

The Muslim Creed

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Editorial

It is the obligation of every person to thank his Lord and Creator for the countless blessings and bounties He has bestowed upon him. One aspect of this appreciation is for the slave to acknowledge these bounties and comprehend Allah's favor upon him. Allah's bounties and signs are countless, and the slave encounters them every hour of every day. If the slave would only contemplate these bounties and acquire correct and beneficial knowledge, his faith in his Lord will certainly increase and he will come to appreciate the generosity of Allah towards him. However, in this day and age where wealth and possessions are everything, most people neglect this duty and become unappreciative of Allah's gifts. No value is ascribed for the succession of day and night, and the whole universe with its countless signs and indicators to Allah's bounties and favor have become unnoticeable and a normal everyday occurrence. A day would pass followed by night, the sun would rise and set followed by the moon and the stars, and only few ponder upon this universe and comprehend its magnificence and what it entails of Allah's Might and Generosity. All this is due to the people overstepping Allah's set limits and also to forgetfulness and lack of attention. On the other hand, the sincere Muslim remembers this at all times, always pondering upon Allah's creations and bounties.

Does anyone ever think of a day where the sun does not rise or set? How about a day that is all daylight or darkness? If people would think about this, then they would appreciate this major bounty that Allah has given and which is taken for granted by most. For this reason, Allah said, what translated means, *Say (O Mohammad), "Tell me! If Allah made night continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allah who could bring you light? Will you not then hear?" Say (O Mohammad), "Tell me! If Allah made day continuous for you till the Day of Resurrection, who is an Ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?" It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.* [28: 71-73]. If darkness would last the entire day, then this would harm people and bring boredom and despair to them. Similarly, if daylight would last the entire day, then this would exhaust people by draining their energy. However, it was Allah's endless mercy and ultimate favor that He has given His creation a dark night to rest and relax and a bright day to work and strive.

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The Joy, or Torture in the Grave

(2/3)

In the previous article on the subject of the punishment or joy in the grave, we mentioned several Hadiths that detail the fate of the believer and the disbeliever upon their death. We also stated that believing in the Last Day and in Predestination are among the six pillars of Iman. We will now, Allah willing, continue with the Hadith of the Prophet, Salla Allahu Alayhi Wasallam, that mention the fate of the Kafir upon his death from the time his soul is captured by the angel of death until he starts receiving the punishment in the grave that he deserves.

The Prophet, Salla Allahu Alayhi Wasallam, said, what translated means, “And when the Kafir (disbelieving) slave is reaching the end of his term in the Dunya and the beginning of his term in the Akhirah, there will descend onto him from heaven fierce, harsh angels with dark faces. They will bring with them a Masu’h (a Masu’h is a piece of thick, hard cloth made from animal hides) from the Fire, and will sit as far from him as the sight reaches. Then the angel of death will come and will sit right next to his head, saying, ‘O Khabith (impure, evil, sinner, etc.) soul! Depart (your body) to an anger from Allah and a wrath.’ The soul will scatter in his body, and the angel of death will seize it (with such force), just as the Suffud (a branch of thorns),

which has many thorns, is removed from wet wool, that the veins and the nerves will be torn out with the soul. Then, every angel between the heaven and earth, and every angel in heaven will curse him. Also, the doors of heaven will be closed shut in his face, and the people (or keepers) of every door will pray to Allah that his soul is not ascended through their side (door). When the angel of death seizes the soul, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in that Masu’h, while the most stinking smell that can ever exist on earth will emit from it.

They will then ascend it (towards heaven), and whenever they pass by a group of angels, they will ask, ‘Whose is this Khabith soul — calling him by the worst names he was known for in the Dunya—? They (the group of angels who are ascending the disbelieving or wicked soul) will ask that the door of heaven is opened for him, and their request will be denied, **For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes**

through the eye of the needle (which is impossible). [7:40]. Then Allah will say, ‘List him in Sijjin (**And what will make you know what Sijjin is? A Register inscribed.**) in the lowest earth.’ Allah will then say, ‘For I have promised them that, **Thereof** (the earth) **We created you, and into it We shall return you, and from it We shall bring you out once again.**’ [20:55].’

The impure soul will then be thrown from heaven (until it joins its body), **And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.** [22:31]. His soul will be returned to his body, and he will hear the sounds of his people’s slippers while they are leaving him. Then, two threatening

The Kafir will then find Hellfire’s heat and Samum (fierce hot wind), and his grave will be reduced in size, until his bones cross each other.

angels will admonish him and will make him sit up, saying, ‘Who is your Lord?’ He will say, ‘Huh, huh! I do not know.’ They will say, ‘What is your religion?’ He will say, ‘Huh, huh! I do

not know.’ They will then say, ‘What do you say about this man (Prophet Mohammad) who was sent to you?’ He will not be able to recognize (or remember) his name. He will be told, ‘Mohammad!’ He will then say, ‘Huh, huh! I do not know, I heard people saying that (Mohammad is the Messenger of Allah).’ He will be told, ‘May you ever be ignorant.’ Then Allah will herald from heaven, ‘He has said the lie, so furnish him from the Fire and open a door for him to the Fire.’ The Kafir will then find its heat and Samum (fierce hot wind), and his grave will be reduced in size, until his bones cross each other.

Then, a man with an ugly face, wearing ugly clothes and with a stinking smell emitting from him will come to him, saying, ‘Receive the glad tidings with that which will displease you! This is the Day that you have been promised.’ He will say, ‘And you, may Allah convey to you the news with

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This is a call to all Muslims to think about Allah’s blessings and bounties that are neglected and taken for granted, except by the few thankful and sincere slaves. When Allah revealed the following Ayah, **﴿Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah** (always, and in prayers) **standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying), “Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.﴾**

all that which is evil, who are you, for yours is the face that brings about evil?’ He will say, ‘I am your evil works. By Allah, as much as I have known you, you were always lazy with regards to Allah’s obedience, while hurrying to that which is in Allah’s disobedience. Therefore, may Allah reward you with evil.’

