

The Muslim Creed

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Editorial

It often becomes confusing for Muslims to identify and understand the causes for calamities and disasters that befall the individual or the nation in general. Such calamities are usually attributed to this or that reason. However, in reality, whatever befalls the person or the nation is one of two: either a test and trial, or a punishment and torment.

Whether these trials and calamities are a punishment or a test, in both cases they require patience and endurance. If the person is in reality being tested, then the intended goal of the calamities is to purify the soul and enhance the status, and this will not be achieved unless the person observes patience, steadfastness and firmness. If all this is fulfilled, then the fruits will be gained, and Allah will once again give the patient ones the upper hand.

In this regard, Allah has said, what translated means, *﴿If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Thalimun (polytheists and wrong-doers).﴾* [3:140], and, *﴿And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are patient?﴾* [3:141-142]. Also, the Prophet said, *“Victory follows patience, relief follows disasters and ease follows difficulty.”* [Ahmad]. As for the status of the patient ones, it is high with Allah indeed. He has said, what translated means, *﴿Only those who are patient shall receive their rewards in full, without reckoning.﴾* [39:10].

On the other hand, if the calamities and disasters are a form of punishment from Allah, then they are certainly brought upon because of sins and acts of disobedience and because of being far away from Allah's Path. In this case, the person needs to hold himself accountable for his misdeeds, repent from his transgressions, fulfill Allah's commandments and stay away from His prohibitions. This will bring the person nearer to Allah and will make him one of His Awliyaa' (loyal friends). Such trials and calamities in this case will serve to remind the person of Allah and how far he is from Him, as Allah has said, *﴿(What is the matter with you?) When a single disaster smites you, although you smote*

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Belittling Mistakes in 'Aqeedah (1/2)

Nowadays, there are some who keep repeating a rule that they have invented and agreed upon. They say, "Let us help each other in what we all agree upon, and excuse each other for what we differ on." This means that we must cooperate with others within the matters that we agree upon and not divide because of our differences, even if these differences are in 'Aqeedah (belief) and touch the basis of Iman! They call all these aspects "minor." Therefore, such aspects should not be allowed to be a cause for division and hatred in the Ummah, they claim.

Indeed, there are some differences in some rules or aspects of the religion that are called "minor." These rules are based on Ijtihad which is based on opinion. We affirm that when true differences exist on such matters, reaching a definite majority or consensus on them is sometimes not possible. These matters of Ijtihad include some Texts of the Quran and Sunnah that have more than one apparent meaning. Also, the scholars might differ in their Ijtihad according to the evidence that they rely on, whether this evidence was valid or invalid. There are many other reasons behind differences in Ijtihad. Differences in Ijtihad should neither prevent us from weighing the evidences of each Ijtihad to prove its validity, nor should it cause hatred and division among our ranks.

The sad fact is that many Muslims today think that if the scholars issue conflicting Fatwas (religious decrees), then they are allowed to follow whom they wish from among these scholars. They think that they do not have to establish the credibility of these conflicting rulings, for they believe that since there are differences in some matters, it is then permissible to follow either one of these rulings. When one criticizes such people for this, they say, "Brother! Do not come hard on people since there is a difference between scholars on this matter."

We do not deny that differences exist between the scholars. What we reject and condemn is to ignore the final authority that we were ordered to refer to in matters of differences. This authority is mentioned in this Ayah, ***O you who believe! Obey Allah and obey the Messenger***

(Mohammad), and those of you (Muslims) who are in authority.

And if you differ in

anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. [4:59]. Allah has ordered Muslims to refer to Him and to His Messenger when

differences exist between them. This is the way of the righteous believers. Others choose what they desire and what they think is best for them.

Allah has denied the status of Iman (Faith) for those who do not refer to Him and His Messenger for judgment. He emphasized this fact by swearing by Himself, and He is the Almighty, indeed, saying, ***But no, by your Lord, they can have no faith, until they make you (O Mohammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.*** [4:65]. Also, Allah described the hypocrites by saying, ***And when they are called to Allah (the Quran) and His Messenger, to judge between them, Lo! A party of them refuse (to come) and turn away. But if the right is with them,***

Differences on minor rules of the religion should not cause division among Muslims. However, this does not mean that we do not seek to establish the validity or invalidity of the statements of the scholars and try to reach the truth.

they come to him willingly with submission. [24:48-49]. The hypocrites follow the rules of the religion that best suit their desires. However, they reject the rules that do not satisfy

their desires, saying, “There is a difference between the scholars on this matter. Therefore, do not come hard on people in such issues.”

This is a dangerous path to take, indeed, for such people refer to the differences between the scholars as an excuse that allows them to abandon what they dislike of the rules of the religion. This path will lead some people to continually search as to if there was a difference on a rule of the religion that they do not wish to follow. Afterwards, they defy the established rule that they dislike by saying, “Well, brother! There is a difference between the scholars on this matter.”

In summary, we say that differences on minor rules of the religion should not cause division among Muslims. However, this does not mean that we do not seek to establish the validity or invalidity of these rulings and try to reach the truth. What is important is that we do not allow our differences on minor rules to divide us and cause enmity and hatred between us.

As for aspects of belief and major rules of the religion, it is a totally different situation, indeed. All we can say about those who follow different beliefs in some areas of the religion is that we will not call them “Kuffar” unless an unequivocal proof has been established against them and after proving to them that what they believe and say is Kufr. Yet, we must reject and expose any saying or belief that defies or contradicts the belief of our righteous ancestors. This is an obligation in the religion and Muslims are not allowed to ignore it, as much as they possibly can.

