

The Deen Is Naseehah

(Giving Good Advice)

Sessions With

Sheikh Muhammad Ibn Saleh Ibn Al-'Uthaimeen

Session 1) With A Group Of American Muslims
Riyadh, Saudi Arabia 11/2/1416 - 3/22/96

Session 2) Before Group Of American Muslims
In The U.S. Military
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Session 3) With A Group Of American Muslims
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Foreword

Verily all praise and thanks is due to Allah, we thank and praise Him and we seek His aid and depend upon Him and we ask Him for forgiveness and seek refuge in Him from the evils of ourselves and the wickedness of our deeds. Whoever Allah guides there is no one who can lead him astray, and whoever Allah leads astray there is none who can guide him. I testify that there is nothing deserving of worship in truth except Allah Who is Alone and without any partner and I bear witness that Muhammad is the slave servant and final Prophet and Messenger of Allah. Verily the most truthful and correct speech is the Book Of Allah and best of guidance is the guidance of Muhammad (sallallahu alaihi wa sallam). The worst of all matters in religion are those newly invented matters and each invented matter is a forbidden innovation and every forbidden innovation is a straying and every straying is in the fire.

It has been my great pleasure to have made the acquaintance of one of the foremost scholars in the Islamic world today, Shaykh Muhammad Ibn Saleh Ibn Al-'Uthaimeen, on several occasions. He is a scholar of the highest eminence and is especially known for his knowledge of Islamic Fiqh though he is among the most well-versed of men in the explanation of both the Qur'aan and the Hadeeth. In other words, Shaykh Ibn Al-'Uthaimeen personifies what is most needed among the Ummah today. He is a scholar of comprehensive knowledge who is well aware of the most pressing issues in the Muslim world and who is capable of offering answers based upon the sources of the Qur'aan and the authentic hadeeth according to the methodology of the most righteous predecessors of the Muslims. Most of the shaykh's time is spent answering enquiries of Muslims from around the world on a vast number of issues and his books and *fataawaa* (rulings) are widely published in the Arabic language and some in English. He is well known and trusted by the students of Islamic knowledge and is an acknowledged authority.

I took the task upon myself to translate, and edit several sessions that were given by the shaykh especially to audiences of mostly American Muslims who would not normally get the exposure or access to scholars of his caliber abroad. These sessions afforded them with a chance to listen to the advice of the shaykh, hence our title *The Deen Is Naseehah*, and then follow that up with whatever questions they needed addressed. Indeed, the main advantage of these sessions was the chance to get authoritative answers to questions that had been on their minds and on the minds of many and have them clarified.

I have, as a matter of necessity, done some editing in order to correct the types of grammatical errors that naturally occur during live sessions from both the questioners and the translators, who by the way are to be commended for their excellent service to the brothers at these sessions and we ask Allah to reward them. They indeed are more capable than I, being native Arabic speakers and students of

knowledge, in their understanding of the intent and literal meaning of the scholars' words. It is, nevertheless, usually necessary to summarize much of what the scholar says at the time of the session due to time constraints and consideration of the type of audience present. This by no means implies purposeful omission on the part of the translator that would alter what the scholar is saying. Rather, it means that when simultaneous or instantaneous translation is done, there is often no time to change one's choice of words to best convey the meaning intended. This work is an attempt to revise and complete what occurred having the advantage of time.

I have tried to remain faithful, as much as possible, to the actual order of statements made by the shaykh as well as the questions and answers given at the time. It was necessary however to reorder some of them for the sake of flow that again may be somewhat disjointed at times as occurs during extemporaneous speech. Personal opinions or comments have been omitted so as to not put words into the mouth of the speaker and in only a few instances have I inserted a note, which is clearly marked, for the purpose of clarification.

May Allah accept this small effort as one done for His sake and the benefit of the Muslims in America and elsewhere who may find the shaykh's comments and answers pertinent to them. I ask Allah for His forgiveness for any errors or shortcomings. Ameen.

***Abdul-Qadir Abdul-Khaaliq
Ramadhaan 1417***

Advice On Da'wa

To Proceed:

We thank Allah for this meeting through our brother ... and I would first like to remind you of the favor that Allah has bestowed upon you - that is the religion of Islam. The religion with Allah is Islam and Islam is the Deen which was brought by Muhammad (*sallallahu 'alaihi wa sallam*) and his companions (*radiallahu 'anhum*). Everyone who calls himself a Muslim is not necessarily such. There are those who claim this but they are indeed mushriks! Allah says in the Qur'aan *"Whoever commits shirk with Allah, Allah makes the Jannah haraam to him and his end is the Naar and there is none who can help the wrongdoers (Thaalimoon)."*

I would also like to advise you to have Taqwaa of Allah, the Mighty and Sublime. As Allah says: *"We have already instructed the People of the Book before you and you to fear Allah."* Taqwaa is for a person to establish obedience to Allah, in all that which Allah has ordered and leave all that which Allah has forbidden. From the beauties of Islam is gentleness in giving da'wa and having patience with the harm that may arise. I know that all who believe in Allah will have an enemy from among the criminals (mujrimeen). He will try to harm him verbally, making fun and mockery. Allah says *"Verily those who commit crime laughed at the believers and if they pass by them they wink at each other."* They will try to harm the believer in deed by affecting his economics or raising a voice against him in governmental bodies (i.e. parliament) and the like. However Islam is dearer than everything, so the believer must be patient and firm and not be like those who Allah describes *And there are those people who say 'We believe in Allah' but if they receive any harm in Allah's way they consider the trial from the people as great as the punishment from Allah.*

You must give da'wa to the Deen of Islam that Allah has guided you to. However, do not engage in arguments with those who are stronger than you in their arguments or expression. From the enemies of the Messengers were those that were eloquent in their speech by which they could beguile and deceive others. As Allah Ta'aalaa says *Like this we have made for every prophet and enemy of the Satans of humans and jinn assisting one another by beautiful and eloquent speech and deception.* It is sufficient for you to say 'Our Rabb is Allah' in the face of this type of opponent. You will prevail like this. I will leave this as enough of a preface to leave time for your questions.

