

النصيحة The Advice an-Naseehah

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال : الدين النصيحة ثلاثا
قلنا : لمن يا رسول الله ؟ قال : لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم
رواه مسلم

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Featured Article

Explanation of the Hadeeth
“Religion is an-Naseehah”

What's Inside

- Invest your time and do not waste it
- How can Tawheed be achieved
- True Knowledge is not Ornamented Words
- Problems that persist in the 'Hearts of the Youth'
- From the Life of Imam Ahmad (رحمه الله)
- Advice to sisters graduating from university

1st
ISSUE

The website, www.islamictreasure.com has been started for the sake of Allaah, so that people all around the world benefit from authentic Islamic materials and acquire the correct knowledge, based on the understanding of our righteous predecessors.

We believe that one of the three things which benefits a person after his death is "beneficial knowledge" and hence we strive hard to provide everyone with that, based on this hadeeth of our beloved Prophet Muhammad (صلى الله عليه وسلم) who said:

"When a person dies, all his deeds come to an end except three: sadaqah jaariyah (ongoing charity, e.g. a waqf or endowment), beneficial knowledge (which he has left behind), or a righteous child who will pray for him." [Reported by al-Tirmidhi, #1376]

Islamic Treasure is a team of concerned Muslims, from a wide range of ethnic backgrounds, united by: our belief (Tawheed), with conviction in the Qur'an (being the last revelation from Allaah to mankind revealed to his last Prophet Muhammad (صلى الله عليه وسلم) and the Sunnah (injunctions, laws and practical examples of the Qur'an in action) of the Prophet (صلى الله عليه وسلم), and the rightly guided Predecessors (the Companions of the Prophet (صلى الله عليه وسلم) and successive generations).

We are committed to the responsibility of our Shahadah (the testimony of a Muslim) and all that it testifies to, all that it denies and the conditions that are included within it.

We aim to improve the situation of the youths in particular and bring them back to the deen-ul-haqq and make them realize their commitment towards their religion and make them love the Aakhirah more than this Dunya.

We continue to broaden our spectrum of da'wah activities and Islamic Treasure is the launching pad in a long list of Islamic Information projects.

We ask Allaah (سبحانه وتعالى) to accept our efforts which we do only in seeking His absolute pleasure and we ask His forgiveness for any mistakes we have made, due to our lack of knowledge or ignorance.



This newsletter "**an-Naseehah**" is one of the projects of www.islamictreasure.com bi'idhnillaahi ta'ala.

It is an attempt to reach out to the people of all age groups with Islam, free from all innovations and deviations. An attempt to clarify, 'the Right Manhaj (way)' based upon the way of the Salafus-Saalih (pious predecessors) towards major aspects of our religion: 'Aqeedah, Ibadah, Da'wah and other fields of Islamic learning, by connecting the Muslims with the scholars of Islam, both past and present through their works.

Readers can send their comments, suggestions, criticisms, queries, corrections and articles to the editor at: editor@naseehah.net

For any queries related to distribution and purchase of this newsletter, e-mail us at: contact@naseehah.net

Our main focus is on Tawheed, and on gaining beneficial knowledge based on the understanding of the best three generations.

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EDITOR'S NOTE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Verily] all praise is for Allaah, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of our own souls [and from our bad deeds]. Whomsoever Allaah guides will never be led astray, and whomsoever Allaah leaves astray, no one can guide. We bear witness that there is no god but Allaah, [alone and without any partner] and I bear witness that Muhammad (صلي الله عليه وسلم) is His slave and Messenger.

May peace and blessings of Allaah (سبحانه وتعالى) be upon His last and final Messenger, upon his family and companions, and upon those who follow them with righteousness till the Day of Judgment!

Before you is the first issue of "an-Naseehah" – a newsletter whose goal is to promote true Islam that derives from the book of Allaah (سبحانه وتعالى), the Sunnah of His Messenger (صلي الله عليه وسلم), and the understanding of the Sahaabah (رضي الله عنهم). This is the only path that can incorporate correct Islamic beliefs and practices.

Since, over the centuries, Muslims have largely drifted away from this magnificent path and fallen into the traps of innovations and deviations, it becomes imperative to guide them back to it and help them live by its pure dictates.

Our mission, hence, is to present purified Islamic teachings and practical guidelines for implementing them.

This newsletter is a humble response to our realization of a great responsibility: the responsibility to bring forth before the English speaking Muslims, writings that refine Islam and present it pure and simple, as close as possible to the way it was understood and practiced by its early righteous pioneers – the Salaf-us-Saalih.

We call upon all Muslims to support us in carrying out this noble trust. This will surely elevate and honour us and spread the eternal message of Islam all over the earth, in sha' Allaah.

We ask Allaah (سبحانه وتعالى) to make this small initiative purely for His sake alone and a means of guidance to those who read it as well as a source of immense reward for those who have helped in producing it, both in this life and in the hereafter.

Editor,

Muhammad Zeeshan Akhtar

“The Religion is an-Naseehah”

(Sincerity and Sincere Advice)

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال:
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[رواه مسلم, 74/1 (#55)]

Tameem ad-Dari (رضي الله عنه) said:

“The Prophet صلى الله عليه وسلم said, (three times),
“The Religion is an-Naseehah (sincerity and sincere advice).” We said, “To whom, O Messenger of Allaah?” He said, “To Allaah, His Book, His Messenger, and to the leaders of the Muslims and the general people.” [Saheeh Muslim, 1/74 (#55)]



This saying indicates that ‘naseehah’ includes the branches of Islam, Emaan, and Ihsaan which were mentioned in the hadeeth of Jibreel (عليه السلام), as they were all termed to be a “religion”

Imam al-Khattabi (رحمه الله) said, ‘Naseehah’ is a word that expresses a sentence; it is the desire for good for the one who is advised. He further said, “The linguistic root of ‘Naseehah’ means purity.” This is in the same sense as, “Honey is purified from the wax.” [Source: Jaami’ al-‘Uloom wal-Hikam, (1/218-219), checked by Shu’aib al-‘Amaoot]



Imam an-Nawawi (رحمه الله) said:

As regards sincerity to Allaah سبحانه وتعالى then its meaning refers back to:

- Having Eeman (faith) in Allaah (سبحانه وتعالى), and the denial of misinterpretation with regards to His Attributes.
- Describing Him (سبحانه وتعالى) with the qualities of completeness, perfection, and greatness whilst declaring Him completely free from any defects or deficiencies.
- To avoid disobedience to Him.

