



A MAGAZINE for STRANGERS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From Abu Hurairah, may Allah be pleased with him, the Messenger peace be upon him, said: "Islam began as something strange and it will return to being strange as it began. So Toobaa is for the strangers."

Reported by Bukhari and Muslim

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May 2011 ||| Volume II, Issue 5

From the editor

Dr. Fadi Y. Kablawi

Patience at the Time of Bereavement

by Imâm Ibn Qayyim al-Jawziyyah

The loss of a loved one is a time when a person may be overwhelmed with grief, and many customs surrounding bereavement reflect the depth of the feeling of loss. Wailing, eulogizing (i.e. praising the deceased excessively) and tearing one's garments are all customs which were well known at the time of Jâhiliyyah, and are still common among some Muslims. Such conduct is not permitted in Islâm, as the believer is required to face bereavement, like all the other trials of life, with patience. It is permitted to cry or weep, softly, before death, at the time of death, and after the person has died. According to ash-Shâfi'i, however, it is makrûh to cry after the person has died, but permissible before the soul has departed.

The correct opinion is that crying is permitted both before and after death. The evidence for this is the hadîth narrated by Jâbir ibn 'Abdullâh (RA) in which he said: "My father died at the battle of Uhud, and I began to weep. The people told me to stop, but the Messenger (SAAS) never asked me to stop. Then my aunt Fâtimah began to weep too, and the Prophet (SAAS) said:

'It does not matter whether you cry or not, the angels kept shading him until they ascended with his soul' " (agreed upon).

Ibn 'Abbâs (RA) reported that when Ruqayyah (RA), the daughter of the Prophet (SAAS), died, the women started to cry, and 'Umar (RA) began to whip them to make them stop. The Prophet (SAAS) told him: "O 'Umar, leave them alone and let them cry." To the women he said: "Go ahead and cry, but avoid the crying of the shaytân...Whatever comes from the eye and heart is from Allâh and is a sign of mercy, and whatever comes from your hand and your tongue is from the shaytân." (Ahmad)

A number of sound ahâdîth describe the Prophet (SAAS) weeping on a number of occasions when someone he loved had died. When the Prophet (SAAS) visited the tomb of his mother he wept, and caused others to weep. When he was burying the martyr 'Uthmân ibn Madh'un (RA) after Uhud, he kissed him and his tears fell on 'Uthmân's face. When he gave the news of the death of Ja'far (RA) and his companions in the battle against the Romans at Mu'tah, he spoke with tears streaming down his face. Another sound report describes how Abû Bakr (RA) wept when he kissed the Prophet (SAAS) after he had died. The ahâdîth that forbid crying should be interpreted as referring to the kind of crying that is accompanied by eulogizing and wailing.

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Patience at the Time of Bereavement

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Eulogizing and wailing

Eulogizing the dead and wailing in grief are harâm, according to Ahmad, ash-Shâfi'î and others. In a hadîth narrated from 'Abdullâh ibn Mas'ûd (RA), that the Prophet (SAAS) said:

"He is not one of us who strikes himself on the cheeks, rends his garment and behaves like the people of Jâhiliyyah" (al-Bukhârî and Muslim).

Abû Mâlik al-Ash'arî (RA) said: "The Prophet (SAAS) said:

'There are four habits which my Ummah has, which are from the Jahiliyyah. My Ummah will never rid itself of them. They are: seeking pride in noble descent; slandering one another by casting doubts one one's lineage; seeking rain through astrology; and wailing.'"

In another hadîth, the Prophet (SAAS) said that if a woman practices the custom of wailing, and does not repent before she dies, on the Day of Resurrection she will be raised with clothes of tar and a shield of scabs. (Muslim)

Abû Mûsâ (RA) said: "The Prophet (SAAS) said:

'The deceased person suffers because of the wailing of the living. When the wailing woman says, "What a great loss! I have lost my right arm, the one who clothed me", the deceased will be pulled up sharply and asked: "Are you her right hand? Are you her support? Are you the one who clothed her?"' (Ahmad).

There is no doubt that wailing and eulogizing are harâm. How could it be otherwise, when they indicate discontent with one's Lord and contradict patience? Behaving this way harms oneself too, when one slaps one's face, pulls out one's hair, prays to Allâh to take one's soul, wastes possessions by tearing one's clothes, complains of injustice from Allâh and praises the deceased with qualities that he did not possess. Any of these would be sufficient grounds for the total prohibition of wailing and eulogizing.

Saying a few words

It is permissible to say a few words when crying over a

deceased person, so long as these words are true, and are not accompanied by wailing or expression of discontent with the decree of Allâh. Such brief words do not contradict patience, and are not harâm. Anas (RA) reported that Abû Bakr (RA) entered upon the Prophet (SAAS) after he had passed away, put his hands on his temples, kissed him between the eyes and said: "O my Prophet, O my dearest friend, O my beloved." (Ahmad)

Anas (RA) reported that when the Prophet (SAAS) became very ill, he started to lose consciousness. Fâtimah (RA) said, "How great is the distress of my father!" He said, "There will be no more distress for your father after today." When the Prophet (SAAS) passed away, she said, "O my father who answered the call of his Lord, O my father whose destination is Paradise, O my father, to Jibrîl will tell the news of your death." After the Prophet (SAAS) had been buried, she said, "O Anas, how could you bear to bury the Prophet and cover him with dust?" (al-Bukhârî)

When his son Ibrâhîm died, the Prophet (SAAS) said, "We are very sad for your death, O Ibrâhîm." This does not indicate discontent with the decree of Allâh or complaining against Allâh. Such statements are no more than crying or weeping.

The deceased person suffers because of people's wailing over him. A saḥîh hadîth narrated from 'Umar ibn al-Khattâb (RA) and his son, and al-Mughîrah ibn Shu'bah indicates that a deceased person suffers because of people's wailing over him. There should be no problem in understanding this hadîth, and it should not be seen as contradicting the Qur'ân or the basic principles of Sharî'ah. It does not mean that a man can be punished because of another's deeds. The Prophet (SAAS) did not say that the deceased person will be punished because of his family's crying over him. What he said was that the deceased suffers because of that, meaning that it hurts him. Similarly, a dead person in the grave might suffer when a person in a neighbouring grave is being punished, just as in the life it hurts him to see his neighbour being punished. So when the family of a deceased person cries, wails and eulogizes him, like the people of Jâhiliyyah used to do, the deceased person will be hurt in his grave because of it. This is the suffering that is referred to in the hadîth. ❖

Patience and Gratitude. By Ibn Qayyim al-Jawziyyah. An abridgement of his original work entitled, "Uddat as-Sâbireen wa Dhâkirat by TaHa Publications

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TAFSIR Al-Maa'oon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The verses:

In the name of Allaah, the Most Beneficent, the Most Merciful.

Almighty Allaah Says (what means): "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray. [But] are heedless of their prayer - Those who make show [of their deeds]. And withhold [simple] assistance." [Quran 107: 1-7]

Explanation:

"Have you seen the one who denies the Recompense?" [Quran 107:1] Here, Allaah the Most High asks His Messenger peace be upon him if he has seen the one who rejects the Deen - that is, the Appointed Time, the Requit and the Reward.

"For that is the one who drives away the orphan." [Quran 107:2] That is, he coerces and oppresses the orphan, denying him his rights, and refusing to feed him, or give him any aid. "And does not encourage the feeding of the poor." [Quran 107:3] As Allaah Says (what means): "No! But you do not honour the orphan, and you do not encourage one another to feed the poor." [Quran 89: 17-18] That is, the one in need, who has nothing, he does not support or maintain him, or attend to his needs.

"So woe to those who pray. [But] are heedless of their prayer." [Quran 107:4-5] According to Ibn `Abbaas may Allah be pleased with him and others, this verse refers to the hypocrites who pray in public but not in private, and for this reason Allaah Says (what means): "...to those who pray" who are among those who pray, but does not mean everyone who prays. These people, at first, are steadfast in their prayers, then they become neglectful of them either entirely, as stated by Ibn `Abbaas may Allah be pleased with him or they become careless about praying on time until they pray after the prescribed time. `Ataa' may Allah be pleased with him said: "All praise is due to Allaah who Says (what means): "...heedless of their prayer" rather than neglectful in their prayers." However, this verse is comprehensive and covers both meanings. Whoever is neglectful by delaying his prayers, is careless in implementing the prescribed Sunnahs (recommended supererogatory acts) in prayer, fulfilling its conditions, or does not pray with a fitting sense of humility and does not reflect on the meaning may be considered a hypocrite in his actions as confirmed by the Hadeeth (Prophetic saying) that the Messenger of Allaah peace be upon him said: "This is the prayer of the hypocrite, this is the prayer of the hypocrite: He sits and observes the sun until it is between the horns of Satan (about to set), then he quickly prays four Rak'ahs (units of prayer) in which he barely mentions Allaah." [Al-Bukhaari & Muslim]

The prayer referred to is the 'Asr (afternoon) prayer and the delay is until the end of the permitted time which is a time at which it is despised to offer prayers, when the hypocrite rapidly performs his prayer (so that his movements resemble

the rapid pecking of a chicken), hastily, without a fitting sense of humility. Likewise, the one who prays in order to be seen by others, and not to gain the pleasure of Allaah, is like the one who doesn't pray at all. Allaah Says (what means): "Indeed, the hypocrites [think to] deceive Allaah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allaah except a little." [Quran 4:142] While Allaah says here what means: "...Who are heedless of their prayer." [Quran 107:5] "Those who make show [of their deeds]." [Quran 107:6] Imaam At-Tabaraani stated: "The Messenger of Allaah peace be upon him said: "Indeed, in Hell there is a valley (which is so terrible) that the Hellfire wishes, four hundred times a day, that it were not a part of it. It has been prepared for those among the community of Muhammad who perform deeds in order to be seen doing them..."

Imam Ahmad narrated that the Messenger of Allaah peace be upon him said: "Whoever performs a (good) deed in order to gain a good reputation, Allaah will make him despised and degraded." However, if a person sincerely performs a good deed, solely for the sake of Allaah, that happens to be seen by others and it pleases them, there is no sin for him in this, and the proof for this is the narration of Abu Hurayrah may Allah be pleased with him who said: "I was praying once when a man entered (the mosque), and this pleased me, so I told the Messenger of Allaah peace be upon him about it, and he said: "Two rewards have been written for you - the reward of praying in secret and the reward of being seen."

Imaam Ibn Jareer said that the Messenger of Allaah peace be upon him said that: "Those "Who are heedless of their prayer" are those who delay their prayers and do not pray them at the right time." Delaying the prayer may simply mean praying it late, or it may mean not praying it at all, or it may mean delaying the prayer until the prescribed time has expired.

"And withhold [simple] assistance." [Quran 107:7]

These people do not behave well in worship, nor do they behave well towards their fellow men; they will not even lend to those in need, though it would be returned to them, nor do they like to pay Zakaah (obligatory alms) or other forms of charity. Ibn Abu Nujayh said that `Ali may Allah be pleased with him said that the word Al-Maa'oon means Zakaah, and this was also related by Imaam As-Suddi may Allaah have mercy on him. This was also attributed by more than one person to Ibn `Umar may Allah be pleased with him.

Many narrations suggest that the word is more general than this and even includes things commonly shared, such as buckets, spades and axes, etc. It is narrated that the Messenger of Allaah peace be upon him was asked what Al-Maa'oon is, to which he replied: "The stone (i.e. pots and pans, etc.), the iron (i.e. axes, spades etc.) and all such things." ❖



Satan's temptation to man

Saburah ibn Abu Fakhir (may Allah be pleased with him) narrated: I heard the Messenger of Allah (peace be upon him) saying: "Satan sat in wait for the Son of Adam in all his paths. He sat in the path of Islam, saying: 'Would you embrace Islam and abandon your religion and the religion of your forefathers?' However, the Son of Adam disobeyed Satan and embraced Islam. So Satan sat in the path of Hijrah (migration in the cause of Allah), saying: 'Would you migrate and leave your land and sky.' But the parable of the Migrant is that of a horse in his stamina. So, he disobeyed Satan and migrated. So Satan sat in the path of Jihad, against one's self and with his wealth, saying: 'If you fight, you will be killed, your wife will be married and your wealth divided.' So he disobeyed him and performed Jihad. Therefore, whoever among them (Children of Adam) does this and dies, it will be a promise from Allah that He admits him into Paradise. If he is killed, it will be a promise from Allah that He admits him into Paradise. If he drowns, it will be a promise from Allah that He admits him into Paradise. If an animal breaks one's neck, it will be a promise from Allah that He admits them into Paradise." (1)

Vocabularies taken from the commentary of As-Sindy (2):

The parable that was given in the Hadith is: (But the parable of the Migrant is that of a horse in his stamina,) which is the talk of Satan. The meaning is: A migrant becomes like a chained person in foreign countries, not as his condition at home, and only few of his friends mix with him. In that case, he is like a chained horse which does not go around or pasture except with a fixed amount; unlike the countrymen who live happily without any confinement, so they are like free horses (3).

