

النصيحة The Advice an-Naseehah

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

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Who Are The
SCHOLARS
Their Rights | Respecting Them

Meaning Of The
SHAHADAH
Its Conditions & Pre-requisites

Scholars Advice On
SYRIA & EGYPT

The balanced Approach Regarding
YAZEED IBN MU'AAWIYAH

حَدَّثَنَا
عَلَى

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Note: The Article Series "How To Raise Your Child Upon Righteousness" by Shaykh Noorul Hasan Madani will be continued from next issue onwards, in-sha' Allaah

ED TOR'S NOTE

Praise be to Allaah, we praise Him and seek His help. Whoever Allaah guides cannot be led astray, and whoever He leaves astray, cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and that Muhammad is His slave and Messenger.

Sahl bin 'Abdillaah at-Tustaree said: "All of mankind is in a drunken state except for the scholars..." [**Iqtidaa-ul-'Ilm al-'Amal, (#21)**]

Sadly, many Muslims today are ignorant of even the names of the scholars of Ahl-us-Sunnah wal-Jama'ah both past and present, never mind their rights and honour. In our times we hear those who speak against the honour of the Scholars, accusing them of being foolish and ignorant and not perceiving the state of affairs, nor understanding it - as they say - and this is a very dangerous matter. May Allaah guide such individuals.

The manhaj (methodology) of Ahlus-Sunnah has been to seek the guidance of the righteous scholars on every issue whether big or small, unlike those who are ignorant and have their hearts filled with malice towards the scholars, and those who have taken conspiracy theorists, politicians, Islamic thinkers/philosophers and those who call towards violence and mischief as their guides and mentors.

This present time is a real test for all of us. The Muslim Ummah is amidst severe trials and tribulations. And in this time of fitan we ignorants should silence ourselves and let these people of insight - the scholars - to render their advice to us. If they prefer silence, even their silence is out of Hikmah! The advantage sometimes lies in being silent, sometimes in speaking. The scholars mainly consider the advantages and try to avoid the disadvantages. The scholars only speak when it benefits and avails and they are silent when it is best to be silent. Thus, the scholars are silent when it is time to be silent and they speak when it is time to speak. By doing so, they are acting upon the well-known Sharee'ah principle:

"Preventing mafsadah (harm) is given precedence over procuring maslahah (benefit)." [**al-Ishbah wan-Nadha'ir (p. 87) of as-Suyootee**]

And: "Ordering the good should not result in the loss of a greater good, nor cause a greater evil (than before). Likewise, forbidding the evil should not result in a greater evil, nor in the loss of a greater good." [**al-Hisbah fil-Islam (p. 124) of Ibn Taymiyyah**]

Ibn al-Qayyim رحمه الله said: "If one considers the various trials and tribulations - the large or the small - that have occurred in Islam, one would find that they resulted from neglecting this principle (of weighing the affairs); and not having patience with the evil, but attempting to stop it in a way which causes a greater evil." [**I'laamul-Muwaqqi'een, (3/4)**]

In this issue of an-Naseehah, we have focussed to bring before the readers, the importance of scholars and of sticking to them and their advices at all time including these times of fitan. We have also compiled the advices of the scholars of our time regarding the trials and tribulations being faced by the Muslim Ummah in Syria and Egypt.

Thus - O noble reader - pay heed to the advice of these righteous scholars and acknowledge their importance in your life. Learn from their explanations of the various aspects of the religion including 'Aqeedah, Manhaj, Da'wah, Akhlaaq, Aadaab etc.

So this then, is the foundation of the justly-balanced, knowledge-based manhaj which this precious Ummah - may Allaah increase it in nobility - must adopt, traverse, and call to. Without the manhaj, this fragile Ummah will continue in its weakness and its ugly predicament - however much energy is expended, and however many lives are lost for its cause!

- *Muhammad Zeeshan Akhtar*



The Rights Of The **SCHOLARS**



The scholars are the leaders of humanity and the guardians of Islam. They defend the religion from being corrupted or tainted.

Abu al-Malih said: "I heard Maymun say, "It is the scholars that I seek out in every land, they are my desire, and I found the rectification of my heart to lie in associating with the scholars." [Hilyatul-Awliya, (4/85)]

The evidences of the Qur'an and the Sunnah agree in extolling the virtues of the scholars.

Allaah سبحانه وتعالى says: "Allaah raises those of you who believe and those who have been given knowledge in ranks." [Surah al-Mujadilah, (58):11]

Abu al-Aswad said, "There is nothing more honorable than knowledge, for the kings are rulers over the people, and the scholars are rulers over the kings." [Jami' Bayanul-'Ilm, (1/257)]

The Prophet صلى الله عليه وسلم and his Rightly Guided Khalifahs used to lead the people in their religious and worldly affairs. Then after that, the affairs were split up such that the commanders of war would lead the people in worldly affairs and apparent religious matters, and the Shaykhs of knowledge and the religion would lead the people in those matters for which they would refer to them of knowledge and the religion. Together, these are the authorities which must be obeyed in all that they order of obedience to Allaah in the affairs over which they have authority.

Allaah سبحانه وتعالى says: "Obey Allaah and obey the Messenger and those in authority amongst you." [Surah an-Nisa', (4):59]

"Those in authority amongst you" has been explained as referring to those who have command in war, such as the kings and their ministers, and the people of knowledge who teach the people their religion and order them with obedience to Allaah.

The religion is maintained by the Qur'an and the iron (authority). The Qur'an is in the hands of the scholars, and the iron is in the hands of the

commanders, or they may both be in the hands of the commanders as they were in the period of the Rightly Guided Khalifahs, as Allaah سبحانه وتعالى says:

"We have sent Our Messengers with clear signs, and We sent down with them the Book and the Balance so that mankind may keep up justice. And We sent down iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allaah may test who it is that will help Him (His religion), and His Messengers in the unseen. Verily, Allaah is All-Strong, All-Mighty." [Surah al-Hadid, (57):25]

Maymun ibn Mihran said, "The example of the scholar in a city is like that of a sweet spring in a city." [Jami' Bayanul-'Ilm, (1/237)]

Ismail ibn Ibrahim relates:

Harun ar-Rashid seized a Zindiq (heretic) and ordered that he be beheaded. The Zindiq said to him, "Why are you beheading me, O Commander of the Faithful?!"

He said, "I am relieving the people of you."

He (the Zindiq) said, "What is your stance concerning a thousand ahadeeth which I have fabricated against Allaah's Messenger صلى الله عليه وسلم not a word of them was spoken by Allaah's Messenger صلى الله عليه وسلم?"

He (Harun ar-Rashid) said, "What is your stance, O enemy of Allaah, concerning Abu Ishaq al-Fazari and Abdullaah ibn al-Mubarak, they shall sift them out and expose them word by word." [Tarikh Dimashq, (7/127)]

The scholars are the allies of Allaah; whenever they are seen, Allaah is remembered.

Abu 'Ubaydah ibn 'Abdillaah ibn Mas'ud relates:

Whenever ar-Rabi ibn Khuthaym would enter upon Ibn Mas'ud, he would not grant permission to anyone, until each of them was finished with his companion. Ibn Mas'ud said to him, "O Abu Yazid, if Allaah's Messenger صلى الله عليه وسلم had seen you, he would have loved you, and I do not see you except

that I am reminded of the humble ones.” [Siyar A’lam an-Nubala, (4/258)]

Abu Ishaq as-Sabi said about his teacher, ‘Amr ibn Maymun, “When he would be seen, Allaah would be remembered.” [Tahdhibut-Tahdhib, (8/109)]

When Muhammad ibn Sirin would pass through the marketplace, none would see him except that they would remember Allaah. [Tarikhul-Islam, (4/193)]

Muhammad ibn Harun az-Zinjani relates: ‘Abdullaah ibn Ahmad reported to us:

I said to my father (Imaam Ahmad ibn Hanbal رحمه الله), “What sort of man was ash-Shafi’ee, for I hear you frequently supplicate for him?”

He said, “O my son, he was like the sun is to the world, and like good health is to mankind. Is there anything that can take their place or any alternative that can be found for them.” [Siyar A’lam an-Nubala, (10/45)]

Allaah سبحانه وتعالى has ordered good manners in dealing with all people without any exception as He سبحانه وتعالى said: “And speak good to mankind.” [Surah al-Baqarah, (2):83]

So how should it be with those amongst them who are scholars and people of virtue. It is obligatory that one deal with them with all kindness.

[Source: The Biography of Imam Muslim bin al-Hajjaj, pages 110-114, Darussalam]



Shaykh ‘Abdur-Rahmaan as-Sa’dee - رحمه الله - stated: The ulemaa’ (scholars) and the mu’allimeen (teachers) are the intermediary between the Messenger - صلى الله عليه وسلم - and his Ummah with regards to propagation of his religion and clarification of his sharee’ah.

‘Umar ibn Abdul ‘Azeez رحمه الله used to say:

“Become a scholar if you can. If you can’t then be a student. If you cannot, then show love for them. If you are unable to do that, then (at least) do not hate them.”

[Jaami’ Bayan al-‘Ilm wa fadhlihi, (143)]

Imaam Aboo Uthmaan as-Saaboonee رحمه الله said:

“And one of the distinguishing signs of Ahlus-Sunnah is their love for the Imaams of the Sunnah, its Scholars, its helpers, and its close allies, and their hatred for the leaders of innovation who call to the Hell-Fire and who direct their associates and companions to the home of torment and destruction. Allaah, the Sublime, has adorned the hearts of Ahlus-Sunnah, and the light of their hearts with love for the Scholars of the Sunnah, as a bounty from Him, Whose Magnificence is perfect and Sublime.”

[Aqeedatus-Salaf wa Ashaabul-Hadeeth, Point 32 (Signs of Ahlus-Sunnah)]

Had it not been for these ones (i.e. these scholars and teachers), the people would have been like cattle.

Their rights are greater than the rights of the fathers and the mothers. For indeed they nurture the souls and hearts of the slaves upon the beneficial sciences and sound knowledge.

They are the ones who guide the Ummah in the fundamental and subsidiary affairs of their Religion. They return them to the rulings pertaining to the rights that are incumbent upon one to fulfil and dealings, just as they return them to the affairs pertaining to affairs of worship.

Through them is established the Kitaab and the Sunnah, and through them is made clear truth from falsehood, guidance as opposed to misguidance, halaal as opposed to haraam, good as opposed to evil, and rectification as opposed to corruption.

They (the scholars and the teachers) are of varying ranks, in accordance to what they establish of knowledge, teaching and of benefit (great or small).

They have great rights (to be fulfilled) by the ummah, and are in possession of a sublime status.

Therefore, the people must have love and respect for them. They must recognize their excellence and virtue, and thank them greatly.

They are to supplicate for them in private and public, and seek nearness to Allaah by having love for them and praising them.

They are to proclaim their excellence, and that they guard the heart and the tongue against insulting them, which when present would tarnish their excellence.

