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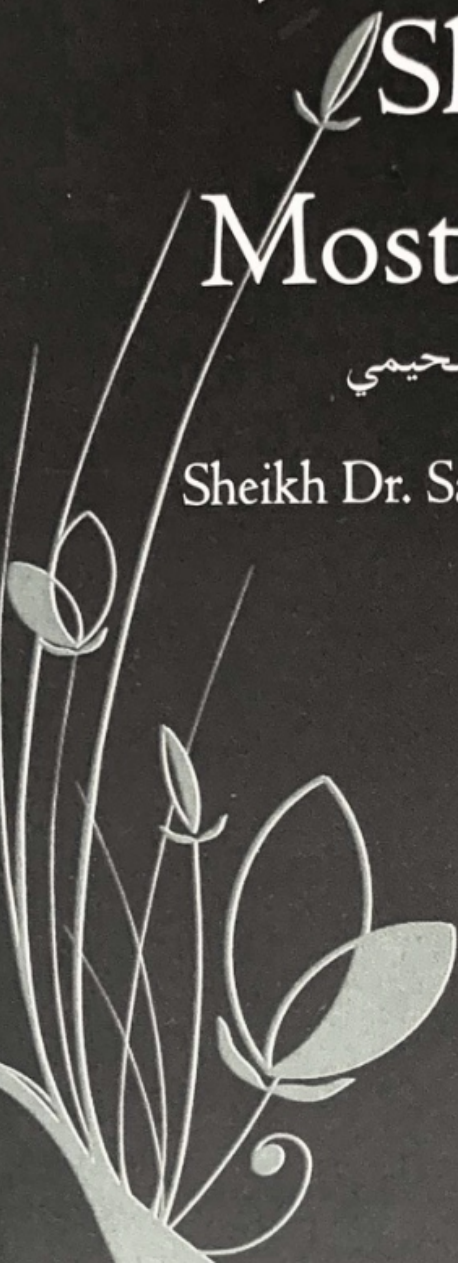
عِبَادُ الرَّحْمَنِ

Slaves of the
Most Beneficent

الشيخ د. صالح بن سعد السحيمي

Sheikh Dr. Saalih Ibn Sa'd As-Suhaimi

Teacher in the Prophet's Mosque and
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PREFACE

All praise is due to Allaah, I testify that none has the right to be worshipped except Allaah and that Muhammad is His slave and last Messenger sent to mankind.

I pray that this is a proof for us and not against us when we meet our Lord. Ameen. Indeed actions are in accordance with one's intention and everyone will have what they intend.

This is a translation of a lecture delivered by our Shaikh Dr. Saalih bin Sa'd As-Suhaimi at Masjid Quba, Madinah which I attended in the year 1430/ 2009. It posed as a good reminder so I wanted to share it with others on how to be a slave of the Most Beneficent. I have added some useful notes from other scholars who have also explained these verses.

The translation was checked by Dr. V. Abdulraheem of the King Fahd Qur'anic Complex whom Shaikh Saalih As-Suhaimi had recommended. Slight corrections were undertaken and may Allaah reward those that aided in its publication.

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الحمد لله والصلوة والسلام على رسول الله وبعد :-
فقد فوهنت الشيخ عبد الله صالح على الطحاصي
بترجمة محاضراتي التي عنوانها: صفات عباد الرحمن
والتي سببها أن ألفتها في مسجد قباء
وهذا إذنه مني بذلك - ولله ولي التوفيق.

صالح بن سعد السخيمي الحربي

١٧/٤ ١٤٣١ هـ

السلام عليكم ورحمة الله وبركاته

إن الحمد لله نحمده ونستعينه ونستغفره . ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله صلى الله وسلم وبارك عليه وعلى آله وأصحابه أجمعين أما بعد:

Assalamu 'alaikum wa warhamtullaah wa barakaatuhu
(May Allaah's protection, mercy and blessing be upon you).

Indeed all praise is due to Allaah, we praise Him and seek His aid and forgiveness. We seek refuge from the evil of ourselves and from the evil of our actions. Whoever Allaah guides there is none that misguides and whomsoever Allaah misguides (due to their perversion) there is none that can guide. I testify that none has the right to be worshipped except Allaah who has no partners. And I testify that Muhammad ﷺ is His slave and Messenger may Allaah make mention of him ﷺ in the highest of places and may Allaah protect and bless him ﷺ, his family and the companions altogether.

After which follows; My brothers and beloved ones for the sake of Allaah, we are discussing the last verses from Soorah Al-Furqaan (The Criterion). These great Verses capture the attributes of the believers and warn against some of the attributes opposing them.

Allaah said in Soorah al-Furqan:

﴿ نَبَارَكُ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦١﴾ وَهُوَ الَّذِي
جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٢﴾ وَعِكَادُ الرَّحْمَنِ
الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُونَ وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ وَالَّذِينَ
يَسْتَوُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
إِنَّكَ عَذَابُهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ
يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ^٤ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا
﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ
عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ^٥ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾ وَمَنْ
تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ﴿٧١﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا
بِالْفُجُورِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
وَعَمِيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾ أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا مَنَاجِيَةً
وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا
دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾ ﴿

61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the slaves of the Most Beneficent (Allaah) are those who walk on the earth in humility, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

64. And those who spend the night before their Lord, prostrating and standing.

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to dwell.

67. And those, who, when they spend, are neither extravagant nor miserly, but choose a middle course between those (extremes).

68. And those who invoke not any other deity along with Allaah, nor kill such life that Allaah has forbidden, except for just cause, nor have illegal sexual relations and whoever does this shall be met with his punishment.

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe correctly, and do righteous deeds, for those, Allaah will change their sins into good deeds, and Allaah is Oft-Forgiving, Most Merciful.

71. And whosoever repents and does righteous good deeds, then verily, he repents towards Allaah with a true repentance.

72. And those who do not witness falsehood, and if they pass by some evil talk, they pass by it with dignity.

73. And those who, when they are reminded of the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring, those who will be the comfort of our eyes, and make us leaders for the pious ones."

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

76. Abiding therein; excellent it is as an abode, and as a place to dwell.

77. Say: "My Lord pays attention to you only because of your worship to Him. But now you have indeed denied (Him). So the torment will be yours for ever."

Ponder with me, May Allaah protect and nurture you, over these blessed Verses and what they contain from the attributes of the believers and ponder over the fact that Allaah began with His saying:

وَعِبَادُ الرَّحْمَنِ

"And the slaves of the Most Beneficent (Allaah)"¹

¹ Soorah Al-Furqan: 63.

