

الأحكام المسلمية المحكوبة

ISLAAMIC RULINGS FOR INCARCERATED MUSLIMS

VOLUME ONE

A COMPILATION OF VERDICTS & RULINGS
BY VARIOUS ULAMAA OF AHLIS-SUNNAH WAL-JAMAA'AH

Islaamic Rulings for Incarcerated Muslims

Compiled by:

Authentic Statements



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publication.



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Contents

Introduction from Authentic Statements	5
Acknowledgement from Authentic Statements	6
<i>Naseehah</i> (Advice) from the 'Ulamaa (Scholars) for Compiling this Book	8
Chapter 1: Questions related to <i>Wudoo'</i> (Purification)	10
Chapter 2: Questions related to Conveying <i>the Salaams</i> while in the Restroom	12
Chapter 3: Questions related to Da'wah (Invitation to Allaah)	13
Chapter 4: Questions related to Prayer and the <i>Adhaan</i> (call to prayer)	17
Chapter 5: Questions related to the Beard	34
Chapter 6: Questions related to <i>Isbaal</i> (Dragging the Garments)	36
Chapter 7: Questions related to Marriage, Divorce, Intercourse and Masturbation	42
Chapter 8: Questions related to Family Issues, Adoptive Parents and Siblings	47
Chapter 9: Questions related to making <i>Du'aa</i> for the sick	54

non-Muslim Relative

Chapter 10: Questions related to how one should Spend his Time while he is in Prison	57
Chapter 11: Questions related to Acquiring Knowledge and Brotherly Love	60
Chapter 12: Questions related to Tawheed and Increasing One's Eemaan (Faith)	63
Chapter 13: Questions related to <i>Qur'aan</i>	72
Chapter 14: Questions related <i>Manhaj</i> (Methodology)	74
Chapter 15: Questions related to the Muslims who openly Commit Sins	82
Chapter 16: Questions related to Gangs	87
Chapter 17: Questions related to Non-Muslim Holidays	87
Chapter 18: Questions related to using Cigarettes as a form of Currency	90
Chapter 19: Questions related to the Nation of Islaam	92
Glossary	95

Introduction from Authentic Statements

Al-hamdullaahi Rabbil-Aalameen was salaatu was salaamu 'alaa Ashrafil-Anbiyaa' wal-Mursaleen, wa ba'd.

By the Mercy of Allaah, people in the prison systems are accepting Islaam in large numbers and some of these same individuals are entering right into our communities upon release. So, if we help to educate and cultivate these brothers, by way of books, tapes, and qualified volunteers of this blessed *Da'watus Salafiyyah*, then they will have a better chance of being productive in whichever communities they enter. We also recognize that there are times while incarcerated that these brothers have some serious problems, issues and circumstances. So, by allowing these Muslims the opportunity to ask some of their most serious questions, *inshaa'Allaah*, it will facilitate ease for them in their application of this religion. Questions sent to Authentic Statements will be limited and in turn posted on our website while we await a reply from one of the scholars, students of knowledge or *Du'aat* (callers to Islaam), along with their proofs and evidence. The answers will then be sent back to the questioner. *Inshaa'Allaah* (if Allaah wills) an e-book or published book will later be derived for the benefit of other brothers and sisters who are incarcerated.

We ask Allaah to extend His mercy to you and us, we ask that He preserves all of the Muslim scholars and that He rewards everyone involved with the publishing of this work.

Your brothers at Authentic Statements

Acknowledgement from Authentic Statements

All praises are due to Allaah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge with Allaah from the evils of our souls and from the evil of our actions. Whomsoever Allaah guides, then there is no one to misguide him and whomsoever Allaah leaves to go astray then there is no one to guide him. I bear witness that none has the right to be worshipped except Allaah, alone, without any partner and that Muhammad is His Slave and Messenger.

To Proceed:

The Messenger of Allaah said,

لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ

“Whoever has not thanked the people then he has not thanked Allaah.”¹

So in trying to implement this *Hadeeth*, we would like to sincerely thank our noble brother Aboo Razaq Taahir Ibn Wyatt. Also, we invoke Allaah to increase him in success, guidance, uprightness,

¹ Aboo Daawood (4177), at-Tirmidhee (1877), and declared *Saheeh* by Imaam al-Albaanee in his *Saheehah* (417)

Islaamic Rulings for Incarcerated Muslims: Volume One

firmness and stability upon the Sunnah, for assisting us in getting our questions answered by the people of knowledge.

In this book are answers from the people of knowledge to questions posed by incarcerated Muslims in the United States over the past 3 years.

We had the privilege of recording some of these questions and answers. Afterward, we were able to transcribe them to text with the help of our brother Shareef 'Abdur-Raqeeb, may Allaah ﷻ reward him and place this work upon his scale of good deeds.

During 'Umrah 1426H, we asked Shaykh Wasee'ullaah 'Abbaas Al-Hindee about compiling all the questions and answers, then formatting them into book form. The Shaykh approved of our project with some conditions, may Allaah preserve him.

After returning back to America we contacted our brothers at Tarbiyyah Bookstore requesting their expertise and help in putting this book together. May Allaah ﷻ bless the incarcerated Muslims with a better understanding and implementation of their religion. Also, May Allaah ﷻ bless us with success and add this work to our scale of good deeds.

May the peace and blessings of Allaah be upon his final Messenger, Muhammad, his family, his companions and all those who follow their way until the Last Day.

* Authentic Statements *

Naseehah (advice) from The ‘Ulamaa (Scholars) for Compiling this Book ²

Question: For about three years I have been compiling questions about the issues facing incarcerated Muslims (in America) and now I want to publish them in a book form what is your advice to me?

Answer: Shaykh Wasee’-ullaah ‘Abbaas responded: Gather the *Fataawa* (rulings) of the well-known scholars, those scholars who are known to have knowledge. They are firmly grounded in knowledge and are scholars known to give *Fataawa* (rulings) from the *Sunnah* of the Messenger of Allaah ﷺ with the correct *Ijtihad* (independent judgment in a legal or theological question), the *Ijtihad* which is *Saheeh* (correct) then that is excellent. However, you must look at your collection yourself and at your translation. You look at your translation and make sure that you interpret all those words in the correct manner.

You go to those brothers who have the knowledge and experience and ensure that the translation is *Fard* (lawful). Likewise, you are to translate the speech of every single scholar because some scholars are known for being overly lenient in some affairs. So, translate those *Fataawa* from those scholars who are known to be upright and stand upon the *Kitaab* (Qur’aan) and the *Sunnah* and not possessing some shortcomings or laxity in different affairs.

² This question was posed to Shaykh Wasee’-ullaah ‘Abbaas by Authentic Statements during ‘*Umrah* 1425 (2005).

The most important thing here - so long as you have the *Fataawa* of the 'Ulamaa, the well known scholars who have that knowledge and they give the *Fataawa* according the Book and the *Sunnah* - is that you correct the translation and that you present the translation to someone who is knowledgeable in the field of the translating. This is so that you may fix all mistakes and all errors in the translation. As for more questions from the prisons and the jails then *Inshaa' Allaah* you send them to the well known scholars, like the group of the big permanent scholars (standing committee) and the other 'Ulamaa who are well known for their knowledge. And if you do this and get the *Fataawa* with the correct translation, then *Inshaa' Allaah*, you have a reward for this.



CHAPTER 1

Questions related to *Wudhoo'* (Purification)

Q-1) When making *Wudhoo'* is it permissible to wipe over the shoes then take them off and pray in socks, or should you take off your shoes and wipe over the socks?

A-1) Shaykh 'Alee at-Tuwayjaree responded: It is permissible for him to wipe over the shoes or sneakers if he is going to keep that on until the time period of wiping runs out.³ This is with the condition that the shoes that you wearing covers the obligatory area, meaning that the area that is obligatory for you to wash up to, and including your ankles. If the shoes do not cover up to your ankles, then no, you do not wipe over them at all.

Q-2) Is it correct to use the *Miswak* (tooth brush) with your left hand?

³ **Translator's note:** There is a certain time period allotted for you to wipe over socks, *Khufs* (leather socks) or your shoes, so if you are going to wipe over them and you are going to keep them on during that time period then that is permissible. If you are going to take them off, then you need to take them off and wipe over your socks, (or whatever you are going to wear while performing the prayer).

A-2) Shaykh ‘Ubayd al-Jaabiree responded: From the *Sunnah* of the Prophet ﷺ, is that he used to love to do things with the right hand and start with the right when he put on his shoes. Even when he combed his hair he would start with the right side first. Likewise, when he would purify himself he would start with the right side in all his affairs. This hadeeth is agreed upon from the narration of Aa’isha ؓ. As for the *Siwaak* (cleansing of the mouth) it is from the good things which is why it is recommended for the Muslim to use the *Siwaak* and to use it with the right hand and to start with the right side of the mouth. This is the *Sunnah* of the Prophet that he would start with the right when it came to the good and pure things.



CHAPTER 2

Questions related to Conveying *the Salaams*
while in the Restroom

Q-3) Is it prohibited to exchange the *Salaams* with someone while they are in a restroom equipped with toilet urinals that are made for the purpose of relieving oneself?

A-3) Shaykh Ahmad Bazmool responded: In such a situation, there being a toilet with no wall or anything, then they should avoid giving *Salaams* along with what is similar such as *Dhikr*. They should avoid this at the time of relieving themselves. When they are finished relieving themselves and move from that place, then they can fully partake in all of the activities. They can give *Salaams*, pray and everything else they would normally do.



CHAPTER 3

Questions related to *Da'wah* (Invitation to Allaah)

Q 4) Sometimes people come to me and ask about *Islaam* so I let them know about *Tawheed* (Islaamic monotheism) and only that. But they ask me about other misconceptions which they have about *Islaam*. Should I try to clear that up for them or do I stick to *Tawheed*?

A 4) Shaykh 'Abdur Rahman Muhyiuddin responded: If a person comes and asks you about certain things that you have no knowledge of say I do not know. Say to that person, 'I do not know but I will ask and I believe *Islaam* to be the True Religion.' If you are asked why reply, 'The details of this are long.' If you are asked who has knowledge of it, reply, 'Those who are firmly grounded in knowledge.' Do not speak without knowledge. Just as if you were asked about this microphone the least you know is that it carries out the sound. You know something about it, but you can not bring all the details about this microphone such as how it becomes corrupt and spoiled and how to repair it. When issues such as these arise you send it to somebody else. Likewise the same applies to this religion. If you know something you say it, if you do not know, say nothing and this is the correct position.

Q-5) What carries the greater reward: to guide a Muslim that is astray to the straight path or to guide a disbeliever to the fold of *al-Islaam*?

A-5) Shaykh Saalih as-Sindee responded: Without any doubt whatsoever, guiding a disbeliever to *Islaam*. For a person to move from the fold of *kufir* (disbelief) into *Islaam* is without a doubt a greater reward. The greatest of the levels in this (*Da'wah*) is that Allaah gives you the guidance and ability to guide this one (from *kufir* to *al-Islaam*) and that one (the astray Muslim to the *Siraatul Mustaqeem*) and that you have the ability to combine between the two.

Q-6) How do we deal with situations when we find that some of the disbelievers that we deal with may be more trustworthy in their business transactions than some of the Muslims?

A-6) Shaykh Saalih As-Sindee responded: We do not want to make this a general principle (that every *Kaafir* (disbeliever) in his business transactions is better than every Muslim). This may be the case as it relates to certain situations. You may find that a *Kaafir* is more trustworthy or whatever than a Muslim, but to try to make it something that is general I think that this may have some exaggeration with it and it is inaccurate. However, we do know

this to be the case in certain situations and is one of the things that weakens our *Da'wah* (ability to call to Allaah) when we find the Muslims upon these type of characteristics. If the Muslims would truly uphold Islaam, that it would be better for the *Da'wah*. And Allaah knows best.

Q-7) In prison sometimes people want to become Muslim because they are seeking protection for a wrong that they have done. Should they still be given the *Shahaadah* (two declarations of faith)?