[Source: Noorul Basaa’ir Wal Albaab Fee Ahkaamil Ibaadaat Wal-Mu’aamalaat Wal Huqooq Wal Aadaab, pages 57-58]

Respecting The **SCHOLARS**

The author – (Imaam an-Nawawee) رحمه الله – said: Chapter: “Respecting the scholars, and giving them preference over others, honoring their gatherings and spreading their dignity” and whatever is related to that with a similar meaning.

The author رحمه الله meant by the scholars – the scholars of the Sharee’ah (of Islam), those who are the inheritors of the Prophet صلى الله عليه وسلم. The scholars are the inheritors of the Prophets because the Prophets do not leave behind Dirham or Dinaar.

The Prophet صلى الله عليه وسلم died leaving behind his daughter Faatimah and uncle al-’Abbaas, but they did not inherit anything from him; because the Prophets do not leave behind anything except ‘Ilm.

The ‘Ilm of Allaah’s Legislation (Sharee’ah), so whosoever takes from it, has acquired abundantly from the inheritance.

Since from the rights of the Prophets is that they should be respected, exalted and honored; so whoever inherits from them has a share from that as well - that they too should be respected, exalted and honored.

Hence the author رحمه الله made a separate chapter for this important issue; for this is verily a great and an important matter.

By respecting the scholars, the Sharee’ah is respected, because they are the ones who carry it; and by humiliating the scholars, the Sharee’ah is humiliated; because when the people disrespected and humiliated the scholars, they will also disrespect the Sharee’ah (the knowledge) which they carry. Then people will have no value for the scholars and it will happen that every person will belittle them which will lead for the Sharee’ah to be lost (or corrupted).

Similarly, it is incumbent that the rulers and those in authority be respected, honored and obeyed, as per the guidelines in the Sharee’ah, because if they are belittled in front of the people, and dishonored and their commands are disrespected, the security is lost

and the country will be in chaos and the ruler will have no power or authority (to stop the turmoil).

These two types of people: the scholars and the rulers, when they are disrespected by the people, the Sharee’ah is corrupted, and the security is gone and the authority is lost, everyone will think that he is a scholar, and everyone will think that he is in authority. The Sharee’ah is lost, the security is lost. And that is why Allaah تعالى commanded that the ones in charge from the scholars and the rulers be obeyed. He تعالى said:

{O you who believe! Obey Allaah and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you who are in authority.} [Surah al-Nisaa’ (4): 59]

For example: When the scholars and the rulers are not respected, the people, when they hear a matter, will say: “This is easy, and such and such have said in opposition to that.”

Or they would say: “This is easy, and he knows and we know”, as was heard from some of the foolish ignorant. When it is said to them about an issue that this is the saying of Imaam Ahmad or the saying of Imaam Shafi’ee or the saying of Imaam Maalik or the saying of Imaam Abu Haneefah or the saying of Imaam Sufyaan or other than them of the scholars, they reply back: “They were men and we are men” (i.e. they had their opinion and we have ours).

(These people should know) that there is a difference between the status (understanding) of those and between the understanding of them. Who are you, that your statement should collide (with theirs) - with your faulty understanding, lack of knowledge, and your falling short in your diligence – and you make yourself equal to those scholars رحمه الله?

So when the scholars are disrespected, everyone will end up saying: “I am a scholar”, “I am more expert”, “I have more understanding”, “I am more knowledgeable”, and “I am ocean with no shores” (i.e. I have abundant knowledge). Everyone will speak however they wish, and issue fatwa however

they will. And because of this, which some of the foolish ones do, the Sharee'ah will be torn apart.

Similarly with the rulers; if it is said to someone: "The ruler has commanded such and such", he replies back: "he is not to be obeyed as he has violated this and violated that".

I (al-'Uthaymeen) say: "If he (the ruler) has violated such and such, his sin is upon him. But you have been commanded to hear and obey, even if he drinks wine or other than that, as long as we do not see outright Kufr in him about which we have conclusive proof from Allaah. Until then, it is obligatory to obey them, even if they are evil doers, insolent and oppressors."

The Prophet صلى الله عليه وسلم said: "You should listen to the Ameer and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey." [Saheeh Muslim, (#4554)]

And the Prophet صلى الله عليه وسلم also said to his companions about the rulers who do not fulfill their obligations: "Listen to them and obey them, for on them shall be their burden and on you shall be your burden." [Saheeh Muslim, (#4552)]

As for your desire that the rulers be like Abu Bakr and 'Umar and 'Uthmaan and 'Alee رضي الله عنهم جميعين, then this is not possible; for we should first be like the Sahaabah or similar to them, so that our leaders are

like the Caliphs of the Companions.

But the youth, as we know today, many of them are negligent of the Waajibaat (obligatory acts), and many of them violate that which is Haraam; and still they want Allaah to provide them with a ruler like the Righteous Caliphs. This is a far off thinking. But rather, upon us is to hear and obey, even if they themselves were negligent, for their negligence will be upon them. Upon them is the burden of what they do, and upon us is the burden of what we do.

So, if the scholars and the rulers are not respected, the Deen and the Dunya, both are lost. We ask Allaah for our well being.

[Translator's note]: The scholars of al-Haqq have to be distinguished from that of al-Baatil. As the Prophet صلى الله عليه وسلم had prophesied that a time will come when the ignorant ones will pretend to be scholars.

Also, there is a difference between an 'Aalim (a scholar) and a Da'ee (the caller towards Islam). Every scholar is a caller towards Islam, but not every caller is a scholar. And from what the Prophet صلى الله عليه وسلم said, verily there will be Du'aat (callers) towards Hell (as reported by Bukhaaree and Muslim from the Hadeeth of Hudhaifah رضي الله عنه).

[Source: Explanation of Riyaadh al-Saaliheen (3/231-233) by Shaikh al-'Uthaymeen رحمه الله]

Differentiate Between **SCHOLARS** & **STUDENTS OF KNOWLEDGE**

One of the major causes of deviation among today's people is due to them not differentiating between a scholar, a student of knowledge, a da'ee (caller to Islam) and a layman.

Shaykh Muhammad Sa'eed Raslaan حفظه الله said:

What is the matter with us? That we do not make a difference between a scholar and a student of knowledge, in the way Allaah, the Lord of the World wants.

What is the matter with us? That we do not pursue in these kind of matters? If (only) there could be found in this 'Ummah an Aalim (scholar) and Ta'lib (Student) and a Shaykh (Scholar) and a Sa'lik (one who follows, Student) but that everyone whose

tongue Allaah, the Lord of the World, has let loose (to speak through it) like a child that crawls is a scholar?

And I now aim at the small students of knowledge, who on one day will stand with large teeth but have little understanding.

They cut the 'Ummah into bits (by causing splitting) and they spoil the creation so that it results in injuring the honour of people, the emergence of the creation of factions for the sake of hostility towards men, and the swearing at those whose honour is forbidden to attack! And wasting the 'Ummah, I direct my words towards them: Learn the etiquettes of seeking knowledge and observe the limits.

Upon you is the tarbiyah (i.e. upbringing, education) of practical matters. You should learn manners.

But how about someone who was like a new born child in front of his shaykh, rising up from his crawling, establishing himself stumbling over his own feet and speaking poorly, then suddenly he becomes a shaykh, who gathers students around himself? What is this for nonsense? Don't you understand?

What is this? You should learn knowledge at the feet of your mashaykh (scholars) so that you become an average Muslim from the masses! I tell you this straight away, you shall not even become a student of knowledge.

A student of knowledge surrenders himself in full. He keeps on going about it. He never abandons the seeking of knowledge for something of the dunya. Not for a wife, nor for (his) children, nor for making money or seeking standing nor for any matter of this humiliating world.

Where can we find someone like this from the students of knowledge! Instead we find people willing to be seen by others and kissed on the hands by others (as is done with scholars out of respect). Fear Allaah and observe the limits.

If we would put you to test with real knowledge then none of you would understand a single word of what has been said. I say it direct (on your face). Still we move in such a low level of understanding, in such a low stage that is general and simple for the scholars. Nonetheless, they cry out "we don't understand what he says"

We (the scholars) just speak at a general level for the Ahl ul-ilm (people of knowledge). Not on the general level of the clamorous and the wretched! But with an extract from a very general level for the scholars, we speak and yet we are not understood.

Then how if we would talk in the language of knowledge which is pure to speak through it, among the students of knowledge who are truly sincere!

Therefore hide it in your heart. Foster no illusions and neither incite (trouble and problem) that you can become an eagle or hawk! No.

It would be a blessing to be a crow and even that you shall not become. Foster no illusions on that. But have hope that you shall know from religion that

much which will save you from the punishment before the Lord of the worlds.

But (to think) that it is as such, that anyone who puts on something on his head and is dressed in jilbaab (long robe) and carries a book that he suddenly becomes a scholar! That makes him a scholar! What nonsense is this? Fear Allaah!

Verily this is the path of sincerity, the path of knowledge is the path of sincerity for this 'Ummah. The path to find guidance and the path to lead others to it. Like the leader of the Prophets – Muhammad صلى الله عليه وسلم said – in the Hadeeth agreed upon (by Bukharae and Muslim) in its authenticity on the transmission of Abdullaah ibn 'Umar رضي الله عنه :

"Verily Allaah does not take away knowledge by taking it off from the people. Rather He takes away knowledge by taking away the scholars until there will be left no scholar. Then the people will take ignorant people as leaders."

So, then the cause of misguidance and misguiding others is ignorance. This is how it is textually stated. As what can be understood from it is that the cause of guidance and guiding others is knowledge. So, knowledge is the path to salvation.

If the people of expertise would have been belittled (mockingly) by every miserable loser, the life of humans would have found no improvement, not even in the smallest field or crafts. Every craft has its qualified men and success comes from Allaah, the Lord of the Worlds.

And knowledge is pride in itself - raised in dignity. It doesn't give part of itself away until you give yourself (completely) to it. And if it bestows a part of itself to you, after you have given yourself in full, then you are still in danger. It offers you (completely) or it offers you not, knowledge is pride in itself.

It cannot be obtained by simply reaching your hands to grab it. How impossible is that possibility? In this sick era of the 'Ummah, everybody must restrict himself to seclusion and do not cross his limit.

If the ignoramus kept silent, then the scholars surely would have found tranquility. And to Allaah, the Lord of the World is the Return. Do not waste time! And Observe Limit, O servant of Allaah!

[Source: www.youtube.com/watch?v=Doj1tqvna8g]



Speaking Against The Honour Of The Scholars



Shaykh Saalih al-Fawzaan حفظه الله said:

“In our times we hear those who speak against the honour of the Scholars, accusing them of being foolish and ignorant and not perceiving the state of affairs, nor understanding it - as they say - and this is a very dangerous matter. So if you lose your trust in the Scholars, then who will lead the Ummah and to whom will verdicts and rulings return to?”

And I believe that this is poison from our enemies and it has deceived many who do not truly understand matters, and those who have an intense emotional zeal, yet are ignorant. So the poison (of accusing the Scholars) overtakes them due to their ignorant zeal and passion, though the reality is indeed different.

