

النصيحة The Advice an-Naseehah

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: الدين النصيحة ثلاثا قلنا: لمن يا رسول الله؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم.
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الشتاء غنيمة العابدين وربيع المؤمنین
PRIZE OF THE WORSHIPPERS
WINTER SEASON
SPRING OF THE BELIEVERS

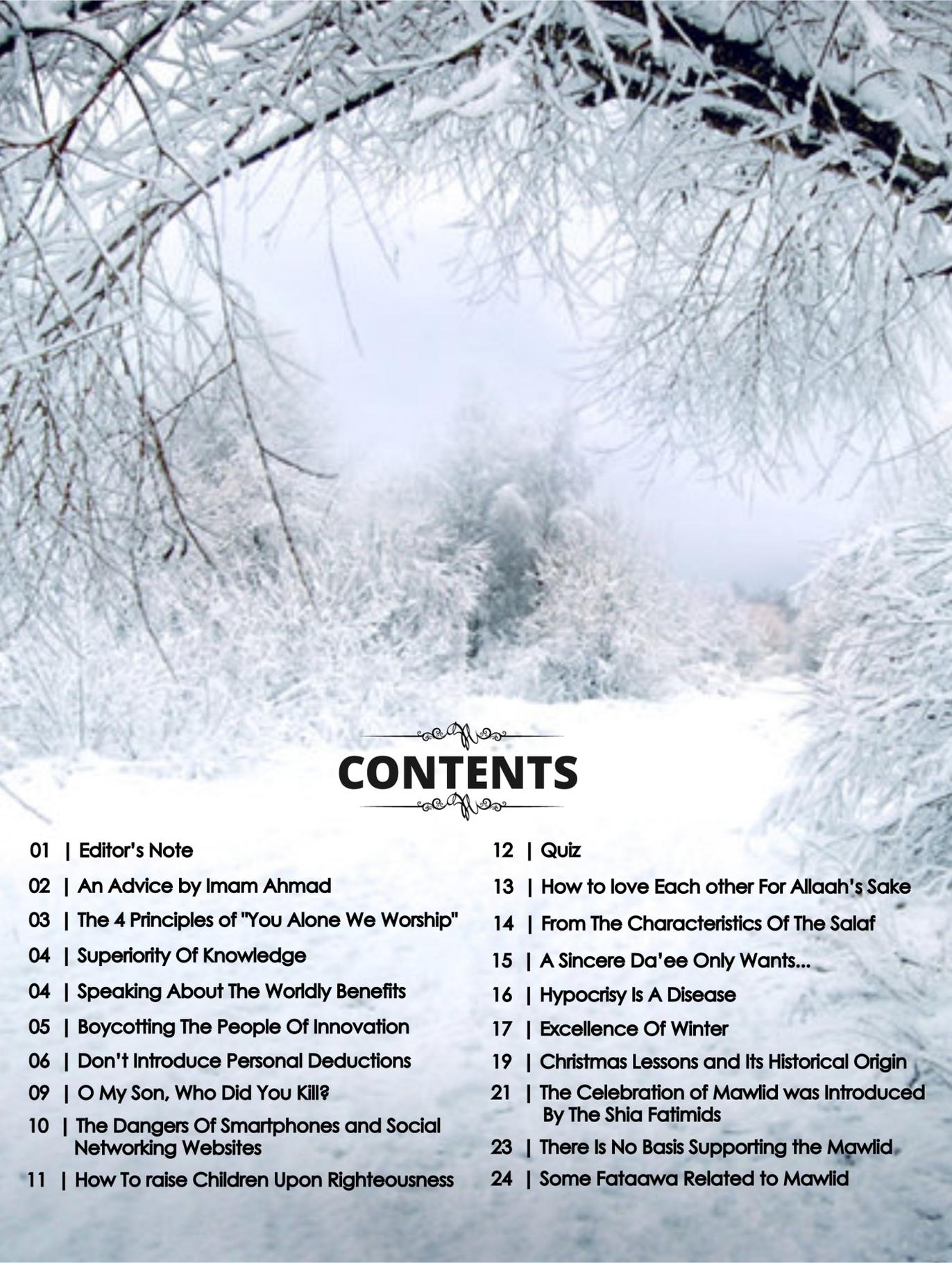
CHRISTMAS
ORIGIN & LESSONS

MAWLID AN-NABI ﷺ
ORIGIN & INNOVATIONS

Under The Supervision Of
SHAYKH NOORUL HASAN MADANI
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CONTENTS

- | | |
|--|--|
| 01 Editor's Note | 12 Quiz |
| 02 An Advice by Imam Ahmad | 13 How to love Each other For Allaah's Sake |
| 03 The 4 Principles of "You Alone We Worship" | 14 From The Characteristics Of The Salaf |
| 04 Superiority Of Knowledge | 15 A Sincere Da'ee Only Wants... |
| 04 Speaking About The Worldly Benefits | 16 Hypocrisy Is A Disease |
| 05 Boycotting The People Of Innovation | 17 Excellence Of Winter |
| 06 Don't Introduce Personal Deductions | 19 Christmas Lessons and Its Historical Origin |
| 09 O My Son, Who Did You Kill? | 21 The Celebration of Mawlid was Introduced By The Shia Fatimids |
| 10 The Dangers Of Smartphones and Social Networking Websites | 23 There Is No Basis Supporting the Mawlid |
| 11 How To raise Children Upon Righteousness | 24 Some Fataawa Related to Mawlid |

EDITOR'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.

Imaam Ibn ul-Qayyim رحمه الله said: "Your life at the present moment is in between the past and the future. So what has preceded can be rectified by tawbah (repentance), nadam (regret) and istighfar (seeking Allaah's forgiveness). And this is something which will neither tire you, nor cause you to toil as you would with strenuous labour. Rather it is an action of the heart.

Then as regards the future (then it can be corrected) by withholding yourself from sins. And this abandonment is merely the leaving of something and to be at ease from it. This also is not an action of the limbs which requires you to strive and toil. Rather this is a firm resolve and intention of the heart - which will give rest to your body, heart and thoughts. So as for what has preceded - then you rectify it with repentance.

And as for the future - then you rectify it with firm resolve and intention. Neither of these involves any hardship nor exertion of the limbs.

But then your attention must be directed to your life in the present - the time between two times. If you waste it, then you have wasted the opportunity to be of the fortunate and saved ones. If you look after it, having rectified the two times - what is before it and after it, as we have said - then you will be successful and achieve rest, delight and ever-lasting bliss. However, looking after it is harder than that which comes before and after it, since guarding it involves keeping to that which is most befitting and beneficial for your soul, and that which will bring it success and well-being."

[Source: al-Fawaa'id (pp.151.152)]

Dear Brothers and Sisters in faith, I apologise on behalf of the team of an-Naseehah for the delay in bringing forth some issues to the readers. Pray to Allaah to keep us steadfast and to help us in continuing this work.

O Brothers and Sisters in faith! I urge you and myself to observe fear of Allaah, to repent and to contemplate. The year 1434 A.H. with all its days and months has elapsed; it is over and you are about to see the first month from the New Year 1435 A.H. disappear soon. The pens have been put away and the sheets have dried. Allaah alone knows the good or evil deeds it contained. Let him rejoice who did good deeds and followed a straight path, and woe to those evil perpetrators, sinners and criminals.

O Brothers and Sisters in faith! Seeing a year in and a year out should be an incentive for you to repent to Allaah sincerely and truly, expressing faith and remorse. Hold yourselves to account before you are held to account; weigh your deeds before they are weighed for you. Ask yourselves how you spent last year so that you may compensate your shortcomings in future.

I advise you to be true seekers of knowledge by being silent on issues you have no knowledge about and not interpreting textual evidences in a manner different from what they were understood by the three best generations of Islam. You should know that one does not need to have an opinion or a position regarding every single issue that is raised, a matter discussed or an incident that is taking place, for a true opinion and a sound stance are only demanded from a specialised expert who has a comprehensive knowledge of the issue and all its dimensions.

Many a hardship breeds comfort, and many a haste begets relief. He who garners sins but cuts it off with the sickle of piety enjoys straightforwardness. He who cuts unnecessary speech with the knife of silence is rewarded by dignity and peace of mind.

Happy is the one who saves from his life time for the hereafter, who has been doing good deeds all his life, who readies himself for his account and grave, and who fears the dreads of the Judgement Day and its appointed time that is drawing near. I ask Allaah to make us from among His obedient slaves.

- Muhammad Zeeshan Akhtar

IMAM AHMAD BIN HANBAL

I Only Desire To Warn You - O' My Brother

Imam Ahmad رحمه الله advised:

It has been reported in a hadeeth that when the slave begins to pray, Allaah turns His Countenance towards him and He does not turn away from him until he finishes, or turns to the right and the left (i.e. when he makes tasleem at the end of the prayer). [1]

It is mentioned in the hadeeth that so long as the slave remains in prayer, he retains three qualities:

- (a) piety, which is bestowed on him from the clouds in the sky to the parting in his hair,
- (b) angels surround him from around his feet to the clouds in the sky and
- (c) a caller calls out: "If the slave knew in Whom he is confiding, he would never leave." [2]

Allaah showers His Mercy upon the worshipper who approaches prayer in a state of humility and meekness towards Allaah, in fear and supplicating Him with desire (for His Pleasure) and in hope (of His Mercy), making Salaah to his Lord, his most important consideration, dedicating his whispered utterances to Him and his standing erect in worship and his rukoo' (bowing) and his sujood (prostration), pouring out his heart and his feelings and struggling to perfect his acts of worship, for he knows not whether he will perform another prayer after it, or he will be overtaken (by death) before he can perform Salah again.

He stands before his Lord, earnestly, with deep feelings, hoping for its acceptance and fearing its rejection, for verily, its acceptance is a cause for joy, while its rejection is a cause for misery and wretchedness.

What is of greater importance to you — O' my brother — in this prayer and in the rest of your deeds and those things that cause you worry, sadness, fear or apprehension and the other things which Allaah has made incumbent upon you?

You do not know if a prayer will ever be accepted from you, yet in spite of this, you laugh and you are

careless; yet camels will not benefit you when the certainty (i.e. death) comes to you. You are heading to the Fire and you have no assurance that you will be spared from it (i.e. the punishment of the Hell-fire).

So who is more deserving of your tears and long sadness than you, that Allaah may accept it from you? Then in addition to this, you do not know whether or not you will wake up in the morning when you go to sleep at night, nor whether you will see another evening when you wake up in the morning — will you be given the good news of Paradise, or the bad news of the Hell-fire?

I only desire to warn you — O' my brother — of this terrible danger. It is not fitting that you should be happy because of your family, your wealth or your children. Your long disregard and carelessness in this important matter and your diversion from it is a most amazing thing, while you are being driven at a fierce pace (towards death) day and night, hour by hour, like the blink of an eye.

