Is it man-made constitutions? If the answer is yes, then which particular constitution deserves to be preserved, for aren't there plenty of man-made constitutions? Also, which one of these constitutions will ensure the ultimate happiness for mankind?

We must also ask ourselves the following questions: Do man-made constitutions preserve Allah's rights? Do they ordain the worship of Allah alone without partners? Do they ordain showing meekness, poverty and humbleness to Him? Do they require directing the acts of worship to Him alone, such as offering the sacrifice for His sake alone, since He is the Creator and Sustainer, and He alone deserves to worshipped and obeyed? Do these constitutions prohibit Shirk in Allah and idol-worshipping that are still rampant in most of the world today? Do they prohibit fearing, loving and depending on other than Him? Do they ordain the justice that He has sent His Messengers with? Or, do they only seek limited benefits for their own peoples and nations? Do these constitutions prohibit all types of injustice all around the world, or only for their own peoples? Do they ordain good conduct, honor and righteousness, or do they allow usury, adultery and

fornication, as long as people consent to such dishonorable acts? Do they allow alcohol consumption and prostitution? Do they collect burdensome taxes and allow gambling and what does not benefit mankind in their life affairs or in their religion? Do these constitutions apply just penal codes that punish according to the crimes that are committed? Are these constitutions clear and free of vague language that can be interpreted in several conflicting ways? Are these constitutions permanent and not prone to additions and deletions, or are they being frequently changed, altered and amended whenever lawmakers think they should be changed to conform with new circumstances? Are these constitutions being respected and honored by their peoples, and are they being implemented by the people in their daily affairs? Do people preserve and memorize these constitutions and strive hard to preserve their integrity and to spread knowledge in them? Are these constitutions being recited day and night and being implemented in public and secret? Do thousands of people spend their time and effort to explain these constitutions in plain terms so that people benefit from them and implement them in their daily lives?

The answer that every intelligent person is obliged to give to all of these questions, is NO. All man-made constitutions do not give Allah His due rights, and do not mind if Kufr in Allah is being uttered and practiced both in public and secret, and even over the airwaves. Such constitutions care less if Allah is ridiculed and slandered, such as accusing

Him of having a son or a partner. Shirk and Kufr are not crimes that man-made laws punish for. Only the Quran disallows all types of Shirk and Kufr, **﴿Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.﴾** [4:48], and **﴿Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Thalimun (polytheists and wrongdoers) there are no helpers.﴾** [5:72]. No man-made constitution can ever achieve the justice and fairness that the Quran calls for and ordains, **﴿Truly! Allah wrongs not mankind in aught; but mankind wrong themselves.﴾** [10:44]. Only the Quran ordains righteousness and prohibits evil. In addition, only the Quran achieves the true, ultimate happiness for mankind, **﴿Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).﴾** [41:42]. Only the Quran applies just and reasonable punishments for the various crimes, without undue leniency or harshness. Only the Quran achieves justice and fairness for all mankind, as long as it is implemented, **﴿He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him (i.e. those who are Al-Muttaqun).﴾** [53:32].

Which man-made constitution is as plain, clear and straightforward as the Quran? Only the Quran is described as follows, **﴿So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse). And verily, that is indeed a great oath, if you but know. That (this) is indeed an**

honorable recital (the Noble Quran). In a Book well-guarded (with Allah in the heaven i.e. Al-Law'h Al-Ma'hfuth). Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Quran) from the Lord of the 'Alamin (mankind, Jinn and all that exists). Is it such a talk (this Quran) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!﴾ [56:75-82]. Only the Quran is protected and preserved throughout the ages until the Day of Judgment, because, **﴿Verily We: It is We Who have sent down the Thikr (the Quran and the Sunnah) and surely, We will guard it (from corruption).﴾** [15:9].