- To love for His sake and to hate for His sake.
- To keep good relations with those who obey Him and to have enmity towards those who disobey Him.
- To perform Jihad against those who disbelieve in Him.
- To recognize His favours and to give thanks to Him for them.
- To have sincerity in all affairs.
- To call to everything that we have mentioned, and to encourage it.
- To show kindness to all people, to all those whom you are able to, in this call.

Imam al-Khattabi (رحمه الله) said,
“The reality of this attachment refers back to the servant being sincere to himself, since Allaah سبحانه وتعالى has no need of the sincerity of the one doing it.”

As regards sincerity to His Book, then it is:

- To believe that it is the Speech of Allaah (سبحانه وتعالى) and His Revelation.
- Nothing resembles it from the speech of the creation.
- No one from the creation is able to match it.
- Then, to give it due respect by reciting it and acting upon it as it should be done, and to do that well.
- To have khushoo’ (humbleness and submissiveness) when doing so.
- To correctly recite its letters.
- To defend it from the misinterpretation of the people who make tahreef (corruption and changes) and from the onslaught of those who attack it.
- To believe in what is in it.
- To affirm its rulings.
- That you learn its sciences and examples.
- That you take heed over its warnings and ponder over its amazing matters.

- That you act upon those things that are clear, and that you submit to those that are not so clear.
- That you seek after those matters which are general and specific, abrogated and abrogating.
- To promulgate its sciences and to call to it, all of this being sincerity to it.

As regards sincerity to the Messenger of Allaah (صلي الله عليه وسلم), then it is:

- To testify to the truth that he was sent with.
 - To obey him in what he ordered and prohibited.
 - To aid him and to assist him in life and in death.

- To be at enmity with those who are his enemies.

- To align oneself with those who have allegiance to him.

- To respect his rights and his honour.

- To revive his way and his Sunnah.

- To spread his da'wah (call), and his shari'ah (law).

- To expel any doubt that is raised against it.

- To give ones full attention to the sciences of Hadeeth.
 - To gain understanding of its meaning, and to call to it.

- To have mildness and kindness in learning and teaching it.
- To give due place and importance to it.
- To display correct manners when reading it.
- To withhold from speaking about it without due knowledge.
- To give due respect to its people because of their attachment to it.
- To take on board its manners and conduct.

- To love the Ahlul-Bayt (family of the Prophet صلى الله عليه وسلم), and his Companions.
- To avoid those who introduce bida'h (innovations) into his Sunnah, and to avoid those who attack even a single one of his Companions.

Sincerity to the Leaders is:

- To help them upon the truth.
- To obey them in it.
- To order them with it.
- To remind and advise them with kindness and gentleness.
- To remind them of that which they are heedless and neglectful of.
- To help them fulfill those rights of the Muslims that has not reached them yet. Not to rebel against them.
- To enamour the hearts of the people with obedience to them.

Imaam al-Khattabi (رحمه الله) says, "From sincerity to them is Prayer behind them, Jihad along with them, to give the zakat (charity) to them, and not to rebel against them with the sword when injustice or bad treatment appears from them. And that they are not praised with false praises, and that du'a (supplication) is made for their righteousness."

All of this is based upon the fact that what is meant by the leader of the Muslims is the Caliph, and other than him from the administrators who take charge of the affairs of the Muslims. Imaam al-Khattabi (رحمه الله) also quotes it, then says:

"And it has also been taken to refer to the Imams – who are the scholars of the Religion. And that sincerity to them includes accepting what they report, following them as regards rulings, and to have good thoughts about them."

Sincerity to the general Muslims, and they are those who are other than the rulers and the scholars, it is :

- To guide them to what is beneficial for them, both in the Hereafter and in this life.
- To keep harm away from them so that he teaches them that which they are ignorant of as regards the Religion.
- To help them in this by words and actions.

al-Hasan al-Basri (رحمه الله) advised while on his deathbed:

"Be the farthest of people from those things you have been forbidden, and be the most involved of people in the good you have been commanded to do; and know that the steps you take are two steps: a step in your favor and a step against you, so be careful where you come and where you go"
[Hilyatul-Awliya (2/154)]

- To hide their faults and to fulfill their needs and wants.
- To remove that which is harmful to them, and to bring that which is of benefit to them.
- To order them with good and to forbid them from evil, with gentleness, sincerity, and compassion for them.
- Having respect for their elderly, and respect for their young.
- To give them good admonition, not acting deceitfully towards them.
- To love the good things for them, which he would love for himself.
- To hate the bad things for them, which he would hate for himself.
- To protect their wealth, and reputation, and other than that, with sayings and actions.
- To encourage them to take on the character of all that we have mentioned, from all the types of sincerity.
- And to enliven their feeling for acts of obedience. And there were some from our predecessors whose advice was so great, that it caused severe harm to his worldly affairs – and Allaah knows best.”

[Source: Sharh Nawawi 'ala Saheeh Muslim, (2/38)]

"So invest your time and do not waste even a single moment of it..."

By, Abu 'Abdullaah Muhammad Sa'id Raslan (حفظه الله)

Leave off of you those empty exchanges of praise. Be greedy as regards to your day and night. And indeed turn all your attention to that which benefits you, for indeed life is short. And no one will benefit you, because you will die alone and you will enter your grave alone and you will be questioned alone and you will stand before Allaah alone.

Then, for sure you will be asked about your deeds. So invest your time and do not waste even a single moment of it. And do not be like those who when death, the destroyer of pleasures and separator of people, comes to them they say: "Oh my Lord, return me!" [Qur'an, Surah al-Muminoon (23:99)]

Why is it that he wants to return? Is it because he wants to build a house? Or that he wants to furnish a home? Why is it that he wants to come back? Why does he want to return? He wants to do good deeds!

"...Such that I may do good deeds with what I have left behind." [Qur'an, Surah al-Muminoon (23:100)]

Now you are here! So if you are one day going to say: "Oh my Lord return me, such that I may do good deeds with what I have left behind." You are here now! Because you will not be returned. As for now, you are here. Such opportunity, none, by Allaah will let slip out of their hand except the crazy. The weak of mind let such opportunities to slip by.

This person that will later say: "Return me to do good, return me to the dunya to engage in the doing of the good deeds."

So, now you are in it so do the good deeds. Now you are not asking to be returned. And this is very soon, because surely you will not be returned. The return is impossible, and the way back is so long. So work towards that day and prepare yourself for it. And know that no one will fast on your behalf. No one will pray on your behalf.

Do for your own self. And be greedy as regards to your next life. Because Allaah, Blessed and High is He, has informed us that the disbeliever, on the Day of Judgment, will say in regret and sorrow: "I wish I had prepared for my life (hereafter)."

The one who wants this dunya to remain for him, is like the one who grabs a fist of water; betrayed only by the cracks between his fingers.