THE FIRST ATTRIBUTE – THE SLAVES OF ALLAAH

Indeed, the greatest attribute of the believers, rather even the Prophets and Messengers is that they are slaves to Allaah. Indeed, Allaah honoured them when He called them slaves of the Most Beneficent just as Allaah honoured His slave and Messenger ﷺ in His saying:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ، لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَيْنَا حَوْلَهُ.

“Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him], Who took His slave for a journey by night from Al-Masjid-Al-Haraam (at Makkah) to the farthest mosque (in Jerusalem)”²

Allaah said regarding Prophet 'Isa (May Allaah protect him):

لَن يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ
الْمُقَرَّبُونَ

² Soorah Al-Israa: 1.

“The Messiah does by no means disdain that he should be a servant of Allaah, nor do the angels who are near to Him”³

The Messenger of Allaah ﷺ said:

لَا تُطْرُونِي كَمَا أَطْرَتِ النَّصَارَى ابْنَ مَرْيَمَ ، فَإِنَّمَا أَنَا عَبْدُهُ ، فَقُولُوا عَبْدُ
اللَّهِ وَرَسُولُهُ

“Do not over praise me just as the Christians over praised (‘Isa) the son of Maryam, Indeed I am His slave, so say slave of Allaah and His Messenger”⁴

So where Allaah referred to His slaves as being His slaves then it shows that Allaah honoured them. This is why Allaah enlightened the slaves of The Beneficent with these attributes (that follow).

³ Soorah Al-Nisaa: 172.

⁴ Saheeh Al-Bukhaari (3445).

SECOND ATTRIBUTE - HUMILITY

Then Allaah mentioned the attribute of humility. Those who humble themselves to Allaah, Allaah raises them.⁵

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“Those who walk on the earth in humility.”⁶

Humility is from the most apparent attribute of the believers and arrogance (its opposite) is from the most apparent attribute of the hypocrites and disbelievers .The arrogant ones are the most lowly and despicable people on the Day of Judgement⁷. Allaah will see it that they are under the feet of the people and the one who has a grain of pride in him will not enter paradise. This is why Allaah said:

الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

“Those who walk on the earth in humility.”

5 The Messenger ﷺ said “Whoever humbles himself to Allaah then Allaah raises him.” As-Saheehah (2328).

⁶ Soorah Al-Furqan: 63.

⁷ See appendix 1.

THIRD ATTRIBUTE –

THEY DON'T ARGUE WITH THE FOOLISH

They don't compete with the foolish ones nor do they argue with them. If an ignorant or foolish one addresses them, they know that he does not deserve to be argued with even if they harm him but:

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

**“When the foolish address them (with bad words) they reply
back with mild words of gentleness.”⁸**

They keep away from disputing with them and don't give importance to their insults and abuse.

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

**“And when the foolish address them (with bad words) they reply
back with mild words of gentleness.”⁹**

This is the case of the true believer that he doesn't argue with the foolish ones.

⁸ Soorah Al-Furqan: 63.

⁹ Soorah Al-Furqan: 63.

سَلَامٌ عَلَيْكُمْ لَا نَبَغِي الْجَاهِلِينَ

“Peace be on you, we do not desire the foolish”¹⁰

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (١١٩)

“Take to forgiveness and enjoin good and turn away from the foolish.”¹¹

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

“The strong one is not the one who overcomes the people by his strength, but the strong one is the one who controls himself while at the point of anger.”¹²

يقول الشاعر :

وللحلم أوقاتٌ وللجهلٍ مثلها

ولكن أوقاتي إلى الحلم أقربُ

أصولُ على أبناءِ جنسي وأرتقي

ويعجمُ في القائلونَ وأعربُ

¹⁰ Soorah Al-Qasas: 55.

¹¹ Soorah Al-A'raaf: 199.

¹² Saheeh Al-Bukhaari (6114).

يَرُونَ احْتِمَالِي عِفَّةً فَيَرِيهِمْ توفّرُ حلمي أنّي لستُ أغضبُ

The poet said:

Patience and forbearance has its times and likewise foolishness is similarly given its time,

But my time given to patience and forbearance is closer.

I stick to those like me and rise above it,

And those that speak (foolishly) of me are not able to express themselves properly but I am able to be eloquent.

They see that maybe my outlook is due to my modesty and it shows them

That my patience and forbearance leads me to not get angry.

Many disputes and quarrels occur due to replying to the foolish ones and answering them back. However, if you turn away from them as if you didn't even hear what they said, you will succeed by not being harmed in many things.

ولقد أمرّ على سفيه يسبني فمررت ثمة قلت لا يعنيني.

I may pass by a foolish one abusing me

As I passed him, I said to myself "this doesn't concern me"

This is the case of the sincere believers.

وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

“And when the foolish address them (with bad words) they reply back with mild words of gentleness.”¹³

13 Shaikh Rabee' bin Haadi Al-Madkhali said, “This is a lesson in manners where Allaah is educating us and clarifying to us the attributes of His close companions and the few. He is mentioning to us their noble manners, so just as we benefit from the scholars’ understanding of this religion and belief. Likewise, we must benefit from their manners, tread their path and follow their example.” ‘Majaalis Tadkeeriya, Tafseeriya, Qur’aniyyah’ p.43.

THE FOURTH ATTRIBUTE –

THOSE WHO SPEND THEIR NIGHT PROSTRATING
AND STANDING IN PRAYER

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

“And those who spend the night before their Lord, prostrating and standing.”¹⁴

They pray the night prayer much.

Allaah said:

نَتَجَافَىٰ جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

“Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them. So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.”¹⁵

Allaah said:

¹⁴ Soorah Al-Furqan: 64.

¹⁵ Soorah Sajdah: 16.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَيَالِ الْأَعْمَارِ لَهُمْ يَسْتَعْفِرُونَ

“They used to sleep but little at night [invoking their Lord (Allaah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allaah) for forgiveness”¹⁶

They pray the night prayer seeking the mercy of Allaah. They get up in the last part of the night when Allaah calls upon His slaves, when Allaah descends to the lowest heavens in a way which befits His majesty and greatness and calls upon his Lord:

The Prophet ﷺ said that Allaah says:

مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأَعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ.

“Who is there to call upon me that I may answer him? Who is asking of Me that I may give them? Who is seeking forgiveness of Me that I may forgive him?”¹⁷

Upon you is to strive to emulate this type of person, O slave of Allaah.

¹⁶ Soorah Dhariyaat: 17, 18.

¹⁷ Saheeh Al-Bukhaari (1145).

FIFTH ATTRIBUTE – SEEKING PROTECTION FROM THE PUNISHMENT OF THE HELLFIRE

They seek protection with Allaah from the Hellfire and they do righteous deeds hoping Allaah keeps them away from the Hellfire.