Every true Muslim strives hard to preserve and defend the integrity of the Islamic constitution, which is the Islamic law and the Islamic Shari'ah. We are obliged to thank and praise Allah for His great bounty that He has awarded us this Quran that is more precious than all the treasures of this life put together. Mankind will

We are obliged to thank and praise Allah for His great bounty that He has awarded us this Quran that is more precious than all the treasures of this life put together.

only achieve their ultimate happiness when they implement the Quran and the Sunnah of the Messenger of Allah. Then Allah's victory will certainly come to the believers. That day, the believers will rejoice with Allah's victory, for Allah gives victory to whom He wills, and He is the All-Wise, the All-Powerful. Allah has indeed stated the truth, when He said, what translated means, **﴿Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Mohammad, etc.). Who work deeds of righteousness, that they shall have a great reward (Paradise). And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad, etc.), for them We have prepared a painful torment (Hell).﴾** [17:9-10].

Accountability before Allah,

**The Prophet
Said**

the Mighty Lord

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

“O My slaves! You will never be able to cause Me any harm, nor will you ever be able to bring about any benefit for Me. O My slaves! If your first and last (and all those in between), your mankind and your Jinn all have hearts similar to the heart of the most pious man among you, this will not increase My Kingdom even a little. O My slaves! If your first and your last, your mankind and your Jinn all have hearts similar to the heart of the most wicked man among you, this will not decrease from My Kingdom even a little. O My slaves! If your first and your last, your mankind and your Jinn all stood up in a flat piece of land, and they all ask me (for all their needs), and I thus give each one of them what he (or she) asks for, this will not decrease from My Kingdom, except what the needle will decrease from the (water of the) sea when it is submerged in it. O My slaves! It is only your deeds that I keep count for you, and I will then pay you your wages in full (each according to his or her deeds). Therefore, whoever finds the Khayr (good end, rewards, etc.), let him thank Allah. As for he who finds otherwise (punishment, the evil end, etc.), let him blame himself only (for his or her errors and bad deeds).”

Related by Muslim.

Allah is Self-Sufficient

The creation can never bring Allah any harm or good. He is the All-Sufficient, free from all wants and needs. When the creation worship Allah and obey Him, they alone will receive the benefit for such obedience. Likewise, when the creation disobey Allah, it will be their loss, never Allah's. There are several Ayat in the Quran that confirm this fact, such as, *﴿And let not those grieve you (O Mohammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allah.﴾* [3:176], *﴿And he who turns back on his heels, not the least harm will he do to Allah.﴾* [3:144], and, *﴿It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him.﴾* [22:37]. Allah loves for His slaves to obey and worship Him, for their own benefit. He also hates for them to disobey and disbelieve in Him, again, for their own benefit only.

Allah is the All-Rich

Allah's Kingdom has such unlimited resources that even if each member of mankind and the Jinn asks for his or her needs, and Allah gives each what he desires, Allah's Treasury will never end up empty, nor will it ever decrease. Confirming this fact, Abu Hurayrah narrated that the Messenger of Allah said, what translated means, *“Allah, the Exalted and Ever High, said, ‘Spend (O mankind on charity and righteous causes), and I will spend on you.’”* The

Prophet also said, “*Allah’s Hand is Ever Full, Generous by day and by night, and Nafaqah* (such enormous expenditures) *will never decrease its fullness.*” He also said, “*Do you realize that ever since the heaven and earth were created, what He has in His Hand has not decreased. His Throne was erected on water, and in His Hand is the Mizan* (the scale of everything and everyone): *He raises and lowers* (whom He wills).” [Al-Bukhari & Muslim].

All Deeds Are Duly Recorded

The Prophet said that Allah said, “*O My slaves! It is only your deeds that I keep count for you, and I will then pay you your wages in full.*”

This section of the Hadith confirms that Allah keeps perfect count of His creation’s deeds. He will then award each the deserved reward or punishment, according to his or her deeds. Those who believe and perform righteous, good deeds, will be rewarded with Paradise. As for those who disobey and disbelieve, theirs is the bad

and evil end. Allah said, what translated means, “*So whosoever does good equal to the weight of an atom* (or a small ant), *shall see it. And whosoever does evil equal to the weight of an atom* (or a small ant), *shall see it.*” [99:7-8], “*And they will find all that they did, placed before them, and your Lord treats no one with injustice.*” [18:49], and, “*On the Day when Allah will resurrect them all together* (the Day of Resurrection) *and inform them of what they did. Allah has kept account of it, while they have forgotten it.*” [58:6].

