

In the Name of Allaah, Most Gracious, Most Merciful

THE ISLAMIC LEGAL VIEW- POINT ON CELEBRATING THE ANNIVERSARY BIRTHDAY (MAWLID) OF THE PROPHET (Peace and blessings of Allaah be upon him)

Praise be to Allaah, and peace and blessings be unto his Apostle as well as unto the Apostle's family, companions, and whomsoever was rightly guided by him. And now to our topic:

The question is, quite often, broached by a lot of people about the Islamic legal viewpoint on celebrating the anniversary birthday (Mawlid) of the Prophet (Peace and blessings of Allaah be upon him), keeping vigil in the meantime, and extending peace greeting to him, etc., such as what is quite often done on the feasts (Mawalid).

And the answer is that it is inadmissible to celebrate the anniversary birthday of the Prophet (Peace and blessings of Allaah be upon him) nor that of anyone else, since it is one of the heretic evils brought about in religion, as the Apostle (Peace and blessings of Allaah be unto him) never did so, and neither did his true Caliphs, nor others of his companions- may Allaah be pleased with all of them- nor those who followed them with good faith in the pre-eminent centuries; let alone the fact that they were more versed in Sunnah, and more perfect than their descendants in revealing their affection to the Apostle (Peace and blessings of Allaah

be upon him) as well as in observing his tradition. It is established as valid that the Prophet (Peace and blessings of Allaah be upon him) said: (If anyone introduces into this affair of ours anything which does not belong to it, it is rejected.) In another tradition he said: (You must observe my own precepts [Sunnah], and the precepts of the Rightly Guided True Caliphs after me. Let all of you abide by them, and cling stubbornly to them, and beware of novelties, since each novelty is a heresy, and each heresy is an error). Both traditions involve a strong admonition against bringing about and acting on the strength of heresies. Allaah – glory be to Him – says in His Glorious Quran: (And so take what the Apostle assigns to you, and deny yourselves that which he withholds from you). He-glory be to Him-also says: (then let those beware who withstand the Apostle's order, lest some trial should befall them, or a grievous Penalty be inflicted on them). The Almighty – praise be to Him – also says: (Verily in the Apostle of Allaah ye have a good example for him who looketh unto Allaah and the Last Day, and remembereth Allaah much). He says too: (The vanguard [of Islam] the first of those who forsook [their homes] and of those who gave them aid, and [also] those who follow them in [all] good deeds, - well- pleased is Allaah with them, as are they with Him: for them hath He prepared Gardens under which rivers flow to dwell therein for ever: that is the supreme Felicity). Allaah also says: (This day I have perfected your religion for you Islam as your religion). The verses to that effect are numerous. To bring about such birthday celebrations (Mawalid) purports that Allaah-praise be to Him-has not

yet completed the religion to this nation, and that the Apostle (Peace and blessings of Allaah be upon him) did not announce what should be observed by the nation, till those later people came up, and introduced into the Religion of Allaah what Allaah has not sanctioned, on the pretence that this matter enables them to get close to the consent of Allaah, despite the fact that it, sure enough, involves a serious menace, and an opposition to Allaah-praise be to Him-as well as to His Apostle (Peace and blessings of Allaah be upon him) at a time when the Almighty Allaah-glory be to Him- had perfected the religion for His human beings, and completed His favour upon them. As also the Apostle (Peace and blessings of Allaah be upon him) had fulfilled his plain true mission, and left no means leading to paradise, and keeping away from the Fire without being elucidated. It is established as valid in the authentic Hadith (traditions) that 'Abdullah ibn 'Amr –may Allaah be pleased with both of them-passed on a report where in the Apostle of Allaah-peace be unto him-said : (Never was a Prophet sent out by Allaah without being assigned the task of guiding his people to the best of what he teaches them, and warning against the malice of what he teaches them)-Muslim transmitted it in his Sahih. Consider the fact that our Prophet (Peace and blessings of Allaah be upon him) is, no doubt, the most distinguished, and the Seal of the prophets; let alone the fact of his precedence with respect to information and guidance. If birthday celebrations (Mawalid) were considered religious, and sanctioned by Allaah –praise be to Him-the Apostle (Peace and blessings of Allaah be upon him) would

have expounded the matter to the people, or done it himself in his lifetime; or his companions-may Allaah be pleased with them- would have performed it themselves at least. Since celebrations such as these were never performed, it has become known that they have absolutely nothing to do with Islam. The matter of such celebrations is rather one of the evil innovations against which the Apostle (Peace and blessings of Allaah be upon him) admonished his people, as it was demonstrated in the aforesaid traditions. There are many other traditions to that effect, such as the saying of the Apostle (Peace and blessings of Allaah be upon him) in the course of a Friday sermon: (and now to our topic: the best speech is that of the Qur'an, and the best guidance is that of Muhammad (Peace and blessings of Allaah be upon him) and the most wicked matter is that of heretic innovations, and each heresy is an error). Imam Muslim transmitted it in his Sahih.

Verses and traditions about this matter are a great many. A group of scholars has declared rejection of, and warning against such celebrations as these (Mawalid), in pursuance of the aforementioned evidences and their likes. Some later scholars, however, were at variance with the others, and approved of such celebrations, provided they are free from such reprehensible actions as being immoderate in their view about the characteristics of the Apostle (Peace and blessings of Allaah be upon him) and the company of men and women, and using musical instruments, and such other things as rejected by the immaculate Revelation, and still they held them to be good innovations. The Islamic legal standard is to

refer the case at issue among people to the Scripture (Quran) of Allaah and the precepts (Sunnah) of His Apostle Muhammad (Peace and blessings of Allaah be upon him) Allaah-glorify be to Him- also says: (O he who believe, obey Allaah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allaah and his Apostle, if ye do believe in Allaah and the Last Day: That is best, and most suitable for final determination). The Almighty also says: (Whatever it be wherein ye differ, the decision thereof is with Allaah). We have referred this matter, to wit, Mawalid celebrations, to the Scripture of Allaah-glorify be to Him- and found out that it enjoins on us the duty of obeying the Apostle (Peace and blessings of Allaah be upon him) in what he brought forth, admonishes us against what he prohibited us from doing, and informs us that Allaah-glorify be to Him- has perfected the religion for this nation. Since this sort of celebration is not part of what the Apostle (Peace and blessings of Allaah be upon him) did brought forth, it has nothing to do with the religion Allaah perfected for us, and enjoined us therein to obey the Apostle. We have, too, referred the matter to the precepts (Sunnah) of the Apostle (Peace and blessings of Allaah be upon him) and found therein that he never performed such a thing, nor enjoined on us to do it, and neither did his companions – may Allaah be pleased with them. We have, thus, learned that such a matter has nothing whatsoever to do with religion, and that it is rather a kind of heretic innovations, and imitation of the people of the Scripture-Jews and Christians- in their festivals. Such being the case, it becomes

