



# Tranquility

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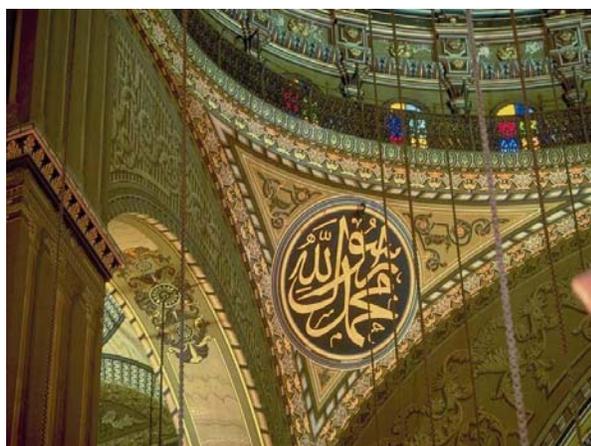
**TSUMRA, JAPAN**

*In the Name of Allah, the most Gracious, the most Merciful*

*Thou alone we worship, thee alone we ask for helps. Whomsoever Allah guides there is none to misguide  
and whomsoever Allah misguides there is none can lead from astray.  
We testify that there is none worthy for worship except Allah, and Muhammad is his servant and his messenger.*

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**To Our Readers**

Tranquility is the monthly newsletter of Tsukuba Muslim Residents Association (TSUMRA). You are invited to submit your Islamic articles, news and events, or photographs directly to editor at the given e-mail address.

**Relation with Kinship**

**Saalih Ibn Humaid**

O People! Fear Allah! Fear Him the way the righteous people feared him and have hope in Him the way the righteous people had hope in him, so as to be guided on the straight path, and fulfill His rights that He has ordained upon you in Islam and be grateful to Him regarding the favors He has bestowed upon you.

O Brothers! Reforming the family is the way to seek security and peace for the community. Keeping good relation with your kinship is the way to preserve this nation. The strong bond between the husband and wife, parents and children and extended relatives and the harmonious relation between them represents the community and the nation in its nature and structure, present and future. Through this structure, the feeling of strong ties between the communities spreads, living in unity breeds solidarity and souls become connected, and hearts meet. In such strongly bonded relations, and in an environment where kinship is maintained, noble characteristics grow and faithful generations are established. Allah says which translates as: *"O Mankind! Fear your Lord who created you from one soul and created from it its mate and dispersed from both of them many men and women and fear Allah through whom you ask one another and the wombs, indeed Allah is ever over you An Observer"* (An-Nisa': 1). It is the will of Allah Subhanahu Wa Taala in His Mercy and Wisdom and Decree that the structure of humanity be based on maintaining and keeping good relations with kinship on the basis of a family, from male and female, from one soul and with one nature.

Strengthening the relationship between kinship and relatives could be compared to the development of a plant's trunk, it becoming stronger with the command of Allah, so it is preserved and protected from external influences. In The Qur'an, the rights of Allah and the rights of parents and relatives are mentioned together in many verses. As Allah says which translates as: *"Worship Allah and associate nothing with him and do good to parents, relatives..."* (An-Nisa': 36). Allah says which translates as: *"And your Lord had decreed that you not worship except him and to parents, good treatment"* (Al-Isra': 23). Allah says which translates as: *"And give the relatives his rights"* (Al-Isra': 26).

In another position, Allah connected his rights with kinship or relations resulting from birth. He says which translates as: *"And fear Allah through whom you ask one another and the wombs, indeed Allah is ever over you an observer"* (An-Nisa': 1). Some of the scholars say, Allah did not send Prophets from good families to their people except for the reason that people appreciate and value the matter of kinship and realize the importance of relatives. Allah says which translates as: *"Say (O Muhammad) no reward do I ask of you for this except to be kind to me for my kinship with you"* (Ash-Shura: 23). When the tribe of the Prophet Lut, (Alaihi Sallam) became less, he became weaker, he submitted an excuse by saying, which translates as: *"If only I had against you some power or could take refuge in a strong support"* (Hud: 80).

For that our Prophet Muhammad (Salla Allahu Alaihi Wa Sallam) said in the Hadith found in the books of Imam

Tirmidhi and Ahmad: *"May Allah forgive Lut, indeed he was taken refuge in the strong support, meaning Allah, but he meant his tribes and relative and Allah did not send a Prophet after him, but had a lot of relatives"*.

After Lut (Alaihi Sallam), the tribe of Shuaib said to him, which translates as: *"And if it not for your family we would have stoned you to death"* (Hud: 91). Allah blessed Muhammad (Salla Allahu Alaihi Wa Sallam) by saying which translates as: *"Did he not find you an orphan and gave you refuge?"* (Adh-Dhuha: 6). Ali, (Radhi Allahu Anhu) said: *"Your tribe or your people is like the wing that you fly with and the base that you are connected to, and the hand that you fight with, and the tongue that you speak with, and they are the support at the times of hardship"*.

Be kind to the noble of them and promise and help the poor of them, and support the ones in hardships, and do not make your family or tribe the ones receiving the worst treatment from you. The virility of a person and his manhood is represented in maintaining a good relationship with kinship, doing good deeds, falling to mistakes that are tolerable and excuses that are acceptable. By maintaining good relations with kinship, harmony and love increase and the bond becomes stronger, hatred vanishes, and a person will always long for his relatives and family. In the Hadith found in the books of Imam Tirmidhi, Ahmad and Al Haakim, it was reported that he (Salla Allahu Alaihi Wa Sallam) said: *"Maintaining good relationship with kinship, increases love between the family and a means of increasing wealth and keeping good reputation and having more descendants"*.

By maintaining good relations with kinship, one's life is prolonged, and sustenance and provisions is blessed and increased, happiness and prosperity become the natural consequence, and one protects himself from the evil ends. Beloved brothers, if Allah blessed a person and enabled him to be the kind that is close to the heart who loves his family and his family loves him, he is soft with his relatives and close to his tribe. With this kindness, he will win over his enemies and protect himself from those who envy him. The favors will be preserved for him; his life would be easy in all its aspects. He would be protected from humiliation and the best of people are the most beneficial to people.

The wise persons realize that keeping harmony and maintaining good relation with family and kinship results in support, love, and protection from betrayal and disunity. The person that is merciful, keeps good relations, and is generous; Allah gives a good reputation and remembrance among people in life and death. In addition, tongues will always praise him and hands will rise up in supplication for him. He who keeps and maintains good relations with kinship and relatives, Allah will love him and people will love him.

People's nature is to love those who are kind to them. Did not, the bonds of relations say when it was suspending from the throne as in the Hadith that is in the books of Al Imam Bukhari and Muslim, narrated by A'isha, Radhi (Allahu Anha). The messenger of Allah (Salla Allahu Alaihi Wa Sallam) said: *"The bond of relationship is suspending from the throne", and it says: "He who keeps*

*good relations with me, Allah will keep connection with him and who so ever severs relations with me Allah will sever connection with him".* Our Lord the Almighty said in the *Qudsi Hadith* that is in *Bukhari* and *Muslim* addressing the bond of relationship: *"He who keeps good relations with you, I will keep connection with him, and whosoever severs relations with you, I will sever connection with him"*. As the Prophet (*Salla Allahu Alaihi Wa Sallam*) said in the *Hadith* that is found in *Bukhari* and *Muslim* narrated by *Anas (Radhi Allahu Anhu)*, he said: *"Whosoever desired that he be granted more provision, and his life be prolonged, should join ties with his blood relations"*.

O Muslims! From the rights of your family and relatives, is that you visit those who are sick, be kind to the poor of them, look after their needs, be merciful to the young, sponsor the orphans, smile when you see them, speak to them gently, and treat them kindly. So your relationship will be either in visiting or keeping good relationship, or inquiring, or looking after them, calling them, corresponding with them, being kind to them, exchanging gifts with them, paying *Sallam* to them with love, justice, kindness, humbleness and with supplications. Respected brothers, the issue does not stop at this level, rather you have to keep relation with them even if they do not maintain relationship with you. Be kind to them even if they are harsh to you; be soft with them even if they say something insulting to you.

