

# The Muslim Creed

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 Editorial

There are so many sects, cults, religions, philosophies, and movements in the world, all of which claim to be the right way or the only true path of God ! How can one determine which one is correct or whether, in fact, all are correct? One method by which the answer can be found is to clear away the superficial differences in the teachings of the various claimants to the ultimate truth, and identify the central object of worship upon which they call, directly or indirectly.


False religions all have in common one basic concept with regard to God: they either claim that all men are gods, that specific men were God, that nature is God, or that God is a figment of man's imagination.

Thus, it may be stated that the basic message of a false religion is that God may be worshipped in the form of His creation. False religions invite man to the worship of creation by calling the creation or some aspect of it God. For example, prophet Jesus invited his followers to worship God, but those who claim to be Jesus' followers today call people to worship Jesus, claiming that he is God.

Buddha was a reformer who introduced a number of humanistic principles in the religion of India. He did not claim to be God, nor did he suggest to his followers that he be an object of worship. Yet today most Buddhists who are to be found outside of India have taken him to be God and they prostrate themselves to idols made in their perception of his likeness.

By using the principle of identifying the object of worship, we can easily detect false religions and the contrived nature of their origin. As God said in the Quran, *That which you worship besides Him are only names and you and your forefathers have invented for which Allah has sent down no authority; the command belongs only to Allah: He has command that you worship Him; that is the right religion, but most men do not understand.* ﴿ [12:40].

It may be argued that all religions teach good things, so why should it matter which one we follow? The reply is that all false religions teach the greatest evil: the worship of creation. Creation-worship is the greatest sin man

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# *The Understanding of The Companions*

**[2/2]**

**W**e previously stated that it is incumbent upon every Muslim to understand the Quran and Sunnah the way the Prophet explained them to his companions and which they in turn transmitted to us. We had presented proofs from the Quran in support of this rule, and now we present Hadiths of the Prophet requiring the same, as well as statements from the Salaf reinforcing this rule.

## **Proofs from the Sunnah**

1—The Prophet said, while describing the Saved Group, ***“They are the ones who follow my and my companions’ way.”*** [Ahmad & Abu Dawood.].

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*It is incumbent upon every Muslim to understand the revelation, Quran and Sunnah, the way the Prophet explained them to his companions and which they in turn transmitted to us.*

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*of the rightly- guided Caliphs after me, hold unto it tight and bite unto it with your teeth. And beware of innovated matters, for every innovation is a Bid’ah and every*

*Bid’ah is a misguidance.”* [Ahmad, At-Tirmithi & Ibn Majah]. Imam Ibn Al-Qayyim said, “The Prophet here is linking his Sunnah with the Sunnah of his companions, and is thus commanding the Muslims to follow their Sunnah as they follow his Sunnah. He even emphasized this by commanding the Muslims to hold unto them with their teeth. Their Sunnah includes their Fatwas, even if they are in matters that the Prophet did not ruled on, for had he ruled on them, then these matters would be his own Sunnah, not theirs. This entails what they all agreed upon, or most of them, or what some of them had commanded. This is because the Prophet said, “The Sunnah of the rightly-guided Caliphs,” and it is logically known that they did not establish Sunnahs together, because they did not rule together, but in succession. Therefore, any Sunnah established by any of them is a Sunnah to be followed.”

3—The Prophet said, ***“Follow the way of those after me: Abu Bakr and Umar, seek the guidance of ‘Ammar (bin Yaser), and hold unto the teachings of Ibn Umm ‘Abd (Ibn Mas’ood).”*** [At-Tirmithi].

4—Abdullah bin ‘Hantab narrated that one day, the Prophet saw Abu Bakr and Umar, and he said praising them, “*These two are the hearing and the sight.*” [At-Tirmithi]. Imam Ibn Al-Qayyim said, while explaining this Hadith, “Meaning they are as important to the Prophet as the importance of hearing and sight to man. Or, it means that they are to the religion as hearing and sight, and it is impossible for the religion to be deprived of its hearing and sight, for they are essential parts.”

5—The Prophet said, “*If people would obey Abu Bakr and Umar, they will then be on the path of guidance.*” [Muslim]. Ibn Al-Qayyim said, “The Prophet has thus restricted guidance with obeying them. However if they give an erroneous Fatwa, then righteousness is in *not* following them.”

### Statements of the Salaf

1—Abdullah Ibn Mas’ood said, “Allah has looked upon the hearts of the slaves, and saw that Mohammad’s heart was 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 saw that the hearts of his companions were 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 rulings will not be 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 it, then it is one of two possibilities:

either that 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. This would also mean that those from among the latter generations who refuted it are better than them, and this too is impossible.”

2—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

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***Our religion will not be whole and our Iman will not be complete until we follow the Salaf of this Ummah in matters of creed, law and conduct.***

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them to accompany His Messenger and establish His religion. Therefore, accept their status and follow their lead, for verily they are on the Straight Path.” [Ibn Abdul-Barr]. Ibn Al-Qayyim said, “It is impossible that Allah would withhold the truth from the generation that had the most righteous hearts, deepest knowledge and best guidance, and instead grant it to those who came after them.”

3—‘Huthayfah bin Al-Yaman, may Allah be pleased with him, used to always say, “Fear Allah, O seekers knowledge, and follow the path of those who were before you (the companions). If you follow them, then you will be going straight ahead. But if you abandon their way and instead go left and right, then verily you will be misguided.” [Al-Bukhari]. Ibn Al-Qayyim said, “It is impossible that the truth can be reached through a path other than that of those who had beat us all to everything that is good and righteous.”