Then, a blind, deaf and mute creature will be assigned to him, holding a hammer in his hand, if he strikes a mountain with it, it will reduce it to dust. He will strike him once with it, and he will be reduced to sand. Then, Allah will recreate him the way he was. Then the creature will strike him again, and he will scream so loud, that it will be heard by everything except Ath-Thaqalayn (mankind and the Jinn). Then, a door will be opened for him to the Fire, and he will be furnished from the Fire. Then, he will say, ‘O my Lord! Do not commence the Hour!’” [Ahmad, Abu Dawood & An-Nasai].

[3:190-191], the Prophet said, what translated means, **“Woe unto him who recites these verses but does not contemplate and ponder upon their meanings.”**

Muslims need to take notice of these facts and remember the magnificence and greatness of their Lord and Creator. This is needed now more than ever, at a time when earning a living and material possessions occupy most of the people’s thoughts and worries. In order for the Muslim to strengthen his faith, he has to seek the means of approach to his Lord and know Him, and to fulfill his duties towards Him, that is to worship Him without partners or equals. Would anyone heed this call and act upon it?!

Acts of Shirk

Acts of Greater Shirk that nullifies one’s Islam include the following: Bowing or prostrating to a living or dead person; vowing to anyone other than Allah, like graves of the righteous; slaughtering offered to the righteous, trees or springs; circumambulating around the grave of a prophet or righteous person, like the grave of the Messenger, Ali ibn Abi Talib, Al-Husayn, Al-Hasan, Ali ibn Musa Ar-Ridha, Abdul-Qadir Al-Jilani, Al-Badawi, Ar-Rifa’i or others; and seeking help from other than Allah during times of hardship, by saying, “O Messenger of Allah! Save me!”, “O Messenger of Allah! Dispel from me these worries”, “Help me! O ‘Abdul-Qadir Al-Jilani!”

Also acts of Shirk are: Seeking help from other than Allah in matters none is capable of performing except He, such as seeking recuperation from an illness, whether for one’s self or for others; the return of a loved one; to provide one with a child or sustenance; to dispel hardship or worry; or similar matters which lie not in the ability of a created being to perform.

Whoever performs any of the above acts is a Mushrik committing Greater Shirk and guilty of worshipping other than Allah. Allah will not forgive such a person unless he repents, as evidenced by the Statement of Allah, Exalted be He, **﴿Verily Allah forgives not (the sin of) setting up rivals in worship with Him, but He forgives other (sins) than that, to whom He pleases.﴾** [4: 48].

As for seeking aid in matters a living created being is capable of performing, like seeking someone’s aid in resolving a need or to rescue you from drowning, burning or other than that, there is no harm in doing so and are not Shirk.

Following the Paths of Misguidance

It is a fact of life that followers of all religions and ideologies think that their own religion or ideology is the true faith, although some of them, some Christians for example, might sometimes have reservations and doubts about their own religion. In addition, it is a fact that followers of various religions and faiths also believe that all other religions and ideologies are erroneous and false.

Allah has informed us in His Book that both the Jews and Christians believe that they alone are on the true religion, and that everyone else is on the path of misguidance. He said, what translated means, **﴿And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Mohammad), “Produce your proof if you are truthful.” Yes, but whoever submits his face (himself) to Allah (follows Allah’s Religion of Islamic Monotheism) and he is a Mu’hsin (good-doer) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.﴾** [2:111-112]. In this Ayah, Allah refutes the false claim of the Jews and Christians and challenges them to prove its validity. Allah also states that the Jews and Christians will never accept or be pleased with the Muslims until they follow their religion, and then warns whoever imitates

and follows them in the religion of His wrath and severe torment. He said, what translated means, **﴿Never will the Jews nor the Christians be pleased with you (O Mohammad) till you follow their religion. Say, “Verily, the Guidance of Allah (Islamic Monotheism) that is the (only) Guidance.” And if you (O Mohammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (the Quran), then you would have against Allah neither any Wali (protector or guardian) nor any helper.﴾** [2:120].

It is a cause for sorrow to witness that many Muslims nowadays have forgotten a large part of Islam. Many of them have even driven themselves far away from Islam, thus qualifying themselves to be included in the meaning of the Ayah, **﴿And if you were to follow their (Jews and Christians) desires after what you have received of Knowledge, then you would have against Allah neither any Wali nor any helper.﴾** [2:120]. This fact only proves the prophecy that the Messenger of Allah has foretold long ago, **“You will follow the Sanan**

(traditions, ways) **of those before you, little by little, that if they enter a Dhabb’s (a desert lizard) den, you will follow them into it.”** The companions asked, “The Jews and Christians?” He said, **“Who else?”** [Al-Bukhari & Muslim].

These facts become even more serious and daunting when we realize that there are many so-called Islamists or scholars who imitate the Kuffar. Such people even go to such extents as compromising some of the rulings of the religion for the sake of Da’wah, they falsely claim, or to appear as

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moderates or pragmatists in the Kuffar’s eyes. This is the result of confusion and not being firm in following the Sunnah of the Messenger of Allah, Salla Allahu Alayhi Wasalam. Adding to this confusion is the attitude that many of these people take when reminded with a Hadith of the Messenger of Allah, often responding by saying, “This is a preferred act!” although the Hadith in discussion may contain an obligation!

