

The Muslim Creed

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P.O. Box 450186
Kissimmee, FL
34745-0186 U.S.A.
Fax (407) 348-9693
DIHInc@yahoo.com

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 Editorial

Everything that happens to the person in this life is something that Allah had already destined and written. Whether it is good or bad, Allah had already decreed and written it, and we are obliged to believe in this. Belief in predestination and preordainment is one of the pillars of faith. Any Muslim who rejects this pillar will have indeed nullified his faith and will thus become among the disbelievers, even if he believes in the other pillars and articles of faith.

Belief in this pillar of faith has fruits and effects in the life of the individual and also the Ummah in general. True belief in predestination will establish a strong tie between the individual and Allah, since he will then believe that Allah is the One Who controls everything, not mankind. On this, Allah has said, what translated means, *“Say, ‘Nothing shall ever happen to us except what Allah has ordained for us.’”* [9:51]. Also, the Prophet has said, *“And know that if the Nation (mankind, the Jinn) came together to bring you benefit, they can never bring you any benefit except that which Allah has written for you. And if they came together to harm you, they will never be able to harm you, except by what Allah has written for you. The pens have already been raised (and stopped writing) and the pages (of the Book of Records) have dried.”* [At-Tirmithi]. He also said, *“And know that whatever missed you would have never touched to you, and whatever touched you would have never missed you.”* [Ahmad & Abu Dawood].

These precious words from Allah and His Messenger were sent as a light and guide for the Muslims, to aid them in their lives and to assist them in enduring what they face, whether good or evil. Abiding by these words will strengthen the heart and increase the endurance when calamities and trials befall. He who believes in this will not be destroyed by the trials of this life, because he will then be content with what Allah has destined for him, and he will know that this has nothing to do with the will or ability of the creation.

This is how Islam raises the individual, as well as the entire nation, for usually whatever befalls the nation is far greater and more severe. The nation that truly and correctly believes in Allah will demonstrate its faith through its positions towards the events and occurrences around it, and will never fall into weakness and humility. Rather, it will always be a believing nation, thanking Allah for His countless bounties on it. And if it is inflicted with a calamity, it knows that relief and aid can only come from Allah. Therefore, if the Ummah is patient, holds itself accountable for its mistakes and returns to Allah's Path, then the calamity will be lifted and no harm will come about, as Allah has said, *“But if you (Muslims) remain patient and become pious, not the least harm will their (your enemy) cunning do to you.”* [3:120]. This indeed is the effect and fruit of correct belief and firm faith.

Belittling Mistakes in 'Aqeedah (2/2)

We previously emphasized the importance of correcting mistakes in 'Aqeedah (creed) and the danger of ignoring this important job and vital obligation. We also mentioned several incidents in which the Messenger of Allah rejected without delay some mistakes that touch the 'Aqeedah. We will now, Allah willing, mention several accounts and incidents where the companions and the scholars of Islam firmly rejected and exposed all types of mistakes in 'Aqeedah. We will also emphasize the role the correct 'Aqeedah plays in uniting and then preserving the unity of the Muslim Ummah.

Abdullah ibn Umar said, when he heard that the sect of Al-Qadariyyah denied predestination and said that Allah knows of the incidents that occur only after they occur, "If you meet them, tell them that I disown them and they disown me. I swear by what Abdullah ibn Umar swears by (Allah), if one of them owns like Mount Uhud of gold and spends it all in the sake of Allah, Allah will not accept it from him unless he believes in Al-Qadar (predestination)." [Muslim]. Predestination means that Allah knows the past, present and future. However, this does not mean that people are forced to do what they do. It is their choice, but Allah knows these choices beforehand and He helps those who choose righteousness, and permits those who choose evil to commit sin. Also, Huthayfah said to a man who

tied a rope around his arm to fend off fever, "If you die while still wearing this, I will not pray on you! (meaning the Janazah prayer on dead Muslims)." [Al-Khalla].

Also, the scholars of Islam of later generations always opposed the innovators and those who established new beliefs that are contradictory to the correct Islamic belief. They exposed misguided sayings and Kufr and warned the Muslims from following them. Following are some of these sayings by the respected scholars of Islam:

Imam Abu Hanifah once said, "Whoever rejects that Allah is in (above) the heaven, will have committed Kufr." Also, Abdur-Rahman ibn Mahdi said, "The Jahmiyyah (a misguided sect) deny that Allah spoke directly to Moses or that He is above the Throne. I say that they should be given a chance to repent. Otherwise, they must be beheaded."

Also, Imam Abu Dawood said, "I heard Imam Ahmad say, after a man -- who says that Allah's Names and the Quran are created -- was mentioned to him: 'This is clear Kufr.'" In addition, Abu Dawood said that he heard Imam Ahmad say, "Whoever says that

Allah cannot be seen (on the Day of Judgment by the believers) is a Kafir." Furthermore, Abu Dawood said that he heard Ar-Rabi' ibn Sulayman narrate that Abu Yaa'qub Al-Buwaiyi (a student of Imam Ash-Shafii') say, "Whoever says that the Quran is created is a Kafir." All these sayings and several others can be found in Masaa'il Abi Dawood, by Imam Abu Dawood.

These are but a few sayings by the scholars of the Ummah refuting disbelief and innovations in the religion. We find that they were furious against those who innovated in the religion and defied the Quran and Sunnah. These scholars are among the best members of this Ummah and the most capable of truly understanding the correct belief and the Straight Path. They were the ones who were the most insistent on the unity of the Muslim Ummah. They were the ones who hated

Unity that Allah ordained on us can only be established under the flag of the Quran and Sunnah and only through the understanding of the companions. Unity on other than these pillars is an empty unity, although it may appear to be solid.

division and disunity the most. Yet, this is how they faced innovations and disbelief. Imam ibn Taymiyyah said, after he mentioned some sayings of our righteous ancestors confirming that Allah is the

Most High above the Throne, “This subject was not considered by them to be among matters of Ijtihad (matters of opinion. Rather, they are matters that Allah ordained in His Book in the plainest of terms).” [Bayan Talbis Al-Jahmiyyah].