4—Sa’eed bin Al-Musayyeb, one of the Tabi’een (second generation of Islam), once saw a man pray two voluntary Ruk’ahs after the sun had risen up and taking his time performing them, so he prohibited him from doing this. The man asked, “O Abu Mohammad, will Allah punish me for praying?!” He said, “No, but He will punish you for defying the Sunnah.”

5—Imam Ash-Shafii said, “He who goes along with the congregation of Muslims, then he will be one of them. As for he who disputes with them, he will have abandoned the group that he was commanded to be with.”

6—Imam Ahmad said, “The basis of the Sunnah to us is: holding fast to the path of the companions of the Prophet, following them, abandoning Bid’ahs, and

declaring that every Bid’ah is a misguidance.”

7—Imam Al-Barbahari said, “Know, may Allah bestow His Mercy upon you, that no slave will have complete Islam until he becomes a believing follower with submission. Therefore, if anyone claims that there are still matters that are needed in Islam and that had not been addressed by the companions, then he will be lying against them. He should stop deviating from their path and attacking them. He is a misguided person who is innovating in Islam that which is not a part of it.”

In summary, we say that our religion will not be whole and our Iman will not be complete until we follow the Salaf of this Ummah in matters of creed, law and conduct. It is not enough, by far, to merely say that we follow the Quran and Sunnah, but we must follow the path of the Salaf, as well. 

# Taw'hid

## Al-Asma' Wa As-Sifat

**T**aw'hid Al-Asma' Wa As-Sifat means to firmly believe in that which Allah has informed us in His Book and in the authentic Sunnah, concerning His Exalted Attributes and Beautiful Names, that they are of a nature befitting with His Majesty, Greatness and Magnificence. Among Allah's Attributes are:

Life, *Allah, there is none who has the right to be worshipped but He, the Ever-Living, the one Who sustains and protects all that exists.* [2:255]. Knowledge, *And they will never encompass anything of His Knowledge except that which He wills.* [2:255], and, *Should He not know what He created? And He is the Most-Courteous (to His slaves), the Well-Acquainted (with all things).* [67:14].

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*We must describe Allah by what He has described Himself by or by what the Messenger has described Him by. We are not allowed to overstep the Quran and the Sunnah.*

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Ability, *And Allah is able to do all things.* [48:21]. Hearing and Sight, *And Allah is ever the All-Hearer, the All-Seer.* [4:134]. Speech, *...and to Moses, Allah spoke directly.* [4:164]

and, *And when Moses came at the time and place appointed by Us, and His Lord spoke to him.* [7:143]. Mercy, *In the Name of Allah, the Merciful, the Mercy-Giving.* [16:36]. Love, *...whom He will love and they will love Him.* [5:54].

The possession of a Face, *And the Face of Your Lord, full of Majesty and Honor, will abide forever.* [55:27]. The possession of two Hands, *...to one whom I created with My Two Hands.* [38:75]. His Mounting upon His Throne, *The Merciful (Allah) Istawa (arose) over the (Mighty) Throne.* This Istiwa' is mentioned seven times in the Quran, some of them are [20:5], [7:54] and [10:3]. His nightly Descent, as indicated by the Hadith, *"Our Lord descends every night to the lower heaven and heralds, 'Is there one who seeks forgiveness, so that I will forgive him? Is there one who asks, so that I will give him? Is there one who wants to repent, so that I will grant him a pardon?'"* [Al-Bukhari & Muslim].

There are many other Attributes of Allah. It is incumbent to believe in all what has been mentioned in the Quran and the authentic Sunnah concerning the Attributes of Allah and His Names, affirming their literal

meanings without likening Him with His creation and without negating their literal meanings from Him.

The comprehensive statement concerning this subject is that, “We must describe Allah by what He has described Himself by or by what the Messenger has described Him by.” We are not allowed to overstep the Quran and the Sunnah.

The belief of the Salaf (righteous ancestors) is the truth that lays between two falsehoods: the falsehood of likening Allah with His creation and that of negating the literal meanings of His Attributes. Whoever resembles Allah with His creation is worshipping, in reality, nothing other than an idol. Whoever denies the literal meanings of Allah’s Names and Attributes is worshipping, in reality, something nonexistent. On the other hand, the person who affirms the Names and Attributes of Allah without likening their meanings to the creation or denying their literal meanings, is indeed worshipping the Lord of the earth and the heavens.

This is indicated by what Allah has stated, *“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”* [42:11]. The initial part of this verse negates likening Allah with His creation, and thereby therein lies a refutation against the anthropomorphists, and the last part of the verse, *“and He is the All-Hearer, the All-Seer,”* affirms for

***The person who affirms the Names and Attributes of Allah without likening their meanings to the creation or denying their literal meanings, is indeed worshipping the Lord of the earth and the heavens.***

Allah both Attributes of Hearing and Sight, and thereby therein lies a refutation against those who deny the Divine Attributes.