The noblest thing in this Ummah are the Scholars, so it is not permissible to accuse them or to label them with ignorance, foolishness, deception or hypocrisy, or being government Scholars, or other than this. This - O worshipper of Allaah - is very dangerous indeed.

I am not saying that the Scholars are infallible and that they do not make mistakes. Rather it is only the Book of Allaah and the Sunnah of His Messenger صلى الله عليه وسلم that are infallible - and the Scholars do make mistakes.

However, the cure is not to broadcast their shortcomings publicly, or to dishonour them in gatherings, or from the pulpits - never is this permissible! The cure is not by this method. Allaah سبحانه وتعالى said: “When you were propagating it with your tongues and uttering with your mouths that which you had no knowledge of. Yet you considered it a trivial matter, whilst it was most severe in the sight of Allaah.” [Surah an-Noor, (24):15].

We ask Allaah to grant us goodness and safety. So it is obligatory to beware about this matter and to honour each other - especially the Scholars - since they are the inheritors of the Prophets, even if you see in them some shortcomings.”

[Source: Wujoobut-Tathabbat fil-Akhbaar (pp.45-46)]



A Short Biography of Shaykh Dr. Saalih al-Fawzaan



In this issue we present to you a short biography of one of the senior most scholar of our time.

He is the noble Shaykh, the Allaamah - Dr. Saalih ibn Fawzaan ibn 'Abdullaah from the family of Fawzaan from the clan of ash-Shamaasiyyah from the tribe of al-Dawasir.

He was born in 1354 A.H./1933 C.E. His father died when he was young so he was brought up by his family.

He learnt the Noble Qur'aan, the basics of reading and writing with the Imaam of the masjid of the town, who was a good reciter. He was the noble Shaykh Hamood Ibn Sulaymaan at-Talaal, who was later made a judge in the town of Dariyyah (not Dar'iyyah in Riyaadh) in the region of Qaseem.

He later studied at the state school when it opened in ash-Shamaasiyyah in the year 1369 A.H./1948

C.E. He completed his studies at the Faysaliyyah school in Buraydah in the year 1371 A.H./1950 C.E. and was then appointed an infant school teacher.

Then he joined the educational institute in Buraydah when it opened in the year 1373 A.H./1952 C.E., and graduated from there in the year 1377 A.H./1956 C.E.

He then joined the Faculty of Sharee'ah (at the University of Imaam Muhammad) in Riyaadh and graduated from there 1381 A.H./1960 C.E.

Thereafter he gained his Masters degree in fiqh, and later a Doctorate from the same faculty, also specialising in fiqh.

His Posts:

After his graduation from the Faculty of Sharee'ah, he was appointed a teacher within the educational

institute in Riyaadh, then transferred to teaching in the Faculty of Sharee'ah.

Later, he was transferred to teaching at the Department for Higher Studies within the Faculty of the Principles of the Religion (Usool ud-Deen).

Then he was transferred to teaching at the Supreme Court of Justice, where he was appointed the head.

He then returned to teaching there after his period of headship came to an end. He was then made a member of the Permanent Committee for Islamic Research and Fataawa, where he continues to this day.

The noble Shaykh is a member of the Council of Senior Scholars, and member of the Fiqh Committee in Makkah (part of ar-Raabitah), and member of the Committee for Supervision of the Callers (du'aat) in Hajj, whilst also being a member of the Permanent Committee for Islamic Research and Fataawa.

He is also the imaam, khateeb and teacher at the Prince Mut'ib Ibn 'Abdul-'Azeez masjid in al-Malzar.

He also takes part in responding to questions on the radio program "Noorun 'ala ad-Darb", as he also takes part in contributing to a number of Islamic research publications at the Council for (Islamic) Research, Studies, Theses and Fataawa which are then collated and published.

The noble Shaykh also takes part in supervising a number of theses at the Masters degree and Doctorate level.

He has a number of students of knowledge who frequent his regular gatherings and lessons.

His Shaykhs (Teachers):

He himself studied at the hands of a number prominent scholars and jurists, the most notable of whom were:

His Eminence Shaykh 'Abdul-'Aziz ibn Baz,
Shaykh 'Abdullah ibn Humayd (whose lessons he used to attend at the Buraydah Mosque),
Shaykh Muhammad al-Ameen al-Shanqitee,
Shaykh 'Abdul-Razzaq 'Afeefee,
Shaykh Saalih ibn 'Abdul-Rahman al-Sukaytee,
Shaykh Saalih ibn Ibrahim al-Bulayhee,
Shaykh Muhammad ibn Subayyal,
'Abdullah ibn Saalih al-Khulayfee,

Shaykh Ibrahim ibn 'Ubayd al-'Abd al-Muhsin,
Shaykh Hammud ibn 'Uqla, and
Saalih al-'Ali an-Naasir.

He also studied at the hands of a number of scholars from al-Azhar University (Egypt) who specialised in hadeeth, tafseer and Arabic language.

His Works:

He has played a major role in calling to Allaah and teaching, giving fatwa, khutbahs and knowledgeable refutations. The Shaykh has many written works, the most notable being:

1. al-Tahqiqat Al-Murdiyyah Fi al-Mabahith al-Fardiyyah in the science of inheritance, 1 volume, which is his thesis for his Master's degree.
2. Ahkam al-At'imah Fi al-Shari'ah al-Islamiyyah
3. al-Irshad Ila Saheeh al-I'tiqad, 1 volume.
4. Sharh al-'Aqidah al-Wasatiyyah, 1 volume.
5. al-Bayan Fima Akhta'a Fihi Ba'd al-Kuttab
6. Majmu' Muhadarat Fi al-'Aqidah Wa al-Da'wah
7. al-Khutab al-Manbariyyah Fi al-Munasabat al-'Asriyyah.
8. Min A'lam al-Mujadidin Fi al-Islam.
9. Rasa'il Fi Mawadi' Mukhtalifah.
10. Majmoo' Fatawa Fi al-'Aqidah Wa al-Fiqh, taken from Nur 'Ala Al-Darb program, of which four parts are finished.
11. Naqd Kitab al-Halal Wa al-Haram Fi al-Islam.
12. Sharh Kitab al-Tawhid Lil Shaykh Muhammad ibn 'Abdul-Wahhab.
13. al-Ta'qib 'Ala Ma Dhakarahu al-Khatib Fi Haq al-Shaykh Muhammad ibn 'Abdul-Wahhab.
14. al-Mulakkkhas al-Fiqhi, 2 volumes.
15. Ithaf Ahl al-Iman Bidrus Shahr Ramadan.
16. al-Diya' al-Lami' Min al-Ahadeeth al-Qudsiyyah al-Jawami'.
17. Bayan Ma Yaf'aluhu Al-Hajj Wa al-Mu'tammir.
18. Kitab al-Tawhid, a two-part curriculum of the secondary school at the Ministry of Education.
19. Fatwas and articles published in al-Da'wah magazine.

There are also many books, research papers, and theses, some of which are printed and others which are not.

[Source: www.alifta.net and www.fatwa-online.com]



Whoever Secretly Wants To See **THE DAY OF JUDGMENT**



According to 'Abd al-'A'la bin Abi 'Abdullah al-'Atari who said:

"I saw 'Umar bin 'Abd al-'Azeez coming out on the day of Jumu'ah (Friday congregational prayer) wearing a grubby garment and there was an Ethiopian man walking behind him. When he reached the people, the Ethiopian went back, then 'Umar went up to two men and said: "May Allaah have mercy on you both", at which point he ascended the Minbar (pulpit) and began to deliver the sermon, reciting the Verse: "When the sun shall be wound round and its light is lost and overthrown." [Surah at-Takwir, (81):1].

He then said: "And what is the affair of the sun?" He went on: "And when the stars shall fall" [Surah at-Takwir, (81):2] up to the verses: "And when Hellfire shall be set ablaze. And when paradise shall be brought near" [Surah at-Takwir, (81):12-13].

At that point he began to cry, as did the people in the Masjid until it began to shake and its walls wept with them. [Dumu' al-Qurra', pages 111-112]

This Verse depicts a description of the events on the Day of Judgment when hearts will be full of anguish, violent fear will seize them and anxiety will prevail

therein. This is the Day for which people of understanding prepare, on which nobody will evade blame and accountability, about which the Salaf (Pious Predecessors) would say:

"Whoever wants to see the Day of Judgment as if with his very own eyes, let him contemplate on the Surah (Chapter) "When the sun shall be wound round and its light is lost and overthrown" [Surah at-Takwir, (81)]

[Source: Tayseer al-Kareem al-Rahmaan, page 912]

In a Hadeeth Marfu' (narration that is traced back directly to the Prophet صلى الله عليه وسلم) on the authority of Ibn 'Umar رضي الله عنه, the Prophet صلى الله عليه وسلم said:

"Whoever secretly wants to see the Day of Judgment as if with his naked eye, let him recite (the chapters): "When the sun shall be wound round and its light is lost and overthrown" [Surah at-Takwir, (81)]

"When the heaven shall be cleft asunder" [Surah al-Infitar, (82)]; and "When the heaven shall be split asunder" [Surah al-Inshiqaq, (84)]."

[Reported in at-Tirmidhi, (3333) and al-Hakim (2/515) and (4/576); adh-Dhahabi and al-Albanee have authenticated them in the as-Saheehah, (3/70)]



QUIZ

1. It is narrated in an authentic hadeeth that three things (family members, wealth and deeds (actions)) follow the bier of a dead man. two of them come back and one is left with him. Which is that one thing?
2. After arriving in Madinah after the Hijrah, whose house did the Prophet صلى الله عليه وسلم stay at?
3. Hajj was made obligatory in which year of hijrah?
4. Correct the order of the rites done in hajj?
a) Muzdalifah b) Arafat c) Stoning the Jamarat d) Putting Ihram

5. In which Surah, does the name "Allaah" occur in every verse?
6. What was the name of the wet nurse that suckled the Prophet صلى الله عليه وسلم for only a few days before Halima as-Sadiyah took the position?
7. Which idol did the people of Prophet Ilyas عليه السلام worship?
8. Which two wives of the Prophet صلى الله عليه وسلم were told to repent to Allaah in Surah at-Tahrim?
9. Is this hadeeth authentic or weak? "The ink of a scholar is holier than the blood of a martyr"
10. What is the full name of the scholar whose book is famous as Jami at-Tirmidhi?

ANSWERS ON PAGE 24



Meaning, Pre-requisites & Conditions of “ LA ILAHA ILLA ALLAAH ”



Q It is noticed that many of those who belong to Islam seem to be unaware of the meaning of La Ilaha Illa Allaah (there is no god but Allaah) and thus practice that contradict and oppose Islam by words and deeds take place. What is the meaning of La Ilaha Illa Allaah? What are the prerequisites and conditions of it?

