



AL-MUHAJIROON

Rajab-Sha'baan | 1445 A.H | 27-4

Tadabbur

CONTEMPLATING & REFLECTING
OVER THE **QUR'AN**

Abu ad-Dardaa' (*Radia-Allaahu anhu*) used to say: "Why do I see that your learned people are dying and your ignorant ones are not learning? Seek knowledge before it is removed; its removal is by the death of the 'Ulamaa' (Scholars)."

[As-Darimi in his Sunan and Ibn 'Abd Al-Barr in Jamie' Bayaan al-'Elm wa Fadlihi, page 207]

CONTENTS

01. The Perfect Attribute of Allaah: As-Sur'ah (Swift)

04. *Tadabbur* (Contemplating & Reflecting over the Qur'an)

10. *Hadeeth*: Patience at the First Stroke of Calamity

13. *Sunnah* of Hastening the Funeral Processions

16. Funeral Prayer
Its Rulings and Etiquettes

19. 'Ukkaashah ibn Mihsan
(*Radia-Allaahu 'anhu*)

23. The Blessing of *Tawakkul*
(Trust in Allaah)

27. *Fatawa*: Ruling of the Prayer of a Person Undergoing Dialysis

29. Pessimism Indicates
Mistrusting Allaah



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]

DESIGN & LAYOUT

Safiyyah Faizer

AL-MUHAJIROON CONTRIBUTORS

Sisters & Staff of Enlightenment into Islam Center

EDITING & PUBLISHING

Sisters & Staff of Enlightenment into Islam Center

www.enlightcenterq8.wordpress.com

q8enlightcenter

CONTACT US AT:

Revival of Islamic Heritage Society
Women’s Committee

AL-MUHAJIROON

Bi- Monthly Magazine

C/o Enlightenment into Islam

Center, P.O.Box 5585,

Safat – 13056, Kuwait

Direct Line: (+965) 25362684

Fax: (+965) 25342573

E-mail: enlight.center@gmail.com

THE PERFECT ATTRIBUTE OF ALLAAH

السُّرْعَةُ (Swift) As-Sur'ah

Evidence from the Wise Book:

1. Allaah (Ta'ala) says in Surat Al-Baqarah (2:202), and Surat An-Nur (24:39):

وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

“And Allaah is (Saree') Swift at reckoning.”

2. Allaah (Ta'ala) says in Surat An-An'aam (6:62):

وَهُوَ أَسْرَعُ الْحَسِيبِينَ ﴿٦٢﴾

“He is the Swiftest in taking account.”

3. Allaah (Ta'ala) also says in Surat Yunus (10:21):

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

“Say: 'Allaah is (Asra'u) more Swift in planning!’”

Evidence from the Prophetic Sunnah:

1. 'Aishah (Radia-Allaahu 'anha) narrated: “I used to look down upon those women who had given themselves to Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) and I used to say: 'Can a lady give herself (to a man)?!' But when Allaah (Ta'ala) revealed:

تُرْجَىٰ مِنْ تَشَاءُ مِنْهُنَّ وَتُؤَيَّ إِلَيْكَ مِنْ تَشَاءُ
وَمِنْ أُنْغِيَتْ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ

“You [O Muhammad (Salla-Allaahu 'alayhi wa sallam)] can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again) ...” [Surat Al-Ahzaab (33:51)]

I said (to the Prophet): ‘I feel that your Lord hastens (Yusaare') in fulfilling your desires.’” [Saheeh Al-Bukhaari nos. 4788, 5113, and Saheeh Muslim no. 1464]

2. Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: “Allaah says: ‘When My servant draws close to Me by (the space of) a hand-span, I draw close to him by a cubit, and when he draws close to Me by a cubit, I draw close to him by two hands, and when he draws close to Me by two hands, I go towards him hurriedly (bi-Asra').” [Saheeh Muslim no. 2675]

Linguistic Meaning:

As-Sur'ah (Swift/Speedy):

Swift/speedy, in essence, is the opposite of slow/sluggish. It is used to describe both physical objects and actions. For example, it can be said “سريع” (as an adjective) or “أسرع” (as a verb) when someone is fast, and “سرعان القوم” refers to ‘the first or foremost’. Allaah (Ta'ala) says in Surat Aal-'Imraan (3:133):

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

“And march forth (Saari'oo: rush) in the way (which leads to) forgiveness from your Lord.”

The meaning of Allaah's being Swift in Account is that the accounting of one person does not

pre-occupy Him from accounting another person; hence, if one matter does not keep Him occupied to tend to another matter, then He is the Most Swift in taking account. It is said: It is an indication that the accounting will occur inevitably. [AL-Mufaradaat (407), and Umdatul-Huffadh (2/192-193)]

Shar'ee (Legal) Meaning:

Our Lord - May He be Blessed and Exalted - is described with this Perfect *Ikhtiyari* Attribute (which is subject to Allaah's Will): *As-Sur'ah* (Swift). This Action (practical) Attribute is mentioned in the Book of Allaah affixed to Him in the context of retribution and reward, either for punishment or for reward. Allaah (*Ta'ala*) Himself has Glorified His Noble Self with this Attribute in numerous places in His Book.

"The meaning of *As-Saree'* in Allaah's Attributes is that He is Swift in taking account of His slaves. His actions are expedited, and nothing slows Him down from what He Wills. This is because He does not require any intermediary, solution, or effort. Rather, when He intends something, He merely says to it: "Be" and it is. This is the meaning of *As-Saree'* according to the linguistic context. And Allaah Knows Best and He is Most Wise." [Shtiqaq Asma'ullaah (127)]

At-Tabari (*Rahimahullaah*) said: "Indeed, Allaah (*Jalla Jalaluhu*) has described Himself with (the Attribute) 'Swift in Account' because He counts the deeds of His servants without the need to count by fingers or ponder or perceive - like the action of the feeblest and weakest of the creation, yet nothing is hidden from Him in the earth or the heaven, and nothing escapes Him; not even the weight of a speck in either of them.

Furthermore, He rewards His servants for everything. Therefore, He praised His Noble Self with (the Attribute of) Swift in reckoning and informed His creation that they have nothing like Him who does not need counting, conscious attention, perception or thought." [Tafseer At-Tabari (1/554-555), and see Tafseer Al-Baghawi (1/233)]

Thus, Allaah described Himself with Swiftness in Account of His creation, and despite their vast number, He is not preoccupied with one affair over another. [Tafseer Ash-Shawkani (158)]

He takes account of all His creation simultaneously (at the same time) - just like He used to provide for them in the world at the same time.

'Allamah Ibn 'Uthaimeen (*Rahimahullaah*) said: "Speed refers to absence (lack) of delay or slowness in the matter. 'Allaah is Swift in Accounting' - This sentence is informative and the purpose of it is to threaten, the swiftness could be swiftness of time; meaning that Allaah's Accounting is near, as Allaah says in Surat Ash-Shura (42:17):

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾

"What can make you know that perhaps the Hour is close at hand?"

So the world, no matter how long it will be, is fleeting (quickly passing).

Swiftness in Decision - i.e., Allaah's Swiftness in Accounting - (also) means that the accounting itself will be swift - and this latter meaning is more comprehensive; for, Allaah will take account of all His creation in half a day, as evidenced by His statement:

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

"The dwellers of Paradise (i.e., those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for *Maqael* (repose)." [Surat Al-Furqan (25:24)]

Maqeela - from the word *Qaylulah*. *Qaylulah* is in the middle of the day, it will be as if each of them will take repose in the middle of the day in his own residence and dwelling - this is how swift the Account will be." [End quote] [See Tafseer Surat Al-Baqarah (2/436), and Aal-'Imraan (1/127) (2/597)]

Ash-Shawkani (*Rahimahullaah*) said regarding Allaah's (*Ta'ala*) saying in Surat Yunus (10:21):

قُلِ اللَّهُ أَسْرَعُ مَكْرًا

"Say: 'Allaah is (Asra') more Swift in planning!"

“The meaning of describing Him with Swiftness (in this verse) means that Allaah decreed their punishment even before their schemes and plots were devised, and the term “Asra’ (more swift or swifter)” is the degree of comparison* , as reported in Al-Bahr Al-Muheet by Ibn Hayyan.

It is known that their planning was swift, but Allaah’s Plan was even Swifter.” [End quote] [Tafseer Ash-Shawkani (727)]

Note:

Shaikh ‘Abdul-Aziz Ar-Rajhi explains the difference between *Fe’li* (Action)

Attributes (also known as *Ikhtiyari* Attributes) and *Dhati* (Intrinsic) Attributes of Allaah in the following words in his *Sharh Kitaab At-Tawheed* from Saheeh Al-Bukhaari.

He says: “*Fe’li* Attributes of Allaah (i.e. the Practical Attributes of Allaah) are subject to Allaah’s Will. For example, ‘He shows Mercy when He Wills,’ and He becomes Angry when He Wills,’ and He Decrees when He Wills,’ – unlike His *Dhati* (Intrinsic) Attributes (concerning which) we cannot say, ‘He has the Power when He Wills,’

or ‘He has Knowledge when He Wills.’ Rather, Allaah – May He be Glorified – is All-Knowing and All-Powerful at all times.”

**Footnote by Translator: The comparative degree of comparison is used to compare two nouns that have the same quality. It shows which one of the two has the greater or lesser degree of a particular quality. For example, My brother is taller than me – ‘taller’ is a comparative degree of comparison*

Source:

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

2- Sharh Kitaab At-Tawheed from Saheeh Al-Bukhaari by Shaikh ‘Abdul-Aziz Ar-Rajhi

1

Define '*Isra*' and '*Miraj*' in the term '*Isra*' wal-*Mi'raj*'.

2

Was the incident of '*Isra*' wal-*Mi'raj* a dream or did it occur only to the soul of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) or to both his body and soul?



Tadabbur

CONTEMPLATING & REFLECTING OVER THE QUR'AN

Linguistic Meaning:

“Tadabbur” is derived from (the verb) “Tadabbara,” which denotes the end of something or what’s behind it (or comes after it). *Dubr* of anything is the end of it. Allaah (*Ta’ala*) says in Surat Qaaf (50:40): “وَأَذْبَرَ السُّجُودَ ﴿٤٠﴾” – i.e., after the prayers.

Shar'ee (Legal) Meaning:

Scholars have defined *Tadabbur* in different ways:

1) Az-Zamakhshari (*Rahimahullaah*) said: “Pondering over the meanings of the Qur’an and gaining insight from it.” [*Tafseer Al-Kashshaf* (1/546)]

2) Al-Qurtubi (*Rahimahullaah*) said: “It is reflecting upon the Qur’an and its meanings.” [*Al-Jami’ li Ahkam Al-Qur’an* (5/290)]

3) Ibnul-Qayyim (*Rahimahullaah*) said: “It is looking into the meaning of the Qur’an with full attention and focusing the mind on understanding and comprehending it.” [*Madaarij As-Salikeen* (1/451)]

4) Shaikh As-Sa’di (*Rahimahullaah*) said: “It is contemplating upon its meanings and thinking with consideration about (or studying) its principles and consequences, along with whatever helps to achieve that aim.” [*Tafseer As-Sa’di*, p. 193]

5) Shaikh Khalid Al-Sabt (*Hafidhahullaah*) said: “Looking beyond the words to grasp the meanings, lessons, and objectives that yield beneficial knowledge and righteous deeds.” [*Al-Khulasa fi Tadabburil-Qur’an Al-Karim*, p. 13]

There is no significant difference between these definitions. “*Tadabbur* must have two essential pillars for it to be distinguished:

(1) The Theoretical Pillar:

It involves pausing at the verses and contemplating upon them. This pillar includes interpretation i.e., deducing meanings, pondering, and reflection.

