

ISLAMIC MONTHLY REVIEW

KNOWLEDGE IS DEEN

Qur'an Tafseer,
Hadith Explanations,
Biography,
Islamic History
& More...

OCTOBER 2024

**INDEED, THIS
KNOWLEDGE IS
DEEN, SO LOOK TO
THE ONE YOU TAKE
YOUR DEEN FROM!**

MUHAMMAD IBN SIREEN 



SCAN TO READ

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FROM THE EDITOR

Assalamu Alaikum Wa Rahmatullahi Wa Barakatuhu,

All praise is due to Allah for allowing us to present the October 2024 issue of **Knowledge is Deen**. Our aim remains to provide content that nurtures the soul and strengthens our connection to Islam through meaningful knowledge.

In this issue, we have introduced a section from the famous book **Talbees Iblees** by the esteemed scholar of Islam **Imam Ibn-ul-Jawzi** (Rahimahullah), apart from offering articles, Quran tafseer, hadith reflections and others.

We thank our readers for their support and pray to Allah that this effort benefits the Ummah positively. May Allah ﷻ accept it and guide us all to the straight path. Aameen!

Mohammed Arif
Editor-in-Chief

Mohammad Aquil
Managing Editor

BY SHAYKH MUHAMMAD LUQMAN

AS-SALAFI رحمه الله

AND, WHO IS MORE UNJUST...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

”

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ٦٦

سورة الأنعام 93

TRANSLATION

And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal something like what Allah revealed." And if

Lie

to speak untruthfully with
deceiving, to convey a

you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands saying, "Discharge your souls! Today you will be awarded the punishment of extreme humiliation for what you used to say against Allah other than the truth and that you were, toward His verses, being arrogant."

TAFSEER

In this noble verse **three kinds of people** have been mentioned that who can be more **unjust** than they:

1. Those people **who invent a lie** against Allah ﷻ claiming that He has partners or fabricate such commands by themselves regarding lawful and unlawful things.
2. The second kind of people are those who **falsely claim** that Allah ﷻ sent them as Prophets and say a Divine revelation came to them from Allah.

3. And the third kind of people are those who **claim that they can also reveal** the like of what Allah ﷻ has revealed i.e., "the Qur'ān".

Such **wicked deeds** are committed by those people who do not believe in the Hereafter, and they are not aware of what will be the end of such wicked people. Allah ﷻ has stated in the following verses that when such people suffer from the hardships and afflictions of death, the angels will be punishing them, stretching forth their hands, beating them saying "**Deliver your souls!**"

Hafiz Ibn Kathir writes that when the disbelievers are near death, the angels will convey the news to him of torment, punishment of Hell-fire, and the wrath of the Most Beneficent, Most Merciful, then their souls try to run away and refuses to come out of the body of the disbeliever. The angels will keep beating the disbeliever until his soul exits from his body while the angels keep saying, "Take out your souls from your bodies, you will be subjected to **humiliation** and **disgraceful** torment for what you used to **utter unjust words** about Allah ﷻ other than the truth."

Surah Al-An'aam 6:93, Tayseer-ur-Rahman Li Bayaan-il-Qur'an by Shaykh Muhammad Luqman As-Salafi, Dar Al Daie Publication, Riyadh, Saudi Arabia

BY IMAM YAHYA IBN SHARAF

AN-NAWAWI رحمه الله

LEAVE THE DOUBTFUL...

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ
سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَيْحَانَتِهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْ مَا يُرِيكَ إِلَى مَا لَا
يُرِيكَ". رَوَاهُ التِّرْمِذِيُّ الأربعةون النووية، 11

TRANSLATION

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah ﷺ, and the one much loved by him, who said: I memorised from the Messenger of Allah ﷺ : "**Leave that which makes you doubt for that which does not make you doubt.**"

أحاديث الأربعين النووية 40 HADITH



EXPLANATION OF THE HADITH

This Hadith is from **al-Hasan bin Ali bin Abi Talib** (May Allah be pleased with them both). Al-Hasan and Al-Husayn are two **sons of Fatimah**, the daughter of the Messenger ﷺ; so it was said regarding him, "the grand-child of Allah's Messenger". **As-Sibt** means the son from the daughter while **Hafeed** is the son from the son.

His saying: "and his heart-felt" i.e. the heart-felt of the Messenger ﷺ. **Ar-Rayhanah** is the flower with pleasant scent. This qualification is for al-Hasan because he is admirable, Allah has granted him much beauty in his nature and character. And with regard to him, the Prophet ﷺ said: **"This son of mine is a leader, and Allah will soon grant him reconciliation between two parties amongst the believers."**

He described him as a **leader**, i.e. a head, an esteemed, eminent and high ranking; and he is like that because he is from the household of prophethood, and because he is admirable in his person, character, and his deen. He is of good character.

