

FAWAID / BENEFITS

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Musa (ʿalaihiṣ Salam) asked his Lord about six characteristics

Ahadeeth Pertaining to Manners, Righteousness & Keeping Good Relations
Taken from Silsilah Ahadeeth As-Saheehah of Shaykh Al-Albaani

On the authority of Abu Huraira, on the authority of the Messenger of Allaah – sallAllaahu alayhi wa sallam – who said: ‘Musa – ʿalaihiṣ Salam – asked his Lord about six characteristics, which he thought were only and purely for him alone and he did not like the seventh one.

1 – He asked: ‘O my Lord! Which of your slaves are the most pious? He answered: He who/the one who remembers Allaah and does not forget.

2 – He asked: ‘Which of your slaves are the most guided? He answered: the one who follows the guidance.

3 – He asked: Which of your slaves is the best in judgement? He answered: the one who judges for the people just as he judges for his own self.

4 – He asked: Which of your slaves is the most knowledgeable? He answered: The one who is not satisfied and always has a thirst for knowledge, he adds the knowledge of the people to his knowledge.

5 – He asked: which of your slaves are the most honourable? He answered: The one who has the capability to forgive, then forgives.

6- He asked: Which of your slaves is the most content? He answered: The one who is pleased with what he is given.

7 – He asked: Which of your slaves is the neediest? He answered: The one who utilizes what he has and always requires more.

Then the Messenger of Allaah – sallAllaahu alayhi wa sallam – said: Satisfaction is not that which is apparent; indeed satisfaction is satisfaction of the self/soul. If Allaah intends good for His slave then He places satisfaction in his soul and his Taqwa (piety) in his heart. And if Allaah intends evil for a slave then He places poverty where ever he turns.’ No. 3350

It is those who believe and confuse not their belief with wrong

Title: Benefits from the saying of Allaah Ta'ala : 《 It is those who believe (worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. 》 **[Anaam: 82]**

Shaykh: Abdul Qadir bin Muhammad al-Junaid

Section, taken from: Explanation of Kitaab al-Tawheed – Lesson 04

Explanation of Chapter Two

'In this Ayaah there are a number of benefits, seven of which are clear and resemble (those in) this book and this chapter, as follows:

The first benefit: that whoever mixes his Eemaan with anything from Shirk, then he is not a Muwahhid (a person upon pure Tawheed). This is because security from the two types of punishment is only for a Muwahhid.

The second benefit: the good deed of Tawheed is the greatest of good deeds, which brings security in the Dunyaa and continuity of that security. The evil and vileness of Shirk is the greatest means for the weakening of security and its removal .

The third benefit: that the good deed of Tawheed is the greatest of good deeds, which calls for the security of a slave of Allaah from the punishment of Allaah in the Hereafter.

The fourth benefit: that implementation of Tawheed and keeping far away from Shirk has advantages for the worldly life and for the Hereafter, which continue to reach the worshippers of Allaah. From those advantages are achieving security in this world and the Hereafter.

The fifth benefit: the correctness of the path of the one, in the Dunyaa, who does not confuse his Eemaan and Tawheed with shirk, and that is the path of guidance and security.

The sixth benefit: the explanation of the excellence of Tawheed and those upon it that they have honour above that of the rest of the creation; Allaah -Azza wa Jal- decreed that they have guidance and security as a reward for their establishing and implementing Tawheed.

The seventh benefit: committing Shirk with Allaah in worship is termed oppression, since oppression has been defined as placing something in other than the place which befits it. Worship is the right of Allaah alone. Therefore, assigning worship to other than Allaah is placing it in other than its correct place.

To be eager in seeking knowledge and guidance

Title: To be eager in seeking knowledge and guidance, to act upon knowledge and Sunnah and to awaken the concern for the one who leaves it off.

Shaykh: Abdul Qadir bin Muhammad al-Junaid

Section: 'Praise be to Allaah, The One Who has all knowledge of everything secret and apparent. The One Who sees all the major matters and the minute ones.

May the praise of Allaah and security be upon the final one of Allaah's Prophets, knowing that, from amongst us, he feared Allaah the most and was the one who was the most knowledgeable of how to fear Allaah. May they also be upon his family, his Companions – those who bowed and prostrated with him – and upon all those who followed him upon truth and guidance until the Day of the Gathering and Summoning.

Thereafter; O seeker of knowledge and guidance – may Allaah provide you with fear of Him in secret and in open.

Indeed from the blessings of having knowledge of the Sunnah and of having insight into the path of the Salaf as-Salih and following it, is that you see the fruits of the knowledge of the Sunnah apparent on its companion, you see it in his worship, his dealings, you witness it in his knowledge, his seeking knowledge and his teaching it.

You see it in his outward character and his guidance, and you notice it in his dignity and tranquility. You feel it in his manners and behaviour, and it is clarified with his coming and going – at the time of his being resident and travel. It is exhibited to the one who is close to him and the one who is far from him, the one who agrees with him and the one who disagrees, with the enemy and the hated.

The Salaf as-Salih -Rahimuhumllaah- gave us good, beautiful examples of this, and glowing, radiant representations (of this) in their lofty, righteous, biographies.

It is established from Ibn Masood that he said:

'If a man from among us learnt ten Ayaat, he would not go beyond them until he knew their meanings and acted upon them.'

It is established upon Atta bin Sa'ib that Abu AbdurRahman as-Sulami -Rahimullaah- said:

'Indeed we took this Qur'aan from a people who informed us that if they used to learn ten Ayaat they would not proceed to the next ten until they had learnt what was in those ten. So we used to learn the Qur'aan and act upon it.

Indeed there will be a people who will inherit the Qur'aan after us, they will drink it like drinking water, it will not go beyond their throats rather it will not go past this, and he placed his hand on his throat.'

Al-Imam AbdurRahman bin Mahdi -Rahimullaah- said I heard Sufyaan ath-Thawri saying:

'There is never a Hadeeth which reached me from the Messenger of Allaah ever except that I acted upon it, even if it was once.'

Al-Marwadhi -Rahimullaah- said Abu Abdullaah said to me – meaning Ahmad bin Hanbal:

'I did not write down a Hadeeth except that I acted upon it, so much so that I found that the Prophet had Hijama done on him, and he gave Abu Taibah a Dinar, so I gave a Dinar to the one who performed Hijama on me.'

It is established from al-Imam Wakeea' bin Jarah -Rahimullaah- that he said:

'We used to seek aid in memorising Ahadeeth by acting upon them.'

It is established from Abu Qalaba, the successor of the Companions -Rahimumullaah- that he said to one of his students:

'If Allaah has conveyed knowledge for you, then establish worship for Him and do not let your objective be that you narrate knowledge to the people.'

It is established from Sufyaan ath-Thawri -Rahimullaah- that he said:

'Beautify knowledge with your own selves [with worship] and do not beautify (yourselves) with knowledge.'

Al-Khateeb al-Baghdadi -Rahimullaah- said in the introduction to his book ' Iqtida al ilm al Aml p. 14-16:

'And did the Salaf of the past achieve high ranks except by sincerity of beliefs, righteous actions and a Zuhud which overcame all from the Dunyaa which gives delight and pleasure.'

Al-Hasan al-Basri -Rahimullaah- said:

'Whoever surpasses the people in knowledge then it is appropriate that he surpasses them in action. '

It is established from Abdullaah bin al-Mubarak -Rahimullaah- that he said:

'It is necessary for the one among you who has the most knowledge to be the most fearful of Allaah.'

It is established from Sufyaan ath-Thawri -Rahimullaah- that he said:

'Indeed knowledge is learnt so a person can have Taqwa of Allaah due to that knowledge. Indeed knowledge has an excellence above anything else; this is so a person can have Taqwa of Allaah due to that knowledge.'

O Allaah, how terrible it is of us not to do actions upon knowledge, how severe and great is the danger for the scholar and the student and how evil is its effect and its result. Allaah -Azza wa Jal- criticised such people severely, Allaah clarifies that not doing good actions whilst having knowledge of those actions leads to Allaah's great hatred as a result.

Allaah – Subhanahu – said in Soorah as-Saff:

« O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do.»

Therefore, it is necessary for the scholar and the student and for the one enjoining the good, that he is the foremost of the people in hastening to do good, and it is also necessary for the one prohibiting evil to be the furthest of the people from it.

Indeed Allaah Ta'ala said in the beginning of Soorah Baqarah, criticising those who carry knowledge and the Sharia':

« Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Taurat]! Have you then no sense? »

Imam Sufyaan ath-Thawri -Rahimullaah- said:

'Knowledge calls for action, so actions should be the response otherwise knowledge will leave.'

It is established from Ibn Masood that he said:

'There is none from among you except that he will be in privacy with his Lord just as when one is alone with the full moon on a clear night. Then He says: Ibn Adam what has caused you to be deceived?

O Ibn Adam what actions did you do with what you learnt? O Ibn Adam with what did you respond to the Messengers?'

It is established from Abu Darda that he said:

'Indeed I fear that I will be the first whom my Lord will question, that it will be said: Indeed you came to have knowledge and what did you do with that which you knew.'

Prohibition of participating with the Disbelievers in their Celebrations

Contents:

The Prohibition of Taking Part in the Festivities of the Disbelievers

Umar also said:

"Avoid the enemies of Allaah during their festivities".

al-Bayhaqi narrated with a good chain that 'Abdullaah ibn Amr said:

"Whoever passes through the countries of the Non-Arabs and takes part in their Nowruz (Persian festival), carnivals and imitates them until he dies, he will be resurrected with them on the Day of Judgement".

Ahkam Ahl al Dhimmah (1/723-724)

Evidence that Proves the Falsehood of the Shia Madhab

Evidence that Proves the Falsehood of the *Shia Madhab*

By Mahmood Shukri al-Aaloosi

Mahmood Shukri al-Aaloosi -*Rahimullaah*- said:

'These proofs are either intellectual or narratives, as for the narratives then they are the *Ayaat* from the Qur'aan, the Ahadeeth and the *Aathaar* (sayings) of the Imams.

From the Qur'aanic *Ayaat* is the saying of Allaah *Ta'ala*:

<< Muhammad is the Messenger of Allaah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate in prayer, seeking Bounty from Allaah and His Good Pleasure. The mark of them (i.e. of their Faith) is on their faces foreheads from the traces of their prostration during prayers. This is their description in the Taurat. But their description in the Injeel is like a sown seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). >> [al-Fath: 29]

The scholars said this verse is a clear indication that the Raafidha are not Muslims because they hate the Companions of the Prophet, in fact they call them disbelievers! [1] And Allaah's help is sought.

Also from the *Ayaat* is the saying of Allaah *Ta'ala*:

<< And [there is a share for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. >> [al-Hashr: 10]

Those who have been mentioned in the *Ayaah* are the Companions and the Mothers of the Believers and whoever follows them in goodness, and whoever holds hatred in his heart for them then he is a destroyed loser, and whoever purifies his heart from the stains of hatred against them then he is the happy and successful one. [2]

Also we have the saying of Allaah *Ta'ala*:

<< And whoever opposes the Messenger after guidance has become clear to him **and follows other than the way of the believers** – We will give him what he has taken and drive him into Hell, and evil it is as a destination. >> [Nisa: 115]

The believers mentioned in this *Ayaah* at the time it was revealed were the Companions. The Raafidha follow a way other than the believers' path and followed their own desires.

Also from the saying of Allaah *Ta'ala*:

<< Allaah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security >> [Noor: 55]

And they are the Companions as was mentioned in previous pieces of research about Imaamship. So whoever opposes the Companions and shows them enmity then he is misguided.

This *Ayaah* is also an evidence that the Shia are not from the followers of the *Amir* (Ali -*Radi Allaahu anhu*).

