

AL-MUHAJIROON

Jumada Al-Ulaa - Jumada Al-Aakhirah | 1445 A.H | 27-3

THE REWARD OF

Deeds

DEPENDS ON THE

Intention



**The Prophet** (*Salla-Allaahu alayhi wa Sallam*) said: “Islam will become worn out like clothes are, until there will be no one knows what fasting, prayers, charity and rituals are. The Qur’an will disappear in one night, and no Ayah (verse) will be left on earth. Some groups of old people who are left will say: ‘We heard our forefathers saying “Laa ilaaha illa Allaah”, so we repeated it.’”

[Sunan Ibn Maajah, al-Haakim and al-Baihaqi on the authority of Hudhaifah (*Radia-Allaahu anhu*) and authenticated by al-Albaani who graded it Saheeh in Saheeh al-Jaamie’]

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# WHY AL - MUHAJIROON?

Al-Muhajiroon is derived from the word *Hajara*, which means to migrate. *Hijrah* refers to the migration from the land of *Kufr* (where it may be difficult to adhere to Islamic injunctions) to the land of Islam.

*Hijrah* also refers to the abandoning of sins – all that Allaah has declared unlawful, whether it be connected to the Rights of Allaah, or to the rights of individuals.

The Prophet (ﷺ) said: “*The Muslim is the one who the Muslims are safe from – his tongue and his hand – the Muhaajir is the one who abandons that which Allaah has declared unlawful.*”

[Collected: Al-Bukhari (6484), Kitab ar-Riqaaq; Muslim (41), Kitab al-Imaan]

Al-Muhajiroon magazine stands for the migration from evil deeds, the abandoning of sins, and the migration to Allaah, Almighty, the Most High, through sure knowledge.

**“Say [O Muhammad (ﷺ)]: ‘This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite other to Allaah) with sure knowledge.’”**

[Surat Yusuf 12: 108]

May the peace and blessings of Allaah, Almighty, be upon our beloved Prophet Muhammad (ﷺ).

## OUR DAWAH

Our *Dawah* is to return to the sublime Qur’an and the authentic *Sunnah* of the Prophet (ﷺ) and to comprehend them both according to the understanding and the way of the pious predecessors (*as-Salaf as-Saalih*), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah: **“O you who believed obey Allaah and obey the Messenger (ﷺ) and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and the Last Day. That is better and more suitable for final destination.”**

[Surat an-Nisa 4:59]

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# The Perfect Attribute of Allaah

# الْمُسَكِّرِ

## Al-Musakh-khir

### (The One Who Subdues and Subjugates)

#### Evidence from the Noble Qur'an

Allaah (Ta'ala) says in Surat Al-Hajj (22:65):

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ  
بِأَمْرِهِ

"See you not that Allaah has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command?"

And He (Ta'ala) says in Surat Al-Ankabut (29:61):

وَلِئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ

"If you were to ask them: 'Who has created the heavens and the earth and subjected the sun and the moon?' they will surely reply: 'Allaah.'"

#### Evidence from the Prophetic Sunnah

The Hadeeth about seeing our Lord and Allaah's talking to His slave. "Allaah would look at the slave and say: 'O so and so! Did I not honor you and make you a chief and provide you a spouse, and Usakhkhir (I subjected) for you horses, camels...'" [Muslim no. 2968]

#### Linguistic Meaning

At-Taskheer: To subdue and subjugate for a specific purpose with power. Allaah's saying in Surat Ar-Ra'd (13:2):

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

"He has subjected the sun and the moon (to continue going round)!"

Al-Musakh-khir is the one who predetermines or destines an action.

As-Sukhriy is the one, who overpowers and subjugates to his own will. Allaah (Ta'ala) says in Surat Az-Zukhruf (43:32):

لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

"...so that some may employ others in their work (Sukhriyyan)." [AL-Mufaradaat (402) and Umdatul-Huffadh (2/181)]

#### Shar'ee (Legal) Meaning

Our Great Lord has attributed His Noble Self with the attribute of At-Taskheer.

This Noble Attribute has come in the context of Allaah's bestowing blessings upon the slaves, reminding them of His bounties, and conferring the children of Adam with the blessing of the subjugation of everything in the heavens and the earth for them (for their service and benefit).

## Taskheer of Allaah is of two kinds:

1. General *Taskheer*, which is for all of mankind and *Jinn*. It is further subdivided into two types:

a) Subjugation of the upper universal signs like the sun and the moon. Allaah (*Ta'ala*) says in Surat Ar-Ra'd (13:2):

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

**"He has subjugated the sun and the moon."**

– i.e., "for the benefit of the slaves and for the benefit of their livestock and their fruits/vegetation." [Tafseer As-Sa'di (412)]

Similarly, He (*Ta'ala*) subjected the stars:

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مَسْخَرَاتٍ بِأَمْرِهِ

**"... and (He created) the sun, the moon, the stars subjected to His Command."**

[Surat Al-A'raaf (7:54)]

Allaah subjected them for the benefit of walking and traveling and to guide the traveler through them to various paths – and for what it contains of adornment and beauty for the sight.

Allaah subjected the clouds, as He (*Ta'ala*) says in Surat Al-Baqarah (2:164):

وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ

**"... and in the veering of winds and clouds which are held between the sky and the earth ..."**

via which is life for the bodies of men, *Jinn*, and animals and other blessings/signs of Allaah.

b) Subjugation of signs on the earth for man, like the subjugation of the seas, rivers, and ships that sail in them. Allaah (*Ta'ala*) says in Surat Ibrahim (14:32):

وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ  
وَسَخَّرَ لَكُمْ الْأَنْهَارَ

**"He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you."**

– i.e., He made it easy for you to construct it (i.e., the ship) and gave you power over it. He further protected it on the waves such that it could carry you and your trade goods and belongings to the land to which you are headed.

**"subjected the rivers for you"** "so that you may irrigate your crops and trees, and drink from them." [Tafseer As-Sa'di (426)]

All these subjugations are for the benefit of your bodies, your plowings, and your animals.

Tender food is extracted from the sea and precious jewels. Allaah (*Ta'ala*) says in Surat An-Nahl (16:14):

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا

**"And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e., fish) and that you bring forth out of it, ornaments to wear."**

He (the Exalted) has subjugated for us, means of transport like camels, horses, and donkeys in the past – and cars and planes in current times. [Asmaa'ullaahi al-Husna by Dr. 'Umar al-Ashqar (259)]

And many other forms of subjugation which cannot be enumerated.

## 2. Specific *Taskheer*

This is the *Taskheer* that Allaah (*Ta'ala*) has done for some of the Prophets (*'Alayhimus-Salaam*), like His *Taskheer* for Dawoud (*'Alayhis-Salaam*) i.e., the subjugation of the mountains and the birds for *Tasbeeh* (glorification). Allaah (*Ta'ala*) says in Surat Al-Anbiyaa' (21:79):

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا  
فَاعِلِينَ ﴿٧٩﴾

**"And We subjected the mountains and the birds to glorify Our Praises along with Dawoud (David). And it was We Who were the doers (of all these things)..."**

Allaah (*Ta'ala*) also says in Surat Saad (38:18):

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

**"Verily, We made the mountains to glorify Our Praises with him [Dawoud (David)] in the '*Ashi* (i.e., after the mid-day till sunset) and *Ishraq* (i.e., after the sunrise till mid-day)."**

Allaah subjugated the winds for Sulaiman (*'Alayhis-Salaam*) such that it moved wherever he willed. Allaah (*Ta'ala*) says in Surat Saad (38:36):

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رِخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾

**"So We subjected to him the wind; it blew gently to his order to whithersoever he willed."**

"Allaah subjugated the *Shayateen* for him, building for him whatever he wanted and diving in the sea for him, and bringing forth pearls and jewelry." [Tafseer As-Sa'di (713)]

Allaah (*Ta'ala*) says in Surat Saad (38:37):

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاصٍ ﴿٣٧﴾

**"And also the *Shayatin* (devils) from the Jinn (including) every kind of builder and diver."**

### Source:

At-Ta'aliq Al-Ulaa fee Sharh Asmaa' illaahi Al-Husna wa Sifaatihi Al-Ulaa, by Maahir Al-Muqaddim

## Q1

At the tender age of ten, she bravely stood in front of the Quraish and scolded them furiously when her father was persecuted. She is one of the best four women of *Jannah*, the leader of all believing women in *Jannah*. She was \_\_\_\_\_?

# THE REWARD OF

# Deeds

# DEPENDS ON THE

# Intention

Amirul-Mu'mineen Abu Hafs 'Umar bin Al-Khattab bin Nufayl bin 'Abdul-'Uzza bin Riyaah Bin 'Abdullaah bin Qurt bin Razah bin 'Adiy bin Ka'b bin Lu'aiy bin Ghalib AL-Qurashi AL-'Adawi (Radia-Allaahu 'anhu) narrated: "I heard the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) saying:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ،  
فَمَنْ كَانَتْ هِجْرَتُهُ إِلَىٰ دُنْيَا يُصِيبُهَا أَوْ إِلَىٰ امْرَأَةٍ  
يَنْكِحُهَا، فَهِجْرَتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ

"The deeds are considered by the intentions (Niyyah), and a person will get the reward according to what he intended. Thus, he whose migration (Hijrah) was to Allaah and His Messenger, his migration is to Allaah and His Messenger. But he, whose migration was for some worldly thing that he might gain or for a woman to marry, his migration is for that which he migrated for." [Al-Bukhaari no.1]

## Commentary and Explanation:

Shaikh Bin 'Uthaimen said in his explanation for this Hadeeth in "Sharh Riyadus-Saliheen", that since this chapter is about *Ikhlâas* (sincerity); sincerity of one's *Niyyah* (intention) towards Allaah Almighty – i.e., the intention should be sincere to Allaah in every statement, every action, and in every situation – the author [Imaam An-Nawawi (Rahimahullaah)] has mentioned verses that relate to the subject and he has also mentioned

related Hadeeths; beginning with this narration of 'Umar bin AL-Khattab (Radia-Allaahu 'anhu), in which he related, "I heard the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) say: "The deeds are considered by the intentions (Niyyah), and a person will get the reward according to what he intended."