A-7) Shaykh Ibraaheem ar-Ruhaylee responded: In a case like this, Yes! Give him the *Shahaadah* even if a person comes and you may know that they are not coming for *Islaam* they are coming for something else. You give them the *Shahaadah* and take advantage of this and teach them the *Deen*. In the year of the conquest of Mecca, the Prophet ﷺ accepted the *Shahaadah* and the entering into *Islaam* of many people, some willingly and some out of fear. After that, Praise be to Allaah, being with the Muslims and learning about the teachings of *Islaam*, they came to love *Islaam*. So give them the *Shahaadah* and explain to them the rulings of *Islaam*. Perhaps from learning and being around the Muslims, Allaah may open their chests to *Islaam* and they become a good righteous Muslim. Keep in mind that a lot of lands were opened by *Shahaadah* (fighting in the way of Allaah) and in *Shahaadah* not everybody accepted *Islaam* fully. Many people became Muslim due to the situation and then after that they mixed with the Muslims and they learned the *Deen* of *Islaam* and became from

the best of the people. Make sure you clarify to people like these the *Deen* of Allaah Inshaa'Allaah. Allaah's Religion is a great religion, as opposed to what they may hear from the media or the like. Islaam is based on principles: from them is that you should protect your brother whether he is being oppressed or he is the oppressor. If he is the oppressor how you protect and support him? By telling him that what he is doing is not right, because it will get you into trouble not only in this life but for sure in the Hereafter with your Lord. As for those who are among the Muslims being oppressed by others, we try to assist them and aid them but according to the guidelines of Islaam. Look at the Jews and Christians and some others from among the enemies of Islaam. They try to blemish and give a bad image to the *Deen* of Islaam saying that the Muslims are barbarians, rude and harsh and what is similar. Really, this is not the case because Islaam is a religion of morals and good ethics and behavior. Islaam calls to gentleness, easiness and kindness. Even when we slaughter animals, we have a narration where the Prophet ﷺ, said to be kind; that the blade has to be very sharp so that you do not harm the animal. Teach them that Islaam commands us to be kind to the animals, the trees, to the earth that we walk on and we were commanded in Islaam to cause rectification, and not to cause corruption in the land. Indeed we have to take advantage of these times while the people are hearing many things about Islaam. So this is the time you can present to them the proper Islaam. And may Allaah guide them.



CHAPTER 4

Questions related to Prayer and the *Adhaan*
(call to prayer)⁴

Q-8) If the toilet in my cell is facing the *Qiblah*, what do I do? In which direction should I pray?

A-8) Shaykh Sulayman ar-Ruhaylee responded: ⁵ There is no harm in the brother praying towards the toilet, as that is a situation he has no control over, and indeed Allaah does not burden a soul with more than what it can bear. Likewise, the Shaykh mentioned that, There is a principle from the principles of *Fiqh* that states that one is not held accountable for that which he cannot prevent nor avoid. And Allaah knows best.

Q-9) During the summer season, the Muslims (in our prison) are permitted to offer *Salaatul-Maghrib* in congregation, but are not permitted to offer *Salaatul'Eeshaa* in congregation. It is a situation where we are only together during the time of *Salaatul-*

⁴ These questions were posed to the Scholars of Madeenah, by our brother Aboo 'Abdur-Razzaq Taahir Ibn Wyatt, a student from the University of Madeenah, unless otherwise is noted.

⁵ After obtaining the clarity I needed, I posed the question to Shaykh Sulayman ar-Ruhaylee (Sunday 6th of Shawaal 1424/ Nov. 30th, 2003) - Taahir Ibn Wyatt.

Maghrib. Therefore, would it be permissible for the us to combine *Salaatul-Maghrib* and 'Eeshaa, during the summer season?

A-9) Shaykh Sulayman ar-Ruhaylee responded: It is absolutely not permissible for them to combine the prayers under these circumstances as long as they are allowed to pray in their cells during the time of 'Eeshaa, even if they pray alone. So it is not permissible to combine prayers due to the excuse of praying in congregation. Safeguarding of prayer in its proper time period takes precedence over the safeguarding of prayer in congregation.

This is due to the fact that the entering of *Salaat* time is a condition for *Salaat*. As for prayer in congregation, it is obligatory. And it is well known that its obligation is removed by lack of ability. ⁶ So there is no sin upon them in leaving the congregational prayer as they are forced to return back to their cells. ⁷

⁶ Meaning that if one is not capable of performing an act then that act, in turn, is no longer obligatory upon him. - Taahir Ibn Wyatt

⁷ Aditonal Benefit: As far as combining prayers for the purpose of seeking knowledge, the Shaykh said that knowledge and the seeking of it has been present since the time of the Prophet ﷺ and it is not known that any scholar has permitted the combining of *Salaat* for the purpose of seeking knowledge. Therefore, this is an odd and rejected statement and is not to be practiced. The combining which is correct is that which is due to a legislated reason, such as an abnormal hardship, even if one is not traveling and this is the meaning of the *Hadeeth* of Ibn 'Abbaas ؓ. And Allaah Knows Best. These were both answered Sunday 6th of Shawaal 1424/ Nov. 30th, 2003. - Taahir Ibn Wyatt

Q-10) If while I am praying, the cell door opens for an institutional movement (e.g. mess, recreation etc...) and I want to make this movement because this will be my only opportunity to leave, is it permissible for me to stop praying? Can I make the movement and offer the prayer later?

A-10) Shaykh Muhammad bin Haadee answered: It is not permissible to stop praying under these circumstances. There is no difference between an obligatory prayer and a voluntary prayer in this situation (i.e. it is not permissible to stop either one). If one knows when the door is going to open for 'movement' and it is at the beginning of a prayer time, then it is permissible for him to delay his prayer as long as he prays the prayer before its time expires. And Allaah knows best.

Q-11) I am locked in the cell with another Muslim and there is not enough room for us to pray side-by-side. Can we then pray with one of us in front of the other?

A-11) Shaykh Saalih as-Suhaymee responded: It is permissible for them to pray one in front of the other. This is due to the necessity of their situation.

Q-12) I am locked in a cell with a non-Muslim and he has pictures displayed around the cell. I have asked permission to cover them, but because of the frequency of the prayer, sometimes he becomes very reluctant to allow me to cover them. However, I must pray a couple of my compulsory prayers in the cell. Are my prayers affected? Will Allaah accept my prayers?

A-12) Shaykh Sulayman ar-Ruhaylee said: This does not affect his *Salaat* (prayer) at all, as he is not in control of that situation. The brother should pray and there is no sin upon him.

Q-13) There are some brothers saying that they do not have to make *Salaah* (prayers) in the prison because they are like slaves. In many cases they are extreme *Hanafees*. They use as a proof Imaam Aboo Haneefah and the *Hanafee Madhhab* that they do not have to perform prayers or *Jumu'ah* (the obligatory Friday congregational prayer) because they are like slaves; and since they are slaves they do not have to make *Salaah* (obligatory prayers). What is their case?

A-13) Shaykh 'Ubayd al-Jaabiree answered: First, we should convey the *Salaams* to them and tell them this is incorrect and this is a lie on Imaam Aboo Haneefah and that the opinion of the '*Ulamaa* (scholars) is even if a person was chained, the person who is chained still has to make *Salaah* (prayers) and he indicates (his movements in

prayer) with his head. As we know from the Prophet, ﷺ. Even if he is in a place where there are impurities he still has to make the *Salaah*. So we should inform those brothers that they have to make the *Salaah*. This is a statement of disbelief and they should repent from that and if they do, then praise be to Allaah, we are from them and they are from us. But if they do not then this is *kufr* (disbelief) and they are worse than the Christians (i.e. they have apostated) and send the *Salaams* to them. Nobody said the slave has the freedom to choose whether he wants to pray or whether he does not want to pray. The only thing that the people of knowledge have said is that it not *Wajib* (obligatory) upon him to pray in congregation.

Q-14) With regards to the *Salatul-Istikhaarah* I am confused. Do you make the *Salatul-Istikhaarah* before you have made your decision or after you have made your decision?

A-14) Shaykh Wasee'ullaah al-'Abbaas responded: The first thing is that *al-Istikhaarah* is something that an individual prays when there is an affair that is worrying him or an affair that is important to him. This relates to any affair from the permissible actions as it relates to obedience to Allaah. Then the only time that you make *al-Istikhaarah* as it relates to acts of obedience is regarding what you may have confusion about, like 'Should I go perform *'Umrah* now or should I wait until a little bit later?' Or if there is something that he has to decide between like, 'Should I go to perform *'Umrah* or should I go to visit my parents?' Even though these are affairs of obedience, the reason that you are making *al-Istikhaarah* is not about the act obedience itself, but it is about what

you should put first and what you should put last, and so forth and so forth.

So, as soon as you begin to think about it, or you worry about it, or it is important to you, then at that point you begin to pray *al-Istikhaarah*. As for the *Du'aa* (the act of supplication) then it is apparent or very clear that you make it after you finish the prayer itself. That is, after the *Tasleem* (the final salutations to complete the prayer), and that is due to the statement in the *Hadeeth* where the Prophet ﷺ mentions, 'Praying two *Rak'ah* then let him say...' ⁸ meaning that *Du'aa* (for *al-Istikhaarah*).

Q-15) The person misses the *Salaah* (prayer) because of his being at work or because of his being in a place that it is difficult for him to pray. Can they make it up later? If so, how long do they have, and can they intentionally leave off the supererogatory prayer until later that day when he is home?

A-15) Shaykh 'Alee at-Tuwayjaree responded: From the persons understanding of his religion is that he does not leave off something that is obligatory in order to perform something that is voluntary or optional. In this case, if the person does not have the ability to combine between doing that which is optional and that which is obligatory upon him, then he puts that which is obligatory upon him first and he does that. Even though I think that if he was to try to pray the optional prayer and lighten it or shorten it - not meaning that you shorten it from two to one, meaning that you make it shorter it in terms of what you read - I believe that he could

⁸ Collected by al-Bukhaaree (Saheeh al-Bukhaaree, vol.8, pp.259-60, no. 391), *Aboo Daawood*, *an-Nisaa'ee*, *at-Tirmidhee*, *Ibn Maajah* and *Ahmad*.

fit it all in. However, if he is not able to then he can pray those voluntary prayers that relate to the *Dhur* Prayer. Meaning, the four (*Rak'ah*) before and the four (*Rak'ah*) after.

He can perform these (superagatory) prayers all the way up until the time of 'Asr. The majority of the 'Ulamaa (scholars) make *Qiyyaas* (analytical deduction) as it relates to *Salatul-Witr* in that whoever has a portion that he prays at night and he sleeps on it - meaning, that he does not get up at that night and pray it - then he can pray it in the morning when he wakes up. Also, he adds a *Rak'ah* (unit of prayer) to it because it is an odd number prayer, then it will be as if he has prayed the *Witr*. So he is making it up (the *Witr* prayer in the evening, even though he is performing it in the morning). Likewise the majority of the 'Ulamaa say that you can make up the voluntary prayers and Allaah knows best.

Q-16) The question is about *Salatul-Fajr*, sometimes we pray ten, fifteen, and sometimes twenty minutes after the *Adhaan*. So what is the best time to pray?

A-16) Shaykh Wasee'-ullaah 'Abbaas responded: The *Adhaan* for *Salaatul-Fajr* should be made in the beginning of its very earliest time. As for the *Iqaamah* being ten minutes, fifteen minutes or twenty minutes, then they should look at the situation. They should look at the time that is needed to make *Wudhoo'* and the time that is needed for someone to make a *Ghusl* (take a bath), or (the time) one may need to use the bathroom. So, they should look at the most appropriate and general time so they can pray in the beginning of the time, but also so that they can pray together in

congregation. They should look at the affair and come to an agreement about the most appropriate time.

Q-17) What is the ruling on wearing tight pants while calling the *Adhaan*?

A-17) Shaykh Ahmad Baazmool responded: This type of person described, whose pants are tight is a *Faasiq* (rebellious open sinner or wrong-doer) and needs to be taught and shown the ruling on this. This is something that the *‘Ulamaa* have said is detested. It is a very disliked affair. Some of the scholars say that if he would pray in that condition that his *Salaah* (prayer) would not be accepted. If the person persists in this, then the best thing to do is to select someone else to call the *Adhaan*.

Q-18) When praying *Qiyamul-Layl* (the night prayer) in units of two, must one repeat the opening supplication each time?

A-18) Shaykh Wasee’-ullaah ‘Abbaas responded: Yes! You must repeat the opening supplication each time based upon the fact that the Prophet ﷺ said that *Qiyamul-Layl* is two *rak’aat* and two *rak’aat* and like this. These two *rak’aat* compose of *Takbeer-Tahreem* (*Allaahu Akhbar*), *Duaa’ Istiftah* (the opening supplication), the recitation of *al-Faatihah* and a *Soorah*. All of that you should do each time you begin a two *Rak’ah* prayer.

Q-19) Is it permissible to recite different verses from different *Soorahs* while offering the same unit of prayer? For example, I am praying 'Eeshaa and I choose to recite ten verses from *Sooratul-Baqarah* and another ten from *Sooratun-Nisaa'*, then in the second *Rak'ah*, I did the same thing with different *Soorahs*.

A-19) Shaykh Khaalid ar-Raddaadee responded: This it not permissible, this manner of reciting like this. It is in opposition to the guidance of the Prophet ﷺ in the way that he would recite. So in that respect, it is an innovation. It is something that will not be accepted based upon the *Hadeeth* that is found in Bukhaaree and Muslim on authority of Aa'isha رَضِيَ اللهُ عَنْهَا,

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

“The one who innovates in this matter that which is not from it, it is rejected.”⁹

The scholars differ as to the permissibility of a person not reciting from the beginning of a *Soorah* or from the end of a *Soorah*; but from the end of a *Soorah* and then following that in the next *Rak'ah* with reciting from the middle of another *Soorah*. So if they differ as to

⁹ *Aboo Daawood* (893) *ad-Daraqutnee* (132) *Haakim* (1/216,274) *al-Bayhaqee* in *Kubraa* 2/89. Imaam *al-Bayhaqee* grades the *Isnaad* as being *Dha'eef*. He said, “Yahyah ibn Abee Sulayman al-Madaneer is the only one who narrated this *Hadeeth*. Imaam *Al-Bukhaaree* graded this narrator as being (Munkar *Hadeeth*) however the *Hadeeth* is *Saheeh* by other narrations that share the same meaning as Shaykh *Al-albaanee* Stated in *Irwaa al-Ghalil* 2/261

the permissibility of it - even though it is permissible - then what about the one who is doing this? I have never never heard of anything like this, it is definitely an innovation.

