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01.

THE BEST TO PROTECT AND THE BEST OF PLANNERS AND ENOUGH IS ALLAH AS A DISPOSER OF AFFAIRS.



8:30 - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the **best of planners is Allah.** ¹²⁰³

8:40 - If they refuse be sure that Allah is your protector **the best to protect** and the best to help.

3:54 - And (then unbelievers) plotted and planned and Allah too planned and the **best of planners is Allah.** ³⁹³

393 The Arabic Makara has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of Allah are constantly doing that. But Allah-in whose hands is all good-has His plans also, against which the evil ones will have no chance whatever. (3.54)

33:3 - And put thy trust in Allah and enough is Allah as a **Disposer of affairs.** ³⁶⁶⁸

33:48 - And obey not (the behests) of the Unbelievers and the Hypocrites and heed not their annoyances but put thy trust in Allah for enough is Allah as a **Disposer of affairs.** ³⁷³⁷

30:50 - Then contemplate (O man!) the memorials of Allah's Mercy!

About Turkey

ATATURK (Mustafa Kamal)

November 10, 1938. (Istanbul) Founder of the modern republic of Turkey. His original name was Mustafa Kemal, and the honorary title "Ataturk" was bestowed upon him as late as 1934, by the Grand National Assembly, and means "Father of the Turks".

Ataturk's achievements were many, but most were formed after clear Western ideals. Ataturk meant that the traditional way of running Muslim countries had outlived itself, and that Turkey's chances of surviving the future as well as gaining new strength would only be through adopting principles from the European countries, which at that time had outdistanced Turkey in all fields. Imposing regulations that hindered the use of central elements in the Oriental clothing style, introduction of Latin alphabet. The other victim of Ataturk was the traditional way; of governing Islam. Islam seized to be the state religion, and the Caliphate was abolished, an institution of great symbolic importance for many Muslims inside the outside the former Ottoman Empire.

AFTER 50 YEARS

TURKEY

Although intellectual debate on the role of Islam attracted widespread interest, they did not provoke the kind of controversy; that erupted over the issue of appropriate attire for Muslim women. During the early 1980's female college students who were determined to demonstrate their commitment to Islam began to cover their heads and necks with large scarves and wear long, shape-concealing overcoats. The appearance of these women in the citadels of Turkish secularism shocked those men and women who tended to perceive such attire as a symbol of the Islamic traditionalism they rejected. Militant secularists persuaded the Higher Education Council to issue a regulation in 1987 forbidding female university students to cover their heads in class. Protests by thousands of religious students and some university professors forced several universities to waive enforcement of the dress code. The issue continued to be seriously divisive in the mid-1990's. Throughout the first half of the 1990s, highly educated, articulate, but religiously pious women have appeared in public dressed in Islamic

attire that conceals all but their faces and hands. Other women, especially in Ankara, Istanbul, and Izmir, have demonstrated against such attire by wearing revealing fashions and Atatürk badges. The issue is discussed and debated in almost every type of forum-artistic, commercial, cultural, economic, political and religious. For many citizens of Turkey, women's dress has become the issue – at least for the 1990s – that defines whether a Muslim is secularist or religious.

CNN – KURDISH LEADER Ocalan sentenced to death for treason – June, 29, 1999.

A Turkish court found Kurdish rebel leader Abdullah Ocalan guilty of treason.

Updated Aug 19, 1999 – 7:37PM EDT.

Over 15000 Dead in Turkey Quake, Millions Flee Homes.

Two million Turks ordered outdoors on quake fears – Reuters (08/19/99)

Turkey is put on alert amid warnings of a second earthquake as hopes fade of finding many more survivors from Tuesday's devastating quake.

Former Prime Minister Necmettin Erbakan, the Islamist leader who was pressured out of office by the military in 1997 for violating the country's secular principles, called the quake a "Divine Warning".

ANY ATATURKS AMONG US?

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. ³⁵⁸⁴

3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31:6)

Those who mislead – whose efforts have been wasted in this life (18:104- 31:6)

They are those who Distort, Dispute, Divide, Hinder, Mislead, Sell the religion, Imitators, Deaf & Dumb, & Blind, and cannot see or understand, Refuse the Truth, Refuse to Believe, The Arrogance, the Hypocrites, the Ignorance, the Mischievous Ones, those Forming Sects and Divisions. THEY ARE THE ARMY OF THE SATAN – THE PERSISTENT REBEL !!

WHAT ARE THEY DISTORTING

1. Recital of Salawat before Azan in Mosques contrary to Hadhis
2. Jummah Prayers- not confirming to authentic Hadhis, viz: praying Salat al Jummah after the 1st Azan, Long Khutbas (instead of short) and wasting time – misleading the congregation on irrelevant subjects; making Prayers short – (instead of long) and devoting more time in collecting donations in tills and buckets as in begging for the mosques, etc.,
3. Janaza – burial delays due to various recitals – halara, dikr, Quran recitals, etc.,
4. Paying to Homage to Saints – as partners, patrons, protectors, intercessors, helpers, equals, with Allah.
5. Birthday celebrations of the Prophet (Sal) and recitals of Mawloods and Kaththams,
6. Hijab or Niqab or devoid of them,
7. Haram and Halal – ignored in many respects
8. Sunnah or Farlu (Obligatory) not adhered to;
9. Iddah for 4 months and 10 days or 40 days!
10. Treat innovations as permissible,
11. Hadith – authentic or weak, not concerned
12. Community – a bunch of spendthrifts in weddings etc., for prestige, not fearing Allah,
13. They join in worship others with Allah – false worship – even though this is indeed the highest wrongdoing etc.
14. Birthday celebrations of Muslim leaders and prominent people invoking blessings from Muslims and non-Muslims and their deities in their Temples!

15. They are forming various sects – all the 73 sects said in the Hadhis are there.!
16. To Bestow Honour – they are covering with Silk/Silver/Woolen and Gold BROCADES, contrary to Hadhis,
17. Crazy for palatial buildings and luxury limousines. Ignore good neighbourliness and giving Salam to one another,
18. Arrogance and superiority complex in their dealings with men, etc.,

Who are they?

Some of those holding positions in mosques, associations and organizations; some of those so called politicians and their cronies; some of those so called religious leaders imported from other countries and our (unqualified) Moulavis turned out from Mushroom Madrasas – immersed in Shirk; some of the so called educationalists displaying their ignorance in publishing articles trying to exert their private view points irrespective of Sunnah; and the Quran, all contributing towards Misleading and depriving the innocent Muslims of Allah's Blessings and driving them instead to Sin land Anarchy. Wholesale Disputes in everything we do, in short from the birth to the grave, we are in dispute. What a sad plight these men have dragged us into! They will continue to do so and throw away the authentic Hadhis and the Quranic injunctions and stick to only what their fathers did whether it is right or wrong.

5:104 - When it is said to them: "Come to what Allah hath revealed; come to the Apostle": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? ⁸¹⁰

18:103 - Say: "Shall we **tell you of those who lose most in respect of their deeds?** ²⁴⁴⁸

2448 That is, those who prided themselves on their works in this life, and now find that those works are of no avail. Their loss is all the greater because they had a misplaced confidence in their own deeds or in the assistance of false "protectors". Allah is the only Protector: no one else's protection is of any use. (18.103)

18:104 - "**Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?**" ²⁴⁴⁹

2449 Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nullify the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in Allah's sight. (18.104)

18:105 - They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works nor shall We on the Day of Judgment give them any Weight. ²⁴⁵⁰

2450 What weight can be attached to works behind which the motives are not pure, or are positively evil? They are either wasted or count against those who seek to pass them off as meritorious! (18.105)

18:106 - That is their reward Hell; because they rejected Faith and took My Signs and My Messengers by way of jest. ²⁴⁵¹

2451 False motives, pretence, deception, and hypocrisy, flourish because people do not take the higher life seriously. In effect they treat it as a jest. Signs and Messengers are sent as a special and personal Mercy from Allah, and for such things the first person singular is used as in this verse, even when it involves a sudden transition from the first person plural as in the last verse. (18.106)

18:107 - As to those who believe and work righteous deeds they have for their entertainment the Gardens of Paradise ²⁴⁵²

3:175 - It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if ye have faith.

LISTEN & FOLLOW: : **PROPHET MOHAMED'S (SAL) LAST SERMON**

O People, **no prophet or apostle will come after me and no new faith will be born.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the **Sunnah and if you follow these you will never go astray.**

33:70 - O ye who believe! fear Allah and (always) say a word directed to the Right: ³⁷⁷⁵

3775 We must not only speak the truth as far as we know it, but we must always try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then Allah will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavor directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past. (33.70)

33:71 - That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Apostle has already attained **the highest Achievement.** ³⁷⁷⁶

3776 This is salvation, the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to Allah. (33.71)

NOTE: **No Need to harbor any fears from any sources as long as we strengthen our Taqwa and do righteous deeds without misleading the masses. Then Allah guarantees us His Protection and Wise Planning.**

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. 3718 3719 3720

3720 The virtues referred to are: (1) Faith, hope, and trust in Allah, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavor; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No. 2); (7) self-control, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to Allah's Message, and cultivation of the desire to get nearer to Allah. (33.35)

68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. ^{5625 5626}

33:60 - Truly if the Hypocrites and those in whose hearts is a disease and those who stir up sedition in the City desist not We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbors for any length of time: ³⁷⁶⁸

33:61 - They shall have a curse on them: wherever they are found they shall be seized and slain (without mercy). ³⁷⁶⁹

3769 They will be deprived of the blessing and guidance of Allah. They sought to cause disorder in Allah's world-moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. (33.61)

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; ¹⁴⁵¹

33:36 - It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision: if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. ³⁷²¹

MAY ALLAH GUIDE US ON THE STRAIGHT PATH



02.

Allah's Commands from Al Qur'an & Some synopsis of

Translation - Abdullah Yusuf 'Ali

- 2:3- Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them
- 2: 4- And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter.
- 2: 6- As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe.
- 2: 11-When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"
- 2: 13-When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" nay of a surety they are the fools buy they do not know.
- 2: 21-O ye people! adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness.
- 2:25- Believe and work righteousness
- 2:42- Cover not Truth with falsehood nor conceal the Truth
- 2:44- Enjoin right conduct on the people
- 2:45- Seek (Allah's) help with patient perseverance and prayer:
- 2:46- Bear in mind the certainty that they are to meet their Lord
- 2:48- Guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted
- 2:104- O ye of Faith! say not (to the Apostle) words of ambiguous import but words of respect; and hearken (to him);
- 2:110- Be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you ye shall find it with Allah;
- 2:112- Nay whoever submits his whole self to Allah and is a doer of good he will get his reward with his Lord; on such shall be no fear nor shall they grieve.
- 2:121- Those to whom We have sent the book study it as it should be studied;
- 2:123- Then guard yourselves against a day when one soul shall not avail another
- 2:148- To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good.
- 2:149-From whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque
- 2:152-Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith.
- 2:153- O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.
- 2:154-And say not of those who are slain in the way of Allah: "They are dead." Nay they are living though ye perceive (it) not.
- 2:155-Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere.
- 2:156- Who say when afflicted with calamity: "To Allah we belong and to Him is our return."

2:157- They are those on whom (descend) blessings from Allah and Mercy and they are the ones that receive guidance.

2:158- Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth.

2:159-Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse.

2:160- **Repent** and make amends and openly declare (the truth) to them

2:161-Those who reject faith and die rejecting on them is Allah's curse and the curse of angels and of all mankind.

2:162-They will abide therein: Their penalty will not be lightened nor will respite be their (lot).

2:168- **Eat** of what is on earth **lawful** and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy.

2:172- O ye who believe! **eat of the good things** that We have provided for you and be grateful to Allah if it is Him ye worship.

2:173- **Forbidden** - dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah

2:174-Those who conceal Allah's revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire;

2:177- It is not **righteousness** that ye turn your faces toward East or West; but it is righteousness to **believe in Allah** and the **Last Day** and the **Angels** and the **Book** and the **Messengers**; to **spend** of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of **slaves**; to be **steadfast in prayer** and practice **regular charity**; to **fulfil the contracts** which ye have made; and to be firm and **patient** in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing.

2:178- O ye who believe! the law of equality is prescribed to you in cases of murder;

2:180- When **death** approaches any of you if he leave any goods that he make a bequest to parents and next of kin

2:183- **Fasting** is prescribed to you

2:186- **When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way.**

2:187- Permitted to you on the night of the fasts is the approach to your wives.

2:188- And do not eat up your property among yourselves for vanities nor use it as bait for the judges

2:190- **Fight** in the cause of Allah those who fight you but do not transgress limits

2:191- And slay them wherever ye catch them and turn them out from where they have turned you out

2:193-And fight them on until there is no more tumult or oppression

2:194-The prohibited month for the prohibited month and so for all things prohibited there is the law of equality

2:195- And **spend** of your substance in the cause of Allah and make not your own hands contribute to your destruction but do good

2:196- And complete the **Hajj or `Umra** in the service of Allah.

2:197-For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj.

2:203- Celebrate the praises of Allah during the Appointed Days

2:208- O ye who believe! enter into **Islam** whole-heartedly; and follow not the footsteps of the Evil On

2:215- They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans and those in want and for wayfarers.

2:219- **Wine and gambling**. Say: "In them is great sin

2:220- Concerning **orphans**. Say: "The best thing to do is what is for their good;

2:221- Do not **marry** unbelieving women (idolaters) until they believe;

2:222- Concerning **women's courses**. Say: They are a hurt and a pollution; so keep away from women in their courses

2:223- Your **wives** are as a tilth unto you; so approach your tilth when or how ye will

2:228- **Divorced women** shall wait concerning themselves for three monthly periods

2:230- So if a husband **divorces** his wife (irrevocably) he cannot after that remarry her until after she has married another husband and he has divorced her.

2:234- If any of you **die** and **leave widows** behind they shall wait concerning themselves four months and ten days:

2:238- Guard strictly your (habit of) **prayers** especially the middle prayer and stand before Allah in a devout (frame of mind)

2:239- If ye fear (an enemy) **pray** on foot or riding (as may be most convenient) but when ye are in security celebrate Allah's praises in the manner He has taught you.

2:241- For **divorced women** maintenance (should be provided) on a reasonable (scale).

2:245- Who is he that **will loan to Allah** a beautiful loan which Allah will double unto his credit

2:254- **Spend** out of (the bounties) We have provided for you before the day comes

2:256- Let there be no compulsion in **religion**.

2:263- **Kind words and the covering of faults** are better than charity followed by injury.

2:264- Cancel not **your charity** by reminders of your generosity

2:267- **Give of the good things** which ye have (honorably) earned and of the fruits of the earth which We have produced for you

2:272- It is not required of thee (O Apostles) to set them on the **right path** but Allah sets on the right path whom He pleaseth

2:274- Those who (in **charity**) spend of their goods by night and by day in secret and in public have their reward with their Lord

2:276- Allah will deprive **usury** of all blessing but will give increase for deeds of charity:

2:280- If the **debtor** is in a difficulty grant him time till it is easy for him to repay.

2:282- When ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to **writing**

3:28- Let not the believers take for **friends** or helpers unbelievers rather than believers;

3:32- **"Obey Allah and His Apostle"**

3:43- "O Mary! worship thy Lord **devoutly**; **prostrate** thyself and **bow down (in prayer)** with those who bow down."

3:64- Say: "O people of the Book! come to **common terms** as between us and you: that we worship none but Allah;

3:77- As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter:

3:85- If anyone desires a religion other than **Islam** (submission to Allah) never will it be accepted of him;

3:92- By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well.

3:93- All food was lawful to the children of Israel except what Israel made unlawful for itself before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it if ye be men of truth.

3:94- If any after this invent a lie and attribute it to Allah they are indeed unjust wrong-doers.

3:102- O ye who believe! **fear Allah** as He should be feared and die not except in a state of Islam

3:103- And hold fast all together by the rope which Allah (stretches out for you) and be **not divided** among yourselves

3:104- Let there arise out of you a band of people **inviting** to all that is good enjoining what is right and forbidding what is wrong;

3:118- Take not into **your intimacy** those outside your ranks; they will not fail to corrupt you

3:130- O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper.

3:133- Be quick in the race for **forgiveness** from your Lord

3:134- Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good

3:135- And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done

3:139- So lose not heart nor fall into despair: for ye must gain mastery if ye are true in faith

3:149- If ye **obey the unbelievers** they will drive you back on your heels

3:150- Nay Allah is your Protector and He is the best of helpers.

3:160- If **Allah helps** you none can overcome you: if He forsakes you who is there after that that can help you?

3:176- Let not those grieve thee who rush headlong into **unbelief**: not the least harm will they do to Allah:

3:177- Those who purchase unbelief at the price of faith not the least harm will they do to Allah but they will have a grievous punishment.

3:178- Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment

3:179- Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure.

3:186- Ye shall certainly be **tried and tested** in your possessions and in your personal selves;

3:191- Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire.

3:196- Let not the strutting about of the unbelievers through the land **deceive** thee:

4:1- O mankind! reverence your Guardian-Lord Who created you

4:2- To **orphans** restore their property (when they reach their age)

4:3- If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four;

4:4- And give the **women** (on marriage) their dower as a free gift;

4:5- To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and speak to them words of kindness and justice

4:6- Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them release their property to them; but consume it not wastefully nor in haste against their growing up.

4:8- But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice.(S)

4:9-Let those (disposing of an estate) have the same fear in their mind (S)

4:10- Those who unjustly eat up the property of orphans eat up a fire into their own bodies: (S)

4:11- Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females:

4:12- Inheritance of spouse's property (S)

4:13- Commandment to abide by the limit of Allah (S)

4:15- If any of your women are guilty of lewdness take the evidence of four (reliable) witnesses

4:16- If two men among you are guilty of lewdness punish them both. If they repent and amend leave them alone

4:17- Acceptable vs Unacceptable repentance (S)

4:19- ye are forbidden to inherit women against their will.

4:20- Do not take dowry back from women (S)

4:22- And marry not women whom your fathers married except what is past:

4:23- Prohibited to you (for marriage) are: your mother daughters sisters father's sisters mother's sisters; brother's daughters sister's daughters foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship born of your wives to whom ye have gone in no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving Most Merciful

4:24- Also (prohibited are) women already married except those whom your right hands possess.

4:25- Permission for marriage with slave girls (s)

4:29- Respect the ownership of one another's properties (s)

4:31- Avoid heinous sins and do not be jealous (s)

4:33- Laws of inheritance are fixed (s)

4:34- Men are the protectors and maintainers of women (s)

4:35- If ye fear a breach between them twain appoint (two) arbiters one from his family and the other from hers;(s)

4:36- Huquq-al-Ibad (rights of other human beings) (s)

4:39-Witnesses of the Rasools on the Day of Judgement(s)

4:43- Approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (s)

4:47- Invitation of Iman to the People of the Book and Mushrikin will not be forgiven (s)

4:51- People of the Book tend to take side of Shaitan (s)

4:56- Fate of the unbelievers and the believers and Who should the believers obey? (s)

4:58- Allah doth command you to render back your trusts to those to whom they are due (s)

4:60- Hypocrites' attitude towards the decision of the Prophet (s)

4:64- One who disputes the decision of the Prophet is not a believer

4:71- Be prepared for armed conflict (Jihad)

4:75- Make Jihad to help the oppressed

4:76- Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil

4:77- Fear Allah and not the people and There is no escape from death

4:80- Obedience of the Rasool is in fact the obedience of Allah

4:82- Proof of Al-Quran being the Divine revelation and report the important news to responsible persons

4:85- Respond to greetings with even better greetings

4:86- When a (**courteous**) **greeting** is offered you meet it with a greeting still more courteous (at least) of equal courtesy

4:88- Fight against hypocrisy and hypocrites

4:92- Never should a **believer kill a believer**; but (if it so happens) by mistake (compensation is due):

4:93- If a man **kills a believer** intentionally his recompense is Hell to abide therein (for ever):

4:94- Investigate properly before jumping to conclusion

4:95- Ranks of Mujahideen over Non-Mujahideen

4:97- Oppressed should migrate if possible and Reward for migration in the cause of Allah

4:101-When **ye travel** through the earth there is no blame on you if ye shorten your prayers

4:105- Establish justice based on Divine guidance and Warning against Slander and against falsely charging innocents

4:113- Allah's special favors to the Prophet and Prohibition of secret counsel and its limited exception

4:116-Allah forgiveth not (the sin of) **joining other gods** with Him:

4:122- Promise of Allah - who can be truer than Allah in promise?

4:125- No one is better than a Muslim

4:127- Establishment of justice for women

4:129- Ye are never able to be fair and just as between **women** even if it is your ardent desire: but turn not away (from a woman) altogether

4:131- Have fear of Allah in your dealings

4:135- Stand out firmly for **justice** as witnesses to Allah even as against yourselves or your parents or your kin

4:136- **believe in Allah and his Apostle** and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him)

4:138- To the **hypocrites** give the glad tidings that there is for them (but) a grievous penalty.

4:142- Characteristics of hypocrites and the acts of hypocrisy and Hypocrites will be in the lowest depths of hellfire

4:148- Do not utter evil words and Do not draw a line between Allah and His Rasools in obedience

4:160- Punishment to Jews for their iniquities and Their only salvation is to become Muslims

4:163- This Quran carries the same message as was sent to Noah, Abraham, Moses and Jesus and Al-Quran's authenticity is verified by Allah Himself

4:167- Believe in this authentic revelation if you want to attain felicity and Stop saying "Trinity" Allah is the One and Only Deity

4:174- Mankind is asked to believe in the message of Al-Quran

4:176- Legal decision relating to the inheritance of childless persons

5:1- Fulfil your obligations, promises and agreements and Cooperate in piety and not in transgression.

Fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb

5:2- **Violate not** the sanctity of the Symbols of Allah... **Help** ye one another in **righteousness** and piety, but help ye not one another in sin and rancor.

5:3- **Forbidden to you (for food)** are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety.

5:4- They ask thee what **is lawful** to them (as food): say: Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah; eat what they catch for you but pronounce the name of Allah over it:

5:5- This day are (all) things good and **pure made lawful** unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time when ye give them their due dowers and desire chastity not lewdness nor secret intrigues.

5:6- When **ye prepare for prayer** wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands.

5:7- Stand for true witness and establish justice and Plot of Jews to kill the Prophet and his eminent companions (s)

5:8- **Stand out firmly for Allah** as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety:

5:12- Salah and Zakah were obligatory for Jews and Jews habit of being deceitful(s)

5:14- Christians too have neglected most of their Book and Jews and Christians are asked to become Muslims(s)

5:17- In **blasphemy** indeed are those that say that Allah is Christ the son of Mary.

5:18- False claim of Jews and Christians to be the children of God and Invitation to Jews and Christians to become Muslims(s)

5:20- Behavior of Jews with their own Prophet Musa (Moses) and Curse of Allah on the Jews for 40 years(s)

5:32- Decree of Allah regarding the killing of a human being (s)

5:33- Punishment of waging war against Allah and His Rasool (s)

5:35- Jihad is the way to success and No ransom will save the unbelievers from the punishment(s)

5:38- As to the thief male or female **cut off his or her hands:**

5:39- But if the **thief repent** after his crime and amend his conduct Allah turneth to him in forgiveness;

5:41- Do not provide lip-service; be true believers and If Allah intends to punish, the Rasool cannot save (s)

5:44- Laws of Taurat (Torah) and Those who do not judge by the laws of Allah, They are unbelievers, They are wrongdoers (s)

5:47- Let the people of the Gospel Judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed they are (no better than) those who rebel.

5:48- Diversity of human race and Establish justice based on Allah's revelations (s)

5:51- O ye who believe! take not the Jews and the Christians for your **friends and protectors:**

5:54- Your protecting friends are Allah, His Rasool, and your fellow believers (s)

5:57- Do not befriend those people who make a mockery of your religion (s)

5:61- Jews deceiving behavior and Jews slander against Allah and If only the people of the Book had believed, They could have had the best of the both worlds (s)

5:67-O Apostle! **proclaim the (Message)** which hath been sent to thee from thy Lord

5:72- Those who say Jesus is God are disbelievers (s)

5:79- Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.

5:87-O ye who believe! **make not unlawful** the good things which Allah hath made lawful for you but commit no excess:

5:88- Eat of the things which Allah hath provided for you lawful and good: but fear Allah in Whom ye believe.

5:89- Allah will not call you to account for what is futile in your oaths but He will call you to account for your deliberate oaths:

5:90-O ye who believe! **intoxicants and gambling** (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper

5:91- Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

5:92- Obey Allah and obey the Apostle and beware (of evil): if ye do turn back know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner

5:93- On those who believe and do deeds of righteousness there is no blame for what they ate (in the past)

5:94- O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances that He may test who feareth Him unseen: any who transgress thereafter will have a grievous penalty

5:95- O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb.

5:96- Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb.

5:101-**ask not questions** about things which if made plain to you may cause you trouble

5:105- O ye who believe! guard your own souls: if ye follow (right) guidance no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do

5:106-O ye who believe! when death approaches any of you (take) witnesses among yourselves when **making bequests** two just men

5:109- Favors of Allah upon Jesus and the miracles he was given and Disciples of Jesus asked for a Table Spread of food as a miracle (s)

6:11- **"Travel through the earth** and see what was the end of those who rejected truth."

6:27- For sure there is a life after death?

6:31- Those who deny Prophet Muhammad, in fact deny Allah's revelations

6:46- Who can restore your hearing and sight if Allah takes them away? And Rasools never claimed that they know the unseen or that they are angels

6:51- Admonish the unbelievers with this Al-Quran and Real belief is a favor of Allah and is irrespective of worldly status

6:56-. Say "I am **forbidden to worship** those other than Allah whom ye call upon.

6:63- Allah is the One Who delivers you from the calamities

6:68- Do not sit with those who argue about Allah's revelations

6:70- Do not associate with those who take their religion as a matter of amusement

6:92- Those who invent a lie against Allah will face a disgraceful punishment

6:108-**Revile not ye** those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance.

6:111- All Rasools of Allah had opposition from Shaitan and his followers

6:116- Eat only that meat on which Allah's name has been pronounced

6:125- Whomever Allah wants to guide, He opens up his chest to Islam

6:141- Give Zakah of agriculture on the harvest day

6:159- Those who divide the religion into sects are not Muslims

6:161- Declare, "My Salah, my devotion, my life and my death are all for Allah"

7:31-O children of Adam! **wear your beautiful apparel** at every time and place of prayer:

7:32- Command of Allah to wear decent proper dress and eat good food

7:40- Gates of heaven shall not be opened for the disbelievers

7:42- Only believers shall enter paradise

7:55-**Call on your Lord** with humility and in private

7:56-Do no **mischief on the earth** after it hath been set in order but call on Him with fear and longing (in your hearts)

7:86-"And **squat not on every road** breathing threats hindering from the path of Allah those who believe in Him

7:179- Misguided people are like animals or even worse

7:180-The most **beautiful names** belong to Allah: so call on Him by them;

7:199- Show forgiveness, speak for justice and avoid the ignorant and When the Quran is being recited listen to it with complete silence

7:204-When the **Qur'an is read listen** to it with attention and hold your peace:

7:205-And do thou (O reader!) bring thy Lord to **remembrance** in thy (very) soul with humility and in reverence without loudness in words in the mornings and Evenings

8:1- Commandment relating to the spoils of war (booty) and Battle of Badr, a battle between truth and falsehood

8:15-O ye who believe! when ye meet the **unbelievers in hostile array** never turn your backs to them.

8:29- If you become Godfearing, Allah will grant you wisdom to judge between right and wrong and Lawful guardians of Ka'bah are those of Allah

8:45- Order of Allah to remain firm during combat against enemy

8:55-Treaties must be honored unless broken with proper notification

8:59- Order to remain prepared for war against unbelievers and Make peace if enemy is willing to make peace

8:70- Treatment to prisoners of war who embrace Islam

8:72- Duties and obligations of the Islamic State towards Muslims living in a non-Muslim country

9:1- Proclamation to dissolve the "Treaty of Hudeybiyah"

9:7- commandment of Allah to honor the treaty so long as the unbelievers honor it

9:12- If the unbelievers violate the treaty, then fight against their ringleaders

9:18-The **mosques of Allah** shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah.

9:19- Service to pilgrims is not equal to true belief in Allah, the Last Day, and Jihad

9:23- Do not take your fathers and brothers as your friends if they prefer Kufr (unbelief) over Iman (belief)

9:25- Allah's help is with the quality and not the quantity of the believers

9:28- Prohibition of Mushrikin from entering Masjid-al-Haram

9:30- Mushrik are the Jews and Christians who call Azra and Jesus the sons of God

9:34- Do not be like Rabbis and Priests who misappropriate the wealth of people

9:36- The number of months in the book of Allah is 12, of which 4 are sacred
 9:38- Allah's order to bear arms against the unbelievers, if necessary
 9:43- Those who do not participate in Jihad are hypocrites
 9:61- Order of Allah not to molest the Prophet
 9:73- Allah's order to make Jihad against hypocrites and unbeliever
 9:94- Those who make excuses to avoid serving in armed struggle for the cause of Allah when needed, are hypocrites
 9:113- Do not seek forgiveness for the Mushrikin
 9:119- Believers are those who prefer the life of the Rasool over their own and requirement of obtaining understanding of religion
 10:18- Deities other than Allah can neither harm nor benefit you and Mankind was one nation until they invented different creeds
 10:37- This Quran is the revelation of Allah
 10:41- Those who disbelieve in this Quran shall be the losers in the hereafter
 10:57- Al-Quran is a mercy, blessing, and cure for the problems of mankind
 10:61- Whatever you do, Allah is a witness to it
 10:99- Forcing someone to convert to Islam is prohibited
 10:104- No one other than Allah can harm or benefit you
 10:107- If Allah do touch thee with **hurt** there is none can remove it but He:
 10:108- Declare that guidance has come - now to follow or not to follow is your choice
 11:36- Allah commanded Nuh to build an ark
 11:114- Virtues remove evils, Allah does not let the reward of the righteous be wasted
 13:16- Deities besides Allah have no control over any harm or benefit and Those who do not respond to the call of their Rabb will have escape
 13:19- Those who fulfil their pledge with Allah will have an excellent home in the hereafter and Those who break their pledge will have the curse and a terrible home
 13:27- It is the remembrance of Allah that provides tranquility to hearts
 13:30- There is no God but Him, all things are subject to His command
 13:32- Allah watches minutely each and every soul
 14:7- If all the dwellers of earth become nonbelievers, it makes no difference to Allah and In Allah let the believers put their trust
 14:22- Shaitan has no power over human beings - he only invites and people follow
 15:45- The righteous will be awarded paradise
 16:22- Unbelievers are arrogant and they will be held responsible for that attitude
 16:41- Allah has promised a good abode for those who migrate for His sake
 16:84- On the Day of Judgement a witness will be called from each nation and the unbelievers will face the reality of their invented false gods
 16:88- Those who **reject Allah and hinder** (men) from the path of Allah for them will We add Penalty to Penalty; for that they used to spread mischief.
 16:90- Allah commands justice the doing of good and liberality to **kith and kin** and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition
 16:91- Fulfil the **covenant of Allah** when ye have entered into it and break not your oaths after ye have confirmed them; indeed ye have made
 16:95- What is with you is transitory; and what is with Allah is everlasting and When you recite Al-Quran, seek Allah's protection against Shaitan
 16:98- When thou dost **read the Qur'an** seek Allah's protection from Satan the rejected one.
 16:111- Do not declare with your tongue what is Halal (lawful) and what is Haram (unlawful) - Halal and Haram are from Allah

16:114-So **eat** of the sustenance which Allah has provided for you lawful and good; and be grateful for the favors of Allah if it is He whom ye serve.

16:116-But say not for any **false thing** that your tongues may put forth "This is lawful and this is forbidden"

16:125-**Invite** (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious:

17:13-Every man's **fate** We have fastened on his own neck

17:15- He that seeks guidance does so to his own good and he who goes astray does so to his own loss

17:16-When We decide to **destroy a population** We (first) send a definite order to those among them who are given the good things of this life and yet transgress;

17:18- He that desires the transitory things of this life is given here, but in the hereafter he shall be condemned to hell

17:19-Those who do wish for the (things of) the **Hereafter** and strive therefor with all due striving and have Faith they are the ones whose striving is acceptable (to Allah)

17:22-Take not with Allah **another object of worship**; or thou (O man!) wilt sit in disgrace and destitution.

17:23-**worship** none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor

17:24-And out of kindness lower to them the wing of **humility** and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood."

17:26-And render to the **kindred** their due rights as (also) to those in want and to the wayfare

17:27-Verily **spendthrifts** are brothers of the Evil Ones

17:29-Make not thy hand tied (like a **niggard's**) to thy neck nor stretch it forth to its utmost reach

17:31-**Kill** not your children for fear of want:

17:32-Nor come nigh to **adultery**:

17:33-Nor **take life** which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive):

17:34-Come not nigh to the **orphan's property** except to improve it

17:35-Give **full measure** when ye measure and weigh with a balance that is straight

17:36-And pursue not that of which thou hast no **knowledge**;

17:37-Nor walk on the earth with **insolence**:

17:45- Belief in the hereafter is necessary to understand Al-Quran and Hereafter is Life after death

17:53-Say to My servants that they should (only) say those things that are best: for **Satan** doth sow dissensions among them: for Satan is to man an avowed enemy.

17:56-Say: "**Call** on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them

17:78-Establish regular **prayers** at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

17:79-And **pray** in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory!

17:110-Say: "**Call upon Allah** or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between.

18:1- Believers should speak only good words

18:23-Nor say of anything "I shall be **sure to do** so and so tomorrow"

18:24-Without adding "**So please Allah!**"

18:83-No god other than Allah will be able to save you on the Day of Judgement and Those who say Allah has begotten as son preach such a monstrous lie that even the heavens may crack, earth split and mountains crumble to pieces and Allah has made the Quran

20:129- Do not envy others in worldly benefits, rather seek Allah's pleasure if you want to attain the blessed end

21:1- The day of accountability is getting closer but the disbelievers are still heedless to the admonition and disputing as to how Rasool can be a human beings

21:19- If there were more than One God, the heavens and earth would have been in a state of disorder

21:42-Invented gods can not even defend themselves, how they will defend them against Allah and Scale of justice shall be set up on the Day of Judgement

21:92- Mankind is but one brotherhood

21:94- Whoever does good deeds, provided he is a believer, his endeavor will not be rejected

21:96-Until the **Gog and Magog** (people) are let through (their barrier) and they swiftly swarm from every hill.

22:1-O mankind! **fear your Lord!** For the convulsion of the Hour (of Judgment) will be a thing terrible!

22:5- Life cycle, life in this world and the life the Hereafter

22:8-People invoke other deities besides Allah, without knowledge and guidance

22:15- Allah always help His Rasools and All the dwellers of the heavens and the prostrate before Allah

22:18-Seest thou not that to Allah **bow down in worship** all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind?

22:23- Allah has given equal rights to all believers for Masjid-al-Haram whether they are natives or foreigners

22:26- Allah identified the sight of Sacred House to Ibrahim, commanded him to built Ka'bah then call mankind to come for Hajj (Pilgrimage)

22:31- Committing shirk is as though he had fallen from the sky and his body is snatched away by the birds

22:34-To every people did We appoint rites (of **sacrifice**) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)

22:39- Permission is granted to the believers to fight in self defence, and for the cause of Allah

22:58-Those who leave their homes in the cause of Allah and are then **slain or die** on them will Allah bestow verily a goodly Provision:

22:68- Allah will Judge between you concerning those matter in which you differ

22:77-O ye who believe! **bow down prostrate** yourselves and adore your Lord; and do good; that ye may prosper.

22:78-And **strive in His cause** as ye ought to strive (with sincerity and under discipline)

23: 2-Those who humble themselves in their **prayers**; 2866

23:3-Who avoid **vain talk**;

23:4-Who are active in deeds of **charity**;

23:5-Who abstain from **sex** 2867

23:6-Except with those joined to them in the **marriage bond** or (the captives) whom their right hands possess for (in their case) they are free from blame

23:7-But those whose **desires exceed** those limits are transgressors

23:8-Those who faithfully observe their **trust** and their covenants; 2869

23:9-And who (strictly) guard their **prayers** 2870

23:10-Those will be the **heirs** 2871

23:11-Who will inherit **Paradise**: they will dwell therein (forever).

23:43-No people can hasten their **term** nor can they delay (it).

23:54-But leave them in their **confused ignorance** for a time.

23:62-On no soul do We place a **burden** greater than it can bear:

23:96-Repel **evil** with that which is best:

23:97-And say: "O my Lord! I **seek refuge** with Thee from the suggestions of the Evil Ones;

24:2-The woman and the man guilty of **adultery** or fornication flog each of them with a hundred stripes

24:3-Let no man guilty of **adultery** or fornication **marry** any but a woman similarly guilty or an Unbeliever nor let any but such a man or an Unbeliever marry such a woman:

24:4- And those who **launch a charge** against chaste women and produce not four witnesses (to support their allegation) **flog them** with eighty stripes:

24:6-And for those who launch a charge against their spouses and have (in support) no evidence but their own solitary evidence (can be received) if they **bear witness** four times (with an oath) by Allah that they are solemnly telling the truth;

24:7-And the fifth (oath) (should be) that they solemnly invoke the **curse of Allah** on themselves if they tell a lie.

24:21- Allah commanded the believers not to follow Shaitan and not take Juz in false accusations and slanders

24:26-**Women** impure are for men impure and **men** impure are for women impure; and women of purity are for men of purity and men of purity are for women of purity:

24:27-O ye who believe! **enter not houses** other than your own until ye have asked permission and saluted those in them

24:30-Say to the believing men that they should **lower their gaze** and guard their modesty

24:31-And say to the believing women that they should **lower their gaze** and guard their modesty;

24:32-**Marry** those among you who are single or the virtuous ones among your slaves male or female

24:33-Let those who find not the wherewithal for **marriage** keep themselves chaste until Allah gives them means out of His grace

24:56-So establish regular **Prayer** and give regular **Charity**: and obey the Apostle; that ye may receive mercy.

25:10- Those who deny the Hour and life after death will be cast in the blazing fire

25:25- Disbelievers shall regret on the Day of Judgement not adopting the Right Path

25:51- Do not yield to the unbelievers; make Jihad against them with Al-Quran and Put your trust in Ever-Living (Allah), Who will never die

25:52-Therefore listen not to the **Unbelievers** but strive against them with the utmost strenuousness with the (Qur'an).

25:67-when they spend are not **extravagant** and not niggardly

26:227-Except those who believe work **righteousness** engage much in the remembrance of Allah and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

27:60- Just think, is there any god besides Allah Who has created anything in the universe, answer the oppressed or guides to the Right Way?

27:83- Do not deny Allah's revelations without gaining their comprehensive knowledge

28:56- Prophets cannot give guidance, it is Allah who gives guidance

29:8- Be kind to your parents but do not obey them in the matter of shirk and Those who say, "Follow us we will bear your burden," are liars

29:45-Salah keeps one away from the shameful deeds and Do not argue with the People of the Book except in good taste

30:28- Wrongdoers are led by their own appetites without real knowledge and True faith and the nature of sects

30:32-Those who split up their **Religion** and become (mere) Sects each party rejoicing in that which is with itself!

30:38- Commandment to give the relatives their due and likewise to the poor and the travellers in need

30:41-Mischief in the land is the result of Man's own misdeeds, that's how Allah let them taste the fruit of their deeds

30:60-So **patiently persevere**: for verily the promise of Allah is true: nor let those shake thy firmness who have (themselves) no certainty of faith

31:12- Luqman advised his son not to commit Shirk

31:14- Rights of mother and the parents and Obey your parents but not in the matters of Shirk

31:18-"And swell not thy cheek (**for pride**) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

31:19-And be **moderate in thy pace** and lower thy voice; for the harshest of sounds without doubt is the braying of the ass.

31:22-Whoever submits his whole self to Allah and is a **doer of good** has grasped indeed the most trustworthy hand-hold:

31:33-O mankind! **do your duty** to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah

32:15- Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride.

32:19- For those who believe and do righteous deeds are Gardens as hospitable homes for their (good) deeds

32:20- As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: "taste ye the Penalty of the Fire the which ye were wont to reject as false.

32:22- And who does more wrong than one to whom are recited the Signs of his Lord and who then turns away

32:30- So turn away from them and wait: they too are waiting.

33:3-And put thy trust in Allah and **enough is Allah** as a Disposer of affairs.

33:16- Those who discourage others from participating in fight against the unbelievers and don't participate in such a war themselves have no faith and all their deeds will be void

33:28- Admonition to the wives of Prophet Muhammad (pbuh)

33:31-Allah's commandment to the wives of Prophet Muhammad

33:34-And **recite** what is rehearsed to you in your homes of the Signs of Allah and His wisdom:

33:37- Allah commanded Prophet Muhammad to marry the divorced wife of his adopted son Zaid and Muhammad is not the father of any of your men but a Rasool and Seal of the Prophethood

33:41- **celebrate** the praises of Allah and do this often;

33:42-And **glorify** Him morning and evening.

33:49-O ye who believe! when ye **marry** believing women and then divorce them before ye have touched them no period of `Iddah have ye to count

33:59-O prophet! tell thy **wives and daughters** and the believing women that they should cast their outer garments over their persons (when abroad): that is most convenient that they should be known (as such) and not molested: and Allah is Oft-Forgiving Most Merciful

34:1- The Hour is surely going to come and the Day of Judgement shall be established to reward the believers and punish those who discredit Allah's revelations

34:22- No intercession before Allah can avail any one except for whom He permits it and Prophet Muhammad is sent for the entire mankind

34:36-: "Verily my Lord enlarges and restricts the **provision** to whom He pleases but most men understand not.

34:37-It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work **Righteousness**

35:3- O men! call to mind the grace of Allah unto you! Is there a Creator other than Allah to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?

35:5- O men! certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah

35:7- For those who reject Allah is a terrible Penalty:

35:14- f ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things

35:15- O ye men! it is ye that have need of Allah:

35:18- Nor can a bearer of burdens bear another's burden.

35:26-In the end did I **punish** those who rejected Faith: and how (terrible) was My rejection (of them

35:29- Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail

35:44- Do they not travel through the earth and see what was the end of those before them

36:6-**admonish** a people whose fathers had received no admonition and who therefore remain heedless

36:10-The same is it to them whether thou **admonish** them or thou do not admonish them: they will not believe

36:17-"And Our duty is only to proclaim the clear Message

37:60- Verily this is the supreme achievement!

37:61- For the like of this let all strive who wish to strive.

37:73- Then see what was the end of those who were admonished (but heeded not)

37:176-Do they wish (indeed) to hurry on Our Punishment?

37:177-But when it descends into the open space before them evil will be the morning for those who were warned (and heeded not)!

37:178-So turn thou away from them for a little while

38:1-AL-Quran is full of admonition Unbelievers are in sheer arrogance for calling the Prophet as liars

38:3-How many generations before them did We **destroy**? In the end they cried (for mercy) when there was no longer time for being saved!

39:10-O ye my servants who believe! **Fear your Lord**: good is (the reward) for those who do good in this world.

39:39-"O my people! **Do whatever ye can**: I will do (my part): but soon will ye know

39:53-**Despair** not of the Mercy of Allah: for Allah forgives all sins:

39:54-"Turn ye to your Lord (in **repentance**) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped

39:55-And follow the **Best of (the courses)** revealed to you from your Lord before the Penalty comes on you of a sudden while ye perceive not!

40:14-Call ye then upon Allah with **sincere devotion** to Him even though the Unbelievers may detest it.

42:38-Those who **hearken to their Lord** and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;

43:36-If anyone withdraws himself from **remembrance** of (Allah) Most Gracious We appoint for him an evil one to be an intimate companion to him

47:1-Those who **reject Allah** and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark)

47:4-Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them **bind a bond firmly** (on them):

47:7-O ye who believe! if ye will **aid (the cause of)** Allah He will aid you and plant your feet firmly.

49:1-Put not **yourselves forward** before Allah and His Apostle: But fear Allah: for Allah is He who hears and knows all things.

49:6-O ye who believe! if a wicked person comes to you with any news **ascertain the truth**

49:9-If two parties among the Believers fall into a quarrel **make ye peace** between them:

49:11-O ye who believe! let not some men among you **laugh at others**:

49:12-O ye who believe! **avoid suspicion** as much (as possible):

51:18-And in the hours of early dawn They (were found) **praying** for Forgiveness

51:19-And in their wealth and possessions (was remembered) the **right of the (needy)**

52:7-Verily the **Doom of thy Lord** will indeed come to pass

52:29-Therefore **proclaim** thou the praises (of thy Lord)

55:9- So establish weight with **justice** and fall not short in the balance.

56:96-So **celebrate** with praises the name of thy Lord the Supreme.

57:1- All that is in the heavens and earth glorifies Allah, Who created the heavens and earth in six periods and has the knowledge of everything and Those who spend in charity will be richly rewarded

57:7-**Believe in Allah and His Apostle** and spend (in charity) out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity) for them is a great Reward.

57:11-Who is he that will **loan to Allah** a beautiful Loan? For (Allah) will increase it manifold to his credit:

57:12-On that day the true believers will have their light shining before them while the hypocrites will have their fate no different than the disbelievers and Those who spend in charity will be repaid manifold and also be given liberal reward besides it

57:18-For those who give in **Charity** men and women and loan to Allah a Beautiful Loan it shall be increased manifold

57:19-And those who believe in Allah and His apostles they are the Sincere (**Lovers of truth**)

57:20- Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception?

57:21-**Be ye foremost (in seeking) forgiveness from your Lord and a Garden (of Bliss) the width whereof is as the width of heaven and earth** prepared for those who believe in Allah and His apostles

57:28-O ye that believe! **fear Allah** and believe in His apostle and He will bestow on you a double portion of His Mercy:

58:2- If any men among you **divorce** their wives by Zihar (calling them mothers) they cannot be their mothers:

58:3- But those who **divorce** their wives by Zihar then wish to go back on the words they uttered (it is ordained that such a one) should free a slave

58:4- And if any has not (the wherewithal) he should **fast for two months** consecutively before they touch each other.

58:5- Those who **resist Allah** and His Apostle will be humbled to dust

58:8- Turnest thou not thy sight towards those who were forbidden **secret counsels** yet revert to that which they were forbidden (to do)

58:9- O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for **righteousness**

58:11-O ye who believe! When ye are told to make room in the assemblies (**spread out** and) make room: (Ample) room will Allah provide for you

58:12-O ye who believe! When ye consult the Apostle in private spend something in **charity** before your private consultation.

58:14-Turnest thou not thy attention to those who turn (in friendship) to such as have the **Wrath** of Allah upon them?

59:18-O ye who believe! **Fear Allah** and let every soul look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do

59:19-And be ye not like those who **forget Allah**; and He made them forget their own souls! such are the rebellious transgressors!

60:1- O ye who believe! take not My enemies and yours as **friends** (or protectors) offering them (your) love even though they have rejected the Truth

60:8- Allah forbids you not with regard to those who fight you not for (your) Faith nor drive you out of your homes from dealing kindly and justly with them: for Allah loveth those who **are just**.

60:9- Allah only forbids you with regard to those who **fight you for (your) Faith** and drive you out of your homes

60:10-O ye who believe! when there come to you believing women refugees **examine** (and test) them:

60:11-And if any of your **wives** deserts you to the Unbelievers and ye have an accession (by the coming over of a woman from the other side) then pay to those whose wives have deserted the equivalent of what they had spent (on their (dower)

60:13-O ye who believe! turn not (for **friendship**) to people on whom is the Wrath of Allah

61:14-O ye who believe! be ye **helpers of Allah**:

62:9- O ye who believe! when the call is proclaimed to **prayer on Friday** (the Day of Assembly) hasten earnestly to the Remembrance of Allah

62:10-And when the **Prayer** is finished then may ye **disperse** through the land and seek of the Bounty of Allah:

63:9- O ye who believe! let not your riches or your children **divert** you from the remembrance of Allah.

63:10-And spend something (in **charity**) out of the substance which We have bestowed on you before death should come to any of you

65:1- O Prophet! when ye do **divorce women** divorce them at their prescribed periods and count (accurately) their prescribed periods:

65:6-Let the **women** live (in 'iddah) in the same style as ye live according to your means: annoy them not so as to restrict them

65:7- Let the man of means spend according to his means: and the man whose resources are restricted let him spend according to what Allah has given him.

68:48-So wait with patience for the command of thy Lord and be not like the Companion of the Fish when he cried out in Agony

70:5-Therefore do thou hold Patience a Patience of beautiful (contentment).

70:42-So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised!

72:15-`But those who swerve they are (but) fuel for Hell Fire

73:2-Stand (to pray) by night but not all night

73:4-Or a little more; and recite the Qur'an in slow measured rhythmic tones

73:8-But keep in remembrance the name of the Lord and devote thyself to Him wholeheartedly.

73:10-And have patience with what they say and leave them with noble (dignity).

73:20-Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful.

74:6-Nor expect in giving any increase (for thyself)

75:36-Does Man think that he will be left uncontrolled (without purpose)

76:3-We showed him the Way: whether he be grateful or ungrateful (rests on his will)

76:4-For the Rejecters We have prepared Chains Yokes and a Blazing Fire.

76:7-They perform (their) vows and they fear a Day whose evil flies far and wide

76:8-And they feed for the love of Allah the indigent the orphan and the captive

76:24-Therefore be patient with constancy to the Command of thy Lord and hearken not to the sinner or the ingrate among them.

76:25-And celebrate the name of thy Lord morning and evening

76:26-And part of the night prostrate thyself to Him; and glorify Him a long night through

82:6-O man! what has seduced thee from thy Lord Most Beneficent?

83:1-Woe to those that deal in fraud

83:2-Those who when they have to receive by measure from men exact full measure.

83:3-But when they have to give by measure or weight to men give less than due.

83:4-Do they not think that they will be called to account?

84:6-O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him.

85:11-For those who believe and do righteous deeds will be Gardens Beneath which Rivers flow: that is the great Salvation (the fulfillment of all desires)

87:9-Therefore give admonition in case the admonition profits (the hearer)

89:15-Now as for man when his Lord trieth him giving him honor and gifts then saith he (puffed up) "My Lord hath honored me."

89:16-But when He trieth him restricting his subsistence for him then saith he (in despair) "My Lord hath humiliated me!"

89:17-Nay nay! but ye honor not the orphans!

89:18-Nor do ye encourage one another to feed the poor!

89:19-And ye devour inheritance all with greed.

89:20-And ye love wealth with inordinate love!

90:4-Verily We have created Man into toil and struggle

90:11-But he hath made no haste on the path that is steep.

90:13-(It is:) freeing the bondman;

90:14-Or the giving of food in a day of privation

90:15-To the orphan with claims of relationship

90:16-Or to the **indigent** (down) in the dust.
93:9-Therefore treat not the **orphan** with harshness.
93:10-Nor **repulse** the petitioner (Unheard);
96:1-**Proclaim!** (or Read!) in the name of thy Lord and Cherisher Who created
96:9-Seest thou one **who forbids.**
96:10-A votary when he (turns) **to pray?**
96:11-seest thou if He is on (the road of) **Guidance?**
96:12-Or enjoins **Righteousness?**
96:13-Seest thou if he **denies (Truth)** and turns away?
98:5-And they have been commanded no more than this: to worship Allah offering Him **sincere devotion** being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight
103:3-Except such as have Faith and do **righteous deeds** and (join together) in the mutual teaching of Truth and of Patience and Constancy.
104:1-Woe to every (kind of) **scandal-monger** and backbiter
104:2-Who **pileth up wealth** and layeth it by
104:3-Thinking that his wealth would make him last for ever!
108:2-Therefore to thy Lord turn in **Prayer and Sacrifice.**

03.

BACKBITING – VAINGLORIOUS BOASTERS

–Qil and Qal

(idle useless talk or that you talk too much about others), –

VANITY !



104:1 - **Woe to every (kind of) scandal-monger and backbiter** ⁶²⁶⁶

6266 Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) piling up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal. (104.1)

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah ﷻ loveth not any **vainglorious boaster** ⁵³¹⁰

5311 Neither the Covetous nor the Boasters have any place in the Good Pleasure of Allah. The Covetous are particularly insidious, as their avarice and niggardliness not only keep back the gifts of Allah ﷻ from men, but their pernicious example dries up the streams of Charity in others. (57.24)

17:36 - And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). ²²²²

2222 Idle curiosity may lead us to nose into evil, through our ignorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and **see things that are good and instructive** and entertain in our hearts feelings or in our minds ideas that we have reason to expect will be spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us.

This goes a little farther than a famous sculpture on a Japanese temple in which three monkeys are shown as putting their hands to their ears, eyes, and mouths, respectively, to show that they were not prepared to hear any evil, or see any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil. (17:36)

74:45- "But we used to talk **vanities with vain talkers**;"

28:55 - And when they hear vain talk they turn away therefrom and say: "To us our deeds and to you yours; peace be to you: we seek not the ignorant." ³³⁸⁷

³³⁸⁷ - **The righteous do not encourage idle talk or foolish arguments** about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their

only rejoinder is: "We are responsible for our deeds, and you for yours; we have no ill-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge you cannot expect us to go back to the Ignorance which we have left." (28.55)

Sahih Muslim Hadith

Hadith 6265

Narrated by

AbuHurayrah

Allah's Apostle (peace be upon him) said: Do you know what is backbiting? They (the Companions) said: Allah and His Apostle (peace be upon him) know best. Thereupon he (the Prophet) said: **Backbiting implies your talking about your brother in a manner which he does not like.** It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. **Would any of you like to eat the flesh of his dead brother?** *Nay ye would abhor it...*but fear Allah: for Allah is Oft-Returning Most Merciful. ⁴⁹³²

4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way **we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)**

Fiqh-us-Sunnah

Fiqh 4.107b

Atonement for Backbiting

It is related that the Prophet, ﷺ, said, "The atonement for backbiting [and slander] is to pray for forgiveness of the person who was slandered and to say, 'O Allah, forgive us and him'."

The preferable course in this regard is to pray for forgiveness of the person who was the target of the slander and to mention his good qualities. This will wipe off the effects of such backbiting, and it is not necessary to announce such a thing.

VANITY

(DICTIONARY MEANING - EMPTY PRIDE OR OSTENTATION, **IDLE SHOW**, FRUITLESS DESIRE, **PUPPET SHOW** etc)

SUNDAY TIMES: 27-8-2000

PILGRIM pressurizes P.A.

"Many a Mussalman, or the faithful in the Muslim Community, were aghast.

A Muslim Leader, is now on a politically prompted **pilgrimage to Mecca and Medina.**

This, as a report in the party's own web site admits, is to prevent pressure from PA quarters urging him to withdraw his resignation from the cabinet.

And in the holy city of Medina, his thoughts were not filled with prayers like his other Muslim brethren on UMRAH.

CIVIL STRIFE

Sunan of Abu-Dawood

Hadith 4251

Narrated by

AbuHurayrah

The Prophet (peace be upon him) said: **There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right.** Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

Sahih Al-Bukhari Hadith

Hadith 1.100 Narrated by

Abdullah bin Amr bin Al As

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, **people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.**"

5:57 - O ye who believe! take not for friends and protectors those **who take your religion for a mockery or sport** whether among those who received the Scripture before you or among those who reject faith; but fear ye Allah if ye have Faith (indeed). ⁷⁶⁸

768 It is not right that we should be in intimate association with those to whom **religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will sap the earnestness of your Faith, and make you cynical and insincere. (5.57)**

Fiqh-us-Sunnah

Fiqh 3.10a

The Niyyah (Intention)

It is related in al-Bukhari and Muslim that the Prophet, upon whom be peace, said: "**The value of [one's] deeds is determined by [one's] intentions;** and thus for each shall be according to his intentions."

14:44 - **So warn mankind** of the Day when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us (if only) for a short term: we will answer Thy Call and follow the apostles!" "What! were ye not wont to swear aforetime that ye should suffer no decline?" ¹⁹²⁴

1924 ... **The ungodly are apt to think that their power will remain in the ascendant**, on account of some material advantages given them temporarily by Allah, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Makkans here; **but the warning is perfectly general, and for all time. (14.44)**

84:20 - **What then is the matter with them that they believe not?** ⁶⁰⁴⁸

⁶⁰⁴⁸ Considering man's high destiny, and the fact that this life is but a stage or a sojourn for him, it might be expected that he **would eagerly embrace every opportunity of welcoming Allah's Revelation** and ascending by Faith to heights of spiritual wisdom.

Sunan of Abu-Dawood

Hadith 1505

Narrated by

Abdullah ibn Abbas

The Prophet  used to **supplicate Allah** .

**My Lord, help me and do not give help against me;
grant me victory, and do not grant victory over me;
plan on my behalf and do not plan against me;
guide me, and make my right guidance easy for me;
grant me victory over those who act wrongfully towards me;**

O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

04. **ALLAH** (ﷻ) Addressing direct to some in the Qur'an

Besides all the Commands in the Holy Qur'an, for all mankind, Allah (ﷻ) is addressing direct to some person or persons or groups and I am enumerating them all below along with His Commands given to them. Who are they mentioned so specifically in the Qur'an ?

Even though all the injunctions in the Qur'an are for all mankind, it is interesting to explore what were the special instructions given to them in this manner.

They are Believers and Unbelievers; Man, Men and Mankind, Servants, My People, People of the Book, Prophet, Muhammad ﷺ, Prophet's Consorts, Children of Adam, Children of Israel, Ye of Faith, Jinns, Moses, Abraham, The Unjust, The folded in garments, and The Wrapped up in mantle.



To Adore Him

2: 21 يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21- **O ye people!** adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness.

For Taqwa see ii. 2 n. 26. I connect this dependent clause with "adore, etc." above, though it could be connected with "created". According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed.

Yusuf Ali 40

2:21. மனிதர்களே! நீங்கள் உங்களையும் உங்களுக்கு முன்னிருந்தோரையும் படைத்த உங்கள் இறைவனையே வணங்குங்கள். (அதனால்) நீங்கள் தக்வா (இறையச்சமும்; தூய்மையும்) உடையோராகலாம்.

21- மனுஷாடிகி! இவ, இவடே இவவ பைர விசு அயவடே டுன்பாடகய கல இவனே டேரியன்பல நலேனு. (புலனெ) இவ பரீஷுடேவனெயின இவவ பன் ரிய னுகிய.

To Fear Him

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

2:40- **O children of Israel!** call to mind the (special) favor which I bestowed upon you and fulfil your covenant with Me as I fulfil My covenant with you and fear none but Me.

2:40. இஸ்ராயீலின் சந்ததியினரே! நான் உங்களுக்கு அளித்த என்னுடைய அருட்கொடையை நினைவு கூறுங்கள்; நீங்கள் என் வாக்குறுதியை நிறைவேற்றுங்கள்; நான் உங்கள் வாக்குறுதியை நிறைவேற்றுவேன்; மேலும், நீங்கள் (வேறெவருக்கும் அஞ்சாது) எனக்கே அஞ்சுவிர்களாக.

40- ஓசீராடிகே பரமபரா டுருவெகி! இவவ மூ டவா டுன் மனே யச ஓசுரூ டுன இவ (பாசியக்) சிவா டலெனு. இவ மூ (வென டவா டுன்) பாரோனெடூவ ஓடு கரனு. மலே இவனே பாரோனெடூவ ஓடு கரன்னெமீ. மலம இவ ரிய வனு மூனவ!

To Remember His Favours

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

2:47- **o children of Israel!** call to mind the (special) favor which I bestowed upon You and that I preferred you to all others (for My message).

The appeal is made to Israel subjectively in terms of their own tradition. You claim to be a favoured nation; have you forgotten My favours? You claim a special Covenant with Me: I have fulfilled My part of the Covenant by bringing you out of the land of bondage and giving you Canaan, the land "flowing with milk and honey" how have you fulfilled your part of the Covenant? Do you fear for your national existence? If you fear Me, nothing else will matter.

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2:47. இஸ்ராயீல் மக்களே! (முன்னர்) நான் உங்களுக்கு அளித்த என்னுடைய அருட்கொடையையும், உலகோர் யாவரையும் விட உங்களை மேன்மைப்படுத்தினேன் என்பதையும் நினைவு கூறுங்கள்.

47- ஓசீராடிகே பரமபரா டுருவெகி! (பைர கலே) மூ இவவ டவா டீ கிலு மனே யச ஓசுரூடே, லோகலாசி சியலெனெம வலா இவவ மூ டசசீ கர காலே (பாசியக்) சிவா டலெனு.

To say words of Respect to the Apostle

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ

أَلِي

2:104- **O ye of Faith!** say not (to the Apostle) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment.

What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to

individuals but to whole groups of people for example, the

People of the Book. Indeed the story might be extended indefinitely. Yusuf Ali 105

2:104. ஈமான் கொண்டோரே! நீங்கள் (நம் ரஸூலைப் பார்த்து இரண்டு அர்த்தம் கொடுக்கும் சொல்லாகிய) “ராயினா” என்று சொல்லாதீர்கள். (இதற்குப் பதிலாக அன்புடன் நோக்குவீர்களாக என்னும் பொருளைத் தரும் சொல்லாகிய) “உன்ரூர்னா” என்று கூறுங்கள். இன்னும், அவர் சொல்வதைக் கேளுங்கள். மேலும் காஃபிர்களுக்குத் துன்பம் தரும் வேதனையும் உண்டு.

104- விஷவாஸவந்திகி! இவ் (நாஸூலா) ராயினா யிஸ் தோகியது. (ஈ) வெறுவெ “ஈரூரேன் லெறு மூறு!” யிஸ் ஈரூரேன் தை டேன வலைய வன) ஈரூரேன் யிஸ் வலைய (நாஸூலா) இவ் வுடன் டேன. (மேலும் வென்ஸ் வலையேன் வலைய) பூதிக்ஷேப கரந்தனத் ஓமனத் வேதனா தை டேன டுபூவம் ஈறு.

To Remind special favours to children of Israel

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى

الْعَالَمِينَ

2:122- **O Children of Israel!** call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

2:122. (யஃகூப் என்ற) இஸ்ராயீலின் மக்களே! நான் உங்களுக்கு அளித்த என் நன்கொடைகளை நினைவு கூறுங்கள்; இன்னும் நிச்சயமாக நான் உங்களை உலக மக்கள் எல்லோரையும்விட மேம்பாடுடையோராகச் செய்தேன்.

ஓசீரூலீல பரமீபரா டீரூலி! லா இலல லலா டீ
நிலுனு லலே ஸூப ஸமீபநீ, லநீலாடநயநீலேனீ இலல லா ஓலாலநீ
லூலீல லலல லநீ லர நிநீல லூல லல ஸீலா லலல.

To seek help with patient perseverance and prayer

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. ¹⁵⁷

157 See ii. 45 and n. An additional meaning implied in sabr is self-restraint. Haqqani defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well-being. (2.153)

2:153. நம்பிக்கை கொண்டோரே! பொறுமையுடனும், தொழுகையுடனும்(இறைவனிடம்) உதவி தேடுங்கள்; நிச்சயமாக அல்லாஹ் பொறுமையுடையவர்களுடன் இருக்கிறான்.

லீலாலலலலலலலலல! (இல, இலலே லநீலாலலலலல லீலலலலல லீலீல
லீலலல) ஓலலீல லலலீல, ஸலாலல லலலீல லலல லலலல லலல. நீலல
லலலலலல லலலலல ஓலலலலலலலலலல ஸலல ஸலலலலலல.

To be grateful to Him

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

2:172 - O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship. ¹⁷²

172 Gratitude for God's gifts is one form of worship. (2.172)

2:172. நம்பிக்கை கொண்டவர்களே! நாம் உங்களுக்கு அளித்துள்ளவற்றில் தூய்மையானவற்றையே உண்ணுங்கள்; நீங்கள் அல்லாஹ்வையே வணங்குபவர்களாக இருப்பீர்களாயின், அல்லாஹ்வுக்கு நன்றி செலுத்தி வாருங்கள்.

லீலாலலலலலலலலல! லல இலல லலா லூல லூலீல லலலலல
லூல லலலல லலல. இல (லூலலலல லூல) இலலலல லலலலலல
லலலலல லல, லலலலலல லலலல லலலல ஸலலல.

To abide by the Law of Equality

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ
وَالْأُنثَىٰ بِالْأُنثَىٰ ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ
ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

2:178 – **O ye who believe!** the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. 182 183 184 185

- 182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)
- 183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)
- 184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)
- 185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

2:178. ஈமான் கொண்டோரே! கொலைக்காகப் பழி தீர்ப்பது உங்கள் மீது விதிக்கப்பட்டுள்ளது- சுதந்திரமுடையவனுக்குச் சுதந்திரமுடையவன்; அடிமைக்கு அடிமை; பெண்ணுக்குப் பெண் இருப்பினும் (கொலை செய்த) அவனுக்கு அவனது (முஸ்லிம்) சகோதரனா(கிய கொலையுண்டவனின் வாரிசுகளால்) ஏதும் மன்னிக்கப்படுமானால், வழக்கமான முறையைப் பின்பற்றி (இதற்காக நிர்ணயிக்கப் பெறும்) நஷ்ட ஈட்டைக் கொலை செய்தவன் பெருந்தன்மையுடனும், நன்றியறிதலுடனும் செலுத்திவிடல் வேண்டும் - இது உங்கள் இறைவனிடமிருந்து கிடைத்த சலுகையும், கிருபையுமாகும்; ஆகவே, இதன் பிறகு (உங்களில்) யார் வரம்பு மீறுகிறாரோ, அவருக்குக் கடுமையான வேதனையுண்டு.

178- විශ්වාසවන්තයිනි! ඝාතනය සඳහා පළි ගැනීම ඔබ කෙරෙහි නියම කරනු ලැබ ඇත්තේය. (එබැවින් මිනීමරුවා) නිදහස් මිනිසෙකු වුවහොත් නිදහස් ඔහුවම -වහලෙකු වශයෙන් සිරියහොත් එම වහලාවම, කාන්තාවක් වුවහොත් එම කාන්තාවම- (ඔබ ඝාතනය කර දමනු. එහෙත් පළි ගන්නා පාර්ශවය) එක් සුළුවෙන් හෝ (එම ඝාතනය කරනු ලැබුවාගේ) සහෝදර (පාර්ශවය) මගින් කවුරුත් හෝ සමාව දෙනු ලැබුවහොත් ඉතාමත් ගෞරවණීය ආකාරයට අනුගමනය කර, (ඔහුව ඝාතනය නොකර අත්හැර) දූමිය යුතුය. (පළි ගැනීම වෙනුවට මිනීමරුවා මුදලක් දෙන බවට බාර ගෙන තිබුණහොත් එම වන්දි මුදල කිසිම පැකිළීමක් නොමැතිව) ඉතාමත් ස්තූති පූර්වකව ඔහු ගෙවා දූමිය යුතුය. මෙය (මෙවැනි වන්දි මුදලක් අනුමත කර තිබීම) ඔබගේ දෙවියන්ගේ සහාය හා දයාවද වන්නේය. මින් පසු (මෙසේ වන්දි මුදල ලබා ගත්තායින් පසු, නැතහොත් වන්දි මුදලක් ලබා දෙන බවට බාර ගැනීමෙන් පසු) කවුරුත් හෝ සමාව ඉක්මවා (වන්දි මුදල ගෙවූ මිනීමරුවාට වේදනා ගෙන දුන්නහොත් හෝ නැතහොත් වන්දි මුදල ගෙවීම ප්‍රතික්ෂේප කරන්නේ නම් හෝ) ඔහුට (පරලොවදී ඉතාමත්) දැඩි වේදනා ගෙන දෙන දඬුවම් ඇත.

To Fast

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:183 - **O ye who believe!** fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint. ¹⁸⁸

188 As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one. (2:183)

2:183. ஈமான் கொண்டோர்களே! உங்களுக்கு முன் இருந்தவர்கள் மீது நோன்பு விதிக்கப்பட்டிருந்தது போல் உங்கள் மீதும்(அது) விதிக்கப்பட்டுள்ளது; (அதன் மூலம்) நீங்கள் தூய்மையுடையோர் ஆகலாம்.

183- විශ්වාසවන්තයිනි! ඔබට පෙර විසූවන් කෙරෙහි නියම කර තිබූ ආකාරයටම ඔබ කෙරෙහිද උපවාසයේ යෙදීම නියම කර ඇත්තේය. (එමගින්) ඔබට පරිශුද්ධ විය හැකිය. නියමිත දිනයන්හිම (උපවාසයේ යෙදීම අනිවාර්ය වන්නේය).

To enter into Islam whole-heartedly

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

2:208 - **O ye who believe!** enter into Islam whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.

2:208. நம்பிக்கை கொண்டவர்களே! நீங்கள் தீனுல் இஸ்லாத்தில் முழுமையாக நுழைந்துவிடுங்கள்; தவிர ஷைத்தானுடைய அடிச்சுவடுகளை நீங்கள் பின்பற்றாதீர்கள்; நிச்சயமாக அவன் உங்களுக்கு பகிரங்கமான பகைவன் ஆவான்,

208- விஷ்வாஸவன்வஸி! இவ் (தேயிவியாவென் தோசிவினு). ஓஸ்தாலைய துலு சமீபூர்ணயென் ஈருபு வனு. தவடி (மேய வலுக்வன) ஷேயிதானுன் ஸா சபுதன் ஈனுமதைய தோகரனு. தியத வலயென்லே இனு, இவ் புகு சதுரெகி.

To spend out of (the bounties)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ {254}

2:254 - **O ye who believe!** spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers. 294 295

294 Spend, i.e, give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbor or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts. (2.254)

295 Cf. ii. 123 and ii. 48. (2.254)

2:254. நம்பிக்கை கொண்டோரே! பேரங்களும், நட்புறவுகளும், பரிந்துரைகளும் இல்லாத அந்த(இறுதித் தீர்ப்பு) நாள் வருவதற்கு முன்னர், நாம் உங்களுக்கு அளித்தவற்றிலிருந்து (நல்வழிகளில்) செலவு செய்யுங்கள்; இன்னும், காஃபிர்களாக இருக்கின்றார்களே அவர்கள் தாம் அநியாயக்காரர்கள்

254- விஷ்வாஸவன்வஸி! கைவலயடி, திவுகமக்டி, துடிதன்லிதக்டி தோமூதி (சாபாரண விநிஷ்வயே) சிக் தினயக் பூமிஷிமலு பேர, இவ் ஈபி லவா துன் தூயென் (தூதூமி மார்தயேதி) வியதூமி கரனு.

To not cancel Charity

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۚ 267

2:267 - **O ye who believe!** give of the good things which ye have (honorably) earned and of the fruits of the earth which We have produced for you and do not even aim at getting anything which is bad in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants and worthy of all praise. 314 315 316 317

- 314 According to the English proverb "Charity covers a multitude of sins". Such a sentiment is strongly disapproved in Islam. Charity has value only if (1) something good and valuable is given, (2) which has been honorably earned or acquired by the giver, or (3) which is produced in nature and can be referred to as a bounty of God. (1) May include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life; for example, discarded clothes, or an old horse or a used motor car; but if the horse is vicious, or the car engine so far gone that it is dangerous to use, then the gift is worse than useless; it is positively harmful and the giver is a wrong-doer. (2) Applies to fraudulent company-promoters, who earn great credit by giving away charity in some of their ill-gotten gains, or to robbers (even if they call themselves by high-sounding names) who "rob peter to pay Paul". Islam will have nothing to do with tainted property. Its economic code requires that every gain should be honest and honorable. Even "charity" would not cover or destroy the taint. (3) Lays down a test in cases of a doubtful gain. Can we refer to it as a gift of God? Obviously the produce of honest labour or agriculture can be so referred to. In modern commerce and speculation there is much of quite the contrary character, and charity will not cover the taint. Some kind of art, skill, or talent are God-given: it is the highest kind of charity to teach them or share their product. Others are the contrary: they are bad or tainted. In the same way some professions or services may be tainted, if these tend to do moral harm. (2.267)
- 315 The preceding note tries to indicate some of the things which are bad or tainted. We should not even think of acquiring them for ourselves, soothing our conscience by the salve that we shall practice charity out of them. (2.267)
- 316 Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge. (2.267)
- 317 To dedicate tainted things to God is a dishonor to God, Who is independent of all wants, and Who is worthy of all honor and praise. (2.267)

2:267. நம்பிக்கை கொண்டோரே! நீங்கள் சம்பாதித்தவற்றிலிருந்தும், பூமியிலிருந்து நாம் உங்களுக்கு வெளிப்படுத்தித் தந்த (தானியங்கள், கனி வகைகள் போன்ற)வற்றிலிருந்தும், நல்லவற்றையே (தான தர்மங்களில்) செலவு செய்யுங்கள்; அன்றியும் கெட்டவற்றைத் தேடி அவற்றிலிருந்து சிலவற்றை (தான தர்மங்களில்) செலவழிக்க நாடாதிர்கள்; ஏனெனில் (அத்தகைய பொருள்களை வேறெவரும் உங்களுக்குக் கொடுத்தால் வெறுப்புடன்), கண் மூடிக் கொண்டேயல்லாது அவற்றை நீங்கள் வாங்க மாட்டீர்கள்! நிச்சயமாக அல்லாஹ் (எவரிடத்தும், எந்தத்) தேவையுமற்றவனாகவும், புகழுக்கெல்லாம் உரியவனுமாகவும் இருக்கின்றான் என்பதை நீங்கள் நன்கறிந்து கொள்ளுங்கள்.

267. විශ්වාසවන්තයිනි! (දනමාන කිරීමට අදහස් කළහොත්) ඔබ හරිහම්ම කළ දූයෙන්ද, අපි ඔබට භූමියෙහි ඉකුත් කළ (ධානය, පලතුරු ආදී) දූයෙන්ද, හොඳ දූයම (දනමානය වශයෙන්) වියදම් කරනු. ඒවායෙන් තරක් වූ දූය දීමට කැමති නොවනු. (මන්දයත් තරක් වූ භාණ්ඩ ඔබට කෙනෙකු ලබා දුන්නහොත්) ඒවා ඔබ (පිළිකුලෙන් යුතුව) ඇස් පියවී ගිය අය වශයෙන් මිස, ලබා ගන්නේ නැත! (එතුමා විත් ඔබ කැමති නොවන භාණ්ඩ අත් අයට දනමානය වශයෙන් නොදෙනු). නියත වශයෙන්ම අල්ලාහ් වස්තුව අවශ්‍ය නොවන්නෙකු

හා ඉමහත් ප්‍රශංසාවට අයත් කෙනෙකු වශයෙන් සිටින්නේය යන්න ඔබ ස්ථිර වශයෙන් දැන ගනු.

To Fear Him and give up usury

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ {278}

2:278 – **O ye who believe!** fear Allah and give up what remains of your demand for usury if ye are indeed believers.

2:278. ஈமான் கொண்டவர்களே! நீங்கள் உண்மையாக முஃமின்களாக இருந்தால், அல்லாஹ்வுக்கு அஞ்சியடங்கி, எஞ்சியுள்ள வட்டியை வாங்காது விட்டு விடுங்கள்.

..... විශ්වාසවන්තයිනි! ඔබ (ඇත්තෙන්ම) විශ්වාසවන්තයින් වශයෙන් සිටින්නෙහු නම් අල්ලාහ්ට බිය වී පොළිය (මෙතෙක් ලබා ගත් දූය හැරෙන්නට) ඉතිරිව ඇති දූය (නොගෙන) අත්හැර දමනු.

To Reduce in writing transactions

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَآكْتُبُوهُ ۚ وَلْيَكُتُبْ بَيْنَكُمْ كَاتِبٌ

2:282 - **O ye who believe!** when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing.....

Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be, not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God.

2:282. ஈமான் கொண்டோரே! ஒரு குறித்த தவனையின் மீது உங்களுக்குள் கடன் கொடுக்கல் வாங்கல் செய்து கொண்டால், அதை எழுதி வைத்துக் கொள்ளுங்கள்; எழுதுபவன் உங்களிடையே நீதியுடன் எழுதட்டும்

282. வீஸாஃபன்ஹிதி! இவ் உன் கியமீத வாரீகயக் இவ (இவ் வுட) ஂய வறெடித கர் வறெஹைன் உய டீயா வறெடி.

To render as Apostates if you listen to some of the People of the Book

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

3:100 - **O ye who believe!** if ye listen to a faction among the People of the Book they would (indeed) render you apostates after ye have believed!

3:100. நம்பிக்கை கொண்டோரே! வேதத்தையுடையோரில் ஒரு பிரிவாரை நீங்கள் பின்பற்றினால், அவர்கள் உங்களை, நீங்கள் ஈமான் கொண்டபின், காஃபிர்களாக திருப்பி விடுவார்கள்.

வீஸாஃபன்ஹிதி! டர்ஸை கிதீ ஈயஸைன் (ஈயி) உன் ஸஜ்ஹைகஃ இவ் ஈயநை ப்ரவஹைன் இவ் வீஸாஃபை வுடிவாஃதின் ஸஃஃபுடி ஸ்ரிகிஷ்ஸை கர்நிநைன் வஸைஸைன் இவ் வர்வா ஃபவ்ஃ ஈயந.

To fear Him and be in a state of Islam

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

3:102 - **O ye who believe!** fear Allah as He should be feared and die not except in a state of Islam. 427 428

427 Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah. The first is a feeling of which anyone should be ashamed. (3.102)

428 Our whole being should be permeated with Islam: it is not a mere veneer or outward show. (3.102)

To be vary and not take into intimacy those outside ranks.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُؤًا مَّا عِثْمَ قَدْ
 بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن
 كُنتُمْ تَعْقِلُونَ

3:118 - **O ye who believe!** take not into your intimacy those outside your ranks. they will not fail to corrupt you.

3:118. நம்பிக்கை கொண்டோரே! நீங்கள் உங்(கள் மார்க்கத்தைச் சார்ந்தோர்)களைத் தவிர (வேறெவரையும்) உங்களின் அந்தரங்கக் கூட்டாளிகளாக ஆக்கிக் கொள்ளாதீர்கள்; ஏனெனில் (பிறர்) உங்களுக்குத் தீமை செய்வதில் சிறிதும் குறைவு செய்ய மாட்டார்கள்;

118. விஷவாசவந்திகி! இவ் (இவ்ரே வார்த்தைகி) மீ, (வாங்கித்) சமீபகித் வவ் இவ் பத் கர் தோறது.

(மன்தயத்) இவ்ரே இவ்
 வாகியத் கிரீமேகி கிசம அபிபாசிவத் கர்ந்தேத் து. இவ் வேதனாவ்
 பத் பிம து இவ்ரே கர்மகி வந்தாவ.

To devour not usury but fear Him

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

3:130 - **O ye who believe!** devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper. 450 451

450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)

451 Real prosperity consists, not in greed, but in giving,-the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures. (3.130)

3:130. ஈமான் கொண்டோரே! இரட்டித்துக் கொண்டே அதிகரித்த நிலையில் வட்டி (வாங்கித்) தின்னாதீர்கள்; இன்னும் நீங்கள் அல்லாஹ்வுக்கு அஞ்சி (இதைத் தவிர்த்துக் கொண்டால்) வெற்றியடைவீர்கள்.

130- விஷவாசவந்திகி! (வ்ரே வ்ரேவ் அபிப வபெய்தே, வோபிச மவ வோபிச த்மாத்) தேதூன் (தேதூன் வெதீன்) வுதி வெதீன் பவதின வோபிச (வோ மை) தோகிதிது. த்ரீலாத் மிச பி (மேகித் வுலகி கிரிசுதோத்) இவ் சயதூதூன் கர்ந்தேதூ.

To obey not the unbelievers, they would turn you back in your faith

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرْدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ {149}

3:149 - **O ye who believe!** if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

3:149. நம்பிக்கை கொண்டோரே! காஃபிர்களுக்கு நீங்கள் வழிபட்டு நடந்தால், அவர்கள் உங்களை உங்கள் குதி கால்களின் மீது திருப்பி விடுவார்கள்; அப்போது, நீங்கள் நஷ்டமடைந்தவர்களாக (நம்பிக்கையினின்றும்) திரும்பி விடுவீர்கள்.

149-: சிவ்வாசுவந்தினி! (அல்லாஹ்) பூதிக்ஷேப கரந்தனத் இவ அனுமனைய கலஹைத் இவ்நத் இவ (இவ்நத் சிவ்வாசுவென் இவ அந் சி) பசு பசின லேசு அபசு பரவா யவது அந. சிவ்வின் இவ பராக்ஷின் இவ்வ பன் பன்னைபு.

To be not like the unbelievers who say ill of their brethren's fighting or travelling

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ
كَانُوا غُزًى لَوْ كَانُوا عِندَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكْ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ
يُخَيِّ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

3:156 - **O ye who believe!** be not like the unbelievers who say of their brethren when they are travelling through the earth or engaged in fighting: "If they had stayed with us they would not have died or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death and Allah sees well all that ye do. ⁴⁶⁹

469 It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in Allah's hands. Nothing can happen without Allah's Will. If it is Allah's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it: (1) dying in doing your duty is the best means of reaching Allah's Mercy; (2) the man of faith knows that he is not going to an unknown country of which he has no news; he is going nearer to Allah; and (3) he is being "brought together" unto Allah; i.e., he will meet

TO reverence the Guardian Lord

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

4:1- **O mankind!** reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him.

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Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves-not our fear, or our contempt, or our amused indulgence, but-our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships.

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4:1. மனிதர்களே! உங்கள் இறைவனுக்குப் பயந்து நடந்து கொள்ளுங்கள், அவன் உங்கள் யாவரையும் ஒரே ஆத்மாவிலிருந்து படைத்தான், அவரிலிருந்தே அவர் மனைவியையும் படைத்தான்; பின்னர் இவ்விருவரிலிருந்து, அநேக ஆண்களையும் பெண்களையும் (வெளிப்படுத்தி உலகில்) பரவச் செய்தான்; ஆகவே, அல்லாஹ்வுக்கே பயந்து கொள்ளுங்கள்; அவனைக்கொண்டே நீங்கள் ஒருவருக்கொருவர் (தமக்குரிய உரிமைகளைக்) கேட்டுக் கொள்கிறீர்கள்; மேலும் (உங்கள்) இரத்தக் கலப்புடைய உறவினர்களையும் (ஆதாரியுங்கள்) - நிச்சயமாக அல்லாஹ் உங்கள் மீது கண்காணிப்பவனாகவே இருக்கின்றான்.

To inherit women against their will is forbidden

4:19 - **O ye who believe!** ye are forbidden to inherit women against their will.. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good. ⁵²⁷ ⁵²⁸

528 Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from remarrying unless she remits her dower. All kinds of harshness are forbidden. (4.19)

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﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾
 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ عَاطِرِينَ لَهُ فِي الْأَرْجَاءِ وَلَا تَذْكُرُوا لِلْإِنسَانِ مَا كَفَرَتْ أَنْفُسُهُمْ سَيُجْتَنَبُ عَنْهُ الْمَلَائِكَةُ وَالَّذِينَ ظَلَمُوا يَعْلَمُونَ
 وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَمْسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفْوًّا غَفُورًا

4:43 - **O ye who believe!** approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. ^{562 563}

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

4:43. நம்பிக்கை கொண்டவர்களே! நீங்கள் ஓதுவது இன்னது என்று நீங்கள் அறிந்து கொள்ள முடியாதவாறு நீங்கள் போதையில் இருக்கும்போது தொழுகைக்கு நெருங்காதீர்கள்; அன்றியும் குளிப்புக் கடமையாக இருக்கும்போது குளிக்கும் வரை (பள்ளிக்குள் செல்லாதீர்கள்; பள்ளியை) பாதையாக கடந்து சென்றால் தவிர. நீங்கள் நோயாளியாகவோ, யாத்திரையிலோ, மலஜலம் கழித்தோ, பெண்களைத் தீண்டியோ இருந்து (சுத்தம் செய்து கொள்ள) தண்ணீரை பெறாவிடின் சுத்தமான மண்ணைத் தொட்டு உங்களுடைய முகங்களையும், உங்களுடைய கைகளையும் தடவி “தயம்மும்” செய்து கொள்ளுங்கள்; (இதன்பின் தொழலாம்) நிச்சயமாக அல்லாஹ் பிழை பொறுப்பவனாகவும், மன்னிப்பவனாகவும் இருக்கின்றான்.

43. විශ්වාසවන්තයිනි! ඔබ පවසන දෑ අසවල් දෑ යයි ඔබට දැන ගත නොහැකි වන සේ ඔබ මත්ව සිටින විට, සළාත් කිරීමට නොයනු තවද ඔබ කිල්ලට හසු වී සිටියහොත් ස්නානය කරන තුරු (සළානයට නොයනු). එහෙත් ගමනෙහි යෙදී සිටියහොත් හැර. එබැවින් ඔබ රෝගියෙකු වශයෙන් හෝ ගමනෙහි හෝ මළ ජල පහ කිරීමෙන් හෝ කාන්තාවන්ට ළං වී (එක්කාසු වී) සිටියහොත් හෝ (පිරිසිදු කර ගැනීමට) ඔබට ජලයද ලබා ගත නොහැකි වී (සළානයේ කාලයද පැමිණියහොත්, ඒ සදහා ඔබ සළානය කල් දැමීමට අවශ්‍යය නැත), පිරිසිදු වැලි ස්පර්ශ කර, ඔබගේ මුහුණද, ඔබගේ අත්ද, පිස දමා නයම්මම් කර ගනු. (පසුව සළාත් කරනු). නියත වශයෙන්ම අල්ලාස්

(වැරදි) ඉවසා දරා ගන්නෙකු හා (පාපයන්ට) සමාව දෙන්නෙකු වශයෙන් සිටින්නේය.

To believe in the revelation-Sabbath-breakers were cursed

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَرِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا
— إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا

4:47 - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. ^{567 568}

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

4:47. வேதம் வழங்கப்பட்டவர்களே! நாம் உங்கள் முகங்களை மாற்றி, அவற்றைப் பின்புறமாகத் திருப்பிவிடுவதற்கு முன்னே அல்லது (சனிக்கிழமையில் வரம்பு மீறிய) “அஸ்ஹாபுஸ் ஸப்து” என்றோரை நாம் சபித்த பிரகாரம் சபிக்கும் முன்னே, உங்களிடமுள்ள (வேதத்)தை உண்மையாக்கி அருளப் பெற்ற இ(வ்வேதத்)தை (குர்ஆனை) நம்புங்கள்; அல்லாஹ்வின் கட்டளை, நிறைவேற்றப்பட்டே தீரும்.

47. ධර්මය දෙනු ලැබුවනි! ඔබ වෙත ඇති (ධර්මය) සත්‍යය කරන අපි පහළ කරන ලද (මෙම ධර්මය මත) විශ්වාසය තබනු. නොඒසේ නම්, (ඔවුන්ගේ) මුහුණ වෙතසේ කර, ඒවා පිටුපස පැත්තට හරවා හරින්නෙමු. තැනහොත් (සෙනසුරාද දිනයන්හි සීමාව ඉක්මවූ අය වන) අස්භාවයේ සබත් (නමැති අයව) අපි ඔප කළ අන්දමට ඔවුන්වද අපි ඔප කර දමමු! අල්ලාහ්ගේ අණ අනිවාර්යයෙන්ම සිදු වන්නේය!

To Obey Allah and obey the Apostle-believe in Allah and the Last Day

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ ۚ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ
{59} وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

4:94 يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغْنَمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۚ

4:94 - O ye who believe! when ye go abroad in the cause of Allah investigate carefully and say not to anyone who offers you a salutation: "Thou art none of a believer!"

Go abroad: dharaba = to travel, to go for jihad, or for honest trade or other service, which if done with pure motives, counts as service in the cause of Allah. The immediate occasion was in connection with jihad, but the words are general, and can be applied to similar circumstances. In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith. In war perhaps we want to gain glory or booty by killing a supposed enemy. This is wrong. The righteous man, if he is really out in Allah's service, has more abundant and richer gifts to think of in the Hereafter.

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4:94. முஃமின்களே! அல்லாஹ்வழைய பாதையில் (போருக்கு) நீங்கள் சென்றால், (போர் முனையில் உங்களை எதிர்த்துச் சண்டை செய்வோர் முஃமின்களா அல்லது மற்றவர்களா என்பதைத்) தெளிவாக அறிந்து கொள்ளுங்கள். (அவர்களில்) எவரேனும் (தாம் முஃமின் என்பதை அறிவிக்கும் பொருட்டு) உங்களுக்கு “ஸலாம்” சொன்னால், இவ்வுலக வாழ்க்கையின் அற்பமான அழியக் கூடிய பொருட்களை அடையும் பொருட்டு “நீ முஃமினல்ல” என்று கூறி (அவரைக் கொன்று) விடாதீர்கள்;

94. விடுவாசலத்தினி! அரேபியத் தாபீதின் (முஃமின் கிஹா) இவ்
கிஹா (முஃமின் கிஹா) இவ் கிஹா (முஃமின் கிஹா) இவ்
கிஹா (முஃமின் கிஹா) இவ் கிஹா (முஃமின் கிஹா) இவ்

To stand out firmly for justice as witnesses to Allah even as against yourselves

4:135 يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ۚ فَلَا تَتَّبِعُوا إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ ۚ وَإِن تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۚ

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. ^{544 545}

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

545 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but

(4.135)

அல்லாஹ் நீங்கள் செய்வதையெல்லாம்

සිටින්නේය.

To believe in Allah and his Apostle and the scripture

ضَلَّالًا بَعِيدًا

4:136 - O ye who believe!

far astray. 546

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4-136 முய்யிரின்களே! நீங்கள் அல்லாஹ்வின் மீதும் அவனுடைய தூதரின் மீதும் அவன் தூதர் மீது

170. මිනිසුනේ! ඔබගේ දෙවියන්ගේ සන්නිධානයෙන් සත්‍යය සමග (එවන ලද) එක් දූතයෙකු නියත වශයෙන්ම ඔබ වෙත පැමිණ ඇත්තේය. එබැවින් ඔබ (ඔහුව) විශ්වාස කරනු. (එය) ඔබටම ඉතාමත් හොඳය.

4:171- **People of the Book!** Commit no excesses in your religion:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

Yusuf Ali

Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism.

675

Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek.

Yusuf Ali 676

4:171. வேதத்தையுடையோரே! நீங்கள் உங்கள் மார்க்கத்தில் அளவு கடந்து செல்லாதீர்கள்.

171. ධර්මය හිමි අයවළුනි! ඔබගේ ධර්මයෙහි ඔබ ප්‍රමාණය ඉක්මවා නොයනු.

To fulfil (all) obligations

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ

5:1- **Ye who believe!** fulfil (all) obligations

This line has been justly admired for its terseness and comprehensiveness. Obligations: 'uqud the Arabic word implies so many things that a whole chapter of Commentary can be written on it. First, there are the divine obligations that arise from our spiritual nature and our relation to Allah. He created us and implanted in us the faculty of knowledge and foresight: besides the intuition and reason which He gave us. He made Nature responsive to our needs, and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfil. But in our own human and material life we undertake mutual obligations

Yusuf Ali 682,683

Cf. v. 94-96. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast.

5:1. முஃமின்களே! (நீங்கள் செய்து கொண்ட) உடன்படிக்கைகளை (முழுமையாக) நிறைவேற்றுங்கள்;

1. தீவிரப்படைகள்! இவ் (இவ்) தீவிரப் படைகள் வசியம் ஒடு கருது.

To violate not the sanctity of the Symbols of Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ

5:2 – Ye who believe! violate not the sanctity of the Symbols of Allah

Cf. ii. 158, where Safa and Marwa are called "Symbols (sha'a'ir) of Allah". Here the Symbols are everything connected with the Pilgrimage, viz., (1) the places (like Safa and Marwa, or the Ka'ba or 'Arafat, etc.); (2) the rites and ceremonies prescribed; (3) prohibitions (such as that of hunting, etc.); (4) the times and seasons prescribed. There is spiritual and moral dimension in all these. See notes on ii. 158, ii. 194-200.

Yusuf Ali 686,687,688,690

The month of pilgrimage, or else, collectively, the four sacred months (ix. 36), viz., Rajab (7th), Zul-qa'dah (11th), Zul-hijjah (12th, the month of Pilgrimage), and Muharram (the first of the year). In all these months War was prohibited. Excepting Rajab the other three months are consecutive.

The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Pilgrims.

5:2. முஃமின்களே! (நீங்கள் இஹ்ராம் கட்டியிருக்கும் சமயத்தில் உங்களுக்கு ஏற்படுத்தப்பட்ட) அல்லாஹ்வின் மார்க்க அடையாளங்களையும், சிறப்பான மாதங்களையும், குர்பானிகளையும், குர்பானிக்காக அடையாளம் கட்டப்பெற்றவைற்றையும், தங்களுடைய இறைவனின் அருளையும் திருப்பொருத்தத்தையும் நாடி கண்ணியமான (அவனுடைய) ஆலயத்தை நாடிச் செல்வோரையும் (தாக்குவதையோ, அவமதிப்பதையோ) நீங்கள் ஆகுமாக்கிக் கொள்ளாதீர்கள்.

To prepare for Prayer (take wudu)

5:6 - **O ye who believe!** when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles

Yusuf Ali 702,703,704.

This is Tayammum, or wiping with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned.

5:6. முஃமின்களே! நீங்கள் தொழுகைக்குத் தயாராகும்போது, (முன்னதாக) உங்கள் முகங்களையும், முழங்கைகள் வரை உங்கள் இரு கைகளையும், கழுவிக்கொள்ளுங்கள்; உங்களுடைய தலைகளை (ஈரக்கையால்) தடவி (மஸஹு செய்து) கொள்ளுங்கள்; உங்கள் கால்களை இரு கணுக்கால் வரை(க் கழுவிக்கொள்ளுங்கள்)

6. இஷ்வாஸுவன்ஹிதி! இவ் ஸ்லாந் கிரீஸி யெஹான் (ரீஃ பேர) இவ்ஸே லுஹ்ஹு, வுலுமீஃ டுக்லா இவ்ஸே டுந்டு ஸோடு ஂஹு. (ஈந் ஸ்லயென் னெலா) இவ்ஸே ஸிஸ (பிஸ டுலா) லஹ்ஹு கர் ஂஹு. னவ்டு வுலுஹ்ஹு டுக்லா இவ்ஸே டேலாடு (ஸோடு ஂஹு). இவ் கிலீஸி ஂஹு லுஹ்ஹு வுலுயென் ஸிஸிஸஹான் (ஈந் லா ஸோடு ஂஹிஸி ஸலஹ்ஹு ஸுலாஹ்ஹு னோலே. ஸரீஸ ஸுலாஹ் ஸோடு) பிஸிஸி கர் ஂஹு.

To stand out firmly for Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ

5:8 - O ye who believe! stand out firmly for Allah

To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law.

Yusuf Ali 707

5:8. முஃமின்களே! நியாயத்தை நிலை நாட்டுவதற்காக அல்லாஹ்வுக்கு நீங்கள் உறுதியான சாட்சியாக இருங்கள்,

8. இஷ்வாஸுவன்ஹிதி! கிஸிஸ ஈஹுஃஃ பிஸிஸுடீஸென் ஈஸ்லாஹ் வெஹுவென் ஸ்ரீஸ லு ஸாஹ்ஹிஸி வுலுயென் ஸிஸிஹு.

To call in remembrance His favours

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ

5:11-O ye who believe! call in remembrance the favor of Allah unto you

In the life-time of the Prophet it happened again and again that the enemies of Islam stretched out their hands against him, his people, and his teaching. The odds were, from a worldly point of view, in their favour, but their hands were rendered inert and powerless because they were fighting against the truth of Allah. So does it happen always, now as it did then. True faith must take heart, and at the same time humbly recognise Allah's favour and mercy, and be grateful.

Yusuf Ali 708

5:11. முஃமின்களே! ஒரு கூட்டத்தார் தம் கைகளை உங்களிடம் நீட்டி(உங்களைக் கொன்று வி)டத் தீர்மானித்த போது, உங்களை விட்டு அவர்கள் கைகளை தடுத்து அல்லாஹ் உங்களுக்குப் புரிந்த அருளை நினைவு கூறுங்கள் - ஆகவே, அல்லாஹ்வுக்கு அஞ்சுங்கள்; இன்னும் அல்லாஹ்வின் மீதே முஃமின்கள் (முழுமையாக) நம்பிக்கை வைக்கட்டும்.

வெடி விஷவாசவந்திதின் (கிசுலீலன்) அலீலாஸ் (பின் கெனெடி) மனம்
விஷவாசம் துடைய யுதுய.

To you hath come the Messenger revealing

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

5:15- O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book

Mubin: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false, This I think is suggested better by "perspicuous" than by the word "clear". Besides it is hardly good idiom to speak of "a clear Book."

Yusuf Ali 716

5:15. வேதமுடையவர்களே! மெய்யாகவே உங்களிடம் நம்முடைய தூதர் வந்திருக்கின்றார்;

15:- டர்மம் கிமி அயல்கி! இவ் வென அந்நெனம் அபரே பின்
தூதரென புகினை அந்நெனம்.

To make things clear – the Messenger

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ

5:19- O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger,

The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted; the standard of morals fell low; many false systems and heresies arose; and there was a break in the succession of prophets until the advent of Muhammad.

Yusuf Ali 720

5:19. வேதமுடையவர்களே! நிச்சயமாக (ஈஸாவுக்குப்பின் இதுவரையிலும்) தூதர்கள் வராது இடைப்பட்டிருந்த காலத்தில், "நன்மாராயங் கூறுபவரும், அச்சமுட்டி எச்சரிப்பவரும் ஆகிய எவரும் எங்களிடம் வரவே இல்லையே" என நீங்கள் கூறாதிருக்கும் பொருட்டு, இப்பொழுது உங்களுக்கு (மார்க்கத்தைத்) தெளிவாக எடுத்துக்கூற நம் தூதர் உங்களிடம் வந்துள்ளார்; எனவே நன்மாராயம் கூறுபவரும், அச்சமுட்டி எச்சரிப்பவரும் உங்களிடம் நிச்சயமாக வந்து விட்டார்; இன்னும் அல்லாஹ் எல்லாப் பொருட்கள் மீதும் வல்லமையுடையவனாக இருக்கின்றான்.

(டர்மம் தியெனெனம்)

இவ் புகுடிபெ டுதுமி டீய் துகி அபரே (மேம்) தூதர் தியெனெனம்

படுதெனம் இவ் வென புகினை அந்நெனம்.

To enter the holy land which Allah hath assigned and turn not back ignominiously

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

5:21- "O my people! enter the holy land which Allah hath assigned unto you and turn not back ignominiously for then will ye be overthrown to your own ruin."
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We now come to the events detailed in the 13th and 14th chapters of the Book of Numbers in the Old Testament. Read these as a Commentary, and examine a good map of the Sinai Peninsula, showing its connections with Egypt on the west, North-West Arabia on the east, and Palestine on the north-east. We may suppose that Israel crossed from Egypt into the Peninsula somewhere near the northern extremity of the Gulf of Suez. Moses organised and numbered the people, and instituted the Priesthood. They went south about 200 miles to Mount Sinai where the Torah was received. Then, perhaps a hundred and fifty miles north, was the desert of Paran, close to the southern borders of Canaan. From the camp there twelve men were sent to spy out the land, and they penetrated as far

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as Hebron, say about 150 miles north of their camp, about 20 miles south of the future Jerusalem. They saw a rich country, and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff. They came back and reported that the land was rich, but the men there were too strong for them. The people of Israel had no courage and no faith, and Moses remonstrated with them.

5:21. (தவிர, அவர்) “என் சமூகத்தோரே! உங்களுக்காக அல்லாஹ் விதித்துள்ள புண்ணிய பூமியில் நுழையுங்கள்; இன்னும் நீங்கள் புறமுதுகு காட்டி திரும்பி விடாதீர்கள்; (அப்படிச் செய்தால்) நீங்கள் நஷ்ட மடைந்தவர்களாகவே திரும்புவீர்கள்” என்றும் கூறினார்.

21- (தவிர) இது “உமீர் சமூகத்தினி! அல்லாஹ் உமீர் கிசமீ கர்னா
உமீர் பரிசுத்தம் உம் கிசமீயினி (கிசமீ உமீர் சமூகம் சமீய் ஸுபீய் கர்,
உமீர் அகூபீ உம். (உமீர்) உமீர் பிசுபசு கர்வா அபசு கர்வா.

To do your duty to Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him

Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause.

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"Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity.

5:35. முஃமின்களே! அல்லாஹ்வை அஞ்சிக் கொள்ளுங்கள்; அவன்பால் நெருங்குவதற்குரிய வழியை(வணக்கங்களின் மூலம்) தேடிக்கொள்ளுங்கள்; அவனுடைய பாதையில் போர்புரியுங்கள்; அப்பொழுது நீங்கள் வெற்றி பெறலாம்.

35- விவாசிக்கி! இவ் அல்லாஹ் நீய் வீ இஹு வொன ஸாலம் அஹி லார்கெய் சொய்யா னஹு. நவடி இஹுஸே லார்கெயெதி (ஸுஹ் கிரீஹெடி) அஹி விஸாஹ் வுஹெக் டர்ஹு. (சுஹெதி) இஹெ சய்யுஹெய் அஹ் கர் னெ ஸுஹிஹி.

To turn not for friendship of the Jews and the Christians

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ

5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors:

That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns.

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5:51. முஃமின்களே! யூதர்களையும், கிறிஸ்தவர்களையும் உங்களுடைய பாதுகாவலர்களாக ஆக்கிக் கொள்ளாதீர்கள். (உங்களுக்கு விரோதம் செய்வதில்) அவர்கள் தம்மில் சிலர் சிலருக்குப் பாதுகாவலர்களாக இருக்கின்றனர்; உங்களில் எவரேனும் அவர்களைப் பாதுகாவலர்களாக ஆக்கினால் நிச்சயமாக அவரும் அவர்களைச் சேர்ந்தவர் தான்; நிச்சயமாக அல்லாஹ் அநியாயக்கார மக்களுக்கு நேர்வழி காட்டமாட்டான்.

51. விவாசிக்கி! ஸுஹெலிவன்ஹ், கிஹிஸ்தவர்களைஹ், (இஹெ) ஹார்கிஹெதி (அஹிஹி) ஹெ சஹ் கர் னொஹு.

To turn back from faith, Allah produces (another) people whom He will love.

يَأْتِيهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

5:54 - O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love

As "most men are rebellious" (v. 49), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. But here is a warning to the Muslim body that they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of Allah's teaching. If they do, the loss will be their own. Allah's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways: first in general terms; they will love Allah and Allah will love them; and secondly, by specific signs; amongst the Brethren, their attitude will be that of humility, but to wrong-doers they will offer no mealy-mouthed compromises: they will always strive and fight

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5:54. முஃமின்களே! உங்களில் எவரேனும் தன் மார்க்கத்தைவிட்டு மாறிவிட்டால் (அல்லாஹ்வுக்கு அதனால் நஷ்டமில்லை); அப்பொழுது அல்லாஹ் வேறு ஒரு கூட்டத்தாரைக் கொண்டு வருவான்;

54. விஷ்வாஸவன்வசிகி! இலலென் கபுரூன் ஸோ வலன்ஸே டர்மலென் லார் புவலென் (லமலென் ஈஸ்த்லாஹ் கிஸிம லாபுவக் னுத. இலல டலா) லெனன் ச்னலாலன் ஈஸ்த்லாஹ் லென ல்ல ஈத.

To take not for friends and protectors those who take your religion for a mockery

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا﴾

5:57 - O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport

It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will sap the earnestness of your Faith, and make you cynical and insincere.

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5:57. முஃமின்களே! உங்களுக்குமுன் வேதம் வழங்கப்பட்டவர்களிலிருந்தும், காஃபிர்களிலிருந்தும், யார் உங்கள் மார்க்கத்தைப் பரிகாசமாகவும், விளையாட்டாகவும் எடுத்துக் கொள்கிறார்களோ அவர்களை நீங்கள் பாதுகாவலர்களாக ஆக்கிக் கொள்ளாதீர்கள்; நீங்கள் முஃமின்களாக இருந்தால் அல்லாஹ்வுக்கே அஞ்சி நடந்து கொள்ளுங்கள்.

57. விஷ்வாஸவன்வசிகி! இலல லெர டர்மல லலா டுன் ஈலலென்ட, ப்ருகிஷ்ஸே கர்னன்லென்ட, கபுரூன் இலலே டர்மல ஸலிலலலென் லலென்ட, (புலு) கெலென் லலென்ட ஈர லன்லென்ட, இலுன்ல (இலல) ஸலாலலன் லலென் (ஸோ ஈரன்ஷகலென் லலென் ஸோ) லலலலு.

To proclaim the Message from the Lord

5:67- O Messenger! proclaim the (message) which hath been sent to thee from thy Lord

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork:

Cf. v. 3. The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meat was sacrificed to idols. Any idolatrous or superstitious practices are here condemned. The ansab were objects of worship, and were common in Arabia before Islam. See Renan, "History of Israel", Chapter iv, and Corpus Inscriptionum Semiticarum. Part 1. p. 154: Illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta.

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Cf. v. 3. The arrows there referred to were used for the division of meat by a sort of lottery or raffle. But arrows were also used for divination, i.e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned.

5:90. ஈமான் கொண்டோரே! மதுபானமும், சூதாட்டமும், கற்சிலைகளை வழிபடுதலும், அம்புகள் எறிந்து குறி கேட்பதும், ஷைத்தானின் அருவருக்கத்தக்க செயல்களிலுள்ளவையாகும்; ஆகவே நீங்கள் இவற்றைத் தவிர்த்துக் கொள்ளுங்கள் - அதனால் நீங்கள் வெற்றியடைவீர்கள்.

90- தீர்வாசுவன்வீதி! தியன வலையெனல் மன்குறடி, சூது கெடையடி, பிசிரடி ஈராபிதையடி, டுன்னென் தீடி திவிதி டுடீமடி ஷையானின் தீடிதுடி ஈபனை வடி கடுதுடி வலின் ஈதி ஈவா வன்னைய. ஈவரின் மீவாயென் மடி ஈன் வது. (ஈமனின்) மடி ஈயுதனைய கருது ஈத.

To make a trial of you by Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

5:94 - O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands

5:94. ஈமான் கொண்டவர்களே! (நீங்கள் இஹ்ராம் உடை அணிந்திருக்கும் நிலையில்) உங்கள் கைகளும், உங்கள் ஈட்டிகளும் சுலபமாக வேட்டையில் அடையக்கூடிய பொருளைக்கொண்டு நிச்சயமாக அல்லாஹ் உங்களை சோதிப்பான்; ஏனென்றால் மறைவில் அவனை யார் அஞ்சுகிறார்கள் என்பதை அல்லாஹ் அறி(விப்ப)தற்காகத்தான்; இதன் பின்னரும் எவர் வரம்பு மீறுகிறாரோ அவருக்கு நோவினை தரும் வேதனையுண்டு.

94. தீர்வாசுவன்வீதி! மடி ஓதீரூ துடி ஈபினை ஈவஈராவீதி மடென் ஈன்டி, மடென் ரீகடடி, (ஈயஈவென்) டுடா மன துதி யமீகிஈ டுடியமீ வஈதுவன் மனின்டி தியன வலையெனல் ஈடீரூத் மடிவ ஈரீகீதா கருது ஈத.

To kill not game in Sacred Precincts

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا

5:95 - O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb.

Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed: or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or

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of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot. The alternatives about the penalty and its remission ("Allah forgives what is past") or exaction explain the last two lines of the verse: being "Exalted and Lord of Retribution", Allah can remit or regulate according to His just laws.

5:95. ஈமான் கொண்டவர்களே! நீங்கள் இஹ்ராம் உடை உடுத்தியவர்களாக இருக்கும் நிலையில் வேட்டை(யாடி)ப் பிராணிகளைக் கொல்லாதீர்கள்;

95. விஷ்வாஸவந்தகிணி! இஹ்ராம் உடை சூடு சூடு அணிந்தவர்களுக்கு வேட்டை கொல்லுதல்.

To ask not questions- which may cause you trouble

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَ لَكُمْ تَسْأَلُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ

5:101 - O ye who believe! ask not questions about things which if made plain to you may cause you trouble

Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Qur-an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the

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Universal Plan which it is Allah's purpose to reveal to us.

5:101. ஈமான் கொண்டவர்களே! சில விஷயங்களைப்பற்றி (அவசியமில்லாமல்) கேட்டுக் கொண்டிராதீர்கள். (அவை) உங்களுக்கு வெளிப்படுத்தப்படுமானால் உங்களுக்கு (அது) தீங்காக இருக்கும்

101- விஷயங்களைப்பற்றி! (அவசியமில்லாமல்) கேட்டுக் கொண்டிராதீர்கள். (அவை) உங்களுக்கு வெளிப்படுத்தப்படுமானால் உங்களுக்கு (அது) தீங்காக இருக்கும்

To guard own souls

يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ لَا يَفْسِدْكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠١﴾

5:105 - O ye who believe! guard your own souls: if ye follow (right) guidance

The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world.

Yusuf Ali 811

5:105. ஈமான் கொண்டவர்களே! (வழி தவறிவிடாமல் நீங்களே) உங்களைப் பாதுகாத்துக் கொள்ளுங்கள்; நீங்கள் நேர்வழியைப் பின்பற்றுவிடுவீர்களானால், வழி தவறியவர்கள் உங்களுக்கு ஒரு தீங்கும் செய்ய முடியாது.

விஷயங்களைப்பற்றி! (அவசியமில்லாமல்) கேட்டுக் கொண்டிராதீர்கள். (அவை) உங்களுக்கு வெளிப்படுத்தப்படுமானால் உங்களுக்கு (அது) தீங்காக இருக்கும்

To take witnesses when death approaches

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ

5:106 - O ye who believe! when death approaches any of you (take) witnesses among yourselves

Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse.

Yusuf Ali 812

5:106. ஈமான் கொண்டவர்களே! உங்களில் யாருக்கேனும் மரணம் சமீபித்து (அவர் மரணசாஸனம் கூற விரும்பினால்) அச்சமயத்தில் உங்களுக்குள் நம்பிக்கைக்குரிய இரண்டு சாட்சிகள் இருக்கவேண்டும்;

106. விஷயங்களைப்பற்றி! (அவசியமில்லாமல்) கேட்டுக் கொண்டிராதீர்கள். (அவை) உங்களுக்கு வெளிப்படுத்தப்படுமானால் உங்களுக்கு (அது) தீங்காக இருக்கும்

﴿يَبْنَىٰ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سُوءَ تَكْمٍ وَرِيْشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ﴾

7:26- O ye Children of Adam! We have bestowed raiment upon you to cover your shame

The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues.

Yusuf Ali 1008

7:26. ஆதமுடைய மக்களே! மெய்யாகவே, நாம் உங்களுக்கு உங்களுடைய மானத்தை மறைக்கவும், உங்களுக்கு அலங்காரமாகவும், ஆடையை அளித்துள்ளோம்.

26- ஐதமுடைய மக்களே! இவ்வை ரகசீ சீரானதன் வசை நை னுகி
அருமீ, அருகாரக நியை வடுகைத அபி இவ் வுடைய பதல கர்
அருவெ.

To let not Satan seduce

﴿يَبْنَىٰ آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا
لِيُرِيَهُمَا سُوءَ تَكْمٍ﴾

7:27- O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden,

That is, by fraud and deceit, -by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness.

Yusuf Ali 1009

7:27. ஆதமுடைய மக்களே! ஷைத்தான் உங்கள் பெற்றோர் இருவரையும், அவர்களுடைய மானத்தை அவர்கள் பார்க்குமாறு அவர்களுடைய ஆடையை அவர்களை விட்டும், களைந்து, சுவனபதியை விட்டு வெளியேற்றியது போல் அவன் உங்களை (ஏமாற்றிச்) சோதனைக்குள்ளாக்க வேண்டாம்;

ආදම්ගේ දරුවනි! ජෙයිනාන් ඔබගේ දෙමව්පියන්ට (ඔවුන් ඉතාමත් සැප පහසුවෙන් වාසය කළ) උයනෙන් පිටම කර (දුක් කරදර වලට ඇතුළු කළ) ආකාරයටම, ඔබවත් දුක් ගැහැට වලට ඇතුළු නොකෙරෙන්නවා! ඔවුන්ගේ රහස් ස්ථානයන් ඔවුන්ට පෙන්වීම පිණිස ඔහු ඔවුන්ගේ ඇඳුම් ගලවා දැමුවේය.

To wear beautiful apparel in prayer not waste in excess.

﴿يَبْنَىٰ آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

7:31- O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess,

Beautiful apparel: zinat: adornments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah. But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similarly sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Fakir could not claim sanctity in islam. Yusuf Ali 1013

7:31. ஆதமுடைய மக்களே! ஒவ்வொரு மஸ்ஜிதிலும் தொழுங்காலம் உங்களை ஆடைகளால் அழகாக்கிக் கொள்ளுங்கள்; உண்ணுங்கள், பருகுங்கள்; என்னும் வீண் விரயம் செய்யாதீர்கள். ஏனெனில் அல்லாஹ் அளவு கடந்து (வீண்) விரயம் செய்பவர்களை நேசிப்பதில்லை.

31. ආදම්ගේ දරුවනේ! සලාත් කරන සෑම තැනදීම (ඇඳුම්වලින්) අලංකාරවත් කර ගනු. (දෙවියන් ඔබට අනුමැතිය දුන් දෑ) ඔබ (ඔහු කරම්) අනුභව කරනු. පානය කරනු. එහෙත් (ඒවායෙන්) ප්‍රමාණය ඉක්මවා (පුහු) වියදම් නොකරනු. මත්දයක් නියත වශයෙන්ම අල්ලාත් ප්‍රමාණය ඉක්මවා (පුහු) වියදම් කරන්නන්ට ප්‍රිය කරන්නේ නැත.

To be righteous and mend lives

﴿يَبْنَىٰ آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي فَمَنِ اتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

7:35- O ye children of Adam! whenever there come to you apostles from amongst you rehearsing my signs unto you those who are righteous and mend (their lives) on them shall be no fear nor shall they grieve.

7:35. ஆதமுடைய மக்களே! உங்களிடம் உங்களிலிருந்தே (நம்) தூதர்கள் வந்து, என் வசனங்களை உங்களுக்கு விளக்கினால், அப்போது எவர்கள் பயபக்தி கொண்டு (தம் வாழ்க்கையில்) திருந்திக் கொண்டார்களோ அவர்களுக்கு அச்சமுமில்லை; அவர்கள் துக்கப்படவுமாட்டார்கள்.

கவிரன் (அல்லாஹ்) இவ்விடத்தில் (அல்லாஹ்) அருள் வி பிபிசுகர கர மன்னை, இவ்விடம் கிசிக மிசிக் தருக; இவ்விடம் துக் மன்னை தருக.

To meeting unbelievers in hostile array

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمْ ٱلْأَدْبَارَ

8:15 - O ye who believe! when ye meet the unbelievers in hostile array never turn your backs to them. ¹¹⁹⁰

The laws of Jihad are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. Zahfan in the text (meeting in hostile array) implies a slow and well-planned proceeding towards a hostile army. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but if he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) reculer pour mieux sauter, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no

virtue in mere single-handedness. Each individual must use his life and his resources to the best advantage for the common cause.

Yusuf Ali 1190

8:15. நம்பிக்கை கொண்டவர்களே! நீங்கள் நிராகரிப்போரைப் (போரில்) ஒன்று திரண்டவர்களாக சந்தித்தால் அவர்களுக்கு புறமுதுகு காட்டாதீர்கள்.

15- விவாசலவன்கிசிக! ஸுஹ் கிசிக சேனாவ் சந்திசு கரமீன் சிசிக சூசிக்சேச கரமீன்செ மிச மிச கௌசுகசென் மிச இவ்விடம் சிசிகச கரமீன் சோசுகி.

To desist from wrong by the unbelievers

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ ٱلْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَعُودُوا نَعُدْ

8:19- (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you:

Fath = victory, decision, judgment. The Quraish in Makkah had prayed for victory: they were confident that their superior numbers, equipment, and experience would be decisive. With a play on the word, they are told that the decision had come, and the victory-but not in the sense they had hoped for!

Yusuf Ali 1193

8:19. (நிராகரிப்பவர்களே!) நீங்கள் வெற்றி(யின் மூலம் தீர்ப்பைத்) தேடிக் கொண்டிருந்தால், நிச்சயமாக அவ்வெற்றி (முஃமின்களுக்கு) வந்து விட்டது; இனியேனும் நீங்கள் (தவறை விட்டு) விலகிக் கொண்டால் அது உங்களுக்கு நலமாக இருக்கும்;

19. (மக்காவை வாய்க்காத காரிபர்வர்தி!) இவ் வாய்க்காத காரிபர்வர்தி நமீ, சமீ காரிபர்வர்தி இவ் ஓர்வர்தி பர்திபு அந. (சமீபின் சமீ இவ் வாய்க்காத. சமீவாய்க்காதின் வந அபவாய்க்காத! அபவாய்க்காத இவ் சமீபின் காரிபர்வர்தி அந் காரிபர்வர்தி. சமீபின் வந் காரிபர்வர்தி) சமீ பவாய்க்காத இவ் அந் வந் வாய்க்காத சமீ இவ் வாய்க்காத.

To Obey Allah and Apostle and turn not away from him when he speaks.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ﴾

8:20 - O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).

8:20. முஃமின்களே! நீங்கள் அல்லாஹ்வுக்கும் அவனுடைய தூதருக்கும் கீழ்ப்படியுங்கள்; நீங்கள் கேட்டுக் கொண்டிருக்கும் நிலையிலேயே அவரை புறக்கணிக்காதீர்கள்.

20- சமீவாய்க்காதின்! இவ் அபவாய்க்காத, இவ் வாய்க்காத அபவாய்க்காத வந். இவ் (இவ் வாய்க்காதின்) சமீபின் சமீ (பவாய்க்காத) இவ் வாய்க்காத அந் வாய்க்காத.

To give response to Allah and His Apostle

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

8:24 - O ye who believe! give your response to Allah and His apostle when He calleth you to that which will give you life

There are two points to note. (1) Note that after Allah and His Messenger are mentioned, the pronoun and verb in the next clause are singular; everything that Allah's Messenger put forward as an injunction came by inspiration from Allah; the Messenger made his will coincide completely with Allah's will. (2) We are asked actively to give our response in deed and life to the call of duty and conscience, for that call leads to real life, the life eternal, even though it may apparently mean in this world the loss of things that make life dear or the loss of life itself. If we refer this to Jihad, i.e., fighting in and for the Cause, both literally and metaphorically, the meaning becomes quite clear.

Yusuf Ali 1196,1197

If the human heart is refractory and refuses to obey the call of Allah, that is not the end of the matter. Allah has to be reckoned with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for Allah's Cause. Will that scheme come to fruition by refusing to serve the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from Allah. The heart is the innermost seat of man's affections and desires; but Allah intervenes between man and his heart.

8:24. ஈமான் கொண்டவர்களே! அல்லாஹ்வும், அவன் தூதரும் உங்களை உங்களுக்கு உயிர் அளிக்கக்கூடிய காரியத்தின்பால் அழைத்தால் நீங்கள் அவர்களுக்கு பதிலளியுங்கள்

24- විශ්වාසவந்நயிதி! இவ் ப்ரதர்சீவய லவா தீவ் தேசவ (தேவ
பூதயா வந) இது, இவ் வ ஈராவநா கலஹைந் தரீலாந்'தே, (இதுவீ)
பூதயாவ் த் திபிவூர் தேது.

To betray not His trust

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ﴾

8:27 - O ye that believe! betray not the trust of Allah and the apostle

Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of Allah and His Prophet by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of Allah's worshippers against annihilation were of special importance, the Prophet's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the Prophet of Allah. Yusuf Ali 1200

who earned the title of Al-Amin, the one who was true to every trust reposed in him.

8:27. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கும், (அவனுடைய) தூதருக்கும் மோசம் செய்யாதீர்கள்; நீங்கள் அறிந்து கொண்டே, உங்களிடமுள்ள அமானிதப் பொருட்களிலும் மோசம் செய்யாதீர்கள்

விஷ்வாசவந்நயிதி! இவ் தரீலாந்'தே, (இதுவீ) பூதயாவ், னாநியந்
தொகரது.

To Fear Allah to gain a criterion

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong

Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqan in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210.

Yusuf Ali 1202

8:29. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கு அஞ்சி நடந்து கொள்வீர்களானால் அவன் உங்களுக்கு (நன்மை தீமையைப்) பிரித்தறிந்து நடக்கக்கூடிய நேர்வழி காட்டுவான்;.

8:65 O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred

In a fight, odds of ten to one against any one are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed.

Yusuf Ali 1232

8:65. நபியே! நீர் முஃமின்களை போருக்கு ஆர்வ மூட்டுவீராக; உங்களில் பொறுமையுடையவர்கள் இருபது பேர் இருந்தால், இருநூறு பேர்களை வெற்றி கொள்வார்கள்.

6 (அவ்) நபியே! இவ் விஷயங்களில் யுத்தம் (ஐதாஹி கர்னா மைன்) போலிவது உதவி! இவ்வென் (ஒவ்விதம்) வீடு டுர் ண்ணா ஸ்கிஸாவன் அநி விசி டேனெடி சிபிஸஹன் டேசிய டேனெடிமென் சயஸுஹன் அன் கர் மது அந. இவ்வென் (அவ்) சிய டேனெடி சிபிஸஹன் ப்ரிகிஷ்ஷ் கர்னன் டுன் டேனெடிமென் சயஸுஹன் அன் கர் மது அந.

To say to the captives that Allah would give them something better if good in their hearts.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَغْلَمْ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

8:70- O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."

This is a consolation to the prisoners of war. In spite of their previous hostility, Allah will forgive them in His mercy if there was any good in their hearts, and confer upon them a far higher gift than anything they have ever lost. This gift in its highest sense would be the blessing of Islam, but even in a material sense, there was great good fortune awaiting them. Note how comprehensive is Allah's care. He encourages and strengthens the Muslims, at the same time condemning any baser motives that may have entered their minds, He consoles the prisoners of war and promises them better things if there is any good in them at all. And He offers comfort to those who have left their homes in His Cause, and knits them into closer fellowship with those who have helped them and sympathised

Yusuf Ali 1238

with them.

8:70. நபியே! உங்கள் வசத்தில் இருக்கும் கைதிகளை நோக்கிக் கூறுவீராக: "உங்களுடைய உள்ளங்களில் ஏதாவது ஒரு நன்மை இருப்பதாக அல்லாஹ் அறிந்தால், உங்களிடமிருந்து (ஈட்டுத்தொகையாக) எடுத்துக் கொள்ளப்பட்டதைவிட (இவ்வுலகில்) மேலானதை உங்களுக்கு அவன் கொடுப்பான்; (மறுமையில்) உங்கள் பாவங்களையும் மன்னிப்பான் - அல்லாஹ் மன்னிப்போனாகவும், கிருபை உடையோனாகவும் இருக்கின்றான்.

70. *நவீஸே! இவ் வேத சீர னவ வீ சிபிந்நன்ஓ மெசே பவசநு:*
"இவ்மே னாடின்தி னாடி சிவூபிளீலக் அநி லவ அலீலாஹ் டூந
நவனாந் இவ்மேந் அர னத் டூஓ வவா ஓநாமத் டூசக் டூ இவ்ஓ
லவா டீ இவ்மே வரூபிவலஓடி இந்ர சலாவ டேந்ர அந. மந்டயத்
அலீலாஹ் ஓநாமத் க்ஷலா கரந்நைந்ர னா கரூணாவந்நயேந்ர
வலயேந் சிபிந்நேந்ர.

To take not as protectors the infidels

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا ءَآبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى
 الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ﴾

9:23 - O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above faith:

9:23. ஈமான் கொண்டவர்களே! உங்கள் தந்தைமார்களும் உங்கள் சகோதரர்களும், ஈமானை விட்டு குஃப்ரை நேசிப்பார்களானால், அவர்களை நீங்கள் பாதுகாப்பாளர்களாக எடுத்துக் கொள்ளாதீர்கள். உங்களில் யாரேனும் அவர்களை பாதுகாப்பாளர்களாக எடுத்துக் கொண்டால், அவர்கள் தான் அநியாயக்காரர்கள் ஆவார்கள்.

23. *விஷ்வாசவந்தியி! இவ்மே பிவரூந்ட, இவ்மே சஹேடரவரூந்ட,*
விஷ்வாசயேந் டூனர வீ ப்ரநிக்ஷேபய க்ரூமி ப்ரவனாந் இவ் இப்ரந்வ
(இவ்மே) டாரக்ஷகயிந் வலயேந் பந் கர நாவந்ர. இவ்மேந் கப்ரூந்
னா (மெசே நிநியடி) இப்ரந்வ டாரக்ஷகயிந் வலயேந் பந் கர
நவனாந் நியந வலயேந்ம இப்ரந் சிலாவ ஓக்இப்ரவந்ர!.

To enter not the Sacred Mosque as Pagans are unclean

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا

9:28- O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque

Unclean: because Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon.

This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Makkah and are, charged with the purity of worship there, shut out all impurity from this year: (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible.

Yusuf Ali 1278,1279,1280

The concourse in Makkah added to the profits of trade and commerce. "But fear not," we are told: "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counter-balance the apparent loss of custom; and Allah has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of pilgrims from all parts of the world increased the numbers more than a hundred-fold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a purely human point of view.

9:28. ஈமான் கொண்டவர்களே! நிச்சயமாக இணை வைத்து வணங்குவோர் அசுத்தமானவர்களே; ஆதலால், அவர்களின் இவ்வாண்டிற்குப் பின்னர் சங்கை மிகுந்த இப் பள்ளியை (கஃபத்துல்லாஹ்வை) அவர்கள் நெருங்கக் கூடாது;.

විශ්වාසවන්තයිනි! නියත වශයෙන්ම සමානයන්
තබා නමදින්නන් අපිරිසිදුවත්තයිත්ය! එබැවින් ඔවුන් මේ අවුරුද්දෙන්
පසු (මෙම) ශුද්ධ වූ නැමදුම්පළට ළඟා නොවිය යුතුය.

To hinder from the way of Allah

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

9:34 - O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah.

Bil-batili = in falsehood, i.e., by false means, pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals grew rich with corporate property, until their wealth became a scandal, even among their own nations.

Misuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people.

Yusuf Ali 1291,1292

9:34. ஈமான் கொண்டவர்களே! நிச்சயமாக (அவர்களுடைய) பாதிரிகளிலும், சந்தியாசிகளிலும் அநேகர் மக்களின் சொத்துக்களைத் தவறான முறையில் சாப்பிடுகிறார்கள்; மேலும் அல்லாஹ்வின் பாதையை விட்டும் (மக்களைத்) தடுக்கிறார்கள்!.

34- විශ්වාසවන්තයිනි! නියත වශයෙන්ම (ඔවුන්ගේ) පූජකවරුන්ද, පඬිවරුන්ද, බොහොමයක් දෙනා ජනතාවගේ වස්තුන් වැරදි ආකාරයෙන් ගිල දමන අතර (ජනතාව) අල්ලාහ්ගේ මාර්ගයෙහි යාමද වළක්වන්නාහ.

To go forth in the cause of Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقُلْتُمْ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

9:38 - O ye who believe! what is the matter with you then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth?

The immediate reference is to the expeditions to Tabuk (A.H. 9), for which see the Introduction to this Sura. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease.

The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabuk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering.

Yusuf Ali 1299,1300

9:38. ஈமான் கொண்டவர்களே! அல்லாஹ்வின் பாதையில் (போருக்குப் புறப்பட்டுச்) செல்லுங்கள் என்று உங்களுக்குக் கூறப்பட்டால், நீங்கள் பூமியின் பக்கம் சாய்ந்து விடுகிறீர்களே உங்களுக்கு என்ன நேர்ந்து விட்டது?

38- விடுவாசல்தான்! ஈசலாதல் லாபதெயி (ஈதல் கிரீதல்) இல்லை
பிதல் வது யிதல் இலல் கியது ஈதல்வதெயி (பிதல் பிதல் தோலி) இல்லை
தெயி ஈதல் பிதல்வதெயி தைதல் கிதல்வதெயி?

To strive hard against the unbelievers and hypocrites and be firm against them.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

9:73- O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.

9:73. நபியே! காஃபிர்களுடனும், முனாஃபிக்குகளுடனும் நீர் அறப்போர் செய்வீராக; மேலும் அவர்களை கண்டிப்பாக நடத்துவீராக; (மறுமையில்) அவர்களுடைய புகலிடம் நரகமே - தங்குமிடங்களிலெல்லாம் அது மிகவும் கெட்டது.

73- தைதல்! பிதல்வதெயி கிரீதல்வதெயி பிதல்வதெயி, விலதெயி கிரீதல்வதெயி பிதல்வதெயி
இல்லை ஈதல்வதெயி தைதல்வதெயி! இதல்வதெயி (கிதல் பிதல்வதெயிவதெயி தைதல்வதெயி) தைதல்
தெயி வதல்வதெயி. இதல்வதெயி ஈதல்வதெயி தைதல்வதெயி. (பிதல்) தைதல்வதெயி
தைதல்வதெயி தைதல்வதெயி.

To fear Allah and be with those who are true

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

9:119 - O ye who believe!

fear Allah and be with those who are true (in word

9:119. ஈமான் கொண்டவர்களே! அல்லாஹ்வுக்கு அஞ்சுங்கள்; மேலும் உண்மையாளர்களுடன் நீங்களும் ஆகிவிடுங்கள்.

119- විශ්වාසවන්තයිනි! ඔබ අල්ලාහ්ට බිය වී (වචනයෙන්ද, ක්‍රියාවෙන්ද) සත්‍යවන්තයින් වශයෙන් සිටිනු.

To fight the unbelievers who gird you about.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَعَلِمُوا أَنَّ
اللَّهَ مَعَ الْمُتَّقِينَ

9:123 - O ye who believe!

When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed, and corruptibility.

Yusuf Ali 1374

9:123. நம்பிக்கை கொண்டவர்களே! உங்களை அடுத்திருக்கும் (தொல்லை விளைவிக்கும்) காஃபிர்களுடன் போர் புரியுங்கள்; உங்களிடம் கடுமையை அவர்கள் காணட்டும் –

123. විශ්වාසවන්තයිනි! ඔබට සම්පව සිටින (අපරාධකරුවන් වන) ප්‍රතික්ෂේප කරන්නන් සමග යුද්ධ කරනු. ඔවුන් ඔබ වෙත පරුෂකම ම දකින්නා! නියත වශයෙන්ම අල්ලාහ් හය හක්තිකයින් සමග සිටින්නේය යන්න ස්ථිර වශයෙන් ඔබ දැන ගනු.

To mankind a Mercy in His Direction from your Lord

يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ
لِّلْمُؤْمِنِينَ - قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

10:57 - O mankind!

there hath come to you a direction from your Lord and a healing
 orts and for those who believe a Guidance and a Mercy. ¹⁴⁴⁶

Those who do wrong have a disease in their hearts, which will cause their spiritual death. Allah in His Mercy declares His Will to them, which should direct their lives and provide a healing for their spiritual disease. If they accept Faith, the remedy acts; they find themselves in right guidance and receive Allah's forgiveness and mercy. Surely those are far better gifts than material advantages, wealth, or possessions.

Yusuf Ali 1446

10:57. மனிதர்களே! உங்கள் இறைவனிடமிருந்து உங்களுக்கு நிச்சயமாக ஒரு நல்லுபதேசமும் வந்துள்ளது. (உங்கள்) இதயங்களிலுள்ள நோய்களுக்கு அருமருந்தும் (வந்திருக்கிறது;) மேலும் (அது) முஃமின்களுக்கு நேர்வழிகாட்டியாகவும், நல்லருளாகவும் உள்ளது.

මිනිසුනේ! ඔබගේ දෙවියන්ගේ සන්නිධානයෙන් නියත වශයෙන්ම එක් හොඳ ඔවදනක් පැමිණ ඇත්තේය. (ඔබගේ) හෘදයන්හි ඇති අසනීපයන්ට එය එක්තරා පිළියමකි. තවද (එය) විශ්වාසය තැබුවන්ට සෘජු මාර්ගය පෙන්වන්නක් වශයෙන්ද එක් වරප්‍රසාදයක් වශයෙන්ද ඇත්තේය.

To not grieve over their remarks

وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

10:65- O Prophet, let not their remarks grieve you: surely all honor belongs to Allah: He hears all and knows all.

Sometimes the words of the unrighteous or their revilings hurt or grieve the righteous man, but there is no occasion for either anger or sorrow: they have no power and they can do no real dishonour, for all power and honour are from Allah.

Yusuf Ali 1452

10:65. (நபியே!) அவர்களுடைய (விரோதமான) பேச்சு உம்மை சஞ்சலப்படுத்த வேண்டாம்; ஏனெனில் நிச்சயமாக அனைத்து (வல்லமையும்) கண்ணியமும் அல்லாஹ்வுக்கே உரியது; அவனே (யாவற்றையும்) செவியுறுபவனாகவும், நன்கறிபவனாகவும் இருக்கின்றான்.

(නැවියෝ! ඔබව අවමන් කර කතා කරන) ඔවුන්ගේ වදන් ඔබව සසල නොකෙරෙත්වා! නියත වශයෙන්ම ගෞරවයන් සියල්ල අල්ලාහ්ටම අයත්ය! (ඔහු කැමැත්තන්ට ඒවා ලබා දෙන්නේය). ඔහු සවන් දෙන්නෙකු වශයෙන්ද, (සියල්ල) හොඳින් දන්නෙකු වශයෙන්ද සිටින්නේය.

To tell those who ascribe false things to Allah never prosper.

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ

10:69- O Prophet, tell them: "Those who ascribe false things to Allah will never prosper."

In Quranic language "prosperity" refers both to our every-day life and to the higher life within us, -to the Present and the Future, -health and strength, opportunities and resources, a spirit of contentment, and the power of influencing others. Here there seems to be an extra touch of meaning. A liar not only deprives himself of prosperity in all senses, but his "lie" itself against Allah will not succeed: it will and must be found out.

Yusuf Ali 1455

10:69. “அல்லாஹ்வின் மீது (இவ்வாறு) பொய்யை இட்டுக் கட்டுபவர்கள் நிச்சயமாக வெற்றி பெற மாட்டார்கள்” என்று (நபியே!) கூறிவிடும்.

ஓடு (நியத வஸயைத்) தோடூதம் ஈரூராத் கெரேதி (மேசே ஓடூர்) கியதனேஹு? “கபூர்நீ ஈரூராத் கெரேதி (மேசே) மதக் கலீபிதவ ஓடூர் கியதனேஹு, ஓபுந் நியத வஸயைத் ஈயஸுதஸ கரந்நே நூந” யஃ (நபியே!) ஓடு பவசுது (மூநவ!)

To you the truth has come from your Rabb

قُلْ يَأَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ

10:108-O Muhammad, declare: "O mankind! The truth has come to you from your Rabb! He that follows guidance (Right Way) follows it for his own good, and he that goes astray does so at his own risk; for I am not a custodian over you."

The Furqan, the Criterion between right and wrong, has been sent to us from Allah. If we accept guidance, it is not as if we confer favours on those who bring us guidance. They suffer unselfishly for us, in order that we may be guided for our own good. On the other hand, if we reject it, it is our own loss. We have a certain amount of free-will, and the responsibility is ours and cannot be shifted to the Prophets sent by Allah.

Yusuf Ali 1490

10:108. (நபியே!) நீர் கூறுவீராக: “மனிதர்களே! நிச்சயமாக உங்கள் இறைவனிடமிருந்து உங்களுக்கு சத்திய(வேத)ம் வந்துவிட்டது; எனவே யார் (அதைப் பின்பற்றி) நேரான வழியில் செல்கிறாரோ அவர் தம் நன்மைக்காகவே அந்நேர்வழியில் செல்கின்றார்; எவர் (அதை ஏற்க மறுத்து) வழி தவறினாரோ, நிச்சயமாக அவர் தமக்குக் கேடான வழியிலே செல்கிறார்; நான் (உங்களைக் கட்டாயப்படுத்தி) உங்கள் காரியங்களை நிர்வகிக்க அதிகாரம் பெற்றவனல்லன்.

108- (நபியே!) ஓடு மேசே பவசுது: “மீநிஈநே! நியத வஸயைத் ஓடுநே டேரீயநே சந்நிஓநயைத் மெம சநந ஓர்மய ஓடு வே பூமீத ஈந்நேய. கபூர்நீ (மேய ஈநுதமதய கர்), ஈபூர் மார்மயைதி மதந் கரந்நேடி ஓபு, நமநே யதபந ஈடூதம் (ஈம்) ஈபூர் மார்மயைதி யந்நேய. கபூர்நீ (மேய ஈநுதமதய தோகர்) மார்மய

பூர்டி யந்நேடி, ஓபு, நியத வஸயைத் நமந் நபூர் மார்மயைதி யந்நேய.

To follow what is revealed, be patienta till Allah passes His Judgement.

10:109-O Prophet, follow what is revealed to you and be patient till Allah passes His judgement, for He is the best of all the Judges.

Yusuf Ali 1491

(නබියෝ!) එහි මගින් ඔබට දැනුම් දෙනු ලැබූ දෑම ඔබ අනුගමනය කරමින් සිටිනු. අල්ලාහ් තීන්දුවක් දෙන තුරු (සතුරන්ගෙන් ඇති වන දුක් කරදර ඉවසීමෙන් යුතුව) විද දරාගෙන සිටිනු. විනිශ්චය දෙන්නන්ගෙන් ඔහුම ඉතාමත් ශ්‍රේෂ්ඨය.

يَا بَرِّهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ

Yusuf Ali 1573

76- (එබැවින් එම මලායිකාවරුන් ඉබ්‍රාහිම්ට) "ඔ ඉබ්‍රාහිම්! ඔබ මේ (ගැන තර්ක නොකර) ප්‍රතික්ෂේප කර හරිනු. නියත වශයෙන්ම (ඔවුන්ව විනාශ කර දැමීමට) ඔබගේ දෙවියන්ගේ නියෝගය නිකුත් විය. තවද නියත වශයෙන්ම ඔවුන් විසින් වැළැක්විය නොහැකි දඬුවම ඔවුන් වෙත පැමිණ සේන්ද්‍ර වනු ඇත" (යයි පැවසහ).

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11:85-O my people! give just measure and weight nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

Both Plato and Aristotle define justice as the virtue which gives every one his due. From this point of view Justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Midianites. Their selfishness was "intent on mischief," i.e., spoiling other people's business by not giving them their just dues.

Yusuf Ali 1584

11:85. "(என்) சமூகத்தவர்களே! அளவையிலும் நிறுவையிலும், நீதியைக் கொண்டு நீங்கள் பூர்த்தி செய்யுங்கள். (மக்களுக்குக் கொடுக்க வேண்டிய) அவர்களுடைய பொருட்களைக் குறைத்து விடாதீர்கள். பூமியில் விஷமம் செய்துகொண்டு (வரம்பு மீறி) அலையாதீர்கள்.

“நாவுத் தலை”
 சந்தாவேதி! திசுமே கிராமே சாமிரன் டெசம் பூரணம் கர நாவு.
 மிதிசுதன் (ஓய யு) மிதிசுதன் மானம் அபி நோகரு. மிதிசுதன்
 அபரம கரமீன் சூர் சூர் நோகரு.

To fear the convulsion of the Hour

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ

22:1- O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible!

The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103).

Yusuf Ali 2770

22:1. மனிதர்களே! நீங்கள் உங்களுடைய இறைவனை பயந்து கொள்ளுங்கள்; நிச்சயமாக (கியாமத்து நாளாகிய) அவ்வேளையின் அதிர்ச்சி, மகத்தான பெரும் நிகழ்ச்சியாகும்.

1. மிதிசுதன்! மிதி, மிதிசுதன் டெசம் கிச வு. கிச வடுசெதல்
 மிதிசுதன் கிச கிசவசெதல் யு மிதிசுதன் வடு சடுசெதல் வடுசெதல்.

To have no doubt about the Resurrection

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّنْ تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لَّنَبَيِّنَ لَكُمْ وَنُقَرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُتَوَفَّىٰ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لَكُمْ يُعَلِّمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

22:5- O mankind! if ye have a doubt about the Resurrection (consider) that We created you out of dust then out of sperm then out of a leech-like clot then out a morsel of flesh partly formed and partly unformed in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term then do We bring you out as babes then (foster you) that ye may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having known (much). And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of beautiful growth (in pairs).
2773 2774 2775 2776 2777

If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world.

The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by Allah's creative artistry.

A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M.P.'s Egyptian colleague Prof. Ghannawi (see M.P.'s note on this passage) was but expressing the feelings of every careful student of the Quran. The "subtlety and wealth of meaning" are indeed marvellous.

That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity.

Cf. xvi 70. In that passage the mystery of our life was used to illustrate Allah's abundant mercies and favours to us. Here it is used to illustrate Allah's power in giving us a future Life of even greater promise.

22:5. மனிதர்களே! (இறுதித் தீர்ப்புக்காக நீங்கள்) மீண்டும் எழுப்பப்படுவது பற்றி சந்தேகத்தில் இருந்தீர்களானால், (அறிந்து கொள்ளுங்கள்;) நாம் நிச்சயமாக உங்களை (முதலில்) மண்ணிலிருந்தும் பின்னர் இந்திரியத்திலிருந்தும், பின்பு அலக்கிலிருந்தும்; பின்பு உருவாக்கப்பட்டதும், உருவாக்கப்படாததுமான தசைக் கட்டியிலிருந்தும் படைத்தோம்; உங்களுக்கு விளக்குவதற்காகவே (இதனை விவரிக்கிறோம்): மேலும், நாம் நாடிவற்றை ஒரு குறிப்பிட்ட காலம் வரை கருப்பப்பையில் தங்கச் செய்கிறோம்; பின்பு உங்களை குழந்தையாக வெளிப்படுத்துகிறோம். பின்பு நீங்கள் உங்கள் வாலிபத்தை அடையும்படிச் செய்கிறோம். அன்றியும், (இதனிடையில்) உங்களில் சிலர் மரிப்பவர்களும் இருக்கிறார்கள்; (ஜீவித்து) அறிவு பெற்ற பின்னர் ஒன்றுமே அறியாதவர்களைப் போல் ஆகிவிடக்கூடிய தளர்ந்த வயது வரை விட்டுவைக்கப்படுபவர்களும் இருக்கிறார்கள்; இன்னும், நீங்கள் (தரிசாய்க் கிடக்கும்) வரண்ட பூமியைப் பார்க்கின்றீர்கள்; அதன் மீது நாம் (மழை) நீரைப் பெய்யச் செய்வோமானால் அது பசுமையாகி, வளர்ந்து, அழகான (ஜோடி ஜோடியாகப்) பல்வகைப் புற்பூண்டுகளை முளைப்பிக்கிறது.

To give a clear warning only

22:49- Say: "O men! I am (sent) to you only to give a clear warning:

Yusuf Ali 2828

49- (නවීයෝ!) ඔබ මෙසේ පවසනු: "මිනිසුනේ! මා ඔබට ප්‍රසිද්ධියේ බිය ගන්වා අනතුරු අඟවන්නෙකු (මිස, වෙන කිසිවෙකු නොව)". එබැවින් කවුරුත් විශ්වාසය තබා දෑහැමි ක්‍රියාවන් කරන්නෝද, ඔවුන්ට සමාවද ඇත. ගෞරවණීය ආහාරද ඇත.

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يَأْيُهَا النَّاسُ ضَرْبَ مَثَلٍ فَاسْتَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

22:73- O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!2855

Both idols and their worshippers are poor, foolish, feeble creatures!

22:73. மனிதர்களே! ஓர் உதாரணம் சொல்லப்படுகிறது. எனவே செவிதாழ்த்திக் கேளுங்கள். நிச்சயமாக அல்லாஹ்வையன்றி (வேறு) எவர்களை நீங்கள் பிரார்த்திக்கின்றீர்களோ, அவர்களெல்லாம் ஒன்று சேர்ந்தாலும் ஓர் ஈயைக்கூடப் படைக்க முடியாது; இன்னும், அவர்களிடமிருந்து ஒரு பொருளை எடுத்துக் கொண்டு போனால் அவர்களால் அதனை அந்த ஈயிடத்திலிருந்து திரும்பக் கைப்பற்றவும் முடியாது; தேடுவோனும், தேடப்படுவோனும் பலஹீனர்களே.

73. மீதிசுனே! இவ்வு உன் டுபலாவன் கியது டுலே. உய ஹேதீன் ஸவன் டேது. டுலேலாஹ் தாவன துமன டுலன் இவ (டேலிவரன் யி)

ஊரா஢ிதா கரன்நே஢ு, ஸீலா ஸிஸுலு ஸீகரா஢ி ஸீ (டன்ஸா஢) கலா ஸுலு, உன் டுலுஸேதுல ஹீ கிரலா஢ுல கல தாவக. (டுலுஸேது கிரலா஢ுல கிரல கெஸே லேனன்) உன் டுலுஸேது இலுன்ஸே யுமிகிஸி லுஸுலுன் டுர ஸன்லா ஸுலு, டுஸன் லுல லேரா ஸுலுல ஹீ ஸீலா஢ தாவக. (மன்஢ுலன் ஸீலா டேலிவரன் யி) ஊரா஢ிதா கரன்நே஢ு, (இலுன் லிஸின் டேலிவரன் யி) ஊரா஢ிதா கரது லுலன்நே஢ு லேலுலிதலன்ல!

To bow down, prostrate and adore the Lord and do good

يَأْيُهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper.

22:77. ஈமான் கொண்டவர்களே! நீங்கள் ருகூஃ செய்யுங்கள்; இன்னும் ஸஜ்தாவும் செய்யுங்கள்; இன்னும் உங்கள் இறைவனை வணங்குங்கள்; மேலும்: நீங்கள் வெற்றி பெரும் பொருட்டு, நன்மையே செய்யுங்கள்.

லிஸலாஸவன்லிதி! இவ துலி, ஸிஸ லிஸ ஸலா ஸுலு஢ு கர, இவஸே டேலிஸன்ல தலு஢ு. ஹே஢ுல கரலின் ஸிஸு. ஸலஸின் இவ ஸுலுலுல கல ஸுலிஸ.

27:9- "O Moses! verily, I am Allah, the exalted in might, the wise!

27:9. “முஸாவே! நிச்சயமாக நானே அல்லாஹ்! (யாவரையும்) மிகைத்தவன்; ஞானம் மிக்கோன்.

“ஓ மூசா! நியத
வஸயைந்ல லா ஈலீலாஹீ. லா சியலீலந்லல ரெஸமீபந்நயைகி.
(சியலீல ஹைதீந் டுந்நா) ஈநவந்நயைகி”.

To serve Allah only

﴿يَعْبَادِيَ الَّذِينَ ءَامَنُوا إِنَّ أَرْضِي وَاسِعَةً فَإِيَّايَ فَاعْبُدُونِ﴾

29:56 - O My servants who believe! truly spacious is My Earth: therefore serve ye Me (and Me alone)! ³⁴⁸⁹

3489 There is no excuse for any one to plead that he could not do good or was forced to evil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and Allah's Creation is wide enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our village or city or country; or that we have to change our neighbors or associates; or to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before Allah is more important than any of these things, and we must be prepared for exile (or Hijrat) in all these senses. For the means with which Allah provides us for His service are ample, and it is our own fault if we fail. (29:56)

29:56. ஈமான் கொண்ட என் அடியார்களே! நிச்சயமாக என் பூமி விசாலமானது; ஆகையால் நீங்கள் என்னையே வணங்குங்கள்.

56- விஸ்தாசய நஹு லஹ் வஹுநி! நியத வஸயைந்ல லஹ் ஐமீய
(ஓநாமன்) விஸாலய. (ஈயி) லஹ் (ஹைதீந் டியா ப்ரஹ்), லாவல நஹீஹு.

To do your duty to the Lord and fear coming of the DAY

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَآخِشُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ
وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ

31:33- O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. ^{3623 3624}

On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities.

The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it.

31:33. மனிதர்களே! உங்கள் இறைவனையஞ்சி (நடந்து) கொள்ளுங்கள்; இன்னும் அந்த (கியாமத்) நாளைக்குறித்துப் பயந்து கொள்ளுங்கள்; (அந்நாளில்) தந்தை தன் மகனுக்கு பலனளிக்க மாட்டார்; (அதே போன்று) பிள்ளையும் தன் தந்தைக்கு எதையும் நிறைவேற்றி வைக்க இயலாது; நிச்சயமாக அல்லாஹ்வின் வாக்குறுதி உண்மையானதாகும்; ஆகவே இவ்வுலக வாழ்க்கை உங்களை மருட்டி ஏமாற்றிவிட வேண்டாம்; மருட்டி

ஏமாற்றுபவ(னாகிய ஷைத்தா)னும் அல்லாஹ்வைக் குறித்து உங்களை மருட்டி ஏமாற்றாதிருக்கட்டும்.

33- திகிலூனே! இவ்வுடையதே நியை வது. உன் தீயனன் டுன நியை வது. (உதீனதீ) தியை துருவாடு டுதீ கரன்னை நுன. துருவா தியாடு கிசில டுதீவன் கரன்னை நுன. (சும துனெகூம தமன்வம துெரா டுநீமடு துயன்ன துரமன் சிடுத தீயனகி). நியை வடுயென்ம (உதீன துதீனெனு துன யன) துதீலாஹ் துெராநதுவ சநாயகி. உடுதீன் துெலாடு தீதீயை இடுவ ரவா துதீய யுது நுன.

To Fear Him and not to hearken to the Unbelievers

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

33:1- O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom. 3666

The fifth year A.H. was a critical year in the external history of early Islam, and this Sura must be read in the light of the events that then took place. As explained in the Introduction, the Grand Confederacy against Islam came and invested Madinah and failed utterly. It consisted of the Makkan Unbelievers, the desert Arabs of Central Arabia, the Jews previously expelled for treachery from Madinah, the Jews remaining in Madinah and the Hypocrites led by Abdullah ibn Ubi, who have already been described in ix. 43-110. Their bond of union was the common hatred of Islam, and it snapped under the reverses they met with. It is important to note three points. (1) The Jews as a body now lost their last chance of hearing the standard of Islam: the best of them had already accepted the renewal of Allah's Message. (2) A definite status was given to Prophet's household, after the slanders on Hadhrat Aisha had been stilled (xxiv. 11-26), and the true position of the Mothers of the Believers had been cleared. (3) A further exposition of the purity of sex relation was given, based on the story of Hadhrat Zainab, the "Mother of the Poor". These points will be referred to in later notes.

33:1. நபியே! அல்லாஹ்வையே அஞ்சுவீராக! காஃபிர்களுக்கும், முனாஃபிக்களுக்கும் கீழ்படியாதீர். நிச்சயமாக அல்லாஹ் (யாவற்றையும்) நன்கறிபவன், ஞானமிக்கவன்.

1- நபியே! இவ்வுடையதே நியை வது. துதீன்சேல கரன்னைடு, வவநிககினைடு (நியை தீ இதுன்டு) துதீயை நாவது. நியை வடுயென்ம துதீலாஹ் (சியுதீல) துதீதீன் துதீனெகூ தா துதீவன்நயெகூ வடுயென் சிடுதீன்நயெ.

To remember the Grace of Allah:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do.

3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)

33:9. முஃமின்களே! உங்கள் மீதும் அல்லாஹ் புரிந்திருக்கும் அருட் கொடையை நினைத்துப் பாருங்கள்; உங்களிடம் (எதிரிகளின்) படைகள் வந்த போது (புயல்) காற்றையும், நீங்கள் (கண்களால்) பார்க்கவியலா (வானவர்களின்) படைகளையும் அவர்கள் மீது நாம் ஏவினோம்; மேலும், நீங்கள் செய்வதை அல்லாஹ் உற்று நோக்குபவனாக இருக்கிறான்.

9- விஷ்வாஸுயித்கி! இஹ் கைரேகி ஈர்த்லாஹ் ரொ டீ ஈகி டயாவ (வரலாட்டாயித் குன) சிதா லெது. இஹ் கைரேகி (சுதுரன்ஸீ) சைநாவன் (கன்ஹாயத் கன்ஹாயத் வஸையன்) பூதிக்ஹி ஈவசுராவேடீ (சுலி) சுலுஹ், இஹ்ஹ் ஈஈவ்லவ நொபெஹுன சைநாவன்டீ, இபுன் கைரேகி ஈபி (பொலஹி) சிவ்லெது.

To Prophet's consorts about glitter of this world.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكُمْ إِن كُنْتُمْ تُرْذَنَ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا فَتَعَالَيْنَ أُمَتَّعُكُمْ وَأُسَرِّحُكُمْ سَرَاحًا جَمِيلًا

33:28- O Prophet! say to thy Consorts: "If it be that ye desire the life of this world and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner." 3706

We now come to the subject of the position of the Consorts of Purity (azwaj mutahharat), the wives of the holy Prophet. Their position was not like that of ordinary women or ordinary wives. They had special duties and responsibilities. The only youthful marriage of the holy Prophet was his first marriage-that with Hadhrat Khadija, the best of women and the best of wives. He married her fifteen years before he received his call to Prophethood; their married life lasted for twenty-five years, and their mutual devotion was of the noblest, judged by spiritual as well as social standards. During her life he had no other wife, which was unusual for a man of his standing among his people. When she died, his age was 50, and but for two considerations, he would probably never have married again.

as he was most abstemious in his physical life. The two considerations which governed his later marriages were: (1) compassion and clemency, as when he wanted to provide for suffering widows, who could not be provided for in any other way in that stage of society; some of them, like Sauda, had issue by their former marriage, requiring protection; (2) help in his duties of leadership, with women, who had to be instructed and kept together in the large Muslim family, where women and men had similar social rights. Hadhrat Aisha, daughter of Hadhrat Abu Bakr, was clever and learned, and in Hadith she is an important authority on the life of the Prophet. Hadhrat Zainab, daughter of Khuzaima, was specially devoted to the poor; she was called the "Mother of the Poor". The other

Zainab, daughter of Jahsh, also worked for the poor, for whom she provided from the proceeds of her manual work, as she was skillful in leather work. But all the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasure or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the case, they could be divorced and amply provided for.

33:28. நபியே! உம்முடைய மனைவிகளிடம்: "நீங்கள் இவ்வுலக வாழ்க்கையையும், இதன் அலங்காரத்தையும் நாடுவீர்களானால், வாருங்கள்! நான் உங்களுக்கு வாழ்க்கைக்கு உரியதைக் கொடுத்து அழகிய முறையில் உங்களை விடுதலை செய்கிறேன்.

28- *நபியே! இவ்வுலக வாழ்க்கையையும், இதன் அலங்காரத்தையும் நாடுவீர்களானால், வாருங்கள்! நான் உங்களுக்கு வாழ்க்கைக்கு உரியதைக் கொடுத்து அழகிய முறையில் உங்களை விடுதலை செய்கிறேன்.*

To the consorts against unseemly conduct

يَسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَحِشَةٍ مُبَيِّنَةٍ ضِعْفَيْنِ وَكَانَ يُضَاعَفُ لَهَا الْعَذَابُ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

33:30- O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct the Punishment would be doubled to her and that is easy for Allah. 3708 3709

"Evident unseemly conduct" i.e., proved misconduct, as opposed to false slanders from enemies. Such slanders were of no account, but if any of them had behaved in an unseemly manner, it would have been a worse offence than in the case of ordinary women, on account of their special position. Of course none of them were in the least guilty.

Cf. xxxiii. 19 and n. 3692. The punishment in this life for a married woman's unchastity is very severe: for fornication, public flogging with a hundred stripes, under xxiv. 2; or for lewdness (see iv. 15) imprisonment; or stoning to death for adultery, according to certain precedents established in Canon Law. But here the question is not about this kind of punishment or this kind of offence. Even minor indiscretions, in the case of women who were patterns of decorum, would have been reprehensible; and the punishment in the Hereafter is on a higher plane, which we can scarcely understand.

33:30. நபியுடைய மனைவிகளே! உங்களில் எவரேனும் பகிரங்கமான மானக்கேடு செய்வாராயின், அவருக்கு வேதனை இரட்டிக்கப்படும்; இது அல்லாஹ்வுக்கு மிகவும் சுலபமேயாகும்!

நபியுடைய மனைவிகளே! உங்களில் எவரேனும் பகிரங்கமான மானக்கேடு செய்வாராயின், அவருக்கு வேதனை இரட்டிக்கப்படும்; இது அல்லாஹ்வுக்கு மிகவும் சுலபமேயாகும்!

To consorts against being too complaisant of speech

يَسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

33:32- O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. 3712 3713

This is the core of the whole passage. The Prophet's Consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a Way of Life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through

While they were to be kind and gentle to all, they were to be guarded on account of their special position lest people might misunderstand or take advantage of their kindness. They were to make no vulgar worldly displays as in the times of Paganism.

33:32. நபியின் மனைவிகளே! நீங்கள் பெண்களில் மற்றப் பெண்களைப் போலல்ல; நீங்கள் இறையச்சத்தோடு இருக்க விரும்பினால், (அந்நியருடன் நடத்தும்) பேச்சில் நளினம் காட்டாதீர்கள். ஏனெனில் எவன் உள்ளத்தில் நோய் (தவறான நோக்கம்) இருக்கின்றதோ, அ(த்தகைய)வன் ஆசை கொள்வான்; இன்னும் நீங்கள் நல்ல பேச்சே பேசுங்கள்.

நபியுடைய மனைவிகளே! உங்களில் எவரேனும் பகிரங்கமான மானக்கேடு செய்வாராயின், அவருக்கு வேதனை இரட்டிக்கப்படும்; இது அல்லாஹ்வுக்கு மிகவும் சுலபமேயாகும்!

To celebrate the Praises of Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا - وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

33:41 - O ye who believe! celebrate the praises of Allah and do this often

33:41. ஈமான் கொண்டவர்களே! அல்லாஹ்வை அதிகமதிகமான திக்ரைக் கொண்டு திக்ரு (தியானம்) செய்யுங்கள்.

41- விஷவாஸவந்தஸி! (விடின் வி) அபிவ வஸைன் அஹ்லாஹ் ஸூபி ஷஹீத கர்ஹு.

To prophet a Witness, Bearer of Glad Tidings and a Warner

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا

33:45- O Prophet! Truly We have sent thee as a Witness a Bearer of Glad Tidings and a Warner 3734

The Prophet was sent by Allah in five capacities. Three are mentioned in this verse, and the other two in the verse following. (1) He comes as a Witness to all men about the spiritual truths which had been obscured by ignorance or superstition, or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a witness to Allah about men's doings and how they receive Allah's Message: see iv. 41 and n. 560. (2) He comes as a bearer of the Glad Tidings of the Mercy of Allah. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good life. (3) He also comes as a Warner to those who are heedless. This life will not last. There is a Future Life, and that is all-important. See next

33:45. நபியே! நாம் நிச்சயமாக உம்மைச் சாட்சியாகவும்; நன்மாராயங் கூறுபவராகவும், அச்சமுட்டி எச்சரிப்பவராகவுமே அனுப்பியுள்ளோம்.

நபியே! நியத வஸைனல் அபி ஷஹீ (விநிபுதன்) ஸாஹீத வஸைனல், ஷஹாஹ் பவஸந்நைஹு வஸைனல், ஸிய ஸந்லா அநஹுர் அஹவந்நைஹு வஸைனல் ஸலா அந்நைஹு.

To divorce before touching, no period

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسَرَّحُوهُنَّ سَرَاحًا جَمِيلًا

33:49 - O ye who believe! when ye marry believing women and then divorce them before ye have touched them no period of `Iddah have ye to count in respect of them: 3738 3739 3740

See n. 254 to ii. 228. The Iddat counts for three monthly courses, or if there are no courses, for three months: see lx

The gifts should be given with good grace, and the freedom of the woman should not be interfered with in any way. If she chooses to marry again immediately, no obstacle should be placed in her path. On no pretext should she be allowed to remain doubtful about her freedom.

විශ්වාසවන්තයිනි! ඔබ විශ්වාසය තැබූ කාන්තාවන්ට විවාහ කර, ඔවුන් සමග ඔබ එක්කාසු වීමට ප්‍රථම නලාක් පවසා (ඔවුන්ට පහ) කර හැරියහොත් (නලාක් පවසනු ලැබූ වෙනත් කාන්තාවන්ගේ) ගණනයට අනුව ඉද්ද සිටින සේ ඔවුන්ට වළක්වා ගැනීමට ඔබට කිසිම අයිතියක් නැත. (එනම් ඔවුන් ඉද්ද සිටිය යුතු අවශ්‍යතාවයක් නැත). ඔබ ඔවුන්ට යම්කිසි (වස්තුවක්) දී අලංකාරවත් අන්දමට (විවාහ බන්ධනයෙන්) ඔවුන්ට පහ කර හරිනු.

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ اللَّائِي عَاتَيْتَ مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ أَخِيكَ وَبَنَاتِ خَالَكِ وَبَنَاتِ خَالَتِكَ اللَّائِي هَجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِن وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

The words "this only for thee ... right hands possess" are parenthetical, and the words "in order that..." connect on with the previous clauses beginning with "O Prophet, We have made lawful wishes to wed her".

Marriage is an important relationship not only in our physical life, but in our moral and spiritual life, and its effects extend not only to the parties themselves but to children and future generations. A number of special problems arise according to special circumstances. Every man and woman must seriously consider all sides of the question and must do the best in his or her power to temper instincts and inclinations with wisdom and guidance from Allah. Allah wishes to make every one's path easy, for He is indeed "Oft-Forgiving, Most Merciful".

33:50. நபியே! எவர்களுக்கு நீர் அவர்களுடைய மஹரை கொடுத்து விட்டீரோ அந்த உம்முடைய மனைவியரையும், உமக்குப் (போரில் எளிதாக) அல்லாஹ் அளித்துள்ளவர்களில் உம் வலக்கரம் சொந்தமாக்கிக் கொண்டவர்களையும், நாம் உமக்கு ஹலாலாக்கி இருக்கின்றோம்; அன்றியும் உம் தந்தையரின் சகோதரர்களின் மகள்களையும், உம் தந்தையரின் சகோதரிகள் மகள்களையும், உம் மாமன் மார்களின் மகள்களையும், உம் தாயின் சகோதரிமாரின் மகள்களையும் - இவர்களில் யார் உம்முடன் ஹிஜ்ரத் செய்து வந்தார்களோ அவர்களை (நாம் உமக்கு விவாகத்திற்கு ஹலாலாக்கினோம்); அன்றியும் முஃமினான ஒரு பெண் நபிக்குத் தன்னை அர்ப்பணித்து, நபியும் அவளை மணந்து கொள்ள விரும்பினால் அவளையும் (மணக்க நாம் உம்மை அனுமதிக்கின்றோம்); இது மற்ற முஃமின்களுக்கன்றி உமக்கே (நாம் இத்தகு உரிமையளித்தோம்; மற்ற முஃமின்களைப் பொறுத்தவரை) அவர்களுக்கு அவர்களுடைய மனைவிமார்களையும், அவர்களுடைய வலக்கரங்கள் சொந்தமாக்கிக் கொண்டவர்களையும் பற்றி நாம் கடமையாக்கியுள்ளதை நன்கறிவோம்; உமக்கு ஏதும் நிர்ப்பந்தங்கள் ஏற்படாதிருக்கும் பொருட்டே (விதி விலக்களித்தோம்); மேலும் அல்லாஹ் மிக மன்னிப்பவன்; மிக்க அன்புடையவன்.

50. (නබියෝ!) නියත වශයෙන්ම ඔබගේ භාග්‍යයාවන්නෙක් කවුරුන් හට ඔවුන්ගේ මහර් ලබා දී (ඔබ විවාහ කර ගෙන) සිටින්නෙහිද ඔවුන්වද, අල්ලාහ් ඔබට යුද්ධයේදී ලබා දී ඔබගේ දකුණත් හිමි කර ගත් කාන්තාවන්වද, අපි ඔබට අනුමත (හලාල්) කර ඇත්තෙමු. තවද ඔබගේ පියාගේ සහෝදරවරුන්ගේ ගැහැනු දරුවන්, ඔබගේ පියාගේ සහෝදරියන්ගේ ගැහැනු දරුවන්, ඔබගේ (මව් පාර්ශවයේ) මාමාගේ ගැහැනු දරුවන්, ඔබගේ මවගේ සහෝදරියන්ගේ ගැහැනු දරුවන්, ආදී මොවුන්ගෙන් කවුරුන් (මක්කාව අත්හැර) ඔබ සමග හිජ්‍රත් කරමින් පැමිණියෝද ඔවුන්වද, (මහර් ගෙවා ඔබට විවාහ කර ගැනීමට අපි ඔබට අනුමත කර තබා ඇත්තෙමු). තවද විශ්වාසය තැබූ යම්කිසි කාන්තාවක් තමන්ව (මහර් නොමැතිවම) නබිවරයාට කැප කර,

நவீபர்ஸாஃ ஈயவ விவான னர் ஁நீனன னுனி னுவனான் ஈயவஃ, (னனன ஈனுனன னர் னனா ஈந்னைனு. நனீனே! னேய) னனன (ஈனி லனா ஃஃ) வினேன ஈனினிவானனனனன் வன்னேய. ஈநின் வினிவானவன்னனின்னன் னோவ. (ஈநின் வினிவானவன்னனின் னனி), னனுன்னே னானனீயாவன்னே னார்னாவனிஃ, னனுன்னே ஃனுனன் னினி னர் னன் னான்னாவன்னே னார்னாவனிஃ, ஈனி னனுன் னனேனி னினன னர் ஈநி னினேனயன் ஈனி னோஃஃ ஃனினு. (ஃய னனுன் ஈநிவானனீயேன்னன் ஓனு னஃ னுனுய). னனன ஃனுநி னஃனினீன ஈநி னோவனு னினன, (ஃன னினனயன்னேன் னனன னிஃனன் னஃஃனு). ஈஃஃன் ஓனான் ன்னனா னர்ன்னைனு னா னர்னாவன்னயேனு வனயேன் னினின்னேய.

To enter not Prophet's houses without permission,use screen and not marry his widows.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظْرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيُّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا - إِنْ تُبْذُلُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

33:53. முஃமின்களே! (உங்களுடைய நபி) உங்களை உணவு அருந்த அழைத்தாலன்றியும், அது சமையலாவதை எதிர்பார்த்தும் (முன்னதாகவே) நபியுடைய வீடுகளில் பிரவேசிக்காதீர்கள்; ஆனால், நீங்கள் அழைக்கப்பட்டீர்களானால் (அங்கே) பிரவேசியுங்கள்; அன்றியும் நீங்கள் உணவருந்தி விட்டால் (உடன்) கலைந்து போய் விடுங்கள்; பேச்சுகளில் மனங்கொண்டவர்களாக (அங்கேயே) அமர்ந்து விடாதீர்கள்; நிச்சயமாக இது நபியை நோவினை செய்வதாகும்; இதனை உங்களிடம் கூற அவர் வெட்கப்படுவார்; ஆனால் உண்மையைக் கூற அல்லாஹ் வெட்கப்படுவதில்லை; நபியுடைய மனைவிகளிடம் ஏதாவது ஒரு பொருளை (அவசியப்பட்டுக்) கேட்டால், திரைக்கு அப்பாலிருந்தே அவர்களைக்

கேளுங்கள். அதுவே உங்கள் இருதயங்களையும் அவர்கள் இருதயங்களையும் தூய்மையாக்கி வைக்கும்; அல்லாஹ்வின் தூதரை நோவினை செய்வது உங்களுக்கு தகுமானதல்ல; அன்றியும் அவருடைய மனைவிகளை அவருக்குப் பின்னர் நீங்கள் மணப்பது ஒருபோதும் கூடாது; நிச்சயமாக இது அல்லாஹ்விடத்தில் மிகப்பெரும் (பாவ) காரியமாகும்.

விஷ்வாசவந்தகிநி!

ஔவ (ஔவனே நநி) ஸௌதன் சஹுஸகஃ ஃராஃதா கஹுஸான் தீச, சீச பிஹீஸேஹீ வீத ஃலாஃஸாஃரான்து-வென் (கஹீன்த அநுஹீநீஸென் தார) நநிவரஸாஸே நிவெசஃ அநுஹீ தாவநு. ஔவ ஃராஃதா கர்நு ஹுஹீஸான் அநுஹீ வநு. நவஹீ ஔ ஃராஃத அநுஸவ கஹுஸான் (சீவெஹீ) சீநானி பிஃவீ ஸநு. (சீநி ஹீ சிஃபிதீத ஸநு) கஹு ஃவன் ஹீ தாவநு. (சீச கஹுஸான்) நிஸந வஹீஸென் தீச நநிவரஸாஃ கர்ஹீஸன் வநு அநு. (ஹீஸ) ஔ வென் (ஹீஸிஃ) ஔஃ ஹீஸ அநி வீச ஸநு. சீஸன் சஹுஸ ஹீஸிஃ அஹீஸான் ஹீஸ வன்னை ஸநு.

(நநிவரஸாஸே ஸாஸீஸாவன் வந) ஔவன் வென் ஸதீகிசீ ஸாஸீஸன் ஔஃ ஹீஸிஃ (சீஹீ ஸவஸான்) ஔ நிஸென் பிஃந சிஃபிதீத ஔவன் வென் ஹீஸிஃ. ஹீஸ ஔவன் ஸாஸீஸன், ஔவன் ஸாஸீஸன் பஹீஸிஃ கர் கஹீஸன். அஹீஸான் ஹீஸிஃ ஔ கர்ஹீ ஹீ, ஔஃ ஹீஸிஃ ஹீஸ வாவ. நவஹீ ஔவன் ஸாஸீஸாவன் ஔவன் பஹீ கிசீ கஹீஸ ஔ வீஸா கர் ஹீஸிஃ வஹீஸ. நிஸந வஹீஸென் தீச அஹீஸான் சந்நிஹாஸெநி ஹீஸன் ஹீஸன் ஸ (ஹீஸ) கிஸாவகி.

TO send Blessings on the Prophet, Allah and His Angels sends Blessings and salute him with all respects.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

33:56- O ye that believe! send ye blessings on him and salute him with all respect. 3761

Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life.

33:56. இந்த நபியின் மீது அல்லாஹ் அருள் புரிகிறான். மலக்குகளும் அவருக்காக அருளைத் தேடுகின்றனர். முஃமின்களே நீங்களும் அவர் மீது ஸலவாத்து சொல்லி அவர் மீது ஸலாமும் சொல்லுங்கள்.

56- நிஸந வஹீஸென் தீச அஹீஸான், ஔவன் ஹீஸிஃஸாவஹீஸன், நநி கஹீஸன் சஹுஸான் பவசந்நாஸ. (சீஹீஸன்) விஷ்வாசவந்தகிநி! ஔவன் ஔ கஹீஸன் சஹுஸான் பவசா சஹீஸ பவசதீன் சிஃநு.

To wear outer garments over their persons (when abroad) and not molested.

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزُوجَكُمْ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبِيزِهِنَّ ذَلِكَ
أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً

33:59-O prophet! tell thy wives and daughters and the believing women that they should cast their outer garments over their persons (when abroad): that is most convenient that they should be known (as such) and not molested: and Allah is Oft-Forgiving Most Merciful. 3764 3765 3766 3767

This is for all Muslim women, those of the Prophet's household, as well as the others. They were asked to cover themselves with outer garments when walking out of doors.

Jilbab, plural Jalabib: an outer garment; a long gown covering the whole body, or a cloak covering the neck and bosom.

The object was not to restrict the liberty of women, but to protect them from harm and molestation. In the East and in the West a distinctive public dress of some sort or another has always been a badge of honour or distinction, both among men and women. This can be traced back on the earliest civilisations. Assyrian Law in its palmiest days (say, 7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame: see Cambridge Ancient History, 111. 107.

That is, if a Muslim woman sincerely tries to observe this rule, but owing to human weakness fails short of the ideal, then "Allah is Oft-Forgiving, Most Merciful".

33:59. நபியே! நீர் உம் மனைவிகளுக்கும், உம் பெண்மக்களுக்கும் ஈமான் கொண்டவர்களின் பெண்களுக்கும், அவர்கள் தங்கள் தலைமுன்றானைகளைத் தாழ்த்திக் கொள்ளுமாறு கூறுவீராக; அவர்கள் (கண்ணியமானவர்கள் என) அறியப்பட்டு நோவினை செய்யப்படாமலிருக்க இது சுலபமான வழியாகும். மேலும் அல்லாஹ் மிக மன்னிப்பவன்; மிக்க அன்புடையவன்.

(தனியே!)

ஔதே ஸாயீஸாவன்ஓஓ, ஔதே ஸுஸுஹு டுருவன்ஓஓ, விஸுஸுவன்ஓதின்ஓ ஸுஸுஹுன்ஓஓ, ஔவன் ஓதின்ஓ விஸு வஸுஸா ஸுஸுவன் (ஓதின்ஓ ஔஹுஹு வுரு வுஸுஸிஸு) ஸுஸன் ஓரு ஓதின்ஓ ஔதன் ஔத ஸுஸுஹு ஔஹு! ஸுஸுஸின் ஔவன் (ஔுருவஸுஸு டுஸு ஓஸி) டுஹ ஔத, ஓஸிஸுவுஓதன் ஓஓஓஸாவஓடு ஓன் ஔவன் ஓஓ ஓஸுஸி ஓஸிஸுரு ஔு

ஔுஸுஸன் ஸுஸு (ஸுஸுஸு) வன்ஔுஸு. டுஸுஸுஸு ஔுஸுஸன் ஓஸுஸு ஓருஔுஸுஹு ஓ ஓருஸுஸுவன்ஓஸுஹு வுஸுஸுஸன் ஓஸிஸின்ஔுஸு.

To be not like those who vexed Moses

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَاذَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ
وَجِيهاً

33:69 - O ye who believe! be ye not like those who vexed and insulted Moses but Allah cleared him of the (calumnies) they had uttered: and he was honorable in Allah's sight. ³⁷⁷⁴

The people of Moses often vexed him and rebelled against him and against God's Law. Here the reference seems to be to Num. xii. 1-13. It is there said that Moses's own sister Miriam and his brother Aaron spoke against Moses because Moses had married an Ethiopian woman. God cleared Moses of the charge of having done anything wrong: "My servant Moses is not so, who is faithful in all mine house." Miriam was afflicted with leprosy for seven days as a punishment, after which she was forgiven, as also was Aaron. This is the Old Testament story. The holy Prophet was also attacked because of his marriage with Zainab bint Jahsh, but not by his own circle, his motives were of the highest and were completely vindicated as we have seen above.

33:69. ஈமான் கொண்டவர்களே! மூஸாவை(ப் பற்றி அவதூறு கூறி) நோவினை செய்தவர்களைப் போன்று நீங்கள் ஆகிவிடாதீர்கள்; ஆனால் அவர்கள் கூறியதை விட்டு அல்லாஹ் அவரைப் பரிசுத்தமானவராக்கி விட்டான்; மேலும் அவர் அல்லாஹ்விடத்தில் கண்ணிய மிக்கவராகவே இருந்தார்.

69- விஸுவாத்மீ! இஃஸ் (கூறிய) அவதூறு எல்லாம் இஃஸ்
கர்டர் கஹ் மென் மென் ச்சென் பன் தோவது. இஃஸ் எல்லாம்
இஃஸ் எல்லாம் கர் கர்டர். இஃஸ் எல்லாம் மென் மென்
கெதெது வரெதென் ச்சென்.

To Fear Allah and say a right word

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ - يُصْلِحْ لَكُمْ فَازَ فَوْزاً عَظِيماً

33:70 - O ye who believe! fear Allah and (always) say a word directed to the Right: ³⁷⁷⁵

³⁷⁷⁵ We must not only speak the truth as far as we know it, but we must always try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then Allah will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past. (33:70)

33:70. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கு அஞ்சுங்கள்; (எந்நிலையிலும்) நேர்மையான சொல்லையே சொல்லுங்கள்.

(செவ்வாய்) விஸுவாத்மீ! மென்
எல்லாம் மென் மென் (செவ்வாய், செவ்வாய்), கர் கர் மென் மென் மென்.

To call to mind the Grace of Allah - to give sustenance – there is no god but Allah

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ

35:3-O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? 3874

As the primal Cause of all things is Allah, an appeal is made to man to turn to Allah instead of running after false fancies. Allah is not only the source, but the centre of all life and activity, and all affairs return to Him. The world is sustained, and human life is sustained, by Allah's grace and providence. "Sustenance" is to be taken, in Quranic language, for all that helps to maintain and develop every aspect of life, physical and spiritual. It would be the height of folly, then, for man to ignore Allah's gracious Message, as explained in His Revelation.

35:3. மனிதர்களே! உங்கள் மீது அல்லாஹ் வழங்கியுள்ள பாக்கியங்களைச் சிந்தித்துப் பாருங்கள்; வானத்திலும், பூமியிலுமிருந்து உங்களுக்கு உணவளிப்பவன், அல்லாஹ்வை அன்றி (வேறு) படைப்பாளன் இருக்கின்றானா? அவனையன்றி வேறு நாயன் இல்லை; அவ்வாறிருக்க, (இவ்வுண்மையை விட்டும்) நீங்கள் எவ்வாறு திருப்பப்படுகிறீர்கள்.

3. மிதிசூனே! இவ் கைரேஹி அநி அல்லாஹ் வரமுசாடியன் சிவா லெறு. அஹிசின், ஹிமியேன், இவ் அஹா லா டேனா அல்லாஹ் ஹர் லெனன் லாபாடகயேஹி சிஹின்னே? இஹ் ஹர் லெனன் மிமியேஹி (அஹ்னே) ஹர். சிஹின் (இஹ் ஹர் டிஹ்) இவ் கைரே ஹி டுஹ்னேஹி?

To Let not then this present life deceive you

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ

35:5-O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.

Yusuf Ali - Note 3876 (Sura 35 Ayah 1)

In verse 3 above the appeal was on the basis of the Past and the Present: now the appeal is on the basis of the Future. Allah's grace has promised us the Garden of Bliss; His justice has promised us the Fire of Suffering. Both promises are certain to be fulfilled. On which side shall we range ourselves?

Cf. xxxi. 33 and n. 3624. The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Hereafter. (2) The Arch-Enemy himself may so blind our vision that we may say with him, "Evil! be thou my good!" We may be misled by easy stages. Are we on our guard?

35:5. மனிதர்களே! நிச்சயமாக அல்லாஹ்வின் வாக்குறுதி உண்மையானதாகும்; ஆகவே, இவ்வுலக வாழ்க்கை உங்களை ஒரு போதும் ஏமாற்றிவிட வேண்டாம்; இன்னும் (ஷைத்தானாகிய) ஏமாற்றுபவன் உங்களை அல்லாஹ்வை விட்டும் ஏமாற்றி விட வேண்டாம்.

5- මිනිසුනේ! නියත වශයෙන්ම අල්ලාහ්ගේ පොරොන්දුව සත්‍යය වන්නේය. එබැවින් මෙලොව ජීවිතය (කිසි විටෙකත්) ඔබට රචනා නොදීමය යුතුය.

To have need of Allah, but Allah is free of all wants

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

35:15 – O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.3898

What is man that Allah should care for him, instruct him, and send him special messengers to warn him of danger and harm? It is man that depends on Allah and has need of Him every moment of his life. Allah has no need of him, but He bestows His Grace on him as on all His creatures, out of His unbounded Mercy and loving-kindness. If it were Allah's Will, He could blot out man for his rebellion and create an entirely new world.

35:15. මනිත්‍ර්කලේ! අල්ලාහ්ගේ උදව් උපකාරය අවශ්‍ය වූවන් ඔබයි! අල්ලාහ් නම්, (කිසි කලකදී ඔබගේ) අවශ්‍යතාවයක් නොමැත්තකු හා ප්‍රශංසාවට හිමි අයෙකු වශයෙන්ම සිටින්නේය.

15- මිනිසුනේ! (සෑම අවස්ථාවකදීම) අල්ලාහ්ගේ උදව් උපකාරය අවශ්‍ය වූවන් ඔබයි! අල්ලාහ් නම්, (කිසි කලකදී ඔබගේ) අවශ්‍යතාවයක් නොමැත්තකු හා ප්‍රශංසාවට හිමි අයෙකු වශයෙන්ම සිටින්නේය.

To David, judge thou between men in Truth

يَدَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

38:26- O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (4177,4172)

Cf. ii. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and prophethood were bestowed on him as a trust. These great gifts were not to be a matter of self-glory.

As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere

chroniques scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness.

38:26. (நாம் அவரிடம் கூறினோம்:) “தாலுதே! நிச்சயமாக நாம் உம்மை பூமியில் பின்தோன்றலாக ஆக்கினோம்; ஆகவே மனிதர்களிடையே சத்தியத்தைக் கொண்டு (நீதமாக)த் தீர்ப்புச் செய்யும்; அன்றியும், மனோ இச்சையைப் பின் பற்றாதீர்; (ஏனெனில் அது) உம்மை அல்லாஹ்வின் பாதையை விட்டும் வழி கெடுத்து விடும். நிச்சயமாக எவர் அல்லாஹ்வின் பாதையை விட்டு வழிகெடுக்கிறாரோ, அவர்களுக்குக் கேள்வி கணக்குக் கேட்கப்படும் நாளை மறந்து விட்டமைக்காக மிகக்கொடிய வேதனையுண்டு.

“ஓ டலூத்! நியத
வலயெனல் அபி இலவ ஸுலையி (அபுலே) நியைநீநயா வலயென் பன்
கலெலு. சிலுரின் இல மினிசுன் அநலே சாடாரன் வலயென் தின்டூ லொ
டேனு. மனசெயி லு ஈலாவன் அனுமலய நொகர்னு. (அனுமலய
கலலொன் சிய) இலவ அலுலான்லே மார்லயென் வுரட யாலம்
சுலுசுலெனு அந. நியத வலயெனல் கபுரன் அலுலான்லே மார்லயென்
வுரட யன்லே, இலுன் (புலன்) மனய கர்ன டீந அமலக பிலே
லேலுலன் இலுன் நியத வலயெனல் டுரனு டுலுலம் அந” (யி
கிலெலு).

To aid the cause of Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

47:7 - O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

47:7. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கு உதவி செய்தால், அவன் உங்களுக்கு உதவி செய்து உங்கள் பாதங்களையும் உறுதியாக்கி வைப்பான்.

7- , பிலவாசுவன்னிதி! இல அலுலான்லே டுரலி கலலொன் இலுட இலம்
டுரலி கர், இலலே யாடயன் சுரீர் கர் ஸரின்லேய.

To obey Allah and Apostle- not to make vain your deeds

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

47:33 - O ye who believe! obey Allah and obey the Apostle and make not vain your deeds!

47:33. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கு வழிபடுங்கள். இன்னும் இத்தூதருக்கு கீழ்ப்படியுங்கள் - உங்கள் செயல்களை பாழாக்கிவிடாதீர்கள்.

2. විශ්වාසවන්තයිනි! (නබිවරයා කතා කරන විට) නබිවරයාගේ
 ශබ්දයට ඉහළින් ඔබගේ ශබ්දය උස් නොකරනු. තවද ඔබ තුළ
 කෙනෙකු අතින් කෙනා සමග ශබ්ද නගා කතා කරන්නාක් මෙන් ඔහු
 වෙත (කටහඬ උස් කර) ඔබ ශබ්ද නගා කතා නොකරනු. මන්දයත්
 ඔබගේ (පින් ඇති) ක්‍රියාවන් සියල්ල ප්‍රයෝජනයක් නැති බවට පත්
 විය හැකිය. (මෙය) ඔබට වටහා ගත නොහැක.

To ascertain the truth

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا
 عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

49:6 - O ye who believe! if a wicked person comes to you with any news
 ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for
 what ye have done. ⁴⁹²⁴

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth
 ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards
 to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

49:6. முஃமின்களே! ஃபாஸிக் (தீயவன்) எவனும் உங்களிடம் ஒரு செய்தியைக் கொண்டு வந்தால்,
 அதைத் தீர்க்க விசாரித்துக் கொள்ளுங்கள்; (இல்லையேல்) அறியாமையினால் (குற்ற மற்ற)
 ஒரு சமூகத்தாருக்கு நீங்கள் தீங்கு செய்து விடலாம்; பின்னர் நீங்கள் செய்தவை பற்றி
 நீங்களே கைசேதப் படுபவர்களாக (கவலைப்படுபவர்களாக) ஆவீர்கள்.

6- විශ්වාසවන්තයිනි! තපුරු අය කවුරුත් හෝ ඔබ වෙත යම්කිසි
 ප්‍රචතක් ගෙන ආවහොත් (එහි සත්‍යය දැන ගැනීම පිණිස, එය)
 හොඳින් විපරම් කර ගනු. (නැතහොත් ඔහුගේ වදන විශ්වාස කළ
 ඔබ), නොදැනුවත්කමින් කිසියම් ජනතාවකට ඔබ හානියක් කිරීමෙන්
 පසු ඔබ කළ දෑ ගැන ඔබ දුක් වී කණගාටු වීමට සිදු වනු ඇත.

To not laugh at others

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونَ
 خَيْرًا مِّنْهُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْقُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ
 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

49:11 - O ye who believe! let not some men among you laugh at others: it may be
 that the (latter) are better than the (former): Nor let some women laugh at others: it may be that
 the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each
 other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of
 one) after he has believed: And those who do not desist are (Indeed) doing wrong. ^{4929 4930}

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people,
 to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be
 better than ourselves! (49.11)

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

49:11. முஃமின்களே! ஒரு சமூகத்தார் பிறியதொரு சமூகத்தாரைப் பரிகாசம் செய்ய வேண்டாம். ஏனெனில் (பரிகாசிக்கப்படுவோர்), அவர்களைவிட மேலானவர்களாக இருக்கலாம்; (அவ்வாறே) எந்தப் பெண்களும், மற்றெந்தப் பெண்களையும் (பரிகாசம் செய்ய வேண்டாம்) - ஏனெனில் இவர்கள் அவர்களை விட மேலானவர்களாக இருக்கலாம்; இன்னும், உங்களில் ஒருவருக்கொருவர் பழித்துக் கொள்ளாதீர்கள், இன்னும் (உங்களில்) ஒருவரையொருவர் (தீய) பட்டப்பெயர்களால் அழைக்காதீர்கள்; ஈமான் கொண்டபின் (அவ்வாறு தீய) பட்டப் பெயர் சூட்டுவது மிகக் கெட்டதாகும்; எவர்கள் (இவற்றிலிருந்து) மீளவில்லையோ, அத்தகையவர்கள் அநியாயக்காரர்கள் ஆவார்கள்

விஷவாசவந்தியி! ஐதன பிர்மீன் ஸீ வேன கிஃம பிர்மீன்வ சமீவிலே
தோகல ஸூது. இவ்ன் (அல்லாஹ் சந்திமானயேசி சமீவிலே கர்ன)
தோவ்ன்வ வஹ டஃசீ அய வலயேன் சிர்ய ஸூது. (சீசீல) ஐதன
ஸூது. இவ்ன் (சமீவிலே கர்ன) தோவ்ன்வ வஹ டஃசீ அய வலயேன்
சிர்ய ஸூது. இவ்ன் கெதென அநித் கெதாவ டீதல அநீதல
(அதஃசீ கர்மீன் வுரீ அஹ்லாஹ்) தோகில ஸூது. இவ்ன்
கெதென அநித் கெதாவ (தர்க) பவ்லு டீ தமீ தோகலய ஸூது.
விஷவாச வுலு பஹ, தர்க பவ்லு டீ தமீ துலீ அநி ரிலா பாலயன்
வன்னேய. கஹ்லுன் (தேவாலயன்) அந் தோவன்னேய, இவ்ன் (சிலாவ
ஓக்லா யி) அபராவகர்வன் வன்நாஹ.

To avoid suspicion

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. 4931 4932

4931 Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's affairs, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin. (49.12)

4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)

49:12. முஃமின்களே! (சந்தேகமான) பல எண்ணங்களிலிருந்து விலகிக் கொள்ளுங்கள்; ஏனெனில் நிச்சயமாக எண்ணங்களில் சில பாவங்களாக இருக்கும்; (பிறர் குறைகளை) நீங்கள் துருவித் துருவி ஆராய்ந்து கொண்டிராதீர்கள்; அன்றியும், உங்களில் சிலர் சிலரைப் பற்றிப் புறம் பேசவேண்டாம், உங்களில் எவராவது தம்முடைய இறந்த சகோதரனின் மாமிசத்தைப் புசிக்க விரும்புவாரா? (இல்லை!) அதனை நீங்கள் வெறுப்பீர்கள். இன்னும், நீங்கள் அல்லாஹ்வை அஞ்சுங்கள். நிச்சயமாக பாவத்திலிருந்து மீள்வதை அல்லாஹ் ஏற்றுக் கொள்பவன்; மிக்க கிருபை செய்பவன்.3- O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise

12. பீஸிவாசுவன்கித்! சுகுயன்கென் வுத் வகெயன் ஓடு அந் வது. மன்கெயன் சமஹ காரணாவன்கி சுகு கிரீம பாயகன் வகெயன் அந்நெய். (கிசீவெகெயன் வுர்டி) ஓடு நார நாரா பிபரமீ கரமீன் நோசிரிது. ஓடுகென் கெநெகெ வொன கிசீவெகெ கெந பிபாஹு ககா நோகரது. ஓடுகென் கிசீவெகென் நமன்கென் மீய கிய சகோதரகெயன் மீய ககமெ வுதெய்? மீய ஓடு பிபிசுலீ கரநவா நோவெ! (பிபாஹு ககா கிரீமெ சிவகி கெயகி. மெம காரணாவன்கி) ஓடு அல்கெயன் மீய வது. நியக வகெயன்ம அல்கெயன் (பாயகன்கென்) அந் வன்கெயன் வார கெநெகெ வகெயன், கெயவ பகல கரநெகெ வகெயன் சிரிநெய்.

To fear Allah and the Apostle

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

57:28 - O ye that believe!

fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325 5326 5327 5328

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

57:28. ஈமான் கொண்டவர்களே! நீங்கள் அல்லாஹ்வுக்கு அஞ்சி, அவனுடைய (இறுதித்) தூதர் மீதும் ஈமான் கொள்ளுங்கள்; அவன்தன் கிருபையிலிருந்து இரு மடங்கை உங்களுக்கு வழங்கி, ஓர் ஒளியையும் உங்களுக்கு அருள்வான்; அதைக் கொண்டு நீங்கள் (நேர்வழி) நடப்பீர்கள்; இன்னும், உங்களுக்காக (உங்கள் குற்றங்களையும்) அவன் மன்னிப்பான் - அல்லாஹ் மிகவும் மன்னிப்பவன்; மிக்க கிருபை உடையவன்.

28. එබැවින් (ඊසාය) විශ්වාස කළ (ක්‍රිස්තියානුවන්) ඔබ අල්ලාහ්ට බිය වී ඔහුගේ (මෙම) දූතයා වදා, විශ්වාස කරනු. ඔබට ඔහුගේ වරප්‍රසාදයන්ගෙන් (ඊසාය විශ්වාස කිරීම ගැන එක් පංගුවක්ද, යන වශයෙන්) පංගු දෙකක් (එලව්පාක) දෙනු ඇත. ඔබට (සෘජු මාර්ගය දැනුම් දිය හැකි මෙම කුර්ආනය නමැති) ආලෝකයද ලබා දෙනු ඇත. එහි දීප්තිය මගින් ඔබට (සෘජු මාර්ගයෙහි) යා හැකිය. (ඔබගේ) වැරදි වලටද ඔබ වෙනුවෙන් ක්ෂමා කර හරිනු ඇත. අල්ලාහ් ඉතාමත් ක්ෂමා කරන්නෙකු හා කරුණාවන්තවද සිටින්නේය.

To hold not secret counsel for iniquity and hostility

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَجَّوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجَؤْا بِالْبِرِّ وَالتَّقْوَى وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

58:9 - O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back. ⁵³⁴⁵

5345 Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself? (58.9)

58:9. අමාන් கொண்டவர்களே! நீங்கள் இரகசியம் பேசிக் கொண்டால், பாவத்தையும் வரம்பு மீறுதலையும், (நம்) தூதருக்கு மாறு செய்வதையும் கொண்டு இரகசியம் பேசாதீர்கள்; ஆனால் நன்மை செய்வதற்காகவும் பயபக்தியுடன் இருப்பதற்காகவும் இரகசியம் பேசிக் கொள்ளுங்கள்; மேலும், அல்லாஹ்வுக்கு - எவன்பால் நீங்கள் ஒன்று சேர்க்கப்படுவீர்களோ - அவனுக்கே அஞ்சி நடந்து கொள்ளுங்கள்.

9- විශ්වාසවන්නෙහිනි! ඔබ තුළ ඔබ රහස් කතා කළහොත් පාපයන් කිරීම සඳහාද, සීමාව ඉක්මවා යාම සඳහාද, (අපගේ) දූතයාට වෙනස්කම් කිරීම සඳහාද, රහස් කතා නොකරනු. එහෙත් යහපතක් කිරීම සඳහාද, පරිශුද්ධභාවය සඳහාද, රහස් කතා කළ හැකිය. (සියල්ල දැනගත්) අල්ලාහ්ටම බය වනු. ඔහු වෙතම ඔබ ඒකරාශී කරනු ලබන්නෙහිය. (ඔවුන්ව) භේෂිතයන් රහසින් කතා කරන මෙන් සලස්වන්නේ විශ්වාසය තැබුවන්ට දූෂ ඇති කිරීමටය.

To make room in assemblies

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

58:11 - O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. 5347 5348 5349

- 5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)
- 5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)
- 5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

58:11. ஈமான் கொண்டவர்களே! சபைகளில் “நகர்ந்து இடங்கொடுங்கள்” என்று உங்களுக்குச் சொல்லப்பட்டால், நகர்ந்து இடம் கொடுங்கள்; அல்லாஹ் உங்களுக்கு இடங்கொடுப்பான்; தவிர, “எழுந்திருங்கள்” என்று கூறப்பட்டால், உடனே எழுந்திருங்கள்; அன்றியும், உங்களில் ஈமான் கொண்டவர்களுக்கும்; கல்வி ஞானம் அளிக்கப்பட்டவர்களுக்கும் அல்லாஹ் பதவிகளை உயர்த்துவான் - அல்லாஹ்வோ நீங்கள் செய்வற்றை நன்கு அறிந்தவனாக இருக்கின்றான்.

11. ரிஸ்தாஸவ்நயிதி! (இவ் யதிகிசி சபாவக சிபித ரிஃ, கபுரூன் ஹி) இவ் “சபாவை ஒவன் ரி (ஒவ்) லவா டேஜு” யி கிசுஜு லுஹுவஹை (சிசைல்) இவ் ஒவன் ரி ஒவ் டேஜு. ஈலீலாஹ் இவ் ரிஸாஸவ்ந கர் கவஜு ஈந. கவட (சபாவை யதிகிசி காரணாவக் குந இவ்) “நுஹி (ஒவன்) யு” யி கிசுஜு லுஹுவஹை ரீ ஈந்டுஹை இவ் நுஹி (ஒவன்) யு. (மெசை கர்ந) இவ்ஹை வு ரிஸ்தாஸவ்நயிதிஃ, ஈயாஸந ஈநய ஈநி ஈயஃ ஈலீலாஹ் ஸடீன் ஸசை கர்நு ஈந. ஈலீலாஹ் இவ் கர்ந டூஸ ஹாஃஃ டீன்நை.

To spend something in charity before consulting the Apostle

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوِكُمْ صَدَقَةً ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. 5350 5351

- 5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)
- 5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

58:12. ஈமான் கொண்டவர்களே! நீங்கள் (நம்) தூதருடன் இரகசியம் பேச நேரிட்டால் உங்கள் இரகசியத்திற்கு முன்னர் ஏதேனும் தான தர்மத்தை முற்படுத்துங்கள். இது உங்களுக்கு, நன்மையாகவும், (உள்ளத்திற்குத்) தூய்மையாகவும் இருக்கும், ஆனால் (தான தர்மம் செய்வதற்கு) நீங்கள் வசதிபெற்றிராவிடின் - நிச்சயமாக அல்லாஹ் மிக மன்னிப்பவன்; மிக்க கிருபையுடையவன்.

12- விஷ்வாசவந்தஸிநி! இஹ (அபஸை) ஸ்ரவஸா சமஸ ரஸசக் கதா கிரீமஃ சிஹ வந விஃ இஹை ரஸசஃ கஹிந்ம (ஹிஸஸுந்) யஸகிஹ டுநஸாநஸக் கர ஸரிஹ. மஸ இஹஃ ஓநாமத் ஸாஹக் ஸா ஓநாமத் பரிஹ்ஹாஸக்டி வந்நைஸ. (டுநஸாந கிரீமஃ) குமக் ஸை நொஹ்ஹை (ஈ ஸுந இஹ கைரஹி வரஹ் நுந). நியந வஸஸைந்ம ஹ்ஹை ஓநாமத் க்ஹஸா கரந்நைஹ ஸா டுஸாஹ்ரவந்நஸைஹ வஸஸைந் சிஹ்நைஸ. இஹ, இஹை ரஸசஃ பைர டுநஸாந கிரீம ஸுந இஹ நிஸ ஹிவஹ்? (ஹ்ந்நைந்ம) ஈ ஹஸஹாவைஹ் இஹ விஹ் (டுநஸாந) கிரீமஃ நொஹ்ஹி நஸ, ஹ்ஹை இஹ சஸாவ ஹ்ந்நைஸ.

To fear Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

59:18 - O ye who believe! Fear Allah and let every soul look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do. 5394 5395

5394 The "fear of Allah" is akin to love; for it means the fear of offending Him or doing anything wrong that will forfeit His Good Pleasure. This is Taqwa, which implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good. See ii. 2, and n. 26. (59:18)

5395 The positive side of Taqwa, or "fear of Allah" (see last note) is here emphasised. It is not merely a feeling or an emotion: it is an act, a doing of things which become a preparation and provision for the Hereafter, -the next life, which may be described as "the morrow" in relation to the present Life, which is "to-day". A) The repetition emphasises both sides of Taqwa: "let your soul fear to do wrong and let it do every act of righteousness; for Allah observes both your inner motives and your acts, and in His scheme of things everything will have its due consequences." (59:18)

59:18. ஈமான் கொண்டவர்களே! அல்லாஹ்வுக்கு அஞ்சி நடந்து கொள்ளுங்கள்; மேலும், ஒவ்வொருவரும் (மறுமை) நாளுக்காக தான் முற்படுத்தி வைத்திருப்பதைப் பார்த்துக் கொள்ளட்டும்; இன்னும், நீங்கள் அல்லாஹ்வை அஞ்சி நடந்து கொள்ளுங்கள்; நீங்கள் செய்பவற்றை, நிச்சயமாக அல்லாஹ் நன்கறிந்தவன்.

18- ஹ்ஹை ஹிவஹ் சிஸஹ்ஹை (பஸ ஹ்) நுஹிஹை ஹ்ஹை, (ஹ் ஹ்) இஹ வை இஹ் ஹ்ஹை மஹ் ஹ்ஹைஹைஹை இஹ் வைஹ் (ஹ்ஹ்) ஹ்ஹை கிரீமைஹ் ஹ்ஹைஹை நியந வஸஸைந்ம நஸத் குமக் ஸை (ஹ்ஹை ஸுநி ஈக் ஸாஹ்) காரஹாவக் கர ஹ்ஹை ஹ்ஹை ஹ்ஹை ஹ்ஹை. ஹ்ந்நைந்ம ஹிவஹ் ஹ்ஹைஹைஹை.

To not take enemies as friends

60:1 - O ye who believe!

To not send back believing women back to the unbelievers

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَأَمْتَحِنُوهُنَّ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا مِنْ حِلٍّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاثُوهُمْ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْنَتْهُنَّ أَجُورَهُنَّ وَلَا تُمْسِكُوا بِعَصَمِ الْكُوفَارِ وَأَسْلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ذَلِكَمُ حُكْمُ اللَّهِ يُحْكُمُ بَيْنَكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

60:10 - O ye who believe! when there come to you believing women refugees

examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom. 5422 5423 5424 5425

5425 Unbelieving women in a Muslim society would only be a clog and a handicap. There would be neither happiness for them, nor could they conduce in any way to a healthy life of the society in which they lived as aliens. They were to be sent away, as their marriage was held to be dissolved; and the dowers paid to them were to be demanded from the guardians to whom they were sent back, just as in the contrary case the dowers of believing women were to be paid back to their Pagan ex-husbands (n. 5422 above). (60:10)

60:10. ஈமான் கொண்டவர்களே! முஃமினான பெண்கள் ஹிஜ்ரத் செய்து (நாடு துறந்தவர்களாக) உங்களிடம் வந்தால், அவர்களை நீங்கள் பரிசோதித்துக் கொள்ளுங்கள்; அல்லாஹ் அவர்கள் ஈமானை நன்கறிந்தவன்; எனவே அவர்கள் முஃமினான (பெண்கள்) என நீங்கள் அறிந்தால், காஃபிர்களிடம் அவர்களைத் திருப்பியனுப்பி விடாதீர்கள்; ஏனெனில், அந்த பெண்கள் அந்த ஆண்களுக்கு அனுமதிக்கப்பட்டவர்களில்லை. அந்த ஆண்கள் இந்தப் பெண்களுக்கு அனுமதிக்கப்பட்டவர்களில்லை. (ஆனால், இப் பெண்களுக்காக) அவர்கள் செலவு செய்திருந்ததை அவர்களுக்குக் கொடுத்து விடுங்கள்; அன்றியும் நீங்கள் அப்பெண்களுக்குரிய மஹரை கொடுத்து அவர்களை விவாகம் செய்து கொள்வது உங்கள் மீது குற்றமில்லை; மேலும் நிராகரித்துக் கொண்டிருக்கும் பெண்களின் விவாக பந்தத்தை நீங்கள் பற்றிப்பிடித்துக் கொள்ள வேண்டாம்; அன்றியும், நீங்கள் செலவு செய்திருந்ததை (அவர்கள் போய்ச் சேருவோரிடம்) கேளுங்கள்; (அவ்வாறே ஈமான் கொண்டு உங்களிடம் வந்து விட்டோருக்காகத்) தாங்கள் செலவு செய்ததை அவர்கள் (உங்களிடம்) கேட்கலாம் - இதுவே அல்லாஹ்வுடைய கட்டளையாகும்; உங்களிடையே அவன் (இவ்வாறே) தீர்ப்பு வழங்குகிறான் - மேலும், அல்லாஹ் நன்கறிந்தவன்; ஞானம் மிக்கவன்.

10. விடுவாசலுக்கு! (பிரதீக்ஷைப் කරන්නන්ගේ වූ) ගෑහනුන් විடுவாසය තබා (තම ස්වාමීපරුෂයින්ට) පිළිකුල් කර, පිටම. වි ඔබ වෙත පැමිණියහොත් ඔවුන්ට පරීක්ෂා කර බලනු. ඔවුන්ගේ (සත්‍ය) විடுව්‍යය අල්ලාහ්ම හොඳින් දන්නේය. එහෙත් (ඔබ පරීක්ෂා කිරීමේදී) ඔවුන් විடுව්‍යයෙන්ම යයි ඔබ දන ගතහොත් එම ගෑහනුන්ට (ඔවුන්ගේ ස්වාමීපරුෂයින් වන) ප්‍රතික්ෂේප කරන්නන් වෙත ආපසු හරවා නොයවනු. (මන්දයත් ඉස්ලාමයට පැමිණි) මෙම ගෑහනුන් ඔවුන්ට (භාය්‍යයාවන් වශයෙන්) සුදුසු අය නොව. ඔවුන් මොවුන්ට (ස්වාමීපරුෂයින් වශයෙන්ද) සුදුසු අය නොව. (එහෙත් මෙම

காந்தாவன் (வெறுவென்) இவன் விடத்திற் කර තිබූ දෑය ඔවුන්ට ලබා දෙනු. ඔබ එම කාන්තාවන්ට ඔවුන්ගේ මහර් මුදල ලබා දී ඔවුන්ට විවාහ කර ගැනීම ඔබ කෙරෙහි වරදක් නැත. තවද (ඔබගේ කාන්තාවන්ගෙන් කවුරුත් හෝ විශ්වාසය නොකැඩුවහොත්) විශ්වාස නොකළ එම කාන්තාවන්ගේ විවාහ බන්ධනය (පහ නොකර) ඔබ අල්ලා ගෙන නොසිටිනු. (ඔවුන්ට පහ කර, ඔවුන් (වෙනුවෙන්) ඔබ විසින් කළ දෑය (එම කාන්තාවන් ගොස් සිටින ප්‍රතික්ෂේප කරන්නන්ගෙන්) ඉල්ලා සිටිනු. (එසේම විශ්වාසය තබා ඔබ වෙත පැමිණි ඔවුන්ගේ භායානීයාවන්ට) තමන් විසින් කළ දෑය ඔවුන් (ඔබගෙන්) ඉල්ලා සිටිය හැකිය. මෙය අල්ලාහ්ගේ නියෝගයකි. ඔබ අතරේ ඔහු (සාධාරණ ලෙසම) තීන්දු දෙන්නේය. අල්ලාහ් (සියල්ල) හොඳින් දන්නෙකු හා ඥාතවත්තයෙකු වශයෙන් සිටින්නේය.