We must state here that not being firm in the religion is a sign of weak Iman, for the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, **“There is a morsel of flesh in the body that if it is righteous, then the entire body becomes righteous, and if it is evil, then the entire body becomes evil, and that is the heart.”** [Al-Bukhari & Muslim]. This Hadith states that the outward appearance is an indicator of the true reality of the heart as being righteous or evil. Therefore, when one rejects and defies the Sunnah of the Prophet outwardly, he has no right to say that he is a follower of the Sunnah, because his outward attitude indicates otherwise. Allah said, what translated means, **“O you who believe! Obey Allah and obey the Messenger (Mohammad).”** [4:59]. Furthermore, the Prophet said, **“All of my Ummah will enter Paradise except those who refuse.”** The companions said, “Who would refuse, O Messenger of Allah?” He said, **“Whoever obeys me will enter Paradise, and whoever disobeys me will have refused.”** Hence, how can those who defy the Prophet claim that they love him and that they follow his Sunnah?

We will not be exaggerating if we say that many Muslims in the present time imitate the way the Jews treated Prophet Moses, who was sent to them as a Messenger from Allah and who was aided by the magnificent miracles that Allah gave him. The Jews were arrogant and had the evil habits of disobeying and defying the Messenger who was sent to them. When Moses ordered them to slaughter a cow, they said, **“Do you make fun of us?”** He said, **“I take Allah’s Refuge from being among Al-Jahileen (the ignorant or the foolish).”** [2:67]. This was a surprisingly arrogant and foolish question from the Jews to their Prophet whom Allah has aided with the various miracles that they witnessed with their own eyes.

Then, the Quran continues, **“They said, ‘Call upon your Lord for us that He may make plain to us what it is!’ He said, ‘He says, ‘Verily, it is a cow neither too old nor too young, but (it is) between the two conditions’, so do what you are commanded.’ They said, ‘Call upon your Lord for us to make plain to us its color.’ He said, ‘He says, ‘It is a yellow cow, bright in its color, pleasing to the beholders.’” They said, ‘Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, and surely, if Allah wills, we will be guided.’ He (Moses) said, ‘He says, ‘It is a cow neither trained to till the soil nor water the fields, sound, having no other color except bright yellow.’” They said, ‘Now you have brought the truth.’”** [68:71]. Hence, the Jews made this matter difficult for themselves by their frequent questions until, **“So they slaughtered it though they were near to not doing it.”** [2:71]. These Ayat from Surat Al-Baqarah indicate the importance of following and obeying the Messengers of Allah. At first, the command that Moses

conveyed to the Jews was easy for them, to slaughter a cow, any cow. But because of their defiant nature, they kept asking questions about the specifications of the cow, and Allah kept making it more difficult for them by demanding a more specific cow that was hard to find and expensive to acquire.

The attitude and conduct of the Jews with their prophet is similar to the attitude that many Muslims in the present time take regarding the Sunnah of Prophet Mohammad, Salla Allahu Alayhi Wasallam. Such Muslims often ignore and belittle the Sunnahs, claiming that these Sunnahs only touch

the surface of Islam and are nonessential. They also use their minds and silly logic, just as the Jews before them did regarding both their prophets and Allah’s Commands. They forget that Allah has said, what translated means, **“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.”** [53:3-4].

The companions of the Messenger of Allah never questioned the Prophet about the wisdom behind Allah’s Commandments. Rather, when they would hear the Messenger’s command, they would only say, **“We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).”** [2:285]. On the other hand, many Muslims in the present time argue against and openly defy the Sunnah, treating the Prophet the same way the Jews treated Prophet Moses. Allah warns such people that they risk annulling their Islam, **“Or do you want to ask your Messenger (Mohammad) as Musa (Moses) was**

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asked before (i.e. show us openly our Lord?) ***And he who changes Faith for disbelief, verily, he has gone astray from the right way.*** [2:108].

All Muslims should be aware of the danger that lies in refusing and belittling the Prophet’s Sunnah. They are also required to avoid imitating those whom Allah is angry with, the arrogant, disbelieving Jews. All Muslims should also acquire adequate knowledge in the honorable status and the high grade of the Prophet whom Allah sent to them, who had stated that, **“By Allah, if Musa were to be alive today, he would have no choice but to follow me.”** [Ahmad].

The Way Of The Companions...

A Light And Guidance

There is a dangerous idea that has been circulating among Muslims today concerning the companions of the Prophet. This idea is that we are not obligated to follow their opinions and understanding. They say, “*Aren’t we men like them?*” Meaning they have the ability to understand the Texts of the Quran and Sunnah just as the companions of the Prophet did, and thus there is no need to rely on the understanding of the companions. This dangerous idea may be valid only if the opinion of a companion contradicts the Quran or the Sunnah. If, by spreading this idea, one claims the invalidity of the opinions of the companions in all cases, then this is a misguided and sinful way.

The great scholars of Islam have taught us to take into great care and consideration the opinions and ways of the Prophet’s companions. Following are some of what the Salaf (righteous ancestors) said about the Prophet’s companions, may Allah be pleased with them all:

1 — Al-Hassan Al-Basri said, “The companions had the most clean hearts and the deepest knowledge. They were the most uncomplicated (in the way they sought and practiced their knowledge). Allah has chosen them to be companions to His most beloved Prophet. Therefore, try to imitate their

ways and behavior, for they are, by the Lord of the Kaa’bah (Allah), truly on the right path.”

2 — Imam Al-Awzaii said, “Knowledge is what we received from the companions, anything else is not Knowledge.”

3 — Huthaifah, may Allah be pleased with him, said, “O readers of the Quran, fear Allah and follow those before you (your righteous ancestors). I swear, if you do that, you will indeed be righteous. If you do not follow them, then it is total misguidance.”

4 — Umar bin Abdil-Aziz, may Allah be pleased with him, said, “The Messenger of Allah and the righteous Caliphs after him established the Sunnah. Following their Sunnah is believing in the Book of Allah, perfection of the religion, and a source to strengthen the faith. Whoever follows it is truly righteous and victorious if he seeks victory with it. Whoever rejects it will be choosing a path other than the believers’ path. For those, Allah will grant them their chosen (and misguided) path and then they will taste the Fire: What an evil destination indeed.”