And from his virtues is what he did as foretold by the Messenger ﷺ of preserving the blood of the Muslims when he was given allegiance to be the caliph after the killing of his father, Ali. **Mu'awiyah** was with the people of Sham in a battle with Ali and those with him. So a battle ensued between two great armies amongst the Muslims - an army led by Ali and the other led by Mu'awiyah - consequent upon the **killing of Uthman bin Affan**. The killing of Uthman opened a door to the Muslims which the Muslims continue to suffer from, and that was the door of **tribulation** — and the refuge is with Allah.



When Al-Hasan saw how the matter was and that there was war between Muslims, he stepped-down for Mu'awiyah to prevent bloodshed amongst the Muslims.

That year is called, **The Year of Jama'ah** because the Muslims unified in it. This was out of Allah's favor, and then by the virtue of al-Hasan; and as such, the Messenger's glad-tiding was fulfilled.

He said: I committed to memory from Allah's Messenger ﷺ **"Leave that which makes you doubt for that which does not make you doubt"**. **"Leave"** i.e. avoid "that which makes you doubt" that is, what you are unsure of; taken from the word, **Rayb**, doubt, "...for that which does not make you doubt" for that which does not involve doubt. If you have two things, one of which is doubtful and the other does not involve doubt you should take that in which there is no doubt. This is similar to his saying which had preceded: **"So, whoever refrains from the ambiguous matters has protected his religion and honor."** So, his saying: "Leave that which makes you doubt" means: **avoid what you are unsure of** "...for that which does not make you doubt": what does not include doubt so that your mind can find rest and you can keep away from the doubt. If you choose that which is doubted, your mind will be in **apprehension** and **confusion**; but if you choose what is free of doubts, your mind finds **tranquility** and **rests**.

If you are in doubt about **some money** - whether it is **forbidden or permissible**; and there is another about which you are sure that it is permissible, **take** that which is sure and **leave** the doubtful.

Similarly, when a **particular food** is confusing to you whether it is lawful and another precludes any doubt regarding its lawfulness, you should eat the clearly lawful and leave the doubtful.

If the matter **regarding a woman** becomes unclear to you whether she is unlawful to you for marriage by breastfeeding or not? You should leave her, and get married to the one about which there is no doubt.

This is a great fundamental principle among the principles of the deen.

The explanation of Imam An-Nawawi's 40 Hadith, Explanation by Shaykh Dr. Saalih Al Fawzan, Dar Makkah International Printing & Distribution



THE FORTY HADITH OF
IMAM AL-NAWAWI

GENERAL TREATMENT OF PRISONERS

By Maulana Akbar Shah Najeebabadi 

SEERAH LIFE OF THE PROPHET

When the captives of the battle of Badr reached Al-Madinah, the Prophet ﷺ said distributing them among the Companions, "**Treat them generously.**" Among them was **Abu Aziz bin Umair** who was the standard-bearer of the disbelievers' army and also the full brother of **Mus'ab bin Umair**. Abu Aziz relates, "When I was being brought to Al-Madinah, I was in the custody of a group of the Ansar. Whenever they sat down to dine, they gave bread to me and they began to eat dates. Being ashamed, I tried to



return it but whenever I gave the bread to any of them, he gave it back to me." On reaching Al-Madinah, Abu Aziz was lodged with Abu Yusr Ansāri.

Mus'ab bin Umair said to Abu Yusr Ansāri, "Treat him roughly, for his mother is a wealthy woman." Abu Aziz said, "Brother, **is it for you to give this counsel?**" "You are not my brother," replied Umair, "instead he is my brother who is tying up your hands." The mother of Abu Aziz sent four thousand dirhams for his release.

Concerning the captives, Allah's Messenger ﷺ sought the advice of the Companions. **Umar bin Khattab** submitted, "In my opinion everyone of us should kill his own relatives to establish beyond doubt that, in Islam, love of faith is far greater than love for relations." **Abu Bakr** said, "Let all the captives be released in return for reasonable ransoms so that the amount be invested in developing weaponry. Besides, some of them may embrace Islam in future." The Prophet ﷺ liked the proposal of Abu Bakr.

Some of the prisoners were released **without ransom**. The Makkans sent from 1000 to 4000 dirhams to pay for the release of their relatives. The captives who knew reading and writing but were unable to pay ransom were allowed freedom after teaching ten children to **read and write**.



