

Mindfulness,  
not Heedlessness  
during

# RAMADAN

and after it

AL-MUHAJIROON

Ramadan-Shawwal | 1445 A.H | 27-5



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

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





# WHY AL - MUHAJIROON?

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

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

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

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

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

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

[Surat Yusuf 12: 108]

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

## OUR DAWAH

Our *Dawah* is to return to the sublime Qur’an and the authentic *Sunnah* of the Prophet (ﷺ) and to comprehend them both according to the understanding and the way of the pious predecessors (*as-Salaf as-Saalih*), may Allaah (ﷻ) be pleased with them all. We aim to act in accordance with the saying of Allaah: **“O you who believed obey**

**Allaah and obey the Messenger (ﷺ) and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allaah and His Messenger (ﷺ) if you believe in Allaah and the Last Day. That is better and more suitable for final destination.”**

[Surat an-Nisa 4:59]

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## THE ATTRIBUTE OF

# Al-Jood الجود

## OF ALLAH

*(Generosity of Allah)*



Allaah is the Generous One, Who is perfect in His Generosity. He is “*Al-Jawaad* (the Generous) in His Essence, just like He is the Ever-Living in His Essence, the All-Knower in His Essence, the All-Hearing, and the All-Seeing in His Essence. His Majestic Generosity is from the requirement of His Essence (too).” [Tahdhib al-Madarij (p. 212)]

*Generosity is one of Allaah’s many Perfect Essential Attributes*

His Giving is not limited. He – may He be Glorified and Exalted – is the Most Generous of all the generous. He loves *Jood* (generosity) giving, and kindness.

All forms of generosity belong to Him, and the Most Beloved Generosity to Him is to be Generous towards His slaves, to increase His Blessings upon them, to immerse them in Favors and Goodness, to complete His Blessings upon them, and to multiply His Grace for them. His Generosity is abundant and boundless. He has bestowed magnificent gifts and blessings upon us, both evident and hidden.

*Allaah’s Generosity is Abundant (Vast) and Inexhaustible*

Ibn Al-Qayyim (*Rahimahullaah*) said: “The generosity of all creation in comparison to His Generosity is less than a speck in the mountains and sands of this world.” [Ighathat al-Lahfan (p. 544)]

If the generosity of all humans “were placed into one person, and all of creation also had that level of generosity, the proportion of all their generosity to His Generosity would be like the proportion of a drop (of water) to the ocean.” [Shifa’ al-’Alil (1/331)]

All the good in the upper and lower realms compared to His Generosity is less than a drop in the ocean of the world, which itself is also from His Generosity. Yet, He bestows as much as He wills, and His Generosity does not contradict His Wisdom. He places His Blessings in their (chosen) places; however, it may not be apparent to many people. Indeed, Allaah knows best where to place His Favors.

He Alone is the Absolute *Jawaad* (the Generous) – and no one other than Him – and the generosity of every generous one stems from His Generosity. His love for Generosity, Giving, *Ihsaan*, bestowing, and favoring is beyond what the creation can imagine or fathom. [Tahdhib al-Madarij (p. 211)]

“There is no limit to His Generosity and Kindness. He loves to be Generous to His servants, and from the greatest of His Generosity upon them is introducing His Noble Self to them with His Beautiful Names and Lofty Attributes.” [Majmu’ al-Fawa’id (p.250)]

His Generosity encompasses all beings, obedient and disobedient, strong and weak, grateful and ungrateful, those under authority, and those in authority. [Ma’arij al-Qabul (1/53)]

**From His *Jood* (Generosity)** is that His treasures never diminish despite His abundant Giving and Spending, nor does the immensity (vastness) of



His Giving diminish what is in His Right Hand. His Hand is “open for them with gifts and blessings. His Right Hand is full and does not exhaust due to giving and spending day and night. His Giving and Goodness are bestowed upon the righteous and the wicked.” [Shifa’ al-’Alil (2/521)]

His Giving flows continuously; He relieves distress, removes sorrow, enriches the poor, releases the captive, and strengthens the weak.

He answers the supplicant, provides for the needy, and responds to those in distress. He responds to those who ask Him and He also bestows blessings upon those who do not ask Him.

He grants healing to those who seek it. He does not withhold His goodness from the disobedient; rather His goodness is enjoyed by both the righteous and the sinful. From His *Jood* is that He first guides His *Awliyaa’* (believing close friends) to good deeds, then praises them for it, and then adds (affixes it) to them. It is from His Generosity that He rewards them for their good deeds with immediate and future rewards that cannot be described or even imagined by the slaves. He treats them kindly in all their affairs, bestows favors upon them, and repels punishment/evil from them, much of what they do not realize.

Glory be to Him to Whom belongs all the blessings bestowed upon His servants, for they are from Him. Blessed be He Who cannot be praised enough by anyone, but He is as He has praised Himself. Exalted be He, Who never deprives any of His servants of His Generosity, even for a blink of an eye; their existence and continuity depend solely on His Generosity. [Taysir al-Karim ar-Rahman (p. 305)]

Every “blessing that has reached His creation is from the overflowing oceans of His Generosity, Grace, and abundant Favors.” [Ma’arij al-Qabul (1/48)]. He is abundant in His Bestowing, Benevolence, and Generosity.

Just as He is *Al-Jawaad* (the Generous) by giving blessings, talents, and bounties, He is also Generous in His Forbearance with the sinners, covering the faults of those who disobey Him, showing patience towards those who oppose Him and His Messengers, and forgiving sins.

The servants disobey Him with great sins and with that what angers Him; yet He, the Most High, grants them blessings and wards off evil/punishment from them as if they never disobeyed Him. He heals them and provides for them as though they still show gratitude towards Him. [Al-Majmu’ah al-Kamilah (3/381)]

What greater generosity than the generosity of the One Who is confronted by His servant with sins, and yet He showers him with blessings, treats him with kindness, and covers him up (conceals him)?!

**From His Generosity** is that He shows Generosity to His servants with “Blessings even before they ask for it, and He gives to the ones who ask, and gives beyond their expectations.” [Iddat as-Sabirin (p. 339)]

Indeed, Allaah is Most Generous in Bestowing, Most Kind, and Most Abundant in Giving.

**From His Generosity** is what He has prepared for His *Awliyaa’* in the abode of the Hereafter, which no eye has ever seen, no ear has ever heard, and no human heart can even perceive. [Al-Majmu’ah al-Kamilah (3/247)]

He has prepared delicious meals and drinks for them, astonishing landscapes, beautiful spouses, magnificent palaces and chambers, hanging trees, wondrous fruits, melodious sounds, abundant blessings, joyous interactions among brethren, and their remembrance of what they did (and their state in the worldly life) in the gardens of Paradise. And above all and the greatest in significance, is the Pleasure of Allaah with them, the delight of their souls when they are close to Him, the satisfaction of their eyes in seeing Him, and the joy of their ears in listening to His Speech that makes them forget every pleasure and delight. And if it were not for steadfastness from Allaah for them, they would have flown away and died from joy and happiness. To Allaah belongs this blessing and how great is what the generous Lord has bestowed upon them, and what they have attained of all goodness and delight that cannot be described. [Taysir al-Karim ar-Rahman (p. 257)]

Al-Mughirah ibn Shu’bah (*Radia-Allaahu ‘anhu*) said that the Messenger of Allaah (*Salla-Allaahu ‘alayhi*



*wa sallam*) said: “Moosa [Moses (‘Alayhis-Salaam)] asked his Rabb, ‘Who amongst the inhabitants of Jannah will be the lowest in rank?’ He (Allaah) said: ‘It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah. It will be said to him: ‘Enter Jannah.’

*But he will say: ‘O my Rabb! How should I enter while the people have settled in their apartments and taken their shares?’ It will be said to him: ‘Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world?’ He will say: ‘I will be content, my Rabb.’*

*Allaah will say: ‘For you is that, and like that and like that and like that and like that.’ He will say at the fifth time: ‘I am well-pleased, my Rabb.’*

*Allaah will say: ‘It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in.’ He will say: ‘I am well-pleased, my Rabb.’*

*Moosa (‘Alayhis-Salaam) said: ‘Who will be of the highest rank in Jannah?’ Allaah said: ‘They are those whom I chose and I established their honor with My Own Hand. I attest with My Seal that they will be blessed with such bounties that no eye has seen, no ear has heard, and no human mind has perceived.’” and this is substantiated by the Book of Allaah, Exalted and Great: “**No person knows what delights of the eyes are kept hidden for them as a reward for their deeds.**” [Surat As-Sajdah (32:17)] [Reported by Muslim (189)]*

So glorified is He, Whose Generosity and Nobility are immense, and His Knowledge encompasses all of creation. [Zaad al-Ma’ad (3/74)]

**From His Generosity** is that He loves for His servants to have hope in Him and to seek from Him, and ask Him for His Blessings, for He is the True Generous King, the Most Generous of those who are asked, and the Most Abundant in His Giving. And what the Generous King loves most is to be hoped for, sought, and asked. In a *Hadeeth*, it is mentioned, “*Verily, whoever does not ask Allaah, He becomes angry with him.*” [Reported by At-Tirmidhi no. 3373, and declared Hasan by Al-Albaani in Saheeh Sunan At-Tirmidhi (2686)]

He who asks is hopeful and so he invokes, so whoever does not have hope in Allaah (and does

not invoke) He becomes angry with him. [Tahdhib al-Madarij (p.484)]

Allaah becomes displeased if the slave abandons asking Him; whereas the son of Adam becomes displeased when asked!

The most beloved and the best creation to Allaah is the one who asks Him the most. He loves those who are persistent in supplication; whenever a servant urges Him in supplication, Allaah loves him (more), draws him nearer, and responds to his supplication. [Haadi al-Arwah (p.124)]

**From His Generosity** is that when Allaah’s servant calls upon Him, He inevitably grants something; either by giving him what he asked for, or by averting from him a harm that is greater than what he asked for, or by storing it up for him until the Day of Resurrection, along with the reward of worship that comes with supplication.

Abu Sa’eed al-Khudri (*Radia-Allaahu ‘anhu*) narrated that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “*Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship, he will be given one of three things by Allaah: either his supplication is answered quickly, or it is stored up for him in the next world, or an evil equal to it is averted from him.*” Those who heard it said that they would then make many supplications. He (*Salla-Allaahu ‘alayhi wa sallam*) replied, “*Allaah has more to give.*” [Reported by Ahmad (3/18) and Al-Albaani said ‘Hasan Saheeh’ in Saheeh At-Targheeb wat-Tarheeb (1633)]

i.e., The favor of Allaah is greater; meaning, what He bestows from His Grace and the abundance of His Generosity is greater than what He gives you in response to your supplications.

This is the ultimate encouragement to supplicate, and the end goal is to attract the hearts of creatures towards hoping in Him, and for them to acquire and attain what is in His treasures.

So glorified is Allaah, the Great, the One with continuous generosity and bestowal. Thanks to You O Lord for these blessings – a gratitude which suits You, Your Praise cannot be enumerated, You are as You have praised Yourself. [Qatr al-Wali (p.224)]



**From His Generosity** is that Allaah is pleased with His servants worshipping Him with less than what He should be worshipped with, and what He deserves for His Self and His Favors. So there is absolutely no correlation between what they do and what He deserves. [Shifa' al-'Alil (1/359)]

**From His Generosity** is that He accepts the excuse of the slave when he apologizes to Him.

**From His Generosity** is that He has substantiated His Favors, His Generosity, and His Kindness by giving the servant rights over Him- per His promise. The promise of *Al-Kareem* (the Generous) is affirmative.

He has promised to reward His obedient servants, accept the repentance of those who repent, and answer the prayers of those who ask. These are the rights that Allaah, the Most High, has obliged Himself with - because of His Promise and Favor - and not because the servants have rights over Him. The truth is that Allaah has Rights over His servant, and the right of the slave upon Him, in reality, is only due to His Generosity and Kindness, and His Favor - it is only due to His Generosity and Kindness. [Tahdhib al-Madarij (p.689)]

Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: *"The Right of Allaah over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves upon Allaah is that He should not punish them if they do not associate anything with Him."* [Reported by Al-Bukhaari no. 2856, Muslim no. 30]

This is the Right which is obliged by His Complete Words and His Truthful Promise; it is not such that the servant himself deserves anything from Allaah like what a creation deserves from another creation. For indeed, Allaah is the One Who has bestowed every good upon His servants, and their right - due to His Promise - is that He does not punish them. Someone said it well:

ما للعبادِ عَلَيْهِ حَقٌّ وَاجِبٌ  
كَلَّا وَلَا سَعْيٍ لَدَيْهِ ضَائِعٌ  
إِنْ عُدُّبُوا فَبَعْدَلِهِ أَوْ نَعَمُوا  
فَبِفَضْلِهِ وَهُوَ الْكَرِيمُ الْوَاسِعُ

"The slaves have no obligatory right upon Him,  
No effort of theirs is lost in vain.

If they are punished, it is by His justice.