A There is no doubt that this word (La Ilaha Illa Allaah) is the basis of the Deen (religion of Islam) and the first pillar of Islam along with testifying that Muhammad صلى الله عليه وسلم is the Messenger of Allaah as mentioned in the Saheeh (authentic) Hadeeth that the Prophet صلى الله عليه وسلم said: Islam is based on five (pillars): testimony that there is no god but Allaah and that Muhammad is the Messenger of Allaah; performing Salah (prayers), paying Zakah (obligatory charity); fasting Ramadan; and performing Hajj (pilgrimage). Agreed upon by Imams al-Bukhari (#8) and Muslim (#16) from the Hadeeth of Ibn ‘Umar رضي الله عنهما.

However, testifying that there is no god but Allaah means: None is worthy of worship but Allaah, disaffirming the deism of anything other than Allaah سبحانه وتعالى, and affirming it to Allaah Alone, as He سبحانه وتعالى says in Surah al-Hajj: “That is because Allaah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Baatil (falsehood).” [Surah al-Hajj, (22):62]

Moreover, He سبحانه وتعالى mentions in Surah al-Mu'minin: “And whoever invokes (or worships), besides Allaah, any other ilaah (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kaafirin (the disbelievers in Allaah and in the Oneness of Allaah, polytheists, pagans, idolaters) will not be successful.” [Surah al-Mu'minin, (23):117]

He سبحانه وتعالى also says in Surah al-Baqarah: “And your Ilaah (God) is One Ilaah (God - Allaah), Laa ilaaha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.” [Surah al-Baqarah, (2):163]

Allaah سبحانه وتعالى also says in Surah al-Bayyinah: “And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)” [Surah al-Bayyinah, (98):5]

The Ayahs that stress this meaning are numerous and this great word does not prove useful to those who say it or brings them out of Shirk (associating others with Allaah in His Divinity or worship) unless they truly know its meaning, act in accordance with it and believe in it firmly.

Over and above, the hypocrites used to say it while they are to be in the lowest and worst rank of Naar (Hellfire), since they have never believed in it nor have they acted accordingly.

The same applies to the Jews, for they say it while they are the worst with respect to Kufr (disbelief), for not believing in it, and so are the worshippers of the graves and the Awliya' (pious people) amongst the Kuffar (disbelievers) of this Ummah (nation of creed), for they say it by tongue and oppose it by deeds, sayings and convictions, therefore, it does not help them and they do not become Muslims by saying it since they already contradict it by their sayings, deeds, and convictions as mentioned.

Prerequisites and Conditions

Furthermore, some scholars mentioned that there are eight conditions for fulfilling it, summarized in two lines of poetry, wording:

علم يقين وإخلاص وصدقك مع

محبة وانقياد والقبول لها

وزيد ثامنها الكفران منك بما

سوى الإله من الأشياء قد أها

“Knowledge, certainty, sincerity, truthfulness along with

love, submissiveness, and acceptance of it

And add an eighth thing that is to disbelieve

in whatever is worshipped other than the Deity”

These lines epitomize all the prerequisites of the testimony that there is no god but Allaah and that Muhammad is the Messenger of Allaah:

First: Knowing its meaning in a way that opposes ignorance of it. It has been previously mentioned that it means that none is worthy of worship but Allaah, accordingly, any gods worshipped by people other than Allaah are false ones.

Second: The Yaqin (certainty) which removes doubt from its sayer, for they should be certain that Allaah سبحانه وتعالى is truly the Only One that is worthy of worship.

Third: Sincerity, and it is attained when a Slave observes sincerity to their Lord سبحانه وتعالى; Allaah سبحانه وتعالى in all acts of worship. So, if they turn to anything other than Allaah such as a prophet, waliy, angel, idol or a Jinni (creature created from fire), they will have associated others in worship with Him, and broken this condition.

Fourth: Truthfulness: it means that a person should say it while being truthful in it, having their heart accorded with their tongue and vice versa, such that if a person admits it by tongue while their hearts do not, they will not be fully believing in its meaning and then it will not benefit them, for they will be kafir like other hypocrites.

Fifth: Love, which means that a person should love Allaah سبحانه وتعالى, such that if they say it without loving Allaah, they will be kafir and they have not embraced Islam like the hypocrites. The evidence on this exists in His Saying: "Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allaah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allaah will love you." [Surah al-Imran, (3):31]

Allaah سبحانه وتعالى also says: "And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe, love Allaah more (than anything else)." [Surah al-Baqarah, (2):165] The Ayahs stressing this meaning are numerous.

Sixth: Submissiveness to the meaning denoted, which is to worship Allaah Alone, submit to His Shari'ah (Islamic Law), believe in it and know that it is the truth. So, if a person says it without worshipping Allaah Alone or applying His Shari'ah, rather disdains it, they will not be Muslim such as Iblis (Satan) and his fellows.

Seventh: Acceptance of what this word indicates; that is to accept what it denotes of devoting worship to Allaah Alone and abandoning worship of anything other than Him, along with abiding by this and accepting it.

Eighth: Disbelieving whatever is worshipped besides Allaah, which means that a person should repudiate worshipping all things other than Allaah, and believe that they are false, as Allaah سبحانه وتعالى says: "Whoever disbelieves in Taaghut and believes in Allaah, then he has grasped the most trustworthy handhold that will never break. And Allaah is All-Hearer, All-Knower." [Surah al-Baqarah, (2):256]

It is authentically reported that the Messenger of Allaah صلى الله عليه وسلم also said: "Whoever professes that there is no God but Allaah and repudiates everything that people worship other than Allaah, their money and blood become inviolable, and Allaah will judge them (i.e. their real intentions)." [Muslim, (#23)]

According to another narration, he صلى الله عليه وسلم said: "Whoever singles out Allaah in worship and disbelieves in whatever things are worshipped besides Him, his money and blood become inviolable. [Muslim, (#23)]

Therefore, it is the duty of all Muslims to fulfil this word abiding by such conditions, for whenever a Muslim attains its meaning and observes it, their money and blood will be inviolable, even if they do not know the details of such conditions, since the aim is to be aware of the truth and act in accordance with it, even though a Mu'min (believer) does not know the required conditions.

[Source: Majmoo' Fataawa Ibn Baz, (Vol. 7; Pages 54-60)]

Shaykh Muhammad ibn 'Uthaymeen رحمه الله said:

"By affirming the Unity of Allaah (Tawheed) and bearing witness to His Messenger صلى الله عليه وسلم, one attains sincerity (ikhlaas) and obedience (in accordance with what is prescribed in Sharee'ah), and these are the conditions of all acts of worship being accepted."

[Source: Majmoo' Fataawa wa Rasaa'il Fadeelat al-Shaykh Muhammad ibn Saalih al-'Uthaymeen, 1/84, question no. 29]

Scholars' Advice Regarding The Fitnah In Egypt

The righteous scholars are a blessing of Allaah upon the Ummah, who are known for being upon the teachings of Qur'an and Sunnah, and strictly adhering to the methodology and understanding of the first three blessed generations of Islam. Their counsel has always been available to the Ummah, on all issues in general and the crucial matters in particular, their words have always been clear and easy to understand.

We seek their guidance on every issue whether big or small, unlike those who are ignorant and have their hearts filled with malice towards the scholars, and have taken conspiracy theorists, politicians, Islamic thinkers/philosophers and those who call towards violence and mischief as their guides and mentors.

Shaykh Saalih al-Fawzaan حفظه الله rightly pointed this out when he said:

"al-Fitan (Trials and Tribulations), no one should speak about it except for the people of knowledge and insight. Not everyone is to speak concerning it. **If the ignorant speak regarding the Fitan the Fitan increases.** As for the case if the scholars were to speak about the fitan and clarify it, then it will decrease by the permission of Allaah. Therefore in relation to fitan, not everyone is to speak concerning it. Rather the only ones that are to speak concerning the fitan are the people of knowledge and insight, those who know the truth from falsehood. And they know how to speak (concerning the fitan). It is not for everyone to speak concerning the fitan and give religious verdicts regarding it." [Source: www.youtube.com/watch?v=ILt1bz1-Hb0J]

Below we present to you some of the beneficial advices given by some of these scholars of insight regarding the current situation in Egypt to the common masses and students of knowledge alike.

Shaykh Dr. Saalih al-Fawzaan

Question: The trials and turmoils that are currently affecting Egypt are not hidden from you.

What is your advice to the general masses of Muslims who reside in Egypt and the students of knowledge in these lands?

Reply: This is Fitnah, and the Muslim should stay far away from trials and tribulations and distance themselves from (Fitan).

They should not speak except about that which involves good for everyone; (they should) speak about that which is good for everyone, which will

extinguish the Fitnah and remove this evil from the Muslims.

However, if they are unable to do this; if they are unable to bring about reconciliation between the fighting factions, then they should refrain from this (turmoil) and stay far away from the Fitnah.

There remains for them supplication, as the door of supplication is open. He can supplicate for the Muslims in all places, the people of Egypt and other than them, that Allaah provides for them a way out and relief. [Source: www.sahab.net]

Shaykh Dr. Saalih ibn Sa'd as-Suhaymi

Fear Allaah تعالى. I ask you to spread this message to the far reaches of the lands of the Muslims, so that it is a lesson for them with regards to what is happening in some of the lands, and to stay in their homes whenever these tribulations occur. When these tribulations occur, it's upon them to stay inside

their homes and to fear Allaah with regards to the blood of the Muslims. Fear Allaah with regards to the blood of the Muslims. Fear Allaah with regards to the blood of the Muslims. SubhanAllaah! The blood!

Ahmad bin Hanbal رحمه الله was tortured by al-Ma'moon, and he was beaten by al-Waathiq, and

was tortured by al-Mu'tassim. Three khulafa (leaders) and they tortured, harmed, and beat him until he saw death- and when people came to him in order to rebel, he said "I seek refuge with Allaah! He is the leader of the Muslims (Ameer al-Mu'mineen)!" It's the blood.

The blood, the blood, the blood, the blood! Be warned from playing with fire! Be warned from playing with the blood! Stay inside your homes until the tribulations cease! O people of Egypt! Stay inside your homes until the tribulations cease! Fear Allaah تعالى and spread this advice to those who can hear it from the Muslims.

I ask Allaah تعالى to preserve the blood of the Muslims. O Allaah protect the blood of the Muslims. O Allaah preserve the blood of the Muslims of Kinanah (Egypt), and in Syria, and in every place.

[Source: Explanation of the advice of Abil Waleed al-Baaji رحمه الله to his sons by Shaykh Saalih as-Suhaymee]



O brothers, the Muslim countries that are burning because of the **Hizbiyyaat** (partisanships) and the **Ahzaab** (parties): ask Allaah to save them (from this fitnah). And advise those from them whom you have a connection with – especially the students of knowledge – that they stay in their houses until the calamity disappears. It is upon them to stay in their houses! They should not go with so and so, nor with such and such Hizb (party).