quite clear for any person possessed of the least power of mental perception, the desire to know the truth as well as being fair in seeking it, that birthday celebrations (Mawalid) have nothing to do with Islam; yet they are rather some kinds of heretic innovations that Allaah-glorify be to Him- and His Apostle (Peace and blessings of Allaah be upon him) enjoined us to abandon and to be cautious of. Any sensible person should not be dazzled by the great number of people doing such a thing in all countries, since truth is not to be recognized through the numerousness of doers, but it is recognized through the Islamic legal evidences, as the Almighty Allaah says on Jews and Christians: (And they say: "None shall enter Paradise unless he be a Jew or Christian." ...Those are their [vain] desires. Say: "Produce your proof if ye are truthful). The Almighty also says: (Wert thou to follow the common run of those on earth, they would lead thee away from the Way of Allaah).

Furthermore, most of these (Mawalid) – heretic as they are- are not quite free from other reprehensible actions, such as the company of men and women, use of songs and musical performances, drinking alcoholic beverages and narcotics as well as other evils. Besides, there may occur what is more tremendous; that is, gross polytheism through exaggeration and exceeding the proper characteristics of the Apostle (Peace and blessings of Allaah be upon him) or those of others of holymen, as well as invoking him, appealing to him for aid, petitioning him, and believing that he is cognizant of the Unseen, and such other

atheistic things as practiced by lots of people in the course of their celebrating the Mawlid of the Prophet (Peace and blessings of Allaah be upon him) and of others of the so-called holymen. In the authentic hadith, the Apostle (Peace and blessings of Allaah be upon him) said: (Beware of exceeding the proper limits of religion; since people, earlier on, were perished with this matter). He (Peace and blessings of Allaah be upon him) also said: (Do not lavish praise on me, as did the Christians with the Son of Mariem. Only I am a human being. Say the Servant and the Apostle of Allaah). Al-Bukhari excerpt it in his Sahih from the account of 'Omar-may Allaah be pleased with him. The remarkable and atonishing thing about the matter is that lots of people attend actively to these innovated celebrations and uphold them, while they fail to do what Allaah made incumbent upon them such as attending Friday and congregational prayers. In spite of it, they pay no attention to them. Neither do they think they had committed a gross vile deed. This is due, beyond doubt, to weakness of faith and lack of discernment as well as to copiousness of various trespasses and sins reigning over the hearts. May Allaah favour us and all Muslims with the grace of safety from these evils. Among other things, some of them think that the Apostle (Peace and blessings of Allaah be upon him) attends the mawlid. They, therefore, rise in honour of him with pin arms. This is a sort of patent falsehood and the vilest ignorance, as the Apostle (Peace and blessings of Allaah be upon him) shall not rise out of his grave before the Day of Judgement, neither does he contact any human beings nor does he attend their

meetings. He is rather abiding in his grave until the Day of Judgement, with his soul quite settled with his Rub highly elevated in the Eternal Abode, as Allaah-glory be to Him-says in the Quranic Chapter "Al-Mu'minoun": (After that, at length, ye will die. Again, on the Day of Judgement, will ye be raised up). The Prophet (Peace and blessings of Allaah be upon him) said: (I am the first, whose grave will split on the Day of Judgement, and then I shall be the first intercessor, and the first to be granted the right of interceding).

This glorious verse in addition to the holy tradition, and all other verses and traditions to the same effect, all indicate that the Prophet (Peace and blessings of Allaah be upon him) and his likes of the dead will only rise out of their graves on the Day of Judgement. This matter is incontrovertibly based on the consensus of Muslim scholars. Every Muslim should, therefore, beware of such things, and be on his guard against such innovations of the ignorants and their likes as heresies and superstitions, for which Allaah has revealed no legitimization. What a perfect helper and trustee Allaah is. And there is no power and no strength save in Him.

As to praying for Allaah to bless his Apostle and grant him peace, it is the best of approaches and deeds of righteousness as the Almighty Allaah says: (Allaah and His Angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect). The Prophet (Peace and blessings of Allaah be upon him) also said: (Whoever sends blessings once on me, Allaah shall bless him the tenfold of

it). Such an act is licit at all times, and confirmed at the end of each prayer. It is even imperative, according to a group of learned men, in the last Tashahud of each prayer, and a confirmed Sunnah on several occasions such as following the call-to-prayer, upon speaking of the Apostle (Peace and blessings of Allaah be upon him) and on Friday and Friday-nights according to so many a tradition (Hadith)

May Allaah grant us, along with all Muslims, success in comprehending his religion and maintenance of it. May He, too, favour us all with sticking fast to the Sunnah and caution against the heresy. Allaah is All-kind and Magnanimous, and may peace and blessing of Allaah be unto our Prophet Muhammad, his family, and his companions.

THE ISLAMIC LEGAL VIEWPOINT OF CELEBRATING THE ANNIVERSARY NIGHT OF ISRA' AND MI'RAJ.

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Praise be to Allaah, and peace and blessings of His be unto the Apostle, his family, and his companions- and now to out topic:

The event of Isra' and Mi'raj is, beyond doubt, one of the great prodigies of Allaah denoting the truthfulness of His Apostle Muhammad (Peace and blessings of Allah be upon him) and the lofty position which Allaah-glory be to Him- gas granted him. It is, as well, an evidence of the

surpassing Omnipotence of the Almighty and His Exaltedness-glory be to Him- above all His human beings. The Almighty Allaah says: (Glory be to [Allaah] who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts we did bless, -in order that we might show him some of Our Signs: for He is the one who heareth and seeth [all things].) It has been transmitted in uninterrupted succession that the Apostle (Peace and blessings of Allah be upon him) was ascended into the Heavens, the gates whereof were opened for him, until he passed through the seventh firmament when his Rub addressed him of what he willed, and enjoined upon him the five prescribed prayers. The Almighty Allaah had previously prescribed them at first as fifty prayers, but our Prophet Muhammad (Peace and blessings of Allah be upon him) continued to demand easing, till the Almighty made them only five prayers. As duties they are only five, yet they are still fifty as far as recompense is concerned, since a good deed is worth the tenfold of it. Praise be to Allaah for all His favours.