5 — Abdullah ibn Mas’ood, may Allah be pleased with him, said, “Whoever amongst you needs to take an example, he should take the companions as an example. They had the most clean hearts, the deepest knowledge, the simplest and most righteous way, and they were the best of generations (among all Muslims). Allah has chosen them to accompany His Messenger and to establish the religion. Know their rights upon you and follow their ways. Truly, they were on the right path.”

The great scholars of Islam have taught us to take into great care and consideration the opinions and ways of the Prophet’s companions, may Allah be pleased with them all.

6 — Imam Ibn Rajab Al-Hanbali said, “Whoever does not depend on the companions for knowledge will miss guidance and gain misguidance. Knowing their ways requires careful studying and rejecting what they did not say. Gaining this knowledge also needs careful studying of the chain of narrators, accepting only true narration. Whoever does not do this does not trust his righteous ancestors. Truly misguided are the ones who mistrust our righteous ancestors and do not know what is true or fake of the narrations attributed to them.”

Last but not least, we mention an authentic Hadith of the Prophet. He said, what translated means, “*My nation will divide into seventy three groups, all of them will be in Hell except one.*” The companions asked, “Which group (do you mean) O, Messenger of Allah?” He replied, “*Whoever follows what I and my companions are following.*” [At-Tirmithi].

Blind Following

Blind Taqleed for the Imams did not only lessen the status of the Sunnah with the Muslims, but also divided the ranks of the Ummah and created enmity and hatred between them.

Followers of the various Mathahib fought and still fight with each other in the Masajid and elsewhere about things that Allah has not legislated, such as the false practice of praying only behind those who follow their own Mathhab, and this led to erecting four podiums in Makkah years ago, so that followers of each Mathhab could pray behind members of their Mathhab! Later on in Makkah, these podiums were removed by the government and the people started to all pray behind one Imam (the leader of the prayer).

Until the present time, many Masajid in the Muslim World are known to follow a certain Mathhab, and the Imams in these Masajid only follow the Mathhab of the people who control the Masjid. Consequently, Muslims busy themselves seeking knowledge in the various opinions and teachings of their Mathhab, rather than seeking knowledge in the Sunnah.

No man has two hearts in his chest, so he either fills his heart with the Sunnah or with something else.

Salafis & the Four imams

Islam obliges all Muslims to love and respect all the respected Imams and scholars, including the four Imams. It also obliges Muslims to follow the Imams and scholars with knowledge, not by using Taqlid (blind following). The four Imams are, indeed, our masters and our Salaf for whom the Messenger has testified to their righteousness. The four Imams were also true followers of As-Salaf As-Salih. They taught us how to understand the Texts from the Quran and Sunnah and how to apply them in our lives. They have also prohibited Taqlid. Indeed, those who follow the Texts of the Quran and Sunnah and refrain from blind following of the Imams are the true followers of the Four Imams.

The call that we emphasize, that is following the Quran and Sunnah as understood by the companions, and abandoning Taqlid, is what Islam is all about. Taqlid, on the other hand, is not an Islamic practice, for there is no evidence to its validity from the Quran or the Sunnah, or even what the companions and the scholars of Islam have said. Even sound minds reject Taqlid, as well. When we realize that the four Imams were also fighting Taqlid, then what is left to say after this? Also, when Muslims realize the harmful effect that Taqlid had and still has on Muslims, they will be encouraged to abandon it and follow the proof and the truth, Allah willing.

The Rewards for Da'wah

Delivering and conveying the Islamic Da'wah is one of the most noble and honorable jobs, and also carries one of the greatest rewards from Allah, because it leads to mankind accepting Allah's Religion and submitting to Him in Islam. The Messenger of Allah said to Ali bin Abi Talib during the battle of Khaybar, “*Carry on until you camp close to their (people of Khaybar's) area, then call them to Islam. Also, inform them of the rights that Allah has on them in Islam. By Allah! If Allah guides one man on your hand (to Islam), it is better for you than if you own red camels.*” [Al-Bukhari, Muslim & Ahmad]. Red camels were the most precious camels to Arabs during the time of the Prophet. In another narration for this Hadith, the Messenger of Allah said, “*...It is better for you than all that the sun has risen on.*” This great reward, which is better than this world and all what is in it, is the reward for performing Da'wah to Allah. Da'wah is also the best speech that anyone can deliver, “*And who is better in speech than he who (says, “My Lord is Allah”, and then acts upon His order, and) invites (men) to Allah and does righteous deeds, and says, “I am one of the Muslims.”*” [41:33].

Muslims are encouraged to seek the great reward and bounty from Allah that they will acquire, Allah willing, whenever Allah guides any person to Islam because of them. As the number of new Muslims grows, so does the reward. The Messenger of Allah said, “*He who calls unto a guidance, will gain as much reward as the rewards of those who adhere to his call, without decreasing from their reward. He who calls unto misguidance, will carry as much burden as that carried by those who follow his call, without decreasing from their burden.*” [Muslim & Ahmad]. These Hadiths stress the importance of Da'wah to Allah, the job entrusted to the best of all mankind, the Prophets and Messengers of Allah.

Spoilers of (1/2) the Deeds

It is the Mercy of Allah with His slaves that He has opened many doors for them to acquire Al-Khayr --all that is good and righteous-- that will direct and guide them to draw closer to Him. Certainly, the various types of the good deeds, whether obligatory, voluntary or encouraged acts, are major means leading to Allah's Mercy and Kindness. We must note here that when we say "good deed," we specifically mean a certain act of worship that combines two conditions: first, being performed for the sake of Allah alone. Second, the act must be performed in accordance with the Sunnah and the guidance of the Messenger of Allah, Salla Allahu Alayhi Wasallam. Otherwise, the deed will neither be good nor accepted. Allah said, what translated means, *﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾* [18:110].

When the deed combines these two conditions, thus being described as "sincere and righteous," it will guide the slave to acquire Allah's pleasure and being entered into Paradise. He said, what translated means, *﴿This is the Paradise which you have been made to inherit because of your deeds which you used to do* (in the life of the world).﴾ [43:72], meaning on account of your good deeds. The prize that

Allah awards to the believers is far superior than the good deeds that they will ever be able to perform. The good deeds are merely an apparent reason behind entering Paradise. The real reason is Allah's accepting these good deeds that qualify His righteous slaves to be entered into Paradise with His infinite Mercy. This is how a person enters Paradise, *﴿Say, "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Quran); therein let them rejoice." That is better than what (the wealth) they amass.﴾* [10:58]. Also, the Messenger of Allah said, *“Know that none among you will enter Paradise on account of his (good) deeds only.”* The companions asked, "Not even you, O Messenger of Allah?" He said, *“Not even I, except that Allah bestows on me His Mercy and Favor.”* [Al-Bukhari & Muslim].

The good deeds that the Muslim performs are acts of

worship that he keeps preserved for Allah until he meets Him. These righteous deeds will continue to be collected in the slave's Book of Records, making his scale of good deeds heavier the more he performs good deeds. Allah said, what trans-

lated means, *﴿And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).﴾* [7:8-9]. The Scales that will be brought forward on the Day of Resurrection will be used to weigh the people and their respective deeds. The Messenger of Allah said, *“The big, fat (evil) man will be brought forward, but will not weigh more than a mosquito with Allah!”* [Al-Bukhari & Muslim]. This is why it is imperative that Muslims preserve

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the integrity of their good deeds from being annulled or rejected. The slave may spend a lifetime worshipping Allah, yet, he may discover that on the Day of Judgment that his deeds will be in vain and destroyed, and hence of no benefit to him. He may find what he

did not count on or expect, *And there will become apparent to them from Allah, what they had not been reckoning. And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!* [39:47-48]. The Muslim is required to acquire knowledge in what may render his righteous deeds null and void, thus preventing him from reaping the benefits.

We will now detail some of the spoilers that will corrupt and destroy the Muslim's good deeds, either partially or totally:

When one is offered the saying of the Messenger of Allah, he is not allowed to dispute his commands, or to refer it to his own logic and limited mind, etc.

1 – Reverting from Islam to Kufr: Allah said, what translated means, *And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.* [2:217].

2 – Hypocrisy, which entails hiding Kufr and pretending to be Muslim: Allah said about the hypocrites, what translated means, *That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless.* [47:28].

3 – Swearing that Allah will or will not do a certain thing, a clear type of saying about Allah what one does not know: Jundub narrated that the Messenger of Allah said that a man said, "By Allah! Allah will not forgive such and such person." And that Allah said in response, "Who is that person

who swears that I will not forgive such and such person? Well, I have forgiven him and have nullified your deeds." [Muslim].

4 – Raising the voice above the voice of the Messenger of Allah: Allah the Exalted said, what translated means, *O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.* [49:2]. The scholars agree that the honor of the Messenger of Allah is preserved after his death, just as when

he was alive. This means that when one is offered the saying of the Messenger of Allah, he is not allowed to

dispute his commands, or to refer it to his own logic and limited mind, etc.

5 – Transgressing against the rights of other Muslims: The Messenger of Allah said, "Do you know who the bankrupt person is?" The companions replied, "The bankrupt person to us is he who does not have a Dirahm (a currency), or possessions." He said, "The bankrupt from among my Nation is he who brings forward prayer, fasting and Zakat (all types of righteous, good deeds) on the Day of Resurrection. Yet, he comes after having cursed this person, falsely accused that person, illegally acquired the money of that person, shed the blood of that person, and stroked that person. So this person will be awarded some of his good deeds, and that person (will also be awarded some) of his good deed. When his good deeds expire before he has paid his dues, some of their sins will be removed from their records and added to his (book of records), and he will then be thrown into the Fire." [Muslim].

Du'aa'

The Prophet said, "Du'aa' (supplication) is the best worship" [Al-'Hakim & others]. Therefore, Du'aa' is an important act of worship, in which the slave calls upon his Lord with humbleness and submission.

It is recommended in Du'aa' that the person opens his hands and raise them up, to insist in Du'aa' by repeatedly asking Allah, and to pray to Allah while being certain that Allah will answer the Du'aa'. The Prophet said, what translated means, "No Muslim on earth who prays to Allah for something, but Allah will grant him what he asks or will divert from him a harm that is equal to what he asks, unless he prays for a sin to be committed or for severing relations with relatives, and unless he rushes the granting of the supplication by saying: I prayed and prayed but my prayers were not answered." [At-Tirmithi].

Jihad

The Prophet said, what translated means, "He who dies while manning an outpost for the sake of Allah will be spared from the punishment of the grave, saved from the Great Fear (the punishment in Hellfire), he will be given his sustenance from Paradise, and will be given the reward of the person who is manning the outpost until the Day of Judgment." [Sahih Al-Jami'].

He also said, what translated means, "He who spends something for the sake of Allah, he will be rewarded for it seven hundred times." [Sahih al-Jami'].

Al-Khushu'

(Part 1/2)

Allah has promised great rewards for those who perform the prayer perfectly. Abu Hurayrah narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, **“Do you see if there was a river by the doorstep of one of you in which he washes up five times every day, will any part of his Daran (bodily wastes, impurity) remain?”** The companions said, “No. None of his Daran will remain.” He said, **“Such are the five (daily compulsory) prayers, Allah erases the sins by performing them.”** [Al-Bukhari, Muslim, At-Tirmithi & An-Nasaii].