This section of the Hadith also states that Allah pays the rewards or punishes for the deeds, either in this life, or in this life and also the Last Life, “*And only on the Day of Resurrection shall you be*


paid your wages in full.” [3:185], “*Whosoever works evil, will have the recompense thereof.*” [4:123], and, “*Whoever works righteousness, whether male or female, while he (or she) is a true believer* (of Islamic Monotheism) *verily, to him We will give a good life* (in this world with respect, contentment and lawful provision), *and We shall pay them certainly a reward in proportion to the best of what they used to do* (Paradise in the Hereafter).” [16:97]. Therefore, the believer may receive his punishment for his sins in this life, and will receive the rewards for his good deeds on the Day of Resurrection, when such reward will be multiplied and when the just award, and even more, will be received in full, by Allah’s Mercy and Grace.

As for the disbeliever, Allah rewards him for his good deeds in this life, while his evil deeds will be reserved for him until the Day of Resurrection, when he will receive the just punishment due for his sins. Allah said, what translated means, “*That He may requite those who do evil with that which they have done* (punish them in Hell).” [53:31].

Allah’s Kingdom has such unlimited resources that even if each member of mankind and the Jinn asks for his or her needs, and Allah gives each what he desires, Allah’s Treasury will never end up empty, nor will it ever decrease.

Thanking Allah For His Bounties

“*Therefore, whoever finds good, let him thank Allah. As for he who finds otherwise, let him blame himself only.*” This portion of the Hadith might mean that whoever receives rewards for his good deeds in the life of this world should thank Allah for such bounties, “*Whoever works righteousness, whether male or female, while he 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.*”

... continued on page 13 

The Creeds of As-Salaf & Al-Khalaf

There are some in the present time who criticize As-Salaf --who are our righteous ancestors-- and claim that their own way and Manhaj is better than that of As-Salaf. They accuse the Salaf of many shortcomings and mistakenly attribute to them false beliefs. In this article we will define who are As-Salaf and defend their creed and Manhaj, Allah willing.

Who Are As-Salaf

“Salaf” in the Arabic language means whatever precedes something. In Islamic terminology, As-Salaf are the best generations of Islam: the first three generations, that is: the companions of the Messenger of Allah, the Tabi’een (the followers), and Tabi’ee At-Tabi’een (followers of the followers). This definition is derived from the Hadith of the Prophet Salla Allahu Alayhi Wasallam in which he said, what translated means, “*The best people are my generation, then those who follow them and then those who follow them.*” [Al-Bukhari & Muslim]. Those are the best generations ever, as the Messenger of Allah has testified.

Who Are the Salafis

“Salafis” is a term that is frequently mentioned in this day and age, and is used to describe those who follow the basics of the religion that are attributed to the Salaf. Therefore, anyone who

follows the Quran and Sunnah and the Manhaj (methodology) of the companions, the Tabi’een and Tabi’ee At-Tabi’een, and he is not known to adopt a Bid’ah or a deviation from the Manhaj of the Salaf, then he is a Salafi.

Al-Khalaf and Al-Khalf

“Khalaf” in the Arabic language means what comes after something. In Islamic terminology, Al-Khalaf are those who came after the first three generations. As for “Al-Khalf,” they are a part of Al-Khalaf who have deviated from the Manhaj of As-Salaf and opposed them. Therefore, these people are Khalf because they came after As-Salaf and they did not follow them in matters of creed and Manhaj.

The word “Khalf” was not mentioned in the Quran but in a criticizing manner. For example, Allah said, what translated means, “*Then, there has succeeded them a Khalf who have given up the prayers* (i.e. made their prayers to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.) *and have followed lusts. So they will be thrown in Hell.*” [19:59], and, “*Then after them succeeded a Khalf, which inherited the Book, but they chose* (for themselves) *the goods of this low life* (evil pleasures of this world).” [7:169]. Therefore, it is clear that “Al-Khalf” is only used to describe those from among Al-Khalaf who have deviated from the righteous path.