The scholars (Rahimahumullaah) have differed regarding these two phrases; some said that these two phrases are two separate sentences with the same meaning; and the second sentence confirms the first.

This is not correct because the fundamental of speech is to establish, not to confirm. Furthermore, upon reflection, it becomes clear that there is a big difference between the two phrases; the first is a cause while the second is a result.

In the first part, the Prophet (Salla-Allaahu 'alayhi wa sallam) explained that every action must have an intention. Whenever a person who is wise and has the ability to choose, does any action, there surely is an intention behind it. It is not possible for any wise person to do an action without intention. Some scholars even said: "If Allaah had commanded us to do an action without an intention; it would have been an unbearable burden!"

This is true. How can you do something when you have a mind, and you can choose (and you are not forced)? How can you do an action without an intention?

It's impossible because every action is a result of a person's *Iradah* (will) and his ability – and one's *Iradah* (will) is his intention.

Accordingly, the first phrase means that every acting person has an intention.

However, intentions can vary greatly; they can be as different as the distance between the sky and the earth. There are people whose intentions are at the highest and noblest level, while others have intentions that are at the lowest and least honorable level. You may even see two people doing the same action from the beginning to the end with similar movements, pauses, words, and deeds but the difference between them would be as vast as the distance between the sky and the earth, and all of that is due to the difference in intention. Therefore, there is no action without an intention, but intentions can vary and differ – and the result of this is (the second phrase) as he (*Salla-Allaahu 'alayhi wa sallam*) said: “and a person will get the reward according to what he intended.”

So, each person will have what he intended; if someone intends Allaah's Pleasure and the Hereafter with his righteous deeds, he will attain that. However, if someone intends the world, he may or may not achieve it. In Surat Al-'Israa' (17:18), Allaah (*Ta'ala*) says:

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ

**“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like.”**

Allaah did not say: ‘We readily grant him what he desires.’ Rather, He said: **“We readily grant him what We Will for whom We like.”** It is not according to the slave's desires.

Allaah also says: **“...to whomsoever We will.”** – So, the hastening is not for every person. It is restricted to those whom Allaah Wills to hasten for; there are those who are given (all the pleasures of) the worldly life that they want; and among them are those who are given some of it, and there are also those who receive nothing of it at all.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا

**“Whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., does righteous deeds of Allaah's Obedience) while he is a believer (in the Oneness of Allaah - Islamic Monotheism) – then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allaah).”**

[Surat Al-'Israa' (17:19)]

– i.e., he will surely reap the fruits of his action, which is intended for the sake of Allaah and the Hereafter, and thus, “each man will have what he intended.”

“The deeds are considered by the intentions (*Niyyah*).” This phrase serves as a criterion or balance for every action – it's an internal criterion. An external criterion is mentioned in the *Hadeeth* that is reported by Al-Bukhaari and Muslim from 'Aishah (*Radia-Allaahu 'anha*), who narrated from the Prophet (*Salla-Allaahu 'alayhi wa sallam*): “Whoever does an act that is not in accordance with our command, it is rejected.” – this *Hadeeth* is an external criterion for all actions.

Scholars have therefore stated: “These two *Hadeeths* encompass the whole of religion.” The *Hadeeth* of 'Umar (*Radia-Allaahu 'anhu*) is a measure of the inner aspects, while the *Hadeeth* of 'Aishah is a measure of the outward aspects.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) then gave a relevant example: “He whose migration (*Hijrah*) was to Allaah and His Messenger, his migration is to Allaah and His Messenger; but he whose migration was for some worldly thing that he might gain or for a woman to marry, his migration is for that which he migrated for.”

Definition of *Hijrah* (migration): A person's moving from a land of disbelief to a land of Islam. For example, if a person is in a country like America, which is a land of disbelief, and he embraces Islam but is unable to openly practice his religion there, he moves from there to an Islamic country – this is *Hijrah* (migration).

People differ in their migration:

The **First** are those who emigrate and leave their homeland for Allaah and His Messenger, meaning for the *Shari'ah* of Allaah that He legislated upon His Messenger (*Salla-Allaahu 'alayhi wa sallam*). This is the one who achieves goodness and attains the goal of *Hijrah* – hence he (*Salla-Allaahu 'alayhi wa sallam*) said: “his emigration is for Allaah and His Messenger” – meaning he has achieved what he intended.



The **Second** are those who migrate for the world. For example, a person desires to gather wealth, and he hears that Islamic lands offer fertile grounds for accumulating wealth, so he migrates from a non-Muslim country to a Muslim country solely for material benefits. He does not intend steadfastness of religion and he does not care about his *Deen* (religion); rather, his concern is wealth.

The **Third** is a man who migrates from a non-Muslim country to a Muslim country with the intention of marrying a woman. (for) He is told that he can only marry her in a Muslim country and cannot travel with her to a non-Muslim country.

So, he migrates from his homeland to a Muslim country solely for the purpose of marrying this woman.

He who seeks worldly gain, and the one who seeks a woman have not migrated for the sake of Allaah and His Messenger. Therefore, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: *“his migration is for that which he migrated to.”*

He (*Salla-Allaahu 'alayhi wa sallam*) said: *“for that which he migrated to.”*

He (*Salla-Allaahu 'alayhi wa sallam*) did not say: *“for the worldly gain or the woman he marries.”*

Why is that?

Scholars explain that this was to (avoid) lengthening the talk, because if he had said “his migration is for the worldly gain or for the woman he marries,” it would have elongated the speech; so he said, *“for that which he migrated to.”*

It is also said that these were not mentioned out of contempt and a refusal to mention them, because these intentions i.e., seeking the world or a spouse are considered corrupt and degenerate (low/base) intentions. Migration is one of the best deeds (when the intention is for the sake of Allaah) but to intend the world or a spouse while migrating, is a vile intention. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: *“So his migration is for that which he migrated to.”*

Nevertheless, whether it is this individual or others, it is certain that the intention of worldly gains or a spouse is undoubtedly a vile and despicable intention, unlike the first person who

migrates solely for the sake of Allaah and His Messenger.

## Types of Migration:

There are three types of migrations:

- 1) migration of place,
- 2) migration of doer,
- 3) migration of actions.

**1. Migration of Place:** When a person moves from a place where sins and immorality are prevalent - this may be a land of disbelief - to a place where the situation is not the same. The greatest of migration is migrating from a land of disbelief to a land of Islam.

The scholars have stated that a person must migrate (i.e., it is obligatory to migrate) from a land of disbelief to a land of Islam if they are unable to openly practice their religion.

As for the person who is capable of practicing his religion without opposition when he performs the Islamic rituals, migration is not obligatory for him; however, it is recommended.

Based on this, traveling to a non-Muslim country (for leisure) is more serious than residing in a non-Muslim country. If a person's homeland is a country of disbelief, and he is unable to practice his religion freely, it becomes obligatory for him to leave it and migrate from it.

If a person is a Muslim residing in a Muslim land, it is not permissible for him to travel to a non-Muslim country due to the dangers it poses to his religion and morals. It also involves a waste of wealth, and it contributes to the strengthening of the economy of the disbelievers. We are commanded to enrage the disbelievers in every way possible, as Allaah (*Ta'ala*) says in Surat At-Tawbah (9:123):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ  
الْكَفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ

**“O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allaah is with those who are the *Al-Muttaqun*.”**

Also, Allaah (*Ta'ala*) says in Surat At-Tawbah (9:120):

ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا  
مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا  
يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا  
إِلَّا كَتَبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ  
أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

**“That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allaah, nor do they take any step to raise the anger of the disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allaah wastes not the reward of the *Muhsinun*.”**

Disbelievers, whether they are Christians, Jews, atheists, or whether they claim to be Muslims – are enemies to Allaah, His Book, His Messenger, and all believers, regardless of their disguise or pretense.

It is not permissible to travel to a disbelieving country except under three conditions:

The **first condition** is that one possesses knowledge that can repel doubts. This is because disbelievers often raise doubts concerning Muslims’ religion, their Messenger, their Book, their morals, and everything else to keep Muslim individuals in a state of uncertainty and hesitation.

It is well known that when a person has doubts about matters that require certainty, he will not fulfill his duty. Belief in Allaah, His Angels, His Books, His Messengers, the Day of Judgment, and Divine Destiny (both good and bad) – *Eemaan* (belief) in these must be based on certainty. If a person doubts any of these matters, he becomes a disbeliever. And the disbelievers attempt to instill doubts in the Muslims and to strip them from their faith.

The **second condition** is that he must have strong *Eemaan* that protects him from temptations, because humans are led astray by doubts. If a person does not have strong *Eemaan*, and he goes to the lands of disbelief, he will be engulfed because he will find many worldly attractions such as wine, adultery, and homosexuality.