Khushu' In the Prayer

Al-Khushu' means to lower the gaze and the voice. It also means to be silent and fearful. Allah has promised great rewards and forgiveness for those who perform the obligatory prayers. But this reward will not be awarded in full to everyone who prays. Ammar ibn Yasir said, “I heard the Messenger of Allah say, **‘A man may finish his prayer while being credited for one tenth of his prayer, or one ninth, or one eighth, or one seventh, or one sixth, or one fifth, or a fourth or a**

third or one half.’” [Abu Dawood & Sahih Al-Jami’].

In this Hadith, the Messenger of Allah states that a person may pray, but because he did not observe the required Khushu' and concentration while praying, he will only gain one tenth, or one ninth, etc., of his prayer. Ibn Abbas had affirmed this meaning when he said, “You will only gain that part of your prayer during which you have paid full attention (or Khushu' and concentration).” All these Texts testify to the fact that observing Al-Khushu' is a condition for the prayer to be fully accepted, so that one will be awarded its full rewards from Allah. When Al-Khushu' is perfect and complete, the reward will also be complete; when Al-Khushu' is less than perfect, the prayer will be less perfect, accordingly.

Uthman narrated that the Messenger once said, **“He who performs a Wudhu' (washing up for prayer) similar to my Wudhu', and he then prays two (voluntary) Rak'ahs, during which he does not talk to himself** (meaning does not

lose concentration and Khushu'), **Allah will then forgive his previous sins.**” In this Hadith which Al-Bukhari and Muslim have narrated, the Messenger of Allah states that the great rewards that Allah has promised for those who perform the prayer are tied to the degree of Khushu' that one observes while praying.

Satan Strives to Decrease Al-Khushu'

Since Al-Khushu' is this important to the Muslim, Satan, the sworn enemy of Allah and of mankind, always tries his best to prevent the Muslims from observing Al-Khushu' while praying, so that they will lose at least a part of the rewards. Abu Hurayrah narrated that the Messenger of Allah said, what

Satan, the sworn enemy of Allah and of mankind, always tries his best to prevent the Muslims from observing Al-Khushu' while praying, so that they will lose at least a part of the rewards.

translated means, **“When the prayer is called for, Satan will depart while passing gas, so that he does not hear the Athan (that call to prayer).**

When the Athan is finished, he comes back. When the Iqamah (the call to start the acts of the prayer) starts, he departs. When the Iqamah finishes, he comes back until he comes in between the person and himself, saying, 'Remember this, remember that,' for what was not on his mind, until the man does not know how many (Rakah's) he has prayed." [Al-Bukhari & Muslim].

Al-Khushu' is Obligatory

Allah said, what translated means, *And seek help in patience and the prayers and truly it is extremely heavy and hard except for Al-Khashi'in* (those who practice Al-Khushu'). [2:45]. Ibn Taymiyyah commented on this last Ayah, saying, "This indicates that those who are not Khashi'un are criticized." This is because Allah does not like for a person to find what Allah loves of deeds and actions to be heavy and burdensome, thus indicating that such


these last Ayat, saying, "Allah has informed us that those described in the Ayat will inherit Al-Firdaws, indicating the others will not inherit it. Therefore, those types of conducts that the Ayat list are obligatory. This is because if these deeds are only encouraged, then inheriting Al-Firdaws can be achieved without performing them, for Paradise is acquired by fulfilling the obligations rather than the encouraged acts. Therefore, all these deeds that Allah has mentioned are among the obligations."

Al-Khushu' is the Character of the Prophets and the Scholars

In Surat Al-Anbiyaa', Allah has praised several of His Prophets, and then said, what translated means *Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.* [21:90].

Also, in Surat Al-Israa', Allah has described the scholars that they observe Al-Khushu', *Verily! Those who were*

given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), *when it is recited to them, fall down on their faces in humble prostration. And they say, "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled." And they fall down on their faces weeping and it adds to their humility.* [17:107-109].

Next month, Allah willing, we will list in detail how can on achieve this most noble and required attribute, hoping that Allah will benefit us from what we read and aid us to achieve this goal. 

Prophet's Conduct

The Messenger perfected his conduct with Allah, always praising and thanking Him and always going back to Him in repentance. He used to stand up in voluntary prayer until his feet would become swollen. He was then asked, "O Messenger of Allah! Has not Allah forgiven you your previous and latter sins?" He said, *"Should I then not be a devotee, most grateful?"* He also said, *"By Allah! I seek Allah's forgiveness and repent to Him more than seventy times in a day."* [Al-Bukhari].

The Messenger, Salla Allahu Alayhi Wasallam, had the most fear of Allah in his heart. Abdullah ibn Ash-Shikh-Khir said, "Once, I came to the Messenger of Allah when he was praying. He was crying so much that a noise was coming from his chest, just like that of a boiling pot." [At-Tirmithi & Abu Dawood].

In addition, the Prophet had the most courageous heart among all people. Anas narrated that, "Once, the people of Madinah got frightened having heard an uproar at night. So, the Prophet met the people while he was riding an unsaddled horse belonging to Abu Tal'ha and carrying his sword. He said to them, *'Don't get scared, don't get scared.'* Then he added, *'I found it (the horse) very fast.'*" [Al-Bukhari]. This story demonstrates the Prophet's extraordinary courage in responding to the uproar that has occurred in Madinah late at night. When people of Madinah were only starting to respond to the uproar they heard, the Prophet had already done that and then came back to inform them that there was no cause for alarm.

"You will only gain that part of your prayer during which you have paid full attention." [Ibn Abbas].

attitude encourages abandoning of the obligations. Since those who do not have Khushu' are criticized, then those who do observe Al-Khushu' are praised by Allah.

