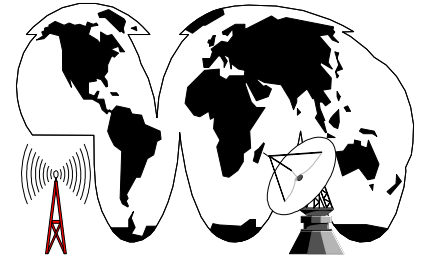


The Muslim Creed



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Editorial

Establishing the prayer is the second most important cornerstone of Islam after the Shahadatayn. The prayer is the pillar of the religion and the first act that the slave will be questioned about on the Day of Resurrection. If the prayer is good and accepted, then the slave will gain success and safety from Allah's punishment. Otherwise, if the prayer is rejected, then the slave will only gain failure and misery. The prayer must be performed at its fixed times, **﴿Verily, the prayer is enjoined on the believers at fixed hours.﴾** [4:103]. Allah has also commanded the Muslims to preserve the prayer, **﴿Guard strictly the (five obligatory) prayers especially the middle prayer (the best prayer — 'Asr). And stand before Allah with obedience (and do not speak to others during the prayers).﴾** [2:238]. Allah has warned those who are lazy and do not perform the prayer on time, when He said, what translated means, **﴿Then, there has succeeded them a posterity 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, **﴿So woe unto those performers of the prayers (hypocrites). Who delay their prayer from their stated fixed times.﴾** [107:4-5].

The prayer is the distinction between Iman on one hand and Kufr and Shirk on the other hand. Imam Muslim narrated that the Messenger of Allah said, **“Abandoning the prayer is what separates man from Shirk and Kufr.”** Also, Buraydah narrated that the Prophet said, **“The covenant that is between us and them (the Kuffar) is the prayer, whoever abandons it will have committed Kufr.”** [Ahmad & As-Sunan]

The prayer should be performed in congregation in the Masjid, for this will earn the man great rewards from Allah. The Messenger of Allah said, what translated means, **“The prayer in congregation is twenty seven times superior to the prayer offered by the person**

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Imam Ash-Shafi'i

Allah, the Exalted and Ever-High, supports His religion by raising men, from among the Muslim Nation, who have knowledge in the religion and who call people to His Path and to adhere to His Laws. These men use evidence and proof to refute all doubts that originate from the misguided ones. They explain the Sunnah to the people and defend it, and also explain the Bid'ah (innovation in the religion) and expose its danger. They also enjoin righteousness and forbid evil. It is the Mercy of Allah for mankind that He will continue to raise such righteous, knowledgeable men until His Word is the highest and the word of the disbelievers is the lowest.

Among the men described above is Imam Ash-Shafi'i, who lived in the second century of Hijrah (migration of the Prophet from Makkah to Madinah in 623 AD). This Imam served the knowledge of Islam in every field, especially Usul Al-Fiqh (major rules that are formed from minor Juris-

prudence rules) and Islamic Fiqh (Jurisprudence).

His name is Mohammad ibn Idris ibn Abbas ibn Ash-Shafi'i, from the House of the Hashemites of the tribe of Quraysh (the tribe of the Prophet). He was born during the reign of the Abbasid caliphate, 150 years after

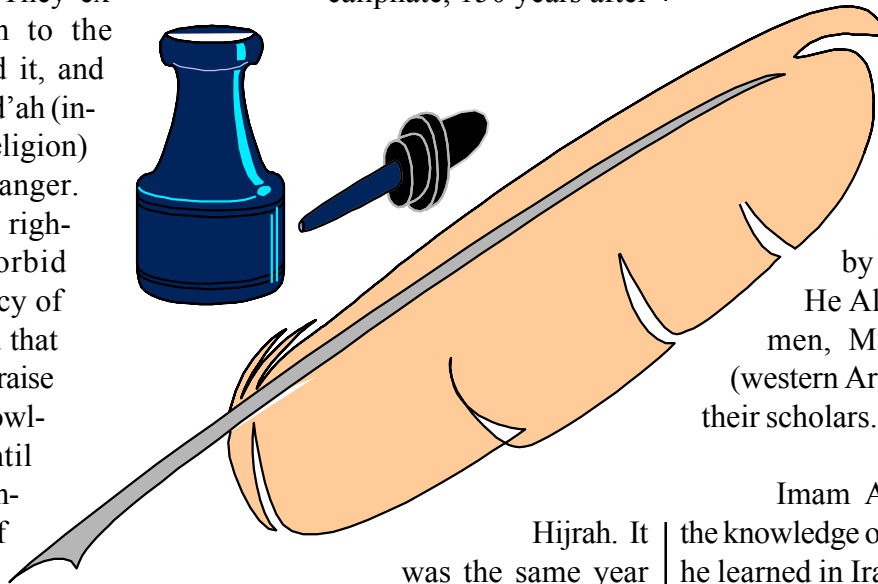
were related to the family of the Prophet. He was reared to have the best conduct and behavior and showed his genius when he memorized the Quran at a young age. Afterwards, he traveled to many Islamic provinces to learn all aspects of Islamic knowledge and, later on, became a student of Imam

Malik bin Anas in Madinah. In 184 of Hijrah, Ash-Shafi'i went to Baghdad and studied the knowledge offered by scholars of Iraq.

He Also traveled to Yemen, Makkah and Hijaz (western Arabia) to learn from their scholars.