(2) The Practical Pillar:

It involves interacting with the verses, seeking benefit (from them), and implementing them. This pillar also includes receiving admonitions, exhortation, and remembrance.” [*Mabaadi’ Tadabburil-Qur’an Al-Karim*, p. 19]

The Difference between Tafseer (Interpretation) and Tadabbur (Contemplation):

Tafseer means the explanation of the meanings of the Qur’an, whereas *Tadabbur* is the contemplation after the *Tafseer* i.e., contemplating its meanings and reflecting upon them. For example: Allaah (*Ta’ala*) says in Surat Al-Qasas (28:27):

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَيَّ
أَنْ تَأْجُرَنِي ثَمَنِي حَقِّقْ فَإِنْ أَبْتَمَّتْ عَشْرًا فَمِنْ
عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسُقَّ عَلَيْكَ سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

“He said: ‘I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favor) from you. But I intend not to place you under a difficulty. If Allaah Wills, you will find me one of the righteous.’”

Tafseer of this verse makes clear what a citizen of Madyan said to Musa [Moses (*'Alayhis-Salaam*)]: "I want to marry one of my daughters to you, and in exchange, you work for me for eight years. If you complete ten years, it will be even better. I do not want to burden you with work, and you will find me to be righteous, In shaa Allaah (if Allaah wills).

Tadabbur upon this verse makes us aware of its **benefits**, some of them being:

1) It shows the importance of taking advantage of opportunities like the citizen of Madyan did with Musa (*'Alayhis-Salaam*); he grasped the opportunity of being a trustworthy man.

2) It is not permissible to marry two sisters (at the same time i.e., in the same wedlock); this was legislated in the religions before us, and our religion supports this.

3) A Dowry can be in the form of benefits/ services.

4) It proves the existence of *Hajj* in the previous *Sharee'ahs*.

5) It avoids burdening the workers.

Additionally, other benefits can be extracted from the verse as a result of reflecting upon it and pondering over its meanings. [Mabaadi' *Tadabburil-Qur'an Al-Karim*, pgs. 21-22]

Virtue of *Tadabbur* and Its Significance:

1) Acting upon the Command of Allaah in His saying,

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ

"Do they not (*Yatadabbaroon*) think deeply in the Qur'an?" [Surat Muhammad (47:24)]

Tadabbur is thus, among the most sublime deeds and most superior acts of worship. [Mabaadi' *Tadabburil-Qur'an Al-Karim*, p. 46, and *Al-Khulasah fi Tadabburil-Qur'an Al-Karim*, p. 21]

2) *Tadabbur* is part of 'learning the Qur'an' that is referred to in the saying of the Prophet

(*Salla-Allaahu 'alayhi wa sallam*), "The best among you, is the one who learns the Qur'an and teaches it (to others)." [Reported by Al-Bukhaari, *Kitab Fadha'ilul-Qur'an*, Chapter: *Khayrukum man Ta'allam Al-Qur'an wa 'Allamahu* (5027)]

3) *Tadabbur* is a remedy for the diseases of the heart. Ibraheem al-Khawwas said: "Remedy for the heart lies in five things: Reciting the Qur'an with *Tadabbur*, emptying the stomach, standing in night prayers, invoking/praying at dawn, and staying in the company of the righteous." [At-Tibyan fi Aadaab Hamalatil-Qur'an, p. 67]

4) It is the way of acting in accordance with the Qur'an.

While explaining the verse, "(they) recite it as it should be recited" [Surat Al-Baqarah (2:121)], Ibn Mas'ud (*Radia-Allaahu 'anhu*) commented, "By the One, in Whose Hands is my soul, 'as it should be recited' means to make lawful that which the Qur'an makes *Halaal* (lawful), and to prohibit that which the Qur'an makes *Haraam* (forbidden)." [Tafseer At-Tabari (2/567)]

5) *Tadabbur* (contemplation) is a way of extracting beliefs and rulings. Ibn Taymiyah (*Rahimahullaah*) said: "When one contemplates upon the Qur'an and what comes before a verse and what comes after it, and if one understands the intended meanings of the Qur'an, then the objectives (of the Qur'an) become clear to him, and he will recognize the guidance and the message, (and with it) he will distinguish what's right from deviation and distortions." [Majmoo' AL-Fatawa (15/94)]

6) Contemplating upon the Qur'an makes a person stop at the comprehensive goodness as well as the places of evil.

Ibnul-Qayyim (*Rahimahullaah*) said: "There is nothing more beneficial for the slave in his worldly life and in the Hereafter, and closer to his salvation than pondering over the Qur'an, increasing in reflection upon it, and concentrating one's thoughts on the meanings of its verses. This unveils the landmarks of good and evil for him in all aspects; their paths, their causes, their objectives, and their outcomes, as well as the ultimate fate of their people." [Madaarij As-Salikeen (1/451)]

7) *Tadabbur* acquaints the slave with his Lord, the Straight Path, and his enemy, the accursed *Shaytaan*. [Madaarij As-Salikeen (1/452)]

Factors that facilitate Tadabbur

1) Presence of the Heart

It means that the heart should be awake and attentive, neither absent-minded nor heedless. In this way, the heart will attain comprehension of the verse, its understanding, and its aspects of jurisprudence. It will contemplate it, reflect on its meanings, and apply them to one's state and conduct. Ibnul-Qayyim gives proof of this by the saying of Allaah in Surat Qaaf (50:37):

أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

“or gives ear while he is heedful.”

Ibn Al-Qayyim (*Rahimahullaah*) said: “Reflect upon the treasures of knowledge that lie behind these words, how contemplation opens the gates of knowledge and guidance for the slave. And consider how the door of knowledge is closed upon him when he neglects it and doesn't pay attention to it. Indeed, Allaah, Glorified be He, has commanded His slaves to ponder over His recited, heard, and witnessed verses (and signs) as a reminder for one who possesses a heart. That is because he, whose heart is not aware/conscious of Allaah will not benefit from any verse that passes by him, even if all the verses were to pass by him. However, the owner of a heedful heart will not get benefit except with two matters: one is to attend and witness what is said to him. If he will be absent-minded and traveling away with his wishes, lusts, and imaginations, then he will not benefit unless he hears and listens attentively to what he is admonished with and guided to.” [AL-Fawaid by Ibnul-Qayyim, p.3]

2) Understanding the Meaning of the Verses

Tadabbur is impossible without understanding its meaning (as said by Ibn Taymiyah in *Majmoo' Al-Fatawa*). This is because *Tadabbur* is a branch of the understanding of the meaning and understanding of the Qur'an as Ibn Jareer At-Tabari (*Rahimahullaah*) explained: “It is impossible to say to someone who does not understand or comprehend its interpretation, ‘Consider what is beyond your understanding and knowledge from the spoken and written word – only because of the command that you should understand and comprehend, then reflect upon it.’ It is impossible

for them to undertake reflection while they remain ignorant of the true language of the Arabs and cannot comprehend it.” [Tafseer At-Tabari 1/77]

Based on this, *Tadabbur* varies according to the various understandings of the people regarding a verse. Those who have a basic understanding will differ from those who have delved into the depths of the sciences of the language and the secrets of the Qur'anic expressions. In summary, *Tadabbur* is a branch stemming from understanding the meaning, and it cannot exist without it.

3) Soundness of the Thinking Process

Tadabbur is based on contemplation and thinking about the verses. So if the thinking is sound and correct and based on correct understanding, then the *Tadabbur* based on it, will also be sound. Those who claim that the Qur'an doesn't correspond to contemporary times, or it is relevant only to a past era, or if they are people of desires like the *Qadariyya*, *Khawaarij*, *Murji'a*, *Mu'tazila*, *Rafidah*, and deviant methodologies, then their *Tadabbur* will be incorrect because it is based on a wrong thinking process. People of desires tend to make *Istidlal* with (i.e., take as evidence) some verses while ignoring other verses, or they make *Ta'weel* (misinterpretation) of verses that don't align with their desires.

4) Tathweer of the Qur'an

This term was mentioned by Ibn Mas'ud (*Radia-Allaahu 'anhu*) when he said, “Whoever desires knowledge, let him ‘*Yuthawwir*’ the Qur'an, for indeed it contains the knowledge of the early and the later generations.” [Reported by At-Tabarani in *Al-Kabeer* (9/146), and 'Abdullaah ibn Ahmad in the *Zawaid of Az-Zuhd* (no. 854)]

This means raising questions that aid in understanding and *Tadabbur* of the Qur'an and then attempting to find answers to those questions. Next, they should check their findings with the words of the people of knowledge or ask them questions to enhance one's insight/understanding.

However, the one who contemplates should avoid sharing his conclusions until he has a firm grasp on the manner of correct *Tadabbur*. Among the questions that a person should ask the most during his *Tadabbur* is: What is the wisdom behind (such and such)?

For example, in Surat Al-Fatihah: (One should ask)

- What is the wisdom behind beginning with Allaah's Praise?
- What is the wisdom behind mentioning Ar-Rahman before Ar-Raheem?
- What is the wisdom behind mentioning the Day of Judgment?
- What is the wisdom behind mentioning worship and seeking help?
- What is the wisdom behind mentioning worship before seeking help?

and similar questions that stimulate the mind towards *Tadabbur*.

The intention is not to restrict oneself to ask about the wisdoms, but rather to mention the type of questions that stimulate the mind for *Tadabbur*.

5) Interaction with the Verses

It is affirmed that when the Prophet (*Salla-Allaahu 'alayhi wa sallam*) recited verses that mentioned the Glory of Allaah, he (*Salla-Allaahu 'alayhi wa sallam*) would glorify Allaah (by saying '*Subhaan-Allaah*'), and when he (*Salla-Allaahu 'alayhi wa sallam*) recited verses which spoke about invoking (Allaah), he (*Salla-Allaahu 'alayhi wa sallam*) would invoke Him, and when he (*Salla-Allaahu 'alayhi wa sallam*) recited verses about seeking refuge (in Allaah), he (*Salla-Allaahu 'alayhi wa sallam*) would seek refuge." [Reported by Muslim no. 772]

When this interaction is held in a suitable place and accompanied by an audible recitation, a good voice, and *Tarteel*, then repetition of certain verses, or (simply) attentive and careful listening almost ensures *Tadabbur* and one will not be mistaken in his *Tadabbur*. [Mabaadi' *Tadabburil-Qur'an* AL-Karim, p.80]

6) Removal of Hindrances

The scholars unanimously agree that *Tadabbur* requires the removal of hindrances, including:

a) Sins: Persistence in sinful behavior prevents one from benefiting from the recited Qur'anic verses. It does not mean that a sinner should not or cannot contemplate, because *Tadabbur* is enjoined upon everyone, especially since *Tadabbur* serves as a remedy and healing for the ailments of desires

and doubts, as Allaah (*Ta'ala*) says in Surat Al-Israa' (17:82):

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ

"And We send down from the Qur'an that which is a healing."