Benefits taken from the Hadith:

- 1- Satan is keen to seduce the children of Adam because it is the bitter enemy to them, therefore, a Muslim should always take caution against it. Allah (May He be Exalted) says: "O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Satan. Verily, he is to you a plain enemy." [Surat Al Baqarah: 208].
- 2- Satan does not despair of man. When it fails to seduce him in something, you find it keen to seduce him in another so that it might prevent him from good.
- 3- The merit of faith, migration, and Jihad (fighting) and explaining that they are the causes of admission to Paradise.
- 4- that attestation in the way of Allah from reasons admission Paradise, as Allah (Glory be to Him) promise the drowned and the one who falls off his mount and dies; those will enter Paradise out of Allah's Favor and Benevolence. ❖

(1) Sunan An-Nasa'i, No. (3136) and Musnad (Hadith compilation of) Imam Ahmad 25/315, No. (15958), and Al Albany graded it as authentic in As-Silsilah As-Sahihah, 7/180, (2979).

(2) The commentary of Sunan An-Nasa'i of As-Sindy, 6/21-22.

(3) The commentary of Sunan An-Nasa'i of As-Sindy, 6/22

Troubled in Aspects in Deen

Imam Shafies response

Ath-Thahabee mentions from al-Muzanee that he said: "I knew that if anyone could rid me of a troubling concern about an issue of tawheed, it would be ash-Shaafi'ee. So I went to him while he was in a mosque in Egypt. When I kneeled in front of him, I said, 'I am troubled about a certain issue of tawheed. I know that no one knows as much as you, so what do you say about this?' " He became angry and said, 'Do you know where you are?' I said, 'Yes.'

He said, 'This is the place where Allaah drowned Pharaoh. Has it reached you that the Messenger of Allaah was ordered to ask about that?' I said, 'No.' He said, 'Have the Companions spoken about it?' I said, 'No.' He said, 'Do you know how many stars are in the sky?' I said, 'No.' He said, 'So you don't even know about one planet - its

type or the time and place of its appearance and disappearance?' I said, 'No.' He said, "So there is something from the creation that you see with your own eyes that you do not even know anything about, yet you speak about the Knowledge of the Creator?" Then he asked me a question about ablution, and I erred in my response. So he explained it from four different angles (and asked me about them), and I was not correct in any of my responses. So he said, 'So you leave alone the knowledge of something which you are in need of five times a day, and instead you burden yourself with the knowledge of the Creator? When this (kind of thing) comes to your mind, then remember the statement of Allaah the Exalted, "And your God is One God; there is no true god besides Him. He is the Most Merciful, the Bestower of Mercy. Verily in the creation of the heavens and the earth..." [Surah Al-Baqarah 2:163-164]

So use the creation as a proof for (the Greatness of) the Creator, and do not burden yourself with what is beyond your understanding." ❖ [Siyar A'laamin-Nubalaa' (10/31)]

Shyness

Definition: It is a moral that motivates [a person] to abandon hideousness, and prevents [him] from negligence in [his] duty towards Allah or [his] duties towards [Allah's] servants(1).

The difference between shyness and shamefulness

Shyness is evidence of self purity and observance of Allah (glory be to Him), since it prevents a person from doing or saying hideousness, in order to avoid criticism and blame, and it does not prevent him from saying what is right, seeking knowledge and promoting virtue or preventing vice. As for shamefulness, it does prevent a person from promoting virtue, preventing vice or asking [questions pertaining] to knowledge [about Islam especially].

The place of shyness in the Sharia'

Shyness is part of faith. According to Abu Hurairah (may Allah be pleased with him), he said: The prophet (may Allah bless him and grant him peace) said: (Faith exceeds seventy branches, the best of which is 'La ilaha illa Allah' [(There is no deity except Allah)], and the least of which is removing harm [away] from the path, and shyness is a branch of faith)(2), and the prophet (peace and blessings be upon him) said: (Shyness is part of faith, and faith is in [(i.e. leads to)] Heaven, and foulness is part of estrangement and estrangement is in [(i.e. leads to)] hellfire)(3). Because of its great effect on a Muslim, since it draws him to every good [thing] and keeps him away from every evil [thing], the prophet (may Allah bless him and grant him peace) has informed in a hadeeth narrated by Imran ibn Husain: (That shyness is all good)(4), also in his hadeeth: (Shyness only brings good)(5).

The effect of shyness

Shyness draws [a person] to [perform] good [deeds] and deters [him] from [doing] evil and leads [him] away from it. It prevents a person from being negligent in thanking [Allah] the Almighty and Magnificent who bestows [good things], and from being negligent [in his duties] towards those who are entitled to it. It also prevents a person from doing or saying hideous things. It drives [a person] to be adorned with every graceful and pleasant trait. Whenever a person loses the moral of shyness he becomes a brazen libertine who openly commits hideous actions without any regard to anyone and without being heedful to what people say about him or what they mar him with(6). ❖

1) See Madarij al-Salikeen by Ibn al-Gayyim 2/260.

2) Produced by: al-Bukhari and Muslim, and was recently produced.

3) Produced by al-Tirmithi #2010.

4) Produced by Muslim #61.

5) Produced by: al-Bukhari #6117 and Muslim #37.

6) See al-Akhlag al-Islamiah wa Ususuha 2/19.

The Ansaar and Us

Their sacrifices were immense and their faith stunning. The name of Ansaar never fails to evoke undertones of sacrifice, submission, and love of Allaah The Most High and His Messenger peace be upon him and warm sentiments of appreciation in our hearts. There is much for us to learn from their lives. Is there something common between the Ansaar of Madeenah and us today? I suggest: There is something fundamental. Let us look at the story of the Ansaar and reflect on our commonality.

The Ansaar, literally the supporters, of Madeenah, were a gift of Allaah to Islam. Their sacrifices were immense and their faith stunning. They believed in Islam as soon as they heard Mus'ab ibn 'Umayr recite the words of Allaah to them, and finally invited the Messenger of Allaah peace be upon him to move to their township. Poor and war torn, Yathrib, the house of grief, was an apt name for what is now Madeenah. But Allaah has distinguished its people with hearts that are pure and beautiful, and even today the generous manners of the people of Madeenah remind us of their hospitality to the Beloved Messenger of Allaah. Inviting the Muslims to their land, and giving them protection, was tantamount to announcing war against all the Arabs, particularly the most influential of them, the Quraysh.

The Prophet's loving but so-far non-Muslim uncle, Abbaas, warned the Madeenans: "You should know what you are getting yourself into... you better not take my nephew from my protection and then abandon him." The Ansaar, of course, knew this well. Their faith-filled answer was: "Even of the Messenger of Allaah leads us into the sea, we will follow him. We will not say what the children of Israel said to Mousa: 'fight you and your Lord, O Mousa, and we are sitting right here.'"

The Ansaar knew how to keep their word. They surprised any estimations of human sacrifice the world had known by how readily they embraced their penniless refugee brothers—the Muhajiroon—and shared with them all their wealth and property. When the rebellious tribe of Banu an-Nadheer was expelled from Madeenah without a battle, the Prophet of Allaah distributed the spoils to the poor Muhajiroon. The Ansaar submitted to the decision with their characteristic faith.

The sacrifice of the Ansaar and their preference for their immigrant brothers at their own expense won them applause even from the Lord of seven heavens, and Allaah, Said what means: "And [also for] those who were settled in al-Madeenah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful." [Quran 59:9]

However, the strongest test of the Ansaar was yet to come. The conquest of Makkah brought a large number of Makkans and other Arab tribes into Islam. Among them were honorable chiefs and influential leaders who likely felt they had lost the battle against Islam even though they had embraced Islam. When the battle of Hunayn followed and more spoils of war were secured, the Prophet peace be upon him sought to attract and soften the hearts of these new-Muslims by giving them the majority of the spoils, while some went to the poor Muhajiroon, but nothing to the Ansaar.

The Ansaar were hurt. Did this mean that the Prophet peace be upon him was now going to forget them, now that has regained his own city, and was he going to turn his back to them? Why were they deprived of their share of the spoils? Rumors started to go around. Hassan ibn Thaabit, the poet of the Ansaar may Allah be pleased with him recited lines of poetry that mean: "Go to the Prophet and say you are the best among all human beings. Why should you invite Sulaim tribe to take a share of war spoils although they are mere Muhajiroon while you deprived the Ansaar who gave shelter, support and help to Muhajiroon." We will let Abu Sa'eed al-Khudri, an Ansaari, give the account, as reported by Ibn Is'haaq:

The leader of the Ansaar, Sa'd ibn 'Ubaadah may Allah be pleased with him went immediately to the Prophet peace be upon

him and said, "O Messenger of Allaah, this group of the Ansaar are displeased with what you did with the spoils of war. You have distributed war booty among your people, and have given generous portions to the Arab tribes, but you did not give the Ansaar anything." The Prophet peace be upon him asked him, "What is your opinion about it?" Sa'd answered with the same bluntness, "I am but one of my people." The Prophet peace be upon him asked him to gather the Ansaar.

The Ansaar were gathered, and no one else but them was allowed in the meeting. The Messenger of Allaah peace be upon him said, "O Ansaar, I heard that an incident that happened recently made you feel ill at ease... Now, did I not find you ignorant and guided you to the way of Allaah? Did I not find you poor and Allaah enriched you of His bounty? Did I not find you enemies and Allaah joined your hearts together?"

They answered, "Indeed, Allaah and His Prophet are far more generous and better."

The Prophet peace be upon him then said, "Don't you have anything to say, O Ansaar?" They answered, "There is nothing to be said but that Allaah and His Prophet have the grace and bounty."

The Prophet peace be upon him then said, "By Allaah, you could have said—and if you did, you would have been truthful and acknowledged—we believed in you at a time when all called you a liar. We supported you at a time when you were frustrated. We gave you our money at a time when you were poor and we even sheltered you at a time when you were homeless. O Ansaar, are you upset for a thing so trivial and worldly that I gave to some people so as to join their hearts to Islam and left you out of it, believing that your Islam sufficed you? Is it not enough for you that the rest of the people will go home with a sheep or a camel, whereas you will return with the Messenger of Allaah? By Allaah in Whose Hands is Muhammad's soul, you return with a better thing than they went home with. If not for the migration, I would rather have been one of the Ansaar. If the people moved in one way, and the Ansaar moved the other way, I would choose the way of the Ansaar. O Allaah, do have mercy on the Ansaar, their children, and their children's children."

By the time the Prophet peace be upon him concluded his words, their beards were wet with tears, for the words of the beloved Prophet peace be upon him filled their hearts with tranquility and enriched their souls. All of them cried out, "It is enough for us to have the Messenger of Allaah as our reward!"

This is precisely what is common between the Ansaar and us: "It is enough for us to have the Messenger of Allaah as our reward! As Muslims, we are oppressed, suspected and harassed in the world; we have inherited none of the glorious riches or powerful empires of early Islam. We get no booty for being Muslims, no worldly glory, and no advantages. Still, we are to struggle in the path of Allaah, sacrifice in His way, trusting that "He never fails His promise," while nothing is on our side... except Allaah and His Messenger! ❖

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People of Bliss

Imaam ibn al-Qayyim al-Jawziyyah

Contrary to the miserable people discussed in the last chapter, our discussion will now focus on the people of happiness and bliss. These can be divided into two classes.

The First Class of Happy People

The first class consists of those who possess the quality of intellectual independence; they are described by Allah (Ta'ala - the Most High) as follows:

"The first and foremost [to embrace Islam] of the Muhaajireen [1] and the Ansaar [2], and also those who follow them in the best way; Allah is well-pleased with them, and they are with Him." [Qur'an - Soorah at-Tawbah 9:100]

These are the happy ones for whom Allah's acceptance is confirmed. They are the Companions of Allah's Messenger (sallallahu 'alayhi wa sallam (May Allah's peace and blessing be upon him)) and those who follow them in the best way until the Day of Resurrection. The conventional expression 'Taabi'oon' applies to the companions' followers who have met with them in person. However, the description here is not restricted to them, but includes anyone who righteously follows their way; and any such person is of those with whom Allah (Ta'ala) is pleased and who are also pleased with Him.

FOLLOWING WITH IHSAAAN

The manner of following the Sahaabah (in this aayah) is not ambiguous. It is restricted by Allah (Ta'ala) to being in the 'best way'. It cannot be fulfilled merely by wishes, or by adhering to them in some matters while rejecting them in others. It should always be done with Ihsaan (with righteousness and in the best way); this is a condition to deserve Allah's (Ta'ala) acceptance and His Gardens. He (Ta'ala) said:

"He it is Who has sent among the unlettered a messenger [Muhammad] from among themselves, to convey unto them His messages, to sanctify them, and to instruct them in the Book and the Wisdom, although they had been before in manifest error. And He has sent him also to other people who have not quite reached them (the Sahaabah); He is All-Mighty, All-Wise. That is the bounty of Allah which He bestows on whom He wills. Allah is the One of great bounty." [Qur'an - Soorah Al-Jumu'ah 62:2-4]

The first group of people mentioned here are those who met the Messenger (sallallahu 'alayhi wa sallam) and accompanied him. The latter are those who did not meet the first group; this applies to anyone who comes after them and adheres to their way, until the Day of Resurrection. This group falls behind the first group (the Sahaabah) both in era and in stature, even though both groups are of the happy ones.

THREE KINDS OF HEARTS

A third group of people would be those who reject the Guidance that Allah (Ta'ala) sent with His Messenger (sallallahu 'alayhi wa sallam), or who do not benefit from it. Those are described by Allah (Ta'ala) in the following:

"The likeness of those who were entrusted with the responsibility of the Torah, but who subsequently failed in that, is as the likeness of a donkey which carries a huge burden of books [but understands nothing of them]..." [Qur'an - Soorah Al-Jumu'ah 62:5]

The Prophet (sallallahu 'alayhi wa sallam) also classified people into three groups based on their response to his Message and Guidance. He said:

"An example of the guidance and knowledge with which Allah (Ta'ala) has sent me is that of a rain that falls on different kinds of land:

- 1) One land is good; it accepts water and produces vegetation and grass in plenty.
- 2) Another land is dry with a solid bed that reserves water so that people can drink and irrigate with it.
- 3) The third kind is a porous land that can neither retain water nor produce vegetation.