This position, exposing disbelief and firmly establishing that the person who believes in it is truly a Kafir, does not apply to matters of apparent disbelief that the entire Ummah knows and rejects. These beliefs include saying that there is no

difference between the Creator and creation; all are one and the same! Some Sufi sects follow this clear and utter total disbelief in Allah and the religion of Islam. Also clear Kufr is to deny Allah’s Attributes, such as His Sight and Knowledge, claiming that He has a son, rejecting the Message of Prophet Mohammad, Salla Allahu Alayhi Wasallam, and ridiculing the Messengers of Allah. Any person who claims to be a prophet from Allah after Prophet Mohammad, or that he has the original Quran which is different from the one Muslims have, or rejects even one Ayah from the Quran, is also a Kafir. Also Kufr is rejecting a universally established Hadith by the Prophet that contains a rule of the religion or rejecting a cornerstone of Islam, such as praying, fasting or Hajj. Furthermore, it is clear Kufr to regard the impermissible, such as usury, alcohol consumption and gambling, as permissible. All these types of Kufr are clear, and those who fall into them have no excuse and should not be dealt with leniently.

The Messenger of Allah and all Prophets before him never disregarded or ignored matters of disbelief. They exposed Kufr and those who embraced it and warned their nations of disbelief, in order to preserve their unity around the correct creed. Abu Waqid Al-Laiyithi said, “We went with the Messenger of Allah to the battleground of ‘Hunain when we were still not far away in time from Kufr (they were new Muslims). The disbelievers had a tree that they revered and hanged their weapons on (for blessings), which was called ‘That Anwaat.’ We passed by a Sidrah (a lote tree) and said, ‘O Messenger of Allah! Make for us a That Anwaat as they have That Anwaat.’ The Messenger of Allah said, ‘*Allahu Akbar! It is As-Sanan* (revert-


ing to imitating other traditions). *You said, by Whom my soul is in His Hand, as the Children of Israel said to Moses, ﴿“O Moses! Make for us a god as they have gods.” He said, “Verily, you are a people who know not.﴾* [7:138]. *You will follow the traditions of those who were before you* (especially the Christians and Jews)!” [Ahmad, At-Tirmithi & An-Nasai].

These companions were new Muslims and still ignorant in the ruling against revering trees and the likes, and that this constitutes an act of Kufr. Furthermore, the Prophet was very careful to unite the Muslims and fight divisions. It may appear that it would have been better for the Prophet to ignore these words of Kufr that these companions uttered, so as not to cause any divisions. Yet, the Messenger of Allah, as usual, did not ignore this matter. Rather, he explained and exposed this Kufr to his companions, just as Moses exposed and warned his nation of disbelief when they asked him

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to allow them to worship their own gods as the disbelievers worship their gods. He said to them, as the Quran has mentioned, ﴿“*Verily, you are a people who know not. Verily, as for these people and for that in which they are engaged* (worship of idols) *will be destroyed. And all that they are doing is in vain.*”﴾ [7:138-139].

One must sincerely appreciate the way Prophet Moses rejected what his people asked of him. He was strong in criticizing them; just as he did when he returned to them and found that they

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Slandering *the Scholars*

A dangerous and debilitating disease has been spreading in the Muslim Ummah in recent times, and that is slandering the scholars and people of knowledge and heralding false accusations against them. This is a dangerous matter indeed, as we shall present in this article, Allah willing.

Sanctity of the Scholars

To slander the scholars, expose their mistakes and shortcomings, and falsely accuse them of sins and crimes that they are innocent of, are all forbidden acts in Islam. The Muslim cannot eat the flesh of his believing brother, and the flesh of the scholars is even more sacred.

Imam Ibn ‘Asakir said, “Know, my dear brother, may Allah bestow His Mercy upon us and you, that the flesh of the scholars is poisonous. Allah’s way of dealing with whoever slanders the scholars is known. And he who lets his tongue be active in criticizing and slandering them, Allah will bring death to his heart before he dies.” Therefore, slandering the scholars and attacking their honor is strictly impermissible.

Who Attack the Scholars

1— Those who are completely away from Allah’s path and who follow their desires and Satan’s path. These people are used to criticizing and slandering the people of knowledge and those

who adhere to the religion, in order to lessen the status of the religion in the hearts of the masses and to lessen the people’s trust in the scholars. This will in turn lead them to achieve their ultimate goal, to belittle the religion and the necessity of adhering to its rules. This type is the worst type because of the corruption in their intentions and their seeking to eradicate Islam from its roots.

2— Those who belong to some Islamic groups and organizations. These people fall into misguidance and following the desires, leading them to accuse some scholars of being government agents, ignorant in contemporary affairs, reckless or cowardice, or of following lusts and desires.

3— Some from among the scholars themselves. This does indeed occur and this is very unfortunate. The scholars and people of knowledge are human beings after all, and they do indeed fall into mistakes and shortcomings. This might lead some of them to criticize, slander or belittle other scholars. This is impermissible and improper, and no knowledgeable person should fall into it.

Examples of the Slander

1— Accusing the scholars that they do not have knowledge in contemporary affairs, not knowing the dangers that surround the Ummah, not being deep enough or thorough in their analysis of events, and having knowledge only in matters of ‘Halal and ‘Haram and the acts of worship. This is a common accusation these days, heralded by some with evil intentions and also some with sincere intentions but with a lot of ignorance. The scholars are the ones with the knowledge, and their analysis of a certain situation might be too deep for others to comprehend. A scholar might sometimes calculate the pluses and minuses of a certain situation differently than the way we would, and would thus give Fatwas that we might not fully appreciate and agree with. This might lead some ignorant ones to accuse such a scholar of cowardice or of being loyal to some governments, etc.

2— Accusing some scholars of being government agents or being hypocritical, especially if these scholars are government employees or members

in organizations funded by the government. In this case, accusations will fly around of being agents for the government or seeking this worldly life instead of the Hereafter or seeking positions and fame, etc.