Based on this, whenever a person is repentant and turning to their Lord, seeking forgiveness for their sins, his *Tadabbur* of the Qur'an becomes sounder and effective. [Al-Burhan fi Uloomil-Qur'an (2/180)]

b) Distraction of the Heart and Wandering of the Mind

Tadabbur cannot be achieved except with a present heart and an attentive mind – for, whenever the heart is preoccupied, and the mind is distracted, it is impossible for a human to engage in *Tadabbur*. Therefore, a person who engages in *Tadabbur* must gather his mental faculties and focus his heart on what he hears or reads from the verses of the Qur'an to reflect upon them.

As Wahb ibn Munabbih (*Rahimahullaah*) said: "From the manners of listening is the stillness of the limbs and lowering of the gaze, attentiveness with the hearing, presence of the mind/intellect, and the determination to act. This is the kind of listening that Allaah Loves; it is that the slave restricts his limbs from movement, and does not occupy them, he focuses with his heart upon what he hears, and he lowers his gaze so as to not divert his heart with what he may see. He confines his thoughts (to what he is listening to) so as to not let his mind be occupied with anything other than what he is hearing, and he resolves to understand, so he acts upon what he understands." [Al-Jami' li-Ahkam Al-Qur'an (11/176)]

We notice in the words of Wahb, that *al-Mutadabbir* (the one who does *Tadabbur*) strives against himself to keep his heart present and undistracted, and he focuses his mental faculties on what he hears or reads from the Words of Allaah. [Tadabburil-Qur'an by As-Senaidi, p. 45]

c) Weak Language:

The Qur'an is in Arabic, as Allaah, the Most High says in Surat Ta-Ha (20:113):

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا

“And thus, We have sent it down as a Qur’an in Arabic.”

So there is no way to understand its meanings and make *Tadabbur* in it except by understanding the Arabic language, as Ibn Taymiyah (*Rahimahullaah*) said, “Understanding the Book and the *Sunnah* is an obligation, and it cannot be understood except by understanding the Arabic language, and when there is a matter regarding an obligation that cannot be fulfilled, then that matter itself becomes obligatory.” [Iqtidaa’ As-Siraat Al-Mustaqeem (1/207)]

Whoever is weak in the Arabic language and its grammar, then this weakness will hinder him from having complete and proper *Tadabbur*.

Misconceptions about *Tadabbur*:

There are some misconceptions regarding *Tadabbur*, and although these fall under the previously mentioned obstacles, they are mentioned here due to their significance. One of these misconceptions is:

a) Linking *Tadabbur* with Crying

It is affirmed that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) cried during recitation of the Qur’an when Ibn Mas’ud (*Radia-Allaahu ‘anhu*) recited the verse,

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا
بِكَ عَلَى هَتُّؤُلَاءِ شَهِيدًا ﴿٤١﴾

“How (will it be) then, when We bring from each nation a witness and We bring you [O Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] as a witness against these people?” [Surat An-Nisaa’ (4:41)]

Ibn Mas’ud (*Radia-Allaahu ‘anhu*) narrated: “I turned towards the Prophet, and tears were flowing from his eyes.” [Agreed upon. Reported by Al-Bukhaari, no. 5050 and Muslim no. 139]

The *Salaf* also used to cry when reciting the Qur’an, and they would evoke weeping.

The misconception here lies in assuming a direct link between *Tadabbur* and crying, as if *Tadabbur* cannot occur without crying – whereas, in reality, these two are separate. *Tadabbur* is a mental and heartfelt process of reflecting upon the verses,

and crying is an outcome of that reflection. Crying out of fear of Allaah when reciting His Book is one of the most sublime good deeds, and the predecessors did indeed cry and shed tears while reciting the Qur’an. But it is wrong to connect the two in such a way that someone who doesn’t naturally cry, then becomes a hindrance from *Tadabbur* for him.

b) *Tadabbur* is Difficult and Complicated

Some people believe that *Tadabbur* is a complex process and can only be undertaken by experts in *Tafseer* and those who are grounded firmly in knowledge. However, we find that Allaah has instructed all Muslims to make *Tadabbur* in the Qur’an, each according to his ability, capacity, and resources.

Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*) stated: “The Qur’an was revealed in four aspects: an aspect that the Arabs understand due to their language, an aspect that no one is excused for not knowing, an aspect that only scholars know, and an aspect that only Allaah knows.” [Tafseer At-Tabari (1/75)]

The aspect of the Qur’an that is understood by the Arabs and the aspect that no one is excused for not knowing both indicate that in general, *Tadabbur* is within the reach of everyone, and people vary in the depth and scope of their *Tadabbur* in accordance with the differences in the tools available to them.

c) Linking *Tadabbur* to Strength of Faith only

One of *Shaytaan*’s deceptions for the *Mutadabbir* is to link the *Tadabbur* to the strength of *Eeman* (faith). Subsequently, it occurs in the mind of some individuals, that those who are marred with sins and mistakes cannot engage in *Tadabbur* upon the Words of Allaah.

However, after contemplating upon the Qur’anic verses that emphasize *Tadabbur*, it becomes evident that Allaah has addressed disbelievers and hypocrites for *Tadabbur*.

He says about the *Kuffar*:

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ
لَوَجَدُوا فِيهِ اخْتِلافًا كَثِيرًا ﴿٨٢﴾

“Do they not then consider the Qur’an carefully? Had it been from other than Allaah, they would surely have found therein much contradictions.” [Surat An-Nisaa’ (4:82)]

And He says about the hypocrites:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

“Do they not then think deeply in the Qur’an, or are their hearts locked up (from understanding it)?” [Surat Muhammad (47:24)]

When we recognize that *Tadabbur* is a beneficial remedy for sins and transgressions – because it erases its stains and instills the fear of Allaah in the heart of the believer – we realize the need of all mankind for *Tadabbur*.

Undoubtedly, the strength of faith, the vitality of the heart, consistent remembrance of Allaah, and seeking forgiveness from Him all have an impact on the effectiveness of *Tadabbur* and the heart’s benefiting from it. However, it is important to warn against *Shaytaan*’s trick to discourage an individual from *Tadabbur* if he is a sinner. A believer heals himself with repentance and striving, and Allaah is His Protector and Supporter.

d) Restricting *Tadabbur* to individual prayer or solitary reading:

Allaah has commanded contemplation without restriction (of place or situation),

كُنْزٌ أَنْزَلْنَاهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَّرُوا آيَاتِهِ

“(This is) a Book (the Qur’an) which We have sent down to you full of blessings that they may ponder over its verses.” [Surat Saad (38:29)]

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) practiced *Tadabbur* during his prayers and in private moments, as well as in the company of his family and Companions.

It is wrong to restrict *Tadabbur* to individual prayer or solitary Qur’anic recitation while the *Sunnah* teaches us that *Tadabbur* can also be facilitated through group study, as the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “No people get together in a house of the houses of Allaah (i.e., a mosque), reciting the Book of Allaah, and learning it together among themselves, but tranquility (*Sakinah*) comes down to them, (Divine) mercy covers them (from above), and the Angels

surround them, and Allaah makes a mention of them among those who are with Him.” [Reported by Muslim no. 2699]

This virtue is not limited to just mosques; it includes gatherings in Qur’an Memorization Centers, online audio rooms, and smartphone applications. [Mabaadi’ *Tadabburil-Qur’an Al-Karim*, p. 75]

e) Believing that the Qur’an should not be read except with *Tadabbur*

Scholars have elaborated different approaches to reading the Qur’an and the superiority of each. An-Nawawi (*Rahimahullaah*) mentioned that this varies among individuals. “For those who are naturally inclined to deep thought and insights, they should focus on what allows them to fully understand what they are reading. Those who are engaged in disseminating knowledge or other religious duties and public interests should limit their *Tadabbur* to an extent that does not compromise their responsibilities. If one does not fall into these categories, they should increase (their *Tadabbur*) as much as possible without falling into boredom and heedlessness.” [At-Tibyan fi Aadaab Hamalatil-Qur’an, p. 21]

The *Salaf* excelled in diversifying their Qur’anic readings i.e., (sometimes) they read the Qur’an for *Tadabbur*, and (at other times) they read the Qur’an for the sake of achieving rewards. Some of the *Salaf* would complete reciting the entire Qur’an in a day, and during *Ramadan*, they would complete a recitation daily while (also) dedicating some ten years solely to complete one Qur’an with *Tadabbur*, reflection, and pondering. [Hilyatul-Awliyaa’ (10/302)]

It is a mistake to restrict Qur’anic recitation solely to *Tadabbur* because, in this case, if one doesn’t find the energy and strength (for contemplation), he might abandon reading the Qur’an because he thinks that recitation is linked to *Tadabbur*. This understanding is deficient. A believer always strives to be in a state of contemplation– but if he is incapable of doing so due to varying personal conditions, he should not miss the reward of Qur’anic reading, even if he is not contemplating during the recitation.

Source:

Qawaa’id *Tadabbur Al-Qur’an*, by Dr. Shaikh Aqeel ibn Salim Ash-Shimmeri (Associate Professor of Qur’an and its Sciences – Tarbiyah College in Az-Zilfi)

Patience

at the

First Stroke of Calamity

Anas ibn Malik (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) passed by a woman who was weeping at a grave. He (*Salla-Allaahu 'alayhi wa sallam*) said to her: “Fear Allaah and be patient.” She replied: “Leave me alone! For you have not been afflicted with a calamity like mine.” And she did not recognize him. Then (later) she was informed that he was the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*). So she went to his (*Salla-Allaahu 'alayhi wa sallam*) house and she did not find any guard there. She said to him (*Salla-Allaahu 'alayhi wa sallam*): “I did not recognize it was you.” The Prophet (*Salla-Allaahu 'alayhi wa sallam*) remarked: “Verily, *Sabr* (patience) is at the first stroke of a calamity.” [Agreed upon. Reported by Al-Bukhaari in *Al-Janaa'iz* (1283) and Muslim in *Al-Janaa'iz* (15) and Ahmad in his *Musnad* (13/143)]

It is mentioned in the narration of Muslim, “She was crying upon her (dead) son.”

Explanation:

Anas ibn Malik (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) passed by a woman who was at the grave of her dead child. She loved him dearly and couldn't keep herself from crying at his grave. When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) saw her, he ordered her with *Taqwa* (fear) of Allaah and *Sabr* (patience).

He said to her: “Fear Allaah and have *Sabr* (patience) i.e., beware of impatience and discontentment

which can remove the reward, and seek that which Allaah has promised of reward and fear Allaah's anger if you do not show patience.” She replied: “Leave me alone, for you have not been afflicted with a calamity like mine!”

‘Leave me alone’ i.e., go away from me. This shows that her adversity had reached an overwhelming level. So, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) left her alone.

