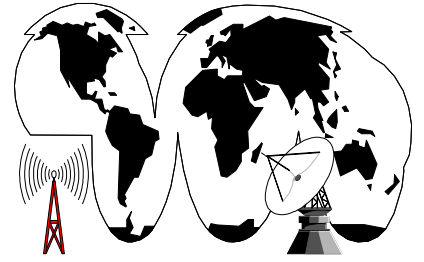


# The Muslim Creed



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## Editorial

**P**aying the obligatory Zakat is the third cornerstone of Islam and an honorable social act that demonstrates the honor, kindness, mercy, love and mutual benefits between Muslims which the religion of Islam seeks to affirm and spread. No person should think that when he pays the Zakat that he will be doing other people a favor. Rather, this is a necessary obligation. In fact, the Zakat is Allah's money which He has made mankind trustees on, *﴿And give them something yourselves out of the wealth of Allah which He has bestowed upon you.﴾* [24:33]. Allah also said, *﴿Believe in Allah and His Messenger (Mohammad), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward.﴾* [57:7].

The Zakat is so important in Islam that the Quran often mentions it and the prayer in the same Ayah, to indicate its importance and significance in the religion. Also, Abu Bakr, may Allah be pleased with him, fought the Arab tribes that refused to pay it, saying, "By Allah, I will fight those who differentiated between the prayer and the Zakat," further emphasizing its importance. The entire community of the companions supported this righteous and correct position that Abu Bakr had taken in this regard.

Allah has sternly warned those who do not pay the due Zakat on their wealth, *﴿And those who hoard up gold and silver, and spend it not in the Way of Allah, announce unto them a painful torment.﴾* [9:34]. The Zakat is due on the Muslim when he has in possession the minimum amount, Nisab, that requires the payment of Zakat, and after one full year has passed since he had possession of this amount. As for grains and vegetables, the Zakat on them is due when they are harvested. The Zakat should be delivered and paid to those who are qualified to receive it as the Quran has prescribed, *﴿As-Sadaqat (here it means the Zakat) are only for the Fuqara' (the poor who do not beg), and Al-Masakin (the poor who beg) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause, and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah.﴾* [9:60].

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# The Meaning of La Ilaha Illa Allah

**M**any Muslims nowadays have become ignorant of the true meaning of Taw'hid, which is believing in Allah's Oneness in Islamic Monotheism, and in the true meaning of La Ilaha Illa-Llah --there is no deity worthy of worship except Allah. La Ilaha Illa-Llah is the cornerstone of the call of all the Prophets and Messengers of Allah, **﴿And verily, We have sent among every Ummah a Messenger (proclaiming), "Worship Allah (Alone), and avoid At-Taghut (all false deities).﴾** [16:36]. Every Prophet whom Allah sent has said the following to his people, **﴿"O my people! Worship Allah! You have no other God but Him.﴾** [7:59].

"La Ilaha" means to deny the existence of and reject all false deities, for there are many false deities which Allah called, **﴿"You shall not leave your gods..."﴾** [71:23]. Therefore, every deity that some people worship besides Allah, whether this deity accepts or rejects to be worshipped, then such people would have taken this deity as a god beside Allah. This is widely evident in the present time, for there are many a Taghut (false deity, or unjust rulers who rule or govern by other than Allah's law) who do not refer to what Allah has revealed for judgment.

"Illa-Llah" means to confirm the existence of the Only Deity Who is worthy of worship, Allah, and to confirm that He *Alone* deserves to be revered, for He has no partners in His Lordship.


Repeating this testimony is only sufficient when one implements its implications. Allah said, what translated means, **﴿Except those who bear witness to the truth (believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah).﴾** [43:86]. **﴿Those who bear witness﴾** means that they know what this word means and entails, otherwise their testimony is meaningless.

Al-Qurtubi said in his book, Al-Mufhim 'Ala Sa'hi'h Muslim, under chapter, "Uttering the Two Testimonies is not sufficient. The heart has to feel certainty (in what these testimonies means)." The Two Testimonies are, "I bear witness that there is no deity worthy of worship except Allah, and that Mohammad is the Messenger of Allah."

This saying by Al-Qurtubi is a direct rebuttal for the misguided belief of Al-Murjiah sect, who said that attesting to these Two Testimonies only with the tongue is suffi-

cient for Iman to be whole and accepted. This misguided belief has certainly become a reality with many Muslims today. When one calls upon a Muslim to pray or fast or implement Allah's and His Messenger's decrees, he would say, "I do not have to do good deeds, for Iman resides in the heart," even if such a person has fallen into Shirk and disbelief. However, if these ignorant people but know the true meaning of the Two Testimonies, which entails worshipping Allah Alone, Shirk would not have become this apparent among Muslims.