And if they are blessed, it is by His generosity,  
for He is the Generous, the All-Encompassing."  
[Sharh At-Tahawiyyah (2/1/295-296)]

**From His Generosity** is that when a slave falls ill or travels, the good deeds that he used to perform during his health and residence (i.e. not traveling) are written for him (during his sickness and travel). Abu Musa Al-Ash'ari (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: *"When a slave of Allaah falls ill or travels, he is credited with the good works he used to do when he was healthy or at home."* [Reported by Al-Bukhaari no. 2996]

Shaddad Ibn Aus (*Radia-Allaahu 'anhu*) narrated that he heard the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) say: **"Allaah says: 'When I afflict a believing slave of Mine, and he praises Me for the affliction that I have brought upon him, he will emerge from that affliction as sinless as he was on the day his mother gave birth to him.'** And Allaah says: **'I have tested My servant and afflicted him, so record for him the reward like you used to when he was healthy.'**" [Reported by Ahmad (4/123) and declared as Hasan by Al-Albaani in Saheeh Al-Jamie' (4300)]

Isn't this one of the greatest manifestations of Jood (generosity)?!

Yes no doubt, for, He is the Kind *Jawaad* (Generous) Bestower, whose blessings are constantly increasing.

And what has been concealed from the creation of His Generosity is greater and more immense than what they know. Rather, there is no comparison between what they know of His Generosity and what they do not know (because what they know is so little in comparison to what they are unaware of).

Glorified be the One Who has showered His Generosity upon all of His creation, provided them with good things, and bestowed blessings, gifts, and favors upon them that cannot be counted. Indeed, Allaah is the Most Generous and Most Benevolent. Blessed be Allaah "the Kind, the Generous, Who bestowed upon his servants both apparent and

hidden blessings.” [Taysir al-Karim ar-Rahman (p.1181)]

Ibn Al-Qayyim (*Rahimahullaah*) said: “He is the Most Generous, Whose Generosity encompasses all aspects, bestowing his Grace and Kindness on all, without exception. And He is the Generous One Who does not disappoint those who ask of Him, even if they are from the community of disbelievers.” [AL-Kafiyah al-Shafiyah (p.210)]

### *The Impact of Believing in the Attribute of Al-Jood (Generosity)*

When a believer realizes Allaah’s *Jood* (Generosity) and abundance of blessings, he becomes mindful of opportunities of His Favors and Mercy because He is the Most Generous of the generous and the Most Kind of the kind. He loves benevolence, generosity, kindness, and doing good.

This is because all blessings are in His Hands, and all goodness comes from Him. [Manhaj Al-Imam Ibn Al-Qayyim fi Sharh Asma’ Allaahu al-Husna (p.461)]

A believer should be generous to a slave of Allaah with what Allaah has generously bestowed upon him because Allaah has guaranteed more generosity for those who are generous, and destruction for the miser.

Talhah ibn ‘Ubaidullaah (*Radia-Allaahu ‘anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “*Verily, Allaah is Jawaad (Generous) and He Loves Generosity And He Loves high morals, and He Hates lowly manners.*” [Reported by Al-Bayhaqi in *Shu’ab Al-Iman* (10840) and authenticated by Al-Albaanin in *Saheeh Al-Jamie’* (1744)]

#### Source:

Al-Asma’ ul-Husnat was-Sifaat Al-Ulaa by ‘Abdul-Haadi ibn Hasan Wahbi

1

What are the different names of the Night prayer?

2

The best prayer after the prescribed *Fardh* prayer is \_\_\_\_\_.

3

What are the gates of goodness according to the *Hadeeth* narrated by Mu’adh ibn Jabal (*Radia-Allaahu ‘anhu*)?

5

What does *Naashi’ah* mean, as in Surat Al-Muzzammil (73:6)?

4

For whom are the lofty rooms in Paradise whose outside can be seen from inside and its inside from the outside?



# Mindfulness, not Heedlessness during



# RAMADAN

and after it

## Introduction

A believer should remain mindful during every season of worship. This concept is rooted in the saying of the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah said: “He who observes fasting during the month of Ramadan with *Eeman* (faith) and *Ihtisaab* (seeking reward from Allaah) will have his past sins forgiven.” [Reported by Al-Bukhaari no. 38]

In this *Hadeeth*, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not link forgiveness to mere fasting and *Qiyaam* (prayer at night) alone. Rather, he (*Salla-Allaahu 'alayhi wa sallam*) has linked forgiveness to *Siyaam* (fasting) that is accompanied with *Eeman* and *Ihtisaab* – forgiveness is based on these.

“accompanied with *Eeman*” means to remember for whom you are performing a deed at the time of performing that deed i.e., you believe in Allaah, and you seek His Pleasure.

“accompanied with *Ihtisaab*” refers to remembering what you expect in terms of rewards (for the deed you are performing).

(You should remember these two aspects all the time;) the more you remember these two, the more forgiveness you will achieve. Why is it so?

Will everyone who fasts and prays be forgiven? Or is it that someone who fasts and prays along with *Eeman* and *Ihtisaab* is forgiven? Surely, forgiveness and rewards are per the proportion of *Eeman* (faith) and *Ihtisaab* (to seek Allaah’s reward) in one’s heart – hence, one needs to stay mindful, and not be heedless of the purpose of the *Siyaam* and *Qiyaam*.

This requires one to know a few relevant concepts such as: ‘*Dhikr*’ (Mindfulness) and ‘*Ghaflah*’ (Heedlessness). These are opposites, and once the meaning of ‘*Ghaflah*’ is understood, the meaning of ‘*Dhikr*’ will become clear.

## Who is Al-Ghaafil (the Heedless)?

*Al-Ghaafil* is like an absent-minded person. ‘*Ghaflah*’ is a state wherein a person forgets the purpose of his actions. He may continue to fast, but he forgets the purpose behind it; (he does not remember) what he wants from his *Siyaam*.

Heedlessness does not necessarily mean that a person stops performing an act. He may still fast and pray but does so in a state of heedlessness; heedless of its purpose, inattentive to what he seeks to achieve by his deeds, unaware of the consequent rewards that await him, unconscious of *Ihtisaab*, and unmindful of the Day of Judgment.

On the contrary, does he who practice “*Ihtisaab*” and is “*Dhaakir*” (mindful) remember why he is fasting? For whom is he praying? What does he want from it? Does he think about the Day of Judgment and the consequences of his actions? – All of this comes under ‘*Dhikr*’.

Important concepts that one should always remember:

**First:** Remembering the Blessings of Allaah Bestowed upon You

Allaah (*Ta’ala*) orders us in Surat Al-A’raaf (7:69):

فَاذْكُرُواْ ءَالَآءَ اللّٰهِ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٦٩﴾

**“So remember the graces (bestowed upon you) from Allaah so that you may be successful.”**

**‘Remember the blessings from Allaah’.** This makes us think about the first blessing, which is Islam – i.e., whoever enters this blessed month of *Ramadan* should begin by reminding himself that Allaah initiated this blessing of Islam as a gift for him without asking for it.

Allaah bestowed Islam upon you without you seeking it, and He (*Ta’ala*) made *Eeman* beloved to you. He adorned it in your heart, and He made

you dislike *Kufr*, disbelief, and disobedience – and this is why you are entering this month or living this life as a Muslim.

This is one of the most important matters one should always remember and never forget; that it is Allaah, the Most Generous Who gives the gain (or achievement) before asking Him, Who blesses one to be a Muslim.

When He gives one Islam, He has indeed bestowed His Favor upon him.

Therefore, one must remember this blessing and express gratitude by:

1. Continuously praising Allaah for initiating the Favor.
2. Praising Allaah for choosing him from among His creation for this Favor.
3. Increasing efforts to understand the perfection of Allaah's Attributes.

One should be heedful of Allaah's blessing of guiding him to Islam, making *Eeman* beloved to him, and adorning it in his heart – for, if all of creation were to exert themselves to open up their hearts or the hearts of others, and instill righteousness (or steadfastness) – even if they combined all their efforts – these hearts are (ultimately) between two fingers of the Most Merciful; He turns them as He Will.

If Allaah has turned one's heart towards the love of obedience, then he should always be mindful of this – and of course, this should also make him aware that every act of obedience that he has ever performed came solely from Allaah's Guidance, and no one else caused it.

So, guidance is the first thing we remind ourselves of, and it is essential not to be heedless of it. We need to stay mindful throughout our lives that Allaah, the Most Generous, initiated His Grace upon us even before we asked for it. That's to say, none of us asked, 'O Lord, make me a Muslim.' This speech is directed at the residents of Muslim lands; Allaah initiated this favor upon them. Think about others who had to begin searching for the truth and had to put in the effort until they were guided, while for the Muslim, Allaah, the Almighty cut short the path and facilitated goodness for him. This is a great favor that requires one to increase his *Dhikr* (remembrance), *Shukr* (gratitude), and praise for the Lord of the worlds.

The second lesson derived from the verse is His saying, **"so that you may be successful."** So, he who seeks success should always remain mindful and never be heedless of Allaah's blessings.

If heedlessness starts to creep in, one may begin to feel that it is natural to be a Muslim, natural to be a believer! As a result, he will not make any effort to protect his *Eeman* or be keen to increase the causes of *Eeman*.

## *Comparison of a Dhaakir to a Ghaafil*

What does the *Dhaakir* remember but the *Ghaafil* become heedless of?

It is the blessing of Islam; that it is Allaah Who initiated the blessing of Islam. (And because of his remembering this blessing), a *Dhaakir* is grateful in his actions and deeds.

Although gratitude is an extensive matter, it is important to focus on the state of the *Dhaakir* (mindful) and the *Ghaafil* (heedless) concerning the blessing of Islam.

The *Dhaakir*, because he is mindful of Allaah's blessing of Islam, seeks to increase his *Eeman*. Every day of his life, he seeks to grow his *Eeman* in "Who is your *Rabb*?" He learns about Allaah from His Book, and he learns about Who Allaah is from his life experiences. He reflects, gains certainty, and seeks conviction for himself.

He thinks about "What is your *Deen* (Religion)?" So, every day, the *Dhaakir* increases his knowledge of the *Deen* which leads him to increased compliance (to the *Deen*) in actions of the heart and actions of the limbs.

Each day he increases his knowledge about "Who the Noble Prophet is." This is how a human being is; when he is mindful of the blessing of *Eeman*, he seeks to increase it.

The *Ghaafil* is negligent of the blessing of *Eeman*. He assumes that due to his upbringing in a Muslim land and his being identified as a Muslim on his identity card, he will exit this world and enter the gardens of bliss.

What will happen to (the heedless) people who live in Muslim lands amongst the Muslims when they come on the Day of Judgment? A barrier with a door will be placed between them and the believers. Only the people of *Eeman* (faith) will pass through this door while the hypocrites



will be left behind the door. The hypocrites will call out to the believers, “Were we not with you? Did we not sit in your gatherings and make *Dhikr* like your *Dhikr*, and pray like your prayers?” The people of *Eeman* will respond, **“Yes! But you led yourselves into temptations, you looked forward to our destruction; you doubted (in *Eeman*); and you were deceived by false desires till the Command of Allaah came to pass. And the chief deceiver (*Shaytaan*) deceived you with respect of Allaah.”** [Surat Al-Hadeed (57:14)]

**“you were deceived by false desires”**

– i.e., idle talk.

**“till the Command of Allaah came to pass.”**

– i.e., you were neglectful until death came unto you (i.e. the heedless)

**“the chief deceiver deceived you.”**

– Who did this? The *Shaytaan*.

Allaah gave an example of this group at the beginning of Surat Al-Baqarah when He set forth a parable where He categorized the people. He (*Ta'ala*) said:

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ  
مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا  
يُبْصِرُونَ ﴿١٧﴾

**“Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allaah took away their light and left them in darkness. (So) they could not see.”** [Surat Al-Baqarah (2:17)]

(When the fire was lit), the fire brought *Nur* (light)

– i.e., *Eeman* is this light. He saw everything as it truly was, he saw the world and its reality, he saw what the future held for him, and he thought that what he had seen once, twice, or even ten times – i.e., what he has sensed of the taste of reality and *Eeman* – he thought this attribute will stay with him permanently – so he left the fire without fueling it. Then Allaah extinguished his *Nur* (light).

This means that he believed that this *Eeman* would remain perpetually without interruption! But the reality is that a *Ghaafil* neglects his *Eeman* and does not examine it. He does not know whether

it is increasing or decreasing, he does not know the sources of faith and does not know whether he is weak in his faith or strong in it. According to him, *Eeman* is simply a statement; his *Eeman* is neither on his tongue nor in his thoughts. This *Ghaafil* thinks that he is sharing the apparent rituals of the believers and hypocrites. He prays with the congregation, fasts with those who fast, and breaks his fast with them when the call of *Maghrib* is pronounced. The worshippers pray and he prays alongside them but what is the difference between the two?

“accompanied with *Eeman* and *Ihtisaab*” – This is the difference between the two. This is the crux of the matter: the problem is that the *Ghaafil* believes that because he is called a Muslim, he will remain Muslim regardless of weakness in his *Eeman* or his *Eeman* being deficient – it is all the same for him!

But (in reality), with regards to matters of *Eeman*, people are at different levels – like the levels in between heaven and earth – per their weakness or strength of *Eeman*. However, after extreme weakness, hypocrisy takes place. Therefore, when Allaah described them (the hypocrites) in Surat Al-Munafiqun, He said about them:

ءَامَنُوا ثُمَّ كَفَرُوا

**“They believed, and then abandoned faith.”**  
[Surat Al-Munafiqun (63:3)]

– they were believers, then they disbelieved.  
In Surat An-Nisaa’ (4:137), Allaah (*Ta'ala*) says:

إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا

**“Those who believed, then disbelieved, then believed (again), and (again) disbelieved.”**

They increased (in *Eeman*) and then left themselves heedless until they fell into doubt about the Religion. Moments of doubt passed over them, but they closed their eyes to it, continuing to accompany the Muslims in their actions, and they thought that only those in the lands of disbelief were considered disbelievers. They did not realize that heedlessness from *Eeman* could become a cause of its removal. One of the things that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) used to ask for in his *Du’aa* was an ‘increase in *Eeman*.’