It was then said to her that he was the Prophet (*Salla-Allaahu 'alayhi wa sallam*), upon which, she regretted (her words) and came to the Messenger of Allaah's (*Salla-Allaahu 'alayhi wa sallam*) door. There were no gatekeepers at his door, meaning there was no one to prevent people from entering upon him. She said: “I did not recognize you (O Messenger of Allaah!)” The Prophet (*Salla-Allaahu 'alayhi wa sallam*) responded, telling her: “(The praiseworthy) *Sabr* (patience) is at the first stroke of a calamity.”

Sabr (patience) for which a person is rewarded is to show patience at the initial stroke of a calamity i.e., when calamity first strikes - this is (true) *Sabr*. As for *Sabr* that comes later, it may just be acceptance, just like how the animals accept (their situation).

True *Sabr* (patience) is when a person is hit with the initial shock but he shows *Sabr* (patience) and *Ihtisaab* (seeking reward from Allaah). It is even better that he says,

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْزِنِي فِي مُصِيبَتِي،
وَاخْلُفْ لِي خَيْرًا مِنْهَا

“We belong to Allaah and to Him do we return. O Allaah! Reward me for my affliction, and give me something better than it in exchange.”

In this *Hadeeth*, there are several benefits:

First: The excellent character of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and his *Da’wah* (call) to truth and goodness. When he saw this woman crying at the grave, he ordered her with *Taqwa* of Allaah and *Sabr* but when she said, “Leave me alone,” the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) did not seek revenge for himself, nor did he scold her, and he did not use force against her because he understood that she was overwhelmed with grief to the point that she couldn’t control herself and that’s why she had come out of her home to cry at his grave.

If someone were to ask, “Isn’t visiting graves forbidden for women?” We (Shaikh Ibn ‘Uthaimeen) say, “Yes, visiting graves is indeed forbidden for women; rather, it is one of the major sins! This is because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said ‘cursed women who visit graves, and those who take them as *Masjids* and put lamps on them.’” [Reported by At-Tirmidhi in his *Sunan* (320) and he declared it *Hasan*, and Imaam Ahmad in his *Musnad* (1/229, 287), and Ibn Majah in his *Sunan* (1574)]

But this woman did not come out to visit the grave; rather, she came out due to intense grief of separation from her son, and extreme sadness (over the loss of her child). She could not stop herself from coming, and therefore, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) excused her, he did not use force against her, and he did not insist that she return to her house.

Second: One is excused for his ignorance, regardless of whether it is ignorance of a religious ruling or ignorance of the situation. In this case, the woman said to the Prophet, “Leave me alone!”

Although the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) was commanding her with *Khayr* (goodness), *Taqwa* (fear of Allaah), and *Sabr* (patience), she didn’t realize that he was the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*). Therefore, he (*Salla-Allaahu ‘alayhi wa sallam*) excused her.’

Third: It is not appropriate for a person responsible for the needs of the Muslims to have a gatekeeper at his door who prevents people (from coming to him) when they need him unless it is feared that a large number of people will gather and cause exhaustion and distraction for something that can be addressed at another time, in which case, it is permissible to do so.

The order of seeking permission (before entering someone’s house) was enjoined to restrain the sight, as mentioned in the following *Hadeeth*:

Sahl ibn Sa’ad (*Radia-Allaahu ‘anhu*) narrated that a man peeped through a round hole into the dwelling place of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*), while the Prophet had a *Midra* (an iron comb) with which he was scratching his head. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “*Had I known you were looking (through the hole), I would have pierced your eye with it (i.e., the comb).*” Verily! The order of taking permission to enter has been enjoined because of that sight, (that one should not look unlawfully at the state of others). [Reported by Al-Bukhaari (6241)]

Also, the order of seeking permission (before entering someone’s house) was enjoined to give the person control over who is allowed to enter and who isn’t.

Fourth: The praiseworthy *Sabr* is that which occurs at the first shock; when one shows patience and seeks reward from Allaah, knowing that what He has taken belonged to Him (Allaah), and that everything has an appointed term with Him.

Fifth: Crying at the grave contradicts *Sabr*. Therefore, the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said to her: “*Fear Allaah and be patient.*”

There are people who, when afflicted with a calamity such as when someone dies, often visit the grave of the deceased and cry there. This contradicts patience. We (Shaikh Ibn ‘Uthaimeen) say: “Instead of this, if you want to benefit the deceased, you can supplicate to Allaah from your own house. There is no need to visit the grave because visiting the grave can keep the deceased constantly on one’s mind, and one will never forget the calamity. It is better to keep oneself busy with something else and forget the calamity as much as possible. Allaah is the Bestower of guidance.”

The Reward of *Sabr* (Patience) for Losing a *Safiy* (Dear Friend or Relative)

Abu Hurairah (*Radia-Allaahu 'anhu*) reported that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "Allaah, the Exalted, says: 'I have nothing to give but Paradise as a reward to My slave, a true believer of Islamic Monotheism, who, if I cause his *Safiy* (dear friend or relative) to die, remains patient (and hopes for Allaah's Reward).'" [Reported by Al-Bukhaari no. 6424]

This *Hadeeth* is narrated by Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) from Allaah. Scholars categorize this type of *Hadeeth* as "*Hadeeth Qudsi*" because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) has narrated it from Allaah.

Safiy: It refers to someone with whom a human prefers and chooses and holds a strong bond with; whether it be his child, a sibling, a cousin, a father, a mother, or a friend. If Allaah, the Almighty, takes this person away, and the individual practices *Ihtisaab* (seeks the reward of Allaah), then his reward is Paradise.

In this *Hadeeth*, there is evidence of the virtue of patience when one's *Safiy* is taken away from this world. Allaah, the Almighty, will reward him with Paradise if he practices *Ihtisaab*.

Also, in this *Hadeeth*, there is evidence of the Favor of Allaah, the Almighty, and His Generosity towards His slaves – because the Dominion belongs to Him, the Command belongs to Allaah, you and your *Safiy* both belong to Allaah. Despite this, when Allaah takes the *Safiy* from a person and if the person exhibits *Ihtisaab*, Allaah rewards him with this great reward.

From the benefits of this *Hadeeth*: This *Hadeeth* is indicative of Allaah's Actions. Allaah says: **"If I cause his *Safiy* (dear friend or relative) to die"**. There is no doubt that Allaah, the Almighty, does what He Wills. However, we must know that all Allaah's Actions are good, and evil is never attributed to Allaah. If an evil takes place, it is only in the outcome; evil is not inherent in the action itself.

For example, if Allaah decrees something for a person that he dislikes; there is no doubt that what the person dislikes is evil, but the evil is in this fate, there is no evil in the Decree

of Allaah because Allaah, the Almighty, does not decree except out of profound Wisdom; either for that specific individual or for the general creation.

Sometimes the Wisdom is specifically for an individual, and sometimes it is for all of creation in general.

If Allaah decrees something unfavorable for an individual and that person shows *Sabr* and *Ihtisaab*, then he has attained goodness through it. If Allaah decrees something unfavorable for him, and it leads him to return back to His Lord because of it – for, when one is constantly in a state of blessing, he forgets to be grateful to Allaah for the blessings and does not turn towards Him. However, if he faces adversity, he remembers and returns to His Lord, which can be of tremendous benefit. And Allaah may decree something unfavorable for an individual, but it may be beneficial to others.

Let's illustrate this with an example: consider a man who has a house of mud, and Allaah sends down continuous heavy rain. This is harmful to the owner of the mud-house, but it is in the public interest; other people will benefit from this rain. (Moreover,) its being harmful for this person is relative too – for, it is harmful from one perspective but beneficial from another. He may learn from this experience that his ultimate refuge is with Allaah, and there is no refuge except in Him. This realization can bring him benefits that are greater than the harm he suffers.

Source:

Sharh Riyadhus-Saliheen by Shaikh Ibn 'Uthaimeen (*Rahimahullaah*), *Hadeeth* nos. 31 and 32.

SUNNAH of HASTENING the FUNERAL PROCESSIONS



Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: “Hasten with the dead body (for its burial), for if it is pious, you are forwarding it to goodness, and if it is otherwise (not righteous), you are putting off an evil thing down your necks.” [Agreed upon, AL-Bukhaari no. 1315 and Muslim no.944]

This *Hadeeth* contains both foundational (*Usuliyyah*) and subsidiary (*Furu'iyyah*) issues.

The statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) “Hasten with the dead body” includes hastening the process of washing, shrouding, carrying, and burying the deceased, and all related preparations – which is why these matters are from the communal obligations or collective duties (*Fard Kifayah*).

However, there are exceptions to this haste if there is a preponderant benefit for delaying the process, for example, if the person dies suddenly, it is necessary to delay the funeral until it is confirmed that he has passed away and to rule out the possibility of apoplexy (unconsciousness or incapacity resulting from a cerebral hemorrhage or stroke.). It is also appropriate to delay the funeral to gather a large congregation or wait for the presence of someone who has a right over the deceased, such as a close relative.

These rulings are stipulated (justified) either for the benefit of the deceased by forwarding him to what is best for him of delight (in his grave), or for the benefit of the living by promptly distancing them from evil.

So, if hastening the funeral has been commanded, then it is even more important to hasten to clear the deceased of any debts or rights that are still due on him because he is in more need of this.

This *Hadeeth* emphasizes the importance of caring for one’s Muslim brother whether he is dead or alive, and it encourages hastening toward what is beneficial for him in his religious and worldly affairs.

The *Hadeeth* also emphasizes staying away from the causes of evil and distancing oneself from wrongdoers and criminals, especially in situations where a person might be afflicted with dealing with them.

In this *Hadeeth* is an affirmation of the blessing and punishment of the *Barzakh* (in the grave). It is well-affirmed through multiple narrations from the Prophet (*Salla-Allaahu 'alayhi wa sallam*), that the *Barzakh* begins when the dead is placed in his grave and the burial is complete.

Therefore, it is legislated in such cases to stand by the grave, supplicate for the dead, seek forgiveness for him, and ask Allaah to grant him steadfastness. [Refer to the Saheeh *Hadeeth* reported by Abu Dawoud (3221), AL-Hakim in his Mustadrak (1372), AL-Bayhaqi in AL-Kubra (4/56). Authenticated by Shaikh AL-Albaani in Saheeh AL-Jami’ (945), AL-Mishkaat (133), and Saheeh Abu Dawoud (2758)]

This *Hadeeth* is also a reminder of the causes for bliss and punishment in the *Barzakh*; the

cause of bliss is righteousness because he (*Salla-Allaahu 'alayhi wa sallam*) said: "If he is a righteous person..." 'Righteous' is a comprehensive term that encompasses believing in Allaah and His Messenger, and obeying Allaah and His Messenger. It includes affirming the news (that is mentioned by Allaah in the Qur'an and brought by the Messenger in the *Sunnah*), carrying out the commands, and abstaining from the prohibitions.

The cause of punishment in *Barzakh* is lack of righteousness either due to doubts in the *Deen* (religion), violating the prohibitions, or neglecting/abandoning some of the obligations and duties. All the detailed causes (of punishment) are mentioned in various *Ahadeeth* and narrations one can refer to. Therefore, Allaah (*Ta'ala*) says in Surat Al-Layl (92:15-16):

لَا يَصْلَاهَا إِلَّا الْأَشْقَى (١٥) الَّذِي كَذَّبَ وَتَوَلَّى (١٦)

"None shall enter it (i.e., Hell) except the most wretched, who denies and turns away."