The Virtues of As-Salaf

As-Salaf, may Allah bestow His mercy upon them, were ever hastening to Allah's obedience, studying the religion and performing acts of worship, day and night. Allah has praised them, saying, what translated means, *﴿Mohammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure.﴾* [48:29], and, *﴿Indeed, Allah was pleased with the believers when they gave their pledge to you (O Mohammad) under the tree.﴾* [48:18].

Also, the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, *“Therefore, follow my Sunnah and the Sunnah of the rightly-guided Caliphs after me, hold on to it with your teeth. And beware of innovations in the religion, for every innovation is a misguidance.”* [An-Nasaii].

All this praise for the Salaf and the order to follow their righteous lead is an indication that they were on the correct and righteous path, and that to deviate from their path will indeed lead to Hellfire. Allah said, what translated means, *﴿And whoever contradicts and opposes the Messenger (Mohammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination.﴾* [4:115].

False Claims by Al-Khalaf

Al-Khalaf have spread some false claims

and misconceptions about As-Salaf, such as their statement, “The way of As-Salaf is safer, but the way of Al-Khalaf is more informed and wiser.” This is a statement of misguidance and deviation, for it indicates the following:

1— That the Messenger, Salla Allahu Alayhi Wasallam, did not properly and adequately deliver the Message, because he did not teach his companions Taw'hid and the rest of the Islamic knowledge in detail.

2— That the companions did not have knowledge in the Quran and Sunnah nor the ability to derive rulings from them.

3— That Al-Khalaf are better than As-Salaf because they are more knowledgeable and wiser than the Salaf.

These are but a few of the evil implications of this misguided statement. Add to this is that this statement contradicts itself, for how can the way of As-Salaf be safer while they are less knowledgeable than Al-

Khalaf?! It is logical to say that safety is the result of knowledge and wisdom. So how can the person's path be safer without being more knowledgeable or wiser?!

What has led these people to utter this evil and false claim is their false belief that As-Salaf adopt Tafwidh in Allah's Names and Attributes, which means not to believe in the meanings of the Names and Attributes, even the clear and direct ones among them.

To explain the concept of Tafwidh, we say the following: Allah and His Messenger have said that Allah Sees and that He has Eyes. The Salaf

Anyone who follows the Quran and Sunnah and the Manhaj (methodology) of the companions, the Tabi'een and Tabi'ee At-Tabi'een, and he is not known to adopt a Bid'ah or a deviation from the Manhaj of the Salaf, then he is a Salafi.

believe that Allah does indeed See and that He does indeed have Eyes. However they do not claim that Allah's Eyes and Sight are similar to that of His creation, nor do they go into the essence of His Names and Attributes. Therefore, they affirm Allah's Names and Attributes—that Allah and His Messenger have mentioned—and their implications, but they refer the essence of these Names and Attributes and their nature to Allah, for He is the only One who knows their essence. As for the people of Tafwidh, they say: We refer the *meanings* as well as the *essence* of the Names and Attributes to Allah, and therefore, we cannot understand much from them.

Al-Khalaf have falsely attributed to As-Salaf this misguided belief. Imam Ibn Taymiyyah responds to this misguidance, saying, "The companions and those who followed them and whoever takes the same path in this matter are the ones who are on the Straight Path. As for those who have deviated, they are three types: The people of Takhyil (imagining Allah's Attributes), the people of Ta'wil (who discard the apparent meanings of the Names and Attributes and instead seek other *hidden* meanings), and the people of Tajhil (ignorance)."

He then said, "As for the third type, many of them attribute themselves to the Sunnah and following the Salaf, and they say that the Messenger of Allah did not know the meanings of the Ayat of the Quran that talk about Allah's Names and Attributes, nor did Gibreal know these meanings nor did our ancestors. They falsely claim that the meanings of these Ayat are known only to Allah."


Also, Imam Ibn Al-Qayyim said, "As for the third type, they are the ones who said, 'The Ayat of

the Names and Attributes are phrases that their meanings cannot be understood, it is not known what Allah or His Messenger meant by them, and we know that they have a meaning that only Allah knows. Therefore, if we encounter these Ayat, we do not believe in what they mean or indicate. Rather, we reject those who try to understand them, and we refer their meanings to Allah.' These people mistakenly thought that this is the way of As-Salaf, and that the Salaf did not understand the meanings of these Ayat."