Imam Ash-Shafi'i joined the knowledge of Abu Hanifah that he learned in Iraq, which is called "the School of Opinion," and the knowledge of Malik which he learned in Madinah, and which is called "the school of Hadith." He combined this knowledge from these two schools of thought, along with the knowledge he gained during his extensive travels, and then started establishing and forming the knowledge and rules of Usul Al-Fiqh. Ash-Shafi'i did not

Hijrah. It was the same year during which Abu Hanifah, another great scholar of Fiqh, died. This period was the richest in the history of the Abbasid Caliphate, when its rule was thoroughly established and the Islamic way of life was still flourishing. Ash-Shafi'i was born in Yemen and was raised in Asqalan and Gaza (in Palestine). His family was poor yet of noble descent, since they



blindly follow the opinions of his teachers. Rather, he used to follow what is proven to be true, even if it contradicted the teachings of the scholars.

Imam Ash-Shafi'i wrote several books about Usul Al-Fiqh, including Ar-Risalah. In this book, he established what is now known as "Usul Al-Fiqh." Ar-Risalah explains the rules on how to use evidence from the Quran, the Sunnah, the Ijmaa' (consensus of the Ummah) and Qiyas (deriving a ruling concerning a matter that is not mentioned in the Quran or Sunnah). In Ar-Risalah, Ash-Shafi'i also explained the rules on An-Nasikh (a rule that invalidates a previous rule) and Al-Mansookh (a previous rule that was invalidated by a Nashikh).

He also wrote Al-Umm, in which he collected his debates and differences with other schools of thought. We should mention here that when Imam Ash-Shafi'i moved to Egypt, he changed his position on many matters of Fiqh, reverting to what was proven to him to be the truth. Indeed, this was his way, that is, to refer to the truth whenever it was proven to him and abandoning his opinions when he discovers that they were erroneous.

Imam Ash-Shafi'i considers the Quran and the Sunnah to be of the same status and grade, because both are a revelation from Allah. Indeed, the Messenger of Allah does not utter a word in matters of the religion, except that which was revealed to him. Ash-

Shafi'i also considers adhering to the Sunnah as adhering to the Quran, since Allah Himself ordered Muslims in the Quran to adhere to the Sunnah. As for the companions, Imam Ash-Shafi'i does not follow their sayings if they contradict the Quran or the Sunnah. If the sayings of the companions do not disagree with the Quran or the Sunnah, he would then choose what he considers to be the most accurate. Also, he used to highly regard the sayings of Abu Bakr, Umar and Uthman.

Imam Ash-Shafi'i died in Egypt in 204 of Hijrah. May Allah bestow His Mercy upon him and reward him for the vast knowledge he left behind for the future Muslim generations. ■

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alone." [Al-Bukhari & Muslim]. In addition, the Prophet once thought of burning down the houses of some men who did not attend the prayer in congregation, as Al-Bukhari and Muslim have narrated. Also, the Prophet said, what translated means, "*Whoever hears the call (unto the prayer in the Masjid) and does not attend it, will have his prayer annulled, except when there is an excuse.*" [Ibn Majah, Ad-Daraqutni, ibn 'Hibban & Al-'Hakim], thus indicating the importance of attending the prayer in Jama'ah in the Masjid for men.

The prayer has several conditions that must be fulfilled so that it is accepted by Allah, the Exalted and Ever-High. These conditions include performing it with solemnity and submissiveness to Allah, *Successful indeed are the believers. Those*

who offer their prayers with all solemnity and full submissiveness. ﴿ [23:1-2]. Furthermore, the Prophet commanded the person who did not give due right to the prayer's various obligations and acts and did not pray with solemnity, to repeat the prayer.

The prayer is also a sign of equality, brotherhood and organization as it unifies the direction of the prayer, the Qiblah, to only one location, the honored Kaa'bah in Makkah. In addition, the prayer provides comfort and tranquillity for the believer, just as the Prophet has stated in his Sunnah. When one stands up in prayer, he will be standing between the Hands of Allah, thus feeling comfort, ease, tranquillity, submissiveness and solemnity, all the while his heart becoming pleased and content with his Lord. ■

The Path

To Take

Throughout history, many philosophers and thinkers, as well as common folk, have posed this question: What is the reason behind our creation? For many, this question remains unanswered... and the search continues. However, for Muslims, the answer is simple and clear, and it is found in the following Ayah, **﴿I (Allah) did not create Jinn and mankind but to worship Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (forever).﴾** [51:56]. Therefore, every Muslim who truly and fully accepts that which is mentioned in the Quran must believe that we exist for one purpose and one purpose only: to worship Allah alone and obey His commands.

It is regrettable that many Muslims today keep forgetting what they were created for, that is, worshipping Allah alone. Instead, they busy themselves in dedicating all their effort towards this earthly life, from acquiring wealth to having families and children, etc. Nowadays, many Muslims frequently give priority to their jobs, schools and families over the obligatory worship that Allah obliged on them. Therefore, as is the case with many of them, prayer can wait until the work-shift is over or until the lecture at school ends, even if prayer time passes. Ramadhan must wait if it comes during final exams at school or if one is working on some important projects at work. What these people are actually doing is giving their religious obligations a low priority. To such people, acts of

worship are performed whenever they can do them, not whenever they ought to be performed.

Muslims must understand that Allah promised those who follow His path with Paradise, and those who do not with Hellfire. Therefore, it will be beneficial to remember that mankind's eternal life in the Hereafter is at one of three levels, as follows:

1-- Those who will face eternal punishment in Hellfire.