- i.e., who denies the news and turns away from the command.

Source:

Bahjat Quloob al-Abrar wa Qurrat 'Uyoon al-Akhyar by 'Abdur-Rahmaan As-Sa'di (Hadeeth 31)

Shaikh Ibn 'Uthaimen explained in "Sharh Riyadhus-Saliheen" the following *Ahadeeths*

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "Hasten with the dead body (for its burial), for if it is pious, you are advancing it to goodness, and if it is otherwise, you are laying an evil off your necks." [Agreed upon] - In the narration of Muslim, "it is a good state to which you are sending him towards."

Abu Sa'eed Al-Khudri (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi*

wa sallam) said: "When a funeral is ready and the men carry the deceased on their necks (shoulders); if it was pious, it will say, 'Present me quickly,' and if it was not pious, it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind, and if mankind were to hear it, they would fall unconscious." [Reported by Al-Bukhaari in Al-Janaa'iz (1314)]

Explanation

The author mentions in his book "Riyadhus-Saliheen" under the chapter, 'Hastening the Funeral'. Hastening the funeral includes hastening the preparation [Preparation means washing it and preparing it for prayer.] of the deceased, hastening the burial procession, and hastening the burial itself. This is because when a person dies, he is either righteous or otherwise. If he is righteous, delaying his burial is creating hindrance between him and that which Allaah has prepared for him from blessings in his grave because he is transitioning from this world to something better and more excellent. When he was on the verge of death and experiencing the pangs of death, he was given glad tidings, and his soul was told, "Glad tidings to you of Allaah's Mercy and His Pleasure." [See *Hadeeth* of Ibn Maajah in Az-Zuhd (4262), and Ahmad in his Musnad (6/140)] and so he is waiting for it; therefore, it is obligatory to expedite and hasten the burial. If it is delayed, it would be sort of a transgression upon him, and it is obstructing the deceased from the blessings that Allaah has prepared for him.

If the deceased is not righteous - we seek refuge in Allaah - it is not appropriate for the dead to remain among us, and we should hasten to get rid of them - and therefore, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Hasten the funeral procession" - i.e., hasten in preparing it, hasten the funeral procession, and hasten in burying it; do not delay. "If it is pious, you are *Tuqaddimoonahu* (advancing/speeding it) to *Khayr* (good)."

Khayr: i.e., better than what he is leaving behind.

Tuqaddimoonahu: i.e., you are advancing/ speeding him – May Allaah make us and you amongst them – towards Allaah’s Mercy, Blessings, and *Nur* (light). So advance him towards *Khayr*

“(but) if it is otherwise” – i.e., not righteous, “(then,) you are laying an evil off your necks” – you are relieving yourself of it because that which has no *Khayr* in it, there is no *Khayr* in his staying back.

We understand from this *Hadeeth* that it is a *Sunnah* to hasten the *Janazah* and not delay it. Nowadays, when someone passes away, some people may ask to wait until their family arrives from various places, such as Europe and America. This delay may last a day or two, which is transgression against the deceased and disobedience to the command of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*): “Hasten with the dead body (for its burial).” (Although,) if the family of the deceased arrives late, and the burial has already taken place, they can offer the funeral prayer at his grave – the scope of the matter is broad, *Alhamdulillah*. So why delay the burial until they (belated family) arrive? What benefit does it bring (to the deceased) except their

(family) supplication and prayers for him – and this can be achieved by offering the funeral prayer at his grave. There is no justification for delaying the burial at all.

If someone argues that although the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) passed away on Monday, he was not buried until Wednesday night, we say that is correct. For the *Sahabah* did not want to bury the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) until they had appointed a successor to lead the slaves of Allaah lest the earth be devoid of a Caliph of Allaah – and therefore, once the oath of allegiance was given to Abu Bakr (*Radia-Allaahu ‘anhu*), they buried the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) – this is a clear obvious justification/reason [behind delaying the burial of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*)].

End quote from *Sharh Riyadhus-Saliheen* by Shaikh Ibn ‘Uthaimen, Book: ‘*lyadat al-Mareed wa Tashye’ al-Mayyit*, Chapter: Hastening the *Janaazah*.

4

Did Prophet Muhammad (*Salla-Allaahu ‘alayhi wa sallam*) see Allaah during the ‘*Isra’ wal-Mi’raj*?

3

Give one evidence from the *Qur’an* or the *Sunnah* that ‘*Isra’ wal-Mi’raj* took place on the 27th of *Rajab*.

5

What was done by the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and his Companions to commemorate the journey of ‘*Isra’ wal-Mi’raj*?

FUNERAL PRAYER

ITS RULINGS AND ETIQUETTES

Offering (funeral) *Salaat* upon the dead is *Fardh Kifayah* (a communal obligation or collective duty); if some people perform it, the remaining are not held responsible.

The proof that the funeral prayer is *Fardh Kifayah* is the statement of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) regarding the one who died and had a debt. He (*Salla-Allaahu 'alayhi wa sallam*) said: "You observe the funeral prayer for your companion." [Saheeh Muslim (1619)]

Another proof is his (*Salla-Allaahu 'alayhi wa sallam*) saying on the day of the death of Najashi (king of Abyssinia), "A brother of yours has died; so stand up and offer prayer for him." [Reported by Muslim (952)]

Note:

Abu Hurairah (*Radia-Allaahu 'anhu*) reported that when the body of a dead person burdened with debt was brought to Allah's Messenger, he (*Salla-Allaahu 'alayhi wa sallam*) would inquire whether he had left enough property to clear off his debt. If the property left was sufficient, he (*Salla-Allaahu 'alayhi wa sallam*) would observe the funeral prayer for him otherwise he (*Salla-Allaahu 'alayhi wa sallam*) would say (to the *Sahabah*): "You observe prayer for your companion."

But when Allaah opened the gateways of victory for him, he (*Salla-Allaahu 'alayhi*

wa sallam) said: "I am nearer to the believers than themselves, so if anyone dies leaving a debt, its payment is my responsibility, and if anyone leaves a property, it goes to his heirs." [Muslim no. 1619]

Conditions of the Funeral Prayer:

- Intention,
- *Takleef* (i.e., the one who is offering the *Salaat* is of an accountable age),
- Facing the *Qibla*,
- Covering the private parts,
- Avoiding impurity; because it is a *Salaat*,
- Presence of the dead in front of the one who is offering the prayer, if the body is in the same city,
- The one offering *Salaat* is a Muslim,
- The dead upon whom the *Salaat* is offered is a Muslim,
- Purification of both (the dead and the one offering the prayer), even if by dirt if there is an excuse.

Pillars of the Funeral Prayer:

- Standing, for the one who is capable of standing, because it is an obligation for which standing is required just like in other obligatory *Salaat*,
- The four *Takbeers* because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said *Takbeer* four times for *Najashi*,
- Reciting Surat Al-Fatihah because of the generality of the *Hadeeth*, “*There is no Salaat for him who does not recite Ummul-Qur’an (Surat Al-Fatihah).*” [Reported by Muslim (394)]
- *Salaat* upon the Prophet (*Salla-Allaahu 'alayhi wa sallam*)
- *Du’aa* (invoking) for the deceased because of his (*Salla-Allaahu 'alayhi wa sallam*) saying, “*When you pray over the dead, make a sincere supplication for him.*” [Reported by Abu Dawoud (3199) and it is Hasan. See *Irwa al-Ghaleel* (3/179)]
- Saying *Tasleem*, due to the generality of the *Hadeeth*, “*The key to prayer is purification; its beginning is Takbeer, and its end is Tasleem.*” [Sunan Abu Dawoud (61)]
- *Tarteeb* (sequence) of the pillars (the arrangement of the pillars must be maintained), no pillar should be offered out of place.

Sunnah of the Funeral Prayer

Among its *Sunnah* acts are:

- Raising the hands with *Takbeer*
- Seeking refuge in Allaah before the recitation
- *Du’aa* for oneself and the Muslims
- The quiet recitation.

The Time of the Funeral Prayer, its Virtues and Procedure

1. Time: The time of the funeral prayer begins after the washing of the deceased, his shrouding, and preparation – this is in case the deceased is present (in the same city).

If he (the deceased) is not present, the time begins when the news of his death reaches you.

2. Virtues: The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: “*Whoever follows the funeral procession and offers the funeral prayer for it, he will get a reward equal to one Qirat. Whosoever attends it up till the burial, he will get a reward equal to two Qirat.*” It was asked, “*What are two Qirat?*” He (*Salla-Allaahu 'alayhi wa sallam*) replied, “*Equal to two huge mountains.*” [Agreed upon. Reported by Al-Bukhaari (1325) and Muslim (945)]

3. How to offer the Salaat: The *Imaam* (who is leading the prayer) and individuals stand in line at the head of the man, whereas they stand in line at the middle of the woman because this is proven from the action of the Messenger (*Salla-Allaahu 'alayhi wa sallam*) in the narration of Anas (*Radia-Allaahu 'anhu*). [Reported by Abu Dawoud (3194), At-Tirmidhi (1034), and Ibn Maajah (1494). Authenticated by Al-Albaani in *Saheeh At-Tirmidhi* (826)].

Then say *Takbeer* for *Ihraam*, then *Ta’awwudh* (i.e., to seek refuge in Allaah from the outcast *Shaytaan*). Then say *Basmalah* and recite Surat Al-Fatihah silently even if the prayer is offered at night. Then say *Takbeer* (for the second time) and send *Salaat* upon the Prophet as one recites in the *Tashahhud*. Then say *Takbeer* (for the third time) and supplicate for the dead with the reported *Du’aas* (supplications) of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) such as,

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكَرِنَا وَأُنثَانَا وَشَاهِدِنَا وَعَائِنَا اللَّهُمَّ مَنْ
أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ
مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ

“O Allaah! Forgive our living and our dead, those who are with us and those who are absent, our young and our old, our menfolk and our womenfolk. O Allaah, whomever you give life from among us, give him life in Islam, and whomever you take away from us take him away in Faith.” [Reported by Abu Dawoud (3201) and At-Tirmidhi (1024)]

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ
وَآكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ
وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ
الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا
مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا
مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ
الْقَبْرِ أَوْ مِنْ عَذَابِ النَّارِ

“O Allaah! Forgive him, have mercy upon him, give him well-being and pardon him. Receive him with honor and make his grave spacious. Wash him with water, snow, and hail. Cleanse him from faults as You would cleanse a white garment from impurity. Requite him with an abode more excellent than his abode, with a family better than his family, and with a mate better than his mate, admit him into Paradise, and protect him from the torment of the grave and the torment of the Fire.” [Reported by Muslim (963)]

If the dead is a child, then the following is said,

اللَّهُمَّ اجْعَلْهُ سَلَفًا لوالديه، وَفَرَطًا، وَأَجْرًا

“O Allaah! Make him reach Paradise ahead of his parents, and make him a stored treasure for them, and a preceding reward.” [Reported by ‘Abdur-Razzaq in his Musannaf (6589)]

Then say the *Takbeer* (for the fourth time) and pause for a while after it. If at this time, one makes some short *Du’aa*, then that is good. I.e., one can say,

اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ

“O Allaah, do not deprive us of the reward, and do not cause us to go astray after him.” [Reported by Maalik in *Al-Muwattaa* (1/228) no. 117 and ‘Abdur-Razzaq in his *Musannaf* (3/488) no. 6425]

Then say *Salaam* once to the right. There is no harm even if two *Salaams* are said.