Every crime exists in the lands of disbelief, and if one goes to these lands, it is feared that he will slip into them unless he has strong *Eemaan* that protects him.

The **third condition** is that there must be a genuine need. For example, a person may be sick and in need of traveling to the lands of disbelief for medical treatment.

Or one needs to learn a specialized field of knowledge that is not available in the Islamic country, so he travels to learn. It could also be that a person is in need of engaging in trade, so he travels, conducts business, and then returns back.

The important thing is that there must be a requirement for travel. Therefore, I (Shaikh Bin ‘Uthaimeen) believe that those who travel to the lands of disbelief solely for tourism are committing a sin. Every penny they spend on such a trip is forbidden for them, as it is a waste of their wealth. They will be held accountable for it on the Day of Judgment when they will not find any place for leisure or relaxation. They will only find their own deeds, as they wasted their time, squandered their money, and corrupted their morals. Moreover, people also travel with their families. It is astonishing that they go to the lands of disbelief where they cannot hear the call to prayer or the remembrance of Allaah. Instead, they hear Jewish horns and Christian bells. They remain there for long periods of time, along with their families, sons, and daughters. This leads to many evils and harms – We ask Allaah for well-being and safety. This is from the affliction that Allaah brings upon us and we suffer from this due to our sins and transgressions, as Allaah All-Mighty says in Surat Ash-Shuraa (42:30):

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ  
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

**“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much.”**

We are heedless, feeling secure in our lands, as if our Lord is unaware, as if He does not know, as if He does not hold the transgressors accountable – until He seizes them and they cannot escape. People are being tested with situations, yet their hearts remain hardened, and we seek refuge with Allaah! Allaah says in Surat Al-Mu’minoon (23:76):

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَضُرُّعُونَ ﴿٧٦﴾

**“And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allaah) with submission to Him.”**

We punished them and afflicted them, yet they did not turn to Allaah in humility, nor did they call upon Him in supplications, nor did they fear His Seizure. Rather, their hearts became hardened.

May Allaah protect us from a dead heart and its hardness, as they have become today; catastrophic events passing over the hearts as if it were cold water passing.

We seek refuge in Allaah from a dead heart and its hardness. If people had intelligence and their hearts were alive, we would not be in the state we are in now.

Traveling to lands of disbelief for the purpose of *Dawah* (calling to Islam and belief in Allaah) is permissible if it has an impact and influences there. It is permissible because it is a journey for benefit. Many common people in lands of disbelief have been blind to Islam; they have no knowledge of Islam and they have been misguided; they have been told that Islam is a religion of brutality, savagery, and ignorance – especially because of what the West hears about instances committed by those who claim to be Muslims. The people say, “Where is Islam (peace)? This is brutal! They are vicious beasts attacking each other and devouring each other.” People are repelled by Islam because of the actions of some Muslims.

We ask Allaah to guide us all to the straight path.

**2. Migration of Actions:** Abandoning what Allaah has prohibited in terms of sins and transgressions as the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (migrant) is the one who migrates (i.e., refrains) from what Allaah has forbidden.” [AL-Bukhaari no. 6484 and Muslim no. 65]

So, you should abandon everything that Allaah has forbidden you whether it is related to the Rights of Allaah or the rights of His servants. You should forsake slander, cursing, killing, cheating,

consuming unlawful wealth, disobedience to parents, severing family ties, and anything else that Allaah has prohibited – even if your own desires tempt you and insist upon them, remember that Allaah has forbidden them, so you should abandon and distance yourself from them.

**3. Migration (abandoning) of the doer.** Sometimes it is necessary to abandon a person. Scholars have explained that it is prescribed to abandon a person who commits sins without regret/remorse – he should be abandoned if there is a benefit in doing so. The benefit of distancing him could be that he begins to feel ashamed and refrains from his sinful actions.

An example of that is when people distance themselves from a man known for cheating in buying and selling. If they desert him, he may repent, return, and feel remorse.

Another example is that of a man who deals with usury; people abandon him and do not greet him or speak to him. When he realizes this, he may feel ashamed of himself and return to the right path.

A third example – and this is the most severe – is that of a man who does not pray.

This person is considered an apostate disbeliever – we seek refuge in Allaah. It is necessary to distance oneself from him, neither respond to his *Salaam* (greeting) nor initiate *Salaam* with him. His invitation should not be accepted either – until he realizes his mistake, returns to Allaah, and embraces Islam again.

However, if abandonment does not bring benefit and it is due to a sin and not disbelief – because abandonment due to disbelief must be carried out for an apostate disbeliever regardless of benefit or no benefit. But if it is a person committing a sin less than disbelief and there is no benefit in forsaking him, then it is not permissible to desert him, because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one turns away (from that one) and that one turns away (from this one), and the best of them is the one who greets his brother first.” [Agreed upon by AL-Bukhaari in AL-Adab AL-Mufrad no. 6077]

It is known among the *Ahl as-Sunnah wa al-Jama'ah* (Sunni Muslim scholars) that sins below the level of disbelief do not expel a person from the fold of Islam.

Therefore, the consideration remains: Is abandonment beneficial or not? If it brings benefit, then he should be abandoned. Proof of this is the story of Ka'b bin Malik, Hilal bin Umayyah, and Murarah bin Ar-Rabi (*Radia-Allaahu 'anhum*) who did not participate in the Battle of Tabuk. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) abandoned them and commanded the Muslims to do the same. The three benefited immensely from this. They turned to Allaah, felt the constriction of the earth despite its vastness, and felt the distress within themselves. They realized that there is no refuge from Allaah except to Him, so they repented and Allaah accepted their repentance.

These are the three types of *Hijrah*: migration of place, migration of action, and migration of the doer.

## The Virtues of Good Intention

Anas bin Malik (*Radia-Allaahu 'anhu*) narrated: "Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) returned from the *Ghazwah* of Tabuk, and when he approached AL-Madinah, he (*Salla-Allaahu 'alayhi wa sallam*) said: 'There are some people in AL-Madinah who were with you all the time, you did not travel any portion of the journey nor cross any valley, but they were with you.' They (i.e., the people) said: 'O Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*)! Even though they were at AL-Madinah?' He (*Salla-Allaahu 'alayhi wa sallam*) said: 'Yes, because they were stopped by a genuine excuse.'" [AL-Bukhaari no. 4423]

Shaikh Bin 'Uthaimeen (*Rahimahullaah*) said in "Sharh Riyadus-Saliheen": "The meaning of this *Hadeeth* is that if a person intends to do a good deed but is unable to complete it due to an obstacle in his way, the reward for what he intended would still be recorded for him.

So, if it was customary for one to perform the action, but he was unable to do it, the full reward for performing the deed would be recorded for him. This is in accordance with the saying of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): 'When a slave falls ill or travels, then he will get a reward similar to that which he gets for good deeds practiced at home when in good health.' [AL-Bukhaari no.2996]

Hence, the complete reward is written for the one who desires good and is keen on habitually performing a certain deed but is faced with an obstacle.

For example: if it was customary for a person to attend the congregational prayer at the *Masjid*, but he was unable to do so due to an obstacle such as sleep, illness, or the like, then the reward for praying in congregation is written for him completely, without deficiency. The same is applicable to the case of one who habitually performed the voluntary prayers but was unable to do so; the complete reward (for the voluntary prayers) is written for him. Likewise, in the case of one who customarily fasted three days every month but was prevented and was unable to do so; the reward for him is recorded completely. And the examples are many.

As for one who did not regularly perform a certain deed (but was not able to do it after intending to), only the reward of the intention is recorded for him, excluding the reward of the actual action."

### Source:

Sharh Riyadus-Saliheen (Hadeeth nos. 1 and 4) by Shaikh Bin 'Uthaimeen (*Rahimahullaah*)



# Hadeeth

## Taqwa of Allaah, and Good Behavior

Abu Dharr al-Ghifari (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "Have Taqwa of Allaah (i.e., Fear Allaah and being righteous by doing what Allaah has enjoined and refraining from what He has prohibited) wherever you may be, and follow up a bad deed with a Hasanah (good deed) which will wipe it out, and treat the people with good behavior." [Reported by At-Tirmidhi (1987), and Ahmad in his Musnad (5/153,158,177) and declared Hasan by Shaikh Al-Albaani in Saheeh Al-Jamie (97), and Al-Mishkaat (5083), and Saheeh At-Targheeb wa-Tarheeb (2655)]

### Commentary and Explanation

#### 1 - The Right of Allaah upon His Servants

This is a great *Hadeeth* in which the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) mentions the Right of Allaah and the Right of His slaves. The Right of Allaah upon His slaves is that they should fear Him as He deserves to be feared.

They should fear His Anger and His Punishment by avoiding the prohibitions and fulfilling the obligations.

This advice is the advice of Allaah (*Ta'ala*) to the earlier generations and the later generations. It is the advice of every Messenger to his people, saying:

اعْبُدُوا اللَّهَ وَاتَّقُوهُ

"Worship Allaah and fear Him."

[Surat Al-Ankabut (29:16), Surat Nuh (71:3)]

#### 2 - Characteristics of *Al-Muttaqun* (the Pious)

Allaah has mentioned the characteristics of *Taqwa* (piety, fear of Allaah) in Surat Al-Baqarah (2:177):

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ  
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ  
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي  
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

"It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allaah, etc.) that you turn your faces towards east and (or) west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allaah, the Last Day, the Angels, the Book, and the Prophets and (who) gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masakeen* (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs *As-Salaat* (*Iqamat-as-Salaat*), and gives the *Zakaat*, and who fulfill their covenant when they make it, and who are *As-Sabireen* (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqun*."