2-- Those who will be punished for a period of time in Hellfire and then go to Paradise for eternity.

3-- Eternal life in Paradise without any punishment.

The Muslim must first save himself from the first level and avoid eternal punishment in Hell. This is achieved by believing in the Message that Prophet Mohammad, Salla Allahu Alayhi Wasallam, was sent with. This includes the proper belief in the Oneness of Allah, the belief in His Names and Attributes, that He is the only One worthy of worship, that He is the Creator and Sustainer of all creation, that He has complete knowledge and control over everything, etc. Muslims must also identify and then avoid all false beliefs and actions that may lead to committing Kufr (disbelief) and Shirk (polytheism). Having done this, Muslims will be able to avoid the first level and move


on the next , Allah willing. Then, one has to avoid falling into the second level, where the proper belief would win one eternity in Paradise in the end, but after being punished for a period of time in Hellfire for the sins that he has committed. But to avoid this punishment and move on to the last level, Muslims must perform all obligatory acts of worship, along with performing voluntary acts, as much as they can, to gain more good deeds and to atone for imperfections in their obligatory worship.

Some Muslims, who have the correct belief but have fallen into sin and disobedience, confidently think that they are in a good position and that they do not have much to fear. They usually obey Allah, but they sometimes commit sins, acknowledging that they are indeed sins. They follow their desires but hope to repent one day, and believe that Allah will then forgive them. But what if such persons die while still committing these sins and while their performance of the obligatory acts of worship is still imperfect? Allah said, what translated means, **﴿No one knows what he will earn tomorrow and no one knows in what land he will die.﴾** [31:34]. In such cases, Allah may still punish such persons for their sins and then enter them into Heaven out of His Mercy. If this is acceptable for some Muslims, then apparently they do not understand the severe torment of Hellfire.

According to an authentic Hadith with regards to the Day of Judgment, Allah will summon a man who suffered the most during his lifetime, and He will ask him, **“Did you ever taste any blessing (on earth)?”** The man will say, **“No.”** Allah will then let this man taste the bounties in Paradise for a brief moment, and will then ask him, **“Did you ever taste any misery?”** The man will say, **“No.”** Allah will also bring a man who never suffered during his lifetime and will ask him, **“Did you ever taste any misery (on earth)?”** The man will say, **“No.”** Allah will then expose him to Hellfire for a brief second and will ask him, **“Did you ever taste any blessing?”** The man will answer, **“No.”** So a brief exposé to Paradise will make one forget all the suffering he faced during his lifetime, and a brief exposé to Hellfire will make one forget all the joys and pleasures he enjoyed during his lifetime. The

Quran and the Hadiths of the Prophet contain ample description of Paradise and Hellfire. The Muslim who reads such texts will never agree to be among those in the second category and will want to be in the third.

We must work hard to win Paradise and avoid Hellfire altogether. This will not be easy, because the Prophet told us in an authentic Hadith related by Imam Ahmad that when Allah created Paradise, He ordered Gibreal to go and look at it. Gibreal did that and came back to Allah and said, **“O Allah, I think anyone who hears about it will want to enter it,”** meaning whoever hears about Paradise will only do the things that will lead him to be entered into it. Then, Allah surrounded Paradise with hardships and various obligations that He ordained on His slaves, then ordered Gibreal to go and look at it again. Gibreal did that and came back to Allah and said, **“O Allah, I do not think anyone will enter it,”** meaning that the road to Paradise is very difficult that it appeared to Gibreal that no one will be able to be entered into it. Also, when Allah created Hellfire, He ordered Gibreal to go and look at it. Gibreal did that and came back to Allah and said, **“O Allah, I do not think anyone will enter it,”** meaning because of its severe torment, no one will dare follow the road leading to it. Allah then surrounded it with desires and ordered Gibreal to go and look at it again. Gibreal did that and came back and said, **“O Allah, I do not think anyone will be safe from it,”** meaning because of all the desires surrounding it, many will take its path by following their desires and, therefore, enter into it.

In summary, Muslims must first make sure that they have the proper faith and must also avoid Shirk. Then, they must work hard and perform all acts of obligatory worship, as well as many voluntary acts of worship, as much as they can. All acts of worship must also be performed the way Allah ordained and according to the Sunnah of His Prophet. If Muslims fulfill their obligations and obey Allah and His Messenger, then Allah will fulfill His promise to them by bestowing His Mercy upon them and rewarding them with Paradise. Allah is indeed the Most Merciful and Ever-Forgiving. 

The Virtues of

'Aaishah,

Mother of the Believers

Ahlu As-Sunnah Wal-Jama'ah all agree and consent that 'Aaishah, the Prophet's wife, may Allah be pleased with her, is an honorable and virtuous woman. Loving her is a part of the religion and hating and slandering her is an act of Kufr that nullifies Islam altogether. She was the most beloved wife to the Prophet, and she was the daughter of his best friend and his deputy after his death. The Quran and Sunnah have indicated her status and virtues, and this is an established fact in Islam.

Her Virtues from the Qururan

Allah said, what translated means, *Good statements are for good people* (or good women for good men) *and good people for good statements* (or good men for good women). ﴿ [24:26], and, *The Prophet is closer to the believers than their ownelves, and his wives are their* (believers') *mothers.* ﴿ [33:6]. Imam Ibn 'Hazm said, "Allah has obliged every Muslim to consider the Prophet's wives like his own mother, and therefore fulfill the rights of motherhood towards them. This is in addition to honoring them for having accompanied the Prophet Salla Allahu Alayhi Wasallam." He also said, "No aspect of righteousness or virtues but they have achieved."