Zainab, the daughter of the Prophet ﷺ, sent her necklace as a ransom for the release of **Abul-Aas**, her husband, who was also among the captives. Allah's Messenger ﷺ noticed the necklace and said to his Companions, "If you think it fit, send the necklace back to Zainab, for it was a gift from her mother Khadijah." The Companions were pleased to accept it and released Abul-Aas at once. Abul-Aas then hurried back to Makkah and sent Zainab to Al-Madinah at once. He **accepted Islam** three or four years after this event.

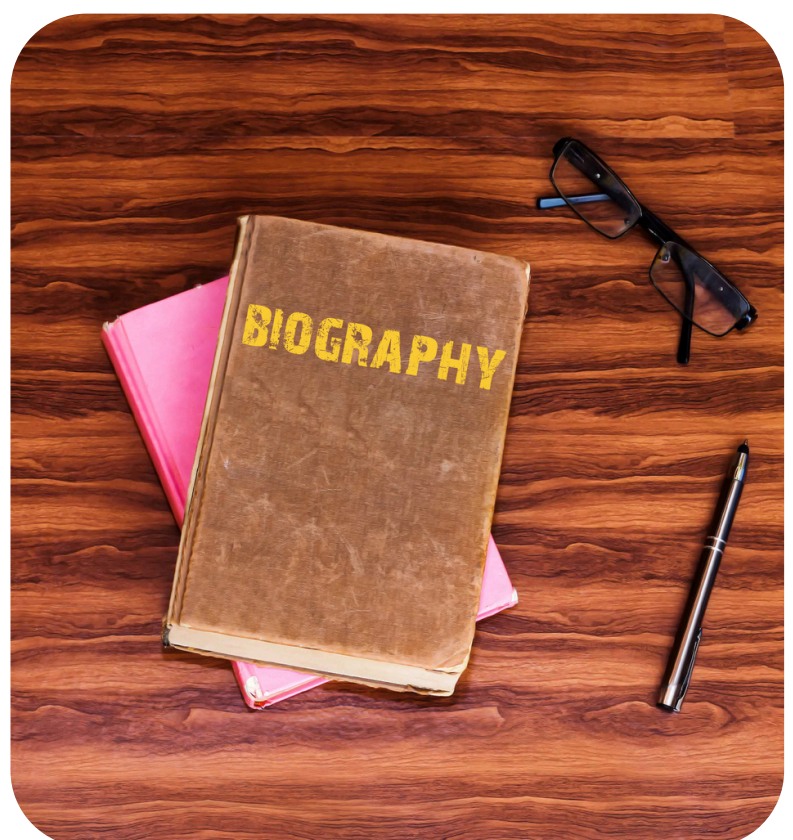
Maulana Akbar Shah Najeebabadi, The History of Islam, Vol. 1, page 163-164,
Darussalam Publication, Riyadh, Saudi Arabia

UTHMAN BIN AFFAN رضي الله عنه



- His name was **Uthman bin Affan bin Al-Aas**, and he was born in Makkah six years after the Year of the Elephant, and his title was "**Dhun-Noorain**" (the Possessor of Two Lights).
- He was five years younger than the Prophet ﷺ.
- His father's name was **Affan bin Al-Aas**, and his mother's name was **Arwa bint Kurayz**.
- He participated in both migrations, i.e., the migration to Abyssinia (Habsha) and the migration to Madinah.

- His was married to the Prophet's daughter, **Ruqayyah**, and through this relationship, he became the **son-in-law** of the Prophet ﷺ.
- After the death of Ruqayyah, which occurred on the night of the Battle of Badr, he was married to the Prophet's second daughter, **Umm Kulthum**.
- Due to being married to two daughters of the Prophet ﷺ, he was given the title "Dhun-Noorain" (the Possessor of Two Lights).
- He was one of the ten companions who were given the **glad tidings** of Paradise during their lifetime.
- He never worshipped idols before Islam, nor did he ever touched alcohol.
- He was very **wealthy** and had good **knowledge** of the genealogies, history, and poetry of the Arab tribes.
- Upon the invitation of Abu Bakr (may Allah be pleased with him), he accepted Islam when he was 34, and among men, he was the **fourth person** to embrace Islam.



- He was a **Hafiz** of the Qur'an, and before the Prophet's passing, he recited the entire Qur'an to him once.
- Upon arriving in Madinah, he and his wife Ruqayyah stayed at the house of **Abu Talha bin Saabit**, and shortly after, he moved to his new home.
- He participated in all the battles except for the **Battle of Badr**, during which his wife Ruqayyah was critically ill, and she passed away on the same night.
- His marriage to Umm Kulthum took place in the 3rd year of Hijrah.
- In the 9th year of Hijrah, when Umm Kulthum also passed away, the Prophet ﷺ said to him, "If I had another daughter, I would have married her to you."