Allaah (*Ta'ala*) says in Surat Aal-'Imraan (3:133):

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ  
عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴾  
١٣٣

**“And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun (the pious).”**

Then [in the next verse of Surat Aal-'Imraan (3:134)], Allaah describes the characteristics of *Taqwa*, saying:

﴿ الَّذِينَ يُفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَبِيرِ  
الْقَيْظِ وَالْعَافِينِ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ ﴾  
١٣٤

**“Those who spend (in Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon men; verily, Allaah loves Al-Muhsinun (the good-doers).”**

So, Allaah has described *al-Muttaqun* as those who have *Eemaan* (Faith) in Principles, Beliefs and Actions both outwardly and inwardly i.e., they perform physical and monetary acts of worship; are patient in times of hardship, adversity, and difficult circumstances; forgive others; bear their harm and show *Ihsaan* (kindness) to them; they take initiatives and hasten to seek forgiveness and return in repentance when they commit a sinful act or wrong themselves.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) commanded and advised to adhere to *Taqwa* wherever the slave may be, at all times, in every place, and in every state - because *Taqwa* is an utmost necessity for the slave; he cannot do without it in any situation.

Al-Manawi said in “Fidhul-Qadeer”, “Fear Allaah wherever you may be.” This means whether you are alone or in a gathering, whether there are wrongdoing or immoral people, you must mind

your behavior. It means at every time and place, regardless of whether people see you or not, Allaah is Watchful of you.

### 3- Erasing Bad Deeds and making up for Shortcomings by following up with Good Deeds

Since a servant is bound to fall short in fulfilling the Rights and obligations of *Taqwa*, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) legislated actions that can ward off and erase those shortcomings, which is to follow up a bad deed with a *Hasanah* (a good deed).

“*Hasanah*” is a comprehensive term for everything that draws one closer to Allaah.

The greatest of *Hasanaat* (good deeds) that can erase bad deeds is sincere and true *Tawbah* (repentance), *Istighfaar* (seeking forgiveness), turning to Allaah through *Dhikr* (remembering Him), loving Him, fearing Him, hoping in Him, and by constantly desiring His Grace. Included in these are the prescribed financial and physical *Kaffaraat* (expiations) determined by the *Shari'ah* (Islamic law).

Also, among the *Hasanaat* (good deeds) that erase bad deeds are pardoning others, showing kindness to all of creation including humans and others, alleviating distress, facilitating matters for those in difficulty, and removing harm and hardship from all '*Alameen* (mankind, *Jinn* and all that exists). Allaah (*Ta'ala*) says in Surat Hud (11:114):

﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

**“Verily, the good deeds remove the evil deeds (i.e., small sins).”**

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “The five daily (prescribed) *Salaat*, and Friday (prayer) to the next Friday (prayer), and the fasting of Ramadan to the next Ramadan, is expiation of the sins committed in between them, as long as major sins are avoided.” [Reported by Muslim (233)]

There are numerous texts which mention forgiveness in conjunction with acts of obedience.

Also, among the things by which Allaah expiates sins are afflictions because no distress, worry, or harm befalls a believer, even to the extent of a thorn pricking him, except that Allaah expiates his sins due to it. [This is mentioned in an agreed upon *Hadeeth*. Reported by Al-Bukhaari (5640), Muslim (2572)]

These afflictions may either involve the loss of a loved one or the occurrence of physical, emotional, or financial harm, whether internal or external. They happen without any action on the part of the slave. Therefore, Allaah has commanded the servant with what is within his control, which is to follow up a bad deed with a good deed.

#### 4- Right of Allaah's Slaves with Good Conduct

After mentioning the Right of Allaah - which is the advice of *Taqwa* (piety) that encompasses the beliefs of the religion and its inward and outward actions - the Prophet (*Salla-Allahu 'alayhi wa sallam*) said: "and treat people with good behavior."

The most primary good behavior (towards people) is to withhold harm from them in every possible way, to pardon their shortcomings and the harm they may have caused you, and then to interact with them with *Ihsaan* which comprises good speech and kind acts.

Specific traits of good conduct (behavior/character) i.e., ample forbearance with people, patience with them, not easily being annoyed by them, having a cheerful face, speaking gently, and using kind words that bring comfort to the listener, creating an atmosphere of joy, removing any feelings of loneliness or discomfort.

Sometimes, light-hearted joking can be appropriate if it serves a purpose, but it should not be excessive. Joking in speech should be like salt in food; if it lacks or exceeds the proper measure, it becomes blameworthy.

Also, good conduct is to treat everyone in a manner that befits them and suits their circumstances, i.e., whether young or old, intelligent or foolish, knowledgeable or ignorant.

So whoever fears Allaah, attains piety, and interacts with people of all social classes with good conduct, has attained all goodness because he has fulfilled the Right of Allaah and the rights of His slaves and because he is from the *Muhsineen* (good doers) while worshipping Allaah and in dealing with His slaves.

#### Source:

Bahjatu Quloobil-Abraar wa-Qurratu-Uyoon al-Akhyaar, by Shaikh 'Abdur-Rahmaan As-Sa'dee (*Rahimahullaah*)

### Q2

Her superiority over other women is like the superiority of 'Thareed' to other foods. She was the most knowledgeable and had the best viewpoint. She narrated 2210 *Ahadeeth*. Shaikh Ibn 'Uthameen (*Rahimahullaah*) said: "Only three Companions narrated more *Ahadeeth* than her and they were Abu Hurairah, 'Abdullaah ibn 'Umar and Anas ibn Maalik (*Radia-Allahu anhum*)."

## What are Mosques Preserved for & What is Permitted in them

Abu Hurairah (Radiya-Allaahu 'anhu) narrated that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"Whoever hears a man crying out in the mosque about something he has lost should say: 'May Allaah not restore it to you,' for the mosques were not built for this."* [Reported by Muslim]

Buraida (Radiya-Allaahu 'anhu) narrated that a man cried out loudly in the mosque saying: "Who called out for the red camel?" Upon this, the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: *"May it not be restored to you! The mosques are built for what they are meant (i.e., worship)."* [Reported by Ahmad, Muslim, and Ibn Maajah]

Abu Hurairah (Radiya-Allaahu 'anhu) reported that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said:

*"Whoever enters our mosque in order to teach goodness or to learn is like the one struggling in the Way of Allaah. Whoever enters it for another reason is witnessing what does not belong to him."* [Reported by Ahmad and Ibn Maajah]

And he (Salla-Allaahu 'alayhi wa sallam) said: *"He is like a man looking at frivolities, etc."*

Hakim ibn Hizam (Radiya-Allaahu 'anhu) narrated from the Prophet (Salla-Allaahu 'alayhi wa sallam): *"Prescribed punishments are not to be carried out in the mosques, and retaliations should not be executed inside the mosques either."* [Reported by Ahmad, Abu Dawoud, and Ad-Daraqutni]



Abu Hurairah (*Radia-Allaahu 'anhu*) reported that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "If you see anyone buying or selling in a mosque, say: 'May Allaah not make your trading profitable!' and if you see anyone calling out for something lost, say: 'May Allaah not restore it to you.'" [Reported by At-Tirmidhi]

On his father's authority, 'Amr Ibn Shu'aib reported that his grandfather narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) prohibited buying and selling in the *Masjid*, reciting poems in a mosque, calling out for lost property, and sitting in circles on Friday before the prayer. [Reported by the five (Abu Dawoud, At-Tirmidhi, An-Nasaa'i, Ibn Maajah, and Ahmad), but the mention of calling out for lost property is not reported by An-Nasaa'i.]

Sahl ibn Sa'd (*Radia-Allaahu 'anhu*) narrated, "A man said: 'O Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*)! If a man finds another man with his wife, (committing adultery) should the husband kill him?' Later on, I saw them (the man and his wife) doing *Li'an* in the mosque (taking oaths, one accusing, and the other denying adultery)." [Agreed upon]

Jabir ibn Samura (*Radia-Allaahu 'anhu*) narrated, "I sat with the Prophet (*Salla-Allaahu 'alayhi wa sallam*) more than one hundred times, and his Companions used to recite poetry to one another. They would also reminisce over things relating to the pagan era, and he (*Salla-Allaahu 'alayhi wa sallam*) would sometimes even smile with them." [Reported by Ahmad]

Sa'id ibn al-Musayyib (*Radia-Allaahu 'anhu*) narrated that 'Umar (*Radia-Allaahu 'anhu*) came to the mosque while Hassaan was reciting a poem ('Umar disapproved of that.). On that, Hassaan said: "I used to recite poetry in this very mosque in the presence of one [i.e., the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] who was better than you."

Then he turned towards Abu Hurairah (*Radia-Allaahu 'anhu*) and said (to him): "I ask you by Allaah, did you hear Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) saying (to me): 'Retort on my behalf. O Allaah! Support him (i.e., Hassaan) with *ar-Ruh al-Qudus*?' Abu Hurairah (*Radia-Allaahu 'anhu*) said: 'Yes.'" [Agreed upon]

Abbad ibn Tamim reported from his uncle that he saw Allaah's Messenger (*Salla-Allaahu 'alayhi wa*

*sallam*) lying in the mosque and placing one foot upon the other. [Agreed upon]

## Explanation and Commentary:

Shaikh Ibn Baaz (*Rahimahullaah*) said in his explanation for the book "Sharh AL-Muntaqa" by Ibn Taymiyyah: "All of these *Ahadeeth* indicate that mosques are to be revered and that they were built for the worship of Allaah; not for buying and selling or seeking lost property. So, it is not permissible to buy and sell in them, and we should not call out for lost property in them. Rather, whoever calls out for property in the *Masjid* should be told: 'May Allaah not return it to you.' And whoever sells or buys in it should be told: 'May Allaah not make your trade profitable.'"

