

# The Muslim Creed

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## What's Inside

<b>Take Your Creed</b> .....	2
<i>The Joy, or Torture in the Grave</i>	
<b>Feature Article</b> .....	4
<i>Allah's Punishment on Earth</i>	
<b>Salafi Concepts</b> .....	6
<i>Resources of the Islamic Creed</i>	
<b>The Good Deed</b> .....	8
<i>Spoilers of the Deeds (2/2)</i>	
<b>Character of the Muslim</b> .....	10
<i>Al-Khushu' (2/2)</i>	
<b>Family Issues</b> .....	12
<i>Violence Against Women!!</i>	




**Editorial**

**T**he majority of the blessings and bounties that Allah has bestowed upon us are taken for granted by most people, to the point that even if they are taken away or change, people would still not appreciate them or the One from whom they were granted. For this reason, Allah reminds people in numerous verses of the Quran to take notice of His bounties and to give thanks unto Him. Everything in the universe has been created for a wisdom and reason. Allah said, what translated means, *“We created not the heavens and the earth and all that is between them for a (mere) play. Had We intended to take a pastime (i.e. a wife or a son, etc.), We could surely have taken it from Us, if We were going to do (that).”* [21:16-17].

Allah also says in the Quran, what translated means, *“Tell Me! The seed that you sow in the ground. Is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).”* [56:63-65]. The farmer merely tills the land, then plants and waters the seeds. In reality, it is Allah Who causes the plants to grow and produce fruits or grains that we seek to harvest and consume. If Allah wills, He would render the plants fruitless or dead, as we sometimes witness, by destroying them with insects, extreme cold, or withholding the rain. It is at such times that people regret their action of not appreciating Allah's bounties and generosity, and they then will be facing extreme difficulties.

Allah then said, what translated means, *“Tell Me! The water that you drink. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salty (and undrinkable), why then do you not give thanks (to Allah)?”* [56:68-70]. After Allah reminds people of what He has granted them of foods, He reminds them of what He has given them to drink: fresh water, which Allah provides from clouds and rivers. Had Allah made this water salty, people would not have been able to drink it. We should also take notice of the conflicts that take place between individuals and even nations over sources of fresh water, and also those who suffer from prolonged droughts, in order to appreciate this most generous gift.

Allah then reminds us with yet another bounty, *“Tell Me! The fire which you kindle. Is it you who made the tree thereof to grow, or are We the*

... continued on page 15 

# The Joy, or Torture in the Grave

(3/3)

**W**e have previously stated that believing in the Last Day and in Resurrection are among the six pillars of Iman. We also mentioned a Hadith that detailed the fate of the believer and the disbeliever upon their death. We will now, Allah willing, conclude this series by listing some causes for one to be punished in the grave, and then listing some good deeds that will save one from it, Allah willing.

When one is laid down in his grave, the grave will close up on the corpse, thus squeezing the dead person, just as the Prophet said, “*If any person is immune*

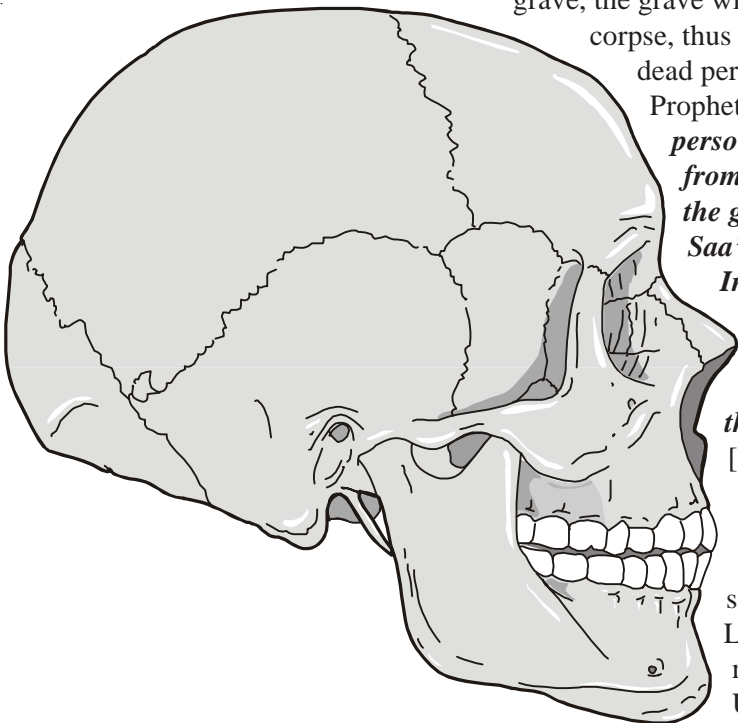
*from the squeezing of the grave, it will be Saa’d ibn Mu’ath.*

*Indeed, he was squeezed (meaning briefly) and was then let go.”* [Sahih Al-Jami’].

Also, the grave is the first stage of the Last Life. A Hadith narrated by Hani’, Uthman ibn

‘Affan’s servant, stated that, “When Uthman used to stand next to a grave, he would cry until his beard becomes wet. He was asked, ‘You remember Paradise and the Fire, yet you do not cry. But when you remember the grave, you cry?!’ He said, ‘I heard the Messenger of Allah say, *‘The grave is the first stage of the Last Life. If one is saved from its evil (hardships, torture, torment, etc.), then what comes after that is easier. But, if one is not saved from it, what will follow is even harsher.’* He also said, ‘I heard the Messenger of Allah say, *‘I have never seen a sight more horrifying than the grave.’*” [Sahih At-Targhib wat-Tarhib].

There are many types of sins that will cause the slave to be punished in the grave. First, the punishment of those who do not avoid being soiled with their urine. The Prophet said, what translated means, “*The bulk of the punishment of the grave occurs because of urine.*” [Sahih Al-Jami’]. Second, those who spread about calumnies will also be tortured in the graves. Third, the dead person will be tormented because of his family’s excessive wailing over him. The Prophet said, “*The dead person is tortured by the excessive wailing of his relatives*



over his death.” [Al-Bukhari & Muslim]. However, if the dead person explicitly orders his relatives not to excessively wail or mourn for him when he dies, he will not be held responsible for their action.