This is an example of those who acquire the knowledge of the Deen and benefit from that with which Allah (Ta'ala) sent me, and of those who do not take heed and who insist on rejecting Allah's (Ta'ala) Guidance." [3]

The Messenger (sallallahu 'alayhi wa sallam) likens the knowledge (with which he came) to rain, because both are causes of

life. Rain is the cause of life for the body, while knowledge is the cause of life for the heart. He (sallallahu 'alayhi wa sallam) also likens different hearts to different valleys, as Allah (Ta'ala) said: "He sends down water from the sky, making different valleys flow according to their different natures..." [Qur'an - Soorah Ar-Rad 13:17]

Thus, just as there are three kinds of land, there are three kinds of hearts:

1) The first is a good land which accepts water and is ready to produce vegetation. When rain falls on it, it absorbs the water eagerly, giving rise to all sorts of pleasant vegetation.

This is an example of one with a healthy, pure, and intelligent heart, which embraces knowledge, and is guided by its true intelligent nature, blossoming by that wisdom and true faith. Therefore, it is eager to take the knowledge, and ready to bear fruits because of its good nature.

It is also like a rich business man who has experience in different trades and investments, which enables him to invest his wealth in that which brings the best profit.

2) The second kind is a hard, solid land prepared to preserve and keep water: It benefits people who visit it to drink or irrigate.

This is an example of one whose heart preserves knowledge and safeguards it so as to convey it just as he hears it, without changing it or deriving conclusions from it. This is also described in another hadeeth (saying, action or silent approval of the Prophet (sallallahu 'alayhi wa sallam):

"There is often one who conveys knowledge to one who is more knowledgeable than himself; and there is often one who carries knowledge when he himself is not knowledgeable." [4]

It is also like a rich man who does not possess the knowledge or experience to invest his wealth, but who knows very well how to preserve it.

3) The third is a barren land which is incapable of holding water or producing vegetation: no matter how much rain falls, it does not profit by it.

This is an example of one whose heart does not accept any knowledge or wisdom. It is also like a poor man who neither possesses wealth nor knows how to preserve it.

The first of the above three examples applies to a learned man who teaches knowledge, and who calls people to Allah (Ta'ala) with clear guidance; such are the inheritors of the Prophets.

The second applies to one who preserves the knowledge, and who transmits what he hears precisely; he carries to other people precious goods that they can use for trade and investment. The third applies to one who neither accepts Allah's Guidance nor benefits from it.

Thus this hadeeth covers the different types of people and their different attitudes toward the Prophet's (sallallahu 'alayhi wa sallam) Da'wah, which makes them either happy or miserable.

The Second Class of Happy People

The second class of Happy People consists of the believers' followers from their offspring who die before reaching the status of takleef [5]. They will be with their parents [in the Hereafter], as Allah (Ta'ala) said:

"As for those who believe and whose offspring follow them in faith, We shall unite them with their offspring, and We shall not let any of their deeds go to waste; every person is responsible for that which he has earned." [Qur'an - Soorah At-Tur 52:21]

Allah (Ta'ala) tells that He unites the offspring with the parents in the Jannah [6], just as He united them in faith (Eemaan). And because the offspring did not do deeds that would make them deserve this high honour, Allah (Ta'ala) informs that this union does not waste any of the deeds of the parents. They receive their full reward for what they did, plus the bonus of uniting them with their offspring.

Also, because this reunion in rewards and ranks is a bounty from Allah (Ta'ala), one might imagine that it would be in violation of the rules of justice. To clarify this, the ayah indicates that if the children committed sins, they alone would be liable for

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People of Bliss

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punishment, and that every person is responsible for what he does without involving others with him in punishment. Thus this union takes place in terms of rewards and bounties, but not in terms of justice and penalty.

This is indeed one of the keys and treasures of Qur'aan, the knowledge of which Allah (Ta'ala) gives only to those whom He wills. Thus this ayah covers all people: the miserable and the happy - those who are followed, and those who follow them.

Consequently, let a prudent person who cares about his well-being see to which class he belongs. Let him not be influenced by habits or ruled by laziness. If he finds that he belongs to a happy class, let him strive to move to a higher rank, seeking Allah's help and facilitation. And if he finds that he belongs to the miserable class, let him move out of it into a happy class while it is still possible, and before he would have to say:

"Oh! Would that I had followed the path shown to me by the Messenger." [Qur'an - Soorah Al Furqan 25:27] ❖

Neglecting the Glorious Quran

It is recommended for every believing man and woman to recite the Book of Allaah, the Noble Quran, often, with due contemplation and understanding. This may be done by using a copy of the Quran or from one's memory. Allaah - the Most High - Says (what means): "[This is] a blessed Book (the Quran) which We have revealed to you [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded." [Quran 38:29] And:

"Indeed, those who recite the Book of Allaah (the Quran) and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a transaction [i. e. profit] that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative." [Quran 35:29-30]

The aforementioned recitation of the Quran includes both reciting and acting upon it (abiding by what Almighty Allaah enjoins in it and refraining from what He forbids in it). The recitation is to be done with contemplation and understanding of it. Sincerity to Allaah is a means of complying with and acting upon the Quran, and its recitation contains a great reward - as the Prophet peace be upon him said: "Recite the Quran, for on the Day of Resurrection, it shall come as an intercessor for its companion (one who recites and complies by its teachings)." [Muslim]

The Prophet peace be upon him also said: "The best of you is he who learns the Quran and teaches it." [Al-Bukhaari]

Another narration states: "Whoever reads one letter of the Quran shall receive a good deed and ten good deeds similar to it. I do not say that Alif Laam Meem is one letter, but Alif is a letter, Laam is a letter and Meem is a letter." [At-Tirmithi]

The Prophet peace be upon him said to Abdullaah Ibn 'Amr Ibn Al-'Aas may Allah be pleased with him: "Complete the recitation of the Quran once a month." He ('Abdullaah) said: "I am able to do more than that, O Messenger of Allaah." So he peace be upon him said: "Then complete its recitation once in seven days." [Al-Bukhaari]

The Companions may Allah be pleased with them used to complete the entire Quran once every seven days.

So, it is recommended that the readers of the Quran increase their reading of it, with contemplation and understanding it, along with sincerity to Allaah - with the purpose of learning and benefiting from it. They should read the entire Quran once a month. If, however, they are able to do more than this without any difficulty, then they should complete it in less than this time.

However, it is best not to complete it in less than three days, since this is the least amount of time that the Prophet peace be upon him mentioned to 'Abdullaah Ibn 'Amr Ibn Al-'Aas may Allah be pleased with him. This is because if it is read in less than three days,

the person becomes hasty and lacks thought and concentration while reading it.

Allaah, the Most High, Says in the Glorious Quran (what means): "And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned." [Quran: 25: 30]

So, Allaah Almighty informs us about His Messenger Muhammad peace be upon him that he said: "My Lord my people have abandoned - acting or listening - to the Quran." and that is because the idol-worshippers did not pay attention nor listen to the Quran, as Allaah Says (what means): "And those who disbelieve say, "Do not listen to this Quran and speak noisily during [the recitation of] it that perhaps you will overcome." [Quran 41:26]

Thus, when the Quran was being read to them, they would deliberately make noise and futile speech so that they would not hear the Quran. However, this is from the ways of abandoning the Quran. Likewise, not having faith and trust in it is also from the ways of abandoning the Quran. Not pondering over it, nor trying to understand it, not acting by it, not obeying its orders and refraining from what it forbids, turning to something other than it - whether poetry, music, amusement, or other forms of vain speech and taking a path that is derived from other than the Quran are all from the ways of abandoning the Quran, of which we were strictly warned by Allaah, the Most Exalted, and His Messenger peace be upon him. ❖

Looking after Children

Imam al-Bukhari

Al-Adab al-Mufrad - by Imam Al-Bukhari - - A code For Everyday

Living: The Example of the Early Muslims

Imam al-Bukhari is world-renowned for his major work, "al Jami' al Sahih" ("Sahih al Bukhari"), but he has also produced a number of other works, including "Al-Adab al-Mufrad", here translated into English. This book is a compilation of ahadith on Islamic morals and manners from various sources.

V. Looking after children

45. A child is a source of both honour and cowardice:

84. 'A'isha said, "Abu Bakr said, 'By Allah, there is no man on the face of the earth that I love better than 'Umar.' Then he went out and came back and said, 'How did I swear, daughter?' I told him what he had said. Then he said, 'He is dearer to me although one's child is closer (to one's heart).'"

85. Ibn Abi Nu'm said, "I was with Ibn 'Umar when a man asked him about the blood of gnats. He asked, 'Where are you from?' 'From the people of Iraq,' he replied. He said, 'Look at this man! He asks about the blood of gnats when they murdered the grandson of the Prophet, may Allah bless him and grant him peace! I heard the Prophet, may Allah bless him and grant him peace, say, 'They are my sweet basil in this world.'"

46. Carrying a child on one's shoulders

86. Al-Bara' said, "I saw the Prophet, may Allah bless him and grant him peace, when al-Hasan was on his shoulder. He was saying, 'O Allah, I love him, so love him.'"

47. A child is a source of joy

87. Jubayr ibn Nufayr said, "One day we were sitting when al-Miqdad ibn al-Aswad when a man passed us. The man said, 'Blessing be to those two eyes which saw the Messenger of Allah, may Allah bless him and grant him peace. By Allah, I wish that I had seen what you have seen and witnessed what you have witnessed!' This angered al-Miqdad and that surprised me as the man had said nothing but good things. Then he turned to them and said, 'What made the man desire to summon back what Allah has taken away? Does he not realise what his situation would be if he had seen him? By Allah, if certain people had been with the Messenger of Allah, may Allah bless him and grant him peace, Allah

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Looking after Children

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would have thrown them on their faces into Hellfire since they would neither have answered nor confirmed him? Do you not praise Allah Almighty since He brought you forth and you only know your Lord and confirm what your Prophet, may Allah bless him and grant him peace, brought? You see enough affliction in other people. By Allah, the Messenger of Allah, may Allah bless him and grant him peace, was sent in the harshest state in which any Prophet was ever sent - in a gap (in the line of prophethood) and the time of Ignorance. They did not believe that the deen was better than worshipping idols. He brought the Discrimination by which it is possible to discriminate between the true and false, and which can part a father from his child. Then a man will think of his father, child or brother as an unbeliever. Allah has loosened the locks of his heart by faith and he knows that the other person will be destroyed in the Fire. Therefore his eye is not cool since he knows that the one he loves will be in the Fire. It is what Allah says, "Those who say, 'Our Lord, give us joy in our wives and children.'" (25:74)"

48. A person who makes supplication that his friend will have a lot of money and many children

88. Anas said, "One day I visited the Prophet, may Allah bless him and grant him peace, and there was only myself, my mother and my aunt, Umm Hiram. When he came to us, he asked us, 'Shall I pray with you?' It was not the time of an obligatory prayer." One of those listening to the person relating this asked, "Where did he put in Anas in relation to him?" The reply was, "He put him to his right." The report from Anas continues, "Then he prayed with us and made supplication for us, the people of the house, that we would have the best of the blessings of this world and the Next. My mother said, 'Messenger of Allah, make supplication to Allah for your little servant,' and he asked Allah to grant me every blessing. At the end of his supplication, he said, 'O Allah, grant him a lot of money and many children and bless him!'"

49. Mothers are merciful

89. Anas ibn Malik said, "A woman came to 'A'isha and 'A'isha gave her three dates. She gave each of her two children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took her date and split it in two and gave each child half of it. The Prophet, may Allah bless him and grant him peace, came and 'A'isha told him about it. He said, 'Are you surprised at that? Allah will show her mercy because of her mercy towards her child.'"

50. Kissing Children

90. 'A'isha said, "A bedouin came to the Prophet, may Allah bless him and grant him peace, and asked, 'Do you kiss your children? We do not kiss them.' The Prophet, may Allah bless him and grant him peace, said, 'Can I put mercy in your hearts after Allah has removed it from them?'"

91. Abu Hurayra said, "The Messenger of Allah, may Allah bless him and grant him peace, kissed Hasan ibn 'Ali while al-Aqra' ibn Habis at-Tamimi was sitting with him. Al-Aqra' observed, 'I have ten children and I have kissed any of them.' The Messenger of Allah, may Allah bless him and grant him peace, looked at him and said, 'Whoever does not show mercy will not be shown mercy.'"

51. The parent teaching adab and his duty towards his child

92. Numayr ibn Aws said, "They used to say, 'Correct action is a gift from Allah, but adab comes from the parents.'"

93. An-Nu'man ibn Bashir said that his father had carried him to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Messenger of Allah, I testify to you that I have given an-Nu'man such-and-such. (It was a slave). The Prophet asked, 'Have you given each of your children the same?'" "No," he replied. He said, "Then testify to someone other than me." Then the Prophet asked, "Do you not want to show equal kindness to all of them?" "Indeed I do," he replied. He said, "Then do not do it."

