

# Al-Qawlul Mufeed

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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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## Other Schools of Thought

The following is an excerpt from "A Response To Those Who Follow Other Than The Four Schools of Thought" by:

Zain Ud-Deen Abu Faraj  
Abdur-Rahman Ahmed  
Ibn Rajab Al-Hanbali

Be warned from abandoning preserving the science of being precise in dependable texts and statements (hadeeth and athaar), thus, becoming preoccupied with quarrelling, heated debates, and excessiveness with "he said, she said" discussions as well as busying one's self with strengthening one sheikh's statement over another using the criteria of one's own intellect (rather than sound knowledge and reliable texts). Sometimes, this person doesn't even know the reality of the statements of the sheikh he is defending or even if the scholar is from those who follow the path of the Pious Predecessors or not!

I warn you from speaking about The Book of Allah or the hadeeth of his Messenger (sall-Allahu alaihi wa sallam) with things not mentioned by the Salaf (righteous predecessors). This is what your Imam (Ahmed bin Hanbal, mercy of Allah be upon him) pointed towards in order to prevent you from missing out on beneficial knowledge and wasting away your years.

Truly, beneficial knowledge is what is preserved in the hearts on the authority of the Messenger (sall-Allahu alaihi wa sallam) or those that followed him.

Beneficial knowledge is not "I think" or "It is said". The prophet's companions and those after them prohibited this. They are the ones, who, if you follow their way you will be guided. So how can it be correct that you ascribe yourself to those imams (or lead-

ers) while you persist in deviating from their path!

So know, may Allah grant you success, the more you busy yourself with this path (of the righteous predecessors) and traverse this road that leads to Allah (upon clarity and truth), exercise fear of Allah and keep a close watch on your soul and its desires, look deeply into the lives of the Salaf (righteous predecessors) and how sweet their outcome was, your understanding of Allah and his commandments will increase and following every whim and fancy of the soul will become like a disgusting morsel difficult to swallow. This is better (busying yourself with the path of the righteous predecessors), to work hard on your soul and stay far away from the deviations of the people.

Translated by:  
Iyare Omoruyi

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## Making Takbeer in a Group

By the Great Scholar and Imam  
Shaikh Abdul-Azeez ibn Baz  
(رحمه الله)

Out of fear that this matter may become unclear to those who do not know the truth, it is my desire to clarify that the takbeer on the night before Eid, before the Eid prayer of both Fitr and Adha, the 10<sup>th</sup> of Thul-Hijjah, and the days of Tashriq is legislated during these times and contains great virtue and reward due to what Allah the Most High said (translated meaning), **“(He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbeer (Allah-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.”** (Al-Baqarah 2:185) and **“That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Thul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice).”** (Al-Hajj 22:28) In these mentioned appointed days the remembrances that are legislated include both the restricted and unrestricted takbeer as has been proven by the authentic Sunnah and practice of the pious predecessors. This legislated takbeer is to be performed by every Muslim raising his voice **individually, not in unison**, so that others can hear and be reminded. As for the "new" group takbeer, when a group of two or more raise their

voices making takbeer in unison, beginning and ending at the same time like one voice, then this takbeer is an innovation in the religion having no origin in the legislation and no supportive evidence, so whoever shows disapproval of this type of takbeer is justified as the prophet (sall-Allahu alaihi wa sallam) said, "whoever does a deed (of religious merit) which has not been legislated by me will have it rejected", meaning it is not legislated and not accepted. The prophet (sall-Allahu alaihi wa sallam) also said, "beware of newly invented matters for every newly invented matter is an innovation and every innovation is a going astray". The group takbeer is a newly invented issue thus it is an innovation. If the people's actions are in opposition to the pure Islamic legislation then it is a must to disapprove and stop them from carrying on. This is because the many different acts of worship are all 'tawqeefiyyah' meaning they are not legislated except with evidence from the Quran and Sunnah. As for the statements and opinions of the people, they carry no weight or argument when in opposition to the evidence which is similar to righteous actions which have come from the past, they do not establish worship. What establishes an act as a form of worship is a text from the Quran, Sunnah, or unanimous agreement of the scholars. That which is used as evidence to support the group takbeer claim, from the actions of Umar (radi Allahu anhu) when the people were in Mina, contains no merit because his actions and the actions of the people were not that of the group takbeer. He (radi Allahu anhu)

raised his voice making takbeer in accordance with the Sunnah, reminding the people to make takbeer and they did, but they did not do so in a unified manner as is done today. This is the position that all the reports of the righteous predecessors support, that of the legislated takbeer, and whoever claims otherwise must present their evidence. Similarly is the call or announcement for the Eid, taraweeh, night, or witr prayers. All of it is an innovation with no origin in the religion. It has been authentically reported that the prophet (sall-Allahu alaihi wa sallam) would pray the Eid prayer without an Athan or Iqamah. There is no one from the people of knowledge who claims that there is an announcement for the prayer with different words and whoever claims there is must present the supportive evidence knowing that the general principle is the absence thereof. Hence it is not permissible for anyone to legislate an act of worship be it an action or a spoken word except with an evidence from the Quran, the Sunnah, or the consensus of the scholars due to what has proceeded of legal evidence prohibiting innovation and warning against it including Allah's statement, **“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed.”** (Ash-Shura 42:21).

Translated and Summarized by  
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