Fourth, the torment of those who learn the Quran but do not implement it. The Prophet mentioned a vision he once saw during which the angels said to him, “*The person whose head you saw being crushed is he whom Allah had given knowledge of the Quran* (knowing it by heart and also its meaning) *but he used to sleep at night* (he did not

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recite it then) *and did not use to act upon it* (upon its orders, etc.) *by day; and so his punishment will go on until the Day of Resurrection.*” [Al-Bukhari]. Also, the same Hadith specifies the torture of the lying person, “*As for the one whose cheek you saw being torn away, he was a liar. He used to tell lies, and the people would report those lies on his authority until they spread them all over the world. So, he will be punished like this until the Day of Resurrection.*” [Al-Bukhari].

The Muslim is required to avoid these evil actions and deeds, so that he saves himself from the torment of the grave. Muslims are also encouraged to pursue the deeds that will benefit them on the Day of Judgment. The Messenger of Allah said, what translated means, “*When the son of Adam dies, his works will end, except for three* (types of good deeds): *an ongoing charity, a knowledge that is being benefited from, and a righteous son who*


*would perform Du’aa’* (to Allah) *for him* (after his death).” [Muslim].

Finally, we will mention herewith some of the good deeds that will save one from suffering the torment of the grave, Allah willing. The Prophet said, what translated means, “*The Shahid* (martyr) *has six virtues with Allah: he will be forgiven the instant the first drops of his blood fall down; he will be shown his seat in Paradise; he will be saved from the punishment of the grave...*” [At-Tirmithi & Ahmad]. Also, the Messenger of Allah said, “*Every dead person will have his*

*works sealed off* (thus becoming unable to have them increased), *except the Murabit*

(who mans

the Muslim military outposts) *in the sake of Allah, for his works will be increased for him until the Day of Resurrection, and he will be saved from the trial of the grave.*” [Muslim]. In addition, dying due to a stomach illness will save one from the torture of the grave, Allah willing, for the Prophet said, “*He whose internal organs cause his death, will not be tormented in the grave.*” [At-Tirmithi]. Furthermore, reciting Surat Tabarak (chapter 67 in the Quran), and also dying on a Friday, which is obviously in Allah’s Hands, will save one from the torment in the grave, Allah willing, as authentic Hadiths state.

We ask Allah that He makes us among those who are saved from the punishment of the grave and who remember this every day and night, so that we will avoid all actions and deeds that will lead to such terrible torment. Allah is the only One Who hears the Du’aa’, and the One Who can answer it. 

## The Evil End

The evil end means that the person dies while he is 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 at his death bed, such as being unable to utter the Shahadah or rejecting to utter it, or talking about sins and wanting 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 of them:

Imam Ibn Al-Qayyem mentioned in his book, Al-Jawab Al-Kafi, that a person was told to say the Shahadah while he was dying, and 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 had 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 continuously performing them. On his death bed, he would not utter the Shahadah, but he would only hum and sing until he was dead.

Also, Al-Hafith Ath-Thahabi narrated that while a man who was an alcoholic was on his death bed, another person was trying to make him say the Shahadah. Instead, all he could say was, “Drink and pour me some.”

# Punishment On Earth

**A**n idea being circulated nowadays by atheists and the ignorant is that all the difficulties and disasters that are befalling the Muslims, from floods to drought to earthquakes to diseases, are natural occurrences that has nothing to do with God, religion, or the sins people commit. This claim contradicts the nature of the creation and the way of Allah in the universe.

One quick look at some verses

of the Quran would reveal that Allah, throughout the history of mankind, had sent down severe punishment, and in various forms, upon the nations that disobeyed Him and rejected and fought His prophets. He said in the Quran, what translated means, *“Allah sets forth a Parable: A city enjoying security and quiet, abundantly supplied with sustenance from every place. Yet was it ungrateful for the favors of Allah. So Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of*

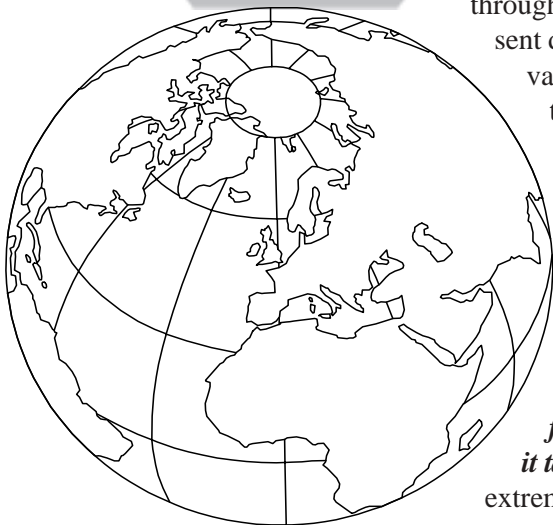
*the (evil) which (its people) wrought.”* [16:112], He also said, *“Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.”* [7:94], *“How many towns have We destroyed (for their sins)? Our punishment took them suddenly by night or while they slept for their*

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*afternoon rest.”* [7:4], *“Generations before you We destroyed when they did wrong: Their Apostles came to them with Clear Signs, but they would not believe! Thus do We requite those who sin!”* [10:13], and, *“How many generations have We destroyed after Noah? And enough is thy Lord to note and see the sins of His servants.”* [17:17]. Allah also said regarding Prophet Noah, *“O my Lord! Truly my people have rejected me.” Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me. “So We delivered him and those with him, in the Ark filled (with all creatures).*



**Thereafter We drowned those Who remained behind. Verily in this is a Sign: But most of them do not believe.** ﴿ [26:17-21], and regarding the people of Prophet Hud, **﴿It is the same to us whether thou admonish us or be not among (our) admonishers! This is no other than a customary device of the ancients, And we are not the ones to receive Pains and Penalties! So they rejected him, and We destroyed them. Verily in this is a Sign: But most of them do not believe.﴾** [26:136-139], and regarding the people of prophet Saleh when they killed the camel which was his miracle, **﴿But they hamstrung her: Then did they become full of regrets. But the Penalty seized them. Verily in this there is a Sign: But most of them do not believe.﴾** [26:157-158], and regarding the people of Prophet Lut, **﴿So We delivered him and his family, all Except an old woman who lingered behind. But the rest We destroyed utterly. We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)! Verily in this is a Sign: But most of them do not believe.﴾** [26:171-174].