If someone misses some part of the *Salaat*, he may join with the *Imaam*, and he must make *Qadhaa’* (i.e., make up the missed *Rak’ah*) of what he missed after *Tasleem*.

Whosoever missed to offer the funeral *Salaat* before the burial, may pray at the grave because of the action of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) in the story of the woman who used to clean the *Masjid*. [Agreed upon. Reported by *Al-Bukhaari* (458) and *Muslim* (956)]

For those outside the country, they may offer the *Salaat* upon receiving the news of their death even if it were one month later or more.

As for the funeral prayer for a miscarried fetus; funeral prayer is offered if four months or more have passed. If it was smaller than four months, no *Salaat* is offered for it.

Source:

Kitab *Al-Fiqh Al-Muyassar fee Da’w Al-Kitab* was-Sunnah, prepared by a group of scholars.

'UKKAASHAH IBN MIHSAN

(*Radia-Allaahu 'anhu*)

HE WHO WILL ENTER PARADISE WITHOUT ACCOUNT

Who was he?

He was one of the prominent Companions who carried the trust of the Religion on his shoulders; he who will enter Paradise without account or preceding torment. When Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) was sent as a Prophet, he started calling people to Islam with wisdom and good admonition. Subsequently, Islam started to spread in Makkah, and it had an effect on the owners of heedful and living hearts.

However, the Quraish polytheists opposed the *Da'wah* (call to Islam) and defended their paganism. They decided to fight Islam and persecute those who accepted it by using different kinds of cruelty.

Despite that war against Islam, many among the youth who had heedful minds were looking to Islam with a pure look that was free of the impurities of ignorance. Many of them were declaring their Islam and joining this Religion which is pure of *Shirk*.

'Ukkaashah ibn Mihsan ibn Hurthan ibn Qays ibn Murrah al-Asadi, an ally of Bani 'Abd Shams was among the forerunners and early converts to Islam. His nickname was Abu Mihsan and he was renowned among the chiefs of the Companions. 'Ukkaashah (*Radia-Allaahu 'anhu*) was one of the most handsome of men and was known for his courage and boldness as well as his mindfulness, truthful feelings, and pure conscience.

He received a lot of harm at the hands of the Quraish along with other believers. However, that did not increase him except in faith, submission, and steadfastness in holding onto his Religion.

The Quraish didn't stop persecuting the believers even for a moment. They straitened the means of living upon the believers and tried to cause them

19 *Fitnah* in their religion. [Rijaal Mubashsharoon bil-Jannah, pp. 105-106]

Fleeing to Allaah

When Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) saw the afflictions and torment that was being incurred upon his Companions at the hands of the Quraish, he (*Salla-Allaahu 'alayhi wa sallam*) advised them to emigrate to Al-Madinah. 'Ukkaashah (*Radia-Allaahu 'anhu*) was among those who emigrated, and there he felt the breeze of joy, rest, and security for the first time since he embraced Islam.

His Jihaad in the Cause of Allaah

After immigrating, 'Ukkaashah (*Radia-Allaahu 'anhu*) yearned to serve this great Religion and defend it.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) appointed 'Ukkaashah (*Radia-Allaahu 'anhu*) to command a detachment of al-Ghamr expedition with forty men, and they did not meet with evil machination. As soon as the disbelievers knew about his ('Ukkaashah's) coming, they ran away leaving behind their cattle. 'Ukkaashah (*Radia-Allaahu 'anhu*) conquered the place and took hold of two hundred camels which he drove to Al-Madinah. [Siyar A'laam An-Nubalaa' (1/307)]

'Ukkaashah (*Radia-Allaahu 'anhu*) participated in the battle of Badr, and on that day, he attained great feats. He also witnessed the battles of Uhud and Al-Khandaq (the Trench) and all that came after them. May Allaah be pleased with him.

His Miracle

Ibn Ishaq said: 'Ukkaashah ibn Mihsan, an ally of Ibn 'Abd Shams ibn 'Abd Manaf, fought on the day of Badr with his sword until it broke in his hand. Then he came to Allaah's Messenger and he (*Salla-Allaahu 'alayhi wa sallam*) gave him a piece of wood and said: "Fight with this, O 'Ukkaashah!" When he took it from the Messenger of Allaah (*Salla-*

Allaahu 'alayhi wa sallam), he shook it and it turned into a long white steel-hard sword in his hand. He fought with it until Allaah granted victory to the Muslims. That sword is known as al-'Aun. It never ceased to be with him while he witnessed several battles alongside Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) until he was killed during the wars of apostasy while it (the sword) was with him. [Siyar A'laam An-Nubalaa', pp. 307 and Usd Al-Ghabah]

The Great Triumph and Happiness; no wretchedness came after it

This great master attained the glory of this world and the esteem of the Hereafter. Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) had given him the glad tidings of being among the 70,000 that will enter Paradise without giving account! Bliss be yours, O fortunate martyr.

What greater honor can there be? Nothing can equal it in this world. This world and all that it consists of is only a perishable adornment and delight.

'Ukkaashah (Radia-Allaahu 'anhu) will come on the Day of Judgment and enter Paradise with the beloved Prophet (Salla-Allaahu 'alayhi wa sallam) without giving account and preceding torment. All the people will be standing at the place of gathering, having gone fifty thousand years without food or drink. They have had no shade; the sun is above their heads. They are gathered barefoot, naked, and uncircumcised. At that moment, Allaah (Jalla Jalaaluh) will order His beloved Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) to enter Paradise along with the blissed group who will enter Paradise without account, of whom we don't know, except 'Ukkaashah (Radia-Allaahu 'anhu).

How fortunate is he, by Allaah! And the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Anybody whose account (record) is questioned will surely be punished." [Al-Bukhaari no.6536]

Also, the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Anyone whose account is questioned will be doomed." [Saheeh Al-Jami' no. 6579, and Al-Albaani graded it Saheeh]

It is related that Ibn 'Abbaas (Radia-Allaahu 'anhuma) said: "Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: 'Nations were displayed before me;

one or two prophets passed by along with a few followers. A prophet passed by accompanied by nobody. Then a big crowd of people passed in front of me and I asked: 'Who are they, are they my followers?' It was said: 'No, it is Musa [Moses ('Alayhis-salaam)] and his followers.'

It was said to me: 'Look at the horizon.' Behold, there was a multitude of people covering the horizon.

Then, it was said to me: 'Look there and there about the stretching sky!' Behold, it was said to me: 'This is your nation, out of whom seventy thousand will enter Paradise without reckoning.'

Then the Prophet (Salla-Allaahu 'alayhi wa sallam) entered his house without telling his Companions who the 70,000 were.

So the people started talking about the issue and said: 'It is we who have believed in Allaah and followed His Messenger (Salla-Allaahu 'alayhi wa sallam); therefore, those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance.' When the Prophet (Salla-Allaahu 'alayhi wa sallam) heard that, he came out and said: 'Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omens, nor do they get themselves cauterized (branded), but they put their trust (only) in their Lord.'

On that, 'Ukkaashah ibn Mihsan said: 'Am I one of them, O Allaah's Messenger?' The Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'Yes.' Then another person got up and said: 'Am I one of them?' The Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'Ukkaashah has preceded you.'" [Saheeh: Reported by Al-Bukhaari in the Book of Medicine, no. 5705, Muslim, At-Tirmidhi, and others.]

Muslim reported on the authority of 'Imran (Radia-Allaahu 'anhu) that the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account." They (the Companions) said: "Who would be of those (fortunate persons)?" He [the Prophet (Salla-Allaahu 'alayhi wa sallam)] said: "Those who do not cauterize and seek Ruqyah (from others), They are content and trust in their Lord." 'Ukkaashah then stood up and said: "Supplicate (before) Allaah that He should make me one among them." He [the Prophet (Salla-Allaahu 'alayhi wa sallam)] said: "You are one among them." He (the narrator) said: "A

man stood up and said: “O Messenger of Allaah! Supplicate (before) Allaah that He should make me one among them.” He [the Prophet (Salla-Allaahu ‘alayhi wa sallam)] said: “*Ukkaashah has preceded you (in this matter).*” [Reported by Muslim no. 218]

Abu Hurairah (Radia-Allaahu ‘anhu) narrated: “I heard Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) saying: ‘A group of my Ummah consisting of seventy thousand persons would enter Paradise; their faces would be as bright as the brightness of the full moon.’” Abu Hurairah said: “*Ukkaashah ibn Mihsan al-Asadi then stood up wrapping the blanket around him and said: ‘O Messenger of Allaah, supplicate (before) Allaah that He should make me one among them.’ Upon this, the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: ‘O Allaah, make him among them.’ Then a man from the Ansaar stood up and said: ‘O Messenger of Allaah, pray to Allaah that He should make me one among them.’ The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: ‘Ukkaashah has preceded you in this matter.’*” [Al-Bukhaari no. 6542 and Muslim no. 216c]

His Martyrdom

When Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) passed away, many Arabs apostatized and hypocrisy appeared in Al-Madinah, and many delegates were coming to Al-Madinah approving the *Salaah* (prayer) but abstaining from paying the *Zakaat*. Among them were those who refused to pay it to the Caliph of Allaah’s Messenger, Abu Bakr as-Siddique (Radia-Allaahu ‘anhu). Their excuse was Allaah’s Statement in Surat At-Tawbah (9:103):

حَذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا
وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

“Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allaah for them. Your prayer is comfort for them.”

They said: “We will not pay our *Zakaat* except to him whose prayer is comfort for us.”

Al-Bukhaari reported on the authority of Abu Hurairah (Radia-Allaahu ‘anhu): When the Prophet (Salla-Allaahu ‘alayhi wa sallam) died and Abu Bakr (Radia-Allaahu ‘anhu) became his successor and some of the Arabs reverted to disbelief, `Umar (Radia-

Allaahu ‘anhu) said: “O Abu Bakr! How can you fight these people although Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) said: ‘I have been ordered to fight the people till they say: ‘*Laa ilaha illa-Allaah*’ (None has the right to be worshipped but Allaah), and whoever said: ‘*Laa ilaha illa-Allaah*’, Allaah will save his property and his life from me, unless (he does something for which he receives legal punishment justly), and his account will be with Allaah?’” Abu Bakr (Radia-Allaahu ‘anhu) said: “By Allaah! I will fight whoever differentiates between prayers and *Zakaat*, as *Zakaat* is the right to be taken from property (according to Allaah’s Orders). By Allaah! If they refuse to pay me even a young she-goat they used to pay to Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam), I will fight with them for withholding it.” `Umar (Radia-Allaahu ‘anhu) said: “By Allaah! It was nothing, but I noticed that Allaah opened Abu Bakr’s chest towards the decision to fight, therefore I realized that his decision was right.” [Al-Bukhaari no. 6924, 6925]

As-Siddique (Radia-Allaahu ‘anhu) decided to fight the apostates, and among the apostates was Tulaihah ibn Khuwailid al-Asadi, who claimed prophethood among his people Bani Asad and Ghatafan. Some apostates from Bani ‘Abs and Dhibyan also joined them.