Similarly, we protect the mosques from everything that is not appropriate for mosques, like the establishment of punishments and retaliation - because the establishment of *Hudud* (penalties) in it and the execution of *al-Qisaas* (punishment) may initiate something that might cause harm to the mosque i.e., urine, blood, etc. - and as such, the *Hudud* (limits and penalties) are not established in the mosques. Nor is a man killed (as retaliation or punishment).

Poems that have no good in them are not to be recited in the mosques; shoddy poems that have no good in them are not to be sung in the mosques. Rather, good poems that were recited by Hassaan and others are allowed, and appropriate poems are allowed, just as Hassaan was reciting in the mosque; so, there is nothing wrong with that. Mosques are to be protected from shoddy poetry and shoddy talk.

It is obligatory for Muslims to protect their mosques, and not bring with them what should not be brought in the mosque. As for reciting poetry that contains falsehood or selling and buying or establishing *Hudud* or chanting misguidance - all of this is not permissible. Rather, the mosques are preserved from it but there is nothing wrong with coming to the mosque to learn, teach, and read or to rest or for other than permissible reasons that do not involve dirtying the mosque and do not violate the sanctity of the mosque.

**Question:** There are some announcements and some advertisements inside some mosques for some shops. Is this form of selling permissible?

**Reply:** This is not permissible; announcements for buying and selling should not be made. As for announcements like so-and-so died and calling people to pray over him, there is nothing wrong with it, just as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) informed about the death of Negus and he called the Companions to pray for him.

So, if the *Imaam* says, 'So-and-so is dead, we will pray for him or he will be prayed upon in such-and-such mosque' – there is no harm in this. As for calling out for the lost property or selling and buying or informing about buying and selling or the like – this is not permissible. However, if an announcement is made about a lecture i.e., 'A lecture will be held in such-and-such mosque', there is nothing wrong with it.

**Question:** O Shaikh, what about just asking about the value of a commodity or a car inside the mosque?

**Reply:** No, it is not appropriate.

**Question:** There is some jesting and laughter in the mosque. What is the ruling on such people?

**Reply:** A little is forgiven, but a lot is not. It should not be done; it is disliked.

Speaking in mosques is disliked, but small chatter is forgiven.

**Question:** Does the library adjacent to the mosque take the rule of the mosque such that it is forbidden to buy and sell inside it?

**Reply:** Not if it is outside the mosque. If its wall is outside the mosque, then what is forbidden in the mosque is not forbidden in it. It does not take the ruling of the mosque.

'Abdullaah ibn 'Umar (*Radia-Allaahu 'anhuma*) narrated that he used to sleep in the mosque of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) when he was young and single and had no family. As reported by Al-Bukhaari, An-Nasaa'i, Abu Dawoud, and Ahmad, whose wordings are, "At the time of the Messenger of Allaah (*Salla-Allaahu*

*'alayhi wa sallam*), we used to sleep in the *Masjid* and we would sit in it while we were young."

Al-Bukhaari reported from Abu Qilaba from Anas (*Radia-Allaahu 'anhu*), "A group of people from (the tribe of) Ukl came to the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and they were living with the people of As-Suffa." And he said that 'Abdur-Rahmaan ibn Abu Bakr (*Radia-Allaahu 'anhuma*) said: "They were poor As-haabus-Suffa."

'Aishah (*Radia-Allaahu anha*) narrated: "On the day of al-Khandaq (the battle of the Trench), Sa'd was injured and Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) pitched a tent for him in the mosque to visit him from a close distance." [Agreed upon]

'Abdur-Rahmaan ibn Abu Bakr (*Radia-Allaahu 'anhuma*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) asked: "Is there anyone of you who provided food to a poor man today?" Abu Bakr (*Radia-Allaahu 'anhu*) replied: "I entered the mosque where a beggar was begging, and I found a piece of bread in the hand of 'Abdur-Rahmaan which I took and gave to him." [Reported by Abu Dawoud]

'Abdullaah ibn al-Harith (*Radia-Allaahu 'anhu*) narrated: "At the time of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), we used to eat bread and meat in the mosque." [Reported by Ibn Maajah]

It has been proven that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) got Thumamah ibn Athal captured and tied to a pillar in the mosque before his conversion to Islam. It is also proven that he scattered money that came from Bahrain in the mosque and divided it in it.

## Commentary:

All of these *Ahadeeth* indicate the permissibility of such matters: lodging the weak in the mosque in as-Suffa of the mosque, practicing *I'tikaf* in the mosque as is legislated by Allaah, distributing money in the mosque as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did, advising people and reminding them (of the Commands of Allaah) or commanding and forbidding them – all of this is permissible in the mosque.

Similarly, one's coming to rest in the mosque or

if there is a quarrel between him and his family, and he sleeps in the mosque day or night, as Ibn 'Umar (*Radia-Allaahu 'anhu*) slept, and just as 'Ali (*Radia-Allaahu 'anhu*) slept in the mosque for some nights when Fatimah (*Radia-Allaahu 'anha*) was angry.

There is nothing wrong with all of this, Alhamdulillah – these things neither harm the mosque nor are they considered disrespectful towards it – there is nothing wrong with it. From this is the fact that the delegation stayed in the mosque, just as the Thaqif delegation stayed in the mosque.

Also from this is the captive being tied up in the mosque, just as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) tied Thumamah ibn Athal in the mosque,

who benefitted from the worshipers, and from the reciters – there is nothing wrong with all of this, Alhamdulillah.

**Question:** O honorable Shaikh, (what is the ruling concerning) reciting poetry in the mosque in general?

**Reply:** If the poetry is in the interest of Muslims, and there is no prohibited matter in it – like how Hassaan used to recite in the mosque, then there is no harm in it, Alhamdulillah.

**Source:**

Sharh Al-Muntaqa by Ibn Taymiyyah, by Shaikh Ibn Baaz (*Rahimahullaah*) binbaz.org.sa

### Q3

She fought defending the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in the battle of Uhud and encouraged her son to fight as well. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said regarding her: "I did not look to my right or my left except that I saw \_\_\_\_\_ fighting beside me." (Al-Isabah 4/457) She was \_\_\_\_\_.

### Q4

During the Hijrah (migration), she provided food and drink to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and Abu Bakr (*Radia-Allaahu 'anhu*) in the cave of Thawr despite the dangerous situation. When Abu Jahl questioned where her father was, she refused to disclose their location. She was known as 'Dhat an-Nitaqayn' (the possessor of the two waistbands) after an incident in which she took a waistband and cut it into two halves to pack the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) food and tie the water skin. She was \_\_\_\_\_.

# NAJJAASAH

(Impurity)

&

# TAHAARAH

(Purification)



from it

## Definition of Najaasah

Every dirty thing which the Legislator has ordered to avoid.

## There are two kinds of Najaasah

**1)** *Najaasah Ayniyyah* (impure in itself) or *Najaasah Haqeeqiyah* (impure in its essence): This is the kind of *Najaasah* that cannot be purified because it is *Najaasah* in itself, like the dung of a donkey, blood, and urine.

**2)** *Najaasah Hukmiyyah* (impure by ruling): Related to the organs. This *Najaasah* hinders the correctness of *Salaat*, and it includes either of the following two:

a) *Hadath al-Asghar* (minor impurity) which requires *Wudhu* (ablution) to achieve purity, like relieving oneself (excretion).

b) *Hadath al-Akbar* (major impurity) which requires *Ghusl* (ritual bathing) to achieve purity,

like *Janabah* (impurity after sexual intercourse). The medium through which one purifies from *Najaasah* is water. Water is the origin/source for purification because Allaah (*Ta'ala*) says in Surat *Al-Anfaal* (8:11):

وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ

**“He sent down rain from the sky to purify you.”**

*Najaasah (Al-Ayniyyah)* can further be classified into three types:

1. *Acute Najaasah*: It is the *Najaasah* of the dog and whatever comes out of it.
2. *Light Najaasah*: It is the impurity caused by the urine of a boy who does not eat solids yet.
3. *Moderate Najaasah*: This includes all the remaining *Najaasah* like urine, excreta, and the dead.

Things, the impurity of what has been established by *Daleel* (i.e., proof from the Qur'an and the *Sunnah*)

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً

“Say, O Prophet: ‘I do not find in what has been revealed to me anything forbidden to eat except dead (meat)...’”

**1.** The urine of man - his stool (excrement) and his vomit is impure - except the urine of a boy who does not eat solid food yet. It is enough to spray water on it due to the *Hadeeth* of Umm Qays bint Mihsan (*Radia-Allaahu ‘anha*). She brought her young son - who had not started eating solid food yet - to the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*). He (*Salla-Allaahu ‘alayhi wa sallam*) sat the child down on his lap, and the boy urinated on his garment. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) called for some water and sprinkled it over the soiled (area), but he did not wash the garment. [Al-Bukhaari no. 223]

As for the urine of an infant who eats solid food, and similarly the urine of an infant girl - both must be washed like the urine of an older person.