Accordingly, among the signs to know is who is a *Dhaakir* and who is a *Ghaafil*:

The sign of a *Dhaakir* is that he seeks an increase in *Eeman* for himself.

The sign of a *Ghaafil* is that he is neglectful of seeking an increase in *Eeman*.

The *Ahlu-Sunnah wal-Jama'ah* believe that *Eeman* increases with acts of obedience and decreases with acts of disobedience.

One may commit acts of disobedience and still believe that his *Eeman* is intact – but this is one of the great deceptions of *Shaytaan*. That's why it is told to the hypocrites, **"You were deceived by false desires, till the Command of Allaah came to pass. And the chief deceiver (*Shaytaan*) deceived you."**

The *Dhaakir* knows that this blessing requires seeking an increase, while the *Ghaafil* neither feels so nor does he think about it or speak about it.

He talks about the increase of everything in the world but does not talk about an increase in *Eeman*.

So, how does one seek to increase in his *Eeman*? This is because a characteristic of a *Dhaakir* is his seeking an increase (in *Eeman*).

An increase in *Eeman* comes through acts of obedience, and it begins with an increase in knowledge about Allaah through His Words and the words of His Messenger (*Salla-Allaahu 'alayhi wa sallam*).

## Means of Increasing Eeman (Faith)

**i)** The **first** way/cause to increase in *Eeman* is to know Allaah from His Book and the *Sunnah* of His Messenger (*Salla-Allaahu 'alayhi wa sallam*).

This is the most important cause of increasing *Eeman* absolutely. When someone reads the Qur'an, his goal should be to know who Allaah is, how He deals with His *Awliyaa'* (believing close friends), how He deals with His enemies, how close He is, how responsive He is. For example, in Surat AL-Qasas, Allaah (*Ta'ala*) addresses the mother of Moses:

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي  
إِنَّا رَأَوُوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾

**"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."** [Surat AL-Qasas (28:7)]

And in (28:13), Allaah (*Ta'ala*) says:

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ  
وَلَنَعْلَمَ أَنْتَ وَعَدَّ اللَّهُ حَقًّا وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿١٣﴾

**"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."**

So when one reads these verses, he says, 'I bear witness that Allaah's Promise is true and He will never break His Promise. He did not fail Umm Musa and he will not breach His Promise until the establishment of the Day of Judgment, and everything that Allaah has promised is true.'

When one reads about Allaah's Promises, like how Allaah is with the patient and that He loves the pious. These promises surely find a place in one's heart, and one will know that if one is patient, Allaah is with him, and if he is pious, Allaah will provide a way out of every difficulty for him.

This should be the way of reading the Qur'an, to understand Who the Lord of the worlds is and how close He is - Glorified and Exalted be He.

Note:

If we are blessed with time to read the Qur'an in *Ramadan*, we should focus on knowing Allaah and not become distracted. Do not rush through your recitations, unsure of whether you should read quickly or take your time. You should spend as much time as possible with the Qur'an. Every time you recite a portion or make *Dhikr*, ask yourself, "What have I learned about Allaah (from this)?" This is what is required, not that you preoccupy yourself with concerns about "How many times should I complete it?"



This, however, does not mean to abandon completing the Qur'an during *Ramadan*; rather it means increasing the time devoted to reading the Qur'an without haste. The Qur'an is not poetry; it is the Word of Allaah which was revealed upon the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*). We are certain that whosoever recites it rightly will increase in *Eeman*. However, one's *Eeman* increases when his knowledge of Allaah increases through his understanding of the Words of Allaah. And this is the characteristic of the *Dhaakir*, who remembers the blessing of Islam.

**ii)** The **second** way/cause to increase in *Eeman* is by enthusiasm in worship with one's heart and not being lethargic.

One of the factors that leads to an increase in *Eeman* is the eagerness to obey Allaah with a present heart and to increase one's involvement/dedication of the heart in acts of worship such as when offering obligatory prayers. From day one (of *Ramadan*), one should be aware that he needs to start gathering his heart.

Make an effort to worship Allaah as you always have, pray the same prayers, and perform the same acts of worship, but with a present (attentive) heart because a lost (distracted) heart has no value in what it does, whether it is giving charity, praying, or any form of obedience.

**iii)** The **third** way/cause to increase in *Eeman* is to do good to others for the Sake of Allaah, not for one's ego.

Many people are concerned about their image in front of others and how they appear to people. So, a person does good for this one, and he talks well to that one, and he gives to this one – (but throughout,) his main concern is his image, and not that Allaah will look at him and be pleased.

As a result, if he does good to people but that good does not earn him status or gratitude from people, he might retreat and regret his actions.

But the one who does good to the creation to please the Lord also accepts the test of doing good to others. He says, "I did good for Allaah's Sake."

So, if you do good for Allaah's Sake, then be patient, and be prepared for a test. The test may involve that the person you've been kind to will treat you poorly and will not thank you. It is in this process that you'll come to know whether you are sincere or insincere.

**Second:** The Blessing of Witnessing the Month of *Ramadan* Allaah (*Ta'ala*) says in His Book about the blessing of witnessing the month:

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

**"So whoever of you sights (the crescent on the first night of) the month (of *Ramadan* i.e., is present at his home), he must observe fasting that month..."** [Surat Al-Baqarah (2:185)]

This is a great blessing that is not understood except by those who have lost someone before the month's arrival due to death or health issues or due to lack of the ability (to fast), or even worse, loss of *Eeman* – and this type of loss should not be underestimated. Someone could be walking along the right path and be struck by an ailment that affects his heart i.e., doubt or something evil may occur in his heart, much like the whispers of *Shaytaan* that settle in the hearts of people. As a result, his heart may turn away from *Eeman* leading to a different state. We ask Allaah, the Turner of Hearts, to keep our hearts, the hearts of our descendants, and all Muslims steadfast on the *Deen*. *Allaahumma Ameen!*

To witness the month means that a person truly experiences the month while he is sound in his heart and physical body. This is a great blessing that should not be overlooked. Whenever you fast, do not complain, "I feel hungry"; "I feel thirsty"; or even complain that your feet hurt or that staying awake at night is tiring. These statements are only uttered by those who have disregarded and are heedless of the blessing of witnessing the month.

He who witnesses the month being healthy in both his heart and body knows that Allaah has granted him a healthy body to journey to Him in the various seasons.

The month of *Ramadan* has arrived as a season, and one should rejoice for having a healthy body because his soul which resides in his body will progress towards Allaah (during this month) covering a spiritual distance towards Him through prayers and fasting.

If the body is healthy, Allaah has made it healthy and preserved it, and the limbs allow one to offer prostration and prayer. This is, by Allaah's Grace, a blessing for which He should be thanked, and one should be mindful of.

Moreover, if a sound heart has been granted a sound *Aqeedah*, then one has been granted an increase in Faith that helps one to contemplate those magnificent nights, i.e. how one's prayers in this darkness will be a source of light in his grave, how one's fasting will intercede for one when he meets Allaah, and how one will be under the shade of his *Sadaqah* (charity). This contemplation is *Ihtisaab*, and these thoughts don't come except with *Eeman*.

The *Dhaakir* of this blessing of witnessing the month remembers that he has a sound body and heart untouched by physical ailments or spiritual deviations. He has entered the month of *Ramadan* as a lover, eager for this blessed month. He is bound to express *Shukr* (gratitude) to Allaah for this blessing. He, whom Allaah provides a long life, health, and a sound heart and he enters this month has indeed been granted a great blessing.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that two men from Bali accepted Islam with the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*). One of them was martyred, and the other lived for another year after him. Talhah ibn 'Ubayd-Allaah said: "I saw the one who lived an extra year enter Paradise before the martyr. I was amazed at that. In the morning, I mentioned it to the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and he remarked: 'Did he not fast Ramadan after him and pray six thousand Rak'ahs and such-and-such Rak'ahs of the Sunnah prayer?'" [Reported by Ahmad and authenticated by Al-Albaani who graded it Hasan Saheeh]

Two individuals had embraced Islam together; one of them passed away as a martyr while the other one survived him by a year, and he did not die as a martyr. A third companion was amazed when he dreamt that the one who lived for an extra year entered Paradise before the martyr. (He was surprised) because he knew the significance of martyrdom. So when this third companion approached the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and described his dream, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) remarked: "Did he not live for such and such years, pray such and such number of prayers, and fast during Ramadan?"

The point is that the extra year that the latter survived with good health, during which time he fasted and prayed, contributed to him surpassing the martyr. The key lesson here is not to be surprised by this outcome. The key lesson here is to understand that a long life when coupled with physical health and a sound heart is a blessing

from Allaah; each day provides one with an opportunity for obedience, repentance, forgiveness of sins, and an increase in ranks – and his glorification and remembrance remain even after he dies. This is how one stays mindful of the blessing of the month of *Ramadan*.

The *Dhaakir* remembers the blessing of witnessing the month, so he will be praising Allaah for increasing his lifespan, and he enters the month genuinely happy/joyful with the Blessing of Allaah.

On the other hand, he who is heedless of this blessing continues to count the days thinking about what he will do on the day of *Eid*, what his state will be like after the gathering on that day, what he will wear, etc.

Therefore, the significance of those who remember the blessing of witnessing the month rejoice with the Blessing of Allaah. Allaah (*Ta'ala*) says in Surat Yunus (10:58):

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

**"Say, 'In the Bounty of Allaah, and in His Mercy (i.e. Islam and the Qur'an); - therein let them rejoice.' That is better than what (the wealth) they amass."**

What is the meaning of being Happy or Joyful?

Being happy means to feel that Allaah has blessed and bestowed something upon a person, and his heart expands because he can see that Allaah has blessed him. So the *Dhaakir* of this blessing of *Ramadan* remains joyful to welcome the month and he looks forward to it, as indicated in the *Hadeeth* when the Prophet (*Salla-Allaahu 'alayhi wa sallam*) gave glad tidings to the *Sahabah* upon the beginning of the month.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated: "The Messenger of Allaah said: 'There has come to you Ramadan, a blessed month, in which Allaah, the Mighty and Sublime, enjoined on you to fast. In it, the gates of heavens are opened, and the gates of Hell are closed, and every devil is chained up. In it Allaah has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.'" [Reported by An-Nasaa'i no. 2106, and authenticated by Al-Albaani]



The *Ghaafil* is heedless of this and does not think about the month nor fear its days; he thinks of getting through these days and is preoccupied with planning what he will do after the month!

### **Third:** The Blessing of having the Ability to Fast

A person should remember and appreciate this blessing in his daily interactions which includes remembering those who are ill, those whom Allaah has granted life but whose bodies are too weak to engage in this act of worship, the fasting people who cannot even move their tongues during their fast. They are missing the enjoyment of this month. In many diseases that afflict people, a patient may manage to refrain from eating, but he loses his strength entirely until he places a date in his mouth to regain his strength. Thus, he spends the entire day without the ability to perform any act of worship.

The one who remembers this blessing i.e., that Allaah has enabled him to make the most of his days of *Ramadan* by spending them in *Dhikr* (remembrance), *Shukr* (gratitude) and good deeds does not spend the day sleeping or the night awake, not even for *Qiyam*. This is because there are obligations to be fulfilled during the days of *Ramadan*; the priorities do not change the *Qiyam al-Layl* to be offered during *Ramadan*.

*Qiyam al-Layl* is *Nafl* (supererogatory) and brings one closer (to Allaah) but what about the *Fardh* (obligatory)? Fasting is an obligation during the daytime, and this means that a person will be closer by obeying Allaah during the day. So, if Allaah has enabled one with health and strengthened him to fast *Ramadan*, let him not forget what Allaah has blessed him with during the daytime in *Ramadan*; the ability to engage in acts of worship during the day. Let him not allow laziness to creep into his mind; instead, he should remember that the Most Gracious has bestowed him with the strength to spend the days in obedience. One should not assume that Qur'anic recitation is only for the night or think that the acts of worship are only reserved for the night.

- Let one recite the Qur'an while he is fasting
- Make *Dhikr* while he is fasting
- Engage in as many acts of worship as one can while he is fasting.

However, the *Ghaafil* is the sleeping one, who thinks that one of the perks of fasting is to sleep, although he is in good health.

So, the day of *Ramadan* is for *Dhikr* and *Shukr* along with fasting and obedience to Allaah, for *Duha* prayer, for Qur'anic recitation, for knowledge, and increasing *Eeman*. The longer one fasts, the greater his reward is. The blessing will come from planning the day. Long days of fasting means there is plenty of time for reciting the Qur'an, offering voluntary prayers, engaging in other activities like household work, etc.

The ability to fast is a blessing, and there are some key points to consider.

The first thing for the fasting person to consider is that the daytime in *Ramadan* is an opportunity.

As long as you have been blessed with health and the ability to fast, you should express your joy to Allaah for it, enjoy it, and make it a means of drawing closer to Him. When the time of fast draws near, remember that it is a blessing that your body is deprived of food and drink - allowing your soul to elevate. This will occur only if you are mindful of the blessing of fasting. However, if you are heedless your days of *Ramadan* will become a time for sleep.