Some of the disbelievers of Quraysh, the grand tribe in Makkah at the time of the Messenger of Allah, had a better understanding for "La Ilaha Illa-Llah" than many Muslims today, **﴿And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful.﴾** [17:67]. As for many Muslims in the present time, they call upon their false deities in good times and when they are suffering hardships, such as Al-Badawi, Al-Jilani, Al-'Husayn, Ar-Rifa'ii, etc., and forget Allah! These people will

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# The Movement to Unify the Religions

(1/2)

**M**any meetings and conferences were held in recent times to propagate the misguided idea of Wa’hdut Al-Adyan (unifying the religions), which is an interfaith dialogue to bring the various faiths closer together, so they claim. Since this path contradicts the established rules and guidelines of Islam, the Permanent Council for Scientific Research and Fatwa in Saudi Arabia has issued the following Fatwa:

All the thanks and praises are due to Allah, and the prayers and blessings of Allah be upon the Prophet, Salla Allahu Alayhi Wasallam—after whom there is no prophet—and on his family members and companions, and those who follow them with excellence until the Day of Judgment.

The Permanent Council for Scientific Research and Fatwa has reviewed the questions that were raised and what had been published in the media of opinions and articles about the call to Wa’hdut Al-Adyan, unifying the religions, meaning Judaism, Christianity and Islam. This call was followed by a call to establish a Masjid, a synagogue and a church, all in one complex, in various universities, airports and public arenas. Some have even called to print the Quran, the Bible and the Torah all in one volume. There are many other aspects to this call that is being propagated in conferences and meetings and by several organizations in the East and the West. After reviewing these facts, the council has decided the following:

1 – A major aspect of the Islamic Faith, that is well established in the religion and which conforms with the consensus of the Muslim Ummah, states that there is no accepted religion on the face of this earth except Islam, the Final Message that overrules all other religions. Furthermore, there is no other true religion with which Allah is truly worshipped except Islam. Allah said, what translated means, **﴿And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴾** [3:85]. Ever since Allah sent Prophet Mohammad, Salla Allahu Alayhi Wasallam, his religion has been the only religion that is called Islam.

2 – A well-established pillar of the Islamic Creed is that Allah’s Book, the Honorable Quran, is the Last and Final Book revealed from Allah. Hence, the Quran voids and overrules all other Books revealed before it, such as the Torah, the Zabur, the Gospel, and so forth. Therefore, there is currently no divinely revealed Book with which Allah is truly worshipped except the Quran. Allah Almighty said in the Noble Quran, what translated means, **﴿And We have sent down to you (O Mohammad) the Book (this Quran) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed and follow not their vain desires, diverging away from the truth that has come to you.﴾** [5:48].

3 – Muslims are obliged to believe that the Torah and the Gospel have been voided by the Quran, and that these Books were altered, changed, deleted from and added to. This statement has sufficient proofs in several Ayat of the Glorious Quran, such as, **﴿So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them.﴾** [5:13], **﴿Then woe to those who write the Book with their own hands and then say, “This is from Allah,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.﴾** [2:79], and, **﴿And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say, “This is from Allah,” but it is not from Allah; and they speak a lie against Allah while they know it.﴾** [3:78].


Hence, what has remained unchanged from the original revelations has been overruled by Islam. In addition, all other parts of the previous Books have been changed and altered. An authentic Hadith states that the Prophet became angry when he saw Umar bin Al-Khattab reading a chapter of the Torah. He said to him, **“Do you have doubts regarding me, O son of Al-Khattab? Have not I brought it white and pure? If my brother Mosses (Musa) were to be alive today, he would have had no choice but to follow me.”** [Ahmad, Ad-Darimi & others].

4 – Among the pillars of the Islamic Creed is that our Prophet, Salla Allahu Alayhi Wasallam, is the Final Prophet and Messenger from Allah, for Allah Almighty said in the Noble Quran, what trans-

lated means, **﴿Mohammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets.﴾** [33:40]. Therefore, people do not have the choice as to which prophet to follow, for even if any of the previous prophets and messengers were to be alive today, they would have had to follow Prophet Mohammad, Salla Allahu Alayhi Wasallam. Furthermore, such is also the case with the followers of these prophets and messengers. Allah said in the Noble Quran, what translated means, **﴿And (remember) when Allah took the Covenant of the Prophets, saying, “Take whatever I gave you from the Book and Hikmah (the Sunnah, understanding of the Laws of Allah, etc.), and afterwards there will come to you a Messenger (Mohammad) confirming what is with you; you must, then, believe in him and help him.” Allah said, “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said, “We agree.” He said, “Then bear witness; and I am with you among the witnesses (for this).”﴾** [3:81].