There is no doubt that true unity is a mercy from Allah, as was mentioned in a correctly narrated Hadith by ibn Abi ‘Asim. Also, Allah, the Exalted, ordered us to unite and forbade us from falling into divisions. However, this unity can and should never take place except around the Book of Allah and the Sunnah of His Messenger. Allah said, what translated means, **“And hold fast, all of you together, to the Rope of Allah (this Quran), and be not divided among yourselves.”** [3:103], and, **“And obey Allah and His Messenger, and do not dispute (with one another) lest you loose your courage and your strength depart.”** [8:46].

The unity that Allah ordained on us can only be established under the flag of the Quran and Sunnah and only through the understanding of the companions. Unity on other than these pillars is an empty unity, although it may appear to be solid, **“You would think they were united, but their hearts are divided.”** [59:14]. Also, this kind of unity, on other than the Quran, the Sunnah and the way of the companions, is in defiance of the explicit order of Allah, as stated in the previous Ayat.

Indeed, unity around firm adherence and loyalty to the truth is the Straight Path, **“Verily, your Wali (protector) is Allah, His Messenger, and the believers, those who offer prayer perfectly, and give obligatory charity, and they bow down (submit with obedience to Allah in prayer). And whosoever takes Allah, His Messenger and those who have believed, as protectors, then Hizbullah (the party of Allah, not the Shiites of Lebanon) will be the victorious.”** [5:55-56]. In this Ayah, Allah tells us that “Hizbullah” are His loyal friends, they love Him, give aid to His

religion and Law, and believe and follow the truth that was sent with His Messenger. They also follow the guidance of the companions and those who follow them on their path until the Day of Judgment.

There are those who give their loyalty to their groups, tribes, teachers, cities, nations, parties, Mathaheb or leaders. Such people approve the sayings of whom they follow regardless of the authenticity or righteousness of such sayings. This is the way of Al-Jahiliyyah, that is following other than the guidance sent down to the Prophets of Allah.

Sheikh Al-Islam ibn Taymiyyah said, in Al-Fatawa, “Teachers (or leaders of parties) have no right to organize their followers in a manner that produces disputes between them and others. They must all be brothers who help each other in what is righteous and what produces fear of Allah, just as Allah has said, **“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression.”** [5:2].

It is not acceptable for anyone to take an oath of allegiance from others, requiring that they approve all of his wants, give aid to his friends and give him aid against his enemies.

Whoever does this will be like the tyrant kings, Genghis Khan for example, who consider whoever agreed with them as loyal friends and those who defy them as unjust enemies. All of these teachers and their followers have the obligation ordained by Allah and His Messenger to obey Allah and His Messenger, perform the obligations that Allah and His Messenger have commanded and refrain from the what Allah and His Messenger have prohibited. Muslims must respect their teachers, but only according to the way that Allah and His Messenger have ordained. If their

teachers fall victim to injustice, they must give aid to them. If they fall into error or injustice, they must not approve of their injustice. On the contrary, they must strive to forbid them from continuing on this path, as a correctly narrated Hadith orders, **‘Give aid to your brother...’**

When a dispute arises between two teachers or two students, no one has the right to give aid to either one of them, while depending on ignorance and following desires, until he finds the truth. One must be careful and seek the truth, and then give aid to the party that was unjustly dealt with, whether the truth was with his teacher or other people’s teacher, or whether the unjust party was from among his group or other groups. The goal that must always be sought and followed is to worship Allah alone, obey His Messenger and seek the Straight Path and justice, just as Allah has said, **“O You who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin; be he rich or poor, Allah is a better protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah**

It is not acceptable for anyone to take an oath of allegiance from others, requiring that they approve all of his wants, give aid to his friends and give him aid against his enemies.

is Ever, Well-Acquainted with what you do.” [4:135].”

Ibn Taymiyyah then said, “This is the base that all Muslims must depend on. Thus, they will not need to divide and separate into groups and parties, for Allah said, **“Verily, those who divide their religion and break up into sects, you (O Mohammad) have no concern in them in the least.”** [6:159], and, **“And be not as those who divided and differed among themselves after the clear proofs have come to them.”** [3:105].”

Islamic Teachings & *Clogged Arteries*

There are several causes and reasons behind clogged arteries, which causes fatal heart attacks, among them are:

1 – High cholesterol levels in the blood: There is no doubt that as cholesterol level in the blood gets higher, the chances of clogged arteries occurring increases. Further, high cholesterol levels are a result of excessive intake of animal fats, such as meats, ghee, and cheese. In addition, inherited weaknesses can also attribute to high cholesterol levels.

2 – Smoking: Scientific studies list smoking as one of the most dangerous behaviors attributing to clogged arteries, three times as much as in the case with nonsmokers. There is no doubt that refraining from smoking will lead to reducing the chances of suffering from clogged arteries, as well as many other dangerous illnesses, Allah willing.

3 – High blood pressure is also one of the major reasons behind clogged arteries.

4 – Diabetes: Those who suffer from high blood sugar levels are also susceptible to clogged arteries and other types of heart diseases.

5 – Obesity: Obese persons are

also prone to suffer various diseases such as diabetes, high blood pressure and clogged arteries, especially among middle-aged men. It is important to note that excessive eating habits and insufficient physical activity are the main contributors to obesity, which in turn is a major contributor to clogged arteries.

6 – Insufficient physical activity also contributes to clogged arteries: There is ample scientific evidence that physical activities and sports, such as swimming and jogging, for example, help reduce the chances of having clogged arteries.

7 – Emotional turmoil and stress: Some researchers believe that emotional problems and stress, violent outbursts of anger, feelings of deep hatred and strong emotions, all contribute to clogged arteries.

8 – Family medical history: Chances of suffering from clogged arteries and similar conditions increase when there is a member of the family who has suffered from a heart attack before the age of fifty.

