

Al-Qawlul Mufeed

T b e B e n e f i c i a l W o r d

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Indeed all Praises are for Allah alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allah guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allah, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

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How to Distinguish between Sunnah and Arab Culture (Part 1)

Shaikh Al-Muhaddith
Muhammad Nasirud-Deen
Al-Albani
(رحمه الله)

Questioner: May Allah bless you. What is the criterion according to the Islamic legislation for distinguishing between the Sunnah which is considered custom and the Sunnah which is considered worship?

Shaikh Al-Albani: The criterion requires a level of knowledge as relates to the one who wishes to distinguish between a Sunnah that is worship and a Sunnah that is a custom. It has been mentioned that there are actions of the prophet (salla Allahu alaihi wa sallam), that came from him and he did them seeking to get closer to Allah the Blessed and Exalted; this category is the Sunnah that is worship. Its opposite is another category that also mentions actions of the prophet, (salla Allahu alaihi wa sallam); and the least we can say is that these actions don't have the ruling of worship, rather they have the ruling of customs or that the issue returns to the persons desires and they have no connection to worship. This category clearly has no

connection to worship therefore it is in the category of customs; and between these two categories are doubtful matters.

If we look at these doubtful matters from a particular angle then the person might lean towards connecting an action to worship and from another angle might lean towards connecting them to a Sunnah that is only a custom; according to the student of knowledge (who is investigating these issues). It is sufficient for the student of knowledge to stop at the second category that is opposite the first category. For example, the prophet (salla Allahu alaihi wa sallam) used to have sandals that had two straps, so what appears at first glance is that, if the student of knowledge has sandals with one strap then he is opposing the Sunnah as the Sunnah is to have sandals with two straps!! It appears that this has a connection to worship, but it is only a custom of the Arabs, they used to wear this type of sandal and they didn't wear the type of footwear known today as 'shoes' or what resembles them.

What is left as relates to the

student of knowledge is the category that can be linked to the first group or the second group, and this requires knowledge to determine which group it is from either worship or sunnah and with this (in mind) we find the Scholars agreeing upon affairs that are from the Sunnah but differing upon the particulars of it i.e. being either from the Sunnah of custom or from the Sunnah of worship. An example of this is what is related to the Hajj which we shall begin soon. It has been related that the prophet (salla Allahu alaihi wa sallam) descended at Al Batha, so some of the companions said, and I think it was Aisha, 'Staying at Al-Mahassab is not the Sunnah.', only agreeing that he pitched a tent there and rested, but some of the people who arrive believe that resting at Al Batha is from the completeness of Hajj and here there could be a difference of opinion because this affair requires something extremely clear in order to connect it to the first category or the second category.

To Be Continued...

Translated by Rasheed Barbee

The Obligation of Hajj and its Conditions (part 3)

Al-'Allamah Ash-Shaikh
Muhammad Salih
Al-Uthaimeen
(رحمه الله)

Some people confuse the aqiqah with the slaughter of hajj and they have several children so they slaughter one camel for all of them thinking that it equals seven aqiqahs which is not correct as the camel only covers one aqiqah and the sheep is better to sacrifice for this. So if a person has a camel and a sheep and wants to slaughter one for the aqiqah and asked us which is better we would say the sheep as this is what has come in the sunnah while the aqiqah with the sacrifice of a camel has not been reported from the messenger of Allah. For this reason the scholars say that the sheep is better to slaughter for the aqiqah than the camel and is not completed except by one sheep. The second affair which has become widely known with the general public is that if a person has to make up days from Ramadan, he is not to make the hajj which is also not correct. So a person is allowed to make hajj even if he has some days to make up from Ramadan as there is no connection between hajj and finishing the month of Ramadan because making up the days missed in Ramadan is a particular type of worship and performing the hajj is another type, each type being from a different category.

Fear Allah the Most High and be aware of the limits that Allah

sent down to His messenger ﷺ and be cautious of giving a religious verdict to someone without knowledge for the one who gives such a ruling without knowledge has said something about Allah that he does not know so listen closely to His statement,

Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zâlimûn (polytheists and wrong-doers, etc.)." (Al-An'am 6:144)

The one who gives a ruling without knowledge has made so that Allah will not guide him as Allah has said,

Certainly Allah guides not the people who are Zâlimûn (polytheists and wrong-doers, etc.)." (Al-An'am 6:144)

As for the one who wants the truth, searches for it, and does not give verdicts to people except with that which he knows or is almost positive about from the evidence in the Quran and Sunnah and he is from those who have the ability to derive rulings from the Book and Sunnah then there is no sin upon him. O Muslims! Ask if something is confusing. Ask the scholars as, "the scholars are the inheritors of the prophets, they didn't inherit wealth rather they inherited knowledge and whoever has taken (gained) knowledge has gained something great" from the inheritance of the prophets (Ahmad, At-Tirmithi, Ibn Majah,

Ad-Daramy).

O Allah we ask you for beneficial knowledge, righteous actions, good vast provision which is sufficient and aids us in your obedience, O Lord of the worlds! O Muslims! Know that the best speech is the book of Allah, the best guidance is that of Muhammad, the evillest of affairs are the newly invented matters as all new matters in the religion of Allah is an innovation, every innovation is going astray, and every going astray is in the fire, so you must stay with the mainstream body of Muslims as Allah's hand is over them and whoever deviates is in the fire. Know that Allah has commanded you with His order, beginning with Himself, as He the Majestic and All-Knowing, **Allah sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad ﷺ) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salât on (ask Allah to bless) him (Muhammad ﷺ), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salâmu 'Alaikum). (Al-Ahzab 33:56)** O Allah! May your peace and blessings be upon your servant and messenger Muhammad...

Translated by
John 'Eesa' Starling