Since verily Ali -*Radi Allaahu anhu*- was from those for whom Allaah *Ta'ala* had promised that which was mentioned in the preceding *Ayaah*. As for the Shia they claim that the Imams who are the rightly guided *Khulafah* (Abu Bakr, Umar bin Khattab, Uthmaan & Ali -*Radi Allaahu anhum*) were cowards and hypocrites.

Also there is the saying of Allaah *Ta'ala*:

<< He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darkness into the light >> [Ahzab: 43]

Those being addressed here are the Companions and those who follow them and take them as an example.

And we have the saying of Allaah:

<< And whoever does not judge by what Allah has revealed – then it is those who are the disbelievers >> [Maidah: 44]

The Raafidha have ruled with other than what Allaah has revealed and they believe that the Companions were misguided and call them disbelievers yet Allaah Ta'ala has ordained that they the Companions will succeed and is pleased with them and He says:

<< and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it >> [al-Fath: 26]

And we have the saying of Allaah Ta'ala:

<< But Allah sent down His tranquility upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it >> [al-Fath: 26]

And the intent here is the Companions and whoever is astray, away from them and deviates from their path is destroyed, and yet the Raafidha believe that to oppose the Companions is worship and this opposition is the basis of their *Taqwa*.

[Taken from: 'Ghareeb Fiqheeya 'Inda ash-Shia al-Imameeyah' p.19-20]

[1] Ibn al-Jawzi said: 'The Companions will not be safe as they have angered the Kuffar – i.e. the Raafidha – because Allaah says that the Kuffar will be angered by them.' [From: 'Zaad al-Maseer']

[2] Imam Malik said: 'Whoever hates anyone of the Companions of Muhammad or holds any hatred in his heart towards them, then he does not have the right to be from amongst the Muslims, then he recited this verse.' [From: 'al-Jamia lihakam al-Qur'aan' by Qurtubi]

Taqwa as Explained by Shaykh Muhammad ibn Hadi Al-Madkhali

Al-Taqwá When *taqwá* of Allāh the Majestic and High becomes established in the heart, the heart will convey its owner to Allāh the Great and All-High.

So *taqwá* is that you do deeds with [the aid of] a light from Allāh while you seek Allāh's reward—far removed is He from any imperfection and All-High—and you fear His punishment; and this is known to everyone whose sight and insight Allāh has enlightened with the light of knowledge and *īmān* (belief and all that it entails on the heart, tongue and limbs).

And the [question of] what *taqwá* is like [is something] one of the Salaf answered by saying: "Do you see that if you were surrounded on all sides by ground upon which glass had broken—what is it you would do?"

The one asked then said, "I'd roll up and take great care." He would roll up his clothes and take great care not to place his foot or feet except somewhere safe from this broken glass so that he not cut his feet, and it may be that he would need to walk on the tips of his toes in a case like this.

[The scholar] said: Then that is what *taqwá* is like; so *taqwá* is that you do deeds with [the aid of] a light from Allāh seeing His reward—far removed is He from any imperfection and

All-High—and you fear His punishment; and this is known to everyone whose sight and insight Allāh has enlightened with the light of knowledge and *īmān* (belief and all that it entails on the heart, tongue and limbs).

Beware the Mutalawwinīn (the Fickle Ones)

Beware the Mutalawwinīn (the Fickle Ones) Shaykh Muḥammad ibn Hādī al-Madkhalī, may Allāh protect him from all harm and deviation, said:

Be on your guard, O assembly of brothers and sons, on absolute guard against the *mutalawwinīn* (the fickle ones), for being fickle with regard to Allāh’s religion and commandments is a dangerous matter and a sickening pasture—Allāh’s refuge be sought from that.

For indeed deviation, deviation in its totality—or deviation in reality—is your finding something to be unacceptable [in the religion] that you used to consider acceptable or your accepting that which you used to find unacceptable.

And Ḥudhayfah’s last instruction, may Allāh the All-High be pleased with him, is this, which you all have heard, when Abu Mas‘ūd asked him, having come in upon him while he was in his final illness; he said to him: “Instruct us.”

So he [Ḥudhayfah] said: “Be on your guard against being fickle with regard to Allāh’s religion,” and do not accompany someone who is fickle with regard to Allāh’s religion, for they are as dangerous as can be to you in your religion, and they will not stop [calling you to their way] until you follow them.

Lying is worse than innovation in the religion

Lying is worse than innovation in the religion

Shaykh Rabī‘ ibn Hādī ‘Umayr al-Madkhalī, may Allāh protect him and keep him firm on the truth, said: Lying is worse than innovation [in the religion], O brothers, and a liar is considered worse than an innovator by the People of Sunnah; an innovator [may] be narrated from—[the People of Sunnah] narrated from [some of] the Qadariyyah [sect], they narrated from the Murj’iah, and they narrated from other than them from the different kinds of people of innovation, so long as the innovation did not fall into disbelief and the [narrator] was not a liar. If a liar were to say he was with the People of Sunnah, he would be considered by them to be of a lower level than the People of Innovation.

And in this [regard], Ibn ‘Adī, may Allāh have mercy on him, in his book *Al Kāmil*, put together around 29 chapters concerning liars and a single chapter concerning the People of Innovation. The People of Sunnah [would] accept the narration of the People of Innovation—the truthful ones [among them], [and] not those who called [to their innovation].

Translator's Note: The shaykh mentioned this in the context of refuting the Haddādiyyah who are known for both their calling to innovation and their frequent lying.

The correct way to recite in your prayers (Salah)

The correct way to recite in your prayers (Salah) and in morning and evening supplications

By Shaykh Muhammad bin Umar Bazmool

Foreword:

Are we saying your morning and evening Dua' yet being afflicted by trials? This concise article may shed light on some questions.

Shaykh Muhammad bin Umar Bazmool says speaking about the correct way in which one should recite silently:

'One must be aware concerning the conditions of reciting audibly and silently, the way in which some people pray with their lips closed and not moving their tongue until they complete their prayer. They do not move their tongues to recite whilst standing in their prayer. Although they are meant to be reciting but yet they do not move their tongues in remembrance, neither whilst in Ruku (bowing) or while standing up from it, nor in Sajood (prostration) or as they come up from Sajood or while they sit in the Tashahood (sitting at the end of the prayer).

So we say that those people who pray like this, in fact their prayer is nullified because they have not recited in their prayer.

This is because the tongue must move in recitation, and according to some of the Scholars (Fuqaha) it is necessary to move the tongue in the silent prayers and you must be able to hear yourself. And this matter is of utmost importance. Many people say: 'I say my morning and evening supplications regularly and we seek refuge in Allaah yet we still experience afflictions.' So we say if you recite the morning and evening supplications then it is necessary to move the tongue while reciting them, there is no benefit if you pass your eyes along the lines of the page and to say that this is a silent reading. This is not considered reading or speech in the Arabic tongue. Reading in the Arabic language necessitates movement of the tongue, as is known from the hadeeth which is narrated from the Companions -may Allaah be pleased with them- that they knew when the Messenger -sallAllaahu alayhi wa sallam- was reciting silently due to the movement of his beard. This illustrates that the Messenger -sallAllaahu alayhi wa sallam- whilst reciting silently would move his lips and tongue. This moving of the tongue is if the person has the capability to move his tongue and that there is nothing to hinder the movement of the tongue.'

[Taken from: 'Sharh Sifat Sallat an-Nabi –sallAllaahu alayhi wa sallam-' by Muhammad Bazmool, p.221]

Is there a Reward for Reading Hadeeth?

From Shaykh, Allaama, Mufti of the Kingdom of Saudi Arabia Abdul Azeez bin Abdullaah Bin Baz

The Noble Shaykh Bin Baz -Rahimullaah- was asked:

‘The reward for reciting the Book of Allaah is evident. Is there a reward for reading Hadeeth too?’

The Shaykh replied:

‘There is a great reward for reading the Noble Qur’an in terms of coming closer to Allaah Subhanahu wa Ta’ala, as is reading and memorizing the Hadeeth of the Messenger of Allaah – sallAllaahu alayhi wa sallam. And this is because it is worship of Allaah Subhanahu wa Ta’ala (in pursuit of) acquiring knowledge and a greater understanding of the religion.

Evidence in the Shariah indicates that seeking knowledge and gaining an understanding of the religion is obligatory in order for the slave to worship His Lord upon firm knowledge (Baseerah)

An example of this evidence is the saying of the Prophet -sallAllaahu alayhi wa sallam: ‘Whoever Allaah wills good for He grants them the understanding of the Deen (religion)’

And he said:

‘The best of you are those who learn the Qur’aan and teach it’

And the Prophet -sallAllaahu alayhi wa sallam said:

‘Whoever treads a path seeking knowledge on that path, then Allaah makes the path to paradise easy for him due to his seeking knowledge, and no group of people gather in one of the houses of Allah reciting the Book of Allaah and studying it, except tranquility descends and they are covered with Mercy and the angels surround them and Allaah mentions them to those who are close to Him’

And there are many Hadeeth regarding the virtues of reciting the Qur’aan such as the saying of the Prophet -sallAllaahu alayhi wa sallam:

‘Recite the Qur’aan for verily it will come as an intercession for the one who recites it on the Day of Resurrection’

Collected by Muslim

And one day the Prophet -sallAllaahu alayhi wa sallam came out and said:

‘Who would like to go to Bathaan (a valley in Medina) or to al-Aqeeq (a valley in Makkah) and return with two great female camels, without sinning and without severing the ties of kinship?’

So we said:

‘O Messenger of Allaah we would love that’ He -sallAllaahu alayhi wa sallam- said:

‘If one of you went to the masjid and learnt or read two Ayaat from the Book of Allah Azza wa Jal (that) is better for him than two female camels and three Ayaat are better than four female camels and in addition to that the same amount in male camels’

As is collected by Imam Muslim in 'Saheeh Muslim' and this is an evidence concerning the virtue of reciting the Qur'aan and teaching it.

There is (another) famous Hadeeth from Ibn Mas'ood which is collected in 'Jamia Tirmidhi' with a Hassan (good) chain of narrators that the Prophet -sallAllaahu alayhi wa sallam- said:

'Whoever reads one letter from the Book of Allaah he gets one reward for it and one reward is equivalent to ten times the reward of it.'

And it is the same for reading the Sunnah, if a believer learns it by reading the Ahadeeth and studying them and memorizing them, distinguishing the authentic from the non authentic, then he will receive a great reward. This is because this is considered acquiring knowledge, concerning which the Prophet -sallAllaahu alayhi wa sallam- said:

'Whoever treads a path seeking knowledge on that path, then Allaah makes the path to paradise easy for him due to his seeking knowledge, and no group of people gather in one of the houses of Allaah reciting the Book of Allaah and studying it, except tranquility descends and they are covered with Mercy and the angels surround them and Allaah mentions them to those who are close to Him'

This is proof of reading the Ayaat and reflecting upon them, studying Hadeeth and memorizing them, desiring knowledge and (desiring) an understanding of the religion and acting upon it.

Consequently, it is one of the reasons for entering paradise and being saved from the hell-fire. As the Messenger of Allaah -sallAllaahu alayhi wa sallam- said:

'Whoever Allah wills good for He grants them the understanding of the Deen (religion)'

There is a consensus with regard to its authenticity and it clarifies the virtue of knowledge and seeking it, and that is a sign of goodness as we clarified earlier. And the understanding of the Deen is attained through the Book (The Qur'aan) and through the Sunnah (Hadeeth) therefore (attaining the) understanding the Sunnah is a sign that Allah has intended goodness for His slave, there is a lot of evidence to substantiate (this point).

All Praise is for Allah Lord of the worlds.

Saying Ameen Aloud After Reciting Fatiha

Saying Ameen Aloud After Reciting Fatiha

**An Explanation By Muhammad bin Umar Bazmool of the book 'Sifat as-Salah'
By Shaykh Muhadith Nasir as-Sunnah Muhammad Nasir- Deen Al-Albaani**

Shaykh Albaani Wrote:

The Imam Saying Ameen Aloud After Reciting Fatiha

When the Messenger of Allaah ﷺ had completed his recitation of Surah Fatiha he would say: 'Ameen' raising his voice and he would elongate it.