Q. What should the relationship between a man and his step-daughter be?

A. He is not exactly like other relatives but he is mahram and she is called "rabeebah" and he may be alone with her and she may expose her face and they may travel together. She is like a daughter to him. The same may be said regarding the step-son with regards to the step-mother.

Q. What about when he attains maturity (i.e. the step-son)?

A. As I mentioned, the step-son is not exactly like a blood relative and for this reason he neither owes nor is owed any inheritance nor is he obliged to maintenance nor any of those matters which are the rights of blood relatives however there is no doubt that there should be good relations and moral behavior between them and generosity.

Q. I want to go to Jerusalem to pray in Masjid Al-Aqsa but in order to go there I of course must have my passport stamped by them - which will cause me some difficulty in entering some (Arab) countries - change my money to Jewish currency, eat, drink, buy goods from them etc. What would you advise me to do?

A. Indeed I say that there is no need for all that. Al-Masjid Al-Haraam is better than all of that anyway as is Al-Masjid An-Nabawi. In this regard a man came to the Messenger of Allah (*sallallahu 'alaihi wa sallam*) saying "O Messenger of Allah I have made a vow that if Allah gives you the conquest (i.e. of Makkah) that I will pray in Bait Al-Maqdis" He (the Messenger of Allah *sallallahu 'alaihi wa sallam*) replied "Pray here" The man repeated his oath and the the Messenger of Allah (*sallallahu 'alaihi wa sallam*) repeated the same reply. The man again said this and the Messenger of Allah (*sallallahu 'alaihi wa sallam*) said "Sha' nuk" [It's up to you]"

Why is it a must to go to that masjid to pray two rakaats - or whatever Allah wills - when you can pray here where you are must closer to the better place? [i.e. Al-Haramain]

Q. How would a person know if he has in fact been possessed by a jinn?

A. Unnatural or irrational behavior may be the result of a nervous condition or mental illness or it could be a result of the possession by a jinn. How it may happen is unknown.

Q. What can we do to break the influence of a jinn if someone is under such an influence?

A. First, I must point out to you that every thing that afflicts you may not be due to the jinn because the jinn are not such that should cause us to be overly worried about them causing these problems. It is incorrect to believe that

everything that inflicts a person is because of the jinn. There are some people who claim that they are possessed by Jinn if they catch a cold! However, if someone is determined to indeed be inflicted by one and the jinn actually speaks from within that person, then ayaat of the Qur'aan must be read upon that person that point to the forbiddance of [thulm] wrongdoing to others, and jinn are [merely] creatures, and that Allah has power over them. This should be done forcefully by the reader until the jinn is between his hands [under his control] to the extent he can be killed.

Q. If one's parents are *kaafirs* and they ask him to return to the land of the disbelievers [i.e. United States] perhaps because they need him should he return there leaving the Muslim lands [i.e. Saudi Arabia] in obedience to them?

A. Deen is before everything else. If the Muslim feels that his Deen will be endangered by going there, then he should not return. However, if his parents are in need of financial maintenance he should send it to them.

Q. What should the relationship be between a Muslim and his non-muslim parents? If the parent of the Muslim bequeaths property [i.e. a house] to the Muslim child, will the Muslim be entitled to it? What if the parent does not write it specifically? Will the Muslim be entitled to a portion of it?

A. As far as the relationship between them, Allah mentions in the Qur'aan *If they dispute with you regarding that which you have no knowledge of [i.e. shirk, or that which is opposed to the Deen] then do not obey them, but be a good companion to them in this world.* This means not to speak harshly to them, or curse or insult them. Rather call them to Allah as Ibraaheem (*alaihi salaam*) did to his father Aazar. As far as the property, if it was given by the *kaafir* parent during his lifetime to the Muslim child, then the Muslim has a right to it. If he wrote this to be given after his death and it is worth 1/3 of the total estate or less, then the Muslim has a right to it. If it is more than that, the Muslim has no right to it.

Session 2

Ten Points Of Advice

I am very pleased on this day, Wednesday the thirteenth of Dhul-Hijjah 1416 Hijri, to meet this group of Muslim brethren here to perform Hajj from the United States of America. I thank Allah who has made it easy. I encourage you to thank Allah Subhaanahu wa Ta'aala for making it easy for them to get to Bait Al-Haraam to perform their rites completely and correctly. I would like to advise our brothers on this happy occasion with the following:

First: Implement and realize fully the worship of Allah which cannot be done except through fulfilling two matters. One: Doing it purely for Allah (Ikhlāas lillahi) Two: (Mutaabi') Complete adherence to the sunnah of the Messenger of Allah (sallallahu 'alaihi wa sallam).

The meaning of worship of Allah with *Ikhlāas* is for the person to worship his Rabb exclusively and not any angel, messenger, president, minister, king or any powerful person or anything besides Allah, the Mighty and Majestic. Worship is made purely for Allah and none are to be worshipped besides Him.

The meaning of *mutaabi'* of the messenger of Allah *sallallahu 'alaihi wa sallam* is to not worship Allah except in the manner shown by Muhammad (*sallallahu 'alaihi wa sallam*). This is according to the word of Allah Ta'aala "And they were not ordered except to worship Allah purely, for Him is the Deen..." and "Worship Allah purely, for Him is the deen." As far as following or adhering to the sunnah, Allah says [to Muhammad] "Say: If you love Allah then follow me and He will love you." Also "Believe in Allah and His Messenger, the unlettered prophet who believes in Allah and His words and follow him." Also there are the words of the Prophet (*sallallahu 'alaihi wa sallam*) which he narrates from his Rabb [hadeeth qudsi]: *Ana aghnaa shurakaa'i anish-shirk man 'amila 'amalan ashraaka feehi ma'eya ghairree taraktuhu wa shirkahu* [I am the most self-sufficient of those who you associate partners with so whoever does any deed for the sake of any partners other than Me, I will leave him and his *shirk*] Also the words of the Messenger (*sallallahu 'alaihi wa sallam*): "Whoever performs a deed which is not from our affair then it is rejected" meaning not accepted by Allah.