The righteous Salaf did not liken the Attributes of Allah with those of His creation, just as they did not liken His Essence with the essence of His creation. The discussion concerning the Attributes of Allah is an

extension of that concerning the Divine Essence. Therefore, just as His Holy Essence is not resembled by the essences

of the created beings, His Attributes are not resembled by the attributes of the created beings, too. When we say that Allah possesses knowledge and that a created being possesses knowledge: As Allah has spoken about Himself in His Glorious Book, *“And He is the Knower of all things.”* [6:101] and, *“Should He not know what He created? And He is the Most Courteous (to His Slaves), Well-Acquainted (with all things).”* [67:14]. And He, likewise, has said concerning Prophet Ibrahim, *“And they gave him glad tidings of a son endowed with knowledge.”* [51:28], and concerning His Prophet, Yousef, who said, *“Set me over the storehouses of the land. I will indeed guard them with full-knowledge.”* [12:55]. There is no doubt that the Knowledge of Allah is not like the knowledge of Prophets Yousef or Ibrahim.

Likewise, Allah has described

Himself with possessing Pity and Mercy, saying about Himself, *“Certainly He is unto them Full of*

*Pity, Most Merciful.”* [9:117], and, *“And He is Most Merciful to the believers.”* [33:43]. He has also said concerning Prophet Mohammad, Salla

Allahu Alayhi Wasallam, *“Verily there has come unto you a Messenger (Mohammad) from among yourselves, it grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided), for the*

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***Just as Allah’s Holy Essence is not resembled by the essences of the created beings, His Attributes are not resembled by the attributes of the created beings, too.***

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*believers (he is) full of pity, kind and merciful.”* [9:127]. The Mercy of Allah is not like the mercy of a created being, and the Pity of Allah is not like that of a created being.

Allah has also described Himself with possession of Hearing and Sight in more than one passage in the Quran, such as His saying, *“Verily Allah is All-Hearer, All-Seer.”* [31:28], and, *“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”* [26:11]. He has also said concerning man, *“Verily We created man from a drop of mixed semen in order to try him, so We made him hearer, seer.”* [76:2]. There is no doubt that what is in the Quran is the Truth. Belonging to Allah is actually Hearing and Sight befitting His Majesty and Perfection. Created beings also possess hearing and sight befitting their state of poverty in essence and their cessation of being. The difference between the Hearing and Sight of the Creator and the hearing and sight of a created being is like the difference between the Essence of the Creator and the essence of the created being.

Allah has similarly described Himself with Life, *“Allah, there is none who has the right to be worshipped but He, the Ever-Living, the one Who sustains and protects all that*

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# The Plots

# of Satan

Sincerity with Allah, which means performing righteous deeds and acts of worship purely and sincerely for His Sake, is one of the fundamental requirements that Muslims must fulfill and observe.

Since Sincerity is this important, then it is imperative for all Muslims to rid themselves of its opposite, which is Ar-Riyaa' (showing off) and from all types of evil actions and ill intentions that would invalidate their good deeds. Knowing the reasons behind the dangerous disease of Ar-Riyaa' is the first step towards achieving immunity from its evil consequences.

It is a fact that Satan is the

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*Satan the outcast is always present with mankind, so that he may lead them to what will invalidate their good intentions and righteous speech and deeds.*

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sworn enemy of mankind, always striving hard along with his soldiers to lead people to whatever

path that will invalidate their good deeds, including luring them to fall into Ar-Riyaa'. Muslims will find great help in the Quran and Sunnah in the pursuit of awareness with regards

to the treachery and plots of Satan, who uses Ar-Riyaa' as one of his most formidable weapons.

Allah said in the Quran, what translated means, *“Surely, Satan is an enemy to you, so treat him as an enemy.”* [35:6], *“Satan threatens you with poverty and orders you to commit sins.”* [2:268], *“Verily! Satan is to man an open enemy!”* [12:5], *“And whosoever follows the footsteps of Satan, then, verily he commands Al-Fa’hshaa (indecency) and Al-Munkar (disbelief and polytheism).”* [24:21], and, *“And Satan has made their deeds fair-seeming to them, and has barred them from (Allah’s) Way.”* [27:24].

Also, the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, *“Satan attends all what one of you does, including attending him when he is eating. Therefore, whenever one’s bite of food falls down, let him pick it up, remove the harm that it has carried and then eat it, and let him not leave it for Satan. When he is finished, let him lick his fingers, for he does not know which part of his food contains the Barakah (blessing from Allah).”* [Muslim].


“*Satan attends all what one of you does*” means that he is always present with mankind, so that he may lead them to what will invalidate their good intentions and righteous speech and deeds. When the intention is good, Satan may then lure one to fall into an illegal act in the pursuit of fulfilling this good intention, convincing him that his good intention will offset the illegal act he is about to commit! When the deed itself is righteous, Satan tries to corrupt the intention behind it. When the intention and the act are both righteous, Satan tries to lead the person to an improper method of performing this good deed, so that he may cause enmity and division between people.

In this regard, the Messenger of Allah once said, “*Each one of you has his own Qarin* (companion) *from among the Jinn* (meaning a devil) *and a Qarin from among the angels.*” The companions asked, “Even you?” He replied, “*Even I, except that Allah has aided me against him and he became Muslim. Therefore, he only commands me with that which is righteous.*” [Sahih Al-Jami’]. The Messenger of Allah also said, “*Each one of you has a devil accompanying him.*” The companions asked, “You too, O Messenger of Allah?” He replied, “*And I, except that Allah has aided me against him, so I am immune* (from his evil whispers).” [Sahih Al-Jami’]. The Prophet also said, “*Satan accompanies the son of Adam just as the blood circulates* (in his veins).” [Al-Bukhari & Muslim].