This is the rightly-guided Caliph, 'Uthmaan ibn 'Affaan رضي الله عنه : the people of evil surrounded him from all sides and gathered to kill him. What did he ('Uthmaan) say to his Companions, those who stood up to defend him? What did he say to them? He said: "I ask you by Allaah. I ask everyone who has given a pledge to me, to enter his house and close his door." Allaahu akbar! Was there a greater fitnah than the killing of the Caliph at that moment? And yet he forbade them to participate (in this fitnah). To spare what? The blood of the Muslims! The Companions did not go shout in the streets: "Long live so and so and down with so and so." I seek refuge with Allaah!

O brothers, this is a serious principle, by Allaah! Right now, the streets are ruined and the Muslim countries have become lost because of this illusion,

because of the gathering in the streets and the uproar! Men and women! Old people, children and youth! Fear Allaah, the Mighty and Majestic!

I call the people of those countries, those to whom my voice reaches, even by way of some media. Send to them this call: I call the Muslims, and Ahlus-Sunnah in particular, that they stay in their houses until the calamity disappears.

They should not go in the streets to demonstrate! **Demonstrations are a Jewish principle! By Allaah, a Jewish, Masonic and Zionist principle!** They are not from the religion of Allaah, the Mighty and Majestic!! And whoever gives a fatwaa saying that demonstrations are from the religion of Allaah, then he is an inventor of lies upon Allaah! And he is someone who speaks about Allaah with other than the truth! There are no demonstrations in Islam.

I have narrated to you the story: the Messenger of Allaah صلى الله عليه وسلم and Banoo Haashim were imprisoned in the Shi'b (mountain pass) of Abu Taalib during three years. Did the Companions go to demonstrate, to get the Messenger out of this place? They did not do this! He was driven out of Makkah! Intestines were thrown at him! He was harmed! They tried to kill him! Was he (the Messenger) not able to make all of the Companions rise and kill Abu Jahl and those with him? He was able! But Allaah has Sunan (ways) in His creation, and its not correct to go beyond it.

I call my brothers in Egypt in particular and remind them of Allaah, stay in your houses! Beware of this hostility! Leave these demonstrations, strikes, sit-ins and destruction of properties! The Jews will exploit you! The enemies of Islam will exploit you! Those who seek positions and leadership will exploit you! The enemies of Islam will exploit you from every place, from the East and the West!

So return to Allaah! Stay in your houses! Lock yourselves up in your houses until you are safe. I ask Allaah, the Most Generous, the Lord of the Mighty Throne, with His Beautiful Names and Lofty Attributes, that He protects me, you and the Muslim countries from the fitan (trials, tribulations), that which is apparent from it and that which is hidden.

[Source: www.drosuae.com/play.php?catsmktba=17985]

Shaykh Dr. Sulayman ar-Ruhaylee

I ask Allaah – the Mighty and Majestic – by His Beautiful Names and Lofty Attributes to spare the blood of the Muslims and to remove the calamity.

And there is no doubt that every possessor of sound knowledge and right understanding is happy with every deed which spares the blood of the Muslims and removes this great evil. And there is no doubt that I say: that which is obligatory upon the people of Egypt is that they strive to prevent bloodshed and to withhold from the deeds that lead to killing and to the departing of the souls (i.e. death) from all parties. For verily, the affair of blood is a very serious one!

And we ask Allaah to grant the rulers of the Ummah – from our rulers and the honourable scholars who are enlightened with the Sunnah – we ask Allaah to give them success in employing the means which prevent bloodshed and remove the evil.

And the advice to the students of knowledge is, first of all, that **a person should not get involved in that which is not meant for him**. So that which is not meant for you, then do not involve yourself in it. And ask Allaah to give success to and guide the one who has been burdened with this affair.

And **secondly**: beware of oppression! Do not oppress anyone! For verily, the consequence of oppression is evil.

And **thirdly**: realize the good that you are in, and thank and praise Allaah for it. And cooperate with the rulers in your country and your scholars upon good. And preserve the good that is present in your country.

And if you are from the people of advising, then advise through the correct, sound and proper legislated ways which actualize good and prevent evil.

Then: I advise the brothers to not spread the words that appear in the modern media which contain no good. Like now, we find that audios appear, on that which is called “Twitter”, by people who speak with

false speech concerning these events. Some people spread these words with a good intention; his intent is to show its repulsiveness. But in reality he spreads it and then the shubuhaat (doubts) reach many people. Things like this, I do not view them [as permissible].

As for this being spread to the general people, and these words being spread, then this entails that these evil words are spread; so you find some people speaking ill of the rulers of the Emirates because of their stance or the rulers of Saudi Arabia because of their stance, with evil and false speech!

And in fact you become amazed from people who claim wasatiyyah, i’tidaal (moderation), etc. You find them now speaking with clear and straight takfeer or indirectly suggesting [that they are disbelievers] and despising the Muslims.

And speaking honestly, you find those who claim to have knowledge despising the rulers of the Emirates, despising the people of the Emirates, despising the police of the Emirates or despising the rulers of Saudi Arabia. And his speech contains much of this, and there is no doubt that his speech is from falsehood and great evil, which exposes the different kinds of people and clarifies their realities.

There are many who claim to be upon wasatiyyah and i’tidaal (moderation) and [claim to be] accurate in their speech, and in these events it becomes apparent that he is the most daring of the people [to violate] the honour of the Muslims. Why? Because they opposed him in his desires, and not [judging] from a correct Islamic perspective.

In any case: we ask Allaah – the Mighty and Majestic – to remove this calamity, to grant the people of Egypt security and peace, to aid the intelligent ones to cooperate upon warding off the evils of this fitnah and to give success to our rulers to contribute in establishing the good and keeping away the evil.

[Source: www.ajurry.com/vb/showthread.php?t=34599]

Shaikh Muhammad Ibn Saalih al-‘Uthaymeen رحمه الله said:

“Of the many revolutions (which took place), bring me ONE example where the situation of the people became better than before! Can you? You will never be able to (give a single example).”

[Source: Sharh Kitaab al-Siyaam min Kitaab al-Kaafee, Cassette (2), First side]

Shaykh Abdul Azeez Aal Ash-Shaykh On **OUR OBLIGATION TOWARDS SYRIA**

His Eminence, the Shaykh, the Grand Mufti of Saudi Arabia - Abdul Azeez Aal ash-Shaykh حفظه الله said:

By Allaah O my brothers, the situation is dangerous and bad. It is only upon us to supplicate to Allaah, seek refuge with Him سبحانه وتعالى and to return to Him before everything else.

After this, [the obligation is to] try our utmost to deliver assistance to them if possible.

Similarly, it is upon the Islamic countries to support their brothers in Syria and be vigilant to this imminent danger wherein much blood has been spilt and honour has been violated.

A similar crime to the one committed in Syria has not been known throughout contemporary and present history, only Allaah knows [the true extent] of the difficulty, cruelty, hardship and the wasting of human dignity. In reality it is a major trial and calamity.

We ask Allaah to remove this sorrow and worry, and to not punish us. Those [oppressors] have corrupted

and oppressed – but Allaah is watching [over them].

The Messenger of Allaah صلى الله عليه وسلم said: "Indeed Allaah gives respite to the oppressor until He finally takes him and then He does not allow him to flee."

He صلى الله عليه وسلم then recited:

{Such is the Seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.} [Surah Hud, (11):102] [Saheeh al-Bukharee, (#4686)]

Allaah سبحانه وتعالى said in the Hadeeth al-Qudsi:

"O My slaves, Indeed I have made oppression prohibited upon Myself and I have made it prohibited between yourselves, so do not oppress each other." [Saheeh Muslim, (#2577)]

No doubt that this oppression and crime has an end to it.

[Source: <http://www.madeenah.com/article.cfm?id=1397>, An interview with Shaykh Abdul Azeez Aal ash-Shaykh, carried out by al-Anbaa newspaper, 11/04/2012]

Shaykh Abdul-Muhsin al-'Abbaad On **SYRIA & WESTERN** Propagandists Of Democracy

Shaykh Abdul-Muhsin al-'Abbaad حفظه الله said:

How excessively have eastern and western countries emphasized and promoted democracy and human rights at a time when human life is being demeaned, and people in some countries face all sorts of tribulations such as bloodshed, the demolition of their lands and displacement, such as what has been taking place in Sham (Syria) for more than two years now under the watch of the whole world.

An estimated 40,000 (current toll is more than 100000) people were killed in this period, and democratic countries have not even taken one step to stop this mindless regime in Sham (Syria) from the bloodshed that is broadcast on a daily basis.

Rather, the United Nations – to which countries refer

to during disputes – is governed by five countries which have given themselves the right to be permanent members in it, and each of these five countries has been given the right to object to any decision issued by the organization by using what is called the right to nullify (a veto).

What type of democracy is this, O propagandists of democracy?!

And what is happening in Syria now in terms of bloodshed, displacement and destruction with fighter jets amongst other things is the result of two out of these five countries exercising this right (to veto) which is a part of the protocols of the United Nations.

It is only appropriate for a president who does such things to his nation to be flown out of the country with one these aircrafts to an allied country, so the people

of Syria can be delivered from his evil and to put an end to the suffering he is causing.

How can it even be considered that he remains in a country that he has been demolishing and killing its people?!

A similar scenario was under the rule of Gamal 'Abdul Nasser in 1967; he started a war with the Jews that did not last more than six days; the Jews called it The Six Day War. The result of this war was that the Jews further occupied additional land from Egypt and other areas. He then proclaimed that he was victorious, since the Jews, even though they occupied the land, wanted to put an end to the rebellion but the rebellion was still alive!?

I remember that very day, and that Mr. 'Umar Farookh wrote an article mocking him titled: "Let the Country be destroyed as long as the President

Remains"

So do they want history to repeat itself through the tyranny of Bashar? That he remains and the people of Syria are destroyed?!

I say in conclusion: It is the Syrian people's right upon their Muslim brothers amongst the Arabs and other than them – especially the leaders - to exert all efforts to lift the oppression that has befallen their brothers in Syria, they likewise have this right over all intellectuals of the world; it is upon them to put an end to this dreadful massacre.

I ask Allaah the Glorified to rectify the affairs of the Muslims in every area, and that He delivers the people of Syria from the oppression of the tyrants, indeed He Hears all and is Ever Responding.

[Source: <http://www.al-abbaad.com/index.php/articles/89-1433-12-22>]



Shaykh Abdur Rahman as-Sudais On **THE MASSACRE IN SYRIA**



O Muslims, followers of the Master of mankind (Prophet Muhammad (صلى الله عليه وسلم), servants of Allaah everywhere!

Vicious terrorism has tormented numerous people around the world. It is nourished by support from the powers of evil, envy, extremism, and criminality; that is to say, all the enemies of compassion, humaneness, and noble peace principles, whether they are individuals or groups in many countries.

The most horrible and preoccupying form of such terrorism has been recently recorded in the savage massacre perpetrated by the oppressors in Syria against our brothers and sisters in East Ghuta, located in the cherished Sham region. Chemical weapons* were used, along with internationally banned poison gas (equally interdicted by religion).