Islam and Clogged Arteries

1 — Eating moderately: The Messenger of Allah has encouraged Muslims to eat moderate amounts of food and avoid filling the stomach. Ibn Umar narrated that once, a man burped in the presence of the Messenger of Allah, and that the Messenger commented, *“Save us from your burps, for those who are the most full in this life will suffer the longest hunger on the Day of Resurrection.”* [At-Tirmithi & ibn Majah]. Furthermore, Al-Bukhari narrated that ‘Aaishah said, “The first calamity that this Ummah has suffered after its Prophet has died is having full stomachs. When the people’s stomachs became full, their bodies became fatter, their hearts grew weaker and their

There is no doubt that refraining from smoking will lead to reducing the chances of suffering from clogged arteries, as well as many other dangerous illnesses, Allah willing.

desires were then set free.” Also, ibn Majah, ibn Abi Ad-Dunya and Al-Bayhaqi reported that Anas narrated that the Messenger of Allah said, what translated means, *“It is among the acts of Israf (extravagance) that you eat everything you have a taste for.”* Also, Al-Lajlaj said, “I have never filled

my stomach with food since I embraced Islam with the Messenger of Allah. I only eat what is barely enough and also drink what is barely enough.” [At-Tabarani]. At-Tabarani then commented that Al-Lajlaj had lived for one hundred and twenty years, fifty before Islam and seventy after Islam. Also, Abu Umamah narrated that the Messenger of Allah said, what translated means, **“There will be some members of my Ummah who will eat various types of foods, consume various kinds of drinks, wear various types of clothes and pretend to be eloquent in their speech; they are the worst members of my Ummah.”** [At-Tabarani & Sahih Al-Jami’].

In addition, Al-Miqdam ibn Ma’di Yakrib said that he heard the Messenger of Allah say, **“The son of Adam will never fill a pot worse for him than his stomach. The son of Adam only needs some bites that will sustain him. Otherwise, a third for his food, a third for his drink and a third for his breathing (will be sufficient).”** [At-Tirmithi, Ibn Majah & Ibn ‘Hibban]. Also, the Messenger gave a most beautiful and useful advice on this subject, **“Eat, drink, give charity and wear clothes without extravagance or arrogance.”** [Ahmad, An-Nasai, Ibn Majah, Al-‘Hakim & Sahih Al-Jami’]. Finally, Allah has said a few words that combine all what preserves good health, **﴿And eat and drink but waste not by extravagance.﴾** [7:31].

2 – Encouraging walking to the Masajid and frequent physical activity in general: The most advanced medical studies in the West advise people to walk, swim or jog for 20-30 minutes two to three times a week. Let the world know that long ago, the Messenger of Allah had advised the Muslims to walk to the Masajid. Thus, the Muslims walk five times a day to the Masajid, even if the Masajid was but a few minutes away from their homes or places of business. The Messenger of Allah said, what translated means, **“The people who will**

receive the tremendous rewards for the prayer are those who are farthest away (from the Masjid) and then those who are next farthest and so on. Similarly, the one who waits to pray with the Imam has greater reward than the one who prays and goes to bed.” [Al-Bukhari & Muslim]. Also, Abu Hurayrah narrated that the Messenger of Allah said, **“Shall I direct you to what will acquire you Allah’s erasing the mistakes and what will also raise your grade: performing Wudhu perfectly in less than preferred circumstances (meaning in cold weather or early in the morning, etc.), the many steps that one takes to the Masjid, and waiting for the prayer and then the next prayer. This is Ar-Ribat, this is Ar-Ribat, this is Ar-Ribat.”** [Muslim, Malik, At-Tirmithi, An-Nasai & Ibn Majah]. Ar-Ribat entails manning the Muslim outposts to defend the Muslims from attack, and it is one of the best acts of worship.

Another point of interest is that the Messenger of Allah has taught the rituals of the prayer to the Muslims by Allah’s leave, which include various movements that involve most of the muscles of the body. This has occurred long before a Swedish poet developed the physical practice known as Swedish Exercises. The Muslim prays at least five times a day and thus uses his muscles frequently, which will make him stronger, Allah willing.

Furthermore, various medical authorities recommend that jogging should be done in quick steps. Therefore, how was the Prophet’s way of walking? Imam Ibn Al-Qayyim described the Messenger’s steps as quick and firm. Yet, his walking was the most quite. Abu Hurayrah said, “I have never

seen anything—or anyone—more handsome than the Messenger of Allah, as if the sun rotates in his face. Also, I have never seen anyone who walks in faster steps than the Messenger of Allah, as if the earth is made shorter for him. We used to get tired while he did not show any sign of fatigue.” Further, Ali bin Abi Talib said, “When the Messenger of Allah used to walk, his steps were firm, as if going down a hill.” Ibn Al-Qayyim also said that when the Prophet walked, “He would use firm, high steps, as if coming down a hill.” [Zad Al-Ma’ad].


3 – Refraining from smoking: All scholars have stated that smoking is prohibited in Islam, because the Messenger of Allah has said, what translated means, **“Neither commit Dharar nor**

Believing in Allah’s appointed destiny, all the while accepting it and feeling content with whatever it brings forth, will surely strengthen the Muslim’s courage and resolve.

Dharar.” [Malik, Ibn Majah & Ad-Daraqutni]. Dharar entails harm done to one’s self and to others, while Dharar entails avenging harm that one sustains by the hands of others.

There is no doubt that in the present time most people are aware of the tremendous risks that smokers take, such as the risk of suffering various types of cancer and lung diseases. As we have stated, smoking is also one of the three major reasons behind heart attacks.

4 – Emotional problems: The Messenger of Allah has advised the Muslims to avoid getting angry, when he said to a man who came asking for his advice, **“Do not get angry.”** [Al-Bukhari]. The Prophet has also prescribed a strong remedy for anger, **“When one of you gets angry while**

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Help In The Cause of Allah And Allah Will Help You

Whoever follows the news nowadays will certainly read a lot about the tremendous suffering and hardships that Muslims are facing everywhere, such as persecution, torture, forced migration, murder and atrocities. To offer reasons why Muslims are suffering all these hardships, some callers to Islam frequently use a well-known and much repeated cause to this painful fact. They claim it is the Kuffar, especially the Christians and the Jews, who are committing these atrocities, and that it is their fault. This is only partially true, however.

The first and foremost reason behind the calamities that Muslims face today is themselves, because of their defying the Book of Allah and the Sunnah of His Messenger, Salla Allahu Alayhi Wasallam. It is the way that Allah conducts the affair of the Muslims, that if they do not obey Him, calamities will befall them. He said, what translated means, *And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.* [42:30], and, *Whatever of evil befalls you, is from yourself.* [4:79].