Furthermore, the Prophet said that Satan, “*Erects his throne on water, and then sends out his emissaries* (to mislead mankind and the Jinn). *The dearest one* (devil) *to him is the one who causes the biggest Fitnah* (trial, calamity, evil act, etc.). *One of them would come back, saying, ‘I did this and that,’ and Satan would reply, ‘You have not*

*done much!’ Then another one would come back, saying, ‘I kept trying until he* (a certain man) *divorced his wife!’ Satan would then draw him closer to him, saying, ‘Yes! You indeed are the one.’”* [Muslim].

These Texts from the Quran and Sunnah teach Muslims to acquire awareness and consciousness in the

continuing deceit and treachery of Satan. The Messenger of Allah said, what translated means, “*Qilu* (meaning rest, sleep, take a nap, etc.), *for the devils do not rest!*” [Sahih Al-Jami’]. Muslims can never get retrieve from Satan, except when they depend on Allah and perform what pleases Him of good, righteous deeds, whether big or small. 

## Repelling Satan

Imam Ibn Al-Qayyim said, “Reciting Surahs 113 and 114 has a wondrous effect for seeking refuge with Allah from Satan, repelling his evil and fortifying one’s self from him. This is why the Prophet had said regarding these two verses, ‘*None can seek refuge with anything better than them.*’ [Abu Dawood]. Also, the Prophet used to recite them when he goes to sleep. He also commanded Uqbah bin ‘Amer to recite them after the end of each prayer.” Regarding sleeping, it has been reported by Imam Al-Bukhari on the authority of ‘Aishah, may Allah be pleased with her, that the Prophet Salla Allahu Alayhi Wasallam used to do the following when he went to sleep: he would recite the last three chapters of the Quran, then blow in his hand and rub whatever he could reach of his body.

Ibn Al-Qayyim then continued on the benefits of those two chapters of the Quran, “All the Texts affirm the virtues of these chapters, the necessity of resorting to them and that no one can do without them. They have a real effect in repelling harm and evil, especially repelling magic and the evil eye. The slave needs these two chapters more than he needs to breathe, eat or drink.”

Among the Hadiths that affirm the virtues of these two magnificent chapters of the Quran are:

1—‘Uqbah bin ‘Amer reported Allah’s Messenger, Salla Allahu Alayhi Wasallam, has said, what translated means, “*What wonderful verses have been sent down today, the like of which have never been sent down before! They are, ‘Say: I seek refuge with the Lord of the dawn,’ and ‘Say: I seek refuge with the Lord of men.’* (chapters 113 & 114 of the Quran).” [Muslim].

2—‘Uqbah bin ‘Amer also narrated, “I once met with the Messenger of Allah, Salla Allahu Alayhi Wasallam, and so I took hold of his hand and said, ‘O Messenger of Allah! What is the path for survival for the believer?’ He replied, ‘*O ‘Uqbah! Guard your tongue, remain in your house* (to worship Allah much, and also to avoid Fitnahs), *and cry* (out of regret) *for your sins.*’ He then later met with me, took my hand and said, ‘*O ‘Uqbah bin ‘Amer! Shall I teach you the best three chapters that were revealed in the Torah, Gospel, Zaboor and the Quran?*’ I said, ‘Yes, may I be sacrificed for your sake.’ He said, ‘*Say: He is Allah, the One. Say: I seek refuge with the Lord of the dawn. And Say: I seek refuge with the Lord of men.* (the last three chapters of the Quran).’ He then said, ‘*O ‘Uqbah! Do not forget them, nor go to sleep every night until you recite them.*’ I have never forgotten them since then, and I never slept at night until I had recited them.” [Ahmad].

# The

# Evil End

The “evil end” means that the person dies while not on Allah’s path, falling into the prohibitions and neglecting the obligations. This is the miserable end that true believers throughout the ages have feared and did their best to avoid.

Signs of the evil end may show while a dying person is in his death bed, such as the inability to utter the Shahadah or rejecting to utter it, or talking about sins and desiring to commit them again. There have been numerous examples that depict the evil end, and they have been narrated by the scholars of Islam throughout the ages. Following are some examples:

1—Imam Ibn Al-Qayyem mentioned in his book, *Al-Jawab Al-Kafi*, that once, a man was told to say

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*Signs of the evil end may show while a dying person is in his death bed, such as the inability to utter the Shahadah or rejecting to utter it.*

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the Shahadah while he was on his death bed, but he said, “And what benefit will it bring

me while I do not remember praying not even one prayer.” He then died and did not utter it. He also narrated another story, “A merchant once told

me about a relative of his who was also a merchant and who was on his death bed. The people kept trying to make him say the Shahadah, and all he could say instead was, ‘This garment is cheap. This item is good.’ He then died while saying this and never uttered the Shahadah.”

Furthermore, he mentioned a person who was known for loving music and singing and was consumed by them. On his death bed, he would not utter the Shahadah, but instead he would only hum and sing, until he died, and he never uttered the Shahadah.

2—Al-Hafith Ath-Thahabi narrated that while a man who was an alcoholic was on his death bed, another person kept trying to make him say the Shahadah. Instead, all he could say was, “Drink and pour me some.” He also mentioned that a person who was addicted to playing chess would not utter the Shahadah, but would only say, “Your rock.... Checkmate,” etc., until his soul departed.