Allah also said, *O wives of the Prophet! You are not like any other women.* ﴿ [33:32], about which Imam Ibn 'Hazm said, "This is a clear and plain statement that no one can ignore or deny." In addition,

Allah has said, *And whosoever of you is obedient to Allah and His Messenger, and does righteous good deeds, We shall give her, her reward twice over.* ﴿ [33:31].

Her Virtues from the Sunnah

When the Prophet was asked who is the most beloved person to him, he answered, "'Aaishah." He was then asked, "From among men?" He said, "*Her father.*" Imam Ath-Thahabi said about this Hadith, "This is a clear and plain proof despite what the Rafidhah (Shiites) claim, and the Prophet would not have loved except one who is righteous."

'Aaishah was also a source of blessings for the Ummah, and this is illustrated by the statement of Usaid bin 'Hadheer when he said to her when Allah revealed the Ayah legislating Tayammum (dry ablution), "This is not the first blessing that comes because of you, O daughter of Abu Bakr. Nothing that happened to you that you hate but Allah has turned it into a blessing for the believers." [Al-Bukhari & Muslim]. This is because Ayat of the Quran were revealed prior to that proving her innocence from adultery when some hypocrites accused her of falling into that crime. All this indicates her honor and status in Islam.

Also, the Prophet once said to one of his wives, "*O Umm Salamah, do not harm me as regards 'Aaishah, for the revelation never came to me while*

I was in the bed of any one of you (his wives) except her.” [Al-Bukhari]. Imam Ath-Thahabi said regarding this Hadith, “This statement indicates the virtues of ‘Aaishah above his other wives, and Allah has preferred her above the Prophet’s other wives, and this was one of the reasons why the Prophet loved her the most.” The Prophet also said to his daughter, Fatimah, “*Don’t you love what I love?*” She said, “Yes.” He said, “*Then love this one* (and pointed to ‘Aaishah).” [Muslim]. And the Prophet did not die but in her house, laying his head in her lap. It was reported that when he was ill before his death, he used to always ask his wives which day was the day he was supposed to be in ‘Aaishah’s house. Then when her day came and he was at her house, he became rested and comfortable.

Statements of the Salaf

Ali bin Abi Taleb, may Allah be pleased with him, mentioned ‘Aaishah once and said about her, “She is the beloved person to the Messenger of Allah, Salla Allahu Alayhi Wasallam.” [Ath-Thahabi & Az-Zarkashi]. Ibn Az-Zubair also said, “I have not seen a woman more generous and giving than ‘Aaishah.” Furthermore, Mu’awiyah, may Allah be pleased with him, said, “I have not seen anyone after the Prophet stronger in the language than ‘Aaishah.” As for Abu Musa Al-Ash-‘Ary, may Allah be please with him, he said, “No Hadith we had a problem with and asked ‘Aaishah about, but we found that she had knowledge about it.” In addition, Imam Az-Zuhri said, “If the knowledge of all women was compared to the knowledge of ‘Aaishah, ‘Aaisha’s knowledge will be greater.”

The Ruling on Slandering Her

There are those who still accuse the mother of the believers, ‘Aaishah, may Allah be pleased with her, with the same accusations that were heralded against her at the time of the Prophet, meaning that she had committed adultery. Allah Himself had testified to her innocence from this grave accusation by revealing Ayat of the Quran stating her innocence and the Kufir

of those who insist on this misguidance. Those who utter this grave accusation, such as the Rafidhah (Shiites) and the heretics, are Kuffar and not Muslims anymore, and this is the consensus of the Muslim Ummah. The scholars who affirmed this ruling include the following:

Imam Malik said, “He who slanders ‘Aaishah must be executed. This is because he would be contradicting and rejecting the Quran.” He also said, “This is because Allah has said, *Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.*” [24:17]. Therefore, he who repeats this evil accusation will have fallen into Kufr.” In addition, he said, “He who accuses her is contradicting and rejecting the Quran, and he who does this has to be killed.” Imam Ibn ‘Hazm agreed with Imam Malik, and he said, “Malik’s statement is correct, and this is a complete Riddah (reversion from Islam) and belying Allah Who has affirmed her innocence and honor.”

Furthermore, Imam Ibn Qudamah Al-Maqdisi said, “He who accuses her of committing the crime that Allah has cleared her from is a Kafir in Allah.” As for Imam An-Nawawi, he affirmed this, saying, “If someone casts doubts against her honor, we seek refuge in Allah from that, he then becomes a Kafir and Murtad according to the consensus of the Ummah.” Imam Ibn Al-Qayyim agreed with all this, saying, “The Ummah has consented that whoever doubts her honor is a Kafir.” Other scholars of Islam that agreed with this position include: Ibn ‘Hajar Al-Haythami, Ibn Al-Arabi, Mohammad bin Abdulwahab, and many others.

Therefore, it is clear that accusing the mother of the believers, ‘Aaishah, may Allah be pleased with her, of committing adultery, and slandering her, then this is an act of Kufr and constitutes a reversion from Islam and abandoning the creed of As-Salaf. We refer those who require more details on this subject to read the books of the Salaf on matters of belief, such as As-Sunnah for Imam Ahmad, As-Sunnah for Ibn Abi ‘Aasim, among many others. In these books, one will clearly see how the Salaf honored the companion of the Messenger of Allah and followed their righteous lead, including his wife, ‘Aaishah. ■

Love for others *What you* *Love for Yourself*

**The Prophet
Said**

Abu Hamzah, Anas Ibn Malik, the servant of the Messenger of Allah, narrated that the Prophet, Salla Allahu Alayhi Wasallam, said, what translated means,

“No one among you will attain Iman (Faith), unless he loves for his (believing) brother what he loves for himself.”