The night wherein the event of Isra' and Mi'raj occurred had not been particularized in the authentic Hadith. All that was in this concern, according to the scholars of Hadith, has not been asserted as valid by the Prophet (Peace and

blessings of Allah be upon him). Such is the extensive judiciousness of the Almighty Allaah that He made people forget it. Even if its particularization had been asserted, Muslims should have not favoured it with any devotional services whatsoever. They are not permitted to celebrate its anniversary, since the Prophet (Peace and blessings of Allah be upon him), and his companions -May Allaah be pleased with them- never did it. Neither did they favour it with certain acts of devotion. Should such celebration of the Night be a licit matter, the Apostle (Peace and blessings of Allah be upon him), would have expounded it to the nation, either by word or by deed. And if such a thing had occurred, it would have been known and become common, and the companions-may Allaah be pleased with them- would have transmitted it to us. They, in fact, passed on from their Prophet (Peace and blessings of Allah be upon him), everything Muslims are in need of. Never were they remiss with regard to religion, nay, they were outstrippers to every good. Should celebration of this anniversary Night were licit, they would have been the first to do it. The Prophet (Peace and blessings of Allah be upon him), is most sincere in guiding people. He most truly fulfilled his mission, and performed his noble duty. If the glorification and celebration of that Night had something to do with Islam, the Prophet (Peace and blessings of Allah be

upon him), would have never neglected it. Neither would he have concealed it. And since nothing of such a matter have ever occurred, it has become known that glorification and celebration of that Night has absolutely nothing whatsoever to do with Islam, because the Almighty Allaah has perfected for this nation its religion, completed His favour upon it, and rebuked the innovators who introduce in religion that which Allaah had not allowed. The Almighty-glory be to Him- says in the Quranic Chapter Al-Ma'ida: (This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion).[5:3]. Allaah -may He be exalted- also says in Chapter Al-Shura: (What! Have they partners [godhead], who have established for them some religion without the permission of Allaah? Had it not been for the Decree of Judgement, the matter would have been decided between them [at once]. But verily the wrongdoers will have a grievous Penalty). Warning against heresies, and declaring that they are errors by way of reminding the nation of their gruesome peril, and estranging people from committing them, have been established as valid in the authentic Hadith of the Apostle (Peace and blessings of Allah be upon him). It has been asserted as valid, among other traditions, in both Sahih Muslim and Sahih Al-Bukhari, on the authority of A'isha -may Allah be pleased

with her- that the Prophet (Peace and blessings of Allah be upon him), said: (If anyone introduces into this affair of ours anything which does not belong to it, it is rejected). In another version by Muslim, the Prophet said: (Whoever performs a deed inconsistent with our principles, it will be rejected). Muslim transmitted in his Sahih, on the authority of Jabir-may Allaah be pleased with him- that the Apostle (Peace and blessings of Allah be upon him), was always used to saying in his speech on Fridays: (and now to our topic; the best speech is that of the Quran, and the best guidance is that of Muhammad (Peace and blessings of Allah be upon him), and the most wicked matter is that of heretic innovations and each heresy is an error). It is reported in the Sunan (precepts) on the authority of Al-'irbad ibn Sariah-may Allaah be pleased with him-who said: the Apostle (Peace and blessings of Allah be upon him), gave us an eloquent exhortation that scared the hearts, and shed tears from the eyes. We said: O Apostle of Allah, it looks as if it were a farewell exhortation. Admonish us. Hethen said: "I enjoin you to fear Allah, and to hear and obey your commander even if he were a slave; for those of you who live after me will see great disagreement. You must therefore follow my Sunnah and that of the rightly guided Caliphs. Hold to it, and stick fast to it. Avoid novelties; for every novelty is an innovation, and every

innovation is an error). The traditions to that effect are numerous. Caution and intimidation against heresies have been established as a matter of fact, on the authority of the companions of the Apostle (Peace and blessings of Allah be upon him), and the pious ancestors thereafter. Such was the case only for its being an unnecessary addition to religion, a prescription of something novel without the permission of Allaah, and an imitation of the adversaries of Allaah, as did the Jews and the Christians with regard to making additions to their religion, and inventing what was beyond the permission of Allaah, since that act of theirs was attended by their being prejudicial to Islamic religion, and accusing it of lack of perfection. This matter is quite known to be rife with a great deal of gross corruption, ignominious file actions, contradiction with the saying of the Almighty Allaah: (This day I have perfected your religion for you....), and an obvious contrast to the traditions of the Apostle (Peace and blessings of Allah be upon him), that caution against, and estrange from heresies.

I hope that the aforementioned evidences are quite enough for the truth-seeker to reject this heresy, namely, that of celebrating the anniversary Night of 'Isra' and Mi'raj, and to caution against it, considering that it has absolutely nothing

to do with Islam. In view of the fact that Allaah has enjoined the duty to give Muslims sincere advice, to elucidate the divine prescription for them, and to proscribe concealing of knowledge to them, I decided to call the attention of my Muslim brethren to this heresy which became so rife in a lot of countries that some people deemed it pertaining to religion.

We ask Almighty Allaah for the betterment of all Muslims, to grant them success in comprehending the religion, and to give us, along with them, success to abide by truth, maintain it, and relinquish what is incompatible with it. He -glory be to Him- is the omnipotent Lord of it. May peace and blessings of Allaah be unto His Servant and Apostle, our Prophet Muhammad, his family, and his companions.

THE ISLAMIC LEGAL VIEWPOINT ON CELEBRATING THE ANNIVERSARY OF MID-SHA'BAN NIGHT.

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Praise be to Allaah for having perfected the religion for us, and having completed His favour upon us. May peace and blessings of Allaah be unto His Prophet and Apostle Muhammad, the Prophet of repentance and mercy. And now to our topic:

The Almighty Allaah says: (This day I have perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion).[V:3]. Allaah also says: (what! Have they partners [in godhead], who have established for them some religion without the permission of Allaah)[XLII:21]. It is established as valid in both Sahih Muslim and Sahih Al-Bukhari, on the authority of A'isha –may Allaah be pleased with her- that the Prophet (Peace and blessings of Allaah be upon him), said: (If anyone introduces into this affair of ours anything which does not belong to it, it is rejected). In another version by Muslim, the Prophet said: (Whoever performs a deed inconsistent with our principles, it will be rejected). Muslim transmitted in his Sahih, on the authority of Jabir-may Allaah be pleased with him- that the Apostle (Peace and blessings of Allaah be upon him), was always used to saying in his speech on Fridays: (and now to our topic; the best speech is that of the Quran, and the best guidance is that of Muhammad (Peace and blessings of Allaah be upon him), and the most wicked matter is that of heretic innovations and each heresy is an error). The verses and traditions to that effect are numerous. They distinctly prove that Allaah-glory be to Him- has perfected for this nation its religion, and completed his favour upon it. The Almighty Allaah has not taken His Prophet unto Him except after he had fulfilled his plain mission, and expounded to the nation all the words and deeds such as were prescribed by Allaah. He (Peace and blessings of Allaah be upon him), had made it clear that all what people after him innovate, either by words or by deeds, and attribute to