`Ukkaashah (Radia-Allaahu ‘anhu) went forth along with Khalid ibn Waleed (Radia-Allaahu ‘anhu) in the days of the reign of Abu-Bakr as-Siddique (Radia-Allaahu ‘anhu) at Dhi-al-Qisah.

He sent him and Thabit ibn Aqram (Radia-Allaahu ‘anhu) to the front line against Tulaihah. They both met Tulaihah al-Asadi – in the days of his apostasy – and his brother Salamah and they fought both of them. Here is the story as related by Imaam Ibn Katheer (Rahimahullaah).

Imaam Ahmad related from Wahshi ibn Harb (Radia-Allaahu ‘anhu) that when Abu Bakr as-Siddique (Radia-Allaahu ‘anhu) prepared Khalid ibn Waleed (Radia-Allaahu ‘anhu) upon his waging war against the apostates, he said: “I heard Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) say: ‘What a good ‘Abdullaah (slave of Allaah) and kin brother, is Khalid ibn Waleed, a sword from the swords of Allaah. Allaah sent him upon the Kuffar (unbelievers) and the Munafiqun (hypocrites).’”

Then he ordered him to go to Tulaihah al-Asadi first, then thereafter, he should go to Banu Tamim. Meanwhile, Tulaihah was among his people, Banu Asad. Banu ‘Abs and Dhibyan also joined them.

Khalid (*Radia-Allaahu 'anhu*) came along with his soldiers. At the head of the contingent of the *Ansaar* along with him was Thabit ibn Qays (*Radia-Allaahu 'anhu*). He sent, as his vanguard, Thabit ibn Aqram (*Radia-Allaahu 'anhu*) and 'Ukkaashah ibn Mihsan (*Radia-Allaahu 'anhu*) to confront Tulaihah. They both met Tulaihah and his brother Salamah among those who were with them. When they found Thabit and 'Ukkaashah arrayed for a fight, a fight ensued. 'Ukkaashah killed Jibaal ibn Tulaihah. Then Tulaihah unsheathed his weapon against 'Ukkaashah and killed him. Tulaihah and his brother Salamah also jointly killed Thabit ibn Aqram. When Khalid (*Radia-Allaahu 'anhu*) eventually came with those who were with him, he found both of them already martyred. That was heavy on the Muslims. Then he called for their bodies and they were buried with their blood on their cloth. May Allaah be pleased with them both. [See: *Al-Bidayah wan-Nihayah* (6/321)]

Benefits

The issue of seeking treatment appears in numerous authentic *Ahadeeth*, among them are:

1. Abu Hurairah (*Radia-Allaahu 'anhu*) reported that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Allaah does not send down an illness except that He also sends down its cure." [Saheeh and agreed upon]

2. Usamah ibn Shareek (*Radia-Allaahu 'anhu*) said: "Some Arab tribesmen came to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and asked: 'Should we seek treatment?' And the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: 'Yes. O servants of Allaah. Seek treatment, for Allaah does not send an illness except that He also sends for it, a cure except for one illness.' They said: 'What is that?' He replied: 'Old age.'" [Saheeh: Reported by Ahmad (4/278), *At-Tirmidhi* no. 2038, and he said it is Hasan Saheeh.]

3. Abu Khudhamah narrated: "I (once) said to Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*): 'The *Ruqyah* that we perform, the treatment that we use to cure (ourselves), do they repulse any of Allaah's decree?' And the Prophet (*Salla-Allaahu 'alayhi wa sallam*) responded: 'They are also part of the decree of Allaah.'" [Reported by Ahmad (3/421) and others. *Al-Haakim* also recorded under the same heading and adjudged it to be Saheeh and *Adh-Dhahabi* agreed with him.]

4. It is established in the *Saheeh* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) permitted cauterization (branding). It is reported from Jaabir ibn 'Abdullaah (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) sent a doctor to Ubayy ibn Ka'b (*Radia-Allaahu 'anhu*). He cut the vein, then cauterized it. [An authentic *Hadeeth* reported by Muslim no. 2207 in the Book of Salam under the chapter: "For every ailment is a cure."]

So how do we explain the *Ahadeeth* of prohibition and the *Ahadeeth* of permission in a way that agrees with each other without contradiction? Ibn Al-Qayyim (*Rahimahullaah*) said: "Several authentic narrations establish the permissibility of seeking treatment and that it does not nullify one's *Tawakkal* (reliance on Allaah) just as it is not nullified by repelling the ailment of hunger, thirst, heat, and cold by their opposites. Rather, the reality of the uniqueness (of Allaah) (*At-Tawhid*) is not complete except with the application of the means which Allaah has connected to different ends by His decree and permission."

He also says: "The *Ahadeeth* of cauterization include four types. The first of them is his application of it; second is his preference or love for it; third is his praise for avoiding it; and fourth is his prohibition of it. There is no contradiction between them, praise be to Allaah, the Most High. His application of it is an indication of its permissibility; the absence of his love for it is not indicative of his prohibition of it. As for his praise for avoiding it, it is an indication that avoiding it is better. As for his prohibiting it, it is a matter of preference and detestation or it is in regard to the type (of cauterization) that is not required that people do in fear of the occurrence of ailment, and Allaah knows best." [Zaad al-Ma'ad (4/15), (4/65-66)]

From the foregoing, whoever abandons seeking treatment has taken to resoluteness and whoever seeks treatment has preferred its permission. Altogether, the matter depends on the ability of the servant. "Wherever there is a benefit, you will find the *Shari'ah* of Allaah."

Sources:

- 1- Men and Women Around the Messenger, published by Darussalam
- 2- As-haab Ar-Rasool, by Mahmoud Al-Masri

The Blessing of Tawakkul

- Trust in Allaah -

Tawakkul is the sincere reliance of the heart on Allaah with regard to seeking benefits and warding off harm in matters of this world and the Hereafter.

By Allaah, the Islamic nation has been humiliated after its glory, impoverished after its richness, weakened after its strength, and became ignorant after its knowledge because it abandoned *Tawakkul* upon its *Rabb* (Lord). At times, it sought dignity from the atheistic East and at others, from the infidel West. It forgot that only Allaah possesses the treasures of the heavens and the earth. It also forgot the saying of Allaah, the Almighty:

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا

“Whosoever desires honor, power, and glory, then to Allaah belong all honor, power, and glory [and one can get honor, power, and glory only by obeying and worshipping Allaah (Alone)].” [Surat Fatir (35:10)]

Allaah (*Azza wa Jall*) says in Surat At-Talaq (65:2-3):

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“Whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him.”

The *Mufasssiroon* (the interpreters) explained: “This verse is general, although it was revealed regarding ‘Awf ibn Malik al-Ashja’i (*Radia-Allaahu ‘anhu*). The polytheists had captured his son, for which he approached the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and complained about his distress, saying that the enemy had captured his son, and his mother was grieving. What do you order me to do? The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) advised him to fear Allaah and be patient and he instructed him and his wife to frequently mention, “*La hawla wala quwwata illa billah*” (There is no power, nor strength except with Allaah).

They both acted upon this advice and whilst ‘Awf was in his house, his son knocked on the door, bringing with him a hundred camels that the enemy had left unattended. Upon this, the following verse was revealed: **“Whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”** [Surat At-Talaq 65:2] [Ibn Katheer mentioned this in his *Tafseer* of the verse.]

The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “If you were to put your trust in Allaah as you should, you would be given provision like the birds. They go out hungry in the morning and come back with full bellies in the evening.” [Reported by Ahmad, At-Tirmidhi, Ibn Maajah, and Al-Haakim on the authority of ‘Umar, and it was authenticated by Al-Albaani in his book, *Saheeh Al-Jami’e* (5254)]

So, look at this weak bird that possesses very few means of sustenance but it trusts Allaah; it glorifies Him day and night – as Allaah says in

Surat An-Noor (24:41):

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْخِجُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَالطَّيْرِ صَفَّتِ كُلُّ قَدِّ عِلْمٍ صَلَاتُهُ، وَتَسْبِيحُهُ، وَاللَّهُ عَالِمٌ

بِمَا يَفْعَلُونَ ﴿٤١﴾

“See you not [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)] that Allaah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). Of each one He (Allaah) knows indeed his *Salaat* (prayer) and his glorification, [or everyone knows his *Salaat* (prayer) and his glorification], and Allaah is All-Aware of what they do.”

So here is this weak bird, trusting Allaah and never neglecting His obedience. In contrast, there are many from our kind, those whom Allaah has honored with the blessing of Islam, who have abandoned *Tawakkul* upon their Creator. They have forsaken prayers and neglect the obedience of the Lord of the heavens and the earth out of fear of being occupied and distracted from sustenance. There is no power and no strength except in Allaah!

Do you fear, O Muslim, for the sustenance that Allaah ordained fifty thousand years before creating the heavens and the earth?

The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Allaah, the Almighty, has decreed for each of His servants, their lifespan, sustenance, deeds, his death, and whether they will be wretched or happy.” [Reported by Ahmad and At-Tabarani in Al-Kabir on the authority of Abu Ad-Darda, and Al-Albaani authenticated it in his book, Saheeh Al-Jami’e (4201)]

In a narration of Saheeh Muslim: “Allaah ordained/recorded the fates of all creatures fifty thousand years before creating the heavens and the earth, and His Throne was upon the water.” [Reported by Muslim no. 2653]

Whosoever is concerned about their sustenance should listen to these stories to learn who provides sustenance, and who should be singled out with worship!

One of the scholars said: “By Allaah, I have seen a blind snake living atop a tall palm tree. Occasionally, a small bird would come to it, stand by the snake, and make sounds – upon which the snake would open its mouth, and the bird would place food into the blind snake’s mouth! Who subjected this bird to that snake? And Who made the snake not prey on the bird?! It is the Lord of the heavens and the earth Who provides sustenance even to the worm inside a stone.”

Allaah (Ta’ala) says about the mother of Musa (‘Alayhis-Salaam) in Surat Al-Qasas (28:7),

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خَفَتْ عَلَيْهِ
فَكَأَلِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَادُّوهُ
إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

“We inspired the mother of Musa, ‘Suckle him (i.e., Musa), but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you and shall make him one of (Our) Messengers.”

She submitted to the command of Allaah, confident in Allaah’s promise – and what was the result? Moses (‘Alayhis-salaam) was raised in the household of Fir’awn, an enemy of Allaah. Allaah the Exalted, describes the situation in Surat Ta-Ha (20:39):

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِنُصِنَعَ عَلَىٰ عَيْنِي ۖ

“I endued you with love from Me, in order that you may be brought up under My Eye.”