The second point to consider is that the fasting person should feel the blessing of fasting and remain mindful that Allaah has freed his soul from the captivity of the body because the body has needs; it needs to eat, it needs to drink, and when it's done with eating and drinking, it needs to relieve itself - and when it's done with that - the cycle of eating and drinking will repeat throughout the day! Therefore, these desires should be suppressed for the soul to elevate and liberate from the needs of the body and achieve the purpose (of fasting). Therefore, we should not make the mistake of indulging our bodies in sleep while abstaining from food and drink. Rather, we should engage in more acts of worship for the soul to ascend higher.

As for the heedless, he is in one of two states: either he sleeps, or he is in a state of revenge for his hunger during fasting hours. Instead of his soul elevating, it is suppressed, and he is occupied with thoughts of what he will eat or do after *Maghrib* (i.e. after breaking fast). Unfortunately, he spends the day preoccupied with these thoughts, and in the evening, he is back in the prison of food and drink. This *Ghaafil* does not ask himself, "Why are you fasting?" The blessing of fasting is meant to alleviate one's suffering and to have mercy on him by liberating him from the imprisonment of the body's demands. If people change their

policies and routines during *Ramadan*, they will remain imprisoned – and in a worse prison; when they spend all day indulging in their desires, and then seek revenge (for their hunger) at night, they end up losing the essence of fasting.

**Fourth:** The Blessing of being close to and having access to mosques

The blessing of having easy access to mosques to hear the call to prayer and attend *Salaat* in addition to the convenience of reaching *al-Haram* (in Makkah) and performing *Umrah* is a Favor from Allaah that He bestows upon whomever He wills. If one realizes what it's like to be a Muslim in a foreign land, where its people do not pray, nor hear the *Adhaan*, one will then truly appreciate the blessings of living in a Muslim country. Allaah has made it easy for those Muslims who live in Muslim lands to hear the Qur'an and witness people gathering in congregations for acts of worship from the *Fajr* prayer to the *Taraweeh* prayer, wherever they go.

All of this is remembered by the *Dhaakir*. He says, 'Allaah has blessed me with a land where His remembrance is abundant. My soul delights in hearing the voices of the worshippers, in hearing the Qur'an being recited everywhere, and in witnessing the congregants going and returning from the mosque. He finds love for the sake of Allaah in this blessing, the beauty of this blessing is seeing people going to the mosque even though one doesn't know them, or know their appearances, their colors, their races, or anything else. But what connects the Muslim to them is their dedication to obey Allaah, and their heading toward His obedience, seeing the young ones gather for *Iftar* and seeing them rush to serve the fasting people, seeing them rush for ablution and prayer, and seeing them in worship. All this opens one's heart and love supporting the *Deen* (Religion). Know that one of the significant signs of hypocrisy is having an aversion to the manifestations of the *Deen* (Religion), feeling constriction and aversion to the signs (aspects) of the *Muttaqeen* (those who fear Allaah) and the believers.

On the other hand, the characteristic of the believers is pleasure with the outward manifestations of the *Deen* (Religion) and love for them. The believers know that it is all by the immense Grace of Allaah that they are not among strangers. There may come a time when people say, "We used to hear our fathers saying, "Allaah, Allaah," meaning they do not even

remember, "There is no deity but Allaah (*Laa ilaha illa Allaah*)" anymore, they only remember, "Allaah, Allaah." – this means that seeing people going to the mosques, listening to the Qur'an and caring for the Book of Allaah and seeing the outward manifestations of *Eeman* should result in joy in the heart. Remember that these believers are dear to you because they are believers. There is no bond between you and them other than *Eeman*.

As for the *Ghaafil*, often in such situations, he is preoccupied only with his desires and inclinations. For instance, they want to sleep during the time of *Taraweeh* prayers, and there's a mosque nearby where the Qur'an is being recited, which they find bothersome. They might be annoyed by the cars of the *Musalleen* (those who pray in the mosque) parked in front of their home. So they dislike them for the sake of the worldly life.

What's correct is that they should have rejoiced in them because they are believers. They shouldn't be heedless of the blessing of establishing and practicing the *Deen*. This is a blessing that is not realized/appreciated except by those who fast alone in a foreign land, barely finding another person to pray *Taraweeh* with!

Surely this must have an impact on people's hearts when they find themselves as the only worshippers! Laziness is bound to occur in their souls. It should remind one of the Blessings of Allaah when he attends these mosques and hears these blessed sounds, and in this case, because these blessings energize the person to obey Allaah.

Also being near *al-Haram* is a great blessing that Allaah should be thanked for. Allaah (*Ta'ala*) says in Surat Al-Ma'idah (5:97):

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ ❁

**"Allaah has made the *Ka'bah*, the Sacred House, an asylum of security and *Hajj* and *Umrah* (pilgrimage) for mankind."**

People continue to perform acts of worship around the *Ka'bah* including *Tawaaf* and *Salaat* all year round. If people were to abandon these acts, it would be the start of the removal of this blessing because Allaah has made *al-Bayt al-Haram* (the sacred House) a place for people to visit, and the *Dunya* (this world) will remain as long as the *Ka'bah* remains. The world will perish if people



abandon the *Ka'bah*. This needs deep reflection – how millions of Muslims gather around the *Ka'bah*, and it continues to be a gathering point for humanity. Even though one may not always be able to reach it, one knows that it is a Blessing of Allaah that people continue to come to this place.

Conversely, the heedless people say, 'It is too crowded and boring.' When they go there, one finds them pushing others away, not realizing the blessing of having these places so close. All of this is the work of the *Ghaafileen* (heedless people), who are at risk of being close to hypocrisy because the believers find joy in the manifestations of *Eeman*, especially when their actions resemble the acts of the noble Prophet.

When a group comes to the House of Allaah, they tread on the location where the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and all the prophets circumambulated. This group passes by *Maqaam Ibrahim*, witnessing the footprints of Ibrahim (*Alayhis-Salaam*) when he was building this ancient House. All these manifestations of *Eeman* make a person more certain that he is not alone, rather he is among those people who persist in righteousness.

In any case, people are not treating this great blessing as it should be. As for discussing what happens in *al-Haram*, it can be heartbreaking, either because of what is witnessed of some people's heart diseases i.e., displaying their arrogance and lack of manners, or because of their lack of care for this blessing.

Performing *'Umrah* during *Ramadan* – as is authentically known from *Hadeeth* and authentic sayings – is like performing *Hajj* with the Prophet (*Salla-Allaahu 'alayhi wa sallam*). So, if one is able to offer *'Umrah*, then he should stay mindful that this is a Blessing of Allaah – and whoever cannot perform the *'Umrah*, then his yearning will lead him to attain the rewards of it (for his intention) because the Lord of the worlds bestows upon His creations great gates (of rewards) if the slave is sincere and truthful in his longing of those righteous deeds. This is a great opportunity to wish for righteous acts which will result in rewards for those acts being recorded for the slave. Praise be to Allaah, the Lord of the Worlds.

Accordingly, the believer should remain mindful of the blessing of hearing the *Salaat* and the blessing of ease of access to mosques, and more so, the blessing of easy access to *al-Haram*. One should remain mindful that Allaah has blessed

him to live in a time when the *Deen* (Religion) is not yet abandoned, but rather at a time when the *Deen* and even the *Sunnah* is established by the Grace of Allaah. And this is indeed a great favor, as the *Salaf* used to say, "We do not know which of these two blessings to be more thankful for i.e., that Allaah has guided us to Islam or that He has kept us safe from desires."

All Praise be to Allaah, the Lord of the worlds that people are maintaining the *Sunnah* and are acting in accordance with it.

## *Ghaflah (Negligence and Heedlessness) of Seeking Help for Worship*

A person, who has been blessed by Allaah with (the ability to) perform acts of worship, prayer, fasting, and devotion may mistakenly think that his ability to perform these acts is entirely due to his own effort. It is essential to not forget that it is Allaah Who blesses His creations, granting them even before they ask, gracing them with the strength for obedience before they even ask – especially when entering this blessed month.

One should never forget that one's ability and strength are weak to take benefit of this great opportunity. In this month, doors of rewards are opened as many as one's breath. The rewards in this month are different from rewards during other times; they are multiplied in *Ramadan* – and one wants to seize this opportunity day and night – but is this in one's capacity?

The answer is no, it is not within one's capabilities or power. Usually what happens is that people enter the month with enthusiasm, but the enthusiasm wanes off even before they reach the tenth day. The enthusiasm is extinguished, although if a person were to increase in his acts of worship and obedience, his *Eeman* should have also increased.

And if the *Eeman* increases, then each day should be better than the previous one, and accordingly, the tenth day should be better than the days that came before it – but the fact that they have reached this day but their progress has stalled, this means that they have neglected the concept of "*La hawla wa la quwwata illa Billaah* (There is no power and no strength except through Allaah)." They have neglected the worship of seeking help/assistance (from Allaah).

This is one of the things people often overlook. They sleep well and think this will prepare them for the next day. This is not correct; because if Allaah didn't grant them the ability and strength, no matter how well they slept, it wouldn't help them overcome laziness during their wakeful hours.

This means that one of the characteristics of those who are heedless (the negligent ones) is that they are self-confident, while those who remember Allaah place their confidence in the Lord of the whole world. That's why the most common supplication of the mindful people during *Ramadan* is "*La hawla wa la quwwata illa Billaah*" because they know they are not capable of fasting, standing in prayer, and contemplating the Qur'an in a way that pleases Allaah unless Allaah grants them the ability and strength. So, the heedless person relies on himself, while the *Dhaakir* relies on his Lord, and this distinction is well-known!

إِيَّاكَ نَعْبُدُ

"You (Alone) we worship,"

and this worship cannot occur except with,

وإِيَّاكَ نَسْتَعِينُ

"You (Alone) we ask for help (for each and everything)."

**Fifth:** Amongst the issues that are essential to be mindful of and not be heedless are:

\* Allaah looks at our hearts and not our physical appearance. Be mindful of this when you offer *Salaat* or worship Allaah, do not ever think about your appearance. It is reported in Saheeh Muslim from Abu Hurairah (*Radia-Allaahu 'anhu*) that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "*Allaah does not look at your shape or your wealth, rather He looks at your hearts and your deeds.*" [Muslim no. 2564c]

So when this heart remains distracted thinking about its day, its food, its drink, its sleep, its aspirations - and when he stands for prayer, the mobile rings, and throughout the prayer, he finds himself thinking about who this caller is or who sent the message! Such a person, even if he is standing in prayer physically, his heart has lagged - and Allaah looks at the hearts of His creation.

The *Dhaakir* is never neglectful of returning his heart every time it wanders; therefore, out of His Mercy, Allaah graces people per the condition of their hearts.

So, the *Dhaakir* is aware that his heart is what matters, while the *Ghaafil* neglects his heart:

\* People's heedlessness of their hearts during their *Salaat* means that they are standing with their bodies, while their hearts are absent.

\* People's heedlessness of their hearts during the morning and evening *Adhkar* (morning and evening supplications), post-*Salaat Adhkar* (remembrance after the obligatory prayer), and at the time of general *Adhkar* - means that one needs to work on making his heart attentive/present. For example, the one who finishes his *Salaat* and says,

اللهم أنت السلام ومنك السلام

"O Allaah, You are the Peace, and from You is peace,"

The only one who knows Allaah's Name "*As-Salaam*" and its meaning is the one whose heart is present during the *Adhkar*.

Similarly, when someone says after *Salaat*,

أستغفر الله

"I seek forgiveness from Allaah" three times,

For what is he seeking forgiveness? Did his heart sense any deficiency in his *Salaat* because of which he is seeking forgiveness three times?

Therefore, one should not neglect his heart during *Salaat*, *Siyaam*, or *Dhikr*.

\* Also, one should not neglect his heart at the time of *Iftar* (breaking the fast). The slave has two joys at this moment: the joy of eating - which is human nature - and the second joy is for completing the day. He is happy because he anticipates that he will find this fast (the reward for it) when he meets his Lord. He thinks deeply at this moment, "I will find the reward of this fast at a time when I'll be in great need of it." It is as if the slave takes the day and entrusts it to Allaah, he makes *Ihtisaab* and he will wait for Allaah to bring it out for him when the Scales are brought forth. He will wait to find it written in the scrolls, recited and sealed stating that he fasted on this day of this year.



Therefore, do not be heedless at the time of *Iftar*, for it is a time that will benefit you. Therefore, one shouldn't be heedless at the time of his fasts, his *Salaat*, and his *Dhikr*.

\* Do not neglect the time between the *Adhaan* and *Iqamah* of every *Salaat*, for, it is amongst the times for acceptance of supplications.

\* Do not neglect the moments when turning (over) sides in bed at night seeking Allaah's help

in obedience and to grant success throughout the month.

\* Do not neglect supplicating for acceptance (of deeds) after every act of obedience, as this is one of the most important matters that must preoccupy the slave.

**Source:** *Ramadan* between Heedfulness and Heedlessness, by Shaikha Anaaheed As-Simeeri (Hafidhaha-Allaah)

## Answers to Last Issue's Quiz



**Q1)** Define 'Isra' and 'Miraj' in the term 'Isra' wal-Mi'raj'.

**A)** 'Isra' refers to the night journey of Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) with Angel Jibreel ('Alayhis-salaam), from Masjid al-Haram (in Makkah) to Masjid al-Aqsa (in Jerusalem) where he led all the Prophets in prayer.

'Mi'raj' refers to the ascension of the Prophet (Salla-Allaahu 'alayhi wa sallam) from Masjid al-Aqsa through the heavens to Sidrat al-Muntaha (a lote tree in the utmost boundary of the seventh heaven).