To take oath of fealty by believing women

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهْتَنٍ يَفْتَرِيْنَهُ بَيْنَ أَيْدِيْهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعِهِنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

60:12- - O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, 5427, 5428.

Now come directions as to the points on which women entering Islam should pledge themselves. Similar points apply to men, but here the question is about women, and especially such as were likely, in those early days of Islam, to come from Pagan society into Muslim society in the conditions discussed in notes 5422 and 5423 above. A pledge on these points would search out their real motives: (1) to worship none but Allah; (2) not to steal; (3) not to indulge in sex outside the marriage tie; (4) not to commit infanticide; (the Pagan Arabs were prone to female infanticide); (5) not to indulge in slander or scandal; and (6) generally, to obey loyally the law and principles of Islam. The last was a comprehensive and sufficient phrase, but it was good to indicate also the special points to which attention was

If pledges are sincerely given for future conduct, admission to Islam is open. If there is anything in the past, for which there is evidence of sincere repentance, forgiveness is to be prayed for. Allah forgives in such cases: how can man refuse to give such cases a real chance?

5428

to be directed in those special circumstances. Obedience was of course to be in all things just and reasonable: Islam requires strict discipline but not slavishness. A) "That they will not utter slander intentionally forging falsehood". Literally, "...nor produce any lie that they have devised between their hands and feet,". These words mean that they should not falsely attribute the paternity of their illegitimate children to their lawful husbands thereby adding to the monstrosity of their original sin of infidelity.

5427

60:12. நபியே! முஃமினான பெண்கள் உங்களிடம் வந்து; அல்லாஹ்வுக்கு எப்பொருளையும் இணைவைப்பதில்லையென்றும்; திருடுவதில்லை என்றும்; விபச்சாரம் செய்வதில்லை என்றும்,

தங்கள் பிள்ளைகளை கொல்வதில்லை என்றும், தங்கள் கைகளுக்கும், தங்கள் கால்களுக்கும் இடையில் எதனை அவர்கள் கற்பனை செய்கிறார்களோ, அத்தகைய அவதூறை இட்டுக்கட்டிக் கொண்டு வருவதில்லை என்றும், மேலும் நன்மையான (காரியத்)தில் உமக்கு மாறு செய்வதில்லையென்றும் அவர்கள் உம்மிடம் பைஅத்து - வாக்குறுதி செய்தால் அவர்களுடைய வாக்குறுதியை ஏற்றுக் கொள்வீராக; மேலும் அவர்களுக்காக அல்லாஹ்விடம் மன்னிப்புத் தேடுவீராக; நிச்சயமாக அல்லாஹ் மிகவும் மன்னிப்பவன்; மிக்க கிருபையுடையவன்.

12. *நபியே! விடுபாசம் நுழை காத்நாவன் இடு வெந பூமீன,*
"அல்லாஹ் கிபிவக் சமாதயன் வடுயென் நடுந்நெ நுந. சோரகத்
கரந்நெ நுந. அபவாரயே னுசிரெந்நெ நுந. நமந்நெ (நுநுநு)
நுநுந்நெ சாதநய கரந்நெ நுந. நமந்நெ அந் பா அநரே பாயந்
கர, மநக்நெபிநவ (பீ நுந) நொரு அபவாநு பபசந்நெ நுந.
நொரவநீய கியாவந்நி இடு வெநசீகத் கரந்நெ நுந" யி இடு
வெந பாரோந்நு (நிசுஅந்) நுந்நதொந் இபுந்நெ பாரோந்நு நொ
நெ, இடு இபுந் வெநுவெந் (கபிந் இபுந் கர நிபுநு வுரநி
வெநுவெந்) அல்லாஹ் வெநிந் சமாவ ஓலோ சிபிநு. நியந வடுயெந்நெ
அல்லாஹ் ஓநாமந் கீசமா கரந்நெநு நா நுயாந்நெநயெநு வடுயெந்
சிபிந்நெநீய.

To not turn to people on whom is the Wrath of Allah, they are already in despair

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئْسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ
 الْكُفْرُ مِنْ أَصْحَابِ الْقُبُورِ

60:13-O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, 5429, 5430

So we come back to the theme with which we started in this Sura: that we should not turn for friendship and intimacy to those who break Allah's Law and are outlaws in Allah's Kingdom. The various phrases of this question, and the legitimate qualifications, have already been mentioned, and the argument is here rounded off. Cf. also lviii. 14.

5429

The Unbelievers, who do not believe in a Future Life, can therefore have no hope beyond this life. Miserable indeed is this life to them; for the ills of this life are real to them, and they can have no hope of redress. But such is also the state of others-People of the Book or not-who wallow in sin and incur the divine Wrath. Even if they believe in a Future Life, it can only be to them a life of horror, punishment, and despair. For those of Faith the prospect is different. They may suffer in this life, but this life to them is only a fleeting shadow that will soon pass away. The Reality is beyond; there will be full redress in the Beyond, and Achievement and Felicity such as they can scarcely conceive of in the terms of this life.

5430

followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, -it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkah Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part? - the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, close your business and answer the summons loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

5463 The immediate and temporal worldly gain may be the ultimate and spiritual loss, and vice versa. (62.9)

62:9. ஈமான் கொண்டவர்களே! ஜுமுஆ உடைய நாளில் தொழுகைக்காக நீங்கள் அழைக்கப்பட்டால், வியாபாரத்தை விட்டுவிட்டு, அல்லாஹ்வைத் தியானிக்க (பள்ளிக்கு) விரைந்து செல்லுங்கள் - நீங்கள் அறிபவர்களாக இருப்பின் இதுவே உங்களுக்கு மிக மேலான நன்மையுடையதாகும்

விடுவாசல்திறையி! (சிறுராடி, தின வன) சூலிஹா
தெனீ சலாஹை சலாஹை (சுதன் பவசா இவ்வ) ஈராஹை கர்ஹு

உருவஹை வெலுஹை (ஈஹை) ஈந்ஹை ஈஹை ஈஹை ஈஹை ஈஹை
இவ் ஈஹை கர் ஈஹை. இவ் ஈஹை ஈஹை ஈஹை ஈஹை ஈஹை
இவ் ஈஹை ஈஹை.

To let not your riches and Children divert from remembering Allah

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ

63:9 - O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. ⁵⁴⁷⁶

5476 Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth. (63.9)

63:9. ஈமான் கொண்டவர்களே! உங்கள் செல்வமும், உங்களுடைய மக்களும், அல்லாஹ்வின் நினைப்பை விட்டும் உங்களைப் பராமுகமாக்கிவிட வேண்டாம் - எவர் இவ்வாறு செய்கிறாரோ நிச்சயமாக அவர்கள்தாம் நஷ்டமடைந்தவர்கள்.

As Islam treats the married woman as a full juristic personality in every sense of the term a married woman has a right, in the married state, to a house or apartment of her own. And a house or apartment implies the reasonable expenses for its upkeep and for her own and her children's maintenance. And this is obligatory not only in the married state, but during the 'iddat, which is necessarily a most trying period for the woman. During this period she must not only not be turned out, but it is not decent for her to leave of her own accord, lest the chances of reconciliation should be diminished: see the next note.

5507

A reconciliation is possible, and is indeed recommended at every stage. The first serious difference between the parties are to be submitted to a family council on which both sides are represented (iv. 35); divorce is not to be pronounced when mutual physical attraction is at an ebb (n. 5506); when it is pronounced, there should be a period of probationary waiting; dower has to be paid and due provision has to be made for many things on equitable terms; every facility has to be given for reconciliation till the last moment, and impediments are provided against hasty impulses leading to rupture. "Thou knowest not if perchance Allah will bring about thereafter some new situation."

5508

65:1. நபியே! நீங்கள் பெண்களைத் “தலாக்” சொல்வீர்களானால் அவர்களின் “இத்தா”வைக் கணக்கிட ஏற்ற வகையில் (மாதவிடாய் அல்லாத காலங்களில்) தலாக் கூறுங்கள். உங்கள் இறைவனாகிய அல்லாஹ்வை அஞ்சிக் கொள்ளுங்கள்;

1. *நபியே!* (பெண்களைத் தலாக் சொல்வீர்களானால்) அவர்களின் இத்தா (மாதவிடாய் அல்லாத காலங்களில்) தலாக் கூறுங்கள். உங்கள் இறைவனாகிய அல்லாஹ்வை அஞ்சிக் கொள்ளுங்கள்;

To save from the FIRE

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

66:6 - O ye who believe! save yourselves and your families from a Fire

يَا أَيُّهَا الْمَزْمَلُ - قُمْ اللَّيْلَ إِلَّا قَلِيلًا

73:1- ❶ thou folded in garments! Stand (to prayer) by night, but not all ;night

Yusuf Ali - Note 5754 (Sura 73 Ayah 1)

Muzzammil: Some Commentators understand by this, "properly dressed for prayer", or "folded in a sheet, as one renouncing the vanities of this world. Muzzammil is one of the titles of our holy Prophet. But there is a deeper meaning in this and the address "Thou wrapped up" of the next Sura. Human nature requires warm garments and wrappings to protect the body from cold or heat or rain. But in the spiritual world these wrappings are useless: the soul must stand bare and open before Allah, in the silence of the night, but not too austere, as the following verses show.

73:1. போர்வை போர்த்திக் கொண்டிருப்பவரே!

1- போர்வையை போர்வை மீது நுழைந்தேன்!

To alert Allah's Messenger to deliver the Message

يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنْذِرْ

74:1- ❶ thou wrapped up (in the mantle)! Arise and deliver the warning!

Yusuf Ali - Note 5778 (Sura 74 Ayah 1)

In these wonderful early verses there is a double thread of thought: (1) A particular occasion or person is referred to; (2) a general spiritual lesson is taught. As to (1), the Prophet was now past the stage of personal contemplation, lying down or sitting in his mantle; he was now to go forth boldly to deliver his Message and publicly proclaim the Lord: his heart had always been purified, but now all his outward doings must be dedicated to Allah, and conventional respect for ancestral customs or worship must be thrown aside; his work as a Messenger was the most generous gift that could flow from his personality, but no reward or appreciation was to be expected from his people, but quite the contrary; there would be much call on his patience, but his contentment would arise from the good

pleasure of Allah. As to (2), similar stages arise in a minor degree in the life of every good man, for which the Prophet's life is to be a universal pattern.

74:1. (போர்வை) போர்த்திக் கொண்டு இருப்பவரே!

1- (வழி விடா அறிவி வன விடுவதற்காக)

To believe and repent and amend to avoid Evil in the Hereafter.

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُجْرِمُونَ

77:46- (O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners.

Yusuf Ali - Note 5886 (Sura 77 Ayah 1)

"Eat" is symbolical of having the good things of life in this world. It may be that they are only given for a trial. Because their minds and wishes run to wrong things, the opportunities for wrong are multiplied, as the impetus for good or for evil increases progressively. They are asked to believe and repent. But if they do not, they are to be pitied, even for the good things of this life, for they will come to an evil End in the Hereafter.

77:46. (பொய்யாக்குவோரே உலகில்) இன்னும் கொஞ்ச (கால)ம் நீங்கள் புசித்துக் கொண்டும், சுகித்துக்கொண்டும் இருங்கள் - நிச்சயமாக நீங்கள் குற்றவாளிகளே.

46- (மேய மொர் கரந்தை! மெலோவீ) இவ அனுபவ கர லோகியக் கூவய விடினு. (ஏனென) நியத வலயென்தெ இவ வுரடிக்கருவனீய. (தேவியன்தே ஞாயாவன) மொர் கரந்தைனீவ் ஏடினடி விநாடியி!

To what has seduced man

يَا أَيُّهَا الْإِنْسَنُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ

82:6- O man! what has seduced thee from thy Lord Most Beneficent?

82:6. மனிதனே! கொடையாளனான சங்கை மிக்க உன் இறைவனுக்கு மாறு செய்யும்படி உன்னை மருட்டி விட்டது எது?

6- மிதிசாணை! இவவ ஸ்வாநதய கர, ஸுசு அந்நீமவ வுடிரவ நிர்லாணய கர, ஓநாமத் நியதீத ஞாயாரயவ் சுசுக் கலு ஸைரவணீய இவதே தேவியன் ஸுத இவவ ரவவா டூலிவீ கிமெகீ?

To ever toiling to meet HIM

يَا أَيُّهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ

84:6- O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him.

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. Hence the literature of pessimism in poetry and philosophy which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering ; all are men condemned alike a groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that

went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

84:6. மனிதனே! நிச்சயமாக நீ உன் இறைவனிடம் சேரும் வரை முனைந்து உழைப்பவனாக உழைக்கின்றாய் - பின்னர் அவனைச் சந்திப்பவனாக இருக்கின்றாய்.

6- மிளிசாணை! ஐஓ ஐஓயே டேவியன் வென யன ஐர் (ஹோட ஹே
நரக ஹே ரிபிட வூவ கப்யூவ வுல நிரந ரீ) டிமார்லென் டிவ்ஸாஸ
கரமீனெ ஃபிரிந்நெயிட.



05.

TO BESTOW HONOUR – COVERING WITH BROCADE or THE AWARD OF GOLDEN SHAWL GOLD MEDALS or SILVER SALVER ?

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches).

QARUN and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, - that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

28:4 - Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief. ³³²⁹

3329 - Pharaoh and his clique were intoxicated with pride of race and pride of material civilization, (Pride of Power)

103:2 - Verily **Man** is in loss ⁶²⁶³

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

20:127 - And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring. ²⁶⁵¹

2651 **Blindness in the world of enduring Reality is far worse than physical blindness in the world of probation. (20.127)**

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. ²⁶⁵⁶

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

3374 Power and patronage may be lauded by sycophants and selfish place-hunters; but when they are misused, and when their exposure causes their fall, they suffer ignominy even in this life. If they manage to escape exposure while alive, it often happens that they are found out after their death, and the curses of many generations follow those whose oppressions and wrong-doing spoiled the fair face of Allah's earth. But even this is nothing to the true Punishment that will come in the Hereafter. There, true values will be restored, and some of the highest and mightiest will be in the lowest depths of degradation. (28.42)

29:52 - And it is those who believe in vanities and reject Allah that will perish (in the end)."

30:29- Nay the wrong-doers (merely) follow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

30:52 - So verily thou canst not make the dead to hear nor canst thou make the deaf to hear the call when they show their backs and turn away. ³⁵⁷⁰

3570 The marvels of Allah's creation can be realized in a general way by every one who has a disposition to allow such knowledge to penetrate his mind. But if men, out of perversity, kill the very faculties which Allah has given them, how can they then understand?

33:36 - **It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision:** if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. ³⁷²¹

3721 We must not put our own wisdom in competition with Allah's wisdom. Allah's decree is often known to us by the logic of facts. We must accept it loyally, and do the best we can to help in our own way to carry it out. We must make our will consonant to the Allah's Will. (33.36)

► Sahih Al-Bukhari Hadith

Hadith 8.253A Narrated by
Al Bara bin Azib

Allah's Apostle forbade us to drink from silver utensils, to wear **gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk).** (See Hadith No. 539, Vol. 7)

Sunan of Abu-Dawood

Hadith 4863 Narrated by
Al-Mustawrid

The Prophet (peace be upon him) said: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of Jahannam to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with like amount of Jahannam; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection.

► Al-Muwatta Hadith

Hadith 3.29

Behaviour in the Recitation

Yahya related to me from Malik from Nafi from Ibrahim ibn Abdullah ibn Hunayn from his father from Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing the qassi (an Egyptian garment, striped with silk), wearing **gold** rings, and reciting the Qur'an in ruku.

► Sahih Al-Bukhari Hadith

Hadith 7.494B Narrated by
Abu Amir or Abu Malik Al Ashari

that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, **the wearing of silk**, the drinking of alcoholic drinks and the use of musical instruments, as lawful.....

► Sahih Al-Bukhari Hadith

Hadith 7.104 Narrated by
Al Bara bin Azib

The Prophet ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamdulillah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Mayathir (cushions of

silk stuffed with cotton and placed under the rider on the saddle), the Qasiyya (linen clothes containing silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and 753).

► Al-Tirmidhi Hadith

Hadith 4404 Narrated by

Uqbah ibn Amir

Allah's Messenger (peace be upon him) used to restrain people who adorned themselves and wore silk, saying, "If you want **the adornment and silk of Paradise, do not wear them in this world.**"

Nasa'i transmitted it.

► Sunan of Abu-Dawood

Hadith 4038 Narrated by

AbuRayhanah

He said: I heard him say: The Apostle of Allah (peace be upon him) forbade ten things: Sharpening the ends of the teeth, tattooing, plucking hair, men sleeping together without an under garment, women sleeping together without an under-garment, men putting silk at the hem of their garments like the Persians, **or putting silk on their shoulders like the Persians**, plundering, riding on panther skins, wearing signet rings, except in the case of one in authority.

► Sunan of Abu-Dawood

Hadith 4036 Narrated by

Anas ibn Malik

The king of Rome **presented a fur of silk brocade** to the Prophet (peace be upon him) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (peace be upon him) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus.

► Al-Tirmidhi Hadith

Hadith 269 Narrated by

Ziyad ibn Hudayr

Umar said to me: Do you know what demolishes Islam? I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, and the commands of the misguided rulers which demolish it.

Transmitted by Darimi.

► Al-Tirmidhi Hadith

Hadith 1608 Narrated by

Abdullah ibn Mas'ud

and he who desires the next world **must abandon the adornment of this world.** He who does that has shown due respect towards Allah."

Ahmad and Tirmidhi transmitted it, the latter saying this is a gharib tradition.

► Sahih Muslim Hadith

Hadith 5158 Narrated by

Jabir ibn Abdullah

One day Allah's Apostle (peace be upon him) put on a **cloak made of brocade**, which had been presented to him. He then quickly put it off and sent it to Umar ibn al-Khattab, and it was said to him: Messenger of

Allah, why is it that you put it off immediately, whereupon he said: Gabriel forbade me from it (i.e. wearing of this garment); and Umar came to him weeping and said: Messenger of Allah, you disapproved a thing but you gave it to me. What about me, then? Thereupon he (the Prophet) said: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Umar) sold it for two thousand dirhams.

► Al-Tirmidhi Hadith

Hadith 5181 Narrated by **Ka'b ibn Malik**

Allah's Messenger (peace be upon him) said, "Two hungry wolves let loose among sheep are not more destructive to them than a man's greed for property and **self-esteem** are to his religion."

Tirmidhi and Darimi transmitted it.

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking **the pomp and glitter of this Life**; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. ^{2369 2370}

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. **How good the recompense! How beautiful a couch to recline on!** ^{2373 2374}

44:51 - As to the Righteous (they will be) in a position of Security ⁴⁷²⁵

44:52 -Among Gardens and Springs;

44:53 -Dressed in fine silk and in rich brocade they will face each other; ^{4726 4727}

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with

Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. ^{5853 5854}

► Sahih Al-Bukhari Hadith

Hadith 7.706 Narrated by **Aisha and Abdullah bin Abbas**

When the disease of Allah's Apostle got aggravated, he covered his face with a Khamisa, but when he became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews and Christians because they took the graves of their prophets as places of worship." By that **he warned his followers of imitating them, by doing that which they did.**

► Sunan of Abu-Dawood

Hadith 4224 Narrated by

AbuHurayrah

The Prophet (peace be upon him) said: **If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him**

► Al-Muwatta Hadith

Hadith 48.4

Wearing Dyed Garments and Gold.

Yahya related to me from Malik from Nafi that Abdullah ibn Umar wore garments dyed with red earth and dyed with saffron.

Yahya said that he heard Malik say, "I disapprove of youths wearing any gold because I heard that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing gold rings, and I disapprove of it for males old or young."

6:69 - On their account no responsibility falls on the righteous but (their duty) is **to remind them that they may (learn to) fear Allah.** ⁸⁹²

27:58 - And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

RECENT REFERENCES: (Ceylon Daily News)

- 1). (24.7.99) Messrs **S.B.C. Halaldeen & M.A. Phakurdeen** – honoured for journalism (by covering with a **BROCADE** by Messrs. Alavi Moulana and Rauff Hakeem.
- 2). (11.8.99) **Al Haj S.M. Haniffa** was honoured at the function with the award of a **GOLDEN Shawl by Mr. G. Krishnamurthy.**
- 3). (13.8.99) President of the Muslim Federation **A.H.M. Fowzie** felicitated by the parents and past pupils of Muslim Ladies College, Colombo4, by covering him with a **BROCADE.** The Principal Mrs. Faleela Juranpathy presented a memento. Messrs. Alavi Moulana and Hassim Omar – participated.
- 4). (20.9.99) **Al Haj Rashid M. Imthiyaz**, Attorney at Law, Treasurer, Sri Lanka Muslim Media Forum awarded the SAMOOHATH THENDRAL title at Ratnapura Town Hall by A.M.D. Rajan M.P., (**covered with a Brocade.**)
- 5). (27.9.99) Journalist **Al Haj M.K. Mubarak Ali** conferred "Samasiri Samookha Oli" –draped with a golden shawl by Mr. M. Adham, Deputy Mayor, Matale in the presence of Samookha Jothi M. Rafeek, General Secretary of United Organization of All Communities.
- 6). **Via Internet – India – M.A. Chidambaram** honoured. (The HINDU)
13th October, 1998 – On behalf of the T.N.C.A. – a **silver Salvar** was presented to Mr. Chidambaram.
- 7). Ceylon Daily News – 21.11.99 – **Kalaik Kamal J.P.** felicitated for his 22 years of dedicated service in Music and draped with a shawl by the Minister Al Haj Seyed Alavi Moulana at the Y.W.C.A. Jubilee Hall, Colombo2.
- 8). Ceylon Daily [News:-](#) 14.3.2000 – Veteran **Lawyer O.L.M. Ismail** felicitated on his Golden Jubilee draped with a Golden Shawl by Mr. Ramachandran – High Court Judge, Trincomalee.
- 9). Ceylon Daily News 30.5.2000 - Messrs. **M.A. Phakurdeen** – Lake House correspondent, Amparai, (FOR THE SECOND TIME-See item, 1 above) and **I. Abdul Careem** – were felicitated by MPP U.L.M. Mohideen and A.L.M. Ataullah by covering them with **GOLDEN SHAWLS** for outstanding services to the Media recently !!
- 10). Ceylon Daily News 13.6.2000 – A.R.M. Hakeem felicitates M.H.M. Jameel & M.L.M. Nawaz of Ratnapura by decorating them with **gold** medals for religious, cultural and social services.
- 11). Ceylon Daily News - 16.6.2000 – S.B.C. Halaldeen President of Effiway placed **golden shawl on** M.A.M. Sikthi of Darusalam Mahavidyalaya, Maligawatta for serving Darusalam for over 2 decades.

LISTEN & FOLLOW: PROPHET MOHAMED'S (SAL) LAST SERMON

O People, **no prophet or apostle will come after me and no new faith will be born.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the **Sunnah and if you follow these you will never go astray.**

68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. ^{5625 5626}

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; ¹⁴⁵¹

¹⁴⁵¹ Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, -neither in this world nor in the world to come. (10.62)

8:40 - If they refuse be sure that Allah is your protector the best to protect and the best to help.

MAY ALLAH GUIDE US ON THE STRAIGHT PATH

Note:

Turkish Earthquake last updated Aug 19, 1999 – 7:37PM EDT Over 12,000 DEAD in Turkey. Millions Flee Homes.

Two million Turks ordered outdoors on Quake fears.

Former Prime Minister Necmettin Erbakan, the Islamist Leader who was pressured out of office by the military in 1997 for violating the country's secular principles, called the quake a **DIVINE WARNING**

Adapazari Turkey – Two strong tremors killed one man Tuesday as they shook a region of Turkey devastated by an earthquake that killed atleast 15000 people two weeks ago.

Monday September, 13 0 10.14am

Istanbul Tuarkey (AP) – A strong earthquake struck western Turkey today; collapsing buildings already damaged in a deadly quake last month;. Turkish media reported two people died and at least 28 were injured.

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. 6264 6265

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

abdeenara@sltnet.lk, www.abideendhawwa.com



06.

Celebrating birthdays is not allowed

What is the evidence on celebrating birthdays, is it allowed in Islam?

The evidence in the Qur'aan and Sunnah indicates that celebrating birthdays is a kind of bid'ah or innovation in religion, which has no basis in the pure sharee'ah. **It is not permitted to accept invitations to birthday celebrations**, because this involves supporting and encouraging bid'ah. Allaah, may He be glorified and exalted, says (interpretation of the meaning):

"Or have they partners with Allaah (false gods) who have instituted for them a religion which Allaah has not allowed...?" [al-Shoora 42:21]

"Then We have put you (O Muhammad) on a plain way of (Our) commandment. So follow that, and follow not the desires of those who know not. Verily, they can avail you nothing against Allaah (if He wants to puish you). Verily, the zaalimoon (wrongdoers) are awliyaa' (protectors, helpers, etc.) to one another, but Allaah is the Wali (Protector, Helper) of the muttaqoon (pious)." [al-Jaathiyah 45:18-19]

"Follow what has been sent down unto you from your Lord, and follow not any awliyaa' (protectors, helpers, etc.) besides Him. Little do you remember!" [al-A'raaf 7:3]

According to saheeh reports, the Prophet (peace and blessings of Allaah be upon him) said: **"Whoever does something that is a not part of this matter of ours (i.e., Islam) will have it rejected"** (reported by Muslim in his *Saheeh*); and "The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him). The most evil of things are those which have been newly invented (in religion), and every **innovation is a going astray**." There are many other ahaadeeth that convey the same meaning.

Besides being bid'ah and having no basis in sharee'ah, **these birthday celebrations also involve imitation of the Jews and Christians in their birthday celebrations**. The Prophet (Sal) said, warning us against following their ways and traditions: **"You would follow the ways of those who came before you step by step, to such an extent that if they were to enter a lizard's hole, you would enter it too."** They said, "O Messenger of Allaah, (do you mean) the Jews and Christians?" He said, "Who else?" (Reported by al-Bukhaari and Muslim). The Prophet (Sal) also said: "Whoever imitates a people is one of them." (*Fataawa Islamiyyah*, 1/115)

Mawlid al-Nabi (the Prophet's birthday)

Why some people accept and some unaccept the celebration of the prophet (What is your opinion?)

Praise be to Allaah.,

There is nothing in the Qur'aan to say that we should celebrate the Mawlid or birthday of the Prophet (Sal).

The Prophet himself (Sal) did not do this or command anyone to do it, either during his lifetime or after his death.

Indeed, he told them not to exaggerate about him as the Christians had exaggerated about Jesus (Sal). He said: "Do not exaggerate about me as the Christians exaggerated about the son of Maryam. I am only a slave, so say, 'The slave of Allaah and His Messenger.'" (al-Bukhaari). What has been reported is that the Prophet (Sal) made the day of his birth a day of worship, which is different to celebration. He was asked about fasting on Mondays, and he said: "That is the day on which I was born and the day on which I was entrusted with the Mission or when I was first given Revelation." (Muslim, al-Nisaa'i and Abu Dawood).

Moreover, we know that the Sahaabah - were the people who loved the Prophet most. Was it reported that Abu Bakr, who was the closest of people to him and the one who loved him the most, celebrated the birthday of the Prophet (Sal)? Was it reported that 'Umar, who ruled for twelve years, or 'Uthmaan, did this? Was it reported that 'Ali, his relative and foster son, did this? Was it reported that any of the Sahaabah did this? No, by Allaah! Is it because they were not aware of its importance, or did they not truly love the Prophet (peace and blessings of Allaah be upon him)? No one would say such a thing except one who has gone astray and is leading others astray.

Did any of the imaams – Abu Haneefah, Maalik, al-Shaafi'i, Ahmad, al-Hasan al-Basri, Ibn Seereen – do this or command others to do it or say that it was good? By Allaah, no! It was not even mentioned during the first and best three centuries. The Prophet (Sal) said in a saheeh hadeeth: "The best of mankind are my generation (or my century), then those who come after them, then those who come after them. **Then there will come a people who will not care if their testimony comes before their oath or vice versa** (i.e., they will not take such matter seriously)." (al-Bukhaari, Muslim and al-Tirmidhi).

The celebration of the Prophet's birthday appeared many centuries later, *when many of the features of true religion had vanished and bid'ah had become widespread.*

Thus this celebration became a sign of one's love for the Prophet (Sal)? But can it be possible that the Sahaabah, the imaams and the people of the best three centuries were unaware of it, and it was only those who came later who were aware of its importance?!

What the Qur'aan tells us is that love of the Prophet (Sal) is demonstrated by following the guidance he brought. Allaah says (interpretation of the meaning):

"Say (O Muhammad): 'If you (really) love Allaah, then follow me, Allah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful.

Say: ‘Obey Allaah and the Messenger.’ But if they turn away, then Allaah does not like the disbelievers.” [Aal ‘Imraan 3:31-32]

The first aayah explains that love is just a claim, but the proof of sincerity is following what the Prophet (Sal) brought.

The second aayah reaffirms the importance and necessity of obeying Allaah and His Messenger. **Hence Allaah ended the aayah with a very stern warning in which those who refuse to obey are described as kaafirs**, and Allah does not love the disbelievers.

We ask Allaah to keep us safe from that.

The Prophet (Sal) told us of the danger of not obeying him, and the danger of adding to what he brought. **The celebration of Mawlid or his birthday is indeed an addition to what he brought – as all the scholars agree.** He said: “The best of speech is the Book of Allaah, and the best of guidance is the guidance of Muhammad. The most evil of things are those **which are newly-invented (in religion), and every innovation is a going astray.**” (Muslim and al-Nisaa’i).

We ask Allaah to protect us from bid’ah and to bless us by helping us to follow. Allaah knows best. May Allaah bless our Prophet Muhammad.(Sal)

Is Muhammad (Sal) created from light? What is wrong with celebrating his birthday?

In our locality there are people who hold celebrations of the birthday of the Prophet (Sal) every year. They think that the Prophet (Sal) is not like the rest of mankind, but that he is light from the Light of Allaah Himself, that he is present and watching in every place, and that he himself attends every gathering held to celebrate his birthday, he hears what the people say about him, and he is there with them. For that reason they stand up and say in unison: “*Yaa Nabi-Allaah, yaa Rasool-Allaah, yaa Habeeb-Allaah, salaam ‘alayka* (O Prophet of Allaah, O Messenger of Allaah, O Beloved of Allaah, peace be upon you).” They call out to him as if he were present and ask for his help and support.

What is the Islamic ruling on this? Is it correct or not? Is it sunnah, bid’ah, or what?

Praise be to Allaah alone, and peace and blessings be upon His Messenger and his family and companions.

1. **Celebrating the birthday of the Prophet (Sal) is an innovation (*bid’ah*) which goes against the guidance of the Prophet (Sal) and of the Rightly Guided Khaleefahs (*al-khulafaa’ al-raashidoon*) and the Sahaabah, may Allaah be pleased with them.** It is proven that the Prophet (Sal) said: “Whoever does anything that is not part of this matter of ours (i.e., Islam), will have it rejected.”
2. Believing that the Prophet (Sal) is not like the rest of humanity, and that he is light from the Light of Allaah Himself is not a correct belief, because it contradicts the Qur’aan. Allaah has stated that the Prophet (Sal) is human, and has explained what makes the Prophet (Sal) different from the rest of mankind. He said (interpretation of the meaning):

“Say (O Muhammad): ‘I am only a man like you. It has been inspired to me that your God is One God (Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.’” [al-Kahf 18:110]

Mankind, human beings, are created, as Allaah says (interpretation of the meaning):

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him He created his wife (Hawwa/Eve), and from them both He created many men and women...” [al-Nisaa’ 4:1]

“O mankind, if you are in doubt about the Resurrection, then verily! We have created you from dust, then from a nutfah (mixed drops of male and female sexual discharge)...” [al-Hajj 22:5]

“O Prophet! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner, - and as one who invites to Allaah by His leave, and as a lamp spreading light.” [al-Ahzaab 33:45-46]

In contrast, Allaah is the First, and He has no beginning, as He says (interpretation of the meaning):

“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.” [al-Hadeed 57:3]

Allaah called His Prophet “light” and a “lamp spreading light” because of the guidance and light with which Allaah sent him, with which Allaah guides all those who answer his call (Sal), as He says (interpretation of the meaning):

... Indeed, there has come to you a light (Prophet Muhammad (peace and blessings of Allaah be upon him)) and a plain Book (this Qur’aan).” [al-Maa’idah 5:15]

3. Saying that he is present and watching in every place, that he is himself present at every gathering to celebrate his birthday, and that he hears what the people present are saying, **is all false**. There is no basis for this in either the Qur’aan or the Sunnah.
4. **Calling on him and seeking his help and support is a form of major shirk** which is not permitted, whether one is calling on the Prophet (Sal) or on any other created being, because Allaah says (interpretation of the meaning):

“... so invoke not anyone along with Allaah.” [al-Junn 72:18]

“And whoever invokes (or worships) besides Allaah, any other god of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-kaafiroon (the disbelievers) will not be successful.” [al-Mu’minoos 23:117]

(Fataawa al-Lajnah al-Daa’imah, 3/4)

The Muslim should follow, not innovate. He should believe in Allaah alone, call on Him alone and seek His help alone. He should not call on or seek the help of anyone else. The consequences of shirk are devastating, as it will wipe out all a person’s good deeds and lead to his doom in Hell. Bid’ah is a serious matter, which will cause a person’s deeds to be thrown back at him, not accepted. The Muslim should love, respect, honour and obey the Prophet (peace and blessings of Allaah be upon him), and give his words precedence over the words of any other human being, but it is not permitted to exaggerate about him, or to raise his status above that which has been bestowed upon him by Allaah, or to call on him instead of Allaah, because this is a violation of the rights of Allaah, and involves directing acts of worship to someone other than Allaah, when they should only be directed towards Allaah, may He be glorified and exalted. We ask Allaah to help us to do that which will please Him and to avoid that which will earn His wrath, and to help us to love Him and His Prophet (peace and blessings of Allaah be upon him). May Allaah bless our Prophet Muhammad. And Allaah knows best.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ

Surah At-Tagabun

قَلْبُهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

64:11-No kind of **calamity** can **occur except by the leave of Allah**: and if anyone believes in Allah (Allah) guides his heart (aright): for Allah knows all things. ⁵⁴⁹²

5492 - What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that **nothing happens without Allah's knowledge and leave**; and therefore there must be some justice and wisdom according to His great universal Plan.

Our duty is to find out our own shortcomings and remedy them.

If we try to do so in all sincerity of heart, Allah will give us guidance. (64.11)

There is no calamity in the Western world but RAMPANT in the Muslim world !

(Our duty is to find out our own shortcomings and remedy them.) Now it is crystal clear of the shortcomings – that is Muslims in Islam – have brought about distortions and deceptions - authored by the 73 sects (except 1) .

Al-Tirmidhi Hadith

Hadith 171 Narrated by

Abdullah ibn Amr

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) **evils which befell the people of Isra'il**, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il **were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects**. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? **Whereupon he said: It is one to which I and my companions belong.**

Transmitted by Tirmidhi.

64:12- So obey Allah and obey His Apostle; but if ye turn back the duty of Our Apostle is but to proclaim (the Message) clearly and openly. ⁵⁴⁹³

The Message is loud and clear – but who cares!

The Leaders of Muslims will be chosen from ignorant people, and they will rule according to their whims and fancies.

SO HOW TO REMEDY THIS?

TO REMEDY: (Tackling just one topic)

Majority of Muslims have got used to a way of life. They find it difficult to extricate themselves from these shackles. They are merely following what their fathers of old and the ancients did. They refuse to believe when Truth is revealed. They have become chronic and obstinate. They are stubborn and turn violent. They are practicing SHIRK. Most of the Masjids have graves, and in a way they resort to grave worshipping - worst of all sins which Allah will not forgive. In this way, all the magnificent rewards and blessings which Allah had promised and guaranteed are shut out and they remain a helpless people.

"There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

C:96 – THE HARDEST STRIVING AND FIGHTING ARE NEEDED

TO COMBAT EVIL AND HYPOCRISY, FOR SIN

CAN REACH A STAGE WHEN THE DOORS OF FORGIVENESS ARE CLOSED. THE GOOD MUST SHUN ALL EVIL AS UNCLEAN, AND GLADLY WELCOME ALL CHANCE OF SERVICE AND SACRIFICE, AS BRINGING THEM CLOSER TO THE PRESENCE AND MERCY OF ALLAH.

PROPHET MOHAMED'S LAST SERMON

"O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you carefully and take these words to those who could not be present here today.

Beware of Satan, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. **You are all equal. Nobody has superiority over other except by piety and good action.**

O People, **no prophet or apostle will come after me and no new faith will be born.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.

Surah Az-Zariyat- 50 Hasten ye then (at once) to Allah: I am from Him a warner to you clear and open! ⁵⁰²⁷

We must trust in Allah, and do whatever is possible for us in the interests of the young life for which we are responsible. **We must not be frightened by difficulties. Allah will give us relief and provide a solution if we act with honest integrity.** Cf. xciv. 5-6. (65.7)

May Allah, Praised and Exalted be He, guide us to His Way, and may He, Praised and Exalted be He, make us eligible for His pleasure, and may He, Praised and Exalted be He, make us worthy of carrying the message of His religion, and worthy of being the followers of His Prophet Mohammed, Peace and Blessing be upon him.

08. THE DEBATE on Saint Worship etc.

THE VENUE: a (Publication – Letters to the Editor)
THE TEAMS: Ayesha of the Sunnath Jama'ath - vs
A.L.M. & M.B.M. –On Behalf of Tomb worshippers
THE JUDGE: Abdul Aziz al Shoumar (Saudi)
SUBJECT: Islamic View on Graves - (Tomb) Worship:
NARRATOR: A.R.Abideen,

Opening Speech:- (Islamic view on Graves)

Madam Ayesha: Grave worship was among the last things that the Prophet (Sal) warned against before he left the world thus indicating that this practice would be a test for the Ummat (followers). God says :

47:33 “ O ye who believe! obey Allah and obey the Apostle and make not vain your deeds!

59:7 - So take what the Messenger assigns to you and deny yourselves that which he withholds from you”

Abu –Saeed al Khudri reported – all the earth is a Masjid, except graveyards and toilets.

(Tirmidhi, Abu Dawood, Ibn Maajah.)

Ibn Umar reported – Pray in your houses, do not make them graveyards. (Bukhari, Muslim).

Prophet (Sal) prohibited praying in the direction of graves, because it may be understood by the ignorant as praying to the dead themselves. Do not pray towards graves nor sit on them. (Muslim, Ibn Maajah)

In Islam funeral service is not held in the graveyard, but in an area set aside for prayers or in a mosque. The bier is placed in front of the congregation, does not include Ruku or Sajada so as not to give the impression that we pray to the dead.

The recitation of the Quran in graveyards is not allowed, but only salams and a supplication but did not say recite Fathiha or any other chapter from the Quran.

Abu Huraira-reported that the Prophet (sal) said - do not make your houses graveyards

Quran should be read in houses and not in graveyards. Satan will flee in houses Surah Baqarah is read.

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. ³⁹⁰⁵

27:80 - Truly thou canst not cause the Dead to listen nor canst thou cause the Deaf to hear the call (especially) when they turn back in retreat. ³³¹¹

The Prophet (Sal) forbade the erecting of structures over graves, inscriptions on them or raising them above ground level He ordered them to be demolished and made level with the ground. (Abu Dawood, Muslim ,Tirmidhi.) Such Hadeeth have been forgotten by Muslims even in Islamic countries.

Prophet (Sal) said “Do not make my grave an Eid (place of celebration), nor make your houses graveyards and seek Allah’s blessings for me.

If gatherings around the Prophet (sal) grave are forbidden, then celebrations held on various occasions at the shrines built over the graves of saints, is totally forbidden and unislamic. Not only should these shrines be demolished and the so-called rituals too should be stopped. Journeys to pay homage to such shrines was also forbidden. Allah’s Messenger said: Do not travel except to three Masjids – Masjid Haram, :Prophet’s mosque in Medina

and masjid Al Aqsah. He has said that the most evil of mankind are those who make graves as places of worship.

What exactly is meant by making graves places of worship. Possible meaning are:

1. Praying towards a grave in Sajda
2. Building a Masjid over a grave, or a grave in a Masjid,
3. Praying in a Masjid containing a grave.

The presence of the :Prophet's(sal) grave in his Masjid in Madinah, can never justify the placing of graves in Masjids, nor the building of Masjids over graves. The Prophet (sal) did not order that he be buried in his Masjid, nor did his companions do so. The companions of the Prophet (sal) wisely avoided burying the Prophet (sal) in the local graveyard, fearing that later generations would become overly attached to it. When Aisha's (ral) house was included inside the Masjid, a high wall was built around it, that it would not be visible from inside the Masjid, and to prevent anyone from directly facing the grave.

Even in the Bible, Jesus addressing the Rabbis said: "Woe to you. You build tombs for the Prophets and decorate the graves of the righteous. (Mathew Ch.23)

Janab A.L.M. : (in reply to Islamic view on Graves)

Ayesha – why is this sudden provocation in expressing your views on graves?

This reminds me of an old adage (often quoted by our grandmas) STEP NOT INTO AREAS WHERE LUNACY REIGN SUPREME.

Ayesha – fanned by the hot blowing of the land of the Saudis....quotes at random most unwarrantedly to charge the Muslim community as a community of **GRAVE WORSHIPPERS**. While delving deep into her well of wisdom she has lost sight of the meaning and difference between Sajda (prostration) and supplication. She takes pride to quote the Bible Is she aware that almost the entirety of the Christian world are idolators? Perhaps it would have been appropriate had she mentioned, plucking from her wisdom, who are grave worshippers.

Hundreds of Muslims visit the graves of their parents, kith and kin, friends and moomins at cemeteries to supplicate for the inhabitants of the graves, and to seek mercy and forgiveness of Allah for them.

Aisha (ral) reported : every time it was my turn to be with the Prophet (sal) towards the end of the night, he would go out to the cemetery of al-Baqi (and pray for those in the graves). Were the Holy :Prophet (sal) and his wife, Aisha (ral) grave worshippers?

Ayesha – remember that no one in the Muslim world worships graves or tombs. When they do visit these places it is merely to pay respects to such places – the resting abodes of the sacred servants of Allah. No Muslim would sajda before a grave or sit on a grave, **How foolish!** In the wildest dream will not a Muslim worship towards graves or sit on graves.

Thousands visit the shrine of the Holy Prophet (sal) daily. Can she say that they all go there to worship his grave? Does Ayesha understand 'do not make your houses graveyards' – ***where did the Holy Prophet (sal) say that and when?**

*Ayesha says recitation of the Quran at graveyards is prohibited. Read a little more to understand this. reference. What did the Prophet (sal) do when he visited al-Baqi?

Imam Shafie, and Muhammed bin Al-Hassen and Maliki school consider it desirable, because by it, the deceased might be blessed. Imam Malik and Imam Abu Haniffa view this as not desirable.

So Ayesha – take a little more time to make a good study without giving expression to the enthusiastic bubbles of your wisdom.

Can the dead person hear in the grave. Ahmed and Abu Hatim (RA) reported that the Prophet (sal) said" When a deceased person is laid in the grave, he hears the sounds of the steps of people as they go away"

She must remember that a large number of mosques are built on sites where there are shrines of awliyas. Of course worshippers, after or before prayers, recited Fathiha and paid their respects to the moomins enshrined in the already existing dhargas. Can you call them grave worshippers? Even the Prophet (sal) and the Shahabas visited the graves of their compatriots at cemetery and offered prayers for them.(A.L.M.)

NEXT SPEAKER: Janab M.B.M.– (Tomb worship & Sri Lankan Muslims)

Ayesha – time and again accusation is being levelled against Muslims of Sri Lanka that they are worshipping the tombs of Saints and Martyrs. This allegation against innocent and pious Muslims might, according to Holy Prophet (sal), will boomerang on the accusers themselves. If two Muslims accuse each other of "Kufri", one of them will certainly stand expelled from Islam automatically. No one has said that the Saints and Martyrs who have passed away are in any way equal to the Omnipotent Lord Almighty Allah nor do they ever worship any tomb.

3:169 - Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord. ⁴⁷⁷

A true Muslim believes that Martyrs who are undoubtedly Saints are alive and are finding their sustenance in the presence of their Lord.

Also rejoice in the Bounty provided by Allah. If this is the case with Martyrs who have sacrificed their lives wielding their weapons in the war, then what is the case of Saints who have undergone much penance, sacrificed their whole lives in the fight against the evil and gave up their passion, health, wealth, comfort and everything else for the sake of the welfare of the humanity? Are they not to be considered very much alive more than the Martyrs?

5:35- O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. ^{740 741}

Moomins are asked to be pious and seek the means of approach unto him and strive with might and main in his cause so that they may be successful in their affairs.

Prophet (sal) has also asked us to seek Allah's Blessings placing before him our good deeds and beg of him for the sake of those good deeds like "Salat", charity, repentance etc to be merciful.

The prayers of the Prophet (sal) for Fathima (RA) getting down into her grave and making Allah to be merciful on her for his sake and for the sake of the other Prophets, is found in the books of traditions.

Based on these instructions, that pious Muslims go to the Saints. These Saints are entreated to beseech Allah on behalf of others on the grounds of their (Saints) sacrifice and service to humanity. The practice of visiting Shrines and reciting Fathiha is very much in vogue in all the countries of the world especially in the Holy cities of Makkah and Medina, Egypt, Syria, Iraq, Iran and all North African Muslim countries. In several countries state patronage is also extended.

It is highly ridiculous to say that neither the Prophet (sal) nor his companions did order that the Prophet (sal) should be buried in his mosque and if so who on earth attended to the Janaza arrangements?

Ayesha arrogates to herself to be in possession of some mysterious information against all the authentic versions (as if she was present at the janaza) she herself must provide the answer to her unexplained statement.

Praying Salat near the Shrine of the Prophet (sal), Abu Bakr (RA), Umar (RA) and Medina and near the Shrine of Ibnu Abbas (RA) Taif is considered to be a meritorious act, not to speak of the garden adjacent to the Shrine of the Prophet (sal) which is incomparably superior to any piece of land on the face of the earth. MAA BAYNA QABREE –MIMBAREE RAWDATUM MIN RIYAADIL JANNAH. (Miskat)

Finally, let us ask our brothers who have been misled by false notions not expel the members of our community from Islam, lest they may face a calamitous situation at the time of their "Sakarat".(M.B.M.)

THE JUDGE - A Visitor's Observations: (From - Saudi Arabia)

I was very astonished to see some of the practices of Muslims in Sri Lanka., and may I say they border the very state of jahiliya which Islam eradicated.

I found that the Muslims in Sri Lanka do not worship any idol, a picture, an element or any living being standing vertical which is very correct. But unfortunately, they tend to worship the dead ancestors or the so-called Holy Men who are dead and lying horizontal in their grave. In other words they worship the graves of their dead.

The very foundation of Islam is that Allah is the only One worthy of worship.

108:2 - Therefore to thy Lord turn in Prayer and Sacrifice. ⁶²⁸⁷

6287 He who grants these blessings is Allah, and to Allah alone must we turn in adoration and thanksgiving

(தேவன் கைவர்த்தன்) தெரி,
தெரிதான் தேவியானது அருள் කර, කරුණින් දී, (அருளாளன் කරුණින්) සිටිනු.
எனவே, உம் இறைவனுக்கு நீர் தொழுது, குர்பானியும் கொடுப்பீராக.

Next, all our needs are to be addressed to Allah alone, and no one else. Why? Because He says in the Quran:

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" ⁴⁴³⁴

உங்கள் இறைவன் கூறுகிறான் :“என்னையே நீங்கள் பிரார்த்தியுங்கள்; நான் உங்களுக்கு பதிலளிக்கிறேன்(கள் பிரார்த்தனை); எவர்கள் என்னை வணங்குவதை விட்டும் பெருமையடித்துக் கொண்டிருக்கிறார்களோ, அவர்கள் சிறுமையடைந்தவர்களாக நரகத்தில் நுழைவார்கள்.”

I was told that Muslims do not worship the graves, **but address those in the graves as intermediaries to seek Allah's Help.** The people of Makkah in the pre-islamic period used the word Allah , and they knew what it denotes. They knew fully well that it is Allah Who created the heavens and the earth. Yet they said that they do not worship the idols of ancestors, but use them as intermediaries to plead with Allah on their behalf.”**Those who take Auliya besides Allah say we worship them only that they bring us near to Allah”:**

3. පරිදාදන වූ නැමිදැමි පිළිවෙත් අල්ලාහැරීම අයත්ය යන්න දැන ගනු මැනවි! කවුරුන් අල්ලාහැර කොටන දය (තමන්ට) ආරක්ෂකයින් වශයෙන් ගත්තේද, ඔවුන් "එම දෙව්වරුන් අපව අල්ලාහැර ඉතාමත් සමීප කර කැබිම් සදහාම මීස, මේවාට අපි නැමිදැමි නැක්" (යයි පවසන්නාහ). ඔවුන් හේද කින්න වී (කරක) කරමින් සිටින මෙම කාරණාව ගැන නියත වශයෙන්ම අල්ලාහැර (විනිශ්චය දිනදී) ඔවුන් අතරේ කිහිදුවත් දෙනු ඇත. (සාකාශ) ප්‍රතික්ෂේප කර, බොහෝ තොතා පවසන්නන්ට නියත වශයෙන්ම අල්ලාහැර සෘජු මාර්ගයෙහි ඇතුළු කරන්නේ නැත.

THE WORDS AND THE ARGUMENT HAVE NOT CHANGED WITH TIME.THEY ARE THE SAME EVEN AFTER 14 CENTURIES. WHY DO WE NEED INTERMEDIARIES, WHEN ALLAH NEVER CONSULTED THESE DEAD MEN TO CREATE US IN THE FIRST PLACE.? **Are we so inferior that we cannot address our needs to the CREATOR DIRECT?** IS THE CREATOR FAR AWAY FROM HIS CREATION? Are we not aware that Allah says "WHEN MY SLAVES ASK YOU O MUHAMMAD (Pbuh) CONCERNING ME, THEN I (ALLAH) AM INDEED NEAR. I RESPOND TO THE INVOCATIONS OF THE SUPPLICANT WHEN HE CALLS ON ME?"**Where is the need for an intermediary?**

186- (නාමයේ) ඔබ වෙත මගේ චිත්තය මා හැක විසිවුවහොත්
(එයට ඔබ මෙසේ කියනු) : "නිසා ව්‍යයෝගී මා සම්පයෝගී
සිටින්නෙමි. (කවුරුත් හෝ) මාට් ආරාධනා කළහොත් එම ආරාධනා
කරන්නන්ගේ ආරාධනාවට මා පිළිකරු දෙන්නෙමි". එබැවින් ඔවුන්

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(நபியேன் அடியார்கள் என்னைப்பற்றி உம்மிடம் கேட்டால் (!; “நிச்சயமாக நான் சமீபமாகவே இருக்கிறேன், பிரார்த்தனை செய்பவரின் பிரார்த்தனைக்கு அவர் பிரார்த்தித்தால் விடையளிக்கிறேன்; அவர்கள் என்னிடமே கேட்கட்டும் (பிரார்த்தித்துக்); என்னையே நம்பட்டும் அப்பொழுது அவர்கள் நேர்வழியை அடைவார்கள்.” என்று கூறுவீராக.

I found one common aspect in all these places of grave worship. That is, they had a till for the collection of money and the ignorant Muslims piously drop money in these tills. The sad story is- they assume that they are doing a good deed in Islam. What can a dead person do with this money?

All worldly things of a person are left behind at his death except his good deeds and evil deeds which will accompany him. Of the good deeds - Three things will continue to be beneficial to him even after his death. They are:

1. A continuous act of charity that benefits the society – such as digging a public well or building common amenities for the welfare of the society.
2. A contribution to Knowledge – such as writing a book or doing a research for the benefit of mankind.
3. A righteous son who prays to Allah seeking the forgiveness for his dead parents.

THESE ARE THE DEEDS THAT BENEFIT THE DEAD PERSON THROUGH THE LIVING ONES – BECAUSE THE LIVING GET BENEFITS FROM THE PAST ACTS OF THE DEAD PERSON. THE DEAD PERSON FROM HIS GRAVE CANNOT GRANT ANY OTHER BENEFIT OR RELIEF TO THE LIVING, HOWEVER MUCH THEY MAY INVOKE HIM.

Comments by the Narrator:

There is no need for any comments as the above statement by brother Abdul Aziz Shoumar is self explanatory. A fitting reply to brothers A.L.M. and M.B.M.. However, I shall endeavour to strengthen this with more authentic Hadhis etc. for the benefit of our Muslims.

The Dictionary meaning of **Worship** is – submissive respect, to pay divine honours to or to adore.

In Islam - any **Righteous** Act - amounts to Worship. (Not necessarily bending in Ruku or Sujud)

INTENTION is fixing of the mind on any object / the object aimed at.

In visiting the grave of a Saint – what is the basic intention of the visitor ? To adore him, recite a fathiha for him to get him more blessings of Allah - in other words to save him from the Fire etc.? But what is his lurking feeling which he is trying to hide, is the fact that he would receive in return some sort of blessing from that saint! Otherwise why is he so concerned about that Saint? That man has already made him a saint and he knows that his place is assured in paradise. So why pump him with more merits? Surely, an evil person buried deserves such visits for his salvation, but who dares to visit him in such graves?

3:169 - Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord. ⁴⁷⁷

⁴⁷⁷ A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live, -and in a far higher and deeper sense than in the life they have left.. **In their case, through the gateway of death, they enter, the true real Life, as opposed to its shadow here. (3:169)**

(This is one of the reason adduced by brother Haniffa to visit such graves) See: (“Abodes of the souls in BARZAKH”)

These Martyrs achieved this position by actually fighting in the cause of Allah and not by chance merely by visiting the graves of their ancestors or the so-called holy men by making Duwa and reciting a Fathiha etc. The question is: ARE WE DOING THE SAME KIND OF FIGHTING TO ACHIEVE A HIGHER POSITION LIKE THIS or taking a shortcut to achieve this by a Duwa , Fathiha etc., thus making him an intermediary.

(பின்வருவனவற்றில்) அந்நபியின் மறைவாகி
(முடிந்த) பின்னர் அந்நபியின் மறைவாகி பின்னர் அந்நபியின் மறைவாகி
பின்னர் அந்நபியின் மறைவாகி பின்னர் அந்நபியின் மறைவாகி
(மறைவாகி) பின்னர் அந்நபியின் மறைவாகி பின்னர் அந்நபியின் மறைவாகி
பின்னர் அந்நபியின் மறைவாகி பின்னர் அந்நபியின் மறைவாகி

அல்லாஹ்வின் பாதையில் போரிட்டுக் கொல்லப்பட்டவர்களை மரித்தவர்கள் என்று நிச்சயமாக எண்ணாதீர்கள் தம் -
அவர்கள் உணவளிக்கப்படுகிறார்கள் (அவனால்) - த்தில் அவர்கள் உயிருடனேயே இருக்கிறார்கள்ரப்பினிட

Then again he quotes 5:35:-

5:35 - O ye who believe! do your duty to Allah **seek the means of approach unto Him** and strive with might and main in His cause: that ye may prosper. ^{740 741}

740 - Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done **by striving with might and main for His cause. (5.35)**

Is brother M.B.M. trying to take shelter under this? Does he mean that the means by which we may approach Allah is through the Martyrs and Saints? This is Shirk and Allah will not pardon this sin. Please see Hadhis in the following pages:

(වත්මාසවින්නපිති) අල්ලාහ්ගේ මාර්ගයෙන්
(සුද්ධ කර) කපනු ලැබුවන්ට, මරණයට පත් වුවත් යයි මිනිසු
විවේකය නොසිතනු. ඔවුන් නියත වශයෙන්ම පණ සිටින සිටින්නාහ.
(කවද) ඔවුන් දෙවියන්ගේ සන්නිධානයෙන් ඔවුන්ට ආහාරද ලබා
දෙමින් ඇත්තේය.

முஃமின்களே! அவர்களுக்கு அல்லாஹ்! அவன்பால் நெருங்குவதற்குரிய வழியைத் தேடிக் கொள்ளுங்கள் (வணக்கங்களின் மூலம்); அவனுடைய பாதையில் போர்புரியுங்கள்; அப்பொழுது நீங்கள் வெற்றி பெறலா

As regards Mr. A.L.M.'s comments on Ayesha's speech – his remarks about the hot blowing of the land of the Saudis – is uncalled for and unpardonable and this tends to bring our debate to a very low standard and may Allah guide brother A.L.M. on the straightpath. May I say this: If not for the Saudis, Islam would have been only in the books and the Muslims would have been in the graves. Just look at the tremendous amount of work the Saudis had done and are doing to maintain Islam in its present degree of excellence.!

Then about brother A.L.M.'s question "Were the Holy Prophet (sal) and his wife, Aisha (RA) grave worshippers as they had gone out to the cemetery of al-Baqi toward the end of the night and prayed for those in the graves and therefore the Muslims in Sri Lanka are following this practice.

This is a misconception dear brother, as a Prophet he did this, **but no where has he asked us to do this** and thereafter his Companions too had not done this. Please read on Sharia below:-

About your statement: "when a deceased person is laid in his grave, he hears the sounds of the steps of people as they go away" – (yes they hear **only at this stage** as the people go away.) Please read on further.

THE MUSLIMS: (TODAY)

59:14 – Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that's because they are a people who understand not.

5:41 - O Apostle! let not those grieve thee who race each other into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; ...**They change the words from their (right) times and places;.....** For them there is disgrace in this world and in the Hereafter a heavy punishment.

744 Two classes of men are meant, viz., the Hypocrites and the Jews. For both of them Al-Mustafa laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart. **These are types not yet extinct. (5.41)**

41. (අපගේ) ප්‍රධානතම සහයකයා අපගේ සහයකයා වන අපගේ
දේවිය මිනිසුන්ගේ මෙන්ම දේවිය මෙන්ම "විශ්වාසය
නොවන" යයි ඔවුන් කවන්නේ වුවත් සමහරු සැලකිය යුතු,
ඔවුන්ගේ හදවත් (එය) ඔවුන්ගේ හදවත් නැත. (එසේම) ප්‍රදේශය,
(ප්‍රදේශයෙන්) සමහරුද සමහරුද ඇත. ඔවුන් (එයට) නොගැනීම
(අනෙක් අතට) සුද්ධ. අධික වශයෙන් අල්ලා සිටින්නාහ. කවද
(එසේම) එම වේද නොසලකා හරින සම්ප්‍රදායක් වෙනුවෙන් (එසේම)
දැනට දීර්ඝ කල්කල් තවදුරටත් දිනේ. අධික වශයෙන් අනන්තය. ඔවුන්
(එයට) ආයාදිත් "විශ්වාසය" (සහය) අවිශ්වාසය (එසේම) "සමහර
(එසේම) නැතිවිය" (එසේම) (අපගේ) දායක ලැබුවහමත් එය ලබා
නැත. එය සමහරු නොලැබුවහමත් (එසේම) ඇත් වනු යයිද
සිතන්නාහ. අල්ලාහ් සිතවෙකුද නො (වේදනා නොදී) සිතවෙකු
ලත් නිසිව පවත්නා අනෙක් අල්ලාහ් වැළැක්වීමට සමහරු නොවන
නො (නො) නොවන, අධිකයන්ගේ හදවත් පවිත්‍රය කර ගැනීමට
අල්ලාහ් කැපී වූයේ නැත. එසේම අධිකයන්ට අධිකයා ඇත.
කවද සමහරුද සමහරුද අනෙක් දූ දැනටද ඇත.

தூதரேவர்கள் தங்கள் வாய்களினால் ! "நம்பிக்கை கொண்டோம்" என்று கூறி அவர்களுடைய இருதயங்கள் ஈமான் கொள்ளவில்லையோ அவர்களைக் குறித்தும் யூதர்களைக் குறித்தும், யார் நிராகரிப்பின் பக்கம் விரைந்து சென்று கொண்டிருக்கிறார்களோ அவர்களைப் (குஃப்ரின்) அவர்கள் பொய்யானவ .கொள்ள வேண்டாம் பற்றியும் நீர் கவலைற்றையே மிகுதம் கேட்கின்றனர்; உம்மிடம் வராத மற்றொரு (இதுவரை) காகவும் கேட்கின்றனர்(கு உம் பேச்சுகளை அறிவிப்பதற்கு)கூட்டத்தினருக்; மேலும் அவர்கள் வசனங்களை அவற்றுக்கு உரிய (வேத) இடங்களிலிருந்து மாற்றி"இன்ன சட்டம் உங்களுக்குக் கொடுக்கப் பட்டால் அதை ஏற்றுக் கொள்ளங்கள்; அதை உங்களுக்கு கொடுக்கப்படா விட்டால் அதை தவிர்த்துக் கொள்ளங்கள்" என்று கூறுகிறார்கள்; மேலும் அல்லாஹ் எவரைச் சோதிக்க நாடுகிறானோ, அவருக்காக அல்லாஹ்விடமிருந்து நீர் ஒரு போதும் அதிகாரம் பெறமாட்டீர் (எதையும் தடுக்க); இத்தகையோருடைய இருதயங்களைப் பரிசுத்தமாக்க அல்லாஹ் விரும்பவில்லை, இவர்களுக்கு இவ்வுலகிலே இழிவும் மறுமையில், கடுமையான வேதனையும் உண்டு.

SHARI'A

The Shari'a is the total sum of injunctions, that address those who qualify for being obligated to regard the religious duties. It details the way of life that the Creator intends for the created, who believe in him, to abide by and to follow.

The number one source of the Sharia of course is the Quran, the very words of Allah.

The Prophet, Peace and Blessings be upon him, draws our attention that whatever he says as a Prophet, becomes a part of the Sharia and a part of our religion.

This is in distinction to what he said or did as a mere ordinary human being. Whatever he told us that this is part of our religion, we have to take.

"Whoever obeys the Prophet, has obeyed Allah"

"Do whatever the Prophet commands you to do, and abstain from that which he forbade us."

The Hadith of the Prophet, Peace and Blessing be upon him, was narrated and collected after his death.

There are things which the Quran did not detail. The Quran ordered us to observe our prayers, but it was the Prophet, Peace and Blessing be upon him, who taught us how to pray, how many 'rakas' in each prayer, what to do and how to perform the prayer. This is the Sunna which compliments the Quran. These are the two basic sources of the Shariah;.

In order to get to know what the Prophet said and taught, one of the most exact sciences, and one of the most precise branches of the science of History, was created. That is the 'Science of the Hadith', to determine what Hadith are authentic, what are less than that, what Hadith are possible and what are to be rejected. The Science of the Hadith is practically one of the most exact branches of the science of History that humanity has ever known.

The Quran and the Hadith are the constants of the Sharia, they are the unchangeable part of the Sharia. Provided there is the good, intelligent, knowledgeable deep understanding.

Other sources of the Sharia are about things not specifically mentioned in the Quran or the Hadith of the Prophet, Peace and Blessing be upon him. Because the Sharia is progressive and is suitable for all times and places. So the third source of the Sharia is the 'Ijtihad', the reasonable deduction, within the limits of the Quran and the Sunna of the Prophet, Peace and Blessing be upon him.

For example, alcohol was specifically forbidden to drink in the Quran. But the Quran and the Prophet never mentioned anything about Cocaine, or Heroin. But then Ijtihad tells us that since the reason for forbidding alcohol is its' effect on the human mind, and since cocaine has the same effect on the human mind, then according to the Sharia, it also becomes Haram, forbidden, although it was never mentioned specifically by name in the Quran or the Hadith.

(Via – INTERNET)

**Visiting graves and attending occasions on which they say
that the souls of the awliyaa' are present**

“ It is bid'ah (innovation), visiting graves for the purpose of calling upon their occupants, seeking their help, offering sacrifices to them and making vows to them. This is forbidden and is a major form of *Shirk (shirk akbar)*. **Connected to this is the practice of visiting graves to offer du'aa', perform salaah and read Qur'aan there.** This is all bid'ah and is not prescribed in Islam.

With regard to asking a righteous person to make du'aa' for you when he is still alive - this is permissible, because there is the hope that his du'aa' may be answered because of his righteousness. **If a wali or Prophet**

dies, it is not correct, according to sharee'ah, to ask him to make du'aa' for you, because he has been cut off from this world. This is a kind of *shirk* which is not committed by any of the righteous people of this Ummah, the Sahaabah and those who follow them.

Allaah says (interpretation of the meaning):

*"And who is more astray than one who calls on (invokes) besides Allâh, such **as will not answer him till the Day of Resurrection**, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping"*

[al-Ahqaaf 46:5-6]

And he [Ibn Taymiyah] said:

Whoever comes to the grave of a Prophet or a righteous man, **or what he believes to be the grave of a Prophet or a righteous man although it is not**, and asks him for something and seeks his help, one of the three following scenarios applies:

(i) he is asking him for something that he needs, such as to cure his sick animals or to pay off his debt or to take revenge on his enemy or to protect him, his family and his livestock, and other things which no one can do except Allaah. This is obvious *shirk* and he must be told to repent. If he repents, all well and good, **otherwise he must be executed**.

2). If he says, I am asking him because he is closer to Allaah, so that he can intercede for me with regard to these matters, because I am seeking Allaah's help through his virtue, just as people seek the ruler's help through those who are close to him - this is also like the **actions of the mushrikeen** and Christians, who claim that they take their priests and monks as intercessors and ask them to intercede for them with their requests. Allaah tells us that the mushrikeen say:

" 'We worship them only that they may bring us near to Allaah.' " [al-Zumar 39:3 - interpretation of the meaning].

3). The idea of many misguided people, that this person is closer to Allaah than I am, and I am far away from Allaah and cannot call upon Him except through this mediation etc., all of these ideas are ideas of *shirk*. Allaah says (interpretation of the meaning): *"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)" [al-Baqarah 2:186]*

The Mushrikeen say:

" 'We worship them only that they may bring us near to Allaah.' " [al-Zumar 39:3 - interpretation of the meaning].

Moreover, it may be said to this mushrik: if you call upon this person, that means you think that he knows more about your situation, is more able to grant you what you ask for and is more merciful towards you. This is ignorance, misguidance and kufr. If you know that Allaah has more knowledge and is more able and more merciful, then why do you fail to ask Him, and instead turn to others?

Have you not heard what al-Bukhaari and others narrated from Jaabir (may Allaah be pleased with him), who said: the Messenger of Allaah (peace and blessings of Allaah be upon him) used to teach us to pray **Istikhaarah** (du'aa' seeking guidance from Allaah) in all our affairs, just as he taught us the Surahs of the Qur'aan.

Even if you know that this person is closer to Allaah than you and of a higher status than you, this may be true, but what you are implying is wrong. Even if he is indeed closer to Allaah and of a higher status, that only means that Allaah will reward him and give him more than you. It does not mean that if you call on him, Allaah will answer your prayer more than He would do if you called upon Him yourself. If you are deserving of being punished and of having your supplication rejected, for example, because your du'aa' is offered in an improper manner, then no Prophet or righteous person will help you to do something that Allaah dislikes and is angry with. Even if that is not the case, then you should ask from Allaah because Allaah is more merciful.

WHAT IS SHIRK

A man lives within a community that commits *shirk* (polytheism) by appealing for help from other than Allah. Is he allowed to pray with them with their leading the

prayer? Is it obligatory to abandon them? Is their Shirk considered *shirk al-akbar* (great and serious act of disbelief by associating other beings with Allah's supremacy)? Is alliance with them treated the same as alliance with true non-believers?

If the condition of those with whom you live is as you mentioned, appealing for help from other than Allah, such as appealing for help from the dead and the non-living or the trees or stones or planets and the like, then they are committing the greatest shirk which **causes expulsion from the community and faith of Islam**. It is not allowed to ally with them just as it is not permissible to ally with non-believers. Praying behind them is not valid. It is not allowed to mix socially with them nor to reside amongst them except for the one who calls them to the truth with knowledge, and sees hope that they will accept and that their religious condition will become correct due to his efforts. Otherwise, it becomes obligatory for him to abandon them and to join a different community in which he can work with on establishing the fundamentals of Islam and its branches and reviving the example of the Prophet (peace be upon him). If he is not able to find the proper community, he should seclude himself from all communities, even if he experiences harshness, as has been related by Huthaifa (may Allah be pleased with him)

Asking Allaah by the virtue of So and so

What is the ruling on saying in one's du'aa': 'O Allaah, I ask You by the virtue of So and so'? Is there any difference between this and saying to the occupant of a grave, 'O So and so, help me!'?

Praise be to Allaah.

It is not permissible to ask Allaah by the virtue of anyone, not even by the virtue of the Prophets or Messengers or awliyaa' or righteous people. No one can compel Allaah to do anything. It is not permissible to ask Him in any way except by His Names and Attributes, as Allaah says (interpretation of the meaning):

"And (all) the Most Beautiful Names belong to Allaah, so call on Him by them" [al-A'raaf 7:180].

With regard to saying to the occupant of a grave, "O So and so, help me," this is obviously *shirk*, because it is a supplication to someone other than Allaah. Asking by the virtue of someone is a means to *shirk*, and calling upon a created being is *shirk* in worship.

And Allaah knows best.

Praying in a mosque which is attached to a grave in the direction of the Qiblah

In our village there is a mosque in front of which is a grave. There is a wall between them, but there are windows in this wall that overlook the grave. The grave is in the qiblah of the mosque. Is it permissible to pray in this mosque? There are those who say that it is permissible, and others who say that it is not permissible. We need a definitive answer to this important question.?

Praise be to Allaah.

It is not permissible to pray in this mosque that is adjoining the grave, especially since the grave is in the qiblah faced by the worshippers, and between them there is a wall with windows in it that overlook the grave. It is still not permissible even if it does not occur to them to venerate the grave. It was reported that it is forbidden to pray in graveyards. 'Umar saw a man praying at a grave and forbade him to do that, saying, 'Don't pray at the grave.' (Narrated by al-Bayhaqi, 2/435; classified as mu'aalaq by al-Bukhaari in his *Saheeh*, 1/523; classified as mawsool by 'Abd al-Razzaaq, 1/404, no. 1581).

On this basis, you have to move the mosque to another place, or enclose the grave with a separate fence that will form a barrier between it and the wall of the mosque. And Allaah knows best.

From *al-Lu'lu' al-Makeen min Fataawa Ibn Jibreen*, p. 24

Ruling on building a mosque in a graveyard

A graveyard had been endowed for the burial of Muslims, and someone built a mosque with a mihrab in it. Is this permissible? Should it be knocked down?

Praise be to Allaah.

It is not permissible for him to do that, and it should be knocked down. (Words of Imaam al-Nawawi). Taking graves as mosques or places of worship is one of the customs of the Jews with whom Allaah is angry. Abu Hurayrah (may Allaah be pleased with him) reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "May Allaah destroy the Jews! They have taken their graves as places of worship." (Agreed upon). Ibn 'Abbaas (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) cursed the women who visit graves and those who build mosques over them and place lamps on them." Some of them claim that this was because at that time they were still close to the time when people had worshipped idols, but Ibn Daqeeq al-'Eed refuted this argument. This indicates that it is haraam to place lamps on graves because this could lead to false beliefs.

In addition to the issue of building mosques over graves, this person's actions also involve going against the conditions set by the one who endowed this land. Moreover, he is denying the Muslim dead space in which to be buried. Adding any extra structure over a grave as the ignorant people among the Muslims do is haraam, as stated by the fuqaha' and 'ulama', let alone building mosques over graves. So the imaam (Imaam al-Nawawi) ruled that whatever mosques had been built over the graves should be torn down.

(Comment in the margin of *Fataawa al-Imaam al-Nawawi*, p. 65)."

Fiqh-us-Sunnah

Fiqh 4.69a

Building Mosques or Placing Lights on Graves

There are many sound and clear hadith concerning the unlawfulness of building mosques over graves or putting lights on them. Abu Hurairah reported: "The Prophet, peace be upon him, said: 'May Allah destroy the Jews, because they used the graves of their prophets as places of worship.'" (Bukhari and Muslim)

..... Abdullah Al-Bujali said: "I heard Allah's Messenger, peace be upon him, five nights before his death, saying: 'I declare myself innocent before Allah of having an intimate friend from among you. Indeed, Allah, the Mighty and the Majestic, has taken me as an intimate friend just as he took Ibrahim as His intimate friend. Had I to take an intimate friend from among you, I would have taken Abu Bakr as my intimate friend. Before you there was a group who turned the graves of their prophets and their righteous ones into mosques. **Do not turn graves into mosques. I forbid you to do that'.**" (Muslim).....

36:74 - Yet they take (for worship) gods other than Allah (hoping) **that they might be helped!**

எனினும் அல்லாஹ் அல்லாதவற்றையும் .வங்கனாக எடுத்துக் கொண்டிருக்கின்றனர்தாங்கள் உதவி செய்யப்படும் பொருட்டு அவர்கள் தெய் -

74- **එකෙක් අල්ලාහ් තොවන දෙයන්හි තමන්ට උදව් ලැබෙයි යයි ඒවා හදින් හදව්වරින් විශ්වෙන් බාර ගන්නාහ.**

36:75 -**They have not the power to help them:** but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned).⁴⁰²¹

..... ඒවා විසින් ඔවුන්ට
උදව් කළ නොහැක. එහෙත් ඒවා මොවුන්ට (එරෙහිව) සේනාවක්
වශයෙන් ගෙන එනු ලැබේ. (නබියෝ) ඔබ ගැන 'ඔබ බොරුකාරයෙකි'

தன் நீர் பார்த்தீரா (நிபியெ) இச்சையையே தன் தெய்வமாக எடுத்துக் கொண்டவனை (இழிவான)? அவனுக்கு நீர் பாதுகாவலராக (தகையத) இருப்பீரா?

43- (නබියෝ!) තම (ශරීර) ආශාවන් (තමන් අනුගමනය කරන), තමන්ගේ දෙවියන් විශයෙන් කවුරුත් ගත්තේද, ඕනෑම ඕබ්බුලාවෙහිද?

3097 The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Prophet could argue with him. But Reason cannot prevail over blind passion. It is vain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for him, for he obeys no law and follows no advice. He is worse than brute beasts, which may not understand, but at least follow the wholesome instincts implanted in them by Allah. **The lawless man has killed his instincts and is unwilling to submit to guidance. (25.43)**

அல்லது, நிச்சயமாக அவர்களில் பெரும்பாலோர் கேட்கிறார்கள் (உம் உபதேசத்தைக்); அல்லது அறிந்துணர்கிறார்கள் என்று நீர் நினைக்கின்றீரா? அவர்கள் கால்நடைகளைப் போன்றவர்களேயன்றி வேறில்லைஅல்ல-; (அவற்றை விடவும்அவர்கள் (, மிகவும் வழி கெட்டவர்கள் .

සකුන් මෙන් අය වන්තාහ මීස, වෙන කිසිවක් නැත. තවද (සකුන්වත් වඩා) ඉතාමත් මාර්ගය වැරද ගිය අය වශයෙන්ද සිටින්නාහ.

4537 There can be no greater ingratitude or blasphemy than to worship false gods, or to seek protection from things that have no power, when Allah-Who has power over all things-is always seeking to protect and cherish His creatures, and placing in their way all the means for attaining the best in them. (42.9)

(நடுபிடியோபாதுகாவலர்களை எட (வேறு) அவர்கள் அல்லாஹ்வை அன்றி (!^௧த்துக் கொண்டார்களா? ஆனால் அல்லாஹ்வோ அவன் தான் பாதுகாவலனாக இருக்கின்றான், அவனே இறந்தோரை உயிர்ப்பிக்கிறான் .அவனே எல்லாவற்றின் மீதும் ஆற்றலுடையவன் -

9- (නබ්ලෝස් අල්ලෝස් විත) ඔහු හැර (අන් දෑය තමන්ගේ) ආරක්ෂකයින් වශයෙන් ඔවුන් ගත්තෙහුද? (එසේ නම්, එය සම්පූර්ණයෙන්ම වැරදිය. නමුත් අල්ලෝස් -ඔහු, (එක් කෙනෙකු)ම (සත්‍ය) ආරක්ෂකයාය. ඔහුම මරණයට පත් වූවන්ව පණ දෙන්නේය. ඔහු සියල්ල කෙරෙහි බලය ඇත්තෙකි.

4244 Worshippers of Idols or of deities other than Allah, e.g., **saints** or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the **wrong track**. (39.3)

அறிந்து கொள்வீராகம் அல்லாஹ்வுக்கே உரியது(வழிபாடு யாவு) களங்கமற்ற மார்க்க !; இன்னும், அவனையன்றிப் பாதுகாப்பாளர்களை எடுத்துக் கொண்டிருப்பவர்கள், “அவர்கள் எங்களை அல்லாஹ்வின் அருகே சமீபமாகக் கொண்டு செல்வார்கள் என்பதற்காகவேயன்றி

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Allah's Messenger (peace be upon him) forbade that the graves should be plastered, or they be used as sitting places (for the people), or a building should be built over them.

► Al-Tirmidhi Hadith

Hadith 1709 Narrated by
Jabir ibn Abdullah

Allah's Messenger (peace be upon him) forbade that graves should be plastered with gypsum, have any writing on them, or be trodden on.

Tirmidhi transmitted it.

► Sahih Al-Bukhari Hadith

Hadith 1.428 Narrated by
Abu Huraira

Allah's Apostle said, "May Allah's curse be on the Jews for they built the places of worship at the graves of their Prophets."

► Sahih Al-Bukhari Hadith

Hadith 2.280 Narrated by
Ibn Umar

Allah's Apostle said, "Offer some of your prayers in your houses and do not make them graves."

► Sahih Al-Bukhari Hadith

Hadith 1.424 Narrated by
Ibn Umar

The Prophet had said, "Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."

Sunan of Abu-Dawood

Hadith 2037 Narrated by
Abu Hurayrah

The Prophet (peace be upon him) said: Do not make your houses graves, and do not make my grave a place of festivity. But invoke blessings on me, for your blessings reach me wherever you may be.

► Sahih Al-Bukhari Hadith

Hadith 5.725 Narrated by
Urwa bin Az Zubair

'Aisha said, "The Prophet said during his fatal illness, 'Allah cursed the Jews for they took the graves of their prophets as places for worship.'" 'Aisha added, "Had it not been for that (statement of the Prophet) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

Sahih Al-Bukhari Hadith

Hadith 2.414 Narrated by
Urwa

'Aisha said, "The Prophet in his fatal illness said, 'Allah cursed the Jews and the Christians because they took the graves of their Prophets as places for praying.'" 'Aisha added, "Had it not been for that, the grave of the Prophet (p.b.u.h) would have been made prominent but I am afraid it might be taken (as a) place for praying."

► Sahih Muslim Hadith

Hadith 2121 Narrated by
Abu Marthad al-Ghanawi

Allah's Messenger (peace be upon him) said: Do not sit on the graves and do not pray facing towards them.

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way. ¹⁹⁴

2:214 - "When (will come) the help of Allah?" Ah! verily the help of Allah is (always) near!

3:31 - Say: "If ye do love Allah follow me: Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful."

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! ¹¹⁶⁶

¹¹⁶⁶ When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)

7:194- Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! ¹¹⁶⁷

¹¹⁶⁷ False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: **how can they help others?** (7.194)

7:195-Have they feet to walk with? or hands to lay hold with? or eyes to see with? or ears to hear with? Say: "Call your god-partners scheme (your worst) against me and give me no respite!" ¹¹⁶⁸

¹¹⁶⁸ Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the Prophet of Allah, "Let them do their worst against me." They cannot: because the whole thing is based on a superstition and a chimaera. (7.195)

7:196 -"For my protector is Allah Who revealed the Book (from time to time) and He will choose and befriend the righteous.

7:197- "But those ye call upon besides Him are unable to help you and indeed to help themselves."

7:198- If thou callest them to guidance they hear not. Thou wilt see them looking at thee but they see not. ¹¹⁶⁹

¹¹⁶⁹ The beauty and righteousness of Al-Mustafa's life were acknowledged on all hands, until he received the mission to preach and to fight against evil. What happened then? Evil erected barricades for itself. It had eyes, but it refused to see. It had ears, but it refused to hear. It had intelligence, but it blocked up its channels of understanding. **Even now, after Fourteen Centuries, a life of unexampled purity, probity, justice, and righteousness is seen in false lights by blind detractors!** (7.198)

50:16 - It was We who created man and We know what dark suggestions his soul makes to him: for **We are nearer to him than (his) jugular vein.** ⁴⁹⁵²

Therefore heed Allah as if you see Him, for even if you don't see Him, He sees you. Voluntarily surrender your life to Allah. When you do that, this would manifest and express itself in your dealings with your fellow Muslims and all the World.

Following the funeral processions of those who worshipped graves

Allaah says (interpretation of the meaning):

"It is not (proper) for the Prophet and those who believe to ask Allaah's forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." [al-Tawbah 9:113]

The apparent meaning of this aayah is that it is not allowed to ask for forgiveness for mushrikeen even if they are close relatives. Many of us Bedouin Arabs have parents and relatives who are accustomed to offering

sacrifices at graves, seeking a means of reaching Allaah through the occupants of those graves, fulfilling vows to offer sacrifices at their graves, and seeking the help of the occupants of the graves to alleviate distress and heal disease. They have died in this state, for no one reached them who could teach them about Tawheed and the true meaning of *Laa ilaaha ill-Allaah*, or who could teach them that vows, supplications and worship are not right unless they are directed to Allaah Alone. Is it correct to walk in their funeral procession, to pray over them, to make du'aa' and seek forgiveness for them, to perform Hajj on their behalf and to give charity on their behalf?

Praise be to Allaah.

If someone dies in the state which you describe, it is not permissible to walk in their funeral procession, or to pray over him, or to make du'aa' and seek forgiveness for him, or to perform Hajj on his behalf or give charity on his behalf – because the actions mentioned (sacrificing at graves, etc.) are actions of Shirk, and Allaah has said, in the Soorah quoted above (interpretation of the meaning):

“It is not (proper) for the Prophet and those who believe to ask Allaah’s forgiveness for the Mushrikoon, even though they be of kin” [al-Tawbah 9:113].

And it was reported that the Prophet (peace and blessings of Allaah be upon him) said: “I asked my Lord for permission to pray for forgiveness for my mother, and He did not grant me permission. Then I asked Him for permission to visit her grave, and He granted me permission.”

(Narrated by Ahmad, 2/441, 5/355, 359; Muslim, 2/671, no. 976; Abu Dawood, 3/557, no. 3234; al-Nasaa’i, 4/90, no. 2034; Ibn Maajah, 1/501, no. 1572; Ibn Abi Shaybah, 3/343; Ibn Hibbaan, 7/440, no. 3169; al-Haakim, 1/375-376, 376; al-Bayhaqi, 4/76).

They cannot be excused by saying that no one came to them who could explain that the things which they did were *shirk*, because the evidence to that effect in the Qur’aan is very clear, and there are knowledgeable people among them whom they could have asked about whether what they were doing was *shirk* – but they turned away and were content with what they were doing.

And Allaah is the Source of strength. May Allaah bless our Prophet Muhammad and his family and companions, and grant them peace.

Fataawa al-Lajnah al-Daa’imah, 9/12

May Allah, Praised and Exalted be He, guide us to His Way, and may He, Praised and Exalted be He, make us eligible for His pleasure, and may He, Praised and Exalted be He, make us worthy of carrying the message of His religion, and worthy of being the followers of His Prophet Mohammed, Peace and Blessing be upon him.

09. Deviant Groups

1. **Ahmediyya: ALL MUSLIMS ARE INFIDELS (KAFIRS)**

Ahmadiyya Jamaat and their followers today pretend to be the champions of Islam, claiming to have exemplary character. They go to extra length to advertise that Muslims have labelled them Kaafir whereas they are very peace-loving sect of Islam, who has never labelled anyone KAAFIR. They raise the slogan: LOVE FOR ALL, HATRED FOR NONE. However in real life all these claims fly in the face. The founder of Ahmadiyya Movement, Mirza Ghulam Ahmad Qadiani, has this to say about the Muslims (non-Ahmadi Muslims)

➡ "Except for the **CHILDREN OF PROSTITUTE**, whose hearts have been sealed by God, everyone else believes in me and has accepted me." (**Aina-e-Kamalat-e-Islam, Roohani Khazain vol.5 p.547**)

➡ "God has revealed to me that anyone to whom my message has reached and he has not accepted me, he is not a muslim." (**Letter of Mirza to Dr. Abdul Hakeem Khan Patialvi**)

➡ "I have God's inspiration that he who does not follow you and will not enter your Ba'ith and remain your opponent, he is disobedient of God and His Prophet, Hellish." (**Advertisement in M'ayaar-ul-Akhyar by Mirza Ghulam p.8**)

➡ "Thus remember as God has informed me, it is forbidden and absolutely forbidden to pray behind any disbeliever and hesitant; but it should be that your imam should be one of you." (**Arbaeen No 3, Roohani Khazain vol.17 p.417 footnote**)

2. Nation of Islam: **FARRAKHANISM**

More deserving to be called the Nation of Kufr, this cult has used black nationalism as its momentum in finding recruits. with elements of Muslim and Christian beliefs

The most prominent of the pseudo-Islamic groups in America was "**The Lost Found Nation of Islam**" which became known in the news media as the "Black Muslims". This group's beginnings are somewhat shrouded in mystery. A foreigner, by the name of Wallace Fard Muhammad, of uncertain origin, taught what he termed Islaam among Blacks in Detroit from 1929 to 1931. Following his disappearance in 1931, the most prominent of his students, Elijah Poole (1897-1975) secured leadership of the group and claimed that Fard was actually God in person and that he, Elijah, was the messenger of God sent to Black Americans. Elijah taught that Black people were gods, and White people were devils created by a Black scientist. Heaven and Hell, according to his teachings, are on earth in this life and there is no resurrection for the physically dead. [Black Muslims, pp. 72-78] Although Elijah claimed that the Qur'aan was the book of Muslims, he mostly referred to the Bible in his teachings. Actually, the main text of the cult was a book composed of some of his speeches and newspaper articles which he called Message to the Black Man in America. [**Elijah Muhammad, Message to the Black Man in America, (Chicago, ILL: Muhammad's Temple no. 2, 1965)**]

3. Ansaru Allah: **"THE ANSARU ALLAH COMMUNITY"**
ALSO CALLED "THE NUBIAN ISLAMIC HEBREWS."

Along with what may be termed the rise of Orthodox or Sunnite Islaam in America, there has also appeared in the Twentieth century a variety of cults and sects all claiming to represent true Islaam. Most of these groups have or have had strong nationalist overtones and anti-white sentiments in their teachings, which is not surprising, since the vast majority of those who enter the fold of Islaam in America have been Black Americans and the reverberations of white supremacy on which the nation was built, were quite intense throughout the country until recently. The earliest of these groups is the "Moorish Science Temple of America" founded by Timothy Drew from North Carolina (1886-1929). Drew renamed himself Prophet Noble Drew Ali and opened the first branch of his cult in New York in 1913. [E.U., Essien-Udom, **Black Nationalism, (Chicago: University of Chicago Press, 1962), p. 33**]

4. **Moors: MOORISH SCIENCE TEMPLE OF AMERICA**

Along with what may be termed the rise of Orthodox or Sunnite Islaam in America, there has also appeared in the Twentieth century a variety of cults and sects all claiming to represent true Islaam. Most of these groups have or have had strong nationalist overtones and anti-white sentiments in their teachings, which is not surprising, since the vast majority of those who enter the fold of Islaam in America have been Black Americans and the reverberations of white supremacy on which the nation was built, were quite intense throughout the country until recently. The earliest of these groups is the "Moorish Science Temple of America" founded by Timothy Drew from North Carolina (1886-1929). Drew renamed himself Prophet Noble Drew Ali and opened the first branch of his cult in New York in 1913. [E.U., Essien-Udom, **Black Nationalism, (Chicago: University of Chicago Press, 1962), p. 33**]

5. Waarith-Deen>**IMAAM (WALLACE) WARITH DEEN MOHAMMED**
IN MATTER OF 'AQEEDAH'

Along with what may be termed the rise of Orthodox or Sunnite Islaam in America, there has also appeared in the Twentieth century a variety of cults and sects all claiming to represent true Islaam. Most of these groups have or have had strong nationalist overtones and anti-white sentiments in their teachings, which is not surprising, since the vast majority of those who enter the fold of Islaam in America have been Black Americans and the reverberations of white supremacy on which the nation was built, were quite intense throughout the country until recently. The earliest of these groups is the "Moorish Science Temple of America" founded by Timothy Drew from North Carolina (1886-1929). Drew renamed himself Prophet Noble Drew Ali and opened the first branch of his cult in New York in 1913. [E.U., Essien-Udom, Black Nationalism, (Chicago: University of Chicago Press, 1962), p. 33]

6. Bahai's: **Baha'is**

1. Mirza `Ali Muhammad ("Bab"), born 1235 AH. Claimed to be the bab (precursor to the Mahdi) in, 1260. Arrested and imprisoned, then executed in 1265 AH.
2. Mirza Husayn `Ali ("Baha'ullah") was imprisoned for four months, then was released and fled to `Iraq in 1269 AH. Remained there 12 years inviting to his religion, then was exiled to Istanbul, and imprisoned for 5 years, after which he was moved to `Aka, where he died in 1309 AH.

- Give esoteric meanings to the Qur'ân.

- Believe that they are a continuation of Islam!
- Believe that the Hereafter is now!

7. Shiites **SHIITES AND SHIAISM**

Shiaism (The Rafidah) and Islam are indeed different religions. This sect has developed into what we now know as the Shia whose beliefs and thoughts are repugnant beyond belief. The divergence of Shiaism from Islaam can be summarized from the books which they consider most authentic, and the statements of their most respected scholars. Some of the proofs are available on this page. Most of the Muslim UMMAH and Western scholars have very little genuine and reliable knowledge of SHIA beliefs and practices. However, most of the openly declared SHIA beliefs revolve around [The Concept of Imamah](#), the superiority of Ali (May Allah be pleased with him), and the so-called love of the Prophet's family members. As a result, the intense love that Sunni Muslims carry for the Prophet's family members combined with the magnanimous personality of Ali has led some Sunnis to accept Shia's as part of the Muslim UMMAH.

8. **Baatiniyya: THE BAATINIYYAHS**

Over the years, many movements have arisen bent on fighting Islaam, and destroying its values and teachings. Perhaps the most dangerous of these movements is the Baatinite (Lit. Esoteric) movement which has played a most destructive role in this struggle. This movement attempted to destroy the Islamic faith and lead a revolt against the teachings of Islamic law by employing free interpretations of the religious texts, claiming that all texts have an outer obvious meaning known only to the masses and an inner hidden intended meaning known only to a select few initiates. The greatest danger of these Baatinite movement lies in the fact that they wear the cloak of Islaam while striving to destroy it from within. History will never forget the effects of past groups like the Shi'ites, Sabee'ites, Khattaabites, Keesaanites, the Qaramantians, Nusayrites and Druzes or current cults like Bahaism and Qadiyaanism, etc. which have appeared at random, bursting out of the Islamic community's ranks in a vain attempt to extinguish the light of Islaam and divert Muslims from the reality of Religion.

9. Boharas: **THE ISMAA'EELIS (BOHARAS)**

The Ismaa'eelis are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. Syedna Burhanuddin is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

During the rule of the sixth faatimid caliph, al-haakim bin Amril-laah (996-1021), an Ismaa'eelee missionary by the name of ad-Darazee claimed that he did not die and a new sect was born under the name of the Haakimeeyah, later called the Druzes, Ad-Darazee and his followers were forced to leave Egypt and settled around Damascus in the mountains of Hawran and Lebanon, (Mustafaa Ghaalib, al-Harakaat, pp.184 and 242)

10. Dawoodi Borah: **THE DAWOODI BORAH**

The Dawoodi Borah are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. and, in their view their supreme leader, has characteristics and attributes similar to those of Allaah.

11. Nusayri: **ISLAMIC RULING ON THE NUSAYRI/ALAWI/ALAWITE SECT**

By [Imaam Ibn Taymiyyah](#) [Majmoo` al-Fatawa 35/145]

What follows is Imaam ibn Taymiyyah's, may Allah have mercy on him, answer to a question posed to him about the sect called an-**Nusayriyyah** (they are also known as Alawis/Alawite sect).

The question is very long, as it mentions many Nusayri beliefs and practices, and most of it is not translated for the sake of brevity.

Those who want to see the question in full, they can refer to Ibn Taymiyyah's Fatawa 35/145. In summary, the questioner mentioned, among other things their legalization of intoxicants, belief in reincarnation; disbelief in resurrection, Paradise and Hellfire; belief that "Five Prayers" (as-Salawat al-Khams) is an expression referring to five names: "Ali, Hasan, Husayn, Muhsin and Fatimah", and that mentioning these five names suffices one instead of making ghusl from major impurity, or ablution, or fulfilling other conditions and obligatory actions of the five daily prayers; that `Ali is the creator of the heavens and the earth, and that he is their god in heavens and imaam on the earth etc.

What follows is the end of the question and Ibn Taymiyyah's answer.

12. Druze: **DRUZE**

- Druzes Believe that Allah came down in the body of al-Hakim bi-Amrillah, and that a man named Muhammad (i.e. a Muhammad other than Muhammad ibn `Abdillah the Prophet of Islam) was his messenger to the Levant.
- Believe in reincarnation
- Believe that everyone had a chance to enter their religion hundreds of years ago, and that those whose souls refused may not any longer; hence no-one can enter their religion.
- Have a 'secret book' called "al-Hikmah."

The Druze originated as a secret sect among the esoteric (baatini) groups that appear outwardly to be Muslim and who sometimes pretend to be religious, ascetic and pious. They make an outward show of false pride in religion, pretending to be various kinds of Shi'ahs, Sufis and lovers of Ahl al-Bayt (the family of the Prophet (peace and blessings of Allaah be upon him)). They claim to carry the banner of peace and reconciliation amongst people, and they talk about uniting people in order to deceive them and lead them astray from their religion. When the opportunity arises, when they become stronger and find supporters among the ruling classes, they show their true colours and proclaim their real beliefs and aims, and they start to promote evil and corruption, and try to destroy religious teachings, sound beliefs and morals.

This is clear to anyone who studies their history and follows their progress from the day the Jew `Abd-Allaah ibn Saba' lay the foundations and planted the seed, a legacy which has been handed down from one generation to another, as they have tried hard to implement these principles, and this has continued until the present day.

13. Agakhani: **THE ISMAA'EELIS (AGAKHAANI)**

The Ismaa'eelis are an offshoot of the Raafidah (Shi'ah) and share some of their characteristics. Aga Khan is their supreme leader and, in their view, has characteristics and attributes similar to those of Allaah.

14. Jamaat e islami: **JAMAT-E-ISLAMI AND ITS OFFSHOOTS**

Why should we expose the evils of all the groups of Al-Jamaa'atul-Islaamiyyah and its offshoots because if you see the Aqeedah and Manhaj of their founding leaders, who are

looked upon as mujaddid and great scholars you will be shocked, AND PLUS THEY have led to the birth of destructive political movements, as well as promoting un-Islamic revolutionary modes of thought. the Jamat-e-islami, SIM, SIO, SIMI, Hizb-ut-tahreer, Ikhwaani, IY, ICC etc. they all have same Methodology, means they all have same Manhaj.

And would like to respond to those who feel that speaking against deviant pseudo-Islamic groups is a waste of time and energy is in fact total contradiction to Qur'ân and Sunnah. In Soorah Aal'imraan 3:110 Allah says **"you are the best nation raised up among mankind (because) you command the good and prohibit the evil"** Commanding the good is not sufficient in itself to earn us the title **"BEST OF THE NATIONS"** it must be complemented by the prohibitions of evil {an Nahi 'An Al-Munkar }:

15. Sufism: **SUFISM-THE DEVIATED PATH**

Sufism (Tasawwuf) was not known in the time of the Prophet (may Allah raise his rank and grant him peace) or his Companions, nor was it well known in the first three generations after them. The Messenger of Allaah (peace and blessings of Allaah be upon him) praised when he said, **"The best of mankind is my generation, then those who come after them, then those who come after them..."** (Narrated by al-Bukhaari, 2652; Muslim, 2533; from the hadeeth of Ibn Mas'ood) Sufism (Tasawwuf) first appeared in Basrah in Iraq, where some people went to extremes in worship and in avoiding the worldly life, something which is admonished in the Quran: **"The Monasticism which they invented for themselves; We did not prescribe it for them."** (Quran 57:27) On this page Insha'Allaah you find An in-depth historical background to the origins of sufism and their' corrupt beliefs.

16. Deobandism: **DEOBANDISM**

The Deobandis are one of the groups of Muslims. This group is connected to and named after the Madrasa of Deoband – Saharanpur – in India, With regard to basic tenets of belief ('aqeedah), they follow the madhhab of Abu Mansoor al-Maatreedi. They follow the madhhab of Imaam Abu Haneefah with regard to fiqh. And They follow the Sufi tareeqahs of the Naqshbandiyyah, Chishtiyyah, Qadiriyyah and Saharwardiyyah with regard to spiritual development as they say.

17. Tabliqi Jamaat: **TABLIGI JAMAT**

TABLIGI-JAMAT was Founded by Muhammad Ilyas who had pledged allegiance to [Soofee Tariqahs](#), this group has exceeded all bounds in innovations and aspects of shirk, Muhammad Illiyaas, the heretical Deobandee who founded Jamaa'at ut-Tableegh in the 1920s, may Allaah give him what he deserves. For further information on him and his evil sect, one should refer to the book **"al-Qawl ul-Baleegh fit-Tahdheer min Jamaa'at it-Tableegh"** of the Noble Shaykh Hamood Bin 'Abdullaah at-Tuwayjiree (d. 1413). Shaykh Saalih al-Fawzaan praised this book, saying that he did not leave out anything with regards to his exposing this deviant sect.

18. Barilwiyat: **BARELWIYAT**


Originating in the Indian Subcontinent, the belief and practices of this sect are founded upon superstition, folklore and many innovatory practices. It is a sad fact that the masses of ignorant Muslims do not know the real meaning of 'Ibaadah (worship); they address their worship (unknowingly) to other than Allah, thereby committing a kind of

shirk (associating partners with Allah), which would drive a person right out of Islam. They turn in awe and submission to the graves of Prophets and Righteous people, Invoking them, seeking their help, making vows and offering sacrifices to them. Having realised with great dismay that forms of greater shirk (polytheism) are rife throughout the Muslim World, we have made this page in the hope that it will guide those who have gone astray and bring them out of the darkness of shirk into the light of True Islam.

19. Naqshabadis: **NAQSHABANDEES**

The present-day Naqshabandis are determined in their war against Islaam and the Muslims and seek to pull in unsuspecting and ignorant Muslims by their "populist" and cleverly devised approach

THIS IS NAQSHABANDIYYA

	<p>Music of all forms is forbidden by the majority of scholars, and remains attached to forbidden practices such as drinking, fornication and parties. However, after the Muslim conquest of the Deccan under Malik Kafur (c. 1310), a large number of Hindu musicians were taken with the royal armies and settled in the North. The acceptance of the Sufi doctrines, in which music was an accepted means to the realisation of God, enabled Muslim rulers and noblemen to extend their patronage to this art.¹⁴ At the courts of the Mughal emperors Akbar, Jahangir, and Shah Jahan, music flourished on a grand scale, and Sufi Dervishes used music as a means to enter ecstatic trances.</p>
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20. Hisbut tahrir: **THE HIZB UT-TAHREER**

Founded by Taqi ud-Din an-Nabahani, a [MU'TAZILEE](#) and [ASH'AREE](#) in thought and belief, this group has made the restoration of the Khilafah the main focus of its call why we should expose the evil of this group and its offshoot because if you see the Aqeedah and manhaj of their founding leaders, who are looked upon as mujaddid and great scholars you will be shocked, AND PLUS THEY have led to the birth of destructive political movements, as well as promoting unIslamic revolutionary modes of thought. jamaa'at-e-islami, sim ,sio, simi, Hizb ut-Tahreer, Ikhwaani, iy, icc, etc. they all have same methodology, means they all have same manhaj.

[THE GRAVE MISTAKE OF HIZB UT-TAHREER](#) A LOOK AT ONE OF THE SERIOUS ERRORS OF HIZB UT-TAHREER AND ITS FOUNDER - THE DENIAL OF THE PUNISHMENT OF THE GRAVE.

21. **AL-IKHWAN AL-MUSLIMOON** **(THE MUSLIM BROTHERHOOD)**

AL-IKHWAN AL-MUSLIMUN (THE MUSLIM BROTHERHOOD) WAS FOUNDED IN EGYPT IN 1928 BY [HASAN AL-BANNA](#) (1906-1949), A [SUFU](#) REVIVALIST THINKER AND ACTIVIST. A GROUP FOUNDED BY HASSAN AL-BANNA AND WHICH SERVES AS AN UMBRELLA

ORGANISATION TO ACCOMMODATE ALL AND SUNDRY, REGARDLESS OF DEVIATION IN CREED AND METHODOLOGY.

Following Britain's military occupation of Egypt, al-Banna's sensitivity towards Western imperialism was heightened due to his country's economic exploitation and cultural domination. Consequently, al-Banna saw fit to create an Islamic group which would oppose the secularist tendencies and corruption of state and society which existed by asserting a return to Islamic values and ways of life. He introduced this organization into Egyptian society by relying on pre-existing social networks. The group consistently attracted new recruits and established numerous businesses, clinics and schools. Appealing to a variety of constituencies, al-Banna recruited followers from a vast cross-section of Egyptian society by addressing issues such as colonialism, public health, educational policy, natural resources' management, Marxism, social inequalities, Arab nationalism, the weakness of the Islamic world and the growing conflict in Palestine.