- He greatly supported Islam with his wealth in various ways, such as purchasing the well of Rumah for **20,000 dirhams** and dedicating it as a waqf for the Muslims.

- He also bought the land adjacent to Masjid an-Nabawi for **25,000 dirhams** to help expand the mosque, and providing many weapons and military supplies for the Muslim army during the Battle of Tabuk.
- After Umar bin Khattab (may Allah be pleased with him) was martyred, he was chosen as the **third caliph** of the Muslims.
- The process of **compiling the Qur'an** into a complete book took place during his caliphate.
- In the year 35 Hijri, the rebels besieged his house, cutting off food and water, and after 40 days in this state, he was **martyred** on the 18th of Dhul Hijjah, 35 H.
- His caliphate lasted a total of **12 years** (from 23 H to 35 H).

Taken from Hayat-e-Sahabah Ke Darkhashan Pahloo

By Mahmood Ahmad Ghazanfar



THE MAGNIFYING GLASS ON CLARIFYING MANY COMMON ERRORS PART-3

By Shaykh Saalih Ibn Abdul Azeez Ibn Muhammad Aal-Shaykh رحمته الله



21

Closing the eyes for no reason. This is an objectionable act (makrooh) as Ibn Al-Qayyim (Rahimahullah) mentioned: "Closing the eyes was not from the guidance of Rasoolullah ﷺ".

22

Eating or drinking or laughing in the Salah thus nullifying it. As far as eating and drinking, there is consensus with regards to the fardh. Ibn Al-Mundhir stated: "The scholars are in

consensus agreement that the one praying is forbidden from eating and drinking. There is also a consensus among them that to do so intentionally necessitates repetition of the Salah." Ibn Al-Mundhir also transmits that there is consensus that the Salah is nullified by laughing.

23

Raising the voice in recitation to the point of distracting those around. It is recommended (mustahabb) that one hears himself, not to the point that it interrupts anyone who is reciting the Qur'an or performing salah.

24

Crowding in on those who are praying. This is a type of forbidden inflicting of harm. It is upon the praying person to pray in a place where the space ends unless he sees an opening sufficient for him to pass and then there is no harm.

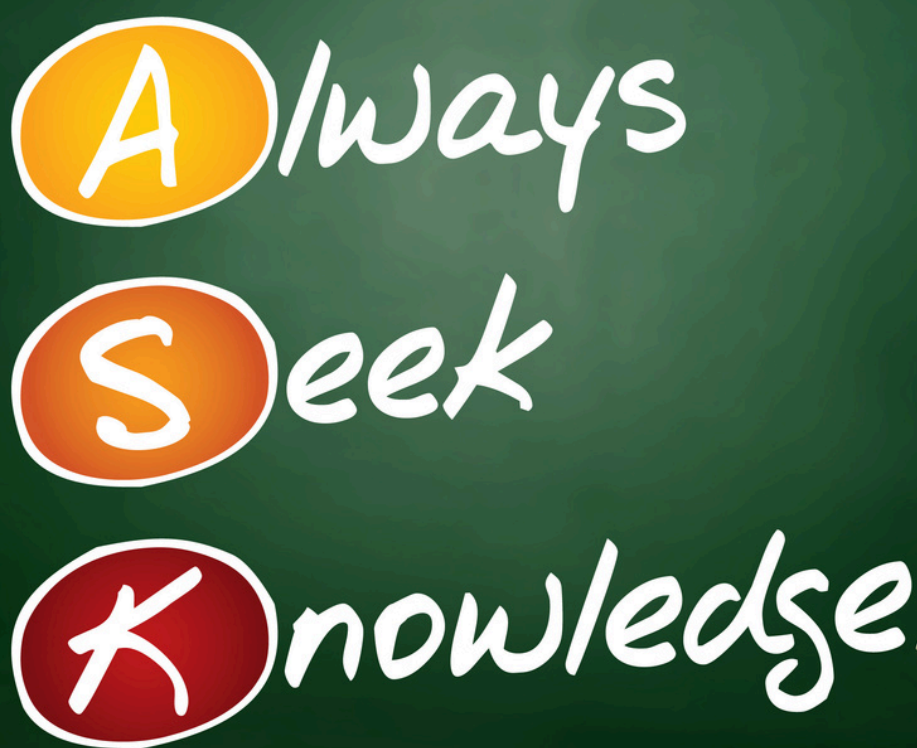
25

Not making the lines straight. Allah has ordered the proper performance of Salah saying "And establish (aqeemu) the Salah". The Prophet has likewise stated: "Straighten your lines for verily straightening of the lines is a part of correct performance of Salah."