Second: Fear Allah in every circumstance, every crisis, every place so that you will take as many chances possible during life for 'ibaadah [to worship] for in truth a person's life should be spent in obedience of Allah. Every hour that passes in which there is no 'ibaadah is a definite loss.

Third: Act well among the people when giving da'wa to Allah using gentleness and ease. According to Allah's statement about His Messenger (*sallallahu 'alaihi wa sallam*) *It is only due to the mercy from Allah to you that you were tender with the people for were you to be harsh or hard-hearted they would have gone away from you.*

For this reason, it is not fitting for us when calling others to Islam to do so harshly because harshness destroys more than it builds.

Fourth: To show others through good deeds which make clear that the deen of Islam is 'ibaadah and action. They (the Muslims) deal with people honestly, sincerely and clearly. For example, if one is selling goods and that item has a defect in it, he (the Muslim) must make that defect known to the buyer so that he will decide to make the purchase based upon clear knowledge. Even if the one you are dealing with is not a Muslim you must be honest and sincere.

Fifth: Giving full rights to relatives; the first of which is good treatment of parents even if they are not Muslims. This is according to the words of Allah

Ta'aala: *We advise man to be kind to parents - his mother carried him in hardship upon hardship and weaned him in two years - and thank Me and your parents, to me is your return. If they argue to force you to make shirk in that which you have no knowledge, do not obey them yet keep kind company with them in this life.* It may be that through your kind treatment you may be a cause for them to accept Islam. You would then be the reason for their guidance to Islam and this would be the greatest gift and the best treatment of them that you could give. It is likewise important to maintain family ties. Showing them Islaam in an easy manner and by behaving well with parents is a part of kindness to them and keeping family ties.

Sixth: Giving the rights to neighbors. Our Prophet (*sallallahu 'alaihi wa sallam*) said: "Whoever believes in Allah and the Last Day let him be generous and kind to his neighbor." And "When you cook a broth add more to it so that you may be able to give some to your neighbors." It is my belief that if a person is mindful of his non-Muslim neighbors rights it will be the strongest type of invitation to Islam.

Seventh: To encourage the wives and children to be obedient to Allah whether forcefully or through education. As Allah states: *Oh you who believe save yourselves and your families from the Fire whose fuel is men and stones..* Also, there is the saying of the Prophet (*sallallahu 'alaihi wa sallam*): "Each of you is a shepherd and each of you is responsible for his flock." And "Teach your children the salaah at the the age of seven and beat them (for not doing it) at the age of ten."

Eighth: Those among you who were in religions other than Islam; and have been guided to Islam and who are well educated and able to write well, should write comparisons based upon rational and textual proofs between the religion of Islam and the religion which you left behind until the truth can be clearly discerned from falsehood.

Ninth: Avoid enmity and animosity towards others without justification. This means that, if you see one of the *kuffaar* practicing or displaying some religious symbol, it is not your place to do anything against him as long as the government has an agreement between you and them to preserve order. For example, you do not believe in the cross but you find some person wearing the cross. Of course he is wrong and his belief is false. However, it is not possible that you correct it by beating the person or killing them because there is an agreement between you and the government that you all live within the country under its order.

Tenth: Make contact with the educational attaché of Saudi Arabia within your country because it is my belief - and I say this without boastfulness or nationalistic feeling - that there is no other nation representing or supporting Islam to the degree that this nation is. I say to you that another country can't be found - without exception - that represents Islam to the degree of this nation and for this reason it must be a source and fear Allah as much as you are able. I say that, believing that Allah will ask me about what I am testifying to. However, I will be prepared, if Allah wills, with the answer based on what I know of the countries claiming to be Islamic in the world today.

One more piece of advice that I would like to add to the ten given previously is to remain together so that you may be strong because when you are divided it is a cause of failure. Finally, I say all praise and thanks is due to Allah the Rabb of all the worlds.

Fataawaa

Q. In North America the public school system has a great influence on the children. Should Muslim families then do their best to teach their children at home?

A. If these schools have an [negative] influence upon the beliefs (*'aqeedah*), behavior and manners, it is not permissible to put our children in these schools. Indeed, we must establish a school within our homes in which to gather our Muslim children.

Q. Can a man take another wife for no reason or just because he wants another one? Are there any conditions for marrying a second wife?

A. There are no conditions for marrying more than one wife except those which Allah has mentioned in the Qur'aan: *If you are afraid that you cannot be fair [between wives], then one.* If a person is able to be fair between his wives in everything then he may marry one, two, or three in addition to the first. I advise each one among you to marry four women and to have four children each year instead of just one. This to increase the population of the Muslim nation and overcome the number of disbelievers in quantity as well as in quality.

Q. Should non-muslims be allowed to work and live in Saudi Arabia?

A. The answer to this question is not possible due to present realities. However there is no doubt that a Muslim is preferred above all others. This is in accordance with the statement of Allah that *The believing slave is better than a mushrik (polytheist) though they may please you.* We recall that the Commander of the Faithful (*Ameerul-Mu'mineen*) 'Umar Ibn Al-Khattaab received a letter from Abu Moosa, and some say it was Khaalid Ibn Al-Waleed, saying that he had a Christian treasurer in charge of the Baitul-Maal (Treasury). This Christian treasurer was an excellent accountant. 'Umar wrote back to him "We cannot give such a trust to him because he has betrayed Allah." So another letter was sent to 'Umar emphasizing that this Christian was an excellent accountant. 'Umar sent a reply:

*With the name of Allah the Merciful, the Bestower of Mercy
From the Commander of the Believers 'Umar Ibn Al-Khattaab
As-Salaamu 'Alaikum wa Rahmatullah
The Christian is dead. Was salaam*

Meaning, 'What if the Christian dies? What will you do? You would have to appoint a Muslim, therefore appoint a Muslim at the outset'.

Q. Please explain the importance of knowledge and how it should be structured according to the methodology of *Ahlu-Sunnah wal-Jamaa'ah* especially considering our living in the lands of the *kuffaar*?