**2.** Blood spilled from the animal which is eaten is impure because of the saying of Allaah (*Ta’ala*) in Surat Al-An’aam (6:145):

أَوْ دَمًا مَسْفُوحًا

“**except running blood**”- it is the blood which spills and erupts.

As for the blood which remains in the meat and the veins, it is pure.

**3.** Urine or dung of every animal whose meat is not eaten like cat and mouse is impure.

**4.** The (flesh of) dead (animals) is impure. This includes everything that does not die in the legal sacrificial manner because of what Allaah (*Ta’ala*) says in Surat Al-An’aam (6:145):

Excluded from this are dead fish, locusts, and those that have no blood such as flies, ants, bees, scorpions, cockroaches, beetles, and spiders. All insects that have no flowing blood are considered pure.

**5.** *Madhiy* is impure: It is the white thin discharge which is emitted during foreplay or at the mention of intercourse but no pleasure is felt when it is emitted, and desire does not cease after it is emitted, and perhaps one may not realize when it is emitted - this is *Najis* (impure) because of the saying of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) in a *Hadeeth* of ‘Ali (*Radia-Allaahu ‘anhu*): “Perform *ablution* after washing your organ (*penis*).” [Al-Bukhaari no. 269]

- i.e., purify yourself from *Madhiy* - but he (*Salla-Allaahu ‘alayhi wa sallam*) did not order him to perform *Ghusl* (ritual bath) to reduce the burden because it is difficult to guard oneself from it.

**6.** *Wady* is impure: It is the thick white discharge emitted after urination.

Whosoever experiences it must wash his private part and make *Wudhu* (ablution).

It is not required to make *Ghusl* (ritual bath).

**7.** Blood of menstruation. In the *Hadeeth* of Asma’ bint Abu Bakr (*Radia-Allaahu ‘anha*): “A woman came to the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) and said: “What should one do if the blood of menses smears the garment of one amongst us?” The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) replied:

“She should scrape it (with a stone, wood, thumb or fingernail until the traces of blood come off the cloth), and then rub it with water and then pour water over it. Then she can pray in it.” [Agreed upon. AL-Bukhaari no. 227 and Muslim no. 291]

## Purification from *Najaasah*

### 1. *Najaasah* on the floor or in a place

It is enough to only wash it once such that the *Najaasah* comes off. (Plain) water can be poured (to purify the place) because the Prophet (Salla-Allaahu ‘alayhi wa sallam) instructed the people to pour water upon the urine of the bedouin who urinated in the *Masjid*. [Agreed upon. AL-Bukhaari (220) and Muslim (284)]

### 2. *Najaasah* on something apart from the ground like on the clothes or in a pot (or utensils)

If a Dog has licked the pot, it must be washed seven times, one of them being with sand because of the saying of Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam). Abu Hurairah reported Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) as saying: “When a dog drinks out of a vessel belonging to any of you, he must wash it seven times.” [Bukhaari and Muslim] In a version by Muslim, he (Salla-Allaahu ‘alayhi wa sallam) said: “When a dog laps the water in a vessel belonging to any of you, he must wash it seven times, using earth the first time.”

This is a general rule regarding vessels and other things like clothes and furniture.

*Najaasah* of a Pig: The correct belief is that it is enough to wash it once, just like all the other impurities – such that the *Najaasah* is washed away. It is not a condition to wash it seven times.

*Najaasah* from Urine, Excreta or Blood, etc.: It must be washed with water along with rubbing and squeezing until the *Najaasah* is washed away and there remains no trace of it. It is enough to wash it once (if the traces of impurity are cleaned).

The Urine of an infant boy who has not begun to eat solid foods: It is enough to spray (sprinkle) water because of the saying of Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam): “The urine of a baby girl should be washed off and the urine of baby boy should be sprinkled (with water).” [Reported by Abu Dawoud no. 376, An-Nasaa’i no. 303, Ibn Majah no. 526, and authenticated by AL-Albaani in Saheeh An-Nasaa’i no. 293]

Also because of the previously mentioned *Hadeeth* of Umm Qays bint Mihsan.

The Skin of the Dead Animal whose meat is permissible to be eaten: It is purified by tanning because the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Any skin that is tanned has been purified.” [Reported by An-Nasaa’i no. 4252, At-Tirmidhi no. 1728, Ibn Maajah no. 3609. Authenticated by AL-Albaani in Irwa al-Ghaleel (1/79). Reported by Muslim in his Saheeh (366) with the words: “When the skin is tanned it becomes purified.”]

Blood of Menstruation: The woman should wash her clothes with water and pour water over it (rinse), and then pray in it.

A Muslim must take care of *Tahaarah* from *Najaasah* on his body, his place, and his clothes that he offers the prayer in because purification is a condition of *Salaat*.

#### Source:

Book “AL-Fiqh AL-Muyassar Fee Daw’ AL-Kitaab was-Sunnah” (The Easy Jurisprudence in the Light of the Book and Sunnah), by Group of Ulamaa’

# The Paternal Aunts of the Prophet (Salla-Allaahu 'alayhi wa sallam)



## Safiyyah bint 'Abdul-Muttalib (Radia-Allaahu 'anha)

She was the sister of Hamzah (*Radia-Allaahu 'anhu*) and the mother of the Prophet's Companion, Az-Zubair (*Radia-Allaahu 'anhu*). Her mother was from the Banu Zuhra tribe. Al-Harith, the brother of Abu Sufyan ibn Harb married her but passed away before they had any children together. Al-Awwam, who was the brother of Sayyida an-Nisaa' [the mistress of all women, Khadijah bint Khuwaylid (*Radia-Allaahu 'anha*)] married her and she gave birth to his children Az-Zubair, As-Saa'ib and 'Abdul-Ka'bah. As-Saa'ib was a Companion of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) who participated in Badr, Al-Khandaq (the trench) and others. He was martyred in the battle of al-Yamama.

The correct opinion (i.e., without a doubt) is that none of the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) aunts embraced Islam except Safiyyah (*Radia-Allaahu 'anha*).

It is known that Safiyyah (*Radia-Allaahu 'anha*) became very sad about the death of her brother Hamzah, and she showed patience and sought reward from Allaah.

Safiyyah's brother, Hamzah (*Radia-Allaahu 'anhu*), was killed during the Battle of Uhud and when she heard the news, she rushed to the battlefield to search for him.

Initially, she was prevented from approaching his body by some of the Companions because they were concerned that the injuries on Hamzah's body would cause her great emotional distress. However, Safiyyah (*Radia-Allaahu 'anha*) insisted on seeing her brother's body and was eventually allowed to approach him. When she saw Hamzah's body, she was shocked by the severity of his injuries. His body had been mutilated, and his nose and ears had been cut off. Despite this, Safiyyah (*Radia-Allaahu 'anha*) showed great patience and perseverance in the face of this tragedy, not breaking down in front of her brother's body.

It is reported by Ibn Ishaq that when Safiyyah heard of the martyrdom of her brother, Hamzah, in Uhud, she advanced to look at him; so the Messenger of Allaah (may the peace and blessings of Allah be upon him) said to her son, Az-Zubair bin Al-Awwam: "Approach her, and take her back so she does not see what is in her brother." He said to her: "My Mother! Allaah's Messenger is ordering you to go back!" She replied, "Why should I go back since I have heard that my brother was mutilated in the cause of Allaah? So how satisfied are we with that! I will bear it with patience and I hope to get the reward from Allah, if He so wills." Az-Zubair came back to the Messenger of Allah and told him what she said.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) then said, "Let her go." She came to Hamzah and stood beside his corpse. She shed hot tears, sought

Allah's forgiveness and said: "To Allaah we belong and to Him we shall return."

She (*Radia-Allaahu 'anha*) was one of the early female emigrants to Madinah. It is not known if she embraced Islam along with her brother Hamzah, or with Az-Zubair, her son.

Hisham reported from his father that Safiyyah (*Radia-Allaahu 'anha*) narrated: "I am the first woman who killed a man. Hassaan was with us when a Jew passed by us and began to circle around the fort. I said to Hassaan: 'I do not feel safe from him exposing our weak spot. Get up and kill him.' He said: 'May Allaah forgive you, you know I am incapable of that.' So I took the pole and descended from the fort and struck him until he died." [Reported by Al-Haakim (4/51), Seerah Ibn Hisham (2/228)]

Safiyyah (*Radia-Allaahu 'anha*) lived for over seventy years and passed away in 20 A.H. She was buried in al-Baqi.

Wakee' reported on the authority of Urwa that 'Aishah (*Radia-Allaahu 'anha*) narrated that when the following verse was revealed: **"Warn your tribe [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] of near kindred..."** [Surat Ash-Shu'ara (26:214)], the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "O Fatimah, daughter of Muhammad! O Safiyyah bint 'Abdul-Muttalib! O Banu 'Abdul-Muttalib! I cannot avail you anything before Allaah; ask me for whatever you want of my wealth." [Saheeh Muslim no. 205]

In this *Hadeeth*, Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) calls out his daughter Fatimah and his aunt Safiyyah by name, mentioning that he cannot avail them anything before Allaah. This serves as a reminder of the ultimate power and authority of Allaah in all matters. Despite his deep love and care for his family members, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) declares that he has no control over their ultimate destiny and that only Allaah can provide true protection and salvation.

This incident also brings to light the deep and affectionate bond that Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) shared with his aunt Safiyyah, to the extent that he mentioned her by name alongside his beloved daughter Fatimah when Allaah instructed him to warn his nearest kin. It is a testament of Safiyyah's importance in his life.