You should expect — O' my brother — that your time may come at any moment and do not be unmindful of this great danger which may visit you. Most assuredly, you must (eventually) taste death. It may descend upon you in your home, in the morning or the evening; its advent is the easiest thing, upon which, it will be as if you have been removed from all of your world and robbed of it.

Thence you will go on either to Paradise (to be rewarded with) or to the Hell-Fire (to be punished) and all the events of your life will come to an end, and along with it everything you wanted to do until the moment of death.

Have you not heard — O' my brother — the words of the pious slave: "**I am amazed how the one who would flee from the Fire sleeps and I am amazed how the one who would seek Paradise sleeps**"

For by Allaah! If you neither desire Paradise, nor fear the Hell-fire, then you are destroyed and grievous will be your sorrow, interminable your sadness and

without limit your tears; you will be amongst the wretched, the punished ones.

So if you claim that you are amongst those who seek refuge from the Fire and desire Paradise, then strive for that which you seek and do not be misled by your worldly desires."

[Source: The book of Prayer by Imam Ahmad, pages 18-19 and Ahmad bin Hanbal by 'Abdul Ghani ad-Daqr, pages 273-274]

Footnotes:

[1] Recorded by Ahmad, (5/172), Abu Dawood, (#909) with the wordings: "Allaah, the Mighty and Sublime, continues to face the servant while he is praying as long as he does not turn around; when he turns around, Allaah turns away." Classed as Hasan by Shaykh al-Albanee in Saheeh Targheeb wa-Tarheeb (#554)

[2] Recorded by al-Mirwizee in "Ta'dheem Qadr as-Salah", (#160)

THE 4 PRINCIPLES OF **YOU ALONE WE WORSHIP** بناءً إِيَّاكَ نَعْبُدُ عَلَى أَرْبَعِ قَوَاعِدَ

Imam Ibn ul-Qayyim رحمه الله said:

"**You (Alone) we worship**" is built upon four principles which comprise:

التحقيق بما يحبه الله ورسوله ويرضاه ، من قول اللسان والقلب ،
وعمل القلب والجوارح .

"conviction in what Allaah and His Messenger love and are pleased with from the statements of the tongue and the heart and from the actions of the heart and the limbs."

Uboodiyaah (servitude to Allaah) is a comprehensive title for these four levels.

So, the real people of "You (Alone) we worship" are the people of these four levels.

Regarding the statement of the heart, it is the belief in what Allaah سبحانه وتعالى informed of about His Self, His Names and His Attributes, His Actions, His Angels and the meeting with Him; as was revealed upon the tongues of His Messengers.

As for the statement of the tongue, it is information of Allaah and His Names and Attributes etc. Calling to and defending that, clarifying the falsity of Bida'h - which opposes Allaah - establishing His remembrance and conveying His commands.

Actions of the heart include having love for Him, reliance upon Him, turning repentantly to Him, fear of Him and hope in Him, making the Deen sincerely for

Him, having patience upon His commands and prohibitions and upon what He has decreed, being pleased with that and with Him.

Also, having obedience to Allaah and loyalty to Him, having submission for Him and humility and being subservient to him, having serenity with Him as well as other actions of the hearts whose obligation is greater than that of the actions of the limbs and whose recommended actions are more beloved to Allaah than the recommended actions of the limbs.

Actions of the limbs without the actions of the hearts are either lacking in or are of little benefit.

As for the actions of the limbs then they are like prayer and striving, moving one's feet to Jumu'ah and the congregational prayer, helping the weak one and being good to the creation etc.

So, "**You (Alone) we worship**" is adhering to these four rulings and accepting them.

"**and You (Alone) we ask for help (for each and everything).**" is requesting help upon these principles and having the capability to perform them.

"**Guide us to the Straight Way**" consists of knowing these two matters ("You (Alone) we worship, and You (Alone) we ask for help (for each and everything).") in detail, the guidance to establish them and to have the methodology of the path of the righteous in seeking Allaah with these principles.

[Source: Madarij as-Salikeen, (1/120-121)]

SUPERIORITY OF

KNOWLEDGE

Over Other Righteous Deeds

The Prophet صلى الله عليه و سلم said:

“If the son of Adam dies, his actions cease except three: A continuous charity, or knowledge which people benefit from, or a righteous son who supplicates for him.” [Saheeh Muslim, (#1631)]

Shaykh Saalih ibn al-Fawzaan حفظه الله commented:

I heard **Sheikh Muhammad bin Ibraheem** رحمه الله mention during a lecture that he delivered in the College of Shari’ah (in Riyadh):

“Indeed the continuous charity can possibly discontinue (due to funds depleting, etc.), and the righteous son may pass away. As for beneficial knowledge, its benefit will continue and not cease, and the person will continue to gain reward (after his death).”

This is certainly one of the reasons why knowledge is more superior to other righteous deeds.

[Source: at-Ta’leek al-Qaweem ‘ala Kitaab Iqtidaah al-Siraltul Mustqem, page 22]

Translator’s note: In addition to what was mentioned above we also gain the following benefits:

- Knowledge which other people benefit from is a reason why other people (who are not related to the person responsible for teaching the knowledge) will supplicate for him in addition to the righteous son. If a Muslim dies, the norm is that only his family and friends will supplicate for him. In the case of a scholar, or person who has taught others, those who have benefitted from him will also supplicate for him after his death. It is for this reason why we still supplicate for the great Imam’s of the past; the likes of Imam al Bukharee رحمه الله, Imam Muslim رحمه الله, Imam Ahmad bin Hanbal رحمه الله and others. We also supplicate for the scholars who have left us and those who are with us. Thus, it is clear how knowledge is more superior to other righteous deeds.
- As it relates to the righteous son, it is also possible that the person’s son (or daughter) deviate from the straight path (no longer practices Islam), and consequently, their supplications are no longer accepted from them.

SPEAKING ABOUT THE

WORLDLY BENEFITS

OF THE ACTS OF WORSHIP

Shaykh al-‘Uthaymeen رحمه الله said in an answer to one of the question:

“I would like to take this opportunity to point out that when some people speak about the benefits of acts of worship they speak only of worldly benefits. For example, they say that prayer is a kind of exercise and calms the nerves, and the fasting helps to remove toxins and organize one’s eating. We should not make worldly benefits the be-all and end-all, because that will lead to a weakening of sincerity and failure to seek the Hereafter. Hence Allaah stated the

reason for fasting in His Book, namely that it brings about taqwa (piety, fear of Allaah). The religious benefits are what really matter, and the worldly benefits are secondary.

When we speak to the common people we should tell them about the religious aspects, and when we speak to those who are not convinced by anything but material matters we should tell them about both the religious and worldly aspects. For each there is a time and a place.”

[Source: “al-‘Ilm”, page 77]

PEOPLE OF INNOVATION

هَجْرَانِ أَهْلِ الْبِدْعِ

Shaykh al-'Uthaymeen رحمه الله said:

هَجَرَ al-Hijraan is the masdar (verbal noun) for هَجْرٌ (to abandon, keep away from). In the Arabic language it (al-Hijraan) means التَّرْكُ (leaving).

What is intended by boycotting the People of Innovation is: distancing yourselves from them, not having love for them, not having allegiance to them, not giving them salaam, not visiting them, etc.

Boycotting the People of Innovation is obligatory due to the saying of Allaah, The Most High:

“You won't find a people who believe in Allaah and the Last Day making friends with those who oppose Allaah and His Messenger” (58:22)

And the Prophet صلى الله عليه وسلم boycotted Ka'b bin Malik and his two companions (for a brief time) when they remained behind from the battle of Tabouk (though they were Noble Companions, not upon innovation, and Allaah accepted their repentance)

However, if there is a benefit in sitting with them – in that you clarify the truth to them and warn them from innovation – then there is no problem with that.

Perhaps that is required (clarifying the truth to them and warning them from bid'ah) due to the saying of Allaah, The Most High (translated):

“Call to the Way of your Lord with wisdom and good admonition and debate with them with that which is better.” (16:125)

This (da'wah) may be (in the form of) gatherings and speeches, or (in the form of) correspondence and writing. [1]

From boycotting the People of Innovation is: not looking into their books for fear of fitnah, and not circulating them among the people.

Staying away from the places of misguidance is obligatory due to his statement صلى الله عليه وسلم regarding the Dajjaal:

“Whoever hears of him, let him stay far away from him, for by Allaah, indeed a man will go to him considering that he himself is a Believer, but will then follow him because of what he will bring of doubts” [Recorded by Abu Dawood (#4319) and Shaykh Albaanee said that its chain of narrators was saheeh]

However, if the goal in looking through their books is to refute their innovation, then there is no problem with that for the one who has the correct aqeedah to protect himself and is able to refute them. Rather it may be obligatory (to do so).

Because refuting innovation is obligatory and whatever is needed to complete the obligation is itself obligatory.

[Source: Ta'leeq Mukhtasar 'ala Lum'at ul-l'tiqad of Shaykh 'Uthaymeen, pages 159-160]

Footnote:

[1] Shaykh Ahmad an-Najmee رحمه الله was asked: “O Noble Shaykh, a person claims that he is Salafi, but he keeps company with the hizbis, and he was advised concerning this and responded, ‘Indeed, I am doing so for their advisement and guidance.’ So how do we judge this person?”

The Shaykh answered, “Advice does not necessitate that you keep company with them, and the advice is to be given at fixed times. As for your keeping company with them with the argument that you are advising them, then if you were advising them, there would be seen a change in their actions, and a difference in that which they were upon.

So if you say, for example, that you advise them, but they don't listen to you or accept from you, then why do you keep company with them and come and go with them? If they do not listen to you, then do not come and go with them or sit with them. Rather, when we see that you come and go with them and keep company with them, we are aware that you are one of them.”

[Source: Refer to al-Fataawa al-Jaliyyah (2/121-122) of Ahmad Ibn Yahya al-Najmee]

DO NOT INTRODUCE PERSONAL DEDUCTIONS WHICH HAVE NOT BEEN PRECEDED UPON

Imam al-Awzaa'ee رحمه الله said:

“Knowledge is what comes from the Companions of Muhammad صلى الله عليه وسلم and that which does not come from a single one of them is not knowledge”.

[Source: Jaami 'Bayaanil - 'Ilm of Ibn 'Abdul Barr (no. 1067)].

The author (supposedly Imam al-Barbahaaree رحمه الله) of the book “Sharh us-Sunnah” mentions in point no. 6:

“So examine, may Allaah have mercy upon you, the speech of everyone you hear from, in your time in particular; so do not act in haste. And do not enter into anything from it, until you ask and see: Did any of the Companions of the Prophet صلى الله عليه وسلم speak about it or anyone from the scholars? So if you find a narration about it from them, then cling onto it and do not go beyond it for anything and do not give preference to anything over it, and thus fall into the Fire.”