**People do not have the choice as to which prophet to follow, for even if any of the previous prophets and messengers were to be alive today, they would have had to follow Prophet Mohammad.**

In addition, and during the second coming of Allah’s Prophet Jesus to this life just be-

fore the end of the world, he will be a follower of Prophet Mohammad’s Law and will rule by it. Allah said, what translated means, **﴿Those who follow the Messenger, the Prophet who can neither read nor write, whom they find written with them in the Torah (Deut, xviii, 15) and the Gospel (John xiv, 16).﴾** [7:157]. Also, a pillar of the Islamic Creed is that the Message of Prophet Mohammad is for all mankind. Allah said, what translated means, **﴿And we have not sent you (O Mohammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not.﴾** [34:28], and, **﴿Say (O Mohammad), “O mankind! Verily, I am sent to you all as the Messenger of Allah.”﴾** [7:158]. There are many other Ayat on this subject. 

# Seeking

# Knowledge

(1/2)

**R**eligious knowledge is one of the most important aspects of Islam that has been ignored by many Muslims in the present time. Such people indulge in the affairs of this world and abandon seeking knowledge in the religion, thus ignoring the fact that the Message of Islam is a Message of both knowledge and then implementation of this knowledge. They also ignore the fact that Allah has raised this Ummah high because it has acquired knowledge in its Lord and in His rights on His slaves, and then the Ummah implemented this knowledge by obeying Allah's Laws and Commandments.

Ibn Al-Qayyim said in his beneficial book, *Al-Fawa'id*, "Jihad An-Nafs (one's struggle against his own self and desires) is four grades: the first, performing Jihad against one's own self to learn the correct guidance and the religion of Truth that are essential for the soul's success and happiness in this life and in the last Life. On the other hand, when the soul loses this knowledge, it becomes miserable."

When a person acquires the religious knowledge before he indulges in any type of speech or deed, he will be blessed in all what he does. On the other hand, when one speaks and acts before he acquires knowledge, he will not be following the correct path. Once, Abu Ad-Dardaa', the Prophet's companion, said, "Those who have knowledge, yet sleep (during the night) and do not fast (voluntarily) make those ignorant ones who stay up late (at night for voluntary prayer) and fast (voluntarily) look bad.

An atom of knowledge coupled with righteousness and firm faith is better than mountains of worship from the cheated (ignorant) ones." Consequently, religious knowledge guides one to acquire the correct creed, to practice the legal acts of worship and to purify the heart.

## The Importance of Knowledge

The scholars of Islam have taken special care of the subject of religious knowledge, and have thus wrote many books and even poems on this subject. They explained the several types and grades of knowledge. This concern only demonstrates their firm belief that knowledge of the religion is important and necessary. Imam Malik once said, "This knowledge entails the religion. Therefore, know those from whom you seek to take the religion."

Furthermore, ibn Al-Qayyim said in *Al-Fawa'id*, "Knowledge and Iman acquire one correctness in the understanding and in the intention, which in turn will result in correct faith and acquiring long term sustenance for the faith. This fact demonstrates how misguided some people are because they have been led away from acquiring the correct knowledge and the good intention. Faith can never be complete except by receiving it from the light of the Prophethood and after ridding the intention from following the desires and seeking the worldly praise (or material benefits) by the creation. This knowl-

edge must be derived from the light of the revelation and must be for the sake of Allah and the Last Life. When this occurs, the Muslim will be the most correctly guided person in knowledge and deed, and will be one of the Imams who guide the people by Allah's leave."

Ibn Al-Qayyim's words truly describe the status of religious knowledge, and also indicate the correct method to obtain it, as correct methods lead to correct results, Allah willing. On the other hand, incorrect methods lead to evil ends.

Shaykh Abdul 'Aziz bin Baz, may Allah bestow His Mercy upon him, commented regarding the important role of religious knowledge in fighting heretic ideologies, "Allah will be worshipped, His rights will be fulfilled, His religion will be conveyed, and the heretic ideas, misguided ideologies and deviant activities will be repelled with the help of the beneficial knowledge that has been derived from the Book of Allah and the Sunnah of His Messenger. Also, the obligations will only be met through knowledge, and Allah will be feared through the knowledge. In addition, the rulings of the Quran and the Sunnah will be duly explained through knowledge. Allah said, what translated means, **And no example or similitude do they bring** (to oppose or to find fault in you or in this Quran), **but We reveal to you the truth** (against that similitude or example), **and the better explanation thereof.**" [25:33]. Furthermore, the Salaf have taken special care regarding explaining the types and grades of knowledge."


In addition, the Muslim can distinguish between the truth and falsehood relying on the religious knowledge. This in turn will help the Muslim acquire safety and immunity during the various trials that test the resolve of the Muslim in this life.

In the present time, we live in a world full of alien ideologies that have filled the best part of the time and efforts of many Muslims, some of whom claim that they follow the Quran and Sunnah! Yet, such people would never say that they follow the Manhaj (methodology) of the Salaf in the way they understood and implemented the Quran and the Sunnah, so as not to expose their own misguidance.