Allah also said, **﴿And how many populations We destroyed, which exulted in their life (of ease and plenty)! Now those habitations of theirs, after them, are deserted, all but a (miserable) few! And We are their heirs!﴾** [28:58], **﴿There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: That is written in the (eternal) Record.﴾** [17:58], **﴿How many populations have We destroyed, which were given to wrongdoing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well built?﴾** [22:45], and, **﴿When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: Then (it is) We destroy**

**them utterly.﴾** [17:16].

These are but a few examples from the Quran of how Allah had exercised His Wrath upon those who rejected Him and His messages and waged war against His followers.

A person may then ask: Then why is Allah allowing those atheists and the Christians and Jews live in prosperity? Why doesn't He punish them for their sins and for rejecting the true religion? The answer is that this is the wisdom of Allah and His way of doing things. Those disbelievers sometimes do good deeds and Allah may reward them by giving them peace and prosperity in this life, but in the Hereafter they will have nothing but eternal punishment in Hellfire. Or it may be that Allah allows the disbelievers to prosper and grow stronger and become more arrogant and commit more sins and acts of aggression, and hence, He would punish them even more in the Hereafter, as He has said,

what translated means, **﴿And I will grant them a respite. Verily, my plan is strong.﴾**

[68:45]. Allah may also punish the disbelievers in this life even though we may not notice this punishment. We may call Western civilizations *advanced and prosperous* and say that the people live a better life than many Muslims do. But careful examination of western societies will prove the contrary. There are astronomical numbers of crimes committed in this so-called "developed world," from murder, robbery, rape, alcohol and drug abuse, etc. A high percentage of families break up every year, and many babies are born out of wedlock. Sexually-transmitted diseases are deadlier and more widespread than ever. Racism against minorities still exist, and still as deadly in many cases as it had been decades ago.

A person may then ask: But some of these things and other types of disasters do occur in the Muslim world, so why is that? The answer is that we need to take a closer look at these Muslim countries. The laws of Allah are not applied and are replaced with the law of man. Many Muslims visit the graves and pray for the dead to help them and fulfill their wishes. Some Muslims consider many of the companions of the Prophet to be sinners and disbelievers and curse them, and others accuse 'Aaishah, the Prophet's wife, may Allah be pleased with her, of having committed adultery. Some groups of Muslims claim that some men had reached a status higher than that of mankind and that they now control many aspects of the universe. Alcohol is sold in public in many Muslim countries, and Riba (usury) is widely considered as permissible.

Furthermore, some Muslim writers ridicule Islam in their books and

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articles, and Muslim governments protect them under the claim of free speech. On the other hand, when Islamic writers defend the religion of Allah, they are accused of advocating violence and disunity among the people, and are considered as *security risks*. Many Muslims today are Muslims only by name, no obligatory worship is observed.

With all these improprieties, it does appear that we are indeed away from the religion of Allah, and that we indeed deserve His punishment. Allah has said, **﴿O you who believe, if you render Allah victorious, He shall render you victorious and establish your feet firmly.﴾** [47:7]. ■

# Resources of the *Islamic creed*

**T**he resources of the correct Islamic creed according to As-Salaf As-Salih --the companions and the two successive generation of Islam-- are as follows:

1 — The Quran. Muslims are required to believe with certainty in every aspect of creed that is mentioned in the Quran. Allah said, what translated means, *And verily, it is an Honorable Respected Book* (because it is Allah's Speech, and He has protected it from corruption). *Falsehood cannot come to it from before it or behind it, (it is) sent down by the All-Wise, Worthy of all praise.* [41:41-42].

The Salaf believed in and affirmed the apparent meanings of the verses of the Quran without resorting to any type of alteration or

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***The Salaf believed in and affirmed the apparent meanings of the Quran without resorting to any type of alteration or change in their apparent meanings.***

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change in their apparent meanings. They did not explain the Quranic Texts except by their most direct meanings. As for those who accuse the Salaf of equating Allah with the creation —because the Salaf believe in Allah's Attributes according to the

their direct and apparent meanings—, they have uttered the lie! What these misguided people are truly saying is that Allah has revealed to His slaves Texts and Verses about matters of faith, yet He did not allow them to believe in their apparent meanings! Also, their claim entails accusing Allah of neither teaching His believing slaves, nor even His Prophet, how to understand the Quranic Texts, and that consequently, neither the Prophet nor the believers taught the Muslim Ummah this subject.

To refute this false claim, we should state here that there is not a shred of evidence in the Quran and Sunnah that *disallows* Muslims from believing in and affirming the apparent meanings and implications of the Quranic Texts, or evidence that *require* altering the direct meanings of these Texts.

2 — The Sunnah of the Prophet is the second resource after the Book of Allah. Every authentic narration correctly and exactly attributed to the Prophet of Allah is indeed a valid religious proof against mankind, and thus believing in it and teaching it becomes necessary. There are ample Quranic verses that require Muslims to obey the Prophet and to follow his path. Allah said, what

translated means, **﴿But no, by your Lord, they can have no Faith, until they make you (O Mohammad) judge in all disputed between them, and find in themselves no resistance against your decisions, and accept them with full submission.﴾** [4:65].