So what was this that you were in? It is not life! It is more like a mirage! This dunya is like a mirage that is soon to disappear. A rainbow soon to go away. Like lightning is there for only a flash, it doesn't stay. If you want to hang on to this life and remain within it, try to grab a fist of water, you will not be able to. The one who wants this dunya to remain for him, is like the one who grabs a fist of water; betrayed only by the cracks between his fingers. We need to leave off those things that we have become accustomed to. And from the things that have become habitual to us.

As regards to how we spend our time, we have to be greedy, as regards to the moments and minutes and seconds of our lives. The students of knowledge particularly are the foremost candidates for being careful about how they spend their time.

Imam Ibn Jawzee (رحمه الله) after he narrates the hadeeth of the Messenger (صلى الله عليه وسلم) in which he (صلى الله عليه وسلم) tells us that Ibraheem (عليه السلام) told him to deliver his salaams to his Ummah (of Muhammad) and tell them that Jannah is fertile soil (empty land) and to populate it is to say SubhanAllaah, Alhamdulillah, La ilaha ila Allaah, and Allaahu akbar.

So whenever you say these words, these lasting words, these good words, a palm tree will be planted for you in Jannah. Ibn al Jawzee (رحمه الله) comments after the hadeeth saying: SubhaanAllaah! How many palm trees have we frivolously given up?"

This is an easy matter, SubhaanAllaah, Alhamdulillah, La ilaha ill Allaah, and Allaahu Akbar. However I understand the excuse of those who were not aided by Allaah. I ask Allaah that we should not be from them, sometimes an individual knows where the khayr is and he has unshakable belief of what his path should be, and he has knowledge of which way he should take, but is unable to move towards that bounty of Allaah – not even a single movement. Nor take towards it a single step, because his sins have tied him down and because his transgressions have bound him. So to Allaah we belong and to Him we shall return.

We ask Allaah, Elevated and Mighty is He, to give us vision and insight as regards that which benefits us and to give us the benefit of that which we are able to see.

[Source: Transcribed from a lecture delivered by Shaykh Muhammad Sa'id Raslan (حفظه الله)]

Question: I hope that Allaah will help me become a Da'ee (caller to Islam). What is your advice to me?

Answer: We hope that Allaah fulfills your wish. We advise you to learn, act upon what you learn, and invite others to learn using the best ways and manners, while intending good and patiently enduring any harm that may befall you. **[Source:** Permanent Committee for Scholarly Research and Ifta' (Fatwa #6361)]

.....
The successful Da'wah is the one that is accompanied by knowledge of Shari'ah (Islamic law) and deep insight. Allaah سبحانه وتعالى says: And who is better in speech than he who [says: "My Lord is Allaah (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allaah's (Islaamic Monotheism), and does righteous deeds. **[Qur'an, Surah Fussilat (41:33)]**

And, He (Glorified be He) says: Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allaah (i.e. to the Oneness of Allaah - Islaamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allaah i.e. to the Oneness of Allaah - Islaamic Monotheism with sure knowledge). **[Qur'an, Surah Yoosuf (12:108)]**

The successful Da'wah should stem from and rely on the Book of Allaah, the Sunnah of His Messenger (صلى الله عليه وسلم), and the correct understanding and application of these two sources as observed by the Sahabah (Companions of the Prophet), the Tabi'un (Followers, the generation after the Companions of the Prophet), and their followers. **[Source:** Permanent Committee for Scholarly Research and Ifta' (Fatwa #5226 Part 12; Page 243)]

How can Tawheed be achieved?

‘AQEEDAH

It should be noted that achieving Tawheed or true belief in the Oneness of Allaah can only be done by testifying truly that there is no god but Allaah and that Muhammad is the Messenger of Allaah. Achieving this is of two degrees, one that is obligatory and one that is mustahabb.

The obligatory degree is achieved by means of three things:

1 – Giving up shirk (association of others with Allaah) in all its forms, major, minor and concealed.

2 – Giving up bid'ah (innovation) in all its forms.

3 – Giving up sin in all its forms.

The mustahabb degree is that in which people may vary greatly, and it means not having anything in the heart of attachment to anything or anyone other than Allaah, so the heart is focused entirely on Allaah and pays no attention to anything or anyone else; he speaks only for the sake of Allaah and his deeds and actions are all for Allaah and all his thoughts are focused Allaah (سبحانه وتعالى). Some scholars described this degree as: giving up something that is permissible so as to avoid something that is forbidden; that includes actions of the heart, tongue and physical faculties.

In order to achieve these two degrees, certain things are essential:

1 – Knowledge, otherwise how can one attain Tawheed or true belief in the Oneness of Allaah and act upon it if he does not know of it or understand it? Each accountable adult must learn about the Oneness of Allaah that which

will make his beliefs, words and deeds correct, then anything more than that is a bonus.

2 – Firm, certain and deeply-rooted belief in that which was narrated from Allaah (سبحانه وتعالى) and His Prophet (صلى الله عليه وسلم) of reports and words.

3 – Obedience to the commands of Allaah and His Messenger (صلى الله عليه وسلم) by doing that which is enjoined, and avoiding that which is forbidden.

The more a person achieves these things, the stronger will be his Tawheed and the greater will be his reward.

Shaikh al-Islam, Muhammad ibn 'Abdul Wahaab (رحمه الله) said:

"Tawheed has pillars and subdivisions, it has its prerequisites, its ordainments and its obligations. True Islaam – with its perfection and completeness – is not attained except when it (Tawheed) is established upon knowledge and action."

[Source: al-Mawrid al-'Adhb al-Zulaal, page 6]

Our Messenger (صلى الله عليه وسلم) has explained to us that the one who attains the highest level of Tawheed is the one who is promised that he will be with the seventy thousand who will enter Paradise without being brought to account – we ask Allaah of His bounty.

Tawakkul (trust) is the summary of faith, as Sa'eed ibn Habeeb said,

indeed it is the ultimate aim as Wahb ibn Munabbih (رحمه الله) said.

Note: Achieving true Tawheed or belief in the Oneness of Allaah cannot be achieved by mere wishing or pretending, or by empty claims that have no real essence, rather it is achieved by means of firm belief that is rooted in the heart, by achieving true ihsaan that is confirmed by a good attitude and righteous deeds. The Muslim must hasten to make the best of every moment of his life and hasten to do good deeds and acts of worship; he should ignore the hardship and enjoy the pain, for that which is with Allaah is precious, for that which is with Allaah is Paradise.