Imam ibn Al-Qayyim said in his book, Al-Fawa'id, "Every sect thinks that the true knowledge is what they have, **But they (men) have broken their religion among them into sects, each group rejoicing in its belief.**" [23:53]. The best part of what they have is but some empty words, opinions and conjecture. Knowledge is superior to the Kalam

(philosophy and conjecture). Once, Hammad ibn Zubayr said to Ayyub, 'Is knowledge more abundant today than it was in the past?' Ayyub said, 'Kalam is more abundant today, while knowledge was more abundant in the past.'"

Someone might ask, "Why do you place such an importance on acquiring religious knowledge?" In response, we repeat the words that ibn Al-Qayyim gave as an answer to the same question, "When the true knowledge became far away from the reach of some people, they started to take their opinions, whims and ideas as resources of knowledge, and thus spent a lot of effort and time in this regard. They filled the pages with these opinions and also filled the hearts with this darkness. Some of them even stated that the Quran and Sunnah do not contain that which is a certain fact! Satan has dictated these words to such people. Their hearts were thus removed from the correct faith, just as the snake discards its skin." What if ibn Al-Qayyim lived until the present time, what would he have said?

... continued on page 11 

**The Muslim can distinguish between what is true and what is false relying on the religious knowledge. This in turn will help the Muslim acquire safety and immunity regarding the various trials that test the resolve of the Muslim in this life.**

# *Phases of Creation of the Human Being*

**The Prophet  
Said**

**(1/2)**

**O**n the authority of Abu Abdur-Rahman, Abdullah Ibn Mas'ud, who said: The Messenger of Allah, Salla Allahu Alayhi Wasallam, and he is the truthful, the believed, said to us,

*“Verily, the creation of the one of you is brought together in his (or her) mother’s womb for forty days in the form of Nutfah (seed), then he is an ‘Alaqhah (a clot of blood) for an equal amount of time, then a Mudh-ghah (a morsel of flesh) for an equal amount of time, then an angel will be sent to him and will blow Ar-Ru’h (life) unto him and will be commanded (to record) four matters: To record his (the fetus’s) Rizqh (all his gain of material possessions during his life), his life span, his works, and whether he will be happy or miserable (in this life and in the Hereafter). By Allah, other than Whom there is no god, verily, one of you may behave like the people of Paradise until there is but an arm’s length separating him from it, and that which has been written overtakes him, and so he behaves like the people of Hellfire and he thus enters it. And one of you may behave like the people of Hellfire until there is but an arm’s length separating him from it, and that which has been written overtakes him, and so he behaves like the people of Paradise and thus enters it.”*

*Related by Al-Bukhari & Muslim*

## **The Status of the Hadith**

In this Hadith, the Prophet informs us of the stages of the creation of the human being, whom Allah gave honor above all other creation. Also, this Hadith mentions Al-Qhadaa’ Wa Al-Qhadar (Predestination and Preordainment), the sixth cornerstone of Iman. Without correct belief in Predestination, one’s Iman will not be complete. Also, this Hadith contains many benefits that the scholars understood, comprehended and relayed to us.

## **The Stages of Creation for mankind**

In this Hadith, the Prophet details the stages of the creation of mankind in the womb. He said, *“Verily, the creation of the one of you is brought together in his mother’s womb...”* “Brought together” means that it is collected after it was scattered. Al-Qhurtubi said, “After the semen is thrown into the womb, by the force of the strong desire that scatters it, Allah gathers this creation (one sperm) together with and inside the place of the fetus (the egg) in the womb.” This opinion by Al-Qhurtubi is in agreement with the new scientific discoveries that state that semen contains a huge number of sperm, out of which only one conceives the egg. The stages of creation mentioned in the Hadith are:

1-- The Nutfah (seed). This is the first stage of the creation of the fetus in the womb, after the egg is conceived by the sperm. “Nutfah” is an Arabic word that is used to describe pure water, in this case,

the semen. This stage's length is forty days, just as the Prophet has said.

2-- An 'Alaqhah (clot of blood). This is the second stage of creation for the fetus. The 'Alaqhah is the thick, dry blood. It is called 'Alaqhah because it sticks to what passes by it. This stage is also for forty days, as the Messenger of Allah has stated. What provides further proof that this stage is a fact, is the Ayah, **﴿Has created man from 'Alaqh.﴾** [96:2].

3-- A Mudh-ghah (morsel of flesh). This is the third stage of creation. "Mudh-ghah" is a piece of meat. It is called as such because it is as big as a bite of meat. This stage is also for forty days, as the Prophet has stated.