What provide further evidence that Al-Khushu' is an obligation is, *Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full Submissiveness.* [23:1-2], until Allah said, *These are indeed the inheritors. Who shall inherit the Firdaws (Paradise). They shall dwell therein forever.* [23:10-11]. Ibn Taymiyyah also commented about

Hijab Q&A

Sheikh Bin Uthaimeen

Q I am a young Muslim woman and Iman had entered my heart since I was little. I grew up in a religious conservative family and I perform all prayers on time. I do not take one step but with Allah as my guide, and I always think about myself on the Day of Judgment, and I fear Allah. Despite all this, I do not wear Hijab, even though I always think about wearing it in the future. Will I be rewarded with Hellfire in the Hereafter?

A This question entails two matters. One is that she had described herself of being straight in the religion and having grown up in a good righteous environment. If the reason for describing herself as such is to thank Allah for His gift of guidance, or to inform others of such so they are encouraged to follow her path, then this is a good intention that she will be rewarded for it. This is similar to Allah's saying, **﴿And proclaim the Grace of your Lord.﴾** [93:11], and the Prophet's saying, **“He who resurrects a Sunnah in Islam, then he will get its rewards and the rewards of all those who perform it, without decreasing any of their rewards.”** [Al-Bukhari & Muslim]. But if the reason for these

statements is to praise oneself and show off, then this is an evil intention and a sinful deed, but I do not think that this was her intention.

The second matter is her abandoning Hijab as she had mentioned. She asks if she will be punished for this in the Hereafter. The answer to this is: Every person who disobeys his Lord with sins not atoned for by good deeds, then he is in danger. If this deed entails Shirk or Kufr that expels one from Islam, then punishment is certain for he who commits Kufr or Shirk in Allah. Allah has said, **﴿Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Thalimun (polytheists and wrong-doers) there are no helpers.﴾** [5:72], and, **{Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.}** [4:48].

However, if the sin is less than Kufr and Shirk that expels one from the folds of Islam, and it is not a sin atoned for by the person's good deeds, then he will be under Allah's Will and Mercy, if He decides He will punish

him, or if He decides He will forgive him.

The Hijab that the woman must observe is covering all of her body when with other than her husband or Ma'hram (son, brother, uncle, etc.), because Allah has said, **﴿O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.﴾** [33:59]. And when 'Aishah, may Allah be pleased with her, was asked why the woman makes up the fasting she misses due to her period and not the prayer, she answered, “This used to happen to us during the time of the Messenger of Allah, and we were commanded to make up the fast but not the prayer.” Therefore, she has made Allah's command as the only wisdom needed to implement it.

But even with Hijab, the wisdom of legislating it is obvious. The woman's revealing of her beauty is a cause for calamities, and this will

cause sin and vice to spread. And if this happens, then this will lead to total and complete destruction.


Q A man is married and has children, and his wife wants to observe the Islamic code of dress, but he objects to that. What do you advise him with?

A We advise him to fear Allah and to thank Him that he has given him such a wife who seeks to implement Allah's Commands regarding the code of dress and to safeguard herself from trials and calamities.

Allah has commanded His believing slaves to protect themselves and their families from Hellfire, when He said, ***“O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are*** (ap-

pointed) ***angels stern and severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.*** [66:6]. Also, the Prophet had made the man responsible for his family, when he said, ***“The man is responsible for his family, and he shall be questioned about his responsibility.”*** [Al-Bukhari & Muslim].

How, then, can this man seek to force his wife to abandon the Islamic code of dress and instead opt for an impermissible dress that can be the cause for many calamities for her and by her own hand? This man has to fear Allah regarding himself and his wife, and should thank Allah for such a righteous wife.

As for the woman, it is impermissible for her to ever obey her husband in the disobedience of Allah, for there is no obedience in the disobedience of Allah. 

Advice to Muslim Children

If you want success in life and in the Hereafter, then observe the following points:

- Speak to your parents with respect and do not shout at them. Be gentle with them and smile at them, and if they call you then answer them quickly and do not whine.
- Always obey your parents except if they order you to do something unlawful ('Haram). Do things that will please them even without them asking.
- Protect your parents' honor and reputation. Also, honor and respect their friends and relatives in your parent's life and after their death.
- Ask your parents for advice and involve them in your life, listen to them when they speak, and stand up for them when they enter the room.
- Pray for your parents in their life and after their death. Always ask Allah to protect them, forgive their sins and make them among the winners in the Hereafter.

Patience

Allah has ordained observing As-Sabr (patience), when He said, what translated means, ***“O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.”*** [3:200].

Women at the time of the Messenger of Allah were firm in their patience while facing various hardships and calamities -- just like men were-- awaiting and anticipating the reward with Allah. Let today's Muslim women take these noted women as a good example in their behavior and conduct, for they are surely a good example for one to follow.

'Ataa' ibn Raba'h related, "Ibn 'Abbas once said to me, 'Should I show you a woman from among the people of Paradise?' I said, 'Yes.' He said, 'This dark woman, who came to the Prophet, saying, 'I sometimes fall into bouts of Sara' (seizure), and then take off my clothes, so ask Allah for me (to cure me from this illness).' He said, ***'If you wish, you can observe patience and then acquire Paradise; or if you wish, I will ask Allah for you so that He heals you.'*** She said, 'I will observe patience.'

The woman then said, 'However, I take off my clothes, so ask Allah for me that I do not take off my clothes (while suffering from seizures).' The Prophet, Salla Allahu Alayhi Wasallam asked Allah for this on her behalf.'" [Al-Bukhari & Muslim].

Allah's rights upon His creation are the rights that must be kept the most. Allah is the sole Creator and Sustainer of the universe. He is the Almighty who created everything with perfect Wisdom. He is the One who initiated every being from nothing. He is the One who protects people in their mothers' wombs, as infants, as children and as adults. He, alone, sustains all beings and provides them with every aspect of life. He has said, **﴿And Allah has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight and hearts that you might give thanks.﴾** [16:78]. If Allah denies anyone sustenance, he will be instantly destroyed. Allah's Mercy is what keeps humans as well as everything else.