52. The dutifulness of a father to his child

94. Ibn 'Umar said, "Allah has called them the 'dutiful' (al-Abraar) because they are dutiful (birr) to their parents and children. Just as you have a duty which you owe your parent, so you have a duty

which you owe your child."

53. Someone who does not show mercy will not be shown mercy
95. Abu Sa'id that the Prophet, may Allah bless him and grant him peace, said, 'Someone who does not show mercy will not be shown mercy.'

96. Jarir ibn 'Abdullah said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Allah will not show mercy to someone who does not show mercy to people.'

97. Same as 97.

98. 'A'isha said, "Some bedouins came to the Prophet, may Allah bless him and grant him peace. One of their men said to him, 'Messenger of Allah, do you kiss children? By Allah, we do not kiss them.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Can I put mercy in your hearts after Allah has removed it from them?'"

99. Abu 'Uthman reported that 'Umar wanted to appoint a man as governor. The governor said, "I have such-and-such a number of children and I have never kissed any of them." 'Umar said, "Allah Almighty will only show mercy to the kindest of His slaves."

54. Mercy consists of a hundred parts

100. Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty has divided mercy into one hundred parts. He kept ninety-nine parts and sent down one part to earth. Because of that one single part, creatures are merciful to one another so that even the mare will lift its hooves away from its foal so that it does not trample on it."

Extracts from the Purification of the Soul

The first three chapters taken from the book "Purification of the Soul", one of the great books on the matters of the heart. The book is a compilation of the works of Ibn Rajab al-Hanbali, Ibn Al-Qayyim al-Jawziyy and Abu Hamid al-Ghazali

Chapter 1: Sincerity

Sincerity is the freeing of one's intentions from all impurities in order to come nearer to Allah. It is to ensure that the intentions behind all acts of worship and obedience to Allah are exclusively for His pleasure. It is the perpetual contemplation of the Creator, to the extent that one forgets the creation.

Sincerity is a condition for Allah's acceptance of good deeds performed in accordance with the sunnah of the Prophet, may Allah bless him and grant him peace. Allah has commanded this in the Qur'an:

"And they have been commanded to worship only Allah, being sincere towards Him in their deen and true. "[98:5]

Abu Umama has related that a man once came to the Prophet, may Allah bless him and grant him peace, and said, "What of a man who joined us in the fighting, his intention being for fame and booty?" The Prophet said, "He receives nothing." The man repeated the question three times and each time the Prophet said, "He receives nothing". Then he said, "Allah only accepts actions that are intended purely for His pleasure." [1]

Abu Sa'id al-Khudri related that the Prophet (saw) said in his khutba during the farewell pilgrimage, "Allah will bless whoever hears these words and whoever understands them, for it may be that those who pass on this knowledge are not those who will understand it the best. There are three things concerning which the heart of a believer should feel no enmity or malice: devoting one's actions to Allah, giving counsel to the Imams of the Muslims, and being loyal to the majority." [2]

What is meant here is that these three things strengthen the heart, and whoever distinguishes himself

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Extracts from the Purification of the Soul

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in them will have a heart purified from all manner of deceit, corruption and evil.

A servant can only free himself from shaytaan through sincere devotion, for Allah tells us in the Quran that Iblis said to Him: "Except those of Your servants who are sincere." [38:83] It has been related that a righteous man used to say, "O self, be devout and you will be pure."

When any worldly fortune, in which the self finds comfort and towards which the heart inclines, intrudes upon our worship, then it impairs the purity of our efforts and ruins our sincerity. Man is preoccupied with his good fortune and immersed in his desires and appetites; rarely are his actions or acts of worship free of temporary objectives and desires of this kind. For this reason it has been said that whoever secures a single moment of pure devotion to Allah in his life will survive, for devotion is rare and precious, and cleansing the heart of its impurities is an exacting undertaking. In fact, devotion is the purifying of the heart from all impurities, whether few or many, so that the intention of drawing nearer to Allah is freed from all other motives, except that of seeking His pleasure. This can only come from a lover of Allah, who is so absorbed in contemplation of the next world that there remains in his heart no place for the love of this world. Such a person must be devote and pure in all his actions, even in eating, drinking and answering the calls of nature. With rare exceptions, anyone who is not like this will find the door of devotion closed in his face.

The everyday actions of a person who is overwhelmed by his or her love for Allah and the akhira are characterised by his love and they are, in fact, pure devotion. In the same way, anyone whose soul is overwhelmed by love for and preoccupation with this world, or status and authority, will be so overwhelmed by these things that no act of worship, be it prayer or fasting, will be acceptable, except in very rare cases.

The remedy for love of this world is to break the worldly desires of the self, ending its greed for this world and purifying it in preparation for the next world. This will then become the state of the heart and sincere devotion will become easier to attain. There are a great many actions where a man acts, thinking they are purely intended for Allah's pleasure, but he is deluded, for he fails to see the defects in them.

It has been related that a man was used to praying in the first row in the mosque. One day he was late for the prayer, so he prayed in the second row. Feeling embarrassment when people saw him in the second row, he realised that the pleasure and satisfaction of the heart that he used to gain from praying in the first row were due to his seeing people seeing him there and admiring him for it. This is a subtle and intangible condition and actions are rarely safe from it. Apart from those whom Allah has assisted, few are aware of such delicate matters. Those who do not realise it only come to see their good deeds appearing as bad ones on the Day of Resurrection; they are the ones referred to in Allah's words:

"And something will come to them from Allah which they had never anticipated, for the evil of their deeds will become apparent to them." [39:47-48]

"Say: Shall We tell you who will lose most in respect of their deeds? Those whose efforts were astray in the life of this world, while they thought that they were doing good works." [18:103-104]

Yaqub said: "A devout person is someone who conceals things that are good, in the same way that he conceals things that are bad."

As-Sousi said: "True devotion is to lose the faculty of being conscious of your devotion; for someone who identifies devotion in his devotion is a person whose devotion is in need of devotion." To contemplate devotion is to admire it, and admiration is an affliction; and that which is pure is whatever is free of all afflictions. This means that one's deeds should be purified from any self-admiration concerning the actions they entail.

Ayyub said: "It is much harder for the people of action to purify their intentions than it is to execute any of their actions."

Some people have said: "To be devout for a short while is to survive for ever, but devotion is rare."

Suhail was asked: "What is the most difficult thing for the self?" He said: "Devotion, when the self does not have the good fortune of being endowed with it."

Al-Fudayl said: "Forsaking action for the sake of other people is to seek their admiration. To act for the sake of their admiration is to associate others with Allah. Devotion is when Allah frees you from both of these states." ❖

Footnotes

[1] *Sahih, an-Nisa'i, Kitab al-Jihad, 6/25; al Hafidh ibn Hajar, Fath al-Qadir, 6/28.*

[2] *Sahih, Ibn Ma'jah; also Ibn Hibban, Marwarid adh-Dham'an, p.47, on the authority of Zaid ibn Thabit.*

Articulating the Intention

by Shaykhu-l-Islâm Ibn Taymiyyah

Shaykh al-Islam ibn Taymiyyah was asked:

Question 1: Concerning the one who causes confusion in the lines of prayer and those around him by articulating the intention loudly. This was objected to but it did not deter him from persisting in this. A person said to him, 'what you are doing is not from the religion of Allaah and you are contradicting the Sunnah.' He replied, 'this is from the religion of Allaah which He sent His Messengers with and it is obligatory upon every Muslim to do this and similarly the Qur'aan should be recited loudly behind an imaam.' So did the Messenger of Allaah (SAW) or any one of his Companions use to do this? Or any one of the four Imaams or any of the Muslim scholars? And if the Messenger of Allaah (SAW) and his Companions and the scholars did not do this in prayer then what is obligatory upon the one who attributes this to them and does this? Is it permissible for a Muslim to come to his aid with even one word if he does this and attributes this to the religion by saying to those who are objecting, 'everything that he is doing in his religion is what he desires and your objection is based upon ignorance!' So are they correct in this or not?

The Answer:

All praises and thanks are due to Allaah. Articulating the intention in a loud voice is not legislated according to the opinion of all the Muslim scholars. The Messenger of Allaah (SAW) did not do it and neither did his Khaleefs, Companions, or the Salaf of this nation and their Imaams do it. Hence whosoever claims that this is part of the Religion of Allaah and that it is obligatory then it is necessary to teach him the Sharee'ah and ask him to repent from this opinion and if he still persists in this saying then he is to be killed. Rather the intention that is obligatory for the actions of worship such as wudu, ghusl, salaah, siyaam and zakaah etc. finds its place in the heart by agreement (ittifaaq) of the Imaams of the Muslims.

The intention is the desire to do something and the place for desire is in the heart and not upon the tongue by agreement of those possessing intelligence. So if a person were to intend something in his heart then this intention would be correct and proper according to the four Imaams and in fact all of the Imaams of the Muslims - their former ones and latter ones - there is no difference concerning this arising from those that deserve to be followed and those whose rulings deserve to be paid consideration.

However some of the later followers of the Imaams thought that the articulation of the intention was obligatory but they did not say that doing so in a loud voice was obligatory but despite this, this opinion is erroneous, contradicting the consensus (ijmaa) of the Muslims. This due to the fact that it is known by necessity in the Religion of Islaam to the one who knows the Sunnah of the Messenger of Allaah (SAW) and the sunnah of his Khaleefs and knows how the Companions and their students used to pray that they did not articulate the intention and neither did the Prophet (SAW) command them to do so and neither did he teach this to any of his Companions.

Instead it is established in the Saheehs of Bukhaaree and Muslim that he (SAW) said to the Bedouin, "when you stand for prayer say the takbeer and then recite what is easy for you from the Qur'aan."

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Articulating the Intention

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In the Sunan it is reported from him (SAW) that he said, “the key to prayer is purification, it is entered by saying the takbeer and exited by saying the tasleem.”

In Saheeh Muslim from Aa’ishah (RA) that the Prophet (SAW) used to start the prayer by saying the takbeer and reciting ‘All praise is due to Allaah...’ [I.e. al-Faatihah].

It is established by mutawaatir transmission and the consensus of the Muslims that the Prophet (SAW) and the Companions used to commence the prayer with the takbeer and it is not reported by a Muslim, neither from the Prophet (SAW) or from his Companions, that they used to articulate the intention be it silently or loudly. It is known that had the case been otherwise then for sure it would have been reported just as it is known that it is impossible according to the Sharee’ah and habit for the people reporting something mutawaatir to hide such a thing, therefore due to the fact that no-one reports this it is safe to say with certainty that it did not occur.

This is why the later Legal Jurists differed over whether articulating the intention was something recommended alongside the intention in the heart. A group of the followers of Abu Haneefah, ash-Shaafi’ee and Ahmad considered it to be recommended while another group of the followers of Maalik, Ahmad and others did not consider it to be recommended, this being textually reported by Ahmad and others. Rather this latter group considered it to be a despicable innovation saying that had it been recommended then the Messenger of Allaah (SAW) would have done it or at least ordered it for he (SAW) explained everything that would cause one to draw close to Allaah, especially the prayer whose manner of performance is to be taken only from him. It is established from him in the Saheeh that he said, “pray as you have seen me praying.” Therefore this group said that adding this articulation to the prayer is of the same level as adding new actions of worship (to the Religion) such as the one who adds the adhaan and iqamah to the Eed prayers or the one who adds two rak’ahs of prayer on Marwah while performing the circuit between Safah and Marwah. Furthermore they said that articulating the intention is also wrong according to the intellect for the saying of someone ‘I intend to do so and so’ is of the same level as him saying ‘I intend to eat this food so that I may satisfy my appetite’ or ‘I intend to wear these clothes so that I may cover myself’ and other such intentions which are already present in the heart and therefore repugnant to articulate. Allaah said,

“Say: would you teach Allaah your religion when Allaah knows whatsoever is in the heavens and the earth?” [49:16]

A group of the Salaf said concerning the saying of Allaah, “we feed you seeking only the Face of Allaah” [76:9] - ‘they did not say this upon their tongues rather Allaah knew this from their hearts and informed us of this.’

In summary: there is no difference over the necessity of having the intention in the heart, as for articulating the intention then there is a difference amongst the later scholars whether it is detestable or recommended. As for articulating it loudly then this is detestable, forbidden and not legislated by agreement of the Muslims, the same goes for repeating the articulation in a louder voice.

This is true for the one leading the prayer, the one following the imaam and the one who is praying alone. It is not legislated for all of these to articulate the intention loudly or repeat this articulation by agreement of the Muslims rather they forbid this, rather it is not allowed even for the one who is praying alone to recite loudly in the case that this harms someone else. The Messenger of Allaah (SAW) went to his Companions while they were praying and said, “all of you are intimately conversing with his Lord so do not recite over each other.” As for the one who is following an imaam then the Sunnah is for him to recite silently by agreement of the Muslims, but if he were to, on some occasions, say a part of the dhikr loudly then there is no problem in this, for example if the imaam were to sometimes say a verse loudly in a prayer which is to be read silently. It is established in the Saheeh

from Abu Qataadah that he (SAW) would sometimes let them hear a verse in the Dhuhr and Asr prayers.

And it is established in the Saheeh that from the Companions who were following him (SAW) in prayer were some who would say the opening supplication loudly and say the supplication when rising from ruku’ loudly and the Prophet (SAW) did not object to any of this.

The one who persists in performing a bid’ah and considering it to be good then it is desirable to punish him in such a way that would deter him and those like him from such things. Whosoever attributes something false to the Messenger of Allaah (SAW) has erred and if he knows and does not repent then he is to be punished. It is not lawful for anyone to speak about the religion without knowledge or to introduce into the religion something that is not part of it.