He would command those praying behind him to say Ameen loudly just after the Imam said it.

The Prophet ﷺ would say: '<< not of those who have evoked [Your] anger or of those who are astray. >> then say: 'Ameen, for verily the Angels say Ameen and verily the Imam says Ameen,'

And in other wording: 'If the Imam says Ameen then say Ameen, whoever says it and it coincides with the Ameen of the Angels, (and in other wording if one of you says Ameen in his prayer and it coincides with the other) all his previous sins will be forgiven.'

In another Hadeeth: 'Say Ameen and Allah will love you.'

And the Messenger of Allaah ﷺ also said: 'The Jews do not envy you about anything more than they envy you of saying Salaamu alaykum (salutations) to each other and saying Ameen behind the Imam'

Muhammad bin Umar Bazmool explained:

This chapter of saying Ameen has a few issues, which will be discussed below.

Firstly

The linguistic meaning of 'Ameen' is 'O Allaah respond / answer.'

It has also been said it means 'Subhanaka Ya Allaah' (How far you are from imperfection) and it has been said it means 'O Allaah'.

So when one who prays behind the Imam hears the Imam recite Surah Fatiha and reaches the part that says: '<< not of those who have evoked [Your] anger or of those who are astray. >> Then it is the Sunnah for him to say Ameen after this, as the Messenger of Allaah would say. This is due to the general statement of the saying of the Prophet ﷺ: 'Pray as you have seen me praying.'

Secondly

The saying of Ameen is Sunnah for the Imam and those following him. It is the Sunnah for the Imam in those prayers that are audible and he says Ameen audibly/ with a raised voice after he recites Surah Fatiha. It is also the Sunnah for those praying behind him to say Ameen after he finishes reciting '<< not of those who have evoked [Your] anger or of those who are astray. >>

The scholars -may Allaah have mercy upon them- have mentioned that this is the point at which the saying of the word 'Ameen' of both the Imam and those following him coincide. I asked Shaykh Al-Albaani -may Allaah have mercy on him- during his visit to the Kingdom in the year 1410 A.H. regarding the matter of the Imam saying Ameen and those who follow him, and the Shaykh -may Allaah have mercy on him- said that it is upon those who are following the prayer to say Ameen just after the Imam, to the count of one or two letters, as the saying of Ameen will then be after the Imam and they will join in saying some of the letters of the word. Therefore, if the Imam says Ameen then those following say it in order for some of the letters of the word to coincide with one another, and at the same time the Imam will precede in one or two letters of the word. Thus in this manner the Imam saying Ameen and the followers will coincide in some of the letters and the end result will be that the saying of Ameen by the follower will be just after the Ameen of the Imam.

Thirdly

The virtue of saying 'Ameen'. The author -may Allaah have mercy on him- mentions from the Messenger ﷺ, that if the Imam says Ameen and the Angels say Ameen and those following say Ameen, and they coincide with one another Allaah will forgive them all their previous sins.

Another virtue is that Allaah -Subhanahu wa Ta'ala- answers your saying of the word 'Ameen' because it means 'O Allaah answer \ respond.'

The third virtue is what the Messenger ﷺ mentioned in his saying: 'The Jews do not envy you about anything more than they envy you of saying Salaamu alaykum (salutations) to each other and saying Ameen behind the Imam.' This is why it is incumbent upon us, to ensure we say Ameen.

Fourthly

Due to what is mentioned with regard to the coinciding of saying Ameen of the Imam and those following him in prayer necessitates that those following are attentive in their prayer whilst following the Imam and the Imam's recitation to ensure that he does not miss saying Ameen in the correct place. If he misses saying Ameen he loses great reward and recompense, which is mentioned in this hadeeth.

And this summons the presence of the heart and humility of the soul and the body whilst in prayer behind the Imam, and Allah knows best.

Fifthly

I would like to bring to attention that which is relevant to this discussion of saying 'Ameen', which is, once one is aware of the meaning of the word 'Ameen', (O Allaah answer or O Allaah). Some people, whilst the Imam reads Qunoot and Exalts Allaah, Praises Him – Subhanahu wa Ta'ala- and glorifies Him, stop saying 'Ameen', replacing it by saying 'Subhanak' (Glory be to You) or similar words. This clearly opposes the Sunnah as the word 'Ameen' is sufficient for all supplication regardless of whether it is Dua' praising Allaah Ta'ala or Dua' of asking from Him or declaring Allaah's Majesty and Greatness.

[Taken from: 'Sharh Kitab Sifat Salat an-Nabi' by Muhammad bin Umar Bazmool p.187-188]

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.

General advice to a person who is at the beginning of Salafiyyah

What's your advice, generally to a person of my age who is at the beginning of Salafiyyah?

1 – a fundamental principle from beginning to end is to have Ikhlaas (sincerity). So every action that you do, is done for the sake of Allah alone. Not for showing off, rewards from the people, praise, awards etc.

Ikhlaas = Tawheed = entrance to Paradise.
And Allah knows best.

2 – to adhere to the Kitab, the Sunnah upon the understanding of the Salaf, no matter what everyone else says.

The only guiding rule is evidence from the revelation upon the correct understanding of the Prophet & his Companions and the early generations.

This is where a person finds strength from, in following Islaam.

And Allah knows best.

3 – what follows on from that is the importance of correct knowledge and learning. So trying to understand the correct Aqeedah of the Muslim and implementation of the Salafi Manhaj.

This requires years and years of studying, reading a lot of basic principle books and studying them in detail.

Get your head down and study, memorise, comprehend.

And Allah knows best.

4 – to implement what one learns into worship of Allah with sincerity and wisdom.

To fulfill what Allah requires of worship and to keep away from that what he had prohibited, as much as humanly possible.

To strive in following the Prophetic Sunnah as much as possible.

And Allah knows best.

5 – to turn to Allah sincerely and ask Allah to guide you and keep you on the correct path.

Since only Allah alone can keep a person on the correct path.

There had been many many people who started off and continued for a long time on the correct path but due to lack of sincerity and not asking Allah for adherence to the correct path, they either deviate or stop practising.

And Allah knows best.

6 – to stick to the books of correct Aqeedah & hadeeth because they guide you. Likewise to the books of Shaykh ul Islaam Ibn Taymeeyah, Ibn al-Qayyim etc.

In our modern times to the books of the Scholars of Hadeeth shaykh Albaani & shaykh Rabia.

Allah has blessed Ibn Taymeeyah & Ibn al-Qayyim, & the scholars of Hadeeth specifically

and as well as all the scholars of Tawheed & Sunnah.
And Allah knows best.

How Sins can Cause you to Enter Paradise

How Sins can Cause you to Enter Paradise

By Shaykh ul –Islam Ibn Qayyim aj-Jawzeeyah as-Salafi -Rahimullaah-

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d.751 A.H.) - Rahimullaah- said:

‘Indeed a slave commits a sin and enters Paradise through committing it and he performs a good deed and enters the Hellfire through performing it.’

It was asked ‘How is this (possible)?’ Ibn Qayyim -Rahimullaah- answered:

‘A sin is committed and thus does not cease to be before his eyes (causing him to be) fearful of it, concerned about it frightened and weeping due to his regret of doing it. Feeling ashamed due to this action before his Lord The Most High, with his head lowered between his hands, and his heart broken and despondent due to it.

Therefore that sin will be more beneficial to him than numerous acts of obedience could be. As a consequence these previously mentioned matters are the cause for this slave of Allaah’s happiness and success until that sin will be a reason for him to enter Paradise.

A slave of Allaah performs a good deed and he continues to view it as if he has performed a favour for his Lord and is egotistic due to that good deed, and he is conceited, vain and arrogant due to the sin. So he says I did such and such action (boasting) causing to him to inherit the characteristic of pride, haughtiness and adopting an overbearing attitude.

This becomes the reason for his destruction.

Thus if Allaah Ta’ala intends good for the needy slave He trials him with something in order to bring him down and to lower his neck in humiliation and to decrease his importance to himself. However if Allaah intended for him (the slave) anything other than good He (Allaah) would have left him alone and his vanity and pride and this is the deception which necessitates his destruction.’

[Taken from: ‘al-Waabil as-Sayyib min Kalim at-Tayyib’ By Ibn al-Qayyim page 15]

Collection of Internet Fawa’id (benefits)

Question and Answers and Small Fawa’id (Benefits) via Extracts from audios and articles around the Internet.

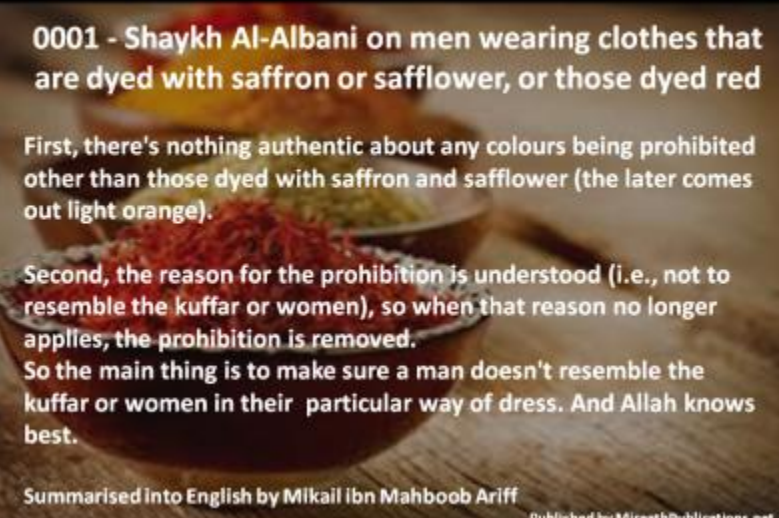
0001 – Shaykh Al-Albani on wearing clothes that are dyed with saffron or safflower, or those dyed red.

First, there’s nothing authentic about any colors being prohibited other than those dyed with saffron and safflower (the later comes out light orange).

Second, the reason for the prohibition is understood (i.e., not to resemble the kuffar or women), so when that reason no longer applies, the prohibition is removed. So the main

thing is to make sure a man doesn't resemble the kuffar or women in their particular way of dress. And Allah knows best.
Summarised into English by Mikail ibn Mahboob Ariff

Source:



MIRAATH PUBLICATIONS SERIES: FAWA'ID/BENEFITS
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Published by MiraathPublications.net

0002 – Shaykh Al-Albani on the one who did umrah then went to Jeddah, can he do umrah again from there?

It is not from the sunnah to keep repeating the umrah. For the one who came from outside the meeqats, if he must do another one, then he should go to the meeqat; as for the people of Jeddah, they do their ihram from whatever place they're at, but they shouldn't be going back and forth doing umrah; rather, they should only do it when it comes to their mind that they need to do it.

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0003 – Shaykh Al-Albani regarding whether there is a minimum time between two umrahs

There is no minimum time established, but a Muslim should distance himself from overburdening himself and making things difficult for himself. And he is the one who can evaluate himself [on that].

April Fool's Day

By Shaykh Muhammad bin Hadi al-Mudkhali

The Question:

'O our Shaykh we have a question here via email from the Miraath al-Anbiyaa website, asking about something that has become common nowadays, which is known as April Fools' Day'. Perhaps you have a few words to say about this, may Allaah protect you.'

The Answer:

'In the Name of Allaah The Most Kind The Most Merciful
All Praise be to Allaah Lord of the Worlds and praise and peace be upon our Prophet Muhammad and upon his family and all his Companions.

There After:

Indeed Allaah – Subhanahu wa Ta'ala- has commanded in His Book to be truthful and honest. He ordered that one should adhere to truthful people.
Allaah – Jala wa Ulaa- said:

<< O you who have believed, fear Allah and be with those who are true.>> [Tawbah: 119]

The Prophet -sallAllaahu alayhi wa sallam- prohibited lying and regarded it as being from the major sins.