[Source: IslamQA, (Fatwa #96083)]



Intellectual Evidence of the Existence of Allaah

(Imam Abu Hanifa (رحمه الله))

Shaykh Muhammad ibn Saalih al-'Uthaymeen (رحمه الله) mentioned in his Explanation of the book al-'Aqeedah al-Wasitiyyah:

If someone says: "What is the proof of the existence of Allaah, the Mighty and Sublime?"

We reply that the evidence for Allaah's existence are: The 'Aql (Intellect), the senses, and the Shari'ah. All three prove the existence of Allaah. If you like, you can add the Fitrah (innate disposition). Therefore, the proofs of Allaah's existence are four: The 'Aql, the senses, the Fitrah and the Shari'ah.

Also, we have mentioned the textual evidences (Shari'ah) last, not because it is not worthy of being mentioned first; rather because we are addressing him who does not believe in the Shari'ah.

As for the evidences from intellect, we ask: Do all these creatures exist by themselves, or by chance?

If you say they exist by themselves; this is rationally impossible, it was first non-existent, so how can it exist when it was non-existent?! The non-existent is nothing until it exists, then, it is not able to bring itself into existence.

If you also say they exist by chance; then we say this is also impossible O denying one! All the things produced, like planes, rockets, vehicles and other forms of machinery, do they exist by chance? He would (definitely) reply that this is not possible. (If that is not possible); in the same way, it is not possible, whatsoever, that birds, mountains, the sun, the moon, the stars, the trees, coal, sand, the seas and other than that, exist by chance.



It was said, that a group of as-Sumaniyyah, who are from the people of India, came to Imam Abu Hanifah (رحمه الله). So, they debated with him regarding the existence of the Creator, the

Mighty and Sublime. Imam Abu Hanifah, a very intelligent scholar, made an appointment with them, saying that they should come back after a day or two.

So they came back; (and) said: "What do you say?"

He [Imam Abu Hanifah (رحمه الله)] said: "I thought about a ship full of freight and provisions, which sailed the sea, docked, unloaded what is carried, and left, and it also had no captain and no dock workers."

They replied: "You thought of this?!" He replied: "Yes." They said: "Then, you have no intellect! Is it imaginable that a ship sail without a captain, unload itself and leave?! This is unintelligible!"

He [Imam Abu Hanifah (رحمه الله)] said: "How is that you cannot comprehend this, yet you reason that these heavens, the sun, the moon, the stars, the mountains, the trees, the animals and the people, all exist without a Maker?!"

They realized that this man was addressing them by using their own sense of reason, and that they were incapable of giving any reply to this nor its meaning.

A Bedouin Arab was asked: "With what did you know your lord?" He replied: "The tracks indicate the direction of the journey, while the dung indicates a camel. So, heavens possessing of such towers, and the earth with such paths, and the sea with such waves – would that not indicate (the existence of) the All-Hearing and the All-Seeing?"

For this reason, Allaah, the Mighty and Sublime, said: "Were they created by nothing, or were they themselves the creators?" [Qur'an, Surah at-Tur (52:35)]

Therefore, intellect, firmly and unequivocally, indicates the existence of Allaah.

[Source: Sharh al-'Aqeedah al-Wasitiyyah by Shaykh Muhammad ibn Saalih al-'Uthaymeen (رحمه الله), (1/55-57)]

Status of Sunnah

It is obligatory on the entire Ummah to revere the Sunnah

It is obligatory on the entire Ummah to revere the Sunnah of the Messenger of Allaah (صلى الله عليه وسلم), acknowledge its status, and abide by its teachings because it is the source which explains and demonstrates the Qur'an; it clarifies the allegorical, defines absolute matters, and specifies the general ones. Anyone who reflects upon the Book of Allaah and the Sunnah of the Prophet knows this fact, because Allaah (سبحانه وتعالى) says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have also sent down unto you (O Muhammad (صلى الله عليه وسلم)) the Dhikr [reminder and the advice (i.e. the Qur'an)], that you may explain clearly to men what is sent down to them, and that they may give thought. [Qur'an, Surah al-Nahl (16:44)]

Therefore, the Prophet (صلى الله عليه وسلم) is the one who explained to the people what has been revealed to them. If his Sunnah is not considered and cannot be used in argument, how could he explain to the people their religion and the Book of their Lord? This is a manifest error.

Thus, it is known that the Prophet (صلى الله عليه وسلم) is the one who explained the Book of Allaah and its hidden meanings. Allaah (سبحانه وتعالى) says in Surah al-Nahl:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And We have not sent down the Book (the Qur'an) to you (O Muhammad (صلى الله عليه وسلم)), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe. [Qur'an, Surah al-Nahl (16:64)]

Thus, He (سبحانه وتعالى) explains that He sent down the Book to the Prophet (صلى الله عليه وسلم), so he may decide the disputable matters among people. If his Sunnah is not explained to the people and cannot be used as a proof, this meaning will be futile. Allaah (سبحانه وتعالى) says that the Prophet explains to the people what has been revealed to them and also settles their disputes.

This indicates that following his Sunnah is obligatory. It is worth mentioning that this obligation does not apply exclusively to the people living during his time and to his Sahabah but to them and to those who will come after them until the Day of Resurrection, because the Shari'ah (Islamic law) is applicable to all the people at all times until the Day of Resurrection. Indeed, he is the Messenger of Allaah to all people.

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa # Part 25; Pages 16-18)]

Take this QUIZ

1. In the last aayah of Surah al-Fatihah, who are referred to as having earned Allaah's anger, and who went astray?
2. Who are the angels who write down the good deeds and bad deeds of every person?
3. Write down the name of the first four righteous caliphs of Islam in order of their becoming caliphs.
4. Which uncle of the Prophet (صلى الله عليه وسلم) was named Asadullaah (Lion of Allaah)?
5. Who is the only woman mentioned in the Qur'an by name?
6. Which is the longest aayah in the Qur'an?
7. Name the daughter of 'Umar ibn al-Khattab (رضي الله عنه) who was a wife of Prophet (صلى الله عليه وسلم)?
8. Which companion of the Prophet (صلى الله عليه وسلم) was known as "Pigeon of the Mosque"?
9. Name the temporary center where the Prophet صلى الله عليه وسلم, in the initial phase of Islam, used to secretly meet his followers and teach them about Islam
10. What was the name of the second wife of the Prophet (صلى الله عليه وسلم)?

[Answers on Page 15]

Sincerity towards Allaah is the best type of sincerity. The Muslim is being sincere towards his Lord if he achieves sincerity in three aspects: faith and proper belief, acts of obedience, and morals and manners.

Faith does not mean mere wishful thinking. The one who is sincere in his faith is the one who attains faith in the way his Lord wants from him, which includes sincerity in faith, sincerity in intention, and sincerity in fear of Allaah سبحانه وتعالى. Not every act of obedience is sincere unless it is done, both outwardly and inwardly, in a manner which Allaah likes.