Additionally, if it is such that the *Imaams* of the *Qiraa'a* (reciters of Qur'aan) have a dislike for an individual to recite - for instance, *al-Faatihah* with recitation of *Warsh* and to follow it up with *Sooratul-Ikhlaas* with the recitation of *Hafs*, saying it is impermissible, what about someone doing this type of thing of following these *Ayaat* one after another in the way that has been mentioned in the question? It is more appropriate that this is perhaps something that is forbidden first.

Q-20) Someone comes to prayer while the *Imaam* is in the *Rukoo'* position, did he catch the *Rak'ah*? Some of the '*Ulamaa* say yes but we read in *Fataawaa Islaamiyyah* it says no. They say the *Hadeeth* has three or four possible meanings and you cannot attribute one meaning to it. So the question is: if one does not catch the *Rak'ah* what does he do? For example, if one joins the *Salaah* right before the *Imaam* bows to *Rukoo'* but he does not have a chance to recite *al-Faatihah* does he catch the *Rukoo'*?

A-20) Shaykh Khaalid ar-Raddaadee responded: There is a great difference amongst the scholars regarding this issue, they differ in two groups:

- The first group says that if you catch the *Rukoo'* (bowing) then you have in fact caught the *Rak'ah* and they have evidences. Amongst the evidences is the *Hadeeth* of Abee

Bakrah and narrations that are in Ibn Hibaan and Bayhaqee, which says:

إِذَا جِئْتُمْ وَ نَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعْدُوا شَيْئًا وَ مَنْ أَدْرَكَ
الرُّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ

“If you catch the Imaam in Sajdah (prostration), then do not consider it anything (meaning you did not catch the Rak’ah), but if you catch the Rukoo’ then know that you have caught the Rak’ah.”

10

So, this is their view.

- The other group of scholars, like Imaam Bukhaaree, say that you have to catch *al-Faatihah* and that he who does not catch *al-Faatihah* has not caught the *Rak’ah*.

The correct opinion is the first one of which the vast majority of the scholars are upon, the likes of Ibn Taymiyyah and others. Also, do not abide by all of the translations, depending upon them immediately, without taking them back and checking them. In particular, it is important to know the translator. Is he someone who has been presented by the scholars, or goes to the scholars and goes to their statements and is dependable? Some may gather between truth and falsehood and you do not know anything about them. So you have to be very careful regarding the issue of translations. So this translation has its principles and an individual must be abiding by those principles.

¹⁰ *al-Bayhaqee* in *Kubraa* [2/89]. Imaam *al-Bayhaqee* graded it as being *Dha’eef*. He said “Yahyah ibn Abee Sulayman al-Madanees is the only one who narrated this Hadeeth.” Imaam *Al-Bukhaaree* graded this narrator as being *Munkar Hadeeth*

Principally, it must be a matter of the intent of the legislation, an understanding of it, and an understanding of what the scholars were saying, this is a very important point. So if we find that many individuals make mistakes regarding translating the words of Allaah while they may have no knowledge of the language, then what about one who translates the words of the scholars and their statements and their juristic rulings and their *Fataawa*? You cannot just take from any person whatsoever. This is a matter of *Deen*, so one has to be very careful and one has to verify. There is an *Ayaah* in Sooratul-Hujjaraat that says,

﴿ أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴾ (5)

“If a rebellious evil person comes to you with a news, verify it.”

[Sooratul-Hujjaraat (49) :6]

There is another verse that says to verify.¹¹ So this is a very important regarding the issue of translation.

Q-21) A Muslim came to *Salaatul'Asr* intoxicated and was told not to pray now but pray later when you are sober. Was this correct?

¹¹ Editor's Note: Perhaps the Shaykh is referring to the verse,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا ﴾ (4)

“O You who believe! When you go (to fight) in the Cause of Allaah, verify (the truth).”

[Sooratu-Nisaa' (4): 94]

And Allaah knows best.

A-21) Shaykh Ibraaheem ar-Ruhaylee responded: It is well known that the prayer is not accepted if the person loses the ability of consciousness due to the use of intoxicants, wines or from what is similar. If a person is under the influence of intoxicants he should be prevented from praying while in that state as Allaah said:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴾

“O you who believe! Approach not *as-Salaah* when you are in a drunken state until you know of what you utter.”

[Sooratun-Nisaa (4):43]

This is because a person under the influence of intoxicants does not know what he is saying and he may say something that is not from the *Salaah*. But the first thing that you should do is advise this person that they have to repent to Allaah from this great sin. This is due to it being a major sin and it is the mother of all evil and presents a great danger to the *Deen*. There are a lot of actions of disobedience, and you find intoxicants lead to them. Even in this instance, it lead him to waste his prayer. Hence, advise him to turn to Allaah and leave off these things and if the *Salaah* comes and this person can use any other means to alleviate the affects of the intoxication and make them go away, he can pray. If he is unable then he has to wait until the intoxicant wears off because it takes away his consciousness. So the person should not pray in this case until he knows what he is doing. Likewise, intoxicants break the *Wudhoo'* (removal of minor impurities) so

when a person regains his consciousness he has to repeat the *Wudhoo'* as well. And if there is some wine or the like of this on his clothes or his body he has to wash it because it is *naajis* (filth) and this shows the dangers of *Khamr* (intoxicants). May Allaah safeguard us from them.

Q-22) What is the status of an individual who claims Islaam but does not offer *Salaah*, leaves off the *Sunnah*, and associates with the *Kuffar* (disbelievers). Is this person regarded as a Muslim after he has been advised and he continues in this way. Do we give him his rights?

A-22) Shaykh Ibraaheem ar-Ruhaylee responded: Leaving off the *Salaah* is from the greatest of sins. From the correct opinion of the people of knowledge is that the one who leaves off the *Salaah* and does not pray is a disbeliever and he has left the fold of Islaam. Therefore you should understand that they put themselves in great danger. The other opinion is that it is considered from amongst the major sins. Rather, from the view of *Da'wah* and calling to Allaah, we should keep in mind to call these people to make *Tawbah* to Allaah and come back and pray, especially in those societies and communities where the Muslims are minorities and live amongst the disbelievers. We have to constantly call them to Allaah.

As for Muslims mixing with disbelievers, if there is a benefit and the Muslim is able to preserve his religion, we do not see anything wrong with that. What is incorrect in this situation is when the Muslim mixes with the disbelievers because he likes them, wants to

accompany them while neglecting his religious obligations. What is incumbent upon us is to give sincere advice. We do not leave him off - especially in those places where the Muslims are minorities - due to the possibility they may leave the religion altogether and become an apostate. We have to use gentleness and kindness while calling the people to Allaah. We are commanded to give *Da'wah* to the disbelievers, so what about these people who are Muslim but lazy? Therefore be kind and gentle towards them and give them sincere advice. You should not look at those people who are gentle and kind to the lazy Muslim with harshness. Give them sincere advice and do not treat them as if they have *Manhaj* issues. So we have to use gentleness and kindness while calling the people.

We are commanded to give *Da'wah* to the nonbelievers so what about these people who are Muslim but they are just laxidassical? Be kind and gentle towards them and give them sincere advice. You should not look at these people who are kind and gentle to the sinning Muslim like they have some *Manhaj* (methodology) problems. Rather, they are just giving them *Da'wah* and not agreeing with what they say and what they do. Praise be to Allaah, they are still Muslim. They are negligent and weak in these moments, so try and help them out inshaa 'Allaah.

Q-23) If one has abandoned Islaam entirely and then wishes to return, does he restate the *Shahaadatayn* (two declarartion of faith in Islaam) in front of the *Jamaa'ah* (congregation of Muslims) or is it sufficient that he just make sincere repentance? What is correct regarding this?

A-23) Shaykh Ibraaheem ar-Ruhaylee responded: In this case it is a must for the person to utter the *Shahaadatayn* (two declarations of faith) as in the case of apostating (exiting the religion of Islaam). The Islaam to *Kufr* (non-belief) is known that the *Kaafir* (disbeliever) wants to become a Muslim he has to utter the *Shahaadatayn* and he takes a *Ghusl* (ritual bath) and he should preserve his religion. It is not a condition that a person make *Tawbah* (repentance) in front of a gathering of people. It is recommended that it be done in front of the people of knowledge so that they can advise, assist and aid him.

Q-24) What is said about the Muslim who prays sometimes only?

My son displays appalling behavior such as such as compulsive lying, stealing, harming his siblings and trying to harm both his parents. Is it permissible to seek mental care and treatment from the *Kuffar* (disbeliever) especially if there is a family history of mental illness?

A-24) Shaykh Ibraaheem ar-Ruhaylee responded: Yes! in the case that he is sick it is okay to take him to seek the cure even from the *Kuffar* (disbelievers) because this is just concerning seeking the cure for that illness. But the mother, while doing this, has to turn to Allaah and make *Du'aa* (supplication) that Allaah cure her son. She has to practice the *Ruqyah* (cure/remedy) and make *Du'aa* constantly because the supplication of the mother for her

son is accepted and answered. Also, she has to constantly make the *Ruqyah* because some people as you know are touched by the Jinn and like this. If this child is of age and you know how to recite the Qur'aan, teach him and guide him to recite from the Qur'aan Ayaatul Kursi (Qur'aan: 2:255), Soorah Falaq and Soorah Naas, and to be consistent with supplications in the morning and the evening.



CHAPTER 5

Questions related to the Beard

Q-25) Is it permissible for you to trim your beard?

A-25) Shaykh 'Alee at-Tuwayjaree responded: It is not permissible to take anything (away) from the beard. Not to trim it, nor to shave it, and that is because the Prophet ﷺ said...

أَعْفُوا اللَّحَى

“Leave the beard”¹²

خَالَفُوا أَهْلَ الْكِتَابِ

“Be different than the People of the Book”¹³

خَالَفُوا الْمَجُوسَ

“Be different than the Majoos (Magians).”¹⁴

The Shaykh continued: In this statement the Prophet ﷺ, emphasized it by his own actions, meaning he ﷺ never did anything

¹² *an-Nasaa'ee* (5226) *At-Tirmidhee* (2763), *Ahmad* (1/16) *Aboo 'Awanah* (1/188) *Hadeeth Saheeh* by *Aboo 'Awanah* and *Al-Albaanee*

¹³ *al-Bayhaqee* in *Sha'b Eemaan* (6405) *Ibn Hajr* said this Hadeeth is *hasan* in *Fathul Baaree* (10/354)

¹⁴ *Muslim* (55) *Ahmed* (2/365) *At-Tahawee* In *Sharhul Ma'anee Athar* (4/230)

to his beard. Likewise, were the actions of the companions of the Prophet ﷺ after him, even though there is a narration in *Saheeh al-Bukhaaree*, On the authority of Ibn 'Umar ؓ,

إِذَا حَجَّ أَوْ اعْتَمَرَ، قَبَضَ عَلَى لِحْيَتِهِ، فَمَا فَضَلَ، أَخَذَهُ

*“If he wanted to perform Hajj or ‘Umrah before doing so, he would cut from his beard that which was longer than a fist full.”*¹⁵

However, this is something that is considered to be an *Ijtihaad* (independent judgment) from Ibn 'Umar, and it is not with that which has been narrated on the Prophet ﷺ.

The questioner asked, Did he (Ibn 'Umar) mean the lining of the beard, taking off the hair on your cheek, or putting a line on your beard?

The Shaykh responded: If the hand becomes courageous enough, and brave enough to make it to that point, it is usually going to go a little bit further. I personally know some brothers that started with this point (indicating a place low on the face) down here and then it made it up here somehow (indicating they cut their beards to a place much higher). So leave it (the beard) alone. However, the *‘Ulamaa* had mentioned that the beard is from the cheek-bone up until right below your eyes, anything that is in this area, then it is harmful again (indicating a place on the face where it is impermissible to cut).



¹⁵ *Bukhaaree* (5442) *Al-Baghawee* (3194)

CHAPTER 6

Questions related to *Isbaal* (Dragging the Garments)

Q-26) What is the Islaamic ruling with regards to length of ones *Qamees* (shirt) as it relates to the issue of *Isbaal* (dragging the garment)?