Related by Al-Bukhari & Muslim

The Status of this Hadith

This Hadith is among the great Hadiths celebrated by the scholars of Islam, as it contains an unsurpassed code of righteous conduct that regulates the behavior of the Muslim towards other Muslims. The Muslim is obliged to love for other Muslims what he loves for himself of good sayings, actions, etc., and to hate and dislike for other Muslims what he hates and dislikes for himself of evil sayings, actions, etc. This Hadith also instructs one to treat other people the way he likes other people to treat him.

Meaning of Negation of Iman

Ibn Hajar said, “This Hadith only denies perfect Iman to those who do not implement it. It is a common practice that the Arabs would deny the existence of an attribute (Iman in this case) although only a part of it is actually being denied (that is, per-

fect Iman). This is similar to their saying, ‘This person is not human.’” An-Nawawi said, “The scholars said that the negation of Iman in this Hadith indicates that perfect Iman will not be attained. The one who does not have this quality mentioned in the Hadith will still possess the basis of Iman.” Also, Amr ibn As-Sala’h said, “This Hadith indicates that no one will be able to perfect his Iman until he loves for his Muslim brother what he loves for himself.” Furthermore, Ibn Rajab said, “The Iman that is being denied in this Hadith is its peak and perfect form.”

An Essential Part of Iman

Al-Bukhari, in his Sahih’ (collection of authentic Hadiths), wrote, “Chapter: A part of Iman is that one should love for his (believing) brother what he loves for himself,” and then mentioned this Hadith. Also, Imam Muslim wrote in his Sahih’, “(Chapter:) It is an act of Iman that one loves for his (believing) brother what he loves for himself,” and he then mentioned this Hadith.

Therefore, this Hadith states that loving the good for our Muslim brothers is an essential part of Iman. “Good” entails all acts of worship and permissible acts, including matters of this life and the Last Life. It is an obligation that the righteous Muslim should love for other Muslims to be righteous and strive to save them from doing evil. This is because righteousness is the reason behind attaining the good of both this life and the Last Life. The Muslim is also obliged to hate and dislike to see that his fellow

Muslims suffer from any torment or evil. Imam Al-Karmani said, “It is a part of Iman that one hates for his brother in faith what he hates for himself. The Hadith did not mention this specifically, because loving a thing means hating its opposite, and this is the reason why this meaning was only implied, for it is obvious. Allah has the Perfect Knowledge.”

Imam An-Nawawi said, “It is better to widen the scope of this Hadith and include the general aspect of brotherhood, so as to entail both the Muslim and the disbeliever. Therefore, the Muslim loves for a non-Muslim what he loves for himself, that is, to accept Islam. This is why it is permitted of a Muslim to pray to Allah to guide the disbelievers to accept Islam. Also, the Muslim loves for his Muslim brother to stay firm on the path of Islam.”

Effects of this Hadith on the Salaf

1 — The Prophet said to Abu Tharr, what translated means, “*O Abu Tharr! I see that you are weak, and I love for you what I love for myself. Therefore, do not be responsible for (even) two (people), and do not be a guardian of an orphan’s estate.*” [Muslim]. Ibn Rajab said, “The Prophet forbade this for Abu Tharr because he was unable to assume such a responsibility. The Prophet loves this for all those who are weak. The Prophet himself held the responsibility of leading the people because Allah has given him the strength to carry out such responsibility. Allah has commanded the Prophet to call upon mankind to His obedience and then ordered him to be responsible for mankind’s affairs in both the material and religious aspects.”

2 — Once, Mohammad Ibn Wasi’ wanted to sell his donkey to a man, and the man asked him, “Are

you satisfied with this donkey that you recommend it for me to buy?” He said, “If I was that satisfied with it, I would not have tried to sell it.” He hated to recommend to his believing brother what he does not recommend to himself.

3 — Ibn Abbas said, “Whenever I read an Ayah in the Quran, I wish that everyone knows from it what I know (of its meanings).”

It is an obligation that the righteous Muslim should love for other Muslims to be righteous and strive to save them from doing evil.

4 — Ash-Shafi’i said, “I wish that everyone knows what I know so that no part of knowledge is attributed to me.” His saying, “I wish ...,” means that he loved that such goodness touche other people. Loving the good for others indicates being free of ill feelings, deceit, envy and hatred.

Benefits from this Hadith

1 — Attributes of envy, hatred, ill will and selfishness are firmly forbidden. A person who has such evil attributes will never wish for the others what he wishes for himself of good.

2 — Implementing this Hadith will increase affection and harmony in the Muslim Ummah and will lead to solid unity between its members until they all become like the one body, “*The likeness of the believers in the affection and mercy they have for each other is the likeness of the (human) body, if a part of it becomes sick, the whole body responds with restlessness and fever.*” [Al-Bukhari & Muslim]. The nation that is united like this will be undefeated and its flag will always be raised high, Allah willing.