Allaah has described the sincere in one verse, in which He says (interpretation of the meaning):

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾

"It is not al-Birr (piety, righteousness) that you turn your faces towards east and (or) west (in prayers); but al-Birr is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-Masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs as-Salaah (Iqaamat-as-Salaah), and gives the Zakat, and who fulfill their

covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are al-Muttaqoon (the pious)" [Surah al-Baqarah 2:177].

Ibn Katheer (رحمه الله) said: This verse includes a number of great meanings, important principles and sound beliefs. [Source: Tafseer Ibn Katheer, (1/485)]

• Shaykh 'Abd al-Rahmaan al-Sa'di (رحمه الله) said: "Such" means those who have the characteristics mentioned, such as good beliefs and actions which are the effect, evidence and light of faith; the morals and manners which lend dignity to man and are the essence of humanity. These are the ones who are "the people of the truth", whose faith is sincere, because their actions confirm their faith.

"And they are al-Muttaqoon (the pious)", because they refrained from what is forbidden and did what is enjoined, because these things include all good attributes by implication, and because fulfilling one's covenant is the essence of the entire religion, and because the acts of worship mentioned in this verse are the greatest acts of worship and the one who does them will undoubtedly do other acts of worship. They are the righteous, the sincere people of truth, the pious. [Source: Tafseer al-Sa'di, (page 83)]

• Shaykh Muhammad ibn Saalih al-'Uthaymeen (رحمه الله) said:

Among the things we learn from this verse is that what is mentioned is true sincerity towards Allaah

and towards His creation, because Allaah says: "Such are the people of the truth"; they are sincere towards Allaah, as on the basis of these good beliefs they establish faith and belief in Allaah, the Last Day, the Angels, the Book and the Prophets, and they establish prayer, pay zakat, and give what is dear to them to the charitable causes mentioned.

As for their sincerity towards Allaah's creation, that is included in the words of Allaah: "who fulfill their covenant when they make it", which is one of the signs of sincerity.

Hence Allaah says: "Such are the people of the truth", as they are sincere in their beliefs, in their interactions with Allaah and with other people.

[Source: Tafseer Surah al-Baqarah, (2/293, 294)]

From
The Lives
of our
SALAF

Imam Ahmad رحمه الله and his 'strict adherence to the Sunnah'

This incident from the life of the great Imam of Ahlus Sunnah – Imam Ahmad bin Hanbal (رحمه الله) proves, how sincere he was in not accepting anything without an authentic evidence, and his politeness in accepting the truth after it was proven to be correct.

'Abdur Rahman at-Tabeeb said: "Ahmad bin Hanbal and Bishr bin al-Harith both fell ill and I visited Bishr and asked him: 'How do you find yourself?' And he would glorify Allaah, saying: 'I praise and thank Allaah to you; I find such-and-such.'

Then I would visit Abu 'Abdullaah Ahmad bin Hanbal and say: 'How do you find yourself, Oh, Abu 'Abdullaah?' And he would say: 'I am in good stead.'

So one day, I said to him: 'Your brother, Bishr is ill and when I ask him about his condition, he begins by praising and thanking Allaah, then he informs me (of his condition).' Upon hearing this, he (Imam Ahmad) said: 'Ask him from whom he took this?' I said: 'I am afraid to ask him.' He said: 'Say to him that your brother, 'Abu

'Abdullaah asks from whom did you take this?' He (the narrator) said, "So I visited him and informed him of what he had said, upon which he said: 'Abu 'Abdullaah does not accept anything without an Isnad [i.e. he did not accept any words or deeds unless they can be traced via an authentic chain of narrators to the Prophet and his companions]'

Then he said: It is reported on the authority of Ibn 'Awn, who reported on the authority of Ibn Sireen that he said: 'When a slave praises and thanks Allaah before voicing a complaint, then it will not be a complaint. I only say to you: 'I find such-and-such, in order to acknowledge Allaah's power over me.'

He (the narrator) said: 'So I left and went to Abu 'Abdullaah and informed him of what he had said. After that, I found that if I visited him (Imam Ahmad), he would say: 'I praise and thank Allaah to you,' then he would mention what ailed him."

[Source: Manaqib al-Imam Ahmad (رحمه الله) by Ibn al-Jawzee (رحمه الله), (pages 245-246)]

Did
You
Know?

The real name of the great Sahaabi, Abu Hurairah (رضي الله عنه) was "**Abdur Rahman Ibn Sakhr ad-Dawsee al-Yemeni**".

His name in the pre-Islamic period (in the days of Jahiliyyah) was 'Abd ash-Shams Ibn Sakhr (Servant of the Sun) and his kunyah was Abu al-'Aswad. His name was changed to Abdur Rahman after he accepted Islam.

The prophet (صلى الله عليه وسلم) used to call him "Abu Hirr" and "Abu Hurairah", meaning "Father of the kitten", as he would carry a kitten around with him.

[Source: al-Bidayah wan-Nihayah, (8/103)]

KNOWLEDGE

True Knowledge is not 'Ornamented Words'

By Shaykh 'Abdul 'Aziz ibn 'Abdullah ibn Muhammad Aal ash-Shaykh (حفظه الله)

Knowledge is the noblest pursuit and the most important gain. Indeed it is, since knowledge is the condition for realizing the worship of none but Allaah, the Lord of the Worlds. A person who has acquired knowledge has, in fact, gained great blessings; our Lord سبحانه وتعالى has negated the equality between those who have knowledge and those who do not in His Words:

Say: "Are those who know equal to those who know not?" [Qur'an, Surah al-Zumar (39:9)]

Knowledgeable people are more apt to be more fearful and mindful of Allaah (سبحانه وتعالى) because of the knowledge they have attained about His signs and creation, and also because they realize the Rights of Allaah (سبحانه وتعالى) upon them. Allaah (سبحانه وتعالى) says:

"It is only those who have knowledge among His slaves that fear Allaah." [Qur'an, Surah Fatir (35:28)]

Shar'y (Islamic legal) knowledge is the legacy of our Prophet (صلي الله عليه وسلم) and all the other previous Prophets (peace be upon them); our Prophet (صلي الله عليه وسلم) said:

"Scholars are the heirs of the prophets. The prophets did not leave behind Dinars or Dirhams; rather, they left behind knowledge, so whoever acquires it has gained a great share." [Musnad Ahmad (5/196), Sunan Abu Dawood (#3641)]

To speak about the merits of knowledge, one finds no difficulty clarifying its excellence. All

people, the knowledgeable and the ignorant, agree to this.