A-26) Shaykh Muhammad ibn Haadee al-Madkhalee responded: *Isbaal* as the brother has mentioned, relates to the length of your *Thawb* or *Qamees* and we all know what a *Qamees* is from the classes (that were taught during 'Umrah). As the evidence for that is what the Prophet ﷺ mentioned when he said,

مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ

“That which is below the ankles is in the Hellfire.”¹⁶

For that reason in another *Hadeeth* the Prophet ﷺ said,

ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَ لَهُمْ عَذَابٌ أَلِيمٌ

¹⁶ Ahmed (2/ 410) ibn Maajah (3573) graded Saheeh by Ahmed Shaakir and al-Albaanee

There are three that Allaah will not speak to on the Day of Judgment, nor will He look at them, nor will He purify them and for them there is a great punishment. ¹⁷

He ﷺ mentioned from amongst them is the one who is *Musbil* (that he has his *Thawb* dragging out of pride). There comes in a third *Hadeeth* where the Prophet ﷺ mentioned a man walking on the earth with pride and that Allaah caused the earth to swallow him up and he will keep sinking into the earth until the Day of Judgment.¹⁸ And in a fourth *Hadeeth* the Prophet ﷺ mentioned the punishment of the one who makes his *Thawb* drag out of pride. From these *Ahaadeeth* we gain two rulings:

- The first one is the one who drags his *Thawb* without having any pride. That is that he has his *Thawb* below his ankles but it is not accompanied with pride or arrogance. So, as it relates to this individual then the *Hadeeth* which applies to him is the *Hadeeth*,

مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فِي النَّارِ

“That which is below the ankles is in the Hellfire.”

- As for the second ruling that we get, then it relates to the one who does this action (lowers his *Thawb* below his ankles) and it is accompanied with pride, arrogance, and these types of characteristics. This individual, his punishment is that

¹⁷ Muslim (106), *Abou Dawood* (4087) *Ibn Maajah* (2870) *At-Tirmidhee* (1595) *An-Nasaa'ee* (4462)

¹⁸ *Saheeh Muslim*: On the authority of *Abou Hurayrah* that Allaah's Messenger ﷺ said that there was a person who used to walk with pride because of his thick hair and fine mantles (a loose sleeveless cloak or cape). He was made to sink in the earth and he will go on sinking in the earth until the Last Hour comes.

Allaah does not look at him, nor does He talk to him, nor does He purify him and for him it is a painful torment.

Then the first one is the one who does it without having pride and without arrogance so for him is the fire. The second one is the one who does it and he does have arrogance, this one has the punishment that Allaah will not look at him, nor talk to him, nor purify him and for him it is a painful torment. What these *Hadeeth* demonstrate is what is known as *Isbaal* as it relates to the bottom part of your garment and the length of it.

As for that which is from the sleeve itself, then this is not something that is called *Isbaal*. As for the sleeve of the Prophet ﷺ, then it reached to the wrist bone and it is the two bones that you can feel at the joint in the end of your palm where it connects to your hand. There are some other *Ahaadeeth* and none of these *Ahaadeeth* are free of having some weaknesses in their narrations even though some of the 'Ulamaa (scholars) considered these *Ahaadeeth* to be what is known as *Hassan li-ghayrihee*, or when you put them together it reaches the level of being a proof.

In these *Ahaadeeth* it mentions that the sleeve would go past his wrist. So, as it relates to what we have just mentioned that the *Faqeeh* is somebody who specializes in *Fiqh*, someone who specializes in grammar, and all other sciences of the language. He is the *Shaykh* of *Shaykhul-Islaam* Ibn Taymiyyah, his name is Al-Haafidh Ibn 'Abdul-Qawee al-Hanbalee. He has put together some poetry as it relates to the conduct of the believer or what is known as *Adab ash-Shariyyah* (legislative conduct).

Also, there is another scholar by the name of *Safareenee* who explained this poetry in another book called, *The Nourishment of the Intelligent One – The Explanation of the Poetry of Adaab* (manners or

conduct). It contains all of the Prophetic conduct. More than one thousand lines of poetry or stanzas:

“In this one, to the wrist of *Mustafaa* ﷺ
That is where the Prophet’s sleeve stopped.
So if it goes past that, it goes to the end of the fingers.
And that it is permissible to go to the end of the fingers.
And if it is in the wintertime, this is good.”

Q-27) With regards to wearing the pants below the ankle; when we see someone in this condition, should we remind him once or everytime we see it? Also, is there any reason that wearing pants below the ankle would be permissible?

A-27) Shaykh Ahmad Bazmool responded: The *Musbil* (the one who allows this garment to go below his ankle) is committing one of the major sins in Islam. The Prophet ﷺ has associated this (act) with the Hellfire in the narration,

مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ فَفِي النَّارِ
“Whatever is below (the ankle) is in the Hellfire.”¹⁹

It can be of two cases:

1. The person who does it and is doing it with no intentions of arrogance.

¹⁹ Ahmad (2/410) Ibn Maajah (3573) graded Saheeh by Ahmad Shaakir and al-Albaanee

2. The one who does it out of arrogance.

The second case is more severe. Another *Hadeeth* applies to the one who does it out of arrogance, it is,

لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا

“Whoever allows his garment to go below his ankle out of arrogance, then Allaah will not look at him on *Yawmul-Qiyaamah*.”²⁰

Then he said for both cases, if done out of arrogance or not, that these are major sins.

Our position with regards to him is that we give him *Naseehah* (sincere advice), not just by conveying to him the proper ruling and what he should be doing, but in a way that will allow him to accept it. We go to him privately and not in front of other people. We might find that a person may not take from us, but may take from someone else. We should go seek help from this person, the one which this person would listen, to go talk to the him and to try to help correct the evil. If the person continues in advising him again and again then this is fine. He should just keep in mind that he should speak to him in a good manner and maintain a good approach in how it is done. With regards to if there is a time where *Isbaal* ever becomes permissible, then two situations are possible.

1. The person who wears the *Thawb* right at the ankle, which is permissible, but maybe he leans forward or leans to one side and it happens to fall below the ankle. If this is the foundation then he is not *Musbil*.

²⁰ Bukhaaree (5342)

2. A person who is very skinny, so his garments tend to drape down or fall down below his waist, which was the case of Aboo Bakr as-Siddeeq ؓ and it is not something intended by the person.

Aboo Tasneem Daawood Adeeab commented: Shaykh Saalih al-Fawzaan, said that if the people in your area, country or city wear it above the ankles right here (pointing to a part of the leg), then do not wear it up here (pointing to a higher part of the leg), like the way we wear it in America. Wear them how they wear them. For if you oppose the people in the way they do it, by not having it just right above the ankle, then you will start to look strange.

Shaykh Ahmad Bazmool responded: Some of the ‘*Ulamaa* have refuted this opinion or this position. How do we understand this position of Shaykh Saalih al-Fawzaan (may Allaah preserve him) in light of the *Hadeeth* that we have,

إِزْرَةُ الْمُؤْمِنِ إِلَىٰ أَنْصَافِ سَاقَيْهِ

“That the lower garment of the believer is to the half of his calf.”²¹

So can we leave that text and go with the people of today? The ‘*Ulamaa* have refuted this position that you go with the people not wearing your garment up high and it seems as if Shaykh Saalih al-Fawzaan is looking out for the best of the people and it seems as if he is talking about those who wear garments to be popular or to seek to be different. If his condition is that he is just trying to practice the *Sunnah* of the Prophet ﷺ and is being seen as doing something strange, then he is to be left alone (i.e. let him practice the *Sunnah* and do not bother him).

²¹ *Nasaa’ee* (9630) in *Kubraa*, ibn *Maajah* (3573) graded Saheeh by al-Albaanee

CHAPTER 7

Questions related to Marriage, Divorce,
Intercourse and Masturbation

Q-28) Can a man divorce his wife by telephone?

A-28) Shaykh Ibraaheem ar-Ruhaylee answered: Yes! If a man, for example, uses a telephone and he divorces his wife, the divorce takes place even if at that moment he was not talking to her (directly in her presence). Even if he is far away from her and he divorced her or wrote to her a letter and sent it, then this is a divorce. But in that case if she was not on the phone, he has to let her know so she can start her *Iddah* (waiting period).

Q-29) In terms of a Muslim man marrying a Christian woman, would the *Imaam* of the community to which the Muslim man belongs, act as the *Walee* for the Christian woman (i.e., when she has no *Walee*)? Or what is the procedure? Can a Muslim male be a *Walee* for a non-Muslim woman, or can she have a non-Muslim male as her *Walee*?

Also is there any difference in the procedure where a Muslim man marries a Muslim woman, and where a Muslim man marries a Christian woman?

A-29) Shaykh Muhammad bin Haadee answered: If the Christian woman has no *Walee*, then the leader of the Islaamic Center or *Imaam* of the *Masjid* would act as her *Walee*. There is no harm in the Muslim being the *Walee* for People of the Book (Jews and Christians) however, the opposite is forbidden.

This is due to the fact that the Muslim is better than the *Kaafir*, as Allaah says,

﴿ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ﴾

“And never will Allaah grant to the disbelievers a way (to triumph) over the believers.”

[Sooratum-Nisaa 4:141]

And Allaah knows best.

Q-30) It is acknowledged and confirmed that masturbation is not permissible in Islaam. However, this is a chronic endeavor in prison amongst those who do not possess the means of obtaining a wife and whom are sentenced to twenty, thirty, and forty years. What is the ruling for those who fall into this category?

A-30) Shaykh Ahmad Bazmool responded: The Prophet ﷺ said:

يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَاءَهُ
أَغْضُ لِلْبَصْرِ، وَأَحْصِنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ
فَاءَهُ لَهُ وَجَاءُ،

“O young men, whoever is able from you to get married, then let him get married and that is for protecting his private parts and (lowering) his gaze. And whoever is not able to get married then let him take to fasting.”²²

Based on this advice from the Prophet ﷺ the first and foremost thing that the brothers in prison should do is take to fasting. If the fasting does not take away the urge to masturbate then he should eat only a little bit to break his fast and do not eat a lot at night. That is because eating a lot of food is something that increases the desires. So he should keep his eating to a minimum. If that is not helping and he needs to do more to protect himself, then he should stay away from the affairs that are found there in the prison. For example, television or other things that will possibly lead him to being in a situation where his desires are being a diversion for him. He should stay away from any external affairs that may distract him and cause him to think about those desires that would lead him to masturbate. Let him increase his *Salaah* (prayer), recitation of the Qur'aan, and reading in general, so that *Shaytaan* does not have the chance to play with him. If all of these things have not helped and there is still the desire to masturbate, then his situation will be of four cases:

1. He is a person who has done all of these things but he will still fall into masturbation just out of desire. He is able to

²² Muslim (1400)

prevent it but he likes it so he does it. This case is clearly *Haraam*.

2. He masturbates because is he afraid that he may fall into something *Haraam* like homosexuality. It is not something that is going to happen, it is not something he is sure is going to happen, so he has to divert himself from it. If this is the case, that he is afraid he may fall into it, then this case of masturbation is still *Haraam*.
3. The third case is that of certainty. He knows for sure that if he does not masturbate, then he will fall into some homosexuality or some great sin. If he is certain that he will fall into something bigger than masturbation, in this case, it would be permissible to masturbate just enough to keep him away from that sin just in the time of *Haajah* (need).
4. There is another case where masturbation would be permissible. This is the case when, if he is a person where he has reached a point where he is about to implode due to lust. Maybe he will not go into sin but he finds himself unable to endure it any longer. It is something that he cannot stand anymore. If it is really like that, then he masturbates enough to rid this from him, so that he can be free of this type of situation. Then this is permissible under necessity.

It is important to note that from the problems that arise from masturbation, is that he becomes a person that is physically weak. He is a person who has weak sperm. He is a person who begins to have uncertainty about his body impotence. He becomes barren. His penis and eyesight will become weak as well. There are a number of medical things that are the direct result of a person masturbating. So I wanted to mention these because sometimes a

person does not think about the punishment of the Hereafter, but if you mention to him something which will happen to him in the *Dunyaa* (worldly life), he will appreciate it more.



CHAPTER 8

Questions related to Family Issues, Adoptive
Parents, and Siblings

Q-31) What is the *Sunnah* for disciplining children? Can we use physical force as parents? Are there materials from the Companions about how they raised their kids?

A-31) Shaykh ‘Abdur-Rahmaan Muhyiuddin responded: This is a good question. Your children are a trust, therefore we must act according to the commands of Allaah and His Messenger ﷺ regarding them. The best education and upbringing is that which the Prophet ﷺ left for us and his companions. Therefore we have to follow the method that Allaah has commanded us with and His Messenger ﷺ. The young child, as he grows up, is around his father and mother. When he is born he does not know anything and his father and mother take care of him and raise him. The first thing when the child starts to comprehend, he recognizes his father and mother. So therefore he considers his father and mother to be everything for him in this life. Then he sees the society. That is why ‘Umar Ibn al-Khattaab ؓ said: ‘Play with him for seven and educate him for seven and be his friend for seven, now he becomes a man.’²³

²³ **Editors Note:** No, reference was given other than that of the shaykh, but we at Tarbiyyah Bookstore have been assured that this is the correct statement from the shaykh.

So trust and responsibility start here; now you have to advise him, work with him, and help one another upon good. In the first seven years of the child's life there is neither hitting, nor beating. This is the time for mercy and kindness. The righteous mother instills in that child love.