**Q2)** 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?

**A)** The journey involved both his body and soul, as Allaah (Ta'ala) says in Surat Al-'Isra' (17:1):

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ

**"Glorified (and Exalted) be He (Allaah) who took His slave on the night journey....."**

In the Arabic language, the word 'abd' (slave) comprises the body and soul together.

If it was only his soul, the word 'Ruh' (soul) would have been mentioned.

And if the journey was just a dream, then it would not be a great sign and a miraculous journey.

**Q3)** Give one evidence from the Qur'an or the Sunnah that 'Isra' wal-Mi'raj took place on the 27th of Rajab?

**A)** With regards to the exact date of 'Isra' wal-Mi'raj, there is no evidence from the Qur'an or

the Sunnah that states it took place on the 27th of Rajab. The narrations concerning the exact date or month are ambiguous and not proven from any authentic Hadeeth. However, the most preponderant opinion is that it took place on the 17th of Rabi-ul-Awwal. And Allaah knows best.

**Q4)** Did Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) see Allaah during the 'Isra' wal-Mi'raj?

**A)** No, the Prophet (Salla-Allaahu 'alayhi wa sallam) did not see Allaah. It was narrated by Abu Dharr (Radia-Allaahu 'anhu) that he asked the Prophet (Salla-Allaahu 'alayhi wa sallam): "Did you see your Lord?" He (Salla-Allaahu 'alayhi wa sallam) said: "He is veiled by light; how could I see Him?" [Muslim, the Book of Eeman 178a).

Hence, it has been proven from the Hadeeth and from the consensus of the Sahabah (Companions) that no one can see Allaah with their eyes in this world.

**Q5)** What was done by the Prophet (Salla-Allaahu 'alayhi wa sallam) and his Companions to commemorate the journey of 'Isra' wal-Mi'raj?

**A)** There is no evidence from Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) that he or his Companions singled out this night with any special type of Ibadah (worship) even though he (Salla-Allaahu 'alayhi wa sallam) lived amongst them 11-12 years after this incident. If celebrating it was prescribed in Islam, the Prophet (Salla-Allaahu 'alayhi wa sallam) would have done it and instructed his Ummah to do it. Since there is nothing reported in the authentic Sunnah from the Prophet (Salla-Allaahu 'alayhi wa sallam) or his Companions or the Salaf (first generations of this Ummah), then singling out this night by celebrating it and venerating it is not a part of Islam.

## Upholding

## Righteous Conduct

## on a Regular Basis

‘Umar ibn AL-Khattab (*Radia-Allaahu ‘anhu*) reported that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “If anyone falls asleep at night and thereby fails to recite his Hizb [portion (of Qur’an/ Salaat)] or a part of it, and then he observes it between the Fajr and the Dhuhr prayers, it will be recorded for him as though he had recited it during the night.” [Reported by Muslim]

**EXPLANATION:**

Imaam An-Nawawi (*Rahimahullaah*) mentioned what is narrated from ‘Umar ibn AL-Khattab (*Radia-Allaahu ‘anhu*) that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) stated that if someone oversleeps and misses his Hizb [a portion or some part] of his nightly worship, but he makes up for it between the Fajr and Dhuhr prayers, then it will be as though he performed it during the night.

This serves as evidence that if an individual is used to performing an act of worship, then he should maintain it even if the designated time has passed.

The term “Hizb” means a portion of something – it is the origin of the word, “Ahzaabul-Qur’an” (i.e., parts of the Qur’an), and for, “Ahzaabun-Naas” (i.e., groups of people) meaning factions of people.

So, if a person has a habit of performing a certain act of worship during the night but he misses it or a part of it due to sleep, then he may make up for it between the Fajr and Dhuhr prayers, and it will be as though he performed it during the night.

However, if it were the Witr Salaat at night (that was missed) and if he wants to make up for it during the day, then he should not offer it as an odd number of Rak’ah; rather he should offer it as an even number by adding an extra Rak’ah.

So, if it was his habit to pray three Rak’ahs, then he will offer four Rak’ahs as Qadhaa’ [i.e. offering prayer to make up for having failed to offer it at their due time], and if it were his habit to offer five Rak’ahs, then he will offer six as Qadhaa’, and if it were his habit to offer seven, then he will offer eight Rak’ahs.

The evidence for this is the Hadeeth of ‘Aishah (*Radia-Allaahu ‘anha*) who said that when sleep or pain overcame the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and made it impossible (for him) to observe prayer in the night, he prayed twelve Rak’ahs during the day. [Reported by Muslim no. 746.]



Also, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) restricted the *Qadhaa' Salaat* between *Fajr* and *Dhuhr*. There are many *Ahadeeth* that prove that there should be no prayer after *Fajr* until the sun rises or after the sun rises until it is high in the sky. This restriction includes the *Hadeeth* under discussion; hence, the *Qadhaa' Salaat* should be performed after the sun has risen to the height of a spear above the horizon.

Although, it might be argued that this restriction does not apply because *Qadhaa'* is to be made up whenever the person remembers it according to the general saying of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): “*Whosoever oversleeps his prayer or forgets it, he may offer it when he remembers it, there is no expiation for it, except this.*” [Reported by Muslim no. 684]

It can also be inferred - from the *Hadeeth* under discussion - that a person should maintain and be consistent in his good deeds, and not neglect what is forgotten if it can be made up. As for what is forgotten and cannot be made up, that is forgiven.

An example is the *Sunnah* of entering the mosque - also known as *Tahiyatul-Masjid* - if someone enters the mosque, but forgets to offer *Tahiyatul-Masjid*, and sits down for an extended period, then *Tahiyatul-Masjid* cannot be made up. This is because *Tahiyatul-Masjid* is

a *Sunnah* that is tied (or restricted) to a cause and if one is late for that cause, then the *Sunnah* is missed. Similarly, this is the case with every deed that is tied (linked) to a cause; if the cause has passed, the deed cannot be made up for - unless it is an obligatory act like the obligatory *Salaat*.

However, deeds that are time-bound, like the *Rawatib Sunnah* prayers, can be made up after their prescribed time has passed as established by the practice of the Prophet (*Salla-Allaahu 'alayhi wa sallam*). Likewise, if a person misses fasting three days of the month - *Ayyam al-Beed* (the white days) - he can make up for them later. Fasting three days of the month is broad in scope; it is permissible to observe them at the beginning, middle, or end of the month. However, it is preferable to fast them on the 13th, 14th, and 15th of the month. And Allaah is the One Who Guides.

**Source:**

Riyadh-us-Saliheen no. 153, with explanation by Shaikh Ibn 'Uthaimeen (*Rahimahullaah*)



# Recommended (MUSTAHAB) & Disliked (MAKROOH)

## ACTS DURING THE FAST



It is *Mustahab* for the fasting person to observe the following during his fasts:

**1.** *Suhoor* (taking the pre-dawn meal) because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Take *Suhoor*, there is a blessing in it.” [Saheeh AL-Bukhaari no. 1923, Saheeh Muslim no. 1095]

(The recommendation of) *Suhoor* can be accomplished either with an ample amount of food or even a small quantity; it can also be a sip of water. The time for *Suhoor* extends from midnight until dawn.

**2.** Delaying *Suhoor*

Zayd ibn Thabit (*Radia-Allaahu ‘anhu*) narrated: “We took *Suhoor* with the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*), and then we stood up for prayer.” It was asked, “How long was the gap between the two?” He said: “(The time required for the recitation of) fifty verses.” [Saheeh AL-Bukhaari no. 575, Saheeh Muslim no. 1097]

**3.** Hastening *Iftar* (breaking the fast)

It is recommended for the fasting person to break his fast promptly after the sunset is confirmed. Sahl ibn Sa’d (*Radia-Allaahu ‘anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “People will always be fine (i.e., on the right path/following the *Sunnah*) as long as they hasten to break their fast (in *Ramadan*).” [Saheeh AL-Bukhaari no. 1957, Saheeh Muslim no. 1098]

**4.** *Iftar* with Dates

If fresh dates are not available, then *Iftar* with dried dates is permissible, and these should be an odd number. If these are also not available, then with sips of water. This is based on the *Hadeeth* narrated by Anas (*Radia-Allaahu ‘anhu*) who said: “The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) used to break his fast with some fresh dates before performing *Maghrib* prayer. If there were no fresh dates, he would eat a few dry dates; if there were no dry dates, he would take a few sips of water.” [Reported by Abu Dawoud no. 2356, At-Tirmidhi no. 696, and authenticated by AL-Albaani who graded it Hasan Saheeh]

If nothing is available, one should intend to break his fast in his heart, and that is sufficient.

**5.** *Du’aa* (supplication) at the time of *Iftar* and during the fast

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “There are three whose supplication is not rejected: the fasting person until he breaks his fast, a just ruler, and the one who has been wronged.” [Reported by At-Tirmidhi no. 2526 and AL-Albaani authenticated it in As-Saheeha no. 1797]

**6.** Increasing in charity, recitation of the Qur’an, providing *Iftar* for fasting individuals, and other acts of goodness



Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) narrated: "The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was the most generous person, and he was more so particularly in the month of *Ramadan* when Jibra'eel [Gabriel (*'Alayhis-Salaam*)] used to meet him every night. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) used to recite the Qur'an for him. When Jibra'eel (*'Alayhis-Salaam*) met him, he (*Salla-Allaahu 'alayhi wa sallam*) used to be more generous in good acts than a fast-blowing wind." [Reported by AL-Bukhaari no. 6, Muslim no. 2308]

**7.** Diligence (exerting effort) in the Night Prayer, especially during the last ten days of *Ramadan*

'Aishah (*Radia-Allaahu 'anha*) narrated: "With the start of the last ten days of *Ramadan*, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to tighten his waist belt (i.e., work hard), and used to pray all night, and used to keep his family awake for prayers." [Reported by AL-Bukhaari no. 2024 Muslim no. 1174]

And also because of the generality of the statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*), "*Whoever prays during the night in Ramadan with Eeman (faith) and Ihtisaab (seeking rewards from Allaah) will have all of his previous sins forgiven.*" [Saheeh Muslim no. 759]

**8.** Performing *Umrah*

Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "*Umrah during Ramadan is equal to Hajj.*" [Reported by AL-Bukhaari no. 1782, Muslim no. 1256]

**9.** Replying with the phrase, "I am fasting" to the one who insults (or abuses)

This is because of the teaching of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*), "*If one of you is fasting, he should avoid sexual relations with his wife and quarreling, and if somebody should fight or quarrel with one of you, he should say, 'I am fasting.'*" [Reported by AL-Bukhaari no. 1904, Muslim no.1151, and the wording is of AL-Bukhaari]

### ***Makrooh (disliked) Acts during Fasting***

There are some disliked acts for the fasting person that may lead to harming his fast and reducing its reward, these include:

**1.** Excessive Rinsing of the Mouth and Sniffing of Water:

This is to prevent water from reaching the throat because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) instructed, "*Snuff up water excessively unless you are fasting.*" [Reported by At-Tirmidhi no. 788, An-Nasai'i (1/66), Ibn Maajah no. 407, and authenticated by AL-Albaani in Saheeh An-Nasai'i no. 87]

**2.** Kissing

This is for the one whose desire is (easily) aroused or he cannot control himself. It is disliked for a fasting person to kiss his wife if he fears that it may lead to arousal which will result in nullifying his fast through ejaculation or sexual intercourse. (However,) if one is confident in maintaining his fast from nullification, then there is no harm in doing so. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to kiss while fasting but 'Aishah said about him, "he had the greatest control over his desires among you." [Reported by AL-Bukhaari no. 1927, and Muslim no. 1106]

Similarly, one should avoid everything that may arouse sexual desire or stimulate it, such as gazing at one's wife or indulging in thoughts about sexual intercourse because this may lead to emission or sexual relations during fasting.

**3.** Swallowing Phlegm

This is because of the fear that it may reach the stomach and give him strength, in addition to the discomfort and harm that may result from this act.

**4.** Tasting food unnecessarily

If there is a need for it, such as for a cook who needs to taste the salt, etc., then it is permissible, but with caution to avoid any of it reaching the throat.

**Source:**

Kitab AL-Fiqh AL-Muyassar Fee Daw' AL-Kitab was-Sunnah, by a group of Ulamaa'





# IESA

(*'Alayhis-Salaam*)

## A SAHABI AND A PROPHET

*He who will kill ad-Dajjal and rule by the Shari'ah of Islam*

### Part 1

It may come as a surprise that I have referred to Prophet Iesa (Jesus) (*'Alayhis-Salaam*) as a *Sahabi* (Companion) of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) - but all confusion should vanish after reading the following pages when we realize that Iesa (*'Alayhis-Salaam*) is the only one who has joined both Prophethood and Companion-ship. (He is a *Sahabi* because) he (*'Alayhis-Salaam*) met the Prophet (*Salla-Allaahu 'alayhi wa sallam*) on the night of *al-Isra'*. He (*'Alayhis-Salaam*) is alive now, and he will descend towards the end of time to kill ad-Dajjal and rule by the *Shari'ah* of Islam, and so, he will be the last of the *Sahabah* to leave this world.