3— Accusing the scholars of cowardice when they warn the people against following the path of the Khawarij and rebelling against their rulers and leaders without valid reasons, and from accusing others of Kufr if they fall into sins. The scholars see the ill effects of such a misguided path and its destructive effect on the Ummah. They thus would warn the people against following such a deviant and evil way. This would lead the ignorant and misguided ones—who cannot properly weigh matters according to the Shari’ah—to accuse these scholars with such false accusations.

4— Accusing the scholars of worrying about superficial matters and not dealing with the real important matters and hard facts. They accuse the scholars of knowing only the apparent meanings of the Texts and not understanding what these Texts truly mean and imply. Among this type are the Sufis and also the Batinis (such as the Shiites).

The Effects of this Practice

Slandering and attacking the honor and intentions of the scholar is, as we have stated, an impermissible matter that has many ill and dangerous effects, such as:

1— Loosing trust in the scholars: This is a dangerous result indeed and an advanced stage of misguidance. If the people loose trust in the scholars—who are the inheritors of the Prophets and the carriers of knowledge—then they will not accept their opinions and teachings. This will lead the people to take the ignorant ones as leaders and teachers who will give

opinions without knowledge. Or, every person will elect to be independent and not follow anyone else, and this will indeed lead to misguidance.

2— Spreading hatred and enmity in the Ummah: The person who attacks the scholar will be making enemies of that scholar’s followers. This will lead to the Ummah being divided into groups and parties that constantly fight. All this will lead to weakening the Ummah and shattering its unity.

3— Wasting the efforts of the scholars: If a person criticizes or slanders a scholar, and if the scholar then sees a need to respond to this accusation in a book or an article, then this will consume a portion of that scholar’s time. It would have been better for the Ummah if that scholar had dedicated that time to teaching, writing, etc.

4— The ignorant and the common folk will become more daring to speak out against the scholars: If slandering or criticizing the scholars by other scholars or students of knowledge becomes a common practice in a community, then the masses and the ignorant ones will be more daring to give their views and opinions about this or that scholar. This is a dangerous matter indeed, and surely sooner or later it will lead such people to give their views and opinions on the Shari’ah itself.

5— The masses will abandon the religion: This is because if the people loose trust in the scholars, then this will lead them to take matters of religion lightly and not give them their due attention. This will lead them to completely abandon the rules of the Shari’ah, and this has consequences that only Allah knows.

The Methods of Treatment

It is our duty to remedy this dangerous disease and eradicate it from its roots. Among the means and methods to deal with this matter are:

1— Knowing and realizing the status of the scholars, for the scholars are the leaders of the Ummah and its guiding light. The righteousness of the Ummah comes from their righteousness, and if they fall into misguidance then the whole Ummah will be in danger of deviating from the righteous path. Therefore, we must honor the scholars and give them the respect they deserve.

2— Knowing how evil is it to slander the scholars and accuse them with what they are innocent of. This is


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an evil deed indeed, and Allah will hold every person responsible for what his tongue utters.

3— Knowing the consequences of talking against the scholars of the Ummah and the destructive effect this evil deed has on its unity.

4— Creating a positive atmosphere in which the scholars are respected and the people know their virtues and status.

5— Not exposing the short-comings of the scholars and their sins to the public, because it is the duty of every Muslim not to expose his believing brothers and sisters. The scholars have even a greater right than others, and we should work harder to preserve their honor and respectability.

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Disputes & Divisions

Causes and Effects

We previously talked about the ill effects of divisions in the Ummah and how it started. We also started talking about the causes of this division, and today we conclude this topic.

b) Ignorance in the Arabic Language

The lack of knowledge in the Arabic language and its rules and special uses of words and phrases is one of the main causes for divisions and discord in the Ummah. Allah has sent the Quran in the Arabic language, and it was sent to an Arab Messenger and to a tribe that spoke Arabic. Therefore, the Quran was sent in a language that the Arabs used and were familiar with.

After many non-Arabs embraced Islam, some wanted to understand the Quran using their own ways and understandings, while ignoring the Arabic language and its different rules and forms. This has led many of these people to fall into misguidance and heresy. All founders and leaders of the misguided sects at that time, such as Al-Jaa'd bin Dirham, Al-Jahm bin Safwan and Asl Bin 'Itham, were non-Arabs. Imam Al-'Hasan Al-Basri said about these people and their likes, "What has led them to destruction was them being non-Arabs. They erroneously understood and interpreted the Quran." Also, Imam Ash-Shafii said, "The people did

not fall into ignorance and did not dispute but because they abandoned the Arabic language and followed the language and ways of Aristotalis (a Greek philosopher)."

c) Following Desires

Allah has forbidden us from following our lusts and desires, and declared that doing so is not the path of the believers, but instead is the path of the disbelievers and the heretics. Allah said about such people, what translated means, *Have you seen him who takes his own lust* (vain desires) *as his ilah* (god)? [45:23]. The Salaf used to call those who follow the sayings that

contradict the Quran and Sunnah and those who innovate in the religion, "Ahlu Al-

Ahwa'," meaning the people who follow the desires. This is because such people discard the Quran and Sunnah and what they legislate, and instead follow their opinions and desires and depend on them. They have even made their desires and lusts as the indisputable source of legislation, and declared that the Texts of the Quran and Sunnah do not necessarily lead to certain and clear

rulings. They thus accept the Texts only if they are in harmony with their opinions and desires, and they reject the rest or alter their meanings in the manner they see fit.

d) Needless Arguments

The Messenger of Allah has forbidden us from needless speech and arguing about matters of the religion, and has sternly warned us from such practice. He said, what translated means, "*No people who will go astray after they were guided but because of their indulging in needless arguments.*" [Ahmad, At-Tirmithi & Ibn Majah].