Prophet Muhammad (*Salla Allahu Alaihi Wa Sallam*) said in the *Hadith* that is in the books of *Iman Bukhari*, *Abu Dawood*, *Tirmidhi*, and *Ahmad*, narrated by *Ibn Omar (Radhi Allahu Anhu)*. He said (*Salla Allahu Alaihi Wa Sallam*) *"The person who perfectly maintains the ties of kinship is not the one who does it because he get recompense by his relative. But the one who truly maintains the bonds of kinship is the one who persist in doing so, even though others have severed the ties of kinship with him"*.

Yes, May Allah preserve and protect you for maintaining the bonds of kinship, forgiving small mistakes, covering up their short comings, and not exposing it. For who does not make mistakes? Wisdom, nobility, and kindness, is to maintain good ties and relations with your kinship, even if they have severed ties with you. To give to them those who deprived you and did not give to you. To forgive the ones who oppressed you, and to be kind to the ones who insulted you. The favor becomes greater and the person is elevated when you have a good opinion of them, justify mistakes that they made, and always find excuses for their shortcomings.

Listen to the story that is full of nobility and kindness. It was said that the daughter of *Abdullahi ibn Mutayi* said to her husband *Talha bin Abdurahman bin Aauf* who was the most generous at his time from *Quraish*, *"O Talha, I did not see any one more evil than your brothers"*, he said *"Why? She said, "When your wealth becomes more and your money increases, they start visiting you and stay around you, but when it decreases and you go through hardship they leave you". He said, "And this by Allah is from their generosity, they come to us at the time of strength when we can afford them and afford being*

*generous to them and they don't burden us at our time of weakness when we can not afford them"*.

So, see how he justified their actions. He perceived their actions in a good way. This is an indication of a pure, kind, and gracious heart. This is a perfect example of graciousness and kindness. To interpret and justify mistakes of their brothers and relatives and in-laws in a good way. He disregarded and overlooked their faults with intelligence and this is kindness that is reflected from being loyal.

Relations with relatives and kinship, could not be maintained and strengthened until one disregards, overlook and ignore small shortcomings. For he who counts every thing pushes people away from him and he who overlooks brings their hearts closer to him.

Kindness and nobility is in overlooking and disregarding others faults and the master of his people is the one who ignores the faults of others.

Where is this behavior in some people? Their emotions and feeling have died, and evil has overwhelmed them. They pay little attention to their family nor ask about their relatives nor are they kind to their tribe, and if they try to become closer to them, they push them away and if they stay away they forget them and become more degenerate. To strengthen the bond with friends and colleagues they betray relatives and family. They are kind to those who are far and treat relatives with contempt or neglect. Their kinship goes hungry and wealth is wasted on friends and companions. They consider small mistakes and sever relations and the ties of kinship for the simplest things - a word that they might have heard or something that a friend might have said, or actions they have misinterpreted.

Servants of Allah, severance of relations between brothers or relatives makes people deserving of the curse of Allah. Allah *Subhanahu Wa Taala* says which translates as: *"So would you perhaps if you turned away, cause corruption on earth and severe your ties of relationships. Those who do so are the ones that Allah has cursed, so he deafens them and blinded their vision" (Muhammad 22-23)*. Yes, they deserve the curse, and punishment of Allah. They will not be able to smell the scent of paradise, which could be smelt, from a traveling distance of 500 years. It would not be smelt by a person who severs the relationship with kinship nor the one who is unkind to his parents. He who does not maintain ties with kinship and continuously do good to and show kindness to his relatives, there is no good in him nor benefit expected of him.

*Ali Ibn Al Hussain*, May Allah be pleased with him and his father said: *"O Son, do not start your day while you have severed the relation or ties with your kinship, for I have seen him cursed in the book of Allah, in three places"*, meaning the one who severs the relationship. *"And he, who cannot be beneficial to his family will not benefit you, and he who does not defend them will not defend you"*.

So, fear Allah, may Allah be merciful to you, and beware of His punishment, and maintain good ties and relations with your kinship. Allah says which translates as: *"And those of blood relationship are more entitled in the decree of Allah than the other believers and immigrants" (Al-Ahzab: 6)*.

O People! Maintaining ties with kinship is the right of everyone who is related to you by way of marriage and the closer they are to you in relation, the worthier they are in maintaining the ties. As the Prophet (*Salla Allahu Alaihi Wa Sallam*) said in the *Hadith* that is in the *Bukhari* and *Muslim*, when he was asked about the one that is most deserving of kind treatment, He said, (*Salla Allahu Alaihi Wa Sallam*): *"Your mother, your mother, your mother then your father, then the closest then the closer"*.

The good deed that is rewarded the quickest is being kind to parents and maintaining good ties with kinship. The evil deed that is punished the fastest is transgression and severing relations and ties with kinship. The most honorable characteristic of our Prophet (*Salla Allahu Alaihi Wa Sallam*), and all his characteristics are noble and honorable, is that he maintained ties with relationship. When you read the description of *Khadijah* towards her beloved husband, Muhammad (*Salla Allahu Alaihi Wa Sallam*) in the books of *Al Imam Bukhari* and *Muslim*, she said: *"Lo! By Allah! Allah will not betray you for you help to the one who is orphaned and you maintain good ties with your kinship, help the weak, spend on the poor and support people in times of difficulty"*.

Kind relationship with kinship tempered by softness, shaded by kindness, surrounded with forgiveness, ruled by self-control is the behavior that elevates ranks and increases loved ones and attracts kindness and results with good at the end of this life. So beware, may Allah be merciful to you to be careful of the rights of those who are worthiest of good company. Not encouraging the ones who are far and neglectful of close relatives, for if you have done that, you have oppressed yourselves, for they did not fulfill the rights upon you. Severing the relations and ties with kinship destroys family structure and shakes the pillars of the tribe, and makes it an easy place for problems, easy to be taken advantage of as a prey. It was said, as some words of wisdom - do not sever relation with a close one, even if he was bad to you, for a person can never eat his own flesh even if he gets hungry.

So fear Allah, seek his help and his pleasure, and adhere to Islamic manners. May Allah protect us and preserve us, our descendants, our loved ones and help us to maintain and comply with His Commands and to be obedience and to follow the *Sunnah* of His Prophet (*Salla Allahu Alaihi Wa Sallam*).

## Bidah (Innovation)

[www.alminbar.com](http://www.alminbar.com)

### Research Contents

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- 2) General rules to recognise *Bid'ah*.
- 3) The dangers of *Bid'ah* and their evil effects.
- 4) Claimed 'evidences' of the innovators and their

refutations.

- 5) Reasons for innovating.
- 6) Ways to eradicate *Bid'ah*.
- 7) Related Qur'anic verses.
- 8) Related *Ahaadeeth*.
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### The Islamic definition of *Bid'ah*:

*Imaam Ash-Shaafi'i*, may Allah have mercy upon him, said: *"A Bid'ah is anything that has no basis in the Qur'aan, Sunnah or sayings of any of the companions."*

· *Ibn Al-Jawzi*, may Allah have mercy upon him, said: *"A Bid'ah is any form of worship that did not exist (at the time of the Prophet sallallahu 'alaihi wa sallam and his companions) then later it was innovated."*

· *Ibn Rajab*, may Allah have mercy upon him, said: *"A Bid'ah is any form of worship which has no basis in the Sharee'ah which would warrant its legislation."*

· *Ash-Shaatibi*, may Allah have mercy upon him, said: *"(A Bid'ah) is any matter which closely resembles the Sharee'ah and is intended to be a way of worshipping Allah."*

### General rules to recognise *Bid'ah*:

· Any act of worship is based on a fabricated *Hadeeth* is a *Bid'ah*, like the prayer in the month of *Rajab* which is called the prayer of *Raghaa'ib*.