22. **JIHAADIS**

THE JIHAADIS HAVE MADE OFFENSIVE JIHAD AS THE STARTING POINT IN THEIR CALL TO ALLAHAH AND HAVE SHUNNED THE ULAMAA, WITHOUT RETURNING TO THEM AND THEIR VERDICTS IN THE GRAVE AND SERIOUS ISSUES SUCH AS JIHAD IN THE CURRENT TIMES.

23. **MUTAZILITIES (QUR'ÂNITES)**

The Mu'tazilah are from the Rationalist school of thought and have very many deviations in their methodological principles. These people are the Rejecters of the Sunnah, and spring from the works of Ghulaam Ahmad Parwez and Rashad Khalifa, both of whom were declared apostates, due to their very clear and apparent kufr.

In the time of the tabi`in, in the days of Hasan al-Basri in particular, Wasil ibn `Ata' emerged with his concept of "the station between the two stations." He claimed that a Muslim who commits a major sin is no longer a believer, nor is he a kafir, but that he is in an intermediate station between kufr and Eemaan - that of fisq (transgression) and will remain eternally in Hell. Imam Hasan expelled them from his circle (halaqah), and they isolated themselves near one of the pillars of the mosque. As a result, they became known as "Al-Mu` tazilah", meaning: the Isolated Ones. The Mu` tazilah eventually fragmented into twenty separate sects, each pronouncing kufr on the rest, and whose common ground was an over-emphasis on the use of the mind. They tried to interpret Islam in the light of first-order logic. Their other beliefs included: That it is permissible, lexically, to ascribe creation of deeds to human beings. That the Qur'ân is created. That the attributes of Allah are not eternal. Interpretation of allegorical verses without exception, so that they denied that the believers will see Allah in the Hereafter.

Although they were a deviant sect, this does not diminish from the value of all of their work, for some of them were accomplished in some branches of Islamic sciences. e.g. Zamakhshari, the author of the renowned exegesis (tafsir) "Al-Kashshaf", was a Mu` tazili, although it has been reported that he repented and joined Ahlus-Sunnah close to his death, as is to be expected for a scholar of his calibre.

24. **THE QADARIYYAH**

Then, in the latter days of the Sahabah, there emerged the despicable sect of the *Qadariyyah*, of whom it is reported in one narration (whose authenticity is debatable) that the Prophet had warned, saying, **"the Qadariyyah are the Magians of this ummah."**

The deniers of Divine Pre-Determination who claimed that Allaah has no power of His creation and that mankind is totally independent of His Will and Power. Qadariyyah are people who claim that Allaah forces us to choose the wrong religion.

The sect was initiated at the hands of Ma`bad al-Juhani, and they denied destiny. Ja`d ibn Dirham, another pioneer of the sect, was the first to claim the Qur`ân is created. The remaining Sahabah, among them `Abdullah ibn `Umar, Jabir ibn `Abdullah, Abu Hurayrah, `Abdullah ibn `Abbas and Anas ibn Malik, abjured the Qadariyyah. They instructed people not to greet them with salaam, nor to pray over their dead, nor even to visit their sick.

25. **KHAWARIJI**

The very first sect to split away from the main body of the Muslims. They will remain in the Ummah till they fight alongside Dajjal against this Ummah.

The Khawaarij are a sect which came out to kill 'Alee ibn Abee Taalib (radhi-yallaahu 'anhu) concerning the issue of Ruling/ leadership.

Their chosen path was one of distancing themselves from 'Uthmaan ibn 'Affaan and 'Alee ibn Abee Taalib (radhi-yallaahu 'anhumaa), and condoning walking out against the Imaam (leader) and seeking to overthrow him if he opposes the Sunnah. [Likewise, they would make takfeer \(render someone a kaafir\) of anyone who commits a major sin and claim that he will forever abide in the Fire of Hell.](#)

Ash-Shahrastanee defines them as: ((Anyone who walks out against (seeking to overthrow) the true appointed Imaam (leader) upon whose leadership the Jamaa'ah is in agreement is called a Khaarijee. This is the case, despite whether the walking out (against the Imaam) occurred in the days of the Rightly-Guided Khulafaa. or other than them from the Taabi'een)).

And some of the pious predecessors used to call all those who practiced Islaam based upon their desires as Khawaarij.

The Khawaarij were the first sect to appear in the history of Islaam, splitting up into more than 20 different sub-sects. However, it is said that the major sub-sects of the Khawaarij are seven:

1) al-Mahkamah al-Oolaa;

26. **THE JAHMIYYAH**

Also around this time, there emerged the Jahmites, who are named after Jahm ibn Safwan. Their beliefs included:

- That Hell is not eternal
- That human beings are under compulsion
- Negation of divine attributes.

[NUH HA MIM KELLER](#)

ONE OF THE MAIN SPOKESMEN OF THE JAHMIYYAH (DENIERS OF THE NAMES AND ATTRIBUTES) OF TODAY. MOST OF HIS WRITINGS ARE DIRECTED TOWARDS ATTACKING AND NULLIFYING THE WAY OF THE SALAF US-SAALIH. PSEUDO-INTELLECTUALISM AT ITS WORST.

27. ASHARIYYAH

A SECT THAT DENIES THE ATTRIBUTES OF ALLAHAH, TA'WEEL BEING ONE OF ITS OUTSTANDING HALLMARKS.

The Ash`aris are a doctrinal school of thought named after Imam Abul-Hasan Ash`ari. Some latter Ash`aris resorted to interpretation of some of the allegorical attributes, initially in an effort to curb the waves of anthropomorphism which were raging in their time. They based these interpretations on the Arabic language and the contexts of the verses. Anything whose interpretation was not abundantly clear to them (such as the Vision of Allah for the believers in the Hereafter), they deferred to Allah. Also, it should be noted that not all Ash`aris resorted to interpretation. It is important to make a distinction between the Ash`aris, on the one hand, and the Jahmiyyah and Mu`tazilah on the other. Many prominent scholars of Ahlus-Sunnah were Ash`aris, e.g. Qadi Abu Bakr al-Baqillani, Imam Yahya ibn Sharaf al-Nawawi, Imam Ibn Hajar al-`Asqalani. In fact, most Malikis, Shafi`is and Hanbalis have been Ash`ari in doctrine. Although both al-Ash`ari and al-Maturidi were Hanafi in jurisprudence, the latter was more affected by the doctrinal heritage of Imam Abu Hanifah. The differences between the Ash`aris and Maturidis are minor, numbering around a couple of dozen points, many of which are merely differences in terminology.

28. MATURIDIYYAH

The Maturidiyyah are another sect named after Imam Abu Mansur al-Maturidi. Like some latter Ash`aris resorted to interpretation of some of the allegorical attributes, initially in an effort to curb the waves of anthropomorphism which were raging in their time. They based these interpretations on the Arabic language and the contexts of the verses. Anything whose interpretation was not abundantly clear to them (such as the Vision of Allah for the believers in the Hereafter), they deferred to Allah. Also, it should be noted that not all Ash`aris resorted to interpretation. It is important to make a distinction between the Ash`aris, on the one hand, and the Jahmiyyah and Mu`tazilah on the other. Many prominent scholars of Ahlus-Sunnah were Ash`aris, e.g. Qadi Abu Bakr al-Baqillani, Imam Yahya ibn Sharaf al-Nawawi, Imam Ibn Hajar al-`Asqalani. In fact, most Malikis, Shafi`is and Hanbalis have been Ash`ari in doctrine.

29. AL-MURJI'AH

One of the earliest sects. They did not include actions in the definition of faith and claimed that sins do not affect a persons faith Murji'ah are people who separate faith from acts, which means that they say if you believe in Allaah, you will enter paradise no mater what you do and say (even if you curse Allaah and worship stones!) They are those who said that sin is of no detriment to someone who has Eemaan. The most extreme sect among them believed that anyone who says "la ilaha illallah" is guaranteed entry into heaven, even if he does not believe in what he is saying. This idea was taken from Jews (who claim to be chosen people) and Christians (who say believe in Christ and do whatever you want) Some of them also denied destiny, and are therefore considered a sect of the [Qadariyyah](#); while others inclined to the views of [Jahm ibn Safwan](#), in that human beings are under compulsion, and these **are therefore considered a sect of the Jahmites. Others stood alone in their belief, and these sects were five in number.**

30. THE KHALIFITES (19ERS)

This group is actually outside the fold of Islaam and its adherents are not considered Muslims. Its founder, Rashid Khalifah, came up with a mathematical formula around the number 19 and claimed that the Qur`ân was constructed around this number.

THAT WHICH HAS BEEN REVEALED TO US

SYMPATHY FOR THE KHALIFITE [KHALIFITES - BELIEVERS IN THE MATHEMATICAL MIRACLE OF THE QUR'ÂN]

THE INTERNATIONAL COMMUNITY OF SUBMITTERS

These are the Rejectors of the Sunnah, and spring from the works of Ghulaam Ahmad Parwez and Rashid Khalifah, both of whom were declared apostates, due to their very clear and apparent kufr.


31. TAKFIRIS

The Takfiris make unlicensed Takfeer of Governments and scholars and call the common-folk to bloody revolution as a way to remove such governments and establish Islaamic Law.



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 **The Creed of Imaam al-Albani on the Issues of Takfir and Apostasy** An explanation of the deception of the Qutubiyyah, in their bid to revile and defame the Inheritors of the Prophets, accusing them of deviation and misguidance.

32. THE HABASHIS

This group called Ahbash relating to their first leader Abdullah Al-Harari Al-Habashi. The Habashis are merely an extension of the [Mu'tazilah](#) and [Ash'arees](#), their beliefs being one and the same, along with idiosyncrasies unique to their own movement.

The Habashis are currently functioning under the name of al-Furqan Islamic Foundation , stationed in Bellevue, WA. They also publish Al-Muhajir.

AL-AHBASH: THEIR HISTORY AND THEIR BELIEFS

33. MAHDAVIS

Originating from the Indian Subcontinent, the belief and practices of this sect are founded upon many innovatory practices.

Like other movements mahdavia is also bent on fighting Islaam, and destroying its values and teachings by giving a Baatinee (Lit. Esoteric) meaning of Qur'ân.

This movement is also destroying the Islamic faith and leading a revolt against the teachings of Islamic law by employing free interpretations of the religious texts, claiming that all texts have an outer obvious meaning known only to the masses and an inner hidden intended meaning known only to a select few initiates. The greatest danger of these Baatinite movement lies in the fact that they wear the cloak of Islaam while striving to destroy it from within. History will never forget the effects of past groups like the Shi'ites, Sabee'ites, Khattaabites, Keesaanites, the Qaramantians, Nusayrites and Druzes or current cults like Bahaism and Qadiyaanism, Mahdavis, Goharshahi, etc. which have appeared at random, bursting out of the Islamic community's ranks in a vain attempt to extinguish the light of Islaam and divert Muslims from the reality of Religion.

34. **GOHARSHAHI**

We have another Mahdi in the person of Riaz Ahmad Goharshahi. He is operating his own website and is juxtaposed to headquarters of Qaadiyaanis in UK. His (Riaz Ahmad Goharshahi's) image has already begun appearing in celestial bodies like sun and moon, in Vishnu Mandir and other places of worship of different cults and creeds. He is visiting every place of worship, delivering his sermons trying to bring all the people under one umbrella. He is making a universal appeal. Any clash of interests? May be very soon, he will declare himself Krishna, replica of Jesus and Jang Bahadur, all rolled into one. What will happen then? He also has a book "Deen-e-Elahi" placed on the internet for public reading. So, what do we conclude now?

35. **OTHER DEVIATED CALLERS AND INDIVIDUALS**

[HAMZA YUSUF](#)

[NUH HA MIM KELLER](#)

ONE OF THE MAIN SPOKESMEN OF THE JAHMIYYAH (DENIERS OF THE NAMES AND ATTRIBUTES) OF TODAY. MOST OF HIS WRITINGS ARE DIRECTED TOWARDS ATTACKING AND NULLIFYING THE WAY OF THE SALAF US-SALIH. PSEUDO-INTELLECTUALISM AT ITS WORST.

[ABDAL-HAKIM MURAD](#)

[HASSAN ALI SAQQAF](#)

ARCH-LIAR AND REVILER OF THE COMPANIONS OF ALLAAH'S MESSENGER, SAQQAF HAS SWORN HATRED OF THE CREED AND METHODOLOGY OF THE SALAF AND ITS CARRIERS.

[SAQQAAF ON THE COMPANION MU`AAWIYAH \(RA\)](#)

[HASAN TURABI](#)

MODERNISM IN ITS UGLIEST FORM FROM SOMEONE WHO IS UNFORTUNATELY HAILED AS A SPOKESMAN FOR ISLAM. A DISCUSSION OF THE STATEMENTS AND VIEWS OF DISBELIEF EXPRESSED BY TURABI IN HIS LECTURES AND WRITINGS.

[DR. SAEED RAMADAN AL-BUTI](#)

NUMEROUS REFUTATIONS AGAINST AL-BUTI WHO TRIES, BY CLEVERLY DEVISED ARGUMENTS, TO NULLIFY THE WAY OF THE SALAF, CLAIMING THAT SALAFIYYAH WAS ONLY A SHORT AND HISTORICAL PERIOD OF TIME.

[IMAAM AL ALBAANI' S SUBJUGATION OF RAMADAN AL-BUTI](#)

[IMAAM \(WALLACE\) WARITH DEEN MOHAMMED](#)

[PROFESSOR ABDUL HADI PLAZZI](#)

SECRETARY GENERAL OF THE ITALIAN MUSLIM ASSOCIATION AND DIRECTOR OF THE CULTURAL INSTITUTE OF THE ITALIAN MUSLIM COMMUNITY IN ROME

[HISHAM KABBANI](#)

[ONE OF MINOR DAJJAL'S OF THIS TIME. A PERSISTENT AND UNABATING SLANDERER](#)

[OF THE ULAMAA OF AHL US-SUNNAH AND THEIR CREED AND METHODOLOGY. THE GRAVE ERRORS AND VICIOUS LIES OF HISHAAM KABBAANEE AND HIS TEACHER NAAZIM AL-QUBRUSEE AGAINST THE SALAFEE DA'WAH AND THE RELIGION OF ALLAAH THE EXALTED.](#)

'ABDUR-RAHEEM AT-TAHHAAN
AN AFFIRMER AND DEFENDER OF THE SHIRK OF THE VERY FIRST PAGANS.

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REGARDING BLIND FOLLOWING OF THE MADHABS


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

So long as a Muslim is following the correct evidence (daleel) and has the desire to follow the Sunnah properly, there is no harm in following any of the Imams when it comes to rules of fiqh. In the case of the ordinary Muslim (who is not educated in fiqh), his madhhab (school of thought) is that of the mufti whose knowledge he trusts. But problems of the worst type occur when people become fanatically devoted to one particular Imam or Madhhab, to the extent that they reject the truth or ignore other sound evidence because of this.

Allaah warns against rejecting the word of the Prophet (peace and blessings of Allaah be upon him) (interpretation of the meaning): **"... And let those who oppose the Messenger's commandment (i.e., his Sunnah) (among the sects) beware, lest some fitnah (disbelief, trials, afflictions, etc.) befall them or a painful torment be inflicted on them."** [al-Noor 24:63]

"Indeed the people of Truth and the Sunnah do not follow anyone [unconditionally] except the messenger of Allaah SAW, the one who does not speak from his desires - it is only revelation revealed to him."




 [Blind Following \(Part -1\) \(English\) By Shaykh Yahya Silmy As-Saylani](#)















 [Blind Following \(Part -2\) \(English\) By Shaykh Yahya Silmy As-Saylani](#)




[WHAT IS TAQLEED?](#)

WEAK ; FABRICATED, REJECTED & FALSE AHAADEETH

Analysis of the narrators and chains of narration of some commonly Quoted Da'eef (Weak), Munkar (Rejected), False (Baatil), fabricated (Mawdoo) and Laa Asla Lahu (Baseless) ahaadeeth. It is important to note that there are numerous unfounded narrations that are declared Da'eef, Munkar, Baatil, Mawdoo or Baseless ahaadeeth. They are popular and are commonly circulated among all levels of society - the elite as well as the commoners. As such, it is our obligation to discuss them and indicate their erroneousess

	<u>He who recites (Surah Fatihah) behind the Imaam, his mouth is filled with fire.....</u>
	<u>He who raises his hands during the prayer, there is no prayer for him.....</u>
	<u>There will be a man among my ummah known as Abu Haneefah, who will be the lamp of my ummah.....</u>

	<u>The Hadeeth Endorsing Ikhtilaaf disagreement differing.....</u>
	<u>My Companions are like the stars: whichever of them you follow, you will be rightly-guided.....</u>
	<u>Disagreement will occur at the death of a Khaleef and a Man of the People of Madeenah will come forth.....</u>
	<u>We have returned from the Lesser Jihaad, to the Greater Jihaad (i.e. the Jihaad against oneself.....</u>
	<u>Seek knowledge even if it be to Chinafor indeed seeking knowledge is an obligatory duty upon all...</u>
	<u>Love of ones homeland is part of faith.....</u>
	<u>Allaah says, 'neither My Heaven or My earth can contain Me.....</u>
	<u>The One who knows himself, knows his Lord.....</u>
	<u>I was a Prophet while Adam was between clay and water....</u>
	<u>I was a hidden treasure, and I wished to be known, so I Created (Human Being).....</u>
	<u>"Allaah says, 'were it not for you (O Muhammad ﷺ) I would not have created the universe.'"</u>
	<u>The Ahaadeeth on the Abdaal (The Substitutes)</u>
	<u>"The Example of my Companions is that of the stars: he who follows any of them will be rightly-guided."</u>
	<u>If there is no previous example (sunnah) of mine, then (act upon) what my Companions say.....</u>
	<u>"I asked my Lord about that which my Companions would disagree about after me, so Allaah inspired me:</u>
	<u>"Verily, my Companions are like the stars: so if you accept any of their sayings, you will be guided."</u>
	<u>Wiping the Face with the Hands After Du`aa' (Supplication).....</u>
	<u>"When heﷺ raised his hands in Du'aa', he would not put them down until he had wiped his face with them."</u>
	<u>Whoever visits me after I die, it is as if he visited me when I was still alive...</u>
	<u>KISSING THE FINGERS.....</u>
	<u>KISSING THE THUMBS IN ADHAAN.....</u>
	<u>EATING FROM THE DECEASED'S HOUSE</u>
	<u>You will indeed battle the Mushrikeen until the last of you fight the Dajjaal at a river in Jordan</u>
	<u>If I am someone's mawla (friend) then 'Ali is his mawla too"</u>
	<u>The weakness of the hadeeth about placing the hands below the navel.</u>
	<u>"Whoever sleeps after 'Asr and loses his mind has no one to blame except himself"?</u>

	<u>"I am a tree, 'Ali is its trunk, Faatimah is its branches and al-Hasan and al-Husayn are its fruits."</u>
	<u>"Learn Witchcraft (Sihr), But do not use it"?</u>
	<u>The Story of 'Umar Being Corrected by a Woman</u>

WEAK ; FABRICATED, REJECTED & FALSE AHAADEETH

Analysis of the narrators and chains of narration of some commonly Quoted Da'eef (Weak), Munkar (Rejected), False (Baatil), fabricated (Mawdoo) and Laa Asla Lahu (Baseless) ahaadeeth. It is important to note that there are numerous unfounded narrations that are declared Da'eef, Munkar, Baatil, Mawdoo or Baseless ahaadeeth. They are popular and are commonly circulated among all levels of society - the elite as well as the commoners. As such, it is our obligation to discuss them and indicate their erroneousness

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	<u>Love of ones homeland is part of faith.....</u>
	<u>Allaah says, 'neither My Heaven or My earth can contain Me.....</u>
	<u>The One who knows himself, knows his Lord.....</u>
	<u>I was a Prophet while Adam was between clay and water....</u>
	<u>I was a hidden treasure, and I wished to be known, so I Created (Human Being).....</u>
	<u>"Allaah says, 'were it not for you (O Muhammad ﷺ) I would not have created the universe.'"</u>
	<u>The Ahaadeeth on the Abdaal (The Substitutes)</u>
	<u>"The Example of my Companions is that of the stars: he who follows any of them will be rightly-guided."</u>
	<u>If there is no previous example (sunnah) of mine, then (act upon) what my Companions say.....</u>
	<u>"I asked my Lord about that which my Companions would disagree about after me, so Allaah inspired me:</u>

	<u>"Verily, my Companions are like the stars: so if you accept any of their sayings, you will be guided."</u>
	<u>Wiping the Face with the Hands After Du`aa' (Supplication).....</u>
	<u>"When he ﷺ raised his hands in Du'aa', he would not put them down until he had wiped his face with them."</u>
	<u>Whoever visits me after I die, it is as if he visited me when I was still alive...</u>
	<u>KISSING THE FINGERS.....</u>
	<u>KISSING THE THUMBS IN ADHAAN.....</u>
	<u>EATING FROM THE DECEASED'S HOUSE</u>
	<u>You will indeed battle the Mushrikeen until the last of you fight the Dajjaal at a river in Jordan</u>
	<u>If I am someone's mawla (friend) then 'Ali is his mawla too"</u>
	<u>The weakness of the hadeeth about placing the hands below the navel.</u>
	<u>"Whoever sleeps after 'Asr and loses his mind has no one to blame except himself"?</u>
	<u>"I am a tree, 'Ali is its trunk, Faatimah is its branches and al-Hasan and al-Husayn are its fruits."</u>
	<u>"Learn Witchcraft (Sihr), But do not use it"?</u>
	<u>The Story of 'Umar Being Corrected by a Woman</u>

SHIRK MEANS SETTING UP PARTNERS IN WORSHIP WITH ALLAH, SWT WHICH IS UNFORGIVABLE SIN

VERILY, ALLAH FORGIVES NOT THAT PARTNERS SHOULD BE SET UP WITH HIM IN WORSHIP, BUT HE FORGIVES EXCEPT THAT (ANYTHING ELSE) TO WHOM HE PLEASES, AND WHOEVER SETS UP PARTNERS WITH ALLAH IN WORSHIP, HE HAS INDEED INVENTED A TREMENDOUS SIN **[AL-QUR'AN SURAH:4:48]**

AND ALLAH JUDGES WITH TRUTH, WHILE THOSE TO WHOM THEY INVOKE BESIDES HIM, CANNOT JUDGE ANYTHING. CERTAINLY, ALLAH! HE IS THE ALL-HEARER, THE ALL-SEER. **[AL-QUR'AN SURAH GHAFIR (40) AYAH 20]**

HADITH - QUDSI 5: I AM SO SELF-SUFFICIENT THAT I AM IN NO NEED OF HAVING AN ASSOCIATE. THUS HE WHO DOES AN ACTION FOR SOMEONE ELSE'S SAKE AS WELL AS MINE WILL HAVE THAT ACTION RENOUNCED BY ME TO HIM WHOM HE ASSOCIATED WITH ME.

[THE ORIGINS OF SHIRK](#)

[SHIRK: THE ULTIMATE CRIME](#)

[THE CATEGORIES OF SHIRK](#)

[ON TYPES OF KUFR](#)

[SAINT WORSHIP](#)

[THE INVALIDATORS OF ISLAM](#)

[WHAT NEGATES ONE'S ISLAM?](#)

[SHIRKIYA-DU'A CALLING ON OTHER THAN ALLAH](#)

BIDAH (INNOVATIONS IN ALLAAH'S RELIGION)

Linguistically Bid'ah (innovation) means 'a newly invented matter'.

The Sharee'ah definition of Bid'ah is: "A newly invented way [beliefs or action] in the religion, in imitation of the Sharee'ah (prescribed Law), by which nearness to Allaah is sought, [but] not being supported by any authentic proof - neither in its foundations, nor in the manner in which it is performed." Al-I'tisaam of ash-Shaatibee (1/37).

The Messenger of Allaah (sallallaahu alaihi wasallam) said: **"Every innovation is misguidance and going astray"** Reported by Abu Daawood (no. 4607), at-Tirmidhee (no. 2676) and it is saheeh. Ibn Hajr authenticated it Takhreej Ahaadeeth Ibn ul-Haajib (1/137).

And he (sallallaahu alaihi wasallam) also said: **"... and every innovation is misguidance and all misguidance is in the Hellfire."** Reported by an-Nasaa'ee (1/224) from Jaabir bin Abdullaah and it is saheeh as declared by Shaikh ul-Islaam Ibn Taymiyyah in Majmoo' ul-Fataawaa (3/58).


The Messenger (sallallaahu alaihi wasallam) also warned against the People of Innovation, from befriending, supporting or taking from them saying: **"Whoever innovates or accommodates an innovator then upon him is the curse of Allaah, His Angels and the whole of mankind."** Reported by Bukhaaree (12/41) and Muslim (9/140)


And in his footsteps, we find the Noble Companions and the Taabi'een after them warning from the danger of innovations upon the Ummah, its people and their unity, since it is innovations which have divided the Ummah and split it asunder.


Ibn Abbaas (d. 68H) said: **"Indeed the most detestable of things to Allaah are the innovations."** Reported by al-Bayhaquee in as-Sunan al-Kubraa (4/316)

Ibn Umar (d. 84H) said: **"Every innovation is misguidance, even if the people see it as something good."** Reported by Abu Shaamah (no. 39)


[Ahmad Ibn Hanbal](#) once said, **"The greatest sinner (faasiq) from the Ahl-Sunnah Wal Jamaah is better than the most pious person from Ahl-"Bid'ah".**

['Abdullaah ibn Mas'ood](#) , said, **"Follow and do not innovate, for you have been given that which is sufficient and every innovation is misguidance."** Reported by Abu Khaithamah in Kitaab Ul-'Ilm (no. 540) and declared saheeh by Shaikh al-Albaanee.

[Abdullah Ibn Abbaas](#) , said, **"When "Bid'ah" is created then the Sunnah dies and this continues until that "Bid'ah" is living and the Sunnah is dead."**

Al-'Irbaad ibn Saariyah, , reports that the Prophet said, **".... I have left you upon clear guidance. Its night is like its day. No one deviates from it after me except that he is destroyed."** Reported by Ahmad, Ibn Maajah (no. 43) and al-Haakim. It is declared saheeh by Shaikh al-Albaanee in as-Saheehah (no. 937).

Al-Marwazee reports in as-Sunnah (no. 95) that 'Umar ibn 'Abd Allah-'Azeez said, "There is no excuse for anyone, after the Sunnah, to be misguided upon error which he thought was guidance."

Hasan Ibn Attiya, one of the Ta'baeen  said, "When the people accept the "Bid'ah" , Allah removes the Sunnah from among them and doesn't return it until the day of judgment."

One of the early scholars, [Al-Barbahaaree](#), one of the companions of [Ahmed Ibn Hanbal](#), said, "Beware of "Bid'ah", because every "Bid'ah" started out as something small and resembling the truth and people were fooled by it and followed it until it became bigger and bigger and were trapped by it and it took them out of Islaam."

[Shaykh al-Barbaharee \(D. 329H Rahimahullah\)](#) Also states: May Allah have mercy upon you. Know that the Religion is what came from Allaah, the Blessed and the Most High. It is not something left to the intellect and opinions of men. Knowledge of it is what comes from Allaah and His Messenger, so do not follow anything based upon your desires and so deviate away from the Religion and leave Islam. There will be no excuse for you since Allaah's Messenger explained the Sunnah to his Ummah and made it clear to his Companions and they are the Jamaa'ah and they are the Main Body, and the Main Body is the truth and its followers.

This matter has also been indicated by [Imaam Maalik \(rahimahullaah\)](#) in a reported saying of his that ought to be recorded in golden ink. And it is his saying: "Whosoever introduces into Islaam an innovation, which he deems is good, then he has claimed that Muhammad has betrayed (the trust of conveying) the Message. Read the saying of Allaah, the Mighty and Majestic: 'This day I have completed your Religion for you, and I have perfected My favour upon you, and I am pleased with Islaam as a Religion for you.'
[Surat-ul-Maa'idah: 3] So whatever was not (part of) the Religion on that day, is not (part of) the Religion on this day. And the last part of this ummah (nation) will not be rectified, except by that which its first part was rectified by."

[Ibn Taymiyyah](#) has a nice passage in one of his books showing that: "In fact, the kufr of Jews and Christians is because of "Bid'ah". They introduced new things into the religion and those things took them completely away from the true message of Musa (Moses) and Isaa (Jesus) Alaihumma Salam".

So just as the condition of the Arabs during the Days of Ignorance (Jaahiliyyah) was not rectified except by the coming of their Prophet Muhammad with revelation from the heavens - which aided them in this world and which will save them in the next - then the foundation that the good Islaamic well-being must be set upon in this time, is nothing else but the return to the Qur'ân and the Sunnah.

In spite of this, this matter needs a little bit more of articulation, due to the vast number of Islaamic groups and parties that are present on the arena and which claim for themselves to be upon the way by which Islaamic society and Muslim rule can be actualized.

[IMAAM IBNUL QAYYIM AL-JAWZIYYAH](#) The war against the innovators is greater than the war against the Mushrikeen.

10. DISCOS OR DEVIL DANCING

Midweek MIRROR: 29-3-00

With about 100,000 young people drawn into a destructive war and about 200,000 known to be hooked on destructive narcotics it seems we are aborting a whole generation. Equally dangerous and unseen crisis is the Hi-Fi “now” generation. This system won’t be required to hear this protesting screams and shouts of the “hippie-hippie-shake” generation which is so popular today – is a sophisticated subtle form of **devil-dancing** a refinement of the tribal customs of **bali- thovil and kattadiyas**.

The sound and fury in some discos borders on devil-dancing or more horrifyingly – **devil worship**. The popular hit song, “Hotel California” by Eagles is the formation inspired by a sorcerer in Latin America. That has connection with the cloak and dagger Satan cult in America whose motto is “you can check out at any time, but you can never leave.” If they do, they are tracked down and exterminated. Lots of Satan Worship songs are sophisticated methods used by the devil to get sophisticated young people to worship him. Glen La Rive with his group 13AD had unknowingly sung lots of these Satan Worship songs including Hotel California, experienced nightmares in his sleep with unseen powers trying to strangle him and making weird sound as if from hell and being chased by a roaring lion – perhaps in modern terms a roaring disco lion. Many wonderful singers on the world stage are known to have sung to the depths of degradation and depravity in their personal lives apparently because they have invited **Satan** into their lives and worshipped him promising free sex, orgies, lesbianism, homosexuality, drug abuse and violence. Singer Osie Osbon is known to go stark craving mad on stage, drinking the blood of bats and chickens while singing. And another bluntly calls itself ACDC standing for Anti Christ Devils Child.

The devil Satan is a creepy crawler or a monstrous creature who is a arrogant, vain-glory with a burning desire to take the place of God and get people to worship him instead of GOD. Young people, unless they are intoxicated or bereft of their senses, would never bow in worship to such a beast who is known to have manifested himself through different systems, establishments and events to get people to worship him through deceitful of depraved schemes.

Rock music has rocked the world and wrecked the harmony, beauty; and enriching value of music and song by such singers Bill Haley, Elvis Presley,

the Beatles and others. Some of the lyrics of the hard rock songs are Hell's Bells! We hear the words, "**Sweet Satan I love you, Hell is a Paradise and A Promised Land and Worship the Beast**". (Glen La Rive's cassette)

In Sri Lanka a son killed both his parents in cold blood and Glen reveals a case where a boy went home after hearing devil songs at hard rock disco and killed his father. Analysis of the subconscious pointed towards some feeling of unforgiveness he had in his heart towards his father. When **Satan** songs were put into fuel this unforgiveness it manifested in murder. **No wonder Satan is referred to in the scriptures as a liar and a murderer.**

BEWARE of the need to turn away and free yourselves from your obsession to negative or **Satan music** through which the forces of hell appear to be playing the devil with the lives of people, with family relationships and society.

FROM THE QURAN:

4:76 - so fight ye against the friends of **Satan**: feeble indeed is the cunning of Satan.
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4:117 - **Satan** the persistent rebel!

4:119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever forsaking Allah takes **Satan** for a friend hath of a surety suffered a loss that is manifest

4:120 - **Satan** makes them promises and creates in them false desires; but Satan's promises are nothing but deception.

5:91 - **Satan's** plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

7:27 - O ye children of Adam! let not **Satan** seduce you in the same manner as he got your parents out of the garden

17:53 - Say to My servants that they should (only) say those things that are best: for **Satan** doth sow dissensions among them: for Satan is to man an avowed enemy

17:64 - But **Satan** promises them nothing but deceit.

19:44 - **Satan** is a rebel against (Allah) Most Gracious.

20:120 - But **Satan** whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?" ²⁶⁴³

22:52 - Never did We send an apostle or a prophet before thee but when he framed a desire **Satan** threw some (vanity) into his desire:

35:6 - Verily **Satan** is an enemy to you: so treat him as an enemy. He only invites his adherents that they may become Companions of the Blazing Fire.

Sahih Al-Bukhari Hadith

Hadith 4.641 Narrated by
Said bin Al Musaiyab

by

Abu Huraira said, "I heard Allah's Apostle saying, 'There is none born among the off-spring of Adam, but **Satan** touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.'" Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

► Sahih Al-Bukhari Hadith

Hadith 8.238 Narrated by
Safiya bint Huyai

The Prophet then said, "**Satan** runs in the body of Adam's son (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

► Fiqh-us-Sunnah

Fiqh 5.102a

"When Abraham (peace be upon him) wanted to perform the Hajj rites, **Satan** blocked his way near 'Aqabah. Abraham threw seven pebbles at him whereupon the **Satan** sunk into the ground.

PROTECTION FROM SATAN:

► Sahih Al-Bukhari Hadith

Hadith 6.530 Narrated by
Abu Masud

The Prophet said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

Narrated Abu Huraira: Allah's Apostle ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Apostle!" Then Abu Huraira described the whole narration and said:) That person said (to me), "(Please don't take me to Allah's Apostle and I will tell you a few words by which Allah will benefit you.) When you go to your bed, **recite Ayat-al-Kursi, (2.255)** for then there will be a guard from Allah who will protect you all night long, and **Satan** will not be able to come near you till dawn." (When the Prophet heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

Hadith 5463 Narrated by
Uthman ibn Abul'As

Uthman came to Allah's Messenger (peace be upon him) and said: Allah's Messenger, the **Satan intervenes between me and my prayer** and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (peace be upon him) said: That is (the doing of the **Satan**) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.

7:200 - If a suggestion from **Satan** assail thy (mind) seek refuge with Allah; for He heareth and knoweth (all things)

23:97 - And say: "**O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;**

23:98 - "**And I seek refuge with Thee O my Lord! lest they should come near me.**"

Prophet Muhammad's Last Sermon

Beware of **Satan**, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

11. DO YOU KNOW ?



Divine knowledge, as far as man is concerned, is unlimited. Constant effort is necessary to keep our knowledge square with the march of time.(Note:2404)

6:69 - On their account no responsibility falls on the righteous but (their duty) is to **remind** them -

A FEW OF THEM ARE:-

1. That You should send salawat on Rasoolulla, but you should not do this while starting the Azan
2. That after Azan, individual salawat should be sent on the P:rophet (Sal)-not jointly,
3. That for Jummah prayers, a bath is obligatory, apply scent (at home)and enter the mosque early.,
4. That you should pray 2 rakats of Thahiyyathul Masjid as you enter the mosque before sitting down,
5. That there is no prayer known as 2 rakats prior sunnah of Jummah,
6. That Prophet (Sal) always prayed 2 rakats of sunnah after Jummah in his house & not in the mosque,
7. That he ordered 4 rakats to be prayed after Jummah for those praying in the mosque,
8. That you should never jump over the shoulders of those who are seated for prayers,
9. That those coming early should occupy the front ranks, and late comers in the rear ranks,
10. That the children should be kept orderly in the ranks behind,
11. That you should not ask Duwa with hands raised (only)during Jummah as Blessings are guaranteed,
12. That Friday Prayer is a place to meet Muslim brothers for Unity & Brotherhood,
13. That the Khutba should be short and the prayer long,
14. That you should give salams to known or unknown Muslims when you meet them anywhere,
15. That you should not beg in the mosques, for money etc.
16. That you should recite Surah Yaseen when somebody is on death bed,
17. That you should not recite Quran or any other recitals for the Janaza and cause any delay of burial,
18. That the relations should feed the deceased householders for one day and one night,
19. That you should throw into the grave 3 handfuls of earth from the head side after burial,
20. That you should not set fire to incense and plant on the grave nor strew any flowers over it,
21. That you should not prompt the deceased (Talkeen) but lecture on these matters to the public,
22. That there is no Kaththam of any sort, but give charity on his behalf or perform Haj etc., for him,
23. That the widow must perform Iddah for 4 months and 10 days if the husband dies,
24. That you should never have SAINTS as partners, protectors, helpers,intercessors or equals with Allah,
25. That there is no Birthday celebrations for anyone, not even for Prophet (Sal),
26. That you should never form Sects among Muslims,
27. That men should never cover themselves with **Gold, Silver, or Silk Brocades**,
28. That you should strictly follow the 5 principles of Islam,
29. That fasting on the Arafat day, and fasting two days of Muharram, &6 days of Shawwal is excellent,
30. That the Prophet (Sal) fasted on Mondays and Thursdays of every month,
31. That those with health and wealth may perform Hajj every 5 years,
32. That all males must grow the Beard and shorten the moustache, shaving is haram/makruh.
33. That all women must wear Hijab and cover their heads, leaving the face and below wrist open,
34. That it is meritorious to pray daily Thahajjut and Witr before Fajr ,
35. That they should recite the Quran daily & try to understand by referring to the translations,
36. That reading Surah Kahf on Friday nights is very meritorious
37. That Ramadhan fasting begins when the moon is seen with the eyes and not on calculations,
38. That an Imam without a beard should be discouraged from leading any prayers,
39. That the essence of Islam is to avoid all extravagances on either side.
40. That every individual among the sons of Aadam has a jinn who has been appointed to be his constant companion (*qareen*). **We know that he is with us so we should beware of him as much as possible.**"
41. The Shaytaan who is the disbelieving jinn could take control of a person when he is about to depart this world, and
misguide him or stop him from repenting..." The way to save oneself from this is to remember Allaah and speak
His Name at the beginning of all things, & recite Surahs 2:(255), 113 & 114..
42. That Iblees is one of the jinn and not one of the angels. "... Verily he [*Shaytaan*] and his *qabeeluhu* [his

soldiers from the jinn or his tribe] see you from where you cannot see them..." [al-A'raaf 7:27]

Because the jinn can see us while we cannot see them.

43. The jinn live on this earth where we do. They are mostly to be found in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards. The jinn were created from fire.
44. That if a Mushrikoon dies, (e.g. *those who worship graves etc.*) it is not permissible to walk in their funeral procession, or to pray over him, or to make du'aa' and seek forgiveness for him, or to perform Hajj on his behalf or give charity on his behalf. (9:113).
45. That in festivals of the kuffaar - **It is not permissible under any circumstances to take the strength of the kuffaar and the weakness of the Muslims as an excuse for imitating and resembling them, as some hypocrites and defeatist Muslims claim.**

"Whoever imitates a people is one of them". It is haraam to imitate them, even if it is only in external appearance. They are imitating in everything, major or minor, in the name of development, progress and civilization, under the banners of peaceful coexistence, human brotherhood, new world order, globalization and other dazzling but deceitful slogans. Allah commanded us to adhere firmly to Islam no matter how many people deviate from it and no matter how strong they become.

46. That Islam lays so much stress on sense of discipline, which of us is willing to follow the directions of _____ the chosen Prophet of Allah?

"What a bad servant [of the Lord] is he! I am speaking of a servant who fits the following description:

1. He asks for forgiveness (**maghfirah**), while he is actively engaged in sinful disobedience (**ma'siya**).
2. He behaves in a humbly submissive manner, so that he may be credited with loyalty (**amana**), but he is only pretending, to hide his disloyalty (**khiyanah**).
3. He forbids what is wrong, but does not refrain from it himself.
4. He enjoins what is right, but does not act upon his own instructions.
5. If he gives, he does so very stingily, and if he withholds, he offers no apology.
6. If he is in the best of health, he feels secure, but if he falls sick, he becomes remorseful.
7. If he is impoverished, he feels sad, and if he gets rich, he is subject to temptation.
8. He hopes for salvation, but does not act accordingly.
9. He is afraid of punishment, but takes no precautions against it.
10. He wishes to receive more benefit, but he does not give thanks [for what he has received].
11. He likes the idea of spiritual reward, but he does not practice patience.
12. He expedites sleep and postpones fasting" (Al-Hasan Al-Basri) From Ghunyat-ut-Talibeen of Shaikh 'Abdul-Qaadir al-Jeelaani (rahimahullaah)

Then - Strive together (as in a Race) towards all that is GOOD wheresoever ye are, (2:148)

2:152 - Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith. ¹⁵⁶

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; **let them also with a will listen to My call and believe in Me; that they may walk in the right way.** ¹⁹⁴

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is **righteousness** to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to **spend** of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be **steadfast in prayer** and **practice regular charity**; to **fulfil the contracts** which ye have made;

and to be **firm and patient** in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing.

- 177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should **fix his gaze on the love of God and the love of his fellow-men**. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)
- 178 Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. **We also see God's working in His world and in us**; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)
- 179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., **not merely lazy beggars**, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)
- 2:174 - Those who **conceal** Allah's revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty . ¹⁷⁵
- 2:175- They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! what boldness (they show) for the Fire!
- 2:176 - (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose). ¹⁷⁶

abdeenara@sltnet.lk, www.abideendhawwa.com

12. Do'ful Eemaan Weakness of Faith

by Sheikh Muhammed Salih Al-Munajjid

Praise be to Allaah ﷻ, we praise Him and seek His help and forgiveness. We seek refuge with Allaah from the evil of our own souls and from our evil deeds. Whomever Allaah ﷻ guides, none can lead astray, and whomever Allaah ﷻ leaves astray, none can guide. I bear witness that there is no god except Allaah ﷻ alone, with no partner or associate, and I bear witness that Muhammad ﷺ is His slave and Messenger.

The phenomenon of weak faith has become very widespread among Muslims, and many people complain about the hardness of their hearts.

“... Allaah comes in between a person and his heart (i.e., He prevents an evil person from deciding anything)...” [al-Anfaal 8:24 –

Allaah ﷻ is the One Who turns hearts around and controls them. “O Allaah, Controller of the hearts, direct our hearts to obey You.” Said the Prophet ﷺ (Reported by Muslim, no. 2654).

Symptoms of weak faith

Falling into sin and committing haraam deeds: there are some sinners who commit a sin and persist in it, and sin becomes a habit which he gets used to, and then he no longer feels that it is abhorrent. He gradually reaches a stage where he commits the sin openly.

Feeling that one's heart is hard and rough. A man may feel that his heart has turned to stone which nothing can penetrate or reach. *“Then, after that, your hearts were hardened and became as stones or even worse in hardness...” [al-Baqarah 2:74].*

The person whose heart is hard will not be moved by reminders of death or by seeing deceased persons or funerals. He may even carry a dead person to his grave and throw earth into the grave, but when he walks between the graves it is as if he is merely walking between rocks.

Not doing acts of worship properly. His **mind wanders** and he **fails to concentrate** properly when praying, reading Qur'aan, making du'aa', etc. He does **not think** about what he is saying, and he recites the words as the matter of boring habit, if he does these regularly at all. If he has the habit of praying a certain du'aa' at certain times, according to the sunnah, he

does not think about the **meaning** of what he is saying, and Allaah ﷻ “does not accept the du'aa' of one whose heart is heedless of Him.” (Reported by al-Tirmidhi, no. 3479; *al-Silsilah al-Saheehah*, 594).

Laziness and carelessness in performing acts of worship. If he does them at all, they are just empty movements, devoid of any real feeling. Allaah ﷻ has described the hypocrites thus *“... and when they stand up for prayer, they stand up with laziness...” [al-Nisa' 4:142].*

This also includes neglecting to make the most of special occasions and times for **worship**. This indicates that a person has no interest in earning reward, so he may **delay going for Hajj** although he is able to do so, or **fail to go for jihaad** when he has the strength to do so, or **fail to attend prayers in congregation**, or even Salat al-Jumu'ah.

The Messenger ﷺ of Allaah said: “People will keep **holding back from being in the first row** (of congregational prayers), until Allaah ﷻ throws them into the Fire.”

(Reported by Abu Dawood, no. 679; *Saheeh al-Targheeb*, no. 510). This kind of person does not feel any remorse or guilt if he sleeps and **misses one of the obligatory prayers, or a sunnah prayer** that is strongly encouraged, or a *wird* [regular du'aa' and dhikr]. He does not want to make it up later, and he deliberately **omits doing anything that is sunnah or fard kifaayah** (a duty which, if carried out by some of the people, is no longer obligatory on all, but if no-one does it, all are held accountable). So he **may not attend Eid prayers** (although some scholars say that they are obligatory), or offer the prayers to be said at the **time of lunar and solar eclipses, or attend funerals**. He does **not care about reward at all**, which is the opposite of the ideal described by Allaah ﷻ in the Qur'aan: "... they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us." [al-Anbiya' 21:90]

Another example of laziness in performing acts of worship is the **neglect of sunnah actions** which the Prophet ﷺ performed regularly, and praying at night (*qiyaam al-layl*), setting out **early to go to the mosque**, and other **naafil prayers**, such as **duhaa**, never even occur to him, let alone the **two-rak'ahs of tawbah (repentance) and istikhaarah**.

Tightness in the chest, mood swings and depression, which weigh a man down and make him quick to complain about the slightest thing. **He easily gets upset with the people around him, and no longer has any tolerance**. The Prophet ﷺ described faith when he said, "Eemaan is patience and tolerance" (*Al-Silsilah al-Saheehah*, no. 554, 2/86), and he described the believer as being "one who makes friends and with whom others feel comfortable". There is no goodness in one who does not make friends and with whom others do not feel comfortable." (*Al-Silsilah al-Saheehah*, no. 427).

Not being moved by the aayaat of the Qur'aan, by its promises of Paradise or its warnings of Hell, by its commands and prohibitions, or by its descriptions of the Day of Resurrection. The one who is weak in faith gets bored when he hears the Qur'aan being recited, and cannot continue reading it. Whenever he opens the mus-haf, he soon closes it again.

Not focusing on Allaah ﷻ when remembering Him (dhikr) or making du'aa', so dhikr becomes difficult for him, and when he raises his hands to make du'aa', he quickly lowers them again. Allaah ﷻ has described the hypocrites (interpretation of the meaning): "... and they do not remember Allaah but little." [al-Nisa' 4:142]

Not feeling angry when the limits set by Allaah ﷻ are violated, because the flame of zeal has been extinguished in his heart, so **he no longer takes action to stop evil, or enjoins evildoers to do good, or denounces wrongdoing**. He never gets angry for the sake of Allaah ﷻ. The Messenger ﷺ of Allaah described this heart ravaged by weakness in the saheeh hadeeth: "The heart will be subjected to trial after trial, and there will appear a black stain on any heart that is affected, which will spread until the heart is completely black and sealed, as it were, so that it will not recognize any good deed or denounce any evil, except whatever suits its own desires." (Reported by Muslim, no. 144). Love of good and hatred of evil have disappeared from a heart like this; all things are equal to such a person, and he has no motive to enjoin good or forbid evil. He may hear of some evil that is being done on earth, and may accept it; in this case he carries the

same burden of sin as one who witnesses evil and approves of it, as the Prophet ﷺ said in the saheeh hadeeth: “If sin is committed on earth, the one who witnesses it and hates it [one time he said, ‘denounces it’] will be like one who knew nothing of it. Whoever does not witness it but approves of it will be like one who witnesses it.” (Reported by Abu Dawood, no. 4345; *Saheeh al-Jaami*, 689). This approval, which is an action of the heart, makes him like one who witnessed the sin.

Love of fame and prominence, which may take many forms, including the following:

Desire for leadership without understanding the serious responsibility involved. This is what the Messenger ﷺ of Allaah warned us against when he said, “You will be very keen to be leaders, but you will regret it on the Day of Resurrection, for although it seems easy in the beginning, it becomes a hardship later on [literally: the breastfeeding is a luxury but weaning is miserable].” (The meaning is that at the beginning, leadership brings wealth, power and enjoyment, but later it **brings the risk of being assassinated or deposed**, and one will be brought to account on the Day of Resurrection). (Reported by

al-Bukhaari, no. 6729). The Prophet ﷺ also said: “If you wish, I could tell you about leadership and what it is. Firstly, it is blame; secondly, it is regret; and thirdly, it is punishment on the Day of Resurrection – except for one who is just.” (Reported by al-Tabaraani in *al-Kabeer*, 18/72; *Saheeh al-Jaami*, 1420). If it were the case that a man wanted to carry out duties and responsibilities, where there is no one better for the job than him, with the intention of doing his best and being sincere and just, as Yusuf (peace be upon him) did, then we could say that this is fair enough. But in most cases it is the matter of a strong desire to lead and put oneself forward although there is a better person, denying the opportunity of leadership to those who are qualified and wanting to be the only one to issue instructions and prohibitions

Loving to sit at the head of gatherings, to monopolize the discussion, to make others listen to one’s words, and to have power. The head of a gathering is the

“slaughterhouse” about which the Prophet ﷺ warned us when he said, “Beware of these slaughterhouses.” (Reported by al-Bayhaqi, 2/439; *Saheeh al-Jaami*, 120).

Loving to have people stand up when one comes into the room, because this makes

the one whose heart is diseased feel great. The Prophet ﷺ said: “**Whoever feels**

happy to have the slaves of Allaah stand up for him, let him occupy his house in Hellfire.” (Reported by al-Bukhaari in *al-Adab al-Mufrad*, 977; see also *Silsilah al-Saheeh*, 357). (Reported by Abu Dawood, no. 5229, and by al-Bukhaari in *al-Adab al-Mufrad*, 977; *al-Silsilah al-Saheehah*, 357).

This kind of person will get angry if the sunnah is followed and people start from the right (and not with him, when passing out refreshments, etc.); when such a person enters a gathering, he will not be happy until someone gets up and gives him his seat,

even though the Prophet ﷺ forbade this when he said, “**No man should make another get up from his place so that he can sit in it.**” (Reported by al-Bukhaari, *al-Fath*, 11/62).

Stinginess and miserliness. Allaah ﷻ praised the Ansaar in His Book by saying (interpretation of the meaning): “... and [they] gave them [the muhaajiroon] preference over themselves, even though they were in need of that...” [*al-Hashr* 59:9]. The Prophet



explained that the successful are those who **avoid miserliness**, and that weakness of faith generates stinginess: “Stinginess and faith never exist together in the heart of the believer.” (Reported by al-Nisaa’i, *al-Mujtaba*, 6/13; *Saheeh al-Jaami*, 2678).

“Behold! You are those who are called to spend in the Cause of Allaah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his own self. But Allaah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allaah), He will exchange for you some other people, and they will not be your likes.” [Muhammad 47:38].

Not practising what one preaches. Allaah ﷺ says (interpretation of the meaning): “O you who believe! Why do you say that which you do not do? Most hateful is it with Allaah that you say that which you do not do.” [*al-Saff* 61:2-3]. No doubt this is a kind of hypocrisy, and the person whose **deeds do not match his words** is blameworthy before Allaah ﷻ and despicable in the eyes of his fellow man.

Malicious enjoyment of the failures, losses or disasters suffered by one’s brothers in Islam, when the blessings that they had enjoyed are taken away, or when the thing that made another person appear more distinguished than him is gone.

Looking at matters in black-or-white terms of whether they are sinful or not, and **taking the matter of makrooh lightly**

Thinking little of good deeds, and having no interest in doing small hasanaat. The

Prophet ﷺ taught us to pay attention to small acts of goodness. ‘O Messenger of Allaah, we are a desert people. Teach us something by which Allaah, may He be blessed and exalted, will benefit us.’ He said, ‘Do not look down on any act of goodness, even if it is just emptying your bucket into the vessel of one who wants to drink, or speaking to your brother with a cheerful expression.’” (*Musnad Ahmad*, 5/63; *al-Silsilat al-Saheehah*, 1352).

Lack of concern about the Muslims’ affairs and lack of any involvement whether it be by

making du’aa’, giving charity or helping them. The Prophet ﷺ said: “The believer’s position in relation to his fellow believers is like that of the head to the body; the believer feels the pain of his fellow believers as the body reacts to the pain suffered by the head.” (*Musnad Ahmad*, 5/340; *al-Silsilat al-Saheehah*, 1137).

Breaking the ties of brotherhood between two who used to be close. The Prophet ﷺ

said: “No two people are friends for the sake of Allaah ﷻ or in Islam, but they will be split apart by the first sin (according to another report: they will only be split apart by the first sin) committed by either of them.” (al-Bukhaari, *al-Adab al-Mufrad*, no. 401; *Ahmad*, *al-Musnad*, 2/68; see also *al-Silsilat al-Saheehah*, 637)

Not feeling any responsibility to work for Islam and spread this religion, which is unlike

the attitude of the Companions of the Prophet ﷺ who as soon as they entered this religion felt this responsibility straight away. Nowadays many people wait for a long time after they become committed to Islam before they reach the stage of calling others to Allaah ﷻ, may He be glorified.

Fear and panic when disaster strikes or problems arise. If his faith was strong he would be steadfast and he would face the worst disasters with calmness and strength.

Excessive arguing and disputing. The Prophet ﷺ said in a saheeh hadeeth: “No people will go astray after having being guided except that they become argumentative.” (Reported by Ahmad in *al-Musnad*, 5/252; *Saheeh al-Jaami*, 5633). Arguing with no proof and for no good reason leads one far away from the Straight Path, and most of people’s futile arguments nowadays are conducted without knowledge or guidance or (reference to) a Book giving light (i.e., the Qur’aan).

Attachment to this world and rejoicing in it. A person may be so attached to this world that he feels pain if he misses out on some share of it, such as money, power, authority, or housing. He feels that he is unfairly treated because he has not got what others have. He feels more stress when he sees a brother in Islam who has something of this world that he does not have, so he envies him (*hasad*) and wishes that he will lose that blessing. This goes against eemaan, as the Prophet ﷺ said: “Eeman and hasad do not exist together in the heart of the true slave.” (Reported by Abu Dawood, 5/150; *Saheeh al-Jaami*, 1464).

Going to extremes in the way one cares for oneself, in food, drink, clothing, housing and means of transportation. So you see these people showing excessive interest in luxuries, trying to be sophisticated, buying only the finest clothes, spending extravagant amounts on their choice of housing and spending too much time and money on such unnecessary adornments whilst their Muslim brothers are in the greatest need of that money. “Beware of luxury, for the slaves of Allaah ﷻ, do not live a life of luxury.” (Reported by Abu Na’eem in *al-Hilyah*, 5/155; *Silsilat al-Saheehah*, 353. A similar version was also reported by Ahmad in *al-Musnad*, 5/243).

Causes of weak faith

Keeping away from a faith-filled environment for too long. This causes weak faith in a person.

Keeping away from the good example of righteous leaders.

Failing to seek knowledge and to be acquainted with the books of the salaf (early generation) and religious books which will uplift and revive the heart.

Living in an environment that is filled with sin, so you see one boasting about his latest misdemeanour, another humming popular songs to himself, a third smoking, a fourth reading a pornographic magazine, a fifth cursing and swearing, and so on. As for talk about who said what to whom, gossip, backbiting and discussion about the latest football match, there is no end to it.

As for what goes on in the home – there is a lot we can say about the disasters and evil deeds that cause the Muslim shame and hurt him deeply. Muslim homes are filled with **shameless songs, vile movies, forbidden mixing of the sexes** and so on. No doubt in such an environment hearts are stricken with the disease of hardness.

Preoccupation with this world, so that the heart is enslaved by it. The Messenger of Allaah ﷺ said: “He is doomed, the **slave of the dinar and the slave of the dirham**” (Reported by al-Bukhaari, no. 2730),

Being preoccupied with one’s wealth, wife and children. Many men follow their **wives in doing haraam deeds**, and allow their **children to distract** them from worshipping

Allaah. The Prophet ﷺ said: “Children are the cause of grief, cowardice, ignorance and miserliness.” (Reported by al-Tabaraani in *al-Kabeer*, 24/241; *Saheeh al-Jaami*, 1990).

Concerning the temptation of wealth, the Prophet ﷺ said: “Every nation has its fitnah (trial or temptation), and the fitnah of my ummah is wealth.” (Reported by al-Tirmidhi, 2336; *Saheeh al-Jaami*, 2148).

Hoping for a long life. Allaah ﷻ says (interpretation of the meaning): “*Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!*” [al-Hijr 15:3]. ‘Ali (may Allaah be pleased with him) said: “What I fear for you is **following your desires and hoping for a long life**, for following one’s desires makes a man ignore the truth, and hoping for a long life makes him forget the Hereafter. (*Fath al-Baari*, 11/236).

Another cause of weak faith and hard-heartedness is **eating too much, sleeping too much, staying up too late, talking too much and mixing with people too much**. Eating too much makes the brain slow and the body heavy, which prevents a person from worshipping Allaah ﷻ and makes it easy for Shaytaan to tempt him. “Whoever eats too much, drinks too much and sleeps too much, loses a great reward.” Talking too much hardens the heart, and mixing too much with people stops a person from having time to be alone and reflect on his own state. Laughing too much drains life from the heart. The

Prophet ﷺ said in a saheeh hadeeth: “Do not laugh too much, for excessive laughter deadens the heart.” (Reported by Ibn Maajah, 4193; see also *Saheeh al-Jaami*).

The causes of weak faith are many indeed, and it is impossible to list them all.

Curing weak faith

Al-Haakim reported in *al-Mustadrak*, and al-Tabaraani reported in *al-Mu’jam*, that the Prophet ﷺ said: “**Faith wears out in the heart of any one of you just as clothes wear out**, so ask Allaah to renew the faith in your hearts.” (Reported by al-Haakim in *al-Mustadrak*, 1/4; see also *al-Silsilat al-Saheehah*, 1585. Al-Haythami said in *Majma’ al-Zawaa’id*, 1/52, “It was reported by al-Tabaraani in *al-Kabeer* and its isnaad is saheeh.”)

The heart of the believer is sometimes covered with dark clouds of sin, so its light is veiled, and the person finds himself lost in darkness, but when he strives to increase his eemaan and seeks the help of Allaah ﷻ, that cloud goes away, and the light comes back to shine in his heart as before.

One of the most important principles which must be understood in order to treat the problem of weak faith is that faith increases and decreases, or waxes and wanes. This is one of the basic principles of the ‘aqeedah of Ahl al-Sunnah wa’l-Jamaa’ah, who say that faith is something to be spoken in words, to be believed in the heart, and to be put into action. **Faith increases with obedience and decreases with disobedience.**

: “Whoever among you sees an evil action, let him change it by his hand (by action), and if he cannot, then by his tongue (by speaking out), and if he cannot, then by his heart (by feeling that it is wrong), and that is the weakest of faith.” (Al-Bukhaari, *Fath*, 1/51).

“One of the signs of proper understanding is when a slave takes care of his eemaan, and pays attention to what decreases it, and knows when it increases and when it decreases, and recognizes the temptation of Shaytaan when he comes to him.” (*Sharh Nooniyah Ibn al-Qayyim* by Ibn ‘Eesa, 2/140).

It is important to know that if a decrease in faith leads to one neglecting one's duties or doing haraam deeds, this slackening is very serious and one must repent to Allaah ﷻ and start to do something about it at once. If it does not lead to neglect of duties and doing haraam deeds, but just makes a person fall short in doing mustahabb (recommended) deeds, for example, then a person still needs to know how to sort himself out and correct himself until he returns to the proper level of energy and strength in worship. This is what we learn from the words of the Prophet ﷺ "Every deed has energy and strength, and then this energy and strength is followed by a slackening, so who's slackening is in accordance to my Sunnah he will be fine, and who's slackening is to other than that [i.e., doing unlawful or forebidden deeds] he will be doomed." (Reported by Ahmad, 2/210; *Saheeh al-Targheeb*, no. 55).

Before we discuss how to treat the problem of weak faith, there is something we should note: many of those who feel that their hearts are hard look for an external solution, hoping that they can rely on others, even though it is within their reach – if they want – to take care of themselves by themselves. A Muslim can deal with his weakness of faith and hardness of heart, after he puts his trust in Allaah ﷻ and resigns himself to the fact that he faces a struggle to achieve his goal:

The Companions of the Prophet ﷺ recited the Qur'aan and pondered its meaning and were moved by it.

Among the features of the Qur'aan which are most deserving of contemplation are the **examples and parables** which Allaah ﷻ sets forth and urges us to ponder and think about. He tells us (interpretation of the meanings): "*... Allaah sets forth parables for mankind in order that they may remember*" [Ibraaheem 14:25] and "*... Such are the parables which We put forward to mankind that they may reflect.*" [al-Hashr 59:21].

Ibn al-Qayyim (may Allaah have mercy on him) summed up what the Muslim has to do to remedy the hardness of his heart with the Qur'aan. He said: "There are two main things you have to do. The first is to move your heart from dwelling on the things of this world and move it to dwell on the Hereafter, then focus all your heart on the Qur'aan and ponder its meanings and why it was revealed. Try to understand something from every aayah and apply it to the disease of your heart. These aayaat were revealed (to treat) the disease of the heart, so you will be healed, by the permission of Allaah

Seeking Islamic knowledge, which is knowledge that leads one to fear Allaah and which increases one's faith in Him, may He be glorified. Allaah ﷻ says (interpretation of the meaning): "*... It is only those who have knowledge among His slaves that fear Allaah...*" [Faatir 35:28].

Regular attendance at gatherings of dhikr (remembrance of Allaah ﷻ). This leads to an increase in faith.

Doing a lot of righteous deeds and filling one's time with them. This is one of the best ways of dealing with weak faith, and is clearly very effective in strengthening faith.

The Muslim should pay attention to the following when doing good deeds:

He should hasten to do good deeds, because Allaah says (interpretation of the meanings): "*And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth...*" [Aal 'Imraan 3:133] and "*Race*

one with another in hastening towards Forgiveness from your Lord (Allaah), and towards Paradise, the width whereof is as the width of heaven and earth..." [al-Hadeed 57:21].

'My slave keeps drawing nearer to me with naafil (supererogatory) deeds until I love him.'" (Saheeh al-Bukhaari, 6137). The phrase *maa yazaalu* ("keeps [drawing near]") gives the impression of continuity. The Prophet (peace and blessings of Allaah be upon him) said: "Continue doing Hajj and 'Umrah." (Reported by al-Tirmidhi, no. 810; *al-Silsilat al-Saheehah*, 1200). This is an important principle when it comes to strengthening one's eemaan and not neglecting oneself to the point of stagnation. A small deed that is continuous is better than a big deed that is not done regularly.

Continuity in righteous deeds strengthens eemaan. The Prophet ﷺ was asked: "Which deed is most beloved to Allaah?" He said, "The one that is continuous, even if it is little." (Reported by al-Bukhaari, *Fath*, 11/194). When the Prophet ﷺ did something, he kept it up." (Reported by Muslim, *Kitaab Salaat al-Musaafir*, Baab 18, *Hadeeth* 141).

Striving one's utmost to do good deeds. Dealing with a hard heart should not be the matter of a temporary solution, where eemaan strengthens for a period of time then becomes weak again; rather, it should be an ongoing effort, which can only be achieved by striving one's utmost in worship. Allaah ﷻ has mentioned the efforts of His slaves in their worship in several places in the Qur'aan.

Reading about how the salaf achieved the qualities of true worshippers is something that fills one with admiration and makes one try to follow their example. For example, they used to complete the recitation of one-seventh of the Qur'aan every day; they used to pray at night (qiyaam al-layl) even when they were fighting on military campaigns; they used to remember Allaah ﷻ and pray tahajjud even in prison, standing on their feet with tears streaming down their cheeks, thinking about the creation of heaven and earth. One of them would lie down next to his wife until she slept, just as a mother lies down next to her child to get him to sleep, then he would slip away from the bed to pray qiyaam al-layl. They divided their nights between themselves and their wives, and their days between fasting, studying, teaching, attending funerals, visiting the sick and attending to people's needs. In some cases, years passed and they never missed the *takbeerat al-ihraam* (beginning of the prayer) with the imaam; they would wait for prayer after prayer. One of them would check on his brother's children after his brother died, spending on them for years. In this way their faith would increase.

Not exhausting oneself (avoiding "burnout"). Doing acts of worship continually or striving one's utmost does not mean that we have to fall into the trap of becoming bored and fed up. The idea is that we should not give up striving in worship when we have the energy and inclination, and when we feel tired, we should just do as much as we can. All

of these ideas are indicated in the ahaadeeth, such as when the Prophet ﷺ said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection..." (Saheeh al-Bukhaari, 39). According to another report, he said: "Be moderate, and you will reach what you want." (Saheeh al-Bukhaari, 6099. Al-Bukhaari (may Allaah have mercy on him) entitled the chapter *Baab ma yukrah min al-Tashdeed fi'l-'Ibaadah* (Chapter on what is disliked of extremism in worship)). Anas (may Allaah be pleased

with him) said: “The Prophet ﷺ (peace and blessings of Allaah be upon him) entered (the mosque) and saw a rope strung between two pillars. He said, ‘What is this rope for?’ They said, ‘This rope belongs to Zaynab, when she feels tired, she holds on to it.’ The Prophet ﷺ said, ‘No, untie it. Let one of you pray so long as he has the energy, and when he feels tired, let him sit down.’” (*Saheeh al-Bukhaari*, 1099). When the Prophet ﷺ learnt that ‘Abd-Allaah ibn ‘Amr ibn al-‘Aas was staying up to pray (qiyaam al-layl) the whole night, and fasting for days on end, he told him not to do that, and explained why: “If you do that, your eyes will become weak (because of staying up late too often), and you will feel exhausted.” The Messenger ﷺ (peace and blessings of Allaah be upon him) said: “Do what you can of (good) deeds, for Allaah will never get tired although you get tired. The most beloved deed to Allaah is the one that is continuous, even if it is little.” (Reported by al-Bukhaari, *Fath*, 3/38)




Making up for what one has missed. ‘Umar ibn al-Khattaab (may Allaah be pleased with him) reported that the Prophet (peace and blessings of Allaah be upon him) said:

“If a person sleeps and misses the part of the Qur’aan that he was supposed to read at night, or a part of it, and then reads it between Salaat al-Fajr and Salaat al-Zuhr, it will be recorded for him as if he read it at night.” (Reported by al-Nisaa’i and others, *al-Mujtaba*, 2/68; *Saheeh al-Jaami*, 1228). ‘Aa’ishah (may Allaah be pleased with her) said: “The Messenger of Allaah if he prayed a prayer, he would always do it. If he missed praying at night because sleep or pain overwhelmed him, he would pray twelve rak’ahs during the day.” (Reported by Ahmad, 6/95). When Umm Salamah (may Allaah be pleased with her) saw him praying two rak’ahs after ‘Asr and asked him why, he (peace and blessings of Allaah be upon him) told her: “O daughter of Abu Umayyah, you asked about the two rak’ahs (I prayed) after ‘Asr. Some people came to me from ‘Abd al-Qays, and distracted me from praying the two rak’ahs after Zuhr, so these two rak’ahs are what I prayed just now.” (Reported by al-Bukhaari, *Fath*, 3/105). If he (peace and blessings of Allaah be upon him) did not pray four rak’ahs before Zuhr, he would pray them afterwards. (Reported by al-Tirmidhi, no 426; *Saheeh Sunan al-Tirmidhi*, no. 727). If he missed the four rak’ahs before Zuhr, he would pray them after Zuhr. (*Saheeh al-Jaami*, 4759). These ahaadeeth indicate that one should make up sunan rawaatib (Sunnah acts that are done regularly) when one misses them. Ibn al-Qayyim (may Allaah have mercy on him) made more than three points about the Prophet’s fasting in Sha’baan, the first of which was that he used to fast three days in every month, but maybe he had been distracted from this fasting for several months, so he put them together to make up for what he had missed before the obligatory fast (i.e., Ramadaan) came. (*Tahdheeb Sunan Abi Dawood*, 3/318). He (peace and blessings of Allaah be upon him) used to remain in retreat (I’tikaaf) during the last ten days of Ramadaan, but when he missed it one year because of travelling, the following year he spent twenty days in I’tikaaf. (*Fath al-Baari*, 4/285).

Hoping that one’s deeds will be accepted whilst fearing that they may not. After striving one’s utmost in deeds of worship and obedience, one should fear that they may be rejected. ‘Aa’ishah (may Allaah be pleased with her) said: “I asked the Messenger of Allaah ﷺ about this aayah (interpretation of the meaning): ‘And those

who give that (their charity) which they give with their hearts full of fear (whether it has been accepted or not)...’ [al-Mu’minoos 23:60] – were they those who drink alcohol and steal? He said, ‘No, O daughter of al-Siddeeq. They are those who fast and pray and give charity whilst fearing that these deeds will not be accepted from them. “It is these who race for the good deeds” [al-Mu’minoos 23:61 – interpretation of the meaning].’” (Reported by al-Tirmidhi, 3175; *al-Silsilat al-Saheehah*, 1/162). Abu’l-Darda’ (may Allaah be pleased with him) said: “To be certain that Allaah would accept just one prayer from me would be dearer to me than the world and everything in it, for Allaah says (interpretation of the meaning): ‘Verily, Allaah accepts only from those who are al-muttaqoon (the pious).’ [al-Maa’idah 5:27].” (*Tafseer Ibn Katheer*, 3/67). Among the attributes of the believer is looking down on one’s own self when it comes to fulfilling one’s duties towards Allaah (i.e., always thinking that one has not done enough or done them properly). The Prophet (peace and blessings of Allaah be upon him) said: “If a man were to be dragged on his face from the day he was born until the day he died of old age in order to earn the pleasure of Allaah, he would think that was too little on the Day of Resurrection. (Reported by Imaam Ahmad, *al-Musnad*, 4/184; *Saheeh al-Jaami’*, 5249). Whoever knows Allaah and knows himself will see clearly that whatever good deeds he may accomplish will not be enough, even if he brought the good deeds of all of the two races (men and jinn), but Allaah, may He be glorified, accepts them by His grace and mercy, and rewards for them by His grace and mercy.

Doing a variety of acts of worship It is a part of the mercy and wisdom of Allaah  that He has given us a variety of acts of worship to do, some of which are physical, such as salaah, some financial, such as zakaah, and some combine both physical and financial aspects, such as Hajj. Some of them are spoken, such as dhikr and du’aa’. One type of worship may be divided into fard (obligatory) and sunnah mustahabbah (encouraged), both of which also vary. For example, the (sunnah) prayers number 12 rak’ahs, some of which are lower in status, such as the four rak’ahs before ‘Asr and Salaat al-Duhaa, and some are higher in status, such as Salaat al-Layl (praying at night). There are also different ways of doing these prayers, such as praying them two by two (as a series of two-rak’ah prayers), or four by four. Witr could be five or seven or nine rak’ahs, ending with one tashahhud. Whoever tries to do acts of worship will find a great variety in numbers, times, ways, types and rulings. Perhaps the wisdom behind this is so that no one will get bored; instead his interest will constantly be renewed. People are not all the same, and they do not have the same motivation all the time or the same abilities. Some people may enjoy some kinds of worship more than others. Glory be to the One Who has made gates of Paradise according to different types of worship.

Whoever remembers death frequently will benefit in three ways: he will hasten to repent, he will become content, and he will be active in worship. One way of increasing awareness of death is to attend funerals, carrying the deceased on one’s shoulders, going to the graveyard, participating in the burial and throwing earth into the grave.

They should also memorize the du’aa’s which according to the Sunnah should be recited at certain times or in certain places, such as in the morning and evening, when going to sleep, when waking up, when seeing visions and dreams, when eating, when going to the bathroom, when travelling, when rain falls, when hearing the adhaan, when going to the mosque, when making a decision (istikhaarah), when stricken with calamity, when visiting graveyards, when there is wind, when seeing the new moon, when getting into or onto a means of transportation, when greeting someone, when

sneezing, when one hears the cock crow or the donkey bray or the dog bark, when a gathering comes to an end, when seeing someone who is afflicted with suffering, and so on. No doubt whoever perseveres with this will see a direct effect on his heart. (Shaykh al-Islam Ibn Taymiyah wrote a very useful book on the topic of adhkaar, entitled *Al-Kalim al-Tayyib*, which has been abridged by al-Albaani under the title *Saheeh al-Kalim al-Tayyib*).

Finally, du'aa', calling on Allaah, is one of the most efficient means which the slave must employ, as the Prophet ﷺ (peace and blessings of Allaah be upon him) said: "Faith wears out in the heart of any one of you as clothes wear out, so ask Allaah to renew the faith in your hearts."

O Allaah ﷻ, we ask You by Your beautiful Names and sublime Attributes to renew the faith in our hearts. O Allaah ﷻ, make faith appear beautiful to us and adorn our hearts with it, and make kufr, sin and disobedience abhorrent to us. Make us of those who are rightly guided. Glorified be the Lord of Might above what they ascribe to Him. Peace be upon the Messengers and praise be to Allaah ﷻ, the Lord of the Worlds.

13.



Mutakallif

11:98 - He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to! 1600

1600 Awrada = to lead, as cattle, down to their watering place. The metaphor is apt. The true herdsman is trusted by his normal flock, and he leads them in the heat of the day down to pleasant and cool watering places in order that they may slake their thirst and be happy. The false leader does the opposite: he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader like cattle without intelligence! (11.98)

38:86 - Say: "No reward do I ask of you for this (Qur'an) nor am I a **pretender**."

Mutakallif: a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind. (38.86)

8:73 - The unbelievers are protectors one of another: unless ye do this (protect each other) there would be tumult and oppression on earth and great mischief. 1242

1242 - consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by uscrupulous people, and the good will fail in their duty to establish Allah's Peace and to strengthen all the forces of truth and righteousness. (8.73)

WHERE ARE THESE GOOD PEOPLE TO PROTECT ONE ANOTHER AND TO LIVE IN HARMONY ?

Sahih Al-Bukhari Hadith
Hadith 1.100 Narrated by
Abdullah bin Amr bin Al As

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

THIS IS THE SITUATION TODAY.

These Mutakallifs are not in hiding like the **satan**. We have a few of them, easily identified. The unbelievers (prompted by the **satan**) plan and plot and place them in such positions to create mischief among the righteous.

9:9 - **The signs of Allah have they sold for a miserable price and (many) have they hindered from His way: evil indeed are the deeds they have done.**

3:77 - **As for those who sell the faith** they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty.

3:78 - There is among them a section who distort the Book with their tongues

THEY ARE PRETENDERS !

THEY ARE STOOGES, EVER READY TO SELL THE RELIGION TO GAIN POPULARITY. SELF APPOINTED TO REPRESENT THE COMMUNITY BUT THEY HOODWINK THE PEOPLE AND CONTRIBUTE NOTHING, INSTEAD, THEY MISLEAD THEM.

41:40 - **Lo! those who distort Our revelations are not hid from Us**

.11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin.

9:67 - Yusuf Ali: - **The Hypocrites men and women (have an understanding) with each other:** they enjoin evil and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

6:123 - Thus have we placed **leaders** in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

Sahih
Hadith 9.229 Narrated
Abi Waih

Al-Bukhari

Hadith
by

Hudhaifa bin Al-Yaman said, "The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they

used to do evil deeds secretly but today they do such deeds openly."

788 - - There are bad men in every community, but if leaders connive at the misdeeds of the commonalty, and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed. (5.79)

► Sunan of Abu-Dawood
Hadith 4329 Narrated by
Abdullah ibn Amr ibn al-'As

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of **commotion (fitnah)** saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: **Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.**

Sahih Al-Bukhari Hadith
Hadith 1.98 Narrated by
Abu Huraira

.....And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). **Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).**"

Sahih Al-Bukhari Hadith
Hadith 1.100 Narrated by
Abdullah bin Amr bin Al As

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, *people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.*"

IN THE YEAR 1999 - OVER 10 EMINENT ISLAMIC SCHOLARS HAVE DIED ! Viz: Sheik bin Baaz (Grand Mufti – Saudi Arabia), Sheik Ali Tanthavi (Islamic Literature – Syria); Sheik Aththiyya Salim (Medina Grand Mufti – Editor of many Tafseers); Sheik Manna al Kaththan (Quranic Science Education – Egypt); Sheik Albani (Scholar in Hadhis from Albania); Dr. Mustapha al Zarka (Islamic Ecinomy, modern Islamic Law- Egypt); Sheik Jaad al Huq – Chancellor Al Azhar – Egypt); Sheik Mohamed al Ghazzali (visited Sri Lanka- author of several *Islamic books - Egypt*; Sheik al-Sharavi – Tafseer Mufasser – Egypt – visited Sri Lanka); Sheik Abdul Sathah Abu Gudda – Specialist in Hadhis – Syria; Sheik Umar -Specialist in Hadhis (his whole family) in – Nigeria; etc...

Sahih Al-Bukhari Hadith
Hadith 9.187 Narrated by
Abdullah

The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish, i.e. by the death of religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means **killing**," Ibn Mas'ud added: I heard Allah's Apostle saying, (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

Sahih Muslim Hadith

Hadith 4721 Narrated by

Uqbah ibn Amir

: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will receive whatever they ask of Allah. : A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

Sahih Al-Bukhari Hadith

Hadith 8.590 Narrated by

Uqba bin Amir

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "... , I am not afraid that you will worship others besides Allah after me, **but I am afraid that you will strive and struggle against each other over these treasures of the world.**"

Sahih Al-Bukhari Hadith

Hadith 4.803 Narrated by

Hudhaifa bin Al Yaman

"There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "**Adhere to the group of Muslims and their Chief.**" I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "**Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.**"

May Allah, Praised and Exalted be He, guide us to His Way, and may He, Praised and Exalted be He, make us eligible for His pleasure, and may He, Praised and Exalted be He, make us worthy of carrying the message of His religion, and worthy of being the followers of His Prophet Mohammed, Peace and Blessing be upon him.

14. FANATICS ?

(MOTARREF)



“You know – I don’t want to grow a BEARD lest they call me a f a n a t i c !”

So said a leading Muslim brother (a University Graduated Engineer) seated next to me at the dining table at the wedding in a five star hotel when I raised this matter in (a friendly chat)as none of those fifteen Muslim gentlemen seated at this table – had a beard excepting one person.

*This is the ready reply and an easy method our Muslim brothers now adopt, when confronted, to get out of any difficult situation relating to Islam, **not only Beards, but on any subject in which they contravene the Sunnah** etc.!*

Just then his elder brother who is holding the Chairmanship of many Muslim Organizations in this country with several others were tramping in. All of them were clean shaven and I would have got the same reply from them too if I had spoken to them. Among the guests - about 750.- I was able to count about a dozen Muslim brothers having a beard and the rest were all clean shaven..

This is the situation in our Mosques and other places and even at the time of Hajj and Umrah, this was very noticeable.

Why should this be so. MOST OF THEM ARE IGNORANT OF THE HADHIS WHICH REQUIRE A BEARD & MOUSTACHE, but to some, it has become a fashion to be clean shaven for so many reasons. Laziness, objections from their wives and family members, etc could be the main reasons. But which is better – pleasing Allah and his Messenger or to fall into Satan’s trap?

LO! THEY ARE BUT HYPOCRITES!

Sahih

Al-Bukhari

Hadith

Hadith 9.229 Narrated

by

Abi Waih

Hudhaifa bin Al-Yaman said, "**The hypocrites of today** are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but **today they do such deeds openly.**"

9:67 - Yusuf Ali: - The **Hypocrites** men and women (have an understanding) with each other: they enjoin evil and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the **Hypocrites** are rebellious and perverse.

Sahih

Al-Bukhari

Hadith

Hadith 2.359 Narrated

by

Ibn Umar

.....: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. **hypocrites**) that dies." (9. 84)

33:48 - And incline not to the disbelievers and the **hypocrites**. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

The Hadhis concerning the BEARD is very very strong indeed. Here are a few for your perusal:

True love demands that you do everything, as your beloved would like to see it. To please Allah and His beloved Rasulullah an earnest and sincere effort must be made to carry out as much as possible of the revealed teachings, and not follow the whims, fancies and fantasies of misguided men, and misleading Shaytaan.

May Allah grant us all the towfeeq, strength of conforming and courage to practice Islam as taught by Rasulullah and uphold his divine way. --Aameen.

'Say (O. Muhammad) if you wish to love Allah, follow me; Allah will surely love you'. Al-Qur'an.

To those who feel the issue is trivial to worry about, may ALLAH guide him. But to those who genuinely wish to learn and practice what is right, here are sufficient proofs from the Qur'an, Ahadeeth, and learned scholars.

According to scholars of Islam: "To shave off the beard is unlawful (haraam) and one who shaves his beard is legally speaking an unrighteous fellow (FASIQ); hence, it is NOT PERMISSIBLE to appoint such a man as an Imam. To say Taraweeh behind such an Imam is MAKRUH-E-TAHRIMI (near prohibition)" (Shami Vol.1, p.523)

The Blessed Beard... Grow it, what's so hard to understand?

Commentary by Islam.tc

Muslims are overcome with western influence in their lives and it's easy to forget, nay, neglect the Sunnah of the Prophet Muhammad (Peace Be Upon Him). Little do these Muslims realize the magnitude of their actions in imitating Kufaar (see Hadith section). Hopefully the information presented herein will enlighten those. And then there are others who claim that the matters concerning beards is a "little" issue not worthy of mention nor practice. To them I say get off the denial bandwagon, you're a Muslim! Follow the Prophet (Peace be upon him) in all aspects of life, for he was the best of examples. I couldn't tell you how many times I've mistaken a Muslim brother (outside of the Masjid) for a kaafir on account of his clean-shaven, well oiled, face. How can I say "Assalaamu Alaikum Brother!" when I do not know if he is a Muslim. Yet that very brother then wonders why he was ignored! Sure, he can tell if others are Muslim on account of their beard, but what about himself? From one brother to another, I say: "Grow a beard, then, since it also promotes Brotherhood in the real world. Stand with your Brothers, be one. **We know you are handsome without it (a beard), but who cares? What matters is how Allah (S.W.T.) sees you. And when you do grow a beard, don't mock the Sunnah, please grow it correctly, i.e. FIST LENGTH. That is the prescribed length and no shorter (see Hadeeth section).**

DEFINITION OF A BEARD: (Another version)

Shaykh ibn 'Uthaymeen (may Allah preserve him) said: The definition of the beard as stated by the scholars of (Arabic) language is: **the hair of the face, jawbone and cheeks, in the sense that all the hair on the cheeks, jawbone and chin is part of the beard** and removing any of it is counted as a sin, because the Messenger (peace and blessings of Allah be upon him) said: "Let your beards grow," "Leave your beards alone," "Let your beards increase."
"Let your beards be full,". This indicates that it is not permissible to remove anything from the beard. But the sin may vary in degree – shaving the beard is worse than shortening it, because it is a more obvious contradiction of the Sunnah.
And Allah knows best.

51:50 – Hasten ye then (at once) to Allah: I am from Him a warner to you clear and open!

When an adulterer is committing adultery, he is not a Muslim (believer) The Mashaa'ikh have explained that at the time of adultery the noor of imaan is separated from the adulterer. After he has finished this sinful act the Imaan returns into a Muslim.

The shaving of the Beard is such an act that it is continuous, and is exhibited all the time. When performing salaah too, this sin remains with him. Similarly during Sawn (fast) Hajj and all other ibadaat this sinful act accompanies him.

Ibn Asaakir and others have reported that Hassan relates that Rasulullah – Peace be upon him said: "There were ten such habits amongst the people of Loot A.S. which were the cause of their destruction. Amongst these habits is listed the shaving of the Beard and the lengthening of the Moustache".

After death in the grave we will first be shown the countenance of Rasulullah – Peace be upon him.

Those will be moments of regret and utter hopelessness Allah forbid, if at such a time of need, and with hope that Rasulullāh – Peace be upon him – intercede on one's behalf, he sees a face and an appearance that is not according to his Sunnat, and he turns his face away! How unfortunate this will be?

Hadith No:3

Zaid ibn Arqam related that Rasulullāh – Peace be upon him - said: "Whoever does not cut his moustache is not of us. Ahmad, Tirmizi, Nasa'i.

How severe is this warning. Those with long moustaches regard themselves as members of the elite and register themselves as Muslims in official records, but Rasulullāh – Peace be upon him – refuses to accept them as members of his group. Wasthila R.A. relates that Rasulullāh – Peace be upon him – said: "Whoever does not cut his moustache is not of us".

► Sahih Muslim Hadith

Hadith 501 Narrated by
AbuHurayrah

The Messenger of Allah (peace be upon him) said: Trim closely the moustache, **and grow beard, and thus act against the fire-worshippers.**

► Sahih Al-Bukhari Hadith

Hadith 7.781 Narrated by
Ibn Umar

Allah's Apostle said, "Cut the moustaches short and leave the beard (as it is)."

Sahih Al-Bukhari Hadith

Hadith 4.803 Narrated by
Hudhaifa bin Al Yaman

"There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "**Adhere to the group of Muslims and their Chief.**" I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "**Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.**"

82:6 - **O man!** what has seduced thee from thy Lord Most Beneficent?

4239 **Mutakallif:** a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind. (38.86)

30:29 - Nay the **wrong-doers (merely) fellow their own lusts being devoid of knowledge.** But who will guide those whom Allah leaves astray? To them there will be no helpers. ³⁵³⁹

6:69 - On their account no responsibility falls on the righteous **but (their duty) is to remind them** that they may (learn to) fear Allah. ⁸⁹²

2:148 - To each is a goal to which Allah turns him; **then strive together (as in a race) toward all that is good.....**

11:3 - ("**And to preach thus**") Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: ¹⁴⁹⁵

15. WHAT THE PROPHET (SAL) SAID

ON

WOMEN -DEATH OF LEARNED MEN - WEALTH - SECTS - CIVIL STRIFE-(FITNAH) RELIGIOUS KNOWLEDGE - PORTENTS OF THE HOUR – TREASURES OF THE WORLD – QIL & QAL (VAIN TALK) - FLIGHT & PLUNDER - 73 SECTS - - KHUTBA LONG/PRAYER SHORT -WORST OF PEOPLE - DAJJAL

Dear Brothers & Sisters in Islam,

AssalamuAlaikum

Divine knowledge, as far as man is concerned, is unlimited. Constant effort is necessary to keep our knowledge square with the march of time.. (See Note 2404- in Surah 18)..

“ Oars alone can ne’er prevail to reach the distant coast : the breath of heaven must swell the sail, Or all the toil is lost”

NOTE: Please refer to Newsletters sent from time to time on the following subjects:-

1). Azan and Jumma (2). Ahkamul Janaza’ (3). Allah is the best to Protect and Best of Planners & enough is Allah as a disposer of affairs, (4). Man & Creation (5). Confused ? (6). Covering with Brocade! (7). Satan & his Progeny (8). Celebrating Birthdays, (9). Hijab or Niqab (10). Shirk & Innovations (11). Punishments from Noah – todate (12). The Mourning Widow (13). Women in Islam, (14). True Worship (15). Duwas from Al-Quran, etc (16). Importance of Hajj (17). The Beard in Islam (18). Moon Sighting-Yes to seeing, NO to calculations (19). Islam – Brief review (20). Muslim rebels are Revolting (21). Sharia Shun Sins (22) Non-Muslim religious celebrations & Rulings (22) The Debate – grave worshippers (23) What the Prophet (Sal) said (24) Do you know? (25) Discos or Devil Dancing.

You may have read them, but this is just to REMIND you. (6:69 - On their account no responsibility falls on the righteous but (their duty) is **to remind them that they may (learn to) fear Allah.**

(Be partners in Proclaiming the Message) !!!!

Sahih Al-Bukhari Hadith
Hadith 7.33 Narrated by
Usama bin Zaid

The Prophet said, "After me I have not left any affliction more harmful to men than women."

Sahih Al-Bukhari Hadith
Hadith 1.301 Narrated by
Abu Said Al Khudri

Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that **the majority of the dwellers of Hell-fire were you (women)**." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

► Sahih Al-Bukhari Hadith
Hadith 2.541 Narrated by
Abu Said Al Khudri

"O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Apostle! What is the reason for it?" He replied, "O women! **You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray.**"

Sahih Al-Bukhari Hadith
Hadith 1.100 Narrated by
Abdullah bin Amr bin Al As

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the **death of the religious learned men** till when none of the (religious learned men) remains, *people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray.*"

Sahih Al-Bukhari Hadith
Hadith 9.187 Narrated by
Abdullah

The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the **religious knowledge will be taken away (vanish, i.e. by the death of religious scholars) and general ignorance will spread.**" Abu Musa said, "Al-Harj, in the Ethiopian language, means **killing**," Ibn Mas'ud added: I heard Allah's Apostle saying, (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

Sahih Muslim Hadith
Hadith 4721 Narrated by
Uqbah ibn Amir

: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will receive whatever they ask of Allah. : A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

IN THE YEAR 1999 - OVER 10 EMINENT ISLAMIC SCHOLARS HAVE DIED ! Viz: Sheik bin Baaz (Grand Mufti – Saudi Arabia), Sheik Ali Tanthavi (Islamic Literature – Syria); Sheik Aththiyya Salim (Medina Grand Mufti – Editor of many Tafseers); Sheik Manna al Kaththan (Quranic Science Education – Egypt); Sheik Albani (Scholar in Hadhis from Albania); Dr. Mustapha al Zarka (Islamic Ecinomy, modern Islamic Law- Egypt); Sheik Jaad al Huq – Chancellor Al Azhar – Egypt); Sheik Mohamed al Ghazzali (visited Sri Lanka- author of several *Islamic books - Egypt*; Sheik al-Sharavi – Tafseer Mufasser – Egypt – visited Sri Lanka); Sheik Abdul Sathah Abu Gudda – Specialist in Hadhis – Syria; Sheik Umar -Specialist in Hadhis (his whole family) in – Nigeria; etc...

► Sahih Al-Bukhari Hadith
Hadith 1.98 Narrated by
Abu Huraira

.....And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). **Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself).**"

Al-Tirmidhi Hadith
Hadith 481 Narrated by
Ka'b ibn Iyad

I heard the Prophet (peace be upon him) say: Every ummah (nation) has a test to undergo, my Ummah (nation) will be tried through **wealth**.

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith
Hadith 8.590 Narrated by
Uqba bin Amir

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "XXX, I am not afraid that you will worship others besides Allah after me, **but I am afraid that you will strive and struggle against each other over these treasures of the world.**"

Sahih Al-Bukhari Hadith
Hadith 3.275 Narrated by
Abu Huraira

The Prophet said, "A time will come when one will not care how one gains one's **money**, legally or illegally."

Sahih Al-Bukhari Hadith
Hadith 4.803 Narrated by
Hudhaifa bin Al Yaman

"There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "**Adhere to the group of Muslims and their Chief.**" I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "**Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.**"

Al-Tirmidhi Hadith
Hadith 171 Narrated by
Abdullah ibn Amr

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) **evils which befell the people of Isra'il**, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il **were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects**. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? **Whereupon he said: It is one to which I and my companions belong.**

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith
Hadith 5.358 Narrated by
Jubair bin Mutim

Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. **Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.**

Sunan of Abu-Dawood
Hadith 4251 Narrated by
Abu Hurayrah

The Prophet (peace be upon him) said: There will be **civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right.** Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

Sunan of Abu-Dawood
Hadith 4252 Narrated by
Abdullah ibn Amr ibn al-'As

The Prophet (peace be upon him) said: **There will be civil strife which wipe out the Arabs**, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

8:25 - And fear tumult or oppression which affecteth not in particular (only) those of you who do wrong and know that Allah is strict in punishment. ¹¹⁹⁸

1198 **Fitnah** has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 28; (2) an analogous meaning is trial or punishment, as in v. 71; (3) tumult or oppression, as in ii. 193, and here: and in viii. 39 (4) there is here (viii. 25) the further shade of meaning suggested, discord, sedition, civil war. This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike. (8.25)

Sahih Al-Bukhari Hadith
Hadith 5.638 Narrated by
Abu Said Al Khudri

XXXXXXXXXXThere got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah's Apostle! Be afraid of Allah." The Prophet said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. XXXXXXXXThen the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man **there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game's body.**" I think he also said, "If I should be present at their time I would kill them as the nations of Thamud were killed."

Sahih Al-Bukhari Hadith
Hadith 7.158 Narrated by
Anas

I will narrate to you a Hadith - I heard from Allah's Apostle and none other than I will tell you of it. I heard Allah's Apostle saying, "From among the portents of the Hour are the following: **Religious knowledge will be taken away; general ignorance (in religious matters) will increase; illegal sexual intercourse will prevail; drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man.**"

► Sahih Al-Bukhari Hadith
Hadith 9.395 Narrated by
Warrad

XXXXXXXXXX Prophet used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence) to others (i.e. not to pay the rights of others) (7) And asking others for something (except when it is unavoidable).

Sunan of Abu-Dawood
Hadith 4230 Narrated by
Abdullah ibn Umar

When we were sitting with the Apostle of Allah (peace be upon him), he talked about periods of **trial (fitnahs)**, mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him: Apostle of Allah, what is the trial (fitnah) of staying at home? He replied: **It will be flight and plunder.** Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the

people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, **expect the Antichrist (Dajjal) that day or the next.**

► Sunan of Abu-Dawood
Hadith 4329 Narrated by
Abdullah ibn Amr ibn al-'As

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of **commotion (fitnah)** saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwining his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: **Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.**

**Al-Muwatta Hadith
Hadith 9.91**

Prayer in General

Yahya related to me from Malik from Yahya ibn Said that Abdullah ibn Masud said to a certain man, "You are in a time when men of understanding (fuqaha) **are many** and Qur'an reciters are **few**, when the limits of behaviour defined in the Qur'an are guarded and its letters are lost, when few people ask and many give, when they make the prayer long and the khutba short, and put their actions before their desires. **A time will come upon men when their fuqaha are few but their Qur'an reciters are many**, when the letters of the Qur'an are guarded carefully but its **limits are lost**, when many ask but **few give**, when they make **the khutba long but the prayer short**, and put their desires before their actions."

1:7 - The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. ²³

Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace. (1.7)

"What a bad servant [of the Lord] is he! I am speaking of a servant who fits the following description:

1. He asks for forgiveness (**maghfirah**), while he is actively engaged in sinful disobedience (**ma'siya**).
2. He behaves in a humbly submissive manner, so that he may be credited with loyalty (**amana**), but he is only pretending, to hide his disloyalty (**khiyanah**).
3. He forbids what is wrong, but does not refrain from it himself.
4. He enjoins what is right, but does not act upon his own instructions.
5. If he gives, he does so very stingily, and if he withholds, he offers no apology.
6. If he is in the best of health, he feels secure, but if he falls sick, he becomes remorseful.
7. If he is impoverished, he feels sad, and if he gets rich, he is subject to temptation.
8. He hopes for salvation, but does not act accordingly.
9. He is afraid of punishment, but takes no precautions against it.
10. He wishes to receive more benefit, but he does not give thanks [for what he has received].
11. He likes the idea of spiritual reward, but he does not practice patience.
12. He expedites sleep and postpones fasting" (Al-Hasan Al-Basri) From Ghunyat-ut-Talibeen of Shaikh 'Abdul-Qaadir al-Jeelaani (rahimahullaah)

8:24 - O ye who believe! give your response to Allah and His apostle when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart and that it is He to whom Ye shall (all) be gathered. ^{1196 1197}

16. GIVING THANKS TO ALLAH



LOVE OF ALLAH

From: “**Instinshaq Naseemul-Uns min Nafahaati Riyaadil-Qudus**

by

Imam Ibn Rajab al-Hanbali

1.” Recognizing the bounties Allah has bestowed upon His slaves. These bounties [are so many that they] cannot be counted or enumerated. Allah says in the Qur’an: “If you count the blessings of Allah, never will you be able to count them. (14: 34.)

Hearts naturally have love for those who do good to them. Love for a blessing is from the general aspects of **thanking** the one who has bestowed a bounty. It is said that **thanks** is with the heart, tongue and limbs.

2. Another cause is to have knowledge of Allah by His Names, Attributes and Actions. The one who knows Allah, loves Him. Whoever loves Him, obeys Him. Whoever obeys Allah is honoured by Him. Whoever Allah honours, He will have him live close to Him. Whoever lives close to Him, has attained the glad tidings.

3. One of the great causes [that leads to having **love of Allah**] is the specific knowledge that comes about through pondering over the creation of the heavens and the earth and what Allah has created. In the Qur’an, there is much mention of the signs of Allah that indicate His Greatness, Power, Majesty, Perfection, Eminence, Compassion, Mercy, Strength, Subjugation and other of His beautiful Names and exalted Attributes. Whenever one’s knowledge of Allah is strengthened, one’s love for Him is also strengthened and one’s love for obeying Him is also strengthened. He will then experience the pleasure of worship, whether it be in prayer, remembrance or other forms of worship.

4. Another cause that will bring about **love for Allah** is to act towards Allah with sincerity and purity while going against one’s desires. This is a cause for Allah to bless a slave and when He blesses the slave, the slave loves Him.

5. One of the greatest causes that bring about one’s **love for Allah** is increasing one’s **remembrance of Allah**. (5741-To remember Allah is to realise His presence, acknowledge His Goodness, and accept His guidance. If we fail to do so, by deliberately turning away, He will withdraw His Grace, and that will be a severe Penalty indeed. (72.17) Whenever a person loves something, he remembers it more often. And it is through the remembrance of Allah that the hearts find tranquillity. In fact, one of the signs of having love for Allah is the constant remembrance of Allah by one’s heart and tongue.

6. One of the causes that brings about **Allah’s love** for His slave is **reciting the Qur’an** often and pondering over its meaning, in particular those verses that contain Allah’s Names, Attributes and Actions. Having fondness for that action will lead the slave to love Allah and Allah to love Him.

7. Another of the causes of love for Allah is remembering what has been mentioned in the Qur'an and Sunnah concerning the believers seeing their Lord in the Hereafter and visiting them and gathering together on the Day of Abundance. That will definitely bring about in a person love for Allah."

From the Quran & Hadhis

54:35 - As a Grace from Us: Thus do We reward those who give **thanks**.⁵¹⁵⁵

5155 "Giving thanks" to Allah in Quranic phrase **is to obey Allah's Law, to do His Will, to practise righteousness, to use all gifts in His service.** (54.35)

16:114 - So eat of the lawful and good food which Allah hath provided for you, and **thank** the bounty of your Lord if it is Him ye serve.

Al-Tirmidhi Hadith

Hadith 3025

Narrated by

AbuHurayrah

Allah's Messenger (Sal) said, "He who does not **thank** people does not thank Allah." Ahmad/Tirmidhi

Fiqh-us-Sunnah

Fiqh 3.104b

Thanking for a Good Deed

'Abdullah ibn 'Umar reports that the Messenger of Allah, said: "Whoever seeks the protection of Allah, give him protection. Whoever asks you in the name of Allah, grant him refuge. Whoever does a good deed to you, reward him and if you do not find anything, invoke Allah on his behalf until you know that he has been rewarded." (Abu Dawud and an-Nasa'i)

Ashab ibn Qais reported that the Messenger of Allah, said: "**Whoever does not thank people, does not thank Allah.**" (Ahmad)

Usamah ibn Zaid adds that the Messenger of Allah, said: "To whom a good deed is done and who says to its doer: 'May Allah reward you with goodness,' also reaps the reward." (at-Tirmidhi.)

Sahih Al-Bukhari Hadith

Hadith 9.114

Narrated by

Abu Said Al Khudri

The Prophet said, "If anyone of you sees a dream that he likes, then it is from Allah, and he should **thank** Allah for it and narrate it to others; but if he sees something else, i.e., a dream that he dislikes, then it is from Satan, and he should seek refuge with Allah from its evil, and he should not mention it to anybody, for it will not harm him."

Al-Tirmidhi Hadith

Hadith 2488

Narrated by

AbuHurayrah

A supplication he had learned from Allah's Messenger (peace be upon him) and which he would never give up was, "O Allah, **make me thank** Thee greatly, keep Thee in my memory often,

follow Thy counsel, and keep Thy injunction." (Tirmidhi transmitted it.)

*42:33 -If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is **grateful**.*

4573 If we study such Signs in the right spirit, we learn the highest lessons for our spiritual life: on the one hand, patient perseverance with reliance on Allah, and on the other a feeling or attitude of grateful **thanks to Allah**, that He enables us to achieve so much in spite of our shortcomings, and forgives in us so much that deserves punishment and disaster.

45:12 - It is Allah Who has subjected the sea to you that ships may sail through it by His command that ye may seek of His Bounty and that ye may **be grateful**.⁴⁷⁴⁶

Grateful to Allah

- 5193Jinns and men who are burdened with responsibility or, as some commentators hold, with sin. They are both before Allah, and the affairs of both are conducted under His Command. If there are inequalities or apparent disturbances of balance, that is only for a season. Allah gives to both good and evil men a chance in this period of probation; but this period will soon be over, and Judgment will be established. To give you this chance, this probation, this warning, is itself a favour, by which you should profit, and for which **you should be grateful.** (55.31)
- 5194 . 'If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment or some of your good deeds seem to go unnoticed, do not be deceived. Judgment will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from Allah. **Be grateful** to Allah for the chances He has given you'. "All that hath been promised unto you will come to pass: nor can ye frustrate it in the least bit" (55.33)
- 76:3 - We showed him the Way: whether he be **grateful or ungrateful** (rests on his will). ⁵⁸³³
- 5833 Besides the gift of the faculties, Man has been shown the Way by means of Revelation, through men of the highest spiritual standing. If he is **grateful**, he will accept Guidance, be of the Righteous, and join the company of the Blessed. If not, he puts chains round himself, thus burdening himself with sin, and gets into the Blazing Fire of Punishment. See next verse. His choice rests on his will. (76.3)
- 31:12 - We bestowed (in the past) wisdom on Luqman: "**Show (thy) gratitude to Allah.**" Any who is (so) **grateful** does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise. ^{3593 3594}
- 3594 . The basis of the moral Law is man's own good, and not any benefit to Allah, for Allah is above all needs, and "worthy of all praise"; i.e., even in praising Him, we do not advance His glory. When we obey His Will, we bring our position into conformity with our own nature as made by Him. (31.12)
- 36:73 - Will they not then be **grateful**?
- 4020 The whole argument turns on this. 'Our teaching is for your own benefit. We confer all these blessings on you, and yet ye turn away from the Giver of all, and run after your own vain imaginations! (36.73)
- 14:7 - "If ye are **grateful** I will add more (favours) unto you; but if ye show **ingratitude** truly My punishment is terrible indeed." ¹⁸⁷⁹
- 14:5 - " Verily in this there are Signs for such as are firmly patient and **constant grateful** and appreciative. ¹⁸⁷⁷
- 1877 ...Shakur and Shakir have in them the idea of **appreciation, recognition, gratitude as shown in deeds of goodness and righteousness.** Both terms are applied to Allah as well as to men. A slight distinction in shades of meaning may be noted. Shakur implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. Shakir implies bigger and more specific things. (14.5)
- 2:152 - Then do ye remember Me; I will remember you. **Be grateful to Me** and reject not faith.