A. It would not be possible to review all of the proofs pointing to the superiority of seeking knowledge because it would take a lot of time. I will instead mention some of the verses of the Qur'aan. Allah Ta'aala says *Allah witnesses that there is nothing worthy of worship except Allah, as do the angels and those who possess knowledge*. This is the high status that Allah has given to the people of knowledge to mention them along with the angels. In this regard Allah also states *Are those who have knowledge like those who do not?* Allah also says *Allah raise those who believe from among you and those who have been given knowledge by levels*. From the sunnah, the Prophet (*sallallahu 'alaihi wa sallam*) stated *Whosoever Allah wants good for, he gives understanding of the deen*. As far as the methodology of *Ahlu-Sunnah wal-Jamaa'ah* we can mention their books and the best of those and among the shortest is *Al-Aqeedah Al-Waasitiyyah* written by Shaykhul-Islam Ibn Taymiyyah (rahimahullah). I advise you to memorize this book and understand it.

Q: The right of the neighbor is such that it must be fulfilled even if that neighbor is a Jew or a Christian in America. Could you comment?

A: I completely agree with this. That is why the scholars have said that the neighbor of the Muslim is one of three types: The Muslim who is not a relative; the Muslim who is a relative, and the *kaafir*. The Muslim neighbor has both the rights of a Muslim and the rights of a neighbor. The Muslim relative has the rights of the Muslim, a relative, and a neighbor. The *kaafir* neighbor has the rights of a neighbor.

Q. Are photographs halaal and what then about television discussions?

A. First, it is not necessary to continually ask this much asked question or make it such a big issue when there are many more pressing issues. With regards to television discussions in the studio it is my opinion that if there is some manifest benefit to it then there is no problem in that it, in fact, may be used to spread the truth.

Q. In Islam the woman has a right to make stipulations before marriage in the marriage contract such as the right to visit her family (if they live in a distant locale). Is it also true that she may stipulate that she be granted a divorce if her husband seeks a second wife if she does not want this for herself (i.e. to be a co-wife)?

A. It is the right of the woman to make stipulations at the writing of the marriage contract as she wishes and if these stipulations do not contradict Islamic law then the husband must fulfill them. For example, that he not marry a second wife and that if he does, to dissolve the first marriage. This is not a problem. However, a new prospective [second] wife cannot stipulate that the first wife be divorced before he marries her. I must say however that a first wife should not make a stipulation that her husband not marry a second wife. I fear that if a woman makes this stipulation that the husband will, if he desires to marry a second woman, simply divorce the first one straight away [i.e. not even give her consideration] and it would not be to her benefit. Therefore, I advise the woman not to make such a stipulation because this may be a manner by which the husband is able to follow a noble sunnah.

Q. What is your opinion regarding a Muslim who enters the American Armed Forces with the intention of gaining a higher education or skills and to give da'wa to Allah (i.e. Islaam)? This, considering that my responsibilities do not prevent me from performing my religious duties, salaah, or Friday prayers. Some of the brothers say that we are helping our enemies even in an indirect manner such as by fixing the planes or equipment that may bring destruction to other Muslims.

A. In answering I ask: Is there a benefit in entering schools to learn the art of war in America? I say that the reality is that there is a benefit to it, even if there are those who say that there is no benefit. The first benefit is that it educates the Muslims who perhaps will assist the Muslims against their enemies. Second, Da'wa to Islam. It is possible that da'wa within an institution may be more effective than elsewhere because the people around the Muslim are also educated and if the Muslim distinguishes himself there it will then be a means through which more people will accept the message and this is a great benefit. There may be another benefit in Muslims getting an education in these institutions if one is ordered to fight in a particular area where there are Muslims. Namely, perhaps the Muslim who is ordered to fight may prevent harm to Muslims by refusing to fight other Muslims. Or, for example, if a Muslim is directed to drop a bomb he could redirect it so that it hits far from the dwellings of Muslims. If the commanders discover that this Muslim is not carrying out commands as directed, they will dismiss him. (Interjection: This is a crime of insubordination by which a soldier may be executed.) This may be so, however if the Muslim is killed in this circumstance then he will be counted as a shaheed (martyr). I say to you don't be concerned about losing this worldly life in the cause of Allah. The magicians of Pharaoh when Pharaoh said to them I will crucify you upon the trunks of palm trees and you will know whose punishment is more intense and long-lasting. They responded: We will not put you before the clear proofs that have been brought to us, do whatever you will for whatever you do is merely in this life [i.e. the Hereafter is more important and more everlasting].

Q. What is our position, for example, if we are sent to a Muslim country and we land and are killed by other Muslims because they cannot distinguish between us and any other American soldier?

A. If a Muslim defends himself against an opponent and he kills him not knowing that he is also a Muslim, then there is no sin upon him. This is for two reasons. One: There is nothing to distinguish the Muslim from the kaafir so he killed him upon the assumption that he is indeed a kaafir. Secondly, he killed that other Muslim defending himself and the one who defends himself has the right to kill the one who is attacking him even if he be a Muslim. The one killed will be raised on the Day of Judgment according to his intention.

Q. If a Muslim seeks a wife, on what should he base his decision?

A. He should use the criterion given by the Prophet (sallallahu 'alaihi wa sallam) when he said "A woman is married for four reasons. Her wealth, her status, her beauty and her religion so choose the one with religion..."

Q. Can someone who causes a problem be banned from the masjid?

A. It is obligatory (waajib) to forbid or remove someone from the masjid who will indeed bring a problem to it, with the exception that if this is done and it may lead to a greater problem. In this case we must take the lesser fitnah. For example if the man after being put out of the masjid would then go to the authorities and cause a greater harm for the community. We endure his entering but we must be prepared to answer his fitnah or stop it through argumentation or another method.

Q. How do we deal those deviant sects in America that reject parts of the deen and mislead others?

A. The most balanced way would be to oppose them in a similar manner. If we combat them with the truth we will be victorious because Allah says: We sent the truth so that falsehood may perish...

Q: What may a Muslim woman reveal to other Muslim sisters i.e. in her manner of dress?