The missile attack, reinforced by air raids, caused heinous disaster and a catastrophic crime against humanity. Reported casualty tolls have reached more than one thousand and four hundred victims, and more than six thousand were wounded, a terrible crime with no parallel in modern human history!

It is terrorism in its most barbaric manifestation and with its most hideous methods. O Lord! Send your mercy on us! O Lord! Send your mercy on us! O Lord!

Send your mercy on our brothers and sisters! O Lord! Make the ending secure for them! They have shown no mercy for the elderly lying prostrate, babies in cradles, mothers bereaved of their children, widows, orphans, and grieved innocents.

We call upon the Islamic and international conscience to take serious and prompt action to deter this tyrant regime (of Bashar al-Assad) and take appropriate decisions to dissuade it from perpetrating further oppressive and terrorist actions against our innocent brothers and sisters there (Syria). In this respect, the government and the people of the Kingdom of Saudi Arabia have taken the initiative to denounce such a massacre –an attitude that deserves our gratitude as well as Allaah's recompense.

In so doing, the Kingdom is motivated by its firm belief, fixed principles, and historic stands in such issues. It has equally called on international agencies and organisations to assume their responsibility in this respect.

[Source: Jumu'ah Khutbah at Masjidul-Haram, 16/10/1434 A.H. (23rd August, 2013)]

* The Shaykh is referring to the chemical weapon attack carried out on the people of Syria on 21st August, 2013

Advice Concerning The First 10 DAYS OF DHUL-HIJJAH

Question: Oh noble shaykh, in a few days we will be entering into the first ten days of Dhul-Hijjah. So what is your advice for the people regarding taking advantage of them? I hope for an explanation of its virtues and actions that should be performed in it.

Answer: The ten days of Dhul-Hijjah begins with the entrance of the month and ends on the day of the 'Eid. The Messenger صلى الله عليه وسلم said about actions in these ten days:

"There are no days wherein righteous actions are more beloved to Allaah than these ten days." They said: Not even jihad in the way of Allaah? He said: "Not even jihad in the way of Allaah, except for a man who leaves out (for jihad) with his wealth and self and doesn't return back with any of them." [Saheeh Bukharee, (#969)]

So with this I strongly encourage my Muslim brothers to seize this tremendous opportunity, to perform many righteous actions in these ten days from recitation of the Qur'aan, remembrance of Allaah, charity, fasting, etc, strive to perform many different acts of obedience.

It is very troubling to see that the people are heedless about these ten days. Do you not find them exerting themselves in the last ten nights of Ramadan? Na'am (yes) of course they exert themselves in them.

However with the ten days of Dhul-Hijjah you will be hard pressed to find one who differentiates between them and other than them. But if a person performs righteous actions in these ten days he revives that which the Messenger صلى الله عليه وسلم instructed with doing.

Also if an individual intends to slaughter at the ending of these ten days then he shouldn't remove anything from his hair, nails, or body.

As for someone slaughtering on his behalf, then there's nothing wrong with him clipping his own nails or cutting his hair. And if a person wants to slaughter for himself and his household with one sacrifice as is the sunnah, then it isn't upon his family to abide by this principle. It only pertains to the one slaughtering, in this instance that being the father...

[Source: www.ajurry.com/vb/showthread.php?t=21945]

Fasting The First 9 DAYS OF DHUL-HIJJAH

Hunaydah ibn Khaalid narrated upon the authority of his wife who said, "Some of the wives of the Prophet صلى الله عليه وسلم told me that the Prophet صلى الله عليه وسلم used to fast nine days of Dhu'l-Hijjah and the day of 'Ashoora' and three days of each month – the first Monday and two Thursdays." [Abu Dawood, (#2437), an-Nasa'i, (4/220-221), declared Saheeh by Shaykh al-Albane in "Saheeh Sunan Abi Dawood", (#2106)]

Imam an-Nawwawee رحمه الله said with reference to fasting the first nine days of Dhul-Hijjah: "It is extremely preferable to do so." [Sharh Saheeh Muslim, 8/71, (under hadeeth #1176)]

A questioner asked Shaikh al-'Uthaymeen رحمه الله:

Question: Is it mentioned in any hadeeth regarding fasting the first [nine] days of Dhul-Hijjah? Some

people say that there is no fasting in it. What is your opinion?

Reply: "Fasting the first [nine] of Dhul-Hijjah is from the righteous actions without doubt.

And the Prophet صلى الله عليه وسلم said, "There are not any days in which righteous actions are done that are more beloved to Allaah than these ten days."

They said, "Oh Messenger of Allaah, not even jihad in Allaah's cause?" He said, "Not even jihad in Allaah's cause, except for a man who left out with his self and his wealth, and he did not return with either."

So fasting is included in the general context of this Hadeeth. And there appears a Hadeeth stating that the Messenger of Allaah صلى الله عليه وسلم used to fast

the first ten of Dhul Hijjah, not counting the 'Eid [in other words, the first nine days of Dhul-Hijjah].

And Imam Ahmad ibn Hanbal رحمه الله takes this position and it is authentic.

The Permanent Committee for Scholarly Research and Ifta' issued a fatwa stating:

Sawm of the first nine days of Dhul-Hijjah is not a mistake as is claimed by some people. Rather, according to the Jumhur (majority of scholars) of scholars it is Sunnah.

Shaykh 'Abdul-Rahman ibn Qasim said in his commentary on al-Zad book, "Sawm of the first nine days of Dhul-Hijjah is (an act of Sunnah, based on) the opinion of the Jumhur of scholars. In Al-Insaf book, it is stated that there is no difference in this regard."

al-Shawkany رحمه الله said in his book Nayl al-Awtar:

Fasting in the first ten [of Dhul-Hijjah, excluding the 'Eid] is sunnah. Yes."

[Source: Majmoo' Fataawa wa Rasaa'il Fadeelat al-Shaykh Muhammad ibn Saalih al-'Uthaymeen, (20/43-44)]

"We mentioned Hadeeths in 'Kitab Al-'Eidayn (Book of the Two 'Eids)' indicating the virtue of performing good deeds on the first ten days of Dhul-Hijjah in general. Sawm is included among these deeds.

The opinion of those who claim that the term Tis' (nine) (that is mentioned in the Hadeeth) of Dhul-Hijjah refers to the ninth day of Dhul-Hijjah is an untenable interpretation and an evident mistake due to the difference between the nine and the ninth."

[Source: Fataawa al-Lajnah ad-Daa'imah, Fatwa (#20247)]

Reward Of Fasting On The Day Of 'Arafah

Fasting on the day of 'Arafah is a confirmed Sunnah for those who are not performing Hajj. It was narrated from Abu Qataadah رضي الله عنه that the Messenger of Allaah صلى الله عليه وسلم was asked about fasting on the day of 'Arafah and he said: "It expiates for the past and coming years." [Saheeh Muslim, (#1162)]. According to another report: "I ask Allaah that it may expiate for (the sins of) the year that comes before it and the year that comes after it."

• al-Nawawi رحمه الله said in al-Majmoo' (6/428), which is a Shaafa'i book:

"With regard to the ruling on this matter, al-Shaafa'i and his companions said: It is mustahabb to fast on the day of 'Arafah for the one who is not in 'Arafah. As for the pilgrim who is present in 'Arafah, al-Shaafa'i رحمه الله said in al-Mukhtasar and his companions said: It is mustahabb for him not to fast, because of the hadeeth of Umm al-Fadl.

A number of our companions said: It is makrooh for him to fast this day. Among those who stated that it is makrooh were al-Daarimi, al-Bandaneerji, al-Muhaamili in al-Majmoo' and al-Musannaf fi'l-Tanbeeh, and others."

• Ibn Qudaamah رحمه الله said in al-Mughni (4/443), which is a Hanbali book:

"It is a great and noble day, and a blessed festival which is of great virtue. It is narrated in saheeh reports from the Prophet صلى الله عليه وسلم that fasting it is expiation for two years."

• Ibn Muflih رحمه الله said in al-Furoo' (3/108), which is also a Hanbali book:

"It is mustahabb to fast the first nine days of Dhu'l-Hijjah, especially the ninth day, which is the day of 'Arafah, according to scholarly consensus."

• al-Kasaani رحمه الله said in Badaa'i' al-Sanaa'i' (2/76), which is a Hanafi book:

With regard to fasting the day of 'Arafah, for people other than those who are performing Hajj it is mustahabb, because of the many ahaadeeth which recommended fasting on this day, and because it is superior to other days.

That also applies to the pilgrim if it will not make him too weak to stand in 'Arafah and say du'aa', because this is combining two acts of worship.

But if it will make him too weak, then it is makrooh, because the virtue of fasting on this day is something that may be made up in some other year, whereas the virtue of standing in 'Arafah and making du'aa' is something that is not attainable for most people, except once in a lifetime, therefore attaining that virtue (of standing in 'Arafah and making du'aa') takes precedence.

- In Sharh Mukhtasar Khaleel, by al-Khurashee (6/499), which is a Maaliki book, it says:

"Fasting on the day of 'Arafah, for one who is not doing Hajj, and the ten days of Dhu'l-Hijjah," what is meant is that fasting on the day of 'Arafah is mustahabb for the one who is not doing Hajj. As for the pilgrim, it is mustahabb for him not to fast this day, so as to strengthen himself for supplicating (du'aa'), and the Prophet صلى الله عليه وسلم did not fast during Hajj.

- In Haashiyat al-Dasooqi (5/80) it says:

"It is recommended to fast on the day of 'Arafah ...", what is meant is that it is particularly recommended on this day, otherwise fasting is recommended in general.

- Shaykh Ibn 'Uthaymeen رحمه الله was asked: What is the ruling on fasting the day of 'Arafah for non-pilgrims and pilgrims?

He replied: Fasting on the day of 'Arafah for non-pilgrims is a confirmed Sunnah. The Messenger of Allaah صلى الله عليه وسلم was asked about fasting on the day of 'Arafah and he said:

"I ask Allaah that it may expiate for (the sins of) the year that comes before it and the year that comes after it." According to another report he said: "It expiates for the past and coming years."

As for the pilgrim, it is not Sunnah for him to fast on the day of 'Arafah, because the Prophet (peace and blessings of Allaah be upon him) did not fast on the day of 'Arafah during the Farewell Pilgrimage. In Saheeh al-Bukharaa it is narrated from Maymoonah رضي الله عنها that the people were not sure whether the Prophet صلى الله عليه وسلم was fasting on the day of 'Arafah, so she sent him some milk when he was standing in 'Arafah, and he drank it whilst the people were looking on. [Majmoo' Fataawa Ibn 'Uthaymeen (part 20, question no. 404)]

[Source: IslamQA, (Fatawa #98334)]

A Hadeeth Regarding

BENEFITS & BLESSINGS OF HAJJ

It is narrated on the authority of Ibn 'Umar رضي الله عنهم who said: I was sitting with the Prophet صلى الله عليه وسلم in the Masjid in Mina when a man from the Ansaar came and a man from the Thaqeef, they gave salaams and said, "O Messenger of Allaah, we came to ask you questions."