Moreover, an ignorant person dislikes the trait of ignorance and feels displeased to be described as such, and should they be described as having knowledge, they would be pleased. This is only because they know the merit and excellence of knowledge.

True knowledge is to know Allaah (سبحانه وتعالى), His Names, Attributes and Rights; to meditate upon His creatures; to ponder over His Divine Law and to act accordingly, i.e., by following the commands and avoiding the prohibitions; and then to invite people to adopt the same and spread it among them.

It is this knowledge that increases the believer's Eeman (faith), leads them to attain the Good Pleasure of their Most Merciful and Most Compassionate Lord, and a lofty place in Paradise.

True knowledge is not ornamented words, embellished phrases, elegantly arranged sentences, choosing sophisticated structures, odd words, and rarely used expressions, which make it difficult or almost impossible for the reader to catch the meaning or understand the point being discussed.

A given sentence may also be ambiguous, carrying several possible meanings without clarifying or hinting at the intended meaning.

Rather, true knowledge, according to the words of the Shaykh of Islam Ibn Taymiyyah (رحمه الله) is:

Scholars are the heirs of the prophets. The prophets did not leave behind Dinars or Dirhams; rather, they left behind knowledge, so whoever acquires it has gained a great share.

{ بحث محقق، أو نقل مصدق، وما سوى ذلك فهذيان مزوق }

“Well verified research or authentic report; other than this is embellished nonsense.”

This was the way of the Salaf (righteous predecessors) of this Ummah (nation based on one creed) and the pious followers after them. It

was characteristic of their knowledge to the extent that the words of the Salaf were described as “few but very beneficial”. The scholars of this Ummah followed the very way of their Salaf.

[Source: Rasa'il wa Fataawa 'Abdul-'Aziz ibn 'Abdullah Aal ash-Shaykh, (pages 43-44)]

Until When Will You Say: 'Know may Allaah have mercy upon you'?

Shaykh al-'Allamah Muhammad Amaan al-Jaamee (رحمه الله) said:

The smaller students of knowledge in this era have unfortunately been preoccupied; they have been preoccupied with siyaasah (politics) and they do not know the meaning of siyaasah.

On many occasions the students approach me at my chair when I get ready to leave, here, in Riyaaadh and in Kharj, and I expect them to ask me knowledge related questions and surprisingly they ask me concerning political incitement (against the ruler), groups and ideologies. They have become preoccupied.

Whoever desires to seek knowledge should totally turn away from all manifestations of political incitement and they should start by memorizing the smaller books. They should begin with **al-Usool-uth-Thalaathah (The Three Fundamental Principles)** and they should pay no attention to the rabble rousers who say: “Until when will we say: 'Know may Allaah have mercy upon you?' Will you say this until you die?”

When you die and you are in the grave you will be asked about that which you once used to mock: Who is your Lord? What is your religion? Who is your Prophet? You ridiculed this when you were living and you will be asked about that which you ridiculed when you are in your grave. The first thing that you will be asked about, the first thing is that which is contained within the Three Fundamental Principles.

Pay no attention to this detrimental political incitement and memorize this small booklet because it contains Tawheed, (legislated) rulings, the actualization of the statement of Tawheed (Laa ilaha illa Allaah), the nullifiers of Islaam and the four principles. Memorize them like you memorize Faatihah. Then review it with

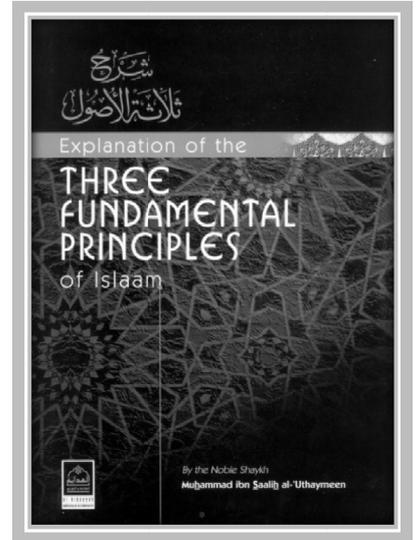
the students of knowledge so that they can explain it for you so that you can understand (what you have memorized).

I am certain that a student of knowledge who has understood the three fundamental principles, if he

was sent as a caller to a non-Arab country with the three fundamental principles he would be like Ibn Taymiyyah (رحمه الله) (i.e. in the eyes of the people).

This is something that has been noticed. If you memorized this text and understood it and you spent some time amongst the Africans and Asians, if you explained to them the three fundamental principles then there you would be like Ibn Taymiyyah (رحمه الله).

[Source: al-Ajwibat adh-Dhabiyyah 'Ala al-Asilah al-Manhajiyah. Compiled and translated by Abu 'Abdillaah Hassan Somali. Slightly adapted by the editorial board.]



Note: al-Usool-uth-Thalaathah (The Three Fundamental Principles) is the great work of Shaykh Muhammad ibn 'Abdil-Wahhaab (رحمه الله), discussing the three questions which the dead person is asked in the grave: 'Who is your Lord?', 'What is your religion?' and 'Who is your Prophet?'.

Thoughts and delusions that are not compatible with religion do not bother a dead heart, because such a heart is already lifeless and ruined and that is all that Satan wants. It was said to one of the pious predecessors: "The Jews and Christians say that they do not suffer from the problem of waswasah (insinuous whispers)." He replied: "They are speaking the truth, for what would Satan want with a house that is in ruins?" **[Majmoo' al-Fataawa by Ibn Taymiyyah, (22/608)]**

On the other hand, if the heart is lively and contains a degree of Eeman (faith, belief), Satan will launch a merciless and relentless war against it and will inflict upon it contradictory insinuations about the religion of its owner. This war can be highly destructive if the person succumbs to it. Satan will go to the extent of making the person sceptical about his or her Lord, religion, and belief. If Satan senses any weakness or defeat in the heart, he will prevail upon it until he drags it to apostasy, but if he finds the heart to be powerful and resistant, he will be disgraced and badly defeated.

Nevertheless, all the devilish insinuations that Satan casts on the heart will be ineffective if one uses the cures recommended by the Prophet (صلي الله عليه وسلم).