4-- Blowing life unto the fetus. This takes place after a hundred and twenty days have passed since conception. The Prophet said, **"Then an angel will be sent to him and will blow Ar-Ru'h unto him."** Ar-Ru'h (the soul, life) is what one lives with. Allah said, what translated means, **﴿And they ask you (O Mohammad) concerning Ar-Ru'h (the Spirit); say, "The Ru'h: its knowledge is with my Lord. And of knowledge, you (mankind) have been given only a little.﴾** [17:85]. Some scholars defined the soul as a soft creation that exists in the body and that is strongly tied to the body, just as water sticks to a green stem [From An-Nawawi's explanation on Sahih Muslim]. Others defined the soul as, "A unique and soft creation that exists in the body." [Al-Ghazzali].

### **Al-Qhadaa' Wa Al-Qhadar**

The Prophet said, **"And will be commanded (to record) four matters."** The angel will record every

human's Rizqh, his life span, his works and whether he will be happy or miserable. This portion of the Hadith explains some aspects of Al-Qhadaa' Wa Al-Qhadar, which relates to the Perfect Knowledge of Allah Who knows the past, the present and the future.

With His Perfect Knowledge, Allah has recorded all what mankind will acquire in their lifetimes until they die. Also, Allah has recorded all what the creation will do, whether good or evil, and, as a consequence, whether they will be among those who are

happy or miserable in this life and in the Last Life.

This fact, however, does not mean that Allah compels the creation to do what they do. Predestination is a matter of Knowledge and not a matter of forcing the human to work righteousness or

commit evil. Also, the Texts of the Quran and authentic Sunnah state that mankind have a will of their own and that they freely choose their actions, without any compulsion.

### **Actions are Considered According to their Ends**

Whatever the person does in this life will occur exactly as Allah Almighty has recorded it in His Book of Records, Al-Law'h Al-Ma'hfuth. Whoever Allah writes that he is from among the people of Paradise, he will only do, with his full choice, and will be helped to do what will enter him into Paradise, even if he works the deeds of the people of Hellfire during a portion of his life. Likewise, if one is from among the people of Hellfire, he will do, with his full choice, what will enter him into Hellfire, even if he performs many righteous acts in his lifetime. ■

**Predestination is a matter of Knowledge and not a matter of forcing the human being to work righteousness or commit evil.**

# *Needed*

# Dialogue

**I**mam Al-Bukhari related that Anas, may Allah be pleased with him, said, “You commit some acts that you think are thinner than the hair, but we used to consider them among the destroying sins during the time of the Messenger of Allah, Salla Allahu Alayhi Wasallam.”

This stern warning issued by one of the best and most knowledgeable companions of the Messenger of Allah, Salla Allahu Alayhi Wasallam, to the second generation of Islam is strong evidence that Muslims have not firmly followed the Sunnah of the Prophet after his death. The Prophet said that the best people are, “***My generation, then the next one, then the next one.***” [Muslim]. Yet, those whom Anas was criticizing were among the second generation of Islam that the Prophet had testified to their righteousness. It was also reported that Abu Ad-Dardaa’, may Allah be pleased with him, once said to the same generation, “If the Messenger of Allah saw you, he will not recognize anything of what he and his companions used to be like, except for the prayer.” Hence, what if the Messenger of Allah was brought back to life in the present time, what would he say?

In the present time, many people claim to be on the correct path, although they do not rely on the Quran, the Sunnah and the understanding


of the best generation of Islam in the way they understood and conducted the religion. Surely, we live at a time when most people do not follow the Sunnah of the Prophet. Furthermore, when one tries to advise some of these Muslims to implement the Sunnah of the Messenger of Allah, they will answer you that this is not the time for this subject. When you ask them why, they sometimes claim that the Sunnah is not practical in the present day and time. Or, they might claim that the Sunnah will drive some Muslims *away* from the Da’wah!

If you continue this discussion with these people, they sometimes claim that there are more important matters in the present time than following the Sunnah. They also say to you that Muslims are suffering great calamities and even massacres, and that these calamities are a more pressing necessity than the Sunnah. If you tell them, “***And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.***” [42:30], and, “***Evil has appeared on land and sea because of what the hands of men have earned*** (by oppression and evil deeds, etc.), ***that Allah may make them taste a part of that which they have done, in order that they may return*** (by repenting to Allah, and begging His Pardon).” [30:41], they will ask you, “Should we stay idle in the face of these calamities that are

occurring to the Muslims?" We say to such people: You are amazing! You do not follow the Sunnah neither in the aspects of the practical deeds nor in the Da'wah, and you want to convey these matters to the people who also do not implement the Sunnah in their lives, and who even sometimes criticize whoever follows the Sunnah? What will these people do and how can they help end these calamities then? Allah gives victory only to those who give victory to His religion, not those who ignore it and belittle many of its aspects!