A. In relation to her Muslim sister a Muslim woman may reveal her hair, her face, her hands, her arms, her calves and feet. However this does not mean that a Muslim woman can just wear anything because there is a difference in the type of clothing and that which can be revealed. That is, it doesn't mean that she should shorten her clothing in order to reveal more of herself.

Q. Is the manner of prayer of the woman exactly like that of the man such as in the position of prostration?

A. The prayer of the woman is like that of the man in every respect. In raising her hands level with her shoulders, in her back being raised in prostration, in sitting, in placement of her feet and legs etc. The main point is that the prayer of

the woman is exactly like that of the man. There is a difference if the Imaam makes a mistake and the woman seeks to correct him she does so by clapping whereas the man does so by saying 'subhaanallah'.

Q: Do non-Muslim parents have the same rights as non-Muslims?

A. All of the rights that apply to the Muslim parents apply to non-Muslim parents. Allah has mentioned these rights and at the end of a verse that says:

Oh Allah grant them mercy as they gave it to me when I was little but this does not apply to the non-Muslim because Allah's mercy can be asked for believers only.

Q: Is there witr prayer during the stay in Muzdalifah during Hajj?

A. Yes. [A hadeeth was mentioned to the shaykh regarding making witr during Hajj to which the shaykh answered:] The hadeeth narrated by Jaabir which describes the Hajj of the Prophet (sallallahu 'alaihi wa sallam) states that after they made 'Ishaa they laid down until the coming of Fajr but it does not specifically say whether they made witr or not. However, we do know the other hadeeth which specifically says that the Prophet (sallallahu 'alaihi wa sallam) "Never left making witr whether present or traveling". Likewise, it is the same regarding the two sunnahs of Fajr whereas Jaabir says they made the *Adhaan* and *iqaamah* of Fajr and prayed but makes no mention of the sunnah rakaats specifically, yet we know that the Prophet (sallallahu 'alaihi wa sallam) never left the *sunnah rakaats* of Fajr whether present or traveling and this general rule takes precedence.

Q. How should we move our finger in prayer during the *tashahhud*?

A. It should be done moderately up and down while making duaa only and we point up because Allah is above the heavens.

After making duaa for the Muslims whose parents have not accepted Islaam that they be guided, the shaykh made the following comments:

I hope that you teach them [i.e. non-Muslim parents] Islaam and let them know that they will not lose anything in accepting Islaam. It does not prevent them from earning their living or this or that but let them know that it is Allah who provides. [Islam is easy] To the point that if when the man accepts Islaam he does not have to divorce his wife if she wants to remain a Christian because Islaam makes it allowable for the Muslim man to marry a Christian woman. Become Muslim and ask Islaam about this life and the Hereafter. We believe [Muslims] in Jesus ('alaihi salaam) as a prophet just as we do Muhammad (sallallahu 'alaihi wa sallam), but they [Christians] believe in Jesus ('alaihi salaam) yet reject Muhammad (sallallahu 'alaihi wa sallam)!? It is not reasonable. A common Muslim answered the question of a Christian man who said "How is it you can marry our women but you do not

allow us to marry your women?" The Muslim answered "Because we believe in your messenger but you do not believe in ours!" This is a successful answer.

Session 3

The Pillars Of Eemaan

All praise and thanks is due to Allah the Rabb of all the worlds and may the salaam and salaam be upon Muhammad and upon his family and companions and those who adhere to their way until the Day of Judgment. To proceed:

The Prophet (sallallahu 'alaihi wa sallam) was sent with guidance and the true religion. Guidance is useful knowledge and the true religion is righteous action. The deen is described in the hadeeth narrated by Umar Ibn Al-Khattaab that Jibreel ('alaihi salaam) came to the Prophet (sallallahu 'alaihi wa sallam) and said 'Inform of what is Islaam'. He (the Prophet (sallallahu 'alaihi wa sallam)) replied: Islaam is to testify that there is no deity worthy of worship except Allah, that Muhammad is the Messenger of Allah, to establish the prayer, to give the Zakaah, to fast the month of Ramadhann, and to make Hajj to the House whoever is able. To which he (Jibreel) replied 'You have told the truth'. This is Islaam, that there is no deity worthy of worship except Allah, that Muhammad is the Messenger of Allah. The meaning of Laa ilaaha illallah being that none is to be worshipped in truth or deserves to be worshipped except Allah the Mighty and Majestic. Any worship to other than Allah is futile whether it be the sun the moon, the stars, the ruler, and angel or a prophet. Nothing is deserving of worship except Allah. Allah states: That is because Allah is true and that which is worshipped other than he is falsehood and Allah is Great and Above All. Allah is above the heavens and He is Greater than anything.

If I say Allahu Akbar can it be that the ruler is greater? No! When you bow in prayer and say Allahu Akbar you bend your back to who? To Allah! You do not bow to any other than Allah. After this I ask: Can a man prostrate to the sun when it rises? No Why? Because it is shirk and it is falsehood? Is it possible to worship Muhammad the Messenger of Allah? No. Is it possible to worship the moon? No. Is it possible to worship the president, ruler or boss? No. How about an angel? No. Who do we worship? It is Allah and none other. When we are afflicted by illness who is it that we ask to heal us? Oh Rabb! Can we direct this plea to any creature. It is

impossible! Allah states in the Qur'aan "If you become ill it is He who heals you. There is a story of a pregnant woman who was a servant to Imaam Ahmed Ibn Hanbal (may Allah have mercy upon his soul). She went into labor and it was very hard upon her and she said "Oh my master (Mawlaan), I will die, I will die!" from the pain of childbirth. He said "Allah will make a way" She said that "He had not hardly finished from his words when I gave birth" There was no doctor or nurse but rather it was Allah that brought the child forth. Therefore, if you ask, ask Allah and if you seek help seek it from Allah. If the Ummah [the world] was to gather to benefit you with something they would not be able to do so unless Allah has written that thing for you.