What we have stated regarding accepting the direct meanings of the Quranic verses also applies regarding the authentic Hadiths.

3 — The understating of the companions is the third resource that Muslims rely on to understand the Islamic creed. The companions of the Messenger of Allah had the purist hearts and were the most knowledgeable in the Quranic and Hadith Texts. They have witnessed the revelation and heard the Prophet with their own ears and understood the religion much better than anyone else who came after them. Allah has commanded us to follow their way and Manhaj, thus indicating their righteousness and sound comprehension.

4 — Al-Ijmaa', that is, the consensus of the Ummah. Muslims are required to conform with every

matter that has acquired an Ijmaa' of the Muslim Ummah, because the Muslim Ummah is immune from all agreeing upon a misguidance, as the Prophet has stated in an authentic Hadith related by Ibn Majah.

5 — The sound mind is also one of the resources of the Islamic creed, although in terms of importance, it comes after the resources that we have mentioned above. Authentic Texts will never oppose what the sound mind believes an indisputable fact. When there is an appearance of difference, then the Salaf would refer to the authentic Text rather than the mind.

6 — The Fitrah, which is the pure way Allah created in mankind, and that is being able to recognize Islam as the true religion from Allah. The Prophet said that, **“Every newly-born is born with the Fitrah. Later on, his parents either introduce him to Judaism, Christianity, or Majoosi (fire-worshipping) religions.”** Therefore, if the newly-born is left alone, he will grow up accepting Taw'hid and believing in Islam. 

## Allah's Attributes

Allah described Himself in His Book in numerous Ayat. Also, His Messenger described Him in numerous Hadiths collected in books of Sunnah. Allah described Himself only for the sole purpose that we believe in His Names and Attributes. Believing in Allah's Names and Attributes is the most fundamental principle of Iman.

Those who distort and alter Texts and meanings of the Quran prevent the light of these Ayat from reaching Muslims. They sometimes say, “These are among the Mutashabih (not entirely clear) Ayat and we must not discuss their meanings. Rather, we must believe in them as they are.” They mean that the believer is not allowed to know the meanings of verses of the Quran.

Thus, such people prevent the light of these Ayat from reaching the hearts of believers. They prevent the believers from feeling Allah's Might, as is suitable to His Majesty and High Status. Therefore, such people render meaningless one of the major components of Taw'hid: Allah's Attributes. And what is belief if it is not to fill the heart with the Light of Allah's Attributes and the happiness of knowing one's Lord and Master?

Furthermore, these people falsely claim that this Iman that they describe, is the belief of As-Salaf As-Salih'. This is not true. As-Salaf As-Salih' believe in the Ayat that list the Attributes according to their apparent meanings in the Arabic language. They also believe that Allah, Exalted be His Power and Might, cannot be fully understood and appreciated except by Him.

## The True Salafi

The Salafi is not one who blindly follows others in the religion. Instead, he follows the Quran and the Sunnah as understood and implemented by the Salaf, who are the companions and the two successive generations of Islam, and all those who follow their path and methodology.

Also, the Salafi is not one who elevates himself to undeserved status, claiming that he can do without the knowledge of the companions, At-Tabi'in and the scholars of Islam throughout the centuries. Our righteous ancestors are the ones who conveyed the Message with sincerity and delivered this knowledge to the successive generations until today.

The true Salafi is one who follows knowledge and the proof, always searching for the truth and what is supported by evidence. He is one who truly appreciates the scholars of the Ummah. He does not search for mistakes and errors, because only the Messenger of Allah, Salla Allahu Alayhi Wasallam, is immune from error, by Allah's leave. The Salafi is one who follows the community of Muslims, always seeking to strengthen their unity and never calling unto disunity and disharmony. This is the true Salafi. We ask Allah that He makes us like this.

# Spoilers of (2/2) the Deeds

In the Hereafter, the Muslim may discover that he is not going to receive any rewards for some of his good deeds. Instead, these deeds will then be voided and nullified. We previously discussed some matters that will render good deeds useless. We will now conclude this discussion, and we will also mention what the Muslim needs to do to safeguard his deeds, in order to receive full benefits from them on the Day when they are needed the most.

6 – Transgressing the set limits of Allah in secret: Thawban narrated that the Messenger of Allah said, ***“I will be shown groups of my Ummah who will bring forward white (righteous), good deeds, that which is as big as the mountains of Tuhamah (in western Arabia) on the day of Resurrection. But, Allah will scatter them like particles of dust.”*** Thawban said, “O Messenger of Allah! Describe them for us, explain their matter for us, so that we do not become like them while unaware.” He said, ***“They are your brothers and from your people, and they take from the night what you take (by spending parts of the night in prayer, reciting the Quran, etc.). Yet, they are people who whenever they are alone with Allah’s prohibitions, they violate them.”*** [Ibn Majah].

7 – Ar-Riyaa’: Ar-Riyaa’ is

when the slave does not sincerely perform an act of worship for the sake of Allah alone, but rather, he also seeks to acquire people’s praise or material gains. On this, Allah said in a Qudsi Hadith, ***“I Am the Richest from having a partner! He who works a deed with which he seeks other than I, I will discard him and his Shirk.”*** [Muslim]. Allah has also warned us against the danger of Riyaa’, which has a clear effect in invalidating the good deeds while the Muslim is unaware, ***“Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat to you that you may give thought.”*** [2:266].

8 – Reminding people of the acts of generosity that one has extended to them: Allah said, what translated means, ***“O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth***

***to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.”*** [2:264]. One’s reminding the poor with the acts of generosity that he has extended to them, brings them embarrassment and also annuls the rewards of such good deeds, just as Riyaa’ destroys the acts of worship.