At the time of the Messenger, Allah blamed the Muslims themselves for the defeat that they suffered in the battle of U'hud, saying, *And Allah did indeed fulfill His promise to you when*

you were killing them (your enemy) *with His permission; until* (the moment) *you lost your courage and fell to disputing about the order, and disobeyed after He showed you* (of the Booty) *which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them* (your enemy), *that He might test you. But surely, He forgave you, and Allah is the Most Gracious to the believers.* [3:152]. Also, Allah said about those who fled from the enemy then, *Those of you who turned back on the day the two hosts met* (in the battle of U'hud), *it was Satan who caused them to backslide* (flee from the battle) *because of some* (sins) *they had earned. But Allah,*

indeed, has forgiven them.

Surely, Allah is Oft-Forgiving,

Most Forbearing. [3:155], and, *(What is the matter with you?) When a single disaster smites you, although you smote* (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]. As for the defeat in the battle of 'Hunain, Allah

said, what translated means, *And on the day of 'Hunain when you rejoiced at your great number but it availed you naught, and the earth, vast as it is, was straightened for you, then you turned back in flight.* [9:25].

We must note here that when Muslims blame themselves first for whatever befalls them of calamities and hardships, this does not belittle the role of the Kuffar in fighting and inflicting harm on them. Indeed, Allah has mentioned the mistakes committed by the Muslims as the reason behind their defeat in the battles of U'hud and 'Hunain, but He did not clear the disbelievers from guilt either.

The first and foremost reason behind the calamities that Muslims face today is themselves, because of their defying the Book of Allah and the Sunnah of His Messenger, Salla Allahu Alayhi Wasallam.


We must also note that when Muslims only blame the Kuffar for their defeats and hardships, they will be claiming purity for themselves. Allah said what translated means, *So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him.* [53:32]. Ascribing purity to ourselves means claiming that we have perfected our

religion and that we deserve victory on earth, which is simply false.

Furthermore, to deny the role of our sins in the defeats that we face means that Allah's Promise was broken and that He was defeated by the Kuffar! He said, what translated means, **Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (Islam). And He will surely give them in exchange a safe security after their fear.** ﴿[24:55].

Muslims should always reexamine their hearts, identify their mistakes and then strive to correct them. They must always obey Allah and be where He wants them to be, not where

He prohibits them from being. Indeed, the key to victory and glory is fear from Allah and total obedience to Him and to His Messenger.

Imam Ibn Taymiyyah once said, "Some of the Salaf (righteous ancestors) said, 'A Taqi (the one who fears Allah) never needs.' This means that the Taqi is always granted a way out of hardship, granted unexpected sustenance, harm fended and needs supplied for him by Allah. If this did not happen, then the belief should be reexamined for defects. Atoning for sins and supplication to Allah are then required. This is why we now mention the Hadith related by Imam Ahmad, although it is somewhat weak (in its chain of narrators), **'Whoever keeps making Istighfar (asking Allah for forgiveness), Allah will grant him a way out of every sadness and hardship, and He will provide him with unexpected sustenance.'**" 

Following the Understanding of the Companions

Abdullah Ibn Mas'ood said, "Allah has looked upon the hearts of the slaves, and saw the heart of Mohammad to be the best heart, and thus chose him to be His Messenger. He then looked upon the hearts of the slaves after Mohammad's heart and He saw that the hearts of his companions are the best hearts, and thus chose them to accompany His Messenger and support His religion. Therefore, whatever they see as good then it is good in Allah's Sight, and whatever they see as evil then it is evil in Allah's Sight." Imam Ibn Al-Qayyim said, "It is impossible that the truth regarding Allah's ruling will be not on the side of the best people after the Messenger of Allah. Also, if one of them would give a Fatwa regarding a certain matter and the rest of the companions would remain silent about, then it is one of two possibilities: Either they agree with the Fatwa and thus had nothing more to add. Or, that they disagreed with it and saw it as evil but did not refute it. In the second case, their hearts would not be the best of hearts, and this is impossible. It would also mean that those who refuted it after them, that they are better than them, and this too is an impossibility."

Abdullah Ibn Mas'ood also said, "He who wants to follow someone, let him follow the companions of the Messenger of Allah, Salla Allahu Alayhi Wasallam. They had the most righteous hearts, deepest knowledge, straightest path and best guidance. Allah has chosen them to accompany His Messenger and establish His religion. So accept their status and follow their footsteps, for they were on the Straight Path." [Ibn Abdul-Barr].

The Status of Sunnah

Habib bin Abi Fadhlah narrated, "When this Masjid was built, we were once sitting and 'Imran bin 'Hu'sayn was sitting here, and some people mentioned the intercession of the Prophet on the Day of Judgment. One person then said, 'O Abu Nojayd! We hear you telling us things that we cannot find in the Quran at all!'

'Imran became angry and said to him, 'Did you read the Quran?' The man said, 'Yes.' 'Imran said, 'Did you find in it three Ruk'ahs for Maghrib, four for Isha, two for Fajr, four for Thuhr and four for 'Asr? He said, 'No.' He said, 'From where then did you get this? Was it not that you took it from us just as we have taken it from the Messenger of Allah? And did you ever read in the Quran that the Zakat for each forty Dirhams is one Dirham and for such and such sheep you pay such and such sheep and for such and such camels you pay such and such camels?' He said, 'No.' 'Imran said, 'From where did you get this? We took it from the Messenger of Allah and you took it from us...'

Until he said, 'Did you read in the Quran what Allah has said to some people, **What has caused you to enter Hell? They will say, We were not of those who used to offer their prayers. Nor we used to feed the poor. And we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense. Until there came to us the death that is certain.**" So no intercession of intercessors will be of any use to them. ﴿[74:42-48]?" Habib said here, "And I heard 'Imran mention the intercession of the Prophet on the Day of Judgment." [Abu Dawood & At-Tabarani].

Ill Effects

Of The Tongue

The Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, ***“The slave may say a word, that which he does not realize its effect, and may fall because of it in Hellfire further than the distance between the east and the west.”*** [Al-Bukhari & Muslim].

This Hadith explains the danger and ill effects of the tongue in grave terms. The following list entails some types of behavior that Muslims are required to avoid in order for them to be safe from the dangers of the tongue and what it utters. These forbidden acts include:

1 -- Talking about what does not concern us. The Messenger of Allah said, what translated means, ***“A sign of one’s excellence in his Islam is his abandoning what does not concern him.”*** [Al-Bukhari & Muslim]. Some people sit in various meetings and social gatherings and listen to endless accounts and stories. These stories do not bring benefit to them, yet, out of curiosity, they insist on listening to them. Such practice brings about the wasting of time and the questioning by Allah.