Iesa (Jesus) (*'Alayhis-Salaam*) is called *al-Maseeh* (the Messiah), because of his traveling in the land and his escape for the sake of his religion from the trials due to intense denial and false accusations of the Jews against him and his mother [Maryam (*'Alayha as-Salaam*)]. This name *al-Maseeh*, was recorded in the Book of Allaah, and it is an early reward for him in this world (and rewards are according to the deeds). [This is a summary from the *Qisas al-Anbiyaa'* (the stories of the Prophets) by Al-Hafidh Ibn Katheer, *Ashraat as-Sa'ah* by Yusuf Al-Wabil, and *al-Maseeh ad-Dajjal* (by the author).]

### The Beginning

His story begins from the time when his mother (Maryam) was in the womb of his

grandmother (i.e. the wife of 'Imran). Allaah (*Ta'ala*) related this story in His Book, in Surat Aal-'Imran (3:33-37) (the translation of the meaning):

**Allaah chose Adam, Nuh (Noah), the family of Ibraheem (Abraham), and the family of 'Imran above the *'Alameen* (i.e., mankind and *Jinn*).**

**Offspring, one of the other, and Allaah is the All-Hearer, All-Knower.**

**(Remember) when the wife of 'Imran said, "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work); to serve Your place of worship), so accept this, from me.**

**Verily, You are the All-Hearer, the All-Knowing."**

**Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allaah knew better what she brought forth. "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allaah) for her and for her offspring from *Shaytaan*, (Satan) the outcast."**



**So her Lord (Allaah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he (Zakariya) entered al-Mihrab to (visit) her, he found her supplied with sustenance. He said, "O Maryam! From where have you gotten this?" She replied, "This is from Allaah. Verily, Allaah provides sustenance to whom He wills, without limit."**

Muhammad ibn Ishaq and others have mentioned that the mother of Maryam was unable to conceive. One day, she saw a bird feeding its chick, and she longed for a child, and she made a vow to Allaah that if she became pregnant, she would dedicate her child for serving in *al-Bayt al-Maqdis*.

It is said that she immediately experienced her menstrual period, and after she had purified herself, her spouse had relations with her, and she became pregnant with Maryam. **"When she delivered her (child Maryam), she said: 'O my Lord! I have delivered a female child,' - and Allaah knew better what she had delivered. And the male is not like the female."** - i.e. with regards to serving *al-Bayt al-Maqdis*, (for,) in those days, they would dedicate (only) their sons to serve in *al-Bayt al-Maqdis*.

**"I have named her Maryam, and I seek refuge with You (Allaah) for her, and for her offspring from Shaytaan, the outcast."** Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: **"No child is born but Shaytaan touches it when it is born whereupon it starts crying loudly because of being touched by Shaytaan except Maryam and her son."** Abu Hurairah (*Radia-Allaahu 'anhu*) then said: **"Recite, if you wish, 'I seek refuge with You (Allaah) for her and her offspring from Shaytaan, the outcast.'"** [Reported by Muslim and Ahmad from Abu Hurairah and the words are of Ahmad. Saheeh al-Jami'e (5785)]

**"So her Lord accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya."** Many interpreters mentioned that when her mother gave birth to Maryam, she

wrapped her in a piece of cloth and took her to the mosque, where she entrusted her to the worshippers who were resident there. She was the daughter of their leader and the one who led their prayers.

When she handed her over to them, they disputed among themselves about who would take care of her. Zakariya was their Prophet at that time, and he wanted to take charge of her for the sake of his wife (her sister or aunt) according to two opinions.

They opposed him in this matter and requested to cast lots with them. Fate favored Zakariya, and the lot came in his favor - this was because the maternal aunt holds the status of a mother.

**"Every time he entered the Mihrab to (visit) her, he found her supplied with sustenance. He said, 'O Maryam! From where have you gotten this?' She said: 'This is from Allaah. Verily, Allaah provides sustenance to whom He wills, without limit.'"**

The interpreters said that Zakariya designated an honorable place for her within the mosque, which no one would enter except her. She used to worship Allaah there and fulfill her duties, including taking care of the sanctuary of the house when her turn came.

She engaged in worship day and night to the extent that she became exemplary in her devotion among the Children of Israel and was renowned for her noble characteristics and honorable incidents that occurred with her - to the point that whenever Prophet Zakariya (*'Alayhis-Salaam*) entered her place of worship, he would find unusual sustenance with her; he would find summer fruits in winter, and winter fruits in summer. So, he inquired, **'From where have you gotten this?'** She replied, **'This is from Allaah.'** - i.e. it is sustenance from Allaah. **"Verily, Allaah provides sustenance to whom He Wills, without limits."**

Anas (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: **"The best women in the world are four: Maryam, the daughter of 'Imran; Aasiya, the wife of Fir'awn; Khadijah, the daughter of Khuwaylid; and Fatimah, the daughter**



of Muhammad, the Messenger of Allaah.” [Reported by Ahmad and At-Tabarane in AL-Kabeer from Anas. Authenticated by AL-Albaani in Saheeh Al-Jami’e (3328)]

Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: “Many men attained perfection but amongst women, none attained the perfection except Maryam, the daughter of ‘Imran, and Aasiya, the wife of Fir’awn and Khadijah, the daughter of Khuwaylid – and the superiority of ‘Aishah over other women is like the superiority of Tharid (i.e. an Arabic dish) over other dishes.” [Agreed upon from Abu Musa. Saheeh Al-Jami’e (4578)]

### The Birth of the slave and Prophet Iesa (Jesus), son of Maryam (Mary) - the chaste and untouched woman

Allaah (*Ta’ala*) says in Surat Maryam (19:16-37):

“And mention in the Book [the Qur’an, O Muhammad (*Salla-Allaahu ‘alayhi wa sallam*), the story of] Maryam, when she withdrew in seclusion from her family to a place facing east.

She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [Angel Jibreel (*‘Alayhis-Salaam*)], and he appeared before her in the form of a man in all respects.

She said: ‘Verily! I seek refuge with the Most Gracious (Allaah) from you if you do fear Allaah.’

(The Angel) said: ‘I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son.’

She said: ‘How can I have a son, when no man has touched me, nor am I unchaste?’

He said: ‘So (it will be),’ your Lord said: ‘That is easy for Me (Allaah). And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allaah), and it is a matter (already) decreed (by Allaah).’

So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley

about 4-6 miles from Jerusalem).

And the pains of childbirth drove her to the trunk of a date palm. She said: ‘Would that I had died before this and had been forgotten and out of sight!’

Then (the baby Iesa or Angel Jibreel) cried unto her from below her, saying: ‘Grieve not! Your Lord has provided a water stream under you.

And shake the trunk of date palm towards you, it will let fall fresh ripe dates upon you.

So eat and drink and be glad, and if you see any human being, say, ‘Verily! I have vowed a fast unto the Most Beneficent (Allaah), so I shall not speak to any human being this day.’

Then she brought him (the baby) to her people, carrying him. They said: ‘O Maryam! Indeed you have brought a thing *Fariya* (an unheard mighty thing).’ [Tafsir At-Tabari]

‘O sister of Harun! Your father was not a man who committed adultery, nor your mother an unchaste woman.’

Then she pointed to him. They said: ‘How can we talk to one who is a child in the cradle?’

He [Iesa (*‘Alayhis-Salaam*)] said: ‘Verily! I am a slave of Allaah, He has given me the Scripture and made me a Prophet.

And He has made me blessed wheresoever I be and has enjoined on me *Salaat* and *Zakaat*, as long as I live.

And dutiful to my mother, and made me not arrogant, unblest.

And *Salaam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!’

Such is Iesa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute).

It befits not (the Majesty of) Allaah that He



**should beget a son. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it, 'Be!' and it is.**

**[Iesa said]: 'And verily Allaah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path.'**

**Then the sects differed, so woe unto the disbelievers from the meeting of a great Day."**

Maryam used to exit the mosque during her menstrual days or for essential necessities such as fetching water or obtaining food. While she was attending to her affairs, and she **"withdrew"** herself - i.e., she had secluded herself to the east of *al-Masjid al-Aqsa*, Allaah sent to her the trustworthy *Ruh* (Spirit), Jibreel (*'Alayhis-Salaam*). **'He appeared before her in the form of a man in all respects.'** When she saw him, she said, **'Verily! I seek refuge with the Most Beneficent (Allaah) from you, if you do fear Allaah.'**

**He said, 'I am only a Messenger from your Lord'** - i.e. the Angel spoke to her and said, **'I am a Messenger from your Lord'** - i.e. I am not a human, rather an Angel **'(to announce) to you the gift of a righteous slave.'** - i.e. a righteous son.

**"She said: 'How can I have a son - i.e. how can I give birth to a son or how can a son be born to me when no man has touched me, nor am I unchaste?'"** - i.e. I don't have a spouse and I am not unchaste.

**"He said, 'So (it will be), your Lord said.'" - i.e. the Angel responded to her astonishment of having a child saying, "So (it will be), your Lord said."** - i.e. Allaah has promised that He will create from you a son, although neither do you have a spouse, nor are you unchaste. **"That is easy for Me (Allaah)."** - i.e. it is easy for Him, and it is simple, for He is Able to do all things as He Wills.

Allaah's Saying, **"(We wish) to make him as a sign to mankind"** - i.e. let's make the creation of him and this situation as evidence of the Perfection of Our Power over various

types of creation. For He, Exalted is He, created Adam without a male or female - and He created Hawwaa' (Eve) from a male without a female, and He created Iesa (Jesus) from a female without a male, and He created the rest of creation from male and female.

Allaah's Saying, **"A mercy from Us (Allaah)"** meaning, We show mercy to the slaves through him by way of him inviting them to Allaah in his youth and his old age, in his infancy and his maturity (wisdom). And that they should single out Allaah alone for worship without any partners, and sanctify Him from taking a wife, having offspring, partners, rivals, and equals to Him.

Allaah's Saying, **"It is a matter decreed."** It is possible that this is part of the conversation between Jibreel and Maryam - i.e. this matter was decreed, determined, and ordained by Allaah.

It could also mean that it refers to the act of Jibreel blowing into her, as Allaah mentioned in another verse, **"Maryam, the daughter of 'Imran who guarded her chastity; and We breathed into (the sleeve of her shirt or her garment) through Our Ruh (i.e. Jibreel)."** [Surat At-Tahreem (66:12)]

Some of the early scholars mentioned that Jibreel blew into the opening of her garment, and the breath reached her private part, and she conceived immediately, just as a woman conceives at the time of intercourse with her husband.

Therefore, Allaah (*Ta'ala*) said, **"So she conceived him,"** meaning she became pregnant with her child, and **"and withdrew with him to a remote place."** This is because when Maryam (*'Alayhas-Salaam*) became pregnant, she felt distressed and she knew that many would speak ill of her. One of the many *Salaf*, amongst whom is Wahb ibn Munabbih, mentioned that when the signs of pregnancy became apparent on her, a man from the Children of Israel, known as Yousef ibn Yaqoob an-Najjar, who was the son of her maternal aunt was very astonished - especially because he knew of her piety, integrity, and worship, yet she appeared pregnant without a husband. One day, he approached her in conversation,



saying: "O Maryam, can there be a crop without sowing seeds?" She replied, "Yes, it can be from the One Who created the first crop."

He then asked, "Can there be a child without a male?" She answered, "Yes, indeed. Allaah created Adam without a male or female."

(Remember) when the angels said: **"O Maryam! Verily, Allaah gives you the glad tidings of a Word ['Be!' - and he was! i.e. Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah Iesa, the son of Maryam, held in honor in this world and in the Hereafter, and will be one of those who are near to Allaah. And he will speak to the people from the cradle and in adulthood and he will be one of the righteous."** [Surat Aal-'Imran (3:45-46)]

Muhammad ibn Ishaq mentioned that the news spread among the Children of Israel that she was pregnant. He said that some heretics accused her of having a relationship with Yusuf, who used to worship with her in the mosque. In response, Maryam (*'Alayhas-Salaam*) distanced and secluded herself. She sought refuge in a distant place. **"The pains of childbirth drove her to the trunk of a date palm."** i.e. the labor pains compelled Maryam to take refuge by the trunk of a date palm.

**"She said: 'Would that I had died before this and had been forgotten and out of sight!'"** In this is evidence for the permissibility of wishing for death during times of tribulation. Maryam knew that people would accuse her and not believe her, rather they would belie her when she returned with a child in her hand, although she was amongst devout worshipers who lived close to the mosque, who secluded herself and belonged to the family of Prophets and religion. – But the stress of this led her to wish for death before this or she wished that she was **"forgotten and out of sight"** – i.e. wishing that she was never created at all.

His Saying, **"It cried unto her from below her, 'Grieve not! Your Lord has provided a water stream under you.'" –** The majority of scholars said this refers to Jibreel.

**"Shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon**

**you."** He mentioned food and drink; hence, he said, **"So eat and drink and be glad."** 'Amr ibn Maimun said, "There is nothing better for a woman in the postpartum period than dates and dried dates." Then he recited this verse.

He said, **"So eat and drink and be glad, and if you see any human being" –** i.e. if you see any human, **"then say to him" –** with gesture and state, **"Verily! I have vowed a fast unto the Most Beneficent (Allaah)" –** i.e. a fast of silence. It was from their *Shari'ah* to fast by abandoning speech and food, **"so I shall not speak to any human being this day."**

His Saying, **"Then she brought him (the baby) to her people, carrying him. They said: 'O Maryam! Indeed you have brought a thing Fariya (an unheard mighty thing). O sister (i.e. the like) of Harun! Your father was not a man who used to commit adultery, nor was your mother an unchaste woman.'" i.e. when they saw her carrying a child "They said, 'O Maryam! Indeed you have brought a thing Fariya (an unheard mighty thing)."** The term *"al-firyā"* refers to an extremely abhorred forbidden action, whether it is an act or a statement.