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا
كَانَ غَرَامًا

“And those who say: Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment.”¹⁸

Its punishment is severe, great loss and regret for the one entering it, what an evil abode it is.

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا

“Verily! Its’ torment is ever an inseparable, permanent punishment.”

Such is the Hellfire; the fire in this life is only one seventieth of the fire in the hereafter. Such is the fire...

¹⁸ Soorah Al-Furqan: 65.

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ

اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded.”¹⁹

The slaves of the Beneficent turn to Allaah seeking His protection and security.

رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا

“Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment.”²⁰

¹⁹ Soorah At-Tahreem: 6.

²⁰ Shaikh Rabee' bin Haadi Al-Madhkhali said, “The companions were not amazed by their righteous actions, their worship and night prayer. Nor did they say: the fact that we prayed at night then we are deserving of paradise! As some foolish ones think such as the innovators and misguided ones!!” Ibn Abi Mulaika said “I have met thirty Companions of the Messenger ﷺ and all of them feared hypocrisy for themselves.” [Ahmed (2/237) Muslim (588)]. Hasan said “none fears it except a believer and none feels secure from it except a hypocrite” [Fath 1/134]. This was to their being so careful and far away from falling into amazement with one’ self and actions, hence they were afraid of falling into hypocrisy. Are we like that O

Sixth Attribute – Charitable not miserly

Their middle course in spending shows that they are not extravagant nor are they miserly but rather they spend in a balanced way without being deficient nor extravagant. They fulfil the rights placed on them. They pay the obligatory charity (Zakaat) and they give optional charity. At the same time they eat, drink and spend and wear garments without being extravagant.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ
قَوَامًا

“And those, who, when they spend, are neither extravagant nor miserly, but choose a middle course between those (extremes).”²¹

They are balanced not being miserly, tight fisted, who don't give their wealth its' right nor do they take out of their wealth that which Allaah has obligated them with. Such miserly people are those whose hands are tied. The balanced (slaves of Allaah) are between the former and the spendthrifts who spend in that which Allaah has

brothers?! Do we find this spirit and feeling that we fear for ourselves?! Majaalis Tadkeeriya, Tafseeriya, Qur'aniyyah' p.48.

²¹ Soorah Al-Furqan:67.

prohibited. The balanced ones realise that they are responsible and accountable in front of Allaah on the Day of Judgement.

A person is accountable as is mentioned in the hadeeth:

لا تزول قدما ابن آدم يوم القيامة من عند ربه حتى يسأل عن خمس : عن عمره فيما أفناه و عن شبابه فيما أبلاه و ماله من أين اكتسبه و فيما أنفقه و ماذا عمل فيما علم

“The feet of the children of Adam will not be moved on the Day of Judgement from his Lord until he is questioned about five things: His life and how it was spent, his youth and how he benefited from it, his wealth and how he acquired it and with what he spent it and what he did with his knowledge.”²²

وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

“but (they) choose a middle course between those (extremes).”

²² *As-Saheehah (946), At-Tirmidhi (2/67).*

SEVENTH ATTRIBUTE – THEY DON'T COMMIT SHIRK (ASSOCIATE PARTNERS WITH ALLAAH)

This is the greatest of all attributes.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

“And those who invoke not any other deity along with Allaah”²³

They do not associate partners with Allaah. They do not sacrifice nor make an oath to other than Allaah. They do not seek benefit from other than Allaah (for things only He is capable of) such as from the dead in the graves. They do not seek the fulfillment of their needs from them nor do they ask the dead to relieve any harm and calamities. They are free from Shirk and its people. They are afraid of falling into Shirk and whoever is afraid, then Allaah willing, he is saved. Whoever is afraid, walks quickly (away from harm) and whoever does that is saved.

It is obligatory to fear (falling into) Shirk, no matter how high one's faith has reached even the Prophets and Messengers feared it.

²³ Soorah Al-Furqan: 68.

Ibrahim ؑ said:

وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾ رَبِّ إِنَّهُمْ أَضَلَّنَا كَثِيرًا
مِّنَ النَّاسِ

“And keep me and my sons away from worshipping idols. O my Lord! They have indeed led astray many among mankind.”²⁴

Ibrahim At-Taymi said “And who could feel secure over trials after Ibrahim ؑ?”

We hear nowadays, beside the Prophet’s Mosque, those who call upon the dead ones in their graves. There are those who show humility and fear to the dead. There are others who call upon Hasan, Hussein, Ali, Fatimah (May Allaah be pleased with them), Badawi, Naqshandi and Shadhli. All of it is worship to other than Allaah and the major Shirk which takes one out of the path of Islam. Be warned, since Shirk can be hidden, more hidden than the small ant on a rock in a dark night.

The Prophet ؑ said:

الشرك فيكم أخفى من دبيب النمل

“The Shirk amongst you is more hidden than a small ant”²⁵

²⁴ Soorah Ibrahim 35, 36.

Some may not be serious and think that certain actions are not Shirk. For example, a person's ear may ring or his eye may twitch and then say, "this is good news, O Allaah make it good." He understood that something good is going to happen to him! If he believes that totally then he has associated partners with Allaah and we seek refuge in Allaah.

Some people, if something affects them (seek help from other than Allaah and) say, "O Muhammad, O Ali, O Hussein, O Shadhli, O Naqshbandi!" All of this is major Shirk which takes a person out of the fold of Islam. This is why Allaah described His slaves as:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

"those who invoke not any other deity along with Allaah"

If you call upon (for help) a Prophet, angel or righteous (dead) person then you would have committed Shirk with Allaah and left the religion of Islam. Be warned, O slave of Allaah, from this. When one is afflicted with something and they call upon so and so, "O Hussein, O Muhammad, O Zaid, O Shadhli, O Al-Abaas", this is clear Shirk. Allaah will not accept any excuse from him.

²⁵ Saheeh Jaami' As-Sagheer (3731). This part of the hadeeth is Saheeh. Authenticated by Shaikh Al-Albaani rahimahullaah.

From amongst the affairs of Shirk, are those Sufi deviated paths²⁶ such that they claim that their Shaikh has the ability to bring about good or remove harm even to the extent that some of the blind followers seek the Sufi Shaikh's mucus and sputum and they eat from it (seeking blessings!) It maybe the Sufi Shaikh orders that the water he uses to take a bath in is used to drink seeking his blessing, even though, that water has passed over his naked body and private parts. This is clear Shirk where Allaah will not accept any excuse for.