Imam Ibn Al-Qayyem commented on such stories, saying, “All praise be to Allah! How many similar incidents did people witness and were amazed by them?! What is hidden from them of the affairs of the

dying person is even greater and far more amazing. And take note: while such people are still alive and still possess their full physical and mental strength, Satan still took hold of them, controlled them, led them to perform all he wanted them to perform of sins, and made them forget Allah. He prevented their tongues from mentioning Allah and their limbs from worshipping Him. How would you then think the situation of such a person would be when he is on his deathbed, when his strength is gone and his mind is busy thinking about his pains and his demise?! It is at such a time that Satan would be at his strongest and the person at his weakest. Who would be able to survive this? It is at such time that, **﴿Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are Thalimun (polytheists and wrongdoers, etc.), and Allah does what He wills.﴾**

[14:27]. How can one expect Allah to lead him to the good end while he had forgotten Him all his life, and instead followed his desires and obeyed Satan?!

Whoever is far away from Allah's Path will be a prisoner of his desires and a worshipper of his lusts. His tongue will freeze and will not be able to move and mention Allah in Thikr, and his limbs will not be active in worshipping Allah, but will instead be busy with committing sin. Such a person will by no means have any chance to attain the good end."

### Grades of the Evil End

The evil end, may Allah save us all from it, is two grades. First is the grade of doubt or denial in Allah, and

the soul is therefore taken away while the slave is in such a state. This will lead to eternal punishment in Hellfire. Second, what is less than the first grade, where the slave will be desiring some matters of this life or longing for

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***If the person has the habit of continuously committing some sins and evil acts, then his heart will be used to them, and they will be the only thing on his mind at the time of death.***

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some sinful lusts at the time of death. These matters may take hold of the heart when he is dying, so he would die at the state of what he had lived on of sin. Therefore, if the person was one of those who frequently dealt with Riba, then he may die while wanting and thinking about Riba, and this will be his evil end. Or, if he was a drug addict or indulged in music and singing or smoking or looking at pornographic pictures, then these sins may be the only thing on his mind at the time of death. If such a person had observed Taw'hid when he was alive, then he

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***If the person was one of those who frequently dealt with Riba, then he may die while wanting and thinking about Riba, and this will be his evil end.***

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will not dwell in Hellfire for eternity, but he may face punishment for his sins.

### Causes for the Evil End

The evil end is caused by reasons and factors that must be avoided, the greatest of which is the corruption of the creed. If a person adopts a misguided creed, its effect will show on him and his behavior, and he will be the one needing most to reform his belief in order to attain Allah's Aid to face death in a proper manner and avoid the evil end.

Another reason is seeking the pleasures of this life and forgetting the Last Life, and also frequently committing sins and insisting on them. If the person has the habit of continuously committing some sins,


then his heart will be used to them and they will be the only thing on his mind at the time of death.

Imam Ibn Kathir said, "Sins, acts of disobedience and lusts will let down and desert

the person at the time of death, just as Satan will abandon him then. This abandonment, along with weak faith, will lead to the evil end. Allah said, **﴿And Satan is ever a deserter to man in the hour of need.﴾** [25:29]. The evil end, may Allah save us all from it, will not occur to the person who reforms his inner self as well as his outer self, and is truthful in his actions and speech. The evil end will only occur to the one whose creed is corrupt, his actions are sinful, and is daring to commit crimes and major sins. Such a person may be defeated

by such evils until death comes unto him before he has the opportunity to repent and reform."

Therefore, any person with sound mind and comprehension will avoid

any sins that his heart is attached to. He instead should commit his heart, tongue and limbs to performing acts of obedience and righteousness, and always follow the path Allah has drawn for him. All this should be achieved to be able to deal with and handle the time of death, for he who succeeds at that moment will succeed forever, and he who fails then will utterly fail forever. We ask Allah that He leads us to righteousness at the end of our lives, and to lead us to acts of obedience and avoiding sins at all times. He is the One Who hears the supplication, and the only One Who can answer it. 

# Az-Zuhd

## Being Moderate in the Way One Lives

**T**he Muslim who observes modesty in the way he lives will be ridding himself from being a slave to this worldly life and its short-lived joys. Such a person lives for the sake of Allah alone and no one else. Indeed, Az-Zuhd is a good way to conduct life and an essential ingredient in the character of the Muslim.

Muslims have the best example of Zuhd in the Messenger of Allah, Salla Allahu Alayhi Wasallam, who reached the highest grades of Zuhd ever attained by mankind. Umar

bin Al-Khattab once described the Messenger's Zuhd, saying, "I have seen the Messenger of Allah rolling (back and forth) on his stomach the entire

day (because of hunger), yet he was unable to find even Daqhal (cheap dates) to fill his stomach!" [Muslim].

Also, Umm Al-Muminin, 'Aaishah, may Allah be pleased with her, said, "We used to witness the Hilal (new moon), then the next Hilal, then the next Hilal, three Hilals in two

months. Yet, (during all this time) no fire would be started (to cook) in the houses of the Messenger of Allah." When she was asked, "What provided sustenance for you?" She replied, "Dates and water." [Al-Bukhari & Muslim]. This is a tremendous lesson in Zuhd that the Messenger of Allah has taught to his companions and thus to his Ummah. Therefore, Muslims should not busy themselves enjoying the comforts of this life. Instead, they should imitate the example of the Messenger of Allah in the way he conducted his life and in his Zuhd.