## Arwa bint 'Abdul-Muttalib

(*Radia-Allaahu 'anha*)

She was married to 'Umayr Ibn Wahb, by whom she had a son, Tulaib. Arwa was then married to Arta'ah and bore him Fatimah. Later, Arwa embraced Islam and emigrated. Her son Tulaib also embraced Islam in the house of al-Arqam.

This was reported by Ibn Sa'd, but there is no mention of her after that, and we have not found any further narration about her. [Ibn Hisham (1/173), *Tabaqaat Ibn Sa'd* (8/4345)]

## 'Aatikah bint 'Abdul-Muttalib

(*Radia-Allaahu 'anha*)

Not much is known about 'Aatikah except that she was the sister of Abu Lahab. She embraced Islam despite her brother Abu Lahab remaining an enemy of Islam who is known for his opposition to Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) and his message.

It is narrated that she had a vision concerning the destruction of the people of Badr. She told her brother Abu Lahab about this vision, and he withdrew from participating in the battle. [Ibn Sa'd (8/43), *Seerah Ibn Hisham* (1/607)]

## Al-Baydaa, Umm Hakim bint 'Abdul-Muttalib

[Due to her age] it is unlikely that she witnessed the prophethood of the Prophet (*Salla-Allaahu 'alayhi wa sallam*). She was married to Kurayz ibn Rabi'ah al-'Abshami and she gave birth to 'Aamir, the father of the governor 'Abdullaah\*, and Arwa, the mother of the martyr 'Uthmaan ibn 'Affaan (*Radia-Allaahu 'anhu*). Then she married 'Uqbah ibn Abi Mu'ayt, and she gave birth to Al-Walid, Khalid, and Umm Kulthum, all of whom became Companions of Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*).

\*NOTE: 'Abdullaah ibn 'Aamir (*Radia-Allaahu 'anhu*) was a noble Companion and a governor of Basra during the Caliphate of 'Uthmaan ibn 'Affaan (*Radia-Allaahu 'anhu*). 'Abdullaah was a cousin of the Caliph 'Uthmaan ibn 'Affaan through his father. 'Abdullaah (*Radia-Allaahu 'anhu*) conquered Khorasan, some districts of Persia, and Kerman (Carmania).



## Barrah bint ‘Abd al-Muttalib

The mother of Abu Salamah ibn ‘Abd al-Asad al-Makhzumi al-Badri. Later, she married Abu Ruhum ibn ‘Abd al-Uzza al-‘Aamiri, and she gave birth to Abu Sabrah, one of the participants in the Battle of Badr. [Ibn Sa‘ad (8/45)]

She did not witness the Prophethood, and she is mentioned only as additional information.

## ‘Umaymah bint ‘Abdul-Muttalib *(Radia-Allaahu ‘anha)*

She was the mother of ‘Abdullaah, Ummul-Mu‘mineen Zainab (the mother of the believers), and ‘Ubaydullaah, and Abu Ahmad ‘Abd and Hamnah, the children of Jahsh ibn Riyab al-Asadi, an ally of the Quraish. She embraced Islam and migrated.

Ibn Sa‘ad mentioned that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) fed her date of Khaybar. [Tabaqaat Ibn Saad (8/46)]

It has also been mentioned that the one who embraced Islam and was fed from the dates of Khaybar was ‘Umaymah bint Rabi‘ah ibn al-Harith ibn ‘Abd al-Muttalib, the cousin of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*), from the Hashemite clan. However, it appears that ‘Umaymah al-Kubra (the oldest), the aunt did not migrate and may not have embraced Islam - Allaah knows best. Only al-Waqidi showed interest in mentioning her conversion to Islam and narrated a story regarding that - Allaah knows best.

### Source:

Siyar A‘laam An-Nubalaa‘, by Imaam Adh-Dhahabi (d. 748 AH)

# ANSWERS TO LAST ISSUES’ QUIZ

**Q1.** He was the chief compiler of the Qur’an and the scribe of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*). He would translate the letters from the Jews and write to them for the Prophet (*Salla-Allaahu ‘alayhi wa sallam*). At the age of thirteen, he sought permission from the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) to attend the battle of Badr but was instructed to learn the language of the Jews (Hebrew). After learning that language in fifteen days, he followed that with the Syriac language. He was **Zaid ibn Thabit** (*Radia-Allaahu ‘anhu*).

**Q2.** He turned his home into a center for the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) to secretly preach Islam. He was **Al-Arqam ibn Abi Al-Arqam** (*Radia-Allaahu ‘anhu*).

**Q3.** He was appointed as the first ambassador of Islam and assigned with the task of teaching even though there were prominent elder *Sahabah* (Companions). As a young boy, he grew up in the lap of luxury but later shunned the luxurious life when the truth was presented to him. He remained steadfast till the end of his life. He was **Mus‘ab ibn ‘Umayr** (*Radia-Allaahu ‘anhu*).

**Q4.** He was eighteen years old when he was chosen as the leader of the mightiest army dispatched before the death of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*). He was **Usamah ibn Zayd** (*Radia-Allaahu ‘anhu*).

**Q5.** He was a youth when he was given the title of ‘Living Martyr’ because of his bravery in the battle of Uhud. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Whoever is pleased to see a man still walking on earth who had completed his span (of life), let him look at \_\_\_\_\_” He was **Talhah ibn ‘Ubaydullaah** (*Radia-Allaahu ‘anhu*).

# The Qur'an is the Book of (attaining) Happiness

## القرآن كتاب السعادة

By Shaikh 'Abdur-Razzaq al-Badr



Allaah (*Ta'ala*) says in Surat Ta-Ha (20:123-126):

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبِعَ هُدَايَ فَلَا  
يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery."

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا  
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ ﴿١٢٤﴾

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَد كُنْتُ بَصِيرًا ﴿١٢٥﴾

"He will say: 'O my Lord! Why have you raised me up blind, while I had sight (before).'"

قَالَ كَذَلِكَ أَنْتَ أَيْتُنَا فَنَسِينَهَا وَكَذَلِكَ الْيَوْمَ نُنْسِي

"(Allaah) will say: 'Like this, Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allaah's Mercy).'"

These blessed verses clearly mention that the Noble Qur'an is a Book of attaining happiness. Whoever seeks happiness for himself, let him seek it from its blessed source, which will never diminish or be exhausted (depleted), i.e. the Book of Allaah (*Azza wa Jall*).

This meaning is also confirmed in the beginning of the Surah. In verses 1-2, Allaah (*Ta'ala*) says:

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ ﴿٢﴾

"Ta-Ha. We have not sent down the Qur'an unto you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] to cause you distress."

i.e. We have sent it down for you to be happy; it is a Book of happiness. Whoever is of the people

of the Qur'an, then he is from the people of happiness (joy) and whoever turns away from it, then he is from the people of distress.

It is mentioned in some Tafseer books, that the polytheists said: "Indeed this Qur'an has been sent down upon Muhammad to cause him distress, him and his Companions, to be a cause of their wretchedness and misery."

Thereupon, Allaah (*Ta'ala*) sent down His Statement:

طه ﴿١﴾ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾

i.e. We have sent down this Great Book and Wise Reminder to be a means of your joy and happiness.

In His Statement:

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ اتَّبَعَ هُدَايَ  
فَلَا يَضِلَّ وَلَا يُشْقى ﴿١٣٣﴾

**"Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery."**

is a negation of misguidance and distress. And this negation affirms the opposite meaning, i.e. negation of misguidance affirms guidance and negation of distress affirms happiness. Accordingly, the meaning of the verse becomes: "There is guidance and happiness in following the guidance of Allaah."

Guidance and joy (happiness) are connected (joined/ linked) and inseparable matters. Whenever misguidance exists, distress also exists and whenever guidance is attained, then accordingly, happiness is attained.

This is something which all people realize.

Whoever was far away from Allaah and His obedience and not upright on the religion and then he is guided, will feel joy in his heart which he had not felt for a long time. He will taste a sweetness which did not exist before and which he never tasted before. When Allaah (*Ta'ala*) honored him with guidance, he tasted

the sweetness of faith and tasted happiness, comfort of the eye, peace of mind, tranquillity, etc.

The Shaikh relates a story of a man who had called him many years ago. It was after 'Asr prayer and the man said he had a question. He said: "But before I ask my question I will tell you about my state. I am 27 years old and nothing in my body moves except my hand [i.e. he is paralyzed – four limbs paralysis]."

The Shaikh asked: "How long have you been in this state?"

He said: "Two years."

The Shaikh said: "What is the cause of that?"

He said: "A car accident."

The Shaikh said: "Where do you live, I would like to visit you."

The man gave him the address, and the Shaikh visited him on the same day. The man talked about his story for around an hour and a half, and the Shaikh listened.

The Shaikh said there was a lesson in his life story.

From what he said, and this is related to our topic, the man said: "By Allaah! I feel happiness (now), which I was constantly looking for when I could walk."

He always indulged in committing sins before the accident, but after the accident, he became closer to Allaah, remembering Allaah, praying and reciting the Qur'an. One of the good people brought him a computer which operates with voice because he cannot move his hand to turn the pages of the Qur'an. He talks to the machine, and it opens the Surah which he wants. He talks to the machine and chooses the verse, and it opens the *Tafseer* to any verse he wants. So with the Qur'an in front of him he recites, memorizes and reads the *Tafseer* and he doesn't need to turn the pages or call anyone to help him open the Qur'an.

Let the one who is healthy and sound in his limbs, take admonition.