As for the saying, ‘everyone can do in his religion what he desires’ then this is a serious statement that is obligatory to repent from and if it is not then its proponent should be punished, rather persisting upon the likes if this statement necessitates killing. It is not upon anyone to do anything in the religion except for that which has been legislated by Allaah and His Messenger and not to do anything based on his whims and desires. Allaah says,

“And who is more misguided then one who follows his desires without guidance from Allaah?”[28:50]

“And many are misguided by their desires through ignorance.”[6:119]

“And do not follow desires such that you are misguided from the Way of Allaah”[38:26]

“And do not follow the desires of a people who were aforesaid misguided and misguided many and went far astray.”[5:77]

“Do you see the one who has taken his desires as his god? Would you be a guardian over him? Or do you think that most of them hear or understand? They are as cattle - nay, further astray.”[25:43-44]

“And no by your Lord they cannot have faith until they make you to judge the disputes between them and then not find in themselves any aversion to what you have ruled and submit totally.”[4:65]

And it is reported (ruwiya) from the Prophet (SAW) that he said, “by the One in Whose Hand is my soul, none of you can have faith until his very desires comply to what I have come with.”{1} Allaah said,

“Do you not see those who pretend that they have believed in what has been revealed to you and what has been revealed before you desiring to seek the ruling of Taaghut when they have been commanded to reject it. Satan desires to misguide them far astray. And when it is said to them: Come to what Allaah has revealed and to the Messenger you see the hypocrites turn from you in aversion.” [4:60-61]

“Or do they have partners with Allaah who legislate in the religion that which Allaah has not given permission for?” [42:21]

“Alif Laam Meem Saad. A Book that is revealed to you so let there be no aversion in your heart from it, that you may warn thereby and a Reminder to the believers. Follow that which has been revealed from your Lord and do not follow any other protectors besides Him. Little do you take heed!” [7:1-3]

“And if the Truth had followed their desires then indeed the heavens and the earth and whosoever is in there would have been corrupted.” [23:71]

The verses like this in the Qur’aan are many and clarify that it is upon the servant to follow the truth which Allaah sent His Messenger with and not make his religion based upon his desires. ❖

And Allaah knows best. [Fataawaa al-Kubraa 1/5-8]

Footnotes

{1} The hadeeth is reported as one of an-Nawawee’s 40 Hadeeth and it is da’eef. Refer to ‘Jaami al-Uloom wal Hikm’ (2: 317-318) of ibn Rajab al-Hanbalee. It was also declared da’eef by al-Albaanee in his checking to ‘as-Sunnah’ of ibn Abee Aasim and in his notes upon ‘Mishkaat al-Masaabeeh.’ Ibn Taymiyyah was correct in not attributing this hadeeth with certainty to the Messenger of Allaah (SAW) and in using a term which denotes that he considered the hadeeth to be inauthentic.

Al-Istighfaar (Seeking Repentance)

Shaykh ul-Islam Ibn Taymiyah rahimahullaah
Majmoo al-Fataawaa

The Messenger of Allah, sallallahu `alaihi wa sallam, said: "The master of invocations for forgiveness is that the servant says: O' my 'ilāh You are my Lord, there is no 'ilāh but You. You created me, and I am your bondservant, and I will stick to my covenant and promise [of faith and sincere obedience] to You, as to my ability. I seek refuge in You from the evil of what I have done, I acknowledge, to You, your bounties upon me, and I acknowledge, to You, my sin. Thus forgive me, for none forgives sins except You. Whoever says this as he enters upon evening, then, dies that night, he would enter Paradise; and if one says this as he enters upon morning, then, dies that day, he would enter Paradise." [Al-Bukhari]

The servant is always in the blessings of Allah, which necessitate thankfulness, and in sinfulness, which requires seeking forgiveness. Both of these matters are required and essential for the servant at all times, as the servant does not cease to alternate between Allaah's (various) favors and blessings, and does not cease to be in need of repentance and seeking forgiveness.

This is why the Master of the Children of Adam, and the Leader of the Pious, Muhammad, sallallahu `alaihi wa sallam sought forgiveness in all circumstances. He said in an authentic hadeeth reported by al-Bukhari: "O people, repent to your Lord, for verily I seek forgiveness from Allah and repent to him more than seventy times in a day."

It is reported in Saheeh Muslim that he said: "I seek forgiveness one hundred times in a day." [Muslim]

'Abdullah ibn `Umar said: We counted in a single sitting the Messenger of Allah, sallallahu `alaihi wa sallam, saying one hundred times: My Lord, forgive me and accept my repentance, verily you are Acceptor of Repentance, Oft-Forgiving. [Ahmad, Abu Dawood, Ibn Maaajah]

This is why seeking forgiveness was legislated at the end of actions. Allah the Exalted said: "Those who seek forgiveness before dawn (at late night)." [Aal `Imraan (3):17]

Some of them said: "Give life to your nights by performing Prayer, and when the time of late night comes, concern yourself with seeking forgiveness."

It is related in the Saheeh that the Prophet, sallallahu `alaihi wa sallam, when he finished his Prayer, he would seek forgiveness three times and say: [O' my 'ilāh You are 'As-Salām [One free from flaws], and from You comes Salām [peace, or safety], blessed are Thee O' haver of glory and kindness.] [Muslim]

Allah says: "And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful." [al-Muzammil (73):20]

(Even) After the Prophet conveyed the Message, fought in the path of Allah with true jihad, and performed what Allah ordered more than anyone else, Allah commanded his Prophet (to perform istighfar), as He the Exalted said: "When the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance." [An-Nasr (110):1-3]

This is why the Deen is established with Tawheed and Istighfaar, as Allah the Exalted said: "Alif Lam Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted. [Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings," and [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision." [Hood(11):1-3]

And Allah says: "So take a straight course to Him and seek His forgiveness." [Fussilat (41):6].

And He says: "So know [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women." [Muhammad (47):19]

This is why it was it came in a narration: "The Shaytan said: People are destroyed with sins, and they destroy me with 'Laa ilaha ill Allah' and seeking forgiveness." [Reported by Ibn Abi Asim and Abu Ya `la, but its chain is a fabrication].

Yoonus, `alayhis salam, said: "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers." [al-Anbiyaa' (21):87]

The Prophet, sallallahu `alaihi wa sallam, when he would ride his mount, he would praise Allah, then say Allahu Akbar three times, then say:

[I testify that there is no 'ilāh except You, Glorified are You, I have transgressed upon myself, so forgive me] [Abu Dawood and at-Tirmidhi, who said it is hasan saheeh]

Expiation of a gathering with which the gathering is completed is (the supplication):

[Glorified are You O' my 'ilāh and I am in Your praise, I testify that there is no 'ilāh except You, I ask Your forgiveness and repent unto You.] [Abu Dawood and At-Tirmidhee, who said it is hasan saheeh]

Allah knows best, and may His blessings and peace be upon [the Prophet] Muhammad. ❖

Allah (Exalted be He) gave an example with what comes out from the Children of for the world

Ad-Dahhak ibn Sufyan Al Kilaby (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said to him: "O Dahhak, what do you (usually) eat? He said: O Messenger of Allah, meat and milk. He said: Then it turns into what? He said: To what you know. He said: Allah (Exalted be He) gave an example with what comes from the son of Adam (excretion) for the world." (1) The example that was mentioned in the Hadith:

The Prophet (peace be upon him) gave an example for the world with what comes out from the son of Adam which denotes the meanness of the world and a proof that it is worthless and has no value in the sight of Allah (Glory be to Him). Allah (May He be Exalted) says: "And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew." [Surat Al Qasas: 64]. Allah (Exalted be He) says: "And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqûn (the pious). Will you not then understand?" [Surat Al An `am: 32]. Therefore, a disbeliever is given as a believer and sometimes more as was denoted in Allah's Saying: "Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. * A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest." [Surat Al `Imran: 197]. Allah (Exalted be He) says: "Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers – evil-doers), and (there is) Forgiveness from Allāh and (His) Good Pleasure (for the believers – good-doers). And the life of this world is only a deceiving enjoyment." [Surat Al Hadid: 20]. From the treasures of the Sunnah is the Hadith that was reported by Sahl ibn Sa `d that the Messenger of Allah (peace be upon him) said: "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel." (2)

Another narration reported by Al Mustawrad ibn Shaddad who said: "I was with the people who stood with the Messenger of Allah at the dead lamb. Thereupon, the Messenger of Allah (peace be upon him) said: Do you think that lamb was cheap for its people to throw it like this? They said: Because it is so cheap, they throw it, O Messenger of Allah. He said: The world is more trivial at the sight of Allah than this (lamb) to its people." (3) ❖

(1) Musnad (Hadith compilation of) Imam Ahmad, 25/ 24-25, No. (15747). Al Albany said: (authentic by virtue of another Hadith). See: Sahih At-Targhib wa At-Tarhib, 2/ 247, No. (2151).

(2) Jami` At-Tirmidhi, No. (2320) Al Albany graded it as authentic. See: As-Silsilah As-Sahihah, 2/ 299, No. (686).

(3) Jami` At-Tirmidhi, No. (2321) and said: A good Hadith.

Controlling Our Children's Access to Media and the Social Network

by Br. Imran Ali: Administrative Officer, Community Action Agency, Miami-Dade County

As parents we are faced with the dilemma as to how we make to best use of computers and the media to benefit our children, and at the same time control their access so as to protect them. Most of our children are given cell phones with full access to the media which compounds the challenges parents have. Parents must control what children have access to if they are to win this battle of the lost of morality and modesty amongst our Muslim families. The use of filthy language is pervasive by children on the social networks and parents are for the most part unaware of their children's use of this type of language. If you listen to the conversation of the average Muslim youth talking to each other, unfortunately this is what you will hear..... expletives, bad words and cusses. In fact, foul language is often heard as part of their everyday life at school, universities and work place. What's worse is that they use these words without thinking.....without remorse and without even realizing that these words are obscene, filthy or repulsive.....using four letter words in every sentence and in every conversation.

Our children, like their non-Muslim peers, seem to be completely desensitized to the use of foul and offensive words, including many that make others cringe with shame and embarrassment. Yet, when you reprimand them for using such language, what do they say? "O come on! This is how everyone talks!" or "This is how I 'express' myself. or "We don't mean it in a bad way, we're just joking around with each other!"

Anas bin Malik said:

"The Prophet (Sal Allaahu Alaihi wa Sallam) was not one who would abuse (others) or say obscene words, or curse (others)..." (Bukhaari)

And Abdullah bin 'Amr said:

"The Prophet (Sal Allaahu Alaihi wa Sallam) never used bad language neither a 'Faahish nor a Mutafaahish. He used to say 'The best amongst you are those who have the best manners and character.' (Bukhaari) And he (Sal Allaahu Alaihi wa Sallam) said: "The believer is not a

slanderer, one who curses a great deal, one who indulges in obscenity or who in engages in foul talk." (Tirmidhi-- saheeh by al-Albaani)

The Prophet (Sal Allaahu Alaihi wa Sallam) said:

"The inmates of Hell are of five types...." And among them he mentioned "...the miser, the liar and those who are in the habit of abusing people and using obscene and foul language." (Muslim)

Know that people who use bad words and have dirty mouths will be one of the worst people on the Day of Judgment.

The Prophet (Sal Allaahu Alaihi wa Sallam) said: "O 'Aaishah! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people desert or leave in order to save themselves from their dirty language or from their transgression." (Bukhaari)

Additionally, children use the social networking to post pictures of themselves, and of major concern is the posting of pictures of our females. Already, they are violating the laws of Allah (Subhana hu wa taalla) by not wearing hijabs and they become a billboard of disobedience when everyone has access to these pictures. Perverts who some expertise of the computers can take these pictures and modify them to unacceptable forms of sexual formats that creates an emotional roller coaster for all involved. The bullying that occurs on the internet is another source of concern that parents must reflect on in their efforts to safeguard and protect their children.

In an effort to address these issues parents must frequently look at their children's use of the computer and their children's chat lines and face book pages. Encourage children to make their time productive and developing a balance of their time devoted to Islamic and other activities. Encourage them to be moderate and take the middle path by showing them good examples. This is the only way to ameliorate this dilemma we face as parents. ❖

Holding Strong to your Muslim Identity

by Dr. Tareq Chebbi

Young Muslims in particular and Muslims in general who live in the west face challenges that revolve around embracing their Muslim identity and how they can fit in the larger makeup of America. AlhamduLillah, more and younger Muslims are expressing their Muslim identities and are practicing their religious duties, on the other hand many other Muslims are still struggling to balance between their integration into the American culture while being true to Islam.

It should be noted that it is a reality that Muslims are being targeted by several entities and groups within the United States. These groups even adopted slogans such as "Integrate or Vacate." To that end it is important to remind Muslims living in the US that they can be at the same time proud, practicing Muslims and be a productive citizen of the United States.

What are the characteristics of a Muslim identity?

The Muslim identity is very unique and it takes its foundation from the Quran and the Sunnah, so that the Muslim behavior is like a beautiful garment where the fabric is from the book of Allah and the thread from the tradition of the prophet (pbuh). These two essential elements in the garment are inseparable, although the color and the shape of the garments may vary. As the prophet (pbuh) said "There is no difference between Arab and non-Arab, between Black and White, only by the level of piety and Taqwa."