Allah's control over his slaves is perfect. His bounties are countless. If this is His role in the life of mankind, then His rights are what one must keep the most. Allah does not need sustenance from His slaves. He said, what translated means, **﴿We ask not of you a provision. We provide it for you. And the good end is for the pious (those who fear Allah).﴾** [20:132]. He requires one thing from His slaves, **﴿And I (Allah) created not the Jinn and mankind except they should worship Me (alone).﴾** [51:56].

Allah only wants mankind to worship Him alone and ascribe no partners with Him in worship, and be His sincere slaves. He wants them to surrender to His will, as they surrender to His control, for the means of their lives. It is only fair to worship only the One who holds the existence of everything and everyone in His Hands. One should thank Allah Who, alone, provides for him, by worshipping Him alone. Allah said, **﴿And whatever of blessings and good things you have, it is from Allah. Then, when harm touches you, unto Him you cry aloud for help.﴾** [16:53].

What Allah requires His slaves to do is easy. He does not want hardship to come to those striving to worship Him. He said, what translated means, **﴿And strive hard in Allah's cause as you ought to strive (with sincerity). He has chosen you (to convey Islam), and has not laid upon you in religion any hardship, it is the religion of your father Abraham (Islam). It is He (Allah) who has named you Muslims both before and in this (the Quran), that the Messenger (Mohammad) may be a witness over you and you be witnesses over mankind. So offer prayer perfectly, give Zakat (compulsory charity), and hold fast to Allah, He is your Lord, what an excellent Lord and what an excellent helper!﴾** [22:78].

Allah wants us to worship Him with sincerity, and to perform righteous deeds. Five prayers a day bring forgiveness from Him and purity in the heart. Muslims must try to perform the prayer in the best form, **﴿So keep your duty to Allah as much as you can.﴾** [64:16]. Also, the Prophet said, what translated means, **“Stand while praying, if you can not then pray while sitting, and if you cannot then while laying on your side.”** [Al-Bukhari].


Allah also wants His slaves to pay a small percentage of their money to the poor, needy, strangers who have no money, the indebted and to others who are eligible to take money from Zakat. Zakat is so minimal that it does not harm the rich, yet it provides tremendous benefits for the poor.

Furthermore, Allah requires fasting in the lunar month of Ramadhan. He said in the Quran, what translated means, **﴿So whoever of you sights the (crescent on the first night of) the month (of Ramadhan), he must fast that month, and whoever is ill or on a journey, the same number (of days he misses) from other days.﴾** [2:185].

In addition, Pilgrimage to Makkah once in a lifetime is obliged upon all Muslims if they are able to do so. In general, we have the obligation to abide by all of Allah's orders, and to stay away from all what He had made

forbidden on us.

Above mentioned are the duties of Allah's slaves towards Him. They are not difficult to perform, and the reward outweighs the requirements

by far. The reward is *﴿And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception.﴾* [3:185]. 

Allah's Names & Attributes

1-- The foundation upon which Iman in Allah's Names and Attributes is based is to affirm for Allah what He has affirmed for Himself or His Messenger, Salla Allahu Alayhi Wasallam, has affirmed for Him. This is to be done without likening His Names and Attributes with those of His creation (Tamthil) nor saying how the modality of His Names and Attributes are (Takyif). It also entails negating from Allah what He has negated from Himself or His Messenger has negated from Him, without distorting (Tahrif) or negating (Ta'til) the literal meanings of His Names and Attributes. Allah has said, *﴿Nothing is as His likeness and He is the All-Hearing, the All-Seeing.﴾* [42:11].

All this has to be accompanied with faith in the literal meanings of those Texts which mention Allah's Names and Attributes and what they point to in meaning.

2-- Likening Allah's Names and Attributes with those of His creation (Tamthil) and denial of His Names and Attributes (Ta'til) constitute Kufr.

As for distortion of the literal meanings of His Names and Attributes (Tahrif)—which some heretics call "Ta'wil"—some forms of it constitute Kufr, such as the metaphorical interpretations of the Batini sects. Other forms constitute heresy, such as the metaphorical interpretations of those who negate Allah's Attributes. Other forms occur by mere mistakes.

The Quran is Allah's Speech

The Quran is the literal Speech of Allah in both its wording and meanings, and it is not one of His creations. From Allah it has proceeded and before the Day of Judgment it will be raised from earth and will return to Him.

- It is a miracle that can never be reproduced by man, and it indicates of the truthfulness of Prophet Mohammad, Salla Allahu Alayhi Wasallam. Its text and meaning are preserved from corruption or alteration until the Day of Resurrection.
- Allah speaks what He wills, when He wills, and in the manner He wills. His Speech occurring through letters and with a Voice is a reality. We do not possess knowledge of the modality of His Speech nor do we delve into that.
- The statement that Allah's Speech consists of the meanings of the Quran in exclusion to its wording, that the Quran is only a reflex (Hikayah or 'Ibarah) of Allah's Speech, that the Quran is Allah's Speech only in a figurative sense, that the Quran is an outpouring from the Active Intellect (Fayd), or what resembles that, are all deviation, and at times Kufr.
- Whoever denies anything from the Quran or claims that deletion, addition or corruption of its Text has occurred, is a Kafir.
- It is required to interpret the Quran in accordance to the recognized methodology of the Salaf, that is, by the Quran and the Sunnah, then by the statements of the Prophet's companions, and then by the statements of their followers. It is impermissible to interpret the Quran by sheer opinion, and doing so is to speak about Allah without knowledge. To interpret the Quran by the allegorical esoteric interpretations of the Batiniyyah sect or in a similar manner is Kufr.

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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