So the Messenger said: "If you want I can inform you why you came and what you want to ask, and I will do so, and if you want I will hold back and you can ask me and I will answer you."

They said: "Tell us O Messenger of Allaah!"

The man from Thaqeef said to the Ansaari: "Ask." So the Ansaari man said: "Inform me O Messenger of Allaah!"

The Messenger of Allaah صلى الله عليه وسلم said: "You came to me, to ask about leaving your house and aiming for the Bait-ul-Haraam and the reward for it; about praying two rakat after tawaaf and the reward

for it; going between as-Safa and Marwa and the reward for it; your staying the evening in Mina, and the reward for it; stoning the Jamarah and the reward for it; slaughtering an animal and the reward for it; and the Tawaf of al-Ifadh."

The man said: "I swear by the One who sent you with the truth! This is what I came to ask you about."

The Prophet صلى الله عليه وسلم said:

"As for you leaving your homes aiming for the Bait-ul-Haraam: then your she-camel does not place its foot nor does it raise it except that Allaah writes for you a reward due to it, and wipes off one of your sins.

As for the two rakat after the Tawaaf, then it is equivalent to freeing a slave from the Children of Ismaeel.

As for your circuiting of as-Safa and al-Marwa, then it is the same as freeing 70 slaves.

As for you staying till the evening in Arafah, then Allaah descends to the sky of the dunyaa and He boasts about you to the Angels, and says: 'My slaves have come to Me, looking rough, from every deep valley hoping for My mercy, so if their sins were equivalent to the amount of sand or the drops of rain or like the foam of the sea I will forgive them. So go forth My slaves! Having forgiveness and for what or who you have interceded for.'

As for stoning the Jamaarat (the pillars), then for every stone that you throw, it removes a big sin from the deadly sins.

As for your slaughtering, then it is saved for you with your Lord.

As for shaving your head, then there is a reward for every strand of hair that you shaved, and a sin is wiped off by it.

As for you performing Tawaaf of the House after all this, then by this time you are performing Tawaaf with no sin upon you and an Angel comes and places his hand between your shoulders saying: "Perform good deeds in what you face of the future for verily your past sins have been forgiven."

[Reported by at-Tabarani in his book "al-Kabeer" and by al-Bazaar.

Shaykh Al-Albaanee graded it Hasan (Good). Taken from 'Saheeh al-Targheeb wa Tarheeb'. Volume 2, Page 9-10, (#1112)]

KIDS ZONE

We all have dreams but the dreams of Prophets are Wahi or revelation. This means a Prophet's dream can be a command from Allaah and their dreams are always true.

Prophet Ibrahim عليه السلام had a dream in which he was sacrificing his son. When Ibrahim عليه السلام woke up he was really worried, especially because he loved his son Ismael عليه السلام so much.

Ibrahim عليه السلام had the same dream a few times and knew that Allaah was commanding him to sacrifice his son. Ibrahim عليه السلام loved his son so much but he would never disobey Allaah.

Allaah was testing Ibrahim عليه السلام to see if he would sacrifice his son and obey Allaah's command.

Ibrahim عليه السلام made his preparation for the sacrifice. Soon both father and son were on their way

to the place of sacrifice. As they both walked, the Shaytan came to Ibrahim (as) and reminded him how much he loved his son. Ibrahim (as) chased the Shaytan away by throwing stones at him. This happened three times.

Finally, they both arrived at the place of sacrifice and Ibrahim عليه السلام got ready to make the sacrifice. Allaah saw that Ibrahim عليه السلام would follow His command no matter what situation he is in.

Allaah sent Angel Jibrael عليه السلام down from the skies with a ram and commanded Ibrahim عليه السلام to sacrifice the ram instead. This meant that the sacrifice was accepted by Allaah and that Ibrahim عليه السلام had passed this test.

Allaah liked the actions of Ibrahim عليه السلام so much that Allaah commanded the Muslims to do these actions as well. We all love and respect Prophet Ibrahim عليه السلام who was a great prophet of Allaah.



The Ka'bah is the house of Allaah. It was built by Prophet Ibrahim عليه السلام and his son Ismael عليه السلام, thousands of years ago. Ibrahim عليه السلام and Ismael عليه السلام used big stones to build the Ka'bah.

The Ka'bah was so big that Ibrahim عليه السلام could not reach the higher part of it to put the stones there. He never had a ladder so he stood on a rock.

This rock still has Ibrahim's عليه السلام footprints on it and is called the Maqaam-i-Ibrahim.



The Balanced Approach Regarding **YAZEED IBN MU'AAWIYAH** Who He Was? Should He Be Loved Or Cursed?



The people differed concerning Yazeed ibn Mu'aawiyah, and they split into three groups, two extreme and one moderate. One of them was that he was one of the Muslim rulers, who did good deeds and bad ones. He was not born until the caliphate of 'Uthman رضي الله عنه. He was not a Kafir, but it was due to him that the death of al-Husayn رضي الله عنه occurred, and what happened to the people of al-Harrah. He was not a Sahaabi, nor was he one of the 'Awliya (pious people / righteous friends of Allaah). This is the view held by Shaykh-ul-Islam Ibn Taymiyyah رحمه الله [See: **Majmoo' Fataawa Shaykh al-Islam, part 3, p. 409-413 and part 4, p. 443, 484 and 506**], the general opinion of most of the intelligent and knowledgeable people, and the view of Ahl-us-Sunnah wal-Jama'ah.

WHO WAS YAZEED IBN MU'AAWIYAH?

His name was Yazeed ibn Mu'aawiyah ibn Abi Sufyaan ibn Harb ibn Umayaah al-Umawi al-Dimashqi.

adh-Dhahabi said: He was the commander of that army during the campaign against Constantinople, among which were people such as Abu Ayyoob al-Ansaari. Yazeed was appointed by his father as his heir, so he took power after his father died in Rajab 60 A.H. at the age of thirty-three, but his reign lasted for less than four years.

Yazeed is one of those whom we neither curse nor love. There are others like him among the khaleefahs of the two states (Umawi/Umayyad and 'Abbaasi/Abbasid) and the governors of various regions, indeed there were some among them who were worse than him. But the issue in the case of Yazeed is that he came to power forty-nine years after the death of the Prophet صلى الله عليه وسلم; it was still close to the time of the Prophet and some of the Sahaabah were still alive such as Ibn 'Umar رضي الله عنه who was more entitled to the position than him or his father or his grandfather.

His reign began with the killing of the martyr al-Husayn رضي الله عنه and it ended with the battle of al-

Harrah, so the people hated him and he was not blessed with a long life. There were many revolts against him after al-Husayn رضي الله عنه, such as the people of Madeenah who revolted for the sake of Allaah, and Ibn az-Zubayr.

[Source: Siyar A'laam al-Nubalaa', part 4, p. 38]

Ibn Taymiyyah رحمه الله described people's attitudes towards Yazeed ibn Mu'aawiyah, and said:

The people differed concerning Yazeed ibn Mu'aawiyah ibn Abi Sufyaan, splitting into three groups, two extreme and one moderate.

- One of the two extremes said that he was a kaafir and a munaafiq, that he strove to kill the grandson of the Prophet صلى الله عليه وسلم to spite the Messenger of Allaah and to take revenge on him, and to avenge his grandfather 'Utbah, his grandfather's brother Shaybah and his maternal uncle al-Waleed ibn 'Utbah and others who were killed by the companions of the Prophet صلى الله عليه وسلم, by 'Ali ibn Abi Taalib and others on the day of Badr and in other battles – and things of that nature. To have such a view is easy for the Raafidis who regard Abu Bakr, 'Umar and 'Uthmaan as kaafirs, so it is much easier for them to regard Yazeed as a kaafir.

- The second extreme group think that he was a righteous man and a just leader, that he was one of the Sahaabah who were born during the time of the Prophet and were carried and blessed by him. Some of them give him a higher status than Abu Bakr and 'Umar, and some of them regard him as a prophet. Both views are obviously false to one who has the least common sense and who has any knowledge of the lives and times of the earliest Muslims. This view is not attributable to any of the scholars who are known for following the Sunnah or to any intelligent person who has reason and experience.

- The third view is that he was one of the kings of the Muslims, who did good deeds and bad deeds. He was not born until the caliphate of 'Uthmaan. He was not a kaafir but it was because of him that the killing of al-Husayn رضي الله عنه happened, and he did what

he did to the people of al-Harrah. He was not a Sahaabi, nor was he one of the righteous friends of Allaah. This is the view of most of the people of reason and knowledge and of Ahl al-Sunnah wa'l-Jamaa'ah.

[Source: Majmoo' Fataawa, Ibn Taymiyyah, (4/481-483)]

SHOULD YAZEED BE LOVED OR CURSED?

As for cursing him, people are equally split on this into three groups, one which cursed him, one which loved him and one which neither cursed him nor loved him. This is what was reported from Imaam Ahmad رحمه الله, and this is the view of the fair-minded among his companions and others among the Muslims. Saalih ibn Ahmad said: I said to my father (i.e. Imam Ahmad رحمه الله), some people say that they love Yazeed. He رحمه الله said, O my son, does anyone who believes in Allaah and the Last Day love Yazeed? I said, O my father, why do you not curse him? He رحمه الله said, O my son, when did you ever see your father curse anybody?

Abu Muhammad al-Maqdisi said, when he was asked about Yazeed: according to what I have heard he is neither to be cursed nor to be loved. He said, I also heard that our grandfather Abu 'Abd-Allaah ibn Taymiyah was asked about Yazeed and he said: we do not deny his good qualities or exaggerate about them. This is the fairest opinion.

As for not insulting and cursing him, then this moderate opinion is based on the fact that his Fisq (flagrant violation of Islamic law) was not established in a way that makes cursing him permissible, or that the specified Fasiq (one flagrantly violating Islamic law) is not entitled to be cursed, whether due to a prohibition or out of respect. It has been authentically reported in "Saheeh al-Bukharee", on the authority of 'Umar رضي الله عنه – in the story about 'Abdullah ibn Himar, who regularly drank Khamr (intoxicants) and was whipped for it by the Messenger of Allaah صلى الله عليه وسلم – that when some of the Sahabah cursed him, the Prophet صلى الله عليه وسلم said, "فإنه يحب", "لا تلغنه، فإنه يحب"، "الله ورسوله"

"Do not curse him, as he loves Allaah and His Messenger." [al-Bukharee, Fathul-Bari, (#6780); and Abu Ya'la Al-Mawsily, Musnad, (#176 and 177)]

He صلى الله عليه وسلم also said, "لعن المؤمن كقتله"، "Cursing a Mu'min is like killing them." [Bukharee, (#6105);

Muslim, (#110); Musnad Ahmad, vol. 4, p. 33; and Sunan ad-Darimi, (#2361)]

These texts, as the other (texts) that include warnings are general, such as those concerning consuming orphans' wealth unlawfully, Zina (sexual intercourse outside marriage), and theft, are not to be taken as proof that the person concerned will be one of the dwellers in the Fire, due to the possibility of the absence of binding conditions for a predominating reason. This reason may be due to Tawbah (repentance to Allaah), good deeds, expiating circumstances, an accepted intercession, or any other cause for expiation of sins.