2 -- Unnecessary speech and talking more than what is needed. Sometimes, one may explain a word using many words instead of one or two. This happens because some people like

to be listened to as much as possible. This is why some of them even invent stories that are only partially true or completely false. Also, some like to be the only ones who speak, even though they may be talking about what does not concern them. They forget that Allah has said, what translated means, ***“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).”*** [50:18]. Whenever one speaks more, his Book of Records becomes fuller. Afterwards, he will be asked about everything he or she has said.

3 -- Arguing. This type of speech entails long conversations, which may be accurate sometimes and inaccurate at other times. Muslims are encouraged not to indulge in arguments, even if what they say is true. Merely repeating the truth is futile if the other party is unable or unwilling to accept it. Yet, one must always try his best to enjoin righteousness and forbid evil in the best possible manner.

4 -- Talking about others while they are not present and spreading malice and divisions in the community.

Those who speak evil will carry a heavy burden of sins on the Day of Judgment. Allah described what they will say on the Day of Judgment, ***“And we used to talk falsehood (all that which Allah hated) with vain talkers.”*** [74:45].

5 -- To be rude and offensive and to speak about obscene matters in plain terms that hurt other people’s feelings. This behavior is a sign of weak Iman and bad company. The Messenger of Allah said, what translated means, ***“The believer neither heralds false accusations, nor curse (others), nor rude, nor uses obscene language.”*** [Al-Bukhari].

Islam calls upon us to use the best words that help explain matters to other people without hurting their feelings or embarrassing them.

Muslims are encouraged not to indulge in arguments, even if what they say is true. Merely repeating the truth is futile if the other party is unable or unwilling to accept it.

6 -- Cursing. To curse (La’n) is to ask Allah to exclude someone from His Mercy, Forgiveness and Pleasure. Islam treats cursing seriously. The

Messenger of Allah has warned Muslims against cursing others, ***“It is not suitable for a truthful (person) to curse.”*** [Muslim], ***“Those (whose habit is to) curse will not be granted the right of intercession or be Witnesses on the Day of Resurrection.”*** [Muslim], and, ***“If the slave curses someone, his curse will be ascended to heaven. The doors of heaven will be shut closed in front of it. Then it descends to earth and its doors will be shut closed in front of it. Then it goes to the right and to the left. If it does not find a path to take, it will return to the one who was cursed. If he deserves to be cursed, (then it will stay with him), otherwise, it will return to whoever heralded it.”*** [Abu Dawood].

Also, Islam prohibits cursing the dead. The Prophet said, ***“Do not curse the dead, because they are now facing that which they have performed (of deeds).”*** [Al-Bukhari], and, ***“Do not curse the dead and thus hurt the living (relatives of the dead).”*** [Abu Dawood].


Furthermore, Islam prohibits cursing Satan. Whenever Satan hears curses of him, he becomes larger and larger until he becomes as large as a big house. The Messenger of Allah said, what translated means, ***“Do not curse Satan; and seek refuge in Allah from his evil.”*** [Abu Dawood & Ahmad].

7 -- Joking. There are two kinds of jokes, one of which is permissible. The Messenger of Allah said to an old woman, ***“No old person shall enter Paradise.”*** The woman cried. The Messenger then told her that Allah, the Exalted One, will turn old believers into young men and women when they enter Paradise, which means that the Prophet’s statement was a joke that did not contain a lie. This kind of joking is permissible because it involves saying the truth. However, jokes which contain lies are prohibited. One says such jokes to please his friends, unaware that he falls into the prohibitions when he tells them. The Messenger of Allah said, what translated means, ***“The slave may say a word, that which he does not***

realize its effect, and may fall because of it in Hell further than the distance between the east and the west.” [Al-Bukhari & Muslim].

Furthermore, Islam prohibits being talkative without a need that brings about benefit. The Messenger of Allah said, what translated means, ***“Hold idle your tongue, let your house be enough a refuge for you and cry because of your sin.”*** [At-Tirmithi].

Sufyan ibn Abdullah narrated, “I said, ‘O Messenger of Allah! Tell me about a (righteous) matter I can hold on to.’ He said, ***‘Say, ‘Allah is my Lord.’ and then hold fast (to His Path).’*** I said, ‘O Messenger of Allah! What do you fear for me the most?’ The Prophet held his tongue and said, ***‘This.’***” [At-Tirmithi].

It is imperative that Muslims should avoid these types of speech and those who indulge in them, in order to be saved from the ill effects of the tongue, and be saved from Hellfire. 

Avoiding Doubtful Matters

Abu Abdillah, An-Nu’man the son of Al-Bashir, may Allah be pleased with them both, said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam say,

“That which is Halal (permissible) is plain and that which is Haram (impermissible) is plain. Between them there are certain matters that are Mushtabihat (pl. for Mushtabih, which means vague, not as plain or clear) and which many people are not aware of. He (or she) who avoids Al-Mushtabihat will have preserved (the integrity of) his religion and honor. And he who falls into Al-Mushtabihat will have fallen into Haram, just like the shepherd who is tending (his herd) right next to Al-‘Hima (a land reserve owned by a king or a state), and is close to violating it. Verily, for every king there is a ‘Hima, and Allah’s ‘Hima is His Prohibitions. Verily! There is a morsel (of flesh) in the body which if it is healthy, then the whole body is healthy, and if it is diseased, the whole body is diseased and that is Al-Qalb (the heart).”

Related by Al-Bukhari & Muslim

Courage

(Part 1)

Courage is a characteristic that is praised by all cultures and religions, especially Islam, where courage is even more encouraged and praised. This is because Islam is meant to be the final and most dominant above all religions and cultures. Islam orders its followers to fight against its enemies, spread justice between people, eliminate injustice, enjoin righteousness and forbid evil. All these tasks require courage.

Imam Ibn Taymiyyah said in Al-Fatawa (v28, p26), “There are four different types of people: The highest in grade is the religious brave, then the religious who is not courageous, then his opposite (courageous but not religious) and then the one who lacks both.”

Courage entails the firmness of the heart in times of hardship, and patience, calmness and endurance in times of fear and danger. The opposite of courage is cowardice.