As for the companions of the Messenger of Allah, they have also taught Muslims a lesson on how to be a Zahid (the person who observes Az-Zuhd). Before Islam, Mus'ab bin Umayr was one of the richest young men of Makkah. But, when he embraced Islam, he restrained himself with Zuhd, that when he was killed in the battle of U'hud, he left no possessions in this life except a Namirah (a type of garment). Whenever he was covered from the top with it, his feet would show, and whenever his feet were covered, his head would show. The Messenger of Allah then ordered that his head is covered with the

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*Muslims have the best example of Zuhd in the Messenger of Allah, Salla Allahu Alayhi Wasallam, who had reached the highest grades of Zuhd ever attained by mankind.*

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Namirah and that his feet are covered with Uth-Khur (a type of tree leaves).” [the meaning of this Hadith was narrated by Al-Bukhari & Muslim].

Observing Az-Zuhd has several advantages, one of which is that Allah will love the person who observes it. If Allah loves a person, then He will spread acceptance for him on earth.

The Messenger of Allah, Salla Allahu Alayhi Wasallam, was once asked about a deed that, if performed, it will cause one to be loved by Allah and by people. The Prophet responded, saying, “**Be a Zahid in this life, and Allah will love you. And be a Zahid in what people own** (by ridding yourself from envy and greed), **and the people will love you.**” [Ibn Majah]. And we end with the following Ayah, **“O mankind! Verily, the promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.”** [35:5].

*Continued from page 5 ... Al-Asmaa' Wa As-Ssifat*

exists.” [3:2], and, **“Allah, He has said, ‘He is the Ever-Living, none has the right to be worshipped but He.’”** [40:65]. He has similarly described some of His created beings with life, **“And We made from water every living thing.”** [21:30], and, **“And peace on him the day he was born, the day that he dies, and the day that he will be raised up to life!”** [19:5]. The Life of the Creator is not like the life of a created being.

And Allah has said, **“The Merciful (Allah) Istawa (arose) over the Throne.”** [20:5], and He has said concerning a created object, **“And it (Noa’h ark) Istawat (rested) on Mount Judi...”** [11: 44]. His Istiwaa’ upon His Throne is not like the Istiwaa’ of the ark of Noa’h on Mount Judi.

## The Prophet’s Zuhd

Allah said, what translated means, **“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (disbelievers), the splendor of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.”** [20:131].

● The Prophet once swore that he will not approach his wives for a month, and he took refuge in a small room that had no means of comfort. Umar bin Al-Khattab entered unto him and saw him leaning on a ‘Hasir (woven bamboo mat). Umar then started to cry. The Messenger of Allah asked, “What drives you to cry, O Umar?” Umar replied, “O Messenger of Allah! Kisra (the Persian emperor) and Qaysar (the Roman emperor) live the way they live (in luxury), while you, the best creation whom Allah chose (meaning you live like this)?!” The Prophet said, “O son of Al-Khattab! Do you have a doubt with regards my matter? These are people whose share of good bounties are given to them in this life (and leaving nothing for the Last Life).” [Al-Bukhari]. Also in a different narration, the Prophet asked Umar, “Would you not be pleased if they enjoy this life and we enjoy the Last Life?” Umar replied, “Yes, O Messenger of Allah.” The Prophet then said, “Then thank and praise Allah, the Exalted and Ever-High.” [Muslim].

● Abdullah Ibn Mas’ood narrated, “The Messenger of Allah slept once on a ‘Hasir, which left marks on his side. When he woke up, I started to rub his side, saying, ‘O Messenger of Allah! Allow us to throw something on top of this ‘Hasir. The Prophet said, ‘Why should I care about this life?! The example of me with regards to this life is the example of a traveler who rested under a tree, and then left it and departed. [Ahmad, At-Tirmithi & Ibn Majah].

In summary, we must neither transcend the Quran and Sunnah, nor do we falsely interpret the Attributes of Allah mentioned in them, by the false interpretations employed by the Jahmiyyah and the Mu‘tazilah (two misguided sects), who claim that: the Hand of Allah is figurative and means His Blessings, His Arising above His Throne means His Conquering of it, the Face of Allah refers to the Divine Essence, the Mercy of Allah means His Favor, His Nightly Descent means the descending of His Command, or His Mercy, or His Angels, etc.

These false interpretations lead an individual to Kufr and reduce the Shari’ah to becoming a toy in the hands of the misguided ones and those bent on destroying Islam.

● Abu Hurayrah narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, “If I had gold equal to mount U’hud, it would not please me that it should remain with me for more than three days, except an amount which I would keep for repaying debts.” [Al-Bukhari].

● ‘Amru bin Al-’Harith, may Allah be pleased with him, narrated, “When Allah’s Apostle died, he did not leave any Dirham or Dinar (i.e. money), a slave-man or a slave-woman, or anything else, except his white mule, his arms, and a piece of land which he had given in charity.” [Al-Bukhari].

# Friday Prayer

## Rules & Etiquettes

**F**riday is a special and honorable day, and its virtues and special benefits must be attained by performing various acts of worship and servitude. It is a day that has rules and etiquettes that Muslims need to adhere by and implement. The Prophet, Salla Allahu Alayhi Wasallam, used to honor this day and perform acts of worship in it more than any other day of the week. Among these rules and etiquettes are:

1—It is preferable for the Imam to recite Surat As-Sajdah [32] and Surat Al-Insan [76] in their entirety during Fajr prayer on Friday. Nowadays, some Imams recite only a portion of these Surahs, which the Prophet never did.