All the above reasons make it prohibited to curse him, but as for not loving Yazid, because he did not perform the good deeds that necessitate loving him, and accordingly, he was one of the Muslim rulers, but loving this type of person is not lawful, because he performed actions that testified to his Fisq and injustice and these are evident from his biography and in the matters related to al-Husayn رضي الله عنه and the people of al-Harrah.

[Source: Majmoo' Fataawa, Ibn Taymiyyah, (4/483-484)]

[Also See: Permanent Committee for Scholarly Research and Ifta', Fatwa (#1466), Part No. 3; Pages 396-398)]



Note: Regarding Mu'aawiya ibn Abi Sufyaan رضي الله عنه, then he was one of the Prophet's Sahabah (Companions) and one of the scribes who wrote down the Revelation. The Sahabah رضي الله عنهم were the best Mu'mins (believers). There are many reported prohibitions against reviling or cursing them.

So, we love Mu'aawiya ibn Abi Sufyaan رضي الله عنه but we neither love nor curse his son, Yazeed.

It was narrated from Muhammad ibn Abi Haroon and Muhammad ibn Abi Ja'far that Abu'l-Haarith told them: We sent a note to Abu 'Abd-Allaah (i.e. Imam Ahmad ibn Hanbal رحمه الله) saying: What do you say, may Allaah have mercy on you, about the one who says: I will not say that Mu'aawiyah was the scribe of the revelation and I will not say that he was the maternal uncle of the believers, because he took the caliphate by the sword and by force?

Imam Ahmad رحمه الله said: These are bad words and these people should be avoided and shunned, and we should warn the people about them. [al-Sunnah by al-Khallaal, (2/434)]

Adam Repented, Noah's Ark Settled On Mount Joodi.....

ON THE DAY OF 'ASHOORA

Fabricated / False Reports and Ahadeeth

Question: What is the ruling on what people do on the day of 'Ashoora', such as wearing kohl, taking a bath, using henna, shaking hands with one another, cooking grains (huboob), showing their happiness and so on? Has any saheeh hadeeth to that effect been narrated from the Prophet صلى الله عليه وسلم or not? If there is no saheeh hadeeth to that effect, does doing these things constitute bid'ah, or not?

Shaykh al-Islam Ibn Taymiyyah رحمه الله was asked this question and he replied as follows:

'Praise be to Allaah, the Lord of the Worlds. Nothing to that effect has been reported in any saheeh hadeeth from the Prophet صلى الله عليه وسلم or from his Companions. None of the imaams of the Muslims encouraged or recommended such things, neither the four imaams, nor any others. No reliable scholars have narrated anything like this, neither from the Prophet صلى الله عليه وسلم, nor from the Sahaabah, nor from the Taabi'een; neither in any saheeh report or in a da'eef (weak) report; neither in the books of Saheeh, nor in al-Sunan, nor in the Musnads.

No hadeeth of this nature was known during the best centuries, but some of the later narrators reported ahaadeeth like the one which says "Whoever puts kohl in his eyes on the day of 'Ashoora' will not suffer from eye disease in that year, and whoever takes a bath (does ghusl) on the day of 'Ashoora' will not get sick in that year, etc."

They also narrated reports concerning the supposed virtues of praying on the day of 'Ashoora', and other reports saying that on the day of 'Ashoora' Adam repented, the Ark settled on Mount Joodi, Yoosuf returned to Ya'qoob, Ibraaheem was saved from the fire, the ram was provided for sacrifice instead of Ismaa'eel, and so on.

They also reported a fabricated hadeeth that is falsely attributed to the Prophet صلى الله عليه وسلم, which says, "Whoever is generous to his family on the day of 'Ashoora', Allaah will be generous to him for the rest of the year."

[Source: al-Fataawa al-Kubra, (1/195) of Shaykh al-Islam Ibn Taymiyyah رحمه الله]

Fasting On The Day Of 'Ashoora Is Not Due To The

MARTYRDOM OF HUSAYN

When al-Husayn ibn 'Ali رضي الله عنهم was killed on the day of 'Ashoora' (10th Muharram), he was killed by the sinful, wrongdoing group. Allaah honoured al-Husayn with martyrdom, as He honoured other members of his family, and raised his status, as He honoured Hamzah, Ja'far, his father 'Ali and others.

al-Husayn and his brother al-Hasan are the leaders of the youth of Paradise. High status can only be attained through suffering, as the Prophet صلى الله عليه وسلم said, when he was asked which people suffer the most. He صلى الله عليه وسلم said, "The Prophets, then righteous people, then the next best and the next best. A man will suffer according to his level of faith. If his faith is solid, he will suffer more, but if his faith is shaky, he will suffer less. The believer will keep on suffering until he walks on the earth with no sin." [Reported by al-Tirmidhi and others].

al-Hasan and al-Husayn achieved what they achieved and reached the high status they reached by the help and decree of Allaah. They did not suffer as much as their forefathers had, for they were born and raised during the glory days of Islam, and the Muslims respected and honoured them.

The Prophet صلى الله عليه وسلم died when they were still young, and Allaah blessed them by testing them in such a manner that they would be able to catch up with the rest of their family members, as those who were of a higher status than them were also tested.

'Ali ibn Abi Taalib رضي الله عنه was better than them, and he was killed as a shaheed (martyr). The killing of al-Husayn was one of the things that caused fitnah (tribulation) among the people, as was the killing of 'Uthmaan رضي الله عنه, which was one of the greatest

causes of fitnah, because of which the ummah is still split today.

[Source: al-Fataawa al-Kubra, (1/196-197) of Shaykh al-Islam Ibn Taymiyyah رحمه الله]

Neither the Prophet صلى الله عليه وسلم nor his rightly-guided successors (the khulafa' al-raashidoon) did any of these things on the day of 'Ashoora', they neither made it a day of mourning nor a day of celebration.

But "when the Prophet صلى الله عليه وسلم came to Madeenah, he saw the Jews fasting on the day of 'Ashoora'. He said, 'What is this?' They said, 'This is the day when Allaah saved Moosa from drowning, so we fast on this day.' He صلى الله عليه وسلم said, 'We have more right to Moosa than you,' so he fasted on that day and commanded [the Muslims] to fast on that day." [Saheeh Bukharee, (#1865)]

Quraysh also used to venerate this day during the Jaahiliyyah. The day on which people were ordered to fast was just one day. When the Prophet صلى الله عليه وسلم came to Madeenah it was Rabee' al-Awwal, and the following year he fasted 'Ashoora' and commanded the people to fast. Then in that year fasting in Ramadaan was made obligatory and fasting on 'Ashoora' was abrogated.

The scholars disputed as to whether fasting on that day ('Ashoora') was waajib (obligatory) or mustahabb (encouraged). Of the two best known opinions, the more correct view is that it was waajib, then after that whoever fasted it did it because it was mustahabb. The Prophet صلى الله عليه وسلم did not tell ordinary Muslims to fast on 'Ashoora', but he used to say, "This is the day of 'Ashoora'; I am fasting on this day and whoever wishes to fast on this day may fast."

And he صلى الله عليه وسلم said: "Fasting on 'Ashoora' expiates for the sins of one year and fasting on the day of 'Arafaah expiates for the sins of two years." [Saheeh Muslim, (#1162)]

When, towards the end of his life, the Prophet

صلى الله عليه وسلم heard that the Jews took the day of 'Ashoora' as a festival, he said, "If I live until next year, I will certainly fast on the ninth (also)" – to be different from the Jews, and not to resemble them in taking the day as a festival.

[Source: al-Fataawa al-Kubra, (1/202) of Shaykh al-Islam Ibn Taymiyyah رحمه الله]

The Permanent Committee for Scholarly Research and Ifta' said:

It is a Sunnah (supererogatory act of worship following the example of the Prophet) to observe Sawm on the Day of 'Ashoora' for the authentic ahadeeth (plural of hadeeth) in which the Prophet صلى الله عليه وسلم stated so.

The Prophet صلى الله عليه وسلم mentioned that the Jews used to observe Sawm on that Day because it was the day on which Allaah سبحانه وتعالى rescued Prophet Moosa (Moses عليه السلام) and his people and destroyed Pharaoh and his people.

Our Prophet Muhammad صلى الله عليه وسلم thus, observed Sawm on the Day of 'Ashoora' to express his gratitude to Allaah, advised Muslims to do so, and directed us as well to observe Sawm on the day preceding or succeeding it.

However, observing Sawm on the ninth and tenth of Muharram is better than doing so on the tenth and eleventh. The latter form is also sufficient for it contradicts the practice of the Jews as well. One may also observe Sawm on all three days, i.e. the ninth, the tenth, and the eleventh of Muharram as is reported in some narrations: Fast a day before (the Day of 'Ashoora') and a day after it. [Umdah al-Qaree, (11/116)]

But, it is Makruh (reprehensible) to observe Sawm on the Day of 'Ashoora' only, i.e. without accompanying it by the preceding or the succeeding day.

[Source: Permanent Committee for Scholarly Research and Ifta', Fatwa, Part No. 15; Pages 403-404) and Fatawa Islamiyyah, (2/170)]

ANSWERS TO THE QUIZ QUESTIONS

1. Deeds

2. Abu Ayyub al-Ansary رضي الله عنه

3. 8 AH .the first Hajj was done by a group led by Abu Bakr رضي الله عنه

4. Correct Order is d-b-a-c

5. Surah Mujadilah (Surah 58)

6. Thuwaybah

7. B'al [Surah as-Saffat, (37):125]

8. Ayesha رضي الله عنها and Hafsa رضي الله عنها

9. Weak [Shaykh Naasiruddin al-Albanee رحمه الله classed it as fabricated in "Silsilat al-Ahaadeeth al-Da'eefah", (#4832)]

10. Muhammad ibn Isa ibn Surah at-Tirmidhi

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Notable Utterances in the Newsletter:

- (سبحانه وتعالى) - He is exalted above weakness and indignity
(عليه السلام) - Peace be on him
(صلى الله عليه وسلم) - Peace and blessings of Allaah be on him
(رضي الله عنه) - May Allaah be pleased with him
(رضي الله عنها) - May Allaah be pleased with her
(رضي الله عنهم) - May Allaah be pleased with them
(رحمه الله) - May Allaah have mercy on him
(حفظه الله) - May Allaah preserve him

All the verses of the Qur'an provided in this newsletter are interpretations of the meaning of the Qur'an.

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7 **WHOM ALLAAH WILL SHADE** with His shade on the day when there will be no shade except His



THE JUST RULER

A young man who grows up worshipping his Lord



A Man whose heart is attached to the mosque



Two men who love one another for the sake of Allaah and meet and part on that basis



A man who is called by a woman of rank and beauty and says 'I fear Allaah'



A man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives



al-Bukharee, (#620)