Al-Tirmidhi Hadith

Hadith 955 Narrated by **Shaddad ibn Aws**

Allah's Messenger (peace be upon him) used to recite in his prayer (this supplication): `O Allah, I beg of Thee steadfastness in (righteous) affairs and firm determination (to adhere to the path) of righteousness; I beg of Thee to make me **grateful** for Thy favour and the excellence of the worship of Thee; I beg of Thee a sound heart and a truthful tongue, and I beg of Thee the good which Thou knowest, I seek refuge in Thee from the evil that Thou knowest, and I seek pardon of Thee for what Thou knowest.' (Nasa'i and Ahmad)

Sunan of Abu-Dawood

Hadith 1505

Narrated by

Abdullah ibn Abbas

The Prophet (peace be upon him) used to **supplicate Allah:**

My Lord, help me and do not give help against me;
grant me victory, and do not grant victory over me;
plan on my behalf and do not plan against me;
guide me, and make my right guidance easy for me;
grant me victory over those who act wrongfully towards me;

O Allah, make me **grateful** to Thee, **mindful of Thee**, **full of fear towards Thee**, **devoted to Thy obedience**, **humble before Thee**, or **penitent**. My Lord, **accept my repentance**, **wash away my sin**, **answer my supplication**, clearly **establish my evidence**, **guide my heart**, **make true my tongue** and **draw out malice in my breast**."

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by: A.R.Abideen, abdeenara@sltnet.lk, www.abideendhawwa.com

17. All about Haj

Question:

If a person intends to do Hajj on behalf of someone who is unable to do it because of sickness, or who has passed away, how should he do the rituals? Should he choose Hajj Tamattu' [where one does ihraam for 'umrah then after 'umrah comes out of ihraam and does a new ihraam for Hajj] or al-Ifraad [where one does Hajj only]? Answer:

Praise be to Allaah.

The one who is doing Hajj on behalf of another should say "Labbayka 'an fulaan (Labbayka on behalf of So-and-so)." He should do Tamattu' because this is the best of the rituals. Every person who is entrusted with something has to do what is best, unless the person who sent him has chosen something else, because he is a trustee and is obliged to do what is best.

Liqa' al-Baab al-Maftooh by Ibn 'Uthaymeen, 170 (www.islam-qa.com)
<http://63.175.194.25/index.php?ds=qa&lv=browse&QR=1745&dgn=3&>

Question #1463: A Muslim must perform hajj for himself first Click here to get a printable version

Question:

My mother recently passed away, on the first of Ramadan. She never performed Hajj, so I am planning to do that on her behalf. My question is: can I perform Hajj for her even though I have not yet performed Hajj for myself?

Answer:

Praise be to Allah.

I ask Allaah to reward you for your kind feelings towards your mother and your eagerness to perform your filial duty towards her after her death. In response to your question, if a Muslim wishes to perform Hajj on behalf of someone else, he must first have performed it for himself. The daleel (evidence) for that is the hadeeth of Ibn 'Abbaas, according to which the Prophet (Peace & Blessings of Allaah be upon Him) heard a man saying "Labbayk (here I am) on behalf of Shubrumah" [i.e., he was performing Hajj on behalf of Shubrumah]. He (the Prophet) asked, "Who is Shubrumah?" The man said: "He is a brother (or a relative) of mine." He asked, "Have you performed Hajj for yourself?" He said, "No." He told him: "Perform Hajj for yourself, first, then perform Hajj on behalf of Shubrumah." (Reported by Abu Dawud in Al-Sunan, Kitaab al-Manaasik, Baab al-rajul yuhijj 'an ghayrihi).

This is a saheeh hadeeth. I ask Allaah to forgive your mother and extend His Mercy to her, for Allah is the best of Helpers

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=1463&dgn=3>

Question #763: What can benefit the deceased after his death? Can he hear what the living say? Click here to get a printable version

Question:

My father passed away about two weeks ago. I wanted to know when me or my family members go to his grave, is he able to hear us and what we are saying to him?

... and if not is there any way we can have him hear what we say?..

Please respond promptly because I really want to now because I think maybe it will help me with the pain i'm dealing with.

Answer:

Praise be to Allaah.

The principle is that the dead do not hear the words of the living, because Allaah says (interpretation of the meaning): "... but you cannot hear those who are in graves." [Faatiir 35:22] and

"Verily, you cannot make the dead to hear..." [al-Naml 27:80]

When the Prophet (peace and blessings of Allaah be upon him) addressed the slain kuffaar (disbelievers) after the Battle of Badr, Allaah caused them to hear his words, although they were at the bottom of the well in which they had been buried. This was a special case, as the scholars, may Allaah have mercy on them, have stated. (See *Al-Aayaat al-Bayyinaat fi 'adam Samaa' al-Amwaat*).

Perhaps the psychological motive for your wishing that your father could hear you is an attempt to do something to re-establish the communication that has been cut, in order to alleviate the pain you are feeling. But you should understand, my sister, that Islam has explained what actions on the part of the living may benefit the dead, and what may reach them in their graves. The Prophet (peace and blessings of Allaah be upon him) said: "When a person dies, all his deeds come to an end except three: sadaqah jaariyah (ongoing charity, e.g. a waqf or endowment), beneficial knowledge (which he has left behind), or a righteous child who will pray for him." (Reported by al-Tirmidhi, no 1376; he said this is a saheeh hasan hadeeth)

The most important thing that will benefit your father after his death, and that you can do for him now that he is in his grave, is to strive to pray for him and ask for forgiveness and mercy for him, and for Paradise and salvation from the Fire, and other good and beautiful du'aa's (prayers).

Prayers for forgiveness offered by both sons and daughters of the deceased bring great benefits, as the Prophet (peace and blessings of Allaah be upon him) said: "A man's status will be raised in Paradise and he will ask, 'How did I get here?' He will be told, 'By your son's du'aa's (prayers) for forgiveness for you.'" (Reported by Ibn Maajah, no 3660; see also *Saheeh al-Jaami'*, 1617)

Another thing that may reach the deceased is sadaqah (charity) given on his behalf, because 'Aa'ishah (may Allaah be pleased with her) reported that a man said to the Prophet (peace and blessings of Allaah be upon him): "My mother has passed away, and if she could have spoken, she would have given something in charity. Will she receive a reward if I give something on her behalf?" He said, "Yes." (Reported by al-Bukhaari, Fath, 1388)

Ibn 'Abbaas (may Allaah be pleased with him and his father) reported that the mother of Sa'd ibn 'Ubaadah (may Allaah be pleased with him and his father) died when he was away from her. He said: "O Messenger of Allaah, my mother has died and I am away from her. Will it benefit her anything if I give in charity on her behalf?" He said, "Yes." He said, "Then I ask you to be my witness that I am giving my garden al-Mikhraaf (so called because it bore so many dates) in charity on her behalf." (Reported by al-Bukhaari, Fath, 2756)

Abu Hurayrah reported that a man said to the Prophet (peace and blessings of Allaah be upon him): "My father has died and left money behind. He did not make a wasiyyah (a will); will it expiate for his sins if I give some of it in charity on his behalf?" He said, "Yes." (Reported by al-Nisaa'i)

Sa'd ibn 'Ubaadah said: "I said: 'O Messenger of Allaah, my mother has died. Should I give charity on her behalf?' He said, 'Yes.' I asked, 'What kind of charity is best?' He said, 'Providing water.'" (Reported by al-Nisaa'i)

Other deeds that may also benefit the deceased are Hajj and 'Umrah on their behalf, after the living person has first performed Hajj and 'Umrah on his or her own behalf.

‘Abdullaah ibn Buraydah reported that his father (may Allaah be pleased with him) said: "While I was sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him), a woman came to him and said: ‘I gave my mother a slave-woman in charity, and now my mother has died.’ He said: ‘You have got your reward, and your right of inheritance has brought your gift back to you.’ She said, ‘O Messenger of Allaah, she still had one month to fast – can I fast it on her behalf?’ He said, ‘Fast it on her behalf.’ She said, ‘She never went to Hajj – can I perform Hajj on her behalf?’ He said, ‘Perform Hajj on her behalf.’" (Reported by Muslim, may Allaah have mercy on him, in his Saheeh, no. 1149)

This shows that it is also permissible to fast on behalf of the deceased.

Another thing that may benefit the deceased is to fulfil their nadhr (vow), because Ibn ‘Abbaas (may Allaah be pleased with him and his father) reported that a woman came to the Prophet (peace and blessings of Allaah be upon him) and said: "My mother made a vow to perform Hajj but she died before she could do it. Can I perform Hajj on her behalf?" He said, "Yes, perform Hajj on her behalf. Don’t you think that if your mother owed a debt you would pay it off?" She said, "Yes." He said, "Then pay off what is owed to Allaah, for Allaah is more deserving of having vows fulfilled." (al-Bukhaari, al-Fath, 7315)

Another thing that may benefit the deceased is if his relative devotes a share to him of a sacrifice he offers. When the Prophet (peace and blessings of Allaah be upon him) offered a sacrifice, he said: "In the name of Allaah, O Allaah, on behalf of Muhammad and the family of Muhammad" (reported by Muslim, no. 1967) – and the family of Muhammad included both the living and the dead.

The question of whether women may visit graves has already been addressed (please see question# 127)

You should also know that keeping yourself busy with praying for your father is more important and better for you, and more beneficial to the deceased, than thinking about whether he can hear your voice. So try to do whatever will be of benefit both to him and you. You and your family should avoid forbidden innovations (bid’ah) such as marking the fortieth day after death, or the passing of one year since the death, or gatherings for reciting al-Faatihah (the first chapter or soorah of the Qur’aan), doing forbidden acts at graves, and so on, deeds which are done by those who are ignorant and are imitated by others.

I ask Allaah to forgive your father and have mercy on him and on all the deceased Muslims, for He is the Forgiving, Most Merciful.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=763&dgn=3>

Question #9124: Is it possible to send someone else to do Hajj on behalf of the deceased instead of his son? Click here to get a printable version

Question:

My father died last year. He intended to go to Hajj this year. My question is can I send some other person to do Hajj on his behalf. Does that person need to be a relative? What about sacrifice (qurban) performed during Hajj. Would that need to be in father's name or the other person's name. Answer:

Praise be to Allaah.

If a Muslim dies after he has become able to perform Hajj, then his heir has to do Hajj on his behalf himself, or he can delegate someone else to do Hajj for him, paid for from the money of the deceased, because this is a debt that he owes that is more deserving of being paid off. The delegate need not be one of the deceased person’s relatives. The sacrifice (qurban) which is done at the time of Hajj should be done in the name of the deceased father, not the name of the delegated person, if it is one of the requirements of Hajj. If the Hajj is “ifraad” (Hajj done on its own, without ‘Umrah), then there is no (obligatory) sacrifice, unless the delegated person does something prohibited for which the fidyah (compensatory sacrifice) is required.

Shaykh ‘Abd al-Kareem al-Khudayr (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=9124&dgn=3>

Question #10318: Doing Hajj and 'Umrah on behalf of another Click here to get a printable version

Question:

Can one living here in Saudi Arabia do Umrah by the name of any person living in home country.

A) If the person is capable of coming here in the future.

B) If the person cannot come here for any reasons like economy or health? Answer:

Praise be to Allaah.

It is not correct to do 'Umrah on behalf of one who is physically able to do it himself (if he comes there himself).

With regard to one who is not able to do it for financial reasons, such a person is not obliged to do Hajj or 'Umrah. Rather it is correct to do Hajj and 'Umrah on behalf of one who is physically unable to do them, and on behalf of the deceased. And Allaah knows best.

Fataawa al-Lajnah al-Daa'imah, 11/52. (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=10318&dgn=3>

Question #26241: He did 'Umrah and Hajj in the same year, but on behalf of different people Click here to get a printable version

Question:

What is the ruling on one who travels for Hajj, and he intends his 'Umrah to be on behalf of his mother and his Hajj on behalf of his father, then the next year he does it the other way round, with his Hajj on behalf of his mother and his 'Umrah on behalf of his father. Is that permissible or not? Answer:

Praise be to Allaah.

Both Hajj and 'Umrah are separate rituals, and the Prophet (peace and blessings of Allaah be upon him) explained how to do them as qiraan, ifraad and tamattu'. So if a person wants to enter ihraam for 'Umrah on behalf of his mother, for example, then after exiting ihraam of 'Umrah he wants to enter ihraam for Hajj on behalf of his father, or vice versa, he may do that. If he enters ihraam for one of them on behalf of himself, then exits ihraam and enters it for the other on behalf of his father, for example, that is permissible, because actions are judged by intentions, and each person will have that which he intended.

Al-Lajnah al-Daa'imah li'l-Buhooth al-'Ilmiyyah wa'l-Iftaa' – Fataawa al-Lajnah, 11/58. (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=26241&dgn=3>

Question #11668: She reached the age of puberty and died before the time of Hajj Click here to get a printable version

Question:

His daughter reached the age of puberty and died before the time of Hajj came. Does he have to do Hajj on her behalf? Answer:

We put this question to Shaykh Muhammad ibn Saalih al-'Uthaymeen, may Allaah preserve him, who answered as follows:

Did she leave any wealth behind?

If the answer is yes,

Then he should do Hajj on her behalf.

And Allaah knows best.

Shaykh Muhammad ibn Saalih al-'Uthaymeen (www.islam-qa.com)



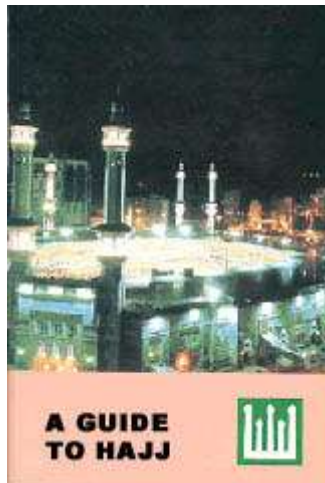
الْصَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ



In the name of Allah, the Most -Merciful, the All-Compassionate

"May the Peace and Blessings of Allah be Upon You"

Praise be to Allaah, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of our own souls and from our bad deeds. Whomsoever Allaah guides will never be led astray, and whomsoever Allaah leaves astray, no one can guide. I bear witness that there is no god but Allaah, and I bear witness that Muhammad is His slave and Messenger.



***Bismillah Walhamdulillah Was Salaatu Was Salaam 'ala Rasulillah
As-Salaam Alaikum Wa-Rahmatullahi Wa-Barakatuhu***

Day 1:

Prelude Before the 8th of Dhul-Hijjah, a person who wants to perform pilgrimage (Hajj) pronounces the intention to perform Umrah while approaching the Miqat. A second intention for the actual Hajj is pronounced at a later period. There are several rites to properly complete the Hajj and Umrah.

Additional Info

The rites of Umrah and Hajj may include but are not limited to: Putting Ihram, performing supererogatory (Sunnah) prayers, making several types of Tawaf, reciting Talbiyah, doing Sa'ee between Safa and Marwah, trimming and/or cutting hair, praying and staying in Mina, praying and standing in Arafah, praying and staying in Muzdalifah, throwing pebbles in three Jamrahs, sacrificing an animal, praying behind Maqam Ibrahim, and drinking from the well of ZamZam.

In the case of Hajj at-Tamattu, after completing the Umrah, the pilgrim trims his/her hair, showers, and changes into everyday clothes. These steps complete the Umrah portion. All restrictions of the Ihram are temporarily lifted. The pilgrim waits until the 8th of Dhul-Hijjah to start the rites of Hajj.

On the 8th of Dhul-Hijjah, the pilgrim pronounces a new niyyah at the place to perform Hajj. There is no need to go to Miqat for this. The pilgrim changes into Ihram in the prescribed manner and proceeds to Mina soon after the Fajr Prayers.

• Proclaiming the Niyyah for Hajj

All acts of worship are preceded by an appropriate proclamation of Niyyah.

Additional Info

Niyyah for Hajj O Allah! I intend to perform Hajj. Make it easy for me and accept it from me. I make the niyyah for Hajj and enter into the state of Ihram for the sake of Allah alone, the Most High.



The distinctive garb of the male pilgrim worn during Hajj or Umrah. It consists of two pieces of white, un-sewn and plain cloth. One of the pieces is wrapped around the midriff to cover his body from just above his navel to his ankles, and the other is draped around his shoulders to cover the upper body. For ladies, their ordinary and unpretentious clothes of everyday wear constitute their Ihram.

Additional Info

During Ihram, the following acts are forbidden: Cutting hair, shaving any parts of the body, clipping nails, putting perfumes or colognes, killing or hunting animals, sexual intercourse, making marriage proposals, or marriage contracts

• **Praying 2 Rak'at Nafl At Miqat**

An imaginary boundary around Makkah. A prospective pilgrim cannot cross this boundary without first changing into Ihram. The pilgrim changes into Ihram at Miqat and pronounces the intention to perform Hajj or Umrah.

Additional Info

The Miqat boundary is anchored by different townships and locations in different directions around the Kaabah. They are a-Thul-Halaifa in the North, b-Yalamlam in the South-East, c-That ' Irq in the North-East, d-al-Juhfah in the North-West, e-Qarn al-Manazil in the East. For people living inside the Miqat area permanently, their place of residence is their Miqat.

• **Making Tawaf**

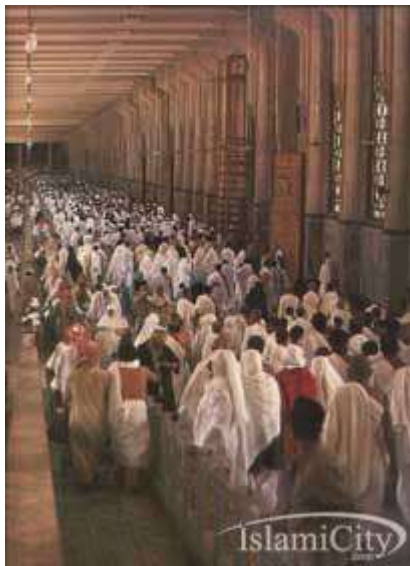


The devotional act of circumambulating (i.e. walking around) the Ka'bah while reciting prayers and supplications. One complete circuit around the Ka'bah constitutes a shawt (pl. ashwat), and seven ashwat complete one Tawaf.

Additional I nfo

During Tawaf (circumambulating), the pilgrim cannot enter the Ka'bah nor stop anywhere around it. He/she must enter into and disappear from the crowd, getting drawn into the roaring river of people who are circumambulating. This is the collective invitation to whoever wants to come to this house. Everyone is dressed in one color and pattern. There is no distinction nor personal promotion: true totality and universality is demonstrated.

- **Performing Sa'ee**



The devotional act of walking seven times between the knolls of Safa and Marwah. This act retraces the footsteps of Hajar, wife of Prophet Ibrahim (pbuh), during her desperate search for water for her infant son Ismail (pbuh) after they were left in the desert by Prophet Ibrahim in response to a Divine vision.

Additional I nfo

Safa: A small knoll approximately 200 yards from the Ka’bah inside the Masjid Al-Haram
Marwah: A small knoll (i.e., hillock) located approximately one hundred and fifty yards from the Ka’bah.

• Reciting Talbiya

A devotional recital of the following words by the pilgrim during Hajj and Umrah
Labbaik Allahumma Labbaik. Labbaik La Sharika Laka Labbaik. Innal-Hamda, Wan-Ni’mata Laka wal-Mulk. La Sharika Lak.

Additional Info

[Click here to listen Talbiya](#)

Here I am at Thy service O Lord, here I am, Here I am at Thy service and Thou hast no partner. Thine alone is all Praise and All Bounty, and Thine alone is the Sovereignty. Thou hast no partner. The Talbiyah is a prayer as well as an assertion of the pilgrim’s conviction that he/she intends to perform Hajj only for the glory of Allah. The pilgrim starts the recital upon changing into the Ihram, and continues to recite it frequently throughout Hajj. Male pilgrims are required to recite the Talbiyah loudly whereas female pilgrims are required to recite it in low voice.

• Going to Mina



The Pilgrim goes to Mina on the 8th of Thul-Hijjah anytime after Fajr prayer but before Zuhr.

Additional Info

Mina is a desert location approximately three miles from Makkah where several Hajj rites are performed.

• Praying in Mina



The pilgrim must perform the daily prayers in Mina starting with Zuhur Prayer.

Additional Info

These rituals are part of the first day of Hajj, also known as the Day of Tarwiyah. The 4 Rak'ahs prayers must be shortened to 2 Rak'ahs but must not be combined together.

• Staying Overnight in Mina

The pilgrim must stay overnight in Mina, perform the Fajr prayer and leave after sunrise on the 9th of Thul-Hijjah.

Additional Info

Prayer upon Departing from Mina: O Allah! To You I turn, praying to approach Your Bounteous Countenance. Let my sins be forgiven and Hajj be acceptable, and have Mercy on me. Allow me not to be disappointed, for You have power over all things.

Completion of the First Day. This completes the first Day of Hajj, also known as the Day of Tarwiyah.

DAY 2

• Going to Arafah



After leaving Mina, the pilgrim heads toward Arafah. Arafah is a desert location approximately nine miles from Makkah. Pilgrims don't have to get crowded on the Mount of Rahmah (Mountain of Mercy). They can stay in any place WITHIN the boundaries of Arafah.

Additional Info

Prayer Upon Entering Arafah O Allah! Forgive my sins, help me repent to you, and grant me all that I beseech of You. Whenever I turn, let me see goodness. Allah be praised! All Praise is due to Allah! There is no deity except Allah! And Allah is The Most Great.

• Praying in Arafah

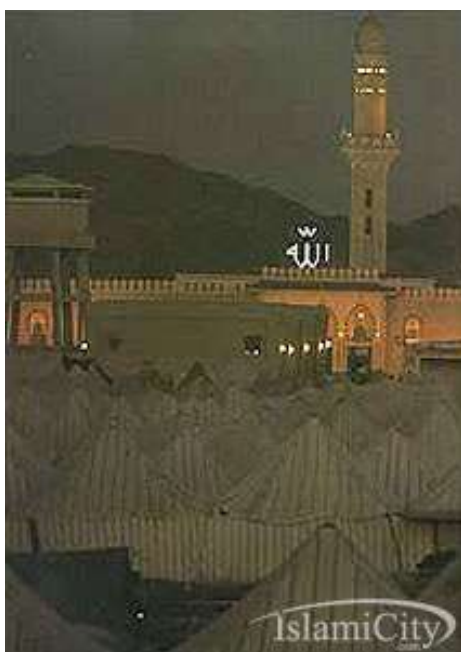


After settling down in the tents at Arafah, the pilgrim offers the Zuhur and Asr prayers in qasr (shortened) and Jam ' (combined) modes, that is, 2 rak'ats each prayer instead of 4 rak'ats, and the two prayers are offered at the same time, with one adhan and two separate Iqamahs, one each for Zuhur and Asr.

Additional I nfo

Once in Arafah, the pilgrim should spend as much time in prayer and remembrance of Allah as possible. This is a very special day and the pilgrim may never see it again. Everyone must make the most of out it. No Nafil or any other prayers are performed, either before or after the obligatory prayers.

• Staying in Arafah



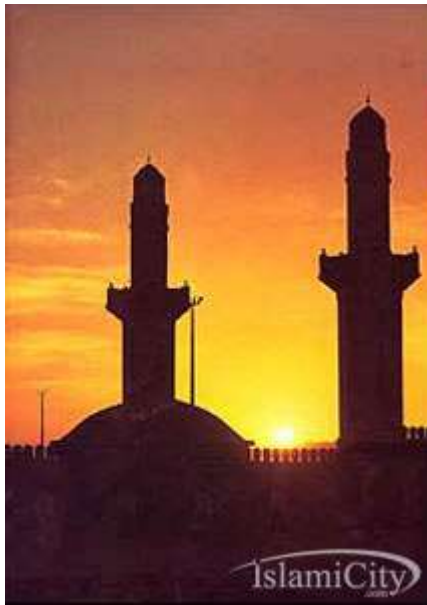
The pilgrim stays in Arafah until sunset. It is recommended to spend the entire time reading the Quran, reciting the Talbiyah, offering supplications, and repenting to Allah.

Additional I nfo

Standing in Arafah In the late afternoon just before sunset, the pilgrims may stand outside the tent facing the Qiblah, and raise their hands supplicating to Allah. There are no prescribed prayers for Wuquf (standing) Arafah. During these sacred moments, the pilgrim is alone with Allah, praying to have his/her sins and lifelong shortcomings get forgiven. Communication

with Allah in any language is acceptable

• Leaving to Muzdalifah



After sunset, the pilgrim departs for Muzdalifah quietly, always reciting the Talbiyah and other prayers.

Additional Info

Muzdalifah is a desert location approximately midway between Mina and Arafah. The pilgrim spends the night of the 10th of Thul-Hijjah here. Toilets and ablution facilities are available. Naturally, they are very crowded at all times. The pilgrims must be patient, courteous, and understanding to other fellow pilgrims.

• Offering Prayers in Muzdalifah



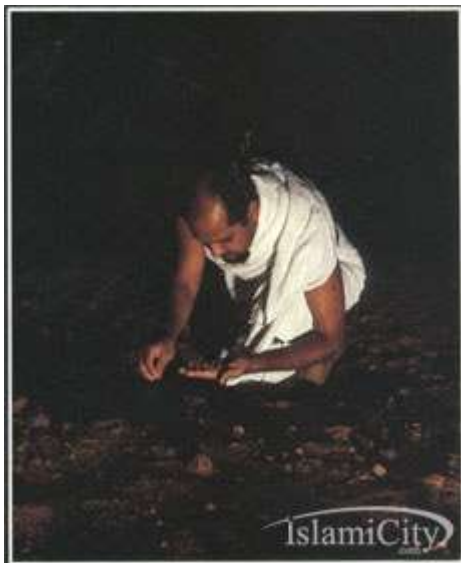
The pilgrim offers Maghrib and Isha prayers combining them and shortening the Isha. Thus, after the adhan is called, three rak'ahs of Maghrib are offered following the usual iqamah.

Another iqamah (but not adhan) is called and then two rak'ahs of Isha are offered.

Additional Info

The pilgrim stays under the sky at Muzdalifah. No tents or other lodging facilities are available

• Collecting Pebbles



The pilgrim then walks to the foot of nearby hills, and collects about 70 pea-size pebbles for throwing.

Additional Info

It is a good idea to collect additional pebbles to make up for accidental losses. The pebbles lying around the bathrooms facilities should not be collected. No one should leave Muzdalifah before Fajr without a legitimate excuse: only women, elderly, and weak people can leave after midnight.

Completion of Second Day The pilgrim spends the night at Muzdalifah and offers Fajr there. Before sunrise, the pilgrim leaves for Mina on the morning of the 10th of Thul-Hijjah.

Additional Info

After Fajr prayer, the pilgrim goes through the al-Mash'ar al-Haram and makes du'a until brightness of the sun is widespread. The pilgrim must speed up the walk when passing by the Muhasir valley.

DAY 3



Due to the large crowd going to Mina, the pilgrim must remain calm, avoid pushing people, and must be respectful to others.

Additional Info

Weak and sick people can appoint others to throw stones at the Jamrahs in Mina on behalf of them.



• Throwing Pebbles

The pilgrim stones the Jamrat al-Kubra (Jamrat al-Aqabah) only, preferably before midday. Stoning the pillar symbolizes stoning the devil. The pebbles must touch the inside of the Jamrat's fence.

Additional Info

The Jamrat al-Kubra is the closest to Makkah. While throwing the stones, the pilgrim recites Bismillah, Allah-u-Akbar with each pebble. The size of the pebbles should not be big: anywhere between 1-1.5 cm. The pilgrim may throw either from under the bridge or from over it.

• Sacrificing an Animal

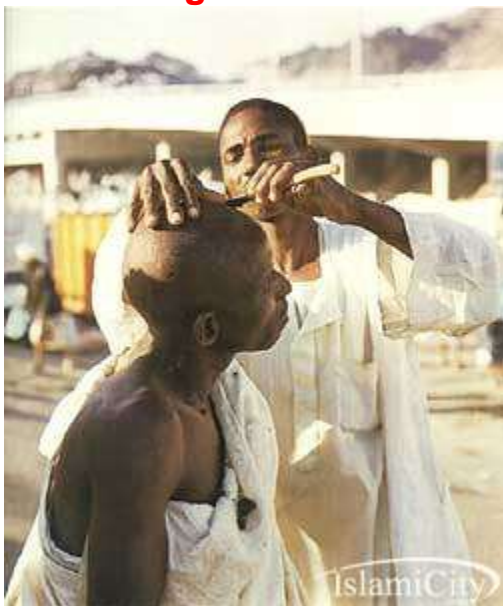


A sacrifice is now required for the pilgrim performing Hajj al-Tamattu or Hajj al-Qiran. The choice of the animal is either a sheep, or 1/7th of a cow or a camel shared with other people.

Additional Info

For the pilgrim performing Hajj al-Ifrad, sacrificing the animal is recommended but not required. The pilgrim should always choose the best animal and avoid animals which don't look healthy or have defects. The pilgrim can slaughter him/herself or appoint someone to do it on his/her behalf. One third of the meat can be consumed, one third offered as a gift and one third distributed to the poor people. The sacrifice can be performed between the 10th and the 13th of Thul-Hijjah but not after the 13th.

• Cutting Hair



The pilgrim may now shave/trim the hair, shower, and change into everyday clothes. The hair may be shaved or trimmed for men. It is recommended to start from the right side. For women, trimming only a finger tip's length is required.

Additional Info

Sacrificing an animal, cutting hair, and performing Tawaf al-Ifadah are alternate rituals. There is no specific order to perform them. All ritual places must be kept clean. At this point in time, the regulations for Ihram no longer apply except that the pilgrim can not have conjugal relations with his/her spouse until after Tawaf al-Ifadah and Sa'ee. This is known as at-Tahalul al-Asghar, or a partial ending of the state of Ihram.

• Celebrating Eidul-Adha



Starting from the 10th of Thul-Hijjah and on, Muslims around the world celebrate this special occasions.

Additional I nfo

EID-AL-ADHA is celebrated on the tenth day of Zul-hijjah, the 12th and the last month of the Islamic calendar. It is a very joyous day; it is a feast of self-sacrifice, commitment and obedience to Allah. It commemorates the great act of obedience to Allah by the Prophet Ibrahim (pbuh) in showing his willingness to sacrifice his son Ismael (pbuh). Allah accepted his sacrifice and replaced Prophet Ismael (as) with a lamb.

- **Going to Makkah**



The pilgrim proceeds to al-Masjid al-Haram in Makkah for Tawaf al-Ifadah.

Additional I nfo

The pilgrim has the option to postpone Tawaf al-Ifadah to a later time. Menstruating women should not make tawaf until their period stops. If the pilgrim selected Hajj Ifrad or Qiran and has already made Sa'ee with the first Tawaf (the visiting Tawaf), there is no need to make Sa'ee again.

• Performing Tawaf al-Ifadah



The pilgrim performs the Tawaf al-Ifadah after taking off the Ihram and changing into everyday clothes and before returning to Mina for pebble throwing.

Additional Info

Ihram, Idtiba and Ramal are not required in this Tawaf. However, Sa'ee is required of a Mutamatti, but is not required for Qarin or a Mufrid.

• Maqam Ibrahim



The step-stone used by the Prophet Ibrahim (pbuh) during the original construction of the Ka'bah.

The stone carries the imprints of his feet, and is housed in a glass enclosure on the North side of the Ka'bah.

After completing the Tawaf, it is good to pray 2 rak'ahs behind Maqam Ibrahim, if possible.

Additional Info

Prayer at Maqam Ibrahim

O Allah! You know that which I keep secret and that which I disclose. Grant me Your pardon. You know my needs; grant me my wishes. You know that which is in my breast; forgive me my sins. O Allah! I seek from You a Faith that will saturate my heart, and a true conviction that will make me realize that naught can befall me except what You have decreed for me, and that I may find contentment in whatever You have given me. You are my patron in this world and the Hereafter. Allow me to die in a state of Islam and to be counted among the righteous. O Allah! On this occasion of our presence in this place, let not any of our sins go unforgiven, nor any of our worries undisputed, nor any of our needs unfulfilled or unfacilitated by You. And let all our tasks be made easy, and our minds relieved, and our hearts illuminated and our actions judged as pious. O Allah! Allow us to die as Muslims and to join the ranks of the virtuous without any distress. Amen, O Lord of the Universe.

- **Drinking from Zamzam**

After completing the prayer at Maqam Ibrahim, the pilgrim may visit the Zamzam area and drink from the water.

Additional Info

Prayer at ZamZam

O Allah! I seek from You profitable knowledge and bounteous sustenance and a cure from all ailments through Your Mercy, O Most Merciful of the mercifuls!

- **Performing Sa'ee between Safa and Marwah**

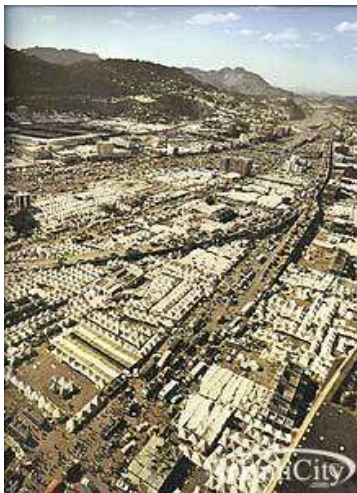


The devotional act of walking seven times between the knolls of Safa and Marwah.

This act retraces the footsteps of Hajar, wife of the Prophet Ibrahim (pbuh), during her desperate search for water for her infant son Ismail (pbuh) after they were left in the desert by Prophet Ibrahim in response to a Divine vision.

Additional Info

Safa:



A small knoll approximately 200 yards from the Ka'bah inside the Masjid Al-Haram

Marwah: A small knoll (i.e., hillock) located approximately one hundred and fifty yards from the Ka'bah.

- **Returning to Mina**

The pilgrim returns to Mina and stays there until the 12th or 13th of Thul-Hijjah for throwing the pebbles.

End of Day 3

DAY 4

• Performing Prayers in Mina

Back in Mina, the pilgrim performs all of the daily prayers, shortening the 4 Rak'ats prayers to 2 Rak'ats, but without combining them.

Additional Info

The minimum stay in Mina should exceed most of the night. Otherwise, the pilgrim is required to make a sacrifice. This is one of the best opportunities to acquire knowledge from the scholars on duty.

The pilgrim stones the The first Jamrah, then the Middle,



and finally the Big one in the same consecutive order, after midday on all three days.

Additional Info

Throwing on the 13th of Thul-Hijjah is optional. The pilgrim may return to Makkah after throwing pebbles on the 12th of Thul-Hijjah to perform Tawaf al-Wada (farewell circumambulation).



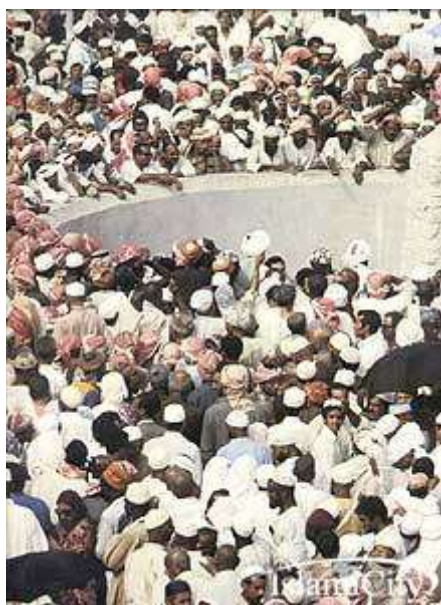
• Throwing at the First Jamrah

Scene from the first stone pillar in the line, also known as the small one.

Additional Info

Each throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar and making Dua.

• Throwing at Second Jamrah



Scene from the second stone pillar in the line, also known as the middle one.

Additional Info

Each throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar and making Dua.

• Throwing at Third Jamrah



Scene from the third stone pillar in the line, also known as the big one and the al-Aqaba.

Additional I nfo

This throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar but this time, without making duaa.

• Staying in Mina

The pilgrim should stay in Mina minimum from Fajr until Midnight.

Additional I nfo

It is very important to keep Mina clean, and maintain proper contact with the pilgrims.

• Extending the Stay



For the pilgrims who intend to stay only two days, they must leave before Maghrib.

Additional I nfo

For those intending to stay more, they can collect more pebbles.

End of 4th Day.

DAY 5

• Stoning the Jamrahs



(farewell circum am bulation).

On the 12th of Thul-Hijjah, the same procedures as the 11th take place. The pilgrim stones the The first Jamrah, then the Middle, and finally the Big one in the same consecutive order, after midday on all three days.

Additional I nfo

Throwing on the 13th of Thul-Hijjah is optional. The pilgrim may return to Makkah after throwing pebbles on the 12th of Thul-Hijjah to perform Tawaf al-Wada

- **Throwing at the First Jamrah**



Scene from the first stone pillar in the line, also known as the small one.

Additional I nfo

Each throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar and making Dua.

- **Throwing at Second Jamrah**

Scene from the second stone pillar in the line, also known as

the middle one.

Additional I nfo

Each throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar and making Dua.

- **Throwing at Third Jamrah**

Scene from the third stone pillar in the line, also known as the big one and the al-Aqaba.

Additional I nfo

This throwing is constituted of 7 pebbles with the pilgrim reciting Allahu Akbar but this time, without making Dua'.

• Returning to Makkah

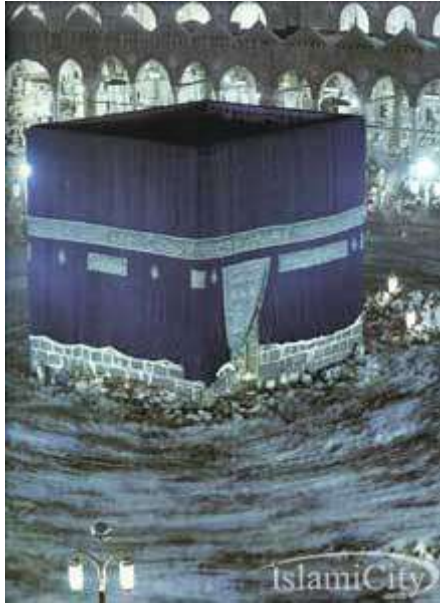
Pilgrims return to Makkah before Maghrib time after completing the stoning to perform Tawaf al-Wada.



Additional I nfo

At this point, the crowd is very large and pilgrims should not push, but instead be courteous and offer help to those who need it.

• Tawaf al-Wada



This is the farewell Tawaf that a pilgrim performs just before leaving Makkah for other destinations. It is the same as other Tawaf, going in 7 circuits, starting from the black stone line. After completing the Tawaf, it is good but not required to pray 2 Rak'ahs behind Maqam Ibrahim, or, if not possible, to pray any other 2 Rak'ahs facing the Kaabah.

Additional I nfo

Though it is neither obligatory nor related to Hajj, it is recommended for a pilgrim to visit Prophet Muhammad's mosque in Madinah. This could be done before or after performing Hajj.

Departing from Makkah

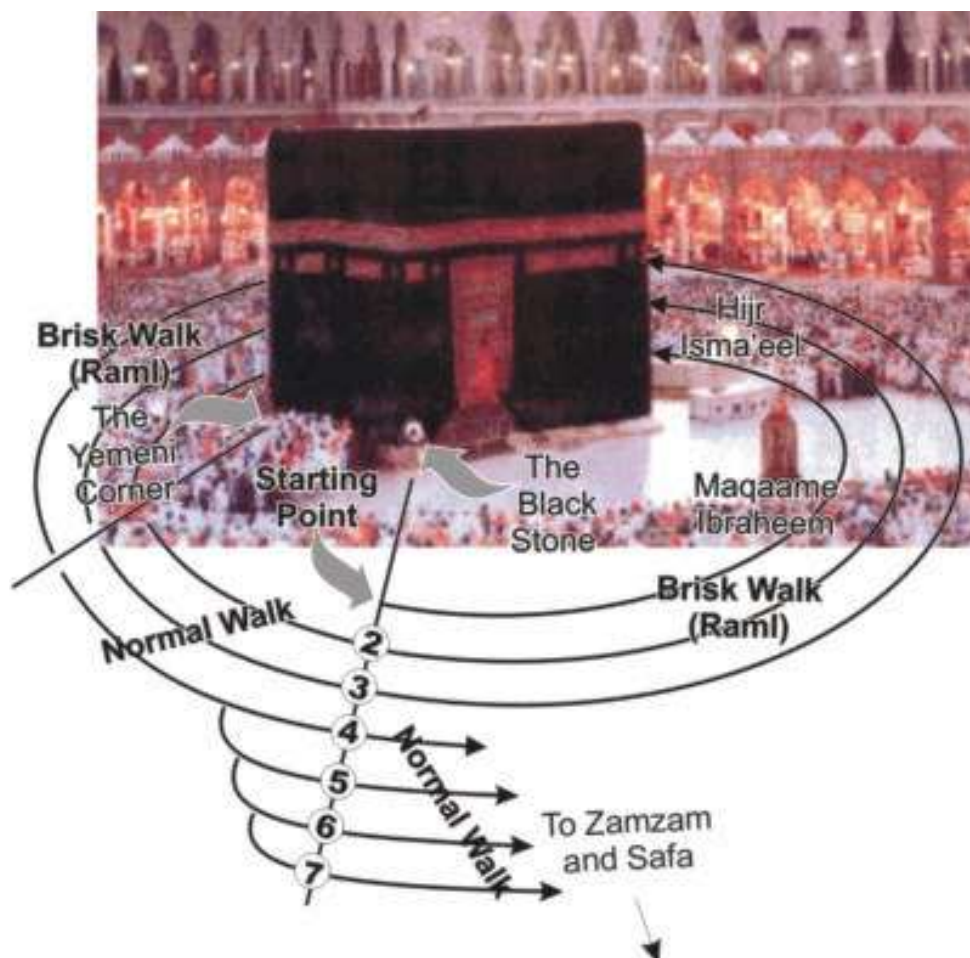


This completes the Hajj journey. It is recommended to leave Makkah as soon as the pilgrim completes the pilgrimage. The pilgrim also asks Allah to accept the rituals and promises to abide by the divine commands.

Additional Info

Prophet Muhammad (pbuh) said: "Whoever goes to Hajj without obscenity he or she will be forgiven as a new-born." Another Hadith states: "A Sound Hajj has no reward except Paradise".

Date Wise Haj Time Table



8th of Zul-Hajj	
Dawn	
Fajr	
After Sunrise	Proceed to Mina
After Zawal	
Zohar	In Mina
Asar	In Mina
After Sunset	
Maghrib	In Mina
Isha	In Mina
Wait at Night	In Mina
9th of Zul-Hajj	
Dawn	
Fajr	In Mina
After Sunrise	Proceed to Arafah
After Zawal	Stay in Arafah from Zawaal until sunset
Zohar	Pray Zohar & Asr combine with I m aam of Masj id Nim rah in Arafah
Asar	DO A LOT OF DUA AND SEEK FORGI VENESS. DO NOT WASTE THI S PRECI OUS TI ME I N ARAFAH

8th of Zul-Hajj	
Dawn	
Fajr	
After Sunrise	Proceed to Mina
After Zawal	
Zohar	In Mina
Asar	In Mina
After Sunset	
Maghrib	In Mina

After Sunset	Proceed t o Muzdalifah WI THOUT praying Maghrib	
Maghrib		
Isha	Pray Maghrib & I sha com bine in Muzdalifah	
Wait at Night	Sleep in Muzdalifah , Collect 7+ (7* 3* 3) = 70 Pebbles	
10th of Zul-Hajj		
Dawn		
Fajr	I n Muzdalifah	
After Sunrise	-Stay in Muzdalifah until sunrise -Proceed t owards the Jam araat Area	
After Zawal	Actions of 10th Dhul Haj j	
	a) Throw 7 pebbles at Jam arah Uqba ONLY (Big Pillar of Shaytaan / Evil – closer to Makkah)	
	b) Slaughter Anim al (Qurbani)	
	c) Shave Head	
	d) Rem ove Ahram and wear norm al cloths	
Zohar	I n Makkah (or Mina)	
Asar	I n Makkah (or Mina)	
	e) Perform Tawaf-e-I fadah (Ziyarah)	
	f) Perform Haj j Sae	
	Afdhal Tim e for throwing pebbles on big Jam araat ends before sunset	
After Sunset		
Maghrib	I n Mina	
Isha	I n Mina	
Wait at Night	I n Mina	
11th of Zul-Hajj		
Dawn	Tim e to st one big Jam araat ends	
Fajr	I n Mina	
After Sunrise		
After Zawal	-Proceed t o Jam araat Area	
	-Throw 7 pebbles each on the 3 Jam araats in following order	
	SMALL (pillar closer t o Masj id Khaif) , MEDI UM, BI G (pillar closer to Makkah)	
Zohar	I n Mina	
Asar	Afdhal tim e for throwing stones on 3 Jam araat ends before sunset	
After Sunset		
Maghrib	I n Mina	
Isha	I n Mina	
Wait at Night	I n Mina	
12th of Zul-Hajj		
Dawn	Tim e to st one 3 Jam araats of 11th ends	
Fajr	I n Mina	
After Sunrise		
After Zawal	-Proceed t o Jam araat Area	
	-Throw 7 pebbles each on the 3 Jam araats in following order	
	SMALL (pillar closer t o Masj id Khaif) , MEDI UM, BI G (pillar closer to Makkah)	
Zohar	I n Mina	
Asar	Leave before sunset if you do not intend to stay in Mina beyond two days	
	If Cont inuing	If Decided t o Leave M ina
After Sunset		Perfrom Tawaf-e-Wida (farewell) before leaving Makkah for your hom e
Maghrib	I n Mina	
Isha	I n Mina	
Wait at Night	I n Mina	

After Sunset	Proceed t o Muzdalifah WI THOUT praying Maghrib
Maghrib	
Isha	Pray Maghrib & I sha com bine in Muzdalifah
Wait at Night	Sleep in Muzdalifah , Collect 7+ (7* 3* 3) = 70 Pebbles
10th of Zul-Hajj	
Dawn	
Fajr	I n Muzdalifah
After Sunrise	-Stay in Muzdalifah until sunrise -Proceed t owards the Jam araat Area
After Zawal	Actions of 10th Dhul Haj j a) Throw 7 pebbles at Jam arah Uqba ONLY (Big Pillar of Shaytaan / Evil – closer to Makkah) b) Slaughter Anim al (Qurbani) c) Shave Head d) Rem ove Ahram and wear norm al cloths
Zohar	I n Makkah (or Mina)
Asar	I n Makkah (or Mina) e) Perform Tawaf-e-I fadah (Ziyarah) f) Perform Haj j Saee Afdhal Tim e for throwing pebbles on big Jam araat ends before sunset
After Sunset	
Maghrib	I n Mina
Isha	I n Mina
Wait at Night	I n Mina
11th of Zul-Hajj	
Dawn	Tim e to st one big Jam araat ends
Fajr	I n Mina
After Sunrise	
After Zawal	-Proceed t o Jam araat Area -Throw 7 pebbles each on the 3 Jam araats in following order SMALL (pillar closer t o Masj id Khaif) , MEDI UM, BI G (pillar closer to Makkah)
Zohar	I n Mina
Asar	Afdhal tim e for throwing stones on 3 Jam araat ends before sunset
After Sunset	
Maghrib	I n Mina
Isha	I n Mina
Wait at Night	I n Mina
12th of Zul-Hajj	
Dawn	Tim e to st one 3 Jam araats of 11th ends
Fajr	I n Mina
After Sunrise	
After Zawal	-Proceed t o Jam araat Area -Throw 7 pebbles each on the 3 Jam araats in following order SMALL (pillar closer t o Masj id Khaif) , MEDI UM, BI G (pillar closer to Makkah)

sources

www.islamiccities.com

www.islamicity.com

Request is being made to all those who are going for Hajj and have found this document useful.

Please pass my 'salaam ' to Prophet Muhammed (pbuh) when you visit the prophet's grave. Also, remember me in your duaa.

As-Salaam Walekum Adil

Khan

Bom bay.

http://groups.yahoo.com/group/LoveIslam_LiveIslam/

What Seperates our Group from the rest?

Only Authentic Information about Islam is passed backed by Quran or Hadith's.

19. HYPOCRITES:

2:8 - Of the people there are some who say: "We believe in Allah and the Last Day" but they do not (really) believe. ³³

33 We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like all evil. They are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light. (2.8)

2:9 - Fain would they deceive Allah and those who believe but they only deceive themselves and realize (it) not!

2:10 - In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves). ³⁴

34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade. (2.10)

2:11 - When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"

2:12 - Of a surety they are the ones who make mischief but they realize (it) not. ³⁵

36 This is another phase of the hypocrite and the cynic. "Faith" he says, "is good enough to fools." But his cynicism may be the greatest folly in the eyes of God. (2.13)

2:15 - Allah will throw back their mockery on them and give them rope in their trespasses; so they will wander like blind ones (to and fro).

2:16 - These are they who have bartered guidance for error: but their traffic is profitless and they have lost true direction.

2:17 - Their similitude is that of a man who kindled a fire; when it lighted all around him Allah took away their light and left them in utter darkness so they could not see. ³⁸

38 The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and therefore it must mislead and ruin all concerned. In the consternation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (ii. 7), wildly groping about, dumb, deaf and blind. (2.17)

2:18 - Deaf dumb and blind they will not return (to the path).

2:204 - There is the type of man whose speech about this world's life may dazzle thee and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. ²²⁷

- 227 The two contrasted types of men mentioned in ii. 200 and 201 are here further particularised: the glib hypocrite who appears worldly-wise but plans harm, contrasted with the sincere believer who is prepared to suffer martyrdom for his faith. The Commentators give names of people who exemplified these types. The mischief maker has a smooth tongue and indulges in plausible talk with many oaths. He appears to be worldly-wise, and though you may despise him for his worldiness, you may not realise his frauds. Behind your back he is an implacable enemy. He stirs up quarrels, and causes all sorts of mischief to you or your friends. He can never win God's love, and we are warned against his tricks. (2.204)
- 2:205 - When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.
- 2:206 - When it is said to him "Fear Allah" he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)! ²²⁸
- 228 According to the English saying, "As you have made your bed, so you must lie in it." (2.206)
- 3:167 - And the Hypocrites also. These were told: "Come fight in the way of Allah or (at least) drive (the foe from your city)." They say: "had we known how to fight we should certainly have followed you. They were that day nearer to unbelief than to faith saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal. ⁴⁷⁶
- 476 The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethren to defend their faith and ideas. If that devout spirit did not appeal to them, they might at least have defended their city of Madinah when it was threatened,-defended their hearths and homes as good citizens. (3.167)
- 3:168 - (They are) the ones that say (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves if ye speak the truth."
- 4:61 - When it is said to them: "Come to what Allah hath revealed and to the Apostle": thou seest the Hypocrites avert their faces from thee in disgust.
- 4:62 - How then when they are seized by misfortune because of the deeds which their hands have sent forth? Then they come to thee swearing by Allah: "We meant no more than good-will and conciliation!"
- 4:63 - Those men Allah knows what is in their hearts; so keep clear of them but admonish them and speak to them a word to reach their very souls. ⁵⁸²
- 582 How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The Prophet of Allah keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah. (4.63)

4:88 - Why should ye be divided into two parties about the hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way never shalt thou find the way. 606

4:138 - To the hypocrites give the glad tidings that there is for them (but) a grievous penalty.

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. ⁶⁴⁹

649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)

4:142 - The Hypocrites they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer they stand without earnestness to be seen of men but little do they hold Allah in remembrance.

4:145 - The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them.

9:67 - The Hypocrites men and women (have an understanding) with each other: they enjoin evil and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. 1324 1325 1326

1324 Literally, "the Hypocrites... are of each other". The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together. (9.67)

1325 The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be financial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one. (9.67)

1326 Cf. vii. 51. and n. 1029. They ignore Allah: and Allah will ignore them. (9.67)

66:9 - O Prophet! strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). ⁵⁵⁴⁵

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of

association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given,-of women, as this Sura is mainly concerned with women. (66.9)

9:64 - The Hypocrites are afraid lest a Surah should be sent down about them showing them what is (really passing) in their hearts. Say: "Mock ye! but verily Allah will bring to light all that ye fear (should be revealed)." 1322

1322 The dissection of the motives of the Hypocrites alarmed them. For it meant that they would fail in their policy of having the best of both worlds and undermining the loyalty of the weaker members of the Muslim community. So they turn it off as a jest. But they are sharply rebuked: "Can you make such solemn matters subjects of playful jokes? Fie upon you! You are found out, and your guile is of no effect." (9.64)

9:65 - If thou dost question them they declare (with emphasis): "we were only talking idly and in play." Say: "was it at Allah and His signs and His apostle that ye were mocking?"

9:66 - Make ye no excuses: ye have rejected faith after ye had accepted it. If We pardon some of you We will punish others amongst you for that they are in sin. 1323

9:68 - Allah hath promised the Hypocrites men and women and the rejecters of faith the fire of hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah and an enduring punishment 1327

1327 "Curse," here as elsewhere, is deprivation of grace and mercy, brought about by the rejection of Allah by the Unbelievers. (9.68)

9:73 - O Prophet! strive hard against the unbelievers and the Hypocrites and be firm against them. Their abode is hell an evil refuge indeed.

9:74 - They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them. 1331

1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in

Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)

9:77 - So He hath put as a consequence hypocrisy into their hearts (to last) till the day whereon they shall meet Him: because they broke their covenant with Allah and because they lied (again and again). 1332

1332 If men are false to their covenants and words, the natural consequence will be hypocrisy to cover their falsehood. Such consequences will last till the Day of Judgment, when they will have to account for their deeds. They may think that they are deceiving men by their hypocrisy, but they cannot deceive Allah, to Whom all their most secret thoughts and plots and doings are known. (9.77)

9:106 - There are (yet) others held in suspense for the command of Allah whether He will punish them or turn in mercy to them: and Allah is All-Knowing Wise. 1354

1354 Three categories of men are mentioned, whose faith was tested and found wanting in the Tabuk affair, but their characteristics are perfectly general, and we may here consider them in their general aspects: (1) the deep-dyed hypocrites, who when found out make excuses because otherwise they will suffer ignominy; they are unregenerate and obstinate, and there is no hope for them (ix. 101); (2) there are those who have lapsed into evil, but are not altogether evil; they repent and amend, and are accepted (ix. 102-105); and (3) there are doubtful cases, but Allah will judge them (ix. 106). A fourth category is mentioned in ix. 107, which will be discussed later. (9.106)

63:1 - When the Hypocrites come to thee they say "We bear witness that thou art indeed the Apostle of Allah." Yea Allah knoweth that thou art indeed His Apostle and Allah beareth witness that the Hypocrites are indeed liars. 5466

5466 The hypocrite element, if one exists in any society, is a source of weakness and a danger to its health and its very existence. When the holy Prophet came to Madinah in Hijrat, his arrival was welcome to all the patriotic citizens: it not only united them in common life and healed their old differences, but it brought honour and light to them in the person of the greatest living Prophet. But there were some baser elements filled with envy. Such hopes as they had entertained of attaining power and leadership by playing on the animosities of the factions were now dashed to the ground. They now began to work underground. For fear of the majority they dared not oppose the new growing Brotherhood of Righteousness. They tried to undermine it by intriguing secretly with its enemies and swearing openly its loyalty to the holy Prophet. They were thoroughly unmasked and discredited at the battle of Uhud. See iii. 167, and n. 476. (63.1)

63:2 - They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. ⁵⁴⁶⁷

⁵⁴⁶⁷ Cf. lviii. 16 and n. 5358. When they say that Muhammad is the Prophet of Allah, it is Allah's own truth: but what is in their hearts? Nothing but falsehood. (63.2)

63:3 - That is because they believed then they rejected Faith: so a seal was set on their hearts: therefore they understand not. ⁵⁴⁶⁸

⁵⁴⁶⁸ Cf. ii. 7. Their double-dealing has fogged their understanding. In Arabic the heart is taken to be the seat of understanding as well as of affection. (63.3)

63:4 - When thou lookest at them their exteriors please thee; and when they speak thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)! ^{5469 5470 5471}

⁵⁴⁶⁹ **The hypocrites at all times are plausible people**, and so were the hypocrites of Madinah. They present a fine exterior; they dress well; they can usually afford fine equipages; they try to win the confidence of everyone, as they have no scruples in telling lies, and apparently expressing agreement with everyone. Their words are fair-spoken, and as truth does not check their tongues, their flattery and deception know no bounds. But all this is on the outside. As they have no sincerity, nothing that they say or do is worth anything.

⁵⁴⁷⁰ Good timber is strong in itself and can support roofs and buildings. Hollow timber is useless, and has to be propped up against other things. The Hypocrites are like rotten timber. They have no firm character themselves, and for others they are unsafe props to rely upon. (63.4)

⁵⁴⁷¹

⁵⁴⁷¹ Their conscience always troubles them. If any cry is raised, they immediately get alarmed, and think it is against themselves. Such men are worse than open enemies. (63.4)

63:5 - And when it is said to them "Come the Apostle of Allah will pray for your forgiveness" they turn aside their heads and thou wouldst see them turning away their faces in arrogance. ⁵⁴⁷²

5472 Even hypocrisy like other sins can be forgiven by repentance and amendment, provided there is a will and earnest desire to turn from evil and seek the Grace of Allah. In this case there was none. (63.5)

63:6 - It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors. 5473

5473 The stiff-necked rejecters of Allah's Truth have made a wide gulf between themselves and Allah's Grace. No prayer for them will help them. In the attitude of rebellion and transgression they cannot obtain Allah's forgiveness. (63.6)

63:7 - They are the ones who say "Spend nothing on those who are with Allah's Apostle to the end that they may disperse (and quit Madinah). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not. 5474

5474 The Muhajirun, who had come to be with the holy Prophet in Madinah in exile, were received, helped, entertained by the Ansar (Helpers). The Hypocrites in Madinah did not like this, and tried in underhand ways to dissuade the good folk of Madinah from doing all they could for the exiles. But their tricks did not succeed. The small Muslim community grew from strength to strength until they were able to stand on their own resources and greatly to augment the resources of their hosts as well. It is goodness that produces strength and prosperity, and Allah holds the keys of the treasures of man's well-being. It is not for Allah's enemies to dole out or withhold the unbounded treasures of Allah. (63.7)

63:8 - They say "If we return to Madinah surely the more honorable (element) will expel there from the meaner." But honor belongs to Allah and His Apostle and to the Believers; but the Hypocrites know not. 5475

5475 Words of this import were spoken by 'Abdullah ibn Ubai, the leader of the Madinah Hypocrites, to or about the Exiles, in the course of the expedition against the Banu Mustaliq in the fourth or fifth year of the Hijra. He had hopes of leadership which were disappointed by the coming to Madinah of a man far greater than he. So he arrogated to himself and his clique the title of "the more honourable (element)" and slightly spoke of the Emigrants as the "meaner" element that had intruded from outside. (63.8)

66:9 - O Prophet! strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). 5545

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given, - of women, as this Sura is mainly concerned with women. (66.9)



20. TO BESTOW HONOUR – COVERING WITH BROCADE or THE AWARD OF GOLDEN SHAWL GOLD MEDALS or SILVER SALVER ?

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches).

QARUN and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, - that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

28:4 - Truly Pharaoh elated himself in the land and broke up its people into sections depressing a small group among them: their sons he slew but he kept alive their females: for he was indeed a maker of mischief. ³³²⁹

3329 - Pharaoh and his clique were intoxicated with pride of race and pride of material civilization, (Pride of Power)

103:2 - Verily **Man** is in loss ⁶²⁶³

6264 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

20:127 - And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring. ²⁶⁵¹

2651 **Blindness in the world of enduring Reality is far worse than physical blindness in the world of probation. (20.127)**

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. ²⁶⁵⁶

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

3374 Power and patronage may be lauded by sycophants and selfish place-hunters; but when they are misused, and when their exposure causes their fall, they suffer ignominy even in this life. If they manage to escape exposure while alive, it often happens that they are found out after their death, and the curses of many generations follow those whose oppressions and wrong-doing spoiled the fair face of Allah's earth. But even this is nothing to the true Punishment that will come in the Hereafter. There, true values will be restored, and some of the highest and mightiest will be in the lowest depths of degradation. (28.42)

29:52 - And it is those who believe in vanities and reject Allah that will perish (in the end)."

30:29- Nay the wrong-doers (merely) follow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

30:52 - So verily thou canst not make the dead to hear nor canst thou make the deaf to hear the call when they show their backs and turn away. ³⁵⁷⁰

3570 The marvels of Allah's creation can be realized in a general way by every one who has a disposition to allow such knowledge to penetrate his mind. But if men, out of perversity, kill the very faculties which Allah has given them, how can they then understand?

33:36 - **It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision:** if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. ³⁷²¹

3722 We must not put our own wisdom in competition with Allah's wisdom. Allah's decree is often known to us by the logic of facts. We must accept it loyally, and do the best we can to help in our own way to carry it out. We must make our will consonant to the Allah's Will. (33.36)

► Sahih Al-Bukhari Hadith

Hadith 8.253A Narrated by
Al Bara bin Azib

Allah's Apostle forbade us to drink from silver utensils, to wear **gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk).** (See Hadith No. 539, Vol. 7)

Sunan of Abu-Dawood

Hadith 4863 Narrated by
Al-Mustawrid

The Prophet (peace be upon him) said: If anyone eats once at the cost of a Muslim's honour, Allah will give him a like amount of Jahannam to eat; if anyone clothes himself with a garment at the cost of a Muslim's honour, Allah will clothe him with like amount of Jahannam; and if anyone puts himself in a position of reputation and show Allah will disgrace him with a place of reputation and show on the Day of Resurrection.

► Al-Muwatta Hadith

Hadith 3.29

Behaviour in the Recitation

Yahya related to me from Malik from Nafi from Ibrahim ibn Abdullah ibn Hunayn from his father from Ali ibn Abi Talib that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing the qassi (an Egyptian garment, striped with silk), wearing **gold** rings, and reciting the Qur'an in ruku.

► Sahih Al-Bukhari Hadith

Hadith 7.494B Narrated by
Abu Amir or Abu Malik Al Ashari

that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, **the wearing of silk**, the drinking of alcoholic drinks and the use of musical instruments, as lawful.....

► Sahih Al-Bukhari Hadith

Hadith 7.104 Narrated by
Al Bara bin Azib

The Prophet ordered us to do seven (things) and forbade us from seven. He ordered us to visit the patients, to follow the funeral procession, to reply to the sneezer (i.e., say to him, 'Yarhamuka-l-lah (May Allah bestow His Mercy upon you), if he says 'Al-hamdulillah' (Praise be to Allah), to help others to fulfill their oaths, to help the oppressed, to greet (whomever one should meet), and to accept the invitation (to a wedding banquet). He forbade us to wear golden rings, to use silver utensils, to use Mayathir (cushions of **silk stuffed with cotton** and placed under the rider on the saddle), the Qasiyya (linen clothes containing

silk brought from an Egyptian town), the Istibraq (thick silk) and the Dibaj (another kind of silk). (See Hadith No. 539 and 753).

► Al-Tirmidhi Hadith

Hadith 4404 Narrated by

Uqbah ibn Amir

Allah's Messenger (peace be upon him) used to restrain people who adorned themselves and wore silk, saying, "If you want **the adornment and silk of Paradise, do not wear them in this world.**"

Nasa'i transmitted it.

► Sunan of Abu-Dawood

Hadith 4038 Narrated by

AbuRayhanah

He said: I heard him say: The Apostle of Allah (peace be upon him) forbade ten things: Sharpening the ends of the teeth, tattooing, plucking hair, men sleeping together without an under garment, women sleeping together without an under-garment, men putting silk at the hem of their garments like the Persians, **or putting silk on their shoulders like the Persians**, plundering, riding on panther skins, wearing signet rings, except in the case of one in authority.

► Sunan of Abu-Dawood

Hadith 4036 Narrated by

Anas ibn Malik

The king of Rome **presented a fur of silk brocade** to the Prophet (peace be upon him) and he wore it. The scene that his hands were moving (while wearing the robe) is before my eyes. He then sent it to Ja'far who wore it and came to him. The Prophet (peace be upon him) said: I did not send it to you to wear. He asked: What should I do with it? He replied: Send it to your brother Negus.

► Al-Tirmidhi Hadith

Hadith 269 Narrated by

Ziyad ibn Hudayr

Umar said to me: Do you know what demolishes Islam? I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, and the commands of the misguided rulers which demolish it.

Transmitted by Darimi.

► Al-Tirmidhi Hadith

Hadith 1608 Narrated by

Abdullah ibn Mas'ud

and he who desires the next world **must abandon the adornment of this world.** He who does that has shown due respect towards Allah."

Ahmad and Tirmidhi transmitted it, the latter saying this is a gharib tradition.

► Sahih Muslim Hadith

Hadith 5158 Narrated by

Jabir ibn Abdullah

One day Allah's Apostle (peace be upon him) put on a **cloak made of brocade**, which had been presented to him. He then quickly put it off and sent it to Umar ibn al-Khattab, and it was said to him: Messenger of Allah, why is it that you put it off immediately, whereupon he said: Gabriel forbade me from it (i.e. wearing

of this garment); and Umar came to him weeping and said: Messenger of Allah, you disapproved a thing but you gave it to me. What about me, then? Thereupon he (the Prophet) said: I did not give it to you to wear it, but I gave you that you might sell it; and so he (Umar) sold it for two thousand dirhams.

► Al-Tirmidhi Hadith

Hadith 5181 Narrated by
Ka'b ibn Malik

Allah's Messenger (peace be upon him) said, "Two hungry wolves let loose among sheep are not more destructive to them than a man's greed for property and **self-esteem** are to his religion."

Tirmidhi and Darimi transmitted it.

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking **the pomp and glitter of this Life**; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. ^{2369 2370}

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. **How good the recompense! How beautiful a couch to recline on!** ^{2373 2374}

44:51 - As to the Righteous (they will be) in a position of Security ⁴⁷²⁵

44:52 -Among Gardens and Springs;

44:53 -Dressed in fine silk and in rich brocade they will face each other; ^{4726 4727}

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with

Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. ^{5853 5854}

► Sahih Al-Bukhari Hadith

Hadith 7.706 Narrated by

Aisha and Abdullah bin Abbas

When the disease of Allah's Apostle got aggravated, he covered his face with a Khamisa, but when he

became short of breath, he would remove it from his face and say, "It is like that! May Allah curse the Jews

and Christians because they took the graves of their prophets as places of worship." By that **he warned his**

followers of imitating them, by doing that which they did.

► Sunan of Abu-Dawood

Hadith 4224

Narrated by

AbuHurayrah

The Prophet (peace be upon him) said: **If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him**

► Al-Muwatta Hadith

Hadith 48.4

Wearing Dyed Garments and Gold.

Yahya related to me from Malik from Nafi that Abdullah ibn Umar wore garments dyed with red earth and dyed with saffron.

Yahya said that he heard Malik say, "I disapprove of youths wearing any gold because I heard that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing gold rings, and I disapprove of it for males old or young."

6:69 - On their account no responsibility falls on the righteous but (their duty) is **to remind them that they may (learn to) fear Allah.** ⁸⁹²

27:58 - And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

RECENT REFERENCES: (Ceylon Daily News)

- 1). (24.7.99) Messrs **S.B.C. Halaldeen & M.A. Phakurdeen** – honoured for journalism (by covering with a **BROCADE** by Messrs. Alavi Moulana and Rauff Hakeem.
- 2). (11.8.99) **Al Haj S.M. Haniffa** was honoured at the function with the award of a **GOLDEN Shawl** by **Mr. G. Krishnamurthy**.
- 3). (13.8.99) President of the Muslim Federation **A.H.M. Fowzie** felicitated by the parents and past pupils of Muslim Ladies College, Colombo4, by covering him with a **BROCADE**. The Principal Mrs. Faleela Juranpathy presented a memento. Messrs. Alavi Moulana and Hassim Omar – participated.
- 4). (20.9.99) **Al Haj Rashid M. Imthiyaz**, Attorney at Law, Treasurer, Sri Lanka Muslim Media Forum awarded the SAMOOHATH THENDRAL title at Ratnapura Town Hall by A.M.D. Rajan M.P., (**covered with a Brocade.**)
- 5). (27.9.99) Journalist **Al Haj M.K. Mubarak Ali** conferred "Samasiri Samookha Oli" –draped with a golden shawl by Mr. M. Adham, Deputy Mayor, Matale in the presence of Samookha Jothi M. Rafeek, General Secretary of United Organization of All Communities.
- 6). **Via Internet – India – M.A. Chidambaram** honoured. (The HINDU)
13th October, 1998 – On behalf of the T.N.C.A. – **a silver Salvar** was presented to Mr. Chidambaram.
- 7). Ceylon Daily News – 21.11.99 – **Kalaik Kamal J.P.** felicitated for his 22 years of dedicated service in Music and draped with a shawl by the Minister Al Haj Seyed Alavi Moulana at the Y.W.C.A. Jubilee Hall, Colombo2.
- 8). Ceylon Daily [News](#):- 14.3.2000 – Veteran **Lawyer O.L.M. Ismail** felicitated on his Golden Jubilee draped with a Golden Shawl by Mr. Ramachandran – High Court Judge, Trincomalee.
- 9). Ceylon Daily News 30.5.2000 - Messrs. **M.A. Phakurdeen** – Lake House correspondent, Amparai, (FOR THE SECOND TIME-See item, 1 above) and **I. Abdul Careem** – were felicitated by MPP U.L.M. Mohideen and A.L.M. Ataullah by covering them with **GOLDEN SHAWLS** for outstanding services to the Media recently !!
- 10). Ceylon Daily News 13.6.2000 – A.R.M. Hakeem felicitates M.H.M. Jameel & M.L.M. Nawaz of Ratnapura by decorating them with **gold** medals for religious, cultural and social services.
- 11). Ceylon Daily News - 16.6.2000 – S.B.C. Halaldeen President of Effiway placed **golden shawl** on M.A.M. Sikthi of Darusalam Mahavidyalaya, Maligawatta for serving Darusalam for over 2 decades.

LISTEN & FOLLOW: PROPHET MOHAMED'S (SAL) LAST SERMON

O People, **no prophet or apostle will come after me and no new faith will be born.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the **Sunnah** and **if you follow these you will never go astray.**

68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. ^{5625 5626}

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; ¹⁴⁵¹

1452 Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, -neither in this world nor in the world to come. (10.62)

8:40 - If they refuse be sure that Allah is your protector the best to protect and the best to help.

MAY ALLAH GUIDE US ON THE STRAIGHT PATH

Note:

Turkish Earthquake last updated Aug 19, 1999 – 7:37PM EDT Over 12,000 DEAD in Turkey. Millions Flee Homes.

Two million Turks ordered outdoors on Quake fears.

Former Prime Minister Necmettin Erbakan, the Islamist Leader who was pressured out of office by the military in 1997 for violating the country's secular principles, called the quake a **DIVINE WARNING**

Adapazari Turkey – Two strong tremors killed one man Tuesday as they shook a region of Turkey devastated by an earthquake that killed at least 15000 people two weeks ago.

Monday September, 13 0 10.14am

Istanbul Turkey (AP) – A strong earthquake struck western Turkey today; collapsing buildings already damaged in a deadly quake last month;. Turkish media reported two people died and at least 28 were injured.

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. 6264 6265

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

abdeenara@sltnet.lk, www.abideendhawwa.com

21. Importance of Hajj



Bahishti Zewar (Heavenly Ornaments) by Maulana Ashraf Ali Thanwi (1280-1362 AH)

If a person has wealth which is over and above his basic necessities and which will be sufficient for him to make the onward and return journey for Hajj, then Hajj becomes "**Fardh**" upon him. There are great virtues in performing Hajj.

Prophet Muhammad (sal) has said:

5. "There is nothing in return for a Hajj that is free of sins and evils except paradise." Similarly, great rewards have been mentioned for performing umrah.
6. "Hajj and umrah wipe out sins just as a furnace removes the rust that has settled on steel."
7. "The person who has food, drink, and the means of transportation in order to undertake the journey of Hajj and still does not go - Allah Subhan-Wan-Ta'ala (SWT) has no concern if the person dies as a Jew or a Christian." He has also said that the abandoning of Hajj is not the way of Islam.

Severe warnings have been mentioned with regard to the one who does not perform his Hajj despite it being "**Fardh**" upon him.

8. Hajj is "**Fardh**" at least once in a life time. If a person performs the Hajj several times, the first one will be regarded as "**Fardh**" and the rest will be regarded as nafl Hajj. There is also great reward in offering nafl Hajj.
9. Hajj that is offered before one can reach the age of maturity is not considered. If a person is rich, Hajj will become "**Fardh**" upon him once he reaches the age of maturity. The Hajj that he performed before maturity will be regarded as nafl Hajj.
10. Hajj is not "**Fardh**" on a blind person irrespective of how rich he may be.
11. Once Hajj becomes "**Fardh**" on a person, it becomes "**Wajib**" on him to go for Hajj in that very year. It is not permissible to delay in performing the Hajj without a valid reason. It is also not permissible for a person to think that he is still young and that there is still plenty of time to perform the Hajj. If a person delays in performing his Hajj and performs it after a few years, his "**Fardh**" duty will be fulfilled but he will still be regarded as a sinner.
12. If a woman is going on Hajj, it is necessary for her to be accompanied by her husband or some other "**Mahram**". It is not permissible for her to go on Hajj without a "**Mahram**". However, if a woman lives within 77 kilometres of Makka, it is not necessary for her to go with her husband or a "**Mahram**".
13. If the "**Mahram**" has not reached the age of maturity, or he is so irreligious that he cannot even be trusted with his mother, sister, etc. it will not be permissible to travel with such a "**Mahram**" as well.
14. Once a woman finds a reliable "**Mahram**", her husband cannot prevent her from going on Hajj. Even if he prevents her from going, she should not pay any heed to him and she should continue on her journey.
15. A girl who is on the verge of reaching the age of maturity cannot go for Hajj without a shar'ee "**Mahram**". She cannot even go alone.
16. If a "**Mahram**" takes a woman for her Hajj, all his expenses will have to be borne by the woman. It is "**Wajib**" upon her to pay him for all his expenses.
17. If a woman cannot find a suitable "**Mahram**" throughout her life, she will not be sinful

for not performing her Hajj. However, at the time of her death it is "**Wajib**" on her to make a bequest that Hajj be performed on her behalf. After her death, her inheritors should find someone to perform the Hajj on her behalf. The expenses for this Hajj should be paid from the money that she left behind. In this way she will be absolved of the duty of performing Hajj. This type of Hajj is known as "**Hajj-e-badal**".

18. If Hajj was "**Fardh**" on a person but he delayed performing it until such a time that he became blind or became so sick that he is unable to undertake the journey, then he will also have to make a bequest for "**Hajj-e-badal**".
19. If a person dies, leaving behind so much of wealth that after paying all his debts, there is sufficient money to pay for the "**Hajj-e-badal**" from one third of his wealth, then it is "**Wajib**" on the inheritors to fulfill his bequest for "**Hajj-e-badal**". But if the money is so little that "**Hajj-e-badal**" cannot be made from one third of his wealth, then the person's relatives should not undertake to have the Hajj performed. The inheritors could also take the entire one third for the purpose of "**Hajj-e-badal**" and supply the balance of the money from their own side so that the "**Hajj-e-badal**" could be made. In other words, they should not give more than one third from the wealth of the deceased person. However, if all the inheritors happily agree to give their share of the inheritance for the performance of "**Hajj-e-badal**", it will be permissible to use more than one third of the wealth of the deceased. However, the permission of immature inheritors is not considered in the Shariah. Therefore, no money should be taken from their share.
20. A person made a bequest for "**Hajj-e-badal**" and thereafter passed away. However, the wealth that he left behind was very little and "**Hajj-e-badal**" could not be made from the one third. In addition to this, the inheritors refused to forego their shares in order for the "**Hajj-e-badal**" to be performed. Bearing all this in mind, if the Hajj is not performed, there will be no sin on the deceased.
21. The same rule applies to all bequests. If a person had many fasts to keep, many salaats to make qada of or some zakaat to be given, he therefore made a bequest for all this and passed away, then all these payments will have to be made from the one third. It is not permissible to use more than one third without the permission of all the inheritors.
22. If a person did not make a bequest for "**Hajj-e-badal**", it will not be permissible to do so by using the money which he had left behind. But if all the inheritors agree to this, it will be permissible. Insha Allah, the obligation of Hajj will be fulfilled. But it should be borne in mind that the permission of an immature inheritor is not considered.
23. If a woman is in her "**iddah**", she cannot go for Hajj.
24. If a person has sufficient funds for the onward and return journey to Makka but not sufficient enough to visit Madina as well, Hajj will still be "**Fardh**" upon him. Many are of the incorrect opinion that as long as you do not have sufficient funds to go to Madina as well, Hajj does not become "**Fardh**". This notion is absolutely wrong.
25. When a woman is in her "**ihraam**", she cannot cover her face in such a way that the piece of cloth touches her face. These days, a latticed screen or fan is available for this purpose. It should be tied to the face with the screen in line with the eyes and with the burqah worn loosely above it. This is permissible.
26. The rules and regulations of Hajj cannot be understood and remembered without really going on Hajj. On going for Hajj, one is taught all the rites of Hajj, etc. We therefore do not feel it necessary to enumerate these rules and regulations. Similarly, the method of performing umrah can be learnt by going to Makka.

The Visit to Madina

If it is possible, a person should go to Madina and visit the blessed grave of Prophet Muhammad (sal) and the Masjid-An-Nabawi. This could be done before or after performing Hajj.

Prophet Muhammad has said:

- With regards To visiting Madinah: "The person who visits me after my demise will receive the same blessings as the person who visited me during my lifetime."
- "The person who goes for Hajj and does not visit me has demonstrated great impoliteness towards me."
- With regard to Masjid-An-Nabawi: "The person who offers one salaah in it shall get the reward of offering 50 000 salaats." May Allah SWT bless us with this opportunity and may He grant us the success to carry out good and pious deeds. ameen. In other words, this night is better than the thousand months which that person had spent in the path of Allah SWT.

BENEFITS OF ' HAJJ '

In the Holy Quran where Almighty Allah has commanded Abraham to make a general proclamation of *Hajj*, the first reason given for this commandment is : " That they may come here and witness things that are of benefit to them".(22:28) That is to say that they may undertake the journey and assemble here and witness with their own eyes that it is intended for their benefit only and its advantages can be noticed only when a man personally experiences it by performing the task himself. It is narrated about Imam Abu Hanifa that until he had not performed the *Hajj* he was doubtful as to which *'Ibadat* was superior among the *'Ibadaat* of Islam. But when on performing the *Hajj* he witnessed the numerous benefits latent in it, he unhesitatingly declared the *Hajj* is superior to all. Now I shall relate to you briefly its benefits.

Nature of journey for ' Hajj '

The people of the world are usually aware of two kinds of journey. One journey is that which is made to earn livelihood. The second one is that which is undertaken for pleasure and sight-seeing. In both these journeys, a man is impelled to go abroad by his need and desire. He leaves home for a purpose of his own, he spends money or time for his own requirements. Therefore no question of sacrifice arises in such a journey. But the position of this particular journey which is called Hajj is quite different from that of other journeys. This journey is not meant to gain any personal end or any desire of Nafs. It is intended solely for Allah, and for fulfillment of the duty prescribed by Allah. No person can prepare himself to undertake this journey until and unless he has love of Allah in his heart as well as fear of Him, and feels strongly that the Fard ordained by Allah is incumbent on him. Therefore, whosoever sets out for Hajj parting from his family and relatives for a long period, allowing his business to suffer, spending money and bearing the rigours of the travels, he furnishes by his act of devotion a proof of the fact that there is in his heart fear of God and love for Him as also a sense of duty, and that he possesses the strength to leave his home, when called upon to do so, for the cause of God, and that he can face hardships and willingly sacrifice his wealth and comfort for the pleasure of God.

Inclination towards virtue and piety

When the pilgrims get ready for the journey with this holy intention, his disposition assumes a different colour. His heart, which is aflame with exuberance of the love of God and which is pulsating with a longing to visit His House, starts harbouring only virtuous thoughts. he does penance for past sins, seeks forgiveness from people whom he might have wronged, tries to

render his due to others where necessary so as not to go to God's court trammelled with the unfulfilled rights of his fellow beings, shuns vice and develops fondness for virtue. Then, as he steps out to begin the journey, the more he proceeds toward the House of God, the more keen he becomes to do good deeds. He is careful to see that nobody is harmed by him, while he tries to render whatever service or help he can to others. His own nature desists from abuse, indecency, dishonesty, squabbles and bickerings because he is proceeding on the path of God. A man may be making journey towards the Divine Haram and yet indulging in bad habits? How can such a shameless thing be possible by anybody? Thus the entire journey of his constitutes a complete 'Ibadat. Oppression and vice can find no place in contrast to all other types of journey, this is the one which continuously keeps on purifying man's Nafs. It is like a great reformatory course to be compulsorily gone through by every Muslim who sets out to perform Hajj.

' Ihram ' and its conditions

After completing a part of the journey a special boundary is reached which cannot be crossed without donning Ihram by every Muslim bound for Mecca. What is this Ihram? It is a mendicant-like dress consisting of nothing more than a simple sheet of cloth for the upper and another for the lower part of the body. It means that, irrespective of whatever position you held till now, since you have now to go to God's court, you will have to assume an ascetic's appearance. Be a beggar outwardly and try to be so inwardly too. Take off your colourful garments and gaudy costumes. Put on a simple and dervish-like dress. Do not wear socks. Keep the head bare. Do not use scent. Do not dress your hair. Abstain from every kind of adornment. Cease the man-woman relation so much so that do not even indulge in talk, sign and movement which may smack of any eagerness for, and be a reminder of, this relation. Do not hunt, and refrain from even giving a hint to the hunter about the whereabouts of the prey. When you will adopt such a posture outwardly, it will influence your mind also. Inwardly your heart will develop an ascetic attitude. Pride and vanity will disappear. Humility and peace of mind will grow. The impurities that have smirched your soul due to indulgence in worldly pleasures will be removed and a feeling of Godliness will dominate both your internal and external selves.

' Talbiyah '

Soon after putting on Ihram the words that the Haji recites in a loud voice after every Salah, at the time of ascending every height and descending therefrom, and while meeting every caravan and every morning on rising from bed, are as follows : Labbaika Allahumma labbaika, labbaika la sharika laka labbaika, innalhamda wan-ni'mata laka, la sharika laka " Here, I am present, My Lord ! I am present, I am present. There is no partner unto Thee. I am present. Verily all praise is due to Thee. Every boon is Thine and Thine is the entire Sovereignty. No one is Thine partner." This, in fact, is an answer to that general proclamation which Abraham had made four thousand five hundred years ago as commanded by Allah. Forty-five centuries have passed since that proclaimer of Allah had announced : " O slaves of Allah ! Come to the House of Allah. Come from every corner of the earth, either on foot or by transport." In answer to it, every passenger to Haram-i-Pak loudly declares till today : " Here I am present, My Allah ! I am present. No one is partner unto Thee. I am present at Thine beck and call only. Praise is for Thee only. Boon is Thine, land is Thine. No one is Thine partner in anything." In this manner, with every voice of Labbaik the Hajis' relation becomes closer with that movement for the propagation of true and genuine God-worship which has been carried on since the time of Abraham and Isma'il. The gap of four and a half thousand years is obliterated from in-between. It appears as if from that side Abraham is calling on behalf of Allah and the pilgrim is replying from this side. He continues replying and goes ahead. As he proceeds, the feeling of eagerness gets intenser. At every ascent and descent the voice of Allah's proclaimer rings in his ears and he goes on and on welcoming it with Labbaik. Every caravan appears to him like a message-bearer of his Lord and like a lover, on hearing the message, he cries: " I am present, I am present." Every new morning brings for him, as it were, the Friend's errand, and getting up at dawn he starts exclaiming: " Labbaik, Allahumma Labbaik." In short, this recurrent cry in conjunction with the ascetic dress of Ihram, the condition of the journey and the feeling of getting nearer and nearer to Ka'ba, produce such a psychic effect that the Haji gets lost in Divine love and his mental condition gets absolved of every thing except the Friend's remembrance.

' Tawaf-i-Ziarat '

The Haji reaches Mecca in this style and at once proceeds towards that sacred spot where he was summoned. He kisses the Friend's threshold. Then he goes round and round the focus of his belief, Imam, Deen and religion, and starts and ends every round by kissing the Black Stone. After this, he offers two Rak'as of Salutations at Maqam-i-Ibrahim. Then moving from there he ascends the hillock of Safa and when he looks from above at Ka'ba he exclaims : La ilaha ill-Allah wa la na'budu illa iyyahu mukhlisina lahud dina wa lau kariha-alkafirun " There is no god save Allah. We do servitude to no other being. Our 'Ibadat is exclusively for Allah however abhorrent it may be to the unbelievers."

Sa'i (striding) between Safa and Marwah

Then he runs between as-Safa and al-Marwah. It seems like a demonstration of his belief that with the same arduousness he would always be endeavouring to serve his Master and seek His pleasure. In the course of this Sa'i, sometimes he says : Allah-Ummasta'milni bisunnati Nabiyyika wa tawaffani'ala Millatihi wa aizni min mudillat-ilfitani. Some unthinking people frequently raise objection in regard to the kissing of the Black Stone. They contend that this too is a kind of idol-worship, whereas it is nothing but kissing the threshold. The circumambulation of Ka'ba starts from where the " Black Stone " is fixed and during the seven rounds, it is either kissed, or a sign is made towards it at the end of every round. There is not the slightest vestige in this of worshipping it. The saying of Hadrat Omar is well-known that 'you are a mere stone. If the Holy Prophet (peace be on him) had not kissed you I would have never kissed you.' " O God ! Take service from me in the same way as was the way of your Prophet, and cause me to die in the same path as was the path of your Prophet, and save me from those slips which deflect from the right path." And sometimes he says : Rabbighfir wa-arham wa-tajawaz 'amma ta'lamu innaka anta-l'azzulakramu. " O Lord ! pardon me and show mercy. Overlook those faults of mine which You know of. You have the greatest power and Your mercy too is the greatest."

' Wuquf ' (Stay) at Mina, ' Arafat and Muzdalifah

After this he becomes, as it were, a soldier of Allah and now he has to live a camp-like life for five or six days. he will encamp at Mina for one day and then on the second day at Arafat where the Commander's sermon containing directions is listened to. Encampment is done in the night at Muzdalifah.

' Rami Jimar '

At day-break, the pilgrims return to Mina and fling stones at the pillar where the army of Ashab-i-fil (the army of elephants) had reached to demolish Ka'ba fifty days before the birth of the Holy Prophet. While flinging each stone the soldier of Allah says : Allah-o-Akbaro Raghman-lishshaitani wa hizbihi and Allahumma tasdeeqan be-kitabika wa ittib'an lisunnat-i-Nabiyyika. The idea behind throwing these stones is : " O God ! whosoever rises to destroy Your Deen and humiliate Your Word, I will fight him like this to raise aloft Your Word." Then animal sacrifice is done after soning the first pillar in order that the intention and resolve to shed blood in the way of God are demonstrated. From there the pilgrims turn towards Ka'ba just as a soldier having performed his duty returns triumphantly to the headquarters. After doing Tawaf and offering two Rak'ats, Ihram is removed. Whatever was made Haram is, now made halal and the Haji's life resumes normality. After returning to the normal life, the Haji goes to Mina and encamps there again, and the next day he flings stones on all the three pillars one after another. These are called Jamrat which, in fact, reminds of the destruction of that elephant army, which, in the year of the birth of the Holy Prophet, invaded Mecca just in the month of Hajj, to demolish the House of Allah, and which, by the command of Allah was destroyed by stone-raining sky-birds. After once again flinging stones on these pillars on the third day, the Haji returns to Mecca and performs seven times circumambulation of the focal point of his Deen. This is called Tawaf-i-Wada' and completing it means completion of Hajj.

Blessings and effects of ' Hajj '

From all the details you have heard you can judge that during the period of two to three months, from the time of deciding and preparing for Hajj to the time of returning home; what great effects are produced in the heart and mind of man ! The process entails sacrifice of time, sacrifice of money, sacrifice of comfort, sacrifice of several worldly relations and sacrifice of many corporeal

desires and pleasures-----and all this simply for the sake of Allah, with no selfish end. Then, together with piety and virtuousness, the incessant remembrance of God and the longing and love of Him pervading the mind of the pilgrim, all leave a firm impression on his mind which lasts for years to come. Then, on reaching this sacred land he witnesses at every step the relics of those who sacrificed everything theirs in servitude and obedience to Allah. They fought against the pagan Arabs suffered tortures, became migrants, suffered unbearable hardships, but ultimately did raise aloft the Word of God and did not rest content till they subdued every such false power which wanted man to become subservient to other entities than Allah. A lesson in courage and determination, which a devotee of God can draw from these clear signs and sacred relics, can hardly be available from any other source. And if the attachment developed with his focal point of Deen through the circumambulation of Ka'ba as also the rehearsal of a Mujahid's life consisting of the rites (Manasik) of Hajj (such as running about, and repeated departures and halts), are combined with Salah, fasting and Zakat, and they are all seen conjointly, you will realize that these processes constitute a training or some big task which Islam wants Muslims to execute. For this reason, Hajj has been made compulsory for those who are solvent enough and are capable to undertake the to and fro journey of Ka'ba so that, as far as possible, Muslims in the largest possible number remain equipped in every period after having fully gone through this training.

' Hajj ' ----a collective 'Ibadat

But you will be unable to appreciate fully the benefits of Hajj unless you keep in view the fact that each and every Muslim does not perform Hajj individually but that only one single period has been fixed for Hajj for the Muslims of the whole world, and, therefore, lakhs and lakhs of Muslims jointly perform it. What I have stated before has only brought home to you the effect produced by this 'Ibadat on every Hajji individually. Now I shall explain to you in my next address how these benefits have been enhanced a hundred-thousandfold by appointing one single period of Hajj for all the world. The excellence of Islam lies in this very fact that by one stroke it achieves not only two but a thousand purposes. The advantages of offering Salah singly are by no means small but by making it conditional with congregation and by enforcing the system of Imamat in Salah and by enlarging the congregations of the Friday and 'Idain prayers, its benefits have been increased to a limitless extent. The observance of fasting separately by each person is also a very big source of reformation and training but by appointing only one month of Ramadan for all Muslims, these benefits have been increased so much that they cannot be counted. Zakat too has many advantages even if dispensed individually, but with the establishment of Baitulmal (Public Exchequer of the Islamic State) its usefulness has been increased to such a great extent that you cannot estimate it till such time as an Islamic government is formed and you witness with your eyes how much goodness and plentifulness result from collecting the Zakat of all Muslims at one place and distributing it among the deserving persons in organized form. Similar is the case of Hajj. If everyone were to perform Hajj singly, even then it will bring about a big revolution in his life but by formulating the rules for all the Muslims of the world to perform it together at one time, its benefits have been increased to a limitless degree. This subject demands a detailed treatment, so I shall explain it in detail in my next discourse.

Brethren-in-Islam !

It has been elaborately explained to you in the previous lectures how Salah, fasting and Zakat cast a man's life into the Islamic mould and prepare him for Allah's servitude. Now the last item which remains on the list of the obligatory duties imposed by Islam is Hajj the benefits of which now I am going to describe before you.

Meaning of ' Hajj '

The meaning of Hajj (pilgrimage) in the Arabic language is to make a resolve to visit the holy place. Since people from all quarters resolve to pay a visit to Ka'ba, it has been designed as Hajj.

Origin of ' Hajj '

The story of its origin is highly instructive. Listen to it carefully so as to fully grasp the significance of Hajj. Then it will be easy for you to understand its benefits.

CONDITIONS AT THE TIME OF ABRAHAM

Which Muslim, Christian or Jew is there who is not aware of the name of Abraham (peace be on him)! Two-third of the population of the world has faith in him as a leader. The three prophets, Moses, Jesus and Muhammad (peace be on them) are his descendants. The lamp lighted by him has illuminated the whole world with the light of guidance. He was born in Iraq over four thousand years ago. At that time the whole world had forgotten God. Not a single individual was left on the surface of the earth who was aware of his real Master. None bowed his head in servitude and obedience exclusively to Him. The nation in which Abraham was born was the most advanced nation of the world at that time but it was also ahead of others in heresy. In the spite of progress in Arts and Science, Industry and Agriculture, the people could not understand this simple point that a thing which has itself been created cannot be fit to be worshipped. They used to worship stars and idols. Astrology, idols-worship, divination, witchcraft and use of talisman and amulets etc. were popular among them. just as there are Pandits and Brahmins among the Hindus, in the same way there was in those days a class of Pujaris (priests) who guarded the temples, supervised the worshipping and the rituals performed by devotees, conducted marriage and funeral ceremonies etc., and played the farce of purveying to the people news from the unseen. The masses, in general, were so much enmeshed in these Pujaris' snare that they considered the latter as controller of their good or bad luck, and they obeyed their behests and slavishly fulfilled their desires, because they supposed that the Pujaris had access to their deities who, due to the Pujaris intercession would be kind to them as otherwise they will be ruined. The kings were in league with this coterie of Pujaris. For the purpose of holding the masses in their servitude, the kings helped the Pujaris and the Pujaris helped the kings. On one side, the government gave full backing to the Pujaris, and, on the other side, the Pujaris injected the conception in the minds of the people that the king of the day being the owner of his country as well as his subjects is also a god among other gods, that his word is law and he wields all kinds of power on the life and property of his people. Not only this. In fact, all the rites of servitude were performed before the king so that the idea of his godhood may dominate the minds of his subjects.

Family of Abraham

Prophet Abraham was born at a time like this in a community of the above-mentioned characteristics, and above all he took birth in the very family which was itself a family of Pujaris. his forefathers were Pandits and Brahmins of their community. In this home he got the same education and training as a Pandit's sons receive, and heard from childhood talks of this type. He saw the manners of Pirs and Pirzadahs among his family members and kinsmen. The gaddi of the temple was ready for him to occupy and thus become a leader of his community. The same gifts, presents and offerings were awaiting him as had enriched his family. There were lots of devotees waiting to bow their heads before him with folded hands. Further, he could likewise trap in his snare people ranging from a poor farmer to a king by claiming contact with deities and by playing the farce of divination. In this dismal darkness, where not a single soul existed who knew and believed in Truth, he could neither get the light of Truth nor was it possible ordinarily for a man to dare discard personal and family benefits of a stupendous nature and thus invite a host of troubles simply for the pursuit of Truth.

Abraham's exonerative declaration

But Prophet Abraham was not an ordinary man. He was of a different stuff. On attaining discretion he began to ponder: " How can this sun, moon and stars, which are themselves rotating like slaves, and these idols of stones, which are made by man himself, and these kings, who are human beings like ourselves, be considered as gods? What is there in these powerless objects, which cannot move of their own volition, which have no power to help themselves and have no control over their own life and death, that man should bow his head before them in 'Ibadat, seek fulfillment of his wants from them, be afraid of their strength and be servile and obedient to them? Among all the objects visible to us in the earth and heaven, or among those which we know somehow, there is not a single one which itself is not dependent, which itself is not subject to some power and which does not fade some time or other. When this is the condition of all these subjects, how can anyone of them become God. When none of them is my creator, nor are my life and death, or benefit and loss, in the hands of anyone of them, nor does any of them possess the key to my means of sustenance and fulfillment of my needs, then why should I accept them as Lord any bow my head before them in servituded and obedience? Only that being can be my Lord

Who created all things, on Whom depends everything and in Whose hands are the life and death, benefit and loss of all." Arguing like this Prophet Abraham reached a definite decision that he will never worship the deities which his community worshipped, and he openly declared before his people: " I am free from all that you associate with Him."(6:79) " I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not one of the idolaters."(6:80)

Mountain of calamities

After this declaration, a mountain of calamities fell on Prophet Abraham. His father threatened him with expulsion from the family and home. His community warned him that none of its members will afford him refuge. The government also became hostile to him and the case was brought up before the King. But that lonely and forsaken person braved all opposition and stood firm like a rock for the sake of truth. He told his father respectfully : " The knowledge I have, has not been vouchsafed to you. As such, instead of my following you, you should follow me". As a reprisal to the threats of his community he broke their idols with his own hands to prove how helpless were the objects they worship. He boldly declared in the full court of the King : " You are not my Lord. My Lord is He in Whose Hand are your life and death as well as mine and within the bounds of Whose law even the movements of this Sun are circumscribed." At last it was decided in the royal court that this man should be burnt alive. But that man who was as firm and resolute as a rock and who had unshakeable faith in one God, got prepared to suffer this horrible punishment. And then, when Allah with His supreme power saved him from being burnt in the fire, he abandoned his home, his relations, his community and country. He set out with his wife and a nephew as an immigrant to wander from one land to another. That person to whom the gaddi of Mahant was available after occupying which he could reign as the undisputed religious leader of his community, and that man who could easily acquire both wealth and honour and who could pass on to his children the privilege of enjoying the benefits of this gaddi of Mahant, preferred for himself and his children the life of a homeless and destitute person. The reason was that he did not like to lead a luxurious life by entangling the people in the snare of false gods. instead, he preferred to invite the people towards the true God and, as a punishment for this crime, lead an unsettled and restless life.

Migration

After leaving his home Prophet Abraham wandered in Syria, Palestine, Egypt and Arab countries. God alone knows, what sufferings he went through in this life of a wayfarer. While quitting his home he had not taken any money and goods with him nor was he wandering in search of livelihood. In fact, his only anxiety day and night was to take the people out of the servitude of others and make them servants of only one God. When a man of such ideas could not be tolerated by his own father and his community, how could any one else put up with him? Where could he be welcomed? Everywhere was the sway of the same Mahants of temples and of kings claiming godhood, and everywhere existed those ignorant masses who were caught up in the snare of false gods. naturally, in the midst of such folks, how could that person live peacefully who was not only himself not ready to accept the godhood of anybody except that of God but was also in the habit of going about preaching to the people that none except Allah is their Master and Lord, and that, therefore, they should subvert the authority of all spurious masters and demi-gods and become a servant of only that One Being. This was the reason why Prophet Abraham did not stay peacefully at one place. For years he wandered as a nomad, sometimes in the inhabited parts of Kana'an, sometimes in Egypt and at other times in the sandy tracts of Arabia. His whole adulthood passed off in this manner and his black hair turned grey.

Children and their training

During the last period of his life when he was short of four years in completing ninety years and had despaired of an off-spring, Allah gave him children. But this servant of Allah now did not consider that having himself wrecked his home he should at least make his children fit to earn their living and should arrange for them some source of livelihood. No. The only anxiety with this aged Muslim was that the missionary work, for which he had spent his whole life, must be carried on by someone after his death. It was for this purpose that he had prayed to Allah to grant him children. And when Allah acceded to his request, he yearned to train his children to carry out his mission. The life of this perfect man was the life of a true and genuine Muslim. When in early

adulthood, soon after attaining discretion, he recognized God and found Him out, Allah told him : " Aslim "(i.e.become a Muslim, entrust yourself to Me, be solely Mine), and he, in reply, gave a pledge : " Aslamto li-Rabbil Aalameen " " I have accepted Islam. I belong to the Lord of the worlds. I have wholly entrusted myself to Him."(2:131) This truthful person fully abided by this pledge throughout his life. He gave up, for the sake of the Lord of the worlds, his antique ancestral religion together with its beliefs and rituals and renounced all the benefits accruing therefrom. He braved the danger of fire, bore the brunt of migration, wandered from country to country, spent every moment of his life in obedience to the Lord of the worlds and in propagating His Deen and when blessed with a child in old age he liked him also to follow this very Deen and this very type of work.

The greatest of trials

But after all these tribulations, there was one trial left without which it could not be determined that the love of this gentlemen for the Lord of the worlds surpasses love of all the things around him. It was to be tested whether or not the only child begot in the old age after being completely despaired of it, could be sacrificed by him for the sake of the Lord of the worlds. So this trial also was gone through. And when on seeing a sign he got prepared to slaughter his son with his own hands, the divine decision was given : " Yes, now you have fully vindicated your claim of being a completely true Muslim. Now you are competent to be made Imam of the whole world." This incident has been described in the Quran thus :-

Elevation to the Imamatus of the world

" And when his Lord tried Abraham with (His) commands, and he fulfilled them. He said: Lo ! I have appointed thee a leader for mankind. (Abraham) said :And of my offspring (will they also be leaders)? He said : My covenant includes not wrongdoers."(2:124) In this manner leadership entrusted to Abraham, and he became a pioneer of the universal Islamic movement. Now in order to give an impetus to this movement he felt the need of such men who would settle down in different areas and operate from there as his deputies or representatives. In this mission three persons proved pillars of strength to him. One was his nephew Lot, the second, his eldest son Isma'il (who, on learning that the Lord of the worlds wants the sacrifice of his life, himself cheerfully placed his neck under the knife), and the third, his younger son, Isaac.

Lot sent to Transjordan

Abraham settled his nephew in Sodom which is now called Transjordan. In this region used to live the most morally depraved community. Abraham's objective was to reform these profane people and also to influence the farflung area around, because the commercial teams travelling between Iran, Iraq and Egypt used to pass through this region, and from this place religious preaching could be conducted in both directions.

Isaac settled in Palestine

The younger son, Isaac, was settled in Kana'an which is now called Palestine. This region is situated between Syria and Egypt and, being on the coast of the sea, other countries could also be influenced from there. From this very region the Islamic movement reached Egypt through Isaac's son, Jacob (whose name was also Israel) and through his grandson, Joseph.

Isma'il kept in Hejaz

The elder son, Isma'il was kept in the Hejaz at Mecca, and Abraham himself stayed with him for a long time to spread the teaching of Islam in all parts of Arabia.