Islaam again, is to testify that there is no deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah. Muhammad the son of Abdullah the son of Abdul-Muttalib the son of Haashem the Quraishite, the Arab, the Messenger of Allah to the whole of creation. Allah sent him to all of creation the red, black, the tall, the short, the Arab and the non-Arab, the European and the Asian, to everyone. This is why his deen must reach all of the earth. The modern means of communication make it clear that the message of Islaam must reach everywhere the sun shines. Television, radio and satellite all spread information is it not so? Is the messenger of Allah a slave or the Rabb? Is he truthful or a liar? This is why we say that Muhammad is the slave of Allah and His Messenger. Did Muhammad get hungry needing food Did he become thirsty needing water? Did he need protection from the cold? Did he wear leather shoes and socks? Did he wear armor when fighting? Then could he be Rabb? No. He was a man like us, however Allah favored him with the greatest message. Therefore, when a man falls ill can he call "Oh Muhammad heal me?" No. We say "Oh Allah heal me". I testify that there is no deity worthy of worship except Allah, and that Muhammad is His slave and His Messenger.

Secondly, is the establishment of prayer. The salaam has its specific times which are known. Allah says "Verily the salaam is written upon the believers at certain times." It is limited. If it is done before its appointed time then it is not accepted. Can you pray Dhuhur a half hour before its time? Can you purposely pray Fajr after the sun has arisen with no valid excuse? Will it be accepted? No.

Giving Zakaah. Zakaah is little money that is given to those whose need it for three purposes. It is done to worship Allah, it benefits your brothers in need and you protect your wealth from calamities and disasters. Zakaah is 1/40th of your wealth. So I ask how much Zakaah does a man owe that has four thousand dollars? One hundred dollars. Is this a little or a lot? It is little.

Fasting Ramadhann. It is the ninth month of the Arabic Hijri months. Fasting is done from the sighting of the crescent until the citing of the next which may be either 29 or 30 days. What is fasting? It is leaving of eating and drinking and sex from dawn to dusk. You experience hunger and thirst and restraint from sexual desire but who do you do all of this for? For Allah. When you feel hungry do you eat or not? No, and you do it because Allah has ordered us to.

Hajj to the Ka'bah is for the one who is physically and financially able and he goes to perform the rites of Hajj and Umrah. The benefits are that you go to worship Allah and to be with your brothers and look at their problems and teach them as Allah has stated "To witness the benefits to them."

Finally what do you say about this Islaam after practicing it? It is the correct way and it is an easy way, not a difficult one. In relation to this is a rule that is mentioned in the Qur'aan. "Allah does not burden a soul more than it can bear." And "Fear Allah as much as you can."

I ask, "What is the hadeeth that we are discussing now?" The hadeeth of Jibreel ('alaihi salaam) where he said to the Prophet (sallallahu 'alaihi wa sallam) "Tell me about Islaam" To which the Prophet (sallallahu 'alaihi wa sallam) replied "It is to testify that there is no true god except Allah and that Muhammad is the Messenger of Allah and to establish the Salaah and give the Zakaah, to fast the month of Ramadhaan, and to visit the House" This was the end of the description of Islaam.

He (Jibreel) then said "Tell me about Eemaan." Eemaan is in the heart and Islaam is manifested by the limbs, this is an important point. The shahaadatan is a saying by the tongue, Salaah is words and movement, fasting is restraining oneself from drink and sex, Hajj is expending energy and wealth in order to worship, Zakaah is expending wealth. All of these things are evident deeds. He (Jibreel) said: "Tell me about Eemaan" and where does Eemaan lie? Its place is in the heart. For this reason the Prophet (sallallahu 'alaihi wa sallam) replied that "Al-Eemaan is to believe in Allah, His angels, His Scriptures, His messengers, the Hereafter, and to believe in Al-Qadr (Predetermination) the good and the evil of it." The pillars of Eemaan are therefore six.

To believe in Allah. Does Allah exist or not? Yes, He is there. Upon His 'Arsh or above the heavens? He is above all creation.

His angels. Angels are a part of the unseen world. Allah has created them from light. They are not in need of food, nor drink, nor sex. They have been made in this manner. They have no internal organs because they are in no need of them being that they do not eat. They continuously praise Allah as Allah says: "They make tasbeeh day and night without a break." They are from light and Allah has given them tremendous powers that are far beyond that of humans or jinn. Extreme power. Sulaiman ('alaihi salaam) said: "Who will bring me her throne before they come to me submitting as Muslims?" Sulaiman ('alaihi salaam) was in Palestine and the queen of Sheba (Saba') was in Yemen and she possessed a huge throne. One of the powerful jinn came forward and said "I will bring it to you before you can get up from your seat and I am a strong and trustworthy" He (Sulaiman) had a particular time when he was to get up. One who had knowledge of the Book then came forward saying "I will bring it to you before you can blink your eyes." He had knowledge of the Book means that he had knowledge of how to worship Allah. So he called upon Allah and the angels then brought forth the throne before he (Sulaiman)

could blink his eyes! It was sitting right there! So tell me who is the strongest now? The jinn or the angels?

The Angels. In summary the angels are in an unseen state. There are angels with us now but is there anyone here who can see them? Every one of us has an angel on his right and left but can anyone see them? We must believe in the angels.

The Scriptures. The Torah, the Injeel, the Qur'aan, the Zaboor (Psalms), the scripture of Ibraaheem and others. We believe in each of these scriptures as books revealed by Allah to His messengers.

The Messengers. The first of them is Nooh ('alaihi salaam) and the last Muhammad (sallallahu 'alaihi wa sallam)

The Hereafter. This is belief in being raised from the dead. Every human will die and every human will be raised up. The rule is that everyone who has lived in this worldly life will live in the life to come. This applies to animals. A proof is the verse " And when the beasts shall be gathered and when the camels will drop their loads." However, what will be the condition of creatures other than human beings? Allah says, after sorting out some of the animals one from another up to the sheep that has horns with which it gored another animal, that on the Day of Judgment the gored animal will punish the other in recompense. Then Allah will say to the creatures other than human beings "Be dust." Problem. What is the wisdom behind this having animals raised and taking retribution and then being told to become dust? This is to make the total and perfect justice of Allah manifest until each and every creature will have its rights restored to it. The rights that were not given in the world will be given in the Hereafter even if they are to animals!