· Any act of worship which the Prophet *sallallahu 'alaihi wa sallam* did not perform, although there were no preventing factors is a *Bid'ah*, like uttering the intention before beginning the prayer, calling *Adhaan* for any prayer other than the five obligatory ones or praying after finishing *Sa'y* between mount *Safaa* and *Marwah*.

· Any habitual act performed with the intention of pleasing Allah which Islam did not consider as an act or worship is a *Bid'ah*, such as for example: wearing coarse woollen clothes, continuous silence, refraining from eating bread or meat, not drinking cold water or standing in the sun.

· Performing prohibitions acts with the intention of pleasing Allah is a *Bid'ah*, such as singing songs about Him.

Moreover, all acts of worship must be performed in exactly the same manner as the Prophet *sallallahu 'alaihi wa sallam* did them. This cannot be achieved unless the following six conditions are fulfilled:

1. The act of worship must coincide with the *Sharee'ah* in the reason for which it is done, or else it would be rejected. Therefore, celebrating *Al-Mawlid* is a *Bid'ah* because it is performed as a rewardable act, despite the fact that it has not been legislated.

2. The act of worship must coincide with the *Sharee'ah* in its category. Therefore, it is not acceptable if a person were to slaughter a horse instead of a camel or goat as a sacrifice after *Hajj*.

3. The act of worship must coincide with the *Sharee'ah* its quantity. Therefore, if somebody were to add two *Rak'ah* to the *Dhuhr* prayer, making a total of six *Rak'ah* instead of four, this would be unacceptable as it would not be coinciding with the *Sharee'ah* in its quantity.

4. The act of worship must coincide with the *Sharee'ah* in the manner in which it is performed.

Therefore, if someone were to begin their *wudoo*' by washing their feet instead of their hands, then this act would be unacceptable.

5. The act of worship must coincide with the *Sharee'ah* in the timing of its performance. Therefore, praying the *Dhuhr* prayer after sunset is unacceptable.

6. The act of worship must coincide with the *Sharee'ah* in the place it which it is performed. Therefore, one cannot perform stand on a mountain other than *'Arafah* during *Hajj*.

#### **The dangers of *Bid'ah* and their evil effects:**

- *Bid'ah* is a pre-cursor to disbelief.
- Making unfounded statements on behalf of Allah.
- Correcting the Prophet *sallAllahu 'alaihi wa sallam* or claiming that he had deficiencies.
- Dividing the Muslim nation.
- Abandoning the *Sunnah*.
- Igniting disputes among the Muslims.
- Accusing the Prophet of not completely conveying the message of Islam.
- Competing with the Prophets in their prophethood.
- Altering the religion.

#### **Claimed 'evidences' of the Innovators' and their refutations:**

##### **Claimed Evidence:**

· *Jareer Ibn 'Abdullaah Al-Bujali* may Allah be pleased with him, narrated that the Prophet *sallAllahu 'alaihi wa sallam* said: "*Whoever introduces a good practice in Islam will get the reward of performing it and that of all those who perform it until the Day of Resurrection; Whoever introduces a bad practice in Islam will get the punishment of performing it and that of all those who do it until the Day of Resurrection.*" (Muslim).

##### **Refutation:**

*Imaam Ash-Shaatibi*, may Allah have mercy upon him, answered those who attempt to use this *Hadeeth* as evidence of the permissibility of innovating by saying: "*Using this Hadeeth as an evidence (to innovate) implies that different evidences (Ahaadeeth) contradict one another (because in other Ahadeeth, the Prophet sallAllahu 'alaihi wa sallam unequivocally warned against innovating).*" Then he said: "*The context of this Hadeeth is that it was said in a situation where charity was being given, and charity is something already legislated. The proof of this is actually to be found in the very same Hadeeth, if you were to read it all, as Jareer Ibn 'Abdullaah Al-Bujali, may Allah be pleased with him, said: "We were with the Prophet sallAllahu 'alaihi wa sallam (in the Masjid) just after dawn one day when some people entered barefooted and clad in woollen matting (or covered with sleeveless woollen blankets) with their swords hung around their necks. Most of them belonged to the tribe of Mudhar. The face of the Prophet sallAllahu 'alaihi wa sallam turned pale due to their wretched condition. Then, the Prophet sallAllahu 'alaihi wa sallam went into his house, re-emerged and commanded Bilaal to call the Adhaan, and the Iqaamah and then he sallAllahu 'alaihi wa sallam led the prayer. After the prayer, the*

*Prophet sallAllahu 'alaihi wa sallam stood up and addressed people saying (that which translates as): "O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."* (An-Nisaa': 1) "*O you who have believed! Fear Allah. And let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is Acquainted with what you do.*" (Al-Hashr: 18). Then, the Prophet *sallAllahu 'alaihi wa sallam* said: "*Give in charity from (what you possess of) Deenaars (gold coins) Dirhams (silver coins) a Saa' (a small measure of weight) of wheat or even a Saa' of dates.*" until he *sallAllahu 'alaihi wa sallam* said: "*Give, even if it as little as half a date*" Thereupon, a man from the *Ansaar* (residents of *Madeenah*) came with a bag of food which was so heavy that it was difficult for him to carry. Thereafter, people came successively until I saw two huge piles of food and clothes, and the Prophet's face was bright as a glittering golden coin (due to his happiness). Then the Messenger *sallAllahu 'alaihi wa sallam* said: "*Whoever introduces a good practice in Islam will get the reward of performing it and that of all those who perform it until the Day of Resurrection; Whoever introduces a bad practice in Islam will get the punishment of performing it and that of all those who do it until the Day of Resurrection.*" (Muslim).

Therefore, it is obvious that this *Hadeeth* refers to deeds that are already legislated and proven to already exist in the religion, which in this case was charity given by a certain companion of the Prophet *sallAllahu 'alaihi wa sallam*.

##### **Claimed Evidence:**

· *'Umar ibn Al-Khattaab*, may Allah be pleased with him, remarked upon seeing people playing *Taraaweeth* in congregation that: "*This is a good Bid'ah.*" (Bukhaari).

##### **Refutation:**

*Imaam Ibn Rajab*, may Allah have mercy upon him, said: "*Any words from the Salaf considering something as a good Bid'ah were meant in the linguistic and not the Islamic sense, such as the saying of 'Umar, may Allah be pleased with him, when he saw people praying Taraaweeth in congregation, that "This is a good Bid'ah."*"

##### **Claimed Evidence:**

· *Ibn Mas'ood*, may Allah be pleased with him, said: "*What the Muslims see as good is good in the sight of Allah and what they see as bad is bad in the sight of Allah.*" (Ahmad).

##### **Refutation:**

*As-Sindi*, may Allah have mercy upon him said: "*It is obvious that he was referring to the companions of the Prophet sallAllahu 'alaihi wa sallam and he was talking exclusively about those things that they had a unanimous consensus on, it does not include others. This is besides the fact that these were the words of a companion and not the Prophet sallAllahu 'alaihi wa sallam.*"

##### **Claimed Evidence:**

· Al-'Izz Ibn 'Abdus-Salaam, may Allah have mercy upon him, divided *Bid'ah* into five categories: obligatory, recommended, permissible, disliked and prohibited.

#### **Refutation:**

Ash-Shaatibi, may Allah have mercy upon him, said: *"This categorisation of Bid'ah is something new which has no supportive evidence to it, moreover, it contradicts the definition of Bid'ah, because any deed which has an evidence which legislates it to be obligatory, recommended or allowed is by definition not an innovation, and it would have been included in the general recommendation of good deeds. Therefore, considering a matter to be a Bid'ah yet claiming the existence of an evidence to recommend it is a contradiction in terms."*

#### **Reasons behind innovations:**

- Ignorance of the religion of Islam.
- Following ones whims.
- Clinging to doubts.
- The sole use of ratiocination with no reference to the Islamic texts (*Qur'aan* and *Sunnah*).
- Islamic Scholars not fulfilling their expected role.
- Dependence on weak or fabricated *Ahaadeeth*.
- Extreme reactions to others errors.
- The failure to limit ones understanding of the Islamic texts to that of the companions of the Prophet *sallAllahu 'alaihi wa sallam*.
- Blind imitation of the masses.
- Not following the instructions of sincere scholars.