It is a cause for sorrow and sadness that many Muslims today are unaware of the spoilers of good deeds that we have discussed. They think that by merely performing good deeds, then they will be accepted and they will receive full rewards for them, and hence be entered into Paradise. They

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***The Muslim is obliged to strive hard to work as many righteous deeds as he can, and also to strive hard to ensure that these acts of worship are not invalidated.***

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are simply unaware that this matter is far more serious than what they wishfully think. For the act of worship to be accepted, it will have to comply with the conditions that will ensure its

acceptance. Also, the negations that render these acts invalid should all be avoided. Further emphasizing the importance of this subject, Allah has forbidden us from invalidating our good deeds,

when He said, what translated means, **﴿O you who believe! Obey Allah, and obey the Messenger** (Mohammad)

***It is imperative that the Muslim questions his intention and motives behind performing the various deeds and actions whenever he can, so that he makes sure that these acts are performed for the sake of Allah alone.***

**and render not vain your deeds.** ﴿ [47:33]. Hence, the Muslim is obliged to strive hard to earn as many good deeds as he can, and must also strive hard to ensure that these acts are not invalidated. Striving in this regard should be more intense than one's striving to preserve and protect his material possessions that he has obtained over the years.

Good deeds are surly more important than all martial possessions, because losing material possessions is temporary and can always be reversed, Allah willing. On the other hand, losing in the Last Life is the true loss which one can never recover from. This is why it is imperative that the

Muslim questions his intention and motives behind performing the various deeds and actions whenever he can, so that he makes sure that these acts are performed for the sake of Allah alone.

When Satan fails to lead mankind into Kufr, he tries to direct them to fall into sin. If he is unsuccessful, he then tries to lead them into abandoning the acts of worship. If not, he then tries to invalidate the good deeds by filling them with Riyaa' and arrogance. Abu Sa'id Al-Khudry said, "The Messenger of Allah once came by us while we were discussing the matter of Al-A'war Ad-Dajjal (the False Messiah), and asked, '**Should I direct you to what I fear for you more than the False Messiah?**' We said, 'Yes, O Messenger of Allah!' He said, '**The hidden Shirk, when a man stands up in prayer and makes his prayer longer, because he notices that others are watching him.**'" [Ahmad].

## Master of Istighfar

**A**l-Bukhari reported that the Messenger said, "**The master of all Istighfar is for the slave to say, 'Allahumma Anta Rabbi** (O Allah! You are my Lord), **La Ilaha Illa Ant** (there is no deity worthy of worship except You), **Khalaqtani Wa Ana 'Abduk** (You created me, and I am Your slave), **Wa Ana 'Ala 'Ahdika Wa Wa'dika Masta-ta't** (and I am intent on fulfilling Your Covenant, as much as I can). **A'uthu Bika Min Sharri Ma Sana't** (I seek refuge with You from the evil that I have committed). **Aboo-u Laka Bini'-matika 'Alay** (I attest to You for Your Favor upon me), **Wa Aboo-u Bithanbi** (and I attest to the evil deeds [that I have committed]), **Faghfir Lee** (so forgive me), **Fa-innahu La Yaghfiru Ath-Thunuba Illa Anta** (for indeed, there is none besides You who can forgive sins). **He who recites this (Du'aa') during the day with sincerity, and then dies during that day before he reaches the night, will be among the people of Paradise. He who recites it during the night with sincerity, and then dies before he reaches the day, will be among the people of Paradise.**"

## Atoning For Sins

**I**t is agreed upon by the Muslim Ummah that repentance atones for sins. Allah said, what translated means, **﴿Say, "O my slaves who have transgressed against themselves! Despair not of the mercy of Allah. Verily Allah forgives all sins. Truly, He is the Oft-Forgiving, Most Merciful."**﴾ [39:53], and, **﴿Know they not that Allah accepts repentance from His slaves and takes charities and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?﴾** [9:104].

Also, asking for Allah's forgiveness (Istighfar) atones for sins. The Prophet said, what translated means, "**A person committed a sin and said, 'O Lord, I have committed a sin, so I ask for your forgiveness.' So Allah said, 'My slave knew that he has a Lord Who forgives sins, and I have forgiven My slave.'**" [Al-Bukhari & Muslim], and, "**If none of you would commit sins, then Allah will take you away and bring in your place a people who will sin and ask Allah for forgiveness, and He will then forgive them.**" [Muslim].

## Ayat Al-Kursi

**A**bu Umamah Al-Bahili narrated that the Messenger of Allah said, what translated means, "**Whoever keeps reading Ayat Al-Kursi at the end of every prayer, then only death will be separating him from** (entering) **Paradise.**" [An-Nasai & ibn As-Sunni]. Muslims must be reminded of the necessity of having correct faith and being righteous in tongue and deed, as Allah and His Messenger have repeatedly stated in numerous Ayat and Hadiths, in order for their recitation of this Ayah to bear the desired benefits.

# Al-Khushu'

(Part 2/2)

**W**e previously explained the meaning of Al-Khushu', which is being silent, fearful and concentrating while performing the acts of worship, especially the prayer. We also stated that Al-Khushu' is an obligation that ensures the acceptance of the prayer. Now, we will try to detail the means and methods with

which one can attain Al-Khushu', Allah willing:

1 — Emptying the heart from everything except Allah while pray-

ing: In order for the Muslim to achieve Al-Khushu' while praying, he must empty his heart from all concerns except for the prayer. The Messenger of Allah said, what translated means, "**Whoever performs Wudhu' with perfection and then prays without losing concentration or taking it** (meaning the prayer and Khushu') **lightly, will have his previous sins forgiven.**" [Ahmad]. Further, Abdullah ibn Amr narrated that the Messenger of Allah said, what translated means,

*"The hearts are Aw'iyah (meaning pots or carriers of knowledge), some of them are more attending (or have more Khushu') than others. Therefore, O people! When you ask Allah, ask Him while certain with the deliverance, for Allah does not accept a Du'aa' from a slave who says it while having an un-attending heart."* [Ahmad]. In addition, Abu Ad-Dardaa', the Prophet's companion, said, "It is a sign of one's Fiqh that he attends to his worldly concerns, so that he starts the prayer with an empty heart (heart that has no worries or worldly concerns)."