Then they said, **"O sister of Harun!"** It was said that they likened her to a worshiper from the worshipers of their time, who excelled in devotion. His name was Harun according to Sa'eed ibn Jubair. It was also said that they meant Harun, the brother of Musa – likening her to him in devotion.

So when the situation became straitened, the options narrowed, and speech was restricted, *Tawakkul* (reliance) increased on the Possessor of Majesty. Nothing remained except sincerity and reliance, and **"she pointed to him."** – i.e. talk to him and seek answers from him (i.e. the baby).

At that moment **"They said: 'How can we talk to one who is a child in the cradle?'" –** i.e. how can you direct us to an infant in the cradle for our answers, a child who does not comprehend speech, is in the cradle and unable to discern. This is a mockery of us and degrading us that you don't respond to us in words, and instead simply point towards a child in the cradle for our answers.



At that moment, **"He [Iesa ('Alayhis-Salaam)] said: 'Verily! I am a slave of Allaah. He has given me the Scripture and made me a Prophet. And He has made me blessed wherever I be and has enjoined on me *Salaat* and *Zakaat* as long as I live. And dutiful to my mother, and made me not arrogant, unblest. And *Salaam* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!'"** [Surat Maryam (19:30-33)]

These were the first words uttered by Iesa ibn Maryam, and the very first thing that he said was, **'Verily! I am a slave of Allaah.'** In these initial statements, he acknowledges his servitude to Allaah and that Allaah is his Lord. Thus, he refutes those who assert that he was the son of Allaah, rather He is a slave of Allaah, His Messenger, and a son of His female slave.

Moreover, he absolved his mother of what the ignorant people attributed to her and slandered her with - saying, **"He has given me the Scripture and made me a Prophet."** This is because Allaah does not grant Prophethood to someone who is like what they claim, as Allaah (*Ta'ala*) Says, **"because of their disbelief and uttering against Maryam a grave false charge."** [Surat An-Nisaa' (4:156)]

This is because at that time a group of Jews said that she had conceived him through illegitimate sexual relationship during menstruation (may Allaah's Curse be upon them), but Allaah declared her innocence, which confirmed her truthfulness, and He declared her son to be a Messenger from amongst the five *Ulul-'Azm*. Hence, Iesa (*'Alayhis-Salaam*) said, **"He has made me blessed wherever I be."** This is because wherever he was, he called people to worship Allaah alone without any partner, and he sanctified Him from the deficiency and imperfection of having a son or spouse (i.e. He was exalted and sanctified).

**"He has enjoined on me *Salaat* and *Zakaat* as long as I live."** It is the duty of the slaves to fulfill the Rights of the Almighty, the Praiseworthy, through *Salaat*, and through *Ihsaan* (doing good) to the creation by giving *Zakaat*. This includes the purification of the soul from vile

characteristics and the purification of surplus wealth by giving charity to various types of needy people, tending to the guests, spending on wives, the poor, the relatives, and various other forms of obedience and acts of nearness to Allaah.

He (*'Alayhis-Salaam*) then said, **"Dutiful to my mother, and made me not arrogant, unblest"** - i.e. He made me dutiful to my mother. This signifies that he acknowledged her rights over him, emphasizing the importance of honoring and respecting her because she is the only parent he has. Glory be to the One Who created the creation, brought it into existence, and granted guidance to every soul.

**"made me not arrogant, unblest"** - i.e. I am not harsh or rude, and nothing occurs from me either in speech or in action that contradicts the Command of Allaah and His obedience.

**"*Salaam* (peace) be upon me the day I was born and the day I die and the day I shall be raised alive!"**

When Allaah, the Most High, mentioned his story in detail, He clarified and explained the matter of *al-Maseeh* to His Messenger (*Salla-Allaahu 'alayhi wa sallam*) saying, **"Such is Iesa, son of Maryam. (It is) a statement of truth, about which they doubt (or dispute). It befits not Allaah that He should beget a son. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it, 'Be!' and it is."** [Surat Maryam (19:34-35)]

Meaning he is a slave created from a woman servant of Allaah, and therefore He said, **"It befits not Allaah that He should beget a son. Glorified (and Exalted) be He (above all that they associate with Him). When He decrees a thing, He only says to it, 'Be!' and it is."** - i.e. nothing renders Him incapable; rather He is Capable of what He Wills, **"Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' and it is!"** [Surat Ya-Seen (36:82)]

His (*Ta'ala*) Saying, **"Verily Allaah is my Lord and your Lord. So worship Him (Alone). That is the Straight Path."** [Surat Maryam (19:36)] This is from the completeness of Iesa's speech



to them from the cradle, informing them that Allaah is his Lord and their Lord, his deity and their deity and that this is the Straight Path.

Allaah (*Ta'ala*) says, **"Then the sects differed, so woe unto the disbelievers from the Meeting of a great Day."** [Surat Maryam (19:37)]

Meaning, the people of that time and those who came after them disagreed about him; some Jews claimed that he was born out of wedlock, and they persisted in their disbelief and stubbornness. In their opposition, others said: 'He is Allaah,' and yet others claimed: 'He is the son of Allaah.'

The believers said, "He is a slave of Allaah and His Messenger, the son of His female slave, he is His Word conveyed to Maryam and a *Ruh* (spirit created) by Him." These are the ones who are saved, rewarded, supported, and victorious. Whoever opposes them in any aspect of these principles is among the misguided ignorant disbelievers.

The Most High, the Great, the All-Wise, the All-Knower has warned them with His saying, **"So woe unto the disbelievers from the Meeting of a great Day."**

'Ubadah ibn as-Samit (*Radia-Allaahu 'anhu*) narrated from the Prophet (*Salla-Allaahu 'alayhi wa sallam*), *"If anyone testifies that none has the right to be worshipped but Allaah alone, Who has no partners, and that Muhammad is His slave and His Messenger, and that Iesa is Allaah's slave and His Messenger and His Word which He bestowed on Maryam and the Spirit created by Him, and that Paradise is true, and Hell is true, Allaah will admit him into Paradise with the deeds which he had done, even if those deeds were few."* [Reported by Al-Bukhaari and Muslim and Ahmad from 'Ubadah ibn as-Samit. Saheeh Al-Jami'e (6320)]

Allaah (*Ta'ala*) says in Surat An-Nisaa' (4:171-173) (interpretation of the meaning),

**"O people of the Scripture (Jews and Christians)! Do not exceed the limits in your religion, nor say of Allaah aught but the truth. The Messiah Iesa, son of Maryam, was (no more than) a Messenger of Allaah and His Word, ('Be!' - and he was) which He bestowed on Maryam and a spirit (*Ruh*) created by Him;**

**so believe in Allaah and His Messengers. Say not: 'Three (trinity)!' Cease! (it is) better for you. For Allaah is (the only) One *Ilah* (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allaah is All-Sufficient as a Disposer of affairs.**

**The Messiah will never be proud to reject to be a slave to Allaah, nor the angels who are near (to Allaah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.**

**So, as for those who believed (in the Oneness of Allaah - Islamic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allaah any protector or helper."**

It was incumbent upon them to believe that he was a slave of Allaah, His Messenger, and the son of His virgin untouched female slave. Allaah had sent Angel Jibreel to her, who breathed into her by the Command of Allaah; thus, she conceived her son, Iesa (*'Alayhis-Salaam*).

He was named Iesa after her because he came in her womb without a father, it was also the 'Word' through which he was created and came into existence, as Allaah, the Most High says, **"Verily, the likeness of Iesa before Allaah is the likeness of Adam. He created him from dust, then (He) said to him: 'Be!' - and he was."** [Surat Aal-'Imran (3:59)]

He also says in Surat Al-Baqarah (2:116-117):

**"They (Jews, Christians and pagans) say: 'Allaah has begotten a son (children or offspring).' Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.**

**The Originator of the heavens and the earth. When He decrees a matter, He only says to it: 'Be!' - and it is."**



Allaah (*Ta'ala*) says in the beginning of Surat AL-Kahf (18:1-5), which is a *Makkan Surah*:

**"All the praises and thanks be to Allaah, Who has sent down to His slave [Muhammad (*Salla-Allahu 'alayhi wa sallam*)] the Book, and has not placed therein any crookedness. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allaah - Islamic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). They shall abide therein forever. And to warn those (Jews, Christians, and pagans) who say, 'Allaah has begotten a son (or offspring or children).' No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie."**

Allaah (*Ta'ala*) says in Surat AL-Ma'idah (5:17):

**"Surely, in disbelief are they who say that Allaah is the Messiah, son of Maryam. Say [O Muhammad (*Salla-Allahu 'alayhi wa sallam*]): 'Who then has the least power against Allaah if He were to destroy the Messiah, son of Maryam, his mother, and all those who are on the earth together?' And to Allaah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allaah is Able to do all things."**

So, Allaah, the Most High, informs about their disbelief and ignorance and clarifies that He is the Creator, Able to do everything, and that He is the Lord of all things, their Owner, and their deity and He said at the end of it (Surat AL-Ma'idah):

**"Surely, they have disbelieved who say: 'Allaah is the Messiah [Iesa (Jesus)], son of Maryam (Mary).' But the Messiah [Iesa (Jesus)] said: 'O Children of Israel! Worship Allaah, my Lord and your Lord. Verily, whosoever sets up partners (in worship) with Allaah, then Allaah has forbidden Paradise to him, and the Fire will be his abode. And for the *Zalimun* (polytheists and wrong-doers) there are no helpers.'**

**Surely, disbelievers are those who said: 'Allaah is the third of the three (in a Trinity).' But there is no *Ilah* (god) (none who has the right to be worshipped) but One *Ilah* (God -Allaah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.**

**Will they not turn with repentance to Allaah and ask His Forgiveness?**

**For Allaah is Oft-Forgiving, Most Merciful.**

The Messiah [Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a *Siddiqah* [i.e. she believed in the Words of Allaah and His Books (see verse 66:12)]. They both used to eat food (as any other human being, while Allaah does not eat). Look how We make the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth)." [Surat AL-Ma'idah (5:72-75)]

Then he explained the state of *al-Maseeh* and his mother, that he was a slave and a Prophet, and his mother was a *Siddiqah* - i.e. she was not a fornicator as the Jews claimed - may the Curse of Allaah be upon them. This is evidence that she is not a Prophetess, as claimed by a group of our scholars.

Allaah's (*Ta'ala*) Saying, **"They both used to eat food"** indicates that this food must also exit from them just like it exits from others - i.e. whosoever is like this, how can he be a deity?! Allaah is Far-Exalted above their statements and their great ignorance.

Allaah (*Ta'ala*) informs that on the Day of Judgment, He will question Iesa ibn Maryam, as an honor for him, and to rebuke and admonish those who lied about him, fabricated falsehoods against him, and claimed that he was a son of Allaah, or that He was Allaah Himself, or that He was a partner of Allaah. Allaah is Exalted above what they say. He will question him, although He knows that nothing of what He asks about has ever happened, but it is a rebuke for those who lied about him.



So Allaah (*Ta'ala*) will say to Iesa, **"O Iesa, son of Maryam! Did you say unto men, 'Worship me and my mother as two gods besides Allaah?' He (Iesa) will say, 'Glory be to You! - meaning, You are Exalted, to have a partner. 'It was not for me to say what I had no right to say,' i.e. no one deserves this except You.**

**'Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours, truly, You, only You, are the All-Knower of all that is hidden and unseen.'** This is great etiquette in addressing and responding, **'Never did I say to them anything except what You (Allaah) did command me to say'" - meaning, I did not say anything except what You ordered me with when You sent me to them and revealed unto me the Book that was recited to them - then, he explains what he said to them by saying, "Worship Allaah, my Lord and your Lord." - i.e. worship my Creator and your Creator, my Provider and your Provider. "I was a witness over them while I dwelt amongst them, but when You took me up." - i.e. You raised me to Yourself when they intended to kill me and crucify me. You had mercy on me and saved me from them, and You cast my likeness upon one of them until they took revenge on him. "You were the Watcher over them, and You are a Witness to all things."**

Then, he expressed submission to the Rabb, and disassociation from the people of Christianity, saying, **"If You punish them, they are Your slaves," - i.e. they deserve it. "and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."** This conditional submission and attribution to the Will of Allaah does not necessarily imply its occurrence. Therefore, he said, **"You are the All-Mighty, the All-Wise."** He did not say the Forgiving, the Merciful.

Therefore, He said, **"When I supported you with *Ruh-ul-Qudus*."** [Surat Al-Ma'idah (5:110)]

i.e. (supported you with) Jibreel who cast His Spirit unto his mother and he was with him during his Prophethood and his defense against those who disbelieved in him. **"so that you spoke to the people in the cradle and**

**in maturity."** i.e. you called people to Allaah in your infancy in your cradle and in your adulthood.

**"and when I taught you *Al-Kitab, Al-Hikmah*" - i.e. writing and understanding "and the *Taurat* (Torah) and the *Injeel* (Gospel)."**

His Saying, **"When you made out of the clay, as it were, the figure of a bird, by My Permission,"** i.e. you shaped and molded it from clay in the form of a bird by the command of Allaah to do so.

**"and you breathed into it, and it became a bird by My Permission."** i.e. by My Permission - this emphasizes Allaah's permission to do so - to dispel doubts.