Islam, shall be considered a rejected heresy, even if it is done with good intention. The companions of the Apostle (Peace and blessings of Allaah be upon him), were acquainted with such a matter, and so were the scholars of Islam afterwards, in such a manner that they rejected and admonished against heresies, as was the case with all who compiled books on glorification of Sunnah and rejection of heresies, such as Ibn Waddah, Al-Tartushi, Abu Shamah, and others. Among the heresies brought about by some people is that of celebrating the anniversary of mid-Sha'ban Night, and favouring its daytime with fasting. There are no reliable evidences of such a matter. It is true that there have been transmitted some traditions (Ahadith) on the merit of the Night, but they are too vulnerable to rely upon. As to what has been said concerning the merit of performing prayers in that Night it is entirely spurious, as is the opinion of so many learned men. A portion of such opinion is going to be mentioned later on, Allaah willing. There are also traditions that have been transmitted on the authority of some ancestors of Syria and others, with regard to the merit of the Night. The majority of the well-known authorities are of the opinion that it is heretic to celebrate it, that all the traditions pertaining to its merit are vulnerable, and that some of them are spurious. Among those who admonished against the matter is Al-Hafiz Ibn Rajab in his book "Lata'if El-ma'aref" (Nice Lore) and in other books. The vulnerable traditions are only valid on the religious observances the basis whereof has been established by true evidences, whereas celebrating the anniversary of mid-Sha'ban Night, on the

other hand, is too lacking for true basis to heed the vulnerable traditions.

This significant rule was stated by Al-Imam Abul Abbas Shaikhul-Islam Ibn Taymiyah-may Allaah have mercy upon him. I am going, O my reader, to cite what has been said on this issue by some learned men, in order that you may be fully aware of it. The consensus of the scholars-may Allaah have mercy upon them- is that we must refer such an issue as we differ in to the Scripture of Allaah-glory be to him- and to the precepts (Sunnah) of the Apostle (Peace and blessings of Allaah be upon him). It is the opinion expressed by both or by one of them that constitutes the Divine Law that ought to be followed, whereas we, on the other hand, should reject what goes contrary to them. Any acts of devotion such as were not mentioned by the Quran and the Sunnah are to be considered heresies that should not be pursued, to say nothing of preaching and approving of them.

Allaah-praise be to Him- says: (O ye who believe! Obey Allaah, and obey the Apostle, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allaah and his Apostle, if ye do believe in Allaah and the Last Day: that is best, and most suitable for final determination) [IV:59]. The Almighty Allaah also says: (Whatever it be wherein ye differ, the decision thereof is with Allaah) [XLII:10]. Allaah also says: (Say: 'if ye do love Allaah, follow me; Allaah will love you and forgive you your sins) [III:31]. Allaah also says: (But no, by thy Lord, they can have no [real] Faith, until they make thee judge in all disputes between them, and find in their souls no

resistance against thy decisions, but accept them with the fullest conviction). The verses to that effect are numerous, and they all provide for the necessity to refer the controversial issues to the Quran and the Sunnah, and the necessity to approve of their opinion. This is certainly the exigency of faith, and it is beneficial to human beings now and in the future, just as it is the most suitable for final determination, namely, final consequence. Al-hafiz Ibn Rajab, in his book [Lata'if El-Ma'aref] (Nice Lore) said on that issue: The followers from Syria as Khaled Ibn Ma'dan, Mak'houl, Luqman Ibn 'Amer, and others were used to glorify the mid-Sha'ban Night wherein they put themselves out for acts of devotion. People adopted the same course, and took up the glorification of that Night's meritorious position. It is said glorification of that Night's meritorious position. It is said that Judaic traditions, among other things, came to their ears. Hardly had they been notorious for the matter all over the countries when people differed in opinion. There were those who accepted the matter and agreed with them to glorify the Night, including among them a group of the people of Bassra and others, while this was rejected by most scholars of Hejaz including 'Ata' and ibn Abi Mulaikah whose opinion was transmitted by Abdul Rahman Ibn Abi Mulaikah whose opinion was transmitted by Abdul Rahman Ibn Zaid Ibn Aslam, on the strength of the companions of Malik and others who said that all was entirely a heresy. Syrian scholars were at variance in two opinions, with regard to the manner of its commemoration:

One of them is that it is desirable to commemorate the Night congregational in mosques. It was the habit of Khalid Ibn Ma'dan, Luqman Ibn 'Amer, and others on the occasion to be richly clad, to be perfumed with incense, to colour the edges of their eyelids with Kohl, and to keep vigil during their Night. Ishaq Ibn Rahawaih agreed with them on the matter, saying that it was not heretic to keep a congregational vigil during the Night.

The other opinion purports that it is reprehensible to congregate during the Night in the mosques for prayers, narratives, and invocations, despite the fact that it is not detested that one may perform one's prayers individually. The opinion is based on the authority of Al-Awza'iy; imam, jurisprudent, and scholar of the Syrian people, and it comes fairly close to the truth, Allaah willing, until he said: (We have known no words of Imam Ahmad on the mid-Sha'ban Night. As for the desirability of keeping vigil during the Night there are, on his authority, two accounts emanating from another two accounts of his, on keeping vigil in both feast Nights. In one account he find it undesirable to keep congregational vigil in both feast Nights, as it has never been transmitted that either the Prophet (Peace and blessings of Allaah be upon him), or his companions did so, while he in the other account, finds it desirable to keep vigil, since one of the followers, namely, Abdul Rahman ibn yazid Ibn Al-Aswad kept such a vigil. Such being the case with the feast Nights, it is likewise the same case as to the mid-Sha'ban Night, in view of the fact that such an act has not been established as valid, either on the part of the Prophet (Peace

and blessings of Allaah be upon him), or on that of his companions-may Allaah be pleased with them-at the same time when it has been established on the part of a group of followers of the eminent Syrian jurisprudence). Here is the conclusion of the purport of what was said by Al-Hafiz Ibn Rajab-may Allaah have mercy upon him. The statement purports a declaration of his, that it has been established as valid that either the Prophet peace be unto him- nor his companions -may Allaah be pleased with them-did such a thing in the mid-Sha'ban Night. As to what Al-Awza'iy-may Allaah have mercy upon him-maintained on the desirability of keeping vigil individually during that Night, and as to this opinion being quoted by Al-Hafiz Ibn Rajab it is an odd and vulnerable saying, since whatever matter the legitimacy whereof was not established through religious legal evidences, a Muslim is not allowed to introduce into the religion of Allaah, no matter whether he did it individually or congregationally, and whether he did it secretly or openly, due to the general saying of the Prophet (Peace and blessings of Allaah be upon him), (Whoever performs a deed inconsistent with our principles, hid deed will be rejected) and the like of evidences demonstrating rejection of and cautioning against heresies.