Ibn 'Abbas (رضي الله عنه) reported that a man came to the Prophet (صلي الله عليه وسلم) and said: "I experience thoughts about things regarding which I would prefer to become charcoal or ashes than to utter them. The Prophet (صلي الله عليه وسلم) replied: Praise be to Allaah, Who has sent Satan's trick back to him." **[Musnad Ahmad (1/235), and Sunan Abu Dawood, (#5112)]**

In another hadeeth, some of the Companions came to the Messenger of Allaah (صلي الله عليه وسلم) and said: "O Messenger of Allaah! We get some thoughts in our minds which we consider too awful to express. The Prophet (صلي الله عليه وسلم) answered: Is that so? They replied: Yes. Then he (صلي الله عليه وسلم) said: That is pure Eeman." **[Saheeh Muslim, (#132)]**

It is as if the Prophet (صلي الله عليه وسلم) were telling his Companions: "The meaning of it being pure

Eeman is that these emerging insinuations and your shunning of them and regarding them as too horrible will cause no harm to your Eeman but it is rather an indication that your Eeman is pure and unadulterated."

The Prophet (صلي الله عليه وسلم) is reported to have said: "Satan may come to one of you and say: Who created so-and-so? Until he says: Who created your Lord? So when he inspires such a question, one should seek refuge with Allaah, (By saying: **'A'oodhu billahi min ash-Shaytaan ir-rajeem'**): "I seek refuge in Allaah from Satan, the accursed) and give up such thoughts." **[Bukharee, (#3276) and Muslim, (#134, #214)]**

In another version, the Prophet (صلي الله عليه وسلم) said: "One should then say: I believe in Allaah and His Messenger."

The Prophet (صلي الله عليه وسلم) also said: "The people will nearly ask too many questions, so that one of them may say: 'Allaah created all of creation, but who created Allaah?' If they say this, then say: "Say: He is Allaah, [Who is] One, Allaah the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent) **[Surah al-Ikhlās (112:1-4)]**, spit (without actually releasing spittle) to your left three times, and seek refuge with Allaah from the devil." **[Abu Dawood (#4722)]**

In all the aforementioned ahadeeth, the Companions (رضي الله عنهم) described the disease to the Prophet (صلي الله عليه وسلم) and he in turn prescribed the treatment for it in the following four actions:

1. Shunning these insinuations entirely, forgetting them as if they had not existed at all and preoccupying oneself with safe thoughts

If the heart is lively and contains a degree of Eeman (faith, belief), Satan will launch a merciless and relentless war against it and will inflict upon it contradictory insinuations about the religion of its owner

2. Seeking refuge with Allaah from the thoughts and from the accursed Satan
3. Saying the phrase: "I believe in Allaah and His Messenger"
4. Reciting Surah al-Ikhlaas [Qur'an, Surah al-Ikhlās (112:1-4)] then spitting drily (without spittle) to the

left side three times saying: "A'oodhu billahi min ash-Shaytaan ir-rajeeem."

[Source: "Min Mushkilaat ash-Shabaab" By Shaykh Muhammad Ibn Saalih al-Uthaymeen, (pages 28-31), translated by 'Abdur-Raafi Adewale Imaam]

Advice to a young man who is beginning to follow the path of righteousness

By ash-Shaykh Muhammad ibn Saalih al-'Uthaymeen (رحمه الله)

Our advice to this young man who is heading in the right direction, in sha' Allaah, is:

1. He should always ask Allaah to keep him steadfast and on the right path.
2. He should read the Qur'an a great deal and ponder its meanings, because this Qur'an has a great impact on the heart, if one reads it carefully and ponders it.
3. He should strive to do acts of worship regularly, without getting bored or feeling lazy, because the Prophet (صلي الله عليه وسلم) sought refuge with Allaah from incapability and laziness.
4. He should strive to keep company with good people and avoid keeping company with bad

people.

5. He should advise himself when his nafs is influencing him and should say to himself: The distance is far and the path is long, let him advise himself to be steadfast, because Paradise is surrounded with difficult things and Hell is surrounded with whims and desires.

6. He should keep away from bad friends, even if they were his friends before, because bad friends will influence him. Hence the Prophet (صلي الله عليه وسلم) said: "The likeness of a bad companion is that of the one who works the bellows: either he will burn your clothes or you will notice a bad smell from him."

[Source: Liqa'at al-Baab al-Maftooh, (1/153)]

Advice to Sisters

Advice to sisters graduating from university

There follows some advice to women who have finished their studies:

- Every sister who has completed her studies should take stock of herself and the years that she spent in the university or elsewhere, and whatever occurred during them of sin or falling short in her duties towards Allaah. She should repent sincerely to Allaah, for repentance is required throughout life. No Muslim is free of sin or shortcomings in his or her duties towards Allaah, so it is essential to repent from that.

If the sister was righteous during her studies, then she should praise Allaah for saving her from the sins that others have fallen into, and she should continue to adhere to that path of righteousness

and to her religion. Each of her days should be better than the day before, always.

- Sisters who have graduated should invest the time between graduation and marriage in calling people to Allaah. Women need female daa'iyahs who will encourage them to follow the path of righteousness. It saddens us to say that there is an urgent need for female daa'iyahs and that those of our sisters who are undertaking this task are very few. There are many who are capable of helping and benefitting their fellow women, but we see that many of them are helpless and lazy.

If any sister who has graduated wants to seek work and enter the workplace, she should fear Allaah her Lord in doing so, and be keen to ensure that her work is Islamically acceptable in

and of itself, and that her environment is free of haraam things, such as music and free mixing.

If her work involves teaching girls, she should strive hard to take care of them and seek to guide them and show them the right path, because there are many temptations facing Muslims, both males and females. So the Muslim needs someone to strengthen his resolve, stand by his side and encourage him to obey Allaah. This is especially true in the case of females, because the burden of temptation they face is greater and the protection they have is weak.

- She should strive to find good and righteous friends among other women, because those good friends will help her to obey Allaah and will help her to find things that are useful and beneficial, and make her steadfast in following the way of guidance.

- Keeping away from things that provoke desire, such as books, images and movies. Undoubtedly this is a dangerous stage for our sisters, and subjecting oneself to these provocations may lead to bad consequences, and addition to the fact that it is sin in and of itself. Our sisters have to pay attention to this matter, and seek the help of Allaah to remain steadfast in their religious commitment. Temptation could make people crazy and ruin their lives, and the Muslim has no refuge except his Lord, from Whom he should seek help to be steadfast in adhering to the truth and to overcome his own self (nafs) that is inclined towards evil.

We hope that Allaah has helped us to give the right advice and we ask Him to enable our sisters to act upon it. And Allaah is the Source of strength. [Source: IslamQA, (Fatwa #129317)]

Women Lightening their Eyebrows

Question: The habit of lightening eyebrows has recently spread among women; they lighten the hairs below and above the eyebrow, so that it resembles Nams (removing hair from the face/eyebrows). This habit is an imitation of Western countries. The lightening substance is also medically harmful. What is the ruling of Shari'ah (Islamic law) on this deed? Please advise. May Allaah reward you! It is worth mentioning that most women request a written Fatwa (legal opinion issued by a qualified Muslim scholar), and refuse to abide by verbal ones. May Allaah make us benefit from it and preserve the religion of this Ummah (nation based on one creed). Indeed, He is the One Able to do so.