2—It is encouraged to frequently recite the prayer upon the Prophet on Friday, by saying, “Salla Allahu Alayhi Wasallam.” The Prophet said, what translated means, “*Friday is one of the best days. On it Adam was created, on it he was expelled from it, on it will be the blowing of the Horn* (announcing the

commencement of the Hour), *and on it will be the Shock* (when all living beings will be shocked to death, so the Hour and the reckoning can commence). *Therefore recite the prayer upon me frequently on Fridays, for your prayers upon me will be presented to me.*” [Ahmad & As-Sunan].

3—Friday prayer is an obligation on every male adult who is not traveling or sick or has any other valid excuse. Women are not obliged to attend the prayer, but if they do, they will be rewarded for it.

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***The Prophet, Salla Allahu Alayhi Wasallam, used to honor Friday and perform acts of worship in it more than any other day.***

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4—Taking a bath for Friday prayer. The Prophet said, “*Those who are attending the Friday prayers should take a bath.*” [Al-Bukhari & Muslim]. He also said, “*Ghusl (taking a bath) on Friday is compulsory for every Muslim reaching the age of puberty.*” [Al-Bukhari].

5—Going early to the prayer is strongly recommended, and this is something abandoned by many Muslims today, where they time their arrival at the Masjid with the end of the sermon. The Prophet said, what translated means, “**When it is a Friday, the angels stand at the door of the Masjid and keep on writing the names of the persons coming to the Masjid in succession according to when they arrive. The example of the one who enters the Masjid in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumu’ah prayer), the angels fold their papers and listen to the sermon.**” [Al-Bukhari & Muslim].

6—It is recommended that Muslims busy themselves while in the Masjid—prior to the arrival of the Imam—with prayer, Thikr and reciting the Quran. Some of the Hadiths we have stated above indicate this ruling.

7—It is an obligation to listen to the sermon and pay attention to what is being said. The Prophet said, what translated means, “**When the Imam is delivering the sermon, and you ask your companion to keep quiet**

**and listen, then no doubt you have done an evil act.**” [Al-Bukhari & Muslim]. Imam Ahmad added in his narration of this Hadith, “**And he who does this will have lost all the rewards for that day.**”

8—It is recommended to recite Surat Al-Kahf [18] during Friday, because of the Hadith that states, “**If a person recites Surat Al-Kahf during Friday, then Allah will enlighten him between that Friday and the next one.**” [Al-Hakim & Al-Bayhaqi].

9—It is impermissible to travel on a journey on Friday after Friday prayer time has started, as Imam Ibn Al-Qayyim has stated in *Zad Al-Ma’ad*.

10—It is hated and discouraged to designate and single out Friday as a day for fasting or offering voluntary prayer at night. The Prophet said, what translated means, “**Do not single out Friday nights with voluntary prayer. Also, do not single out Friday as a day for fasting out of the rest of the days, unless it is the obligatory fast (in Ramadhan).**” [Muslim]. Therefore, if

a person wants to fast on a Friday, then he should fast a day before it or a day after it, as the following Hadith states, “**None of you should fast (voluntary fast) on Friday unless he fasts a day before or after it.**” [Al-Bukhari & Muslim].

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***If the person enters the Masjid for Friday prayer while the Imam is delivering the sermon, he should pray two short Ruk’ahs before sitting down.***

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11—As for Sunnah prayer for Friday prayer, it was reported by Imam Al-Bukhari that the Prophet used to pray two Ruk’ahs after the prayer. It was also reported by Imam Muslim that the Prophet had commanded those who wish to pray after Friday prayer to pray four Ruk’ahs. Imam Is’haq had concluded from the above reports, “**If the person prays the Sunnah in the Masjid, then he should pray four Ruk’ahs, and if he prays it at home, then he should pray only two.**”

12—If the person enters the Masjid for Friday prayer while the Imam is delivering the sermon, then he should pray two short Ruk’ahs before sitting down (greeting the Masjid prayer). Jaber bin Abdullah, may Allah be pleased with him, narrated that Solayk Al-Ghatafani entered the Masjid while the Prophet was delivering the sermon, and he sat down and did not pray. The Prophet then said, “**If the one of you comes to prayer while the Imam is delivering the sermon, then he should pray two Ruk’ahs and then sit down.**” [Muslim].

13—It is preferable for the Imam during Friday prayer to recite Surat Al-Jumu’ah [62] and Al-Munafiqoon [63], or Al-A’la [87] and Al-Ghashiyah [88]. Imam Muslim reported that the Prophet used to recite those Surahs during Friday prayer. ■

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***Continued from page 1 ... Editorial***

can commit because it contradicts the very purpose of his creation. Man was created to worship God alone as Allah has explicitly stated in the Quran, **﴿I have only created the Jinn and mankind so that they worship Me (alone).﴾** [51:56].

Consequently, the worship of creation, which is the essence of

idolatry, is the only unforgivable sin. One who dies in this state of idolatry has sealed his fate in the next life. This is not an opinion, but a revealed fact stated by God in his final revelation to man, **﴿Verily Allah will not forgive the joining of partners with Him, but He may forgive (sins) less than that for whomsoever He wishes.﴾** [4:48]. ■

# The Road To

# A Happy Marriage

**(Part 3/4)**

**M**arriage is an important institution necessary for the preservation of mankind. We previously mentioned some steps that both spouses need to take to ensure that their marriage is happy and prosperous. We now continue with this topic, hoping that Allah will benefit us all.