The Imam Abu Bakr Al-Tartushi-may Allaah have mercy upon him-said in his book "Al-Hawadeth Wal-Bida" [Events and Heresies]: (Ibn Waddah, based on Zaid ibn Aslam, said : "We have never come up with anyone of our sheikhs or jurisprudents who made a special meritorious consideration to

the mid-Sha'ban Night, or even took into account the saying of Makhoul").

Ibn Abi Mulaikah was told that Ziad Al-Numairi had said the recompense for the mid-Sha'ban Night is as much as that of the Night of Power (Qadr), but Ibn Mulaikah commented: should I have heard him and had a stick in my hand I would have beaten him. Ziad was a storyteller. The scholar Al-Shawkany-may Allah have mercy upon him-in his work "Al-Fawa'id Al-Majmou'ah" (Collected Benefits) said verbatim: (a tradition: O Aly! Whoever performs a hundred-raka'at prayer in the mid-Sha'ban Night, and reads in each rak'ah the opening Chapter of the Quran and the Chapter of Al-Ikhlās ten times, Allaah shall provide for all his needs...etc). It is a spurious tradition, and such is its declared version with the credit its doer gets, that no sensible man can doubt its spuriousness, especially that its informants are unknown. It has been transmitted in a second and third version the purport whereof is entirely fictitious, let alone the unknown nature of its transmitters. Al-Shawkany said too in his work "Al-Mukhtasar" (The Synopsis): (The tradition on the mid-Sha'ban prayers is untrue. According to Ibn Hibban out of the speech of 'Ali, "Let yourself keep vigil in the mid-Sha'ban Night, and let yourself keep fasting on its daytime"). This is a vulnerable saying: He also said in his work "Al-La'ali" (The pearls): (A hundred rak'at in the mid-Sha'ban Night, with reading Ikhlās Chapter ten times a rak'ah, and so forth. This tradition, narrated by Al-Dailamy and others, is spurious. Furthermore, most of its transmitters in the three versions are anonymous as well as feeble). He also said: the tradition of performing twelve rak'at with

reading Ikhlās Chapter thirty times a rak'ah is spurious as also the tradition of performing fourteen rak'at. Such was the so-called tradition that it beguiled a group of jurisprudence as the author of "Al-Ihia'" (Revival of Religious Sciences) and others, as well as so many exegetists. The prayers of the Night, that is the mid-Sha'ban Night have been reported in various respects, all of which are untrue and fictitious. This is not contrary to the account of Tirmizy, on the authority of 'A'isha'a report, on the visit of the Apostle (Peace and blessings of Allaah be upon him), to Baqi'graveyard, and the descending of the Lord to our world's heavens in the mid-Sha'ban Night, adding that the Almighty Allaah grants His pardon to as many people as the number of hairs on the sheep of kalb Tribe. It is the invented prayers in that Night which is the topic of the narrative. However, the account reported by 'A'isha is discredited by weakness and interruption. Likewise, the tradition of 'Aly as already mentioned on keeping vigil at the Night, vulnerable as it is, as we have already said, does not contradict the fact that these prayers are fictitious.

Al-Hafiz Al-Iraqi said the tradition on the mid-Sha'ban prayers is trumped up against the Apostle (Peace and blessings of Allaah be upon him), quite as it is a lie fabricated against him. Al-Imam Al-Nawawy, in his work "Al-Majmou'", said: (Prayers known as the desiderata prayer, consisting of twelve rak'at to be performed at a time between Maghreb prayer and 'Isha' prayer, at the night of the first Friday of Rajab, as well as performing a hundred-rak'at prayer in the mid-Sha'ban Night, both of them are objectionable

heresies. One has not to be duped by their being mentioned in the work of Qout El-Quloub as well as in "Ihia' Uloum Eddine" (Revival of the Religious Sciences). Nor should one be fooled with the tradition therein, since the matter is, in its entirety, groundless. Nor, too, should one be deceived by imams to whom the matter appeared doubtful, and then accordingly they compiled some papers on their desirability, namely, of both the desiderata and the mid-Sha'ban Night prayer, since they are only blunderers in that respect.

Al-Shaikh Al-Imam Abu Muhammad Abdul Rahman Ibn Isma'il Al-Maqdisi compiled a valuable work invalidating both prayers, wherein he did such a good thing as to be commendable. So much is the talk of learned men on the question that we cannot cite. Should we have cited all that we have come to know of their talk our discussion would have been too long. Perhaps the truth-seeker may content himself with that we have mentioned. In consideration of the afore-cited verses and traditions as well as the discussions of the learned men, it becomes clear for the truth-seeker that celebrating the mid-Sha'ban Night by performing prayers or such like, and by favouring its daytime with fasting is a reprehensible heresy according to most scholars, since it is of no origin whatsoever in the immaculate Religion, nay, it belongs to what was introduced into Islam after the era of companions-may Allaah pleased with them. It will be enough to convince the truth-seeker about this matter and the like, if he acquaints himself with what the Almighty Allaah says: (This day I have perfected for you your religion), and other

verses to the same effect, as well as the tradition of the Prophet (Peace and blessings of Allaah be upon him), purporting that (If anyone introduces into this affair of ours anything which does not belong to it, It is rejected) and the like of traditions. In Sahih Muslim, on the strength of Abi Hurairah's account, the Apostle (Peace and blessings of Allaah be upon him), said: (Let not yourself favour the Friday night and no other night with keeping vigil, nor do you favour its daytime and no other days with fasting, except that you are in the course of a prescribed fasting). If it was permissible to favour some nights with some acts of devotion, the Friday night would have been worthier than any other night; since its day is the best day the sun has shone on, according to the authentic Hadith of the Apostle (Peace and blessings of Allaah be upon him). In as much as the Prophet (Peace and blessings of Allaah be upon him), admonished against favouring it and no other night with keeping vigil, it has become a proof of the inadmissibility of the other nights, with all the more reason, being favoured with some acts of devotion, except on the strength of a true evidence demonstrating such favour. Since it is licit to keep vigil, and to put oneself out in the Night of Qadr as well as in the Ramadan nights, the Prophet (Peace and blessings of Allaah be upon him), called the attention thereto, and urged people to keep vigil during them by so doing it himself, as it was reported in both Sahih Muslim and Sahih Bukhari that the Prophet (Peace and blessings of Allaah be upon him), said: (Whoever keeps vigil in Ramadan out of faith, and seeking the reward of Allah, Allah shall forgive him his earlier sins, and whoever keeps vigil in the Night of