It should be noted that at the surface, Muslim are human being like any other human being regardless of gender, color, religion, age, or geographic location. We are all derived from Adam and Eve (peace be on them), Allah SWT said in the Quran, Surat Alhujurat "Oh, people, we created you from male and female".

We as Muslims, have the same needs as those of any other group of human beings: we need to eat when we are hungry, we need to drink when we are thirsty, and we need to fulfill our natural desires. However what distinguish the Muslim from a non-Muslim is how to fulfill those needs. For example, when we are hungry we don't just eat

anything, we eat what Allah made it acceptable (Halal) to eat, and therefore, we can't eat pork. When we need to drink we do not drink "a refreshing beer or other alcoholic drink", we drink what Allah made it Halal for us. When we need to fulfill our desires, we do not go to a hotel; we go home where we find love and tranquility. In other words, Muslim actions, even in satisfying basic needs such as food and drink, has to be guided by our intention to obey the order of Allah and to please him by avoiding Haram.

The Islâmic Personality will not be complete until the person follows and implements the Religion of Allâh in its totality and without "Picking and choosing". Allah SWT said "O you who believe! Enter into Islâm completely."

A Muslim has to set his priority straight and decide what is important in life, this temporary period of time that we are in this earth, and compare it with the eternal life.

A Muslim has to follow the teaching of the Prophet (pbuh) who was offered so many material things and was persuaded to give up his religion, but stood steadfast and even said "I swear by Allah that even if they offer me (hand it to me) the Sun on my right hand and the moon on my left hand to change my mind about this religion, I would not do it until Allah gives me victory or I die for its sake"

Look at the determination of the prophet (pbuh) and his strong belief. Therefore a Muslim can't compromise his religion for a worldly thing: A "good" paying job, a bonus, a university degree, etc....

When a Muslim starts deviating from Islamic fundamentals and starts justifying these deviations, such as "O things are different now, we live in different times, we live in a different environment, etc...", then little by little he finds himself 180 degrees from those fundamentals of Islam.

Finally, remember, you as a Muslim you should be very proud and fortunate to be following the only acceptable religion in the eyes of Allah (SWT): Quran Chapter 3, "Verily the Only acceptable religion by Allah is Islam."

In the next issues, insha Allah, we will talk about specific characteristics of the Muslim personality as evidenced by authentic Ahaadeeth of the Prophet (pbuh). Allah Knows Best. ❖

Principles of Islam & Human Physiology:

Comparative Concepts for Reflection

Dr. Zakiya Bomani Moyenda

Allah says: "And on the earth are signs for those who have faith with certainty. And also in your own selves. Will you not then see?" Surah Adh-Dhaariyaat 51: 20-21

Allah says: "We will show them our signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things? Surah Fussilat 41:53

There are countless principles in human physiology that mirror or support the principles of Islam. In these series of articles, we plan to reflect upon several of these concepts in a comparative fashion for increased obedience to Allah.

Comparative Concept 3

Islamic Principle(s): Programmed Death Opening Reflection on Physical Death ...

Why is it that we love the life of this world so much in spite of its brief nature? Everything that we experience only lasts for a brief moment and then it vanishes from our grasp. Yet, we hold on so tight; many of us have gone beyond holding on tight and have gone running (full speed ahead) after the tantalizing aspects of this world. Chasing one mirage after another without ever stopping to ponder: "Is this worth it?" or better yet, "Is this why I was created? Was I created to run after an ever-fleeting world?"

Absolutely not! Allah - Al Khaaliq (The Creator) says:

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)." Surah Adh-Dhariyat 51:56

And regarding this earth, Allah says:

"Whatsoever is on it (the earth) will perish. Surah Ar-Rahman 55:26

Death is part and parcel of all existence. Everything has an expiration date. Only Allah is without one. Allah makes this emphatically clear. Regardless of one's religious beliefs or world view, death is one of the fundamental realities that all people can agree upon - hence, its inevitable nature is universally acknowledged. However, there is great disparity regarding our discourse, preparation, and reflection upon death. Some people never discuss death much less reflect on it and make the necessary preparations.

As Muslims, our belief system stipulates that death is a conduit by which we must travel in order to reach our goal - the presence of Allah in paradise. This should stimulate a purposeful and courageous mindset concerning death and the life that precedes it. We should be motivated to do good works before our time runs out. Likewise, we believe that death (and life) has been created by Allah as a character test for us. He says: "Who has created death and life that He may test you which of you is best in deed." Surah Al-Mulk 67:2

So, death is under the complete command of Allah and it occurs at the exact point in time according to His will and wisdom. Death on all levels is under the complete command of Allah. By submitting to Him in earnest, we should not be afraid. Our concern, however, should be aimed at our degree of preparation. The prophet (SAW) has urged us to be diligent in preparing to meet our destiny - the "destroyer of pleasures." Additionally, we should be aware of, and make preparations to defend against, the "death before death." This is the hibernating state of mental and spiritual inactivity that symbolizes us as "walking graveyards" without meaningful contribution to society. This is the subject of this article - the program of spiritual death. It has infested many of us in an extremely subtle fashion with numerous, not so subtle consequences.

Programmed "Spiritual" Death

Before Allah sends an angel to take the soul of a person, perhaps this individual has already suffered a different type of fatality called spiritual death. What is spiritual death? How does one become spiritually dead? What are the individual/collective consequences of this type of death? What are similar processes that occur in our bodies that we may reflect? With the permission of Allah, we can benefit from analyzing this type of death; perhaps we will awaken the dormant states within us and revive the energy needed to please Allah in a better fashion.

Spiritual death may be considered as an "end" to a lot of undesirable "means." Hence, it is a collective, by-product of bad decisions, the most crucial of which is the choice to persistently disobey and challenge the commandments of Allah.

Unlike physical death, spiritual death is rarely discernable and there's no mourning process. It symbolizes the loss of an internal "spirit-o-meter" that:

- prevents us from seeing the affairs of the world clearly and correctly
- disengages us from relevant and uplifting activities
- clouds our ability to make beneficial decisions
- makes us completely negligent to matters of spiritual growth
- insensitive to the needs and conditions of others

Mentally, these are the people who live in very small worlds. They do not read regularly and/or voluntarily. The television and internet has become their unofficial university. They are pre-occupied with mundane matters that satisfy their desires, or at best, they become addicted to activities that offer no benefit or growth. They do not concern themselves with the important events occurring in the world; some may not even know what's happening in their own environment. Perhaps, they are unable to see the connection or relevance to their small existence. Remembering Allah is not a priority with such a person although this is the purpose for which the human was created. Performing regular prayers, reciting and reflecting on the Holy Qur'an, spreading salaams, and thinking in creative ways on how to advance the cause of Islam are not only difficult for such a person - they are foreign activities with no apparent benefit. The irony is that their neglect of Allah has rendered them useless and without benefit. As a result, they become spiritually dead although they appear to be alive and well. This does not occur except that a person earns it through consistent neglect of Allah. Allah warns the believers against this when He says:

"And be not like those who forgot Allah (i.e. - became disobedient to Allah), and He caused them to forget their own selves, (let them to forget to do righteous deeds). Those are the Fasiqun (rebellious, disobedient to Allah). Surah Al-Hashr 59:19

The consequences of such a state are too numerous to mention here, but they can be reasonably summarized in analyzing the overall dismal conditions of Muslims throughout the world. The point we want to highlight here is that there is a "program" that creates such a state: when we consistently neglect our purpose for which we were created, we will be rendered useless to ourselves and others. Spiritual death is the result. This is the way of Allah and we can see similar processes occurring in the physiology of our bodies.

Physiologic Analogue:

In the body, the term for programmed death is called apoptosis. It is a normal process in human development and it refers to the process whereby human cells are destroyed and removed from the body due to a specific program in the cell's nucleus. A set of biochemical reactions take place that alter the natural shape, structure and disposition of the cell. As a result, the cell shrinks and is ultimately destroyed because it is recognized as "foreign" or "useless." This process is highly sophisticated, controlled and organized. For instance, the death and removal of cells that are no longer effective does not typically disturb the activity of other neighboring cells. However, what is most intriguing to note is that the cells play an active role in their own death (which is why apoptosis is often referred to as cell suicide).

One example of apoptosis occurs during pregnancy when blood vessel cells are removed to make way for the placental blood vessels that will support the fetus. Another example takes place in between our toes during the embryological process and is responsible for the separation of our toes. Red blood cells are another example that undergoes this process. The average life span of a red blood cell is about 120 days. All of these examples work for the overall benefit of the body. In fact, many cancers have been linked to a malfunction of this process. So, in a sense, this physiologic process may appear to be distinct from our previous discussion of spiritual death where there is no benefit.

This is true regarding the outcome; however, we are comparing the process by which the process occurs. Think of it like this:

There's a natural architecture of a system that is built to perform specific functions with integrity. Once an alteration or disruption

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occurs within this natural structure, then it is deemed unfit and the process of removal begins that ultimately culminates in death and removal.

And so it is with the spirit or soul of the human being. It was created to know and worship its Creator (Allah). This is what gives life to the soul. After repeated neglect of this purpose, a cascade of events takes place that alters our internal system. This leads a person to “die” before they actually reach the grave. It’s similar to a vegetative state of the person who is comatose or the hibernating state of an animal. Perhaps they are physically alive but the level of significant existence does not transcend beyond the mere consumption of oxygen.

Reflection:

Regarding spiritual death, a person is not naturally inclined to a lot of what see happening in today’s world. For instance, taking the life of an innocent person, robbing someone at gunpoint for pair of designer shoes, injecting poison into ones vein for a few hours of perceived “pleasure,” or casting bombs on innocent civilians for financial gain are not human acts that emanate from his natural state. This is the natural result of repeated decisions to disobey Allah and neglect the purpose for human existence. As Muslims, we should be extremely aware of the devastating consequences of spiritual death. We should not feel immune from this disaster because it follows a program that it often very subtle to detect. All praise is due to Allah that He sent down to us Al-Qur’an, Muhammad (SAW) and his Sunnah inviting us to that which gives us life! The entire message of this section is captivated in two verses of the Holy Qur’an. Addressing the believers, Allah says:

“O you who believe! Answer Allah (by obeying Him) and (His) Messenger when he (SAW) calls you to that which will give you life, and know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment. Surah Al-Anfal 8:24, 25

We ask Allah to protect us from being walking caskets and from the ill-effects of living in a hibernating state. Ameen. ❖

Abomination of longing for Death

Riyad us Saliheen
Imam Nawawi, Chapter 67

585. Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, “None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life).” [Al-Bukhari].

In Muslim, Abu Hurairah (May Allah be pleased with him) reported : Messenger of Allah (PBUH) said, “Let none of you wish for death, nor he ask for it before it comes to him, because when he dies, his actions will be terminated; certainly the age of a (true) believer does not add but good.” Commentary: This Hadith forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress will he make in virtues pursuits. And in case he infringes upon the Shari`ah rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things.

586. Anas bin Malik (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, “Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: `Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me).” [Al-Bukhari & Muslim].

Commentary: Here, too, a believer has been prevented from wishing for death. Because it betrays that he is far from agreeing to what Allah wills or has ordained. If at all his wishing becomes intense and indispensable under the pressure of circumstances, he should pray in the Prophetic words mentioned in the Hadith above.

587. Qais bin Abu Hazim (May Allah be pleased with him) reported: I went to visit Khabbab bin Aratt (May Allah be pleased with him) during his illness. He had been cauterized in seven places. He said: “Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah (PBUH) not prohibited us from longing for death, I would have prayed for it.” Then we visited him again and he was building a wall. He said: “There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials).” [Al-Bukhari and Muslim].

Commentary: This Hadith forbids a believer to wish for his death as the longevity of his age suits him by all means. The longer he lives, the greater degree of progress he will make in the pursuit of virtues. And in case he infringes upon the Shari`ah rules, he may perhaps incline towards penitence. A believer should, therefore, consider his life as a boon and try his utmost to do good things. ❖

Allah (Exalted be He) gave an example with what comes out from the Children of for the world

Ad-Dahhak ibn Sufyan Al Kilaby (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said to him: “O Dahhak, what do you (usually) eat? He said: O Messenger of Allah, meat and milk. He said: Then it turns into what? He said: To what you know. He said: Allah (Exalted be He) gave an example with what comes from the son of Adam (excretion) for the world.” (1)

The example that was mentioned in the Hadith: The Prophet (peace be upon him) gave an example for the world with what comes out from the son of Adam which denotes the meanness of the world and a proof that it is worthless and has no value in the sight of Allah (Glory be to Him). Allah (May He be Exalted) says: “And this life of the world is only amusement and play! Verily, the home of the Hereafter – that is the life indeed (i.e. the eternal life that will never end), if they but knew.” [Surat Al Qasas: 64]. Allah (Exalted be He) says: “And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqûn (the pious). Will you not then understand?” [Surat Al An`am: 32]. Therefore, a disbeliever is given as a believer and sometimes more as was denoted in Allah’s Saying: “Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you. * A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.” [Surat Al `Imran: 197]. Allah (Exalted be He) says: “Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers – evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers – good-doers). And the life of this world is only a deceiving enjoyment.” [Surat Al Hadid: 20]. From the treasures of the Sunnah is the Hadith that was reported by Sahl ibn Sa`d that the Messenger of Allah (peace be upon him) said: “Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel.” (2) Another narration reported by Al Mustawrad ibn Shaddad who said: “I was with the people who stood with the Messenger of Allah at the dead lamb. Thereupon, the Messenger of Allah (peace be upon him) said: Do you think that lamb was cheap for its people to throw it like this? They said: Because it is so cheap, they throw it, O Messenger of Allah. He said: The world is more trivial at the sight of Allah than this (lamb) to its people.” (3) ❖

(1) Musnad (Hadith compilation of) Imam Ahmad, 25/ 24-25, No. (15747). Al Albany said: (authentic by virtue of another Hadith). See: Sahih At-Tarhib wa At-Tarhib, 2/ 247, No. (2151).