To Be Contd. **إِنْ شَاءَ اللَّهُ**

THE ETIQUETTE OF SEEKING KNOWLEDGE PART-2

By Shaykh Bakr Abu Zayd رحمته الله تعالى



Always
Seek
Knowledge

THE ETIQUETTE OF SEEKER'S INNER SELF

2. Be adherent to the path of the Salaf as-Saalih

Be **Salafi** upon the Path, the path of the Salaf as-Saalih from the Sahabah (the Companions) and those who followed after them, who pursued their tracks in all aspects of the Deen from Tawheed to acts of worship, and so forth.

Be distinguished as strictly adhering to the tracks of the Messenger of Allah ﷺ and implementing the sunan upon yourself and leaving argumentative or doubtful speech, and not becoming engrossed in 'ilm al-kalam (rhetorical speech), and all that attracts sins, and diverts from the Sharee'ah.

Imam Adh-Dhahabi (Rahimahullaah) said: "It was declared authentic that **Imam Daraqutnee** said: 'There is nothing I despise more than 'ilm al-kalaam', I say (i.e. Adh-Dhahabi) that the man never ever became involved in 'ilm al- kalaam or argumentative speech or ever became engrossed in 'ilm al-kalaam, rather he was a salafi." Indeed these people are **Ahl us-Sunnah wal Jamaa'ah** (The People of the Sunnah and the Community), those who pursue the tracks of the Messenger of Allah ﷺ and they are just as **Shaykh al-Islaam Ibn Taymiyyah** described them: "Ahl us-Sunnah (the people of the Sunnah) are the finest selection of the Muslims, and they are the best people towards people." So adhere to the Path

وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ

"And do not follow other paths, for you will be separated from His Path..."

(Al-An'aam, 153)

To Be Contd. إِنَّ شَاءَ اللَّهُ

THE DEVIL'S DECEPTION

PART-1

By Imam Ibn Al-Jawzi رحمه الله

THE DEVIL'S DECEPTIONS

THE DEVIL'S DECEPTION OF THE WORSHIPERS IN THEIR DEVOTIONS

Know that the biggest gate from which Iblees enters to people is **ignorance**, and he does so freely. As for a knowledgeable person, he only sneaks up to him. Iblees takes advantage of worshipers because most of them are ignorant as they occupy themselves with worship and do not seek knowledge. **Rabi' Ibn Kathaym** said: *"Study jurisprudence, and then become an anchorite."*



Iblees convinces them that worship is better than seeking knowledge. In fact, **seeking knowledge** is better than performing voluntary rituals.

Iblees convinces them that the objective of seeking knowledge is to act upon it, but also convinces them that the actions required are those of the limbs. They are unaware that the heart acts as well, and that the **heart's actions** are more important than those of the limbs.

Mutarrif Ibn 'Abdullah said: *"Extra knowledge is better than extra worship."*

And **Yusuf Ibn Asbaat** said: *"It is better for you to learn a chapter of knowledge rather than joining in seventy battles."*

Al-Mu'afa Ibn Imran said: *"Documenting a single hadith is better, to me, than praying an entire night."*

Now that Iblees has deceived them to put seeking knowledge aside, he begins to deceive them with regards to the performance of **rituals**.

Below is a list of deceptions into which Iblees traps the worshippers and renders their worship invalid or less effective.

DEVIL'S DECEPTION OF THE WORSHIPPERS IN MATTERS OF WUDU

- 1 Iblees convinces them to take too long while answering the call of nature.
- 2 Iblees convinces others to use too much water in cleaning oneself
- 3 He convinces some of them to make verbal intention for wudu
- 4 Others are deceived into using too much water for wudu thus wasting water as well as valuable time
- 5 Some people use a big container of water for wudu, they pour and pour and rub and rub. They torture themselves and go against the Sunnah

DEVIL'S DECEPTION OF THE WORSHIPPERS REGARDING ADHAN

- 1 He deceived people into mixing Fajr Adhan with other forms of Dhikr.

2

Iblees deceived people into adding a musical rhythm to Adhan, it strips Adhan from the required reverence and makes it almost like singing.

DEVIL'S DECEPTION OF THE WORSHIPPERS REGARDING PERFORMING SALAH

1

Some of them wash their clothes repeatedly to make sure that they are pure, sometimes they wash clothes even if they are touched by others.

2

Others were deceived into not attending congregational prayers whenever there is rainwater on the roads.

3

Some of them pronounce the intention to perform prayer saying: I will pray such and such.

To Be Contd. **إِنْ شَاءَ اللَّهُ**

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