²⁶ As is clear nowadays, where some people call to cooperating with the Sufis and Ash'aris. Refer to the tape collection "Where is Allaah?" by Shaikh Al-Albaani rahimahullaah for a refutation of the Ash'aris (translated into English) and their Sufi teacher Hasan Saqqaf who is the teacher of Nuh Haa Min Keller the Asha'ri, Sufi. Nuh Haa Min Keller believes that it is allowed to call upon the Messenger ﷺ in times of hardship. In his book 'Reliance of the Traveller' he defends the heretic Ibn 'Arabi who says that Allaah and creation are one!! He believes that there is good innovation and calls for the celebration of the Prophet's birthday. He claims that the Prophet is present during his birthday!! His student Hamza Yusuf has translated the Poem 'Al-Burda' of Al-Busairi which claims that salvation on the Day of Judgement lies in holding the hand of the Messenger ﷺ. Other aspects of Shirk are mentioned in that poem such as claiming the knowledge of the Prophet ﷺ is the knowledge of the Pen and Preserved Tablets! Ahl-us-Sunnah, on the other hand believe that only Allaah alone knows the unseen, He alone should be called upon and that all the affairs belong to Allaah alone. Hamza Yusuf can be seen on the internet partaking in a Sufi Dhikr session where they ask the Messenger ﷺ for help besides Allaah.

Allaah said, "Have you seen those that they call on others besides Allaah? If Allaah decreed harm for me, would they be able to prevent the harm?" [Zumar: 38].

Allaah said, "Do not call upon other than Allaah, that which cannot bring you benefit, nor cause you any harm. If you do so then you will be amongst the great wrongdoers." [al-Ankaboot:29]. [Tr.] See Appendix 2 for a detailed analysis of what is bid'ah – innovation? So as to be clear that these misguided Sufis call to Bid'ah not sunnah.

I remember when I was young, in Madinah, during the eighties (1380's), there was a man who was trialed, maybe he was possessed. People would come to him in the Prophet's mosque with their cups of water such as a child would come thinking he has failed his exams and the Sufi Shaikh would spit in his cup and the boy would drink it hoping it would bless him to pass his exams.

Those who are attached to this man in this way seeking help from him is indeed Shirk with Allaah.

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ

“And those who invoke not any other deity along with Allaah”

So be warned of this O slave of Allaah.

EIGHTH ATTRIBUTE –

THEY DON'T KILL INNOCENT SOULS

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

“Nor kill such life that Allaah has forbidden.”

Since whoever kills one soul it is as if he has killed all of mankind.

Allaah says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا
بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا
وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا

“Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all of mankind, and if anyone saved a life, it would be as if he saved the life of all of mankind.”²⁷

²⁷ Soorah Al-Maaidah: 32.

Every Muslim must be warned from relying upon other than Allaah and killing a soul unjustly²⁸. The honour of a Muslim is even more sacred than the honourable Ka'ba. This is why Allaah said, "that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all of mankind,"

²⁸ Even killing yourself in suicide operations is forbidding: Shaikh Salih bin Fawzan Al-Fawzan explains, "Allaah says in the Qur'an "And do not kill yourselves (nor kill one another). Surely Allaah is Most Merciful to you. And whosoever does that act of aggression and injustice, We shall cast him into the Fire, and that is easy for Allaah." [Soorat-un-Nisaa: 29-30]... So it is not allowed for a person to kill himself rather one should preserve his life with utmost protection...As for purposely killing himself by suicide operations then this is not allowed. In the time of the Messenger ﷺ and in one of the battles there was a brave man who was fighting (apparently) for the sake of Allaah along with the Messenger ﷺ. He was killed and the people praised him saying, "None of us fought as courageously as he did." So the Prophet ﷺ said, "He is in the Hellfire." A Companion who had followed him and seen that during the battle, he was injured after which he placed the handle of his sword on the ground raised its head upright and plunged himself over it until it entered his chest, exited from his back and he died. The Companion (who had seen him) then said that the Messenger ﷺ spoke the truth. [Saheeh Al-Bukhaari (3062), Muslim (111)]. So they knew that the Messenger ﷺ never spoke of his own accord. Why did he enter the Hellfire for this act? Because he deliberately took his own life and was not patient, so it is not allowed for a person to kill himself." [See Ajwibaat Al-Muhima fil Mashaakil Al-Mumilah of Shaikh Saalih Bin Fawzan Al-Fawzan p.82,83].

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا

عَظِيمًا

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allaah are upon him, and a great punishment is prepared for him.”²⁹

From those who are known to kill innocent people are the Khawaarij³⁰ those who make lawful (to shed) the blood of Muslims in the name of Jihaad in the path of Allaah. They are the most corrupt individuals upon the earth. The Messenger of Allaah ﷺ described them as:

شَرُّ قَتْلَى تَحْتَ أَدِيمِ السَّمَاءِ

The worst of those who are killed under the sky³¹

²⁹ Soorah An-Nisaa: 93.

³⁰ These extremist renegades who tread the path of the Khawaarij before them do nothing but bring a bad image to Islam. It is forbidden to kill innocent men, women and children in suicide operations! This striving does not include suicide bombings such that one kills himself with his own hands which is forbidden. These evil acts are praised by Usama bin Laden and others similar to him in the name of Islam and Islam is free from these crimes.

³¹ Saheeh Sunan At-Tirmidhi (3000) and he said it is Hasan Saheeh.

شَرُّ الْخَلْقِ وَالْخَلِيقَةِ

The worst of creation³²

They make the blood of the Muslims lawful and kill unjustly, they are ignorant and foolish. They are given platforms to speak on some of the Islamic channels, the Khawaarij leave Islam's path just as the Messenger ﷺ described them as:

يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ

They leave Islam just as the arrow leaves the bow³³

³² Saheeh Muslim (2466) Chapter (49/50) – The Khawaarij are the worst of creation – (1067/158).

³³ Saheeh Muslim (2459) Chapter (48/49) – The encouragement to fight the Khawaarij – (1066/154).

NINTH ATTRIBUTE – THEY GUARD THEIR PRIVATE PARTS

Allaah said:

وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ
الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا

“Nor have illegal sexual relations and whoever does this shall be met with his punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;”

Be warned of illegal sexual relations, O slave of Allaah.

وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً
وَسَاءَ سَبِيلًا

“And come not near to the unlawful sexual relations. Verily, it is a shameful act and an evil way (that leads one to Hell unless Allaah forgives him).”³⁴

³⁴ Soorah Al-Israa: 32.