Explanation by Shaykh Saalih al-Fawzaan حفظه الله:

Do not be hasty regarding that which you hear from the people, particularly in later times, and the large number of people who speak and give rulings and who stand to give knowledge and speak. And particularly, with the new development in information media, that it is now the case that everyone talks foolishly and speaks in the name of knowledge and in the name of the Religion, even the people of misguidance and the deviated and the misguided sects. They now speak in the name of the Religion on satellite channels. So the danger is very great.

So it is upon you O Muslim, and O Student of Knowledge in particular, to verify and that you are not hasty in taking everything that you hear.

It is upon you to verify and to be aware, who is the one who said this thing? And where did this idea

come from? And then what is its basis, and its proofs from the Book and the Sunnah? Then where did this person study and who did he take knowledge from? So these matters require verification, particularly in this time. So we do not accept every saying that anyone is saying, even if he speaks well, and speaks eloquently, and speaks abundantly and attracts people's hearing, do not be taken in by it until you look and see the extent of their knowledge and understanding of the Religion that he has.

Or it may be the case that a person's speech may be little, but he is a person of understanding of the Religion. And it might also be the case that a person's speech may be plentiful, but he is an ignorant one who has nothing from knowledge and understanding of the Religion. Rather he just has magical (enchanted) speech so that he fools the people, and gives the false impression that he is a scholar and that he is a person of understanding and that he is a thinker and the likes of that, so that the people are taken in and he takes them away from the Truth.

So what is counted is not the amount of speech and being able to ramble on, rather what is counted is what it contains with regard to knowledge and what it contains with regard to being based upon correct principles.

And it may be the case with speech that is little but it is correctly based upon correct principles. This will be far more beneficial than abundant speech which is just lengthy, and from which no benefit can be taken except a little. And this is the situation in our time, where speech is abundant and knowledge is scarce; the reciters are many, and the people of knowledge and understanding (fuqahaa') are few in number. And fiqh (knowledge and understanding of the Religion) does not come about by being able to speak a great deal, or to recite a great deal, or being able to speak well or being able to word things well.

The Poet said:

Embellished (falsely adorned) speech may make its falsehood seem attractive, whereas the Truth, may suffer as a result of being badly expressed.

So you may say, "This is the spittle of the bees" if you want to praise it; but if you wanted you could say, "It is the vomit of flying insects which sting."

If you wish to praise honey, you can say, "This is something put out from the mouth of the bee," but if you want to speak against it, then you can say, "This is vomit," instead of saying it is 'spittle' (something put out from the mouth); and instead of 'a bee' you can say 'a hornet' (a stinging insect that flies). So the eloquent person, he can turn the Truth into falsehood and falsehood look like the Truth by means of his eloquence, so beware of this.

And therefore the Prophet صلى الله عليه وسلم he warned against the person who is very eloquent in speech, the person who moves his tongue around just as the cows move the tongue around. [1]

He (صلى الله عليه وسلم) warned against this one and he said, "Some speech is like magic." [2]

Meaning it enchants the people's hearing (acts like magic upon the hearing of the people).

His saying, **"So look and examine, may Allaah have mercy upon you, at the speech of everyone whom you hear from in your time in particular. Do not be hasty and do not enter into anything from it."**

This was at the time of the author [3] and the author was almost at the same time as Imam Ahmad, because he is one of the students of his students. He says: **Do not be hasty in accepting the speech of the people in your time, until you verify it.**

So where is this in comparison to this time of ours now, the time of desires and the time of ignorance and the time when the different parts of the world are all mixed together? To the extent that trials and tribulations and evils and ideas arise and surge like waves and the enemy now wants to turn the Religion upon its head. He wants us to follow him and to impose his ideas upon us and to impose his politics upon us.

Therefore it is upon us to check this affair carefully and to withhold from many affairs and to turn

attention to seeking to understand the Speech of Allaah and the speech of His Messenger, and to acquire knowledge and understanding of the Religion of Allaah the Mighty and Majestic.

So al-fiqh (knowledge and understanding of the Religion) contains a protection from trials and tribulations. And al-fiqh means al-fahm (understanding of the Religion). And a person may have memorized a great deal, but he does not have understanding, so therefore he and the common person are just the same. Indeed the common person may be better than him because he withholds himself and he recognizes his own ignorance, while this one does not realise that he is actually an ignorant person. Therefore the matter is not just memorizing a great amount or speaking a great deal. The matter is a matter of fiqh (understanding) and therefore he (صلى الله عليه وسلم) said,

"Perhaps one who has something conveyed to him will be better comprehending than the one who heard it (originally)." [4]

So a person may memorize something, and transmit and narrate, and yet there may be someone there who understands it better than he does. Allaah's Messenger صلى الله عليه وسلم said:

"There may be a person who conveys knowledge of the Religion but he is not one who comprehends it." [5]

He is a carrier of the knowledge and a transmitter of it, however he is not one who has understanding of it. So fiqh (knowledge and understanding of the Religion) is a gift from Allaah which Allaah gives to whomever He wishes from His servants. However, if he utilizes it properly and advances i.e. causes it to grow then he will benefit from it. But if he neglects it, it will be lost.

His saying, **"So do not be hasty and do not enter into anything from it until you ask and look: Did anyone from the Companions of the Prophet صلى الله عليه وسلم speak with it?"**

This is a tremendous piece of advice if some speech pleases you regarding the Religion. As for speech about the affairs of this world, then that is not the topic under discussion here. Rather if some speech with regard to the Religion seems pleasing to you then don't be hasty until you examine it: Is it

founded upon something true and upon proof or is it just from the person's own head and his own thinking?

For if it is, then it is just scum, like the scum which is carried on the top of flood water. Leave it (in that case). But otherwise if it is founded and based upon the Book and the Sunnah, then it is true.

So therefore to do not be hasty in taking speech without restraint, even if it seems pleasing to you in its fine manner of speaking and in its eloquence and its forcefulness and in the style of address, do not be hasty about it until you examine and you test it against the Book and the Sunnah, and examine and see who said it. Is he a person of knowledge and understanding (a faqeeh) or not a person of knowledge and understanding?

Until you ask the people of knowledge about it (this matter) and you look and see, did anyone from the Salaf (Predecessors) say it or did they not say it?

And this is something I have warned against many times, that I say:

Do not introduce personal deductions and opinions and sayings and wording which have not been preceded upon.

Take as your example the Salaf and the speech of the Salaf, and if you bring something in which you have no one who precedes you upon it, then it will be something odd and strange, and its danger will be far more than its benefit.

So the speech of the Companions is the balance because they were the students of the Messenger صلى الله عليه وسلم. Their sayings are looked to with regard to an aayah; how did they explain it? And with regard to a hadeeth, how did they explain it?

So you take from their sayings and from their explanation because they will be closer to the Truth than anyone who came after them; because they were students of the Messenger صلى الله عليه وسلم and they heard the interpretation and the explanation from the Messenger صلى الله عليه وسلم and they took knowledge directly from him, so they will be the people who are closest to the Truth.

And no weight is to be given, to the saying of those people who say, "The Companions are not to be counted, they were men and they had their own

opinions, and we are men and we have our thoughts. Times change."

So the Religion remains and will remain until the Hour is established. And it does not change with the changing time; it covers every time and place. What changes is only human deductions, which may sometimes be wrong and sometimes correct.

As for the Religion itself, it does not change because it is suitable for every time and every place because it was sent down from One who is All Wise, deserving of all praise. And therefore they used to advise and say, "Adhere to the Book and the Sunnah with the understanding of the Pious Predecessors. Do not introduce an understanding from yourself or from the later people."

His saying, "**or anyone from the People of Knowledge (scholars)**"

Meaning, did anyone from the scholars who are counted say it, from the Imams who proceeded upon the way of the Companions of the Messenger صلى الله عليه وسلم? Because they were the ones who narrated from the Companions, and the Companions were the ones who narrated from the Messenger صلى الله عليه وسلم.

His saying, "**So if you find a narration from them about it, then cling onto it.**"

If you find it being in agreement with their saying then cling onto it.

His saying, "**And do not go beyond it for anything.**"

And do not go beyond the speech of the Salaf for the opinion of so and so, and so and so from those who came after them.

His saying, "**And do not prefer anything over and above it and thus fall into the Fire.**"

And do not prefer over what came from the Salaf anything, from that which the later people brought such that you fall into the Fire. Because you have gone against the path leading to Paradise, and the path of Paradise is what (they) were upon.

"Those whom Allaah has bestowed favor upon, from the Prophets, and the true and truthful followers of the Prophet, and the martyrs, and the righteous people and what a fine companionship they are." [Surah an-Nisaa' (4):69]

This is the path to Paradise, and whatever conflicts with it is a path leading to the Fire. And Allaah the Mighty and Majestic says,

(Explanation) "And this is my Straight Path so follow it, and do not follow the multiple paths, for they will cause you to split away from His path" [Surah al-An'aam (6):153]

Allaah's Path is one but as for other than it, then it is many paths. Every devil has a path and he has a path; on each path there will be devils from mankind and from the jinn. So they are many different paths which will throw the person who follows them into confusion. But as for the Straight Path, then it is one. It does not contain any disagreement and you will never become lost if you follow it.

End of the explanation by Shaykh Fawzaan حفظه الله

[Source: "Ithaaful-Qaaree bit-Ta'leeqaat 'alaa Sharhis-Sunnah" by Shaykh Saalih ibn Fawzaan al-Fawzaan حفظه الله, Volume 1, Pages 102-109]

Translated by Aboo Talhah Daawood Burbank رحمه الله on 2nd November 2009

Transcribed by Umm Abbas Zaynab Abdullah

Footnotes:

[1] This narration is reported by Imam Ahmad in his Musnad and by Ibn Abee Shaybah and by Abu Daawood and at-Tirmidhee and others besides as a hadeeth of

'Abdullaah ibn 'Amr رضي الله عنه صلى الله عليه وسلم said,

"Allaah hates those men who are eloquent, the one who moves his tongue around, just as the cow moves its tongue around."

at-Tirmidhee said about this narration that it is 'hasan ghareeb' (singular chain of narration that is hasan) and it was declared authentic by Abu Haatim in al-'Ilal.

Translator's side point: Shaykh al-Albaanee رحمه الله, in as-Saheehah (no. 880), declared this hadeeth saheeh (authentic).

[2] This hadeeth is reported by al-Bukhaaree in his Saheeh (no. 5146 and no. 5767) as a hadeeth of 'Abdullaah ibn 'Umar رضي الله عنه; also reported by Muslim as a hadeeth of 'Ammar ibn Yaasir رضي الله عنهم.