As for the Salaf, such as Imam Malik, he said about Allah's Istiwaa' (His rising above His Throne), "Al-Istiwaa' is known, but its essence is not known." One cannot understand from this statement that this is Tafwidh, for he said that Al-Istiwaa' is known, for the meaning is clear and direct in the Arabic language, which is to rise and settle above. The only Tafwidh that should be practiced is that of the essence, for we do not know *how* Allah Istawa upon His Throne, only knows this.

To use Tafwidh in Allah's Names and Attributes and attribute

it to the Salaf is a misguidance and a malicious lie against them. At-Tafwidh also contradicts the Quran that says, **﴿These are Verses of the manifest Book.﴾** [28:2], and a criticism of the Messenger, for Allah said, **﴿Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.﴾** [5:92].

From all of the above, it becomes clear that accusing As-Salaf of Tafwidh is a false and baseless accusation. We ask Allah to guide us to follow the path of the Salaf and to walk on their footsteps. We also ask Him to reward the Salaf for their efforts to relate the pure and correct knowledge to us, He is the All-Hearer, the All-Seer. 

The Salaf affirm Allah's Names and Attributes—that Allah and His Messenger have mentioned—and their implications, but they refer the *essence* of these Names and Attributes and their nature to Allah, for He is the only One who knows their essence.

Singing and Joyful Play

(1/2)

Listening to music and songs has become one of the most serious sins that have become widespread among Muslims. Such Muslims ignore the fact that listening to musical instruments is a sin that will bring about Allah's anger and wrath. They also ignore the well-known fact that the greatest scholars of Islam have all agreed that listening to musical instruments is disallowed. It is a cause for sadness and sorrow that listening to music has become so popular with Muslims in the present time, that it is treated as if it is a part of the indisputable permissible acts that Islam allows! Hence, music is played and listened to in schools, marketplaces, private residences, radio and television stations, etc.

Consequently, we seek to remind the Muslims regarding this serious sin, and to stress and affirm the ruling in Islam regarding disallowing playing and listening to music. In this article, Allah willing, we will mention the evidences from the Quran and Sunnah that disallow listening to music. We will also stress the danger of listening to music on the heart and the soul of the believers.

The Quran & Listening to Music

1 — Allah said, what translated means, *And of mankind is he who purchases idle talks to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Quran) by way of mockery. For such there will be a humiliating torment (in the Hellfire).*

And when Our Verses (of the Quran) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment. [31:6-7]. The scholars of Tafsir (explaining the meanings of the Quran) have all explained "Idle talk" to mean music and singing. These scholars include:

a — Abdullah ibn Mas'ud, the noted companion of the Messenger of Allah, has stated that this Ayah talks about singing. Abu As-Sahba' Al-Bakri said that when ibn Mas'ud was asked about the meaning of the Ayah above, he replied, "It is talking about Al-Ghinaa' (singing that is coupled with music) by Allah, other than Whom there is no deity worthy of worship —three times—." [Al-Bayhaqi, Al-'Hakim, ibn Jarir & ibn Abi Shaybah].

b — Mujahid, the noted scholar of Tafsir, has also stated that the Ayah above is talking about Al-Ghinaa'. Mujahid was such a noted scholar of Tafsir that Imam Sufyan Ath-Thawri once said, "If you hear the Tafsir from Mujahid, then it is sufficient for you, for he took the knowledge of Tafsir from ibn Abbas." Mujahid commented on the Ayah, saying, "Hiring the singer, male or female, for money, and listening to Al-Ghinaa' are both types of sin." [Ibn Jarir & Al-Bayhaqi].

c — Another scholar of Tafsir, 'Ikrimah, has also stated that idle talk is Al-Ghinaa'. [Ibn Jarir & ibn Abi Shaybah]. 'Ikrimah is one of the noted students of ibn Abbas, may Allah be pleased with him.