Due to the evil act of illegal sexual relations, the family lineage is lost and honour is taken away. Likewise, many diseases are spread and Allaah warned us by describing the believers as:

وَلَا يَزْنُونَ

“Nor (do they) have illegal sexual relations”

Allaah described those who have illegal sexual relations as:

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا

زَانٍ أَوْ مُشْرِكٌ

“The adulterer marries not but an adulteress or a polytheist and the adulteress marries none her except an adulterer or a polytheist”³⁵

Be warned, O slave of Allaah, for this evil shameful act of fornicating is from the most destructive sins where, due to it, many diseases have spread such as Aids and, until today, cures have not been found for them.

³⁵ Soorah Nur:3.

TENTH ATTRIBUTE – THEY REPENT

Then Allaah clarified that from the attributes of the slaves of Allaah is they hasten to repent to Allaah.

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ
يَتُوبُونَ مِنْ قَرِيبٍ

“Allaah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards;”³⁶

إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ

“Except those who repent and believe correctly, and do righteous deeds, for those, Allaah will change their sins into good deeds”³⁷

Repentance wipes away the sins that have transpired and Islam also wipes away the sins that occurred before a person accepts Islam so long as the condition of repentance³⁸ are met. They are four:

³⁶ Soorah Nisaa: 17.

³⁷ Soorah Al-Furqan: 70.

- To stop the sin that was being committed
- To intend not to return to the sin
- Regret what had occurred
- Return the rights of the people that he has taken.

38 After quoting the Verse from Soorah Al-Baqara: 160 "Except those that repent and rectify and clarify," Shaikh 'Abdulaziz bin Baz rahimahullaah said Repentance is by speech and rectification is with action, both must be associated with CLARIFICATION and if not then the one who claims repentance is not truthful..."[Majmu' Fatawa: vol. 6: 155,156].

ELEVENTH AND TWELTH ATTRIBUTE – THEY BELIEVE IN ALLAAH CORRECTLY AND DO GOOD DEEDS

After Allaah mentioned that the slaves of Allaah turn into repentance, He mentioned that the slaves of Allaah also believe in Allaah (correctly) and perform righteous deeds³⁹ since sincere repentance is not just mere speech.

يَتَّأَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

“O you who believe! Turn to Allaah with sincere repentance!”⁴⁰

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا⁴¹

“And whosoever repents and does righteous good deeds, then verily, he repents towards Allaah with a true repentance.”

39 Ibn Abi Zayd Al-Qirwaani Al-Maliki rahimahullaah (d.386h) said, “Belief is a statement of the tongue and sincerity of the heart and actions of the limbs. It increases with the increase of good deeds and decreases due to its decrease. So it will increase and decrease due to that. Faith is not complete by the statement of the tongue except with actions. Both Statement of the tongue and actions are not complete except with intention. Statement of the tongue, actions and intentions are not complete unless they are in accordance with the sunnah.” [Muqadimatul Qirwaaniyyah].

⁴⁰ Soorah At-Tahreem: 8.

⁴¹ Soorah Al-Furqan: 71.

THIRTEEN ATTRIBUTE – THEY DON'T GIVE FALSE WITNESS AND GUARD THEIR TONGUE

After Allaah mentioned the affair concerning repentance, He continued to describe the attributes of the believers:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

“And those who do not witness falsehood, and if they pass by some evil talk, they pass by it with dignity.”

Their tongues are dignified, they don't speak with false speech nor do they partake in being a false witness. They don't say except truth and they don't move except upon truth. They trained their tongues to be upon the remembrance of Allaah. They kept away from speaking about unlawful matters such as cursing, insulting and lowly despicable speech.⁴²

⁴² Abu Musa Al-'Asharee radiallaahu 'anhu said, 'O Messenger of Allaah, which of the Muslims are better?' The Messenger of Allaah ﷺ said, 'Those whom the Muslims are free from harm from their tongues and hands.' [Saheeh Al-Bukhaari [fath 54/1] and Saheeh Muslim [42], Saheeh Al-Adhkaar (764/1001)].

In the Sahihain on the authority of Abu Hurayra radiallaahu 'anhu that he heard the Messenger ﷺ say 'Indeed a servant may say a word which he doesn't realize the consequence and he falls into the Hellfire due to it further than that what is between the East and the West.' [Saheeh Al-Bukhaari [fath308/11] and Saheeh Muslim [2988], Saheeh Al-Adhkaar (766/1003)].

Tirmidhi (d.279), Nisaai and Ibn Majah record a hadeeth which is hasan saheeh on the authority of Sufyaan bin 'Abdullah radiallaahu 'anhu who said, 'I said: O Messenger of Allaah tell me something that I may be firm upon?' He ﷺ said 'Say: My Lord is Allaah then be upright.' I said 'O Messenger of Allaah what is the thing you

False speech consists of every lowly, despicable speech whether it is bearing witness upon someone (falsely), taking someone's right, cursing and insulting, futile speech or other than that from unlawful matters regarding the ills of the tongue.

Be warned O slave of Allaah, from the ills of the tongue.

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ

Sahl bin Sa'ad radiallaahu 'anhu reported that the Messenger of Allaah ﷺ said, 'Whomsoever guarantees me (that they protect) what is between their jaws and what is between their legs I will guarantee them paradise.'⁴³

fear for me most?' So the Messenger ﷺ took hold of his (own) tongue and said 'This!' [Saheeh: Tirmidhi (2522), Ibn Majah (3972), Ahmed (413/3)].

⁴³ Saheeh Al- Bukhaari [fath 308/11], Saheeh Al-Adhkaar (765/1002)

FOURTEENTH ATTRIBUTE – THEY REMEMBER ALLAAH MUCH

They are humble upon the remembrance of Allaah. They are those whose hearts soften with the remembrance of Allaah.

وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا
وَعُمْيَانًا

“And those who, when they are reminded of the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.”

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ
عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);”⁴⁴

⁴⁴ Soorah Al-Anfaal: 2-3

The believer is the one who when is reminded, it benefits him and when he is warned takes heed. When the believer hears “Allaah said, The Messenger ﷺ said such and such...” his heart trembles and is ready to obey Allaah and His Messenger ﷺ. The believers are not those who are not moved when they hear the remembrance of Allaah.

لَمْ يَخْرُوْا عَلَيْهَا صُمًّا وَعُمْيَانًا

“(They) fall not deaf and blind thereat.”