Guidance and happiness are not attained except by the Book of Allaah. Whoever seeks happiness from other sources (other than the Book and the *Sunnah*) will go astray and will not achieve except destruction and loss in this *Dunya* and the Hereafter.

Take care (beware), Allaah (*Ta'ala*) says:

فَمَنْ أَتَّبِعْ هُدَايَ

**“Whoever follows My guidance”**

This means that it is required from a person when reciting the Qur’an, to follow its teachings and not just merely recite and articulate its words. The Qur’an was revealed to be acted upon, not just to be recited and neglect its limits.

Accordingly, happiness is attained when one follows the guidance and not merely memorizes the Qur’an.

Following the guidance of the Book of Allaah requires one to understand the meaning of the Qur’an and ponder over its meaning.

The result of these two will be acting upon it. Allaah (*Ta'ala*) says in Surat Saad (38:29):

كُنْتُ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ  
أُولُو الْأَلْبَابِ ﴿٢٩﴾

**“(This is) a Book (the Qur’an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.”**

The matters required for one to attain happiness:

1. To recite the Qur’an
2. To ponder over the meaning
3. To act upon it
4. To follow its guidance

He (*Ta'ala*) says:

وَمَنْ أَعْرَضَ عَن ذِكْرِي

**“..And whoever turns away from My reminder..”**

That is turning away, giving one’s back to the Book, opposing it, and not reciting it.

فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

**“..He will have a distressed life..”**

(In this worldly life he will live in grief and distress, with a constricted heart; a miserable life.)

You will see that people who turn away from the religion of Allaah have a distressed life. Subsequently, they try to remove their distress by taking drugs or drinking alcohol. They commit sins and follow unlawful lusts, thinking that these matters will bring them joy. Trying desperately to get rid of their distress, some of them even commit suicide.

And in the Hereafter:

وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١٢٤﴾

**“...and We shall raise him up blind on the Day of Resurrection.”**

A Muslim should thank Allaah abundantly for the blessing of the Qur’an, and that Allaah has bestowed the knowledge of the Book of happiness upon him.

## Q5

The first female nurse and surgeon in Islamic history. She treated the sick, orphans, and injured soldiers, and trained other women in the field of medicine. Even the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) relied upon her when Sa’ad ibn Mu’adh (*Radia-Allaahu ‘anhu*) was injured in the Battle of Al-Khandaq (the Trench). She was \_\_\_\_\_.



## Is there a Prayer (*Salatul-Kusuf*) for a partial Eclipse?

Shaikh Ibn ‘Uthaymeen (*Rahimahullaah*) said:

“And the announcement regarding an expected eclipse presents another issue: An eclipse is announced, and the eclipse turns out to be partial and small, not very apparent. Some people hasten to perform *Salatul-Kusuf* (Eclipse Prayer) like what occurred one or two years ago when the eclipse was announced but it wasn’t very apparent. When there is an announcement and the eclipse is not very apparent, then it is not permissible to pray, as the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: ‘When you see that, then get up and pray.’ [Muslim no. 911]

The astronomers state that an eclipse sometimes entails shadow, meaning when the light is lessened (dropped off) and can be seen (detected).”

**Source:** [AL-Liqaa’ AL-Maftooh 160]

And he (*Rahimahullaah*) also said:

“The duration of the eclipse is from the time the effects of the eclipse appear. During this time, it is legislated to pray, but if it is decreed that the eclipse is mild and not apparent or it doesn’t block the light of the sun or the moon, then it is not legislated.

Even if one knows through astronomers that an eclipse is going to occur, if it isn’t apparent then it is not legislated to pray (*Salatul-Kusuf*). This is because there is no action legislated on estimation; it is incumbent for the blocking of light to be clear.

Up until it becomes clear, the people should hasten to pray. If it is cleared off (can no

longer be seen), there is no prayer.

If it is decreed for an eclipse to occur in the last part of the night and the people are asleep but they happen to wake up when mild parts of it remain until it clears off: then here (in that case), the effects of the eclipse have been removed, so the prayer is not legislated here, as the cause is removed.”

**Source:** [AL-Liqaa As-Shahriy 49]

And Shaikh Saalih Al-Fawzan (*Hafidhahullaah*) was asked: “Is *Salatul-Kusuf* (eclipse prayer) prayed when the eclipse is partial and is not apparent with one’s eyes?”

He (*Hafidhahullaah*) replied:

“The Messenger of Allah (*Salla-Allaahu ‘alayhi wa sallam*) said to us: ‘If you see from (i.e., presume it), as for only conjectures (estimates), or you are using telescopes for viewing, then it is burdening, which Allaah and His Messenger (*Salla-Allaahu ‘alayhi wa sallam*) did not order.

If it becomes apparent and we see it, then we pray as the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) ordered.

If it doesn’t appear, then we don’t depend on the statements of the estimator, nor do we use telescopes for viewing, or the like.

This is from overburdening and extremism.”

**Source:** [alfawzan.af.org.sa]

# Cosmetic Surgery, Transplants, and Blood Transfusions

**Q)** What is the ruling on cosmetic surgery? And what about specializing in this field?

**A)** There are two kinds of cosmetic surgery. The first occurs when someone wishes to remove a defect that resulted from some kind of accident. This kind of surgery is allowable; after a battle, a man lost a part of his nose and the Prophet (*Salla-Allaahu 'alayhi wa sallam*) allowed him to cover the area with gold that was chiseled into the shape of a nose. [Abu Dawoud no. 4232 and authenticated by Al-Albaani who graded it Hasan]

The second kind involves not removing a defect, but someone trying to further beautify himself; this kind of surgery is forbidden. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) cursed the women who remove hair from the eyebrow and the one who asks others to remove it; and he (*Salla-Allaahu 'alayhi wa sallam*) cursed the one who attaches false hair to the end of one's natural hair and he (*Salla-Allaahu 'alayhi wa sallam*) cursed the woman who asks another to do it for her, and he cursed the person who tattoos or one who asks to have it done. All of these are forms of beautification that are done for other than the reason of correcting a defect.

If a student doctor, as part of his studies, learns about cosmetic surgery, he may learn it if he does not apply its forbidden aspects. Moreover, he should warn his patients against undergoing cosmetic surgery merely to beautify themselves; this warning coming from

The Permanent Committee

**Source:** Fatawa Islamiyah



## Is it allowed for a Muslim to have a Blood Transfusion from a Disbeliever?

**Q)** What is the ruling on people donating blood for others and what is the ruling if a non-Muslim donates his blood to the Muslims?

**A)** Blood donated to Muslims is allowed, whether the donor was/ is a Muslim

or a disbeliever – whether from the People of the Book, or an idol worshipper – as long as no harm to the recipient will result, and he is in need of it.

The Permanent Committee

**Source:** Fatawa Islamiyah

# Blood Transfusions from a Disbeliever to a Muslim

**Q)** Is it allowed to transfer blood from one person to another, and what if the two are of different religions?

**A)** When a patient becomes so sick that the only way for him to get better is to undergo a blood transfusion, and when doctors are at least confident of the benefits that will result, he may be treated in this fashion, even if the donor and the recipient belong to different religions. Blood from a disbeliever, even though he may be at war with the Muslims, can be donated to a Muslim. And Muslim blood may be donated to a disbeliever who is not at war

with the Muslims. May Allaah send peace and blessings on Prophet Muhammad, his family, and his Companions.

The Permanent Committee



# Donating Sperm and Artificial Insemination

**Q)** Is it permissible for a man to donate his semen or for a woman to donate her ova?

**A)** It is not allowed to donate these according to what is apparent, since it requires touching the *'Aurah*, the use of something filthy, and touching what is unclean, as well as it being something that is not warranted. For Allaah Almighty is the Creator and the One Who arranges all matters.

Allaah (*Ta'ala*) says:

يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ  
أَوْ يَزْوِجُهُمْ ذَكَرًا وَإِنثًا وَمَجْعَلُ مَن  
يَشَاءُ عَاقِبًا إِنَّهُ عَلِيمٌ قَدِيرٌ

**“He bestows female (offspring) upon whom He wills and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”** [Surat Ash-Shuraa (42:49-50)]

In this case, there is no necessity – if Allaah wills. A person should be satisfied with what Allaah has created, and with what He has given to him.

Shaikh Ibn Jibreen (Rahimahullaah)

Source: Fatawa Islamiyah

# OPTIMISM WITH

## Good Words

Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) used to love *Al-Fa'l* which is a good word. Anas (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "*There is no 'Adwa and no Tiyyarah (bad omen), and I like Al-Fa'l.*" They said: "O Messenger of Allaah! What is *Al-Fa'l*?" He said: "A good statement." [At-Tirmidhi no. 1615 and authenticated by Al-Albaani who graded it Saheeh]

Anas (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to like it when he set out upon an affair if he heard: "O *Raashid* (O guided one), O *Najeeh* (O successful one)." [At-Tirmidhi no. 1616 and authenticated by Al-Albaani]

One should always be optimistic and hopeful of good results in this world and in the Hereafter. One should see the bright side of things and discard the dark side.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was always happy upon hearing a good remark and he (*Salla-Allaahu 'alayhi wa sallam*) encouraged *Al-Fa'l*. There is no reality in a bad omen; it is considered a kind of *Shirk*.

Accordingly, *Al-Fa'l* (the good word) expands the chest and delights it, and removes the distress that Satan inspires and causes in a slave's heart. And it does not prevent a Muslim from his objective.