d—After Imam ibn Jarir narrated the sayings of the Salaf regarding the meaning of the previous Ayah, he commented, “The most comprehensive meaning is that idle talk entails every type of speech that Allah and His Messenger have disallowed and which busies one from implementing the requirements of the Path of Allah.” He then said, “Al-Ghinaa’ and Shirk are included (in “the idle talk” mentioned in the Ayah).” He also said that, *﴿...to mislead (men) from the Path of Allah...﴾*, “Describes those who busy the people with the “idle talk” so as to hinder them from the religion of Allah, from His obedience and from what brings them closer to Him, such as reciting the Quran and Thikr.”

e – Ibn Kathir has also commented on this Ayah in his Tafsir, “After Allah mentioned those who have acquired happiness, who are being rightly guided by the Book of Allah and who gain benefit from listening to the Quran, He then said, *﴿Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah.﴾* [39:23]. Allah then mentioned the miserable people who ignore the benefits of listening to Allah’s Words and who busy themselves instead with listening to musical instruments and singing that is accompanied by music. Then, Allah said, *﴿And when Our Verses (of the Quran) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear.﴾* [31:7], meaning: When those who busy themselves in joyful play hear the Quranic verses, they ignore them and turn away from them, acting as if they were deaf, although they can hear. It gives such people pains to listen to the Ayat. Hence, they do not benefit from them and do not have any

It is a cause for sadness and sorrow that listening to music has become so popular with Muslims in the present time, that it is treated as if it is a part of the indisputable permissible acts that Islam allows!

need for them, *﴿So warn them of a painful torment...﴾*, meaning on the day of Resurrection they will feel pain just as the Quranic verses and Allah’s Book used to bring them pain when recited.”

2—Allah said, what translated means, *﴿Do you then wonder at this recital (the Quran)? And you laugh at it and weep not, wasting your (precious) lifetime in pastime and amusements. So fall you down in prostration to Allah, and worship Him (Alone).﴾* [53:59-62]. Wasting a lifetime in pastime and amusement means in singing and joyful play, according to ibn Abbas. [Ibn Jarir].

3—Allah said, what translated means, *﴿“And Istafziz (literally means: befool them gradually) those whom you can among them with your voice (i.e. songs, music, and any other call for Allah’s disobedience), make assaults on them with your cavalry and your infantry, mutually share with them wealth and children (by tempting them to earn money by illegal ways, or by committing illegal*

sexual intercourse, etc.), and make promises to them.” But Satan promises them nothing but deceit.﴾ [17:64]. Imam Ibn Jarir said that according to the scholars, “your voice” means joyful play, Al-Ghinaa’, and Satan’s calling unto the disobedience of Allah. He then said, “The best Tafsir for this Ayah is that Allah said to Iblis, ‘Istafziz with your voice whomever you can from among the children of Adam.’ Allah did not restrict this to one act or another.”

The Sunnah & Listening to Music

1 – Al-Bukhari narrated that Abu Malik Al-Ash’ari heard the Messenger of Allah say, what translated means, *“There will be some members of*

my Ummah who will render as ‘Halal (permissible): illegal sexual intercourse, wearing silken garments (for men), consuming alcohol, and Al-Ma’azif (musical instruments). Some of them would camp next to a mountain-side, while their servants are tending their animals, and a poor person would come to them for some of his needs, so they would tell him, ‘Come back tomorrow.’ But, Allah will destroy them at night, as the mountain will collapse on some of them, and Allah will turn the others into swines and monkeys until the Day of Resurrection.”

In this great Hadith, the Prophet has foretold about some Muslims who will allow such evils as illegal sexual intercourse, wearing silk for men, consuming alcohol and listening to music. “Rendering as legal” is clear in its indication that these matters that the Prophet has mentioned are ‘Haram (impermissible). The Prophet mentioned adultery and fornication, consuming alcohol, wearing silk and listening to music, all in one sequence, thus indicating that all these acts are ‘Haram.