#### **Ways to eradicate Bid'ah:**

- Warning against the dangers of *Bid'ah* and its evil effects.
- Calling people to adhere to the *Qur'aan* and *Sunnah*, with the understanding of the *Salaf*.
- Distinguishing between weak and the authentic *Ahaadeeth*.
- Purifying the schools of jurisprudence from the innovation of fanaticism towards them.
- Spreading knowledge and correcting the peoples understanding of faith, worship and financial-transactions.
- Warning against and subduing the innovators.
- Receiving knowledge from the correct sources; i.e., the sincere guided Islamic scholars.

#### **Related Qur'anic verses:**

- Allah says that which translates as: *"And do not be like those who became divided and differed after the clear proofs had come to them. And they will have a great punishment."* (*Aal 'Imraan: 105*). Al-Qurtubi, may Allah have mercy upon him, said: *"This verse refers to the Jews and the Christians according to the majority of the scholars, but others have said that it refers to innovators within the Muslim nation."*
- Allah says that which translates as: *"On the Day [some] faces will turn white and [some] faces will turn black, [to them it will be said]: 'Did you disbelieve [i.e., reject faith] after your belief? Then taste the punishment for what you used to reject.'" (Aal 'Imraan: 106)*. Ibn 'Abbaas, may Allah be pleased with him, said concerning this verse: *"The faces of the people who adhered to the Sunnah will turn white and bright, while the faces of the innovators will turn black and gloomy"*. Al-Qurtubi, may Allah have

mercy upon him, said: *"He who innovates or changes anything of the religion of Allah will be amongst the black faced people who will be prevented from reaching the Prophet's fountain and therefore prohibited from drinking from it"*.

· Allah says that which translates as: *"And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers – We will give him what he has taken [i.e., make him responsible for his choice] and drive him into Hell, and evil it is as a destination."* (*An-Nisaa': 115*). Imaam Ibn Katheer, may Allah have mercy upon him, said concerning this verse: *"This refers to those who take a path other than the one which the Messenger *sallAllahu 'alaihi wa sallam* came with; so they became on one side and the Sharee'ah on the other, despite the fact that the truth had become clear to them and they knew this."*

· Allah says that which translates as: *"...This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as a religion..." (Al-Maa'idah: 3)*. Imaam Maalik, may Allah have mercy upon him, said concerning this verse: *"He who innovates a new Bid'ah in Islam considering it to be something good is in effect claiming that Muhammad *sallAllahu 'alaihi wa sallam* did not fully convey the message of Islam... So whatever was not a part of the religion at that time (i.e., the time of the Prophet and his companions) cannot be considered as a part of the religion today."* Imaam Ibn Katheer, may Allah have mercy upon him, said: *"One of the greatest bounties from Allah upon the Muslim nation is that He completed and perfected the religion of Islam for them, so they have no need of any other religion or Prophet other than their Prophet. This is precisely why Allah made Muhammad *sallAllahu 'alaihi wa sallam* the seal of all Prophets and sent him to the Jinn as well as mankind. The only matters which are lawful are those that the Messenger *sallAllahu 'alaihi wa sallam* made lawful and the only matters which are unlawful are those which he made unlawful. The only things that can be considered as part of the religion of Islam are those which he conveyed; and that which he did not convey can never and will never be part of the religion. Everything that the Messenger *sallAllahu 'alaihi wa sallam* said was true and correct without even a trace of error or dishonesty."*

· Allah says that which translates as: *"And [Moreover], this is my path. Which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you so that you may become righteous."* (*Al-An'aam: 153*). Mujaahid, may Allah have mercy upon him, said concerning this verse: *"The other ways mentioned are desires and innovations."* Ibn Mas'ood, may Allah be pleased with him, was asked about 'the straight path', he replied: *"Muhammad *sallAllahu 'alaihi wa sallam* left us standing at its beginning and it ends in Paradise. There are fast horses on its right and its left (indicating the speed with which they would lead one to Hell) with men inviting those who pass by (on the straight path) to come with them; so whoever responds to their invitation will be lead rapidly into the Hellfire, and whoever remains on the straight*

path will be lead to Paradise."

· Allah says that which translates as: "[They are] those whose effort is lost in worldly life, while they think they are doing well in work." (Al-Kahf: 104) Imaam At-Tabari, may Allah have mercy upon him, said concerning this verse: "It refers to anyone who did an act thinking it to be correct and something that was in obedience to Allah and something that pleased him, while in reality, it was a way of disobeying Allah and straying away from the path of the believers."

· Allah says that which translates as: "So let those beware who dissent from his [i.e., the Prophet's] order lest trials strike them or a painful punishment." (An-Noor: 63) Imaam Ibn Katheer, may Allah have mercy upon him, said concerning this verse: "It refers to those who differ from the Prophet sallAllahu 'alaihi wa sallam in any way, whether in his Sunnah, Sharee'ah or methodology. All words and deeds must be weighed according to his words and deeds, if they coincide then that is acceptable, otherwise, it will be rejected by Allah regardless of who these words and deeds came from, as the Prophet sallAllahu 'alaihi wa sallam said: "He who does something which is not according to what we (i.e., the Prophet sallAllahu 'alaihi wa sallam and his companions) are upon, then it is rejected (by Allah)" (Muslim)."

#### **Related Ahaadeeth:**

· Anas Ibn Maalik, may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "Allah does not accept the repentance of an innovator until he abandons his innovation" (At-Tabaraani & Bayhaqi). Sufyaan Ath-Thawri, may Allah have mercy upon him, said: "An innovation is dearer to Satan than a sin, for one can easily repent from a sin, but an innovation is not easily repented from (as an innovator thinks that he is on the correct path)."

· Al-'Irbaadh Ibn saariyah, may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "He who lives long enough will see many things which he will not recognise, therefore, hold on to my Sunnah and that of the rightly guided caliphs who succeed me; bite onto it (i.e., my Sunnah) with your molars. Stay away from innovations, because every innovation is misguidance." (Ahmad & Abu Daawood). Shaykh Al-Islam Ibn Taymiyyah, may Allah have mercy upon him, said: "Anyone who performs an act which is neither compulsory nor recommended, and intends for this to be an act of worship, and believes it to be compulsory or recommended, is misguided and has innovated an evil Bid'ah according to the consensus of the Muslim scholars". Ibn Rajab, may Allah have mercy upon him, said: "Anything newly introduced into the religion with no basis or reference in the Qur'aan or Sunnah is a misguidance, and the religion of Islam has nothing to do with it."

· 'Aa'ishah, may Allah be pleased with her, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "He who does something which is not according to what we (i.e., the Prophet sallAllahu 'alaihi wa sallam and his companions) are upon then it is rejected." (Bukhaari & Muslim). Ibn Rajab, may Allah have mercy upon him, said: "Anyone who attempts to draw nearer to Allah (i.e. please

Him) by performing an act which neither Allah nor His Messenger sallAllahu 'alaihi wa sallam legislated as an act which pleases Allah, will have that act rejected by Him."

· 'Abdullaah Ibn Mas'ood, may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "I will be ahead of you in reaching my fountain, and there will be people who will be prevented from reaching it, therefore, I will say: 'My Lord! These are my followers!' It will be said: 'You do not know what they innovated and altered after you.' (i.e., after your death) Therefore, I will say: 'Let those who altered (the religion) be kept away. (in a humiliated place)." (Bukhaari & Muslim).