3 — This Hadith proves that Iman increases by performing acts of obedience to Allah and by doing righteously good, and decreases by committing acts of disobedience and falling into sin. ■

Virtues of

Patience

The origin of the word “Sabr” in the Arabic language comes from the meanings of stopping and restraining. Sabr means to stop and restrict one’s self from panicking and feeling excessive fear and distress, to stop and restrict one’s tongue from complaining except to Allah, and to stop and restrict the limbs from panicking and exceeding the limit in grieving when inflicted with a calamity, such as excessive crying, hitting the face, tearing up the clothes, etc. Sabr is a good conduct and virtue that can be achieved by remembering Allah and accepting His Predestination and Preordainment.

The Status of Sabr and the Sabirin

Allah Almighty has made Sabr (patience) an army that cannot be defeated and a fortress that cannot be overtaken. It and victory go hand in hand, for victory is with the patient ones. Allah has guaranteed for the Sabirin (the patient ones) their full rewards and said that He is with them, granting them His aid and victory. He said in the Noble Quran, what translated means, *“...and be patient. Surely, Allah is with As-Sabirin.”* [8:46]. So the Sabirin have been given this great bounty from Allah, that He is with them in this life and in the Hereafter, and they have attained with this countless hidden and apparent blessings.

Allah has also tied leadership and dominance on earth with Sabr and certainty, by saying, *“And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, verses, revelations, etc.).”* [32:24]. He also swore that Sabr is good for those who observe it, by saying, *“But if you endure patiently, verily, it is better for As-Sabirin.”* [16:126]. He has further stated that with Sabr and piety all the plots of the enemy will be rendered futile, *“But if you remain patient and become pious, not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.”* [3:120].

Allah mentioned to us the story of Prophet Yousef and has stated that his patience and piety enabled him to achieve a high and powerful status among his people, *“Verily, he who fears Allah with obedience to Him, and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers) to be lost.”* [12:90]. Allah has further tied success with Sabr and piety by saying, *“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”* [3:200]. Also, Allah has stated that He loves the patient ones, by saying, *“... And Allah loves the Sabirin.”* [3:146].

Allah has given the glad tidings for the Sabirin with three bounties that all the creation vie for, **﴿...but give glad tidings to As-Sabirin. Who, when afflicted with calamity, say, “Truly! To Allah we belong and truly, to Him we shall return.” They are those on whom are the blessings from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴾** [2:155-156]. Allah has ordered His slaves to resort to Sabr and the prayer to be able to face the difficulties of this life, **﴿And seek help in patience and the prayer.﴾** [2:45]. He has also stated that seeking His rewards and abandoning the false pleasures of this worldly life will only be achieved by the Sabirin, **﴿But those who had been given (religious) knowledge said, “Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth).”﴾** [28:80].

Allah has further stated that repelling the evil deed with a good deed turns the enemy into a loyal friend, **﴿The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend.﴾** [41:34], and then said about this virtue, **﴿But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter, i.e. Paradise, and in this world of a high moral character).﴾** [41:35].

Also, Allah has sworn that, **﴿By Al-’Asr (the time). Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the**


truth and recommend one another to patience.﴾ [103:1-3]. Allah has divided His creation into people of happiness and people of misery. The people of happiness are those who remind each other with patience, mercy and the truth.

In addition, Allah has made His reward and mercy dependant on patience and righteousness, **﴿Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward.﴾** [11:11], and said that patience is among the matters that are very profitable for whoever practices it, **﴿And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.﴾** [42:43].

Allah has informed His Messenger that he has to be patient facing what He has decreed for him, and that through Sabr all calamities and difficulties of life will be eased, **﴿So wait patiently (O Mohammad) for the Decision of your Lord, for verily, you are under Our Eyes.﴾** [52:48], and, **﴿And endure you patiently (O Mohammad),**

the Sabirin have been given a great bounty from Allah, that He is with them in this life and in the Hereafter, and they have attained with this countless hidden and apparent blessings.

your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot. Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers).﴾ [16:127-128].

He who has no faith will have no Sabr; and if he did, then his Sabr will be very weak. Such a person will worship Allah on the edge: if he achieves good living then he will be good and will worship Allah, and if a calamity touches him he falls flat on his face; he loses this life and the Life After. The best living is the one the Sabirin live through their Sabr, a bounty from Allah and a gift and reward from Him for those who strive in His cause. 

Singing and Joyful Play

(2/2)

We previously mentioned several proofs from the Quran and Sunnah that Al-Ghinaa', which entails singing that is accompanied by music, is impermissible. We will now mention the statements of the Imams of Islam regarding Al-Ghinaa', Allah willing.

1– Imam Abu 'Hanifah did not allow listening to Al-Ghinaa' and has stated that it is a sin. Also, Imam Abu Yusuf, Abu Hanifah's renowned student, said regarding Ahlu Ath-Thimmah, as the Christians and Jews who live under Muslim control are called, "They should be prevented from playing Al-Mizmar (flute) and from Al-Ghinaa'." If this is Abu Yusuf's ruling regarding Ahlu Ath-Thimmah who indulge in Al-Ghinaa', then what about his ruling regarding Muslims who indulge in Al-Ghinaa' and who listen to music? The scholars of Al-Kufah, such as Ibrahim, Ash-Shi'bi, 'Hammad ibn Abi Sulayman and Sufyan Ath-Thawri have also prohibited Al-Ghinaa' for Muslims.

2– Al-Qasim ibn Mohammad said, "Al-Ghinaa' is a Batil (a part of falsehood, or a sin), and the Batil is in the Fire." He also said, "I asked Imam Malik regarding Al-Ghinaa', and he said, 'Allah said, what translated means, *So what is after the Truth, save falsehood.*' Therefore, is it a part of the Truth?!"