[3] Translator's side point: Imam al-Barbahaaree who lived over 1000 years ago.

[4] This hadeeth is reported by al-Bukhaaree in his Saheeh (no. 67 and no. 7447) and reported by Muslim (no.1679) as a hadeeth of Abu Bakraa رضي الله عنه and the wording is that of al-Bukhaaree.

[5] This hadeeth is reported by Ahmad in his Musnad and Abu Daawood and at-Tirmidhee and ad-Daarimee and Ibn Hibbaan as a hadeeth of Zayd ibn Thaabit رضي الله عنه at-Tirmidhee said the hadeeth is hasan and al-Busayree said it is saheeh (authentic).

Shaykh al-Albaanee رحمه الله declared this hadeeth saheeh (authentic) likewise, in his checking of Abu Daawood.

O MY SON

WHO DID YOU KILL?

Umm ar-Rubayyi' bin Khuthaim was very worried about her son. She rarely saw him sleep, for after the toils of the day, he would spend his nights worshipping Allaah.

"My son, will you not sleep?" Umm ar-Rubayyi' pleaded with him one day.

"My mother, when it is nighttime, and when one fears that sudden death will overtake him (and this is the case for every human being), then it is befitting for him not to sleep."

Umm ar-Rubayyi' soon became afraid when she noticed that her son cried a lot during the night.

She feared that his tears were prompted by feelings

of guilt for some wicked crime he committed.

"O my son," she said, "Perhaps you have killed someone?"

"Yes," he answered.

"Who is he?" she asked. "We will go to his family, and (hopefully) they will forgive you; surely they will pity you when they find out how much you cry every night."

"My mother, it is my own self [that I have killed through constant sinning (i.e. I have subjected to destruction and punishment in the Hereafter)]."

[Source: Sifat-us-Safwah, (3/39-40) and Hilyatul-Awliya, (2/114)]

THE DANGERS OF SMARTPHONES & SOCIAL NETWORKING

أخطار الأجهزة الذكية وبرامج التواصل الاجتماعية

Shaykh Saalih al-Fawzaan حفظه الله said:

“O mankind, Know that from the greatest of hindrances preventing you from being upright are trials and tribulations that block you from the path of Allaah and cause you to fall into misguidance.

How great in number they are in this time, and how numerous are the callers calling to them through their writings, through their tweets on Twitter and those things like it – through the various means of communication that are widespread amongst the people and have filled their homes.

How numerous are those that go astray because of these evil channels.

So be wary of them, O slaves of Allaah. Be cautious of them and don't look into them. Don't bring them into your homes. Don't leave them with your children and your wives because they are what hinder from the religion and from the path of Allaah, and divert them from being upright and cause them to fall into deviation and misguidance.

How numerous are the ones who were misguided and deviated. They deviated and their features changed. Their ways changed and this is evident through their conduct, their sayings and their actions.

They are stuck to these means day and night. Their eyes are fixed to these things in these wicked devices. What came? What happened? All the time... until they have become afflicted by using them all the time... they have become afflicted with addiction...

It is mentioned by the experts that those that have fallen into this, becoming afflicted with addiction, they cannot bear to be without it, and this is something apparent.

You see them staring at these devices all the time... in his pocket... in his car... all the time... to the extent that he doesn't talk to the one next to him, or his family or to his children in his house.

He's always with these sites. Even to the extent that he doesn't pray – he doesn't get up to pray! He's afraid he's going to miss something.

He doesn't sleep because he's afraid to miss something or to present something.

This is because he has been afflicted with addiction so he cannot bear to be without it.

If only he had avoided it from the beginning, he would have been safe from it.

So, have fear of Allaah, O slaves of Allaah. Protect your religion from these distractions, trials and evils.

Know that the best of speech is the book of Allaah and the finest of guidance is the guidance of Muhammad (sallallahu 'alayhi wa sallam), and the worst of affairs are the newly invented ones and every innovation is misguidance.

Stay with the body of Muslims upon the truth because Allaah's hand is upon the Jamaa'ah, and whoever deviated then he deviated in the hellfire.”

[Source: alfawzan.af.org.sa/sites/default/files/Khotbah-21-11-1434_0.mp3]

Imam al Shawqanee رحمه الله stated:

“You find a man, if he comes into contact with his family, he displays the worst of character, he is prideful, and very little good is seen from him. But if he meets with other people, his disposition is very gentle, his character is very soft, he is very giving, and he displays much good. There is no doubt, this type of individual is from those who have been prevented from good and success, and he is one who has deviated from the correct path. We ask Allaah for protection!

[Source: Nayl al-Awtaar (2/246)]

كيف يربي أبناءه على الصلاح
**HOW TO RAISE
CHILDREN
UPON RIGHTEOUSNESS**

**PART - 3
BEING JUST & FAIR
WHILE GIVING GIFTS TO CHILDREN**

BY SHAYKH NOORUL HASAN MADANI
(MAY ALLAAH PRESERVE HIM)

[Continued from an-Naseehah Issue 3]

If a parent or both of them wants to gift a portion or their entire property to his children, this can be done in two manners:

First, parents want to give a part of the property to fulfill some need of any of their children.

Second, parents want to distribute their property due to their fear of dispute arising among their children after their death. It must be remembered, that if parents distribute their property during their lifetime it shall only be termed as gifts.

While distributing property during their lifetime, it is binding upon the parents to abide by the Islamic law of inheritance. Because in this manner of distribution there is a possibility that the parents may want to avoid giving to other lawful inheritors. I will clarify this by using examples, in sha' Allaah.

First example is of a man who wants to distribute his property in his lifetime so as to avoid giving his wife anything from it. The only way to avoid this injustice, is to either make it obligatory to distribute the property according to the Islamic law of inheritance or the distribution should not be carried out in the person's lifetime. After his death, the property will get automatically divided according to the shari'ah (Islamic law) and each person will get his lawful share.

Second example is that of a man who has only daughters. He knows that after his death, his daughters will only get 2/3rd of the property while the remaining will be divided among his brothers. So, to deny his brothers from his property, he wants to distribute it in his lifetime. To meet this objective, he takes the help of a lie that he wants to distribute his property in his lifetime so that there arises no dispute among the daughters after his death with regards to the distribution of the property. But in reality, his main objective is to deny the other inheritors from their

lawful shares. In this example, again it will be obligatory upon the person to distribute according to the Islamic shariah or he should not distribute at all. After his death, the property will get automatically divided and all the inheritors will get his/ her lawful share.

First manner of distribution of entire or part of the property to fulfill some needs of the children:

There is a disagreement among the people of knowledge whether it is wajib (obligatory) or mustahabb (recommended) to be just among the children. Majority are of the view that being just is recommended and not wajib, while Imam Ahmed ibn Hanbal رحمه الله and Ibn Hazm رحمه الله and others are of the view that it is wajib to be just among the children in this regard.

Giving gifts won't be correct if the parents don't do justice among children, and this seems to be the correct opinion as this is in accordance to the hadeeth of Nouman ibn Basheer رضي الله عنه. He narrates that his father wanted to gift him a garden or a slave as a gift but on the insistence of his wife, went to Prophet Muhammad صلى الله عليه وسلم, to make him a witness. The Prophet صلى الله عليه وسلم became very angry and said, that he cannot be a witness to injustice and he also said at this instance: "Be afraid of Allaah, and be just to your children".

[For complete narration, see Bukharae (#2650), (#2587), (#2586) and Muslim (#4153), (#4161)] [Also see: an-Naseehah Issue 2 and 3].

In the hadeeth, the verb is in the imperative form, which is sufficient to make the action wajib, as it is from the principle that command is an indication of its obligation.

Furthermore, that the Prophet صلى الله عليه وسلم, called the action of the companion as injustice and also that he ordered him to take back the gift makes the opinion of being just as wajib more strong.

Furthermore, being just with children establishes the emotion of love and brotherhood among them. But on the contrary, if gifts are given unequally or if some children are given gifts while others are denied then there is a strong possibility that there will be emotions of hatred, jealousy and mutual discord among them. There is a well-known concept in usool ul-Fiqh (Principles of Fiqh), "**Sadd al-Dhara'i**" (Blocking of the Means), which means that you have to block any action which might lead to something haram (forbidden).

Imam Ibn Hazm رحمه الله writes that, it is also the opinion of Abu Bakr رضي الله عنه, Umar Farooq ('Umar ibn al-Khattab) رضي الله عنه and Ayesha Siddiqa رضي الله عنها. The same opinion is also held by Taawus, Ata bin abi Rabah, Arwah bin abi Zubair, ibn Juraiz, Sha'abi, رحمهم الله [al-Muhalla, Ibn Hazm (10/1634)]

It is also important to clarify that those who hold the opinion of being just while giving gift as wajib deems it permissible if any child is given gifts on account of some need or to help him in his distress, on the condition that all other children also agree to it.

Even though Imam Ahmad Ibn Hanbal رحمه الله and other Saudi scholars are of the view that it is wajib to be fair and just while giving gift to children, they deem it to be permissible to give gifts to some children if he is in need or distress with the intention of goodwill.

For example, if a child is suffering from some disease or if he has many children or if he is poor and other children are prosperous then there is no problem if he is given more, on the condition that other children also agree to it.

Similarly, if it is certain that if a child is given gift then it will only increase him in Fisq (Sins) and disobedience then there is no problem if he is denied from gifts. [For detail refer to al-Mughni by Ibn Qudamah, 665/5 and Majmoo Qawanin-e-Islam (p 361)].

But Nawab Siddiqi Khan Sahab is of the opinion that it is wajib to be fair and just to children in all circumstances because the hadeeth of Nouman ibn Basheer رضي الله عنه is general and the prophet صلى الله عليه وسلم did not ask him if his child has some need but stopped him altogether. [ar-Rawdatun-Nida (528/2)].

In my opinion, giving gift to a child due to his need or some circumstance, preferring one over the other on the condition that the intention should not be to harm any child and also that other children agree to this, then there is no harm if some children are given more than the others.

As for the matter of Prophet صلى الله عليه وسلم not asking for details, it is quite evident that giving the gift to Nouman رضي الله عنه and denying other children was not due to any need or shar'i maslahah but on the contrary in this case harming the other children is quite evident because. Umrah bint Rabaha insisting on making the Prophet صلى الله عليه وسلم a witness is sufficient to prove that here a mother's love for her own children led to her asking for more for her own children than the other wife's children. There remain no doubts to be clarified, and thus the Prophet صلى الله عليه وسلم termed it as injustice without further questioning.

[To be continued in the next issue in sha'Allaah.]