· 'Abdullaah Ibn 'Amr Ibn Al-'Aas, may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "It was mandatory upon each of the Prophets who came before me to guide their nations to all that was good for them, and warn them against all that was evil for them" (Muslim). It was asked of Salmaan Al-Faarisi, may Allah be pleased with him: "Your Prophet taught you everything, even what to do when using the toilet?" he replied: "Yes, he forbade us from facing the Qiblah (direction of prayer), and to clean ourselves afterwards using the right hand..." (Muslim).

· Abu Ad-Dardaa', may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "I swear by Allah that I have left you with it (i.e., the religion) so clear that it is as clear at night as it is during the day (i.e., patently obvious) and only a doomed person will stray away from it." (Ibn Maajah).

· Abu Dharr, may Allah be pleased with him, said: "The Prophet sallAllahu 'alaihi wa sallam told us about everything before his death, even (something as seemingly insignificant as) the birds in the sky." (Ahmad). Ash-Shaatibi, may Allah have mercy upon him, said: "From this narration, we know that there is no room for anybody's opinion in matters of worship and that the only thing people must do is restrict themselves to the boundaries set by the Messenger sallAllahu 'alaihi wa sallam."

· 'Umar Ibn Al-Khattaab, may Allah be pleased with him, narrated that the Prophet sallAllahu 'alaihi wa sallam said: "Do not praise me (excessively) as the Christians praised 'Eesaa the son of Maryam, I am but the slave of Allah, so call me the slave and Messenger of Allah" (Bukhaari).

#### **Related words of the Salaf:**

· Ibn Mas'ood, may Allah be pleased with him, said: "Follow (the Sunnah) and do not innovate, because you have been sufficed." (Ad-Daarimi). He also said: "Practicing a little of the Sunnah is far better than practicing many innovations." (Al-Haakim).

· Hudhayfah Ibn Al-Yamaan, may Allah be pleased with him, said: "Do not perform any act of worship which was not practiced by the companions of the Prophet sallAllahu 'alaihi wa sallam because the early people (i.e. his companions) did not leave anything unaddressed...so follow the way of those who were before you."

· A man came to Ibn 'Abbaas, may Allah be pleased with him, and said: "Advise me" so he replied: "Fear Allah, follow (the Sunnah) and do not innovate."

· Al-Awzaa'i, may Allah have mercy upon him, said:

*"Persevere on adherence to the Sunnah; stop where they (the companions of the Prophet sallAllahu 'alaihi wa sallam) stopped; refrain from what they refrained from and follow the way of the Salaf because what sufficed them will suffice you."*

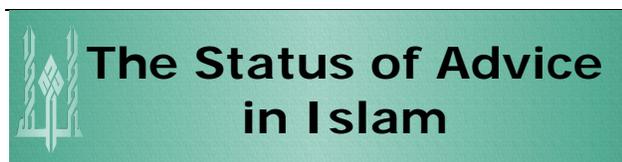
· *Al-Fudhayl*, may Allah have mercy upon him, said: *"Beware of the one who sits with innovators; he who sits with innovators will not be granted wisdom; I wish there was a fortress of steel between me and the innovators."*

#### **Related stories:**

· *Ibn 'Abbaas*, may Allah be pleased with him, was circumambulating the *Ka'bah* with *Mu'aawiyah Ibn Abu Sufyaan*, may Allah be pleased with him and his father, during *Mu'aawiyah's* reign. *Mu'aawiyah* would touch all four corners of the *Ka'bah* while circumambulating and so *Ibn 'Abbaas* remarked: *"The Prophet only touched two corners (the black stone and the Yemeni corner)." Mu'aawiyah* replied: *"No part of the house of Allah should be neglected."* Thereupon, *Ibn 'Abbaas* recited (that which translates as): *"There has certainly been for you in the Messenger of Allah an excellent pattern (i.e., example to be followed) for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."* (*Al-Ahzaab: 21*). Upon hearing this, *Mu'aawiyah* refrained.

· *Sa'eed Ibn Al-Musayyib*, may Allah have mercy upon him, saw a man praying too many optional prayers before the *Fajr* prayer and therefore he forbade him from doing so. The man retorted: *"O Abu Muhammad! Will Allah punish me for praying?" Sa'eed* replied: *"No, but He will punish you for doing other than the Sunnah."*

· A man asked *Imaam Maalik*, may Allah have mercy upon him: *"At which point do I initiate my state of Ihraam?"* he replied: *"From Dhul Hulayfah - where the Prophet sallAllahu 'alaihi wa sallam did so"* the man retorted: *"I wish to do it from the area beside the grave of the Prophet sallAllahu 'alaihi wa sallam"* *Imaam Maalik* said: *"Do not do that, for I fear that if you do so, you will be afflicted with trials"* the man replied: *"Why would I be afflicted with trials? All I wanted was to do it from a place which is only a few miles away from where you told me!" Imaam Maalik* said upon hearing this: *"What can be more serious than feeling that you performed a righteous deed that the Prophet sallAllahu 'alaihi wa sallam failed to do? I heard the saying of Allah (which translates as): "So let those beware who dissent from his [i.e., the Prophet's] order lest trials strike them or a painful punishment."* (*An-Noor: 63*)



**Usaamah Khayyaat**

**O** Muslims! The beauty of this life with all its glitter and joy can never be an obstacle for the humble believers which prevents them from drawing close to Allah and from being steadfast in this with firm steps and an unremitting determination which never weakens.

Those people whose main concern is worldly gains pay the utmost attention to this and jealously guard their gains and high positions in life. Likewise, the people of vision and direction who are upon the right path, the true slaves of the Most Merciful, are extremely eager to protect their high levels of faith, unyielding certainty in Allah, deep piety, purity of monotheistic belief, precision in following the *Sunnah*, and the soundness of their words and actions. This is why, as they aim to preserve the worldly bounties and great favours that Allah has bestowed upon them, such people always bear in their minds and hearts that the greatest bounty Allah has bestowed upon them after that of belief in Him and being firm on Islamic monotheism is the gift of facilitating for them sincere brothers in faith who always advise them and remind them of Allah; those who inform them of some of their mistakes which they are unaware of and enlighten them about the areas in which they have shortcomings, as well as advise them to avoid that which would lead to their destruction. Indeed by following this advice, such people draw closer to success and guidance.

Knowing all this makes the believer fully comprehend the wisdom and sincerity in the words of some of our pious predecessors, may Allah have mercy upon them, when they said: *"Know that the one who advises you is the one who truly loves you and that the one who flatters you with sweet talk is in fact deceiving you."*

Slaves of Allah! Accepting advice and reminders are noble qualities and honourable manners; they reflect the soundness of one's mind as well as fine qualities and inward purity. People who possess such gracious characteristics fully understand that humans have faults and shortcomings, are prone to error and always make mistakes; they also realise that perfection is rare and that they cannot combat their wickedness and correct their mistakes except by the help of Allah and then with the assistance of those honest believers who offer advice to them.

The true accuracy of these words can only be understood by those who fully comprehend the meaning of the word 'advice', as the scholars of Islam have defined: *"The one who gains all that is good is the one who accepts advice."* This is because the word 'advice' linguistically in the Arabic language means 'to purify' (i.e., a person will be purified from his mistakes as a result of the advice he receives and acts upon).

How can anyone doubt the precision of these words after knowing that he who refuses to accept advice becomes ensnared in the trap of arrogance and destroys himself by refusing to accept the truth? Do such people who refuse advice not fear that they might be among those whom Allah describes in His Book when he says that which means: *"And when it is said to him: 'Fear Allah,' pride in the sin takes hold of him. Sufficient for him is Hellfire. And how wretched is the resting place."* (*Al-Baqarah: 206*).