CONSTRUCTION OF KA'BA

At this place both father and son constructed that centre of Islamic movement which is renowned today as Ka'ba in the whole world. Allah Himself selected this centre and suggested its site. This building was not meant merely for the purpose of worshipping, as mosques are, but from the very first day it was made the propagation and preaching centre of the universal movement of Islam, and its purpose was that believers in Allah, drawn from all places, should assemble here, perform

the 'Ibadat of Allah collectively and go back to their respective countries with them the message of Islam. This was the assembly which was named Hajj. The full details of how this centre was constructed, with what sentiments and prayers both father and son raised its walls and how Hajj was initiated are given thus in the Quran:- " Lo ! the first sanctuary erected for mankind was, that at Mecca, a blessed place, a guidance to the peoples; wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe."(2:95-97) " Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them."(29:67) That is, there was always peace in Ka'ba, when all around were rampant plunder, murder, and devastation and conflict and warfare, so much so that even the wild Beduin, on detecting the murderer of even their father in its precincts, did not dare to touch him.

Supplications of Abraham and Isma'il

" And when We made the House (at Mecca) a resort for mankind and a sanctuary, (saying) : Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying) : Purify my house for those who meditate therein and those who how and prostrate themselves (in worship). And when Abraham prayed: My Lord ! make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day..... And when Abraham and Ishmael were raising the foundation of the House, (they prayed) : Our Lord! Accept from us (this service). Lo! Thou, only Thou, are the Hearer, the Knower. Our Lord ! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our way of worship, and relent toward us. Lo! Thou, only Thou, are the Relenting, the Merciful. Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them pure. Lo! Thou, only Thou, are the Mighty, Wise ! (2:125-129) " And when Abraham said : My Lord ! Make safe this territory and preserve me and my sons from serving idols. My Lord ! Lo ! They have led many of mankind astray. But whoso follows me, he verily is of me. And whoso disobeys me-----still Thou art Forgiving, Merciful. Our Lord ! Lo ! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord ! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful. (14:35-37) " And (remember when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou nothing as partner unto Me, and purify my House for those who make the round (thereof) and those who stand and those who bow and make prostration. And proclaim unto mankind the Pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine. That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the best of cattle that He has bestowed upon them (i.e., sacrifice animals). Then eat thereof and feed therewith the poor unfortunate." 21 : 26-28)

Brethren-in-Islam ! This is the story of the beginning of that Hajj which has been acclaimed as the fifth pillar of Islam. You would know from it that Mecca was the headquarter of the mission of that Prophet who was appointed for the first time in the world to propagate the message of Islam. Ka'ba was that focal point from where this preaching was conveyed to different parts of the world, and the system of Hajj was introduced for this reason that all those who affirm servitude to God and enter into submission to Him, no matter to which nation or country they belong, should get attached to one centre and assembling here circumambulate it once every year. It would be as if outwardly they set the design of their inward feeling that their life resembles the wheel which always revolves round its axle.

22. INTENTIONS

3920 - The custodians of the **Qur-an** after the holy Prophet were the People of Islam. They were chosen for the Book, not in any narrow sense, but in the sense that the Book was given for their age and they were charged to **obey it** and **preserve** and **propagate it**, so that all mankind should receive the Message. **But it does not follow that they are all true and faithful to their charge, as indeed we see too painfully around us to-day.**

Just as mankind was chosen collectively to be Vicegerents and yet some among mankind fell into evil,-even so,

some in the **house of Islam fail to follow the Light given to them**, and thus "wrong their own souls".

But some follow a middle course: in their case "the spirit indeed is willing, but the flesh is weak": their intentions are good, but they have much to learn yet of the true Muslim life and Muslim virtues.

Then there is a third class: they may not indeed be perfect, **but both their intentions and their conduct are sound**, and they form an example to other men: they are "foremost" in every good deed. They are so, not by their own merits, but **by the Grace of Allah**. And they have reached the highest Achievement,- the salvation. (35.32)

35:32 - Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the highest Grace.
3919 3920

► Fiqh-us-Sunnah

Fiqh 3.10a

The Niyyah (Intention)

It is related in al-Bukhari and Muslim that the Prophet, upon whom be peace, said: "**The value of [one's] deeds is determined by [one's] intentions**"; and thus for each shall be according to his intentions." Malik and ash-Shaf'i say that the intention is to be made at the time of rendering zakah. Abu Hanifah holds that the intention must be present at the time of payment or when zakah is being set aside from one's assets. Ahmad's view is that it is permissible to express the niyyah a little earlier before payment.

► Sahih Al-Bukhari Hadith

Hadith 1.51 Narrated by **Umar bin Al Khattab**

Allah's Apostle said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

► Sahih Al-Bukhari Hadith

Hadith 1.52 Narrated by **Abu Masud**

The Prophet said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him.

► Sahih Al-Bukhari Hadith

Hadith 1.53 Narrated by **Sad bin Abi Waqqas**

Allah's Apostle said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."

Hadith 9.266 Narrated by

Tarif Abi Tamima

I saw Safwan and Jundab and Safwan's companions when Jundab was advising. They said, "Did you hear something from Allah's Apostle?" Jundab said, "I heard him saying, 'Whoever does a good deed in order to show off, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.' (The people said (to Jundab), 'Advise us.' He said, 'The first thing of the human body to purify is the abdomen, so he who can eat nothing but good food (Halal and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so.'"

Hadith 9.85 Narrated by

Umar bin Al Khattab

The Prophet said, 'O people! The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended. So, whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle, and whoever emigrated to take worldly benefit or for a woman to marry, then his emigration was for what he emigrated for."

Fiqh 4.38a

The real intention is what is in the heart, and its verbal utterance is not legally required. Allah says in the Qur'an: "And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true in (faith)." Qur'an 98.5 And the Prophet, peace be upon him, said: **"Verily, all deeds (of a person) will be judged in the light of the intentions behind them, and every person will attain what he intends."**

4795 There is fine grading in the Hereafter. Every deed, good or bad, is judged and weighed to the minutest degree, with its motives, **intentions**, results, and relevant circumstances. It is not a mere rough classification. The fruits of evil will be exactly according to the degree of evil. But, as stated in other passages (e.g., xxviii. 84), the reward of good deeds will be far beyond their merits, on account of the Mercy and unbounded Bounty of Allah. (46.19)

46:19 -_And to all are (assigned) degrees according to the deeds which they (have done) and in order that (Allah) may recompense their deeds and no injustice be done to them. ⁴⁷⁹⁵

FOR EXAMPLE:

The Muazzin – who should be knowledgeable - recites the Azhan with an added Salawat and calls upon the congregation to pray the 2 rakahas of sunnath prayers prior to Jummah because the Trustee tells him to do so for which he is paid. Both are liable. The Muazzin's **intention** is clear - uttering falsehood, deception, distortion, hypocrisy etc. EVIL is his conduct which is SIN and punishment follows

1. The Kathib in leading the Jummah Prayers, takes almost 1 ½ hours for his long Kuthba – when the requirement is to make it short and completes the prayer quickly when it should be long..His **intention** is to please the Trustees and earn his living, at the same time distorting the religion, misleading the Muslims and committing SIN.
2. Those in the Mosque start reciting the Arabic Quran till the Khatib comes on the pulpit. Their **intention** is only to get Blessings in doing so but not to understand what is in the Quran and live accordingly. They cannot understand what is in the Quran ,and there are no copies of the Quran with translations in any other languages.They refuse to talk to one another, and show resentment if anyone does it, and not concerned about Unity, brotherhood etc.,
3. The Hijab – now with the **intention** of fashion, not complying with the Sharia.
4. Janaza – their **intention** in getting others to recite the Quran, dikr, halara, mowloods etc.,is to send blessings to the deceased whereas this is against the Sharia.
5. Birthday of the Prophet (Sal) celebrated by those in power – their **intention** is to have a tamasha, contrary to the Sharia. They accumulate SINS.
6. Kurban - distributed to the affluent with the **intention** of propaganda contrary to the Sharia.
7. Zakat – distributed to organizations and to places contrary to the Sharia with the **intention** of gaining popularity. The Zakat becomes unacceptable and they become Sinners.

8. Prayers – performed with the **intention** of to satisfy others and not showing gratitude to Allah, but to show off. Hypocrisy is Sin.
9. Some Muslims visit graves of Saints and make Duwa, Fathiha etc., but their **intention** is to use the saints as intermediaries to get Allah's Blessings which is Shirk.
10. The Quran is meant to be studied and followed, whereas the majority of Muslims read the Arabic Quran without understanding - with the **intention** of seeking Blessings only.

We should understand fully our responsibilities and act with an open heart with the sole purpose of gaining Allah's blessings and no body else's.

abdeenara@sltnet.lk, www.abideendhawwa.com

23. INNOVATION

Allaah says, "This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islaam as your religion" (5:3) This verse embodies a clear statement that the religion has been completed and so has no need of addition and deletion, and our noble Messenger (SAW) said, "there is nothing that Allaah ordered you with except that I have ordered you with it, and there is nothing that Allaah forbade you from except that I have forbidden you from it" (al-Bayhaquee and others)

And he (SAW) said, "there is nothing that will take you closer to paradise but that I have enjoined it upon you, and there is nothing that will take you closer to hell but that I have warned you from it" (Musnad ash-Shaafi'ee and others).

So the Prophet Muhammad (SAW) fulfilled the trust placed upon him by Allaah completely, explaining the religion to the people in its inward and outward form, making clear the lawful from the prohibited, the encouraged from the discouraged, even to the extent that he taught us the manners of going to the toilet, etc. Allaah says in His Book, "And We have revealed to you a Book explaining everything" (16:89),

;"We have neglected nothing in the Book"

">So in the Qur'aan is explained the principles of the religion, tawheed in all its various categories, even to the extent that it teaches us the manners of sitting in circles, visiting other peoples houses, the correct clothing etc. Indeed you have in the Messenger of Allaah an excellent example for the one who hopes in Allaah and looks to the Last Day." (33:21), He also says, "so if you obey him (i.e. Muhammad), then you will be guided" (24:54) saas) said, "I have left behind me two things, if you cling to them you will never go astray. They are the Book of Allaah and my Sunnah" (al-Haakim) also said, "and you will live to see great difference, so cling to my sunnah and the sunnah of the rightly guided caliphs after me, even if it be with your teeth" (Bukhaaree)

The Taabi'ee, the Imaam, az-Zuhree commented, "clinging to the sunnah is to be saved, as Imaam Maalik said, 'like the Ark of Noah', he who embarked upon it was saved, and he who did not was destroyed." (ad-Daarimee)

In these narrations is clear evidence that the way of salvation and safety is to closely follow the Sunnah of our Prophet (SAW), and not to deviate from his path, not accepting the guidance of another individual, nor accepting a corrupted form of the Sunnah. Allaah says, "And whosoever contends with the Messenger after guidance has been made clear to him, and follows a way other than the way of the believers, We shall leave in the path he has chosen, and land him in Hell, what an evil destination!" (4:115)

The Sunnah shall become corrupted

We are taught in the revelation that the sunnah shall become corrupted and this corruption would become the norm, so much so that the people who follow the sunnah would become as strangers, and those that call to purifying the sunnah would be slandered and reviled. The Prophet (SAW) said, "Islaam began as something strange, and it shall return as something strange as it began. So Tooba (a tree in paradise) to the strangers." It was asked, "who are the strangers?" He replied, "those that purify and correct what the people have corrupted of my sunnah" (Tabaraanee in al-Kabeer [6/202])

And what is this corruption? It is none other than innovation, introducing into the pure religion of Allaah new ways of worshipping Him that He has not taught, blemishing His religion with our whims and desires, something that Allaah Himself condemns,

">"Or do they have partners that legislate some religion which Allaah has not given permission for?" (42:21)

The Companion, Abdullaah ibn Mas'ud laments, "how will it be when the trials overcome you, in which the young grow old and the old grow senile. And the people take the bid'ah as the sunnah, and when it changes they say: the sunnah has changed. It was said: when will this be O Abu Abdurrahmaan? He replied: when your speakers are many and your scholars are few, and the wealthy ones are plenty and the trustworthy ones are few." (ad-Daarimee) How true this statement is today, that the innovations have become so widespread in the religion that the people have taken them to be the sunnah. And when the true scholar speaks out against these innovations he is labelled as a 'wahhabi' by the people because to them it seems that he is changing the sunnah. To Allah we complain of the ignorance of our times! Only Allaah (SWT) has the right to tell us how to worship Him:

Follow that which has been revealed to you from your Lord, and do not follow as Friends and Protectors other than Him" mic Sans MS">From the tafseer of this verse we learn that this verse embodies a categorical statement that the privilege to tell people how to worship Allaah belongs to Allaah Alone. And how could it be otherwise when the true meaning of ibaadah is to worship Allaah in a way which He is Pleased with and not according to our desires, and who is more astray than the one who follows his own whims and desires, devoid of guidance from Allah ?" (28:50)

In this regard the Prophet (SAW) said, "I warn you of the newly invented matters (in the religion), and every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the Hellfire" (an-Nasaa'ee)

And he (SAW) used to say at the beginning of his lectures, "and the best speech is the Speech of Allah, and the best guidance is the guidance of Muhammad (SAW), and the worst of all affairs are the newly invented matters (in the religion)" (Muslim) And he (SAW) commanded us, "whosoever does an action which we have not commanded then it must be rejected." (Muslim) And again, "whosoever introduces into this religion of ours that which is not part of it then it must be rejected" (Ahmad) 'And in this hadeeth is a clear evidence that every action which is not legislated in the sharee'ah must be rejected' [Jaami al-Ulum of ibn Rajab 1/120] <

So every bid'ah that is introduced in the religion has to be rejected because only Allaah and His Messenger (SAW) have the right to legislate in the sharee'ah of Islaam.

Hence in the light of what has preceded we can now give the formal sharee'ah definition A newly invented way (in beliefs and actions) in the religion, in imitation of the Sharee'ah, by which nearness to Allaah is sought, not being supported by any authentic proof, neither in it's foundations nor in the manner in which it is performed." [al-I'tisaam]

And in what has preceded is ample evidence for any fairminded Muslim that all bid'ah is blameworthy, and in fact a major sin. But unfortunately the Muslims are in such a state today that the words of Allaah and His Messenger (SAW) are no longer enough to convince them. And certain groups of people have come up with a new belief to assist them with the destruction of Islaam. The belief of 'bid'ah hasanah', i.e. a good bid'ah, meaning that a scholar can introduce a new action of worship in Islaam which can be considered to be good as long it does not contradict any of the principles of Islaam. A belief that has absolutely no foundation in Islaam at all. So we resort to the sayings of the Companions and the Imaams to illuminate the road ahead of these people.

">The sayings of the Companions:<SPAN style="COLOR: #ff99cc; FONT-FAMILY: Abdullaah ibn Umar (RA) states, "every innovation is misguidance, even if the people regard it as good." (ad-Daarimee)

">This narration is enough to demolish the concept of 'a good bid'ah', for you have amongst the most knowledgeable companions of Muhammad (SAW) saying the exact opposite. So who do you choose to follow, ibn Umar or these modern day Shaykhs and Mullahs who are Imaams of their own whims and desires.

Abdullaah ibn Abbaas (RA) said, "do not sit with the people of innovation, for verily their sittings are a sickness for the hearts" [ash-Sharee'ah pg 65 of al-Aajuree (d.360)]

Mu'aadh bin Jabal (RA) used to say, whenever he sat in a circle of knowledge, "and I warn you of what is innovated, for all that is innovated is misguidance" [ash-Sharee'ah pg.55, also Abu Dawood with similar wording] < Abdullaah ibn Mas'ud (RA) said, "follow the sunnah of Muhammad >(saw) and do not innovate, for what you have been commanded is enough for you." [ad-Daarimee] Hudhayfah bin al-Yaman said, "every act of worship that the Companions did not do, do not do it" [Abu Dawood]

Is this not enough? That the Companions tell us to follow the way of Muhammad (SAW) and not to make up new ways of worship? "whomsoever Allaah guides to the truth, none can misguide him, and whomsoever Allaah misguides, none can guide"! [Muslim]

">The sayings of the Second and Third generation scholars Hasan al-Basree said, "do not sit with the people of innovation, do not debate with them or listen to them" [ad-Daarimee 1/121] <

Abu Aaliyah said, "learn Islaam. Then when you have learned Islaam, do not turn away from it to the right or to the left. But be upon the Straight Path and be upon the Sunnah of your Prophet and that which his companions were upon. And beware of these innovations because they cause enmity and hatred amongst you, but stick to the original state of affairs that was there before they divided." [al-Hilya of Abu Nu'aym 2/218]

Sufyaan ath-Thawree, "innovations are more beloved to Satan than sin. Since a sin may be repented from but an innovation is not repented from" [Sharh Usul I'tiqaad of al-Laalikaa'ee (d.414) no.238] <

This is because the innovator believes that he is doing something good and therefore sees no need to repent. He also said, ".so cling to the original state of affairs" [al-Hilya 6/376] meaning stick to the Way of Muhammad (SAW) and his Companions.

Imaam al-Awzaa'ee said, "patiently restrict yourselves to the sunnah, stop where the people stopped, say what they said, avoid what they avoided. Take to the path of the salaf, for indeed what was sufficient for them was sufficient for you." [ash-Sharee'ah pg. Ibraaheem al-Masayrah said, "he who honours an innovator has assisted in the demolition of Islaam" [Sharh Usul I'tiqaad 1/139]

The sayings of the Later Imaams:: ">Imaam Abu Haneefah said, "stick to the narrations and the way of the salaf, and beware of the newly invented matters for all of it is innovation" [Sawnul Muntaq of as-Suyutee pg.32] Imaam Maalik said, "he who innovates an innovation in Islaam regarding it as something good, has claimed that Muhammad (SAW) has betrayed his trust to deliver the message as Allaah says, 'this day have I perfected for you your religion'. And whatsoever was not part of the religion then, is not part of the religion today." [al-I'tisaam]

He also said, "how evil are the People of Innovation, we do not give them salaam" [al-Ibaanah of ibn Battah (d.387) no.441]

Imaam Ahmad said, "the fundamental principles of the sunnah with us are:..avoiding innovations and every innovation is misguidance" [Usul as-Sunnah of Imaam Ahmad

'Comic Sans MS">Imaam Bukhaaree said, "I have met more than a thousand scholars.(then he mentioned the names of the more prominent in each of the lands that he travelled in) and I found that they all agreed on the following points: they all used to prohibit bid'ah - that which the Prophet (saw) and his Companions were not upon, because of the saying of Allaah, 'and hold fast to the rope of Allaah and do not separate'" [Imaam Bukhaaree's article on belief as quoted in Sharh Usul I'tiqaad 1/170. From amongst the scholars he met were: Ahmad bin Hanbal, Abu Ubaid al-Qaasim, ibn Ma'een, ibn Aasim, ibn Abee Shaybah.]

; mso-bidi-font-family: What I have narrated here is just a small number of the many narrations that I have in front of me from various books, I have tried to quote as best to my ability only authentic narrations, and Allaah knows best. It is good to know that the early Imaams were prolific in writing and warning against bid'ah, and even today we have a number of books from them dealing just with this topic. Amongst them: al-Bid'ah of al-Qarnushi, al-Bid'ah of ibn Waddah, al-I'tisaam of ash-Shaatibee and many more.

So once this topic becomes clear, a truth that none can deny, then know that all these innovations in the religions are a clear denial of the above mentioned verses and ahaadeeth, for none were done by the Companions. So I leave you with the hadeeth of the Prophet (SAW), "so he who follows my sunnah has been guided, and he who follows the innovations has been destroyed." (Ahmad) And our Lord the Most High is the One that guides to attaining the truth.

Narrated Anas:

The Prophet said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Apostle become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire.

(Sahih Bukhari: volume 1,book 2,number 20)

24. 70 ISSUES RELATED TO FASTING

by Sheikh Muhammed Salih Al-Munajjid

Al-Siyaam

Contents

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Introduction

Praise be to Allaah, we praise Him and seek His help and forgiveness. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides cannot be misled, and whomsoever He leaves astray cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.

Allaah has blessed His slaves with certain seasons of goodness, in which hasanaat (rewards for good deeds) are multiplied, sayi'at (bad deeds) are forgiven, people's status is raised, the hearts of the believers turn to their Master, those who purify themselves attain success and those who corrupt themselves fail. Allaah has created His slaves to worship Him, as He says (interpretation of the meaning): "And I (Allaah) created not the jinns and humans except that they should worship Me (Alone)." [al-Dhaariyaat 51:56]

One of the greatest acts of worship is fasting, which Allaah has made obligatory on His slaves, as He says Observing al-sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious)." [al-Baqarah 2:183]

Allaah encourages His slaves to fast: "... And that you fast, it is better for you, if only you know." [al-Baqarah 2:184 –

He guides them to give thanks to Him for having made fasting obligatory on them: "that you should magnify Allaah for having guided you so that you may be grateful to Him." [al-Baqarah 2:185 –

He has made fasting dear to them, and has made it easy so that people do not find it too hard to give up their habits and what they are used to. Allaah says (interpretation of the meaning): "for a fixed number of days" [al-Baqarah 2:184]

He has mercy on them and keeps them away from difficulties and harm, as He says “but if any of you is ill or on a journey, the same number (should be made up) from other days...” [al-Baqarah 2:184]

No wonder then, that in this month the hearts of the believers turn to their Most Merciful Lord, fearing their Lord above them, and hoping to attain His reward and the great victory (Paradise).

As the status of this act of worship is so high, it is essential to learn the ahkaam (rulings) that have to do with the month of fasting so that the Muslim will know what is obligatory, in order to do it, what is haraam, in order to avoid it, and what is permissible, so that he need not subject himself to hardship by depriving himself of it.

This book is a summary of the rulings, etiquette and Sunnah of fasting. May Allaah make it of benefit to myself and my Muslim brothers. Praise be to Allaah, Lord of the Worlds.

Definition of Siyaam (fasting)

(1) Siyaam in Arabic means abstaining; in Islam it means abstaining from things that break the fast, from dawn until sunset, having first made the intention (niyyah) to fast.

Ruling on fasting

(2) The ummah is agreed that fasting the month of Ramadaan is obligatory, the evidence for which is in the Qur’aan and Sunnah. Allaah says: “O you who believe! Observing al-sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious).” [al-Baqarah 2:183]

The Prophet (peace and blessings of Allaah be upon him) said: “Islam is built on five [pillars]...” among which he mentioned fasting in Ramadaan. (Reported by al-Bukhaari, al-Fath, 1/49). Whoever breaks the fast during Ramadaan without a legitimate excuse has committed a serious major sin, The Prophet (peace and blessings of Allaah be upon him) said, describing a dream that he had seen: “... until I was at the mountain, where I heard loud voices. I asked, ‘What are these voices?’ They said, ‘This is the howling of the people of Hellfire.’ Then I was taken [to another place], and I saw people hanging from their hamstrings, with the corners of their mouths torn and dripping with blood. I said, ‘Who are these?’ They said, ‘The people who broke their fast before it was the proper time to do so,’ i.e., before the time of iftaar.” (Saheeh al-Targheeb, 1/420).

Al-Haafiz al-Dhahabi (may Allaah have mercy on him) said, “Among the believers it is well-established that whoever does not fast in Ramadaan without a valid excuse is worse than an adulterer or drunkard; they doubt whether he is even a Muslim at all, and they regard him as a heretic and profligate.” Shaykh al-Islam [Ibn Taymiyah] (may Allaah have mercy on him) said: “If a person does not fast in Ramadaan knowing that it is haraam but making it halaal for himself to do so, kill him; and if he does it because he is immoral [but believes it is haraam], then punish him for not fasting.” (Majmoo’ al-Fataawa, 25/265).

The virtues of fasting

(3) The virtues of fasting are great indeed, and one of the things reported in the saheeh ahaadeeth is that Allaah has chosen fasting for Himself, and He will reward it and multiply the reward without measure, as He says [in the hadeeth qudsi]: “Except for fasting which is only for My sake, and I will reward him for it.” (al-Bukhaari, al-Fath, no. 1904; Saheeh al-Targheeb, 1/407). Fasting has no equal (al-Nisaa’i, 4/165; Saheeh al-Targheeb, 1/413), and the du’aa’ of the fasting person will not be refused (reported by al-Bayhaqi, 3/345; al-Silsilat al-Saheeh, 1797). The fasting person has two moments of joy: one when he breaks his fast and one when he meets his Lord and rejoices over his fasting (reported by Muslim, 2/807). Fasting will intercede for a person on the Day of Judgement, and will say, “O Lord, I prevented him from his food and physical desires during the day, so let me intercede for him.” (Reported by Ahmad, 2/174).

Al-Haythami classed its isnaad as hasan in al-Majma’, 3/181. See also Saheeh al-Targheeb, 1/411). The smell that comes from the mouth of a fasting person is better with Allaah than the scent of musk. (Muslim, 2/807). Fasting is a protection and a strong fortress that keeps a person safe from the Fire. (Reported by Ahmad, 2/402; Saheeh al-Targheeb, 1/411; Saheeh al-Jaami’, 3880). Whoever fasts one day for the sake of Allaah, Allaah will remove his face seventy years’ distance from the Fire. (Reported by Muslim, 2/808). Whoever fasts one day seeking the pleasure of Allaah, if that is the last day of his life, he will enter Paradise. (Reported by Ahmad, 5/391; Saheeh al-Targheeb, 1/412). In Paradise there is a gate called al-Rayyaan, through those who fast will enter, and no one will enter it except them; when they have entered it will be locked, and no one else will enter through it.” (al-Bukhaari, Fath, no. 1797).

Ramadaan is a pillar of Islam; the Qur’aan was revealed in this month, and in it there is a night that is better than a thousand months. “When Ramadaan begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils are put in chains.” (Reported by al-Bukhaari, al-Fath, no. 3277). Fasting Ramadaan is equivalent

to fasting ten months (See Musnad Ahmad, 5/280; Saheeh al-Targheeb, 1/421). “Whoever fasts Ramadaan out of faith and with the hope of reward, all his previous sins will be forgiven.” (Reported by al-Bukhaari, Fath, no. 37). At the breaking of every fast, Allaah will choose people to free from Hellfire. (Reported by Ahmad, 5/256; Saheeh al-Targheeb, 1/419).

The benefits of fasting

(4) There is much wisdom and many benefits in fasting, which have to do with the taqwa mentioned by Allaah in the aayah “... that you may become al-muttaqoon (the pious).” [al-Baqarah 2:183]

The interpretation of this is that if a person refrains from halaal things hoping to earn the pleasure of Allaah and out of fear of His punishment, it will be easier for him to refrain from doing haraam things.

If a person’s stomach is hungry, this will keep many of his other faculties from feeling hunger or desires; but if his stomach is satisfied, his tongue, eye, hand and private parts will start to feel hungry. Fasting leads to the defeat of Shaytaan; it controls desires and protects one’s faculties.

When the fasting person feels the pangs of hunger, he experiences how the poor feel, so he has compassion towards them and gives them something to ward off their hunger. Hearing about them is not the same as sharing their suffering, just as a rider does not understand the hardship of walking unless he gets down and walks.

Fasting trains the will to avoid desires and keep away from sin; it helps a person to overcome his own nature and to wean himself away from his habits. It also trains a person to get used to being organized and punctual, which will solve the problem that many people have of being disorganized, if only they realized.

Fasting is also a demonstration of the unity of the Muslims, as the ummah fasts and breaks its fast at the same time.

Fasting also provides a great opportunity for those who are calling others to Allaah. In this month many people come to the mosque who are coming for the first time, or who have not been to the mosque for a long time, and their hearts are open, so we must make the most of this opportunity by preaching in a gentle manner, teaching appropriate lessons and speaking beneficial words, whilst co-operating in righteousness and good deeds. The dai’yah should not be so preoccupied with others that he forgets his own soul and becomes like a wick that lights the way for others while it is itself consumed.

Etiquette and Sunnah of fasting

Some aspects are obligatory (waajib) and others are recommended (mustahabb). We should make sure that we eat and drink something at suhoor, and that we delay it until just before the adhaan of Fajr. The Prophet (peace and blessings of Allaah be upon him) said: “Have suhoor, for in suhoor there is blessing (barakah).” (Reported by al-Bukhaari, Fath, 4/139). “Suhoor is blessed food, and it involves being different from the people of the Book.

What a good suhoor for the believer is dates.” (Reported by Abu Dawood, no. 2345; Saheeh al-Targheeb, 1/448).

Not delaying iftaar, because the Prophet (peace and blessings of Allaah be upon him) said: “The people will be fine so long as they do not delay iftaar.” (Reported by al-Bukhaari, Fath, 4/198).

Breaking one’s fast in the manner described in the hadeeth narrated by Anas (may Allaah be pleased with him): “The Prophet (peace and blessings of Allaah be upon him) used to break his fast with fresh dates before praying; if fresh dates were not available, he would eat (dried) dates; if dried dates were not available, he would have a few sips of water.” (Reported by al-Tirmidhi, 3/79 and others. He said it is a ghareeb hasan hadeeth. Classed as saheeh in al-Irwa’, no. 922).

After iftaar, reciting the words reported in the hadeeth narrated by Ibn ‘Umar (may Allaah be pleased with them both), according to which the Prophet (peace and blessings of Allaah be upon him), when he broke his fast, would say: “Dhahaba al-zama’, wa’tballat al-urooq, wa thabat al-ajru in sha Allaah (Thirst is gone, veins are flowing again, and the reward is certain, in sha Allaah).” (Reported by Abu Dawood, 2/765; its isnaad was classed as hasan by al-Daaraqutni, 2/185).

Keeping away from sin, because the Prophet (peace and blessings of Allaah be upon him) said: “When any of you is fasting, let him not commit sin...” (Reported by al-Bukhaari, al-Fath, no. 1904). The Prophet (peace and blessings of Allaah be upon him) said: “Whoever does not stop speaking falsehood and acting in accordance with it, Allaah has no need of him giving up his food and drink.” (Al-Bukhaari, al-Fath, no. 1903). The person who is fasting should avoid all kinds of haraam actions, such as backbiting, obscenity and lies, otherwise his

reward may all be lost. The Prophet (peace and blessings of Allaah be upon him) said: "It may be that a fasting person gets nothing from his fast except hunger." (Reported by Ibn Maajah, 1/539; Saheeh al-Targheeb, 1/453).

Among the things that can destroy one's hasanaat (good deeds) and bring sayi'aat (bad deeds) is allowing oneself to be distracted by quiz-shows, soap operas, movies and sports matches, idle gatherings, hanging about in the streets with evil people and time-wasters, driving around for no purpose, and crowding the streets and sidewalks, so that the months of tahajjud, dhikr and worship, for many people, becomes the month of sleeping in the day so as to avoid feeling hungry, thus missing their prayers and the opportunity to pray them in congregation, then spending their nights in entertainment and indulging their desires. Some people even greet the month with feelings of annoyance, thinking only of the pleasures they will miss out on. In Ramadaan, some people travel to kaafir lands to enjoy a holiday! Even the mosques are not free from such evils as the appearance of women wearing makeup and perfume, and even the Sacred House of Allaah is not free of these ills. Some people make the month a season for begging, even though they are not in need. Some of them entertain themselves with dangerous fireworks and the like, and some of them waste their time in the markets, wandering around the shops, or sewing and following fashions. Some of them put new products and new styles in their stores during the last ten days of the month, to keep people away from earning rewards and hasanaat.

Not allowing oneself to be provoked, because the Prophet (peace and blessings of Allaah be upon him) said: "If someone fights him or insults him, he should say, 'I am fasting, I am fasting.'" (Reported by al-Bukhaari and others. Al-Fath, no. 1894) One reason for this is to remind himself, and another reason is to remind his adversary. But anyone who looks at the conduct of many of those who fast will see something quite different. It is essential to exercise self-control and be calm, but we see the opposite among crazy drivers who speed up when they hear the adhaan for Maghrib.

(*) Not eating too much, because the Prophet (peace and blessings of Allaah be upon him) said: "The son of Adam fills no worse vessel than his stomach." (Reported by al-Tirmidhi, no. 2380; he said, this is a hasan saheeh hadeeth). The wise person wants to eat to live, not live to eat. The best type of food is that which is there to be used, not that which is there to be served. But people indulge in making all kinds of food (during Ramadaan) and treating food preparation as a virtual art form, so that housewives and servants spend all their time on making food, and this keeps them away from worship, and people spend far more on food during Ramadaan than they do ordinarily. Thus the month becomes the month of indigestion, fatness and gastric illness, where people eat like gluttons and drink like thirsty camels, and when they get up to pray Taraaweeh, they do so reluctantly, and some of them leave after the first two rak'ahs. (*) Being generous by sharing knowledge, giving money, using one's position of authority or physical strength to help others, and having a good attitude. Al-Bukhaari and Muslim reported that Ibn 'Abbaas (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) was the most generous of people [in doing good], and he was most generous of all in Ramadaan when Jibreel met with him, and he used to meet him every night in Ramadaan and teach him the Qur'aan. The Messenger of Allaah (peace and blessings of Allaah be upon him) was more generous in doing good than a blowing wind." (Reported by al-Bukhaari, al-Fath, no. 6).

How can people exchange generosity for stinginess and action for laziness, to the extent that they do not do their work properly and do not treat one another properly, and they use fasting as an excuse for all this.

Combining fasting with feeding the poor is one of the means of reaching Paradise, as the Prophet (peace and blessings of Allaah be upon him) said: "In Paradise there are rooms whose outside can be seen from the inside and the inside can be seen from the outside. Allaah has prepared them for those who feed the poor, who are gentle in speech, who fast regularly and who pray at night when people are asleep." (Reported by Ahmad 5/343; Ibn Khuzaymah, no. 2137. Al-Albaani said in his footnote, its isnaad is hasan because of other corroborating reports). The Prophet (peace and blessings of Allaah be upon him) said: "Whoever gives food to a fasting person with which to break his fast, will have a reward equal to his, without it detracting in the slightest from the reward of the fasting person." (Reported by al-Tirmidhi, 3/171; Saheeh al-Targheeb, 1/451). Shaykh al-Islam [Ibn Taymiyah] (may Allaah have mercy on him) said: "What is meant is that he should feed him until he is satisfied." (Al-Ikhtiyaaraat al-Fiqhiyyah, p. 109).

A number of the Salaf (may Allaah have mercy on them) preferred the poor over themselves when feeding them at the time of iftaar. Among these were 'Abd-Allaah ibn 'Umar, Maalik ibn Deenaar, Ahmad ibn Hanbal and others. 'Abd-Allaah ibn 'Umar would not break his fast unless there were orphans and poor people with him.

What should be done during this great month

(*) Preparing oneself and one's environment for worship, hastening to repent and turn back to Allaah, rejoicing at the onset of the month, fasting properly, having the right frame of mind and fearing Allaah when praying

Taraaweeh, not feeling tired during the middle ten days of the month, seeking Laylat al-Qadr, reading the entire Qur'aan time after time, trying to weep and trying to understand what you are reading. 'Umrah during Ramadaan is equivalent to Hajj, and charity given during this virtuous time is multiplied, and I'tikaaf (retreat in the mosque for worship) is confirmed (as part of the Sunnah).

(*) There is nothing wrong with congratulating one another at the beginning of the month. The Prophet (peace and blessings of Allaah be upon him) used to tell his Companions the good news of the onset of Ramadaan, and urge them to make the most of it. Abu Hurayrah (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'There has come to you Ramadaan, a blessed month. Allaah has made it obligatory on you to fast (this month). During it the gates of Paradise are opened and the gates of Hell are locked, and the devils are chained up. In it there is a night that is better than a thousand months, and whoever is deprived of its goodness is deprived indeed.'" (Reported by al-Nisaa'i, 4/129; Saheeh al-Targheeb, 1/490)

Some of the ahkaam (rulings) on fasting

(6) There is the kind of fasting that must be done on consecutive days, like fasting in Ramadaan, or fasting to expiate for killing someone by mistake, divorcing one's wife by zihaar [a jaahili form of divorce in which a man says to his wife, "You are to me as the back of my mother" – Translator], or having intercourse during the day in Ramadaan. Also, one who makes a vow to fast consecutive days must fulfil it.

There is also the other kind of fasting which does not have to be done on consecutive days, such as making up days missed in Ramadaan, fasting ten days if one does not have a sacrifice, fasting for kafaarat yameen (according to the majority), fasting to compensate for violating the conditions of ihraam (according to the most correct opinion), and fasting in fulfilment of a vow in cases where one did not have the intention of fasting consecutive days.

(7) Voluntary fasts make up for any shortfall in obligatory fasts. Examples of voluntary fasts include 'Aashooraa, 'Arafaah, Ayyaam al-Beed [the 13th, 14th and 15th of the hijri months – Translator], Mondays and Thursdays, six days of Shawwaal, and fasting more during Muharram and Sha'baan.

(8) It is not permitted to single out a Friday for fasting (al-Bukhaari, Fath al-Baari, no. 1985), or to fast on a Saturday, unless it is an obligatory fast (reported and classed as hasan by al-Tirmidhi, 3/111) – what is meant is singling it out without a reason. It is not permitted to fast for an entire lifetime, or to fast for two days or more without a break, i.e., to fast two or three days without a break in between.

It is haraam to fast on the two Eid days, or on the Ayyaam al-Tashreeq, which are the 11th, 12th and 13th of Dhoo'l-Hijjah, because these are the days of eating and drinking and remembering Allaah, but it is permissible for the one who does not have a sacrifice to fast them (Ayyaam al-Tashreeq) in Mina.

How the onset of Ramadaan is determined

(9) The onset of Ramadaan is confirmed by the sighting of the new moon, or by the completion of thirty days of Sha'baan. Whoever sees the crescent of the new moon or hears about it from a trustworthy source is obliged to fast.

Using calculations to determine the onset of Ramadaan is bid'ah, because the hadeeth of the Prophet (peace and blessings of Allaah be upon him) clearly states: "Fast when you see it (the new moon) and break your fast when you see it." If an adult, sane, trustworthy, reliable Muslim who has good eyesight says that he has seen the crescent with his own eyes, then we should take his word for it and act accordingly (i.e., start fasting).

Who is obliged to fast?

(10) Fasting is an obligation on every adult, sane, settled [i.e., not travelling] Muslim who is able to fast and has nothing such as hayd [menstruation] or nifaas [post-natal bleeding] to prevent him or her from doing so.

A person is deemed to have reached adulthood when any one of the following three things occur: emission of semen, whether in a wet dream or otherwise; growth of coarse pubic hair around the private parts; attainment of fifteen years of age. In the case of females, there is a fourth, namely menstruation; when a girl reaches menarche (starts her periods), she is obliged to fast even if she has not yet reached the age of ten.

(11) Children should be instructed to fast at the age of seven, if they are able to, and some scholars said that a child may be smacked at the age of ten if he does not fast, just as in the case of salaah. (See al-Mughni, 3/90). The child will be rewarded for fasting, and the parents will be rewarded for bringing him up properly and guiding him to do good. Al-Rubay' bint Mu'awwidh (may Allaah be pleased with her) said, speaking about Ramadaan when it was made obligatory: "We used to make our children fast, and we would make them a toy made out of wool. If any one of them started to cry for food, we would give them that toy to play with until it was time to break the fast." (al-Bukhaari, Fath, no. 1960). Some people do not think it is important to tell their children to fast; indeed, a child may be enthusiastic about fasting and may be capable of doing it, but his father or mother may tell him not to fast, out of so-called "pity" for him. They do not realize that true pity and compassion consist of making him get used to fasting. Allaah says (interpretation of the meaning): "O you who believe! Ward off from yourselves and your families a Fire (hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allaah, but do that which they are commanded." [al-Tahreem 66:6]. Extra attention must be paid to the matter of a girl's fasting when she has just reached maturity, because she may fast when she has her period, out of shyness, and then not make up the fast later.

(12) If a kaafir becomes Muslim, or a child reaches puberty, or an insane person comes to his senses during the day, they should refrain from eating for the rest of the day, because they are now among those who are obliged to fast, but they do not have to make up for the days of Ramadaan that they have missed, because at that time they were not among those who are obliged to fast.

(13) The insane are not responsible for their deeds (their deeds are not being recorded), but if a person is insane at times and sane at other times, he must fast during his periods of sanity, and is excused during his periods of insanity. If he becomes insane during the day, this does not invalidate his fast, just as is the case if someone becomes unconscious because of illness or some other reason, because he had the intention of fasting when he was sane. (Majaalis Shahr Ramadaan by Ibn 'Uthaymeen, p.28). A similar case is the ruling governing epileptics.

(14) If someone dies during Ramadaan, there is no "debt" on him or his heirs with regard to the remaining days of the month.

(15) If someone does not know that it is fard (obligatory) to fast Ramadaan, or that it is haraam to eat or have sexual intercourse during the day in this month, then according to the majority of scholars, this excuse is acceptable, as is also the case for a new convert to Islam, a Muslim living in Daar al-Harb (non-Muslim lands) and a Muslim who grew up among the kuffaar. But a person who grew up among the Muslims and was able to ask questions and find out, has no excuse.

Travellers

(16) For a traveller to be allowed to break his fast, certain conditions must be met. His journey should be lengthy, or else be known as travelling (although there is a well-known difference of opinion among the scholars on this matter), and should go beyond the city and its suburbs. (The majority of scholars say that he should not break his fast before he passes the city limits. They say that a journey has not really begun until a person passes the city limits, and a person who is still in the city is "settled" and "present". Allaah says (interpretation of the meaning): "... So whoever of you sights (the crescent on the first night of) the month (of Ramadaan, i.e., is present at his home), he must observe sawm (fasts) that month..." [al-Baqarah 2:185]. He is not counted as a traveller until he has left the city; if he is still within the city, he is regarded as one who is settled, so he is not permitted to shorten his prayers). His journey should also not be a journey for sinful purposes (according to the majority of scholars), or for the purpose of trying to get out of having to fast.

(17) The traveller is allowed to break his fast, according to the consensus of the ummah, whether he is able to continue fasting or not, and whether it is difficult for him to fast or not. Even if his journey is easy and he has someone to serve him, he is still permitted to break his fast and shorten his prayers. (Majmoo' al-Fataawaa, 25/210).

(18) Whoever is determined to travel in Ramadaan should not have the intention of breaking his fast until he is actually travelling, because something may happen to prevent him from setting out on his journey. (Tafseer al-Qurtubi, 2/278).

The traveller should not break his fast until he has passed beyond the inhabited houses of his town; once he has passed the city limits, he may break his fast. Similarly, if he is flying, once the plane has taken off and

has gone beyond the city limits, he may break his fast. If the airport is outside his city, he can break his fast there, but if the airport is within his city or attached to it, he should not break his fast in the airport because he is still inside his own city.

(19) If the sun sets and he breaks his fast on the ground, then the plane takes off and he sees the sun, he does not have to stop eating, because he has already completed his day's fasting, and there is no way to repeat an act of worship that is finished. If the plane takes off before sunset and he wants to complete that day's fasting during the journey, he should not break his fast until the sun has set from wherever he is in the air. The pilot is not permitted to bring the plane down to an altitude from which the sun cannot be seen just for the purposes of breaking the fast, because this would just be a kind of trickery, but if he brings the plane down lower for a genuine reason, and the disk of the sun disappears as a result, then he may break his fast. (From the fataawa of Shaykh Ibn Baaz, issued verbally).

(20) Whoever travels to a place and intends to stay there for more than four days must fast, according to the majority of scholars. So if a person travels to study abroad for a period of months or years, then according to the majority of scholars – including the four imaams – he is regarded as one who is “settled” there and so he has to fast and pray his prayers in full.

If a traveller passes through a city other than his own, he does not have to fast, unless his stay there is longer than four days, in which case he must fast, because the rulings that apply to those who are settled apply also to him. (See Fataawa al-Da'wah by Ibn Baaz, 977).

(21) Whoever begins fasting while he is “settled” then embarks on a journey during the day is allowed to break his fast, because Allaah has made setting out in general a legitimate excuse not to fast. Allaah says “... and whoever is ill or on a journey, the same number [of days on which one did not observe sawm must be made up] from other days...”[al-Baqarah 2:185]

(22) A person who habitually travels is permitted not to fast if he has a home to which he returns, such as a courier who travels to serve the interests of the Muslims (and also taxi drivers, pilots and airline employees, even if their travel is daily – but they have to make up the fasts later). The same applies to sailors who have a home on land; but if a sailor has his wife and all he needs with him on the ship, and is constantly travelling, then he is not allowed to break his fast or shorten his prayers. If nomadic Bedouins are travelling from their winter home to their summer home, or vice versa, they are allowed to break their fast and shorten their prayers, but once they have settled in either their summer home or their winter home, they should not break their fast or shorten their prayers, even if they are following their flocks. (See Majmoo' Fataawa Ibn Taymiyah, 25/213).

(23) If a traveller arrives during the day, there is a well-known dispute among the scholars as to whether he should stop eating and drinking. (Majmoo' al-Fataawa, 25/212). But to be on the safe side, he should stop eating and drinking, out of respect for the month, but he has to make the day up later, whether or not he stops eating and drinking after his arrival.

(24) If he starts Ramadaan in one city, then travels to another city where the people started fasting before him or after him, then he should follow the ruling governing the people to whom he has travelled, so he should only end Ramadaan when they end Ramadaan, even if it means that he is fasting for more than thirty days, because the Prophet (peace and blessings of Allaah be upon him) said: “Fast when everyone is fasting, and break your fast when everyone is breaking their fast.” If it means that his fast is less than twenty-nine days, he must make it up after Eid, because the hijri month cannot be less than twenty-nine days. (From Fataawa al-Shaykh ‘Abd al-‘Azeez ibn Baaz: Fataawa al-Siyaam, Daar al-Watan, pp. 15-16)

The sick

(25) In the event of any sickness that makes people feel unwell, a person is allowed not to fast. The basis for this is the aayah (interpretation of the meaning): “... and whoever is ill or on a journey, the same number [of days on which one did not observe sawm must be made up] from other days...”[al-Baqarah 2:185]. But if the ailment is minor, such as a cough or headache, then it is not a reason to break one's fast.

If there is medical proof, or a person knows from his usual experience, or he is certain, that fasting will make his illness worse or delay his recovery, he is permitted to break his fast; indeed, it is disliked (makrooh) for him to fast in such cases. If a person is seriously ill, he does not have to have the intention during the night to fast the

following day, even if there is a possibility that he may be well in the morning, because what counts is the present moment.

(26) If fasting will cause unconsciousness, he should break his fast and make the fast up later on. (al-Fataawa, 25/217). If a person falls unconscious during the day and recovers before Maghrib or after, his fast is still valid, so long as he was fasting in the morning; if he is unconscious from Fajr until Maghrib, then according to the majority of scholars his fast is not valid. According to the majority of scholars, it is obligatory for a person who falls unconscious to make up his fasts later on, no matter how long he was unconscious. (Al-Mughni ma'a al-Sharh al-Kabeer, 1/412, 3/32;

al-Mawsoo'ah al-Fiqhiyyah al-Kuwaytiyyah, 5/268). Some scholars issued fatwaas to the effect that a person who falls unconscious or takes sleeping pills or receives a general anaesthetic for a genuine reason, and becomes unconscious for three days or less, must make up the fasts later on, because he is regarded as being like one who sleeps; if he is unconscious for more than three days, he does not have to make up the fasts, because he is regarded as being like one who is insane. (From the fataawa of Shaykh 'Abd al-'Azeez ibn Baaz, issued verbally).

(27) If a person feels extreme hunger or thirst, and fears that he may die or that some of his faculties may be irreparably damaged, and has rational grounds for believing this to be so, he may break his fast and make up for it later on, because saving one's life is obligatory. But it is not permissible to break one's fast because of bearable hardship or because one feels tired or is afraid of some imagined illness. People who work in physically demanding jobs are not permitted to break their fast, and they must have the intention at night of fasting the following day. If they cannot stop working and they are afraid that some harm may befall them during the day, or they face some extreme hardship that causes them to break their fast, then they should eat only what is enough to help them bear the hardship, then they should refrain from eating until sunset, and they have to make the fast up later. Workers in physically demanding jobs, such as working with furnaces and smelting metals, should try to change their hours so that they work at night, or take their holidays during Ramadaan, or even take unpaid leave, but if this is not possible, then they should look for another job, where they can combine their religious and worldly duties. "And whoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he could never imagine." [al-Talaaq 65:2-3 – interpretation of the meaning]. (Fataawa al-Lajnah al-Daa'imah, 10/233, 235)

Students' exams are no excuse for breaking one's fast during Ramadaan, and it is not permissible to obey one's parents in breaking the fast because of having exams, because there is no obedience to any created being if it involves disobedience to the Creator. (Fataawa al-Lajnah al-Daa'imah, 10/241).

(28) The sick person who hopes to recover should wait until he gets better, then make up for the fasts he has missed; he is not allowed just to feed the poor. The person who is suffering from a chronic illness and has no hope of recovery and elderly people who are unable to fast should feed a poor person with half a saa' of the staple food of his country for every day that he has missed. (Half a saa' is roughly equivalent to one and a half kilograms of rice). It is permissible for him to do this all at once, on one day at the end of the month, or to feed one poor person every day. He has to do this by giving actual food, because of the wording of the aayah – he cannot do it by giving money to the poor (Fataawa al-Lajnah al-Daa'imah, 10/198). But he can give money to a trustworthy person or charitable organization to buy food and distribute it to the poor on his behalf.

If a sick person does not fast in Ramadaan, waiting to recover so that he can make the days up later, then he finds out that his sickness is chronic, he has to feed a poor person for every day that he did not fast. (From the fataawa of Shaykh Ibn 'Uthaymeen). If a person is waiting to recover from his illness and hopes to get better, but then dies, there is no "debt" owed by him or his heirs. If a person's sickness is considered to be chronic, so he does not fast and feeds the poor instead, then advances in medical science mean that there is now a cure, which he uses and gets better, he does not have to make up the fasts he has missed, because he did what he had to do at the time. (Fataawa al-Lajnah al-Daa'imah, 10/195)

(29) If a person is sick, then recovers, and is able to make up the missed fasts but does not do so before he dies, then money should be taken from his estate to feed a poor person for every day that he missed. If any of his relatives want to fast on his behalf, then this is OK, because it was reported in al-Saheehayn that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Whoever dies owing some fasts, let his heir fast on his behalf." (From Fataawa al-Lajnah al-Daa'imah, volume on Da'wah, 806).

The elderly

(30) The very elderly who have lost their strength and are getting weaker every day as death approaches, do not have to fast, and they are allowed not to fast so long as fasting would be too difficult for them. Ibn ‘Abbaas (may Allaah be pleased with him) used to say, concerning the aayah (interpretation of the meaning), “And as for those who can fast with difficulty (e.g., an old man, etc.), they have (a choice either to fast or) to feed a poor person (for every day)” [al-Baqarah 2:184]: “This has not been abrogated. It refers to the old man and the old woman who cannot fast, so they should feed a poor person for every day.” (Al-Bukhaari, Kitaab al-Tafseer, Baab Ayaaman Ma’doodaat...)

Those who have become senile and confused do not have to fast or do anything else, and their family does not have to do anything on their behalf, because such people are no longer counted as responsible. If they are of sound mind sometimes and confused at other times, they have to fast when they are OK and they do not have to fast when they are confused. (See Majaalis Shahr Ramadaan by Ibn ‘Uthaymeen, p. 28).

(31) For those who are fighting an enemy or are being besieged by an enemy, if fasting would make them too weak to fight, they are allowed to break the fast, even if they are not travelling. If they need to break their fast before fighting, they can break their fast. The Prophet (peace and blessings of Allaah be upon him) said to his Companions once, before fighting: “In the morning you are going to meet your enemy and not fasting will make you stronger, so do not fast.” (Reported by Muslim, 1120, ‘Abd al-Baaqi edn. This is also the preferred opinion of Shaykh al-Islam Ibn Taymiyah. The scholars of Damascus also issued fatwas to the same effect when their city was attacked by the Tatars)

(32) If a person’s reason for not fasting is obvious, such as illness, there is nothing wrong with him eating or drinking openly, but if the reason is hidden, such as menstruation, it is better to eat and drink in secret, so as not to attract accusations and the like.

Niyyah (intention) in fasting

(33) Niyyah (intention) is a required condition in fard (obligatory) fasts, and in other obligatory fasts such as making up missed fasts or fasts done as an act of expiation (kafaarah), because the Prophet (peace and blessings of Allaah be upon him) said: “There is no fast for the person who did not intend to fast from the night before.” (Reported by Abu Dawood, no. 2454. A number of the scholars, such as al-Bukhaari, al-Nisaa’i, al-Tirmidhi and others thought it was likely to be mawqoof. See Talkhees al-Hubayr, 2/188)

The intention may be made at any point during the night, even if it is just a moment before Fajr. Niyyah means the resolution in the heart to do something; speaking it aloud is bid’ah (a reprehensible innovation), and anyone who knows that tomorrow is one of the days of Ramadaan and wants to fast has made the intention. (Majmoo’ Fataawa Shaykh al-Islam, 25/215). If a person intends to break his fast during the day but does not do so, then according to the most correct opinion, his fast is not adversely affected by this; he is like a person who wants to speak during the prayer but does not speak. Some of the scholars think that he is not fasting as soon as he stops intending to fast, so to be on the safe side, he should make up that fast later on. Apostasy, however, invalidates the intention; there is no dispute on this matter.

The person who is fasting Ramadaan does not need to repeat the intention every night during Ramadaan; it is sufficient to have the intention at the beginning of the month. If the intention is interrupted by breaking the fast due to travel or sickness – for example – he has to renew the intention to fast when the reason for breaking the fast is no longer present.

(34) Making the intention the night before is not a condition of general nafl (supererogatory) fasts, because of the hadeeth narrated by ‘Aa’ishah (may Allaah be pleased with her), who said: “The Messenger of Allaah (peace and blessings of Allaah be upon him) entered upon me one day and said, ‘Do you have anything [food]?’ We said, ‘No.’ He said, ‘In that case I am fasting.’” (Reported by Muslim, 2/809, ‘Abd al-Baaqi). But in the case of specific nafl fasts such as ‘Arafaah and ‘Aashooraa’, it is better to be on the safe side and make the intention the night before.

(36) If a person embarks on an obligatory fast, such as making up for a day missed in Ramadaan, or fulfilling a vow, or fasting as an act of expiation (kafaarah), he must complete the fast, and he is not permitted to break it unless he has a valid excuse for doing so. In the case of a naafil fast, “the person who is observing a voluntary fast has the choice either to complete the fast or to break it” (reported by Ahmad, 6/342) – even if there is no reason to break it. The Prophet (peace and blessings of Allaah be upon him) got up fasting one morning, then he

ate. (As reported in Saheeh Muslim, in the story of the al-hais (a type of food) that was given to him as a gift when he was in ‘Aa’ishah’s house; no. 1154, ‘Abd al-Baaqi). But will the person who breaks his fast for no reason be rewarded for the fasting that he has already done? Some of the scholars say that he will not be rewarded (al-Mawsoo’ah al-Fiqhiyyah, 28/13), so it is better for the person who is observing a voluntary fast to complete it, unless there is a valid, pressing reason for him to stop fasting.

(36) If a person does not know that Ramadaan has started until after dawn, he has to stop eating and drinking for the rest of the day, and he has to make that day up later on, according to the majority of scholars, because the Prophet (peace and blessings of Allaah be upon him) said: “There is no fasting for the one who does not have the intention to fast from the night before.” (Reported by Abu Dawood, 2454).

(37) If a prisoner or captive knows that Ramadaan has begun by sighting the moon himself or by being told by a trustworthy person, he has to fast. If he does not know when the month is beginning, he must try to work it out for himself (ijtihaad) and act according to what he thinks is most likely. If he later finds out that his fasting coincided with Ramadaan, this is fine according to the majority of scholars, and if his fasting came after Ramadaan, this is fine according to the majority of fuqahaa’, but if his fasting came before Ramadaan, this is not acceptable, and he has to make up the fast. If part of his fasting coincided with Ramadaan and part of it did not, what coincided with it or came after it is fine, but what came before is not OK. If the matter never becomes clear to him, then his fasting is fine because he did the best he could, and Allaah burdens not a person beyond his scope. (Al-Mawsoo’ah al-Fiqhiyyah, 28/84).

When to start and stop fasting

(38) Once the entire disk of the sun has disappeared, the fasting person should break his fast, and not pay any attention to the red glow that remains on the horizon, because the Prophet (peace and blessings of Allaah be upon him) said: “Once night comes from there and the day disappears from there, and the sun has set, the fasting person should break his fast.” (Reported by al-Bukhaari, al-Fath, no. 1954; the issue is also mentioned in Majmoo’ al-Fataawa, 25/216).

The Sunnah is to hasten in breaking the fast. The Prophet (peace and blessings of Allaah be upon him) would not pray Maghrib until he had broken his fast, if only with a sip of water. (Reported by al-Haakim, 1/432; al-Silsilat al-Saheehah, 2110). If a fasting person cannot find anything with which to break his fast, he should have the intention in his heart to break his fast, and he should not suck his finger, as some of the common people do. He should beware of breaking the fast before the correct time, because the Prophet (peace and blessings of Allaah be upon him) saw some people hanging from their hamstrings with blood pouring from the corners of their mouths, and when he asked about them, he was told that they were people who broke their fast before it was time to do so.” (The hadeeth is in Saheeh Ibn Khuzaymah, no. 1986, and in Saheeh al-Targheeb, 1/420). If a person is certain, or thinks it most likely, or is not sure whether he broke the fast before the proper time, he should make up the fast later on, because the basic principle is that the day is still there and has not ended. (Fataawa al-Lajnah al-Daa’imah, 10/287). He should beware of relying on the word of small children or untrustworthy sources, and he should also beware of the time differences between different cities and villages when he hears the adhaan on the radio and so on.

(39) When the dawn comes – which is the white light coming across the horizon in the East – the fasting person must stop eating and drinking straightaway, whether he hears the adhaan or not. If he knows that the muezzin calls the adhaan at dawn, he has to stop eating and drinking as soon as he hears his adhaan, but if the muezzin calls the adhaan before Fajr, he does not have to stop eating and drinking when he hears it. If he does not know the muezzin’s usual practice, or there are differences among the muezzins, and he cannot determine the time of dawn for himself – as is usually the case in cities because of lighting and buildings – he should take the precaution of referring to a printed timetable, so long as he is sure that the calculations on which it is based are not incorrect.

The idea of being on the safe side by stopping eating and drinking a certain time before Fajr, such as ten minutes before, is bid’ah. On some timetables you can see one heading for “imsaak” (stopping eating and drinking) and another for Fajr; this is something that is contrary to Islam.

(40) The Muslims living in cities where there is a distinct alternation of night and day in every twenty-four hour period are obliged to fast, no matter how long the day is, so long as that distinction between night and day is

there. In some places there is no such distinction between night and day; Muslims in these places should fast according to the times in the nearest city in which there is a distinct alternation of night and day.

Things that break the fast

(41) Apart from hayd (menstruation) and nifaas (post-natal bleeding), other things that can break the fast are only considered to do so if the following three conditions apply: if a person knows that it breaks the fast and is not ignorant; if he is aware of what he is doing and has not forgotten that he is fasting; if he does it of his own free will and is not forced to do it.

Among the things that break the fast are actions that involve the expulsion of bodily fluids, such as intercourse, vomiting, menstruation and cupping, and actions that involve ingesting matter, such as eating and drinking. (Majmoo' al-Fataawa, 25/148)

(42) Among the things that break the fast are things that are classified as being like eating or drinking, such as taking medicines and pills by mouth, or injections of nourishing substances, or blood transfusions.

Injections that are not given to replace food and drink but are used to administer medications such as penicillin and insulin, or tonics, or vaccinations, do not break the fast, regardless of whether they are intra-muscular or intravenous. (Fataawa Ibn Ibraaheem, 4/189). But to be on the safe side, all these injections should be given during the night.

Kidney dialysis, whereby the blood is taken out, cleaned, and put back with some chemicals or nourishing substances such as sugars and salts added, is considered to break the fast. (Fataawa al-Lajnah al-Daa'imah, 10/190).

According to the most correct view, suppositories, eye-drops, ear-drops, having a tooth extracted and treating wounds do not break the fast. (Majmoo' Fataawa Shaykh al-Islam, 25/233, 25/245).

Puffers used for asthma do not break the fast, because this is just compressed gas that goes to the lungs – it is not food, and it is needed at all times, in Ramadaan and at other times.

Having a blood sample taken does not break the fast and is permissible because it is something that is needed. (Fataawa al-Da'wah: Ibn Baaz, no. 979).

Medicines used by gargling do not break the fast so long as they are not swallowed. If a person has a tooth filled and feels the taste of it in his throat, this does not break his fast. (From the fataawa of Shaykh 'Abd al-'Azeez ibn Baaz, issued verbally).

The following things do NOT break the fast:

Having the ears syringed; nose drops and nasal sprays – so long as one avoids swallowing anything that reaches the throat.

Tablets that are placed under the tongue to treat angina and other conditions - so long as one avoids swallowing anything that reaches the throat.

Anything inserted into the vagina, such as pessaries, douches, scopes or fingers for the purpose of a medical examination.

Insertion of a scope or intra-uterine device (IUD or “coil”) and the like into the uterus.

Insertion into the urethra – for males or females – of a catheter, opaque dye for diagnostic imaging, medication or solutions for cleansing the bladder.

Dental fillings, tooth extractions, cleaning of the teeth, use of siwaak or toothbrush - so long as one avoids swallowing anything that reaches the throat.

Rinsing, gargling or applying topical mouth sprays - so long as one avoids swallowing anything that reaches the throat.

Subcutaneous, intramuscular or intravenous injections – except for those used to provide nourishment.

Oxygen. Anaesthetic gases – so long as the patient is not given nourishing solutions.

Medications absorbed through the skin, such as creams and patches used to administer medicine and chemicals.

Insertion of a catheter into veins for diagnostic imaging or treatment of blood vessels in the heart or other organs.

Use of a laparoscope (instrument inserted through a small incision in the abdomen) to examine the abdominal cavity or to perform operations.

Taking biopsies or samples from the liver or other organs – so long as this is not accompanied by the administration of solutions.

Gastroscopy – so long as this is not accompanied by the administration of solutions or other substances.

Introduction of any instrument or medication to the brain or spinal column.

(43) Anyone who eats and drinks deliberately during the day in Ramadaan with no valid excuse has committed a grave major sin (kabeerah), and has to repent and make up for that fast later on. If he broke the fast with something haraam, such as drinking alcohol, this makes his sin even worse. Whatever the case, he has to repent sincerely and do more naafil deeds, fasting and other acts of worship, so as to avoid having any shortfall in his record of obligatory deeds, and so that Allaah might accept his repentance.

(44) “If he forgets, and eats and drinks, then let him complete his fast, for Allaah has fed him and given him to drink.” (Reported by al-Bukhaari, Fath, no. 1933). According to another report, “He does not have to make the fast up later or offer expiation (kafaarah).”

If a person sees someone else who is eating because he has forgotten that he is fasting, he should remind him, because of the general meaning of the aayah (interpretation of the meaning): “... Help one another in righteousness and piety...” [al-Maa'idah 5:2], and the hadeeth, “if I forget, remind me”; and because of the principle that this is an evil action (munkar) that must be changed. (Majlis Shahr Ramadaan, Ibn 'Uthaymeen, p.70)

(45) Those who need to break their fast in order to save someone whose life is in danger, may break their fast and should make it up later on. This applies in cases where someone is drowning, or when fires need to be put out.

(46) If a person is obliged to fast, but he deliberately has intercourse during the day in Ramadaan, of his own free will, where the two “circumcised parts” (genitals) come together and the tip of the penis penetrates either the front or back passage, his fast is broken, whether or not he ejaculates, and he has to repent. He should still fast for the rest of the day, but he has to make up the fast later on, and offer expiation (kafaarah), because of the hadeeth narrated by Abu Hurayrah (may Allaah be pleased with him): “Whilst we were sitting with the Messenger of Allaah (peace and blessings of Allaah be upon him), a man came to him and said: ‘O Messenger of Allaah, I am doomed!’ He said, ‘What is the matter with you?’ He said, ‘I had intercourse with my wife whilst I was fasting.’ The Messenger of Allaah said, ‘Do you have a slave whom you could set free?’ He said, ‘No.’ He said, ‘Can you fast for two consecutive months?’ He said, ‘No.’ He said, ‘Do you have the wherewithal to feed sixty poor people?’ He said, ‘No’...” (Reported by al-Bukhaari, al-Fath, 4, no. 1936). The same ruling also applies in cases of zinaa (adultery or fornication), homosexuality and bestiality. [Translator's Note: Having Intercourse from the back passage, adultery, homosexuality, and bestiality are major sins in Islam and are magnified if done during the day of Ramadhan.]

If a person has intercourse during the day on more than one day during Ramadaan, he must offer expiation for each day, as well as repeating the fast for each day. Not knowing that kafaarah is obligatory is no excuse. (Fataawa al-Lajnah al-Daa'imah, 10/321).

(47) If a man wants to have intercourse with his wife but he breaks his fast by eating first, his sin is more serious, because he has violated the sanctity of the month on two counts, by eating and by having intercourse. It is even more certain in this case that expiation is obligatory, and if he tries to get out of it, that only makes matters worse. He must repent sincerely. (See Majmoo' al-Fataawa, 25/262).

(48) Kissing, hugging, embracing, touching and repeatedly looking at one's wife or concubine, if a man is able to control himself, is permissible, because it is reported in al-Saheehayn from 'Aa'ishah (may Allaah be pleased with her) that the Prophet (peace and blessings of Allaah be upon him) used to kiss and embrace his wives whilst he was fasting, but he was the most in control of his desire. With regard to the hadeeth qudsi, “he keeps away from his wife for My sake”, this is referring to intercourse. But if a person get aroused quickly and is unable to control himself, then it is not permissible for him to kiss or embrace his wife, because that will lead to him breaking his fast, as he cannot be sure that he will be able to avoid ejaculating or having intercourse. Allaah says in a hadeeth qudsi: “and he leaves his desire for My sake.” The Islamic guideline is that anything that leads to haraam is also haraam.

(49) If a person is engaged in the act of intercourse and dawn comes, he is obliged to withdraw, and his fast will be valid even if he ejaculates after withdrawal, but if he continues having intercourse until after dawn, he has broken his fast, and he must repent, make the fast up later, and offer expiation.

(50) If morning comes and a person is in a state of janaabah (impurity following sexual intercourse), this does not affect his fasting. He or she is permitted to delay doing ghusl, whether it is for janaabah or following menstruation or post-natal bleeding, until after the sun has come up, but it is better to hasten to do ghusl so that one can pray.

(51) If a person who is fasting sleeps and experiences a wet dream, this does not break his fast, according to scholarly consensus (ijmaa'), so he should complete his fast. Delaying doing ghusl does not break the fast, but he should hasten to do ghusl so that he can pray and so that the angels will draw close to him.

(52) If a person ejaculates during the day in Ramadaan because of something that he could have refrained from, such as touching or repeatedly looking at a woman, he must repent to Allaah and fast for the rest of the day, but he also has to make up that fast later on. If a person starts to masturbate but then stops, and does not ejaculate, then he has to repent but he does not have to make the fast up later on, because he did not ejaculate. The person who is fasting must keep away from everything that may provoke his desire, and he must repel any bad thoughts that come to him. However, according to the most correct opinion, if he emits prostatic fluid (madhiy), this does not break his fast. The emission of wadiy, a thick sticky substance that comes out after urination, with no sense of physical pleasure, does not break the fast, and a person does not have to do ghusl, but he does have to do istinjaa' (clean his private parts) and do wudoo'. (Fataawa al-Lajnah al-Daa'imah, 10/279)

53) "Whoever vomits unintentionally does not have to make up the fast later on, but whoever vomits on purpose does have to make up the fast." (Saheeh hadeeth narrated by al-Tirmidhi, 3/89). A person who vomits deliberately, by sticking his finger down his throat or applying pressure to his stomach, or deliberately smelling a repulsive odour, or looking at something that could make him vomit, is obliged to make up the fast later on. If he feels that he is about to vomit, but then it subsides by itself, this does not break his fast, because it is not something that he can control, but if the vomit comes into his mouth and he swallows it back down, this does break the fast. If a person feels sick in his stomach, he does not have to suppress the urge to vomit, because this could cause him harm. (Majaalis Sharh Ramadaan, Ibn 'Uthaymeen, 67).

If a person unintentionally swallows something that is stuck between his teeth, or if it is so small that he could not tell it was there or spit it out, this is counted as being part of his saliva and it does not break his fast. But if it is big enough to spit out, he should spit it out. If he spits it out, this is OK, but if he swallows it, this breaks his fast. If it can be diluted in the mouth, in whole or in part, and it has an added taste or sweetness, it is haraam for him to chew it. If any of this substance reaches the throat, this breaks the fast. If a person spits out water after rinsing his mouth, his fast is not affected by any moisture or wetness that is left behind, because he cannot help it.

If a person suffers from a nosebleed, his fast is still valid, because this is something that is beyond his control. (Fataawa al-Lajnah al-Daa'imah, 10/264).

If he has gum ulcers or his gums bleed after using the siwaak (tooth stick), it is not permissible for him to swallow the blood; he has to spit it out. However, if some blood enters his throat by accident, and he did not mean for that to happen, there is no need to worry. Similarly, if vomit rises in his throat then goes back down to his stomach without him intending for this to happen, his fast is still valid. (Fataawa al-Lajnah al-Daa'imah, 10/254).

With regard to mucus coming from the head (nose and sinuses) and phlegm coming from the chest by coughing and clearing the throat, if it is swallowed before it reaches the mouth, this does not break a person's fast, because it is a problem which all people have; but if it is swallowed after it reaches the mouth, this does break the fast. However, if it is swallowed unintentionally, it does not break the fast.

Inhaling water vapours, as may happen to people working in desalination plants, does not break the fast. (Fataawa al-Lajnah al-Daa'imah, 10/276).

It is disliked (makrooh) to taste food unnecessarily, because this carries the risk that the fast may be broken. Examples of cases where it is necessary to taste food include a mother chewing food for an infant when she

has no other way to feed him, tasting food to make sure that it is OK, and tasting something when making a purchase. It was reported that Ibn ‘Abbaas said: “There is nothing wrong with tasting vinegar or anything that one wishes to buy.” (Classed as hasan in Irwa’ al-Ghaleel, 4/86; See al-Fath, commentary on Baab Ightisaal al-Saa’im, Kitaab al-Siyaam).

(54) Using siwaak is Sunnah for the one who is fasting at all times of the day, even if it is wet. If a person who is fasting uses a siwaak and detects some heat or other taste from it and swallows it, or if he takes the siwaak out of his mouth and sees saliva on it then puts it back in his mouth and swallows the saliva, this does not break his fast. (al-Fataawa al-Sa’diyyah, 245). He should avoid any substance that can be diluted, such as the green siwaak, or siwaak that has any extra flavour added to it, like lemon or mint. He should spit out any small pieces that come off the siwaak in his mouth; he should not swallow them deliberately, but if he swallows them accidentally, there is no harm done.

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(55) If a fasting person is injured or suffers a nosebleed, or gets water or petrol in his mouth by accident, this does not break his fast. If he gets dust, smoke or flies in his mouth by accident, this does not break his fast either. Things that one cannot avoid swallowing, like one’s own saliva, or dust from grinding flour, do not break the fast. If a person gathers a lot of saliva in his mouth then swallows it on purpose, this does not break the fast, according to the most correct opinion. (al-Mughni by Ibn Qudaamah, 3/106).

If tears reach one’s throat, or if a person applies oil to his hair or moustache, or uses henna, and then detects the taste of it in his throat, this does not break his fast. Using henna, kohl or oil does not break the fast. (See Majmoo’ al-Fataawa, 25/233, 25/245). This also applies to creams used to moisturize and soften the skin.

There is nothing wrong with smelling pleasant fragrances, using perfume or applying scented creams and the like. There is nothing wrong with a fasting person using bukhoor (incense), so long as he does not use it as snuff (Fataawa al-Lajnah al-Daa’imah, 10/314).

It is better not to use toothpaste during the day, and to leave it till night-time, because it is too strong. (Al-Majaalis, Ibn ‘Uthaymeen, p. 72).

(56) To be on the safe side, it is better for the fasting person not to be treated with cupping (hijaamah). There is a strong difference of opinion on this matter. Ibn Taymiyah suggested that the one who has cupping done breaks his fast, but the one who does it does not break his fast.

(57) Smoking breaks the fast, and it cannot be used as an excuse not to fast. How can a sin be taken as an excuse?!

(58) Immersing oneself in water or wrapping oneself in wet clothes in order to cool down does not break the fast. There is nothing wrong with pouring water over one’s head to obtain relief from heat and thirst. Swimming is disliked, because it might make one break the fast (by swallowing water). If a person’s work involves diving and he can be sure that he will not get water in his mouth, there is nothing wrong with this.

(59) If a person eats, drinks or has intercourse, thinking that it is still night, then he realizes that dawn has already broken, there is no harm done, because the aayah clearly states that it is permissible to do these things until one is sure that dawn has come. ‘Abd al-Razzaaq reported with a saheeh isnaad going back to Ibn ‘Abbaas (may Allaah be pleased with him) that he said: “Allaah has permitted you to eat and drink so long as there is any doubt in your mind.” (Fath al-Baari, 4/135; this is also the opinion of Shaykh al-Islam Ibn Taymiyyah, Majmoo’ al-Fataawa, 29/263).

(60) If a person breaks his fast, thinking that the sun has already set when it has not, he must make up the fast later on (according to the majority of scholars), because the principle is that it is still day, and a fact that is certain cannot be rejected in favour of something doubtful. (Shaykh al-Islam Ibn Taymiyah thought that it was not necessary for a person in this situation to make up the fast).

If dawn breaks and a person has food or drink in his mouth, the fuqaha’ are agreed that he should spit it out, and his fast is valid. This is like the ruling on one who eats or drinks because he forgets, then remembers he is fasting – if he hastens to spit out the food or drink in his mouth, his fast is still valid.

Rulings on fasting for women

(62) A woman who has reached the age of puberty, but is too shy to tell anyone, so she does not fast, has to repent and make up the days she has missed, as well as feeding a poor person for each day, as an act of expiation for delaying her fast, if the following Ramadaan comes and she has not yet made up those days. Her case is like that of a woman who fasts the days of her period out of shyness, and does not make them up later.

If a woman does not know exactly how many days she has missed, she should fast until she is fairly certain that she has made up the days she had missed and not made up from previous Ramadaans, and offer the expiation for delaying for each day. She can do this at the same time as fasting or separately, depending on what she is able to do

(63) A woman should not fast – except during Ramadaan – if her husband is present without his permission, but if he is travelling then it does not matter.

(64) When a menstruating woman sees the white substance – which is discharged by the uterus when the period is finished – by which a woman knows that she has now become taahir (pure), she should have the intention to fast from the night before and should fast. If she does not have a time when she knows she is taahir, she should insert a piece of cotton or something similar, and if it comes out clean, she should fast, and if she starts to bleed again, she should stop fasting, whether the blood is a flow or just spotting, because it breaks the fast as long as it comes at the time of the period. (Fataawa al-Lajnah al-Daa'imah, 10/154).

If the cessation of bleeding continues until Maghrib, and she has fasted with the intention from the night before, then her fast is valid. If a woman feels the movement of menstrual blood inside her, but it does not come out until after the sun has set, her fast is valid and she does not have to make the day up later.

If a woman's period or post-natal bleeding ceases during the night, and she makes the intention to fast, but dawn comes before she is able to do ghusl, according to all the scholars her fast is valid. (al-Fath, 4/148)

>(65) If a woman knows that her period will come tomorrow, she should still continue her intention and keep fasting; she should not break her fast until she actually sees the blood.

(66) It is better for a menstruating woman to remain natural and accept what Allaah has decreed for her by not taking any medication to prevent her from bleeding. She should be content with what Allaah accepts from her of breaking her fast during her period and making those days up later. This is how the Mothers of the Believers and the women of the salaf were. (Fataawa al-Lajnah al-Daa'imah, 10/151). Moreover, there is medical evidence to prove that many of the things used to prevent bleeding are in fact harmful, and many women have suffered from irregular periods as a result of taking them. However, if a woman does that and takes something to stop the bleeding, then fasts, this is OK.

(67) Istihaadah (non-menstrual vaginal bleeding) does not have any effect on the validity of the fast.

(68) If a pregnant woman miscarries and the foetus is formed or has a discernible outline of any part of the body, such as a head or hand, then her blood is nifaas; if, however, she passes something that looks like a blood clot ('alaq) or a chewed piece of meat that has no discernible human features, her bleeding is istihaadah and she has to fast, if she is able, otherwise she can break her fast and make it up later on. (Fataawa al-Lajnah al-Daa'imah, 10/224). Once she becomes clean after having an operation to clean the womb (D&C), she should fast. The scholars stated that the embryo is considered to start taking shape after 80 days of pregnancy.

If a woman becomes clean from nifaas before forty days, she should fast and do ghusl so that she can pray. (al-Mughni ma'a al-Sharh al-Kabeer, 1/360). If the bleeding resumes within forty days after the birth, she should stop fasting, because this is still nifaas. If the bleeding continues after the fortieth day, she should make the intention to fast and do ghusl (according to the majority of scholars), and any bleeding beyond the fortieth day is considered to be istihaadah (non-menstrual bleeding) – unless it coincides with the usual time of her period, in which case it is hayd (menstrual blood).

If a breastfeeding woman fasts during the day and sees a spot of blood during the night, although she was clean during the day, her fast is still valid. (Fataawa al-Lajnah al-Daa'imah, 10/150)

(69) According to the most correct opinion, a woman who is pregnant or breastfeeding is regarded as being like one who is ill, so she is permitted not to fast, and she only has to make up the days that she missed, whether she

fears for herself or for her child. The Prophet (peace and blessings of Allaah be upon him) said: "Allaah has lifted the obligation of fasting and part of the prayer from the traveller, and He has lifted the obligation of fasting from the pregnant and breastfeeding woman." (Reported by al-Tirmidhi, 3/85; he said (it is a) hasan hadeeth). If a pregnant woman fasts and experiences some bleeding, her fast is still valid; this does not affect her fast at all. (Fataawa al-Lajnah al-Daa'imah, 10/225).

(70) In the case of a woman who is obliged to fast, if her husband has intercourse with her during the day in Ramadaan with her consent, then the ruling that applies to him also applies to her. If, however, he forces her to do that, she should do her best to resist him, and she does not have to offer expiation. Ibn 'Aqeel (may Allaah have mercy on him) said: "In the case of a man who has intercourse with his wife during the day in Ramadaan whilst she is sleeping, she does not have to offer expiation." But to be on the safe side, she should make up that fast later on. (Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was of the opinion that this did not invalidate her fast at all).

A woman who knows that her husband cannot control himself should keep away from him and not adorn herself during the day in Ramadaan.

Women have to make up the fasts that they miss during Ramadaan, even without their husbands' knowledge. It is not a condition for an obligatory fast for a woman to have the permission of her husband. If a woman starts to observe an obligatory fast, she is not allowed to break it except for a legitimate reason. Her husband is not permitted to order her to break her fast when she is making up a day that she has missed; he is not allowed to have intercourse with her when she is making up a missed fast, and she is not allowed to obey him in that regard. (Fataawa al-Lajnah al-Daa'imah, 10/353).

In the case of voluntary fasts, a woman is not permitted to start a non-obligatory fast when her husband is present without his permission, because of the hadeeth narrated by Abu Hurayrah (may Allaah be pleased with him), according to which the Prophet (peace and blessings of Allaah be upon him) said: "No woman should fast when her husband is present except with his permission." (Reported by al-Bukhaari, 4793).

>In conclusion, this is what I was able to write about issues concerning fasting. I ask Allaah to help us to remember Him, thank Him and worship Him properly, and to end our Ramadaan with forgiveness, and to save us from the Fire.

May Allaah bless our Prophet Muhammad, and his family and companions, and grant them peace.

Praise be to Allaah, we praise Him and seek His help and forgiveness. We seek refuge with Allaah from the evil of our own selves and from our evil deeds. Whomsoever Allaah guides cannot be misled, and whomsoever He leaves astray cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger. Allaah has blessed His slaves with certain seasons of goodness, in which hasanaat (rewards for good deeds) are multiplied, sayi'at (bad deeds) are forgiven, people's status is raised, the hearts of the believers turn to their Master, those who purify themselves attain success and those who corrupt themselves fail. Allaah has created His slaves to worship Him, as He says (interpretation of the meaning): "And (Allaah) created not the jinns and humans except that they should worship Me (Alone)." [al-Dhaariyaat One of the greatest acts of worship is fasting, which Allaah has made obligatory on His slaves, as He says (interpretation of the meaning) Observing al-sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may become al-muttaqoon (the pious). [al-Baqarah 2:183] Allaah encourages His slaves to fast: And that you fast, it is better for you, if only you know. [al-Baqarah 2:184 – interpretation of the meaning]

He guides them to give thanks to Him for having made fasting obligatory on them: that you should magnify Allaah for having guided you so that you may be grateful to Him. [al-Baqarah 2:185 interpretation of the meaning]

He has made fasting dear to them, and has made it easy so that people do not find it too hard to give up their habits and what they are used to.

He has mercy on them and keeps them away from difficulties and harm, as He says (interpretation of the meaning) but if any of you is ill or on a journey, the same number (should be made up) from other days. [al-Baqarah

No wonder then, that in this month the hearts of the believers turn to their Most Merciful Lord, fearing their Lord above them, and hoping to attain His reward and the great victory (Paradise). As the status of this act of worship is so high, it is essential to learn the ahkaam (rulings) that have to do with the month of fasting so that the Muslim will know what is obligatory, in order to do it,

25. Islamic Shariah The UNCHANGING in a CHANGING World

- Khurram Murad

“The SICKularists, the MUTTerates, the FROGressives, the FOOLarists & the DEFORMists (SMUFFED) Within the Muslim Community Are Up in Arms Against the IMPLEMENTATION of the Shariah in Muslim Societies. It DOES NOT Fit Into Their AGENDA of WATERING DOWN Islam to Meet the Standards Set By the West. Recognizing the ENEMY WITHIN is NOT Always an EASY Task.” –

AB

The Unchanging in a Changing World

By Khurram Murad

April 19, 2005

http://www.islamonline.net/English/In_Depth/ShariahAndHumanity/Articles/2005-04/02.shtml

The Eternal and Unchanging

The Shari`ah is for all times to come, equally valid under all circumstances. The Muslim insistence on the immutability of the Shari`ah is highly puzzling to many people, but any other view would be inconsistent with its basic concept. If it is divinely ordained, it can be changed by a human being only if authorized by God or His Prophet. Those who advise bringing it into line with current thinking recognize this difficulty. Hence they recommend to Muslims that the “legal” provisions in the Qur’an and the concept of the Prophet as law giver and ruler should be “downgraded.”

But, as the manifestation of God’s infinite mercy, knowledge, and wisdom, the Shari`ah cannot be amended to conform to changing human values and standards. Rather, it is the absolute norm to which all human values and conduct must conform, it is the frame to which they must be referred, it is the scale on which they must be weighed.

Categorization of Precepts

As we have already seen, the claim that the Shari`ah is eternal and all-embracing does not in any way imply that every issue for all times to come has been decided. The mechanism through which the Shari`ah solves a problem posed by an unspecified, new, or changing situation can be best understood in the framework of the categorization of its norms and rules and the role it gives to human reason in the form of *ijtihad*.

The code of behavior and conduct laid down by the Shari`ah divides human acts of heart and body into the following five categories:

1. Expressly prohibited (*haram*)
2. Expressly enjoined (*wajib* or *fard*)
3. Disliked but not prohibited (*makruh*), hence permissible under certain circumstances
4. Recommended but not enjoined (*mandub*), hence no obligation to comply
5. Simply without any injunction or opinion, and hence permitted through silence (*mubah*).

It is not commonly realized what a great blessing has been imparted to the Shari`ah by this categorization: It enables the Shari`ah to accord a vast expanse and degree of latitude to individual choice, freedom, and initiative under varying human circumstances. Things which are prohibited or enjoined are few and a major part of man's day-to-day life falls in the *mubah* category.

Still more important and revolutionary is the principle that in matters of worship, in a narrow sense, only what has been expressly enjoined or recommended, and nothing else, is obligatory or desirable; while in matters of day-to-day life, whatever is not prohibited is permissible. This closes the door for any religious vested interests to impose upon God's servants additional burdens and duties in the name of God, as has so often been done in history; but at the same time, it keeps wide open the options for resolving new problems.

For example, even to make a sixth prayer obligatory every day is not permissible. Extra monies cannot be extracted or levied in the name of God or spent for personal ends, as both the amount and heads of expenditure have been specified. But in the matter of food, everything may be eaten with the exception of a few things which have been prohibited. Indeed, no human being has the authority to prohibit what God and His Prophet have not forbidden; to forbid anything permitted by God (*halal*) is as much of a sin as to do what is prohibited (*haram*).

A Muslim has the right, whenever it is claimed that something is obligatory or prohibited, to demand the basis for this assertion in the Qur'an or the Sunnah. On another level, while the Qur'an simply lays down the principle that "all affairs of Muslims must be settled by consultation," how that consultation and the ensuing consensus is to be achieved has been left to be decided by Muslims in each age, according to their own circumstances.

Human Reason and Legislation

Total submission to God does not imply any lesser role for human reason. On the contrary, human reason has a very important and fundamental role to play in the Shari`ah (except that it will be unreasonable for it to overrule its own God). No doubt the Shari`ah is not rational in the sense that its authority does not rest in human reason, but it is rational in the sense that it cannot be meaningfully opposed to reason. This role consists of understanding and interpreting the divine guidance in new or changed situations; applying the divine guidance to actual situations in human life; framing rules, regulations, and byelaws for the implementation of the basic principles and injunctions; legislating in those vast areas where nothing has been laid down in the original sources.

The conduct of the Companions of the Prophet and those who came after them, and the differences in opinions which emerged in the time of the Prophet himself, in the period immediately after him, and among successive generations of Muslims in all spheres of the Shari`ah, bear ample testimony to the role of human reason in the Shari`ah.

Permanence and Change

The role of human reason in the Shari`ah, exercised through understanding and interpretation, *ijtihad* and consensus, provides it with a built-in

mechanism to meet the demands of any changed human situation. The complexities of life and the novelty of the situations which the Muslims faced within 50 years of the Prophet's death bore no comparison to the simple life in Madinah, yet the Shari`ah successfully coped with all the situations, not only in that period, but for more than a 1,000 years afterwards, indeed, till the Muslims fell under the political subjugation of the Western powers. This in itself is living testimony to its inner vitality and inherent capability to face any challenge.

What is important to understand is that none of what is stable and permanent in the Shari`ah is of a nature as to need change. Where changes are necessary due to newly emerging situations, the Shari`ah has laid down broad principles only, and left its adherents to work out the details. Where it has chosen to be specific, there is in reality no need for change. Again, it is only the changed human situations which the Shari`ah caters for and not for changes in primary and essential values and standards. The divinely-given values and standard are final.

Historical Development

The issues involved in reestablishing the Shari`ah in modern times can be better understood against the background of the history of its development.

The Shari`ah, as the code of life derived from the Qur'an and the Sunnah, in its present form, has developed over a long period of time. During the Prophet's life, he was available as the supreme source of guidance, and all situations and issues could be referred to him. He either received a direct revelation or laid down the code by his own prophetic knowledge, wisdom, and authority. And, if a situation arose when he could not be approached, the Companions exercised their own judgments to find a solution in the light of the Qur'an and whatever they had learned from the Prophet. That he approved of this procedure is borne out by many instances.

For about 100 years after his death, as the Muslim society expanded and new situations arose, the Companions of the Prophet and the scholars trained by them used the same procedure of understanding, interpreting, and applying the Qur'an and the Sunnah, using their own reason and judgment. On the one hand, the *Khilafate Rashida* (Rightly Guided Caliphate) provided a central legislative and political machinery for this purpose. And, on the other, Muslims approached any Companion or trusted scholar of the Qur'an and the Sunnah who was near at hand to find out answers to the problems faced by them. They did not consider themselves bound to follow any one particular person and every Companion and scholar answered their questions to the best of his knowledge and wisdom without recourse to any organized body of jurisprudence.

After the period of the *Khilafate Rashida*, Islamic political authority separated from the legal authority and could not play such an effective role. During the next 150 years, however, many Muslim scholars arose to answer the growing needs of Muslims. They gave definite shape to the principles and concepts which were already being used in determining the Shari`ah, and also dealt with the ever more complex situations being faced by the Muslim society. It was during this period that great jurists like Ja`far As-Sadiq (d. AH 148/765 CE),

Abu Hanifa (d. AH 150/767 CE), Malik (d. AH 179/795 CE), Ash-Shafi'i (d. AH 204/819 CE), and Ahmad ibn Hanbal (d. AH 273/886 CE) appeared. Each developed a circle of followers, although there were still no organized schools of law and jurisprudence, ordinary Muslims referring their problems to any scholar they could find. This is how a particular scholar came to be followed more in a particular region.

By AH 350, the principles laid down by these great scholars had developed into well defined schools of thought and had begun to command the exclusive allegiance of scholars. Over the next 300 years, ordinary Muslims also came to adhere to a particular school and owe exclusive allegiance to it. This happened, as explained, because they followed the school of law of the scholar or religious leader they found near and trusted belonged, or in some cases, to which the rulers and judges belonged. Interschool debates and arguments also developed leading to, as often happens in such situations, a hardening of positions.

The fall of Baghdad, in the middle of the seventh century AH, was a watershed. The instinct for preservation became the foremost consideration in an age of intellectual disintegration and political instability. Although there was merit in this caution, the consensus that had been achieved after such tremendous effort by giants could not be allowed to be undone by pygmies. The unwillingness to think dynamically contributed to the decay and intellectual ossification of the Ummah. The situation became worse after Muslims fell under the political subjugation of the European powers; they, however, continued to live by the Shari'ah as best they could. But they were no longer masters of their own affairs as an alien culture did its best to sever their links with their culture and traditions.

Ijtihad

Much ado has been made about the closure of the gate of *ijtihad*, the subsequent rigidity that set in, and the need for making it wide open today. We have already noted briefly how this happened. *Ijtihad* worked as a dynamic institution in the first five centuries of Islam. The giant intellectual upsurge generated by the study of the Shari'ah has few parallels. Later, due to circumstances like the Mongol invasion and Western domination, the Muslims had to fall back upon formal law to preserve the identity of the Ummah. But even when the door was presumably closed, whenever new situations arose, efforts were made to find solutions. Of course, those solutions did not involve repudiation of the Qur'an, the Sunnah, and *ijma'*, which is perhaps what irks so many.

Ijtihad can be done only by those who have the ability and competence, knowledge and understanding, and, above all, the character and piety to undertake the crucial and sacred task of determining the Shari'ah. Whatever may be said about the strictness and rigidity or otherwise of the qualifications imposed by the orthodox, the only criterion that will prevail in the final analysis is that any new *ijtihad* must find acceptance by the Muslim masses, for Islam has not left its revelations in the care of a "church."

One thing is certain, Muslims will never accept the *ijtihad* of Harun Ar-Rashid or a Kemal Ataturk or a Nasser or a Sukarno. An Abu Hanifa, who died in

prison and was lashed for his views, or an Ahmad ibn Hanbal, who was persecuted and whipped for his opinions, are more likely to find acceptance by the sheer depth of their faith, steadfastness, fidelity, piety, and knowledge. The ethics of the modernists are all too often based on expediency rather than on exemplary practice of faith; no wonder they can make no headway.

What is required today is a generation of Muslim scholars who know the Qur'an and the Sunnah, who fully understand the value of their heritage of 1,400 years, who are highly knowledgeable about Western thought and the strengths and weaknesses of modern times, who have the intellectual vigor and originality of thought to tackle problems afresh, and who, above all, possess the moral and spiritual qualities which bear testimony to their submission and fidelity to God and His Prophet. And such scholars must be supported by political rulers who will look to *ijtihad* not as an escape route, but as the true way to live by the Shari'ah.

Unfortunately, since they regained their political independence after the Second World War, many Muslim societies have been in a state of flux. The people who have inherited the political authority from the foreign rulers, by their training and education, are incapable of leading the Muslim masses on the road of the Shari'ah. Conversely, the masses themselves remain committed to following this path, even though they are spiritually and morally weak. The result has been serious inner conflict and tension.

The non-Muslim minorities within Muslim countries and the Western countries, as well as international observers, will do well not to hinder the sometimes painful process of regaining self-identity, but rather seek to understand it, if they can.

Sects and Schools of Law

Will not various schools of law and sects present formidable problems in the implementation of the Shari'ah? Yes, to some extent. As we know, countless scholars and hundreds of schools of thought blossomed during the first four centuries of Islam, its intellectual Golden Age, but only four have survived among Sunnis, and most Shi'as follow Ja'far As-Sadiq. The Hanafi school is predominant in Bangladesh, Pakistan, India, Afghanistan, West Asia, and lower Egypt; the Maliki in North and West Africa; the Shafi'i in Indonesia and Malaysia; the Hanbali in Arabia; and the Ja'fari in Iran and parts of Iraq.

Although there have been periods of dogmatism, sectarian violence, and rigid attitudes (none, however, comparable in intensity to the religious wars of Europe), the differences between the various schools pale into insignificance when compared with their similarities. Indeed, in essentials they hardly have any differences. Divergences occur in the way that two courts, attempting to interpret the same law, may arrive at different conclusions. The differences may present problems, but they are not insurmountable. Although it may be difficult to return to the traditions of the earliest times of Islam, a solution is possible by allowing Muslims in each region to implement the Shari'ah through a consensus of persons commanding the trust of the majority; while in personal law, each sect should be free to follow its own legal system.

Muslim Minorities

Large Muslim communities now live in non-Muslim countries. Many have even made the West their home. How can they live by the Shari`ah? Obviously they have every intention of continuing to live where they are now and of making their own distinctive contribution to the societies around them. This contribution will be based on the rich culture of Islam, at the heart of which is the Shari`ah. That a vast majority of them, under very difficult circumstances, still try to observe the Shari`ah as best they can is a further testimony to its powerful roots.

Unfortunately, Muslims living in non-Muslim countries, especially in the West, face very many difficulties and extreme hardships in their attempts to observe the Shari`ah. The difficulties extend to very small and simple day-to-day matters such as their worship rites and what they may eat, drink, and wear. Few real opportunities are available, for example, to offer Friday Prayers or to have appropriate diets in such institutions as schools, hospitals, and prisons. Indeed, in many cases, the majority communities and their governments simply fail to acknowledge the existence of Muslims in their midst.

Efforts to assimilate Muslims into the majority culture at the expense of their observance of Islam will be of no benefit to the culture itself. Muslims who contravene the Shari`ah live with a permanent sense of inner guilt deriving from the awareness that they have betrayed their own consciences. Such people are of little worth to any society.

**Based on the book Shari`ah: The Way to God, Published by The Islamic Foundation (1981), here excerpted with some modifications from: http://www.witness-pioneer.org/vil/Books/KM_shariah/index.htm*

AB – withheld62@...

First They Came for the EXTREMIST, FUNDAMENTALIST & MODERATE Muslims. And I DIDN'T Speak Out Because I Wasn't An Extremist, Fundamentalist or a Moderate Muslim. Then FINALLY They Came for Me the NON-PRACTICING Muslim And NO Muslims Were Left to Speak Out for ME.

26. ISLAM – BRIEF REVIEW



Dear Brothers and Sisters,

Assalamualaikum

Divine knowledge as far as man is concerned, is unlimited. Constant effort is necessary to keep our knowledge square with the march of time. (See Note 2404 in Surah 18)

In this connection brief newsletters were dispatched by post from time to time. They are:-

1. Azan and Jummah,
2. Ahkamul Janaza,
3. Allah is the Best to Protect and Best of Planners & enough is Allah as Disposer of affairs,
4. Man & Creation,
5. Confused?
6. Covering with Brocade?
7. Satan and his Progeny
8. Celebrating Birthdays
9. Hijab or Niqab?
10. Shirk and Innovations.
11. Punishments from Noah – todate
12. The Mourning Widow
13. Women in Islam
14. True Worship
15. Duwas from AlQuran
16. Importance of Hajj
17. The Beard in Islam
18. Moon-sighting – Yes to seeing, No to calculations
19. Islam – Brief Review
20. Sharia Shun Sins
21. Muslim Rebels are Revolting, etc.,

Have you received them? Agree or disagree.? If you disagree, please help by sending your comments quoting authentic Hadhis. Distributed copies of these newsletters? Be partners in proclaiming the Message.

36:17 - *"And Our duty is only to proclaim the clear Message."*

6:123 - **Thus have We placed leaders in every town** its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

6:69 - On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah. ⁸⁹²

7:164 - When some of them said: "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: **"to discharge our duty to your Lord and perchance they may fear him."** ¹¹³⁸

They are resorting to:-

1. Recital of salawat before Adhan in Mosques contrary to Hadhis (This is an innovation)

2. Jummah Prayers – not confirming to authentic Hadhis, viz: (praying salat al Jumma after the 1st Adhan, Long Kuthuba (instead of short) & wasting time – misleading the congregation on irrelevant subjects making the prayer short (instead of long) and devoting more time in collecting donations in tills and buckets as in begging – for renovation of the building etc. Most of the affluent ones attend only to perform the 2 rakats of the obligatory prayers and leave failing to listen to the kuthba. The reason being – ignorant of the merits in coming to the mosque early for Jummah, or laziness. There is resentment the way the long Kuthbah is recited taking over one and a half hours – repeating the same thing over and over again on irrelevant subjects. On the other hand, those present fail to understand the high sounding Tamil language used in delivering the Khutbah. (The Trustees refuse to believe the TRUTH!)
 3. Nikah in Mosques but Waleema in 5 star hotels,
 4. Janaza – burial delays due to various recitals, halara, dhikr, Quran recitals etc. Some are setting fire to the graves by burning incense over it, etc.
 5. Paying homage to saints – as partners, patrols, protectors, intercessors, helpers, equals, with Allah. (See 46:5 and note 4779).
 6. Birthday celebrations of the Prophet (Sal) and recitals of Mowloods and Kaththams.
 7. Hijab or Niqab or devoid of them
 8. Haram and Halal – ignored in many respects
 9. Sunna or Farlu (Obligatory) not adhered to
 10. Iddah for 4 months and 10 days, but some do only for 40 days!
 11. Hadith, authentic or weak, not concerned
 12. Birthday celebrations of prominent Muslim leaders in temples, churches and mosques
 13. To bestow honour they are covering themselves with Silk – woolen – Silver and Gold BROCADES
 14. They are getting the Quran recited by paid servants
 15. In some homes religion is practiced according to their whims and fancies and on hearsay and ignorant of the religion.
 16. They belong to various sects and groups and even the Moulavis are divided, incompetent and misleading the masses.
- What a sad plight these people have dragged us into. Who is concerned over this? What is the Jameeyathul Ulama doing? Jamath-e Islam and the Islamic organizations in the country – are they helpless?
- 45:23 - Then seest thou such a one as takes as his god his own vain desire? Allah has knowing (him as such) left him astray and sealed His hearing and his heart (and understanding) and put a cover on his sight. Who then will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? ^{4761 4762}
- 4761 If a man follows, not the laws of Allah, which are also the laws of his own pure nature as made by Allah, but the desires of his own distorted self, as shaped by the rebellion of his will, the inevitable consequence will be the withdrawal of Allah's grace and guidance. All his faculties will then be debased, and there will be nothing to guide him, unless he turns in repentance again to Allah. (45.23)
- 43:55 - **When at length they provoked Us We exacted retribution from them and We drowned them all** ^{4656 4657}
- 4656 Allah is patient, and gives many and many opportunities to the most hardened sinners for repentance. But at length comes a time when His justice is provoked, and the inevitable punishment follows. (43.55)
- 6:65 - Say: **"He hath power to send calamities on you from above and below or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other."** See how We explain the Signs by various (symbols) that they may understand. ^{888 889}
- 9:38 - O ye who believe! **what is the matter with you** then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth? Do ye prefer the life of this world to the hereafter? But little is the comfort of this life as compared with the hereafter. ^{1299 1300}
- 1300 The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss?

5:104 - When it is said to them: "Come to what Allah hath revealed; come to the Apostle": they say: "Enough for us are the ways **we found our fathers following.**" What! even though their fathers were void of knowledge and guidance? ⁸¹⁰

4628 It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been again and again in religious history. (43.23)

43:66 - Do they only wait for the Hour that it should come on them all of a sudden while they perceive not? ⁴⁶⁶⁵

4665 . **What is there to wait for?** The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up misleading disputations and come to the Straight Path. (43.66)

TURKEY

ATATURK (Mustafa Kamal)

November 10, 1938. (Istanbul) Founder of the modern republic of Turkey. His original name was Mustafa Kemal, and the honorary title "Ataturk" was bestowed upon him as late as 1934, by the Grand National Assembly, and means "Father of the Turks".

Ataturk's achievements were many, but most were formed after clear Western ideals. Ataturk meant that the traditional way of running Muslim countries had outlived itself, and that Turkey's chances of surviving the future as well as gaining new strength would only be through adopting principles from the European countries, which at that time had outdistanced Turkey in all fields. Imposing regulations that hindered the use of central elements in the Oriental clothing style, introduction of Latin alphabet. The other victim of Ataturk was the traditional way; of governing Islam. Islam seized to be the state religion, and the Caliphate was abolished, an institution of great symbolic importance for many Muslims inside the outside the former Ottoman empire.

AFTER 50 YEARS

TURKEY

Although intellectual debate on the role of Islam attracted widespread interest, they did not provoke the kind of controversy; that erupted over the issue of appropriate attire for Muslim women. During the early 1980's female college students who were determined to demonstrate their commitment to Islam began to cover their heads and necks with large scarves and wear long, shape-concealing overcoats. The appearance of these women in the citadels of Turkish secularism shocked those men and women who tended to perceive such attire as a symbol of the Islamic traditionalism they rejected. Militant secularists persuaded the Higher Education Council to issue a regulation in 1987 forbidding female university students to cover their heads in class. Protests by thousands of religious students and some university professors forced several universities to waive enforcement of the dress code. The issue continued to be seriously divisive in the mid-1990's. Throughout the first half of the 1990s, highly educated, articulate, but religiously pious women have appeared in public dressed in Islamic attire that conceals all but their faces and hands. Other women, especially; in Ankara, Istanbul, and Izmir, have demonstrated against such attire by wearing revealing fashions and Ataturk badges. The issue is discussed and debated in almost every type of forum-artistic, commercial, cultural, economic, political and religious. For many citizens of Turkey, women's dress has become the issue – at least for the 1990s – that defines whether a Muslim is secularist or religious.