QUR'AN

1. Where did the Prophet ﷺ and Abu Bakr رضي الله عنه take shelter before proceeding to al-Madinah?
2. At the death of which Sahabi did the throne of ar-Rahman (Allaah) shook?
3. Prophet ﷺ said: "The Muslim is the one from whose _____ and hands the Muslims are safe"
4. What was the real name of Abu Bakr as-Siddeeq رضي الله عنه?
5. Which Mother of the Believers was accused and slandered?
6. Name the first Surah in which a prostration (sajdah) was revealed?
7. When will the Day of Judgment occur?
8. State True or False: It is from the correct adab of making du'aa that a person say, "O Allaah, forgive me if you wish, O Allaah have mercy if you wish"
9. Ibn Sireen رحمه الله said: "Indeed this _____ is religion, so look to whom you take your knowledge from"
10. Who wrote the famous commentary of the Qur'an "Tafseer al-Qur'aan al-'Azeem"?

ANSWERS ON PAGE 18

HOW TO LOVE EACH OTHER

FOR ALLAAH'S SAKE

كيف تكون المحبة في الله

Question: BaarakAllaahu feekum. This questioner says – Honorable Shaykh, how can we have love of each other for the Sake of Allaah, I would like to benefit from you.

Answered by Shaykh al-'Uthaymeen رحمه الله:

Love for the Sake of Allaah is actualized by you loving a man because he is a righteous worshiper of Allaah [1], not because he is your relative, or he has wealth or because he is handsome, etc. Only love (a man) for his deen and his taqwaa - this is loving for the Sake of Allaah. And in this situation, you will find that both of you help each other upon the obedience to Allaah. And it has been established in an authentic hadeeth from Abu Hurairah – radiAllaahu anhu – from the Prophet صلى الله عليه وسلم who said:

“There are seven whom Allaah will shade with His shade on the Day when there will be no shade except for His shade (i.e. shade which He creates [2]):

- (1) a just leader,
- (2) a child raised in the worship of Allaah,
- (3) the man whose heart is attached to the Masaajid,
- (4) two men who love each other for the Sake of Allaah, they meet for His Sake and part for His Sake,
- (5) a man who is called (to commit fornication or adultery) by a woman possessing noble lineage and beauty, but he (does not do it and) says ‘Indeed I fear Allaah’,
- (6) a man who gives charity and hides (the fact that he is giving in charity) until his left hand does not know what his right hand has spent,
- (7) a man who, when he is alone and he remembers Allaah, his eyes overflow (with tears). [Saheeh Bukharee, (#620)]

The point of benefit here is his صلى الله عليه وسلم statement: ‘two men who love each other for the Sake of Allaah, they meet for His Sake and part for His Sake’.

“But I want to warn with a tremendous warning – especially the women – that this love for the Sake of Allaah does not become loving (someone) along with

Allaah. Because some of the people exceed the bounds in their loving their brother for the Sake of Allaah, or a woman will exaggerate in loving her sister for the Sake of Allaah until love for this person in her heart or in the man’s heart becomes greater than their love for Allaah. Because this person is always in his heart, and is always the one he remembers. If he goes to sleep, he goes to sleep remembering him, and if he wakes up, he wakes up remembering him. And if he goes or returns, he remembers him.

So his remembrance of him makes him forget the remembrance of Allaah – Mighty and Exalted is He. This is shirk in love. Allaah, The Most High, said (translated):

‘And of mankind are those who take rivals along with Allaah; they love them as much as they love Allaah...’ [Surah al-Baqarah, (2):165]

From this affair is that a woman will love her colleague or her teacher with a severe love that takes over her heart, thoughts, and mind until she is the one who is always on her mind. And she forgets, because of her remembrance of her, remembrance of Allaah. This is a mistake and is dangerous.

What is obligatory on the one who falls into this illness is that he tries to cure it as much as he’s able.

The cure is that firstly, he remembers that love for Allaah, The Most High, comes before everything else and he turns his heart to loving Allaah. And from the things which strengthen the love for Allaah in the heart of the servant is continually remembering Allaah, reciting (or reading) the Qur’an a lot, doing good deeds, and staying away from the cravings and desires of the soul.

Secondly, that he stays away somewhat from the one whose love for him in his heart reached such a level. He stays away from him somewhat and occupies himself with something else. If that doesn’t help, then he stays away from him. Lastly, he cuts ties with him until this love calms down, this

enthusiasm (of emotion) is removed and becomes tranquil, and then his love returns to the normal love. Because of numerous complaints about this, I wanted to bring attention to not letting love for the sake of Allaah increase so that it turns into loving (someone) along with Allaah because this is a type of shirk in love.

[Source: Fataawa Noor 'alaa ad-Darb, http://www.ibnothaimeen.com/all/noor/article_1244.shtml]

Footnotes:

[1] Translator's Footnote – meaning he is following the Sunnah on the understanding of the Salaf.

[2] Shaykh al-'Uthaymeen رحمه الله said in his explanation of Aqeedatul Waasitiyyah (2/136):

“And his statement: ‘There will be no shade except for His shade...’; means –

No shade except for the shade which He creates. And it is not as some people think – that it is the shade of the Dhaat of The Lord عز وجل.

Indeed this (thought) is falsehood, and it necessitates that the sun, in that case, is above Allaah, Mighty and Exalted is He.

In the dunya, we build things which shade us. But on the Day of Judgement, there will be no shade except for the shade which He عز وجل creates, to shade with (this shade) whomever He wills from His servants.”

FROM THE CHARACTERISTICS OF THE SALAF

REMORSE WHEN ILL

From the morals and manners of the Salaf was that they would keep their hearts aloof from their bodies whenever they were sick, with the lingering possibility that their illness was an exit from life to death, unable to repent nor satisfy the unfulfilled rights.

Journeying towards the Afterlife as sinners, like a slave who has escaped from his master after frequent disobedience in turn to be captured from all sides and returned to his Master.

Some people visited Utbah al-Ghulam رحمه الله at his death bed and asked him, “How do you find yourself?” So he recited the following (poetry):

“I have slipped out of the world; my Day of Judgement has come;

In the morning the bearers of my funeral will be few;

In a hurry my family digs my grave to make;

My leaving and my rush to it as an honour to me;

As if my face they had never known;

In the morning my day comes as night.”

When death came to Ibraheem an-Nakha'ee رحمه الله he wept. On being asked the reason he replied,

“I am waiting for a messenger to come from my Lord to welcome me to Paradise or the Hell-Fire.”

Dear Brothers and Sisters, reflect over your soul, and know that you are constantly on the verge of death as you do not even own your next breath of air.

Increase in seeking forgiveness throughout the night and at the ends of the day and Allaah will be our Guardian, yours and mine, in guidance, and the One Who will grant to us the ways to His Mercy.

[Source: Min Akhlaaq us-Salaf, Chapter 11]

Shaykh Muhammad Ibn Saalih al-'Uthaymeen (رحمه الله) warned:

If you see your time pass by and your life go, and you have not produced anything worthwhile or beneficial and you do not find any blessing in your time then be wary that the statement of Allaah has overcome you:

“And obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.” [Surah al-Kahf(18): 28] (1)

The Shaykh (رحمه الله) also said:

And in this ayah is an indication to the importance of (having) presence of heart when performing dhikr of Allaah. And that the person who remembers Allaah with (only) his tongue and not his heart, (then) the barakah (blessing) is removed from his actions and his time to the extent that his deeds become lost. (2)

Footnotes:

[1] <http://www.sahab.net/forums/index.php?showtopic=123941>

[2] Shaykh Uthaymeen's Tafseer of Surah al-Kahf, Page 62

BETTERMENT OF HIS BROTHERS

AND THEIR GUIDANCE TO THE TRUTH

Question: I have advised my wife and brothers [to follow the truth] but they have not heeded my advice; in fact, they cut me off whenever I try to speak sincerely with them. What should I do?

Reply by Shaykh al-'Uthaymeen رحمه الله:

The situation you have described is a common one; many men and women complain about it. The problem is that, when some people are invited to the way of Allaah (i.e., to Islam), they think that the da'ee only wants to show his superiority over them, gain control over them, or exact revenge from them, and all of these ideas are, without a doubt, from the Shaytan.

The da'ee (caller to Islam) only wants betterment for his brothers and their guidance to the truth.

But I will say this to the questioner: Be patient, hope for your reward from Allaah, and know that you will be rewarded for any harm that is inflicted upon you while you are performing dawah to the way of Allaah.

When the message of a da' ee is accepted, he will not only have fulfilled his duty but he will also have achieved the reward that results from guiding others, the reward about which the Prophet صلى الله عليه وسلم said to 'Ali Ibn Abi Talib رضي الله عنه:

"Go forth deliberately (and cautiously), By Allaah, for Allaah to guide a single man through you is better for you than for you to have red camels (red camels were then considered to be one of the most precious kinds of wealth among the Arabs)."

[Saheeh Bukharee, (#2942)]

And if the da'ee's message is rejected and if he is harmed for Allaah, then again, he will be rewarded twice: first for inviting to the way of Allaah, and second for the harm that befell him while he was striving for Islam.

The Messengers were harmed yet they remained patient. Allaah عز وجل said to His Prophet صلى الله عليه وسلم:

Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt, till Our help reached them. [Surah al-A'nam (6):34]

My brother, others may harm you while you are inviting to the teachings of Islam, but do not allow them to prevent you from the truth or to make you turn back on your heels, a kind of weakness that is shown by one whose Iman is not firm.

Allaah عز وجل said: Of mankind are some who say: "We believe in Allaah," but if they are made to suffer for the sake of Allaah, they consider the trial of mankind as Allaah's punishment. [Surah al-'Ankaboot (29):10]

My advice to you is to continue inviting your family to Islam, without losing hope; and my advice to them is to accept the truth, regardless of whether its messenger is one who is of equal, greater, or lower status.

[Source: "al-Sahwa al-Islamiyyah", page 116-117]

Concerning Shaykh Muhammad ibn Saalih al-'Uthaymeen رحمه الله, it has been narrated by Muhammad Raabi' Sulaymaan: "Last year (1420 A.H.), there occurred a memorable incident during the month of Ramadhaan whilst Shaykh Ibn 'Uthaymeen was giving his daily lessons in al-Masjid al-Haraam, Makkah.

The specialist doctors who were supervising the Shaykh's condition advised that the Shaykh's condition necessitated rest that particular evening, rather than giving a lesson after Salaat at-Taraaweeh. The doctors needed to give him a blood transfusion and do some medical checks on him. In response to them, the Shaykh simply said:

"Do what you have to and I am going to give the lesson".

So, while he was giving the lesson, the doctors (around him) were putting a needle into him to initiate the blood transfusion process and complete the medical checkup, checking his temperature, pulse and general health.