Rajab or the Night of Isra' and Mi'raj with celebration or some acts of devotion, the Prophet (Peace and blessings of Allaah be upon him), would have guided people thereto, or would have done it himself. Should such a matter have occurred, it would have been transmitted to people by the companions-may Allaah be pleased with them. Neither would they have concealed it from people, considering the fact that they are the second-best advisers to people after the prophets-(Peace and blessings of Allaah be upon them), and may Allaah be pleased with the companions of His Apostle. You have thus previously known, on the strength of neither the Apostle of Allaah nor his companions, that they made a merit of the first Friday Night of Rajab, nor of the mid-Sha'ban Night. It has been learned, thereupon, that to celebrate both nights is a heresy that was introduced into Islam. To favour them with some acts of devotion is equally considered a reprehensible heresy, and so is the night of the 27th of Rajab, which is held by some people to be the night of Isra' and Mi'raj. It is not permissible accordingly either to celebrate or to favour it with any devotional services, due to the foregoing evidences. Such would be the judgement if its date was determined. Why shouldn't it be so since the authentic statements of the scholars purport that such a date is unknown. As to the report of whomsoever that it is the night of the 27th of Rajab, it is a false account with no origin whatsoever in the authentic Ahadith (Traditions).

May Allaah grant us, along with all Muslims, success in maintenance of and abiding by the Sunnah as well as caution

against its transgressors. Allaah is All-kind and magnanimous. May peace and blessings of Allaah be unto His Servant and Apostle, our Prophet Muhammad, as unto all his family and companions.

THE FOURTH TREATISE

From Abdul Aziz ibn Abdullah ibn Baz to every Muslim who happens to be acquainted with this statement-may all Muslims be protected by Allaah with Islam-and may He guard us as well all Muslims against the evil of the lies fabricated by the ignorant rabble-rousers, Amen.

Peace, mercy, and blessings of Allaah be unto you, and now to our topic:

I have known of a few words reportedly written by a Sheikh Ahmad, attendant of the Sacred Shrine of the Prophet ENTITLED (This is an admonition from Al-Madina Al-Munawara, by Sheikh Ahmad attendant of the Sacred Shrine of the Prophet.) In these words he says: "I was sitting up late at a Friday night, reciting the Glorious Quran. Having finished reciting the Holy Attributes of Allah, I was prepared for going to bed, when I saw Sayyedina Muhammad the Apostle of Allaah-with his radiant countenance, (Peace and blessings of Allaah be upon him), who brought to us the Quranic verses and the holy orders of the Shari'a as mercy to the universe, He said: "O sheikh Ahmad" I replied, "Here I am -Labbaik-O messenger of Allaah, O noblest creature of Allaah." He said to me, "I am so ashamed of the vile deeds of people that I could meet neither my Lord nor the Angels, since from

Friday to Friday, a hundred and sixty thousand people died without faith in Islam. Then the Prophet reportedly mentioned some of the sins committed by people, adding that this admonition is mercy bestowed upon them by the Almighty. The Prophet then reportedly alluded to some portents of the Day of Judgement till he said, "Tell them this admonition, O Sheikh Ahmad, since it is transmitted by the Pen of the Almighty from the Guarded Tablet. He who writes and communicates it from country to country and from place to place shall have a palace built for him in the Heaven, but in case he does not do such an act he is to be deprived of my intercession on the Day of Judgement. And whoever writes it, Allaah shall enrich him if he is poor, settle his debts if he is indebted, or pardon him and his parents if sinful; thanks to the blessings of this admonition. He who does not write it, his face shall blacken both in this world and in the Hereafter. Sheikh Ahmad then swore thrice by the name of Extolled Allah that he says the truth, and that if he was a liar, he would die as an infidel. He concluded that whosoever believes it, shall be delivered from the torment of the Fire, and who denies it shall become an atheist).

This is a resume of the false admonition trumped up against the Apostle (Peace and blessings of Allaah be upon him). We have frequently heard of this fabricated admonition several years ago. It has been spreading out from time to time, and propagating among a lot of common people, with some difference in its versions. The author, according to one version, says that while he was sleeping, the Prophet (Peace and blessings of Allaah be upon him), appeared to him in a vision, as contained in this recent handbill mentioned above, the slanderer claims to have seen the vision of the Prophet

(Peace and blessings of Allaah be upon him), as he was prepared for going to bed, and not while actually sleeping.

That is to say, the vision of the Prophet appeared to him while being in a state of wakefulness. The liar claimed in this admonition a lot of things, which are among the most lucid lies, and the most obvious falsehoods, against which I am going soon to caution you, Allaah willing. I have been warning against them, during the last years, and have explained to the people that these things are the most vivid lying, and the most distinct untruth. Having been informed with this recent handbill, I was reluctant to write anything about it, for its clear untruthfulness as well as for the great deal of boldness on the part of its fabricator in the field of lying. I could not conceive that its falsehood could fool anyone possessing the least power of mental perception or sound disposition. Yet several brethren informed me that it fooled many people among whom it was rife, and some of them gave it their credence. On this account, I saw that it was the duty of persons such as myself to write about it, so as to throw light upon its falsehood, as well as to demonstrate that it was invented against the Apostle (Peace and blessings of Allaah be upon him), so that no one may be deceived by it, and whoever considers it of those cognizants and faithful, or those possessed of sound disposition and sound mind, should come to know that it is nothing but pure lying and falsehood in many respects. I have inquired of some relatives of Sheikh Ahmad about this lie of admonition ascribed to him. They replied that it is invented against Sheikh Ahmad, adding that he by no means, said it, and that the so-called Sheikh Ahmad had died quite long ago.