3– Is'haq ibn Isa At-Tabba' said, "I asked Malik ibn Anas regarding Al-Ghinaa' that some

people of Madinah allow. He said, 'According to us, only the Fussaqa (sinners) do such things.'" [Al-Khallal].

4– Abu Tayyib, Tahir ibn Abdullah At-Tabari, said, "Malik ibn Anas has disallowed Al-Ghinaa' and listening to it."

5– Imam Ash-Shafi'i has stated in his book, Al-Umm, that both the males and females who make Al-Ghinaa' their trade, will not have their testimony accepted from them, "Because what they do is a part of the prohibited joyful play that is a part of Falsehood." He has also stated that those who practice Al-Ghinaa' are immoral.

6– Shaykh Abu Is'haq, a noted Shafi'i scholar, has also stated that Al-Ghinaa' and playing the Mizmar among the prohibited acts. [At-Tanbih].

7– Imam Ahmad ibn 'Hanbal said, "Al-Ghinaa' leads to the proliferation of hypocrisy in the heart."

8– Al-Khallal said, "Al-Abbas ibn Mohammad Ad-Dury said that he heard Ibrahim ibn Al-Munthir being asked, 'Do you allow Al-Ghinaa'?' He said, 'We seek refuge with Allah! Only the Fussaqa do this.'"

9– Ibn Abdil-Barr said that according to the consensus of the scholars, earning money from Al-

Ghinaa' and playing the Mizmar are not allowed. [Al-Kafi].

10– Imam An-Nawawi also stated that Al-Ghinaa', even that which is not accompanied by musical instruments, is not allowed. He has also stated that manufacturing musical instruments is 'Haram (impermissible). Furthermore, he has stated that playing the Kubah, which is a type of drums, is 'Haram. [Al-Minhaj].

11– Ibn Qudamah said, "If a person is invited to a meal that entails serving intoxicants, playing the Mizmar, etc., and he can attend such meeting for the purpose of removing such evils, he is obliged to attend so that he can remove the evil. In this case, he will be satisfying two obligations: accepting the invitation of his Muslim brother and removing the Munkar (evil, sin). If he is unable to remove the Munkar, then he is not allowed to attend. If one only discovers the Munkar after he attends, he must remove it or leave. This ruling is similar to what Imam Ash-Shafi'i has ruled." He also said that Imam Al-Layth said, "If such invitations entail playing Al-'Uod (a musical instrument that is similar to the Guitar), then one is not allowed to attend them." [Al-Mughni].

12– Imam Al-Qurtubi said in his Tafsir, "As for the acts that the Sufis have invented these days, such as being addicted to listening to Al-Ghinaa' using musical instruments... they are 'Haram."


Effects of Al-Ghinaa' on Mankind

There is no doubt that Al-Ghinaa' and music call, lure and invite unto all types of sin and evil. Also, Al-Ghinaa' and music open the door wide for Satan to lead mankind into the disobedience of Allah. It is a well-known fact the where music is being played and listened to, sin, consuming alcohol and all types of evil proliferate. This is why Islam disallows Al-Ghinaa' and music, for Allah knows what is harmful and what is beneficial for mankind, **Should not He Who has created know? And He is the Most**

Kind and Courteous (to His slaves) **All-Aware** (of everything). ﴿[67:14].

The scholars of Islam have stressed the harmful effects of Al-Ghinaa' on the heart and have thus written on this subject in their books. For example, Imam ibn Al-Jawzi mentioned Al-Ghinaa' and music in his great book, Talbis Iblis. He said, "Know that Al-Ghinaa' combines two evils: First, it busies the heart from thinking about the Grace of Allah and from serving Him. Second, it makes the heart lean towards the short-lived joys and will thus employ all the senses to satisfy these joys." He has also stated that, "Al-Ghinaa' leads to Az-Zina (adultery and fornication). There is a similarity between Al-Ghinaa' and Az-Zina, for Al-Ghinaa' is the joy of the heart and Az-Zina is the joy of the senses. This is why it is said that Al-Ghinaa' is the messenger of Az-Zina."

Furthermore, Ibn Al-Qayyim said, "The persons whose hearts are still alive and enlightened with the light of Iman, know that Al-Ghinaa' and musical instruments are the opponents of Allah's Commands and what He has legislated for His slaves. As for Satan, he has used the mental deficiency that his loyalists have, so he made all this evil fair seeming in their hearts, and they obeyed him. In the meantime, those whose share of Iman and knowledge is minimal, have in turn obeyed the loyalists of Satan. Then, the party and the soldiers of Allah stood up against them in every area and warned against imitating them. The party of Allah includes all the scholars of knowledge, such as the Imams of Hadith, Fiqh, Tafsir, etc."

Also, Ibn Al-Qayyim said that, "Listening to Al-Ghinaa', especially if the voices were beautiful and the time permitting, is a strong intoxicant. This intoxication occurs in two forms. It brings about an overwhelming joy that intoxicates the mind. The second, it leads the heart to satisfy what it likes and desires, whatever these desires may be." He also said that, "... when the joy of listening to musical tunes and the joy of intoxication (because of listening to music) are combined, then the heart becomes much more intoxicated than when one consumes alcohol!" [Madarij As-Salikin]. 