This is why the Messenger of Allah has commanded the Muslims to empty their hearts from all worldly concerns which may make them lose concentration while praying. Al-Bukhari related that ibn Umar narrated that the Messenger of Allah said, what translated means, "**If one's food is ready at the same time when the prayer starts, then start with the food, and do not leave it until you have your fill.**" This is why when food was prepared and ready, ibn Umar used to start with

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***In order for the Muslim to achieve Al-Khushu' while praying, he must empty his heart from all concerns except for the prayer.***

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eating until he has had his fill, even though he would hear the Imam reading the Quran while in prayer. The Messenger of Allah commands us to fulfill our need of food, even when the prayer has been called for, so that one starts the acts of prayer with his full attention and is ready to pray to Allah.

To further emphasize this fact, ‘Aishah, may Allah be pleased with her, narrated that the Messenger of Allah said, what translated means, **“Do not pray while food is ready, and likewise for whose the two types of the call of nature are urging him.”** [Muslim]. This only indicates the importance of emptying the hearts from all worldly concerns and necessities when one starts the prayer.

2 — Thinking deeply about Allah’s Might while praying: The prayer is a kind of a meeting between the slave and his Lord. Also, when one starts the acts of the prayer, he seeks Allah forgiveness and asks Him for what he needs. ‘Huthayfah ibn Al-Yaman narrated that the Messenger of Allah said, what translated means, **“When a man starts the prayer, Allah will attend him with His Face, and will not leave him until he finishes or loses his Wudhu.”** [Ibn Majah & Sahih Al-Jami’]. When the slave thinks about Allah’s Might, this reminder will help him achieve Khushu’ with Allah. When one stands between the hands of a king, he will be attending this king, as he fears his anger and hopes for his generosity. Then how about when one stands between the Hands of the King of all kings Who does what He will in His Kingdom, and Who owns everything without partner or a competitor?

3 — Observing Al-Ikhlās (sincerity) with Allah and Tawakkul (depending on Him): Depending on

Allah and being sincere with Him are two beneficial matters that will help repel Satan’s whispers and his attempts to confuse the Muslim while praying and while doing other things. Al-Ikhlās and At-Tawakkul are also a barrier that Satan cannot surmount, for Allah has informed us that, **﴿(Satan) said, “O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all. Except Your chosen, (guided) slaves among them.” (Allah) said, “This is the Way which will lead straight to Me. Certainly, you shall have no authority over My slaves, except those who follow you of the Ghawin (the Mushrikin and those who go astray, criminals, polytheists, and evildoers, etc.).﴾** [15:39-42].

4 — Repenting to Allah and asking Him for forgiveness: Satan may be successful with some of the believers because of their sins. Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means, **“Allah will be with the judge as long as he does not deviate (by ruling by other than what Allah has revealed). When he deviates, Allah will disown him and will discard him for Satan.”**

[Al-’Hakim & Al-Bayhaqi]. The best method with which one can repel the deceit of Satan is to repent to Allah and ask for His forgiveness, **﴿Verily, those who are Al-Muttaqun (the pious), when an evil thought comes to them from Satan, they remember (Allah), and (indeed) they then see (aright).﴾** [7:201]. The evil thought mentioned in the Ayah includes committing a sin. When this happens to a believer and he then remembers Allah’s punishment and Wrath, he will truly repent and ask Him for forgiveness.

5 — Starting every prayer while thinking that it might be your last prayer: This is an effective method that will direct one to avoid losing concentration while praying. Thinking that the current prayer may be your last act in this worldly life, and that you may end your appointed term before you have the chance to pray again, all this will help you achieve Al-Khushu’, Allah willing. This is when one makes sure that his prayer is perfect, and makes sure to ask Allah in supplication for forgiveness and for his needs with an attending heart. Abu Ayyub narrated that a man once came to the Messenger of Allah asking him for a short, yet comprehensive advice. The Messenger of Allah replied, **“When you stand up in prayer, pray as if it was your last prayer; do not utter that which you will have to apologize for tomorrow; and do not desire what people have in their hands (of money, wealth, material possessions, etc., meaning envy).”** [Ahmad & ibn Majah].

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***Depending on Allah and being sincere with Him are two beneficial matters that will help repel Satan’s whispers and his attempts to confuse the Muslim while praying and while doing other things.***

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6 — Seeking refuge with Allah from Satan: Uthman ibn Abi Al-’Aas once came to the Messenger of Allah, saying, **“O Messenger of Allah! Satan has confused me and has prevented me from attending (or concentrating on) my prayer and my reading (meaning reciting the Quran while praying).”** The Messenger of Allah said, **“That is a devil called Khinzib. When you feel his presence, seek refuge with Allah from him and blow to your left side thrice.”** Uthman then said, **“I did that, and Allah then saved me from that devil.”** [Muslim].

# Violence Against Women!!

**S**ome people think that when the Shari'ah allows the man to discipline his wife, that this constitutes acts of violence against women. They claim the same about the Islamic code of punishment applied with women when they commit some offenses, such as stoning the adulteress. To clarify all this, we say the following:

Allah has made the man the master and leader of his household. This Wilayah (leadership, control, etc.) entails the right to discipline the wife according to what Allah permits. Allah does not allow the man to hurt his obedient believing wife in any way, shape or form. Allah has also prohibited committing injustice in general against women, **﴿Either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself.﴾** [2:231].

When the wife becomes disobedient with her husband, she will be committing an injustice against him. Since the Shari'ah and all sound minds agree that the husband is the leader of his household, it is only fair that he requires obedience from his wife.