He -sallAllaahu alayhi wa sallam- said:

And beware of lying, indeed lying leads to evil deeds. A man continues to lie and is not careful about lying until he is written with Allaah as a liar.' **[Collected by Bukhari & Muslim]**

Therefore, if this is the case, then it is obligatory upon the Muslim that he fear Allaah concerning himself, and adhere to the command of his Lord. The Muslim should obey Allaah's Messenger -sallAllaahu alayhi wa sallam- and he should indeed warn against lying, since lying is prohibited in all its colours and forms. The severity of its prohibition increases if it is done to make people laugh.

What we know about this matter which is being asked about, and has become widespread amongst the Muslims in recent times, is that regretfully the source of this is the Jews and the Christians, and the lands of the west and the east from all of these people together. Indeed they lie like this to make the people laugh, or so that the people remember the one who lies, and that he becomes famous by that lying, and that he is written in to the world of celebrities.

As for us, the Muslims, then the Prophet -sallAllaahu alayhi wa sallam- said:

'Woe to the man who lies to make the people laugh, woe to him, woe to him.'

It is obligatory upon all of us that to be wary of this lying. This issue which you question, is concerning lying on April fool's day it is prohibited, due to two points:

The first is that it is lying and we have all heard the statement of the Prophet -sallAllaahu alayhi wa sallam- when he said:

'And beware of lying, indeed lying leads to evil deeds, and indeed evil deeds lead to the Fire. A man continues to lie and is not careful about lying until he is written with Allaah as a liar.' [Collected by Bukhari & Muslim]

So this is one matter.

And the second matter is: that the seriousness of the forbiddance of lying and the reason for its prohibition, in addition to it being principally prohibited is that it is a matter of imitating the Kuffar (non-Muslims). These non-Muslims lie and they carry out such false matters, and perhaps they bring a great lie, and mention a great calamity, which they circulate and propagate especially using modern day media. This news spreads from the east to the west and it terrifies a lot, then later on it becomes known that there was no basis for that news.

Likewise, a Muslim lies to frighten his brother Muslim and causes him to become scared and due to that he becomes terrified, and perhaps he might even become afflicted with an illness. For example it is said to him, that such and such died from those who are beloved to you like a father, brother, son or daughter, or like if someone says: your house has been robbed, or your house has burnt down, etc. from these great matters, which probably cause a person to lose his mind and intellect. And perhaps he becomes sick, then what occurs from this lie is the responsibility of the liar.

So this lying done on April Fool's Day is even more prohibited due to the great evil which involves imitating the Kuffar in this aspect.

Therefore, it is obligatory upon the Muslims to strictly warn against lying, and not to take the disbelieving enemies of Allaah as an example, indeed Allaah –Subhanahu wa Ta'ala- ordered them to be with the truthful.

<< O you who have believed, fear Allah and be with those who are true.>> [Tawbah: 119]

The Prophet -sallAllaahu alayhi wa sallam- said:

'The Muslim is he from whom the Muslims are secure from his tongue and hand.'
If a person lies to frighten the people then the Muslims are not secure from his tongue.

I ask Allaah that He grant us all the understanding of the Deen and insight into it, and to follow the Messenger of Allaah -sallAllaahu alayhi wa sallam- and be cautious of imitating the disbelievers from those of the east and the west, and to be cautious of following the ways of the Jews and the Christians. This is what the Prophet -sallAllaahu alayhi wa sallam- informed us about, so it is not something strange that will occur in the Ummah of Islaam. They will take the Jews and the Christians as examples, and follow them identically, and they will walk behind them hand span for hand span, and forearm by forearm even if they were to enter a lizard's hole we would enter into it.

I ask Allaah that He grant all of us the following of Allaah's messenger and to be cautious of what our Lord – Tabarak wa Ta'ala- is displeased with, and that is by being away from these things and not to resemble the enemies of Allaah, the disbelievers. And that we adhere to the path of Islaam which is correct, and the straight way of Allaah, indeed He is The Bestower of Goodness, The Generous.

May Allaah send Praise, Peace and bless His slave and His Messenger, our Prophet Muhammad and upon his Family, his Companions and those who follow him in goodness.'
May Allaah reward you with good O Shaykh.'

Watching Pornography – Is there no Fear in your Heart

Author: Moosaa Richardson

Explanation of Quran: Part 27: Juz' Thaariyaat of the Great Scholar, Shaykh Ibn Al-Uthaymeen

Read by Moosaa Richardson

Lesson 9: | Surah 53 An-Najm | Date: Saturday, 05 Jumādā al-Thānī 1435 (April 05, 2014)

Watching Pornography – Is there no Fear in your Heart?

Every time you see a specific sin that Allaah the Legislator has prescribed for it a specific punishment, then know that it is a major sin, and then the remaining sins that have been forbidden with less than the first description then they are what?

They are lesser sins; a man who takes a look or a glance at a woman who is not from his family and he is doing that out of lust. He takes a lustful look at her. This is not a major sin but it is a minor sin or a lesser sin. This is important in today's time with pornography, internet, and tablets, everything that has led to the widespread lack of shame that people feel when they are alone. All of this can be alluded to here from Shaykh Uthaymeen (rahimahullaah) in a time where he did not have of that. Those things did not become widespread at the time of our Shaykh (rahimahullaah). He said, however, when a person continues to do them (minor or lesser sins) not just one glancethere was a beautiful woman in the street, you saw her by accident, and you looked to see what her legs really look like. That there is a minor sin, not to then open up a window to the hellfire in your house and lock the door and look at pornography and something obviously much more obscene and something much more, clearly included in this definition of faheeshaa (evil deeds), something of vile obscenity way beyond a nadara (look), a person who took a look at someone; that is a minor sin.

Do not let the people who defend the widespread nature of pornography lead you to think that is looking, so it's a minor sin. This is something that strips a person of his haya (modesty). It is something that can make a person go crazy in his mind. He can lose his willingness and servitude to Allaah (The Mighty and Majestic). If you think carefully about the issue of pornography in the houses and the opportunities that are there, even in the Muslim lands.

I'll scare you with one thing. Imagine a person looks at what Allaah has forbidden him to look at of pornography, and these vile things and these excessively forbidden things, excessively vile. Not a glance, not like the likes of an ad that popped up and you got rid of the ad, not something like that but intentional gazing you could say for hours. Khulwah kamillah you are alone totally, paired with other sins that come with it. The feeling that the person would feel if the door was opened and the people that he loves and respects saw him looking at that. What would go on in his heart? Maybe a heart attack. Maybe the feeling would totally drop out of his chest, right. That feeling right there, that fear. Is it the fear of Allaah or the fear of the people? This is where the khawf of Allaah has been rivaled with the khawf of the people. He thought he was just looking at something, he thought it was just masiyah (sins), it's just saghaheer (minor) the shaytaan got you but saying it's just looking...it's just a look. It ended up being what? Khawf (fear) in the heart that would drop you dead, that you do not have in your heart when the ayat of Allaah are read about the hellfire. It reached a level of khawf in your heart that rivals but exceeds your fear of Allaah.

What is that called when you have khawf, khawf is an 'eebadaah. Fear Allaah, what happens when truly in your heart and Allaah Knows the hearts by what we think is in the

hearts. But between you and Allaah and you have this fear in your heart the people that exceeds and goes beyond the fear. The pain, the shock, and the horror that you feel that you ever felt about the hellfire for Allaah (The Mighty and Majestic) and His Punishment.

What happened to you?

May Allaah refine our hearts and purify our hearts because He is the Only One the best One to purify our hearts.

The prohibition of looking at those above you

Author: [AbuZeiad](#)

The prohibition of looking at those above you

Explained by Shaykh Muhammad bin Haadee

Benefit taken from the explanation of Jam'i Bulugh al-Maram lesson one by Shaykh Muhammad bin Haadee.

Narrated from Abu Huraira رضي الله عنه: عن أبي هريرة

The Messenger of Allah صلى الله عليه وسلم said:

فَهُوَ أَجْدَرُ أَنْ لَا تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، أَنْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ

Look at the one who is lower than you, and do not look at the one who is above you, for that is more suitable to keep you from belittling the blessings of Allah upon you.

This hadith contains tremendous guidance, and that is to look at those with less than you, and the prohibition from looking at those above you. Why is this? Because it will cause contentment; this is the first thing. And it will cause pleasure with what Allah يعطيك وكرامات has allocated for you and the favors; which is the desire result from this affair.

For verily if you are granted contentment; you will live gratified with serenity of the soul.

The second affair: That you do not belittle the favor of Allah upon you. If you look to those with less than you, finding them needier than you; then you will view yourself as having tremendous blessings. Thus you will praise Allah for His favors.

But if you looked to those above you, you will denigrate Allah's favors, and despise what Allah has favored you with. Thus you will be heedless of thanking Him for what He has favored you with; even if it is little.

عَلَيْهَا إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيُحَمِّدَهُ عَلَيْهَا أَوْ يَشْرِبَ الشَّرْبَةَ فَيُحَمِّدَهُ

“Verily Allah will be pleased with His slave who eats and then praises Him and drinks and then praises Him”.

A meal; one meal; if you praise Allah for it, He is pleased with you. So how about the person whom Allah has favored with good but he is not content due to looking at those above him. If you look to those who are above you in luxury, the worldly life, affluence, provision, wealth, and the like; that will cause you grief; and you will live worried and troubled.

And you are not going to get except what Allah يعطيك وكرامات has decreed for you. Thus looking at those who have less than you, these are the benefits from it.

The first benefit: It will grant you contentment

The second benefit: That which was mentioned by the Prophet صلوات الله وسلامه عليه, you will not belittle the favors of Allah يعطيك وكرامات upon you; rather you will praise Him for them.

Perhaps someone will say why is the affair limited to consideration of money only? We say because there is also a narration explaining that from the Prophet صلوات الله وسلامه عليه. He

عَلَيْهِ إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ مِمَّا

“When one of you looks at someone who is superior to him in property and appearance, he should look at someone who is inferior to him”.

He has less than you. You have been favored over him. Thus when you see yourself in a better situation than him, you will praise Allah العو ل ج.

This is how the scholars explain that which we previously mentioned.

From the rights of the spouses upon each other

Author: [AbuZeiad](#)

From the rights of the spouses upon each other

By Shaykh Abdullah Abdur Rahim Al Bukharee

It is upon the husband to spend upon his wife, and he should not burden her with commands which are beyond her ability. And he should house her in a home which is befitting for someone of her status. He should teach her what will establish her religion. He should be jealous over her with a legislated jealousy. He should completely protect her and he should not betray her. He should live with her in kindness.

رِيحٌ بِإِحْسَانٍ فِيمَسَاكٍ بِمَعْرُوفٍ أَوْ نَسَدٍ

Either you retain her on reasonable terms or release her with kindness. **(Soorah Al Baqarah 2:229)**

The Prophet صلى الله عليه وسلم said:

اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

Be kind to the women

And the Prophet صلى الله عليه وسلم was asked: what are the rights of one of our wives?

He said:

تَهْجُرُ إِلَّا فِي الْبَيْتِ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ وَتَكْسُوَهَا إِذَا اكْتَسَبْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبُ الْوَجْهَ وَلَا تُفْقِحُ وَلَا

To feed her when you eat, to clothe her when you clothe yourself, do not hit her in the face, do not disgrace her, and do not boycott her except in the home. **(This hadith has been collected by Imaam Ahmad, and Abu Dawood, and it is authentic.)**

And from the rights of the husband upon his wife is that she obeys him in that which is good and correct, and that she follows him in his home. And she should not fast an optional fast except with his permission. And she should not allow anyone in his home except with his permission, and she should not leave without his permission. And she should show gratitude for his favors that he has favored her with, and she should not be ungrateful for them. And she should manage her home and prepare herself for him, and prepare for him means which will cause a pleasing life. She should protect him as regards to his religion, his wealth, and his honor. **The Prophet** صلى الله عليه وسلم said:

أَيُّمَا امْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ

Any woman whose husband dies while he is pleased with her will enter paradise.