The next seven years are dedicated to upbringing and cultivation. The child should be taught the Qur'aan, Who is your Lord, who is your Prophet, why you were created, your purpose for being here, Who fed you, Who gave you drink, Who causes life and death, etc. All of this should be taught little by little. You may correct him or discipline him lightly so he may always remember that this is his father and is the man he has to listen to. After that 14 years another seven years he has to be your friend and companion. Islaam allows some hitting; but not in the way that leads people to become abusive. This hitting is just so the child knows this is serious and he pays attention to it.

This topic on how to raise and cultivate children needs a separate talk by itself. In summary, the father has to be a good example. He should not drink intoxicants, nor lie, yet be truthful so his child will love him. When the child sees the father abusing the mother, calling her by profane names and lying, then this child will grow to imitate his father.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

“Indeed you have in the Messenger of Allaah a good example to follow.”

[Sooratul-Ahzaab (33):21]

Q-32) What is the proper way of communicating with someone whom you have divorced yet you have a child together? The communication would be in relation to the upbringing of the child. How is this to be handled?

A-32) Shaykh 'Abdullaah al-Bukhaaree responded: The question itself shows you the problems that come with divorce. Keeping in mind that divorce is a ruling and regulation from the legislation; but just look at the consequences, the outcome and the aftermath that comes with the divorce. Know that there is no doubt that those harmed the greatest by the divorce are the children. Why? Because when a man divorces a woman, the children find themselves in the middle. They are the first ones that are harmed, especially if they are girls.

Yes! Divorce may be a cure and a remedy for those problems that take place between spouses, but it is not in all situations. Divorce should be sought as a solution just as cauterization should be the last means of cure! So those amongst you whom Allaah has guided to the proper Islaam and the *Sunnah*, at the slightest problem you should not divorce her nor should she divorce you and like this. No! you have to be patient and follow the teachings of Islaam which Allaah has guided you both to be upon.

When the divorce takes place both the man and the woman who were formerly married should fear Allaah concerning the upbringing and the education of their children. They should fear Allaah to the best of their abilities, because both of them are responsible with regards to the upbringing of the children.


Consequently the children have to reside somewhere; whether it is with the father or mother certain conditions are taken into consideration. If the mother got married to another man, she loses her right to custody of the children. I am unfamiliar with the manner with which things are handled in the United States when matters such as these arise nor am I referring to what takes place here (in Saudi 'Arabia). I am referring to the *Hukm Shar'ee* (Legislative ruling), and what actions should take place. The father has to take care of his children as he has divorced the woman, and not the children. They continue to be his children and if the woman did not remarry, the children stay with her if they are nursing or what is similar until they reach the age of seven. It is at this time that son(s) are given a choice whether they wish to stay with the mother or stay with the father. The daughter(s) must reside with the father.

Even if a woman remarries and the children are with the father, that does not mean she should forget about them. Rather, she has to also strive hard to provide a good upbringing and education for those children. As for how they communicate, the ex-husband does not talk directly to his ex-wife by the phone or, as some people do, by knocking on the door at any given time. Matters such as, how are you doing, you look good and the like should be avoided. Rather, he can write to his ex-wife or from that which is better is to use his mother, sister or his daughter (if she is a grown up) to relay the message to his ex-wife. It is not permissible for him to talk to her directly because she is not his wife anymore and she is not *Mahram* (someone who he is forbidden to marry).

Q-33) I find it difficult to communicate with my family as they anger me greatly when they disobey Allaah. My family members will not speak to each other and all of our family ties are cut. I am afraid that I will be in trouble on the Day of Judgment if I do not rectify the situation, but I do not know what to do. It is difficult to talk to my family even though we live together, so what is your advise to me?

A-33) Shaykh 'Ubayd al-Jaabiree responded:

- ❖ Firstly, I ask Allaah to grant you firmness upon that which He has conferred upon you from guidance, and may He increase your strength to be firm upon Islaam and the Sunnah.
- ❖ Secondly, convey my salaams to your family and say that they should repent to Allaah from that which they are upon. Indeed Allaah accepts the repentance of the servant as long as the soul does not reach the collar bone as is established in the hadeeth.²⁴
- ❖ Thirdly, do not despair in the Mercy of Allaah; rather command them with that which is good, forbid the evil, seek sustenance, aid and assistance from Allaah. Make the actions of obedience easy and loved to them, and make sure your chest is wide for them. But after all this, if they are persistent and wish to remain upon corruption and evil, then you should use your heart and deny their

²⁴ Collected by Imaam *at-Tirmidhee* in the narration of 'Abdullah ibn 'Umar,  and this Hadeeth is Hasan (good).

actions by your heart. At that moment if you are able to move out and live by yourself, then do so. But if you do not have the ability to do so, you remain with them; but you deny their actions by your heart. I advise you to make *Du'aa* (supplication) that Allaah guides them to the path which is straight while in your prostrations and between the *Tashaahud* and the *Tasleem* and while you are standing at night. I advise you in this especially at this moment while you are traveling, as the traveler's supplication is answered as it comes in the authentic *hadeeth*.²⁵ Some of the scholars said knowledge consists of necklaces, ties, *Uqad* (knots) and *Mula* (puzzles); so whoever has his knots together the knowledge will be easy for him. What is this *Mula* (puzzle)? It is those smooth and easy things. From the beautiful things which are *Nuqat* are those authentic stories that you might find that soften the hearts and the like. As *Uqad* are those strong affairs, so whoever strives hard and understands those strong matters, the other things become easy for him to understand.

Q-34) Is a Muslim brother, raised by adoptive parents, with which no suckling took place (i.e. they were breastfed by different mothers) considered a *Mahram* to the females born from either adoptive parent?

²⁵ The Prophet ﷺ said, "Three supplications will be accepted without a doubt: the supplication of a person who is oppressed, the supplication of a traveler, and the supplication of the parent for his child." *Sunan at-Tirmidhee*, *Sunan Abee Daawood*, *Sunan Ibn Maajah*, *Musnad Ahmad*, and others.

Also with the Muslim brother being in prison for a long time, is he allowed to receive visitation with the daughters or granddaughters of the adoptive parents since they consider each other brother and sister and they are the only ones that visit him?

A-34) Shaykh ‘Ubayd al-Jaabiree answered: This brother is not a *Mahram* for any of the adoptive family members as he is not related to them. The woman who raised him is not his mother, and Allaah has given him something better than that – Allaah has given him Islaam. Therefore, it is upon the Muslims to visit him while he is in prison, and it is upon the Muslims to be his true brothers, and Allaah knows best.



CHAPTER 9

Questions related to making *Du'aa* for the sick
non-Muslim Relative

Q-35) What is the *Hukm* (Islaamic Ruling) on making *Du'aa* (supplication) for a sick relative who is not Muslim?

A-35) Shaykh 'Alee Naasir al-Faqihee responded: In *Saheeh al-Bukhaaree* it is mentioned that the tribe of Daws asked for the Prophet ﷺ to make *Du'aa* for them. So the Prophet ﷺ said:

اللَّهُمَّ اهْدِ دَوْسًا وَاثِتِ بِهِمْ

“O Allaah guide Daws and guide this tribe and bring them (to
Islaam).” ²⁶

So indeed, Allaah answered his ﷺ *Du'aa* and the whole tribe accepted Islaam and they came to the Prophet ﷺ. So sometimes, the sick person may ask you to make *Du'aa* for him because he believes that he is going to benefit from this *Du'aa*. If it is a matter of you making *Du'aa* without being asked then what you should do is make *Du'aa* that Allaah guide this person to Islaam.

Like the Prophet ﷺ used to say,

²⁶ *Bukhaaree* (2937) *At-Tabaraanee Mu'jamul Kabeer* (8217) *Muslim* (2524) *Ahmed* (2/ 243,448)

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

“O Allaah, guide my people because they are people who are ignorant, they are people who do not know.”²⁷

You do not make *Du'aa* that Allaah cures this individual of his illness; rather you should make *Du'aa* that this individual is guided. Look at the Jewish boy who used to serve the Prophet ﷺ and one day he became sick and the Prophet ﷺ went to go visit him - look at the beauty of Islaam - and when he got to him it was apparent that he was going to die. You could see the signs of death upon him. So the Prophet ﷺ called him to Islaam so the boy would look at his father almost as if he is seeking permission from his father to answer the call. So his father did not permit him at first. The Prophet ﷺ tried again, the boy again looked at his father and then finally his father said, ‘Obey Abul-Qaasim (meaning the Prophet)’ and so the boy accepted Islaam and the Prophet ﷺ said,

الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ

“Praise be to Allaah who saved the boy from the hellfire.”²⁸

So the point is that which is requested of you and that which is required is that you ask Allaah to guide this individual.

The Prophet ﷺ was sent as a mercy to mankind. If you look at the battle of *Uhud* for example, they broke the teeth of the Prophet ﷺ, they harmed him and this is where he ﷺ, after they had broke his teeth said,

²⁷ *al-Baghawee in Sunnah* (13/ 334) *Aboo Ya'la* (5050) *at-Tabarani in Kubraa* (5694) *Ahmed* (1/327,456), *Bukhaaree in Adaab al-Mufrad* (757) graded it as being *Saheeh* by *al-Haythamee in Majmoo'* and *al-Albaanee* (3175) in *Saheehah*

²⁸ *Bukhaaree*

اللَّهُمَّ اهْدِ قَوْمِي فَاءَنَّهُمْ لَا يَعْلَمُونَ

“O Allaah guide my people because they are a people who do not know.”

Likewise when the Prophet ﷺ went to Taa’if the people did not treat him well, rather they treated him bad to the point that when he was leaving Taa’if even the kids were hitting him with stones until his feet were bleeding. So Allaah sent Jibreel ﷺ to the Prophet and he told the Prophet,

إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ
شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ

“That indeed Allaah has heard what your people have said to you and He sent with me the Angel of the mountains.’ So the Angel of the Mountain went to the Prophet, and he gave him Salaams and he said,

يَا مُحَمَّدُ إِنْ شِئْتَ أَنْ أَطْبِقَ عَلَيْهِمُ الْأَحْشَبِينَ؟ قَالَ النَّبِيُّ ﷺ :
بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا
يُشْرِكُ بِهِ شَيْئًا

O’ Muhammad, ‘If you wish I will crush these two mountains upon the people (of Makkah and Taa’if). The Prophet said, ‘No because indeed I hope that Allaah will make from their offspring a people who worship Allaah alone and do not ascribe any partners with Him.”²⁹



²⁹ Bukhaaree (3231) Muslim (1795) al-Baghawee (13/333)

CHAPTER 10

Questions related to how one should Spend his Time while he is in Prison

Q-36) In America we have quite a few people in the prisons accepting Islaam and a lot of them coming to the *Da'wah* (call to *Salafiyyah*). What advice could the Shaykh give to these individuals with regards to how they should use their time? A lot of them may be in prison for ten or twenty years. What advice would you give them regarding the use of their time?

A-36) Shaykh 'Alee Naasir al-Faqihee responded: First of all, as it relates to the person who has been given some years in the prison then it varies from person to person. Some of them for a year, some for two, some for ten and some for more than that time period. For all of them it is obligatory for them to return to Allaah and to repent to Him from all of the actions that they used to do that were in opposition to the legislation of Allaah or to the legislation of Islaam. Secondly, what I advise them with is to be diligent in memorizing the Book of Allaah, that they should read it and memorize it, and also gain the *Fiqh* (understanding) of it and the meaning. What does the Qur'aan mean, what does this *Aayah* (verse) mean? Most of the time you can find somebody to guide you in the prison; meaning, that you have some type of Chaplain or whatever they call them. You have these types of people who can help the person who is in prison to understand the Book of Allaah.

So if this person is sincere and he makes his intention purely for Allaah and he repents to Allaah, then Allaah will accept his repentance and if he turns to Allaah, Glorified and Exalted is He, then Allaah will turn to him.

Many of the '*Ulamaa* (scholars) have been in prison before and have entered into the prison and they take advantage of that time while they are in prison. During this time they are free from their families, they are free from their children, they are free from anything that would busy them except for beneficial knowledge and memorizing the Qur'aan and these type of things.

So I advise them to also busy themselves with the obedience to Allaah and in doing those things which will draw them closer to Allaah. Some examples are saying, *Subhanallaah* (Glory be to Allaah), *Al-Hamdulillaah* (Praise be to Allaah), and *Laa Ilaaha illa Allaah* (None has the right to be worshipped other than Allaah), and remembering Allaah in abundance.

Also the imprisoned should take advantage of the books that he can benefit from. Any books he has the ability to benefit from, that he can read, understand and help him to understand his religion, then he should take advantage of that.

The important thing is that he does not waste his time. This is an opportunity for this individual. It is almost like the opportunity that comes to the student who is able to leave his country and go to another place to seek knowledge and he is away from those things which would busy him. So likewise, this individual who is in prison, this is actually an opportunity for him that he should take advantage of. This person should be diligent in his obedience to Allaah and doing those things that will draw him closer to Allaah.