(2) Jami` At-Tirmidhy, No. (2320) Al Albany graded it as authentic. See: As-Silsilah As-Sahihah, 2/ 299, No. (686).

(3) Jami` At-Tirmidhy, No. (2321) and said: A good Hadith.

A Principle Concerning Unity and Splitting

al-Imaam Ibn Taymiyyah, 'Majmoo Fataawaa ' (1/14 -17)

Allaah said, "those who were given the Scriptures did not differ except out of mutual jealousy and hatred (bagyan) after knowledge had come to them." Informing that their differing arose after the coming of knowledge that made clear to them as to what they should steer clear of - for indeed Allaah does not let a people become misguided after He guided them except after telling them what they should steer clear of. And informing that they differed only due to the reason of mutual jealousy and hatred. Al-Bagy means to exceed the proper bounds as was indicated by ibn Umar (in his commentary to the verse): 'arrogance and jealousy' - this arising due to differing ijtihaads that were not based upon knowledge. What is not meant by al-Bagy is the permissible difference that arises between the scholars for al-Bagy is either the neglect or omission of the truth, or exceeding the proper bounds. Exceeding the proper bounds either by leaving an obligatory action or by performing a forbidden action and it is known that splitting and disunity is the outcome of this.

An example of this lies in what He said about the People of the Book, "and from those who call themselves Christians, We took their covenant but they abandoned (or forgot) a portion of the Message that was sent to them. So we planted enmity and hatred till the Day of Resurrection." (5:14) So He informed us that in their forgetting/ abandoning a portion of the Message - meaning leaving a portion of that which they were commanded with - lay the reason for their enmity and hatred.

This is what is occurring amongst the adherents of our religion and it can be found amongst the various parties that differ with regards to their principles and many subsidiary matters - found amongst the scholars and the worshippers - to the point that one finds a resemblance to the two nations about whom one says about the other: 'They are upon nothing.'

This is like what we find amongst the legal jurists who stick to the outward actions of the religion, and those that take to the path of tasawwuf who stick to the inward actions of the religion for each one of these negates the path of the other and claims that they are not from the People of the Religion, or they oppose the other in a way of opposing of those who do not consider the other to be part of the religion. There occurs between them enmity and hatred.

This is because Allaah has ordered that the heart be purified just as He has ordered that the body be purified. Both these aspects of purification are from the religion that Allaah has commanded and made obligatory. Allaah said,

"Allaah does not want to place you in difficulty, but He wants to purify you and to complete His Favour on you that you may be thankful." (5:6 - the verse pertaining to wudu)

"In it (the mosque) are men who love to purify themselves and Allah loves those who purify themselves." (9:108)

"Indeed Allaah Loves those who turn to Him in repentance and He loves those who purify themselves." (2:222)

"Take charity from their wealth in order to purify and sanctify them." (9:103)

"They are the ones whose hearts Allaah does not wish to purify." (5:41)

"Indeed the polytheists are impure and filthy" (9:28)

So we find that the concern of many of the legal jurists and the worshipper is only the purification of the body, and he goes beyond the requirement of the sharee'ah with respect to his concern and action. And he leaves what he has been commanded and recommended with respect to the purification of the heart, and he does not understand purification except in this bodily aspect. And we find that the concern of many of the sufis is the purification of the heart only, to the extent that he will go beyond the requirement of the Sharee'ah with respect to his concern and action. And he leaves what he has been commanded and recommended with respect to the purification of the body.

So the first group go to the extreme of wasting water and considering to be impure that which is not impure, and staying away from that which has not been legislated to stay away from, this despite their hearts containing different shades of jealousy, arrogance and hatred towards their brothers. In this there is a clear resemblance to

the Jews.

The other group goes to the extreme of negligence, they go to great extents to safeguard the heart to the point that they consider ignorance of that which is obligatory to know - such as the evil from which it is obligatory to steer clear of - from those things that safeguard the heart (from actually desiring that evil). In this they do not differentiate between safeguarding the heart from desiring evil, and safeguarding the heart through its knowing the evil and its knowing that with which it has been commanded. Then alongside this negligence and ignorance they do not preserve themselves from the impure things and therefore establish the obligatory purification in the way of the Christians.

So enmity has occurred between these two groups due to their leaving a portion of what they have been commanded with, and due to their bagy - which is to exceed the correct bounds, either by ignoring or omitting the truth, or by enmity and oppression. Bagy sometimes occurs amongst some people, or sometimes with regards to the rights of Allaah - both of these are implied. This is why He said, "out of mutual jealousy and hatred," for each group was displaying bagy to the other by not acknowledging the others right and not refraining from showing enmity to the other. Allaah said, "Nor were the People of the Book divided until the clear proof came to them." (98:4)

"Mankind was one nation and Allaah sent Messengers as bringers of glad-tidings and warners. And He revealed with them the Book in truth so that they may judge amongst mankind in that which they differed. And only those to whom it was given differed concerning it after clear proofs came to them through hatred, one to another." (2:213)

"Indeed those who divide their religion into sects, you have no concern in them in the least." (6:159)

"(Always) turning in repentance to Him, and be afraid an dutiful to Him: and establish the prayers and do not be of the polytheists - of those who split up their religion and became sects, each sect rejoicing in that which is with it." (30:31-32)

This is because each party of the polytheists used to worship whatsoever god their desires dictated as Allaah said, "what you call the polytheists to is hard upon them."

"O Messengers! Eat of the goodly things and do righteous deeds. Indeed I am Well-Acquainted with what you do. And Verily! This, your religion, is one religion and I am your Lord, so keep your duty to Me. But they have broken their religion into sects, each group rejoicing in what it has." (23:51-52)

So it becomes clear the way of unity is by means of gathering all of the religion, and acting upon it in its entirety - that is worshipping Allaah Alone without any partners as He ordered, inwardly and outwardly.

The way to disunity is by leaving a portion of that which the servant has been commanded with, and by al-bagy. The result of unity is: the Mercy and Pleasure of Allaah, His sending salaah upon the servants, and happiness in this world and in the hereafter, and white faces (on the Day of Judgement). The result of disunity is: the Punishment of Allaah, His Curse, and black faces, and the Messenger (SAW) declaring himself free of them.

This is one of the proofs that consensus is a definitive proof, for when they unite then they are all obeying Allaah in this and have Mercy showered on them. And there cannot be obedience to Allaah and His Mercy by way of an action that He has not commanded, in either belief, saying or action. For if there were to be a saying or action upon which they agreed that had not been commanded by Allaah, then this would not be obedience to Allaah and neither would it be a means of His Mercy. Abu Bakr al-Azeez depended upon this proof in the beginning of his 'at-Tanbeeh.' ❖

Ten Lessons Ibn al-Mubarak Taught Us

ibn al Jawzi

‘Abdullah bin al-Mubarak was a scholar known for simultaneously combining numerous traits of virtue. In fact, his friends would sit and count all of the good things that were part of his character and personality. adh-Dhahabi related that they said: “Let’s sit and count the good traits that Ibn al-Mubarak has.” So, they ended up listing: “Knowledge, Fiqh, literature, grammar, language, zuhd, eloquence, poetry, praying at night, worship, Hajj, Jihad, bravery, instinct, strength, speaking little in what doesn’t concern him, fairness, and lack of conflict with his companions.” Reading through his life story, one sees exactly this and cannot help but to derive brief yet heavy lessons from how this man lived:

1 - No matter how bad you think you are, you can always become better.

In ‘Tartib al-Madarik’ (1/159), al-Qadi ‘Iyad mentioned that Ibn al-Mubarak was asked about the circumstances in which he began studying. He replied: “I was a youth who drank wine and loved music and singing while engaging in these filthy acts. So, I gathered some friends to one of my gardens where there were sweet apples, and we ate and drank until we passed out while drunk. At the end of the night, I woke up and picked up the stringed oud and began singing: Isn’t it time that you had mercy on me * And we rebel against those who criticize us? And I was unable to pronounce the words as I intended. When I tried again, the oud began speaking to me as if it were a person, saying the verse: {“Isn’t it time for the hearts of those who believe to be affected by Allah’s reminder?”} [al-Hadid; 16] So, I said: “Yes, O Lord!” And I smashed the oud, spilled the wine, and my repentance with all its realities came by the grace of Allah, and I turned towards knowledge and worship.”

2 - You should associate with honorable people.

In ‘Sifat as-Safwah’ (2/323), Ibn al-Jawzi mentioned: “Ibn al-Mubarak’s home in Marw was vast. It measured fifty square yards. There was no person known for knowledge, worship, manhood, or high status in Marw except that you saw him in this house.”

3 - You should be a helpful guest.

In ‘Sifat as-Safwah’ (2/324), it is narrated that when an-Nadr bin Muhammad’s son got married, he invited Ibn al-Mubarak, “and when he arrived, Ibn al-Mubarak got up to serve the guests. an-Nadr did not leave him and swore that he would tell him to leave until he finally sat down.”

4 - You should give money to the poor.

In ‘Sifat as-Safwah’ (2/327), Ibn al-Jawzi mentions that Ibn al-Mubarak “would spend a hundred thousand dirhams a year on the poor.”

5 - You should always return borrowed items to their owners.

In ‘Sifat as-Safwah’ (2/329), al-Hasan bin ‘Arafah said that ‘Abdullah bin al-Mubarak told him: “I borrowed a pen from someone in Sham, and I intended to return it to its owner. When I arrived in Marw (in Turkmenistan!), I saw that I still had it with me. Abu ‘Ali (al-Hasan’s nickname), I went all the way back to Sham to return the pen to its owner!”

6 - You should be brave, and hide your good deeds:

In ‘Sifat as-Safwah’ (2/329), ‘Abdah bin Sulayman said: “We were on an expedition in the lands of the Romans with ‘Abdullah bin al-Mubarak. We met the enemy, and when the two armies met, a man came out from their side calling for a duel. One of our men went out to him and dueled with him for an hour, injuring him and killing him. Another came out, and he killed him. He called for another duel, and another man came out. They dueled for an hour, and he injured and killed him as well. The people gathered around this man, and I was with them, and saw that he was covering his face with his sleeve. I took the edge of his sleeve and pulled it away to find that it was ‘Abdullah bin al-Mubarak,” and in the version reported by adh-Dhahabi, he made him swear not to reveal his identity until the day he died.

7 - You should have a tender heart.

In ‘Sifat as-Safwah’ (2/330), al-Qasim bin Muhammad said: “We were on a journey with Ibn al-Mubarak, and I was always asking myself: what is so special about this man that he is so famous? If he prays, so do we. If he fasts, so do we. If he fights, so do we. If he makes Hajj, so do we.

One night, we spent the night in a house travelling on the way to Sham. The lamp went out, and some of us woke up. So, he took the lamp outside to light it, and stayed outside for a while. When he came back in with the lamp, I caught a glimpse of Ibn al-Mubarak’s face, and saw that his beard was wet with his tears. I said to myself: “This fear of Allah is what has made this man better than us. When the lamp went out and we were in darkness, he remembered the Day of Resurrection.”

8 - You should be generous to your friends.

In ‘Sifat as-Safwah’ (2/329), Isma’il bin ‘Ayyash said: “I don’t know of a single good trait except that Allah has placed it in ‘Abdullah bin al-Mubarak. My friends told me that they were travelling with him from Egypt to Makkah, and he was serving them khabis (a sweet flour dish) while he was fasting the entire trip.”

9 - You should not give in to Satan’s whispers.

In ‘Tartib al-Madarik’ (1/159), it is related that Ibn al-Mubarak was making ablution, and Satan came to him and said: “You did not wipe over this part of your body.” Ibn al-Mubarak said: “I did.” Satan said: “No, you didn’t.” So, Ibn al-Mubarak said: “You are the one making the claim, and you must therefore bring proof to back the claim up.”

10 - You should sincerely pray for people to accept Islam.

In ‘Tartib al-Madarik’ (1/162), it is related that al-Hasan bin ‘Isa bin Sirjis would walk by Ibn al-Mubarak, and he was a Christian. Ibn al-Mubarak asked who he was, and was told: “He is a Christian.” So, Ibn al-Mubarak said: “O Allah, grant him Islam.” So, Allah answered his supplication and al-Hasan became an excellent Muslim, and he travelled to seek knowledge and became one of the scholars of the Ummah.” ❖

Ijtihad and Taqleed

by Shaykh Muhammad ibn Sâlih al-'Uthaymîn (d. 1421 AH / n/a CE)

The Shaykh, may Allaah preserve him, says in his 'Al-Usool min 'Ilmil Usool' (pp97-104),

Definition of Ijtihad: linguistically ijtihaad means: to expend efforts in order to reach some difficult matter. Technically it means: expending efforts to arrive at a Sharee'ah ruling. And the Mujtahid is the one who expends efforts for this purpose.