(Collected by At Tirmidi and Al Haakim, and it is authentic.)

The prohibition of two conversing privately

Explained by Shaykh Muhammad bin Haadee

The ruling on two people conversing privately in exclusion of the third.

Benefit taken from the explanation of Jam'i Bulugh al-Maram lesson one by Shaykh Muhammad bin Haadee.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

مِنْ أَجْلِ أَنْ ذَلِكَ يُحْزِنُهُ؛ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخَرِ، إِذَا كُنْتُمْ ثَلَاثَةً

“When three of you are together, two of you must not converse privately ignoring the third until you mingle with other people (i.e. you are joined by others), lest the third should be grieved.”

This contains a tremendous etiquette from the etiquette of the gatherings; and that is by abandoning everything which will harm the gathering from statements and actions. It is obligatory to pay attention to this etiquette, thus leaving off everything which will harm those sitting in the gathering from statements and actions.

If there are three people in a gathering the Prophet ﷺ has prohibited two of them from conversing privately in exclusion of the third. Then he ﷺ said:

مِنْ أَجْلِ أَنْ ذَلِكَ يُحْزِنُهُ; حَتَّى تَخْتَلِطُوا بِالنَّاسِ

Until you mingle with other people (i.e. you are joined by others), lest the third should be grieved.

How could he be grieved? Because shaytaan might come and whisper to him that these two are conspiring against him, or backbiting him, or the like; from the affairs which are hated. Thus this will cause him grief.

For this reason the Prophet ﷺ said: ‘lest the third should be grieved’.

Thus if there are three of you in a gathering it is not permissible for two of you to converse privately in exclusion to the third. But if you enter a group of people; or a group of people join you, and the gathering fills, and your number increases, and you are no longer this number (meaning three) then there is nothing wrong with two people conversing privately between themselves; but if they are only three; then no; because it will bring about hatred.

And he may think these two are backbiting him, or plotting against him, or scheming against him with something he will dislike. Thus the Prophet ﷺ was diligent in cutting off the reasons that lead to resentment in the hearts and animosity between the people.

Who are the oppressors?

Who are the oppressors?

Explained by Shaykh Ubayd Al Jaabiree

That which is intended by the statement of Allaah, the Exalted:

(الظَّالِمِينَ الْقَوْمَ يَهْدِي لَا اللَّهُ إِنَّ)

Verily, Allah guides not those people who are wrongdoers. **(Soorah Al Maidah 5:51)**

Here, He negated guidance for the wrongdoers; so who are the wrongdoers? The wrongdoers, they are those who are pleased with disbelief after having faith, and they prefer blindness over guidance, and falsehood over truth. The argument has been established against them thus they became wrongdoers. And this guidance that Allah the Exalted has negated for them—in this verse as well as many verses—it is the guidance of success and acceptance, not the guidance of direction and instruction. As the guidance of direction has reached them, if not the argument would not have been established against them.

Children learning the Quran from an innovator

Children learning the Quran from an innovator

Question: May Allah reward you with good our Shaykh. This is the sixth question from Algeria. The questioner says: What is the ruling for the children learning the Quran in the Masjid with a Shaykh who is an innovator and a Faasiq?

Shaykh Ubayd: It is feared for your children due to the person of innovation and evil. Thus do not take your children to him. Seek out a man of intellect, and person of intellect, and person of piety, and person of religion for your children to learn the Quran from.

Can the Jinn be removed by Hijama (Cupping)?

Can the Jinn be removed by Hijama (Cupping)?

Question: A woman claims she removes the Jinn by Hijama; is this correct?

Shaykh Muhammad ibn Haadee: By Allah, I do not know. I know that which removes the Jinn is recitation of the Quran. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ recited (the Quran), perform Ruqya, and blowing, and seeking protection for the young also. As for Hijama, I do not know about this.

Best time to recite the remembrance of the evening

Best time to recite the remembrance of the evening

Question: When is the best time to recite the remembrance of the evening; after Asr or after Maghrib?

Shaykh Muhammad bin Haadee: Before the setting of the sun; before Maghrib by one hour, or forty-five minutes, or half an hour, or fifteen minutes, and like this. The important thing is (that it is done) a little before Maghrib. And likewise for the morning; it should be done before the rising of the sun, after Fajr.

The balance between seeking knowledge and earning a living

The balance between seeking knowledge and earning a living

Explained by Shaykh Ubayd Al Jaabiree

Question: May Allah reward you with good our Shaykh. This is question number eight, also from Egypt. The questioner says: How can a person find the opportunity to acquire knowledge and become deeply rooted in it, along with obtaining provision and a livelihood. How is he able to combine between the two?

Shaykh Ubayd Al Jaabiree: He strikes a balance. He makes an effort to seek the permissible provision for himself and those he is responsible for. And it is not permissible for him to neglect them. And he strives to set aside a time to sit with the people of knowledge around him.

And from the examples from the people of character, who must be taken as role models; is what was done by Umar رضى الله عنه. He and his neighbor used to take turns sitting with the Messenger of Allah صلى الله عليه وسلم. Umar would sit with him one day and then bring the information of the Prophet صلى الله عليه وسلم to his neighbor. Then his neighbor would go the next day and bring the information of the Prophet صلى الله عليه وسلم to Umar; May Allah be pleased with Umar and his neighbor. Thus if you are able to do that, do so. And if you are not able, then do what you are able to even if it is one hour during the week, or two hours. Strike a balance, and strive to put aside for yourself and those you are responsible for that which free you from needing the sustenance from the people.

How does one Revile the Companions

Here a question arises and it is: How does one belittle them? Belittlement of them takes on different forms.

From them there is firstly abuse and cursing them with that which necessitates all of the companions of the Prophet ﷺ are disbelievers or they were Muslims and then they apostatized. Or that the majority of them were evil doer. This is apostasy from the religion of Al-Islam in disbelief.

Shaykh Al-Islam ibn Taymiyah, may Allaah have mercy upon him, reported consensus upon that, and upon the disbelief of the one who doubts in the disbelief of these people. Meaning those who revile the companions of the Prophet ﷺ with that which necessitates that they are disbelievers or that they are Muslims and then they became apostates. Or that the general body of them were evil doers.[1]

The second form is by way of revilement of his character in particular, such as saying that he is a coward and not from the people who fought in the battles. This is wickedness. Unless that is in reference to the two Shaykhs (i.e. Aboo Bakr and 'Umar) or in the four Khulafa. For the one who does this, then there is no doubt with me that he has disbelieved, because the texts have successively mentioned from the Prophet ﷺ their virtue and their nobility and their good character.

Taken from Explanation of Imaam Ahmad's Usool As-Sunnah

Two Types of Guidance

Two Types of Guidance by Shaykh Zayd Al-Madkhalee

Similarly, guidance is of two types. The first type of guidance is the guidance of direction, instruction, and teaching. Allaah is responsible for this as are the human beings. Allaah gives them the favor to be able to do so; therefore, they have the ability to do it. At the head of them and at the forefront of them are the noble messengers and the magnificent prophets and the Imams of guidance. Meaning, they direct the people to that which contains rectification for the religion as well as their Dunyaa. And they direct them towards that which Allaah wants from them and that which the Messenger ﷺ wants as well. And the evidence for this is the statement of Allaah, the Exalted:

And verily, you (O Muhammad ﷺ) are indeed guiding (mankind) to the Straight Path. (Ash-Shura 42:52)

Meaning, you guide and direct to the upright path which has no crookedness in it. Likewise, the statement of Allaah, the Exalted:

Guide us to the Straight Way. (Al-Fatihah 1:6)

Meaning, direct us and guide us.

The second type of guidance is the guidance of At-Tawfeeq. And it is the guidance which none has the ability to give except Allaah, the Mighty and Majestic. And it is the guidance of the heart, and the guidance of the limbs to righteous actions. This is a possession of Allaah; none has the ability to give it from the creation; neither an angel brought near nor a prophet sent as a messenger. Due to this Allaah, the Exalted said to the most noble of his creation:

Verily! You (O Muhammad ﷺ) guide not whom you like, but Allaah guides whom He wills. And He knows best those who are the guided. (Al-Qasas 28:56)

So who after the Prophet ﷺ has more right to this? No one has the ability to guide the hearts, rather, no one has it except the one who knows the unseen as we have previously mentioned a short while ago.

Hijrah from the lands of the Raafidah is obligatory

Hijrah from the lands of the Raafidah is obligatory by **Shaykh Abdullaah Al-Bukhaaree**

Question:

He (the questioner) says: May Allaah bless you; a land from the lands of the Rawaafidh; is it referred to as a land of Shirk and are we to make Hijrah from it?

Answer:

I have mentioned to you, on the authority of Maalik, may Allaah be pleased with him, and others; that he had left a land and said: *"I will not stay in a land wherein 'Uthmaan is reviled."*

The lands of the Rawaafidh in which explicit association of partners with Allaah the Majestic and High is done openly; and other than Allaah is supplicated to; and other than Allaah is beseeched for aid; and the companions of the Messenger of Allaah (upon him be prayers and peace) are cursed from their pulpits; yet you doubt that they are lands of Shirk, Kufr, and heresy?! It is obligatory upon he who is able to make Hijrah from it to emigrate. Those lands are no different from the lands of the original disbelievers. Clear?

So he who is able to make Hijrah, along with that which we have previously mentioned, amongst the conditions from Hijrah, then he is to emigrate.

Calling out for one's mother or father when frightened

Calling out for one's mother or father when frightened by Shaykh Muhammad ibn Haadee

Question: This person says: What is the ruling on saying: "Mommy" or "Daddy" when frightened?

Answer: If he is scared; such as a toddler or child or the likes, then this is from Istighaathah (seeking aid) with one who is alive, near, and able to help; there is no harm in this.

As for in times of calamity, calling out to them; then this is not permissible if they are absent, or dead. This is Shirk.

أَحَدٌ تَخْلُقْنَا فِي اللَّهِ يُشَارِكُ ** وَلَمْ لِلَّهِ نِدًّا جَعَلْنَا وَالشِّرْكَ
تَرْتَفِدُ الْخَيْرَ وَمِنْهُ شَرٌّ لِدْفَعِ ** وَتَقْصِدُهُ تَخْشَاهُ تَرْجُوهُ تَدْعُوهُ
لُحِدُوا مَا بَعْدَ مِنْ نَجْدَتِهِمْ يَرْجُونَ ** هَتَفُوا قَدْ الْأَمْوَاتِ بِدُعَا الْأَلَى مَثَلِ

Shirk is you making a rival for the Deity (i.e., Allaah)
Whereas none shared with Allaah in creating you;
You supplicating to him, hoping in him, fearing him, intending him
In repelling evil and from him you seek good;

Similar to those of old, supplicating to the dead calling out to them;
Hoping for their help after they have been buried;
This is Shirk.

شِرْكًَا فَمَا الشِّرْكَ قُولُوا لِي أَوْ ابْتَعِدُوا ** إِنَّ لَمْ تَكُنْ هَذِهِ الْأَفْعَالُ يَا عُلَمَاءَ

If these actions, O scholars, are not Shirk;
Then what is Shirk; tell me or get away from me!

Our Position with the People of Argumentation

So let the people of argumentation, debate, and controversy know that they will not arrive at the Sunnah; and even if they do arrive at the Sunnah then they are not upon the Sunnah because the Sunnah is not clarified except by the Sunnah.

The Sunnah is not clarified except by the Sunnah; for example if a man were to come to you and say: "You speak regarding **Sayyid Qutb and Hasan Al-Banna and Al-Mawdudi** and other than them, I want to debate with you, then test him, say to him: "I implore you, by Allaah, if the truth becomes apparent to you by way of the evidence, will you accept it?"