He should understand that the goal in memorizing the Qur'aan is not simply to memorize it, but it is to understand the Qur'aan, and that you understand the religion by reading the Qur'aan and understanding it. Allaah says,

﴿ وَمَا كَانَ مِنَ الْمُؤْمِنِينَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴾

“Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islaamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).”

[Sooratut-Tawbah (9): 122]

So all of this is an encouragement to memorize the Qur'aan. As for the one who memorizes the Qur'aan however, and he does not have understanding of the Qur'aan, he may even understand it in the wrong way, then it is feared that this person will go astray as the *Khawaarij* went astray, because they were the ones who took the *Aayaat* (verses) of the Qur'aan that dealt with the disbelievers and they applied them to the believers. This is because they did not have knowledge of the Qur'aan. They knew the *Aayah* (verse), they knew the verses, they memorized them but they did not have knowledge and understanding of the Qur'aan.



CHAPTER 11

Questions related to Acquiring Knowledge and Brotherly Love

Q-37) What books should we read to learn about our *Deen* and what avenues should we take to increase ourselves in mutual love?

A-37) Shaykh Ahmad Bazmool responded: With regards to books:

1. You should read from the Qur'aan with the *Tafseer of As-Sa'dee*, also the *Saheeh* of Imaam al-Bukhaaree, *Riyadhus-Saliheen*, and *Usooluth-Thalathah*.
2. As for the affair of mutual love between ourselves, we mention the Hadeeth of the Prophet ﷺ,

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا. وَلَا تُؤْمِنُوا حَتَّى تَحِبُّوا

“None of you will enter Jannah (Paradise) until he truly believes and none of you will truly believe until you mutually love each other.”³⁰

Also,

³⁰ Muslim (54)

أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟

“Should not I inform you of something that you can do and if you did it, you will increase the mutual love between yourselves.”

They said, ‘Of-course.’ The Prophet ﷺ said,

أَفْشُوا السَّلَامَ بَيْنَكُمْ

“Spread the Salaams amongst yourselves.”³¹

3. Refrain from the affairs of differing over *Dunyaa* (worldly) things, because if your heart is attached to the *Aakhirah* (the Hereafter) and what is with Allaah, then you will not dispute and fall out with your brother so easily over things that are related to the *Dunyaa*.
4. Wish for your brothers what you wish for yourself and you let them know that.
5. Righteous actions in general are something that cause the hearts to come together.
6. Following the *Sunnah* of the Prophet ﷺ because in that is unity. The people will come together and it is the lack of adherence to the *Sunnah* that causes the division. The Prophet ﷺ said,

لَا تَخْتَلَفُوا فَتَخْتَلِفَ قُلُوبُكُمْ

³¹ Muslim (54)

“Do not differ (i.e. straighten the rows and do not allow them to become crooked) in the Salaah so that your hearts will become divided.” ³²

Meaning the physical things that you do have a real effect on the cohesion between yourselves.

7. Leave off all things that lead to division like jealousy, hatred, deception, insulting each other, and what resembles them, and to be patient with the harms of his brother when he oppresses him or harms him. This is something that if it is not practiced will lead to division.



³² al-Bukhaaree and Muslim

CHAPTER 12

Questions related to *Tawheed* and Increasing
One's *Eemaan* (faith)

Q-38) What advice can you give to those whose *Eemaan* (faith) becomes weak constantly, who worry and forget about *Tawakkul* (reliance upon Allaah)?

A-38) Shaykh 'Abdur-Rahmaan Muhyiuddin responded:
This shows that there is some *Eemaan*. He said that *Eemaan* is like trees. The trees need water and some type of care and consideration. It is with these it becomes green and brings about nice fruits. Likewise, you have to irrigate it with the righteous actions which consist of the commands of Allaah and the commands of His Messenger, the five obligatory prayers preserving them completely, purification, bowing, prostration, and the rest of the rulings and regulations of Islaam. He speaks nothing but good and pure words, he teaches his brothers and the righteous actions increase *Eemaan* and increases the reliance upon Allaah. as Allaah said:

﴿ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ

رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٧﴾

Yes, but whoever submits his face (himself) to Allaah (i.e. follows Allaah's Religion of Islaamic Monotheism) and he is a *Muhsin* then his reward is with his Lord (Allaah), on such shall be no fear, nor shall they grieve.

[Sooratul-Baqarah (2):112]

Q-39) Imaam Ibn Sa'dee said that Allaah is *Waaajibul-Wujood* and the Shaykh explained that to me as meaning that Allaah is the One who originated everything by Himself?

A-39) Shaykh 'Ubayd al-Jaabiree responded: The meaning of this is that Allaah is the One who created everything. He is alone as the Creator and anything other than Him is created. No one created Allaah, rather He is the One who created the whole universe, the Throne, the *Kursi*, the Pen, the Heavens and all that is in them, and that which is between the heavens and earth. All of this was originated by Allaah. So you should know that He is the One that should be worshipped alone, and He exists. Therefore, it is incumbent upon us to believe that He exists and He originated everything else.

Q-40) Can you explain what it means to say that Allaah is the Planner of all affairs?

A₄₀) Shaykh ‘Ubayd al-Jaabiree responded: This means that everything is planned by Allaah. He directs everything to the directions they go in whatever is related to them, and Allaah alone does all of this.

Q₄₁) We heard from Elijah Mohammad’s grandson that his grandfather died upon *Kufr* (non-belief) as he was by his death bed. Can we say that he is in the Hellfire?

A₄₁) Shaykh ‘Ubayd al-Jaabiree responded: He is a *shaytaan*. Whoever dies upon *Kufr* (non-belief) he will dwell for eternity in the Hellfire like the Jews, Christians, and Magians. But the Muslim who apostates (leaves the religion of Islaam) and dies upon that, he is considered from the people who are to dwell for eternity in the Fire as well. There is a narration that the Prophet said: Oh so and so, son of so and so who died upon other than the *Tawheed*, they are in the Hellfire.

Q₄₂) How can one rectify his affairs so he can have the complete security?

A₄₂) Shaykh ‘Ubayd al-Jaabiree responded: This is a good question that the questioner is asking and that is how can one establish the security for himself? This is a great affair. However, it

is easy for the one whom Allaah makes it easy for. It is upon you to do three things:

- ❖ The first is that you make your *Deen* (religion) sincerely for Allaah, and of course the uppermost part of this religion and the greatest affair in this religion is the pure and sincere *Tawheed* to Allaah.
- ❖ The second thing is that you must follow the Messenger of Allaah ﷺ, you follow in his footsteps and you do that which he has commanded you to do.
- ❖ The third thing is that you stay far away from the sins, from disobeying Allaah. You must be upright upon obedience to Allaah, and if you do happen to fall into sin, you repent to Allaah and you turn back to Him and you make the intention of staying far away from falling back into that sin.

Q43) When I was reading the Qur'aan I saw these *Aayat* in *Sooratul- Aa'raaf*. All of them talk about the Prophets of Allaah calling to *Tawheed*. We know that the Prophets and Messengers all began with *Tawheed* but this particular *Aayat*, when it gets to the Prophet Loot عليه السلام it can seem as though he did not begin with *Tawheed*. The *Hizbiyyoon* (people of partisanship) may take this *Aayat* and say that it is a proof that we do not have to begin with *Tawheed*. This is a very important question because of my position in *Da'wah* this question is extremely important to the Muslims and the *Salafees* world wide. Could you please clarify?

A-43) Shaykh Muhammad ibn Haadee al-Madkhalee responded: With respect to this particular *Aayaat* regarding the Prophet Loot عليه السلام that seems to be taking a different course, it is due to the reprehensible nature of homosexuality. It is so repugnant that Allaah had him (Loot) say,

﴿ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴾

“Do you commit the worst sin (the heinous crime of homosexuality) such as none preceding you has ever committed in the ‘*Alameen* (mankind and Jinn)?”

[Sooratul-A'raaf (7) :80]

As it relates to this statement, some people may use it to say that ‘Yes! Okay we have all of the Prophets and Messengers and they began with *Tawheed*. However, if we look at the story of Loot we saw that he began by prohibiting his people from the action of homosexuality, so therefore it is permissible to begin with other than *Tawheed* based upon that.’ This statement is false and contains ignorance from three different angles:

- ❖ As for the first angle, then it is the general evidence that we have that Allaah has informed us about all of the Prophets and from amongst the Prophets is Loot.

Allaah said,

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا

أَنَا فَاعْبُدُونِ ﴾

“And We did not send any Messenger before you (O Muhammad) but We inspired him (saying), ‘*Laa ilaaha illa Ana* [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else).”

[Sooratul-Anbiyaa (21): 25]

And Loot عليه السلام is from the people who came before the Prophet ﷺ. So, this is the job of all the Prophets.

Likewise, Allaah says,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ ۗ﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allaah (Alone), and avoid (or keep away from) Taghoot (all false deities, etc. i.e. do not worship Taghoot besides Allaah).”

[Sooratun-Nahl (16): 36]

❖ The second evidence is the specific evidence as it relates to Loot عليه السلام himself. In *Sooratush-Shoorah* Allaah said:

﴿كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۗ ﴿١٦﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا
تَتَّقُونَ ۗ ﴿١٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۗ ﴿١٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۗ ﴿١٩﴾ وَمَا
أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنِ أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۗ ﴿٢٠﴾﴾

“The people of Loot (Lot) (those dwelt in the towns of Sodom in Palestine) belied the Messengers. When their brother Loot (Lot) said to them, Will you not fear Allaah and obey Him? Verily! I am a trustworthy Messenger to you. So fear Allaah, keep your duty to Him, and obey me. No reward do I ask of you for it (my Message of Islaamic Monotheism), my reward is only from the Lord of the ‘*Alameen* (mankind, *Jinn* and all that exists).”

[Sooratush-Shoorah (26): 160-164]

And then he (Loot) said after that:

﴿ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ
أَزْوَاجِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ ﴾

“Go you in unto the males of the ‘*Alameen* (mankind)? And leave those whom Allaah has created for you to be your wives? Nay, you are a people who have transgressed!”

[Sooratush-Shoorah (26): 165-166]

So is this not a call to *Tawheed*? Then after calling them to *Tawheed* he rejected the most evil thing amongst them, and that was homosexuality. So this rebuking that he went against and refuted which they were upon came after he called them to *Tawheed*.

- ❖ The third angle, and that is the ignorance of this statement. The one who would say something like this or the one who has said this thing is ignorant of the Qur’aan. So you do not need anything to refute that statement except to memorize the evidences from the Qur’aan itself, because the Qur’aan itself repeats the stories of the Prophets and it brings them in different ways. So sometimes you may find that the story in one *Soorah* (chapter) is summarized and in another

chapter it will come with the full version of the story. So that which came summarized as it relates to the story in some of the chapters like *Sooratul-Aa'raaf* for example, you will find the longer version of that story in other chapters of the Qur'aan like *Sooartush-Shoorah* and that which is like it. So you find that there are in the Qur'aan two chapters (*Soorah al-A'raaf* and *Soorah Yoonus*) and then the Shaykh mentioned a third one where Allaah mentions many of the stories of the Prophets (*Soorah Qasas*).

Therefore this individual who has this type of idea, it shows you that he does not understand the Qur'aan because if he understood what he read from the Qur'aan, he would not have these types of doubts. So this claim has been nullified from three different angles.³³

Q-44) In America, we have a lot of people in the prison system that are accepting Islaam. What advice could you give them to increase their *Eemaan*?

A-44) Shaykh 'Abdullaah al-Jarboo'a responded: Most of this question has been answered previously but we can add to this matter. The person who is in prison is far away from society and his heart may be somewhat softer, so therefore it is good to give him books, literature and that which will teach or explain to him the correct understanding of Islaam. This is beneficial because they

³³ This question was posed to the *Shaykh* by brother Aboo Tasneem Dawood Adeeb when the brothers from Masjid ar-Rahmah (in Newark New Jersey) visited him for *Umrah* in 2005.

have a lot of time and they can spend this time learning, studying and reading.



CHAPTER 13

Questions related to the *Qur'aan*

Q45) Is it from the *Sunnah* to repeat the *Aayat* more than once and when giving *Da'wah* to someone and to have him to recite the verses more than two times, is this from the *Sunnah*?

A45) The Shaykh Wasee'ullaah 'Abbaas responded: There is nothing which is authentic from the Messenger of Allaah ﷺ, that he would repeat a verse more than once, like twice or three times, and so on, except that there was a word or two words that he had to return to for the meaning of the verse. There is nothing that is authentic, nothing has been established, and no *Hadeeth* that reports that the Prophet ﷺ did this. However, with regards to the night prayer, it is authentic that the Messenger of Allaah ﷺ repeated the verses in *Sooratun-Nisaa*, the verse which was,

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰؤُلَاءِ

شَهِيدًا ۗ

“How (will it be) then, when We bring from each nation a witness, and We bring you (O Muhammad) as a witness against these people?”

[Sooratun-Nisaa (4): 41]

The Prophet used to repeat this verse and he used to cry. As for the obligatory prayers or the *Nawaafil* (superagatory) prayers there is

nothing that is authentic (attributed to the Prophet). However, if a person was to stop and mention again for reflection or pondering on a verse then there is no problem (with that) but there is nothing authentically reported on the Messenger of Allaah ﷺ concerning this.