On the other hand, if you only show the woman you seek to marry your good qualities and hide the bad ones, then shortly after marriage you will be exposed and all your defects will become known. In this case, your wife might view you as a deceitful person and may never trust you again. This is one of the major causes for problems in marriages.

### **3—Do Not Hide Your Defects**

No person is perfect, a fact everyone knows, but not everyone remembers. When you seek a woman for marriage, tell her about all your

defects, whether physical or mental. Tell her if you are short-tempered, excessively jealous, stingy, a perfectionist, etc. If she

becomes aware of all this and still agrees to proceed with the marriage, then this is her choice. Maybe she is able to change some of these shortcomings and replace them with good and righteous qualities.

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*If you only show the woman you seek to marry your good qualities and hide the bad ones, then shortly after marriage you will be exposed and all your defects will become known.*

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### **4—Agreeing On Everything Before Marriage**

This is one of the most important steps that need to be taken before the marriage takes place, or at least at the beginning of marital life. Such matters include the following: where to live, house and furniture needed, mechanics of spending, the woman working or not, etc. Of course, the most important matter that must be clear and agreed upon by both spouses is the reason for existence in the first place, and that is, *﴿And I (Allah) created not the Jinn and humans except they should worship Me (Alone).﴾* [51:56].

One example of agreeing on things is narrated by Imam Shuray'h, who met Imam Ash-Shi'bi once. Ash-Shi'bi asked Shuray'h about his life in the house, and Shuray'h answered, "I have not encountered anything that angered me for more than twenty years." Ash-Shi'bi asked, "And how were you able to achieve this?" Shuray'h replied, "The first night I went to my wife, I found that she possessed great beauty. I therefore said to myself, 'I must perform Wudhu and pray two Ruk'at to Allah, thanking Him.' Then when I finished the prayer, I found that my wife was praying behind me. Then later when all friends and relatives departed and left us alone, I extended my hand towards her, but she said, 'Wait Abu Umayyah, hold one minute.'


She then said, 'All praise be to Allah. I praise Him and seek His help, and I pray upon Prophet Mohammad and his family. To proceed: I am a foreign woman who does not know your habits and your likes and dislikes. Therefore, tell me what you like so I do it, and what you dislike so I avoid it.' She then said, 'Know that among your tribe there are many women whom you could have married, and among mine there are many men who are comparable to me and whom I could have married. However, Allah has willed and what Allah wills takes place. Therefore, and since we are now married, fulfill what Allah had commanded: hold me with excellence or release me with kindness. I say this speech of mine, and I ask Allah for forgiveness for me and you.'

By Allah, O Shi'bi, I felt that I also needed to give a speech then. So I said, 'All praise be to Allah. I praise Him and seek His help, and I pray upon Prophet Mohammad and his family. To proceed: You have said words that if you fulfill, then they will be of great benefit to you; and if you ignore, then they will be a proof against you. I love such and such things and hate such and

such things. Any good matter you see of me, then you can spread it among the people; and any evil matter you see of me, then hide it.'

She then asked, 'How do you feel about me visiting my family?' I replied, 'I do not like it that my in-laws are bored with me (I do not like to visit them frequently).' She asked, 'Whom from among your neighbors that you like so I allow them in your house, and

whom you don't like so I deny them permission to enter?' I replied, 'Such and such are good people, and such and such are evil people.'

Shuray'h then said, "I then spent with her the night, and that was the most blessed night I ever had. And I stayed with her for twenty years, I never criticized her for anything except once, and even that time I was unfair with her." 

## Ghusl After Kissing

**Q** Is it necessary to perform Ghusl (take full bath) after mere kissing or foreplay?

**A** It is not necessary for either the man or the woman to perform Ghusl for mere kissing or foreplay, except if there was sexual discharge. If they both discharged, then Ghusl is required on both of them, and if only one of them discharged then it is required from the one who did. This is if there was only kissing, hugging and play.

However, if there was sexual intercourse, then Ghusl is obligatory on both of them even if there was no sexual discharge, for the Prophet had said, "**When a man sits in between the four parts of a woman and has sexual intercourse with her, Ghusl becomes compulsory** (on both of them)." [Al-Bukhari & Muslim]. Imam Muslim also had an addition to the Hadith that reads, "**Even if there was no sexual discharge.**" Some people are not aware of this, as they think that if there was no discharge then Ghusl is not obligatory. In reality, intercourse necessitates Ghusl in all cases. Anything less than intercourse does not necessitate Ghusl, unless a discharge occurs.

*Sheikh Mohammad Saleh Al-Uthaimen*

## Using Perfume outside the House

**Q** Is it permissible for women to go to school or to visit friends or relatives while having perfume on?

**A** It is permissible for the woman to put perfume on if she was going to a gathering of women only, and if on her way to her destination she does not pass by men. As for her putting perfume on and going to places where men are present, then this is impermissible because of the Hadith, "**Any woman that has used perfume should not attend Isha prayer with us** (in the Masjid)." [Muslim & Ahmad], among other Hadiths. This is because her putting perfume on, departing her house and passing by gatherings of men will be a cause for calamities for her. She is also commanded to observe modesty and shyness, for Allah has said, **﴿And stay in your houses, and do not display yourselves like that of the times of ignorance.﴾** [33:33].

*Sheikh Abdulaziz Bin Baz*

## ***Our Objectives***

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

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