If he hesitates then wash your hands of him and say: "No, I will not sit with you." And if he responds to you then clarify to him the truth with decisive evidence indicating the corrupt methodology of the people. If he begins turning away and playing games in speech, then know that he is not from Ahlus-Sunnah and he is from the people of desires so do not lend ear to his speech. And there has already preceded the statement of Aboo Qilabah 'Abdullah ibn Zayd Al-Juramee, may Allaah have mercy upon him to his student Ayyoob As-Sakhtiyaanee, may Allaah have mercy upon him.[1]

[1] Ayyoob As-Sakhtiyaanee said: "Aboo Qilabah said: "O Ayyoob; memorize from me four things:

- (1.) Do not speak concerning the Qur'aan with your opinion,
- (2.) beware of Al-Qadar,
- (3.) if the companions of Muhammad are mentioned withhold,
- (4.) and do not allow the people of desires to toss that which they will into your ears."

Taken from Shaykh Ubayd's Explanation of Usool As-Sunnah

All of the Sunnah is Revelation

All of the Sunnah is Revelation by Shaykh Ubayd Al-Jaabiree

So just like the Qur'aan is revelation of Allaah to Muhammad صلى الله عليه وسلم the Sunnah likewise—not a third of it; not half of it; not two-thirds of it; not three-fourths of it; and not nine-tenths of it—ALL of it is the second revelation of Allaah to His Messenger صلى الله عليه وسلم. The Most High has said:

And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment. (Al-Hashr 59:7)

The Most High has said:

Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. (An-Najm 53:3-4)

The Prophet صلى الله عليه وسلم said:

“Indeed I have been given the Qur’aan and that which is similar to it along with it.”

Reported by Ahmad in Al-Musnad 28/410 and Aboo Daawud in the Book of Sunnah;
Chapter: Clinging to the Sunnah

In another Hadeeth:

“Indeed that which the Messenger of Allaah has made Haraam in just like that which Allaah has made Haraam.”

Reported by Ahmad in Al-Musnad 28/429 and At-Tirmidhee in the Book of Knowledge;
Chapter: That which is prohibited to say about the Hadeeth of the Prophet; and Ibn Maajah in the Introduction, Chapter: The Respect for the Hadeeth of the Prophet and the threat for the one who turns away from it; and Al-Marwazee in As-Sunnah pg. 71; and Ad-Daarimee within As-Sunan 1/473; and At-Tabaraanee in Al-Kabeer 20/274

The Ruling on Cursing Out One's Children

By: Shaykh Muhammad ibn Haadee

Question: We have a few questions here. The first one says: Some of the mothers are tried with cursing their children. This habitually flows from their tongues; i.e., revilement and cursing. What is the ruling regarding this?

Answer: Revilement and cursing is not permissible, even if it be from the father or the mother. The Prophet ﷺ warned against this. And there shall come (the Hadeeth):

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبِذِيِّ

The believer is not one who reviles, curses, is vulgar, or obscene.

The one who curses will not be considered truthful with Allaah on the Day of Standing. So it is obligatory to avoid and beware of that. And if the cursing is unwarranted, then it goes back to the one who uttered it, as we mentioned to you regarding the Hadeeth a little while ago. So it is obligatory upon the woman, as well as the father and the Muslims in general to beware of cursing.

Salaat al-Ghaa'ib (Janaazah Prayer in Absentia) for Relatives in Other Lands

Shaykh Ibn Baaz on Salaat al-Ghaa'ib (Janaazah Prayer in Absentia) for Relatives in Other Lands

In the Name of Allaah, the Most Compassionate, the Ever-Merciful...

Question: Shaykh 'Abdul-'Azeez ibn Baaz (d.1420 – may Allaah have Mercy on him) was asked the following question about Janaazah (Funeral) Prayer in absentia:

If someone learns of a relative who passed away in another land, should he perform Janaazah Prayer for that person (in absentia)?

Answer: No, rather he should ask Allaah for Forgiveness (for the deceased), since the Prophet (may Allaah raise his rank and grant him peace) did not use to pray (Janaazah) over the deceased from other lands, except for special cases. An example of this was when the Prophet prayed over An-Najaashee (the King of Abyssinia), because of his special status connected to the invitation to (the Religion of) Allaah. He used to receive and honor the Muslim emigrants who came to him kindly.

So if the deceased was of a special status, like a righteous leader or scholar, or someone similar, then there is no harm in praying Salaat Al-Ghaa'ib (Janaazah Prayer in absentia) for him.

We should not pray Salaat al-Ghaa'ib over everyday people, since a large number of people (Companions) died in Makkah and elsewhere, while the Prophet (may Allaah raise his rank and grant him and his family peace) did not perform Salaat al-Ghaa'ib for them.

15 Reasons to Give out Your Own Zakaat al-Fitr Yourself (Part One)

15 Reasons to Give out Your Own Zakaat al-Fitr Yourself (Part One)

In the Name of Allaah, the Most Merciful...

The Prophet (may Allaah raise his rank and grant him peace) ordered that Muslims give out zakaat al-Fitr at the end of Ramadhan – one saa' of staple food on behalf of yourself and each person you are responsible for.

In light of the beautiful and complete religion of Islam and the amazing benefits we reap when implementing it properly, we would like to remind ourselves with the benefits of distributing this form of charity personally, from our own hands, without the use of a third party.

I offer this advice to my brothers and sisters in Islam due to widespread use of charity organizations and community services, and some of the harms that result, or at least the loss of some great benefits that we should not be so prepared to forfeit.

1 – We will build bridges with poor people and get to know them personally.

Poor people are virtuous. The Messenger (may Allaah raise his rank and grant him peace) said, what means, "I saw Paradise and most of its people were the poor (of this life)." [2] And another authentic hadeeth means, "The impoverished shall enter Paradise before the rich by 500 years." [3]

So by seeking them out and giving them your Zakaat al-Fitr, you may gain the companionship of the righteous, even for a short time. This benefit is lost when giving through a third party.

Instead of saying, "But I don't know any poor families, so how could I give out my zakaat al-Fitr personally...?"

Say: "Shame on me for not knowing any poor families! Let me rectify this negligence right now by giving my zakaat al-Fitr personally and getting to know some poor people."

We may be justifying our reliance on third parties by the very weakness that zakaat al-Fitr has been legislated to cure!

2 - We will thus appreciate our own blessings a lot more.

The Prophet (may Allaah raise his rank and grant him peace) said, what means, "Look to those who have less than you, and do not look to those who have more. This is more appropriate so that you do not overlook (or undervalue) the blessings of Allaah that you have."

When you seek out poor people to give them your zakaat al-Fitr, you get a chance to see their real situation and the difficulties they face. This reminds you about the blessings of Allaah you have and makes you more grateful for them. This is lost when giving through a third party.

3 – It makes the theoretical sympathy built for them from a month of fasting something tangible, and brings it to a real, personal peak.

The scholars mention that from the many benefits of fasting is that we will feel sympathetic towards the poor, by realizing that the hunger we feel is experienced by them all year round. An entire month of daily hunger pains opens our hearts to them more than ever and pushes us to do something about it. This culminates with the charitable act of giving zakaat al-Fitr and putting food directly in their hands. Therefore, it is one way that the goals of fasting are actualized in the most complete and beneficial way.

4 – It breaks down social and economic barriers between Muslims.

The legislation of zakaat al-Fitr is one of the many ways that Islaam breaks down the social and economic barriers that divide the people. By distributing your food with others through community services, you as a person do not actually see the poor person, meet him, build a relationship, or do much about the existing barriers between the people. In fact, you may be further fostering the existence of social and economic classes that keep Muslims apart, by losing this great opportunity to make a needed change.

5 – It distances the Muslims from arrogance.

Since arrogance is so dangerous and counter-productive to the Muslims, our perfect Religion when practiced properly helps a Muslim overcome and/or remain distant from all manifestations of arrogance.

An arrogant man looks down on others, often those with less money. He does not want to see them, talk to them, or mix with them. Let us ask ourselves: Our constant reliance on third parties to deliver our zakaat al-Fitr... Could this be rooted in our own personal arrogance?

The heart is a delicate thing, and its defects and flaws are never easy to detect! How do you know for sure that your use of the third party is not related to a level of arrogance rooted in your heart, that you do not want to meet them yourself and spend some time talking with them and visiting them?

Humble and sincere Muslims will always reflect about points like this and inspect their hearts, while the truly arrogant are the ones who dismiss it as preposterous!

The Prophet (may Allaah raise his rank and grant him peace) said, what means, "Whoever has the smallest amount of arrogance in his heart shall not enter Paradise." He further explained the meaning of arrogance as "Rejecting the truth and looking down on people."

6 – You will learn about their problems and be able to help them with things that are easy for you.

Delivering your own zakaat al-Fitr to a poor family and taking a moment to learn about their lives may give you some insight into certain problems they are facing that might be very easy for you to solve!

They may be having difficulty registering their children in school, and you could solve that easily through your connections. Five minutes of your time could solve a problem a family has been struggling with for years!

You may discover that their electricity is scheduled to be shut off soon and you could easily pay the \$25 bill for them. Real needs of real people can be met through establishing real relationships.

The Prophet (may Allaah raise his rank and grant him peace) said, what means, "Whoever helps his brother, Allaah will help him. Whoever alleviates the burden of a Muslim, Allaah will alleviate a burden of his on the Day of Judgment." [6]

How could this great benefit be attained by giving your zakaat al-Fitr through a third party?

7 – We could give priority to those whom Allaah has given priority to.

Allaah has mentioned two types of poor people in His Book, miskeen and faqeer. [7] The scholars have different opinions about the difference between them, and the best two definitions are summarized below:

Miskeen: a poor person who barely meets his basic needs, or a poor person who asks others to help fulfill his financial needs.

Faqeer: an impoverished person who can not meet his basic needs, or a poor person who does not ask for financial help.

So based on both distinctions, the faqeer has more right to be assisted than a miskeen, and thus, Allaah mentions the faqeer first in the Verse about Zakaat, giving him priority over the miskeen. [7]

The reality of most third party services – When social services are used, a community organization commonly amasses many people’s zakaat al-Fitr and distributes it to poor people. The reality is often a truck pulling up to the main road of a poor neighborhood. A crowd of people gather, while a man standing in the bed of the truck will often hand down (or even throw) bags of rice into a crowd of people fighting over each bag.

The point is – The faqeer whom Allaah has honored with patience is more deserving of that food, yet he will not disgrace himself by running after the truck and fighting with his neighbors to grab something for his family. By giving out the zakaat al-Fitr personally, we could target those who would not normally ask, and ensure that the faqeer is given priority over the miskeen, as Allaah legislated.

8 – We could avoid giving charity in a way that disgraces poor people.

If you have understood the reality of the manner in which many social services actually distribute the zakaat al-Fitr on your behalf (as mentioned in Point #7), then you might feel more comfortable giving your zakaat al-Fitr personally, in a way that allows the recipient to retain his honor and dignity.

Check back with us for part two of this article soon (in shaa’ Allaah)...

FOOTNOTES:

[1] Collected by al-Bukhaaree and Muslim, for information about the size of the saa’, review this article.

[2] Collected by al-Bukhaaree and Muslim

[3] Collected by at-Tirmitheer who called it saheeh (authentic)

[4] Collected by al-Bukhaaree and Muslim

[5] Collected by Muslim in his Saheeh

[6] Collected by al-Bukhaaree and Muslim

[7] See: Soorah at-Towbah (9:60)

Tazkiyah before deviation does not benefit

By: Shaykh 'Ubayd Al-Jaabiree

Question: How do we deal with one whom some of the scholars have commended due to having good thoughts about him or due to his writing an article about one of the people of innovations; however, his actions contradict that commendation; such as lying and revilement of the Salafees and speaking repugnant words about them; rather, lying on some of the scholars to others of them etc. so what do we do with one who is like this?