Supposing that the so-called Sheikh Ahmad or anyone of even much higher standing than he, had in fact claimed that the Prophet (Peace and blessings of Allaah be upon him), appeared to him in a vision during sleep or wakefulness, and assigned to him this admonition, we would be convinced that he is a liar, or that it was the Devil rather than the Prophet (Peace and blessings of Allaah be upon him), that told him so in many respects. Among other things, the Apostle (Peace and blessings of Allaah be upon him), after his death, never appears in a vision to a wakeful person. He, of the ignorant Sufis, who claims that he sees, while being vigilant, the vision of the Prophet (Peace and blessings of Allaah be upon him), or that the vision attends the (Mawlid) or the like, would have been guilty of the foulest error, and have been exceedingly obscured. He would also have made a big mistake, and have gone against the Quran, the Sunnah, and the consensus of scholars; due to the fact that the dead never rise out of their graves in this world save on the Day of Judgement; as has been mentioned by Allaah in connection with the attributes of believers: (And then at length you will certainly die: and again on the Day of Judgement you will be raised up) [XXII: 15-16]. Thus Allah had informed us that the resurrection of the dead would take place on the Day of Judgement, and not in this world. Whosoever holds an opinion contrary to this is either an obvious liar or an obscured blunderer, who has failed to perceive the truth recognized by our pious ancestors, and pursued favourably by the companions and followers of the Apostle (Peace and blessings of Allaah be upon him).

As for the second aspect, the Apostle (Peace and blessings of Allaah be upon him), never said untruth, either during his lifetime or thereafter. This admonition goes openly

counter to his Shari'ah in many respects such as follows. The Prophet –peace unto him– might be seen during sleep, and he to whom he appears in his holy figure during slumber has actually seen him, since the Devil never finds visual expression in the shape of the Prophet (Peace and blessings of Allaah be upon him), as has been stated in the authentic holy prophetic traditions. The whole consequence, however, depends upon the faith of the visioner, his truthfulness, honourable record, correctness, creed, trustworthiness, and whether he saw the Prophet (Peace and blessings of Allaah be upon him), in his own countenance, or not. If it even happened that a tradition was imputed to the Prophet –peace unto him– as being said by him during his lifetime, and it came down to us not through the equitable and reliable sources of good reputation, it would not be an authoritative and reliable tradition. Supposing that the tradition was transmitted through the reliable equitable sources of good reputation, yet it happened to be in conflict with another tradition which was passed on by a better and more reliable memoriser, and the difference was too enormous to reconcile both traditions, one of them must be abrogated and ineffective, and the other is abrogative and valid wherever possible and in conformity with its conditions. Should this be impossible, and both traditions could not be reconciled, the one passed on by the less memorizing and less equitable source must be discarded and considered anomalous as well as invalid. Just imagine how much less is an admonition whose transmitter who reported it from the Apostle (Peace and blessings of Allaah be upon him), is anonymous, not to mention the fact that his impartiality and trustworthiness is unknown. Such being the case, it deserves to be rejected without consideration, ever though it is devoid

of anything incompatible with the Revelation. And how much less, if the admonition contains many points demonstrating that it is invalid and trumped up against the Apostle (Peace and blessings of Allaah be upon him), and comprising the start of a new creed unheralded by the Almighty Allaah. The Prophet (Peace and blessings of Allaah be upon him), said: “He who imputes to me something, which I have not said, let him settle down in the Fire.” The man who invented this lie against the Apostle (Peace and blessings of Allaah be upon him), said what the Prophet did not say, and invented against him an open and grave lie. How proper for him this severe threat is, and how more deserving of it he is, unless he hastens to turn to Allaah in repentance, and announces publicly that he had fabricated this admonition against the Apostle (Peace and blessings of Allaah be upon him), since whoever publicizes untruth imputing it to religion, his repentance is not true unless it is announced publicly and made clear, so that people might know that he retracted his lie and refuted himself. Allaah-glory be to Him- says: (Verily, those who conceal the clear Signs and the Guidance which we have sent down, after we have made it clear for the people in the Book, they are the ones cursed by Allaah and cursed by the cursers. Except those who repent and make amends and openly declare [the Truth, which they concealed]. These it is whom I will accept their repentance. And I am the One Who accepts repentance, the most Merciful). In this holy verse, Allaah-praise and glory be to Him- made it clear that he who conceals any part of the Truth his repentance of this shall not be right, save after correction and exposition. Allah –praise and glory be to Him – has perfected the true religion for his human beings, and brought about for them His grace by sending us His Apostle Muhammad (Peace and blessings of Allaah be upon him), as well

as the perfect Revelation He sent down with him. Allaah made him die only after consummation and demonstration; as Allaah-glory be to Him- says: (This day I have perfected your religion for you and completed My favour unto you, and have chosen for you as religion Al-Islam).

The calumnious inventor of this admonition has come in the fourteenth century, with his desire to start a new creed for the people, with the result that whoever adopts this creed shall be admitted to Paradise, while he who does not shall be deprived of it and settle down in the Fire. He wants to assign this invented admonition a position even greater and higher than the Quran; since he claims that he who writes and communicates it from country to another country, or from place to another place shall have a palace built for him in Heaven, and whoever does not, shall be deprived of the intercession of the Prophet (Peace and blessings of Allaah be upon him), on the Day of Judgement. Verily, it is of the vilest lying, and of the most obvious indications that this admonition is invented, and its author is impudent and bold in lying, since he who writes the Glorious Quran, and communicates it from country to another country or from place to another place, shall not have this favour, unless he acts on the strength of the Glorious Quran. Then how does the writer of this lie and its communicator from country to another country enjoy this favour, while on the other hand, he who does not write the Quran, nor communicates it from country to another country shall not be deprived of the intercession of the Prophet (Peace and blessings of Allaah be upon him), as long as he has faith in him, and adheres to his Religion. Suffice it to mention this only piece of calumny in this admonition to prove its untruthfulness, the