The Quran encourages Muslims to be courageous, and criticizes cowardice. Allah, the Exalted and Ever-High, encourages Muslims to be courageous, and warns them against cowardice. He said, what translated means, *“O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah*

(Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things. ﴿9:38-39﴾, *“How often a small group overcame a mighty host by Allah’s Leave? And Allah is with the patient.* ﴿2:249﴾, *“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful. And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely Allah is with those who are patient.* ﴿8:45-46﴾, and, *“O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them. And whoever turns his back to them on such a day — unless it be a stratagem of war or retreat to a troop (of his own) — he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and*

worst indeed is that destination! ﴿8:15-16﴾.

Allah orders Muslims in the Quran to stand firm against the enemy in battle and warns them against deserting the battlefield while describing what follows desertion of torment and punishment. Also, Allah criticizes cowardice, fear and hesitation to fight that the hypocrites show, *“But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad, holy war) is mentioned (ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (the hypocrites, to listen to Allah and obey Him).* ﴿47:20-22﴾.


Courage entails the firmness of the heart in times of hardship, and patience, calmness and endurance in times of fear and danger. The opposite of courage is cowardice.

The Sunnah of the Messenger also encourages courage and warns against cowardice. The Messenger of Allah used to encourage his companions to behave in the best manner and to be courageous. Also, he warned them against cowardice and all other evil conduct and behavior. Following are

some examples to this:

Abdullah ibn Abi Awfa said that the Messenger of Allah said, what translated means, **“O people! Do not wish to meet the enemy (in battle), and ask Allah for safety. Yet, if you do meet them (the enemy), stand firm and know that Paradise is beneath the shadows of the swords.”** [Al-Bukhari & Muslim]. Also, Abu Hurayrah reported that the Messenger of Allah

said, **“He who dies without engaging in battle, or talking to himself about battle, will die on a way of hypocrisy.”** [Muslim]. In addition, Salman said, “I heard the Messenger of Allah say, **‘Ribat (to man the outposts and boundaries of the Islamic state) for a day and a night is better than fasting and Qiyam (standing in voluntary prayer during the night) for a whole month, and if he dies, his sustenance will be provided for him, and he will be safe**

against Al-Futtan.” [Muslim]. “Al-Futtan” means the two angels who will ask the dead about the Lord they worshipped, the religion they embraced and the Messenger they followed during their lifetimes. Furthermore, Anas narrated that the Messenger of Allah said, **“A Ghadwah (traveling in the morning) or Rawhah (traveling in the afternoon) in the sake of Allah is better than this life and all that which is in it.”** [Muslim]. 


Continued from page 5 ... Clogged Arteries

standing, let him sit down; and if his anger still persists, let him lay down.” [Ahmad, Abu Dawood, Ibn ‘Hibban & Sahih Al-Jami’].

Allah has tested His Prophets and Messengers with various calamities and trials. Prophet Ibrahim, for example, was thrown into the fire and was then saved by Allah’s Mercy. Also, Prophet Yusuf (Joseph) was thrown into a well by his own brothers and was later sold as a slave. Prophet Ayyub (Job) was also tested with various illnesses. They were all patient in the face of such hardships and calamities. Furthermore, Prophet Mohammad, Salla Allahu Alayhi Wasallam, was tested by being accused of lying by the disbelievers, who also tried to kill him. He was also patient through all this, that which no other Prophet could be compared to him in his tremendous patience and courage.

Islam has prescribed the best remedy for such calamities and disasters. Allah has commanded the Muslims not to lose hope in His Mercy, because, **“Certainly no one despairs of Allah’s Mercy, except the people who disbelieve.”** [12:87]. Also, the Messenger of Allah has delivered the glad tidings to those who observe patience in the face of calamities, when he described the Muslim as a unique person because, **“If a bounty was given to him, he is thankful and this is better**

for him; and if a calamity touches him, he is patient and this is better for him.” [Muslim & Ahmad]. Also, the Messenger of Allah has advised the Muslims to accept Allah’s destiny, **“And know that if the nation (the creation) gather their efforts to bring about your benefit, they will never benefit you except with that which Allah has written for you. And if they gather their efforts to harm you, they will never harm you except by that which Allah has written for you.”** [At-Tirmithi & Al-’Hakim].

Finally, believing in Allah’s appointed destiny, all the while accepting it and feeling content with whatever it brings forth, will surely strengthen the Muslim’s courage and resolve. Those who believe that their time on earth is limited and that what they will receive of sustenance will certainly be paid to them in full, will never fear poverty, hunger or even death. They know that Allah has written the destiny of everything and everyone and that, **“No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Law’h Al-Ma’hfuth), before We bring it into existence. Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters.”** [57:22-23]. 

Good Conduct

Good conduct was one of the major aspects of the Prophet’s Da’wah. It perfects the job of fulfilling Allah’s rights on the slaves, along with fulfilling the people’s rights. Furthermore, good conduct perfects one’s slavery to Allah and thus guides to what will truly achieve happiness for him. The Messenger of Allah said, **“I was only sent to perfect the code of good conduct.”** [Al-Bukhari].

Certainly, the Messenger has set the best example for his companions in the way he conducted himself, and in all types of the righteous behavior that Muslims are required to observe and practice, so that their hearts and their society will become pure and clean. Allah said, what translated mean, **“Indeed in the Messenger of Allah (Mohammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.”** [33:21].

Characteristics of a Good Wife

The Prophet said, what translated means, *“This life is a joy, and its best joy is a good wife.”*

[Muslim], *“A woman is married for four reasons: for her wealth, for her fame, for her beauty and for her (adherence to) religion. So marry one for her religion and you will win.”* [Bukhari & Muslim], and, *“Four are causes of happiness: A righteous wife, a big house, a good neighbor and a good means of transportation.”* [Al-Hakim].

The above Hadiths emphasize the importance of marrying a good Muslim woman. This is why Muslim men should always seek such women to be happy in this life. Following are some of the characteristics of a good wife:

1 -- *“Therefore the righteous women are devoutly obedient (to Allah and to their husbands) and guard in the husband’s absence what Allah orders them to guard (e.g. their honor, husband’s property, etc).”* [4:34]. Imam Ibn Katheer said, “Ibn Abbas, may Allah be pleased with him, said regarding this Ayah, ‘The righteous women are obedient to their husbands (Qanitaat).’” Also Imam Ibn Katheer said, “Imam

Suddi said, ‘They (good wives) protect their husbands’ honor and money in their absence.’”