The companions and the Salaf followed the commandment of the Messenger of Allah and avoided arguing and showing off their knowledge.

The companions and the Salaf followed the commandment of the Messenger of Allah and avoided arguing and showing off their knowledge. They warned the successive generations of Muslims from such evil behavior and commanded them to follow the Sunnah. After divisions and discord spread in the Ummah, the Salaf worked hard to relay

these warnings about arguing to the people. Imam Abu Yousef, Abu Hanifah's prominent student, once said, "Needlessly arguing in the religion is a Bid'ah. Had it been a virtue, the companions of the Messenger of Allah would have beaten us to it, for they were better followers of the Sunnah than us."

2—External Factors

These are the factors that came from outside the Ummah, such as the Jews and the Christians. As an example to this, Sawsan the Christian influenced Maa'bad Al-Juhani until he fell into the Bid'ah of denying Al-Qadar (predesti-

nation) and spread it amongst the Muslims. Also, the Jews influenced Al-Jaa'd bin Durham until he denied Allah's Names and Attributes and spread this misguided heretic belief in the Ummah. There are many other examples to this point, but what we have listed above is sufficient to illustrate what we mean.

We ask Allah to guide us all to the Straight Path and to help us stay on it, and to keep us away from the paths of misguidance and heresy. We also ask Him to unite the ranks of Muslims on the truth and to expose all paths of Bid'ah and desires, He is the All-Hearer, All-Seer. ■

Following the Scholars

Imam Malik once stated a rule that is considered one of the major rules of the religion, when he said, "Each will have some of what he says accepted or rejected, except for the resident of this grave," and he pointed to the Messenger's grave. Applying this rule will not lead to belittling the scholars of Islam. They are the ones who carried and conveyed the religion by preserving knowledge of the Quran and Sunnah. They are the ones who inherited the Prophets of Allah, by carrying their Messages after their departure from earth. Allah has ordered us, Muslims, to refer to these scholars in various aspects of the religion, whenever we are confused and in need of guidance. He said, what translated means, *So ask of those who have knowledge* (in the Quran and Sunnah), *if you know not.* [16:43]. Yet, we are obliged to treat these scholars the way they deserve to be treated. They are but humans bound to forgetfulness and falling into error. The scholars themselves ordered their followers not to blindly follow them. They only ordered Muslims to refer to the source of knowledge that they themselves referred to, that is, the revelation which is consisted of the Quran and Sunnah.

Allah has harshly criticized the Jews and Christians because of their revering their rabbis and priests. This revering led them to accepting their rabbis and priests rendering that which is prohibited as permissible and that which Allah has permitted as impermissible. Allah said, what translated means, *They* (Jews and Christians) *took their rabbis and their monks to be their lords besides Allah, and* (they also took as their lord) *the Messiah, son of Mary.* [9:31]. The Messenger of Allah explained the implications of this Ayah to Adi bin Hatim At-Taii, who was a Christian before he accepted Islam. The Prophet affirmed that for the Jews and Christians to obey their scholars in this way, that this constitutes taking them as lords besides Allah.

Therefore, we are commanded not to blindly follow any person except the Messenger of Allah, because all his sayings and actions are a proof in the religion. As for everyone else, their statements are not considered proof, but must always be supported by proof from the Quran and Sunnah.

The Sunnah

The Sunnah is whatever was brought forth by Prophet Mohammad, Salla Allahu Alayhi Wasallam, pertaining to the religion, apart from the Quran. It can be in the form of an utterance by the Prophet, an action of his, or his approval of an act he witnessed or was reported to him. The Sunnah is equal in weight to the Quran, since both are from Allah, and it does not contradict the Quran, as they are both from One source. Allah said, *Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.* [53:3-4].

It is not permissible to turn away from what was determined to be the consensus of the companions of the Prophet or the Muslim nation at any time, since the Prophet has said, *My Ummah (nation) will never be in union upon misguidance.* [Ahmad]. Therefore, we can be confident in the correctness of the collective opinions of the Muslim nation, and in particular, the pious predecessors.

Any particular Sunnah of the Prophet must be accepted by the scholars—specialized in this field—as authentic before it is followed or legislation is derived from it. Legislation derived from unauthentic Sunnah must be rejected.

Other than those mentioned in the Quran and Sunnah, all forms and acts of worship are prohibited. It is prohibited to introduce a form of worship not mentioned by either Allah or the Prophet. Imams Al-Bukhari and Muslim related that the Prophet said, what translated means, *Whoever introduces into our matter (religion) that which is not a part of it, will have it (his innovation) rejected.*

Selling Impermissible Goods

Jabir narrated that the Prophet said on the year of Al-Fat'h, when he conquered Makkah, "**Allah, Mighty He is, and His Messenger prohibited selling liquor, dead (animals), pigs and idols.**" Someone said, "**O Messenger of Allah, what about the fat of dead animals? It is used to paint ships, relish skins and as a light (candles) for people.**" He said, "**No, it is (still) 'Haram (prohibited).**" He then said, "**May Allah fight the Jews, Allah made fat (of animals) prohibited for them, so they dissolved it, then they sold it and ate its price.**" [Al-Bukhari & Muslim]. Also, Ibn Abbas said, "A man gave the Prophet a liquor-skin as a gift. The Prophet asked him, '**Did you not know that Allah has made it 'Haram?**' The man said, '**No.**' Then, the man spoke with someone in a low voice, so the Prophet asked the man, '**What did you say to him in secrecy?**' The man said, '**I told him to sell it.**' The Prophet said, '**Whoever prohibited drinking it, prohibited selling it, as well.**' Then, the man opened the liquor-skin and spilled what was in it." [Muslim].