2 – Sahl ibn Saa’d said that the Messenger of Allah said, what translated means, “**Just before the end of time, there will be Khasf, Qhathf and**

Maskh.” He was asked, “When will that occur, O Messenger of Allah?” He said, “**Upon the proliferation of Al-Ma’azif (musical instruments) and female singers, and when Al-Khamr (intoxicants) is rendered ‘Halal.**” [At-Tirmithi & At-Tabarani].

In this Hadith, the Messenger of Allah said that this Ummah will experience Khasf, meaning there will be severe tremors, Qhathf, meaning throwing of stones as punishment from Allah, and Maskh, which entails being turned into swines and monkeys. The Prophet also said that this will occur when Al-Ma’azif appear and become widespread.

3 – Ibn Umar once heard a shepherd playing his Mizmar (flute) and he then covered his ears with his fingers so that he would not hear it. When the shepherd was no longer playing the Mizmar, ibn Umar uncovered his ears and said, “This is what I saw the Messenger of Allah do.” [Ahmad & Abu Dawood].

4 – Uthman ibn ‘Affan said, “I have kept ten good deeds preserved for me with my Lord: I was the fourth person to embrace Islam, I have never practiced Al-Ghinaa’, ...” [Ya’qub ibn Sufyan & At-Tabarani].

Continued from page 7 ... *The Prophet Said*

[16:97]. As for those who are being punished in this life for their sins, they must blame themselves only, and must hurry and repent to Allah and seek His forgiveness, **And verily, We will make them taste of the near torment** (the torment in this life, i.e. disasters, calamities, etc.) **prior to the supreme torment** (in the Hereafter), **in order that they may** (repent and) **return** (accept Islam). [32:21].

Or, this portion of the Hadith might mean that the believer will actually thank Allah on the Day

of Resurrection, and that the disbeliever will actually blame himself, when such blame and sorrow is totally futile. To support these facts, Allah has informed us that people of Paradise will thank Allah for His Bounties on them, **And they will say, “All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us!”** [7:43]. He also informed us that the Kuffar will blame themselves when Satan disowns them, saying, **So blame me not, but blame yourselves.** [14:22].

(3/3)

The Four Imams

We previously presented a short biography for each of the four Imams and then listed several harmful and destructive effects that plagued the Muslim Ummah because of Taqlid (blind following). Allah willing, we will now emphasize the fact that those who wish to be followers of the four Imams are obliged to follow the Quran and Sunnah as the four Imams have commanded. We will also list several benefits from referring to the Quran and Sunnah, among which and foremost, is that this is the command of Allah and His Messenger.

The Salafis and the Four Imams

Islam obliges all Muslims to love and respect all the respected Imams and scholars of Islam, including the four Imams. It also obliges Muslims to follow the Imams and scholars with knowledge, but not by using Taqlid. The four Imams are, indeed, our masters and our Salaf (rightly guided ancestors) for whom the Messenger has testified to their righteousness. The four Imams were also true followers of As-Salaf As-Salih. They taught us how to understand the Texts from the Quran and Sunnah and how to apply them in our lives. They have also prohibited Taqlid. Indeed, those who follow the Texts of the Quran and Sunnah and refrain from blind following of the Imams are the true followers of the four Imams.

As for those who practice Taqlid, they are the furthest from following the Imams, as they defy the explicit order the four Imams have issued to Muslims to avoid following them in Taqlid. Those who fall into Taqlid are truly the nemesis of the four Imams. Some so-called scholars, with weak comprehension and inadequate following of the religion, used the call to blindly follow the four Mathahib only as a means to enhance their status with the people and to acquire minor gains. In reality, they would be deceiving the people by making them believe that they are truly followers of the four Imams by adhering to their Mathahib only. They defied the very message and way of the Imams who all stated that if what they have said is in opposition to what the Messenger of Allah has said, then the people must follow what the Messenger has said. None among the four Imams ever called the Muslims to believe that they alone have acquired knowledge of the religion, therefore, people must only follow them in Taqlid! On the contrary, all the four Imams prohibited Muslims from blind Taqlid for them. They all called Muslims to follow the truth that relies on sound proof from the Quran and Sunnah.