2 -- Ibn Hibban narrated that the Prophet said, what translated means, *“If a woman prayed the five prayers, fasted in Ramadhan, protected her honor and obeyed her husband; then she will be told (on the Day of Judgment): enter Paradise from any of its (eight) doors.”*

3 -- The Prophet said, what translated means, *“Your women who will enter Paradise are those nice to their husbands, who bear children, and those who keep checking the needs of their husbands. If her husband gets angry with her, she would hold his hand and say: ‘By Allah, I will not sleep until you forgive me.’”* [As-Silsilah As-Sahihah].

4 -- Imam An-Nasai narrated that the Prophet, Salla Allahu Alayhi Wasallam, was once asked, “Who are the best of women?” He replied, *“The one who pleases him (her husband) if*

he looks at her, obeys him if he orders (her) and does not subject her honor or money to what he dislikes.”

From the above Hadiths, we can sum up the characteristics of a good wife:

1 -- She is a good Muslim, obedient to Allah and His Messenger.

2 -- She performs the five regular prayers and fasts Ramadhan.

3 -- She is obedient to her husbands, unless he orders her to do evil.

“If a woman prayed the five prayers, fasted in Ramadhan, protected her honor and obeyed her husband; then she will be told (on the Day of Judgment): enter Paradise from any of its (eight) doors.”

4 -- She protects her husband’s money, possessions and honor in his absence.

5 -- She is always nice to her husband, always checking on his wants and needs.

6 -- She always tries to please and calm him if he is angry or upset.

7 -- She bears his children and does not ask him for divorce for no reason.

8 -- She tries to always look and smell nice for her husband.

Advice for Women

Following is an advice to every Muslim woman, which contains matters to avoid, in order to have a good marriage.

“If a woman harms (in any way) her husband, then his wife in Paradise tells her: ‘Do not harm him, may Allah fight you, he is only staying temporarily with you. Soon he will come to us.’” [Ahmad & At-Tirmithi].

1 -- Avoid angering your husband. The Prophet mentioned that among the three that Allah does not accept their prayer are, ***“A wife who goes to sleep while her husband is angry with her.”*** [At-Tirmithi].

2 -- Avoid harming your husband in any way, ***“If a woman harms (in any way) her husband, then his wife in Paradise tells her: ‘Do not harm him, may Allah fight you, he is only staying temporarily with you. Soon he will come to us.’”*** [Ahmad & At-Tirmithi].

3 -- Avoid being unappreciative or unthankful to your husband, ***“Allah does not look to the woman who does not appreciate her husband while she cannot stand his departing her.”*** [An-Nasai].

4 -- Do not ask your husband for divorce for no reason. The Prophet warned women who ask for divorce for no sound reason in his Hadith, ***“Any woman who asks her husband for***

divorce for no reason will not smell the fragrance of Paradise.” [Sahih Al-Jamii].

5 -- Do not obey your husband if he asks you to do prohibited matters, ***“Do not disobey the Creator to obey any human.”*** [Ahmad & Al-Hakim].


6 -- Avoid voluntary fasting without your husband’s permission, unless he is absent, ***“A woman must not fast while her husband is present without his permission, except in Ramadhan.”*** [Al-Bukhari & Muslim]. This Hadith emphasizes the importance of the wife satisfying her husbands sexual needs. If the husband agrees,

then the wife can do volunteer fasting, satisfied that she fulfilled her obligation towards her husband.

7 -- It is a major sin to deny your husband sexual pleasure. The Prophet said, what translated means, ***“If a man calls his wife to bed and she refuses till he slept while angry, then the Angels will curse her till the morning.”*** [Muslim]. Muslim men have no other means to satisfy them but through their wives. Therefore, the very essence of marriage will be destroyed if men are denied this right by their wives.

8 -- It is a major sin for husbands and wives to tell others what they do in bed. The Prophet described the ones who do that as, ***“A devil who meets a female devil and has intercourse with her in public.”*** [Ahmad].

9 -- The Prophet ordered every Muslim woman not to let anyone into their houses, ***“Unless he (her husband) gives her permission.”*** [Al-Bukhari].

10 -- Muslim women do not have the habit of going in and out of their houses without necessity. Allah said, what translated means, ***“And stay in your houses!”*** [33:33]. 

Dear Fathers...

(2)

Many fathers maintain good relations with their sons, except that some sons would lack the ability to communicate with older people or act responsibly. Some will even refuse to go with their fathers to the Masjid for prayer, and would prefer to sit home with their mothers or brothers. Even in those rare occasions when you take your son out with you, he will be very shy and quite and will sit alone in a corner, or he will nag and annoy you until you take him home.

All this will affect your son’s life and future, and the solution is in your hands. You should give your son every chance to meet and interact with older people, such as relatives or your friends, inside the home and outside. Try to engage him in your social activities when he reaches the age of four instead of leaving him home with his mother or watching TV or playing video games. Try to exchange views with him, ask him questions, teach him how to ask others questions, and how to be able to properly present his views and opinions to others

Always remember that being a good role model to your son is the best way to raise him and teach him the facts of life and how he should conduct his affairs. It is in the nature of a child to imitate older people. This way your son can learn from you —his role model— respect, honesty, and the proper way to behave with others. So be a good company to your son and you will harvest the fruits of your labor in the future.

Performing As-Salat The Prayer

As-Salat is the second pillar of Islam and the most important act of worship. Allah said, what translated means, *“Offer prayer perfectly. Verily, the prayer is enjoined on the believers at fixed hours.”* [4:103]. Also, the Prophet said, what translated means, *“As-Salat is the first act that the slave will be asked about on the Day of Judgment.”* [At-Tirmithi], *“Between a person and Kufr (disbelief) is abandoning As-Salat.”* [Muslim & Ahmad], *“The difference between us (Muslims) and them (disbelievers) is As-Salat, whoever abandons it is a Kafir.”* [Ahmad], and, *“Pray as you have seen me praying.”* [Al-Bukhari].

Procedure

1 — Stand up while facing Al-Qiblah (direction of the prayer) by turning your face and body towards Al-Kaa’bah in Makkah, Saudi Arabia.