Answer: I say: The scholars of Ahlus-Sunnah and their Imaams are not such that revelation descends upon them from the heavens. Rather, they commend who they commend due to what he makes apparent from the Sunnah and defense of it and its people, and circulation of books therein and refuting the opposers. Based upon this, they commend him in accordance with that which he makes apparent.

When he deviates from that and repudiates Ahlus-Sunnah and aligns himself with the people of innovations, and defends them, then they deal with him with that which he is deserving of in that. What you have mentioned from commendation is not something strange. Ash-Shaafi'ee, may Allaah have mercy upon him, used to commend Ibraheem ibn Muhammad ibn Aboo Yahyaa and say: "A trustworthy man narrated to me..." The other scholars besides him criticized him. Imaam Maalik, may Allaah have mercy upon him, was asked about this Ibraheem. It was said to him: "Is he trustworthy?" He said: "No, not even in his religion."

So the commendation of Ash-Shaafi'ee, may Allaah have mercy upon him, did no harm. Ash-Shaafi'ee is an Imaam according to us and to all those who know his status from the people of Islaam and the Sunnah. However, it did not benefit Ibraheem ibn Aboo Yahyaa, because the scholars criticized him. The principle is: He who knows is a proof against he who does not know.

The ruling on the one who prays intentionally without wudu

By: Shaykh 'Abdul-Qaadir Al-Junayd

The Fourth Matter: There is no difference between the obligatory prayers and the superogatory prayers as it relates to their invalidity for the one who prays them without purification. Al-Mubarakfooree has reported consensus on this in his book Tuhfah Al-Ahwadhee. The scholars, may Allaah have mercy upon them, have differed regarding the ruling of the one who intentionally prays without Wudu.

Some of the scholars from the Hanafee jurists have said that he disbelieves and exits the fold of Al-Islaam, because he has the same ruling as the one who makes mockery of the religion.

The majority of the people of knowledge held that he has not disbelieved unless he holds it permissible to pray without purification. If he does not deem it to be permissible (but still

does it) then he has committed a major sin from amongst the major sins and atrocities. This is the correct statement. Imaam Ibn Taymiyah has preferred it (this view) as has the 'Allaamah As-Sa'dee, may Allaah have mercy upon them.

I don't want to learn the religion because I fear that I won't act upon it

By: Shaykh Zayd Al-Madkhalee

Question:

The questioner says: I fear that if I gain Fiqh (comprehension in the religion that I will not act upon it and thus fall into sin.

Answer:

This is an argument that is not correct. It has no basis in the legislation nor in the intellect, and it is not permissible for him to hold this ideology. It is upon him to have a good thought about himself and be truthful with Allaah. So if he learns whilst being determined to act upon his knowledge then Allaah will pour forth upon him from His Tawfeeq and will guide him to act upon that which he knows. As for him preferring to remain upon ignorance, fearing that he will not act upon the knowledge, then this is a sign of destruction and a reason for bankruptcy in terms of legislative knowledge which rectifies the affairs of the Deen and the Dunyaa.

So it is upon the brothers to reject the likes of this ideology; and it is that which I have heard more than once from some people, while this ideology is not correct. Rather, it drags to misery and not to happiness and a wholesome life. Rather, the servant is commanded to acquire Fiqh in the religion and to learn in order to act upon this religion. If there occurs from him some shortcoming or an error, then it is upon him to repent to Allaah the Exalted, for no one is infallible from error. Rather, perpetuity in acquiring Fiqh in the religion within every time and in every circumstance, while having a truthful intention, is the behavior of the righteous, as Allaah the Glorified and High, has said:

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ

While as for those who accept guidance, He increases their guidance, and bestows on them their piety. (Muhammad 47:17)

And He, the Mighty and Majestic, has said:

لِيَزِدُّوا إِيمَانًا مَّعَ إِيمَانِهِمْ

...that they may grow more in Faith along with their (present) Faith. (Al-Fath 48:4)
So he who enacts the means, truthfully, sincerely, and correctly, by Allaah, he will not be destroyed. Rather, he will be happy in his Dunyaa, his Barzakh, and his Hereafter.

Is my thirteen year old son a mahram for me to travel with?

By: Shaykh ‘Ubayd Al-Jaabiree

Question: A questioner from Morocco says: My son is thirteen years of age, and has developed hair in his armpits and pubic area. Is he considered to be in puberty by way of that; and if so, does he become a Mahram for me who is permissible for me to travel with?

Shaykh: Meaning, the son?

Questioner: Na’am

Shaykh: The word Mahramiyah (i.e., the state of being a Mahram) is one thing, and that which the woman requires for travel; such as traveling for treatment, for Hajj, for ‘Umrah, or to visit relatives, is something different. Your son is a Mahram for you; and he is in puberty in this state; as long as he is thirteen years old and has grown hair (in these places) then he is mature (i.e. in puberty). However, does he have sagacity, discernment, and intelligence which would make him suitable to look after you? Because, some men, although they have reached fifty years of age, they are imbeciles; fools. The woman is not able to benefit from him at all and he does not have the ability to look after her. So this affair must be looked into, my daughter. Na’am.

Exposing Deceptive Evil Statements about the Qur’aan

By Imaam Aboo ‘Uthmaan As-Saaboonee and Shaykh Rabee’ ibn Haadee

Shaykh Aboo ‘Uthmaan said: As for the articulation of the Qur’aan, the Shaykh Aboo Bakr Al-Ismaa’eelee Al-Jurjaanee, may Allaah have mercy upon him, mentioned in his treatise which he compiled for the people of Jeelaan wherein he said: “Indeed the one who thinks that his articulation of the Qur’aan is created, he intends thereby the Qur’aan (i.e. that the Qur’aan is created); so he has said that the Qur’aan is created.”

Ibn Mahdee At-Tabaree mentioned in his book Al-l’tiqaad which he wrote for the people of this land: “The path of Ahlus-Sunnah wal-Jamaa’ah is the statement that the Qur’aan is the speech of Allaah the Glorified and His inspiration and His revelation, His command and His prohibition, it is not created. He who says that it is created he is a disbeliever in Allaah the Magnificent; and that the Qur’aan within our breasts is memorized, with our tongues it is recited, within our Musahfs it is written, while it is the Speech which Allaah the Mighty and Majestic has spoken with. He who says: The Qur’aan with my articulation is created; or my articulation of it is created; then he is an ignorant deviant disbeliever in Allaah the Magnificent.”

The Shaykh, Imaam Aboo ‘Uthmaan said: I mentioned this section from the book of Ibn Mahdee due to me liking that (speech) from him. For indeed he followed the Salaf, the people of Hadeeth, in that which he mentioned, along with his being an ocean of knowledge of speech and the abundance of his writings on it and his precedence and eminence amongst its people.

Aboo 'Abdullaah Al-Haafidh, may Allaah have mercy upon him, informed us saying: "I read, in the dictated handwriting of my father, 'Amr, (his saying): I heard Aboo 'Uthmaan Sa'eed ibn Ishkaal Ash-Shaashee saying: 'I asked Ishaq ibn Ibraaheem, in Naysaaboor, about the articulation of the Qur'aan. He said: It is not proper that this should be disputed. The Qur'aan is the Speech of Allaah; not created.'"

Explanation

Shaykh Rabee' ibn Haadee' Al-Madkhalee said:

After his clarification of the ruling regarding the one who says that the Qur'aan is created, he, may Allaah have mercy upon him, says: "As for the articulation of the Qur'aan..."

Meaning: The one who conceals himself and says: "My articulation of the Qur'aan is created" what is his ruling?!

Imaam Ahmad says that he is a Jahmee; just like the Jahmiyah! The Imaam Ismaa'eel ibn 'Abdur-Rahmaan As-Saabooni, may Allaah have mercy upon him, clarified that, as shall come; that the Jahmiyah would explicitly state that the Qur'aan is created; because the government was with them and the influence and sway was in their hands. So they would openly state that the Qur'aan is created.

Rather, they imprisoned, executed, and beat (people on account of this creed). So when their rule ended during the time of Al-Mutawakkil, may Allaah have mercy upon him and reward him with good, they took refuge in the remote pathways. When one of them was not able to openly say that the Qur'aan is created, they started saying: My articulation of the Qur'aan is created; and they intended that the Qur'aan with this articulation of his is created, so as to arrive at the statement that the Qur'aan is created.

So this one is a Jahmee, even if he hides, conceals himself, uses Taqiyyah, and deceptive plots, he is still a Jahmee and this concealment does not benefit him. Otherwise, why would he say my articulation of the Qur'aan is created, while it is obligatory upon him to say that the Qur'aan is the Speech of Allaah?! What is the caller to saying: My articulation of the Qur'aan is created?!

If he was one who ascribes to the Sunnah then let him say: The Qur'aan is the Speech of Allaah; not created. If he is a Jahmee, then let him be explicit and say: The Qur'aan is created; and he will have his ruling thereafter.

Many of the people of innovation seek to hide themselves in this manner, and say to you: I am Salafee, while he has another Minhaj. He brings camouflage phrases to deceive the people (into thinking) that he is Salafee while he is Khalafee! Most of the people of innovation say that they are Ahlus-Sunnah, while they have with them innovations and misguidances. They seek to hide themselves with phrases, actions, and positions (which they take). However, upon investigation and reviewing the realities of things it becomes clear that they are people of desires and people of misguidance.

**Indeed proofs are not predicated upon whimsical claims;
For its children are bastards;**

They are those who say that they are Ahlus-Sunnah. If they were truthful that they are from Ahlus-Sunnah, then let them say: The Qur'aan is the Speech of Allaah and let him declare as a disbeliever the one who says that the Qur'aan is created, as Ahlus-Sunnah

declare them to be disbelievers; and not beat around the bush or be sly and say: My articulation of the Qur'aan is created.

Ahmad ibn Hanbal, may Allaah have mercy upon him, knew their scheme and their plot; and that they say this as a scheme and concealment, and to flee from being humiliated in that they are Jahmiyah, so that the people would reject them and they would be abandoned within the society, etc. So they seek to conceal themselves with these statements. So Imaam Ahmad and those with him said that whoever says: My articulation of the Qur'aan is created, then he is a Jahmee. Rather, he is more evil than the Jahmiyah. Why? Because they resemble the hypocrites. For the hypocrites would not openly declare their hypocrisy. Rather, they testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah; they pray with the people and may even go out for Jihaad, while he is worse in his disbelief than the disbelievers, and they are in the lowest depths of the Fire. So these people are more evil than the disbelievers and those people are more evil than the Jahmiyah; why?! Because they believe in the 'Aqeedah of the Jahmiyah, that the Qur'aan is created. However, they seek to conceal this creed with their statement: My articulation of the Qur'aan is created.

Then there came another people who ascribe to the Sunnah, and there occurred with them some doubts; the unfortunate people said: "...the Speech of Allaah." And they remained quiet and they did not say: "...not created." yes! Before the existence of this Fitnah, with would have sufficed them to say "the Qur'aan is the Speech of Allaah" and remained silent. As for after this Fitnah occurred and blood was shed due to it and honor was violated as a result of it; Ahlus-Sunnah was driven away due to the statement: The Qur'aan is the Speech of Allaah; and there occurred to them from the Jahmiyah that which had occurred; (after all this) these people come and it suffices them that they say: "The Qur'aan is the Speech of Allaah", and then be silent?! NO! That is not sufficient; because this is a precursor to them not believing that the Qur'aan is the Speech of Allaah, and saying the likes of what the Jahmiyah say. This is to the point that from their styles of speech is that they say: The Qur'aan is the Speech of Allaah; meaning by that, that it is created just like the she-camel of Allaah and the House of Allaah!! So if a person comes claiming the Sunnah at a time wherein the Fitnah has become severe upon Ahlus-Sunnah; for example he says: The Qur'aan is the Speech of Allaah; then we say to him: Say: Not created. So he says: I will not say created or not created; why should I? What is it that prevents him? It is a must that there is something. This is a precursor; either he should say that the Qur'aan is the Speech of Allaah, not created; because there is an Ummah in front of him saying that the Qur'aan is created; or either he is a Jahmee. Otherwise, why would he not negate this blameworthy description from the speech of Allaah the Mighty and Majestic? What is it that prevents him from negating it and refuting this falsehood?!