deceit of its propagator as well as his impudence, stupidity, and ignorance of the guidance brought about by the Apostle (Peace and blessings of Allaah be upon him). This admonition comprises, aside from what has been already mentioned, several other points, all of which demonstrate its untruthfulness and falsehood. And even if its inventor had sworn, a thousand times or more, that it is true, although he had invoked the greatest torment and exemplary punishment upon himself that he is truthful, he was not so, and neither was the admonition. Rather it is, by Allaah (twice), of the most abominable lying and the vilest falsehood. We ask Allaah—praise and glory be to Him- and make the angels attending to us as well as him who knew of this writing to be witnesses that this admonition is false and fabricated against the Apostle of Allah-peace be unto him. Such a testimony with which we shall meet out Lord-glory be to Him- and may Allaah disgrace him who wrote it, and treat him with what he deserves. The falsehood and untruthfulness of the admonition is demonstrated by many points other than the aforementioned. First of these points is the liar's statement (since from Friday to Friday a hundred and sixty thousand people died without faith in Islam), because this is a pretence to know unseen matters. As to the Apostle (Peace and blessings of Allaah be upon him), the Revelation ceased to be sent down upon him after his death. Considering the fact that the Apostle during his lifetime was not to know the divine secrets, how then is he to know them after his death; because Allaah-glory be to Him- says: (Say: "I tell you not that with me are the Treasures of Allaah, nor do I know what is hidden"), and says: (Say: None in the Heavens or on earth, except Allaah knows what is hidden). In the authentic Hadith, it is reported that the Prophet—peace be unto him- said : (On

the Day of Judgement, I assume the defence of some men by saying : "O Lord, (but they are) my companions, my companions". Then I will be told, "Verily, you do not know what heresy they brought about after your death." Then I will say as the virtuous man said "And I was a witness over them whilst I dwelt amongst them; when Thou didn't take me up Thou wast the Watcher over them, and Thou art a witness to all things).

Secondly: among the points indicating its falsehood and untruthfulness is the author's contention that: (He who writes it, Allaah shall enrich him if he is poor, settle his debts if indebted, or pardon him as well as his parents if sinful; thanks to the blessings of this admonition) etc. Surely, this is of the foulest lying, and of the most manifest proofs, that the inventor of this admonition is a liar and impudent towards Allaah and Him human beings; since these three matters do not come about by merely copying the Glorious Quran. Then how do they occur to him who copies this untruthful admonition? Rather, this wicked liar wants to dupe people, and to set their hopes on this admonition, so that they may write it, become attached to this so-called favour, and abandon the reasons that Allaah prescribed to mankind, and made them the proper means of richness, discharged of debt, and pardon of sins. May Allaah keep us away from the reasons of disappointment, and submissiveness to the Devil, and to evil inclinations.

Thirdly, among the points proving the falsehood of this admonition, is the statement of its author: (whoever from human beings does not write it, his face shall blacken both in this world and in the Hereafter). This, too, is one of the vilest lying, and of the most manifest proofs of the falsehood of this admonition, and the

deceit of its author. How can a man sane in mind, deem it permissible that he who does not write this admonition brought about by an anonymous man in the fourteenth century (of Higraph) who trumped it up against Allaah's Apostle-peace be unto him- and who claims that he who does not write it, his face shall blacken both in this world and in the Hereafter, and that he who writes it shall be rich after poverty, free from debts after being lost in them, and shall have his sins forgiven. Praise be to Allaah, what a big lie! Both evidence and reality confirm the deceit of this liar, his gruesome boldness against Allaah, and his shamelessness in front of Allaah and people. There were too many people who did not write it, yet their faces did not blacken, and here is a large crowd of people, innumerable save by Allaah, who wrote it a lot of times, but their debt was not settled and their poverty did not come to an end. May Allaah guard us against the deviation of hearts as well as the prevalence of sins. These are attributes and requitals which the holy Revelation did not bring about for him who does not copy the greatest and most meritorious book, namely, the Glorious Quran. How, then, does it occur to him who copies a falsified admonition comprising a variety of untruths as well as several kinds of infidelity. Glory be to Allaah, how Clement He has been, towards the man who was daring with Him to lie.

Fourthly: Among the points demonstrating that this admonition being of the most untruthful falsehoods and the most vivid lying is the statement, (Whoever gives credence to it, shall be delivered from the torment of the Fire, and whoever denies it, shall be an atheist). This, too, is of the most terrible boldness in deceit, and the most foul untruth. The liar calls upon all people to believe in his lie, claiming that thus

they shall be saved from the torment of the Fire, and that whoever denies it shall be an atheist. What a prodigious terrible lie this liar has told against Allaah. He, by Allaah, said nothing but untruth. And it is rather he who believes it that deserves to be an atheist, than he who denies it; since it is a lie, untruth and completely unfounded falsehood. We ask Exalted Allaah to be a witness for its untruthfulness as well as its falsifier's deceit; since he is willing to prescribe to the people what is not authorized by Allah, and to introduce into their religion what is alien to it, despite the fact that Allaah had perfected and completed the religion for this nation, about fourteen centuries before this calumny was fabricated.

O readers and brethren, be heedful and beware of believing such lies, and take care not to let it circulate amongst you; since truth has its own lustre that does not confuse its seeker. Thus; seek the truth through its evidences, and ask the men of learning about what is vague for you. Do not let yourself be deceived by the oaths of liars, since the cursed ibliss (Devil) took the oath before your fore-parents-Adam and Eve- that he was a good adviser to them, though he was the most disloyal and untruthful liar as was told by Allaah in the Quranic Chapter "Al-A'raf" wherein he praise be to Him – says: (And he swore to them both, that he was their sincere adviser). So beware of the Devil and his followers, since how many a perjury, perfidious pledges and vain sayings he, as well as they, have for temptation and misleading. May Allah render us along with all Muslims immune against the evil of devils, the enticements of seducers, the erring of wrong-doers, and the deceit of the futile foes of Allaah, namely, those who want to extinguish the Light of Allaah with their mouths, and to make religion obscure for the people, but Allah will perfect His

Light and render His religion victorious, even though the devils and their followers of the unbelievers and atheists (enemies of Allaah) may detest it.

As to the emergence of various evils mentioned by the slanderer, that indeed is a matter of fact against which the Glorious Quran and the Immaculate Sunnah, both of them being full of divine guidance and sufficiency, had extremely warned. We ask Allaah for the betterment of Muslims, and to bless them with the favour of observance of truth, of rightness and of turning to Allaah-praise be to Him- in repentance of all sins, as He is most Merciful and omnipotent. As for what was mentioned, however, about the portents of the Day of Judgement, the traditions of the Prophet have illustrated what shall be of those portents. The Glorious Quran, too, has indicated some of them. He who wants to know that, shall find it in its proper place in the works of scholars possessed of sound knowledge and true faith. People are in no need for an explanation from such a liar, who mixes up truth with falsehood. Allaah is quite sufficient for us, and what a perfect trustee He is. There is no power and no strength save that of Allaah, the all-Exalted and the all-Great. Praise be to Him, Lord of the worlds, and peace be unto His devout servant and Apostle, truthful and honest as well as unto his family, companions, and those following him with good faith, until the Day of Judgement.