CHAPTER 14

Questions related *Manhaj* (Methodology)

Q-46) What advice do you give to the Muslim who is *Salafee* but acts harshly to other Muslims whether they are *Salafee* or not and he considers his actions to be correct?

A-46) Shaykh Muhammad ibn Haadee responded: What is incumbent upon a Muslim is that he be one who is easy-going and gentle with his Muslim brothers.

Allaah said to the Prophet ﷺ:

﴿ فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ ﴾

“And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allaah’s) forgiveness for them.”

[Soorah Aali ‘Imraan (3):159]

So it is upon the Muslim to be gentle with his brothers from amongst the Muslims. The Prophet ﷺ said that:

إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ. وَلَا يُنَزَعُ مِنْ شَيْءٍ إِلَّا
 شَانَهُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا
 يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

“Gentleness was not placed in anything except that it beautified it, and it was not removed from anything except that it made that thing ugly. Allaah is gentle and He loves gentleness. And He gives as a result of gentleness that which He does not give as a result of other than it.”³⁴

So the origin of giving *Da'wah* is that you are lenient and that you are gentle. Listen to this statement of Allaah with the People of the Book. Allaah said,

﴿ وَالْمَوْعِظَةُ الْحَسَنَةُ ﴾

“And argue with them in a way that is better.”

[Sooratun-Nahl (16):125]

And these are the People of the Book (Jews and Christians) except for those who are oppressive from amongst them, then the oppressor has a different ruling. So with guidance this is the way Allaah is showing us how to deal with the Jews and the Christians - then what about your Muslim brother? He has more of a right that you be lenient and gentle with him. The only thing that we have O' my brothers, is Islaam. So if we are able to properly display it to the people, then the people will come to it and if we do not display it properly and we display it in an evil form, then the people will run away from us.

³⁴ Muslim (2594 & 2593)

So our example is like the example of the one who is trying to sell something. On one hand there is a brother named Daawood who brings his merchandise from the showcase. As for me, I take my merchandise straight out of the car and the merchandise still has the dirt and dust on it, and I leave it in a box and I stick it up for the people to see. What are the people going to buy: his (merchandise) or mine? Of course they are going to buy Daawood's. The knowledge that I have may be the same knowledge that this individual has but because he is able to display it in a beautiful and good manner and I do not display it like that, then the people are going to go to the one who displays it properly. Listen to that which is even more amazing. Allaah sent Moosaa عليه السلام and his brother Haroon عليه السلام to Fir'awn, the most blatant disbelieving person from the people of the earth. No one reached the level of disbelief of this individual. Fir'awn said,

﴿ أَنَا رَبُّكُمُ الْأَعْلَى ﴾

“I am your Lord the Most High.”

[Sooratun-Nazi'at (79): 24]

Even with all of that Allaah told those two,

﴿ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴾

“And speak to him mildly (with a kind word), perhaps he may accept admonition, or fear Allaah.”

[Soorah Taa-Haa (20):44]

As for being harsh, hard and cold, this way is only for those who are rejecting (admonition, advice, etc.). This is for the ones who oppose the Muslim in his *Da'wah*.

Allaah told the Prophet ﷺ,

﴿يَتَأْتِيهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ﴾

“O Prophet (Muhammad)! Strive hard against the disbelievers and the hypocrites, and be harsh against them.”

[Sooratur-Tawbah (9):73]

So, that which is upon us is that we be gentle with the ignorant one until he learns and we be gentle with the one who is naive and unaware until he becomes aware. So if he refuses and he rejects what you are saying and he pushes you away and things like this, then that is another situation, that is a different case.

As for the one who makes it seem as if being harsh and hard are the greatest qualities of the *Salafee*, then this is something that is incorrect. The people of the *Sunnah* are the most merciful of the people to the people. They are those who are the most sincere advisers of the creation. So, it is upon our brothers from the *Salafees* to understand what we are saying here, and the interaction that we have with the general Muslims is not like the way we deal with the people of innovation who are obstinate in their rejection. Just as we see the difference between the way that we were instructed to deal with the People of the Book in general, and the way that we deal with the obstinate ones from the People of the Book.

Q-47) Is it permissible to learn ‘Arabic from a person who is an *Ash’aree* or a *Hizbee* (partisan) *Imaam* if there is nobody else to take from?

A-47) Shaykh ‘Umar as-Sumaalee responded: O’ my son, you asked this question and you answered when you asked because you mentioned in the question, that you cannot find other than him. So that which I understand from the question is that it is a necessity for you to study with one of these two individuals mentioned being that you have not found anyone else. So in this case it is permissible. However, you first need to protect yourself with knowledge of the Religion (Islaam) before you would sit with an individual like that. You need to protect yourself with knowledge of the Religion especially as it relates to the affairs of ‘*Aqeedah* (creed, or correct belief). The second thing is that you have to be extremely careful of that which he may try to feed you as he teaches you the ‘Arabic. Many of them, while teaching the ‘Arabic Language are able to introduce their deviant beliefs. That is because a lot of them have deviant beliefs based on the language.

When the deviant groups were mentioned, the *Shaykh* went on to say:

The *Ikhwaanul-Muslimoon* (the Muslim Brotherhood) and any of those organizations that branch off from it are astray, deviant, and innovated organizations, as well as *Jamaatut-Tableegh* and that which branches off from them. All of these organizations are astray and *Mubtadi’ah* (people of innovation). The groups themselves are groups of innovation working along with these people has different scenarios. The first scenario is that we cooperate with them in establishing their *Da’wah* activities, for example, like we support them in printing some books, building a school, or even building their *Masjid*, and this is *Haraam* (prohibited).

Q-48) What is the case with the prisoners who have a *Hizbee* chaplain? What if the person who comes from the outside is either *Soofee* or *Takfiree*, or someone who is of severe deviance. As for the Muslims who go with him and learn from him, how should we interact with these people in our daily lives? Do we boycott them? What should we do?

A-48) Shaykh Ahmad Bazmool responded: We should do generally what we would do on the outside. Advise them, and try to correct them. Try to guide them to what is correct. Show them the error of what that person is on and if he does not take this advice, then you can leave him alone.

Q-49) How should we respond to one who says, As long as our '*Aqeedah* is the same (i.e. we are Muslims) we should unite and work together without being on the same *Manhaj*?

A-49) Shaykh Taraheeb ad-Dawsiree responded: This is an incorrect matter. The '*Aqeedah* and the *Manhaj* are one thing (i.e. they are connected). He whose *Manhaj* is correct then his *Aqeedah* is correct. For example, there is the position of the people of the *Sunnah* regarding how they affirm the *Asmaa was-Sifaat* (Names and Attributes) of Allaah. There is also the issue of not declaring someone to be a disbeliever due to a sin they commit. So these are issues that are both '*Aqeedah* and *Manhaj* related. They both have a connection. So it does not work for one to say that his '*Aqeedah* is

sound and that it is according to the Qur'aan and *Sunnah* while in his methodology he says that he is a *Soofee* and worshipping Allaah with that which Allaah does not legislate. If he is *Sunnee* then he cannot be a *Soofee*. If he is *Soofee* then he cannot be *Sunnee*.

Q-50) Should the interpretations of the Qur'aan by Maulana Muhammad 'Alee, Mawdoodee and Yoosuf 'Alee be kept on the shelves or be destroyed?

A-50) Shaykh Wasee'ullaah 'Abbaas responded: In general, it is not proper to read these particular translations by individuals who are known for having deviant beliefs or innovations because of what they place in their translations of their (deviant or innovated) beliefs. So this applies to *Qadiyyaanees* (their books) or anyone else (having deviant beliefs).

I thought the Yoosuf 'Alee translation had been checked and that what was incorrect was taken out; but what is known is there are still some things that are left in it which are incorrect, so it should be avoided.

With regards to Mawdoodee, he was an *Ansaaree* (i.e. Jihaadee), so he placed such beliefs in his *Tafseer*. Hence, it should be avoided unless someone who possesses knowledge were to go through it and correct the mistakes and print that (the corrected version) as a separate publication. However, the translations of the known *Salafees* are present and available in the Centers, the Bookstores, and other places.

There are good translations and interpretations like the one by Muhsin Khan and his *Shaykh*, Taaqee ud-Deen al-Hilalee. These two were very knowledgeable individuals and they checked with *Saheeh Bukhaaree* when they translated and interpreted the verses of the Qur'aan. So this is the one that should be referred to (i.e. The Interpretation of the Meanings of the Noble Qur'aan) and those deviant ones should be left alone.

The proper way to destroy those deviant translations is to burn them. After they have been burned it is best to bury the ashes or place them in the ocean (or a large body of unstagnated water). This is based on the fact that after 'Uthmaan ؓ ordered the compiling of the Qur'aan he burned all other versions because he did not want there to exist any others. Perhaps some of the Companions had various commentaries in the other versions which could cause the people to become mixed up this matter (i.e. confuse the commentaries with the actual verses of the Qur'aan).

So he burned all of the others to assure that they would not be disrespected in any way (i.e. to assure that the Qur'aanic verses in them would not meet with any impurities or filthy things). So this is the best way to deal with it.



CHAPTER 15

Questions related to the Muslims who openly Commit Sins

Q-51) If you see someone neglecting the mandatory *Faraa'id* (obligations of his religion) and then you advise him, but he continually persists with his sin and evil should we boycott him?

A-51) Shaykh Wasee'ullah 'Abbaas responded: In reality boycotting someone is something that has been legislated in Islaam. However, boycotting someone is for the benefit of that person and it is for the reformation and rectification of that person so that person may return to acts loved by Allaah. There has to be a benefit in boycotting, that the person leaves off the sins or performs the obligatory things that he is not performing. There must be a benefit. As for if you were to boycott him and he does not leave off those sins, or mistakes, or he continues in not doing those obligatory things, those mandatory acts, then this boycotting of him is not permissible. Instead, what should be done is giving sincere advice in order that Allaah may guide him one day. This should be done as long as you do not fear for yourself. If you fear that this person's sins, or his evil (will cause you to fall into his evil actions) then you must abandon him. It becomes obligatory for you to boycott that person. As for if you are strong in your beliefs and you do not fear for yourself (falling into his sins) and you do not fear for your children, then you keep advising that person in order that Allaah guides that person.

The *Shaykh* adds as an additional benefit:

Specifically in the West, like America and the United Kingdom, if we were to boycott certain people for whatever reasons, then who is going to go to these people and advise them and teach them?

Boycotting is not always correct and not always the case. If you have the chance to advise the person, to meet him on this day or that day and the second day, and continue to advise him, then you must advise that person. As for your family, like your wives and your children, then it is different and even if you yourself have fear of this person (by falling into their sins) it is different.

However, if this is not the case, then someone could come along and harm this person more if you were to leave him alone and just abandon this person. An oppressive person could come with more misguidance, more mistakes, more innovations, with more falsehood and mislead this person more than he was originally misled. It is a must that you continue to advise this person as long as you are strong and firmly grounded in your knowledge and as long as you do not fear (his sins) for yourself.

Q-52) What are the precise rules of advice and the actual limits of advice? What are those things that advice must be in accordance to, as it relates to the previous question?

A-52) *Shaykh Wasee'ullah 'Abbaas* responded: Likewise, we have some youth that are very hasty, strict and severe. They demonstrate excessive harshness upon the people when giving the advice without correct and proper steps.

We must make *Da'wah* (the call to Islaam) with wisdom with which you are ordered, as Allaah commanded you to make *Da'wah* with wisdom. It is not that you give advice to someone once, twice or three times, you give advice to a person, and this is found in the Qur'aan in *Sooratul-Ghashiyyah* and other places in the Qur'aan where Allaah says,

﴿ لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴾

“You are not a watcher over them.”

[Sooratul-Ghaashiyah (88): 22]

You give the advice once, twice, and you keep giving it until, *Inshaa Allaah* it has some affect upon this person. We have the example of the Prophet ﷺ in his *Da'wah*, and the affect that it had. At the begining of his *Da'wah* the people rejected him, and they refused him, and they looked at him as if he ﷺ annoyed them. But slowly, Allaah placed Islaam into the hearts of the people. So it is upon you to be continuous in your advice in order for Allaah to allow him to accept your advice. This is the way of *Da'wah* and wisdom.

There are many groups in this *Dunyaa* (world) and the point is that a person who is limited in his knowledge stays away from these groups. The student in the beginning stages of knowledge does not go to these groups. The student is unable to distinguished and discern between what is correct and incorrect; he does not go to these groups unless he seeks permission or some type of advice from the *Kibaarul-Ulamaa* (major scholars). If a major scholar gives him advice and he has the ability, then he goes. If that is not the case, then he stays away from them. As for the major scholar, the person who is well learned and firmly grounded, it is unnecessary for him to boycott groups and not call them to the way of the *Salaf*.