This is why we remind the Muslims with what Anas said, "If a man who lived during the time of the early Salaf was resurrected during the present time, he will not recognize any part of the Islam that is being practiced today." He then placed his hand on his cheeks, and said, "Except for the prayer." He then said, "By Allah! If those who live during the present time, and who did not

live during the time of the early Salaf, witness an innovator calling unto his Bid'ah or someone calling unto a part of the life of this world that he owns, and then Allah guards such people from obeying any of these calls, making their hearts feel homesick for the time of the Salaf As-Sali'h, all the while asking about their way and following their works and guidance, then these people will be rewarded with great rewards. Therefore, and by the will of Allah, be like these people whom I have described." [Al-I'tisam by Ash-Shatibi].

Hence, we must first go back to the way that the Messenger of Allah and his companions -- along with the scholars of Islam throughout the centuries-- understood and implemented the religion. We must then call the Muslims to implement and practice this Manhaj (methodology, way), and only then will Allah's victory come to the aid of the Muslims. 

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*Continued from page 7 ... Seeking Knowledge*

## **What Does "Knowledge" Mean**

Imam Ibn Al-Qayyim said in Al-Fawa'id, "Acquiring knowledge entails transferring the information from an outside source into the mind, while the deed entails transferring a knowledge in the mind to an outside reality. When what the mind knows copies the truth, then this is the correct knowledge. Many a time the mind imagines what has no reality or substance and then thinks that it is knowledge, although such things are only imaginary and have no substance. Regrettably, the majority of what most people know is of this type.

The part of knowledge that copies the truth comes in two forms: a type with which the heart becomes whole and complete, such as acquiring knowledge in Allah, His Names, Attributes, Actions, Books, Commands, prohibitions, etc. As for

the other type, it does not make the heart whole and complete, and consequently, being ignorant in it does not hurt. The Messenger of Allah, Salla Allahu Alayhi Wasallam, used to seek refuge with Allah from useless knowledge."

Furthermore, Imam Ash-Shafi'i, may Allah bestow His Mercy upon him, stated that, "All types of knowledge besides the Quran is a waste, except knowledge of the Hadith and knowledge of the Fiqh. Knowledge is that which starts with 'So and so said...', and, 'We were told...' Other than that are the whispers of Satan." In this statement, Imam Ash-Shafi'i was emphasizing the importance of the unique way that the Muslim Ummah used to convey the religious knowledge and the Hadith. Also, ibn Al-Qayyim said, "Knowledge is, 'Allah said, His Messenger said, the companions said,' no vagueness in it." 

# At-Tazkiyah

## *Aims & Goals*

**T**he Salafi Da'wah seeks to achieve the primary goal behind At-Tazkiyah, that is, perfecting the Muslim's slavery to Allah. Being a slave of Allah brings about happiness to mankind, whom Allah has created, honored and made the Khalifah on earth, that is, inhabiting it generation after generation. Also, among the goals that At-Tazkiyah seeks to achieve are perfecting the love for Allah, being subservient to Him, and perfecting the submission to Him inwardly and outwardly. At-Tazkiyah also seeks to guide and direct the slave to meet Allah with a pure heart, so that he or she acquires the ultimate happiness by being close to Him in Paradise, which ceiling is Allah's Throne.

Shaykh Al-Islam Ibn Taymiyyah, may Allah bestow His Mercy upon him, said, "The True Religion seeks to realize the true slavery to Allah in all what slavery entails of meanings, and perfecting the love of Allah in all what love entails of meanings. The more the slavery is perfected, the more the slave's love for Allah is perfected, and the more Allah's Love for the slave will increase. The less this slavery for Allah is, the lesser the slave's love for Allah will be. Whenever the heart has love for other than Allah, it will have slavery for other than Him. Also, whenever the heart has slavery for other than Allah, it will have love for other than Him. Every type of love for other than Allah is false, and every action that is meant for other than Allah is also false."

Ibn Taymiyyah also said, "When one is sincere with Allah, he will taste the sweetness of his slavery to Him, which in turn will prevent him from offering his slavery to other than Him. This sweetness will also prevent him from loving other than Allah. There is nothing more sweet, dear, pure, soft, and joyous to the heart than the sweetness of Iman that entails slavery to Allah, loving Him, and being sincere with Him in the religion. This requires the heart to be attached to Allah, so that it keeps coming back to Him, having fear from Him and hoping in His Favor and Bounty. He said, **﴿Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism).﴾** [50:33]. The slave of Allah always lives with feelings of fear from Allah and hope in Him. He said, **﴿Those whom they call upon (like Jesus - son of Mary, Ezra, angels, etc.) desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they (Jesus, Ezra, angels, etc.) hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of!﴾** [17:57].

When the slave is sincere with Allah, He will choose him to be His loyal friend, fill his heart with life, draw him closer to Him, fend off all evils from him, and will guide him away from evil acts."