In the beginning (i.e.; before the Fitnah spread) it was sufficient for a person to say the Qur'aan is the Speech of Allaah. However, when the Fitnah occurred and there happened that which happened from the trials for Ahlus-Sunnah, and the people were put to trial by being questioned about the Qur'aan; is it the Speech of Allaah, uncreated, or is it created?

And Ahlus-Sunnah would say: It is the Speech of Allaah, uncreated; and the Jahmiyah would say: The Qur'aan is created. Then, they began saying: The Qur'aan is the speech of Allaah; and they intended by that that it is from the creations of Allaah just as the she-camel of Allaah and the House of Allaah. So the attribution of the Qur'aan to Allaah, according to the Jahmiyah, is the attribution of the created thing to its creator, not like the attribution which Ahlus-Sunnah speaks with and believes in. Hence, Ahlus-Sunnah say:

The Qur'aan is the Speech of Allaah, not created; in rejection of the one who says the Qur'aan is created, and the intent is that the people of Fitnah always invent things-the refuge is with Allaah-and from that is they invent means which they employ to spread their innovations and circulate them. From that which the Jahmiyah have invented after this Fitnah, is two things:

1.) Firstly: Either they say: Indeed the Qur'aan is the Speech of Allaah; and they are silent. They intend by it that it is a creation of Allaah and they do not intend that which Ahlus-Sunnah believe. The indication of that is that once you say to one of them: Say: "It is not created"; he will say: No. Why will he not say that it is not created, and the Fitnah is burning right in front of him? One does not stop at the statement: The Qur'aan is the Speech of Allaah; without negating it being created except that there is within his self an illness after the occurrence of this Fitnah!

2.) Secondly: Or they say: My articulation of the Qur'aan is created; and they intend that the Qur'aan is created. Because the word "articulation" is a general word. It is interpreted to mean that which is articulated. It is also interpreted to mean pronunciation. So when it is applied, then in most cases what is intended is that which is pronounced, which is the Qur'aan, is created! Ahlus-Sunnah says to him: Leave your statement: My articulation of the Qur'aan is created. Because it is a Bid'ah! Otherwise, you, with this statement of yours are either a Jahmee, or you are in agreement with the Jahmiyah. So leave this statement and do not say: My articulation of the Qur'aan is created. Say: The Qur'aan is the Speech of Allaah, not created.

These two matters are from the means of the people of innovation which they employ (to arrive at) the statement that the Qur'aan is created. When these distortions, and changes and statements spread, Ahlus-Sunnah faced them with Fiqh and knowledge.

Footnotes:

1. Imaam Al-Aajuree said in Ash-Sharee'ah 1/527-528 no. 187: Ibn Mukhallid narrated to us saying: Aboo Daawud As-Sijistaanee narrated to us saying: I heard Ahmad being asked: "Is there for them an allowance for a man to say: 'The Qur'aan is the Speech of Allaah,' and then be silent?" He said: "And why should he be silent? If there had not occurred that which the people have fallen into, then silence would have sufficed them. However, once they said what they said, then why would one not speak?"

Muhammd ibn Husayn said: "The meaning of the statement of Ahmad ibn Hanbal in this regard is that he is saying: The people of Eemaan did not differ over the fact that the Qur'aan is the Speech of Allaah the Exalted. So when Jahm ibn Safwaan came and invented (this) disbelief with the statement: The Qur'aan is created, then it did not suffice the scholars except to refute him with (saying) "The Qur'aan is the Speech of Allaah, not created without doubt"; and not to hesitate therein. So he who does not say: "...not created..." was referred to as a hesitator who doubts in his religion." The narration is in: Masaa'il Abee Daawud pg. 223-224

2. Ibn Qutaybah, may Allaah have mercy upon him, said in his book Al-Ikhtilaaf Fee Al-Lafdh wa-Radd 'Alaa Al-Jahmiyah, pg. 61: "Speech is not opposed by silence; doubt is not repelled by hesitation." Shaykhul-Islaam Ibn Taymiyah praised Ibn Qutaybah regarding this issue and mentioned that this is from his intelligence. See: Majmoo' Al-Fataawaa 17-34

Does gaining fiqh in the religion lead one astray?

By: Shaykh Zayd Al-Madkhalee

Question:

The Prophet ﷺ said:

“If Allah wants to do good to a person, He makes him comprehend the religion.”
Some of the people say: Gaining Fiqh (comprehension) in the religion is a reason for deviation (A statement of falsehood!).

Answer:

Laa Ilaha Illa-Allaah! Gaining comprehension in the religion is a reason for deviation!? This is a statement of falsehood!

How can it be a reason for deviation?! The Prophet ﷺ considered gaining comprehension in the religion a sign of success and rectification, and then this person comes twisting the issue around. This is the statement of one who is ignorant or one who is being deceptive to the people and he wants to divert them from the religion of Allaah.

So beware, and again beware of the likes of these ideologies and their people. This deviation is not accepted by the male or female Muslim from those of the people who are intelligent, not to mention a student of knowledge. This is because the student of knowledge is able to refute the one who says this statement, whether he said it mockingly and making light of the intellects of the people or he said it with a ill intent, wanting to divert the people from the religion of Allaah the Blessed and High, and make them lose the sweet and blessed life of comprehension in the religion.

Allaah the Mighty and Majestic has commanded:

وَأَلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (At-Tawbah 9:122)

In truth, there is no life for the people except by way of comprehension in the religion. The people are between (two extremes of) being profitable as it relates to this religion or being bankrupt. Those from this Ummah who turn away from comprehending the religion are more than those who take to having comprehension in the religion.

In general, the people of evil are more than the people of good over the history of the nations. The reason for the abundance of their evil is ignorance and turning away, as is in the Hadeeth of Allaah’s calling out to Adam on the Day of Standing:

“On the day of Resurrection Allah will say, ‘O Adam!’ Adam will reply, ‘Labbaik our Lord, and Sa’daik ‘ Then there will be a loud call (saying), Allah orders you to take from among your offspring a mission for the (Hell) Fire.’ Adam will say, ‘O Lord! Who are the mission for the (Hell) Fire?’ Allah will say, ‘Out of each thousand, take out 999.”

And only one is in Paradise. That is evidence that the people of goodness are few in all times. However, the majority of goodness is within this Ummah. As the Prophet ﷺ said:

“The people of Paradise on the Day of Judgment will be 120 ranks. You will be 80 ranks from them.”

This is a tremendous glad tiding; that the one who is guided from this Ummah is increased in guidance and hope; so he will enact the means and compete in righteous deeds. This is because Allaah has commanded him with that, saying:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn. (Aali Imran 3:133) Then He mentions their qualities in order to incite the Ummah so that they bring forth the actions which Allaah has described the pious with, so that they will deserve the great and enormous reward and the great kingdom; Paradise the width of which is like that of the heavens and the earth. In it is that which no eye has seen, no ear has heard, nor has it occurred to the heart of a human being. So rush, and again rush, to gain comprehension of the religion, and incite those who you may find from the people in any time and in any place, to gain comprehension in the religion so that they may attain the Pleasure from the Lord of Allaah that exists and be saved from the humiliating torment.

Footnotes:

1. Agreed upon. Al-Bukhaaree reported it in the Book of Tafseer; Chapter: “You will see the people as if they are drunk...” no. 4372 and Muslim in the Book of tribulations and Portents of the Hour; Chapter: His صلى الله عليه وسلم statement: Allaah will say to Adam: Take out a portion for the Fire; out of every 1000 (there are) 999; no. 554 on the authority of Aboo Sa’eed Al-Khudree, may Allaah be pleased with him.
2. Ahmad reported it no. 4100 on the authority of ‘Abdullaah ibn Mas’ood, may Allaah be pleased with him. Al-Albaanee graded it as Saheeh in Al-Mishkaat no. 5640

Dealing with the people of innovation in worldly affairs

By: Shaykh Zayd Al-Madkhalee

Question: May Allaah reward you with good and treat you well. Another questioner adds emphasis to the previous question and says: Is it permissible to deal with the Hizbees in worldly affairs, such as trading? For some of the youth do that and they say: I do not deal with them except in worldly affairs!

Answer: I say: If you are able to stay far away from the innovators so that you do not share with them in any activity, religious or worldly, then do so.

As for religious activities, they are referred to as Da'wah based activities; then do not accommodate them and do not help them in building Masaajid by which innovation is spread, nor schools by which innovation is spread, nor in printing books in which innovation is spread; never. Because, he who helps them while he knows their condition, then he is like them, whether intentionally or unintentionally.

As for worldly affairs: When you are in need of that and the man from amongst you is strongly fortified in the correct 'Aqeedah and strongly fortified in the Sunnah and strongly fortified in warning against innovation; and he is in need of dealing with these people, then there is nothing to prevent that, as long as that is in accordance with the level of his need; and let him beware of mixing with them. Allaah's Messenger ﷺ said:

“A man is upon the Deen of his intimate friend; so let one of you look to whom he befriends.”

So this is a dangerous affair. How many a man was swept away by affairs of the Dunyaa, until he became detached and became an enemy of the Sunnah and its people or one who had a dead sense of religious jealousy, having no Walaa or Baraa' for the sake of Allaah.

If you want to deal with the innovator in order to employ him, and you are the one in charge and you are the watcher over him, there is no doubt that this is safer. And if you need to work with him then beware of him and let your dealings with him be worldly dealings only. “Take a Deenaar and give me a Deenaar;” only. “The price of this is so and so; the price of that is so and so.” And do not get comfortable and enter with him to the point that he drags you to dealings in the religion, or Da'wah based dealings.

If you are able to suffice without him (and deal) with each other, O group of Salafees, then this is safer for your religion and your honor. This is what we encourage you upon and call you to. That which is more beloved to us is that you do without the Hizbees, revolutionaries, and all of the people of innovation.

Taken from: Al-Hadd Al-Faasil Bayna Mu'aamalaat Ahlus-Sunnah wa Ahlil-Baatil (Question number 3)

Be just, before you think about a second wife

By: Shaykh Muhammad ibn Haadee

Question:

This one says: He who has a wife and children, yet he does not own a house; he is renting; and he marries another wife while he has not established anything for his children and his first wife, does the person become sinful?

Answer:

Yes, it is firstly upon him to establish that which is currently obligatory upon him. When Allaah the Glorified and High permitted polygamy He, the Glorified and Exalted, said:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

But if you fear that you shall not be able to deal justly (with them), then only one. (An-Nisa 4:3)

So justice is one thing. However, that which is obligatory in terms of spending is another thing; that which is obligatory upon you in terms of spending upon them (i.e. the first family) is another thing. So if you do not give them their right or you do not have from wealth except that with which to establish their right and you want to marry another wife, then we say: their right (i.e. the first family) right now takes precedence.

And if Allaah blesses you (with more provisions) then marry; marry another wife. There is nothing at all to prevent you from that.

What is intended by justice between wives is as regards affairs of the Duniyaa which the person is able to divide. As for that which one is not able to divide, then this is the inclination of the heart. This is within the Hand of Allaah the Blessed and High. Allaah makes the hearts incline toward this one and away from that one; or towards that one and away from this one. The Prophet صلى الله عليه وسلم used to say:

اللَّهُمَّ هَذَا قَسَمِي فِيمَا أَمْلِكُ فَلَا تُؤَاخِذْنِي فِيمَا لَا أَمْلِكُ

O Allaah, this is my division regarding that which I have control of. So do not punish me for that which I do not have control of.

And this is the inclination of the heart. Na'am, there is no harm (on the person regarding this).