At-Tazkiyah

Definition & Importance

At-Tazkiyah is one of the basis of the Salafi Da'wah. It entails purifying and cleansing the heart from all types of evil practiced or uttered. Also, when one says that what he has planted has Zaka, he means that what he has planted has grown. Furthermore, the obligatory charity is called Zakat, for when one pays the due Zakat on his possessions, he will be ridding his heart from all impurities, such as being a tightwad or a miser. Also, giving away the Zakat causes the growth of the possessions, as Allah will bless the money on which the due Zakat has been paid. In general, At-Tazkiyah means to purify the heart and rid it from all evils, such as the evils of Shirk, corrupt and deviant beliefs, sins and evil conduct.

At-Tazkiyah is one of the goals that all the Messages from Allah have sought to achieve for mankind. Consequently, At-Tazkiyah is one of the goals that the Message of Prophet Mohammad, Salla Allahu Alayhi Wasallam, seeks to achieve for Muslims. Allah said in the Quran, while reminding mankind of His favor that He has sent Prophet Mohammad to them, what translated means, **﴿Similarly (to complete My Blessings on you) We have sent among you a Messenger (Mohammad) of your own, reciting to you Our Verses (the Quran) and sanctifying you, and teaching you the Book (the Quran) and the Hikmah (Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.﴾** [2:151].

Ibn Kathir said, while commenting on this Ayah, "Allah reminds His believing slaves of His

favor that He has sent the Messenger to them, reciting unto them the Ayat of Allah, cleansing and purifying them from ill behavior and the acts of Jahiliyyah (the time of ignorance before Islam), taking them out of the darkness into the light (of Islam), teaching them the Book, the Quran, and Al-'Hikmah, which is the Sunnah, and teaching them what they had no knowledge of beforehand. During the time of Al-Jahiliyyah, the ignorant (Jahili) people were being ridiculed for their foolish minds. Afterwards, and with the blessings of the Prophet's Message, they were elevated to the grades of the Awliyaa' (Allah's loyal slaves) and the standards of scholars. Thus, they acquired the deepest knowledge among all people, the most pious hearts, the least Takalluf (exaggeration) and the most truthful tongues. Allah said, **﴿Our Lord! Send amongst them a Messenger of their own (and indeed Allah**

answered their invocation by sending Mohammad, Salla Allahu Alayhi Wasallam), *who shall recite unto them Your Verses and instruct them in the Book and Al-Hikmah, and sanctify them.* ﴿ [2:129].

In addition, Allah has connected acquiring the ultimate success to practicing At-Tazkiyah, as He said, what translated means, ﴿*Indeed he succeeds who purifies his ownself* (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). *And indeed he fails who corrupts his ownself* (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds). ﴿ [91:9-10]. When the Fitrah, which is the pure state that recognizes Allah as the Lord and which every person is born with, to be later corrupted or rightly guided, is corrupted, the Tazkiyah will then be urgently needed. This is because Allah has brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring), then said, ﴿*Am I not your Lord?*” They said, “*Yes! We testify.*” ﴿ [7:172]. The scholars call this: the contract of Fitrah.”

Furthermore, ibn ‘Amr narrated that the Prophet said, “*Verily, Iman wears out in the heart of one of you just as the dress wears out. Therefore, renew your Iman.*” [At-Tabarani & Al-’Hakim]. The heart needs to renew its Iman and also needs the Tazkiyah to resist the impurities of the desires and the evil thoughts.

The Messenger of Allah closely connected the benefits that a Muslim can gain from the religion to having a righteous heart, “*There is a morsel of flesh in the body which, if it is righteous, the entire body will become righteous, and if it is evil, the entire body will become evil, and that is the heart.*” [Al-Bukhari]. Also, Allah said, what translated means, ﴿*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.* ﴿ [22:46]. Therefore, the actions

of the limbs are a result of the intentions of the heart.

At-Tazkiyah has a vital importance, because the Fitan (trials, calamities, and so forth) are first offered to the hearts. ‘Huthayfah ibn Al-Yaman said that the Messenger of Allah said, what translated means, “*The Fitan are offered to the hearts time after time, just like the stripes of wood are added together to form a woven mat. Any heart that accepts them (the Fitan) will have a black dot engraved on it, and any heart that rejects them will have a white dot engraved on it. Read what Allah the Exalted has said, ﴿Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.* ﴿ [83:14].” Ibn Abbas said, “The Ran is the sin that engulfs the heart when one commits an error.”

Zayd ibn Arqam once gave an advice to the companions, saying, “I only advise you with what the Messenger of Allah used to say, ‘*O Allah! I seek refuge with You from helplessness, laziness, cowardice, tightwad, old age and the torment of the grave. O Allah! Bestow on my soul its righteousness, and Zakkiha (purify it), You are the Best Who can purify it, for You are its Owner and Lord. O Allah! I seek refuge with You from useless knowledge, a heedless heart, a greedy soul and from rejected Du’aa’.*” [Muslim].

An-Nafs Az-Zakiyyah is the pure and righteous soul. Allah swore that success is closely connected with purifying the soul, when He said in the Quran, what translated means, ﴿*And by the sun and its brightness. And by the moon as it follows it (the sun). And by the day as it shows up (the sun's) brightness. And by the night as it conceals it (the sun). And by the heaven and Him Who built it. And by the earth and Him Who spread it. And by Nafs (Adam or a person or a soul, etc.), and Him Who perfected him in proportion. Then He showed him what is wrong for him and what is right for him. Indeed he succeeds who purifies his ownself. And indeed he fails who corrupts his ownself.* ﴿ [91:1-10].

Our Objectives

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

The Muslim Creed

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