CNN – KURDISH LEADER Ocalan sentenced to death for treason – June, 29, 1999.

A Turkish court found Kurdish rebel leader Abdullah Ocalan guilty of treason.

Updated Aug 19, 1999 – 7:37PM EDT.

Over 15000 Dead in Turkey Quake, Millions Flee Homes.

Two million Turks ordered outdoors on quake fears – Reuters (08/19/99)

Turkey is put on alert amid warnings of a second earthquake as hopes fade of finding many more survivors from Tuesday's devastating quake.

Former Prime Minister Necmettin Erbakan, the Islamist leader who was pressured out of office by the military in 1997 for violating the country's secular principles, called the quake a "Divine Warning".

BREAKING NEWS !!

In the year 1999 – over 10 Eminent Islamic Scholars have died ! Viz –

Sheik bin Baaz (Grand Mufti – Saudi Arabia); Sheik Ali Tanthavi – (Islamic Literature – Syria)
Sheik Aththiyya Salim – (Medina Grand Mufti and Editor of many Tafseers); Sheik Manna al Kaththam-
(Quranic Science Education – Egypt); Sheik Albani – (Scholar in Hadhis from Albania); Dr. Mustapha al Zarka
– (Islamic Economy, Modern Islamic Law – Egypt); Sheik Jaad al Huq – Chancellor Al Azhar – Egypt); Sheik
Mohamed al Ghazzali – (author of several Islamic Books (Visited Sri Lanka) – Egypt;
Sheik al Sharavi – Tafsee Musaffar (visited Sri Lanka) – Egypt; Sheik Abdul Sathah Abu Gudda –
Specialist in Hadhis – Syria; Sheik Umar – Specialist in Hadhis – Nigeria. Etc.

Copies to:-

Messrs M.H.Mohammed, Alavi Moulana, A.H.M. Fowzie, M.H.M. Ashroff, Faiz Mustapha, S.H.M. Jameel,
M.L.M. Abusally, A.H.M. Azwer, Rauf Hakeem, M.M. Zuhair, Imtiaz B. Markar, A.A.M. Maraleen, S.S.
Izzadeen, Dr. Shahabdeen, Mrs. Jezima Ismail, S.B.C. Halaldeen, Mrs. Faleela Juranpathy, M.A.
Phakurdeen, S.M. Haniffa, N.M. Ameen, Rasheed M. Imthiaz, M. Adham, M.K. Mubarak Ali.

Haleem Isahk, Javid Yusuf, Dr. Shukri, Rumi Mohamed, Moulavi M.M. Mubarak, Dr. Mareena Rifai, S.A.M. Faleel,
A.L.M. Yusoof, {Principal Badiudeen Mahavidyalaya, Kandy, Trustees of Jummah Mosques, Principals of Schools etc.

43:88 - (Allah has knowledge) of the (Prophet's) cry "**O my Lord! truly these are a people who will not believe!**" " 44:22 - "These are indeed a people given to sin." 4707

Signs of the Last Hour

Descriptions of Paradise from the Qur'aan and Hadeeth - Collected and Compiled by Humzah Asadullah
©Abdullah Kasim Publishing House International

The following information is a summary of a lecture given by a scholar of Riverside, Gharm-Allah El-Ghamdy, around the fall of 1991. Editor's notes are in brackets []. It is hard to tell whether certain of these events have already occurred, or when they will precisely occur. Allah knows best.

Though Allah only knows when the Last Hour before the Day of Resurrection will come, He has given us 'clues' about its approach through information in the Qur'an and the hadith of the Prophet. The signs can be separated into two categories: minor and major. This article does not cover all the signs, but most of the important ones are here. All these signs are, of course, based on hadith and/or Qur'an, mainly the former.

Minor Signs (in no particular order)

1. "The coming of the Last Prophet, Muhammad ibn Abd-Allah (SAW)." [This has already happened, of course.]
2. "The slave will become the master."
3. "Shepherds will compete in the construction of tall buildings." [The modern ex-nomads of Saudi Arabia are an excellent example of this.]
4. "Knowledge of Islam will be taken away while ignorance will increase. This removal of knowledge will be because old scholars will die and fewer and fewer new scholars will replace them. The leaders of the Muslims will be chosen from ignorant people, and they will rule according to their whims." [Today, studying Islam formally is considered to be an inferior career in most of the Muslim world. The leaders of the Muslim world are more known for their political or military prowess (oppressive ability?) than Islamic knowledge.]
5. "Drinking and fornication will increase heavily."
6. "The population of men will decrease, and women increase till fifty women shall be for every man."
7. "Thirty people will claim to be prophets, followed by Al-Dajjal (the anti-Christ roughly)."
8. "There will be such an abundance of wealth that people will not be able to find recipients for zakat."
9. "Killing will increase."
10. "Time will be shortened so that a year will be like a month, a month like a day, a day like an hour." [This perception of the seemingly dwindling amount of time is very apparent, especially in First World countries.]
11. "Two great countries will fight and kill each other, both claiming the same thing."
12. "Earthquakes will increase in number." [Welcome to California. :-]
13. "A person will pass by the grave, and wish to trade places out of despair."

Major Signs (in rough chronological order)

1. "Al-Dajjal will come, claiming to be God holding Heaven and Hell. His purpose is to deceive, and unbelievers will follow him. He is short, red-faced, blind in the right eye, and has hair which sticks up. He will go around the world, but will be unable to enter Madinah or Makkah." [There are numerous detailed ahadith on this man.]
2. "Al-Mahdi will come at the time of Al-Dajjal. He will call to the true Islam, and will be a military leader. His name will be exactly like that of the Prophet: Muhammad ibn Abd-Allah, and his father's name will match the Prophet's father's name also. He will be descended from Fatima, the daughter of the Prophet."
3. "Isa (Jesus) will come at the time of Al-Dajjal and al-Mahdi as well. He will descend at the time of Fajr prayer on a masjid in Damascus, the capital of Syria. He is of medium height, red-faced, and his hair is as if he just took a shower. He will call people back to Islam, but he will also be a military leader. The People of the Book will revert to Islam, and wealth will be super-abundant. Isa will break the cross, kill the swine, and personally slay Al-Dajjal. He will stay on Earth for a long time thereafter, and then die."
4. "An animal will come and call people back to Islam." [The description of the animal is unknown (Arabic: 'Dab-ba'). Reference to this animal is mentioned in the Qur'an.]
5. "Gog and Magog (two hidden tribes of people) will break free of the dam that holds them back, and ravage the earth. They will drink all the water, and kill people until Allah sends against them a worm which will wipe them out." [This is roughly before/during the time of Isa, although it is not entirely clear.]
6. "Three places in the world will sink and be swallowed up by the earth. One in the west, one in the east, and one in the Saudi Arabian peninsula." [This may refer to a series of giant, epic earthquakes.]
7. "Fire will come from the area of Aden in Yemen, and sweep northwards." [There are claims that this already happened in some medieval event.]
8. "The sun will rise from the west." [This description is not meant to be a symbolic one...but it is known that it is one of the last, if not the very last one before the following.]
9. "Smoke will appear all over the earth which will cause believers to catch something similar to a slight cold, whereas the unbelievers will be hit harder by it. Finally, a cold wind will come and kill all believers, leaving only unbelievers on the earth who will then witness the LAST HOUR. The angel Israfil will blow a trumpet, and the resurrection of all human beings will begin." [At this point, the Day of Resurrection commences in which the skies and earth are destroyed by Allah.]

This list is far from complete; there are many other signs. A couple more of interest are: Constantinople (Istanbul) will fall before Rome to Islam (note that this means Rome will indeed fall), and the Muslim political system will go from Prophetic leadership to a just Khilafah to a 'biting' authority to an oppressive authority and finally back to a just Khilafah. It seems that today we are in the next to last stage of this chain; now is a good time to actively work for the reestablishment of the Muslim state and Khilafah.

Finally, the Prophet has said that when the Signs start to come, they will come FAST - like a string of beads falling one after the other.

And Allah Knows Best.

46:27 - We destroyed aforetime populations round about you; and We have shown the Signs in various ways that they may turn (to Us). ⁴⁸⁰⁷

46:28 **Why then was no help forthcoming to them from those whom they worshipped as gods besides Allah as a means of access (to Allah)?** Nay they left them in the lurch: but that was their Falsehood and their invention. Nay they left them in the lurch: but that was their Falsehood and their invention. ⁴⁸⁰⁸

46:32 - **"If any does not hearken to the one who invites (Us) to Allah** he cannot frustrate (Allah's Plan) on earth and no protectors can he have besides Allah such men (wander) in manifest error." ⁴⁸¹¹

18:110 - Say: "I am but a man like yourselves (but) the inspiration has come to me **that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner.**" ²⁴⁵⁴

2454 Righteousness and true respect for Allah-which excludes the worship of anything else, whether idols, or deified men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship. (18.110)

4788 The phrase occurs in numerous other places, with a new application on each occasion. Here, if our claim is true that 'our Lord is Allah', **what fear can possibly come on us**, or

what calamity can there be to cause us grief? For our Lord is our Cherisher, Defender, and Helper, our Hope and our Comfort, which can never fail. (46.13)

abdeenara@sltnet.lk, www.abideendhawwa.com

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27. JINNS

The world of the Jinn

I have read in the Holy Qur'an what a jinn is, but I really don't understand what they really are.
Can you please send me more information on them.

Peace be unto you!

Praise be to Allaah.

The Qur'aan and Sunnah indicate that the jinn exist, and that there is a purpose for their existence in this life, which is to worship Allaah Alone, with no partner or associate. Allaah says (interpretation of the meanings):

"And I (Allaah) created not the jinns and humans, except they should worship Me (Alone)." [al-Dhaariyaat 51:56].

"O assembly of jinns and mankind! Did there not come to you Messengers from amongst you, reciting unto you My Verses...?" [al-An'aam 6:130]

The world of the jinn is an independent and separate world, with its own distinct nature and features that are hidden from the world of humans. Jinns and humans have some things in common, such as the possession of understanding and the choice between the way of good and the way of evil. The word jinn comes from an Arabic root meaning "hidden from sight". Allaah says (interpretation of the meaning):

"... Verily he [Shaytaan] and his qabeeluhu [his soldiers from the jinn or his tribe] see you from where you cannot see them..." [al-A'raaf 7:27]

Allaah has told us in His Book the essence from which the jinn were created. He says (interpretation of the meaning):

"And the jinn, We created aforetime from the smokeless flame o fire." [al-Hijr 15:27]

"And the jinns did He create from a smokeless flame of fire." [al-Rahmaan 55:15].

According to a hadeeth narrated by 'Aa'ishah, the Prophet (peace and blessings of Allaah be upon him) said: "The angels were created from light, the jinn were created from fire, and Aadam was created from that which has been described to you." (Reported by Muslim, 5314).

Types of jinn

Allaah has created different types of jinn. Among them are some who can take on different forms, such as dogs and snakes; some who are like flying winds with wings; and some who can travel and rest. Abu Tha'labah al-Khushani said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'The jinn are of three types: a types that has wings, and they fly through the air; a type that looks like snakes and dogs; and a type that stops for a rest then resumes its journey.'" (Reported by al-

Tahhaawi in *Mushkil al-Athaar*, 4/95, and by al-Tabaraani in *al-Kabeer*, 22/214. Shaykh al-Albaani said in *al-Mishkaat* (2/1206, no. 4148): al-Tahhaawi and Abu'l-Shaykh reported it with a saheeh isnaad).

The jinn and the sons of Aadam

Every individual among the sons of Aadam has a jinn who has been appointed to be his constant companion (*qareen*). Ibn Mas'ood said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said, 'There is not one of you who does not have a jinn appointed to be his constant companion.' They said, 'And you too, O Messenger of Allaah?' He said, 'Me too, but Allaah has helped me and he has submitted, so that he only helps me to do good.'" (Reported by Muslim, 2814). Al-Nawawi said in his commentary on Muslim (17/175): "'He has submitted' ... he became a believing Muslim. This is the apparent meaning. Al-Qaadi said: Know that the ummah is agreed upon the fact that the Prophet (peace and blessings of Allaah be upon him) was protected from Shaytaan, physically and mentally, and with regard to his speech. This hadeeth contains a reference to the warning against the fitnah (temptation, trial) and whispers of the *qareen* (constant companion from among the jinn). We know that he is with us so we should beware of him as much as possible."

Their powers

Allaah has given the jinn powers that he has not given to humans. Allaah has told us about some of their powers, such as the ability to move and travel quickly. An 'ifreet from among the jinn guaranteed to the Prophet Sulaymaan (peace be upon him) that he would bring the throne of the Queen of Yemen to Jerusalem in a moment faster than that needed for a man to get up from where he was sitting. Allaah says (interpretation of the meaning):

"An 'ifreet (strong one) from the jinns said: 'I will bring it [her throne] to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work.' One with whom was knowledge of the Scripture said: 'I will bring it to you within the twinkling of an eye!' – then when Sulaymaan saw it placed before him, he said, 'This is by the Grace of my Lord...' " [al-Naml 27:39-40].

The food and drink of the jinn

The jinn eat and drink. Ibn Mas'ood said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Someone from among the jinn called me, and I went with him and recited Qur'aan for them.' He took us and showed us the traces of where they had been and the traces of their fires. They asked him for food and he said, 'You can have every bone on which the name of Allaah has been mentioned that comes into your possession, as meat, and all the droppings as food for your animals.' The Prophet (peace and blessings of Allaah be upon him) said, 'So do not use [these things] for cleaning yourselves [after relieving oneself], for they are the food and provision of your brothers.'" (Reported by Muslim, 450). According to another report: "A delegation of jinn from Naseeben came to me, and what good jinn they are! They asked me for food and I prayed to Allaah for them, so that they would not pass by bones or droppings, but they would find food on them." (Reported by al-Bukhaari, 3571). The believing jinn may eat any bone on which the name of Allaah has been mentioned, because the Messenger (peace and blessings of Allaah be upon him) did not permit them to have anything on which Allaah's name has not been mentioned – those are for the kuffaar among the jinn.

The beasts of the jinn

According to the hadeeth narrated by Ibn Mas'ood, that we have quoted above, the jinn asked the Messenger (peace and blessings of Allaah be upon him) for provision, and he said to them: "...and [you can have] all the droppings as food for your animals."

The dwelling-places of the jinn

The jinn live on this earth where we do. They are mostly to be found in ruins and unclean places like bathrooms, dunghills, garbage dumps and graveyards. Hence the Prophet (peace and blessings of Allaah be upon him) taught us to take precautions when entering such places, by reciting the adhkaar (prayers) prescribed by Islam. One of these was reported by Anas ibn Maalik (may Allaah be pleased with him), who said: “When the Messenger of Allaah (peace and blessings of Allaah be upon him) entered the toilet, he would say, ‘*Allaahumma innee a’oodhu bika min al-khubuthi wa’l-khabaa’ith* (O Allaah, I seek refuge with You from the evil ones, male and female).’” (Reported by al-Bukhaari, 142; and Muslim, 375). Al-Khattaabi explained that *khubuth* is the plural of *khabeeth* (evil or dirty – masculine form), and *khabaa’ith* is the plural of *khabeethah* (evil or dirty – feminine form), and that what is meant is male and female shayaateen.

Some jinns are Muslims and some are kaafirs

Allaah tells us that some of the jinn said (interpretation of the meaning):

“ ‘*And some of us are Muslims, and of us some are al-qaasitoon (disbelievers – those who have deviated from the Right Path). And whosoever has embraced Islam, then such have sought the Right Path. And as for the qaasitoon, they shall be firewood for Hell.*’ ” [al-Jinn 72:14-15]

The Muslims among the jinn are of different levels as regards righteousness and taqwa. Allaah says (interpretation of the meaning):

“[Some jinn said:] ‘*There are among us some that are righteous, and some the contrary; we are groups, each having a different way (religious sects, etc.)*’ ” [al-Jinn 72:11]

The story of how the first jinn of this ummah became Muslim was narrated by ‘Abd-Allaah ibn ‘Abbaas, who said: “The Prophet (peace and blessings of Allaah be upon him) went out with a group of his Companions heading for the marketplace of ‘Ukaaz. This was when the shayaateen were prevented from getting any news from heaven, and shooting stars had been sent against them. The shayaateen went back to their people, who said, ‘What is the matter with you?’ They said, ‘We cannot get news from heaven, and shooting stars were sent against us.’ Their people said, ‘Nothing is stopping you from hearing news from heaven except some new event that must have happened. Go and look in the east and the west of the earth, and see if you can find out what it is that is stopping you from hearing news from heaven.’ Those who went out in the direction of Tihaamah came upon the Prophet (peace and blessings of Allaah be upon him) in Nakhlah, when he was on his way to ‘Ukaaz, and found him leading his Companions in Fajr prayer. When they heard the Qur’aan, they listened to it and said, ‘By Allaah, this is what is stopping us from hearing news from heaven.’ When they went back to their people, they said, ‘*O our people, we have heard a wonderful Recital (the Qur’aan). It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah).*’ [al-Jinn 72:2 – interpretation of the meaning]. Then Allaah revealed to His Prophet peace and blessings of Allaah be upon him the words (interpretation of the meaning): “*Say (O Muhammad): ‘It has been revealed to me that a group of jinns listened (to this Qur’aan)...’*” [al-Jinn 72:1], and Allaah revealed to him what the jinn had said.” (reported by al-Bukhaari, 731).

Their reckoning on the Day of Resurrection

The jinn will be called to account on the day of Resurrection. Mujaahid (may Allaah have mercy on him) said, concerning the aayah (interpretation of the meaning): “... *but the jinns know well that they have indeed to appear (before Him) (i.e., they will be brought to account)*” [al-Saffaat 37:158]: “They will be brought to judgement.” *Saheeh al-Bukhaari, Baab Dhikr al-Jinn wa Thawaabihim wa ‘Iqaabihim.*

Protection from the harm of the jinn

Because the jinn can see us while we cannot see them, the Prophet (peace and blessings of Allaah be

upon him) taught us many ways to protect ourselves from their harm, such as seeking refuge with Allaah from the accursed Shaytaan, reciting Soorat al-Falaq and Soorat al-Naas (the last two Soorahs of the Qur'aan), and reciting the words taught by Allaah in the Qur'aan (interpretation of the meaning): "Say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the shayaateen (devils). And I seek refuge with You, my Lord, lest they may attend (or come near) me.'" [al-Mu'minoon 23:97-98]

Saying Bismillaah (in the Name of Allaah) before entering one's home, before eating or drinking, and before having intercourse will also keep the Shaytaan from entering the house or partaking with a person in his food, drink and sexual activity. Similarly, mentioning the name of Allaah before entering the toilet or taking off one's clothes will prevent the jinn from seeing a person's 'awrah or harming him, as the Prophet (peace and blessings of Allaah be upon him) said, "To put a barrier that will prevent the jinn from seeing the 'awrah of the sons of Adam, let any one of you say 'Bismillaah' when entering the toilet." (Reported by al-Tirmidhi, 551; *Saheeh al-Jaami*, 3611).

Strength of faith and religion in general will also prevent the jinn from harming a person, so much so that if they were to fight, the one who has faith would win. 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: "A man from among the Companions of Muhammad met a man from among the jinn. They wrestled, and the human knocked down the jinn. The human said to him, 'You look small and skinny to me, and your forearms look like the front paws of a dog. Do all the jinn look like this, or only you?' He said, 'No, by Allaah, among them I am strong, but let us wrestle again, and if you defeat me I will teach you something that will do you good.' The human said, 'Fine.' He said, 'Recite, 'Allaah! None has the right to be worshipped but He, the Ever-living, the One Who sustains and protects all that exists...' [Aayat al-Kursi – al-Baqarah 2:255 – interpretation of the meaning]. The human said, 'Fine.' He said, 'You will never recite this in your house but the Shaytaan will come out of it like a donkey breaking wind, and he will never come back in until the next morning.'" (Reported by al-Daarimi, 3247).

This is a brief summary about the jinn, and their nature and characteristics. Allaah is the Best of protectors and the Most Merciful of those who show mercy.

For more information see '*Aalam al-Jinn wa'l-Shayaateen* by 'Umar Sulaymaan al-Ashqar.

Jinn entering human bodies

In the last few days a controversy has arisen concerning the matter of jinn entering human bodies. Some say that this is rationally impossible, because of the difference in the essences from which they were created, as man was created from clay and the jinn from fire. It has also been said that the shayaateen (devils) have no power other than waswaas (insinuating whispers) and that Allaah has not given them any power over man. And it is said that the recorded tapes that are in circulation (recordings of jinn supposedly speaking through people) are no proof of anything. What is your response to all this?

Praise be to Allaah.

The fact that jinn can enter human bodies is proven in the Qur'aan and Sunnah, and by the consensus of Ahl al-Sunnah wa'l-Jamaa'ah, and by real-life events. No one disputes this apart from the Mu'tazilah who give priority to their own rational analysis over the evidence of the Qur'aan and Sunnah. We will mention a little about this below:

Allaah says (interpretation of the meaning):

"Those who eat Ribaa will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytaan (Satan) leading him to insanity. That is because they say: 'Trading is only like Ribaa'..." [al-Baqarah 2:275]

Al-Qurtubi said in his Tafseer (part 3, p. 355): "This aayah is proof that those people are wrong who deny that epilepsy is caused by the jinn and claim that its causes are only physical, and that the Shaytaan does not enter people or cause madness."

Ibn Katheer said in his Tafseer (part 1, p. 32), after mentioning the aayah quoted above: "They will not rise from their graves on the Day of Resurrection except like the way in which the epileptic rises during his seizure, when he is beaten by the Shaytaan. This is because they will rise in a very bad state. Ibn 'Abbaas said: the one who consumes ribaa will rise on the Day of Resurrection crazy and choking."

According to a saheeh hadeeth narrated by al-Nasaa'i from Abu'l-Yusr, the Prophet (peace and blessings of Allaah be upon him) used to pray: "*Allaahumma innee a'oodhu bika min al-taraddi wa'l-haram wa'l-gharaq wa'l-harq, wa a'oodhu bika an yatakhbatani al-shaytaan 'ind al-mawt* (O Allaah, I seek refuge with You from being thrown from a high place, old age, drowning and burning; and I seek refuge with You from being beaten by the Shaytaan at the time of death)." Commenting on this hadeeth in *Al-Fayd*

(part 2, p.148), al-Manaawi said: “[The phrase] ‘and I seek refuge with You from being beaten by the Shaytaan at the time of death’ means, lest he should wrestle with me and play with me, and damage my religious commitment or mental state (at the time of death) by means of his insinuating whispers which cause people to slip or lose their minds. The Shaytaan could take control of a person when he is about to depart this world, and misguide him or stop him from repenting...”

Ibn Taymiyah (*Majmoo' al-Fataawa*, 42/276) said: “The fact that jinn can enter human bodies is proven by the consensus of Ahl al-Sunnah wa'l-Jamaa'ah. Allaah says (interpretation of the meaning): *‘Those who eat Ribaa will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaytaan (Satan) leading him to insanity. That is because they say: ‘Trading is only like Ribaa’...’* [al-Baqarah 2:275]. And in *as-Saheeh* it is narrated that the Prophet (peace and blessings of Allaah be upon him) said: ‘The Shaytaan flows through the son of Adam as the blood flows through his veins.’”

‘Abd-Allaah ibn al-Imaam Ahmad ibn Hanbal said; “I said to my father, ‘There are some people who say that the jinn do not enter the body of the epileptic.’ He said: ‘O my son, they are lying; the jinn could speak through this person.’” Commenting on this, Ibn Qudaamah said: “What he said is well known, because a person may suffer an epileptic seizure and speak in a language that no one understands, and his body may be beaten with blows that would fell a camel, but the epileptic does not feel them at all, and he is also unaware of the words he is saying. The epileptic and others may be dragged about, or the carpet on which he is sitting may be pulled, and utensils may be moved about from place to place, and other things may happen. Anyone who witnesses such a thing will know for sure that the one who is speaking through the person and moving these things is not human.” And he said, may Allaah have mercy on him: “There is no one among the imaams of the Muslims who denies that jinn may enter the body of the epileptic and others. Anyone who denies that and claims that Islam denies it is lying about Islam. There is nothing in the proofs of sharee’ah to show that it does not happen.”

So the fact that jinn may enter human bodies is proven in the Qur’aan and Sunnah, and by the consensus of Ahl al-Sunnah wa'l-Jamaa'ah, some of whose comments we have quoted above.

As regards the aayah (interpretation of the meaning): *“but they could not thus harm anyone except by Allaah’s Leave”* [al-Baqarah 2:102], this is undoubtedly a clear indication that the jinn cannot harm anyone through witchcraft or epilepsy or through any other kind of disturbance or misguidance, except with the permission of Allaah. As al-Hasan al-Basri said: “Whomever Allaah wills, He gives them power over him, and whomever He does not will, He does not give them power over him, and they cannot do anything to anyone except with the permission of Allaah.” The Shaytaan (who is the disbelieving jinn) may gain power over the believers by making them sin and by making them neglect the remembrance and Tawheed of Allaah and sincerity in worshipping Him. But he has no power over the righteous slaves of Allaah, as Allaah says (interpretation of the meaning):

“Verily, My slaves (i.e. the true believers of Islamic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian” [al-Israa’ 17:65]

During the Jaahiliyyah the Arabs were well aware of this and mentioned it in their poetry. For example, the poet al-A’shaa likened his she-camel’s energy to that of one who was touched by the jinn, and said that it was the jinn who was giving her her energy.

As regards the causes of epilepsy, Ibn Taymiyah explained (in *Majmoo' al-Fataawa*, 19/39) the causes. He said: “When the jinn touch a person with epilepsy, it may be because of desire or love, just as happens between one human and another... or it may – as is usually the case – be because of hatred and punishment, such as when a person has harmed them or they think that he has harmed them deliberately, either by urinating on them or pouring hot water on them or killing them, even if the person did that unknowingly. There are ignorant and wrongdoing ones among the jinn who may punish a person more than he deserves, or they may be playing with him and mistreating him, like foolish people among mankind.”

And I say: the way to save oneself from this is to remember Allaah and speak His Name at the beginning of all things, as it was reported that the Prophet (peace and blessings of Allaah be upon him) used to mention Allaah in many cases, such as when eating, drinking, mounting his riding-beast, taking off his clothes for any reason, having intercourse and so on...

As regards treatment (of one whose body has been entered by the jinn), Ibn Taymiyah said (*Majmoo' al-Fataawa*, 19/42): “When the jinn attack a person, they should be told of the rulings of Allaah and His Messenger, proof should be established against them, and they should be commanded to do what is good and told not to do what is evil, just as should be done in the case of people, as Allaah says (interpretation of the meaning): *‘And We never punish until We have sent a Messenger (to give warning)’* [al-Israa’ 17:15].” Then he said: “If the jinn does not leave after being addressed in this manner, then it is permissible to rebuke him, tell him off, threaten him and curse him, as the Messenger of Allaah (peace and blessings of Allaah be upon him) did with the Shaytaan when he came with a falling star to throw it in his face, and the Messenger (peace and blessings of Allaah be upon him) said: “I seek refuge with

Allaah from you and I curse you with the curse of Allaah” – three times. (Narrated by al-Bukhaari). We may also seek help against the jinn by remembering Allaah (dhikr) and reciting Qur’aan, especially *Aayat al-Kursi*. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever recites it will remain under the protection of Allaah and no shaytaan (devil) will be able to approach him until the morning.” (Narrated by al-Bukhaari). And *al-Mi’wadhatayn* (the last two soorahs of the Qur’aan) may also be recited.

As for psychiatrists who do not treat the epileptic in the manner described, they cannot do him any good at all.

This issue may be discussed in much more detail, but what we have said here is sufficient for those who want to know a little about this matter, Praise be to Allaah, the Lord of the Worlds.

Reference: Masaa’il wa rasaa’il, Muhammad Mahmoud al-Najdi, p. 23

Is it possible to talk to the jinn and use them?

Sir, I spoke with this guy who’s know to e have some powers to talk with Jinn (I guess muslim ones), and he told me some stuff about me.

those people use words , phrases from Quran to control Jinn.

What you think about those people ?

And is it ok to speak with them.

and those people (Ahl el-Ketab) who are they?

frankly, I read books, they mention how to make (TAWEEZ), and how to control Jinn, and see angles, and these books use Quran’s words

I like to know more about this...

I live away from my family for some years, I faced many problems, And Allah helped me to solve them...

I have some (stupid) love problem, I need to talk with someone who can really tell me about it..

and how to solve it..

Praise be to Allaah.

It is possible to talk to the jinn, but finding about unseen matters and what is in people’s hearts is haraam. Usually those who use words and phrases of the Qur’aan in order to gain control over the jinn use ways that are not Islamic. Using the jinn is a power that was given only to Sulaymaan (peace be upon him). Hence when the Prophet (peace and blessings of Allaah be upon him) wanted to tie up a jinn whom he had overcome during his prayer, he remembered the du’aa’ of Sulayman and did not do that.

So you should try to advise these people and if they respond, all well and good; otherwise the safest thing to do is to leave them alone and not speak to them.

Ahl al-Kitaab (the People of the Book) are the Jews and Christians.

It is OK to speak with the jinn if this happens without you seeking it, and in fact it is mustahabb to call them to the religion of Allaah and to adhere to His sharee’ah, just as you call people. It is not advisable to read books or to recite Qur’aan for this purpose, because the Qur’aan was not revealed for such things; it was revealed to be a light and a guide in the life of the Muslim, so that the Muslim can follow it, obeying its commandments and avoiding that which it forbids.

With regard to the angels, the Prophet (peace and blessings of Allaah be upon him) and other prophets saw them, and some of the awliyaa’ (close friends of Allaah) spoke with them, as it was reported from ‘Imraan ibn Husayn (may Allaah be pleased with him) that the angels used to greet him with salaam until he started to use branding (cauterization for medical purposes), then they stopped. When he stopped using branding, they started to greet him again. And Allaah knows best.

Shaykh ‘Abd al-Kareem al-Khudayri

Is Iblees a jinn or an angel?

I was just wondering if Iblis was actually a jinn or an angel. This particular issue recently

sparked my curiosity when it was presented to me by a person I know. If he is an angel, then how is it he disobeyed Allah, when Angels have no will of their own and follow only Allah's command. If he is really a jinn, then it would better explain his disobedience as then he actually had the choice to obey or disobey Allah. I would appreciate a response, even if it is a brief one.

Praise be to Allaah.

Iblees – may Allaah curse him – is one of the jinn. He was not an angel for a single day, not even for an instant. The angels were created noble; they never disobey Allaah when He commands them to do something and they do what they are commanded. This is clearly stated in the Qur'aanic texts which indicate that Iblees is one of the jinn and not one of the angels.

These texts include the following:

1. Allaah says (interpretation of the meaning):

“And (remember) when We said to the angels: ‘Prostrate yourselves unto Adam.’ So they prostrated themselves except Iblees (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (Iblees) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zaalimoon (polytheists, and wrongdoers, etc).” [al-Kahf 18:50]

2. Allaah stated that He created the jinn from fire, as He says (interpretation of the meaning):

“And the jinn, We created aforetime from the smokeless flame of fire” [al-Hijr 15:27]

“And the jinn He created from a smokeless flame of fire” [al-Rahmaan 55:15]

And it was narrated in a saheeh hadeeth that ‘Aa’ishah said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The angels were created from light, the jinn were created from smokeless fire and Adam was created from that which has been described to you.” (Narrated by Muslim in his Saheeh, no. 2996; also narrated by Ahmad, no. 24668; by al-Bayhaqi in *al-Sunan al-Kubra*, no. 18207 and by Ibn Hibbaan, no. 6155).

One of the attributes of the angels is that they were created from light, and the jinn were created from fire. It was mentioned in the Qur’aan that Iblees – may Allaah curse him – was created from fire. This is what Iblees himself said when Allaah, may He be glorified and exalted, asked him the reason for his refusal to prostrate to Adam when Allaah commanded him to do so. He – may Allaah curse him – said:

“ ‘I am better than him (Adam), You created me from fire, and him You created from clay’ ” [al-A’raaf 7:12; Saad 38:76 – interpretation of the meaning]. This indicates that he was one of the jinn.

3. Allaah has described the angels in His Book, where He says (interpretation of the meaning):

“O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded” [al-Tahreem 66:6]

“And they say: ‘The Most Gracious (Allaah) has begotten a son (or children).’ Glory to Him! They [whom they call children of Allaah i.e. the angels, ‘Eesaa (Jesus) son of Maryam (Mary), ‘Uzair (Ezra)], are but honoured slaves. They speak not until He has spoken, and they act on His Command” [al-Anbiyaa’ 21:26-27]

“And to Allaah prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility]. They fear their Lord above them, and they do what they are commanded” [al-Nahl 16:49-50]

So it is not possible for the angels to disobey their Lord, because they are protected from sin and they are naturally inclined to obey Allaah.

4. The fact that Iblees is not one of the angels means that he is not compelled to obey Allaah.

He has freedom of will just as we humans do. Allaah says (interpretation of the meaning):

“Verily, We showed him the way, whether he be grateful or ungrateful” [al-Insaan 76:3]

There are also Muslims and kaafirs among the jinn. It says in *Soorat al-Jinn* (interpretation of the meaning):

“Say (O Muhammad): ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’aan). They said: ‘Verily, we have heard a wonderful Recitation

(this Qur'aan)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah).'" [al-Jinn 72:1-2]

In the same soorah, it states that the jinn said:

"'And indeed when we heard the Guidance (this Qur'aan), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins. And of us some are Muslims (who have submitted to Allaah, after listening to this Qur'aan), and of us some are Al-Qaasitoon (disbelievers those who have deviated from the Right Path)'..." [al-Jinn 72:13-14]

Ibn Katheer (may Allaah have mercy on him) said in his *Tafseer*:

Al-Hasan al-Basri said: Iblees was not one of the angels, not even for a single moment. He is the father of the jinn, just as Adam (peace be upon him) is the father of mankind. This was narrated by al-Tabari with a *saheeh isnaad* (part 3/89).

Some of the scholars said that Iblees was one of the angels, that he was the peacock of the angels, that he was the one among the angels who strove the hardest in worship... and other reports, most of which come from the *Israa'eeliyyaat* (stories and reports from Jewish sources), and some of which contradict the clear texts of the Qur'aan.

Ibn Katheer said, explaining this:

A lot of these reports were transmitted from the *Salaf*, and most of them come from the *Israa'eeliyyaat*, which may be been transmitted in order to be examined [i.e., as opposed to being accepted as is]. Allaah knows best about the veracity or otherwise of many of them. Some of them are definitely to be rejected, because they go against the truth which we hold in our hands. In the Qur'aan we have sufficient so that we have no need of previous reports, because hardly any of them are free of distortions, with things added or taken away. Many things have been fabricated in them, for they did not have people who had memorized things precisely by heart (huffaaz) who could eliminate the distortions created by extremists and fabricators, unlike this ummah which has its imaams, scholars, masters, pious and righteous people, brilliant critics and men of excellent memory who recorded the hadeeths and classified them, stating whether they were *saheeh* (sound), *hasan* (good), *da'eef* (weak), *mawdoo'* (fabricated), *matrook* (to be ignored). They identified the fabricators and liars, and those about whom nothing was known, and other kinds of men (i.e., narrators). All of this afforded protection to the Prophet (peace and blessings of Allaah be upon him), the Seal of the Messengers and the Leader of Mankind, so that nothing would be attributed to him falsely and nothing would be transmitted from him that he did not say or do. May Allaah be pleased with them and make them pleased [by rewarding them], and make the Paradise of al-Firdaws their eternal abode. (*Tafseer al-Qur'aan il- 'Azeem*, 3/90).

And Allaah knows best.

Is it possible for the jinn to kidnap a human being?

I have heard many stories about the jinn kidnapping human beings. I read a story which said that a man of the Ansaar (may Allaah be pleased with him) went out to pray 'Ishaa' and the jinn took him prisoner and he was lost for years. Is this possible – I mean that the jinn could kidnap a human being?

Praise be to Allaah.

With regard to the question of possibility, it is possible, but it is very rare. Shaykh 'Abd-Allaah ibn Jibreen (may Allaah preserve him) answered this question as follows:

That is possible. It is well known that Sa'd ibn 'Ubaadah was killed by the jinn when he urinated in a hole in which was their dwelling place, and they said, "We have killed the leader of Khazraj Sa'd ibn 'Ubaadah; we struck him with an arrow and we did not miss his heart."

At the time of 'Umar, a man was kidnapped by the jinn and stayed with them for four years, then he came back and told the people that some *mushrik* jinn had kidnapped him, and he stayed with them as a prisoner, then some Muslim jinn launched a campaign against them and defeated them, and brought him

back to his family. This was mentioned in *Manaar al-Sabeel* and elsewhere.

(See *Manaar al-Sabeel*, 2/88. The story of the kidnapped man was reported by al-Bayhaqi (7/445-446) and its isnaad was classed as *saheeh* by al-Albaani in *al-Irwaa'*, 6/150, no. 1709).

28. MAN



- 2:30 - Behold thy Lord said to the **angels**: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." ⁴⁷
- 15:29 - "When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him." ¹⁹⁶⁸
- 50:17 - Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. ⁴⁹⁵³
- 2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. ¹⁵⁹
- 3:14 - Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). ³⁵⁴
- 6:44 - But when they forget the warning they had received We opened to them the gates of all (good) things until in the midst of their enjoyment of Our gifts on a sudden We called them to account when lo! they were plunged in despair! ⁸⁶²
- 6:94 - "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" ^{916 917}
- 17:11 - The prayer that man should make for good he maketh for evil: for man is given to hasty (deeds). ²¹⁸⁴
- 23:15 - After that at length ye will die. ²⁸⁷⁵
- 75:31 - So he gave nothing in charity nor did he pray! ⁵⁸²⁶
- 75:32 - But on the contrary He rejected Truth and turned away!

17:13 - Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll which he will see spread open. 2187 2188

17:71 - One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least. 2266 2267

17:72 - But those who were blind in this world will be blind in the Hereafter and most astray from the Path. 2268

MAN ! What wonderful destiny is thine! Created to be Allah's Vicegerent on earth!

A little higher than Angels! Yet beguiled by evil! Set for a season on this earth

On probation to purge thy stain, with the promise of guidance and hope from on high,

From the Oft-Returning Merciful! **Wilt thou choose right and regain thy spiritual home with**

Allah?

Man can ascend to the Presence of Allah But by gradual Ways and in process of Time

But what is Time? A day is as fifty Thousand years, on two different planes.

What seems near is far, and what seems far is near. So will be judgement, when things as we know them

Will be transformed completely in a world All new. Evil will come to its own,

Whatever its masks in this transitory world. And good will surely reach its goal.

The good life is patient, in prayer and well doing, Faith and the earnest search

For the good pleasure of Allah, purity and probity. These are the paths to the Heights and the Gardens

Of Bliss. No evil can enter there. For the evil are other ways, leading by deep descent to dark ignominy!

Man is made for toil and struggle. Let him not boast of ease and wealth.

He will be called to account for all his doings. Let him use his God given faculties and tread

The steep path that leads to Heaven's Heights. The steps thereto are Love, unselfish Love,

Given free to Allah's creatures – all those in need – and Faith in Allah, and Patience

Joined with self-restraint and kindness. Thus only can we reach the ranks

Of the blest Companions of the Right hand!

Spiritual Truth finds its lodgement in all sorts of unexpected places. And in all sorts of unexpected Ways. The man of God, when most Depressed by the buffets of the world steeped in selfishness, sees a Glorious vision. Hidden spiritual forces work for him, make known the truth in marvelous ways, and Proclaim the Goodness and judgement of Allah. They reject all error and lead others to purify their Wills and come to Allah. Behold! Every place and time, every gift is meet for the service of Allah, the One, the true. Whose Word the Righteous one Proclaim and must proclaim at all cost. Man's Duty Is plain, but in the kingdom of Allah, through Allah's chosen ones, we rise to higher and higher mysteries And may be expedient for us. Yet when or how our end may be, is not given to man to know. Let him but Take the treasures well-guarded, that come to him, and praise the Lord of all Knowledge and Wisdom.

THE BEST OF MEN is the man of Faith who calls all men to share his Faith, whose life is

Pure, and whose law of life is the Will of Allah. Eschew all evil, and adore Allah, and Him

Alone. His Signs are everywhere, and His Message is the same through all the ages, a

Guide and a healing to those who believe. Dispute not, but live righteousness.

Knowledge belongs to Allah, but Falsehood deprives men of hope, humility, and clear

Sight, and drives him to hypocrisy.. So turn to Truth, and live.

82:6 - O man! what has seduced thee from thy Lord Most Beneficent?

103:2 – Verily Man is in Loss

31:6 - But there are among men those who purchase **idle tales** without knowledge (**or meaning**) to **mislead (men)** from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. 3584

18:104 - Those whose **efforts have been wasted** in this life while they thought that they were acquiring good by their works?" 2449

- 18:105 - They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): **vain will be their works** nor shall We on the Day of Judgment give them any Weight. ²⁴⁵⁰
- 6:123 - Thus have We placed **leaders in every town** its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.
- 6:159 - As for those who **divide their religion** and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. ⁹⁸⁵
- 17:22 - Take not with Allah **another object of worship**; or thou (O man!) wilt sit in disgrace and destitution. ^{2202 2203}
- 17:56 - Say: "Call on those besides Him whom ye fancy: they have **neither the power to remove your troubles from you nor to change them.**" ²²⁴²
- 7:59- We sent Noah to his people. He said: "**O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!**" ¹⁰³⁹
- 7:64 - But they rejected him and We delivered him and those with him in the ark: But We overwhelmed in the **flood** those who rejected our signs. They were indeed a blind people!
- 69:6 - And the `Ad they were destroyed by a **furious wind** exceedingly violent; ⁵⁶³⁹
- 7:78 - So the **earthquake** took them unawares and they lay prostrate in their homes in the morning! ¹⁰⁴⁷
- 7:84 - And We rained down on them a **shower (of brimstone)**: then see what was the end of those who indulged in sin and crime! ¹⁰⁵²
- 7:91 - But the **earthquake** took them unawares and they lay prostrate in their homes before the morning! ¹⁰⁶³
- 7:130 - We punished the people of Pharaoh with years **(of drought) and shortness of crops; that they might receive admonition.**
- 7:133 - **So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood:**
- 7:166 - When in their insolence they transgressed (all) prohibition We said to them: "**Be ye apes despised and rejected.**" (In 1999 – Earthquakes in Turkey, Greece, Hongkong, Taiwan, and Hurricanes in the USA.)
- 36:29 - It was no more than a single mighty Blast and behold! they were (like ashes) quenched and silent.
- 36:49 - **it will seize them while they are yet disputing among themselves!**
- 7:102 - Most of them We found not men (true) to their covenant: but most of them We found **rebellious and disobedient.**

100:6 - Truly Man is to his Lord ungrateful; ⁶²⁴⁶

- ⁶²⁴⁶ **Man**, i.e., unregenerate man, in contrast to those who receive guidance and wage unceasing war with Evil, is ungrateful to his Lord and Cherisher, Him Who created him and sustains him, and sends His blessings and favours at all times. The ingratitude may be shown by thoughts, words, and deeds, by forgetting or denying Allah and His goodness, by misusing His gifts, or by injustice to His creatures. (100.6)
- 68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not.
- 87:8 - And We will make it easy for thee (to follow) the simple (Path). ⁶⁰⁸⁷
- ⁶⁰⁸⁷ The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by Allah (xxx. 30). On the other hand, spiritual perfection may be most

difficult, for it involves complete surrender on our part to Allah in all our affairs, thoughts, and desires: but after that surrender Allah's Grace will make our path easy. (87.8)

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. ⁹⁹¹

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom.

4310 Let alone worship, men should not rely upon any power or person other than Allah to help them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah wills and permits. See next note.

33:60 - Truly if the Hypocrites and those in whose hearts is a disease and those who stir up sedition in the City desist not We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbors for any length of time:

33:61 - They shall have a curse on them: wherever they are found they shall be seized and slain (without mercy).

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him.

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. ...It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

90:4 -Verily We have created Man into toil and struggle. ⁶¹³³

6133 Man's life is full of sorrow and vexation; but our text has a different shade of meaning: man is born to strive and struggle; and if he suffers from hardships, he must exercise patience, for Allah will make his way smooth for him On the other hand no man should boast of worldly goods or worldly prosperity

84:13 - Truly did he go about among his people rejoicing! ⁶⁰⁴¹

84:14 -Truly did he think that he would not have to return (to Us)! ⁶⁰⁴²

6042 Most of the Evil in this world is due to the false idea that man is irresponsible, or to a mad and thoughtless indulgence of self. Man is not irresponsible. He is responsible for every deed, word, and thought of his, to his Maker, to Whom he has to return, to give an account of himself. To remember this and act accordingly is to achieve salvation; to forget or flout that responsibility is to get into Hell. (84.14)

90:7 - Thinketh he that none beholdeth him? ⁶¹³⁶

6136 Allah watches him, and sees all his acts and motives, and all the secret springs of his follies. But lest he should think the higher forces too remote for him, let him look within himself and use the faculties which Allah has given him. See the next verses following. (90.7)

84:15 -Nay nay! for his Lord was (ever) watchful of him!

96:9 - Seest thou one who forbids. ⁶²¹⁰

96:10 -A votary when he (turns) to pray?

96:11 -Seest thou if He is on (the road of) Guidance? ⁶²¹¹

6210 The words, may be applied generally to perverse humanity, which seeks not only to rebel against Allah's Law, but also to prevent others from following it.

6211 Man's insolence leads to two results: -

(1) self-destruction through self- misleading;

(2) a false example or false guidance to others. The righteous man must **therefore test human example or human guidance by the question, "Is there Allah's guidance behind it?"**

And visible light would be thrown on it by the question, **"Does it lead to righteousness?"** A flouting of Allah and Allah's truth answers the first question in the negative, and conduct which turns back from the eternal principles of Right answers the second. (96.11)

6212 **The usual trick of the ungodly is to refuse to face Truth.. If they are placed in a corner, they deny what is obvious to reasonable men, and turn their backs. (96.13)**

84:19 - Ye shall surely travel from stage to stage. ⁶⁰⁴⁷

6047 **Man travels and ascends stage by stage.** In lxvii. 3 the same word in the form tibaqaṇ was used of the heavens, as if they were in layers one above another. Man's spiritual life may similarly be compared to an ascent from one heaven to another.

6048 Considering man's high destiny, and the fact that this life is but a stage or a sojourn for him, it might be expected that he would eagerly embrace every opportunity of welcoming Allah's Revelation **and ascending by Faith to heights of spiritual wisdom.** There is something wrong with his will if he does not do so. Notice the transition from the second person in verse 19, where there is a direct appeal to Allah's votaries, to the third person in verses 20-21, where men who are rebels against Allah's Kingdom are spoken of as if they were aliens.

90:10 - And shown him the two highways? ⁶¹³⁸

6138 The two highways of life are: (1) the steep and difficult path of virtue, which is further described in the verses following, and (2) the easy path of vice, and the rejection of Allah, referred to in verses 19-20 below. Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way. (90.10)

6139 In spite of the faculties with which Allah has endowed man and the guidance which He has given him, man has been remiss. By no means has he been eager to follow the steep and difficult path which is for his own spiritual good.

86:4 - There is no soul but has a protector over it. ⁶⁰⁶⁹

6069 If man has a true spiritual understanding, he has nothing to be afraid of. He is protected by Allah in many ways that he does not even know. He may be an insignificant creature as a mere animal, but his soul raises him to a dignity above other creation. And all sorts of divine forces guard and protect him. (86.4)

82:10 - But verily over you (are appointed angels) to protect you ⁶⁰⁰⁷

6007 Besides the faculties given to man to guide him, and the Form and Personality through which he can rise by stages to the Presence of Allah, there are spiritual agencies around him to help and protect him, and to note down his Record, so that perfect justice may be done to him at the end. For these Guardian Angels, see 1. 17-18, and n. 4954. (82.10)

87:8 - And We will make it easy for thee (to follow) the simple (Path). ⁶⁰⁸⁷

6087 The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by Allah (xxx. 30). On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on our part to Allah in all our affairs, thoughts, and desires: but after that surrender Allah's Grace will make our path easy. (87.8)

94:2 - And removed from thee thy burden ⁶¹⁸⁹

6189 See last note. **It is indeed a grievous and galling burden for a man to fight single-handed against sin. But Allah sends His grace and aid,** and that burden is removed, or converted into joy and triumph in the service of the One True God. (94.2)

6159 - Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, **but he must strive hard to put himself in a position to reach it in all its glory. (92.1)**

33:71- That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Apostle has already attained the highest Achievement.

11:3 - ("And to preach thus) **`Seek ye the forgiveness of your Lord and turn to Him in repentance**

89:27 - (**To the righteous soul** will be said:) "O (thou) soul in (complete) rest and satisfaction!

89:28- "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him! ⁶¹²⁸

89:29 – "Enter thou then among my Devotees!

89:30 - **"Yea enter thou my Heaven"!**

Al-Tirmidhi Hadith

Hadith 269 Narrated by
Ziyad ibn Hudayr

Umar said to me: Do you know **what demolishes Islam?** I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, **and the commands of the misguided rulers which demolish it.**

Transmitted by Darimi.

People everywhere do not love the religion they profess and do not practice the religion sufficiently enough **as they failed to read and understand their religion, (and lead lives according to Islamic Shari'a)** and as a result find themselves in strife, in clashes and are at one another's throats. This has brought about the spiritual and the moral crisis and everyone seems to be acting vindictively and with great hostility against one another. Values and standards in all fields have declined alarmingly." This shows that **MAN – who is neglectful of his duties towards his Creator, is strengthening the hand of the avowed enemy of mankind – the Satan (17:53).** They are content with the rituals. **They remain ignorant today. Why? Why are they not playing an effective role? It is because Islam is in the Book and the Muslimss are in the grave!**

Sunan of Abu-Dawood

Hadith 5043 Narrated by
Aisha, Ummul Mu'minin

When the Apostle of Allah (peace be upon him) awake at night, he said: There is no god but thou, glory be to Thee, O Allah, I ask Thy pardon for my sin and I ask Thee for Thy mercy. O Allah! advance me in knowledge: do not cause my heart to deviate (from guidance) after Thou hast guided me, and grant me mercy from thyself; verily thou art the grantor.

BREAKING NEWS !!

In the year 1999 – over 10 Eminent Islamic Scholars have died ! Viz –

Sheik bin Baaz (Grand Mufti – Saudi Arabia); Sheik Ali Tanthavi –(Islamic Literature – Syria)
Sheik Aththiyya Salim – (Medina Grand Mufti and Editor of many Tafseers); Sheik Manna al Kaththam-
(Quranic Science Education – Egypt); Sheik Albani – (Scholar in Hadhis from Albania); Dr.Mustapha al Zarka
– (Islamic Economy, Modern Islamic Law – Egypt); Sheik Jaad al Huq – Chancellor Al Azhar – Egypt); Sheik
Mohamed al Ghazzali – (author of several Islamic Books (Visited Sri Lanka) – Egypt;
Sheik al Sharavi – Tafsee Musaffar (visited Sri Lanka) – Egypt; Sheik Abdul Sathah Abu Gudda –
Specialist in Hadhis – Syria; Sheik Umar – Specialist in Hadhis – Nigeria. Etc.

Sahih Al-Bukhari Hadith

Hadith 9.187 Narrated by
Abdullah

The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish, i.e. by the death of religious scholars) and general **ignorance will spread.**" Abu Musa said, "Al-Harj, in the Ethiopian language, means killing," Ibn Mas'ud added: I heard Allah's Apostle saying, (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

86:15 - As for them they are but plotting a scheme ⁶⁰⁷⁷

6077 - there are evil, unregenerate men who plot and scheme against the beneficent purpose of Allah. But their plots will be of no avail, and Allah's Purpose will prevail. It happened so with the Quraish who wanted to thwart the growth of Islam. It will be so in all ages. (86.15)

86:16 -And I am planning a scheme ⁶⁰⁷⁸

86:17-Therefore grant a delay to the unbelievers: Give respite to them gently (for a while). ⁶⁰⁷⁹

6079 Gentle forbearance with Evil shows our trust in Allah and Allah's Plan: for it can never be frustrated. **This does not mean that we should assist or compromise with evil, or fail to put it down where we have the power. It means patience and humility where we have no visible power to prevent Evil. (86.17)**

abdeenara@sltnet.lk, www.abideendhawwa.com

29. MOONSIGHTING

YES TO SEEING THE CRESCENT NO TO CALCULATIONS

1. We should rely on sighting of the moon, not on calculations
2. Can Muslims living in Western countries form committees to sight the moon?
3. Do different times of moonrise matter, and what should Muslim communities in the West do
4. Is there a certain length of time that the new moon has to be in the sky?
5. It is permissible to use telescopes etc., but not calculations, to sight the new moon
6. Sighting the moon not following astronomical calculation.

Praise be to Allah

The Muslims living in non-Islamic countries are permitted to form committees to take on the responsibility of confirming the new moon for Ramadaan, Shawwaal and Dhoo'l-Hijjah.

(Fataawa al-Lajnah al-Daa'imah, 10/112.)

Islam is easy and its rules apply to everyone, mankind and jinn alike, regardless of whether they are scholars or illiterate, settled or nomadic. So Allah made it easy for them to know the times for the acts of worship, and made their beginning and end signs which everyone can know. He made the setting of the sun the sign for the beginning of Maghrib and the end of 'Asr, and he made the disappearance of the red glow in the sky the sign of the beginning of the time of 'Isha'. He made the sighting of the moon after its disappearance at the end of the month the sign of the beginning of the new lunar month and the end of the previous month. He did not give us the task of knowing the beginning of the lunar month from something which is known to only a small number of people, namely astronomy and its calculations. **Thus the texts of the Quran and Sunnah make the actual sighting of the new moon the signal for the Muslims to start fasting Ramadaan; they stop fasting when they see the new moon of Shawwaal; the dates of Eid al-Fitr.**

2:185 – So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month.(Noble Quran)

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage.

The Prophet (peace and blessings of Allah be upon him) said: "Fast when you see it (the new moon) and stop fasting when you see it, and if it is cloudy then contemplate the month with thirty days." The

prophet (peace and blessings of Allah be upon him) made the beginning of the fast conditional upon the confirmed sighting of the new moon of the Ramadaan, and the ending of the fast conditional upon the confirmed sighting of the new moon of Shawwaal, he did not connect this to calculations of the movements of stars or other heavenly bodies. This is how it was done at the time of the prophet (peace and blessings of Allah be upon him), during the rule of the Khulafa'al-Raashidoon, at the time of the four imaams, and during the three centuries which the Prophet (peace and blessings of Allah be upon him) said were the best. Referring to calculations of the lunar months to start and end periods of worship, instead of actually sighting the new moon, is a bid'ah (reprehensible innovation) that has no good in it and has no basis in sharee'ah. The best of all is to follow the salaf in religious matters, and the worst of all is to follow newly-invented innovations in religion. May Allah protect us and you and all the Muslims from tribulation, both obvious and hidden. (Fataawaa at-LaJNAH AL-Daa'imah, 10/106.

Q: 3. – Firstly: the fact that the moon rises at different times in different places is a well-established fact; no scholar disputes this. However, the scholars differ as to whether this matters or not.

Secondly: the question as to whether different times of moon rise is something that matters is a theoretical question in which ijtihaad is permissible. Those who have knowledge of science and religion differ on this matter, and this difference of opinion is permissible; the one who has the correct opinion will have two rewards, one for being right and one for making ijtihaad; the one whose opinion is wrong will still be rewarded for his ijtihaad.

The scholars' differences on this matter may be described as one of two: some of them thought that the differences in the times of the moon's rising was of significance, and others thought that it was not. Both groups cite evidence from the Quran and Sunnah, and may be even quote the same text, such as the aayah

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage, and the **hadeeth**, "Fast when you see it (the new moon) and stop fasting when you see it..."

The difference is one of interpretation of the texts, as each group has its own methods of deriving evidence.

Thirdly: the committee has looked at the issue of confirming the new moon by calculations and what was said on this matter in the Quran and Sunnah, and they have studied the opinions of the scholars on this matter. They decided unanimously that astronomical calculations do not count when it comes to confirming the new moon for shar'i purposes, because the Prophet (peace and blessings of Allah be upon him) said: "Fast when you see it (the new moon) and stop fasting when you see it..." and also: "Do not fast until you see it the new moon) and do not stop fasting until you see it...", and because of the evidence that is derived from these ahaadeeth.

The Standing Committee on Scientific Research and Fatwas (al-Lajnah al-Daa'imah li'l Buhooth al-'Ilmiyyah wa'l-Iftaa') thinks that the Muslim students' union (or any other group representing the Muslim community) in countries where the government is not Islamic should take the place of an Islamic government in the matter of confirming the new moon for the people living in those non-Islamic countries.

On the basis of the above, this union has the choice of two options: either to consider the differences in times of moonrise to be of significance, or not to do so. Then they should inform all the Muslims in their country what their opinion is, and the Muslims have to follow what they have been told, so as to unite the Muslims in their fasting and to put an end to disputes and confusion. Everyone who lives in those countries should try to sight the moon in the place where they are living, and if one or more trustworthy persons sight the moon, they should fast according to that and tell the union to spread the news. This is at the beginning of Ramadaan; at the end of the month there has to be two witnesses to see the new moon of Shawwaal or the completion of thirty days of Ramadaan, because the Prophet (peace and blessings of Allah be upon him) said: "Fast when you see it (the new moon) and stop fasting when you see it, and if it is cloudy then complete the month with thirty days."

And Allah knows best. (Fataawa al-Lajnah al-Daa'imah, 10/109.)

Is there a certain length of time that the new moon has to be in the sky?

The saheeh ahaadeeth reported from the Prophet (peace and blessings of Allah be upon him) indicate that when the new moon is seen by a trustworthy person after the sun has set on the thirtieth night of Sha'baan or the thirtieth night of Ramadaan, this sighting is considered to be valid, and the first of the month is established without any need to consider the length of time that the moon stays in the sky after sunset, whether twenty minutes or more or less. There is nothing in the saheeh ahaadeeth to indicate how long it should take for the moon to set after the sun has set. (Fataawa al-Lajnah al-Daa'imah, 10/91.



Is it necessary for every single Muslim to see the new moon of Ramadaan?

What is the ruling on a person who does not fast according to the first sighting of the new moon of Ramadaan, but waits until he sees it for himself? Is their interpretation of hadeeth, “Fast when you see it [the new moon] and stop fasting when you see it” correct??

Praise be to Allaah.

What is obligatory is to fast when the sighting of the moon is confirmed, even if it is seen by only one trustworthy Muslim, as the Prophet (peace and blessings of Allaah be upon him) issued orders to fast when a Bedouin testified that he had seen the new moon. Interpreting the hadeeth “Fast when you see it and stop fasting when you see it” as meaning that no individual should fast until he sees the new moon for himself is incorrect, because the hadeeth is telling everyone to fast when the sighting is confirmed, even if only one trustworthy Muslim sees the new moon. (*Fataawa al-Lajnah al-Daa’imah*, 10/94).

Further evidence that the sighting of the new moon by one trustworthy, reliable Muslim is sufficient for fasting to be obligatory on all the people is the hadeeth of Ibn ‘Umar (may Allaah be pleased with him), who said: “The people went out to sight the new moon and I told the Messenger of Allaah (peace and blessings of Allaah be upon him) that I had seen it, so he fasted and told the people to fast.” (Reported by Abu Dawood in his *Sunan*, *Kitaab al-Sawm*, *Baab fi Shahaadat al-Waahid ‘ala ru’yat hilaali Ramadaan*).

Some of those who follow bid’ah delay fasting until after all the other Muslims have started to fast, because of their misguided belief that fasting is not obligatory on a person until he sees the new moon for himself. The ahaadeeth refute this, and we would ask them moreover: what are those who are blind or who have poor eyesight supposed to do? It is as Allaah says (interpretation of the meaning): “...*Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.*” [*al-Hajj* 22:46].

And Allaah is the One Who guides to the Straight Path.

It is permissible to use telescopes etc., but not calculations, to sight the new moon

It is permissible to use telescopes etc. to sight the moon, but it is not permissible to rely on astronomical data to confirm the beginning or end of the blessed month of Ramadaan, because Allaah has not prescribed that for us in His Book or in the Sunnah of His Prophet (peace and blessings of Allaah be upon him). What He has prescribed for us is to confirm the beginning and end of Ramadaan by sighting the new moon of Ramadaan to start fasting, and the new moon of Shawwaal to end the fast and gather to offer the Eid prayers. Allaah has made the new moons to mark fixed periods of time for mankind and for the Hajj, so it is not permissible for Muslims to use any other method to determine the times for acts of worship such as fasting, celebrating Eid, performing Hajj, fasting for two months as expiation (kafaarah) for killing someone by mistake or divorcing one’s wife by zihaar, and so on. Allaah says (interpretation of the meanings):

“... *So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month...*” [*al-Baqarah* 2:185]

“*They ask you (O Muhammad) about the new moons. Say: these are signs to mark fixed periods of time for mankind and for the pilgrimage...*” [*al-Baqarah* 2:189]

The Prophet (peace and blessings of Allaah be upon him) said: “Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days.” On this basis, the one who does not see the new moon from the time it rises on a clear or cloudy night must complete the month (of Sha’baan) with thirty days. (*Fataawa al-Lajnah al-Daa’imah*, 10/100). This is the case if the sighting of the new moon is not confirmed in another country; if the moon is sighted according to the guidelines of Sharee’ah, then fasting is obligatory, according to the majority of scholars. And Allaah knows best.

Sighting the moon not following astronomical calculations

Firstly: the correct opinion which must be acted upon is that indicated by the words of the Prophet (peace and blessings of Allaah be upon him): “Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days.” That is the basis for determining the beginning and end of Ramadaan by the actual sighting of the new moon. The Islamic sharee’ah with which Allaah sent our Prophet Muhammad (peace and blessings of Allaah be upon him) is universal and everlasting, until the Day of Resurrection. (It is valid for every



time and place, whether worldly sciences are advanced or otherwise, whether there are telescopes etc. or not, whether there are any people in the population who are able to do astronomical calculations or not. Sighting the moon is something that people of all places and times can do, unlike calculations which may or may not be within the reach of the people, and telescopes which may or may not be available)

Secondly: Allaah knew what progress would be made in astronomy and other sciences, but despite that He still said (interpretation of the meaning): "... *So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month...*" [al-Baqarah 2:185] and the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Fast when you see it [the new moon] and stop fasting when you see it..." So the beginning and ending of Ramadaan are connected to the actual sighting of the moon, and not to the calculations of astronomers, even though Allaah knew that the astronomers would develop their science to the point where they would be able to calculate the positions of the stars and heavenly bodies. The Muslims are obliged to follow what Allaah has prescribed for them through His Prophet (peace and blessings of Allaah be upon him), basing the beginning and end of the fast on the sighting of the moon. This is like the consensus of the scholars, whoever differs with this and relies on calculations is *shaadhdh* ("odd") and his opinion cannot be relied on. And Allaah knows best.

Fataawa al-Lajnah al-Daa'imah, 10/106.

We should rely on sighting of the moon, not on calculations

Islam is easy and its rules apply to everyone, mankind and jinn alike, regardless of whether they are scholars or illiterate, settled or nomadic. So Allaah made it easy for them to know the times for the acts of worship, and made their beginning and end signs which everyone can know. He made the setting of the sun the sign for the beginning of Maghrib and the end of 'Asr, and He made the disappearance of the red glow in the sky the sign of the beginning of the time of 'Isha'. He made the sighting of the moon after its disappearance at the end of the month the sign of the beginning of the new lunar month and the end of the previous month. He did not give us the task of knowing the beginning of the lunar month from something which is known to only a small number of people, namely astronomy and its calculations. Thus the texts of the Qur'aan and Sunnah make the actual sighting of the new moon the signal for the Muslims to start fasting Ramadaan; they stop fasting when they see the new moon of Shawwaal; the dates of Eid al-Adhaa and Yawm 'Arafaat are similarly determined. Allaah says (interpretation of the meanings):

"... *So whoever among you sights (the crescent on the first night of) the month (of Ramadaan), he must observe sawm (fast) that month...*" [al-Baqarah 2:185]

"*They ask you (O Muhammad) about the new moons. Say: these are signs to mark fixed periods of time for mankind and for the pilgrimage...*" [al-Baqarah 2:189]

The Prophet (peace and blessings of Allaah be upon him) said: "Fast when you see it [the new moon] and stop fasting when you see it, and if it is cloudy then complete the month with thirty days."

The Prophet (peace and blessings of Allaah be upon him) made the beginning of the fast conditional upon the confirmed sighting of the new moon of Ramadaan, and the ending of the fast conditional upon the confirmed sighting of the new moon of Shawwaal; he did not connect this to calculations of the movements of stars or other heavenly bodies. This is how it was done at the time of the Prophet (peace and blessings of Allaah be upon him), during the rule of the Khulafa' al-Raashidoon, at the time of the four imaams, and during the three centuries which the Prophet (peace and blessings of Allaah be upon him) said were the best. Referring to calculations of the lunar months to start and end periods of worship, instead of actually sighting the new moon, is a bid'ah (reprehensible innovation) that has no good in it and has no basis in sharee'ah. The best of all is to follow the salaf in religious matters, and the worst of all is to follow newly-invented innovations in religion. May Allaah protect us and you and all the

Muslims from tribulation, both obvious and hidden.

Fataawaa al-Lajnah al-Daa'imah, 10/106.

abdeenara@sltnet.lk, www.abideendhawwa.com

30. THE BEARD IN ISLAM



True love demands that you do everything, as your beloved would like to see it. To please Allah and His beloved Rasulallah an earnest and sincere effort must be made to carry out as much as possible of the revealed teachings, and not follow the whims, fancies and fantasies of misguided men, and misleading Shaytaan.

May Allah grant us all the towfeeq, strength of conforming and courage to practice Islam as taught by Rasulallah and uphold his divine way. --Aameen.

'Say (O. Muhammad) if you wish to love Allah, follow me; Allah will surely love you'. Al-Qur'an.

What Islam says About the Beard

From The Shari Length of the Beard by Mufti Afzal Elias, May Allah reward him abundantly, aameen.

Transferred to the web for the benefit of all Muslims by Muhammed Desai (Islam.tc)

This pamphlet is to emphasize the importance and the length of the beard. Many Muslims have queried regarding this point. I have also found that people prefer keeping a beard in imitation of what's in vogue rather than that prescribed by Nabi (Sallallahu Alayhi Wasallam). A compilation of this nature has become important because the impact of the western way of life seems to be luring unwary Muslims into such a craze that the importance of the beard itself is being doubted and scoffed at.

To those who feel the issue is trivial to worry about, may ALLAH guide him. But to those who genuinely wish to learn and practice what is right, here are sufficient proofs from the Qur'an, Ahadeeth, and learned scholars.

Concerning Adherence to the Sunnah in the Holy Qur'an:

"O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you." (Quran 4:59)

"O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak)." (Quran 8:20)

"O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered."(Quran 8:24)

"Ye have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah." (Quran 33:21)

"What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger gives you, and refrain from what he prohibits you. And fear Allah: for Allah is strict in Punishment." (Quran 59:7)

Importance of the Beard in the words of Rasulullah (Sallallahu Alayhi Wasallam):

(1) Rasulullah (Sallallahu Alayhi Wasallam) said "I have no connection with one who shaves, shouts and tears his clothing eg. in grief or affliction."

- Reported by Abu Darda (R.A.) in Muslim, Hadith no. 501

(2) The teachings of Hadhrat Ammar Bin Yaasir, Abdullah Ibn Umar, Sayyidina Umar, Abu Hurairah and Jaabir (R.A.), indicate that ALL used to keep beards that were one fist length or more. Hadhrat Jaabir (R.A.) had said: "We used to grow long beards and only during Hajj and Umrah did we trim them to the required length (i.e. fist length)."

(3) Hadhrat Abdullah Ibn Umar (R.A.) relates that: "He who imitates the kuffar (non-believers) and dies in that state, he will be raised up with them on the Day of Qiyamat (Judgement)."

(4) Rasulullah (Sallallahu Alayhi Wasallam) says: "Trim closely the moustache, and let the beard flow (Grow)."

- Narrated Ibn Umar (R.A.) in Muslim, Hadith no. 498

(5) "Rasulullah (Sallallahu Alayhi Wasallam) ordered us to trim the moustache closely and spare the beard" says Ibn Umar.

- Muslim, Hadith no. 449

(6) Rasulullah (Sallallahu Alayhi Wasallam)said: "Act against contrary to the polythesists, trim closely the moustache and grow the beard."

- Reported by Ibn Umar (R.A.) in Muslim, Hadith no. 500

(7) Rasulullah (Sallallahu Alayhi Wasallam) said "Trim closely the moustache and grow the beard."

- Reported by Abu Hurairah (R.A.) in Muslim, Hadith no. 501

(8) Rasulullah (Sallallahu Alayhi Wasallam) said: "Anyone who shaves has no claim to the mercy of Allah"

- Reported by Ibn Abbas (R.A.) in Tibrabi

(9) Hadhrat Abdullah Ibn Umar (R.A.) used to cut that portion (which exceeds the grip of the hand) of the beard.

- Tirmidhi

The Beard according to the Great Imams of Jurisprudence

Hanafil

Imam Muhammed (R.A.) writes in his book "Kitabul Aathaar" where he relates from Imam Abu Hanifa (R.A.) who relates from Hadhrat Haytham (R.A.) who relates from Ibn Umar (R.A.) that he (Ibn Umar) used to hold his beard in his hand and cut off which was longer. Imam Muhammed (R.A.) says that this is what we follow and this was the decision of Imam Abu Hanifa. Therefore, according to Hanafies, to shorten the beard less than a FIST LENGTH is HARAAM and on this is IJMA (concensus of opinion).

Shafi'i

Imam Shafi (R.A.) in his Kitabul Umm states, "To shave the beard is HARAAM." (Shari Minhaj dar Shara Fasl Aqueeqa).

Maaliki

Shekh Ahmad Nafarawi Maliki in the commentary of Imam Abu Zayed's booklet states, "to shave the beard is without doubt haraam according to all Imams." It is also mention in "Tamheed" which is a commentary of "Muatta" (Sunnan Imam Malik (R.A.)) that to shave the beard is HARAAM and among males the only ones to resort to this practice (of shaving) are the HERMAPHRODITES (persons who possess both male and female features and characteristics).

Hanbali

The Hanbalies in the famous Al-Khanie'a Hanbali Fatawa Kitab state that "to grow the beard is essential and to shave it is HARAAM." Also in the Hanbali Mathab books "Sharahul Muntahaa" and "Sharr Manzoomatul Aadaab", it is stated "The most accepted view is that it is HARAAM (prohibited to shave the beard)."

Also note, according to scholars of Islam: "To shave off the beard is unlawful (haraam) and one who shaves his beard is legally speaking an unrighteous fellow (FASIQ); hence, it is NOT PERMISSIBLE to appoint such a man as an Imam. To say Taraweeh behind such an Imam is MAKRUH-E-TAHRIMI (near prohibition)" (Shami Vol.1, p.523)

The Durre-Mukhtar states: "No one has called it permissible to trim it (the beard) less than FIST-LENGTH as is being done by some westernized Muslims and hermaphrodites." (Vol. 2, p. 155). Also, "It is forbidden (haraam) for a man to cut off another's beard." (Vol. 5, p. 359).

Conclusion

Thus, a Muslim who shaves or shortens his beard is like a hermaphrodite. his Imamate near prohibition, his evidence is not valid, he will not have the right to vote or being voted for. Shaving and shortening the beard is the action of non-believers. Imam Ghazzali (RA) says: "Know that the key to total bliss (Saadah) lies in following the Sunnah and in emulating the life of Rasulullah (Sallallahu Alayhi Wasallam) in ALL that issues from him, and in ALL his doings even if it concerns the manner of his eating, rising, sleeping, and speaking. I do say this in relation to rituals in worship ONLY because there is no way neglecting the Sunnah reported of him in such matters - but what I say INCLUDES EVERY ASPECT of his daily life." (Kitab al Arbain Addin, Cairo 1344, p. 89). Furthermore, in the Holy Qur'an, Allah told Rasulullah (Sallallahu Alayhi Wasallam) to say:

"Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful." (Quran 3:31)

The daily recitation of a band of angels of Allah is "Holy is the Being who adorned men with beards and women with braids" (Takmila e Bahr al Raiq, Vol. 3, p. 331)

Lastly, Allah Ta'ala says in the Holy Qur'an: "And when the true believers are called to Allah and His Rasul (Sallallahu Alayhi Wasallam) [to accept and practice the law and commands of Allah and His Rasul (Sallallahu Alayhi Wasallam)] that he may pass judgement upon them, their ONLY reply is 'We hear and obey.' Such men shall surely prosper." (24:51)

THE CALL IS TO GROW A FIST LENGTH BEARD, LET US HEAR AND OBEY TO PROSPER.

The Blessed Beard... Grow it, what's so hard to understand?

Commentary by Islam.tc

Muslims are overcome with western influence in their lives and it's easy to forget, nay, neglect the Sunnah of the Prophet Muhammad (Peace Be Upon Him). Little do these Muslims realize the magnitude of their actions in imitating Kufaar (see Hadith section). Hopefully the information presented herein will enlighten those. And then there are others who claim that the matters concerning beards is a "little" issue not worthy of mention nor practice. To them I say get off the denial bandwagon, you're a Muslim! Follow the Prophet (Peace be upon him) in all aspects of life, for he was the best of examples. I couldn't tell you how many times I've mistaken a Muslim brother (outside of the Masjid) for a kaafir on account of his clean-shaven, well oiled, face. How can I say "Assalaamu Alaikum Brother!" when I do not know if he is a Muslim. Yet that very brother then wonders why he was ignored! Sure, he can tell if others are Muslim on account of their beard, but what about himself? From one brother to another, I say: "Grow a beard, then, since it also promotes Brotherhood in the real world. Stand with your Brothers, be one. We know you are handsome without it (a beard), but who cares? What matters is how Allah (S.W.T.) sees you. And when you do grow a beard, don't mock the Sunnah, please grow it correctly, i.e. FIST LENGTH. That is the prescribed length and no shorter (see Hadeeth section)..." Peace.

DEFINITION OF A BEARD: (Another version)

Shaykh ibn 'Uthaymeen (may Allah preserve him) said: The definition of the beard as stated by the scholars of (Arabic) language is: the hair of the face, jawbone and cheeks, in the sense that all the hair on the cheeks, jawbone and chin is part of the beard and removing any of it is counted as a sin, because the Messenger (peace and blessings of Allah be upon him) said: "Let your beards grow," "Leave your beards alone," "Let your beards increase," "Let your beards be full,". This indicates that it is not permissible to remove anything from the beard. But the sin may vary in degree – shaving the beard is worse than shortening it, because it is a more obvious contradiction of the Sunnah. And Allah knows best.

50:24 - (The sentence will be:) "Throw throw into Hell every contumacious Rejector (of Allah)! ⁴⁹⁶⁰

50:25 - "Who forbade what was good transgressed all bounds cast doubts and suspicions;

51:10 - Woe to the falsehood-mongers

51:11- Those who (flounder) heedless in a flood of confusion: ⁴⁹⁹⁶

51:54 - So turn away from them: not thine is the blame. ⁵⁰³¹

abdeenara@sltnet.lk, www.abideendhawwa.com

MUSLIM REBELS ARE REVOLTING **(MUTAKALLIFS)**



52:11 - Then woe that Day to those that treat (truth) as Falsehood ⁵⁰⁴⁵

- 1). the **rebels** against Allah and Allah's Truth, just as it will be a Day of Joy and Thanksgiving to the Righteous, (2) those who openly defied Truth and plunged into wrong-doing, (3) or who trifled with truth, (4) who jested with serious matters, who had not the courage to plunge openly into wrong-doing but who secretly took profit out of it, who wasted their life in doubts and petty quibbles.

But the mercy of Allah was open to all if they had repented and amended their lives. (52.11)

4:117 - (The pagans) leaving Him call but upon female deities: they call but upon Satan the **persistent rebel!** ⁶²⁷

16:100 - His authority is over those only who take him as patron and who join partners with Allah.

19:69 - Then shall We certainly drag out from every sect all those who were worst in **obstinate rebellion** against (Allah) Most Gracious.

2518 Three interpretations are possible, (1) The general interpretation is that every person must pass through or by or over the Fire. Those who have had Taqwa (see. n. 26 to ii. 2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy, (2) **If we refer the pronoun "you" to those "in obstinate rebellion"** in verse 69 above, both leaders and followers in sin, this verse only applies to the wicked, (3) Some refer this verse to the Bridge over Hell, the Bridge Sirat, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur-an. (19.71)

3:196 - Let not the strutting about of the unbelievers through the land deceive thee:

7:37 - Who is more unjust than one who invents a lie against Allah or rejects his signs? For such their portion appointed must reach them from the Book (of decrees); until when Our messengers (of death) arrive and take their souls they say: **"where are the things that ye used to invoke besides Allah?"** They will reply "they have left us in the lurch" and they will bear witness against themselves that they had rejected Allah. ¹⁰¹⁸

3769 They will be deprived of the blessing and guidance of Allah. They sought to cause disorder in Allah's world-moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. (33.61)

52:32 - Is it that their faculties of understanding urge them to this or are they but a people **transgressing beyond bounds?** ^{5066 5067}

5066 It may be that the persecutors of Truth are ignorant, and their deficient faculties of understanding mislead them, but it is more often the case that they are perverse rebels against the law of Allah, defending their own selfish interests, and preventing those whom they oppress, from getting justice. (52.32)

38:86 -Say: "No reward do I ask of you for this (Qur'an) nor am I a pretender. ^{4238 4239}

4239 **Mutakallif:** a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind. (38.86)

2394 **THEY ARE** Satan's progeny: All his followers are also his progeny. (18.50)

WHAT ARE THEY DOING?

They are distorting the Religion:

19. Recital of Salawat before Azan in Mosques contrary to Hadhis
20. Jummah Prayers- not confirming to authentic Hadhis, viz: praying Salatul Jummah after the 1st Azan, Long Khutbas (instead of short) and wasting time – misleadinga the congregation on irrelevant subjects; making Prayers short – (instead of long) and devoting more time in collecting donations in tills and buckets as in begging for the mosques, etc.,
21. Janaza – burial delays due to various recitals – halara, dikr, Quiran recitals, etc.,
22. Paying to Homage to Saints –m as partners, patrols, protectors, intercessors, helpers, equals, with Allah;.
23. Birthday celebrations of the Prophet (Sal) and recitals of Mowloods and Kaththams,
24. Hijab or Niqab or devoid of them,
25. Haram and Halal – ignored in many respects'
26. Sunnah or Farlu (Obligatory) not adhered to;
27. Iddah for 4 months and 10 days or 40 days!
28. Treat innovations as permissible,
29. Hadith – authentic or weak, not concerned
30. Community – a bunch of spendthrifts in weddings etc., for prestige, not fearing Allah,
31. They join in worship others with Allah – false worship – even though this is indeed the highest wrong-doing etc.
32. Birthday celebrations of Muslim leaders and prominent people invoking blessings from Muslims and non-Muslims and their deities in their Temples!
33. They are forming various sects – all the 73 sects said in the Hadhis are there.!
34. To Bestow Honour – they are covering with Silk/Silver/Woolen and Gold BROCADES, contrary to Hadhis,
35. Crazy for palatial buildings and luxury limousines. Ignore good neighbourliness and giving Salam to one another,
36. Arrogance and superiority complex in their dealings with men, etc.,

NOTE: Please refer to newsletters sent from time to time on the following subjects:-

22. Azan and Jummah,
23. Ahkamul Janaza,
24. Allah is the Best to Protect and Best of Planners & enough is Allah as Disposer of affairs,
25. Man & Creation,
26. Confused?
27. Covering with Brocade?

28. Satan and his Progeny
29. Celebrating Birthdays
30. Hijab or Niqab?
31. Shirk and Innovations.
32. Punishments from Noah – to date
33. The Mourning Widow
34. Women in Islam
35. True Worship
36. Duwas from AlQuran
37. Importance of Hajj
38. The Beard in Islam
39. Moon-sighting – Yes to seeing, No to calculations
40. Islam – Brief Review
41. Sharia Shun Sins

6:69 - On their account no responsibility falls on the righteous but (their duty) is **to remind them** that they may (learn to) fear Allah. ⁸⁹²

27:58 - And We rained down on them a shower (of brimstone): and evil was the shower on those **who were admonished (but heeded not)!**

► Al-Tirmidhi Hadith

Hadith 269 Narrated by
Ziyad ibn Hudayr

Umar said to me: **Do you know what demolishes Islam? I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, and the commands of the misguided rulers which demolish it.**

Transmitted by Darimi.

BREAKING NEWS

Daily News: 16.10.99 – Bodhi Puja to bless on his 64th Birthday !

16.10.99- Prayers at Kuppiyawatta Mosque on his 62nd Birthday !

21.10.99- A Pinkama to bless on his 51st Birthday !

25.10.99 – CONDOLENCE MEETING in memory of Dr. A.C.S. Hameed. Presided over by Al Haj N.M. Ameen President of Sri Lanka Muslim Media Forum.....” At the end of the condolence meeting, **some youngsters believed to be from a Muslim political group, some carrying placards, appealed to the S.L.MMF to take up the question of wearing Hijab, the threats from Veeravidhana etc.....”**

Severe strife and Confusion among Muslims ? See Hadhis below:-

► Biographies of Companions

Ubayy ibn Kab

One of Ubayy's major fears for the Muslim ummah was that a day would come **when there would be severe strife among Muslims**. He often became overwhelmed with emotion when he read or heard the verse of the Quran." "Say: He (Allah) has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other." (Surah al-An'am, 6: 65)

► Sunan of Abu-Dawood

Hadith 4251 Narrated by
AbuHurayrah

The Prophet (peace be upon him) said: **There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.**

► Al-Tirmidhi Hadith

Hadith 3553 Narrated by
AbuBarzah al-Aslami

Sharik ibn Shihab said, One of those behind him, a black man whose hair was completely cut off and who was wearing two white garments, then said, "You have not divided justly, Muhammad." Allah's Messenger (peace be upon him) became very angry and said, "I swear by Allah that after my death you will not find a man more just than I am." He added, "At the end of time people looking like this man will come forth, reciting the Qur'an, but it will not pass their throats. They will swerve from Islam as an arrow passes through the game at which is it shot, and their **distinguishing mark will be shaving**. They will continue to come forth till the last of them comes forth with the antichrist. When you meet them they will be the worst of men and beasts."

5:77 - Say: "O people of the Book! **exceed not in your religion** the bounds (of what is proper) trespassing beyond the truth **nor follow the vain desires of people** who went wrong in times gone by who misled many and strayed (themselves) from the even way. ⁷⁸⁵

785 Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, th

40:19 - (Allah) knows of (the tricks) that deceive with the eyes and all that hearts (of men) conceal.
See Notes .^{4383 4384}

3:77 - As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty. ^{412 413}

5944 The abiding Punishment will be for those who had wilfully and persistently rebelled against Allah, "transgressing all bounds", and had given themselves up to the vanities and lusts of this lower life. This Punishment will not touch those who had repented and been forgiven, nor those guilty, through human frailty, of minor sin, whose deeds will be weighed in the balance against their good deeds: ci. 6-9. (79.38)

6200 If man **rebels** against Allah, and follows after evil, he will be abased to the lowest possible position. For Judgment is sure. Those who use their faculties aright and follow Allah's Law will reach the high and noble destiny intended for them. That reward will not be temporary, but unailing. (95.5)

6201 . After this: i.e., when it is clearly shown to you that Allah created man true and pure, that He guides him, and that those who **rebel** and **break His law** will be punished and brought down in the Hereafter, who can doubt this, or contradict the Prophet when he gives warning? (95.7)

6200 This verse should be read with the next. **If man rebels against Allah**, and follows after evil, he will be abased to the lowest possible position. For Judgment is sure. Those who use their faculties aright and follow Allah's Law will reach the high and noble destiny intended for them. That reward will not be temporary, but unailing. (95.5)

6201 Thee: may refer to the holy Prophet, or to man collectively. After this: i.e., when it is clearly shown to you that Allah created man true and pure, that He guides him, and that those who **rebel** and **break His law** will be punished and brought down in the Hereafter, **who can doubt this, or contradict the Prophet when he gives warning? (95.7)**

83:1 - Woe to those that deal in fraud ⁶⁰¹¹

6011 - **with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men?(or rebel against His Laws)** In one aspect

this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what is due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)

96:9 -Seest thou one **who forbids**.⁶²¹⁰

96:10 -A **votary** when he (turns) to pray?

96:11 -Seest thou if He is on **(the road of) Guidance**?⁶²¹¹

96:12 -**Or enjoins Righteousness?**

96:13 - Seest thou if he **denies (Truth) and turns away**?⁶²¹²

96:14 - Knoweth he not that Allah doth see?

96:15- Let him beware! If he desist not We will drag him by the forelock⁶²¹³

96:16 -A lying sinful forelock!

96:17 -Then let him call (for help) to his council (of comrades):⁶²¹⁴

96:18 -We will call on the angels of punishment (to deal with him)!⁶²¹⁵

96:19- Nay heed him not: but bow down in adoration and bring thyself the closer (to Allah)!⁶²¹⁶

6210 The words, may be applied generally to perverse humanity, which seeks not only to rebel against Allah's Law, but also to prevent others from following it. There may however be a reference here to Abu Jahl, an inveterate enemy of Islam, who used in its early days to insult and persecute the holy Prophet and those who followed his teaching. He used, in particular, to use shameful methods to prevent the Prophet from going to the Ka'ba for devotions, and forbid any who came under his influence, from offering prayers or performing devotions. He was arrogant and purse-proud and met his end in the battle of Badr. (96.9)

6211 Man's insolence leads to two results: (1) self-destruction through self- misleading; (2) a false example or false guidance to others. The righteous man must therefore test human example or human guidance by the question, "**Is there Allah's guidance behind it?**" And visible light would be thrown on it by the question, "**Does it lead to righteousness?**" A **flouting of Allah and Allah's truth** answers the first question in the negative, and conduct which turns back from the eternal principles of Right answers the second. (96.11)

6212 The usual trick of the ungodly is to refuse to face Truth. If they are placed in a corner, they deny what is obvious to reasonable men, and turn their backs. (96.13)

6216 The righteous man has no fear. He can disregard all the forces of evil that are brought against him. But he must learn **humility: that is his defence**. He will bow down in adoration to Allah. **He must have the will to bring himself closer to Allah.** For Allah is always close to him,-closer to him than his life blood in the jugular vein (l. 16). **Man's humility and adoration remove him from being an insolent rebel** on the one hand and, on the other, prepare his will to realise his nearness to Allah. (96.19)

6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8) (This is **TAQWA**)

PROPHET MOHAMED'S LAST SERMON

"O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you carefully and take these words to those who could not be present here today.

Beware of Satan, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, listen to me in earnest, worship Allah, say your five daily prayers (Salah), fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to. You know that every Muslim is the brother of another Muslim. **You are all equal. Nobody has superiority over other except by piety and good action.**

O People, **no prophet or apostle will come after me and no new faith will be born.** Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.

103:2 - Verily Man is in loss

103:3- Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy.

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

32. PRESENTATIONS TO MUSLIM WOMEN BY MEN



Picture No: 1- Tennakumbura YMMA -Awarding scholarships to female University

Students by Mr. A.M. Reeza

(See Daily News of 13.6.2000.)

Picture No:2 – Mr. Nowzer Fowzie handing over prizes to female students.of Al Hidayah Muslim Mahavidyalaya, Colombo.(See Daily News of 13.6.2000.)

Picture No:3 – Mr. W.D. Amarasingha, Chairman Insurance Corporation handing over the 1st prize to M.W. Fathima Zahira of Madeena College, Madawala..(See Daily News of 22.6.2000)

Picture No: 4 – Ms Elizabeth Moir being introduced to students, (Sunday Times-2.7.00)(May be OK)

Picture No: 5 – Deputy Minister S.S.M. Abu Baker receives a Minaret memento from a student.


(Sunday Observer – 2.7.00)

These are Non Mahram Muslim women. They shake hands with the distributor of the prizes and participate in these functions with the males. Why cannot these prize distributions be made by some of our leading Muslim ladies. Should they be exposed in this manner contravening the Islamic Sharia? What are the Islamic rules relating to this?.

Via - INTERNET

Ruling on shaking hands with the opposite sex

Is it allowable for a muslim woman to greet a muslim man
by shaking hands?

Praise be to Allaah. 

For a man to shake hands with a non-mahram woman (one to whom he is not related) is haraam and **is not permitted at all**. Among the evidence for this is the hadeeth of

Ma'qal ibn Yassaar (may Allaah be pleased with him) who said: "The Messenger of Allaah ﷺ said: 'If one of you were to be struck in the head with an iron needle, it would be better for him than if he were to touch a woman he is not allowed to.'" (Reported by al-Tabaraani; classed as saheeh by al-Albaani in *Saheeh al-Jaami'*, 5045).

There is no doubt that for a man to touch a non-mahram woman is one of the causes of ***fitnah*** (turmoil, temptation), **provocation of desire** and committing haraam deeds. No one should say that their intention is sound or their heart is clean, because the one who was the purest of heart and the most chaste of all, the Messenger of

Allaah ﷺ never touched a non-mahram woman, even when accepting *bay'ah* (oath of allegiance) from women. He did not hold their hands when accepting their *bay'ah*, as he did with men; their *bay'ah* was by words only, as was reported by his wife

'Aa'ishah (may Allaah be pleased with her). She said that the Messenger of Allaah ﷺ would test the believing women who emigrated to him with the aayah (interpretation of the meaning): "*O Prophet! When believing women come to you to give you the bay'ah (pledge), that they will not associate anything in worship with Allaah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e., by making illegal children belong to their husbands), and that they will not disobey you in any ma'ruf (Islamic monotheism and all that which Islam ordains), then accept their bay'ah and ask Allaah to forgive them. Verily Allaah is Oft-Forgiving, Most Merciful.*" [al-Mumtahinah 60:12] 'Aa'ishah said: "So whoever of

the believing women agreed to these conditions, the Messenger of Allaah ﷺ would say to her: 'I have accepted your *bay'ah* by words.' By Allaah, ﷺ his hand never touched the hand of any woman when accepting their *bay'ah*; he accepted their *bay'ah* by saying 'I have accepted your *bay'ah* on this basis.'"

(Reported by al-Bukhaari, 4512; according to another report: he accepted their *bay'ah*

by words... the hand of the Messenger of Allaah ﷺ never touched the hand of any woman except a woman he owned. Reported by al-Bukhaari, 6674).

Some Muslims feel too embarrassed to refuse when a woman offers her hand to them. In addition to mixing with women, some of them claim that they are forced to shake hands with fellow-students and teachers in schools and universities, or with colleagues in the workplace, or in business meetings and so on, but this is not an acceptable excuse. The Muslim should overcome his own feelings and the promptings

of the Shaytaan, and be strong in his faith, because Allaah ﷻ is not ashamed of the truth. The Muslim could apologize politely and explain that the reason he does not want to shake hands is not to offend or hurt anybody's feelings, but it is because he is following the teachings of his religion. In most cases this will earn him respect from others. There is no harm done if they find it strange at first, and it may even be a practical opportunity for da'wah. And Allaah ﷻ knows best.

Shaking hands with a non-mahram woman

This is one of the cases where incorrect social customs have taken precedence over the laws of Allaah ﷻ, to such an extent that if you try to talk to people and show them evidence that this is wrong, they will accuse you of being backward, having a complex,

trying to break family ties, doubting their good intentions, etc. Shaking hands with female cousins, brothers' wives and uncles' wives is now easier than drinking water in our society, but if we look properly we will understand the seriousness of the matter.

The Prophet ﷺ said: "If one of you were to be stabbed in the head with an iron needle it would be better for him than touching a woman whom he is not permitted to touch." (Reported by al-Tabaraani, 20/212; see also *Saheeh al-Jaami'*, 4921). There is no doubt that this is an act of *zinaa*, because the

Prophet ﷺ said: "The eyes may commit *zinaa*, the hands may commit *zinaa*, the feet may commit *zinaa* and the private parts may commit *zinaa*." (Reported by Imaam Ahmad, 1/412; see also *Saheeh al-Jaami'*, 4921).

Is there anyone more pure in heart than Muhammad ﷺ? Yet still he said, "**I do not shake hands with women.**" (Reported by Imaam Ahmad, 6/357; see also *Saheeh al-Jaami'*, 7054, and al-Isaabah, 4/354, *Daar al-Kitaab al-'Arabi* edition). And he said, "**I do not touch the hands of women.**" (Reported by al-Tabaraani in *al-Kabeer*, 24/342; see also *Saheeh al-Jaami'*, 7054 and *al-Isaabah*, 4/354, *Dar al-Kutub al-'Arabi* edition). 'Aa'ishah (may Allaah be pleased with her) said: "No, by

Allaah, the hand of the Messenger of Allaah ﷺ never touched the hand of a (non-mahram) woman. He received *bay'ah* (pledge of allegiance) from them by word only." (Reported by Muslim, 3/489).

Let them fear Allaah, ﷻ those people who threaten their pious wives with divorce if they do not shake hands with their brothers.

We should also note that placing a barrier such as a piece of cloth is of no use; **it is still haraam to shake hands with a non-mahram woman.**

Deliberately looking at a non-mahram woman

Allaah ﷻ says (interpretation of the meaning):

"Tell the believing men to lower their gaze (from looking at forbidden things), and to protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allaah ﷻ is All-Aware of what they do." [al-Noor 24:30]

The Prophet ﷺ said: "The adultery of the eyes is by looking" (i.e. by looking at what Allaah ﷻ has forbidden). (Reported by al-Bukhaari, see *Fath al-Baari*, 11/26). Looking for a legitimate purpose is exempted from this rule, such as looking at a woman for marriage purposes, or a doctor examining a patient for medical reasons, etc. Women are equally forbidden to look at non-mahram men, as Allaah

ﷻ says (interpretation of the meaning):

"And tell the believing women to lower their gaze (from looking at forbidden things) and to protect their private parts (from illegal sexual acts, etc.) . . ." [al-Noor 24:31]

Men are also forbidden to look with desire at a man with a hairless or beautiful face. Men are forbidden to look at the '*awrah*' of other men, and women are forbidden to look at the '*awrah*' of other women. If it is forbidden to look at something, it is forbidden to touch it, even over clothing. One of the ways in which Shaytaan deceives people is by making them think that there is nothing wrong with looking at pictures in magazines or watching movies, because what is seen is not "real," even though such images clearly cause so much damage by provoking desires.

Being alone with a non-mahram woman

Shaytaan is always keen to tempt people and make them commit haraam deeds. For this reason,

Allaah ﷻ warned us (interpretation of the meaning):

“O you who believe! Follow not the footsteps of Shaytaan. And whosoever follows the footsteps of Shaytaan, then, verily he commands *al-fahshaa*’ (indecentcy) and *al-munkar* (evil deeds) . . .” [al-Noor 24:21]

Shaytaan runs through the veins of mankind like blood, and one of the ways in which he induces people to commit indecent acts is by leading a man to be alone with a non-mahram woman. Islaam

blocks this way by forbidding such conduct, as the Prophet ﷺ said: “No man is alone with a (non-mahram) woman, but Shaytaan will be the third among them.” (Reported by al-Tirmidhi, 3/474; see also *Mishkaat al-Masaabeeh*, 3118). Ibn ‘Umar (may Allaah be pleased with him and his father)

reported that the Prophet ﷺ said: “From this day on, no man should enter upon a woman whose husband is absent unless there is another man or two with him.” (Reported by Muslim, 4/1711). It is not permitted for a man to be alone in a house, room or car with a non-mahram woman, including his brother’s wife or a servant. Similarly a female patient should not be alone with a doctor, and so on. Many people are careless about this matter, whether because they trust themselves or for some other reason, with the results that many commit indecent acts or take the steps that lead to them, which in turn results in the tragedies of confused lineage and illegitimate births.

A woman wearing perfume when going out or passing by non-mahram men

This practice is widespread nowadays, despite the stern warning of the Prophet ﷺ (peace and blessings of Allaah be upon him), who said: “**Any woman who applies perfume and then goes out among the people so that they could smell her fragrance is a *zaaniyah* (adulteress).**” (Reported by Imaam Ahmad, 4/418; see also *Saheeh al-Jaami*’, 105). Some women are very careless and take the matter too lightly, especially in front of drivers, shopkeepers, school porters, etc., even though the Sharee’ah states very strictly that the woman who wears perfume must wash herself like a person must wash when in a state of *janaabah* (i.e., perform *ghusl*), if she wants to go out to the mosque. The

Prophet ﷺ said: “**Any woman who wears perfume then goes out to the mosque, so that the fragrance can be discerned, her prayers will not be accepted until she performs *ghusl* like the *ghusl* to be performed when in a state of *janaabah*.**” (Reported by Imaam Ahmad, 2/444; see also *Saheeh al-Jaami*’, 2703).

We complain to Allaah ﷻ about the *bukhoor* and ‘ood (types of incense) used at weddings and women’s parties before people leave, and the use of strong-smelling perfumes in market-places, means of transportation and mixed gatherings in the mosques even during the nights of Ramadaan. Islaam tells us that women’s perfume should be that which has colour but little smell. We ask

Allaah ﷻ not to despise us and not to punish righteous men and women for the deeds of foolish men and women. May He guide us all to the Straight Path.

A woman travelling without a mahram

The Messenger of Allaah ﷺ said: “It is not permitted for the woman who believes in Allaah and the Last Day to travel one day’s distance without the presence of a mahram.” (Reported by Muslim, 2/977). When a woman travels without a mahram, this encourages corrupt people to prey on her because of her weakness; at the very least, her honour will be harmed. This prohibition applies also to a woman travelling by plane, even if - as is often claimed - one mahram sees her off at one end and another mahram meets her at the other. Who is going to sit next to her during the journey? What if

technical problems divert the plane to another airport, or the flight is delayed? What if...? There are too many stories of things that went wrong. For a person to be considered a mahram, he must meet four conditions: he should be a Muslim, over the age of puberty, of sound mind, and male.

Abu Sa'eed al-Khudri said: "The Messenger of Allaah ﷺ said: 'No woman who believes in Allaah and the Last Day should travel a distance of three days' journey or more unless her father, son, husband, brother or other mahram is with her.'" (Reported by Muslim, 2/977).

Seeing one's womenfolk behaving in an immoral fashion and keeping silent

Ibn 'Umar (may Allaah be pleased with him and his father) reported that the Prophet ﷺ said: "There are three whom Allaah ﷻ will deprive of Paradise: the one who drinks intoxicants, the one who is disobedient to his parents, and the one who accepts immoral conduct on the part of his family." (Reported by Imaam Ahmad, 2/69; see also *Saheeh al-Jaami'*, 3047). One of the many examples of this in modern times is men turning a blind eye to their daughters or wives contacting non-mahram men and chatting to them in a way that may be described as "romantic," or accepting one of the women of his household being alone with a non-mahram man, or allowing them to sit alone with a driver or other employee, or letting them go out without proper hijab, so that everyone may look at them, or bringing home immoral magazines and movies.

Women wearing short, tight or see-through clothes

One of the ways in which our enemies are attacking us in modern times is by means of the fashions which they design and promote, and which have become popular among Muslims. These fashions do not cover anything, because they are so short, transparent or tight; many of them are inappropriate for

wearing even in front of other women or one's mahrams! The Prophet ﷺ told us that these kinds of clothes would appear among the women of the last times, as was reported in the hadeeth narrated by Abu Hurayrah (may Allaah be pleased with him): "There are two types of the people of Hell that I have not seen: people who have whips like the tails of cattle, with which they strike the people; and women who are dressed but naked, walking with an enticing gait, with their hair looking like the humps of camels, leaning sideways. They will not enter Paradise or even smell its fragrance, although its fragrance can be detected from such-and-such a distance." (Reported by Muslim, 3/1680). Also included in this type of clothes are the garments worn by some women which have long slits from the hem, or pieces cut out here and there; when the wearer sits down, her 'awrah (i.e., everything except the face and hands) becomes visible, apart from the fact that by wearing such clothes a woman is resembling the kuffaar and following their fashions and trends of revealing clothes. We ask Allaah

ﷻ to keep us safe from all that. Another serious matter as regards clothing is the bad pictures which appear on some clothes, such as pictures of singers and rock groups, bottles of wine etc., pictures of animate beings which are forbidden in Islam, crosses, logos of immoral clubs and societies, or bad words which do not befit people of honour, which may be written in foreign languages.

Men resembling women and women resembling men, in dress, speech and appearance

Part of the *fitrah* (natural inclinations of mankind) is that men should preserve the masculinity which Allaah ﷻ has created in them, and women should preserve the femininity which Allaah has created

in them. Without this, decent human life becomes impossible. Men resembling women and vice versa is something which goes against man's innate nature (*fitrah*) and opens the door to corruption and widespread promiscuity. The ruling in sharee'ah is that when it is stated that the person who does a thing is cursed, that thing is haraam. Ibn 'Abbaas (may Allaah be pleased with him and his father)

reported that the Messenger of Allaah ﷺ said: "Allaah ﷻ has cursed the men who make themselves look like women and the women who make themselves look like men." (Reported by al-Bukhaari; see *al-Fath*, 10/332). Ibn 'Abbaas (may Allaah be pleased with him and his father) also reported that the

Messenger of Allaah ﷺ said: "Allaah has cursed effeminate men and masculine women." (Reported by al-Bukhaari, see *al-Fath*, 3\10/333). The resemblance may be in the way they move, walk and speak.

Similarly, the two sexes are not permitted to resemble one another in dress or by wearing anything that is specifically for the other sex. So a man is not permitted to wear necklaces, bracelets, anklets or earrings, etc., as is widespread among hippies and the like. Women are not permitted to wear things that are specifically for men, like the *thawb* (long garment worn by men in Arab countries), shirts, etc.; whatever she wears should be different in style, details and colour. The evidence that the two sexes should not resemble one another in dress is found in the hadeeth narrated by Abu Hurayrah

(may Allaah be pleased with him): "Allaah ﷻ has cursed the man who wears women's clothes and the woman who wear men's clothes." (Reported by Abu Dawud, 4/355; see also *Saheeh al-Jaami'*, 5071).