2 — Make the intention to perform Salat. The intention must be made in the heart and not announced or uttered aloud.

3 — Make one Takbirah (Takbiratul-I’hram) by saying, “Allahu Akbar (Allah is the Greatest)”, raising both hands to the level of the shoulders with your fingers open and palms facing forward. No common worldly action, speech or movement is permitted afterwards, as long as one is still in prayer.

4 — Throughout the Salat, the eyes should be fixed on the spot where the forehead rests in Sujud (prostration).

5 -- Place both of your hands on top of each other over the chest, with the right hand over the left hand and a part of the wrist.

6 — Recite Du’aa’ Al-Istiftah’ (opening supplication) by saying, “Sub’hanaka allahumma wa bi’hamdika,

wa tabaraka ismuka, wa ta’ala jadduka, wala Ilaha ghayruka, (all praise is due You, O Allah, and also the thanks. Blessed be Your Name, Your fortune is the Highest and there is no god except You.)” This supplication should only be recited in the first Rak’ah.

7 — Recite Al-Fati’hah (the first chapter in the Quran) after saying, “A’uthu billahi mina ash-shaytan arrajeem (I seek refuge in Allah from Satan, the cursed one),” then, “Bismillah arra’hman arra’him (in the Name of Allah, Most Gracious, Most Merciful).”

8 — Recite another Surah or passage of the Quran.

9 — After saying, “Allahu Akbar” and raising the hands to the shoulders, make Ruk’u by bending forward at the waist in a perpendicular angle to the rest of the body. The hands should rest on the knees with the fingers spread apart. The arms should not touch the body. Then say, “Sub’hana rabbiya al-’atheem (All praise to Allah, The Great One)” three times.

10 — Resume Qiyam (standing) after Ruk’u by raising the head while saying, “Sami’a allahu liman ‘hamidah, (Allah hears from whoever thanks and praises Him).” Then, raise your hands to the level of the shoulders and say, “Rabbana wa laka al-’hamd, (You are our Lord and our thanks are to You)”, then lower your hands.

11 — After saying, “Allahu Akbar”, place the palms on the ground so that your hands will be below the ears, then prostrate on the ground using seven parts of your body: the forehead including the tip of the nose, both hands, both knees and the toes of both feet. The elbows and forearms should not touch the ground. The fingers and toes should be pointing towards Al-Qiblah without spreading the fingers. Then say, “Sub’hana Rabbiya Al-’ala, (All praise is due my Lord, the Most High),” three times.

12 — Al-Jalsah (sitting) position (between As-Sajdatayn, that is, between the two prostrations) is achieved by raising the head and saying, “Allahu Akbar” and bending the left foot to the right, sitting on it while keeping the right foot propped up with its toes pointing towards Al-Qiblah. The palm, arm and elbow of each hand should rest on the thigh and knee of the respective side. Then say, “Allahuma ighfirlee war’hamnee wa-h-dinee warzuqnee. (O Allah! Forgive me and grant me mercy, guidance and sustenance).”

13 — Repeat #11 once again.

14 — Raise up from Sujud by saying, “Allahu Akbar” and stand up for the second Rak’ah.

15 — Repeat #5 to #13.

16 — Instead of standing (for the third Rak’ah), sit for Tashahhud as in #12 with the fist of the right hand closed except for the index which is raised and the right thumb is brought to the middle finger while the index finger is pointing towards Al-Qiblah. Recite, “Atta’hiyyatu lillahi wassalawatu attayyibat. Assalamu ‘ala-annabyyi wa ra’hmatu-llahi wa barakatuh. Assalamu ‘alayna wa ‘ala ‘ibadi-llahi assali’heen. Ash-hadu alla ilaha illa-llah wa ashhadu anna Mohammadan ‘abduhu wa rasuluh. Allahumma salli ‘ala Mohammad wa ‘ala aali Mohammad, kama sallayta ‘ala Ibrahim wa ‘ala aali Ibrahim, innaka ‘hameedun majeed. Wa barik ‘ala Mohammad wa ‘ala aali Mohammad kama barakta ‘ala Ibrahim wa ‘ala aali Ibrahim, innaka ‘hameedun majeed,” which means, “All the greetings and the good prayers are for Allah. Peace, Allah’s Mercy and Blessing be unto the Prophet. Peace be unto us and all those good slaves of Allah. I testify that there is no deity worthy of worship except Allah and that Mohammad is His slave and Messenger. O Allah! Grant Your prayer (mercy) to Mohammad and his family, as You have granted Your prayer to Ibrahim and his family. Verily,

You deserve all the Praise and the Glory. Also, grant Your blessings to Mohammad and his family, as You have granted Your blessing to Ibrahim and his family. Verily, You deserve all the Praise and the Glory.”

17 — If praying Thuhr, Asr or Isha, stand up for the remaining two Rak’ahs (repeat #1 to #15, [which constitutes two Rak’as]). For Maghrib, add one more Rak’ah. Otherwise, for Fajr, which is only two Rak’as, skip #18.

18 — Perform Tashahhud (#16).

19 — Say, “Allahumma inne a’uthu bika min ‘athabi Jahannam, wa min ‘athabi al-qabr, wa min fitnat al-ma’hya wal-mamat wa min sharri fitnati Al-Masi’h Ad-Dajjal,” which means, “O Allah! I seek refuge in You from the torment of Hellfire, the torment of the grave, the calamities (and trials) of life and death and from the evil of the calamity of the False Messiah.”

20 — Turn your face to the right (for Tasleem), and say, “Assalamu ‘alaikum wa ra’hmatu-llah”, which means “Peace and Allah’s Mercy be unto you”, and do the same on the left side.

Notes:

1 — All the above acts must be done in a calm, perfect and tranquil manner and not in a hurry, since doing it in a hurry voids the prayer. The Prophet said, what translated means, “*The worst thief is the one who steals from his prayer.*” The companions asked, “*How can someone steal from his prayer?*” He replied, “*He does not complete his Ruk’u and Sujud with perfection.*” [Ahmad & Malik].

2 — Parts 2, 3, 7, 9, 10, 11, 12, the last Tashahhud (either 16 or 18), and 19 are *the pillars of Salat*, if not performed properly and correctly, then Salat is void. ■

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