Such was the level of importance the Shaykh gave to spreading knowledge and teaching the people, (right) up until the last night of Ramadhaan before his departure from al-Masjid al-Haraam."

[Source: Safahaat Mushriqah min Hayaat al-Imaam Muhammad ibn Saalih al-'Uthaymeen, (Page 24)]

HYPOCRISY IS A DISEASE

Hypocrisy is a disease that drives faith out of a person's heart. Sometimes, a person is unaware that hypocrisy has made a home in his heart and he performs the deeds of a hypocrite unknowingly.

Abdullah Ibn Mas'ud رضى الله عنه narrated that a man among you goes out and he meets the man with whom he had some work. He speaks to him of this and that and praises him highly. He is most likely not to get his task done, yet he returns having made Allaah angry and not possessing anything of religion. [Recorded by al-Faryabee in "Sifat al-Munaafiq" (111)]

Abu Darda Jubayr Ibn Nufayr رحمه الله said that he heard Abu Darda رضى الله عنه while he was finishing his Salah. He sought refuge in Allaah from hypocrisy and he sought it again and again. Jubayr asked him, "What's with you, O, Abu Darda? You and hypocrisy?" He said, "Leave me alone. By Allaah, a man turns away from his religion in just a moment, and comes out of it." [Recorded by al-Faryabee in "Sifat al-Munaafiq" (73)]

Muhammad Ibn Sirin رحمه الله said that nothing is more fearful than hypocrisy for one who has recited the verse {And of mankind there are some who say, "We believe in Allaah and the last Day," while they are not believers.(2:8)} [Recorded by al-Faryabee in "Sifat al-Munaafiq" (82)]

al-Hafidh Imaam Ibn Rajab al-Hanbali رحمه الله mentioned in his book "Jaami' al-'Uloom wal-Hikam": "Lesser hypocrisy stems from variance between one's inner intentions and his deeds.

al-Hasan رحمه الله said, "The signs of hypocrisy are the variance between the heart and the tongue and the inner intentions and deeds and between the entry and exit" [Recorded by al-Faryabee in "Sifat al-Munaafiq" (49), Ibn battah in "al-Ibanah" (910)]

When Hudhayfah رضى الله عنه was asked about the characteristics of a hypocrite, he said, "He describes

faith but he does not act in accordance with it" [Recorded by al-Mirwazee in "Ta'dheem Qadr as-Salaah" (682) and Ibn Battah in "al-Ibanah" (914) or (928)]

It was said to Ibn 'Umar رضى الله عنه, "When we visit our ruler and we talk to him, our speech is different from that which we use to practise when we are not with him," Ibn 'Umar said, "We used to consider this act as hypocrisy." [Recorded by al-Bukharee in Kitab al-Ahkam, (no. 7178)]

Hudhayfah رضى الله عنه said, "You are uttering speeches which we used to consider as signs of hypocrisy during the era of the Prophet صلى الله عليه وسلم"

He also said, "A man would speak a word during the era of the Prophet (peace be upon him) which would taint him as a hypocrite. I hear such words from you scores of times in the meeting." [Recorded by Imam Ahmad in his Musnad, (no. 5/386, 390)]

Bilal bin Sa'd said, "A hypocrite says what he knows and does what he denies." For this reason, the Companions were afraid that they might be hypocrites without knowing it.

'Umar bin Al-Khattab رضى الله عنه used to ask Hudhayfah whether he was one of them or not Ibn Abi Mulaykah said, "I saw thirty companions all fearing that they might be hypocrites." [Recorded in Saheeh al-Bukharee, volume 1 page 18, heading preceding hadeeth no. 48]

Lesser hypocrisy is the gate to grand hypocrisy, just as sins are the gateway to disbelief. Just as a person who insists on committing sins, may be deprived of belief when he dies, a person insisting on the signs of lesser hypocrisy may be deprived of belief and become a total hypocrite."

[Source: "Jaami' al-'Uloom wal-Hikam" of Ibn Rajab al-Hanbali (rahimahullaah), Volume 2, pages 490-491, checked by Shaykh Shuaib al-'Arnaoot]

It is reported that 'Awn bin 'Abdillaah رحمه الله said:

"Those before you used to give to their worldly affairs what was left over from their pursuit of the hereafter. But today, you give to the matters of the hereafter the left-overs from your pursuit of worldly affairs."

[Source: Abu Nu'aym, Hilyat Al-Awliya', (10/242)]

EXCELLENCE OF WINTER

ذِكْرُ فَصْلِ الشِّتَاءِ

It is said that winter is a time when people suffer from Seasonal Affective Disorder, also known as ‘the Winter Blues’ or winter depression. However, it is interesting to see how the early Muslims welcomed winter, as it is clear that they saw it in a totally different light.

Here are four ways that they would benefit from winter:

1 & 2 – Fasting and praying

It was reported by al-Haythami in ‘Majma’ az-Zawa'id’ (3/203) with a hasan chain that the Prophet صلى الله عليه وسلم said: “Winter is the best season for the believer. Its nights are long for him to pray in, and its days are short for him to fast in.”

And Imam Ahmad رحمه الله reported in ‘az-Zuhd’ (p. 118) with an authentic chain that ‘Umar bin al-Khattab said: “Winter is the prize of the worshippers.”

Ibn Rajab رحمه الله said in ‘Lata’if al-Ma’arif’ (p. 276):

“Winter is the best season for the believer because...Allaah strengthens his practice in it by making worship easy for him. This is because in winter, the believer can fast during the day with ease without suffering from hunger and thirst. The days are short and cold, and he therefore doesn’t feel the hardship of fasting...”

As for praying at night in the winter due to its long nights, one can have his share of sleep and then get up to pray afterwards and recite all that he usually recites of the Qur’an while he has had enough sleep. So, he can combine between the sleep that he needs and the usual amount of recitation of the Qur’an that he completes in a day. So, he fulfills the interests of both his religion and the comfort of his body...

And it was narrated that Ibn Mas’ud رضي الله عنه said: “Welcome to winter! Blessings descend in it, its nights are long to pray in, and its days are short to fast in.”

It is also narrated from him and al-Hasan: “Winter is a wonderful time for the believer. Its nights are long

to pray in, and its days are short to fast in.” When it was winter time, ‘Ubayd bin ‘Umayr would say: “O people of the Qur’an! Your nights are now long for you to recite in. So, recite! Your days are now short for you to fast in. So, fast! Night prayer in the winter equals fasting during the day in the summer.”

This is why Mu’adh wept on his deathbed and said: “I weep because I will miss the thirst I felt when I fasted, praying at night during the winter, and sitting knee to knee with the scholars during the gatherings of knowledge.””

It was reported by Ahmad (4/335) with a chain authenticated by al-Albani رحمه الله in ‘as-Silsilah as-Saheehah’ (#1922) that the Prophet صلى الله عليه وسلم said: “**Fasting in winter is the easy prize.**”

Ibn Rajab رحمه الله commented on this in ‘Lata’if al-Ma’arif’ (p. 276):

“And the meaning of it being an easy prize is that it is a prize obtained without any battle or effort or hardship. So, the owner of this prize has been given it as a favor without any effort on his part.”

3 – Caring for the poor

Ibn Rajab رحمه الله said in ‘Lata’if al-Ma’arif’ (p. 281):

“Taking care of the poor in the winter and protecting them from the cold is a great deed. Safwan bin Salim went out on a cold night in Madinah near the mosque, and he saw a man with little clothing on. So, he took off his coat and covered him up with it. So, someone living in Sham saw in a dream that Safwan bin Salim had entered Paradise with a shirt he had made. So, he went to Madinah and said: “Show me where Safwan is.” When he found him, he told him of the dream.

Also, Mis’ar saw a bedouin standing in the Sun saying:

Winter has come, and I have no money ; And such a thing can only happen to a Muslim;

The people have put on their coats ; And it is as if I am in Makkah only wearing ihram...

So, Mis'ar took off his coat and put it on the man.

It was related to one of the righteous leaders that there was a woman with four orphaned children who were naked and hungry. So, he had a man go to them and bring them clothes and food. He then took off his outer clothing and said: "I will not wear these or be warmed by them until you return and tell me that they are clothed and fed." So, the man went and came back and confirmed to the leader while he was shivering in the cold that they had taken the clothes and had eaten. He then put his outer clothes back on.

And at-Tirmidhi reported from Abu Sa'id al-Khudri رضي الله عنه that the Prophet صلى الله عليه وسلم said: "Whoever feeds a hungry believer will be fed by Allaah on the Day of Judgement from the fruits of Paradise, and whoever quenches his thirst will have his thirst quenched from the Sealed Nectar, and whoever clothes him will be clothed from the green silk of Paradise."

And Ibn Abee ad-Dunya reported with his chain that Ibn Mas'ud رضي الله عنه said: "The people will be gathered on the Day of Ressurrection as naked, hungry, and thirsty as they ever were. So, whoever clothed someone will be clothed by Allaah, whoever fed someone will be fed by Allaah, and whoever quenched someone's thirst will have his thirst quenched by Allaah, and whoever relieved others will be given Relief by Allaah."

4 – Remembering the realities of Hell

It is reported in 'as-Silsilah as-Saheehah' (#1457) that the Prophet صلى الله عليه وسلم said: "Hell complained to its Lord, saying: "Parts of me have consumed the other parts." So, He allowed it two breaths of exhalation: one in winter and one in summer. As for its breath in winter, that is the bitter cold, and its breath in the summer is the extreme heat."

Ibn Rajab رحمه الله said in 'Lata'if al-Ma'arif' (p. 282):

"And from the virtues of winter is that it reminds one of the extreme cold of Hell and pushes one to seek refuge from it..."

Zubayd al-Yami woke up one night to pray. So, he walked towards the bowl of water that he would wash up from and put his hand in it to find the water so cold that it was almost frozen. This reminded him of the extreme cold in Hell, and he did not remove his hand from the bowl (and fell asleep like this without praying) until he later awoke and his servant came to find him like this.

His servant said: "What are you doing, sir? Why didn't you pray at night as you usually do? Why are you sitting here like this?"

He replied: "I put my hand in this bowl and touched the cold water, and was reminded of the extreme cold of Hell. By Allaah, I did not feel the severity of its coolness until you came just now. So, go and don't tell anyone about this until I die." And nobody knew of this incident until he had died, may Allaah have Mercy on him,

...How often does winter come then summer ; And spring goes and autumn comes;

And we go from hot to cold ; And the sword of destruction is raised over your head;

O you who is insignificant in this world ; Till when will procrastination deceive you?

You who seeks what is temporary, till when ; Will your heart be busy with what is temporary?

Strange is the one who humiliates himself for this world ; While a piece of bread would suffice him for each day..."