What further testifies that the slavery for Allah is the goal that At-Tazkiyah seeks to achieve is that Allah describes the best creation, the angels and the prophets, as being slaves of Allah, praising them for that and criticizing those who scorn His worship. While describing the angels, Allah said, what translated means, **﴿To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).﴾** [21:19], and, **﴿They are but honored slaves. They speak not until He has spoken, and they act on His Command.﴾** [21:26-27]. Also, Allah said about Prophet Jesus, **﴿He (Jesus) was not more than a slave. We granted Our Favor to him, and We made him an example to the Children of Israel (i.e. his creation without a father).﴾** [43:59]. In addition, Allah describes His Messenger as being a perfect slave of His, **﴿Glorified be He (Allah) Who took His slave (Mohammad) for a journey by night.﴾** [17:1], and, **﴿So did (Allah) convey the Inspiration to His slave (Mohammad through Jibreel).﴾** [53:10].

If the angels and the prophets, who are the best of Allah’s creation, are obedient slaves for Allah, then the slave —being less than the angels and the prophets— should seek to perform Tazkiyatu An-Nafs, that is purifying his heart from all types of evil and Shirk, so that he achieves perfection for his slavery for Allah. The more the soul becomes Zakiyyah (pure), the more the heart will love to be a slave for Allah.

Allah has created the creation so that they worship Him alone, **﴿And I (Allah) created not the Jinn and humans except they should worship Me (Alone).﴾** [51:56]. Therefore, the more the slave perfects the job that he was created for, then his soul will increase in piety and his heart will become purer.


The Salaf believe that the goal that At-Tazkiyah seeks to achieve entails perfection in the slavery for Allah with which the slave will be enriched by depending on Allah alone, thus acquiring the ultimate happiness and Attaining Allah’s Love and Pleasure.

Imam Ibn Al-Qayyim said, “Being attached to Allah entails having the heart connected with Him and being eager for Him, just as one is eager for whom he loves, so he ignores all other affairs. Hence, the slave’s heart will only be filled with his love for Allah, all the while striving to draw closer to Him. When the slave goes on this path, his Lord will be kind with him, draw him closer to Him and will choose him to be among His Awliyya’. He will also guide his heart and help him with regards to all his affairs, whether material or religious. Furthermore, He will raise him with much more care and kindness than that of a loving father with his son.

Indeed, Allah is the One Who sustains every part of His creation, whether obedient or disobedient to Him. Hence, what about His Sustenance for those who love Him, who are His Awliyya’, who prefer Him over everyone else, and who have accepted Him as the most Dear to them, as their Lord, as their Helper, etc.”

He also said, “When Allah loves a slave, the residents of heaven will also love him and will be Awliyya’ for him, for they are obedient slaves for their Lord. When their Lord loves a slave, they will love him too, and when He is a Wali for a slave of His, they will become his Awliyya’, as well. When Allah loves a slave, He calls upon Jibreel, ‘**O Jibreel! Allah loves Fulan (such and such person), so love him, as well.**’ Then, Jibreel calls upon the residents of the heavens, ‘**Allah loves Fulan, so love him, as well.**’ Then the residents of the heavens will love him.

The people of earth will love the person too, and then acceptance will be sent down and spread about for him between them. In addition, Allah will make the hearts of His Awliyya’ gather around this slave with love, care and kindness.

Added to all this honor and favor is the ultimate honor that those whom Allah Almighty loves will receive, and whom Allah attends with His various honors, and so forth. Certainly, this is Allah’s favor which he awards to whom He wills, and Allah has the Great Favor.” 

# Al-Balaa',

## ***Trials in Life and Religion***

**(1/4)**

**A**llah willing, we will be discussing some general aspects of Al-Balaa', that is, being tested in life and religion, and what will lessen the impact of Al-Balaa' on the believers. These articles are contained in a chapter on Al-Balaa' that Imam ibn Qayyim Al-Jawziyyah has included in his famous and beneficial book, Ighathat Al-Lahfan min Masa-ed Ash-Shaytan, meaning, "Saving the Weary From the Traps of Satan." Imam ibn Qayyim Al-Jawziyyah said:

1 — The Balaa', trials and harm that touch the believers are less extensive than those that touch the Kuffar, as the facts of life testify.

2 — The Balaa' that touches the believers is usually met with acceptance of Allah's destiny and I'htisab (awaiting the reward with Allah alone). If the believers fail to meet the Balaa' with acceptance, they will then rely on Sabr (patience) and I'htisab. These types of behaviors will lessen the impact of the Balaa', for whenever the believers realize what they will earn in return for Sabr and I'htisab, it will be easier for them to endure the hardships and the Balaa'. As compared to the believers, the Kuffar neither observe Sabr nor I'htisab. Even if the Kuffar are sometimes patient, it is just like the patience that the animals have. Allah has emphasized this meaning, when He said, *And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope*

*from Allah* (for the reward, i.e. Paradise) *that for which they hope not, and Allah is Ever All-Knowing, All-Wise.* ﴿4:104﴾.