Conditions for Ijtihad:

Being a mujtahid has conditions, from them:-

1. That he knows the Sharee'ah proofs which he needs in his ijtihaad - such as the verses and ahaadeeth pertaining to rulings.
2. That he knows what relates to the authenticity or weakness of a hadeeth, such as having knowledge of the isnaad and it's narrators and other than this.
3. That he knows the abrogated and the abrogating, and the places where there is ijmaa - such that he does not give a ruling according to something that has been abrogated, nor give a ruling that opposes the (authentically related) ijmaa.
4. That he knows from the proofs that which causes the rulings to vary, such as takhsees (particularisation), or taqyeed (restriction), or it's like. So he does not give a judgement which is contrary to this.
5. That he knows the Arabic language and usul al-fiqh, and what relates to the meanings and indications of particular wordings - such as the general, the particular, the absolute and unrestricted, the restricted, the unclarified, and the clarified, and it's like - in order that he gives rulings in accordance with what this demands.
6. That he has the ability to extract rulings from the evidences.

And ijtihaad may be split up, such that it may be undertaken in one particular branch of knowledge, or in one particular issue.

What is essential for the Mujtahid:

It is essential that the Mujtahid strives in expending his efforts to arrive at knowledge of the truth, and to give rulings in accordance to what is apparent to him. If he is correct, then he has two rewards: one for his ijtihaad, and the other for arriving at the truth - since arriving at the truth means that it is manifested and acted upon. If, however, he is mistaken, then he has a single reward, and his error is forgiven him, as he (SAW) said, "when a judge judges and strives and is correct, then he has two rewards. If he judges and strives and errs, then he has a single reward." If the ruling is not clear to him, then he must withhold - and in such a case, taqleed is permissible for him, due to necessity.

Taqleed - it's definition:

Linguistically, taqleed means: Placing something around the neck, which encircles the neck. Technically it means: Following he whose sayings is not a proof (hujjah).

Exlcuded from our saying, "following he whose saying is not a proof" is: following the Prophet (SAW), following the ijmaa and also following the saying of the sahaabee - for those who consider the saying of a single sahaabee to be a proof. So following any of these is not called taqleed, since there is a proof for doing so. However this type of following is sometimes referred to as taqleed in a very metaphorical and loose sense.

The Place of Taqleed:

Taqleed is done in two cases:

1) when the muqallid is an 'aamee (a common person) who does not have the ability to aquire knowledge of the sharee'ah ruling by himself. So taqleed is obligatory upon him, due to the saying of Allaah - The Most High, "ask the people of knowledge if you do not know." So he does taqleed of one whom he considers to be a person of knowledge and piety. If there are two such people who are equal in his view, then he chooses any one of them.

2) The mujtahid when he encounters a new situation, for which an immediate solution is required, but it is not possible for him to research into this matter. So in this case he is permitted to perform taqleed.

Some stipulate as a condition for the permissibility of taqleed, that the matter is not from the fundamentals of the deen - those matters which must be held as aqeedah - since matters of aqeedah require certainty, whereas taqleed only amounts to dhann (knowledge which is not certain).

However the correct saying in this matter is that this is not a condition, due to the generality of his - the Most High's - saying, "ask the people of knowledge if you do not know." And this verse is in the context of affirming the Messengership - which is from the fundamentals of the deen. And also because the common person cannot acquire knowledge of the sharee'ah rulings with it's proofs by himself. So if he is unable to arrive at the truth by himself, then nothing remains for him except taqleed, due to the saying of Allaah - the most High, "fear Allaah as much as you can"

Types of Taqleed:

Taqleed is of two types: general and specific.

1) The general type: that a person sticks to a particular madhhab (school of thought), accepting it's concessions and non-concessions, in all matters of the deen.

The scholars have differed about such a state. So some amongst the late-comers have reported that this is obligatory upon him, due to his inability to perform

ijtihaad. Others report it as being forbidden for him, due to its being a case of necessitating unrestricted following of other than the Prophet (SAW).

Shaykh al-Islaaam ibn Taymiyyah said, "The saying that it is obligatory, causes obedience to other than the Prophet (SAW) in every matter of command and pohibition, and this is in opposition to the ijmaa'. And the allowance of it contains what it contains."

He (RH) also said, "He who sticks to a particular madhhab, and then acts in opposition to it - without making taqleed of another scholar who has given him a ruling, nor does he use an evidence as a proof which necessitates acting in opposition to his madhhab, nor does he have an acceptable Sharee'ah excuse which allows him to do what he has done - then such a person is a follower of his desires, doing what is haraam - without a Sharee'ah excuse - and this is evil and sinful.

However, if there becomes clear to him, something which necessitates preference to one saying to another - either due to detailed proofs if he knows and understands them, or because he holds one of two people to be more knowledgeable about this matter and having more piety with regards to what he says - and so he leaves the saying of that one for the saying of the other one, then this is permissible, rather, it is obligatory. And there is a text from Imaam Ahmad about this."

2) The particular type of taqleed is that he accepts a saying about a particular matter. This is permissible if such a person is unable to arrive at knowledge of the by ijtihaad - whether he is unable to in reality, or he is able, but with great difficulty.

Fatwaa of a Muqallid:

Allaah - the Most High - said, "Ask the people of knowledge if you do not know." And the Ahludh Dhikr are the Ahlul Ilm (the people of knowledge), whereas the muqallid is not a person of knowledge who is followed - rather he himself is a follower of someone else.

Ibn Abdul Barr (d.463) and others have said, "the people are united in ijmaa that the muqallid is not counted as being from the Ahlul Ilm, and that knowledge is the realisation of guidance along with it's proof."

Ibn al-Qayyim said, " And it is as Abu Umar (ibn Abdul Barr) said: Indeed, the people do not differ about the fact that knowledge is the realisation attained from proof, but without proof, it is only taqleed." Ibn al-Qayyim then quotes, "There are three sayings about the permissibility of giving fatwaa based upon taqleed:

1) It is not permissible to give fatwaa based upon taqleed, because it is not knowledge; since issuing a fatwaa without knowledge is forbidden. This is the saying of most of the Hanbalee scholars and the majority of the Shaafi'iyyah.

2) That it is permissible with regards to himself, but it is not permissible to give a fatwaa to others based upon taqleed.

3) That it is permissible when there is a need for it, and there is no mujtahid scholar. And this is the most correct of the sayings and is what is acted upon."

Shaykh al-Albaanee says in his, 'The Hadeeth is a Proof in itself' after mentioning the statements of the Imaams on Taqleed as found in the introduction to 'The Prophets Prayer Described' brings a chapter heading, "Taqleed for whoever cannot search for proofs by himself" (pp94+),

"Some may ask: "Not everyone has the ability to be a Person of Knowledge, as explained before?" We say: yes indeed. No one disputes this fact. Allaah said, "So ask the People of Knowledge if you do not know." (16:43) and, "ask the knowledgeable about it" (25:59). The Prophet (SAW), for those who issued fatwa without knowledge: "Could not they have asked if they did know? The cure for the confused one is to ask." However, we did not mention all of the above evidence to show who can and who cannot be a scholar. Our research is with regards to those few who are considered to be People of Knowledge....

Taqleed is upon the common person and the ignorant one. The scholars, who can search for the evidence, are excluded from this group. They are the ones whose responsibility is not to do Taqleed. Rather, their responsibility is to perform Ijtihad. The following saying by ibn Abdul Barr explains this matter further, "All these rules are for the common folk, they are the ones who have to perform Taqleed of their scholars when needed. They are not capable of understanding or comprehending evidence or knowledge. Knowledge has grades, one cannot attain the topmost grade unless he goes via the base...Scholars do not differ with regards to the common folk having to follow their scholars..." However, I believe that to generalise about the common folk by saying that they all must perform taqleed is invalid. Taqleed is to follow others without evidence. Many intelligent people can clearly understand evidence if it is presented to them. Who can deny that a common person can understand the evidence contained in the hadeeth, "Tayammum is one strike (of the hands on the dust) for the face and hands"? Even people lacking intelligence can understand this hadeeth. Therefore, the truth is that we must say that Taqleed is allowed for whosoever cannot search for or understand the evidence, ibn al-Qayyim also was of this opinion. Even scholars are forced to do Taqleed sometimes, when a scholar cannot find a text from Allaah or His Messenger, but only sayings of more knowledgeable scholars." ❖

I know that haraam things may be permissible if it becomes necessary to do them. Are there conditions governing this ruling so that it may be applied correctly?

Among the basic principles of Islamic sharee'ah, on which the scholars are agreed, is that cases of necessity make forbidden things permissible.

There is a great deal of evidence to support this principle in the Holy Qur'aan and the Prophet's Sunnah, for example, the verses in which Allah says (interpretation of the meaning):

“Forbidden to you (for food) are: Al-Maitah (the dead animals – cattle – beast not slaughtered), blood, the flesh of swine, and that on which Allaah's Name has not been mentioned while slaughtering (that which has been slaughtered as a sacrifice for others than Allaah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns – and that which has been (partly) eaten by a wild animal – unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allaah and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allaah is Oft-Forgiving, Most Merciful” [al-Maa'idah 5:3]

“And why should you not eat of that (meat) on which Allaah's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity?” [al-An'am 6:119]

Examples of this principle include the following:

1. Eating dead meat for one who cannot find anything else and fears that he will die of hunger.
 2. Speaking words of kufr when subjected to torture and force.
 3. Warding off an aggressor even if that leads to killing him.
- See: al-Ashya' wa'l-Nazaa'ir by Ibn Nujaym, p. 85

Necessity means cases in which a person will be harmed if he does not take the haraam option, in which the harm will effect the five essentials which are: religion, life, honour, reason and wealth.

With regard to the conditions of a haraam thing becoming permissible in the case of necessity, Shaykh Muhammad ibn 'Uthaymeen (may Allah have mercy on him) mentioned two conditions for that and he explained them in abundant detail with examples, as well as mentioning some objections and the response to them. Hence we will limit ourselves to quoting his words. He (may Allah have mercy on him) said: This principle is one of the basic fiqhi principles which are indicated by sharee'ah: Everything that is forbidden becomes permissible in the case of necessity.

So what is forbidden becomes permissible in the case of necessity, but there are two conditions.

The first condition:

We should be compelled to do this specific haraam thing, meaning that we cannot find anything with which to meet that necessity except this haraam thing. If we can find something else, then it does not become permissible, even though it could meet our necessity.

The second condition:

The necessity should be met by that haraam thing; if that is not the case, then it remains haraam. If we are not certain whether

it will meet the necessity or not, then it also remains haraam. That is because doing something haraam is definitely wrong and meeting necessity by means of it is something concerning which there is doubt, so we should not transgress by doing that which is definitely haraam for the sake of something concerning which there is doubt.

Hence the ruling varies concerning a starving man who cannot find anything but dead meat. In this case we say, Eat the dead meat. If he says that this is committing a haraam action, we say that it has become permissible because of necessity, because you have nothing else to eat apart from this and because if you eat it you will meet that necessity.

It was said to a man: If you drink alcohol, you will be cured of sickness. In this case we say: It is not permissible for you to drink alcohol even if you are told that it will heal you from sickness. Why is that?

Firstly, because there is no certainty that he will be healed by it; he may drink it and not be healed of sickness. We see many sick people taking beneficial medicines that they do not benefit from.

Secondly, the sick person may recover without any treatment, by putting his trust in Allah and praying to Him, and by means of people's prayer (du'aa') for him and so on. This is from the point of view of reason.

From the point of view of evidence, it is narrated in a hadeeth from the Prophet (blessings and peace of Allah be upon him) that he said: “Allaah does not put your healing in that which He has forbidden to you.” The rationale behind this hadeeth is clear, because Allah only forbade it to us because it is harmful to us, so how can that which is haraam be a healing and a remedy?

Hence it is haraam to use haraam things as treatment, as the scholars have stated, and it cannot be said that this is a case of necessity, as some people think.

If someone were to say that a person is choking and he has nothing except a cup of wine, so is it permissible for him to drink this cup to stop him choking?

The answer is yes, because the two conditions are met in this case. He is compelled to use this exact thing and we are certain that the necessity will be met by it, so we would say: Drink the wine. But once the choking has stopped, he should stop drinking.

If someone were to say that a man found some meat that had been slaughtered in the halaal manner and some meat from an animal that had died a natural death, can he eat the dead meat because he is forced to do so by necessity?

The answer is that he cannot do that, because the necessity can be met by something else, so it is not permissible because the first condition is not met.

If a person were to say, I am thirsty and I have nothing but a cup of wine; can I drink it?

The answer is no, as the scholars said, because this is not a case of necessity; rather it will only make him more thirsty, so there is no benefit in transgressing and doing something haraam, because necessity will not be warded off by it and the second condition is not fulfilled.

If a person were to say: If a sick person has no choice but to drink blood as a remedy, is it permissible for him to do that? The answer is that it is not permissible for him to do that, because the two conditions are not met. End quote. ❖
And Allah knows best.

Sharh Manzumah Usool al-Fiqh wa Qawaa'idhi (p. 59-61)

A LETTER TO THE EDITOR:

In my name, and my family name at Middle East Fashion, I would like to offer my sincere congratulations to my Dear friend Dr. Kablawi, for another great accomplishment in establishing this rich magazine to our Muslim community in South Florida, which adds another bright light of knowledge, and to enrich us and feed our souls with the best Islamic teaching and education. At the same time, I would like to call on all brothers and sisters to extend the hands of good to support this Islamic publication with every way possible, in order for it to continue giving, growing and reaching every house with the name of Allah, then the support of the good hearts, minds, and hands.

May Allah accept all your actions and efforts in serving our community, "AMEEN".

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