So, these examples show that winter time is a special time that we should mark not by being down and inactive, but rather by reviving our energy in worship and servitude to Allaah.

ANSWERS TO THE QUIZ QUESTIONS

1. Cave of Thawr

2. Sa'd bin Mu'adh رضي الله عنه

3. Tongue

4. Abdullaah ibn 'Uthmaan ibn 'Aamir رضي الله عنه

5. Ayesha رضي الله عنها

6. Surah an-Najm (Surah 53)

7. Only Allaah knows

8. False

9. Knowledge

10. Ibn Katheer رحمه الله

His full name was: "Abu al-Fida, 'Imad ad-Din, Isma'il bin 'Umar bin Kathir

THE PAGAN ORIGIN AND CHRISTMAS LESSONS

— CHRISTMAS STARTED AS “MILAD” FOR JESUS ﷺ —

“Say: “O People of the Book! Exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by, who misled many, and strayed (themselves) from the even Way.” [Surah al-Maa’idah (5):77]

Both Muslims and serious Christians can learn a lot from Christmas, the annual celebration of the victory of paganism over the message of Prophet Jesus ﷺ.

This is what the Encyclopedia Britannica has to say: “The word Christmas is derived from the Old English Cristes maesse, “Christ’s Mass”:

(There is no certain tradition of the date of Christ’s birth. Christian chronographers of the 3rd century believed that the creation of the world took place at the spring equinox, then reckoned as March 25; hence the new creation in the incarnation (i.e., the conception) and death of Christ must therefore have occurred on the same day, with his birth following nine months later at the winter solstice, December 25)” [www.britannica.com]

No one disputes that the event and all its symbols came from pagan religions; it has nothing to do with the birth or teachings of Jesus Christ. For one thing, no one knows with certainty the date of birth of Jesus Christ. “In fact, dates in almost every month in the year were suggested by reputable scholars at one time or another,” notes The American Book of Days.

For another, the celebration of birthdays is itself a pagan idea, never promoted by any Prophet or Book of God, including the Bible. Early Church leaders opposed it strongly. As late as 245 CE African Church father and philosopher Origen wrote that it was sinful even to contemplate observing Jesus’s birthday “as though he were a King Pharaoh.” [The American Book of Days].

But the pagan world did have prayers and celebrations during the winter season. Those who worshipped the sun god because of its apparent power, used to become concerned about the fate of

their god, in a world of many gods, as days became shorter and air very cold. It looked like the sun was being defeated by the god of snow that brought death and misery with it. “... in Rome, the sun in its winter solstice was at its weakest on December 25 and had to be born anew with the help of bonfires, lights, processions and prayer.” [Reader’s Digest Book of Christmas].

The Roman pagan celebration was called Saturnalia. The Persians also had similar celebrations for Mithras, their sun god. The evergreens, holly, ivy, and mistletoe plants, which remained green even during this wintertime, were similarly considered by the pagans to have magical powers. The Druids, whose Stonehenge temples can be seen in England, regarded mistletoe with reverence and used to burn it in sacrifice during the solstitial festivities. They also used to hang it in their houses.

When you don’t know the One True God, even leaves and plants can become god. They thought it brought good luck, fertility, and protection from witchcraft, and was an antidote to poison. Mistletoe is used even today, although the U.N. might consider banning it if the fertility claim proves true!

In 1822 a Dr. Clement Moore, professor of divinity, wrote a poem titled “**The visit of St. Nicholas.**” The poem became popular and Santa Claus was born. The reason for popularity? “... the time was ripe. A myth was needed, and the recreation of ‘old Christmas’ was well in the wind.” [William Sanson, A Book of Christmas].

Some decades later The New York Sun answered an 8 year old’s question: Is there a Santa Claus? The answer has become classic and is worth noting:

“Nobody sees Santa Claus, but that is no sign that there is no Santa Claus. The most real things in the world are those that neither children nor men can see.” So Santa Claus is divine, and judging from the Christmas celebrations, certainly more important than Jesus Christ himself.

Early church leaders wanted to Christianize the pagan festivities, but their operating principle became: When you can't beat them, join them. For as Pope Gregory declared in 601 CE, "... from obdurate minds it is impossible to cut off everything at once." It was a license for another pearl of "wisdom": When in Rome, do as the Romans do.

And so they did. First slowly and then rapidly. The "Son of God" replaced the sun god. Saturnalia was replaced by the ceremony for Christ or Christ Mass, which later became Christmas.

For several centuries it was solely a church anniversary, observed by religious services. "At Christmas, men and women were not, repeat not, to dress up or mime; there were not to be auguries, such as superstitions about fire; houses were not to be decorated, no presents given, no well-laden tables, and a strict watch was to be kept on drink."

But false religion drives out true religion. Consider Christmas gifts, a carryover from the Roman practice of giving dolls as gift in lieu of their earlier barbaric custom of offering human sacrifices.

"The early Church frowned on gift giving as a pagan custom. But the people enjoyed it too much to abandon it, and so finally the Church accepted the idea and sanctioned it." [Barbara Rinkoff, **The Family Christmas Book**].

Evergreens? "The early church forbade the use of them, but here again the custom was too deeply rooted and the ban was ignored. Finally the church accepted the use of evergreens for decoration."

Thus going against their very own Biblical teachings:

"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." [Bible, **Jeremiah 10:2-5**]

And on and on. Now consider this portrait of Saturnalia and contrast it with the original don'ts mentioned above: "... a fortnight of near riot, of

drunkenness, noise and games, naked slaves singing, men dressing up as animals and behaving with less dignity, sex, often with perversion." [Reader's Digest Book of Christmas].

Anyone can see which picture represents today's Christmas more closely.

With the advent of Capitalism, the old pagans got a new supporter in the form of the adman. George Bernard Shaw observed: "Christmas is forced on a reluctant ... nation by...shopkeepers and the press." This is how they can serve God, and make money at the same time. This in itself is a pagan idea and it is alive and well today.

This defeat of Christianity at the hands of paganism must be contrasted with Islam's resounding victory over it. Before Islam, Arabia was a pagan country—big time. But none of the pagan customs survived after Islam. None whatsoever.

There was no such thing as 'the people wanted it very much so the church allowed it.' Islam completely eradicated not only the beliefs but also the practices and the symbols of paganism. This in itself is a miracle that serious students of comparative religion must reflect upon. Here is a living proof of the authenticity of the last Messenger صلى الله عليه وسلم.

The success continued throughout the centuries. The secret of this great success lies in what Stuart Brown [**The Nearest in Affection**], deplores as Muslim "antipathy to innovation." The first Khalifah, Abu Bakr رضي الله عنه had declared in his first address as the new ruler, that he was a follower not an innovator, thereby setting the tone for all successors.

Throughout Islamic history there have been attempts to introduce bid'ah (innovation) as innocent good practices, but unlike Christianity, there have always been rightly guided scholars who fought them strongly.

The struggle continues today. Yes, Muslims can learn from Christmas. Those of us who may be wondering what is wrong with Milad un-Nabi (Birthday of Prophet Muhammad صلى الله عليه وسلم) celebrations may do well to realize that Christmas also started as Milad for Jesus Christ.

We ask Allaah, the One, Singular God, with no partners or sons, the God of all creation and mankind, to guide us all to the path of guidance and sincerity.

MAWLID AN-NABI ﷺ

— WAS INTRODUCED BY THE SHIA FATIMIDS —

Shaykh Abdullaah al-Fawzan حفظه الله said:

Celebrating the Mawlid (Birthday of Prophet Muhammad صلى الله عليه وسلم) is not a sunnah, and it was not the guidance of the righteous caliphs, nor was it the guidance of the best generations about whom the Prophet صلى الله عليه وسلم testified to be the best of generations.

It was introduced after these [best] generations, due to ignorance. The first who introduced the celebration of Mawlid were the Shi'ah Fatimids. It was then adopted by some of the people who ascribed themselves to the Sunnah thinking it to be good based on their intention of showing love to the Prophet صلى الله عليه وسلم.

[But] this is not from the [act] of loving him. For indeed, love is in following him صلى الله عليه وسلم [i.e. sticking to his authentic sunnah] and not in innovating.

[Source: at-Ta'leeqaat al-Mukhtasirah 'ala matn al-Aqeedah at-Tahawiyah, page 176]

Celebrating the Mawlid is an act that people introduced and it is not permissible, as it was not known during the time of the good Salaf (righteous predecessors). It was not known during the time of the Prophet صلى الله عليه وسلم, nor during the time of the Tabiun (Followers, the generation after the Companions of the Prophet), nor during the time of the successors of the Tabiun, nor during the preferable centuries. This act was not known during these great times; namely, the early three preferable centuries. It was only introduced after the lapse of these centuries.

Historians mentioned that the Shiite Fatimids, who ruled Egypt and Morocco were the first to introduce these celebrations including the celebration of the Mawlid, the birthday of al-Husayn, and Fatimah. Their rulers invented several celebrations such as celebrating the Mawlid. It is well known that they introduced this innovation during the fourth century

A.H. and then other people imitated the same tradition.

However, the Sunnah (action following the example of the Prophet) is to not practice celebrating the Mawlid, because it is one of the Bidahs (innovations in religion). The Prophet صلى الله عليه وسلم said: Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected. The Prophet صلى الله عليه وسلم also said: Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.

Celebration is an act of obedience and worship, so it is impermissible to introduce an act of obedience or worship unless there is a legal foundation in support of its permissibility.

[Source: Fatwas of Nur 'Ala Al-Darb, (3/71-72)]

The habit of celebrating birthdays is not permissible; rather, it is a Bid'ah. It has never been reported that the Prophet صلى الله عليه وسلم or the Companions celebrated birthdays. The same applies to the best centuries after the Prophet's time including the first, second and third centuries. No one celebrated the Prophet's صلى الله عليه وسلم birthday during that time. It is a Bid'ah introduced by people.

Some scholars say that the first to introduce this Bid'ah were the rulers of Morocco and Egypt who were from the people of al-Qadah called the Fatimids who adopted Shiite thought about whom Shaykh-ul-Islam Ibn Taymiyyah رحمه الله said:

“The Shiites are outwardly Rafidah (a Shiite group denying the caliphates of Abu Bakr al-Siddiq and 'Umar ibn al-Khattab and making accusations against them and many other Companions of the Prophet), but they are inwardly mere disbelievers.”

Some people say: “They introduced the habit of celebrating the birthday of the Prophet صلى الله عليه وسلم and the birthdays of 'Ali رضي الله عنه, al-Husayn and Fatimah.” It is worth mentioning that those people were not role models so their footsteps should not be

followed. This habit was introduced under the king of Arbela.