The reason being is that the ones who turn away from the remembrance of Allaah their situation is dangerous.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ

الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

﴿١٢٥﴾ قَالَ كَذَلِكَ أَنْتَ أَيْتَنَّا فَسَيِّئًا وَكَذَلِكَ الْيَوْمَ تُنسى

“But whosoever turns away from My Reminder verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before).(Allaah) will say: "Like this, Our

signs came unto you, but you disregarded them and so this Day, you will be neglected.”⁴⁵

ان رَسُولَ اللّٰهِ - صلى الله عليه وسلم - بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ ، إِذْ أَقْبَلَ ثَلَاثَةٌ نَفَرٌ ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللّٰهِ - صلى الله عليه وسلم - وَدَهَبَ وَاحِدٌ ، قَالَ فَوَقَفَا عَلَى رَسُولِ اللّٰهِ - صلى الله عليه وسلم - فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا ، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ ، وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا ، فَلَمَّا فَرَغَ رَسُولُ اللّٰهِ - صلى الله عليه وسلم - قَالَ « أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللّٰهِ ، فَأَوَاهُ اللّٰهُ ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا ، فَاسْتَحْيَا اللّٰهُ مِنْهُ ، وَأَمَّا الْآخَرُ فَأَعْرَضَ ، فَأَعْرَضَ اللّٰهُ عَنْهُ

“While Allaah's Messenger ﷺ was sitting in the mosque with some people, three men came. Two of them came in front of Allaah's Messenger ﷺ and the third one went away. The two persons kept on standing before Allaah's Messenger ﷺ for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allaah's Messenger ﷺ finished his preaching, he said, "Shall I tell you about these three persons? One of them -turned towards Allaah, so Allaah took him into His grace and mercy and accommodated him, the second felt shy from Allaah, so Allaah likewise was shy of him (in a manner which befits His majesty while affirming the attribute of shyness for Allaah which does not resemble the creations' shyness), while the third turned

⁴⁵ Soorah Taha:124-126.

his face from Allaah and went away, so Allaah turned His face from him likewise.”⁴⁶

We seek refuge with Allaah from turning away from Allaah, so be warned, O slave of Allaah, and beware of turning away from the remembrance of Allaah. Turn towards Allaah and strive to get closer to Allaah, the Most High.

⁴⁶ *Saheeh Al-Bukhaari (66).*

FIFTEENTH ATTRIBUTE – THEY SUPPLICATE FOR THE BETTERMENT OF THEIR FAMILIES

Allaah said:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious ones.”

They always supplicate to Allaah to rectify their wives and children:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ

“And those who say: "Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes”

How will they be a comfort to the eyes? If they are obedient to Allaah and if you educate and cultivate them well, such that they are steadfast in the prayer and in doing good, when they use good

speech and when they are regular in reading the Qur'an because you taught them to be attached to the Book of Allaah and the Sunnah of the Messenger ﷺ. You protected your wife and children from going with the people of desires and atheists and away from the deviated people who have doubts.

Your children will be a comfort for your eyes if you trained them upon the obedience to Allaah from their childhood and are good to them from a young age for as you are to them they will be to you.

Therefore, you must strive to educate them and admonish them to be upon the truth. Keep them away from foolish people and those false teachers on satellite channels, likewise keep them away from the Khawaarij. The Khawaarij are worshippers of desires and the devil, those who speak in the name of Islam and Islam is free from them such as the so called scholars of caves, those who kill Muslim in the name of Islam. Islam is free from them and their actions. They (the Khawaarij) are the worst creation from the likes of the followers of Aiman Ad-Dhawaahiri, and Usama bin Laden and other than them who, in reality, aided the disbelievers against the Muslims in occupying the Muslims with each other. Such that, bombs went off in the lands of the Muslims in the name of Jihaad for Allaah's sake! In reality this is clear corruption and far away from what they call Jihaad.

Protect your children such that they do not become lost between the extremists and those who are not serious, those who are considered to be followers of desires from those who mock Islam and its' people. Some of these individuals even write in our newspapers! Protect your children from the followers of deviated ideologies such as the

Khawaarij, those who speak in the name of Islam and Islam is free from them and they are free from it.

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ
أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

“And those who say: “Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes, and make us leaders for the pious ones.”

The meaning of **“make us leaders for the pious ones”** is that you are an example in bringing about good and guidance. Look to what Allaah has prepared for them:

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا
مَحَبَّةً وَسَلَامًا

“Those will be rewarded with the highest place (in Paradise) because of their patience.”

They are secure in paradise where **“no eye has seen nor an ear has heard nor a heart considered.”**⁴⁷

⁴⁷ The Messenger said ﷺ: Allaah said:

Then Allaah showed at the end of the chapter the reason why we were created. That is for the sole purpose to worship Him alone.

قُلْ مَا يَعْبُدُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ

يَكُونُ لِرَأْمًا

Say: "My Lord pays attention to you only because of your worship to Him.

The meaning of دُعَاؤُكُمْ in this Verse is worship in this context even though literally it means supplication.⁴⁸

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

"And I (Allaah) created not the jinns and humans except they should worship Me (Alone)."⁴⁹

قَالَ اللَّهُ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ ، وَلَا أُذُنٌ سَمِعَتْ ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

"I have prepared for my righteous slave what no eye has seen nor an ear heard nor a heart even imagined, if you wish you can recite this Verse from the Qur'an "No person knows what is kept hidden for them of joy [32:17]" [Saheeh Al-Bukhaari (3244)].

⁴⁸ See Tafseer Ibn Katheer.

⁴⁹ Soorah Dhaariyaat: 55.

فَقَدْ كَذَّبْتُمْ

“But now you have indeed denied (Him).”

فَسَوْفَ يَكُونُ لِرِزَامًا

“So the torment will be yours forever.”

Meaning the disbelievers will be in the Hellfire forever. Allaah said referring to the Day of Judgement:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

“The Day whereon neither wealth nor sons will avail, Except him who comes to Allaah with a clean heart [clean from Shirk (polytheism) hypocrisy].”⁵⁰

⁵⁰ Soorah Shu'ara: 88.

Ponder over the Book of Allaah

My brothers, ponder over the book of Allaah and pause upon every Verse and ponder:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

“Do they not then consider the Qur’an carefully, or are their hearts locked up (from understanding it)?”⁵¹

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ

أُخْتِلَافًا كَثِيرًا

“Do they not then consider the Qur’an carefully? Had it been from other than Allaah, they would surely have found therein many contradictions.”⁵²

O Allaah, make us from the people of Qur’an.

O Allaah, make us of those who don’t go beyond your boundaries set.

O Allaah, make us of those who adhere to the lawful matters and forbid the unlawful matters.

⁵¹ Soorah Muhammad: 24.

⁵² Soorah Nisaa: 82.

O Allaah, make us of those who fulfill the clear lawful matters and believe in the unseen.

O Allaah, make us of those who are raised to the highest levels in Paradise.

O Allaah, make us of those who learn the Qur'an and teach it.

O Allaah, you are the All-Living the Self subsisting, You are the possessor of all honour and blessing...