In case the wife becomes disobedient with her husband, he has the right to discipline her, **﴿As to those women on whose part you see ill-conduct, admonish them** (first), (next), **refuse to share their beds,** (and last) **beat them** (lightly, if it is useful), **but if they return to obedience, seek not against them means** (of annoyance).﴾ [4:34]. Allah thus commands the man to first advise his wife and warn her against disobeying him. He has to remind her with the Book of Allah and the Sunnah of the Messenger of Allah. Some women might need only a few words that the good advice contains, and they will then immediately abandon whatever caused the tension between them and their husbands. When good advice does not work, however, the man is allowed to ignore his wife in bed, meaning giving her his back. This will make many women regret their behavior and change their conduct so that their relations with their husbands return to normal.

Some women are cold, however, and this punishment does not concern them in the least. Allah has thus made striking the wife as a last resort to convince her to obey her husband.


According to the scholars, striking the wife is the last resort and can only be done with a Siwak (an eastern branch tree used to clean teeth) or a handkerchief, that is all. It is not real beating as many men imagine; it is only meant as a symbol to the wife that she has exhausted the husband's patience and has transgressed the limits. As the Prophet has stated in a Hadith narrated by Imam Muslim, this light beating must neither be severe nor leave any marks, broken bones or sores whatsoever. It is only meant as a sign of the husband's frustration. Although some men beat their wives severely, this is not what the scholars of Islam have stated is allowed. Such men thus demonstrate their ignorance along with their defiance of the stance of the scholars and the Shari'ah on this matter.

We must also note here that the Messenger of Allah neither hit nor struck his wives, nor any other person for that matter. 'Aaishah, may Allah be pleased with her, said, "The Messenger of Allah never struck with his hand neither a woman nor a servant, except when he strikes someone for the sake of Allah in Jihad." [Muslim & Ahmad]. Also, when Allah allowed men to discipline

their wives, many women came to the wives of the Messenger of Allah complaining about their husbands that they beat them. The Messenger of Allah commented about these men, **“You will not find them (men who beat their wives) among your best.”** [Ibn Majah]. He also said, **“The best ones among you are those who are the best with their family. And I am the best among you with his family.”** [At-Tirmithi]. He also warned against committing injustice against the wife, **“One of you may flog his wife just as he does a slave, and then at the end of the day, he seeks to sleep with her!”** [Al-Bukhari].

In case of adultery, the punishment is applied equally to men and women. This is a punishment that Allah has prescribed for such a major sin, and He is the All-Wise, All-Just. Allah requires a type of punishment that befits the offense that is particu-

larly just and fair in the case of adultery. No man-made law can ever produce a just punishment equal to Allah’s.

We should also here ask those who object to this punishment, “Why did not the adulteress be merciful and kind with her family and refrained from such a sin that has brought them shame and disrespect? Why did not she have mercy with her husband and children by refraining from this shameful sin? How can her family face people after what their mother or sister has done?” It is sad to see that some people have more mercy with the criminal rather than the victim. This erroneous method will only proliferate vice and violence, all of which have become a fact of life in so-called advanced Western societies which adopted this illogical method of leniency with criminals, all the while forgetting the rights of the victims. 

## Public Office

The majority of Muslim scholars have agreed that women are not allowed to assume public office, because the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, **“No people who allow their women to assume their leadership will ever be successful.”** [Al-Bukhari]. If Allah did not allow the woman the Wilayah (leadership, control) in her own house, how can she assume public office outside her home?

Allah made the man the leader in his own house because he is more capable to lead his household and successfully attain and achieve his family’s needs. If Allah does not allow the wife to be the leader over her own husband, how can people let her lead other men outside of her home, such as being a judge, a minister, a ruler and so forth? Allah has legislated what preserves the woman’s honor and keeps her away from mingling with men, thus averting any type of harm from touching her or injuring her honor and respectability.

What we have stated here is the agreed-upon opinion by the scholars of Islam, even though they know that some women are better at managing their homes than their husbands. The exception does not change the general rule.

## Abortion

Abortion is generally disallowed in Islam and is considered a crime against the unborn child. This is especially the case when abortion is performed after the angel blows life unto the fetus --when the fetus is four months old-- as there is consensus among the scholars that it is not allowed after that point. Abortion is only allowed when the mother is suffering from a serious illness that could jeopardize her life unless the fetus is aborted.

Unrestricted abortion for women is a call to spread dishonor, moral decay and vice, because sinful women will then find a way out of pregnancies that are a result of adultery and fornication. When a woman goes astray and gets pregnant out of wedlock, she will be exposing herself and her family to tremendous shame. This is why if she is allowed to abort the fetus, she will be encouraged to continue on the path of dishonesty and adultery and fornication.

## Protecting Women

Islam requires Muslim women to wear the ‘Hijab, which is the Islamic code of dress, to refrain from traveling without a Ma’hram and to remain at home unless there is a necessity that requires them to briefly depart. All these requirements intend to preserve the honor and respectability of women. Also, Islam restricts mingling between men and women. Otherwise, vice and dishonor will spread, and injustice will be committed against both women and men.

One look at Western societies demonstrates how vice, rape, prostitution and sex have become a common occurrence in their lives, leading to many other harmful effects that have affected these societies. Islam seeks to prevent all this with its perfect legislation.

# Rights of... The Prophet

The rights of Prophet Mohamad, Salla Allahu Alayhi Wasallam, are the most important, after the rights of Allah. There is no human who has more rights than the Prophet. Allah said, what translated means, **﴿Verily, We have sent you (O Mohammad) as a witness, as bearer of glad tidings, and as a warner. In order that you (O mankind) may believe in Allah and His Messenger, and that you assist and honor him (Mohammad)...﴾** [48:8-9].

Therefore, love for the Prophet should be greater than one's love for himself, his children, family and worldly possessions. The Prophet said, **“None of you shall attain Iman until I become dearer to him than his children, parents and all people.”** [Al-Bukhari & Muslim].

The Prophet has many rights. Respect and appreciation for him should be observed in the best manner. Respecting the Prophet includes respect and adherence for his Sunnah after his death. Due rights should be given to the Prophet without exaggeration. When one reads how the companions used to love and respect the Prophet, he will know the importance of this matter.