3 — When the believer suffers in the sake of Allah, he will be helped to endure this Balaa', according to the degree of obedience, sincerity and strength of faith that he has in his heart. This occurs to the believer so that he is able to endure the Balaa' that other people are incapable of enduring even a part of it. This is Allah's help that He sends down to His believing slave, thus averting a large part of the Balaa's impact from touching him. Even when the Balaa' touches the slave, Allah lessens its heavy impact, consequences and burden on the faithful.

4 — If the heart is full of love and content, then the harm that comes from the loved one will not cause anger and distress. A poet once testified, "Although I was sad that your harm has touched me, I was pleased that I even crossed your mind." How will then be the case with those who love the most deserving to be loved (Allah), Whose mercy and bounty will keep reaching the faithful slave forever?

5 — The seeming victory, glory and dominance that the Kafir, the sinner and the hypocrite enjoy are much less than what the believer enjoys. In fact, what the first type enjoys is in reality disgrace, defeat and humiliation, although it appears otherwise on the surface. Al-Hasan once said, 'Allah has refused but to humiliate those who disobey Him.'

6 — The Balaa' that befalls the believer is just like the medicine that removes the illnesses which will otherwise either destroy him or decrease his reward and grade. Hence, Al-Balaa' extracts these ills and qualifies the faithful to acquire his full reward and higher grade. This is better for the believer. The Prophet said, ***'By He in Whose Hand is my soul! No destiny will be written for the believer but will be better for him. This only occurs with the believer, for if a bounty comes to him, he is thankful, and this is better for him; and if a calamity touches him, he is patient, and this is also better for him.'*** [Muslim]. Consequently, the Balaa' and trials complete the believer's victory and glory and ensure his welfare. This is why those who suffer the most Balaa' are the prophets, then those who are lesser and lesser than they are. People are thus tested according to the strength of their faith, and when their faith is strong, the Balaa' becomes even stronger. On the other hand, if one's faith is weak, the Balaa' becomes less substantial accordingly. Furthermore, Al-Balaa' will still touch the believer until he walks on this earth carrying not a sin (by Allah's Grace).

7 — The Balaa' that the believer suffers, such as being dominated and defeated by the hands of his enemies, and the harm that the believer sometimes suffers, cannot be warded off, just as extreme hot and extreme cold weather, diseases, sadness and distress cannot be warded off. These matters occur naturally to mankind, even children, as well as animals, for this is the wisdom of Allah. If good and evil, harm and gain, and joy and pain do not both exist in this world, then this would become a different world and another existence than this world and existence that we live in. If this occurs, then the wisdom that Allah has created the world for will vanish. This wisdom states that evil and good, pain and joy, and gain and loss will be separated forever in another world than this world that we live in, as Allah has said in the Noble Quran, what translated means, ***“In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked one on another, heap them together and cast them into Hell. Those! It is they who are the losers.”*** [9:37].

Continued from page 2 ... *La Ilaha Illa Allah*

carry a heavier burden than the burden carried by the disbelievers of old. This is because the Arabs before Islam used to confirm that Allah is the Lord, whereas these “so-called Muslims” in the present time, whom we described above, have denied the Lordship for Allah by their actions. The Arabs before Islam knew what “La Ilaha Illa-Llah” means, and this is why they rejected it outright, for their arrogance and pride were tremendous, saying, as Abu Jahl has said, ***“Has he (Mohammad) made the alihah (gods) (all) into One Ilah (God — Allah). Verily, this is a curious thing!”*** [38:5]. Ibn Kathir said that when the Messenger of Allah said to the disbelievers of Quraysh, ***“Say La Ilaha Illa-Llah,”*** they defied him, saying, “Ask us anything else.” [Tafsir Ibn Kathir].

As for some Muslims in the present time, they practice the total Shirk that will nullify their

Islam altogether. Such people practice the Shirk that the disbelievers before Islam used to practice, but they only changed the type of deity they worship from being idols to worshipping graves. They claim that they do not worship the graves, but, “We only offer sacrifices for them so that they would be our intercessors with Allah!” This is unequivocally a false claim. Such misguided people have no proof from the Quran and Sunnah to support what they say and do. A poet once said, “Our survivors (those who are alive) are not given even a Dirham (a currency), while our dead are given a thousand thousands (Dirhams). How can I be as lucky as those who are sleeping in a hole (dead people in the graves), on which steps the prayers are being offered?! People rush to their sites (the graves), and the pledges are given all around them, and the Ayat (of the Quran) are also being recited.”

## *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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