How can anyone doubt the accuracy of these words while they recite the Book of their Lord day and night and discover how Allah punished previous nations due to their arrogance, pride and rejection of the advice of their Prophets and Messengers; such as in the story of *Thamood*

where the people of Prophet *Saalih*, peace be upon him, refused to heed his advice and closed their ears to his warnings, Allah says that which means: *“So they hamstrung the she-camel and were insolent toward the command of their Lord and said: ‘O Saalih! Bring us what you promise us, if you should indeed be of the Messengers. So the earthquake seized them, and they became within their home [corpses] fallen prone. And he [i.e., Saalih] turned away from them and said: ‘O my People! I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors.’” (Al-A’raaf: 77-79).*

Slaves of Allah! It is due to the noble status and lofty rank of those who give sincere advice that the Prophet *sallAllahu ‘alayhi wa sallam* greatly stressed upon it to those who came to him pledging to become Muslim. *Ziyaad Ibn ‘Alaaqah*, may Allah have mercy upon him, said: *“I heard Jareer Ibn ‘Abdullaah, may Allah be pleased with him, on the day Al-Mugheerah Ibn Shu’bah, may Allah be pleased with him, died saying after praising Allah and glorifying Him: ‘Fear Allah alone, and maintain order and tranquillity until a new leader comes to you.’ Then he said: ‘Ask Allah to forgive your deceased leader (Al-Mugheerah) because he used to love seeking forgiveness from Allah’ then he continued by saying: ‘I came to the Prophet sallAllahu ‘alayhi wa sallam and said to him: ‘I want to give you my pledge of becoming a Muslim’, so he sallAllahu ‘alayhi wa sallam greatly stressed upon this saying: “You must give advice to every Muslim.” so I pledged to do so. I swear by the Lord of this mosque! I am telling you this as sincere advice to you (as pledged to the Prophet sallAllahu ‘alayhi wa sallam).” (Bukhaari).*

Dear brothers! It is no surprise then that the definition of the entire religion of Islam given by the Prophet *sallAllahu ‘alayhi wa sallam* is ‘to give advice’. *Tameem Ad-Daari*, may Allah be pleased with him, narrated that the Prophet *sallAllahu ‘alayhi wa sallam* said three times: *“The religion (of Islam) is to give advice.”* His companions, may Allah be pleased with them, asked: *“To whom O Prophet of Allah?”* He replied: *“To Allah, His book, His Messenger, to the leaders of Muslims and to the Muslims in general.” (Muslim).* *Imaam Ibn Hajar*, may Allah have mercy upon him, commented on this *Hadeeth* by saying:

Advice to Allah means to establish pure monotheism by believing in the oneness of Allah, His divine Lordship and all His names and attributes; to fully submit to Him inwardly and outwardly; to give precedence to the rights of Allah over the rights of all others; to seek His pleasure by performing what He loves; to fear His wrath by refraining from His disobedience; and by working hard to aid the disobedient to return to the path of Allah.

Advice to the Book of Allah means learning it; teaching it to others; acting upon it; learning how to

correctly recite it, understanding its meanings; adhering to the boundaries it sets; and defending it from the liars and fabricators who strive to defame and distort it.

Advice to the Messenger of Allah *sallAllahu ‘alayhi wa sallam* means loving him; obeying him; supporting him (i.e., his *Sunnah*), reviving his *Sunnah* by learning it, teaching it to others and applying it; imitating him in his words and actions; and shunning innovations and extremism in all matters of religion.

Advice to the leaders of Muslims means helping them fulfil their responsibilities; warning them whenever they become heedless and uniting people under their leadership. The leaders of the Muslims also include those who are leaders in terms of their knowledge, such as the well known scholars; advising them means spreading the knowledge they impart as well as their good qualities.

Advice to Muslims in general means being kind to them, facilitating whatever benefits them; preventing harm from afflicting them; loving for them what one loves for himself; and hating that harm would ever afflict them, just as one would hate it to afflict himself.

Slaves of Allah! One of the issues which many of our pious predecessors, may Allah have mercy upon them, have addressed, is the issue of ‘*Eed*, or Islamic celebrations and what they signify and entail. Some of them said: *“‘Eed is any day during which one does not disobey Allah.”* This means that such days are a cause for joy in the same way as ‘*Eed* is, but not that they are celebrations or festivals in the Islamic terminological sense. Slaves of Allah! Indeed every day that a Muslim refrains from disobeying Allah is one of celebration, so work hard to always desist from all acts of disobedience so that all your days are a celebration.



**The Jail of Imam Ibn Taymiyyah**

## Japanese Corner 日本語のコーナー

## 礼拝の重要性

ムスリムの皆様。私たちが信仰するイスラームの教えにおいて、信仰の次に大切なもの、最も大きい義務であるイバーダが、礼拝です。アッラーの使徒（SAV）は、「イスラームは五つの基本の上に成り立っている。アッラーの外に神がないこと、聖ムハンマドがアッラーのしもべであり、みつかいであることを証言すること、礼拝を行うこと、ザカートを施すこと、巡礼を行うこと、齋戒を行うことである。」とおっしゃられています。

偉大なるアッラーは、アル・バカラ章第2・3・4節において「それこそは、疑いの余地のない啓典である。その中には、主を畏れる者たちへの導きがある。主を畏れる者たちとは、幽玄界を信じ、礼拝の務めを守り、またわれが授けたものを施す者、またわれがあなた（ムハンマド）に啓示したものを、またあなた以前（の預言者たち）に啓示したものを信じ、また来世を堅く信じる者たちである。」と語られています。

またアル・アンファール章第2・3・4節では

「信者は、アッラーのことに話が進んだ時、胸が（畏敬の念で）戦く者たちで、かれらに印が読誦されるのを聞いて信心を深め、主に信頼する者たち、礼拝の務めを守り、われが授けたものを（施しに）使う者たち、これらの者こそ真の信者である。かれらには主の御許にいくつも段階があり、寛容と栄養ある給養を与えられる。」と啓示されています。

ムスリムの皆様。

アッラーがこれほどに恵みや無尽蔵の糧を与えて下さっているイバーダの、筆頭にくるこの礼拝は、審判の日に最初に尋問されるイバーダでもあります。

アッラーの使徒（SAV）は、「しもべが審判の日に、最初に問われる崇拝行為は礼拝である。もし礼拝がきちんとしたものとされれば、その人は平安を得、救われたのである。もし不備とされれば、その人は失ってしまったのである。」とおっしゃられておられます。ただ、しもべがファルドの礼拝をきちんとしなかった場合にアッラーがどうおっしゃられるかということについて、アッラーの使徒（SAV）が次のようにおっしゃられています。

「しもべのナーフィラ（義務でない）礼拝が行われていたかを見て、ナーフィラの礼拝によってファルドの不足分を補いなさい。他の重要なイバーダについても同様である。」

ムスリムの皆様。

慈悲深きアッラーのお慶び、ご満悦、慈しみ、憐れみを得ることのできる礼拝というイバーダは、アッラーの使徒（SAV）の愛情と、審判の日にご自身と共にいることができる要因ともなる、偉大なイバーダです。アッラーの使徒（SAV）は次のように語っておられます。

預言者はある時、マディーナの墓地に来られ、「信仰する民の地よ。あなたがたに平安があるように。こんど、われわれもあなたがたに加わるだろう。わが兄弟たちを見たいものだった」といわれました。教友たちが、

「アッラーの使徒よ、私たちはあなたの兄弟ではないですか。」という、預言者ムハンマド（SAV）は、「あなたがたは私の教友だ。私の兄弟というのは、まだ来てはいない人々のことだ。」といわれました。教友たちは

「まだ訪れていないウンマをどうやって知ることができるのですか。」と尋ねました。アッラーの使徒（SAV）は、「全体が同じ色の馬たちの中で、額と足が白い馬がいれば、それは見分けられないだろうか？」といわれました。教友たちもその通りだと答え、預言者ムハンマド（SAV）は、「だから、我々の兄弟たちは、その顔や足がウドゥーによる光で輝いた状態でここへやってくるだろう。私は、かれらよりも先に行き、貯水池のそばでかれらを待つだろう。」といわれたのでした。

<http://isuramu.netfirms.com> により



## Bringing up Children

Abdul Muhsin Al Qaadhie

Praise be to Allah, Who has bestowed on us children, opened for us all gates of guidance, recommended the ways of goodness and warned against the paths of evil. I testify that there is no god but Allah, with whom there is no associate, the Endowing Sovereign. I testify that Muhammad is His servant and Messenger, the best of all creatures without dispute. May Allah bless him, his family, his Companions, and those who follow them in a proper manner until the Day of Judgment.