Allaah cast his love into the hearts of people; there was not a single person who saw Musa except that he loved him with all his heart. This was part of Allaah’s complete blessings upon him. Then the Promise of Allaah came true:

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ
﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ
وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا
يَعْلَمُونَ ﴿١٣﴾

"We had already forbidden (other) foster suckling mothers for him until she (his sister came up and) said: 'Shall I direct you to a household who will rear him for you, and sincerely they will look after him in a good manner?' So did We restore him to his mother that she might be delighted, and that she might not grieve, and that she might know that the Promise of Allaah is true. But most of them know not." [Surat Al-Qasas: (28:12-13)]

And the second Promise was also fulfilled,

وَلَمَّا بَلَغَ أَشُدَّهُ، وَأَسْتَوَىٰ ءَايَاتُهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾

"When he attained his full strength and was perfect (in manhood), We bestowed on him *Hukman* (Prophet-hood, right judgment of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. And thus do We reward the *Muhsinun* (good doers)." [Surat Al-Qasas (28:14)]

Indeed, the mother of Musa serves as a great example of unwavering certainty and *Tawakkul* in Allaah, and confidence in what is with Allaah, the Most High.

Rather, when Musa (*Alayhis-salam*) met Fir'awn at the sea, as Allaah (*Ta'ala*) says in Surat Ash-Shu'ara (26:61):

فَلَمَّا تَرَاءَا الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا
لَمَدْرُكُونَ ﴿٦١﴾

"The Companions of Musa said: 'We are sure to be overtaken.'"

Musa replied to them with words of reliance and confidence in Allaah's victory:

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾

"Nay, verily! With me is my Lord, He will guide me." [Surat Ash-Shu'ara 26:62]

The fruit of his trust would come to him immediately as mentioned in Surat Ash-Shu'ara (26:63),

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ
فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

"Then We inspired Musa (saying): 'Strike the sea with your stick.' And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain."

Allaahu Akbar!! Whoever obeys Allaah, Allaah will subject everything to him.

The sea split open, and not only that, but Allaah made twelve paths in the sea so that each tribe could pass through its own path and escape from Pharaoh's tyranny. [Ibn Katheer mentioned it in his *Tafseer* of Surat Ash-Shu'ara, verse 63, in the following manner: Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said that the sea split into twelve paths, one for each tribe.]

The Companions of Musa wanted to confirm the death of Fir'awn. So Allaah commanded the sea to cast out Pharaoh's body after he had drowned and died. In this, Allaah, the Exalted and Glorious, says in Surat Yunus (10:92):

فَالْيَوْمَ نُنَجِّيكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ﴿٩٢﴾

"So this day, We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you!"

- This is the story of Silah ibn Ashim, as mentioned by Adh-Dhahabi in his book 'Siyar A'lam An-Nubala' (Biographies of Noble Eminent). He stated that this story is well-established regarding Silah ibn Ashim.

Silah was a veteran *Taba'ee* [the generation after the Companions of the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] who, on his way back from one of the battles, found that his horse had died. He prayed, "O Allaah, do not give anyone a favor over me, for I feel ashamed to ask anyone other than You." Allaah then miraculously revived the horse for him. When he reached his home, he said to his son Muhammad, "My son, remove the saddle from the horse, for it is borrowed (meaning it was granted to me by Allaah)." He removed the saddle, and the horse immediately died.

The Companions of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) truly fulfilled the *Tawakkul* on Allaah; when riding their horses along the rivers, they even addressed the animals of the earth. An example is when ‘Uqbah ibn Nafi’ and his Companions arrived at the gates of the city of Al-Qayrawan. They said to the animals, “O beasts, O lions, we, the Companions of Muhammad (*Salla-Allaahu ‘alayhi wa sallam*), have come to raise up the word ‘*Laa ilaha illa-Allaah*’ (There is no god but Allaah). So, make way for us.” The lions came out with their cubs, and the snakes and scorpions also moved away! All of this happened because they knew that they had a Lord Who guaranteed their sustenance. He is the Owner and the Controller (Who manages the affairs) of the entire universe, He is the One, the *Dayyaan* (the Judge) Who said and what He said is the truth:

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١٧٣﴾

“(He Alone is) the Lord of the east and the west, *La ilaha illa Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).” [Surat Al-Muzammil (73:9)]

Therefore, it was the *Du’aa* (invocation) of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*),

اللَّهُمَّ لَكَ أَسَلَمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ
وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ اللَّهُمَّ إِنِّي أَعُوذُ
بِعِزَّتِكَ لَا إِلَهَ إِلَّا أَنْتَ أَنْ تُضِلَّنِي أَنْتَ الْحَيُّ الَّذِي
لَا يَمُوتُ وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ

“O Allaah! To You I have submitted, and in You do I believe, and in You I put my trust, to You do I turn, and for You I argued. O Allaah, I seek refuge with You through Your Power. There is none worthy of worship except You Alone; that You safeguard me against going astray. You are the Ever-Living, the One Who sustains and protects all that exists; the One Who never dies, whereas human beings and Jinn will all die.” [Agreed upon. Muslim no. 2717 on the authority of Ibn ‘Abbaas – Saheeh Al-Jami’e no. 1309]

Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*) narrated that the Saying of Allaah:

(حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ)

“Allaah is Sufficient for us and He is the Best Disposer of affairs”

was said by Ibraheem (*‘Alayhis-salaam*) when he was thrown into the fire; and it was said by Muhammad (*Salla-Allaahu ‘alayhi wa sallam*) when they (i.e., hypocrites) said,

إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾

“Verily, the people (pagans) have gathered against you (a great army); therefore, fear them.” But it (only) increased them in Faith, and they said: “Allaah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” [Surat Aal-‘Imran 3:173]

- It is narrated that Hatim Al-Asam said to his children, “I intend to go for *Hajj*.” They wept and said, “To whom shall you entrust us?” Hatim had a daughter blessed with the *Tawakkul* in Allaah and certainty. She said, “Let him go; he is not the provider who is going away.”

Hatim then set out, and his family spent the night hungry. The family began reproaching that daughter – and she invoked, “O Allaah, do not let me be embarrassed (do not let me down).” (Later) The *Amir* (ruler) of the city passed by them and said to some of his companions, ‘Ask them for water.’ The family of Hatim brought him a new utensil and cold water.” He drank and asked, “Whose house is this?” They replied, “Hatim Al-Asam’s house.” He threw a bag of gold and said, “Let those who love me do the same.” The army threw what they had of money into the utensil.

The daughter began to cry seeing this. Her mother inquired, “Why are you crying when Allaah has expanded our sustenance?” She replied, “A created being looked at us, and we became rich. How about if the Creator looks at us?!”

Source:

As-haab Ar-Rasool, biography of ‘Ukkaashah bin Mihsan, by Mahmoud Al-Masri

Ruling of the Prayer of a Person Undergoing Dialysis

A man has been undergoing dialysis in the hospital for the past eight months. He begins his dialysis before *Maghrib* prayer enters, and the process continues for four hours. For these past eight months, he has been combining the *Maghrib* and *Isha'* prayers together while lying on the bed connected to a dialysis machine whereby blood is entering and exiting his body.

1. Question: Was his prayer during this period valid or invalid? Also, sometimes the bed is facing the direction of *Qiblah* and sometimes it is not. What should he do if his prayers were not correct?

Answer: The problem with common folks is they do not ask; they pray without asking questions and this is not permissible. It is not permissible for this man to pray during dialysis because he does not have *Wudhu'*. Things (blood) are entering and exiting his body; therefore, he does not have *Wudhu'* in this condition.

As for the prayer, he can combine the prayers at a delayed time. For example: If he begins dialysis before the time of *Dhuhr* prayer enters, then he intends to delay the prayers. Thus, when dialysis is over, even if it is at the final moments of the second prayer (*'Asr*), meaning right before sunset; then he combines *Dhuhr* and *'Asr* at the delayed time (late joining). And if he starts dialysis before *Maghrib*, then he intends to delay *Maghrib* and combine it with *Isha'* even if it is right before *Fajr* enters.

It is not permissible to pray during dialysis because one is not in a state of purification. Also, the man was not facing the direction of the *Qiblah*; thus, he should delay his prayers. However, if the time for prayer enters before the start of dialysis, then he combines the prayers at the earlier time (advanced joining). He prays the later prayer (i.e., *'Asr* prayer) with the earlier prayer (i.e., the *Dhuhr* prayer) before he begins dialysis (advanced joining).

Shaykh Al-Fawzan (*Hafidhahullaah*)

Source: ShaykhFawzaan.com



2. Question: If a pregnancy is diagnosed and there are defects and deformities in the fetus during pregnancy, is it permissible to terminate the pregnancy before its completion?

Answer: It is not permissible, and it is a must to leave it, as Allaah may change that. Doctors may have many theories and Allaah makes their theories in vain. The newborn may be sound. Allaah tries His servants with both prosperity and adversity. So, it is not permissible to terminate a pregnancy because the doctor saw a deformity; it

must be left. Even if the parents find their newborn with a deformity, they should raise it with patience and hope for a great reward. They can also send it to care houses that the state allocates for that purpose. Who knows?

Things might change and what they see as deformities in the fifth or the sixth month might disappear and Allaah might heal it.

Source: [Majmoo' Al-Fataawa Ibn Baaz (Vol. 9, pg. 435)]

ANSWERS TO LAST ISSUES QUIZ

1. 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 **Fatimah bint Muhammad** (*Radia-Allaahu 'anha*)

2. 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 'Uthaimeen (*Rahimahullaah*) said: "Only three Companions narrated more *Ahadeeth* than her and they were Abu Hurairah, 'Abdullaah ibn 'Umar and Anas ibn Maalik (*Radia-Allaahu anhum*). She was **'Aishah bint Abu Bakr** (*Radia-Allaahu 'anha*).

3. 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 **Nusaybah bint Ka'ab** fighting beside me." (AL-Isabah 4/457) She was **Nusaybah bint Ka'ab** (also known as Umm Amarah) (*Radia-Allaahu 'anha*)

4. 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 **Asma' bint Abu Bakr** (*Radia-Allaahu 'anha*)

5. 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 **Rufaida Al-Aslamia** (*Radia-Allaahu 'anha*).

Pessimism Indicates MISTRUSTING ALLAHAH

Pessimism and believing in bad omens may cause affliction (as a penalty) for the person who believes therein, due to his bad thoughts and mistrust in Allaah (*Ta'ala*).

When a person hears or sees something that he dislikes and becomes pessimistic due to it, or allows it to determine his actions, he is guilty of *Tiyarah* (belief in bad omens).

And the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “*Tiyarah* (belief in omens) is *Shirk*, *Tiyarah* is *Shirk*, and there is none among us except (i.e., except that it comes to him) and Allaah removes it with *At-Tawakkul* (trust in Him).” [Abu Dawoud, At-Tirmidhi and Ahmad. It is a Saheeh Hadeeth]

Tiyarah cannot harm whosoever dislikes it and goes on his way, but the one who does not purify his trust and reliance on Allaah and follows the footsteps of Satan may be punished by falling into what he dislikes.

Whoever finds anything related to belief in omens in his heart, let him know and believe that nothing ever occurs except by Allaah's preordainment i.e., nothing will ever occur or be destined except what He (*Ta'ala*) has decreed for the slave.

Knowledge of the unseen matters is only with Allaah, the Mighty and Majestic.