From the above Hadiths, we find that the Prophet made a general rule of Islam plain and simple. When Allah prohibits something, He also prohibits selling it. Only exceptions that are proven to be permissible, are exempted. If there is proof of permissibility from the Quran or Sunnah, for the

sale of a certain item which is a part or a product of 'Haram material, such as the dried skin of an animal that was not properly slaughtered and after the skin is made pure by tanning, then and only then can it be sold or bought. Otherwise, the general ruling is that selling or buying it is 'Haram.


There are two types of 'Haram items that Muslims are prohibited from benefiting from. The first kind is what can be repeatedly used as long as it retains its original shape and substance, and these items are 'Haram to sell. Examples to this are: Idols, which are only used to commit Shirk, and books of Shirk, witchcraft or books which contain what leads to sin and misguidance. If sold, these items can be used to worship other than Allah or commit sin. Other examples of this type are: Musical instruments and paintings of living beings.

The second kind is what cannot be used if its original shape and substance are altered or changed. If this kind is mainly used for purposes that Allah has prohibited, then it is 'Haram to benefit from it. Liquor and pigs are mainly used to be drunk or eaten. Selling or buying this type is 'Haram even though it can be used to save one from dying of thirst or hunger. The scholars agree on this rule.

The companions of the Prophet wanted to know if it is permissible to

use parts of dead animals which are not slaughtered properly, like the fat to make torches, paint ships or relish skin. The Prophet affirmed the rule that benefiting from such items is also 'Haram.

The Prophet cursed the Jews for trying to deceive Allah and the religion. They used to dissolve animal fat, which they were prohibited from using and selling it to others and eating from its price. They wanted a way out of this 'Haram, and they thus deserved Allah's curse for that. The Prophet warns us from doing a similar thing and from finding a way around and out of 'Haram. These methods directly lead to 'Haram, but in a different way. The Prophet warned Muslims of such ways and explained that the One Who prohibited consuming liquor and pigs is the One Who prohibited benefiting from them.

In the second Hadith above, Muslims experience the way the companions used to obey the Messenger. As soon as they knew that Allah prohibited consuming liquor and selling it, they spilled it without hesitation. In the first Hadith, they only wanted to know the extent of the prohibition, in order to avoid falling into 'Haram acts. Such was the behavior and obedience of the companions to Allah and to His Messenger, may Allah be pleased with them all. 

As-Salaf

and the Innovators

Ahlu As-Sunnah Wa Al-Jama'ah have always rejected the Bid'ahs that were introduced in Islam. They opposed, in tongue and deed, and still do, Bid'ahs, by preventing them from being spread and implemented. The following are some examples to this:

1— Umm Al-Dardaa' said, "Abu Al-Dardaa' (a companion of the Prophet) once entered the house while angry. I asked him, 'What is the matter?' He said, 'By Allah, I do not recognize in them (the way of many Muslims) from Mohammad's Message other than that they pray altogether.'" [Al-Bukhari].

2— Amr ibn Yahya narrated that his father told him that his father had said, "We used to sit at Abdullah ibn Masud's door before Fajr prayer; if he exited out of his house we would follow him to the Masjid. Abu Musa Al-Ash'ari one morning came and asked us, 'Did ibn Masud come out of his house yet?' We said, 'No.' So he sat with us till ibn Masud emerged from his house. We all stood up when he exited. Abu Musa said, 'O Abu Abdurrahman, I just saw something I did not recognize, and I did not see, all thanks to Allah, but good.' Ibn Masud said, 'What is it?' Abu Musa said, 'If you live long, you will see it. I saw in the Masjid people sitting in circles, waiting for the prayer. In each circle there is a leader, and they have stones in their hands. The leader would

say: Say Takbir (Allahu Akbar) a hundred times. So they say Takbir a hundred times. He then would say: Say Tahlil (La Ilaha Illa Allah) a hundred times. So they say Tahlil a hundred times. He then would say: Say Sub'hana Allah a hundred times. So they would say Tasbih a hundred times.' Ibn Masud said, 'Why don't you tell them to count their evil deeds, and guarantee them that none of their good deeds will be lost!'

Then we left till we reached one of those circles. He stood next to the circle and said, 'What are you doing?' They said, 'O Abu Abdurrahman, these are stones that we count our Takbir, Tahlil, Tasbih, and Tah'mid (Al-Hamdu Lillah) with.' Ibn Masud said, 'Count your evil deeds, for I guarantee that


none of your good deeds will be lost. What is the matter with you, O nation of Mohammad?! How soon you come to your destruction!! The companions of Mohammad are still many, these are his clothes still not worn out and his cookware did not break yet (meaning the Prophet has only passed a short while ago). By Whom my soul is in His Hands, you are either following a religion better than Mohammad's, or followers of a way of evil!!' They said, 'By Allah, O Abu

Abdurrahman, we sought only what is good.' Ibn Masud said, 'Many people seek good, but they do not reach it. The Messenger told us that some people who read the Quran will not have it leave their throats to their hearts. By Allah, I do not know if most of you are from them.' Then he left them. Amr ibn Salamah said, 'We saw most of those people fighting against us in the battle of Nahrawan, with the Khawarij.'" [At-Tirmithi].

3— A man came to Imam Malik ibn Anas and asked him, "Where should I make Ihram (a ritual of Hajj) from?" He said, "Make Ihram from Al-Miqat (a

The Salaf take as evidence the Quran and the Sunnah to prove that the Sunnah must be implemented and the Bid'ahs be shunned.

certain area) that the Prophet described and made Ihram from." The man said, "What if I make Ihram from before that?" Malik said, "I do not agree with that." The man said, "What do you fear for me from doing that?" Malik said, "I fear Fitnah (evil, calamity or trial)." The man said, "And where is the Fitnah in doing more good?" Malik said, "Allah said, **And let those who oppose the**

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Al-Jud

Generosity

Muslims, especially the Du'at (those who take the job of calling unto Islam), do not only pursue their own benefit in this life, but they also live for others, spreading goodness and harmony and forbidding evil and misguidance. Those who live like this must be generous in nature and willing to sacrifice some of their possessions and energy to bring about happiness for others and helping them in times of need and hardship. This unique blend of an individual truly seeks to benefit others and does so with good intentions. By conducting himself in this manner, he will acquire people's trust, love and respect. Thus, the caller unto Allah will find that his job of Da'wah has been made easy for him with his good conduct, and he will have more chances of succeeding. One of the Salaf once said, "I see that people are friends with the generous persons, while the miser will not find a friend in the world."