The call that we emphasize, that is following the Quran and Sunnah as understood by the companions, and abandoning Taqlid, is what Islam is all about. Taqlid, on the other hand, is not an Islamic practice, for there is no evidence to its validity from the Quran or the Sunnah, or even what the compan-

ions and the scholars of Islam have said. Even sound minds reject Taqlid, as well. When we realize that the four Imams were also fighting Taqlid, then what is left to say after this? Also, when Muslims realize the harmful effect that Taqlid had and still has on Muslims, they will be encouraged to abandon it and follow the proof and the truth, Allah willing.

Furthermore, the call to refer to the Quran and Sunnah for judgment, which we strongly advise and encourage Muslims to follow, has many benefits for Muslims, as follows:

1 — The unity of the Ummah will be preserved, for Muslims will follow the truth and not their own preferences or desires. Then, there will only be one Mathhab, not four or forty! This one true Mathhab will firmly refer to the Quran, the Sunnah and the way of the companions for judgment. Following this one righteous Mathhab will truly constitute following the Imams of Islam, including the four Imams. The Imams will only become as lights and guides on the path to reaching the truth and knowledge of the religion, and their sayings and opinions will only be accepted when proven to be in total conformity with the Quran and Sunnah and the way of the companions.

2 — Muslims will once again refer to the true resources of knowledge: the Quran and the Sunnah. This is how their following of the religion will be righteous, for there is a big difference between what Allah and His Messenger have said and what men say!


3 — The *true* Muslim individual will be produced and brought into existence, Allah willing. Such a Muslim will always seek the truth and the proof and will refrain from blindly imitating people or following everything they say in Taqlid. Such is the

Muslim who will elevate the Quran and Sunnah to their rightful status, that is, revering them because of their coming to him from Allah, the Most Knowledgeable in what benefits His creation.

4 — Whenever Muslims treat the Quran and Sunnah as they should be treated, that is, referring to them for judgment, knowledge in the Quran and Sunnah will increase. When the opposite occurs and when Muslims read the Quran for Barakah (blessings), but not for judgment, they will be defying Allah's order, ﴿(This is) *a Book* (the Quran) *which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.*﴾ [35:29]. There is no comparison between a person who follows the evidence and the truth and a person who blindly follows what other people say, and thus indulge in Taqlid for them.

These are but some of the blessings of following the Quran and Sunnah and abandoning Taqlid. Can anyone criticize such a noble call? Can anyone deny that this is why the Messenger was sent to man-

kind; so that they will be rightly guided and so that the light of knowledge and *Taw'hid* will fill their hearts?

This call is not an innovation. On the contrary, it is the original thing. It is the true call to Islam and the righteous path that the companions have taken before us. None among the companions was a follower of Abu 'Hanifah, Malik, Ash-Shafi'i or Ahmad. Yet, Allah informed us that He is pleased with them as they are with Him. Also, this call to refer to the Quran and Sunnah is the call of the noted Imams of Islam, including the four Imams. We ask Allah that we live on following the Quran and Sunnah and die as followers of the Quran and Sunnah, the way the companions and the Imams of Islam understood and implemented them. 

Islam obliges all Muslims to love and respect all the respected Imams and scholars of the religion, including the four Imams. It also obliges Muslims to follow the Imams and scholars with knowledge, not by using Taqlid.

Our Objectives

- * To project a clear image of the religion of Islam in accordance with the Quran and Sunnah as understood by as-Salaf as-Saleh (pious predecessors).
- * To warn Muslims against all types of *Shirk* (Polytheism) and *Bidah* (innovation) related to religion, and against the sacrileges, the fabricated weak *Hadith* (Prophetic traditions) which mar the beauty of Islam.
- * To oppose and refute the advent tenets and ideologies such as atheism, communism and sectarianism.
- * To cooperate with Sunni Muslim organizations to achieve the above objectives.
- * To propagate Islam amongst non-Muslims.

The Muslim Creed

P.O. Box 450186
Kissimmee, Florida 34745-0186

Published By:

The Daar of Islamic Heritage Inc.

Non-profit tax-exempted organization

NON PROFIT
ORG.
U.S. POSTAGE
PAID
Kissimmee, FL
PERMIT NO. 346