Al-Qadr The Good And The Bad. Every act of the person is written (in advance). The words that we are saying now have been written. Who will do what, go where, sleep when etc. Allah says: "Verily everything We have created with Qadr (according to a plan)" Every drop of rain is determined by Qadr. Where and when it will be formed, where it will go, and when and where it will land on the ground! Allah says: "And there is not a thing, but with Us are the stores thereof. And We send it not down except on a known measure."

Al-hamdu lillah. I ask Allah for myself and for you to make our final deeds good and to give us the best end and to safeguard and protect us in this world and in the Hereafter.

Fataawaa

Q. If a Muslim family raises a child from birth, who is not related to them, when the child reaches puberty is he now a *mahram* (i.e. One who is forbidden to marry and is allowed that the woman be in privacy with) to his foster mother? If it

is a female child is her foster father *mahram* for her? And what is the status of foster siblings?

A. If the woman has breast-fed the child he becomes a son through the nursing to both her and her husband and to both their children. This is in the case when he was fostered as a baby. If he was not nursed then he is like any other male.

Q. On politics. American government policies affect many countries in the world including Muslim places such as Palestine and Kashmir. Since the officials who make the decisions are elected by the public, is it permissible for (American) Muslims to vote for or elect someone who is favorable to the Muslims?

A. It is an obligation (*waajib*) that the Muslim vote for the the less evil or harmful to the Muslims from among the kuffaar and there is no problem in this. Pay attention. I said obligatory (*waajib*). Allah has stated in the Qur'aan: *Alif Laam Meem. The Romans have been defeated. In the nearer land (Syria), Iraq, Jordan and Palestine), and they, after their defeat, will be victorious within three to nine years. The decision of the matter, before and after (these events) is only with Allah. And on that day, the believers will rejoice at the victory given by Allah... (to the Romans against the Persians).* [Ar-Rum 1 - 4]. Meaning that the Romans would be victorious over the Persians, namely, the Christians over the Magians, and Allah has decided that we be happy for their victory. That is, about the Christians defeating the Persians, because they are closer to Islam (in belief).

Q. A growing trend among the non-Muslims is to sponsor *Eid* celebrations among the Muslim in their societies in order to gain their confidence and their votes. Should the Muslims attend these *kaafir* sponsored *Eid* celebrations?

A. Perhaps Allah is using them to establish our celebrations and you can attend it but we cannot participate in (or establish) their religious celebrations.

Q. Can you explain the wisdom in the hadeeth narrated by An-Nawawi that everything is cursed in this world except what Allah loves. And when the Prophet (sallallahu 'alaihi wa sallam) was asked what this meant he (sallallahu 'alaihi wa sallam) replied that who Allah loved was the scholar and the student? And what is the meaning of the hadeeth "Whoever imitates a people is one of them"?

A. As far as the first hadeeth (which was imprecisely related by the questioner but the shaykh understood the reference) that "...the world is cursed..." there is a difference among the scholars as to its authenticity. Did the Messenger (sallallahu 'alaihi wa sallam) say it or not? This is because it outwardly contradicts the Qur'aan. Allah states "(They say) Our Rabb give us good in this life and good in the next life ..." If however we find no objection to its authenticity then its meaning would be that there is ultimately no good in the world. The meaning of cursed is that something is left or neglected and one should not then hold to it or seek wealth from it because there is no good in it except what Allah has mentioned from the scholar and the student. The scholar or teacher is not the scholar of mechanics or

engineering but rather the scholar of Islam and the student of it. As far as the second hadeeth "Whoever imitates a people is one of them" means: in that aspect that they are imitating them in. For example, wearing clothes that the *kuffaar* wear. Therefore one is like them in that which they manifest outwardly. Secondly, every person who imitates another people outwardly must by necessity have similarity to them inwardly, meaning in beliefs, in some manner. This is because imitation of them leads to loving them and finding them praiseworthy and as a result acceptance of what they do that is sinful and useless.

Q. Does this mean that we should not wear clothes like the kuffaar wear?

A. [Jokingly] Are you an American? (The questioner was wearing a koofi and a scarf) No you are a Saudi! The question is important. If you are in a country in which Muslims and kuffaar reside and they generally wear the same clothing then there is no objection. (*Trans. Note:* If however there are specific clothes which would particularize someone as Jew or a Christian then the Muslim should not wear them).

Q. How about neckties?

A. If this does not have any religious significance or symbolism and it is the normal custom of the people then there is no objection to it.

Q.What is the proof prohibiting women from visiting the graves? Is it an absolute prohibition or does it mean don't go frequently?

A. Women visiting the graves is *haraam* (prohibited) in any manner. However if a woman passes a grave not intending to visit it, there is no harm if she stops and gives the salaams (*Trans. Note:* i.e. to Muslim graves). There is a difference in an intended act and that which is not intended. There is no difference if it is the grave of her mother or father or sister or brother or anyone else.

Q. Does this include the grave of the Prophet (sallallahu 'alaihi wa sallam)?

A. It is the opinion of some of the scholars that it is actually not possible to visit the grave of the Prophet (sallallahu 'alaihi wa sallam). Why? Because between the grave and the people are three solid walls which prevent anyone from reaching it anyway. For this reason some scholars make an exception and say that the visit of the women there is not a true visiting of the grave because they can't even get to it because of the three barriers. However, in light of all that it is my opinion that it is not permissible for her to go there specifically and she can send the salaams to the Prophet (sallallahu 'alaihi wa sallam) though she be in the farthest corner of the masjid. We are now in 'Unaizah and I say *As-Salaamu 'alaika ayyuhan-nabiy* and it is carried by the angels to the Prophet (sallallahu 'alaihi wa sallam). And you in America can do so likewise.

Q. What is a man's obligation to maintain his wife on a standard to which she is accustomed when she agrees to a lower standard at the beginning of the marriage. Does she have a right to more later on in the marriage?