Al-Jud means generosity, and when a person is generous, he is called "Jawad." Al-Bakhil, the tightwad, is the opposite of Al-Jawad.

The Quran & Generosity

Allah, the Exalted and Ever-High, ordered His slaves to be generous and giving and to spend in His sake,

﴿*And spend (in charity) of that with which We have provided you, before death comes to one of you and he says, "My Lord! If only You would give me respite for a little while (return me to the worldly life), then I should give Sadaqah (charity) of my wealth, and be among the righteous."*﴾ [63:10], and, ﴿*By no means shall you attain righteousness, unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend, Allah knows it well.*﴾ [3:92].

The Sunnah & Generosity

The Prophet also encourages Muslims to be generous and to spend in the sake of Allah to help the poor and needy. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "*Allah, the Exalted, said, 'O son of Adam! Spend (in the sake of Allah) and you will be spent on (by Allah).'*" [Al-Bukhari & Muslim]. He also said, "*Save yourselves from the Fire, even with a part of a date (by spending it in the sake of Allah).*" [Al-Bukhari & Muslim]. These Hadiths state that Allah will reward the person whom He gives money and wealth and he then spends it righteously and in His sake. Such a persons deserve to be praised and rewarded.

Furthermore, Abu Hurayrah

narrated that the Messenger of Allah said, what translated means, "*Whoever gives that which equals a date as a Sadaqah (which he earned) from permissible means, for Allah does not accept except that which is Tayyib (good, earned from permissible means), then Allah will accept it (the charity) with His Right (Hand). Then, He will raise it for its giver, just as one of you will raise his pony, until it (the charity) becomes (as big) as a mountain.*" [Al-Bukhari & Muslim].

Discouraging Al-Bukhl

Allah, in His Glorious Book, and the Messenger of Allah, Salla Allahu Alayhi Wasallam, in his Sunnah, discourage Al-Bukhl (tightwad) for Muslims and warn them against such evil conduct and hated manner.

Allah said in the Quran, what translated means, ﴿*And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay Zakat or charity). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted*﴾

with all that you do. ﴿ [3:180]. He also said, what translated means, ﴿**Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.**﴾ [47:38], and, ﴿**And whosoever is saved from his own Shu'h (covetousness), then they are the successful ones.**﴾ [64:16].

Jabir, the Prophet's companion, said that the Messenger of Allah has said, what translated means, "**Avoid Ath-Thulm (injustice), for Ath-Thulm will be layers of darkness on the Day of Resurrection! And avoid Ash-Shu'h (tightwad), for Ash-Shu'h had destroyed those who were before you. It made them shed each other's blood and violate each other's honor.**" [Muslim].

Also, Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "**Dust collected while (fighting in Jihad) in the sake of Allah will never be joined with the smoke of Hell in the nostrils of a Muslim man. Also, Ash-Shu'h will never coexist with Iman in the heart of a Muslim man.**" [An-Nasai].

How Can We Achieve Al-Jud

There are certain facts which, if Muslims remember them, they will be of tremendous help in achieving Al-Jud, and they are as follows:

1 -- All we own is Allah's property and domain: In reality, all the wealth, health, strength and positions that we acquire belong to Allah alone. It is He Who is the Most Generous with His slaves that He gives them such material means and resources as a test for them, to see how they will spend

them and in what ways they will use them. Allah said, what translated means, ﴿**I (Noah) said (to them), "Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.**﴾ [71:10-12]. Therefore, Allah is the One Who provides the slaves with wealth, which is His in reality. Also, Allah also said, ﴿**And give them something yourselves out of the wealth of Allah which He has bestowed upon you.**﴾ [24:33]. All this wealth that we enjoy originates from Allah and we are only trustees who oversee how it is spent. Allah said, what translated means, ﴿**Believe in Allah and His Messenger (Mohammad), and spend of that whereof He has made**

Allah owns everything and He replaces what one spends in His Sake and promises him with multiplying rewards in this life and in the Last Life.

you trustees. And such of you as believe and spend (in Allah's Cause), theirs will be a great reward.﴾ [57:7]. Therefore, the slave is only employed as an agent or trustee with his wealth. Such agent can only spend this money exactly as its Owner wishes. When the slaves know this fact, it will be easier for them to spend their money in ways that will please Allah, the True Owner of all things.

2 -- Allah replaces what one spends in His Sake: Imagine that a rich man gives you a thousand dollars and says to you, "Spend this money on such and such, and I promise you that I will replace what you spend, and even give you more." In this case, spending this money will be easy, for it is not your money and you are promised that this money will be replaced and even multiplied. Also, one will feel comfort and pleasure when he spends such money to bring about happiness to

others. Allah's example is always Mightier than the example which involves His slaves. Allah owns everything and He replaces what one spends in His Sake and promises him with multiplying rewards in this life and in the Last Life. He said, what translated means, ﴿**Say, "Truly, my Lord enlarges the provision for whom He will of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of Providers."**﴾ [34:39].

Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "**There is not a day which the slaves witness, but two angels will descend (to earth). One of them will say, 'O Allah! Give the one who spends (in the sake of Allah) a replacement.' The other one will say, 'O Allah! Give the miser destruction (loss).'**" [Al-Bukhari & Muslim], and, "**Money will never decrease because of charity. And for the slave's forgiving others, Allah will only increase his honor. And whenever one is humble for Allah, then Allah will raise him (raise his degree and status).**" [Muslim].

When the Muslim remembers that Allah will replace what he spends in His Sake, he will hurry to spend in the sake of Allah and be generous.

3 -- Pray to Allah to help you become a Jawad: Only Allah makes easy the matters that are difficult. Also, Allah will help His slaves who seek His Help. Those whose hearts are sincere with Allah and keep asking Him for His Help in becoming generous and giving and avoiding Al-Bukhl, they will never be rejected by Allah. Anas ibn Malik said that the Prophet used to say, "**O Allah! I seek refuge in You from Al-Bukhl, laziness, the worst of old age, the punishment in the grave and from the Fitnah (trials) of life and death.**" [Muslim].

Marital

Rights

Marriage in Islam is an important institution that has deep effects on the society. Marriage is a bond containing rights and duties that each person, male or female, must preserve, protect and fulfill, for this is a requirement from Allah, the All-Knowledgeable, All-Wise.

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 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. Men must treat their wives fairly and fulfill their duties towards them, as well. A happy marriage is assured if both the husband and the wife preserve each others’ rights. A marriage that does the opposite is a miserable one.

The Sunnah of the Prophet is full of advice on what brings about a successful marriage. Furthermore, he said, what translated means, **“Treat women fairly. The woman was created**

from a crooked 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, 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. He 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 others.”** [Muslim].

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. The Prophet acknowledges that changing these attitudes is difficult. Women, just like 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 not possible to

achieve, and if men do not understand this, then misery and depression will fill their marriage, and this may 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 is 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 the Allah's rules, 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 Messenger of Allah 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, what translated means, **“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, Salla Allahu Alayhi Wasallam, who said in an authentic Hadith, what translated means, **“Any woman who dies while her husband is pleased with her, will enter Paradise.”** [At-Tirmithi].

Continued from page 1 ... Editorial

(your enemies) **with one twice as great, you say, “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allah has power over all things.** [3:165], and, **“Those of you who turned back on the day the two hosts met, it was Satan who caused them to backslide (run away from the battlefield) because of some sins they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.”** [3:155].

This incident mentioned in the Ayah above took place during the battle of Uhud, when some Muslims dis-

obeyed the Messenger of Allah and abandoned their posts that he had assigned to them, thus causing their initial victory to turn into defeat.

Therefore, it is necessary for the Muslim to look at matters and events from the proper perspective, and not to ignore the rules and ways that Allah has established on earth. We should also remember the Hadith of the Prophet that states, **“Strange is the matter of the believer! All his matters are good: If a bounty comes to him, he is thankful, and this is good for him. And if a hardship touches him, he is patient, and this is also good for him.”** [Muslim].

Dear Fathers...

(1)

Do you ever think, when you leave home for work or to visit your friends, about your teenage son?! Your son... who is living through one of the most difficult periods of his life?! Do you know what he wants and what he expects from you? Have you been a real father to him? Or has he been just a name in a birth certificate?

Pause for a minute and think: Who are my son's friends? Does he have good or bad friends? How is he doing in school? Is he passing his classes? Is he having problems that would require me to go to his school and talk with his teachers? Do you sit and talk with him with love and understanding? Do you try to make him feel he is a man and teach him how to handle responsibility, or do you still think of him as a kid who does not know how to handle real life responsibilities?

Well Mr. father, be warned!!! There are those who await in the dark... they wait until you are away and then play their role... their deadly role. They want your son to become corrupt and decadent, ignorant in Islam and its teachings and values.

Sit down with your son... help him study, tutor him, and have discussions with him. Warn him from bad associates, let him tell you what is on his mind and what he feels. Don't get mad, don't get upset, and certainly don't laugh at him, ridicule him or put him down.

Be warned Mr. father... never say he has his mother and that is enough. Your son needs YOU most. You are the captain of the ship. You are his role model... he takes after you. He follows your lead, so do not forfeit this role by being away from him.

Complete Ablution Ghusl

Al-Ghusl entails washing the entire body with water. Allah said, what translated means, *“If you are sexually impure, purify yourselves.”* [5:6].

When is Al-Ghusl Required

1 — Discharge of sperm (Al-Mani) due to stimulation while asleep or awake: The Prophet said, what translated means, *“Water (Ghusl) is needed after ejaculation of sperm.”* [Muslim]. Also, when Umm Saleem asked him, “Does a woman have to perform Ghusl if she has a wet dream?” The Prophet replied, *“Yes, if she can find the stain of a discharge.”* [Al-Bukhari & Muslim].

2 — After sexual intercourse: The Prophet said, what translated means, *“When anyone is between the four limbs of her body (the wife) and has intercourse with her, then Al-Ghusl becomes obligatory on both of them.”* [Muslim & Ahmad].

3 — Menstruation and the period of bleeding after childbirth: The Messenger of Allah said to Fatimah bint Abu Habish, what translated means, *“Do not pray during your period. After it has ended, perform Ghusl and pray.”* [Al-Bukhari & Muslim].

4 — Death: When a Muslim dies, it is obligatory to wash his or her body, according to the consensus of the Muslim Ummah.

5 — A non-Muslim upon embracing Islam: The Prophet told Thumamah Al-Hanafi when he embraced Islam, *“Go to the garden of Abu Tal’ha and perform Ghusl.”* [Ahmad].

Requirements

1 — Making the intention in the heart to distinguish Al-Ghusl as an act of worship and not the customary cleansing of the body.

2 — Wash the entire body. Allah said, what translated means, *“...nor when you are polluted, save when journeying upon the road, until you have bathed.”* [4:43].