When Quraysh, the Prophet's tribe, sent Urwa Ibn Masud to negotiate with the Prophet in the 'Hudaybia area, he was greatly impressed by how the companions treated the Prophet. Upon his return to his tribe, he said to them, "I had visited the kings of Persia and Abisynia and also the emperor of Rome, but I have never seen a leader more revered and respected by his people than Mohammad. If he ordered them to do anything, they do it without delay. If he performs Wudhu' (washing up for prayer) they all seek the remainder of the water he used (for blessings). They never look him in the eye, out of respect." This is how the Prophet was treated by his companions. He was Allah's Messenger who possessed

great qualities and the best conduct ever.

The rights of the Prophet also include believing him in matters of religion and past, present and future happenings he had told us about. Adherence and submission to his commands are some of his rights. When a Muslim believes in the Prophet and wants to follow his religion, he must do so believing that the Prophet's way is the best way. Believing in the Prophet includes the affirmation that his religion is the best religion. Allah said, what translated means, **﴿But no, by your Lord, they can have no faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴾** [4:65], and, **﴿Say (O Mohammad to mankind), “If you love Allah then you follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful.”﴾** [3:31].

It is our duty to say Du'aa' (supplication) for the Prophet, Salla Allahu Alayhi Wasallam, whenever he is mentioned. The Prophet said, what translated means, **“The miser is the one who does not say Salah (Du'aa') for me when I am mentioned in his presence.”** [Ahmad]. The Salat mentioned here is to say, "Salla Allahu Alayhi Wasallam," which means, "Peace and prayer of Allah be upon him." Allah will reward each Salat on the Prophet with ten Salat from Him on the believer who utters it.

To defend the religion of the Prophet is also one of his rights upon the believers. Defending the religion can be done by hand or tongue. To ignore attacks on the Prophet or his religion is impermissible. Muslims must strive to reject, in the best possible manner, attacks on the Prophet's character or on any aspect of his religion, the best religion sent to mankind. ■

# AN-NAMIMAH

**A**n-Namimah is a hated and evil behavior that should be exposed and warned against. It means to convey calumnies or speech from one person to another, from one group to another, from one tribe to another, etc., to spread division and disputes between people. It entails exposing what is hated by the involved party, the one who receives this news or a third party. This includes conveying An-Namimah with the tongue, by writing or by thinly veiled description or body movements, whether the speech or actions that are being exposed entail ill-descriptions of the exposed person or not.

The Muslim is obliged to always keep silent regarding what he sees or uncovers of people's secrets, except when warranted by a benefit that will be brought to a Muslim or to fend off an evil. The driving force behind An-Namimah is either to cause harm to the exposed person, to show affection to the person receiving the Namimah, to indulge in a type of speech that one prefers, or to indulge in joyful and heedless play. All this is prohibited for Muslims. Further, it is the obligation of all those receiving the Namimah to refuse to accept it as a factual. This is because the Nammam (one who indulges in An-Namimah) is called Fasiq (sinner or rebellious), and thus his testimony must not be accepted. Allah said, what translated means, *“O you who believe! If a Fasiq comes to you with a news, verify it, lest you harm people in ignorance.”* [49:6]. Also, Muslims

should forbid the Nammam from indulging in Namimah and warn him against its harmful effect, for Allah said, what translated means, *“And enjoin righteousness and forbid evil.”* [31:17]. Also, Muslims must hate this behavior from the Nammam and not suspect the backbitten person, *“Avoid much suspicions, indeed some suspicions are sins.”* [49:12]. Furthermore, the Messenger of Allah said, what translated means, *“Avoid suspicion, for suspicion is the most false speech.”* [Al-Bukhari & Muslim].

Furthermore, the Muslim must not try to investigate what he has heard from the Nammam, so as not to fall into what he has forbidden the Nammam from, by conveying what he heard from the Nammam to others while trying to investigate the matter.

There are many Texts in the Quran and the Sunnah that prohibit An-Namimah, such as, *“And obey not every one who swears much, and is considered worthless. A slanderer, going about with calumnies.”* [68:10-11] and, *“Woe to every slanderer and backbiter.”* [104:1]. Also, ‘Huthayfah ibn Al-Yaman narrated that the Messenger of Allah said, what translated means, *“No Nammam shall enter Paradise!”* [Al-Bukhari & Muslim]. Furthermore, ibn Mas’ud narrated that the Prophet said, what translated means, *“Should I tell you what Al-’Adh-dhah is? It is An-Namimah, spreading the speech (calumnies) between people.”* [Muslim].

An-Namimah is one of the reasons why some people are tormented in their graves. The Prophet once passed by two graves and said, *“They are being tormented, and they are not being tormented for a major reason.”* He then said, *“Nay (they are indeed being tormented for a major reason). One of them did not try to avoid his urine (did not make sure that the urine does not touch his clothes and body), and the other one was conveying Namimah.”* [Al-Bukhari & Muslim].

## Continued from page 1 ... Editorial

*Grower?* [56:71-72]. Fire is an extraordinary bounty that Allah has bestowed upon us. No matter what is the source of fire; if it is not from wood, it is from organic substances similar to wood. Had Allah not granted us the blessing of fire, our lives would have been difficult and trying.

This is also the case with everything that surrounds us. All this is a bounty from Allah that He has granted and subjugated to us to make our lives easy and pleasant. Had Allah withheld even a few of these bounties, our lives would have been unbearable, but Allah is the Most Merciful, Most Gracious.

Because of all of this, Allah reminds His slaves with His bounties in numerous verses of the Quran. It is the duty of every Muslim to study these verses and comprehend them. Allah had revealed the Quran more than fourteen hundred years ago and made it a miracle lasting until the Day of Judgment. The Quran is also a cure for the hearts of the slaves before it is a cure for their bodies. It is the duty of every Muslim to recite the Quran, and to ponder upon its verses and thank Allah for His eternal bounties and blessings.

## 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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