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى

الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

“Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and thanks be to Allâh, Lord of the creation.” ⁵³

⁵³ Soorah Saafat: 180:182.

APPENDIX 1

ARROGANCE AND LYING – TWO EVIL TRAITS

SHAIKH RABEE' BIN HAADI AL-MADHKHALI

[From Tafseer Soorah Luqman]

“Arrogance is one of the greatest reasons for having disbelief in Allaah and to reject what the Messengers came with (upon them be peace and blessings).

الكِبْرُ بطر الحق وغمطُ الناس

Arrogance is to conceal the truth and deny the people's right

Meaning it is the same to that person, whether one returns to truth which contains Tawheed or any right from the rights which come to you. You don't humble yourself to accept it, you reject it and you belittle those that come to you with it. You deny that which he comes with and reject the truth he has.

Arrogance is not allowed from any angle, an ugly characteristic that Allaah abhors.

الكبرياء ردائي والعظمة إزاري فمن نازعني واحداً منهما قذفته في النار

Pride is my cloak and majesty is my lower garment, and I shall throw him who competes with me regarding one of them into Hell.

In another narration:

الكبرياء ردائي فمن نازعني في ردائي قصمته

Pride is my cloak so whoever competes with Me regarding it, I break him.

Meaning Allaah will destroy him. So don't be arrogant.

لا يدخل الجنة مَنْ كان في قلبه مثقال ذرّة من كِبَر

He will not enter paradise whoever has in his heart an atoms weight of arrogance.

Wage war against yourself from falling into arrogance. An evil characteristic, leading one to disbelief, belittlement of people and rejecting the truth. This is why this wise one (Luqman) advised his son to not turn his face away from men, full of pride this, so that, he doesn't become arrogant towards people. A person speaks to you while you are haughty turning away from him. Humble yourself. You are a poor person, weak, created from earth, created from a sperm that is of little value, you excrete and go to the toilet many times every day, how can you be arrogant?!

How can you be arrogant towards people while you are in this state. Who are you (to be arrogant)?!

Then, if a thorn pierces you, you cry because of it, how can you be arrogant towards people?

It is obligatory upon the person to degrade himself if his soul becomes arrogant, haughty and he should remind it of how

worthless and lowly it is and that from the most degraded of people are the arrogant ones.

By Allaah, I myself do not look down upon anyone except the arrogant one and liars. By Allaah, I may see the weakest of people and say he is better than me. And I see the arrogant, proud one and he may be whatever level (he has reached), by Allaah, he is the most insignificant of people and most despicable of people to me. There isn't anyone lowlier than an arrogant person and no one becomes arrogant except from a despicable trait and degraded character and soul."

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Nor walk in insolence through the earth. Verily, Allaah likes not each arrogant boaster.⁵⁴

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Verily, Allaah likes not each arrogant boaster.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

⁵⁴ Soorah Luqman: 18.

“And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.”⁵⁵

⁵⁵ Soorah Al-israa: 37.

APPENDIX 2

WHAT IS BID'AH? – INNOVATION IN THE RELIGION⁵⁶

The Meaning of Bid'ah in the Qur'an

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

**“Originator of the heavens and the earth,
when He decrees a matter, He says Be and it is.”**

[Soorah al-Baqara:117]

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ

“Say: I am not something new (different from those that preceded me) among the Messengers”

[Soorah al-Ahqaaf:9]

From these two Verses, it is clear that that the word Bid'ah means something new or invented that wasn't present before. No one preceded Allaah in creating the heavens and the earth and likewise the Messenger ﷺ did not bring something different in terms of the Messengers but only completed that which the previous Messengers were sent with. They all called to Tawheed (to worship One deity alone) free from associating any partners to Him.

⁵⁶ Some of these benefits have been taken from the book on Bid'ah by Sheikh 'Ali Nasr Al-Faqeehi may Allaah protect him.

The Meaning of Bid'ah in the Arabic Language:

Imam Tartooshi (rahimahullaah) in his book 'Al-Hawaadith wal Bida'h p.40 said, "The root of this word comes from invention and it is something that occurs without a previous foundation nor an example similar to it can be brought nor anything established like it."

Jawhari (rahimahullaah) said, "Bid'ah is that which has been brought in the religion after the religion's completeness." [Kitab al-Lughah p.33]

Imam Shatbi (rahimahullaah) says, "Bid'ah is a word that expresses a path in the religion that is invented which resembles the legislation, and what is intended by it is being excessive in worshipping Allaah." [37/1]

Worship has to have a basis for it to be accepted. Ibn ul-Qaiyum (rahimahullaah) said, "The foundation of all worship is not valid until a proof comes allowing it" [I'laam al-Muwaqi'een 1/344]

The Religion of Islam is Complete

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ
دِينًا

“This day I have perfected your religion and completed My favour upon you and have made Islam pleasing as your religion.” [Soorah Al-Maaidah: 3]

Sheikh 'Abdulrahman Sa'di (rahimahullaah) said regarding this Verse, "the day referred to here is the day of 'Arafat where Allaah completed His religion and gave victory to His servant and Messenger...this is why the Book and the Sunnah are sufficient in the rulings of the religion, its fundamentals and branches."

Imam Maalik (rahimahullaah) said, "Whoever innovates in Islam and sees it as good it is as if he claims that Muhammad ﷺ has deceived the Message because Allaah says, "This day I have perfected your religion and completed My favour upon you and have made Islam pleasing as your religion." So what was not Islam then is not considered to be Islam today." [Al-l'tisaam of Shaatbi (1/64)]

The Prophet ﷺ said:

((من أحدث في أمرنا هذا ما ليس منه فهو رد))

"Whoever introduces into our affairs that which is not from it, it will be rejected." [Saheeh Al-Bukhaari]

تَعْصِي الإله وأنت تظهر حبه هذا لعمرك في القياس بديع
لو كان حبك صادقا لأطعته إن المحب لمن يحب مطيع

You disobey Allaah while showing outwardly that you love Him

This, no doubt, is considered new (strange)

If your love for Allaah were true then you would have obeyed Him

The one who loves someone obeys them

'Abdullah bin 'Abbas (may Allaah be pleased with him and his father) said, "Indeed the most hated of affairs with Allaah is innovation." [al-Laalikaaee (1/132) Abu Nu'aim in Hulyah (7/26) and Baghawi in Sharh Sunnah (1/216)].

Sufyaan ath-Thawri (rahimahullaah) said "Bid'ah is more pleasing to Iblees than sin since a person may repent from a sin but not from an innovation."