Procedure

1 — Wash hands three times.

2 — Wash the sexual organ.

3 — Perform Wudhu.

4 — Rub water through the hair, letting the water reach down to the roots of the hair, then pour water over the head three times.

5 — Pour water over the entire body, beginning with the right side, making sure it reaches every part.

‘Aaishah said, “When the Prophet would make Ghusl after sexual intercourse, he would begin by washing his hands. He would then pour water from his right hand to his left hand and wash his sexual organ, perform Wudhu as he would for prayer, take some water and rub his fingers through to the roots of his hair making sure the scalp is wet and then pour water over his head three times then over the rest of his body.” [Al-Bukhari & Muslim].

Notes:

1 — A woman performs Al-Ghusl as a man does, except that if she has braided hair, she does not have to undo it, provided she makes sure that the water reaches the scalp.

2 — It is sufficient to perform one Ghusl for sexual intercourse and for Eid prayer, Friday prayer, etc., provided one has the intention for doing both.

3 — Pouring water over the body and making sure it reaches every part, is sufficient for Ghusl, but performing it as described above is the Sunnah of the Prophet. ■

Continued from page 3...Belittling Mistakes in 'Aqeedah

were worshipping the calf. Then, he threw the manuscript of the Torah from his hands, astonished by what he saw his people doing, and said, as was mentioned in the Quran, ﴿“**What an evil thing is that which you have done (worshipping the calf) during my absence. Did you hasten and went ahead as regard the matter of your Lord (you left His worship)?**”﴾ [7:150]. Then, he held his brother, Aaron, by the beard and the hair on his head. He was furious for the sake of Allah and for the depth of disbelief his people had fallen into.

The Messenger of Allah was never lenient with whatever harms the correct belief, whether major or minor.

Ar-Rubayyii' bint Mu'awwath said, “The Prophet came (to my house) and wanted to enter it after I got married. He sat on my bedding as you (the one who is narrating this Hadith by Ar-Rubayyii') are sitting now. Some of our young females started to hit the Daff (small drums) and remember those of our fathers who were killed in (the battle of) Badr. Suddenly, one of them said, ‘And we have a Prophet who knows what tomorrow will bring.’ The Prophet said, ‘**Do not say this and keep saying what you were saying before.**’” [Al-Bukhari]. The Messenger of Allah rejected that girl's saying that he knows the future, even though she was young, because her saying contradicts the correct belief.

Also, a man said to the Prophet, “What you and Allah will!” The Prophet said to him, “**Do you make me an equal to Allah! Rather, say, ‘What Allah alone wills.**” [Ahmad & ibn Majah]. This, indeed, is the righteous way of the Prophet, the companions, our righteous ancestors of later generations and the scholars of Islam throughout the centuries.

Next month, Allah willing, we will further detail the manner with which the scholars of Islam have opposed, rejected and exposed mistakes in 'Aqeedah. We will also emphasize the importance of 'Aqeedah in uniting the Muslim Ummah and then preserving and protecting this unity. ■

Continued from page 5 ... Slandering

6— Praying to Allah that He leads the scholars to what is righteous and to acquire the good and beneficial knowledge. We should also pray to Him that He helps them avoid falling into errors and sins and that He covers their secrets and mistakes.

7— Advising the scholars if they fall into errors and reminding them if they forget, in a manner that suites their status and grade.

8— Excusing them if they make mistakes, for they are human beings after all and not immune from making mistakes or falling into error.

9— Thinking good about them and avoiding suspicions when dealing with them, because they are more knowledgeable and have better understanding in the Quran and Sunnah.

We ask Allah that He guards the scholars of the Ummah, preserve their honor and reputation and keep them on the righteous path. ■

Continued from page 9 ... As-Salaf & Innovators

Messenger's way (commandments) **beware, lest some Fitnah befall them or a painful torment be inflicted on them.** ﴿ [24:63]. What a Fitnah it is in that you were preferred with a righteous act that the Messenger was not preferred with.” [Abu Shamah].

Ahlu As-Sunnah & Ahlu Al-Bid'ah

The way of As-Salaf in rejecting Bid'ahs is derived from the Quran and Sunnah. This is the most outspoken way. Ahlu As-Sunnah mention the Bid'ahs and they, then, invalidate them. They take as evidence the Quran and the Sunnah to prove that the Sunnah must be implemented and the Bid'ahs be shunned. They wrote many books to refute the misguided beliefs of the Shiites, Khawarij, Jahmiyyah, Mu'tazilah and the Ashai'rah. Imam Ahmad wrote a book about the Jahmiyah. Others, like Al-Darimi, wrote about Bid'ahs. Ibn Taymiyyah, ibn Al-

Qayyim and ibn Abdil-Wahhab also wrote about Bid'ahs, the Quburiyyah (grave revering) and also about Sufism. There are many books that specialize in refuting the Bid'ahs like Al-I'tisam by Imam Al-Shatibi, Minhaj As-Sunnah and a large part of Iqtidhaa' As-Sirat Al-Mustaqeem by ibn Taymiyyah, Inkar Al-Hawadith by ibn Waddah', Al-'Hawadith Wa Al-Bidaa' by Al-Tartooshi, and Al-Ba'ith Al-Hathith by Abu Shamah.

Many contemporary writers refuted Bid'ahs too. Of those writers, Ali Mah'futh wrote Al-Ibdaa', As-Sunan was written by Al-Shuqairi, and Sheikh Bin Baz, may Allah bestow His Mercy upon him, wrote Al-Tah'thir Mina Al-Bidaa'. Many scholars are still rejecting and refuting the Bid'ahs through newspapers, magazines, radio programs, Friday speeches, lectures and lessons. This effort has a great impact on Muslims in that it makes them aware of Bid'ahs and oppose those who commit them. ■

Our Objectives

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

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