As for the leaders of those groups, he should go to their places and clarify the issues according to the *Manhaj* (methodology) of the *Salaf*. It is not permissible for the beginner, nor for the scholar to totally remove himself and boycott the people like this. Not giving them the *Salaams* and what is similar to this and likewise if one of them dies he does not attend the funeral and other things of this nature. This is due to them still being Muslims as long as they are in the realm of Islaam. However, as for the point of studying and taking knowledge from these people, then no.

My parting advice is for the youth to not to speak ill of the scholars, nor speak ill of the '*Ulamaa*, even if they have made some mistakes. As long as they love the '*Aqeedah* (creed) of the *Salaf* and the *Manhaj* (methodology) of the *Salaf* and if they have made some errors, do not to speak malevolently about them as this could enter into backbiting. Do not occupy yourself with speaking excessively about them (their mistakes). If they make a mistake here or they have an error there, then just note it. Do not busy yourselves with constantly talking about the (errors) of the '*Ulamaa*. As for the person who openly and outwardly sins, then this is different.

Do not to speak about the scholars if they make errors so long as they are scholars of the *Salaf*, scholars of the *Sunnah* and do not divide their statements and split up the word of the scholars and do not speak about them and busy yourselves with making ill speech of them. For example, some of our '*Ulamaa* of the past from the '*Ulamaa* of the *Salaf* would take some *Ahaadeeth* from some narrators even if they were not precise, or if they made mistakes in some other *Ahaadeeth* from other narrators.

Likewise I advise all of us to be far (removed) from issuing a *Fatwa* (religious verdict) about anything, giving a ruling and a verdict for this and that because our knowledge is minuscule. Rather, we

return back to the 'Ulamaa and we ask them for their *Fataawa*. For example, if you read in a translation of a book or something like Shaykh ibn Baaz, Shaykh ibnul-'Uthaymeen, or other than them from the scholars of the *Salaf* do not put anything in the translation that is not in the original text, do not make any additions to the original text and do not speak about something if you are asked about a ruling. What is upon us is to return back to the scholars and not to make ourselves law givers, or a *Muftee* (one who gives a ruling by issuing *Fataawa*).

Likewise if someone is committing what is *Haraam* (prohibited) and we are asked something and we do not know (the answer) or we have to review something, then we come back the next day, or the third day, or like this, until we find the correct answer and we do not speak about these affairs and make ourselves people who give a *Fatwa* without knowledge. Do not to put anything that is not in the translation, or not from what you are reading, just leave it as it is. If you are asked about something you do not know then you are to ask the 'Ulamaa, do not make yourself the person who gives the *Fatwa*. Thus, it is upon us to return back to the scholars and not to make ourselves law givers.



CHAPTER 16

Questions related to Gangs

Q-53) In the United States of America, there are non-Islamic radical groups erupting from one end of the country to the other. One group in particular is involved in drug selling, unlawful killings, robberies, oppression, kidnapping, and a wide array of other crimes on all levels.

Their creed is based on an acronym which spells out [B.L.O.O.D. - Brotherly Love Overrides Oppression and Destruction]. Their *Manhaj* (methodology) is specific to what is mentioned above, and they have to adhere to the commands of their leaders. Also, their initiation could be from harming or killing a Muslim or the general people. This is a growing problem of great magnitude here in the U.S.A..

Unfortunately many of the Muslim youth of this country have faithfully accepted the creed of this non-Islamic radical group or their likes and live their lives abiding by the creed of these groups and refuse to abandon that creed. The Muslims have been advising the Muslim youth to denounce this behavior, but it has been to no avail. They believe it is permissible to follow the creed of Islam and follow the creed of this non-Islamic radical group and when you advise them against this behavior they say, I believe in Allaah and I am still a Muslim.

My question is because of their allegiance to the *Kuffaar* (non-Muslims) and their creed: do we allow them to offer *Salaat* (prayer) in congregation with us and attend *Jumu'ah*? Do we give them

Salaams or respond to *Salaams* from them? Should we boycott them? Should we offer *Janaazah* (funeral prayer) for them (when they die)? Are they considered apostates?

A⁻⁵³) Shaykh 'Umar as-Sumaalee:

Yes.

Q⁻⁵⁴) Do we give them *Salaams* or respond to *Salaams* from them?

A⁻⁵⁴) Yes.

Q⁻⁵⁵) Should we boycott them?

A⁻⁵⁵) As for youth from among them, we should be cordial to them and give them *Naseehah* (advice) as much as possible. The older ones of them we should not become friendly with. We should give them *Naseehah* and keep our distance, and beware of them because they are of the age to know the effects of their criminal actions.

Q-56) Should we offer *Janaazah* (the funeral paryer) for them (when they die)?

A-56) Yes. If another group of the Muslims, other than the *Salafees* are willing to perform their *Janaazah*, this is best; but if not, it is incumbent upon us and is *Fard Kifayah* (an obligatory responsibility in which, if a group of Muslims performs it, it lifts the responsibility from the rest of the Muslims obligation to perform it).

Q-57) Are they considered apostates?

A-57) No. These people are to be considered members of a gang. If they were known to be Muslims and then went on to join this gang, we still must consider them to be Muslims, we do not know what is in their hearts. From the acts that they are attributed with, the members of this gang are criminals, and as such, if it were allowed, then they should be punished; but we know that we are not allowed to punish them in the land of the non-Muslims. We must give them *Naseehah* (advice), with *Sabr* (patience).



CHAPTER 17

Questions related to Non-Muslim Holidays

Q-58) The prisoners in the United States, they have Christians and volunteers who come into the prison who distribute gifts at Christmas time like clothing, sweets, and the like. They come to our door and they shake our hands, they greet us and they distribute these things. What is the ruling on taking these gifts and greeting them on that day?

A-58) Shaykh Wasee'ullaah 'Abbaas responded: First, regarding the greeting. It is not permissible for us to greet them specifically on Christmas, nor do we accept that they greet us on what is believed to be the birthday of the Prophet ﷺ because neither one of them is a legislated occasion. So from that standpoint is the food and drink, if it is in the name of 'Eesaa (Jesus), presented for the sake of 'Eesaa, slaughtered for the sake of 'Eesaa ﷺ or given in the name of 'Eesaa, or anything resembling this, then it should be rejected. That is because these things have been given with connection to their belief, so they should be rejected.

However, if what is being given from clothing, food, and whatever resembles them, and none of these gifts are connected with their belief; rather from happiness, joy and the likes and they give it to the Muslims on this occasion, then we accept it from the standpoint of accepting gifts. The Prophet ﷺ accepted gifts from *Yahood* (Jews) and he ate their food, and so on. So, there is nothing wrong with us accepting their gifts when there is nothing connected to their beliefs

or done in the name of 'Eesaa ﷺ. So, if these (gifts) are not connected to any of that, there is nothing wrong with it.

Aboo Tasneem Daawood Aadeeb stated: There are some verses in the Bible indicating that they present these gifts and spread it due to the belief of the coming of the birth of an *Ilaah* (god) and its based upon disbelief that they distribute these gifts.

The *Shaykh* responded: This does not really matter. This is not relevant to the issue unless it is something that is known to be performed in the name of 'Eesaa ﷺ or they cook something and say that it is going to be a charity in the name of 'Eesaa for the Muslims, then it becomes a problem. Other than that, if it is not for such particular reasons, then it is acceptable. What is unacceptable, is for us to go into a particular place and for them to be singing gospel songs or something like it, and for us to sit and to listen to that type of foolishness. At that point, we have become involved in some type of celebration. So if the case is not like that and if they are general gifts based on a happy occasion with none of these matters attached to it, then it is perfectly acceptable for us to take their gifts.



CHAPTER 18

Questions related to using Cigarettes as a form
of Currency

Q-59) What is the ruling for using cigarettes for money?

A-59) Shaykh Ahmad Bazmool responded: This is not permissible because it is a transaction of something that is not permissible. When Allaah has prohibited something, he also has prohibited the price of that thing. For example, Allaah has prohibited *Khamr* (e.g. alcohol, drugs and other intoxicants), so maybe a person thinks, 'I do not drink *Khamr*, I am just going to sell it.' The person is prohibited from drinking the *Khamr* and also from making profits from it by selling it or buying it. It would only be permissible if he feared for himself degeneration or him not being able to survive unless he used these cigarettes as some money to buy basic necessities like food, etc. This is based on the correct position of the 'Ulamaa that cigarette smoking is *Haraam*.



CHAPTER 19

Questions related to the Nation of Islaam

Q-60) Members of the Nation of Islaam are starting to visit the Masajid of the *Salafees*. Although this group considers themselves to be Muslims, they believe that Allaah was personified as Fard Muhammad (i.e. incarnate). It is good that they are coming and listening to the truth, but my question is should we allow them to pray with us with this incorrect '*Aqeedah* (creed) for the sake of *Da'wah* (calling them to Islaam) so as not to hurt their feelings and run them away as some brothers feel? Or should we remove them from the rows and explain to them why (we removed them) from the *Qur'aan* and *Sunnah*? Please clarify for us the correct thing to do?

A-60) Shaykh 'Abdullaah al-Bukhaaree answered: If these people are coming to learn about the correct '*Aqeedah* (creed or beliefs) then they should not be removed. They believe that they are Muslims even though they are not. So they should be treated as the *Munaafiqoon* ³⁵ were treated at the time of the Prophet ﷺ. The hypocrites prayed in the ranks of the Muslims and they were well

³⁵ **Editor's note:** The *Shaykh* is referring to the hypocrites who outwardly expressed belief in Islaam by their actions yet they disbelieved in Islaam and hated it in their hearts, and Allaah knows best.

known to the Messenger ﷺ as well as Hudhayfah ؓ. ³⁶ They should be taught and allowed to pray with the Muslims.

A-60b) This question was also posed to Shaykh Muhammad bin Haadee and he answered: They should be allowed to pray initially if they are coming to learn about the correct 'Aqeedah. The first thing that they should be taught about is the falseness of the 'Aqeedah of Elijah Muhammad and the truth about Islaam. So if they accept what is taught to them, they will enter into the fold of Islaam and if not, then they should not be allowed to pray with the Muslims.

Shaykh Muhammad bin Haadee was then asked, How long should the Muslims be patient with them?

The Shaykh replied: As long as it takes to teach them that which is correct and the proof is established.

The Shaykh was then asked, If removing them is going to cause bigger problems, perhaps leading to the intervention of the authorities, the Muslims not being able to use the masjid, or other than that, what should be done?

The Shaykh replied: It is a must to weigh the benefit and the harm in the likes of these situations and for the Muslim to have foresight. So if removing them is going to bring a greater evil, patience must be enacted. And Allaah knows best.



³⁶ **Editor's note:** That is the Messenger of Allaah ﷺ knew who they were and he later told Hudhayfah their names yet they were never persecuted by the Prophet ﷺ or by Hudhayfah because they outwardly professed Islaam. And Allaah knows best.

Glossary

'Aqeedah: The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah's pre-decree of everything, the good and bad.

Fataawaa: The plural form of *Fatwaa*, a religious verdict, or edict.

Iblees: The proper name of Satan.

Imaam: A leader or scholar.

Jaahiliyyah: A pre-Islaamic state of ignorance.

Manhaj: A way or methodology.

Muftee: A person capable of issuing religious verdicts, or *Fataawaa*. A *Muftee* must meet certain conditions ³⁷ before he or she is qualified to issue verdicts based upon the Islaamic legislation.

Qur'aan: The actual speech of Allaah, revealed to His Messenger and final Prophet, Muhammad ﷺ. It is the final, uncreated revelation from Allaah to all humanity, beginning with *Soorah al-Faatihah* and concluding with *Soorah an-Naas*.

³⁷ Shaykh Muhammad Ibn Saalih al-'Uthaymeen mentions some conditions for the permissibility, and at times the obligation, of issuing *Fataawaa* in his book, "*al-Usool min 'Ilm al-Usool*."

Ramadhaan: The ninth month in the Islaamic calendar in which most Muslims are required to fast throughout its days.

Salaf (as-Salaf as-Saalih): Literally, predecessors. It is a term referring to the first three best generations of Islaam: The Prophet ﷺ and his Companions, the successors to the Companions, and the students of those successors. See also the similar and complimentary term, *Ahlu-Sunnah wal-Jamaa'ah*.

Salafee: A person who ascribes and follows the way of the *Salaf* - the Prophet ﷺ and his Companions and those who followed them in righteousness.

Shirk: Ascribing partners to Allaah in His lordship, regarding His names and attributes, or in acts of worship that are due only to Allaah. The opposite of *Shirk* is *Tawheed*.

Sunnah: Usually referring to the way or methodology of the Prophet Muhammad ﷺ including his statements, actions, or approvals.

Tafseer: An explanation of the meanings of the Qur'aan.

Tawheed: Shaykh Muhammad Ibn Saalih al-'Uthaymeen defined *Tawheed* as, Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His names and attributes.³⁸

³⁸ See Shaykh Ibn al-'Uthaymeen's explanation of "Kitaab at-Tawheed" (by Muhammad Ibn 'Abdul-Wahhaab) titled, "*al-Qawl al-Mufeed 'alaa Kitaab at-Tawheed*."