O People! Fear Allah and repent to Him. Brothers in Faith, let us review some of the situations of our honorable Messenger and our righteous predecessors regarding the bringing up of their children and their youth. The children on whom appeared the signs of righteousness before attaining their maturity, whether in the conquests they made or in the knowledge they taught and recorded. Allah says which translates as: *“And those who believe and whose families follow them in Faith, to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds” (Al- Tur: 21).*

The *Salaf* (our righteous predecessors) (may Allah be pleased with them) headed by the Prophet (*Salla Allahu Alaihi Wa Sallam*) are the models that we should follow in all things, especially the bringing up of children. This is what we learn from the stories of the Companions of the Prophet (*Salla Allahu Alaihi Wa Sallam*) - of wonders and miraculous deeds witnessed and recorded by history. These are the youth who made easy for themselves the path of glory. ‘*Abdullah bin ‘Umar*, ‘*Abdullah ibn ‘Abbas*, ‘*Abdullah bin Al-Zubair* and ‘*Usamah bin Zaid*, all of whom were brought up in the school of Muhammad (*Salla Allahu Alaihi Wa Sallam*). Muslim narrated it on the authority of *Anas*, who said: ‘*I have never seen a man more kind with children than the Prophet (Salla Allahu Alaihi Wa Sallam)*’. *Anas* also said: ‘*The Prophet (Salla Allahu Alaihi Wa Sallam) had the sharpest sense of humor with children*’. The Prophet (*Salla Allahu Alaihi Wa Sallam*) exhorted justice when he said: *“Allah likes that you be just with your children as He likes that you be just among your own selves” (Al-Daraqutni).*

Islam emphasizes that fathers be good examples for their children, especially in moral qualities, which considerably affects the heart and soul. The Islamic generation today is in a dire need of men, women, old and young to recognize this fact, and to be good examples in order to be paragons of guidance and callers to goodness and truth, and a means of propagating and spreading the eternal message of Islam. Hence, the Prophet (*Salla Allahu Alaihi Wa Sallam*) encouraged parents and guardians to be good examples for children, so that they may be acquainted with goodness from an early age and acquire good qualities and noble characters.

*Abu Dawud* and *Al-Baihaqi* narrated on the authority of ‘*Abdullah bin ‘Umar* (may Allah be pleased with him) who said: *“One day, my mother called me, while the Messenger was present in our house, and said: O ‘Abdullah! Come! I want to give you something. The Messenger of Allah (Salla Allahu Alaihi Wa Sallam) said: “What will you give him?” She said: I want to give him*

*some dates. He said: “If you did not give him anything, it would have been recorded as a lie on your part”*. It was also narrated that the Prophet (*Salla Allahu Alaihi Wa Sallam*) said: *“Whoever says to a child ‘Come and take this!’ but does not give him anything, it will be counted as a lie” (Ahmad)*. This is a way of inculcating in children to tell the truth and not to tell lies. *Al-Bukhari* and *Muslim* narrated on the authority of “*Al-Nu‘man bin Bashir (may Allah be pleased with him and his father) that his father took him to the Prophet (Salla Allahu Alaihi Wa Sallam) and said: I have given my son this servant as a gift. The Messenger (Salla Allahu Alaihi Wa Sallam) said to him: “Have you given to your other children a similar gift?” He said: No. The Messenger of Allah (Salla Allahu Alaihi Wa Sallam) said: “Then take back your gift!” In another narration he said: “Bashir! Do you have other children?” He said: Yes. The Prophet (Salla Allahu Alaihi Wa Sallam) said: “Have you given them the like of him?” He said: No. The Prophet (Salla Allahu Alaihi Wa Sallam) said: “Then do not expect me to witness this; I do not witness injustice” or he said: “Seek a witness other than me”. He (Salla Allahu Alaihi Wa Sallam) then said: “Will you be pleased if all of them will equally be kind to you?” He replied: Yes. He (Salla Allahu Alaihi Wa Sallam) said: “Then do not do that”*”.

These *Hadiths* represent an asset to be resorted to, in order to inculcate justice in the hearts of fathers, since injustice is always a cause of enmities, especially if it comes from a father. The result of hatred is that the children will lose the right way. If we examine the incidents of adversities and hatred among brothers and sisters, it will be seen that these incidents are the result of injustice. The Prophet (*Salla Allahu Alaihi Wa Sallam*) stressed in words and in deeds on the kindness towards children and avoiding hard-heartedness when dealing with them. It was reported from ‘*A’ishah* that “*the Prophet (Salla Allahu Alaihi Wa Sallam) kissed Al-Hassan and Al-Hussain, the sons of ‘Ali (may Allah be pleased with him) while Al-Aqra’ bin Habis Al-Taimi was in his audience. Al-Aqra’ said: I have ten children, none of whom I have ever kissed. The Prophet (Salla Allahu Alaihi Wa Sallam) looked at him and said: “Those who do not show mercy to others will not be shown mercy”*”. ‘*A’ishah* narrated: “*A Bedouin came to the Messenger of Allah (Salla Allahu Alaihi Wa Sallam) and said: You kiss your children, while we do not kiss them. The Messenger of Allah (Salla Allahu Alaihi Wa Sallam) said: “I can not help that Allah has removed mercy from your heart”*”.

Supposing that mercy towards a child is removed from the heart of his a father, mother or relatives. Can education avail that child who is deprived of this mercy? Will he accept advice or admonition? Can advice avail someone who has gone astray or about to go astray?

The Prophet (*Salla Allahu Alaihi Wa Sallam*) was a practical example for children. It was reported by *At-Tirmidhi* and others on the authority of ‘*Abdullah bin Buraidah* from his father (may Allah be pleased with him and his father) who said: *“I saw the Messenger of Allah (Salla Allahu Alaihi Wa Sallam) while he was delivering a sermon. Al-Hassan and Al-Hussain (may Allah be pleased*

with them) came wearing red garments and stumbling while walking. The Prophet (Salla Allahu Alaihi Wa Sallam) descended Al Minbar (the pulpit) and carried them and put them in front of him. He then said: “Your property and children are only a trial. I saw these two boys stumbling in their walk and could not help stopping my sermon and raising them”.

Al-Nasa’i and Al-Hakim narrated: “While the Prophet (Salla Allahu Alaihi Wa Sallam) was leading people in Prayer, Al-Hussain came and rode on his neck while he was prostrating himself. The Prophet (Salla Allahu Alaihi Wa Sallam) prolonged prostration, until they (the worshipers) thought there was something wrong. When Prayer finished, the people said: You prolonged prostration, O Messenger of Allah, until we thought that there was something wrong with you. He replied: “My son rode on me i.e. rode on my back, and I disliked to disturb him until he satisfies himself (and gets down)”.

It was narrated in Al-Isabaah that “the Prophet (Salla Allahu Alaihi Wa Sallam) was of the habit of playing with Al-Hassan and Al-Hussain (may Allah be pleased with them), walking on his hands and knees while they both clung to him from both sides, and saying to them: “What a good camel you have and what a good camel-riders you are”.

It was narrated in the Bukhari and Muslim after Anas (may Allah be pleased with him) that the Prophet (Salla Allahu Alaihi Wa Sallam) said: “I enter into Prayer intending to prolong it, but when I hear a baby crying, I shorten it, as I know how his mother is anxious about his crying”.