His Saying, **"and you healed those born blind."** Some of the *Salaf* said, "This refers to those who are born blind, and there was no way for any of the doctors to cure them.

**"and the lepers"** - this refers to the one who is suffering from an incurable disease, such as leprosy.

**"and when you brought forth the dead" - i.e. alive from their graves, "by My Permission."**

His Saying, **"When I restrained the Children of *Israel* from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'" - This occurred when they intended to crucify him, and Allaah raised him up to Himself, saving him from amongst them. This was to protect his noble status from harm and to keep him safe from disgrace.**

**Source:**

As-haab Ar-Rasoul (The Companions of the the Messenger), by Mahmoud Al-Masri





# The Ruling on *Bringing Children to the Masjid*

**Question:** Some people come to the *Masjid* and bring their children with them who have not reached the age of discernment and who cannot pray properly. These children line up in the rows with those who are offering prayer and some of them fidget (or play frivolously) and disturb those who are around them. What is the ruling on this? And what is your advice to the parents of such children?

**Answer:** I think that bringing children (to the *Masjid*) who will disturb those who are offering prayer is not permissible, because in doing so, there is a disturbance for the Muslims who are performing an obligation from the obligations of Allaah.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) heard some of his Companions praying and reciting aloud, so he said: “*You all should not raise your voices over each other in recitation.*” [Ahmad 2:36, 67]

In another *Hadeeth*, he (*Salla-Allaahu 'alayhi wa sallam*) said: “*You all should not harm (or bother) one another.*” [Abu Dawoud no. 1332]

Thus, everything that contains something that bothers those who are offering prayer is not permissible for a person to do.

Hence, my advice to the parents of such children is that they do not bring them to the *Masjid* and that they seek guidance in that which the Prophet (*Salla-Allaahu 'alayhi wa sallam*) directed to when he said: “*Command your children to pray when they are seven and beat them about (not offering) when they are ten.*” [Abu Dawoud nos. 495, 496 and Ahmad 2:187]

Likewise, I also direct advice to the people of the *Masjid* to open their hearts to the children whose coming to (i.e., presence in) the *Masjid* is legislated (in the *Shari'ah*). They should not make things difficult on them or remove them from their places (in the prayer lines) that they came to first. For verily, whoever is the first to come to something has the most right to it, regardless of whether he is a child or an adult. Hence, moving the children away from their places in the row contains (1) Disregard of their rights, because whoever comes to something first – that no one of the Muslims has beaten him to – then he has the most right to it. (2) It discourages them from attending the *Masajid*. (3) It contains the possibility of the child carrying hatred and dislike for the person who removed him from the place that he came to first. (4) It leads to the children being gathered together (in the row) and they end up playing and causing disturbance to the people of the *Masjid* that would not have occurred if the children were between the adult men.

As to what some of the people of knowledge have mentioned regarding the child being removed from his place so that the child is made to stand at the end of the row or in the last row of the *Masjid*, using as proof the Prophet's statement: “*Let those of understanding and intelligence be near to me (in the prayer).*” [Muslim no. 432]

This opinion is not correct and is in opposition to the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) statement: “*Whoever comes first to what no one else has beaten him to, then he has the most right to it.*” [Abu Dawoud no. 3071]

Also, their using as evidence, the Prophet's (*Salla-Allaahu 'alayhi wa sallam*) statement: “*Let those of understanding and intelligence be near to me (in the prayer).*” [Muslim no. 432]



This is not complete (in the way they use it) because the meaning of the *Hadeeth* is to encourage those of intellect and understanding to come forward so they may be near the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

This is because they are closer to correct understanding than the younger people and more proficient in understanding what they saw from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) or what they heard. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not say, “No one but those of understanding and intellect should be near me (in prayer).” If the Prophet (*Salla-Allaahu 'alayhi wa sallam*) had said, “No one but those of understanding

and intellect should be near me (in prayer)”, then the opinion of removing the children from their places in the front rows would be acceptable. However, the manner in which this *Hadeeth* has been worded is merely his command to those of understanding and intellect to come forward so that they may be near the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*).

Ash-Shaikh Ibn 'Uthaimen

### Source:

Fatawa Islamiyyah, volume 3, page 26

## Al-Qadaa' Al-'Umri (making up for missed prayers of one's lifetime) on the Last Friday of Ramadan is Bid'ah

### The scholars of the Standing Committee for Issuing *Fatwas*

Prayer is an act of worship and the basic principle concerning it is *Tawqeef*, i.e., stopping at what has been narrated in the *Shari'ah* (and not introducing anything new); the issue of making up the prayers and details of how to do that is something to be learned from the texts and it is not valid to refer to anything in this regard except the Book of Allah, the *Sunnah* of His Messenger (*Salla-Allaahu 'alayhi wa sallam*), and the consensus based on both of them or one of them. There is no proof from the Prophet (*Salla-Allaahu 'alayhi wa sallam*), or his Companions (*Radia-Allaahu anhum*), or from the leaders of guidance (*Rahimahullaah*) that they offered this prayer or instructed or encouraged others to do so. If it were something established, then his Companions (*Radia-Allaahu anhum*) would have known about it and would have transmitted it to us, and the leaders of guidance after them would have guided us to it. But there is no proof to that effect from any of them in word or deed. That indicates that what is mentioned in the question about the “prayer to make up for the missed prayers of one's lifetime (*Salaat al-Qadaa' al-'Umri*)” is a *Bid'ah* that has been introduced into Islam which Allaah has not

prescribed. It is proven from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) that he said: “Whoever introduces anything into this matter of ours that is not part of it will have it rejected.” [Agreed upon]

Rather, what the Prophet (*Salla-Allaahu 'alayhi wa sallam*) instructed us to do is to make up the prayers that we miss because of falling asleep or forgetting until the time for them ends, and he explained to us that we should offer those prayers as they are usually offered when we wake up or remember; not on the last Friday of *Ramadan*. [End quote from Fataawa Al-Lajnah Ad-Daa'imah (8/167, 168)]

Shaikh Ibn 'Uthaymeen (*Rahimahullaah*) said:

“The ruling concerning this prayer is that it is an innovation (*Bid'ah*) and it has no basis in Islamic teachings; it will only take a person further away from his Lord because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “Every innovation is misguidance, and every misguidance will be in the Fire.” No matter how much the followers of an



innovation like it and regard it as good in their own minds, it is something bad before Allaah because His Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'Every innovation is misguidance, and every misguidance will be in the Fire.'

These five daily prayers that a person makes up on the last Friday of *Ramadan* have no basis in Islamic teaching. Moreover, we say: has this person missed only five prayers? Perhaps he missed a number of days, not a number of prayers?

What matters is that so long as a person is aware that he has missed prayers, he must make them up when he realizes that, because the Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'Whoever sleeps and misses a prayer or forgets it, let him offer it when he remembers it.' [Agreed upon]

But if a person does these five prayers (*Al-Qadaa' Al-'Umri*) to be on the safe side – as they claim – that is something reprehensible and is not permitted." [End quote from *Majmoo' Fataawa Ash-Shaykh Al-'Uthaymeen* (12/227, 228)]

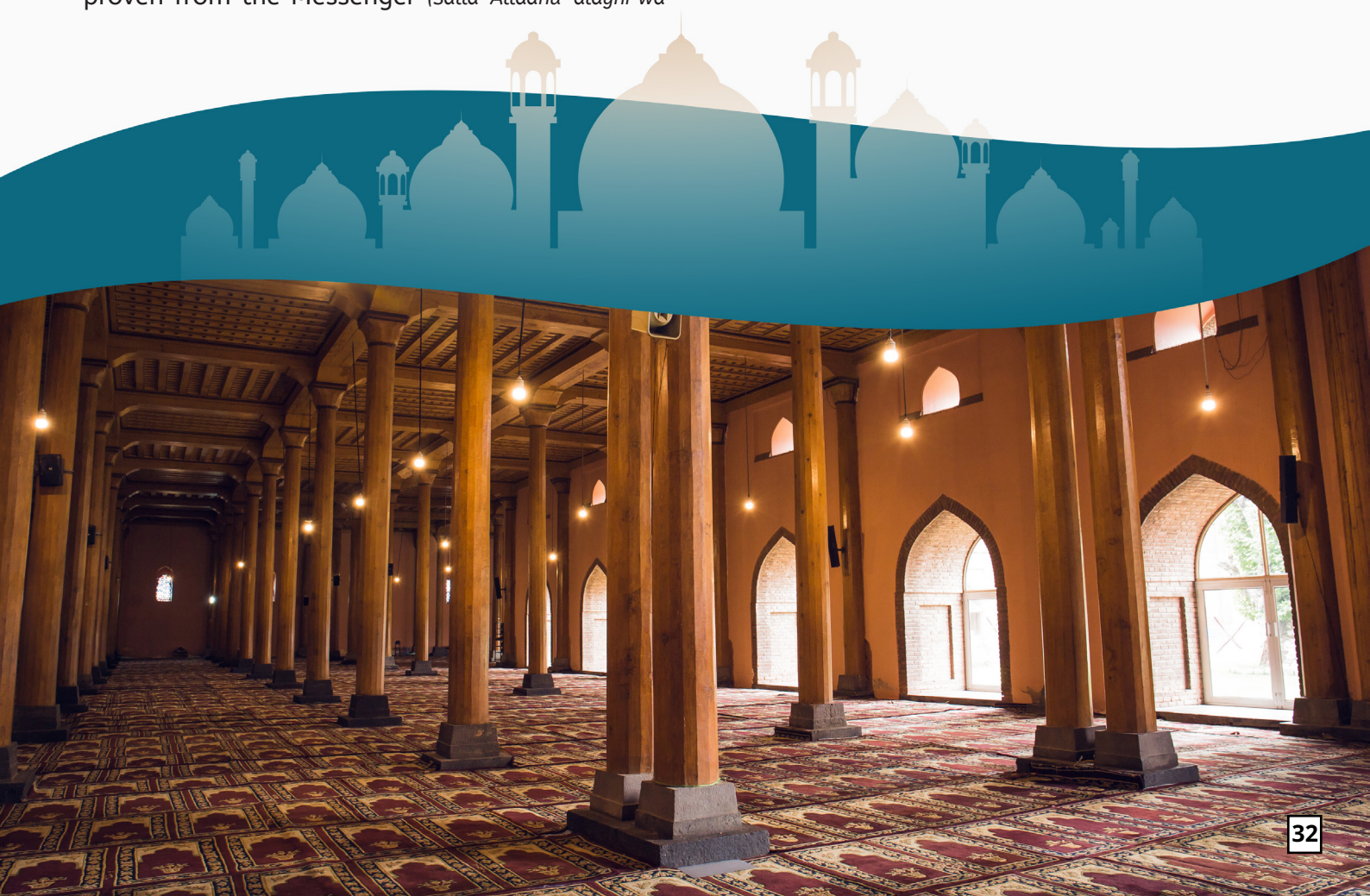
Shaikh Saalih Al-Fawzaan (*Hafidhahullaah*) said:

"There is no basis for this in the *Sunnah* of the Messenger (Salla-Allaahu 'alayhi wa sallam). What is proven from the Messenger (Salla-Allaahu 'alayhi wa

*sallam*) is that he said: 'Whoever forgets a prayer or sleeps and misses it, let him offer it when he remembers it. There is no expiation for that except this.' [Agreed upon]

With regard to the prayers that you missed previously, if you missed them because of sleep – for example – or because you were unconscious, or for some excuse that you thought made it permissible for you to delay them, then what you must do is make them up and offer them in order. If you missed them deliberately, then the more correct of the two scholarly views is that you must repent to Allaah, because the one who misses prayer deliberately is in a grave position, even if he does not deny that they are obligatory. The correct view is that he has become a disbeliever by doing that. So you must repent to Allaah if you missed them deliberately, and you must persist in offering prayers regularly in the future, and may Allaah accept your repentance.

But if you missed them because of sleep, unconsciousness, or something else that prevented you from offering them on time, then you have no choice but to make them up. As for offering this prayer that you mentioned at the end of *Ramadan* in this manner, there is no basis for that in the Islamic religion, and it will not make up for the prayers that you missed." [End quote]





RULING RELATED TO

# Astrology

(AT-TANJEEM)

Ibn Taymiyyah (*Rahimahullaah*) said: “*At-Tanjeem* (astrology) is the study of the positions and aspects of celestial bodies; believing that they have some kind of influence on the course of natural earthly occurrences and human affairs.”

Al-Bukhaari reported in his *Saheeh* on the authority of Qatadah who said: “*Allaah created these stars for three reasons: First, to adorn the heaven; second, as missiles against the devils, and third, as signs by which (a traveler) may be guided. Therefore, whoever claims differently has erred and lost his share (of reward on the Day of Resurrection) and occupies himself with what he has no knowledge of.*” [Saheeh Al-Bukhaari, Baab fi’n-Nujoom, 2/240]

Some people who are ignorant of Allaah’s Commands have innovated some kind of soothsaying about these stars e.g., whoever gets married on the appearance of such and such star, he will be such and such, or whoever sets out on a journey on the appearance of such and such star, he will be such and such. They further claim that these stars influence the course of natural earthly occurrences and human affairs. However, such belief in astrology necessitates the belief that someone other than Allaah, Glory be He, possesses knowledge of the unseen and such a belief is *Shirk* (polytheism). [Reported by Al-Khattabi, ‘Abdur-Razzaq, ‘Abd ibn Humaid, Ibn Jarir, Ibn Al-Mundhir, and Al-Khatib in the book of An-Nujoom]