A. The general rule regarding stipulations is that you are only obligated to hold to what is specified as a condition at the time of contracting the marriage or previous to it and this does not apply to what may occur later. However if the wife has made a stipulation applying to a later period (after the initial contract) that does not conflict with Islamic law and the husband fears that not to fulfill it would possibly cause a breach between them then he should fulfill it so as not to cause a split between spouses.

Q. Is it permissible to visit Muslims, even family members, that do not make any separation between the sexes for the purpose of da'wa? What should one do?

A. My question is: If someone suffers from a major wound and in order to be cured faces suffering from a smaller wound to gain the greater cure should they suffer the smaller wound or not? [The questioner responds that he would suffer the smaller wound] I say that one must go to them and call them to Islam even though he may see this evil as long as there is hope that they accept the da'wa. If you have no or little hope of them accepting it then don't go as they will continue in disobedience.

Someone yawned without covering his mouth and was admonished by the shaykh to cover his mouth. The person responded: Why?

Shaykh Al-Uthaimen: I have an important word for each Muslim. If Allah and His Messenger (sallallahu 'alaihi wa sallam) decide a matter don't ask: Why? This is because Allah states: "It is not fitting for a believing man or a believing woman if after Allah and His Messenger decide a matter that they have any choice." A woman asked the Mother of the Believers Aa'isha (radiallahu anhaa) "Why does the menstruating woman have to make up the fast but not the salaah?" She replied: This also happened to us in the time of the Prophet (sallallahu 'alaihi wa sallam)] but we were ordered to make up the fast but not the Salaah." It is as simple as that. As far as yawning, the Prophet (sallallahu 'alaihi wa sallam) said: "If any of you starts to yawn he should suppress it as much as he is able and if he is not able to do that then let him put his hand over his mouth." We say 'We hear and we obey.' It is said that the Shaitaan laughs at the one who yawns or that he enters into the person and Allah knows best.

Q. Should we seek refuge in Allah from the Shaitaan after yawning?

A. There is nothing to indicate that.

Q. It is said that Eemaan is in the heart. Is it allowed to donate organs including the heart? And what is the ruling regarding birth control?

A. Allah says in the Qur'aan: "Then He causes you to die and puts you in the grave..." If one is put in the grave without an organ can it be said that he is put completely in the grave or should we say he is put there except for an organ? Is a person the sole owner of himself to do with his body as he pleases or is his body a trust given to him by Allah who says "Do not kill yourselves"? The Prophet (sallallahu 'alaihi wa sallam) said: "Breaking the bones of the dead corpse is like breaking the bones of the living." Question: When the appointed time of death comes to the person who is to receive the donated organ, will that organ delay this time? If I was to give one of my organs I would then be committing an act of disobedience to Allah. I will be caused to die and then be buried. Breaking the bones of the dead is like breaking the bones of the living. It is also possible that the recipient's body may reject the organ. Also, his time to die may be near. (Meaning your body is not yours do with it as you please.) Otherwise just turn your body into a workshop.

Q. Is donation of blood the same?

A. No, because blood is renewed.

Q. And birth control?

A. I see this as a conspiracy of the Christian propagandists to limit the population growth of the Islamic Ummah. The matter is in the hands of whom? Allah the Mighty and Majestic. On this, the companions asked the Prophet (sallallahu 'alaihi wa sallam) about 'azl (coitus interruptus) to which he replied "If Allah wants it to come into being (i.e. a new life) you will not be able to prevent it." One may practice birth control but the very next day all the rest of his progeny may meet their deaths. [i.e. This illustrates Who really controls life and death.]

Q. May a lady teacher of the Qur'aan touch the Qur'aan during her menses especially when she must continue her duties as a teacher of Qur'aan during that period?

A. She should wear gloves that are a barrier between her and the *Mushaf* and read the Qur'aan.

Q. What is the condition of the one who performs 'Umrah during the months of Hajj without the intention to perform Hajj but they leave and later return to perform Hajj at the last moment? Is such a one considered a *mutamatti'* (performer of the interrupted Hajj - *At-Tamattu'*)?

A. If someone made the intention to perform the Hajj at the time of their 'Umrah then they would be considered a *mutamatti'*. If however they did not intend to perform Hajj at the time then they would not be considered *mutamatti'*. (i.e. he would be a mufrid).

Q. What are the general rules regarding being a traveler and shortening or combining the prayers? Is it conditional based upon time, distance, etc.?

A. This is an issue of difference amongst the scholars with around twenty different opinions regarding it. My opinion in this issue is that a person is considered a traveler if he is outside of his homeland and has no intention of remaining in the land he has traveled to even if he there for a decade. This is what is the exterior evidence from the Noble Qur'aan suggests. *And when you travel in the land, there is no sin on you if you shorten your prayer...* and no limit is mentioned. Secondly, the Prophet (sallallahu 'alaihi wa sallam) traveled to different places such as Tabuk for more than 20 days and to Makkah in the Year of Conquest for 19 days and for Hajj 10 days and he did not say to the Ummah that it was necessary to make the complete salaah. Thirdly, it is also reported of many of the companions that they remained for years in lands in which they worked but did not take as residences and they shortened their salaah. Ibn 'Umar (radiallahu 'anhu) though very strict about these matters, stayed in Azerbaijan for six months but being blocked by snow and ice and he shortened his salaah. Fourthly, any one who puts a limit on the time period must bring a solid proof for this or else he is merely using his own judgment without any basis of proof. This is the choice of Ibn

Taymiyyah, his student Ibn Al-Qayyim, Muhammad Rasheed Rida one of the contemporary and well known later scholars of Egypt and the writer of the tafseer Al-Manar, and Abdur-Rahmaan Ibn Sa'di the scholar of Qaseem. This is my opinion due to the fact that I have found no more correct statement regarding it such as limits it to 4 days or 15 or 19. As far as the distance Ibn Taymiyyah has stated that travel is whatever the people consider to be travel regardless of distance. If a person leaves his residence for another place he is a traveler. However if a person is traveling to a very close place for a short time and he is returning on the same day then this is not really travel.

Q. Do we join our prayer as well?

A. You shorten but don't join unless there is a necessity.

And Allah Knows Best