This does not make this habit an act of the Sunnah; rather, it is a Bid'ah that is done by people who also cannot be taken as role models. The only role model to be followed is the Prophet صلى الله عليه وسلم, the Righteous Caliphs and the Prophet's Companions رضي الله عنهم who never celebrated this event. Muslims must glorify and follow the Prophet's Sunnah at all times; not during the lunar month of Rabi' Awwal only. It is obligatory that the Sunnah be cared for and taught at all times.

Muslims should learn what was enjoined and forbidden by the Prophet صلى الله عليه وسلم as well as what the Prophet صلى الله عليه وسلم used to do so that they can act upon the Sunnah. The habit of celebrating the Prophet's birthday on the twelfth of Rabi' Awwal or before or after this in the well-known manner by gathering people, preparing banquettes and reciting Tawashih, is a Bid'ah that has nothing to do with Islam. Therefore, this habit must be given up.

[Source: Fatwas of Nur 'Ala Al-Darb, (3/82-83)]

It is a Bid'ah introduced by those who came after the best centuries in virtue and righteousness. It is said that the first to introduce this Bid'ah were the rulers of Egypt from al-'Ubaydiyyun, who were Shiites, as reported by a group of historians. They introduced it during the fourth century after Hijrah. It is said that they are the first who held these celebrations.

[Source: Fatwas of Nur 'Ala Al-Darb, (3/85)]

al-Haafiz Ibn Katheer رحمه الله said:

"al-Sabt said: Some of those who attended the feast given by the king on some of the Mawlid said that this feast included five thousand roasted heads of sheep, ten thousand chickens, one hundred thousand bowls and thirty thousand plates of sweets... And the Sufis sang from Zuhr until Fajr, and he himself would dance with them. "

[Source: al-Bidaayah (13/137)]

Ibn Khalkaan said:

"When it is the first of Safar they decorate those domes with various kinds of fancy adornments, and in every dome there sits a group of singers and a group of puppeteers and players of musical

instruments, and they do not leave any one of those domes without setting up a group (of performers) there.

The people give up work during this period, and they do no work except going around and watching the entertainment. When there are two days to go until the Mawlid, they bring out a large number of camels, cows and sheep, more than can be described, and they accompany them with all the drums, songs and musical instruments that they have, until they bring them to the square... On the night of the Mawlid there are performances of nasheed after Maghrib in the citadel."

[Source: Wafiyat al-A'yaan (3/274)]

Had the celebration of birthdays been a required matter or a legally prescribed act, the righteous predecessors and masters would not have abandoned it and then those after them discovered it and succeeded to revive it. Indeed, the early centuries were filled with truth, and no truth can be found in others which they failed to obtain.

Rather, the Prophet صلى الله عليه وسلم said that a group of his people would forever prove triumphant and adhere persistently to the truth. And there is no doubt that the most worthy of this description were the people of the early centuries of Islam; the first century, then the second century, and then the third one. He صلى الله عليه وسلم said: {The best of my followers are my generation, then those who follow them, then those who follow them...}

It is not permissible to think that the truth may have been missed during these three favored and great centuries and then grasped and claimed by those after them. No one, who believes in Allaah and the Last Day, can say this.

In conclusion, the celebration of birthdays including the celebration of Mawlid, the birthday of al-Husayn, the birthday of so-and-so, the birthday of al-Badawy and similar celebrations are all baseless innovations in Islam.

They were introduced during the fourth century and the following centuries as stated by the author of the book of "al-Ibda' fi Madar al-Ibtida'(Creativity in Discussing the Evils of Innovation)". He mentioned that those who introduced this Bid'ah were the rulers of Egypt from the Fatimid dynasty who ruled North

Africa and Egypt and falsely ascribed themselves to the family of the Prophet, but they are not of it.

Shaykh of al-Islam Ibn Taymiyyah رحمه الله said:

“They feigned the creed of Rafidah and hid the sheer Kufr (disbelief).”

They were the first to introduce this innovation during the fourth century and then others followed them from the Shi’ah and from other sects besides Shi’ah including those following the way of Sunnah out of ignorance and error.

[Source: Fatwas of Nur 'Ala Al-Darb, (3/49-50)]

In any case, it is a newly-introduced matter in Islam having no basis which some people from past centuries and in our age thought it to be recommended and there is nothing wrong in celebrating it, because it is a good Bid’ah. This is not only an incorrect opinion, but it goes against the Messenger صلى الله عليه وسلم as well. It is also in contradiction with the way of the Sahabah who were the most knowledgeable and the best people; however, they did not hold these celebrations. Therefore, it is a duty upon Muslims to reject this act.

[Source: Fatwas of Nur 'Ala Al-Darb, (3/85)]

THERE IS NO BASIS SUPPORTING

MAWLID AN-NABI



FROM THE TREATISE OF AL-FAKIHANI

The scholar Abu Hafs Taj ad-Din ‘Ali ibn ‘Umar al-Lakhmi al-Sakandari رحمه الله, known as al-Fakihani, wrote in his treatise about Mawlid entitled “al-Mawrid fi al-Kalam ‘ala al-Mawlid”:

To proceed, it has been repeatedly asked by blessed group of people inquiring about the legitimacy of the functions that some people hold in the month of Rabi al-Awwal which they call al-Mawlid (Milad), whether it has a base in the deen. They request a clear answer to their query in general and clarification in particular.

I (al-Fakihani) said, while asking Allaah to grant me success: “I have not come across any basis supporting the celebration of the birthday of the Prophet (peace be upon him) in the Qur’an or the Sunnah. Its celebration was not reported from any Muslim scholars who are the good example to be followed in religious matters and who abided by the practices of their pious predecessors. Rather, it is a Bid’ah introduced by the falsifiers and a desire raised by the gluttonous (i.e. a desire through which greedy people became rich).

The evidence for this judgment is that when we apply the Five Rulings on Actions to this celebration, we conclude that this celebration is either Wajib (obligatory), Mandub (commendable), Mubah (permissible), Makruh (reprehensible) or Haram (prohibited).

Based on the unanimous opinion of the Muslim scholars, it is not Wajib. Also, it is not Mandub because the definition of a Mandub matter is that which Shari’ah (Islamic law) requires and does not condemn the person who does not perform it; and this practice of celebrating the Mawlid is not required by Shari’ah and was not practiced by the Sahabah (Companions of the Prophet) or the Tabi’un (Followers, the generation after the Companions of the Prophet) and, according to my knowledge, it was not practiced by religious scholars. This will be my answer regarding this celebration before Allaah if He asks me about it.

Furthermore, this celebration cannot be classified as Mubah, because Ibtida’ (heresy) is not permissible according to Ijma’ (consensus of scholars). Therefore, this act is either Makruh or Haram.”

Then, al-Fakihani defined the type of celebration which he discussed earlier as that which is held by a person from his own money for his friends, family and children going no further than gathering for food while committing no sins in this celebration.

He continued:

“A celebration of this description is a reprehensible Bid’ah and a heinous act. It was not practiced by earlier righteous people, who were the jurists of Islam, the scholars of mankind, the illuminating lamps for all times and places.”

al-Fakihani further said:

“The second, namely of the two types of celebrating the Mawlid, is that in which a crime is introduced and the involvement increases to the point that one is given something prohibited and their desire follows it and their heart ails and aches due to suffering from the pain of the wrongdoing.

Moreover, scholars stated: ‘Taking money by means of embarrassment is like taking it by the sword.’” These celebrations are even more heinous when they involve singing and the hearts become filled with the falsehood of instruments; such as drums, flutes, and men mixing with beardless young men and tempting women who mix freely with them directly or indirectly as singers and dancers gyrate. They become engrossed in amusement and forget the day of fears (i.e. the Day of Judgment).

Also, women gather together raising their voices and prolonging their singing, and exceed the proper bounds in recitation of the Qur’an and the remembrances of Allaah; unaware of the Almighty’s Statement: {Verily, your Lord is Ever Watchful (over them)} [Surah al-Kahf (18):49].

There is no disagreement among the scholars on the prohibition of this type of celebration and no sensible, honorable man can approve of this. Only those whose hearts are dead and do not refrain from sins

and indiscretions consider it permissible. Moreover, they regard it as a form of worship, not evil actions; surely, we belong to Allaah, and indeed, to Him we shall return! “Islam began as a stranger and shall return as a stranger as it began”.

May Allaah bless our Shaykh al-Qushairy who said some words of which we approve:

Evil is applauded and goodness rejected in our difficult days

People of knowledge have become isolated

While the ignorant have been raised to high ranks

They deviated from the truth, and the path they have taken

Compared to past goodness is so distant

Then I said to the righteous; to people of piety

And religion when distress intensified

Do not despise your status, since your

Turn comes at the time of strangeness

al-Fakihani then said:

“And indeed, Abu ‘Amr ibn Al-‘Ala was right when he said:

“People will continue to be in goodness as long as they wonder at the strange.”

[Source: al-Mawrid fi al-Kalam ‘ala al-Mawlid, pages 8-13]

Q : What is the ruling on celebrating the Mawlid (the Prophet’s birthday) in Rabi’ al-Awwal as a tribute to the Prophet صلى الله عليه و سلم?

A: Paying tribute to the Prophet صلى الله عليه و سلم and respecting him should be expressed by belief in all that was revealed to him from Allaah; following his Shari’ah (Islamic law) in beliefs, words, deeds and manners; and by shunning Bid’ah (innovation in religion). Among the newly-invented practices introduced into the religion is celebrating the Mawlid.

[Source: Fatwas of the Permanent Committee, The first question of Fatwa no. 3257]

Q : What is the ruling on celebrating al-Mawlid al-Nabawi (the Prophet’s birthday)? Is it true that the Prophet صلى الله عليه و سلم attends it in person?

A: Honoring the Prophet صلى الله عليه و سلم can be achieved by believing in his message and acting according to the Law revealed by Allaah through him, whereas celebrating his birthday is an act of Bid’ah (innovation in religion). It is authentically reported that the Prophet صلى الله عليه و سلم said: Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected. It is not authentically proven that the Prophet صلى الله عليه و سلم attends anywhere after his death. The basic rule is the non-occurrence of that. Accordingly, we should abide by this fact until otherwise is proven.

[Source: Fatwas of the Permanent Committee, The first question of Fatwa no. 4683]



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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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كَيْفَ نَرْجُو إِجَابَةَ لِدُعَاءٍ قَدْ سَدَدْنَا طَرِيقَهَا بِالذُّنُوبِ

HOW CAN WE HOPE
THAT OUR DU'A WILL BE ANSWERED
WHEN WE HAVE BLOCKED ITS PATH WITH

SINIS

[Source: Jaami' al-'Uloom wal-Hikam, (1/277), checked by Shaykh Shu'aib al-'Arnaoot]

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