It was narrated in Bukhari and Muslim that whenever the Prophet (Salla Allahu Alaihi Wa Sallam) passed by children, he would greet them and talk to them. These are examples of the Prophet’s mercy towards children. Despite his many engagements and the heavy tasks of Da’wah, the Prophet (Salla Allahu Alaihi Wa Sallam) was never negligent in showing mercy to children. What kind of mercy can be greater than the Prophet’s mercy? In spite of that great mercy, the Prophet (Salla Allahu Alaihi Wa Sallam) ordered people to discipline their children and inculcate good manners in them. The Prophet (Salla Allahu Alaihi Wa Sallam) said: “Whenever any one of you has a child, he should give him a good name and discipline him properly”.

Thus, disciplining children is a requirement, and exhorting them to do good is recommended. To divert children from the evil ways is a double protection for them from corruption. Imam Ahmad narrated in his Musnad from Abu Rafi’ bin Amr (may Allah be pleased with him) that he said: “I was throwing pebbles at palms that belonged to the Ansar. The people brought me to the Prophet (Salla Allahu Alaihi Wa Sallam) who said: “Young boy! Why do you throw pebbles at the palms?” I answered: I want to eat dates. He said: “Do not throw pebbles at dates. Instead, eat of the falling dates under the palms.” He then patted on my head and said: “O Allah! Let his belly feel satisfaction”.

Thus, it is expected that the children may commit unintentional mistakes, which should be corrected, rather than ignored. Unfortunately, many parents and guardians

either deal harshly with children when they do something wrong, which is contrary to the Islamic education, or ignore such mistakes even it is dangerous and harmful. This spoils the morals of children. Punishing children without violence when instructing them is impressive and is indelibly printed on their minds. The Prophet (Salla Allahu Alaihi Wa Sallam) said: “Beat them on account of neglecting it (Prayer) when they are ten years old”. It was narrated by Imam Ahmad in his Musnad that the Prophet (Salla Allahu Alaihi Wa Sallam) said: “...and afford your children according to your means, and do not neglect your stick with which you instruct them. Let them fear you for Allah’s sake”.

Al-Bukhari narrated in Al-Adab on the authority of Ibn ‘Abbas (may Allah be pleased with him) that the Messenger (Salla Allahu Alaihi Wa Sallam) ordered that a whip should be hung in the houses. Al-Hakim narrated that the Messenger of Allah Salla Allahu Alaihi Wa Sallam set off intending to perform ‘Umrah, in the company of Abu Bakr and some other Companions. Abu Bakr ordered a servant to take care of the camel of the Messenger (Salla Allahu Alaihi Wa Sallam). When they paused journeying to seek rest, the servant disappeared for sometime and then appeared alone. Abu Bakr, who was wearing Ihram, stood up, headed for him, and asked: Where is the camel? The servant replied: It bolted away, Abu Bakr. Abu Bakr then began to beat him, while the Prophet (Salla Allahu Alaihi Wa Sallam) was looking at him and saying: “Look at that man who wears Ihram, how he instructs his servant”. He said that while he was smiling. This was a tacit approval of Abu Bakr’s conduct.

Brothers in Faith! Considering the behavior of the Prophet (Salla Allahu Alaihi Wa Sallam) and his Companions in regard to bringing up of daughters. We find that they were very much interested in preparing them as mothers and righteous teachers; inculcating in them shyness, the refraining from mingling with men, keenness in seeking knowledge, and the remembrance of Allah. It is necessary here to mention some of the stories of the women of Madinah during the time of the Prophet (Salla Allahu Alaihi Wa Sallam) and his Companions. They were pious, righteous, modest, and very successful teachers of their children, and even of their men. Consider, for example, the biography of Fatimah the Prophet’s daughter (may Allah be pleased with her) to know how the Prophet (Salla Allahu Alaihi Wa Sallam) brought her up. Consider also the example of Asma’, the daughter of Abu Bakr, Umamah, the daughter of Abu Al-‘Aas, as well as other female Companions (may Allah be pleased with them). This is a reminder to those who ignore the affairs of their daughters or maltreat them, so that they may be conscious of their honor represented in their daughters. This is the responsibility of fathers, mothers, as well as male and female teachers. It is a divine commandment, which each guardian of sons and daughters should fulfill. Allah says which translates as: “Ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded” (At-Tahreem: 6).

May Allah guide us through The Holy Qur'an and benefit us of its verses and wise remembrance...

Brother Muslims! Fear Allah the Almighty and know that instructions given to children by the Prophet (*Salla Allahu Alaihi Wa Sallam*) and his worthy Companions reveal the great responsibility that lies on the shoulders of parents and teachers in educating and bringing up their sons and daughters. If we look at our society today, we find our children in strange conditions that we have never experienced before. We observe, among other things, unsteadiness of character, exaggerated interest in the different types clothes and luxuries cars. Our daughters, on the other hand, have become much interested in browsing in shops and following every update of the fashions of clothes and hairdos, as well as fashion magazines.

Many youths have picked up the habit of insulting others, remaining awake until dawn, and spending time uselessly. Although such conditions and phenomenon are affecting our sons and daughters, hardly anyone is resisting it. Of course, parents and guardians are not the only ones to be blamed. Part of the blame also lies on some kinds of media, such as satellite channels, which have invaded our homes by our own desire and with our money. They simply now rival us in bringing up our children and molding their character. One glance at these channels, which ruin morals and spread vices, is sufficient to make us realize the great danger that besieges our society. The mass media, including satellite channels, compete with parents and teachers in the process of bringing up children. Thus, the roles of parents and teachers have lost their effectiveness, not to mention the role of religion, due to the many hours spent daily in watching the programs released by these channels.

If we consider the interests of youth today, we will find them very far from the interests of the Companions of the Prophet (*Salla Allahu Alaihi Wa Sallam*) and the interests of their children. The interest of the youth today is focused on fashions and luxuries on one hand, and football teams and matches which nearly consume their times on the other hand, in addition to other vain and useless activities. Fathers, have great responsibilities in all this. If you (fathers) consider your life and your own affairs, you will discover that you are, to a great extent, neglecting your homes and families. Is it not a shame that we see some fathers who daily remain awake until the latest hours of night, spending time in playing cards, or gossiping?

Even worse are the satellite dish receivers. Is it not both shameful and dangerous that some parents neglect teaching and reprimanding their children under the pretext that they do not want to frighten them or cause them to suffer psychological problems? Then, when the children become delinquent and disaster occurs, such parents regret it, when it is too late! Is it not a big mistake that we see our sons and daughters befriending all type of wayward people, without giving them advice?

The evil company, moreover, is the cause of all problems faced by our children. If it is not the duty of the father to monitor the conduct of his wife and children and to bring them up, whose responsibility is it then? Shall we rely on distant relatives and acquaintances to carry out this

duty? Should we leave such children to be victims of misleading ideologies, biased tendencies, and destructive moralities, thus bringing up a corrupt generation that does not observe the rights of Allah and the rights of people? Such a generation will be an anarchic, reckless generation that can hardly distinguish between good and bad. Such will be a liberal generation that is loyal to none but the devil, breaking all constraints, except those of lusts and desires. Such will be the inevitable result, except if Allah wills something else.

Some people may rely on the pretext that they cannot control their children, because they are disobedient and that they are adults. If we are to acknowledge this pretext, we will find after some deliberation that the fathers and guardians in such situation are to be blamed for losing their prestige, as they have neglected the commandments of Allah concerning their children in the first place.

They have given their children unlimited freedom to do what they want, without checking their affairs, counseling them, having meals with them, etc. Thus, estrangement prevails in the relations between parents and their children and each feels averse to the other. How can parents, then, expect that their children will obey them or abide by their directions? To whom will children resort to when they face a problem or are in a dilemma?

If from the beginning parents fear Allah and rear their children in a way that pleases Allah, Allah would improve their conditions in this worldly life and in the Hereafter. Allah the Almighty says which translates as: *"O ye who believe! Fear Allah, and (always) say a word directed to the Right" (Al-Ahzab: 70).*