Is there such thing as a good Bid'ah? No not in religion

The Prophet ﷺ said, "**Every Bid'ah is misguidance.**"

[As-Saheehah (2735), also it is part of the hadeeth of 'Irbaadh bin Saariyah in the introduction of Saheeh Muslim, and Kitaab Sunnah of Ibn Maajah and Musnad Imam Ahmed].

Imam Shatbi in his fatawa (p.180-181) explaining this hadeeth says: "This is taken upon its general meaning without an exception in anything being made at all and there is nothing in it that is considered to be good."

The understanding of the salaf (Pious Predecessors) regarding Bid'ah

In Tabaraani, Abu Dar may Allaah be pleased with him is reported to have said "The Prophet ﷺ left us without leaving anything out even the bird flapping its wings in the sky he told us about." The Prophet ﷺ added, "**There isn't anything left out that will get you closer to**

paradise and keep you away from the hellfire except that it has been clarified to you.” [As-Saheehah: 1803]

‘Abdullah bin ‘Umar said, "All bid'ah is misguidance even if the people see it as good." [al-Laalikaaee (1)126 Ibn Batta (205) Baihaqi in Madkhal ila Sunnan (191) ibn Nasr (70) with an authentic chain].

Abu ‘Abdulrahman ‘Abdullah bin Mas'ud saw a group of people making dhikr in a mosque in a way other than the way of the Prophet ﷺ. They were saying Allaahu Akbar, Laa ilaaha ila Laah, Subhana Allaah in a collective gathering so ‘Abdullah bin Mas'ud said to them, "Count your sins... Woe to you oh nation of Muhammad! How quick you rush to destruction. These are the companions of your Prophet ﷺ who are many in number and these are his clothes that worn out and his utensils haven't broken yet and by the One whose hands is my soul either you are upon a path better than the guidance of Muhammad ﷺ or you are opening a door to misguidance." They said, "By Allaah, Oh Abu ‘Abdulrahman we only intended good." He replied, "And how many people intend good and but don't reach it." [Sunan ad-Daarimee (1/67-69) with an authentic chain].

‘Abdullah ibn 'Umar (may Allaah be pleased with him and his father) said:

Naafi' reported that a man sneezed by the side of Ibn 'Umar (may Allaah be pleased with him and his father) and said "All praise is due to Allaah **and peace and blessings be upon His Messenger!**" So Ibn 'Umar said and I say All praise is due to Allaah and peace and blessings be upon His Messenger (in any other time) but this is not

how the Messenger ﷺ taught us (to say after sneezing), rather he taught us to say "All praise is due to Allaah in all situations." [Tirmidhee 2738, Haakim 4/265-266, Mizi in Tahdeeb al-Kamal 6/553].

'Abdullaah bin Mas'ud said,

(اتبعوا ولا تبتدعوا فقد كفيتم)

"Follow and do not innovate for you have been sufficed (by those who preceded you)." [Sunan ad-Daarimi (205) and Shu'an al-eeman of al-Baihaqi (2143). Sheikh al-Albaani rahimahullaah said it is authentic].

Refuting some doubts

1. They (the innovators such as Nuh Haa Min Keller in a lecture delivered at Regents Park Mosque about 8 years ago) say that kul (every) in the Arabic language does not mean everything always for Allaah says "The winds will destroy everything by the command of Allaah." [Soorah Ahqaaf:26] And that the winds don't actually destroy everything. But in reply it is said that kul (every) is upon its general meaning as well and that is everything that Allaah commands the wind to destroy, it will destroy not that it means that the winds destroy everything!

Ibn Jareer at-Tabaree (rahimahullaah) in his Tafseer(13/26/27) "The winds will destroy everything by the command of Allaah." Meaning that which has been sent to destroy for it did not destroy Hud and those that believed in him.

Qurtubi said in his Tafseer "everything that it passes by from men of 'Aad and their wealth."

2. They the innovators use the statement of 'Izz ibn 'Abdulsallam (rahimahullaah) in Qawaa'id al-Ahkaam (2/172) to show that there is good bid'ah in the religion!! This is refuted with the following:

"Bid'ah is that which isn't present at the time of the Messenger ﷺ and it is divided into: Obligatory Bid'ah, Forbidden Bid'ah, preferable Bid'ah, detested Bid'ah, permissible Bid'ah... "!!!

First of all Imam Shatbi (rahimahullaah) refutes this categorization of Bid'ah in this way He says "There is no proof for this categorization, rather it is rejected because from the reality of Bid'ah is that there is no legislated proof for it to be obligatory, preferable or permissible..."[Al 'Itisaam (1/191/192)].

It maybe that Ibn Abil 'Izz was referring to bid'ah in the language not in the religion as Ibn Katheer (rahimahullaah) says, "Bid'ah is of two types: sometimes it is Bid'ah shar'eeyah (which tries to resemble the legislation) and sometimes it is bid'ah in the language as the saying of the Ameer of Muslims 'Umar ibn al-Khattab (radiallaahu 'anhu) regarding reviving the Sunnah of Taraweeh prayers in a gathering when he said "what a blessed bid'ah it is!" [1/283 Ibn Katheer - Sheikh Muqbil's checking]

Ibn Abil 'Izz (rahimahullaah) himself says elsewhere proving that earlier he was talking about bid'ah in the language when he categorised bid'ah into five categories and that he sees bid'ah in the deen as not being allowed:

"just as closeness to Allaah is not sought by standing at 'Arafat and Muzdalifah and throwing the pebbles at the Jimaar and walking between Safa and Marwa without being in a pilgrimage occurring in its prescribed time upon the correct reason and prerequisites likewise closeness to Allaah is not sought by a separate prostration. And if it is considered to be closeness then that is if the reason is correct...also closeness to Allaah is not sought through prayer and fasting in every time, it maybe that the ignorant one tries to come closer to Allaah with that which is distant from Him without them even knowing it." [Targhheeb fi salat Raghaaib alMuwdu'ah p.7,8].

Sheikh Al-Albaani (rahimahullaah) commented, "This gives the feeling that he never believed in Bid'ah Hasana (good innovation) with the meaning that is understood by the later generations that is getting closer to Allaah with that which Allaah did not legislate with the proof that it is initially legislated. " See Qamoos Al-Bid'ah – Dictionary of Bid'ah – 1 volume packed with those innovations Sheikh Al-Albaani rahimahullaah spoke against.

In Conclusion:

This shows that the innovators do not have proof for celebrating the Prophet's birthday, innovated dhikr of the Sufis, specifying prayers for the night of the 15th of Sha'ban or specifying its day for fasting, the congregational supplication of the imam after every prayer and other that these innovated matters. This is what the fuss is about, if the Prophet ﷺ didn't specify an act of worship on a particular day, time or place, likewise don't do it.