Answer: It is not permissible to lighten above and below the eyebrows in the way that was mentioned, as it entails changing Allaah's creation and resembles Nams which is prohibited, being in the same sense. It is even more prohibited if it entails imitation of non-Muslims, or if it is harmful to the body or hair. This is because Allaah (سبحانه وتعالى) says: "...and do not throw yourselves into destruction". The Prophet (صلي الله عليه وسلم) also said: "There should be neither harming nor reciprocating harm."

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa #21778 Part 24; Page 103-104)]

1. The ones who earned Allaah's anger were the Jews, while those who were led astray were the Christians
2. Kiraaman Kaatibeen
3. Abu Bakr as-Sideeq (رضي الله عنه), 'Umar ibn al-Khattab (رضي الله عنه), 'Uthman ibn Affan (رضي الله عنه) and 'Ali ibn Abi Taalib (رضي الله عنه)
4. Hamzah ibn 'Abd al-Muttalib (رضي الله عنه)
5. Maryam bint 'Imraan

6. Surah 2 aayah 282
7. Hafsa bint 'Umar (رضي الله عنها)
8. 'Abdullaah ibn az-Zubayr (رضي الله عنه)
9. Dar al-'Arqam
10. Sawdah bint Zam'ah ibn Qays (رضي الله عنها)

Valentine's Day ('Eid ul-Hubb)

Shaykh Muhammad Ibn 'Uthaymeen (رحمه الله) was asked:

In recent times the celebration of Valentine's Day has become widespread, especially among female students. It is a Christian festival where people dress completely in red, including clothes and shoes, and they exchange red flowers. We hope that you can explain the ruling on celebrating this festival, and what your advice is to Muslims with regard to such matters; may Allaah bless you and take care of you.

He replied:

Celebrating Valentine's Day is not permissible for a number of reasons:

- 1 - It is an innovated festival for which there is no basis in Islam.
- 2 - It promotes love and infatuation.
- 3 - It calls for hearts to be preoccupied with foolish matters that are contrary to the way of the righteous salaf (رضي الله عنهم).

It is not permissible on this day to do any of the things that are characteristic of this festival, whether that has to do with food, drinks, clothing, exchanging gifts or anything else.

The Muslim should be proud of his religion and should not be a weak character who follows every Tom, Dick and Harry. I ask Allaah to protect the Muslims from all temptations, visible and invisible, and to protect us and guide us.

[Source: Majmoo' Fataawa ash-Shaykh Ibn 'Uthaymeen (رحمه الله), (16/199)]



In the Footsteps of Prophet Muhammad

(صلي الله عليه وسلم):

Our Prophet (صلي الله عليه وسلم) used to say Bismillah (بِسْمِ اللَّهِ) meaning "[I begin] With the Name of Allaah" before everything he used to do.

gives us all our blessings like food, clothes, family, and much more.

Allaah gets angry if we do sins. We should avoid all actions which displeases Allaah.

Allaah has also appointed angels to record everything we say or do in our Book of Deeds.

There is a 'Day of Account', also known as the Day of Judgement when we will give account to Allaah for everything we said and did. Our hands, feet, tongues etc will all bear witness against us for all that we did. The earth will also be a witness. The day of Judgement will begin

Lesson: Accountability

Accountability is a big word which means a lot to the Muslims. This means we have to account for everything we say or do in life.

We have to account for every second of our lives and how we spent it; for every word we say in our lives; for every action we do throughout our lives.

Allaah watches every action of ours and is aware of everything we do and say. Allaah

when the Angel Israfeel will blow the trumpet for the second time.

All mankind will be brought forward from their graves - this includes all the people that had lived on the earth from the time of Adam (عليه السلام) until the day of Judgement. They will appear before their Lord (Allaah) to account for all their action in the worldly life. Allaah will weigh our deeds.

If our scales have more good deeds then Allaah will allow us to enter Jannah (paradise).

If our scales have more bad deeds then we will be sent to Jahannam (hell-fire), unless Allaah forgives our sins.

Quiz:

If you have understood the above lesson, then try the quiz given below:

1. What makes Allaah angry ?
2. What is the Day of Judgement ?
3. What is the name of the Angel who will blow the trumpet to begin the day of Judgement ?
4. Who will go to Jannah and Jahannam ?

Quick Facts:

Prophet Muhammad (صلي الله عليه وسلم) was known as "al-Ameen" – "The Trustworthy one" even before he became a prophet.

Activity: Match the deeds to its types

From the list of deeds given in the middle column, put them in their corresponding columns. Deeds which are good and will increase our scale of good deeds are to be placed in the left column, while those which are not good and will increase our scale of bad deeds are to be placed in the right column.

Deeds which will weigh on our Scale of Good Deeds	Deeds	Deeds which will weigh on our Scale of Bad deeds
	<ul style="list-style-type: none"> • Disrespecting Parents • Lying • Making Du'a • Offering Salah at its time • Listening to music • Gambling • Shouting at elders • Cheating during Exams • Stealing • Reading the Qur'an • Helping the poor • Following the Sunnah • Good character • Disturbing the neighbor 	

Answers to the Quiz:

1. Allaah gets angry if we do sins.
2. It is a 'Day of Account' when we will give account to Allaah for everything we said and did.
3. The name of the Angel who will blow the trumpet to begin the day of Judgement is Israfeel.
4. Muslims who will have more good deeds in their scale will go to Jannah, whereas Muslims who will have more bad deeds in their scale, will go to Jahannam, unless Allaah forgives their sins.

Notable 1. (سبحانه وتعالى) He is exalted above weakness and indignity

2. (عليه السلام) Peace be on him

Utterances: 3. (صلى الله عليه وسلم) May Peace and blessings of Allaah be on him

4. (رضي الله عنه) May Allaah be pleased with him

5. (رضي الله عنها) May Allaah be pleased with her

6. (رضي الله عنهم) May Allaah be pleased with them

7. (رحمه الله) May Allaah have mercy on him

The Prophet ﷺ said to the Sahabah,

"AHEAD OF YOU,
LIE DAYS OF
PATIENCE

DURING WHICH
BEING PATIENT WILL BE LIKE
GRASPING

A HOT COAL

HE, WHO DOES GOOD DEEDS THEN
WILL HAVE REWARD
LIKE THAT OF FIFTY MEN
WHO DO SUCH DEEDS."

classed as saheeh by al-Albaani
in al-Silsilah al-Saheehah (494).

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