Wearing wigs and hairpieces, whether made from natural or artificial hair, for men and women

Asmaa' bint Abi Bakr said: "A woman came to the Prophet (ﷺ) and said, 'O Messenger of Allaah, I have a daughter who is going to be married; she had a fever and lost much of her hair - can I give attach false hair to her head?' He said: 'Allaah ﷻ has cursed the one who attaches false hair and the one who has this done.'" (Reported by Muslim, 3/1676). Jaabir ibn 'Abdullaah said: "The Prophet ﷺ issued strict instructions that no woman should add anything to her head." (Reported by Muslim, 3/1679).

Examples of this include the things known nowadays as wigs and hair extensions, and the many evil things with which salons are crowded. Also included are the artificial wigs worn by some actors and actresses who have no morals.

Via - Internet

www.abideendhawwa.com, abdeenara@sltnet.lk

34. MUTHAKALLIFS

A review of the translation of al-Nawawi's Riyad al-Salihin published in 1999 by Darussalam Publishing House, Riyad:

<http://www.dar-us-salam.com/h4riyad-us.htm>

A team of unprincipled editors and translators out of a Ryad publishing house by the name of Darussalam was commissioned to produce a glossy 2-volume English edition of Imam al-Nawawi's Riyad al-Salihin - being distributed for free to Islamic schools around the world - designed to propagate "Salafi" ideology to the unwary English-speaking Muslim students of Islamic knowledge. This ideology is couched within a thoroughly unscrupulous "commentary" inserted into the book chapters and authored by an unknown or spurious "Hafiz Salahuddin Yusuf of Pakistan," "revised and edited by Mahmud Rida Murad" (1:7). Following are some examples of what is contained in this brand new "Salafi" product:

(a) The work is laced with unabashed eulogy of Nasir Albani whom it calls "the leading authority in the science of hadith" (1:88). The fact is that the only agreed-upon title Albani has been able to earn from the verifying Ulema of the Umma from East to West, is that of erratic innovator.

(b) Declaring that "in case of breach of ablution, the wiping over the socks is sufficient, and there is no need for washing the feet" (1:31). This ruling invalidates one of the conditions of wudö' spelled out in the Qur'an and the Sunna, making salât prayed with such a wiping null and void according to the Four Schools, which prohibit wiping over non-waterproof footwear.

(c) Declaring that "ours should not be the belief that the dead do hear and reply [to our greeting]" (1:515). The Jumhur differs.

(d) Declaring that expressing the intention (niyya) verbally before salât "is a Bid'ah (innovation in religion) because no proof of it is found in Shar'ah" (1:14). This is not only a wanton attack on the Shafi'i School but an ignorant violation of the criteria of calling something an innovation in the Religion.

(e) "Prohibition [of kissing] is only effective if the kissing of hands is also involved." (2:721). Note that Imam Sufyan al-Thawri called the kissing of the hands of the Ulema a Sunna and that the majority of the scholars concur on its permissibility!

(f) Saying "unapproved hadith" - an invented classification! - for the sah'h hadith of the two Jews who kissed the Prophet's - Allah bless and greet him - hands and feet as narrated by al-Tirmidhi (sah'h) and others.

(g) The weakening of the hasan hadith whereby the Prophet kissed Zayd ibn Haritha as narrated by al-Tirmidhi (hasan).

(h) Declaring "the hadiths about the kissing of hands are weak and deficient from the viewpoint of authenticity," an outright lie.

(i) Declaring after the hadith stating: "I suffer like two men of you": "This Hadith... throws light on the fact that the Prophet was merely a human being." (2:737) This discourse is that of the disbelievers mentioned in many places of the Qur'an: {They said: You are but mortals like us} (14:10), {Shall we put faith in two mortals like ourselves?} (23:47), {They said: You are but mortals like unto us} 36:15, {Shall mere mortals guide us?} (64:6).

(j) Claiming: "We are uncertain that after saying a funeral prayer, the Prophet and his Companions ever stood around the bier and supplicated for the dead body. It is an innovation and must be abolished"! (2:755) This is flatly contradicted by the sound narrations ordering the Companions to make du'â for the deceased directly after burial. The commentar(s) go on to say: "It looks strange that believers should persist in reciting supplications in their own self-styled way after the funeral prayer, but desist from them

during the funeral prayer to which they have relevance. It implies that prayer is not the object of their pursuit, otherwise they would have prayed in accordance with the Sunna. In fact, they cherish their self-fabricated line of action and seem determined to pursue it." Yet the commentator(s) a few pages later (2:760) state: "The Prophet has instructed his followers that after a Muslim's burial, they should keep standing beside his grave for some time and pray for his firmness"!

(k) Omitting (2:760) to translate the words of Imam al-Shafi'i related by al-Nawawi in Chapter 161 ("Supplication for the Deceased after his Burial"): ""It is desirable (yustahabb) that they recite something of the Qur'an at the graveside, and if they recite the entire Qur'an it would be fine." Omitting to translate these words which are in the original text of *Riyad al-Salihin* is deceit and a grave betrayal of the trust (amâna) of the translation of one of the motherbooks of knowledge in Islam.

(l) As if the above were not enough, the "commentary" goes on to state: "The reference made to Imam al-Shafi'i about the recitation of Qur'an beside a Muslim's grave is in disagreement with the Prophet's practice... the reference made to Imam al-Shafi'i seems to be of doubtful authenticity"! However, al-Za'farani said: "I asked al-Shafi'i about reciting Qur'an at the graveside and he said: la ba'sa bihi - There is no harm in it." This is narrated by Imam Ahmad's student al-Khallal (d. 311) in his book *al-Amr bi al-Ma'ruf* (p. 123 #243). Similar fatwas are reported from al-Sha'bi, Ahmad ibn Hanbal, Ishaq ibn Rahuyah, and others of the Salaf by no less than Ibn al-Qayyim and al-Shawkani in their books - the putative authorities of the "Salafi" movement.¹

(m) Stating (2:761): "Qur'an reading meant to transmit reward to the dead man's soul is against the Prophet's example. All such observances are of no use to the dead." This is the exact same position as the Mu'tazila on the issue, who went so far as to deny the benefit of the Prophet's intercession. It should be noted that the manipulative editors /commentators of *Riyad al-Salihin* deliberately omit any mention of the Companions' practice, as it is authentically recorded from Ibn 'Umar that he ordered that Qur'an be read over his grave, which has the status of the Sunna of the Prophet as this particular Companion was known to be the staunchest of all people in his adherence to the Prophet's example.

(n) Stating (2:761): "For further detail, one can refer to Shaykh al-Albani's *Ahkam al-Jana'iz*." This is the book in which this man lists among the innovations of misguidance the fact that the Prophet's grave is inside his Mosque in Madina and the fact that it has a dome built over it, and he asks for both of them to be removed.

(o) Stating (2:791-792): "If a woman has no husband or Mahram, Hajj is not obligatory on her. Neither can she go for Hajj with a group of women, whether for Hajj or any other purposes.... Under no circumstances a woman may travel alone." This contradicts the fatwa of the majority of the Ulema as well as the principle that when there is scholarly disagreement over an issue, it becomes automatically impermissible to declare it prohibited.

(p) Rephrasing a hadith (2:810-811) by omitting key words which invalidate their position. In chapter 184 of *Riyad al-Salihin* titled "Desirability of Assembling for Qur'an-Recitation," al-Nawawi cites the hadith of Muslim whereby the Prophet said: "No group of people assemble in one of the Houses of Allah, all of them reciting [plural pronoun] the Book of Allah (yatlôna kitâb Allâh) and studying It among themselves except Serenity (al-sak'na) shall descend upon them, etc." The editor/ commentator(s) of *Riyad al-Salihin* rephrased the hadith thus: "Any group of people that assemble in one of the Houses of Allâh to study the Qur'ân, tranquillity will descend upon them, etc." omitting the key words: "all of them reciting the Book of Allah." Then the same editor/ commentator(s) had the gall to comment: "This Hadith... does not tell us in any way that this group of people recite the Qur'an all at once. This is Bid'ah for this was not the practice of the Messenger of Allah ." This is tampering compounded with a shameless lie.

This misinterpretation and false claim of bid`a is, of course, directed at the Maghribi style of Qur'anic recitation that relies heavily on collective tilâwa in order to strengthen memorization.

(q) The statement (2:848) concerning the Prophet's miracle of seeing behind his back: "It must be borne in mind that a miracle happens with the will of Allah only. It is not at all in the power of the Prophet . Had he been capable of working a miracle on his own, he would have shown it at his own pleasure. But no Prophet was ever capable of it, nor was the Prophet an exception to this rule." In truth this speech comes directly from books such as Isma`il Dehlvi's Taqwyatul Iman concerning which Abu al-Hasan al-Tharvi said: "The words used by Isma`il Dehlvi are, of course, disrespectful and insolent. These words may never be used." (Imdaad-ul-Fataawa 4:115)

(r) The statement (2:861): "The right number of rak`ats in the Tarawih prayers is eight because the Prophet never offered more than eight rak`ats... It is not in any case twenty rak`ats. Authentic Ahâdith prove this point abundantly." This is a transgressive innovation (bid`a mufasssiqa) as it rejects the command of the Prophet to "obey the Sunna of the Rightly-Guided Caliphs after me" and also kufr as it violates the passive Consensus (ijmâ` sukût) of the Companions over twenty rak`ats.

(s) The statement (2:905): "Twenty rak`at Tarawih is not confirmed from any authentic hadith, nor its ascription to `Umar (is proved from any muttasil (connected) hadith." This is a blatant lie, as the number of hadith masters who graded as sah'h the connected chains back to `Umar establishing twenty rak`at Tarawih are too numerous to count. They provided the basis on which the Ulema concur in declaring that Consensus formed on the matter among the Companions as stated by al-Qari, al-Zayla`i, al-Haytami, Ibn al-Humam, Ibn Qudama, and a number of other major jurists of the Four Schools.²

(t) The statement (2:1025): "In the present age Shaykh Nasir al-Din al-Albani has done a very remarkable work in this field [hadith]. He has separated the weak Ahadith found in the four famous volumes of Ahadith (Abu Dawud, al-Tirmidhi, al-Nasa'i, and Ibn Majah) from the authentic and prepared separate volumes of authentic and weak ahadith. This work of Albani has made it easy for the ordinary Ulema to identify the weak Ahadith. Only a man of Shaykh Albani's caliber can do research on it. The ordinary Ulema and religious scholars of the Muslims are heavily indebted to him for this great work and they should keep it in view before mentioning any hadith. They should mention only the authentic Ahadith and refrain from quoting the weak ones. It is wrong to ignore this work on the ground that Shaykh Albani is not the last word on the subject.... As Muhaddithön have done a great service to the Muslim Umma by collecting and compiling the Ahadith, similarly in the style of Muhaddithön, and in keeping with the principles laid down by them, the research carried out to separate the authentic Ahadith from the weak is in fact an effort to complete their mission. In this age, Almighty Allah has bestowed this honor on Shaykh Albani." All this fawning will not hide the facts that al-Albani has been exposed as the innovator of this age par excellence and that his splitting of the books of Sunan into Sahih al-Tirmidhi and Da`if al-Tirmidhi and so forth is an unprecedented attack on the Motherbooks of Islam for which, undoubtedly, he shall be brought to account on the Day of Judgment as he was rejected for it by the Ulema of the Umma from East to West.

(u) Another systematic mistranslation for the Chapter-title 338 (2:1294) states: "Prohibition of placing the hands on the sides during Salat" when the Arabic clearly states al-khâsira which means "waist" or "hip" rather than "sides." The same mistranslation is then repeated in the body of the chapter, then a third time in the commentary. This mistranslation is part of the "Salafi" campaign against the Maliki form of sadl consisting in letting the arms hang down by the sides during the standing part of Salât. In some places of North Africa today, such as Marrakech, certain people are paid to declare takf'r and tad'l'l, in the name of the Sunna, of those who pray with their arms hanging by their sides although it is an established Sunna!

Truly we belong to Allah and to Him is our return, and there is no power nor might except in Allah the Exalted and Almighty Lord.

All sincere Muslims should consider themselves warned and warn others that this is NOT a Sunni translation of the great classic of Imam al-Nawawi but an innovative, deviant, and inauthentic translation which should never have been allowed. There are two other English translations of Riyad al-Salihin available in print, any one of which would be preferable to this one. And from Allah comes all success.

NOTES

1See Shaykh Hisham Kabbani's Encyclopedia of Islamic Doctrine, chapter on donating one's reward to the dead (ihdâ' al-thawâb).

2See on this issue articles by Sayf ad-Din Ahmed ibn Muhammad at the websites <http://sunnah.org/fiqh/taraweeh.htm> and <http://sunnah.org/fiqh/8or20.htm>.

GF Haddad

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X-Sender: abdeenar@sltnet.lk (Unverified)

To: unityofislam@yahoogroups.com, therightpath@yahoogroups.com, weloveallah@yahoogroups.com

X-Attachments: C:\MYDOCU~1\MUTHAK~1.DOC;

From: "a.r.abdeen" <abdeenar@sltnet.lk>

Mailing-List: list unityofislam@yahoogroups.com; contact unityofislam-owner@yahoogroups.com

Delivered-To: mailing list unityofislam@yahoogroups.com

List-Unsubscribe: <mailto:unityofislam-unsubscribe@yahoogroups.com>

Date: Tue, 16 Jul 2002 17:43:35 +0600 (GMT)

Subject: ~*Unity of Islam*~ Muthakallifs

Reply-To: unityofislam@yahoogroups.com

Please see attachment.

"IT IS VERY DISTURBING TO SEE VARIOUS PEOPLE- (every dick tom and harry) ARE IN THE HABIT OF EXPLAINING ISLAM IN THE WAY THEY THINK AND ACT. JUST BECAUSE THEY HAVE THE RIGHT TO DO WHATEVER THEY WANT, TAMPERING WITH ISLAM IS VERY UNSATISFACTORY AS THE PRESENT 72 GROUPS ARE BENT ON ADVERTISING THEIR FORM OF ISLAM FOR THE SAKE OF THEIR GROUP'S ADVANCEMENTS. EVERYONE SHOULD BE CONCERNED WITH THIS TREND AND SHOULD BEAR IN MIND THAT THIS SORT OF THING WOULD CORRUPT RELIGION AND MISLEAD THE PEOPLE BRINGING ABOUT CONFUSION AND LEAD THEM TO THE FIRE.

SOME COIN THEMSELVES (mischievously) WITH THE TITLE "Ahlus Sunnah Muslim Association' AHLUS SUNNAH WAL JAMAAH etc., (there are ofcourse the genuine ones) " AND ENGAGE THEMSELVES IN ALL INNOVATIONS. DO NOT BE DECEIVED & CARRIED AWAY BY SUCH FALSE PRETENDERS (muthakallifs) &(propagandists) & SEEK ALLAH'S HELP TO FOLLOW THE STRAIGHTPATH ACCORDING TO THE QURAN AND HADITH. IF ANYONE SPEAKS OF ISLAM - SEE THAT THEY ARE AUTHENTIC AND WELL SUPPORTED BY REFERENCES.(NOT THE WEAK HADITH BUT THE ONES THAT ARE STRONGLY SUPPORTED.)

I DREAD TO INTERPRET ISLAM. IF I HAVE TO DO SO, I MERELY QUOTE THE AYATS FROM THE QURAN AND IN QUOTING HADITH, I ALWAYS QUOTE REFERENCES. WHO ARE WE TO GIVE INTERPRETATIONS ?. ONE MISTAKEN WORD IS SUFFICIENT TO CAUSE HAVOC. BROTHERS AND SISTERS, FEAR ALLAH AND LIVE AS MUSLIMS EARNESTLY FOLLOWING THE QURAN AND SEEKING ALLAH'S HELP TO LEAD YOU ON THE STRAIGHTPATH TO ATTAIN SALVATION.

". I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.(Last sermon of the Prophet (SAL) ,

38:86 - Say: "No reward do I ask of you for this (Qur'an) nor am I a pretender. Mutakallif: a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind.

11:98 - He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to!

1600 XXX The false leader XXX he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader like cattle without intelligence! (11.98)

6:123 - Thus have we placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

63:4 - When thou lookest at them their exteriors please thee; and when they speak thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up (unable to stand on their own).They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!

51:11- Those who (flounder) heedless in a flood of confusion:
4996-They are in great spiritual danger: yet they care not. !

6:69 - On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah.

6147 xxx that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it. (91.1)

abdeenara@sltnet.lk, www.abideendhawwa.com

35. non-Muslim Religious Celebrations and Ruling on participating



In the name of Allah most Gracious most Merciful.

494 Allah's Message- comes to any man or nation as a matter of sacred trust. ***It should be broadcast and published and taught and made clear to all within reach.. (3.187)***

The conflict between truth and falsehood is ongoing and will last as long as this world remains.

The fact that some groups among the *Ummah* of Muhammad ﷺ **are following the people of falsehood such as the Jews, Christians, Zoroastrians, idol-worshippers and others**, whilst a group is remaining steadfast to the truth despite the pressures, is all part of the decreed system of the universe. But this does not mean that we should give in and follow the ways of those who are astray, because the one who told us that this would inevitably happen also warned us against following this path, and **he commanded us to adhere firmly to Islam no matter how many people deviate from it and no matter how strong they become**. He told us that the blessed one is the one who adheres steadfastly to the truth no matter what the distractions, at a time when the one who does righteous deeds will earn the reward of fifty men whose deeds are like those of the Sahaabah (may Allaah be pleased with them) – as was reported in the hadeeth of Abu Tha'labah al-Khushani (may Allaah be pleased with him).

Among the *Ummah* of Muhammad ﷺ will be people who deviated from the truth and went towards falsehood, changing and altering things. Their punishment will be that they will be kept away from the *Hawd* (Cistern) whilst those who adhered to the Straight Path

will come and drink from it. The Prophet ﷺ said:

“I will precede you to the Cistern, and men from among you will be brought to me, and when I stretch forth my hand to them, they will be pulled away. I will say, ‘O Lord! My followers!’ and it will be said: ‘You do not know what they innovated after you were gone.’”

One of the most obvious manifestations of this altering of Islam and disdainfully treating the religion


of Muhammad ﷺ is the way in which people follow the enemies of Allaah ﷻ – may He be exalted – **in everything, major or minor, in the name of development, progress and civilization, under the banners of peaceful coexistence, human brotherhood, new world order, globalization and other dazzling but deceitful slogans. The caring Muslim can spot this dangerous problem among the majority of Muslims**, except for those on whom Allaah has mercy, **to such an extent that they even follow them in their religious rituals and in their most unique traditions and customs, such as the festivals which are**

part of their belief systems. Allaah ﷻ says (interpretation of the meanings): “*and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way*” [al-Maa'idah 5:48]

“*For every nation We have ordained religious ceremonies which they must follow*” [al-Hajj 22:67] – which means, a festival which is for them alone.

Many Muslims have been led astray by the dazzling attractions of the enemies of Allaah. 

“Whoever imitates a people is one of them” as was reported in a saheeh hadeeth from

the Messenger of Allaah ). **So how about one who actually joins in with them in the rituals of their religion?!** This obliges us to discuss the rulings on the festivals of the kuffaar, how the Muslim should deal with them and how they should differ from them – which is one of the basic principles of this pure religion of ours. Moreover, we need to know some details about their festivals and rituals so that we can avoid them and warn others about them.

Why do we need to know about the festivals of the kuffaar?

One of the things that the scholars agreed on is that the Muslim does not need to concern himself with the ways of the kuffaar, or their rituals and customs (unless he wants to call them to Islam), except when their customs and rituals are becoming widespread among **ignorant Muslims**, whether **deliberately or unintentionally**. In such cases Muslims need to know about them so that they can avoid them. In recent times this has become more of an issue for the following reasons:

1. More mixing with the kuffaar, because Muslims go to their countries to study, take vacations, do business or for other reasons. Those who go there witness some of their rituals and they may like them, so they follow them.

2. The matter is made more serious by the media which can transmit everything with sound and living pictures from the farthest corners of the earth. No doubt the media of the kuffar is stronger and more capable of transmitting their rituals to the Muslims than the other way round. Many satellite channels broadcast the rituals of other religions’ festivals – especially Christian festivals. The matter becomes more serious when the secular systems in some Muslim countries have adopted the celebrations of the kaafirs and some of the people of bid’ah and the Arabic satellite channels broadcast this to the world, so some Muslims are deceived by the fact that this is coming from a Muslim country.

3. Throughout their history, the **Muslims have suffered from the problem of being influenced by the rituals of others through mixing with them**. This prompted the imaams (scholars) of Islam to warn the Muslim masses against imitating others in their festivals and rituals. Among these scholars are Shaykh al-Islam ibn Taymiyah, his student al-‘Allaamah Ibn al-Qayyim, al-Haafiz al-Dhahabi and al-Haafiz ibn Katheer.

They lived at the same time, when there was a lot of mixing between Muslims and others, especially Christians, and **ignorant Muslims were influenced by their (Christians’) religious rituals, especially their festivals**.

Shaykh al-Islam described their festivals and discussed them in the context of warning against them. After speaking in detail about them, he said:

“Our aims are not limited just to knowing the details of their falsehood, but it is sufficient for us to know what is **munkar (evil)** in such a way that we can distinguish between it and that which is **mubaah (permissible), ma’roof (good), mustahabb (encouraged) and waajib (obligatory)**, so that by means of this knowledge we will be able to protect ourselves and avoid it. just as we know (and avoid) other things that are haraam, as we are obliged to do. Whoever does not know about what is munkar, either in general terms or in details, will not be able to avoid it. A general knowledge is sufficient, unlike with waajibaat (duties) [where it is essential to know details – translator].”

“I have counted so many things that are munkar in their religion when I noted that some groups of Muslims are influenced by some of them, and many of them do not know that this comes from the Christian religion which is cursed, it and its followers. I do not know all the things that they do, but I have mentioned what I have seen Muslims doing, which is taken from them.”

4. Some of their festivals nowadays revolve around large gatherings, **THEIR RELIGIOUS BELIEFS**, and still bear some of the features of their ancient festivals. Many Muslims take part in these events without realizing that.

5. There are so many calls made by the strong voices of hypocrisy who want to cut the *Ummah* off from its roots, destroy its identity and assimilate it into the methodology of the *kuffaar*, and want people to follow them step by step, under the **banners of humanity, globalization, universalism, openness towards others and receptiveness towards other cultures.** This makes it essential for us to know about the others' (the kaafirs') misguidance and deviation so that we can expose it and point out the faults that lie beneath the attractive exterior that covers these abhorrent ideas,

Festivals of the Pharaohs - The festivals of the Greeks - The festivals of the Romans - The festivals of the Jews - The festivals of the Christians* - Festivals of the Persians - Festivals of the Hindus - Festivals of the Buddhists**, etc.,

- **CHRISTIANS:** Easter - (Lent) - Easter Sunday - return of the Messiah (peace be upon him) or his resurrection - Ash Wednesday - Feast of Pentecost or Whitsuntide - Week of Sorrows - Palm Sunday - Maundy Thursday, which is a commemoration of the Last Supper - Good Friday - Easter Saturday - Thursday of the Table or the Feast of the Table. - Christmas, on December 25 (Christmas became the most important festival in Europe. Saint Nicholas became a symbol of gift-giving at this festival in the European countries, then Father Christmas (Santa Claus) took the place of Saint Nicholas as a symbol of the giving of gifts, especially to children - Midnight Mass, Christmas Carols etc.,
- (1). Many Muslims in different countries have been influenced by these rituals and customs, and the giving of gifts by Santa Claus has become well known in many Muslim-owned stores and shops.

The Christian New Year celebration: this has become a major celebration in these times, which is celebrated by Christian countries and by some Muslim countries.

****BUDDHISTS:** Duruthu Full Moon Day – Navam – Medin – Bak – Vesak – Poson – Esala – Nikini – Binara – Vap – Unduwap – Sinhala & Tamil New Year- Opening of Buddhist Temples, Statues, Offering of Flowers in Trays, Offering Atapirikara to monks, Muslims celebrating birthdays in Temples and Kovils (also Mosques) participating at Pirith & Bana ceremonies – Bodi Pujas, Pinkamas- Vesak Bhakthi Geetha opening of Cetiya's, etc etc.,

One of the greatest problems that the Muslims are suffering from is the use of the word *Mahrajaan* (festival) to describe many social, cultural and economic gatherings, celebrations and events

Definition of imitation.

Imitation (tashabbuh in Arabic) means resembling. If we say that someone imitates someone else, we mean that he looks like him and acts like him. Likening a thing to something else (tashbeeh) means saying that it is like it. The word tashabbuh has many counterparts in Arabic which carry meanings such as being like, imitating, looking like, following, agreeing with, taking as an example, copying, etc. They all have shades of meaning of their own, but they also overlap with the meaning of tashabbuh. In terms of the terminology of Fiqh, al-Ghuzzi al-Shaafa'i defined tashabbuh as describing a person's attempt to be like the one whom he is imitating, in appearance, characteristics, equalities and / or attributes. It implies making an effort to achieve this and deliberately taking action for that purpose.

The ruling on imitating the kuffaar

One of the most important basic principles of our religion is that of al-walaa' wa'l-baraa', loyalty (walaa') to Islam and its people, and diavowal (baraa') of kufr and its people. One of the essential features of this disavowal of kufr and its people is that the **Muslim should be distinct from the people of kufr**, and he should feel proud of his religion and of being a Muslim, **no matter how strong and advanced and civilized the kuffaar may appear to be, and no matter how weak and backward and divided the Muslims may appear to be. It is not permissible under any circumstances to take the strength of the kuffaar and the weakness of the Muslims as an excuse for imitating and resembling them, as some**

hypocrites and defeatist Muslims claim. The texts which forbid imitating the kuffaar do not make any distinction between whether Muslims are strong or weak, because the Muslim can be distinct in his religion and be proud of being Muslim even when he is in a weak position.

Allaah ﷻ calls us to be proud of Islam, and considers this to be the best of speech and the best kind of pride, as He says (interpretation of the meaning):

“And who is better in speech than he who [says: “My Lord is Allah ﷻ (believes in His Oneness),” and then stands firm (acts upon His Order), and] invites (men) to Allah’s ﷻ (Islamic Monotheism), and does righteous deeds, and says: “I am one of the Muslims.” [Fussilat 41:33]

Because it is so important for the Muslim to be distinguished from the kaafir, the Muslim is commanded to pray to Allaah ﷻ at least seventeen times each day to help him to avoid the path of the kaafireen and to guide him to the Straight Path: (al-Faatihah 1:6-7)

Allaah ﷻ has forbidden the believers to take them as friends, and He has stated that taking them as friends causes a person to become one of them – may

Allaah ﷻ forbid. Allaah ﷻ says so (interpretation of the meaning): [al-Maa'idah 5:51]

5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. 764

764 **That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again.** He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns. (5.51)

5:41 - O Apostle! let not those grieve thee **who race each other** into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith,

5:62 - Many of them dost thou see **racing each other** in sin and rancor

5:80 - Thou seest many of them turning in friendship to the unbelievers. Evil indeed are (the works) which their souls have sent forward

5:79 - Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. 788

788 **There are bad men in every community, but if leaders connive at the misdeeds of the commonalty,-and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed. (5.79)**

5:77 - Say: "O people of the Book! **exceed not in your religion** the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way.

785 **Excess**, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "**trades" on religion**, is known from a sincere, pious, and truly religious man. Excess means **that truth is sometimes concealed or trampled upon**, that the fashions of **ancestors or contemporaries are copied or overdone**, ...

5:78 - **Curses** were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

787 Cf. Matt- xxiii, 33 ("**Ye serpents, ye generation of vipers**, how can ye escape the damnation of Hell?"); also Matt. xii. 34. (5.78)

It was reported that the Prophet ﷺ said: "Whoever imitates a people is one of them."

Shaykh al-Islam said: "This hadeeth at the very least implies that it is **haraam to imitate them, even if it is only in external appearance**, and it implies that the one who imitates them is a kaafir

Al-San'aani said: "If a person imitates the kaafir in his dress, and believes that by doing so he will be like him, then he is a kaafir.

The scholars have agreed that it is haraam to attend the festivals of the kuffaar and to imitate them in their festivals. This is the madhhab of the Hanafis, Maalikis, Shaafa'is and Hanbalis.

Not congratulating them on the occasion of their festivals :

Ibn al-Qayyim (may Allaah have mercy on him) said: "As for congratulating them for the symbols of kufr that belong exclusively to them, this is haraam according to scholarly consensus, such as congratulating them for their festivals and fasts, and saying, 'A blessed festival to you' and the like. Many of those who do not care about religion do this, and do not realize how abhorrent their actions are

It is haraam for a Muslim to accept an invitation on these occasions, because this is worse than merely congratulating them, **since it involves joining in with them**. Anyone who does any of these things is a sinner whether he does it just to be friendly, or because he likes them, or because he is too shy to do otherwise, or for any other reason, because it is a kind of hypocrisy in the religion of Allaah and is a way of making the kuffaar feel stronger and making them proud of their religion.

Via – Internet: [File://C:/My documents\Virtues of the Ten Da.../non-Muslim Religious Celebrations and Ruling on participating.ht](file:///C:/My%20documents/Virtues%20of%20the%20Ten%20Da.../non-Muslim%20Religious%20Celebrations%20and%20Ruling%20on%20participating.ht)

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

4:45 - **But Allah hath full knowledge of your enemies: Allah is enough for a protector and Allah is enough for a Helper.**

647 **Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah's grace or forgiveness? Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness.**

648 **If the motive is some advantage, some honour,-the fountain of all good is Allah. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the next world? (4.139)**

3:160 - If Allah helps you none can overcome you: if He forsakes you who is there after that that

can help you? In Allah then let believers put their trust.

3:154 - Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death";

Note: The greatest concern of the conversant Muslim reformer is to raise a new Muslim generation that brings Islam to its pure springs, understands it rightly and completely, free from redundancy and blemishes without myths in its doctrines; of Bid'a (heresy) in devotions, negativity in morals, inactivity, imitation and fanaticism to one school of Fiqh (jurisprudence) over another. But it is the Islam, revealed in the Quran and Sunnah that would turn all the individual's life for the sake of Allah, no duplicity, no conflict; as the purpose is united, the direction is fixed, and the path is clear.

3:188- Think not that those who exult in what they have brought about and love to be praised for what they have not done think not that they can escape the penalty. For them is a penalty grievous indeed. ⁴⁹⁶

⁴⁹⁶ **A searching picture of the wordly wise!** They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down Allah's truths, and enthroned false standards of worship. They may take credit for virtues they do not possess and seeming successes that come in spite of **their despicable deceptions.** (3.188)

4:60 - But Satan's wish is to lead them astray far away (from the Right). ⁵⁸¹

⁵⁸¹ The immediate reference was to the **Hypocrites (Munafiqin)** of Madinah but the words are general, and the evil of hypocrisy has to be dealt with in all ages. The type of these men is what is called **Mr. Facing-both-ways in Bunyan's "Pilgrim's Progress."** Such men declare that they are always with the Right, but **calmly intrigue with Evil** and Injustice, and even make Injustice their judge if their personal interests are served in that way. (4.60)

⁶⁵¹ If we choose evil deliberately and double our guilt by **fraud and deception**, we do not deceive Allah, but we deceive ourselves. We deprive ourselves of the Grace of Allah, and are left straying away from the Path. In that condition who can guide us or show us the Way? Our true and right instincts become blunted: **our fraud makes us unstable in character; when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind.** (4.143)

4:63 - Those men Allah knows what is in their hearts; so keep clear of them but admonish

them and speak to them a word to reach their very souls. ⁵⁸²

582 - How should hypocrites be treated? **To take them into your confidence would of course be foolish.** To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. **The Prophet of Allah keeps clear of their wiles,** but at the same time, **does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah.** (4.63)

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): **ah! what a beautiful fellowship!**

⁵⁸⁶ A **passage of the deepest devotional meaning.** Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace.

(1) The highest is that of the Prophets or Apostles,..... (2) The next are those whose badge is sincerity and truth:among whom the type was that of Hadhrat Abu Bakr As-Siddiq.

(3) **The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service,** (4) Lastly, there is the large company of

Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

621 The general lesson is that the righteous man is faced with all sorts of subtle wiles; the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear or favour. To do otherwise **is to betray a sacred trust; the trustee must defeat all attempts made to mislead him.** (4.105)

622 Our souls are a sort of trust with us. We have to guard them against all temptation. Those who surrender to crime or evil, betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances, or by such incentives to partiality as that they belong to our own people or that some link connects them with us, whereas when we are out to do justice, we must not allow any irrelevant considerations to sway us. (4.107)

627 - Perverted ideas of self are typified in the **story of Satan**, who was so puffed up with arrogance that he disobeyed Allah, and Allah cursed him. Both these perversions, if allowed lodgment, completely ruin our religious nature and deface Allah's handiwork. Hence it is not merely an outer sin **but one that corrupts us** through and through. (4:117)

628 *Satan obtained Allah's permission to tempt man*, and this was implied in such free-will as was granted to man by Allah. Satan's boast is that the portion of mankind seduced by him will be so corrupted in their nature that they will bear a sort of brand that will mark them off as his own; or that they will be like a portion assigned to himself. (4.118)

4::119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah.

Sitting with hypocrites and wrongdoers to enjoy their company or to keep them company: Many of those who do not have strong faith deliberately sit with people who are immoral and sinful. They may even sit with those who attack the Sharee'ah and make fun of Islam and the people who adhere to it strictly. There is no doubt that this is a forbidden deed, one which could undermine a person's belief. Allaah says (interpretation of the meaning):

"And when you see those who engage in a false conversation about Our Verses by mocking at them, stay away from them till they turn to another topic. And if Shaytaan causes you to forget, then after the remembrance sit not in the company of those people who are the zaalimoon (polytheists and wrongdoers, etc.)" [al-An'aam 6:68]

In that case it is not permitted to sit with them, even if they are closely-related or are very kind and good company, except for the purposes of da'wah or refuting their false talk. But accepting and remaining quiet about their conduct is not permitted. Allaah says (interpretation of the meaning):

"They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allaah is not pleased with the people who are al-faasiqoon (rebellious, disobedient to Allaah)." [al-Tawbah 9:96]

5:44 - therefore fear not men but fear Me and sell not My Signs for a miserable price.

36. Having pictures of animate beings on clothing, walls or paper,



'Abdullaah ibn Mas'ood (may Allaah be pleased with him) reported that the Prophet ﷺ said: "The people who will be most severely punished by Allaah ﷻ on the Day of Resurrection are the **picture-makers**." (Reported by al-Bukhaari, see *al-Fath*, 10/382). Abu Hurayrah (may Allaah be pleased with him) reported that the Prophet ﷺ said: "Allaah ﷻ says: 'Who does more wrong than the one who tries to create something like My creation; let him create a grain of wheat or an ear of corn . . .'" (Reported by al-Bukhaari, see *Fath al-Baari*, 10/385). Ibn 'Abbaas (may Allaah be pleased with him) said: "Every picture-maker will be in the Fire, and for each picture that he made he will be given a soul, and he will be punished in Hell." Ibn 'Abbaas said: If you must make pictures, draw trees and things that do not possess a soul." (Reported by Muslim, 3/1671). These ahaadeeth clearly indicate **that it is haraam to make images of animate beings, whether they be humans or different kinds of animals, whether the images are two- or three dimensional. Pictures are forbidden whether they are drawn, engraved, carved, etched or cast from moulds.** The ahaadeeth which forbid making pictures cover all these methods.

The Muslim should accept what the Sharee'ah says, without arguing. Some may say "Well, I am not worshipping these pictures or prostrating to them!" But if you look closely and think about just one of the bad effects of the widespread presence of pictures in our times, you will understand the wisdom behind this prohibition: this bad effect is the provocation of sexual desire which leads to immorality, because of these pictures.

The Muslim should not keep any pictures of animate beings in his house, because this prevents the angels from entering his home. The Prophet ﷺ said: "**The angels do not enter a house where there is a dog or pictures.**" (Reported by al-Bukhaari, see *al-Fath*, 10/380). In many houses there are even statues, some of which represent the gods of the kuffar, which are kept for decoration; these are more haraam than other kinds, just as pictures which are hung up are worse than pictures which are not hung up.

How often have pictures led to glorification and grief, and led to boasting! We should not say that the pictures are kept for memories, for true memories of dear fellow-Muslims lie in the heart, and one remembers them by praying for forgiveness and mercy for them. One should remove all these pictures, or blot them out, except when it is too difficult to do so, as with these pictures which are all over food packaging, or in encyclopaedias and reference books; even then, you should try to remove it, and to be careful about the bad pictures in some books. It is permissible to keep some necessary pictures, such as those on identity cards and licences, or pictures which are walked on (such as pictures in carpets).

Grave-worship, the belief that dead *awliyaa*’ (“saints”) can fulfil one’s needs or help at times of distress, and calling upon them for aid. Allaah ﷻ says (interpretation of the meaning):

“And your Lord has decreed that you worship none but Him . . .” [al-Israa’ 17:23]

Similarly, they call upon dead Prophets, righteous people and others to intercede for them or to rescue them from some calamity, but Allaah ﷻ says (interpretation of the meaning):

“Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilaah* (god) with Allaah? ﷻ . . .” [al-Naml 27:62]

Some of them have adopted the habit of mentioning the name of a shaykh or wali (“saint”) when they stand up, or sit down, or stumble, or encounter problems or distress, so they might say **“O Muhammad!”** or **“O ‘Ali!”** or **“O Husayn!”** or **“O Badawi!”** or **“O Jeelaani!”** or **“O Shaadhili!”** or **“O Rifaa’i!”** - or they may call upon **al-’Aydaroos** or **Sayyidah Zaynab** or **Ibn ‘Alwaan**. Allaah ﷻ says (interpretation of the meaning):

“Verily those whom you call upon besides Allaah ﷻ are slaves like you . . .” [al-A’raf 7:194]

Some of those **who worship graves walk around them as if in *Tawaaf*, and acknowledge their corners, or touch them, kiss them, wipe their faces with their dust, prostrate towards them when they see them, or stand before them in fear and humility, praying for whatever they need of healing from some disease, or for a child, or for help with some difficulty. Sometimes they call upon the occupant of the grave, saying “O my master, I have come to you from far away, so do not let me down.”** But Allaah ﷻ says (interpretation of the meaning):

“And who is more astray than one who calls (invokes) besides Allaah ﷻ such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?” [al-Ahqaaf 46:5]

The Prophet (peace and blessings of Allaah be upon him) said: “Whoever dies calling on someone else as a rival to Allaah, ﷻ will enter Hell.” (Reported by al-Bukhaari, *al-Fath*, 8/176).

*Some of them shave their heads at the graves, and some have books with titles like *Manaasik Hajj al-Mashaahid* (“The Rituals of Pilgrimage to Shrines”), *mashaahid* or *shrines* referring to graves or tombs of *awliyaa*’. Some of them believe that the *awliyaa*’ are running the affairs of the universe and that they have the power to benefit or harm.* Allaah ﷻ says (interpretation of the meaning):

“And if Allaah ﷻ touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is no one who can repel His Favour . . .” [Yoonus 10:107]

It is also *shirk* to make a vow to any other than Allaah ﷻ, as is done by those who vow to bring candles or lights for the occupants of the graves.

Another manifestation of *al-shirk al-akbar* is

Hanging pictures of people in the house

Concerning pictures of parents in house. I have my own picture hanging, of my uncle and parents, what should I do with them. May Allah reward you.

Praise be to Allaah ﷻ.

You have to hasten to **remove these pictures at once**, because it was reported that the Prophet ﷺ strongly forbade hanging pictures, and he commanded his great Companion ‘Ali ibn Abi Taalib, “Do not leave any picture without blotting it out and do not leave any built-up grave without levelling it.” (Narrated by Muslim, 1/66). Hanging up pictures of animate beings deprives the people of that house of a great blessing, which is the entrance of angels into that house. It was reported from Abu Sa’eed al-Khudri (may Allaah be pleased with him) that the Prophet ﷺ said: “The angels do not enter a house in which there are statues or pictures.” (Narrated by Imaam Ahmad; see also *Saheeh al-Jaami*, 1961).

You can replace them, if you wish, with pictures of inanimate objects, such as trees, mountains, oceans and other natural scenes, or other drawings of inanimate objects, without being extravagant or wasteful.

As for the pictures which are hanging, you have to remove them and blot them out or burn them; do not keep them. It is worth noting that hanging up pictures of the dead is one of the things that renews grief and serves no useful purpose; it may even lead to some kind of veneration which goes against Tawheed. Let us not forget that the *shirk* committed by the people of Nooh (peace be upon him) started because they set up pictures and images of some righteous people who had lived among them. So be very careful. May Allaah ﷻ help us and you to do all that pleases Him and earns His forgiveness. And Allaah ﷻ knows best. May Allaah ﷻ bless our Prophet Muhammad ﷺ.

"So keep your duty to Allaah ﷻ and fear Him as much as you can . . ." [al-Taghaabun 64:16]

37. PRAYING FACING GRAVES?

Question #6744: Visiting graves and attending occasions on which they say that the souls of the awliyaa' are present Click here to get a printable version

Question:

just a quick one! Could you tell me what Islam has to say about grave visiting and praying there. In places like Pakistan, they have things they call Urs - held annually. It is permissible to attend? Those who participate say the deceased was a holy man and can basically pass on our Du'aas- coming from a holy person, it may be better accepted. If poss. can you shed some light? Answer:

Praise be to Allaah.

1. Visits to graves fall into two categories:

(i) visits which are prescribed in Islam and are required for the purpose of making du'aa' for the dead, praying for mercy for them, remembering death and preparing oneself for the Hereafter. The Prophet (peace and blessings of Allaah be upon him) said: "Visit the graves, for they remind you of the Hereafter." (Narrated by Muslim, 976).

The Prophet (peace and blessings of Allaah be upon him) used to visit graves, as did his Companions, may Allaah be pleased with them.

It was reported that 'Aa'ishah said that when it was her night for the Messenger of Allaah (peace and blessings of Allaah be upon him) to stay with her, he would go out during the latter part of the night to (the cemetery of) al-Baqee' and say, "Peace be upon you, dwellings of the believing people. There has come to you that which you were promised, ..., and if Allaah wills we will follow you soon. O Allaah, forgive the people of Baqee' al-Gharqad." (Narrated by Muslim, 974).

(ii) the second type is bid'ah (innovation), which is visiting graves for the purpose of calling upon their occupants, seeking their help, offering sacrifices to them and making vows to them. This is forbidden and is a major form of Shirk (shirk akbar). Connected to this is the practice of visiting graves to offer du'aa', perform salaah and read Qur'aan there. This is all bid'ah and is not prescribed in Islam.

2. With regard to praying (performing salaah) at a grave. If what is meant is Salaat al-janaazah (the funeral prayer), this is permissible and is not forbidden. But if what is meant is to perform fard or naafil prayers, this is forbidden and is haraam.

The evidence for the permissibility of praying Salaat al-Janaazah in the graveyard:

It was reported from Abu Hurayrah that a black man or a black woman who used to clean the mosque died. The Prophet (peace and blessings of Allaah be upon him) asked about him and they said, "He died." He said, "Why did you not tell me? Show me his grave." Or he said, "her grave." So he went to the grave and prayed for her. (Narrated by al-Bukhaari, 446; Muslim, 956).

The evidence that it is not permissible to offer any salaah other than janaazah in the graveyard:

(a) 'Aa'ishah and 'Abd-Allaah ibn 'Abbaas said: "When (death) approached the Messenger of Allaah (peace and blessings of Allaah be upon him), he started to cover his face with a cloak of his. When he became distressed he lifted it from his face and said, "May Allaah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship." [The narrator said:] he was warning against doing what they did." (Narrated by al-Bukhaari, 425; Muslim, 531).

(b) Abu Marthad al-Ghanawi said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Do not sit on graves and do not pray facing them." (Narrated by Muslim, 972).

3. With regard to the 'Urs which is held every year: if this involves some kinds of acts of worship, or if the people who attend think that this will bring them closer to Allaah, or if it involves acts of disobedience and sin, then it is not permissible to attend it or take part in it. Even if it is free of all these matters, you should still not attend it, because adopting an occasion as an "Eid" or festival (a regular annual event) other than the Eids prescribed in Islam is bid'ah (reprehensible innovation) and is forbidden. The belief of those present, that the soul

of the "wali" attends this 'Urs is an innovated and forbidden belief, because in the future this may be taken as being a part of the religion, and it will lead people astray. So this event must be denounced and people must be warned against it, and you should not attend it. And Allaah is the guide to the straight path.

4. With regard to asking a righteous person to make du'aa' for you when he is still alive - this is permissible, because there is the hope that his du'aa' may be answered because of his righteousness. The evidence for this is: (a) It was reported from 'Uthmaan ibn Haneef (may Allaah be pleased with him) that a blind man came to the Prophet (peace and blessings of Allaah be upon him) and said: "Pray to Allaah to heal me." He said, "If you wish, I will pray for you, and if you wish, I will delay that, and that will be better." (According to another report: "If you wish, be patient - that will be better for you.") He said, "Pray for me." So he commanded him to do wudoo' and to do it well, and to pray two rak'ahs..."

(Narrated by Ahmad, 4/138; al-Tirmidhi, 5/569; Ibn Maajah, 1/441; it is a saheeh hadeeth).

(b) It was reported that Anas said: whilst the Prophet (peace and blessings of Allaah be upon him) was giving the khutbah (sermon) on Friday, a man stood up and said, "O Messenger of Allaah, the horses have died and the sheep have died. Pray to Allaah to give us rain." So he spread his hands and prayed (made du'aa'). (Narrated by al-Bukhaari, 890; Muslim, 897).

5. If a wali or Prophet dies, it is not correct, according to sharee'ah, to ask him to make du'aa' for you, because he has been cut off from this world. This is a kind of shirk which is not committed by any of the righteous people of this Ummah, the Sahaabah and those who follow them.

Allaah says (interpretation of the meaning):

"And who is more astray than one who calls on (invokes) besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping"

[al-Ahqaaf 46:5-6]

Shaykh Al-Islam (Ibn Taymiyah - may Allaah have mercy on him) said: To explain further: if what the person wants is something that none is able to do except Allaah - such as asking for healing from sickness, for people or animals, or for his debts to be paid off in some manner that he does not specify, or for his family to be safe and sound, or to be protected from calamity in this world or the next, or for help against his enemy, or for his heart to be guided, or for his sins to be forgiven, or for him to be admitted to Paradise or saved from Hell, or for help to learn knowledge and the Qur'aan, or for his heart to be reformed, his attitude to be made good, his soul to be purified and so on - all of these are things which it is not permissible to seek from anyone other than Allaah. It is not permissible to say to an angel or a Prophet or a shaykh, whether he is alive or dead, "forgive my sin" or "help me against my enemy" or "heal my sick loved one" or "protect my family or my livestock" and the like.

Whoever asks any created being - no matter who he is - for any of these things, is a mushrik who associates others with his Lord. He is like the mushrikeen who worship angels, Prophets and statues which they have created in their image, and his prayer is like the prayers of the Christians to the Messiah and his mother. Allaah says (interpretation of the meaning):

"And (remember) when Allaah will say (on the Day of Resurrection): "O 'Eesaa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allaah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say)." [al-Maa'idah 5:116]

"They (Jews and Christians) took their rabbis and their monks to be their lords besides Allaah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allaah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Tawraat (Torah) and the Injeel (Gospel)] to worship none but One Ilaah (God - Allaah) Laa ilaaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him)." [al-Tawbah 9:31]

(Majmoo' al-Fataawaa, 27/ 67, 68).

And he [Ibn Taymiyah] said:

Whoever comes to the grave of a Prophet or a righteous man, or what he believes to be the grave of a Prophet or a righteous man although it is not, and asks him for something and seeks his help, one of the three following scenarios applies:

(i) he is asking him for something that he needs, such as to cure his sick animals or to pay off his debt or to take revenge on his enemy or to protect him, his family and his livestock, and other things which no one can do

except Allaah. This is obvious shirk and he must be told to repent. If he repents, all well and good, otherwise he must be executed.

If he says, I am asking him because he is closer to Allaah, so that he can intercede for me with regard to these matters, because I am seeking Allaah's help through his virtue, just as people seek the ruler's help through those who are close to him - this is also like the actions of the mushrikeen and Christians, who claim that they take their priests and monks as intercessors and ask them to intercede for them with their requests. Allaah tells us that the mushrikeen say:

"We worship them only that they may bring us near to Allaah." [al-Zumar 39:3 - interpretation of the meaning].

And Allaah says (interpretation of the meaning):

"Have they taken (others) as intercessors besides Allaah? Say: "Even if they have power over nothing whatever and have no intelligence?" Say: "To Allaah belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back." [al-Zumar 39:43-44]

"You (mankind) have none, besides Him, as a Wali (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?" [al-Sajdah 32:4]

"Who is he that can intercede with Him except with His Permission?" [al-Baqarah 2:255].

The difference between Him and His creation is clear: people usually ask some of their leading figures who are in positions of honour to intercede for them with their leaders, so that intercessor asks the leader and he meets the person's request because he hopes to gain something thereby, or because he is afraid of him, or because he is too shy to refuse, or because he is being friendly towards him, etc. But no one intercedes with Allaah, may He be glorified, until He gives permission to the intercessor. He only does what He wills, and the intercession of the intercessor is only made by His permission. The entire matter rests with Him... The idea of many misguided people, that this person is closer to Allaah than I am, and I am far away from Allaah and cannot call upon Him except through this mediation etc., all of these ideas are ideas of shirk. Allaah says (interpretation of the meaning):

"And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor)" [al-Baqarah 2:186]

In al-Saheeh it was reported that when they were on a journey, they were saying Takbeer ("Allaahu akbar") in loud voices, and the Prophet (peace and blessings of Allaah be upon him) said:

"O people, take it easy! You are not calling upon One Who is deaf or absent; you are calling upon One Who is All-Hearing and Ever Near. The One upon Whom you are calling is closer to any one of you than the neck of his camel."

Allaah has commanded all people to pray to Him and call on Him, and He has commanded them all to say (interpretation of the meaning):

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [al-Faatihah 1:5].

And He has told us that the Mushrikeen say:

"We worship them only that they may bring us near to Allaah." [al-Zumar 39:3 - interpretation of the meaning].

Moreover, it may be said to this mushrik: if you call upon this person, that means you think that he knows more about your situation, is more able to grant you what you ask for and is more merciful towards you. This is ignorance, misguidance and kufr. If you know that Allaah has more knowledge and is more able and more merciful, then why do you fail to ask Him, and instead turn to others? Have you not heard what al-Bukhaari and others narrated from Jaabir (may Allaah be pleased with him), who said: the Messenger of Allaah (peace and blessings of Allaah be upon him) used to teach us to pray Istikhaarah (du'aa' seeking guidance from Allaah) in all our affairs, just as he taught us the Surahs of the Qur'aan.

Even if you know that this person is closer to Allaah than you and of a higher status than you, this may be true, but what you are implying is wrong. Even if he is indeed closer to Allaah and of a higher status, that only means that Allaah will reward him and give him more than you. It does not mean that if you call on him, Allaah will answer your prayer more than He would do if you called upon Him yourself. If you are deserving of being punished and of having your supplication rejected, for example, because your du'aa' is offered in an improper manner, then no Prophet or righteous person will help you to do something that Allaah dislikes and is angry with. Even if that is not the case, then you should ask from Allaah because Allaah is more merciful.

(Majmoo' al-Fataawaa, 27/72-75)

We advise our brother to learn more about this matter by referring to the books mentioned above.

And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=6744&dgn=3>

Question #3297: Tawassul: Islamic vs. bid'ah [Click here to get a printable version](#)

Question:

aslamu aleyka

Ya sheikh, I have question regarding the tawassul, I was telling someone that seeking tawassul at graves and asking the person who died to make dua to Allah it's wrong, he told me what is wrong with if I asked pious person during his life to make Dua and when he died I asked him to make dua what wrong with it. So I want you to clarify to me how to answer the brother, what kind Tawassul is allowed and which one not allowed since a lot people have been misguided in this Area? Answer:

Tawassul in Arabic means seeking to draw close. Allaah says in the Qur'aan (interpretation of the meaning): "...[they] desire means of access to their Lord..." [al-Isra' 17:57], i.e., means of drawing close to Him. There are two types of Tawassul, correct Islamic tawassul and forbidden tawassul.

Correct Islamic tawassul:

This means seeking to draw close to Allaah through acts of worship which He loves and which please Him; these may be waajib (obligatory) or mustahabb (encouraged), and may take the form of words, actions or beliefs. Some types are as follows:

Seeking to draw close to Allaah by means of His names and attributes. Allaah says (interpretation of the meaning): "And (all) the Most Beautiful Names belong to Allaah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His names. They will be requited for what they used to do." [al-A'raaf 7:180]. So when a person makes du'aa' to Allaah, he begins by calling on Allaah with the name that is most apt, such as "al-Rahmaan" (the Most Merciful) when seeking mercy and al-Ghafoor (the All-Forgiving) when asking for forgiveness, and so on.

Seeking to draw close to Allaah by means of faith and Tawheed. Allaah says (interpretation of the meaning): "Our Lord! We believe in what You have sent down, and we follow the Messenger, so write us down among those who bear witness (to the truth)." [Aal 'Imraan 3:53]

Seeking to draw close to Allaah through righteous deeds, whereby a person asks Allaah by virtue of the best deeds that he has done, such as salaah, fasting, reading Qur'aan, avoiding haraam things, and so on. An example of this is the saheeh hadeeth narrated in the Saheehayn about the three people who entered a cave, and a rock fell and blocked their way out. They asked Allaah by virtue of their best deeds (to save them). A person may also ask Allaah by virtue of his total dependency upon Him, as Allaah mentions in the Qur'aan (interpretation of the meaning): "[Ayyoob said:] 'Verily, distress has seized me, and You are the Most Merciful of those who show mercy.'" [al-Anbiya' 21:83]; or by admitting his own wrongdoing and his need for Allaah, as Yoonus is described as saying (interpretation of the meaning): "'None has the right to be worshipped except You (O Allaah). Glorified (and exalted) are You. Truly I have been of the wrong-doers.'" [al-Anbiya' 21:87]

The rulings on Islamically correct tawassul vary according to its type. Some types are waajib, such as seeking to draw close to Allaah through His names and attributes and through Tawheed (believing in His absolute Oneness), and some are mustahabb, such as seeking to draw close to Him by virtue of all kinds of righteous deeds.

Tawassul that is bid'ah and therefore forbidden:

This is the attempt to draw close to Allaah by means of things that He does not like and that do not please Him, whether they be words, deeds or beliefs. One example of this is trying to draw close to Allaah by calling on the dead or people who are absent, asking them for help, and so on. This is a form of major shirk (shirk akbar), which goes against Tawheed and means that a person is no longer considered to be a Muslim. Calling upon Allaah, whether it is for a purpose such as asking Him to grant some benefit or to ward off some harm, or as an act of worship to express humility and submission before Him, can only be addressed directly to Allaah. If du'aa's or prayers are addressed to anything or anyone else, this is shirk. Allaah says (interpretation of the meaning): "And your Lord said: 'Invoke Me (and ask Me for anything), I will respond to your invocation. Verily! Those who scorn My worship [i.e., do not invoke Me and do not believe in My Oneness], they will surely enter Hell in humiliation!'" [Ghaafir 40:60]. In this aayah, Allaah explains the punishment of those who arrogantly refuse to call on Allaah, whether they call on someone other than Allaah or they do not call on Him at all, out of pride and self-admiration, even if they do not call on anyone else.

Allaah says (interpretation of the meaning): "Invoke your Lord with humility and in secret..." [al-A'raaf 7:55]. Allaah commands His slaves to call on Him and not anyone else.

Allaah says of the people of Hell (interpretation of the meaning): "[They say:] 'By Allaah, we were truly in a manifest error when we held you (false gods) as equals (in worship) with the Lord of the Worlds.'" [al-Shu'ara' 26:96-97]

Anything that results in equating something other than Allaah with Allaah in worship or acts of obedience is shirk, the crime of associating partners with Him. Allaah says (interpretation of the meaning): "And who is more astray than one who calls (invokes) besides Allaah, such as will not answer him until the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? And when mankind are gathered (on the Day of Resurrection), they (false deities) will become enemies for them and will deny their worshipping." [al-Ahqaaf 46:5-6]

Allaah says (interpretation of the meaning): "And whoever invokes (or worships) besides Allaah, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, al-kaafiroon (the disbelievers in Allaah and in the Oneness of Allaah) will not be successful." [al-Mu'minoon 23:117].

Allaah states that anyone who calls on anything other than him is taking that thing as a god, as He says (interpretation of the meaning): "...And those, whom you invoke or call upon instead of Him, own not even a qitmeer (the thin membrane over a date-stone). If you invoke (or call upon) them, they hear not your call, and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad), like Him Who is the All-Knower (of everything)." [Faatir 35:13-14].

In this aayah, Allaah explains that He is the only One Who deserves to be called upon, because He, and no one else, is the Sovereign who is directing everything. Those things that are worshipped cannot hear du'aa's, let alone respond to the one who invokes them, and even if they were able to hear, they cannot respond, because they do not have the power to either benefit or harm.

The mushrik Arabs whom the Prophet (peace and blessings of Allaah be upon him) was sent to call were disbelievers because of this shirk. They would call upon Allaah sincerely at times of difficulty, but they became disbelievers at times of ease and plenty, when they would call on others besides Him. Allaah says (interpretation of the meanings):

"And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others." [al-Ankaboot 29:65]

"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings you safely to land, you turn away (from Him)..." [al-Isra' 17:67].

"... till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allaah, making their Faith pure for Him Alone..." [Yoonus 10:33]

The shirk of some people nowadays goes even further than the shirk of people in the past, because they direct some acts of worship to something other than Allaah, calling upon them and asking them for help even at times of distress; laa hawla wa laa quwwata illa Billaah (there is no strength and no help except in Allaah). We ask Allaah to keep us safe and sound.

To sum up our response to what your friend mentioned: asking the dead for anything is shirk, and asking the living for anything that no one except Allaah is able to do, is also shirk. And Allaah knows best.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=3297&dgn=3>

Question #4983: Are the Sufi shaykhs really in contact with Allaah? Click here to get a printable version

Question:

What is the place of sufism in Islam? What truth is there in 'religious experiences', contacts with the Divine, etc.? Some people hold such phenomena in high regard, claiming the similarities between experiences of people from different religions and from opposite corners of the globe, to be proof. How should people who claim to be sufis or believers/followers of sufism be seen? Isn't prayer and remembrance also a form of contact with the Almighty, SWT? Answer:

Praise be to Allaah.

The word "Sufism" was not known at the time of the Messenger or the Sahaabah or the Taabi'een. It arose at the time when a group of ascetics who wore wool ("soof") emerged, and this name was given to them. It was also said that the name was taken from the word "soofiya" ("sophia") which means "wisdom" in Greek. The word is not derived from al-safa' ("purity") as some of them claim, because the adjective derived from safa' is safaa'i, not soofi (sufi). The emergence of this new name and the group to whom it is applied exacerbated the divisions among Muslims. The early Sufis differed from the later Sufis who spread bid'ah (innovation) to a greater extent and made shirk in both minor and major forms commonplace among the people, as well as the innovations against which the Messenger (peace and blessings of Allaah be upon him) warned us when he said, "Beware of newly-invented things, for every newly-invented thing is an innovation and every innovation is a going-astray." (Reported by al-Tirmidhi, who said it is saheeh hasan).

The following is a comparison between the beliefs and rituals of Sufism and Islam which is based on the Qur'aan and Sunnah.

Sufism has numerous branches or tareeqahs, such as the Teejaniyyah, Qaadiiriyyah, Naqshbandiyyah, Shaadhiliyyah, Rifaa'iyyah, etc., the followers of which all claim that their particular tareeqah is on the path of truth whilst the others are following falsehood. Islam forbids such sectarianism. Allaah says (interpretation of the meaning):

"... and be not of al-mushrikoon (the disbelievers in the Oneness of Allaah, polytheists, idolaters, etc),

Of those who split up their religion (i.e., who left the true Islamic monotheism), and became sects, [i.e., they invented new things in the religion (bid'ah) and followed their vain desires], each sect rejoicing in that which is with it." [al-Room 30:31-32]

The Sufis worship others than Allaah, such as Prophets and "awliya'" ["saints"], living or dead. They say, "Yaa Jeelaani", "Yaa Rifaa'i" [calling on their awliya'], or "O Messenger of Allaah, help and save" or "O Messenger of Allaah, our dependence is on you", etc.

But Allaah forbids us to call on anyone except Him in matters that are beyond the person's capabilities. If a person does this, Allaah will count him as a mushrik, as He says (interpretation of the meaning):

“And invoke not, besides Allaah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the zaalimoon (polytheists and wrongdoers).” [Yoonus 10:106]

The Sufis believe that there are abdaal, aqtaab and awliya’ (kinds of “saints”) to whom Allaah has given the power to run the affairs of the universe. Allaah tells us about the mushrikeen (interpretation of the meaning):

“Say [O Muhammad]: ‘...And who disposes the affairs?’ They will say. ‘Allaah.’...” [Yoonus 10:31]

The mushrik Arabs knew more about Allaah than these Sufis!

The Sufis turn to other than Allaah when calamity strikes, but Allaah says (interpretation of the meaning):

“And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.” [al-An’aam 6:17]

Some Sufis believe in wahdat al-wujood (unity of existence). They do not have the idea of a Creator and His creation, instead they say that everything is creation and everything is god.

The Sufis advocate extreme asceticism in this life and do not believe in taking the necessary means or in jihaad, but Allaah says (interpretation of the meaning):

“But seek with that (wealth) which Allaah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world...” [al-Qasas 28:77]

“And make ready against them all that you can of power...” [al-Anfaal 8:60]

The Sufis refer the idea of ihsaan to their shaykhs and tell their followers to have a picture of their shaykh in mind when they remember Allaah and even when they are praying. Some of them even put a picture of their shaykh in front of them when they are praying. The Prophet (peace and blessings of Allaah be upon him) said: “Ihsaan is when you worship Allaah as if you can see Him, and although you cannot see Him, He can see you.” (Reported by Muslim).

The Sufis allow dancing, drums and musical instruments, and raising the voice when making dhikr, but Allaah says (interpretation of the meaning):

“The believers are only those who, when Allaah is mentioned, feel a fear in their hearts...” [al-Anfaal 8:2]

Moreover, you see some of them making dhikr by only pronouncing the Name of Allaah, saying, “Allaah, Allaah, Allaah.” This is bid’ah and has no meaning in Islam. They even go to the extreme of saying, “Ah, ah” or “Hu, Hu.” The Sunnah is for the Muslim to remember his Lord in words that have a true meaning for which he will be rewarded, such as saying Subhaan Allaah wa Alhamdulillah wa Laa ilaaha illa Allaah wa Allaahu akbar, and so on.

The Sufis recite love poems mentioning the names of women and boys in their dhikr gatherings, and they repeat words such as “love”, “passion”, “desire” and so on, as if they are in a gathering where people dance and drink wine and clap and shout. All of this has to do with the customs and acts of worship of the mushrikeen. Allaah says (interpretation of the meaning):

“Their salaah (prayer) at the House (of Allaah, i.e., the Ka’bah at Makkah) was nothing but whistling and clapping of hands...”

[al-Anfaal 8:35]

Some Sufis pierce themselves with rods of iron, saying, “O my grandfather!” So the shayaateen come to them and help them, because they are seeking the help of someone other than Allaah. Allaah says (interpretation of the meaning):

“And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allaah), We appoint for him a shaytaan (devil) to be a qareen (intimate companion) for him.”

[al-Zukhruf 43:36]

The Sufis claim to have gnosis and knowledge of the unseen, but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

“Say: ‘None in the heavens and the earth knows the ghayb (unseen) except Allaah...’” [al-Naml 27:65]

The Sufis claim that Allaah created the world for the sake of Muhammad (peace and blessings of Allaah be upon him), but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

“And I (Allaah) created not the jinns and humans except they should worship Me (Alone).” [al-Dhaariyaat 51:56]

Allaah, may He be glorified and exalted, addressed His Prophet (peace and blessings of Allaah be upon him) with the words (interpretation of the meaning):

“And worship your Lord until there comes unto the certainty (i.e., death).” [al-Hijr 15:99]

The Sufis claim that they can see Allaah in this life, but the Qur'aan shows them to be liars. Allaah says (interpretation of the meaning):

“[Moosa said:] ‘O my Lord! Show me (Yourself), that I may look upon You.’ Allaah said, ‘You cannot see Me...’” [al-A'raaf 7:143]

The Sufis claim that they take knowledge directly from Allaah, without the mediation of the Prophet (peace and blessings of Allaah be upon him) and in a conscious state (as opposed to dreams). So are they better than the Sahaabah??

The Sufis claim that they take knowledge directly from Allaah, without the mediation of the Prophet (peace and blessings of Allaah be upon him). They say, “Haddathani qalbi ‘an Rabbi (My heart told me from my Lord).”

The Sufis celebrate Mawlid and hold gatherings for sending blessings on the Prophet (peace and blessings of Allaah be upon him), but they go against his teachings by raising their voices in dhikr and anaasheed (religious songs) and qaseedahs (poems) that contain blatant shirk. Did the Prophet (peace and blessings of Allaah be upon him) celebrate his birthday? Did Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, the four imaams or anyone else celebrate his birthday? Who knows more and is more correct in worship, the Prophet (peace and blessings of Allaah be upon him) and the Salaf, or the Sufis?

The Sufis travel to visit graves and seek blessings from their occupants or to make tawaaf (ritual circumambulation) around them or to make sacrifices at these sites, all of which goes against the teachings of the Prophet (peace and blessings of Allaah be upon him): “Do not travel to visit any place but three mosques: al-Masjid al-Haraam [in Makkah], this mosque of mine [in Madeenah] and al-Masjid al-Aqsa [in Jerusalem].” (Agreed upon).

The Sufis are blindly loyal to their shaykhs, even when what they go against the words of Allaah and His Messenger. But Allaah, may He be exalted, says (interpretation of the meaning):

“O you who believe! Do not put (yourselves) forward before Allaah and His Messenger...” [al-Hujuraat 49:1]

The Sufis use talismans, letters and numbers for making decisions and for making amulets and charms and so on.

The Sufis do not restrict themselves to the specific blessings on the Prophet (peace and blessings of Allaah be upon him) that were narrated from him. They invented new formulas that involve seeking his blessings and other kinds of blatant shirk which are unacceptable to the one on whom they are sending blessings.

With regard to the question of the whether the Sufi shaykhs have some kind of contact, this is true, but their contact is with the shayaateen, not with Allaah, so they inspire one another with adorned speech as a delusion (or by way of deception), as Allaah says (interpretation of the meaning):

“And so We have appointed for every Prophet enemies – shayaateen (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it...” [al-An’aam 6:112]

And Allaah says (interpretation of the meaning):

“... And, certainly, the shayaateen (devils) do inspire their friends (from mankind)...” [al-An’aam 6:121]

“Shall I inform you (O people!) upon whom the shayaateen (devils) descend?

They descend on every lying, sinful person.” [al-Shu’ara 221-222]

This is the contact that is real, not the contact that they falsely claim to have with Allaah. Exalted be Allaah far above that. (See Mu’jam al-Bida’, 346 –359).

When some of these Sufi shaykhs disappear suddenly from the sight of their followers, this is the result of their contact with the shayaateen, who may even carry them to a distant place and bring them back in the same day or night, to mislead their human followers.

So the important rule here is not to judge people by the extraordinary feats that they may do. We should judge them by how closely or otherwise they adhere to the Qur’aan and Sunnah. The true friends of Allaah (awliya’) are not necessarily known for performing astounding feats. On the contrary, they are the ones who worship Allaah in the manner that He has prescribed, and not by doing acts of bid’ah. The true awliya’ or friends of Allaah are those whom our Lord has described in the hadeeth qudsi narrated by al-Bukhaari in his Saheeh (5/2384) from Abu Hurayrah, who said:

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah said, ‘Whoever shows enmity towards a friend (wali) of Mine, I declare war against him. My slave does not draw close to Me with anything more loved by Me than the religious duties that I have enjoined on him, and My slave continues to draw close to Me with supererogatory (naafil) acts, so that I will love him. When I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it.’”

And Allaah is the Source of Strength and the Guide to the Straight Path.

Islam Q&A

Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=4983&dgn=3>

Question #9979: Ruling on reading Qur’aan over the grave of a dead person Click here to get a printable version

Question:

Some people in our village bring together some shaykhs who know how to read Qur’aan well, and they read Qur’aan on the grounds that this Qur’aan will benefit the deceased and bring mercy to him. Some others invite one or two shaykhs to read at the grave of a particular person, and others organize big gatherings where they invite one of the famous readers to read over loudspeakers, to commemorate the anniversary of a loved one’s death. What is the Islamic ruling on that? Does reading Qur’aan at the graveside or elsewhere benefit the deceased? What is the best way to benefit the dead? Please advise us, may Allaah reward you greatly on our behalf, and we thank you very much. Answer:

Praise be to Allaah.

This action is bid’ah (reprehensible innovation) and is not permissible, because the Prophet (peace and blessings of Allaah be upon him) said, “Whoever innovates anything in this matter of ours (i.e., Islam) that is not a part of it, will have it rejected.” (Saheeh – agreed upon). And he (peace and blessings of Allaah be upon him) said: “Whoever does anything that is not a part of this matter of ours (i.e., Islam) will have it rejected.” (Narrated by Muslim in his Saheeh). And there are many similar ahaadeeth.

It is not the Sunnah of the Prophet (peace and blessings of Allaah be upon him) or the way of his rightly-guided successors (the Khulafaa' al-Raashideen – may Allaah be pleased with them) to read Qur'aan over graves or to have gatherings to commemorate the anniversary of a person's death. All goodness is to be found in following the Messenger (peace and blessings of Allaah be upon him) and his rightly-guided successors, and those who followed their path, as Allaah says (interpretation of the meaning):

“And the foremost to embrace Islam of the Muhaajiroon and the Ansaar and also those who followed them exactly (in Faith). Allaah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success” [al-Tawbah 9:100]

And the Prophet (peace and blessings of Allaah be upon him) said: “I urge you to adhere to my way (Sunnah) and the way of the rightly-guided Khulafaa' who come after me. Adhere to it and bite onto it with your eyeteeth (i.e. cling firmly to it). Beware of newly-invented matters, for every newly-invented matter is an innovation and every innovation is a going-astray.” And it was reported in a saheeh hadeeth that he (peace and blessings of Allaah be upon him) said in a Friday khutbah: “The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him). The most evil of things are those which are newly-invented, and every innovation is a going-astray.” And there are many similar ahaadeeth.

According to the saheeh ahaadeeth, the Prophet (peace and blessings of Allaah be upon him) explained the things that will benefit the Muslim after he dies. He (peace and blessings of Allaah be upon him) said: “When a man dies, all his good deeds come to a halt, apart from three: ongoing charity (sadaqah jaariyah); beneficial knowledge; or a righteous child who will pray for him.” (Narrated by Muslim in his Saheeh). A man asked the Prophet (peace and blessings of Allaah be upon him), “O Messenger of Allaah, is there anything that I can do to continue honouring my parents after they die?” He (peace and blessings of Allaah be upon him) said: “Yes: pray for them, ask for forgiveness for them, fulfil their last wishes (wasiyah or will), honour their friends and uphold the ties of kinship which you would not have were it not for them.” The last wishes (wasiyah or will) expressed by the person before he or she died should be fulfilled so long as they are in accordance with shara'ah. Other ways of honouring one's parents is to give in charity on their behalf, to make du'aa' for them and to perform Hajj and 'Umrah on their behalf. And Allaah is the Source of strength.

Kitaab Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 319 (www.islam-qa.com)
<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=9979&dgn=3>

Question #14285: Ruling on reading Qur'aan at the graveside and putting roses and fragrant herbs on the graveClick here to get a printable version

Question:

We see some people reciting Qur'aan at the grave of their deceased loved one when they visit, and others putting some roses and fragrant herbs on the grave. What is the ruling on that?Answer:

Praise be to Allaah.

With regard to reciting Qur'aan when visiting the grave, this is something which has no basis in the Sunnah.

It is not prescribed in Islam, and the fact that it is not prescribed is supported by the hadeeth of the Prophet (peace and blessings of Allaah be upon him): “Do not make your houses into graveyards, for the Shaytaan flees from a house in which Soorat al-Baqarah is recited.” This was narrated by Muslim and al-Tirmidhi from the hadeeth of Abu Hurayrah. This indicates that graves are not the place for reading Qur'aan, hence the Prophet (peace and blessings of Allaah be upon him) encouraged reading Qur'aan in our houses and told us not to make them like graveyards where it is not read. Another hadeeth indicates that they (graveyards) are not the place for prayer (salaah) either. The Prophet (peace and blessings of Allaah be upon him) said: “Pray in your houses and do not make them like graves.” This was narrated by Muslim and others from Ibn 'Umar. A similar report was narrated by al-Bukhaari, who included it in a chapter entitled Baab Karaahat al-Salaah fi'l-Maqaabir (Chapter on it being disliked to pray in graveyards); thus he indicated that the hadeeth of Ibn 'Umar could be understood to mean that it is makrooh to pray in graveyards. Similarly the hadeeth of Abu Hurayrah may be understood to

mean that it is makrooh to read Qur'aan in graveyards. There is no difference between praying and reading Qur'aan in this regard. Abu Dawood said in his Masaa'il (p. 158): "I heard Ahmad being asked about reading Qur'aan at the graveside. He said, 'No [that should not be done].'"

It is not prescribed in Islam to put "aas" leaves (a kind of tree) or fragrant herbs or roses on the grave, because this is not what the salaf did, and if it was good, they would have done it before us. Ibn 'Umar (may Allaah be pleased with them both) said: "Every bid'ah (innovation) is a going astray, even if the people think it is good." (Narrated by Ibn Battah in al-Ibaanah 'an Usool al-Diyaanah, 2/112; al-Laakaa'i in al-Sunnah, 1/21, a mawqoof report with a saheeh isnaad).

We ask Allaah to bestow mercy upon the deceased Muslims. May Allaah bless our Prophet Muhammad.

Adapted from Ahkaam al-Janaa'iz by al-Albaani (www.islam-qa.com)
<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=14285&dgn=3>

Question #12322: Ruling on singling out Fridays for visiting graves [Click here to get a printable version](#)

Question:

What is the ruling on singling out Fridays for visiting graves? Answer:

Praise be to Allaah.

There is no basis for that. What is prescribed is to visit graves at any time of night or day that suits the visitor. With regard to singling out a particular day or night, this is bid'ah and there is no basis for this, because the Prophet (peace and blessings of Allaah be upon him) said: "Whoever innovates anything in this matter of ours (Islam) that is not a part of it will have it rejected." (Saheeh, agreed upon). And he (peace and blessings of Allaah be upon him) said: "Whoever does anything that is not a part of this matter of ours (Islam) will have it rejected." (narrated by Muslim in his Saheeh from 'Aa'ishah, may Allaah be pleased with her).

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 13, no. 336 (www.islam-qa.com)
<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=12322&dgn=3>

Question #14287: Etiquette of visiting graves [Click here to get a printable version](#)

Question:

If I want to visit my father's grave, what should I do? What is the etiquette of visiting graveyards? Are there any things I should pay attention to? Answer:

Praise be to Allaah.

It is prescribed to visit graves in order to learn a lesson from that and to remember the Hereafter. That is subject to the condition that one does not say anything that will anger the Lord, such as calling upon the one who is buried or seeking his help instead of Allaah, or praising him and saying that he is for certain in Paradise, etc.

The purpose of visiting the graves is twofold:

- (a) The visitor benefits from remembering death and the dead, remembering that their destiny will be either Paradise or Hell. This is the primary purpose of the visit.
- (b) The deceased also benefits and is treated kindly by the visitor greeting him with salaams, making du'aa' for him, praying for forgiveness for him. This applies only to Muslims. Among the du'aa's that may be recited are:

"Assalaamu 'alaykum ahl al-diyaar min al-mu'mineen wa'l-Muslimeen, in sha Allaah bikum laahiqoon, as'al Allaaha lana wa lakum al-'aafiyah (peace be upon you O people of the dwellings, believers and Muslims, In sha Allaah we will join you, I ask Allaah to keep us and you safe and sound)."

It is permissible to raise the hands when reciting this du'aa', because of the hadeeth of 'Aa'ishah who said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) went out one night, and I sent Bareerah to follow him and see where he went. She said, 'He went towards Baqee' al-Gharqad [the graveyard in Madeenah], and he stood at the bottom of al-Baqee' and raised his hands, then he went away.' Bareerah came back to me and told me, and when morning came I asked him about it. I said, 'O Messenger of Allaah, where did you go out to last night? He said, 'I was sent to the people of al-Baqee', to pray for them.'"

But you should not face the grave when making du'aa' for them; rather you should face the direction of the Ka'bah, because the Prophet (peace and blessings of Allaah be upon him) forbade prayer (salaah) facing graves, and du'aa' is the heart and soul of salaah, as is well known, and is subject to the same rulings. The Prophet (peace and blessings of Allaah be upon him) said: "Du'aa' is worship" then he recited the aayah (interpretation of the meaning): "And your Lord said: "Invoke Me [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)." [Ghaafir 40:60]

You should not walk between the graves of the Muslims wearing your shoes. It was narrated that 'Uqbah ibn 'Aamir (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'If I were to walk on hot coals or on a sword, or if I were to mend my shoes using my feet, that would be better for me than if I were to walk on the grave of a Muslim. And it makes no difference to me if I were to relieve myself in the midst of the graves or in the middle of the market-place [i.e., both are equally bad].'" (Narrated by Ibn Maajah, 1567)

We ask Allaah, the Most High, the Omnipotent, to have mercy upon our dead and the deceased Muslims.

Adapted from Mukhtasar Ahkaam al-Janaa'iz by al-Albaani (www.islam-qa.com)
abdeenara@sltnet.lk, www.abideendhawwa.com

38. SATAN & HIS PROGENY



Some of their Achievements

Annoy, Arrogance, Blasphemy, Confuse, Conjecture, Corrupt, Deceit, Deceive, Deception, Defiance, Devoid, Devour, Differ, Discord, Disease, Dispute, Dissension, Distort, Divide, Divisions, Doubt, Drive you back, Enmity;, Evil, Falsehood, Fancy, Forbids, Frighten, Hatred, Hinder, Hostile, Idle Talks, Jealousy, Mislead, Mischief, Obstruct, Pervert, Rebellion, Reject, Resist, Ridicule, Scramble for world's goods-worldly power-glory-wealth-position, Sects, Split up Religion, Sell Faith, (Wild) Singing & Dancing, Stray, Substitute, Suspicious, Swerve, Turns away, Unity Cut off, Vain Talk etc.

18:50 - Behold! We said to the angels "Bow down to Adam": they bowed down except **Iblis**. He was one of the Jinns and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! ^{2392 2393 2394 2395}

2392 Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. **Iblis** is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful Allah, ²³⁹³ your Creator and Cherisher? What a false exchange you would make!' (18.50)

2394 **Satan's progeny**: we need not take the epithet only in a literal sense. All his followers are also his progeny. (18.50)

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, ²³⁹⁶ what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's ²³⁹⁷ creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (18.50)

36:60 - "Did I not enjoin on you O ye children of Adam that ye should not worship Satan: for that he was to you an enemy avowed? ⁴⁰⁰⁶

35:3 - O men! call to mind the grace of Allah ³⁸⁷³ unto you! Is there a Creator other than Allah ³⁸⁷⁴ to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? ³⁸⁷⁴

3874 As the primal Cause of all things is Allah, an appeal is made to man to turn to Allah instead of running after false fancies. Allah is not only the source, but the centre of all life and activity, and all affairs return to Him. The world is sustained, and human life is sustained, by Allah's ³⁸⁷⁵ grace and providence. "Sustenance" is to be taken, in Quranic language, for all that helps to maintain and develop every aspect of life, physical and spiritual. It would be the height of folly, then, for man to ignore Allah's ³⁸⁷⁶ gracious Message, as explained in His Revelation. (35.3)

3875 And yet there will be human perversity which will reject the True and accept the False. The prophet of Allah ³⁸⁷⁶ is not discouraged by this, as everything ultimately returns to Allah, ³⁸⁷⁷ and we must trust to His Wisdom in His Universal Plan. (35.4)

35:5 - O men! certainly the promise of Allah ³⁸⁷⁸ is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. ^{3876 3877}

3877 The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Hereafter. (2) The Arch-Enemy himself may so blind our vision that we may say with him, "Evil! be thou my good!" We may be misled by easy stages. Are we on our guard? (35.5)

18:7 - That which is on earth We have made but as a glittering show for the earth in order that We may test them as to which of them are best in conduct. ²³³²

2332 This world's goods-,worldly power, glory, wealth, position, and all that men scramble for,-are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the coming world, the world which is to endure. Yet they have their uses. They test a man's sterling quality. He who becomes their slave loses rank in the next world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his true mettle and quality. His conduct proclaims him. (18.7)

18:52 - One Day He will say "Call on those whom ye thought to be My partners" and they will call on them but they will not listen to them; and We shall make for them a place of common perdition. ²³⁹⁷

18:110 - Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah ^ﷻ is one Allah: ^ﷻ whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner." ²⁴⁵⁴

2454 Righteousness and true respect for Allah ^ﷻ-which excludes the worship of anything else, whether idols, or deified men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship. (18.110)

35:8 - Is he then to whom the evil of his conduct is made alluring so that he looks upon it as good (equal to one who is rightly guided)? For Allah ^ﷻ leaves to stray whom He wills and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah ^ﷻ knows well all that they do! ³⁸⁸⁰

3880 When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man is best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as Allah ^ﷻ wills in His holy and wise Purpose and Plan. But the prophet of Allah ^ﷻ is not to worry or feel disheartened by such men's attitude. He must go on tilling the soil that is open to him. For Allah's ^ﷻ Plan may work in all sorts of unexpected ways, as in the allegory in the next verse. (35.8)

17:22 - Take not with Allah ^ﷻ another object of worship; or thou (O man!) wilt sit in disgrace and destitution. ^{2202 2203}

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: ^ﷻ there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). ^{1286 1287 1288}

1287 Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages.

35:13 -. And those whom ye invoke besides Him have not the least power.

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your

"Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. ^{3895 3896 3897}

3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. ³⁸⁹⁵ See next note. (35.14)

52:32 - Is it that their faculties of understanding urge them to this or are they but a people transgressing beyond bounds? ^{5066 5067}

5066 It may be that the persecutors of Truth are ignorant, and their deficient faculties of understanding mislead them, but it is more often the case that they are perverse rebels against the law of Allah, ⁵⁰⁶⁶ defending their own selfish interests, and preventing those whom they oppress, from getting justice. (52.32)

34:54 - And between them and their desires is placed a barrier as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.

14:9 - Has not the story reached you (O people!) of those who (went) before you? of the people of Noah and `Ad and Thamud? and of those who (came) after them? None knows them but Allah. To them came apostles with Clear (Signs); but they put their hands up to their mouths and said: "We do deny (the mission) on which ye have been sent and we are **really in suspicious (disquieting) doubt as to that to which ye invite us.**"

1884 Cf. xi. 62. The distinction between Shakk and raib may be noted. Shakk is intellectual doubt, a doubt as to fact; is it so, or is it not? Raib is something more than intellectual doubt; a suspicion that there is fraud or deception; something that upsets your moral belief and causes a disquiet in your soul. In lii. 30, it is used as equivalent to "calamity" or "disaster", some punishment or evil. Both kinds of doubts and suspicions are hinted at against Prophets of Allah. ¹⁸⁸⁴ (14.9)

22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! ²⁸⁵⁵

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." ²²⁴²

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. ²²⁴³

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, ²²⁴³ yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's ²²⁴³ Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah ²²⁴³, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

39:43 - What! Do they take for intercessors others besides Allah? ⁴³¹⁰ Say: "Even if they have no power whatever and no intelligence?" ⁴³¹⁰

4310 Let alone worship, men should not rely upon any power or person other than Allah ⁴³¹⁰ to help them out or intercede for them. When it is idols, they are poor lifeless things which have

obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah ﷻ wills and permits. See next note. (39.43)

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way. ¹⁹⁴

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" ⁴⁴³⁴

50:16 - It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. ⁴⁹⁵²

⁴⁹⁵² Allah created man, and gave him his limited free-will. Allah ﷻ knows the inmost desires and motives of man even better than man does himself. He is nearer to a man than the man's own jugular vein.

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed.

569 Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's ﷻ creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the "lie in the soul." But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah's ﷻ Mercy is always open (iv. 17). (4.48)

36:7 - The Word is proved true against the greater part of them; for they do not believe. ³⁹⁴⁷

³⁹⁴⁷ If people deliberately and obstinately refuse "to believe", i.e., to receive guidance and admonition, the result must be that Allah's ﷻ grace and mercy are withdrawn from them. Their own perversity inevitably blocks up all channels for their correction. (36.7)

36:8 - We have put yokes round their necks right up to their chins so that their heads are forced up (and they cannot see). ³⁹⁴⁸

³⁹⁴⁸ Man's misdeeds inevitably call forth the operation of Allah's ﷻ Law. The result of man's wilful disobedience is now described in a series of metaphors. (1) Refusal of Allah's ﷻ Light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right up to the chin. (2) The head is forced up and kept in a stiff position, so that the mind becomes befogged. Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down." According to the Latin proverb, "Whom God wishes to destroy, He first makes demented." In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life. (3) This state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse. (36.8)

36:9 - And We have put a bar in front of them and a bar behind them and further We have covered them up; so that they cannot see. ³⁹⁴⁹

³⁹⁴⁹ Their retreat is cut off and their progress is impossible. Further the Light that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them. (36.9)

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee

they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."







41:5 - They say: "**Our hearts are under veils** (concealed) from that to which thou dost invite us and in our ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)." 4465 4466



18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. 2401

36:10 - The same is it to them whether thou admonish them or thou do not admonish them: they will not believe. 3950



3950 When the stage just described is reached, revelation or spiritual teaching ceases to have any value for them. Why then preach? The answer is given in the verses following. (36.10)

36:11 - Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious unseen: give such a one therefore good tidings of Forgiveness and a Reward most generous. 3951 3952 3953


3951 As far as those are concerned, who have obstinately delivered themselves to evil, the preaching of Allah's  Message has no appeal, because their own will shuts them out. But there are others who are anxious to hear Allah's  Message and receive Allah's  grace. They love Allah  and fear to offend against His holy Law, and their fear is not merely superficial but deep-seated: for while they do not yet see Allah,  nor do other people see them, they have the same sense of Allah's  presence as if they saw Him, and their religion is not a mere pose, "to be seen of men". (36.11)

3902 The man, who, though he does not see Allah,  so realises Allah's  Presence in himself as if he saw Him, is the man of genuine Faith, and for him Allah's Revelation comes through many channels and is always fruitful. (35.18)

36:30 -Ah! alas for (My) servants! There comes not an apostle to them but they mock Him! 3975

3975 . Ignorant men mock at Allah's  prophets, or any one who takes Religion seriously. But they do not reflect that such levity reacts on themselves. Their own lives are ruined and they cease to count. If they study history, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence. The servants is here equivalent to "men". Allah  regrets the folly of men, especially as He cherishes them as His own servants. (36.30)

36:29 - It was no more than a single mighty Blast and behold! they were (like ashes) quenched and silent. 3973 3974

3973 Allah's  Justice or Punishment does not necessarily come with pomp and circumstance, nor have the forces of human evil or wickedness the power to require the exertion of mighty spiritual forces to subdue them. A single mighty Blast-either the rumbling of an earthquake, or a great and violent wind-was sufficient in this case. Cf. xi. 67 and n. 1561 (which describes the fate of the Thamud; also. n. 3463 to xxix. 40). (36.29)

3974 They had made a great deal of noise in their time, but they were reduced to silence, like spent ashes. (36.29)

► Al-Tirmidhi Hadith

Hadith 269

Narrated by

Ziyad ibn Hudayr

Umar said to me: Do you know what demolishes Islam? I said: No. Whereupon he said: It is the slip of a scholar and the dispute of the hypocrite by the Book, and the commands of the misguided rulers which demolish it.

Transmitted by Darimi.

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FROM THE QURAN

4:76 - ...so fight ye against the friends of **Satan**: feeble indeed is the cunning of **Satan**.

4:117 - **Satan** the persistent rebel!

4:119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever forsaking Allah takes Satan for a friend hath of a surety suffered a loss that is manifest.

4:120 - **Satan** makes them promises and creates in them false desires; but Satan's promises are nothing but deception

5:91 - **Satan's** plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

7:27 - O ye children of Adam! let not **satan** seduce you in the same manner as he got your parents out of the garden

17:53 - Say to My servants that they should (only) say those things that are best: for **Satan** doth sow dissensions among them: for **Satan** is to man an avowed enemy.

17:64 - But **Satan** promises them nothing but deceit.

19:44 - **Satan** is a rebel against (Allah) Most Gracious.

20:120 - But **Satan** whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?"

22:52 - Never did We send an **apostle or a prophet** before thee but when he framed a desire **Satan** threw some (vanity) into his desire:


35:6 - **Verily Satan is an enemy to you**: so treat him as an enemy. He only invites his adherents that they may become Companions of the Blazing Fire.

Sahih Al-Bukhari Hadith

Hadith 4.641

Narrated by

Said bin Al Musaiyab

Abu Huraira said, "I heard Allah's  Apostle saying, 'There is none born among the offspring of Adam, but **Satan** touches it. A child therefore, cries loudly at the time of birth because of the touch of **Satan**, except Mary and her child.' Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast **Satan**" (3.36)

► Sahih Al-Bukhari Hadith

Hadith 8.238

Narrated by

Safiya bint Huyai

The Prophet then said, "**Satan runs in the body of Adam's son** (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

Fiqh-us-Sunnah

Fiqh 5.102a "When Abraham (peace be upon him) wanted to perform the Hajj rites, **Satan** blocked his way Abraham threw seven pebbles at him

PROTECTION FROM SATAN:

Sahih Al-Bukhari Hadith

Hadith 6.530

Narrated by

Abu Masud

The Prophet said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

Narrated Abu Huraira: Allah's ﷺ Apostle ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's ﷺ Apostle!" Then Abu Huraira described the whole narration and said:) That person said (to me), "(Please don't take me to Allah's ﷺ Apostle and I will tell you a few words by which Allah ﷻ will benefit you.) When you go to your bed, **recite Ayat-al-Kursi, (2.255)** for then there will be a guard from Allah ﷻ who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ﷺ heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan.

► Sahih Muslim Hadith

Hadith 5463

Narrated by

Uthman ibn Abul'As

Uthman came to Allah's ﷺ Messenger ﷺ and said: Allah's ﷺ Messenger, the **Satan intervenes between me and my prayer** and my reciting of the Qur'an and he confounds me. Thereupon Allah's ﷺ Messenger ﷺ said: That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, **seek refuge with Allah ﷻ** from it and **spit three times to your left**. I did that and Allah ﷻ dispelled that from me.

7:200 - If a suggestion from **satan** assail thy (mind) seek refuge with Allah; ﷻ for He heareth and knoweth (all things). ¹¹⁷¹

23:97 - And say: **"O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;**

23:98 - **"And I seek refuge with Thee O my Lord! lest they should come near me."**

Prophet Muhammad's ﷺ Last Sermon

"Beware of **Satan**, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things."

39. SHIRK & BID'AH

Question:

can we call people who do shirk and bid'ah muslims? Answer:

This question involves two issues, bid'ah (innovation) and shirk (polytheism, association of others with Allaah).

A. Bid'ah.

This issue may be divided into three topics:

1. Definition of bid'ah 2. Categories of bid'ah 3. Rulings on one who commits bid'ah – does that make him a kaafir or not?

1. Definition of bid'ah.

Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him) said: "According to sharee'ah, the definition is 'Worshipping Allaah in ways that Allaah has not prescribed.' If you wish you may say, 'Worshipping Allaah in ways that are not those of the Prophet (peace and blessings of Allaah be upon him) or his rightly guided successors (al-khulafaa' al-raashidoon).'"

The first definition is taken from the aayah (interpretation of the meaning):

"Or have they partners with Allaah (false gods) who have instituted for them a religion which Allaah has not ordained?" [al-Shooraa 42:21]

The second definition is taken from the hadeeth of the Prophet (peace and blessings of Allaah be upon him), who said:

"I urge you to adhere to my way (Sunnah) and the way of the rightly-guided successors (al-khulafa' al-raashidoon) who come after me. Hold fast to it and bite onto it with your eyeteeth [i.e., cling firmly to it], and beware of newly-invented matters."

So everyone who worships Allaah in a manner that Allaah has not prescribed or in a manner that is not in accordance with the way of the Prophet (peace and blessings of Allaah be upon him) or his rightly-guided successors (al-khulafa' al-raashidoon), is an innovator, whether that innovated worship has to do with the names and attributes of Allaah, or to do with His rulings and laws.

With regard to ordinary matters of habit and custom, these are not called bid'ah (innovation) in Islam, even though they may be described as such in linguistic terms. But they are not innovations in the religious sense, and these are not the things that the Prophet (peace and blessings of Allaah be upon him) was warning us against.

And there is no such thing in Islam as bid'ah hasanah (good innovation)."

(Majmoo' Fataawa Ibn 'Uthaymeen, vol. 2, p. 291)

2. Categories of bid'ah

Bid'ah may be divided into two categories:

- (i) bid'ah which constitutes kufr
- (ii) bid'ah which does not constitute kufr

If you ask, what is the definition of bid'ah which constitutes kufr and that which does not constitute kufr?

The answer is:

Shaykh Haafiz al-Hukami (may Allaah have mercy on him) said: “The kind of bid’ah which constitutes kufr is when one denies a matter on which there is scholarly consensus, which widely-known, and which no Muslim can have any excuse for not knowing, such as denying something that is obligatory, making something obligatory that is not obligatory, or making something haraam halaal, or making something halaal haraam; or believing some notion about Allaah, His Messenger and His Book when they are far above that, whether in terms of denial of affirmation – because that means disbelieving in the Qur’aan and in the message with which Allaah sent His Messenger (peace and blessings of Allaah be upon him).

Examples include the bid’ah of the Jahamiyyah, who denied the attributes of Allaah; or the notion that the Qur’aan was created; or the notion that some of the attributes of Allaah were created; or the bid’ah of the Qadariyyah who denied the knowledge and actions of Allaah; or the bid’ah of the Mujassimah who likened Allaah to His creation... etc.

The second category, bid’ah which does not constitute kufr, is defined as that which does not imply rejection of the Qur’aan or of anything with which Allaah sent His Messengers.

Examples include the Marwaani bid’ahs (which were denounced by the greatest Sahaabah who did not approve of them, although they did not denounce them as kaafirs or refuse to give them bay’ah because of that), such as delaying some of the prayers until the end of the due times, doing the Eid khutbah before the Eid prayer, delivering the khutbah whilst sitting down on Fridays, etc.

(Ma’aarij al-Qubool, 2/503-504)

3- The ruling on one who commits bid’ah – is he regarded as a kaafir or not?

The answer is that it depends.

If the bid’ah constitutes kufr, then the person is one of the following two types:

- (i) Either it is known that his intention is to destroy the foundations of Islam and make the Muslims doubt it. Such a person is definitely a kaafir; indeed, he is a stranger to Islam and is one of the enemies of the faith.
- (ii) Or he is deceived and confused; he cannot be denounced as a kaafir until proof is established against him, fair and square.

If the bid’ah does not constitute kufr, then he should not be denounced as a kaafir. Rather, he remains a Muslim, but he has done a gravely evil action.

If you ask, how should we deal with those who commit bid’ah?

The answer is:

Shaykh Muhammad ibn ‘Uthaymeen (may Allaah have mercy on him) said: “In both cases, we have to call these people – who claim to be Muslim but who commit acts of bid’ah which may constitute kufr or may be less than that – to the truth, by explaining the truth without being hostile or condemning what they are doing. But once we know that they are too arrogant to accept the truth – for Allaah says (interpretation of the meaning), ‘And insult not those whom they (disbelievers) worship besides Allaah, lest they insult Allaah wrongfully without knowledge.’ [al-An’aam 6:108] – if we find out that they are stubborn and arrogant, then we should point out their falsehood, because then pointing out their falsehood becomes an obligation upon us.

With regard to boycotting them, that depends upon the bid’ah. If it is a bid’ah which constitutes kufr, then it is obligatory to boycott the person who does it. If it is of a lesser degree than that, then it is essential to examine the situation further. If something may be achieved by boycotting the person, then we do it; if no purpose will be served by it, or if it will only make him more disobedient and arrogant, then we should avoid doing that, because whatever serves no purpose, it is better not to do it. And also in principle it is haraam to boycott a believer, because the Prophet (peace and blessings of Allaah be upon him) said: ‘It is not permissible for a man to forsake [not speak to] his brother for more than three [days].’”

(Adapted from Majmoo' Fataawa Ibn 'Uthaymeen, vol. 2, p. 293)

B. Shirk, its types and the definition of each

Shaykh Muhammad ibn 'Uthaymeen said:

“Shirk is of two types, major shirk which puts a person beyond the pale of Islam, and lesser shirk.”

The first type, major shirk, is “Every type of shirk which the Lawgiver described as such and which puts a person beyond the pale of his religion” – such as devoting any kind of act of worship which should be for Allaah to someone other than Allaah, such as praying to anyone other than Allaah, fasting for anyone other than Allaah or offering a sacrifice to anyone other than Allaah. It is also a form of major shirk to offer supplication (du'aa') to anyone other than Allaah, such as calling upon the occupant of a grave or calling upon one who is absent to help one in some way in which no one is able to help except Allaah.

The second type is minor shirk, which means every kind of speech or action that Islam describes as shirk, but it does not put a person beyond the pale of Islam – such as swearing an oath by something other than Allaah, because the Prophet (peace and blessings of Allaah be upon him) said that whoever swears an oath by something other than Allaah is guilty of kufr or shirk.”

The one who swears an oath by something other than Allaah but does not believe that anyone other than Allaah has the same greatness as Allah, is a mushrik who is guilty of lesser shirk, regardless of whether the one by whom he swore is venerated by people or not. It is not permissible to swear by the Prophet (peace and blessings of Allaah be upon him), or by the president, or by the Ka'bah, or by Jibreel, because this is shirk, but it is minor shirk which does not put a person beyond the pale of Islam.

Another type of minor shirk is showing off, which means that a person does something so that people will see it, not for the sake of Allaah.

The ways in which showing off may cancel out acts of worship are either of the following:

The first is when it applies to an act of worship from the outset, i.e., the person is not doing that action for any reason other than showing off. In this case, the action is invalid and is rejected, because of the hadeeth of Abu Hurayrah which was attributed to the Prophet (peace and blessings of Allaah be upon him), which says that Allaah said, “I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.”

(Narrated by Muslim, Kitaab al-Zuhd, no. 2985)

The second is when the showing off happens later on during the act of worship, i.e., the action is originally for Allaah, then showing off creeps into it. This may be one of two cases:

The first is when the person resists it – this does not harm him.

For example, a man has prayed a rak'ah, then some people come along during his second rak'ah and it occurs to him to make the rukoo' or sujud longer, or makes himself weep, and so on. If he resists that, it does not harm him, because he is striving against this idea. But if he goes along with that, then every action which stemmed from showing off is invalid, such as if he made his standing or prostration long, or he made himself weep – all of those actions will be cancelled out. But does this invalidation extend to the entire act of worship or not?

We say that either of the following must apply:

Either the end of his act of worship was connected to the beginning (with no pause); so if the end of it is invalidated then all of it is invalidated.

This is the case with the prayer – the last part of it cannot be invalidated without the first part also being invalidated, so the whole prayer is invalid.

Or if the beginning of the action is separate from the end of it, then the first part is valid but the latter part is not. Whatever came before the showing off is valid, and what came after it is not valid.

An example of that is a man who has a hundred riyals, and gives fifty of them in charity for the sake of Allaah with a sound intention, then he gives fifty in charity for the purpose of showing off. The first fifty are accepted, and the second fifty are not accepted, because the latter is separate from the former.”

Majmoo’ Fataawa wa Rasaa’il Ibn ‘Uthaymeen, and al-Qawl al-Mufeed Sharh Kitaab al-Tawheed, vol. 1, p. 114, 1st edition

Islam Q&A
Sheikh Muhammed Salih Al-Munajjid (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=10843&dgn=3>

Question #10045: Ruling on seeking barakah (blessing) from the relics of the Prophet (peace and blessings of Allaah be upon him) Click here to get a printable version

Question:

What is the ruling on seeking barakah from the relics of the Prophet (peace and blessings of Allaah be upon him), such as touching the walls and doors in the Prophet’s Mosque etc.? Answer:

Praise be to Allaah.

Seeking barakah from the relics of the Prophet (peace and blessings of Allaah be upon him) was done at the time of the Prophet (peace and blessings of Allaah be upon him), from things like the water he used for wudoo’, his garment, his food and drink, his hair and everything from him. The ‘Abbaasi (Abassid) khaleefahs and the ‘Uthmaanis (Ottomans) after them preserved the cloak of the Prophet, seeking barakah from it, especially at times of war.

Seeking blessing from things that touched his body, (peace and blessings of Allaah be upon him), such as his wudoo’, sweat, hair and so on, was something which was known to and was permissible according to the Sahaabah (may Allaah be pleased with them), and those who followed them in truth, because of the goodness and barakah that are to be found in that. The Prophet (peace and blessings of Allaah be upon him) approved of this.

But touching the doors, walls, windows, etc, of al-Masjid al-Haraam or al-Masjid al-Nabawi is bid’ah (reprehensible innovation) for which there is no basis. This must not be done, because acts of worship are tawqeefi (not subject to personal opinion) and it is not permissible to do any acts of worship except those which are approved by sharee’ah. The Prophet (peace and blessings of Allaah be upon him) said: “Whoever innovates something is this matter of ours [Islam] which is not part of it, will have it rejected” (saheeh, agreed upon). According to a report narrated by Muslim, which al-Bukhaari also narrated mu’allaq majzoom, “Whoever does an action that is not in accordance with this matter of ours [Islam], will have it rejected.”

In Saheeh Muslim it is narrated that Jaabir (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) used to say in his khutbah on Fridays: ‘The best of speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (peace and blessings of Allaah be upon him). The Most evil of matters are those which are newly-invented, and every innovation is a going-astray.’” And there are many similar ahaadeeth. So the Muslim is obliged to follow that which Allaah has prescribed, such as acknowledging the Black Stone and kissing it, and acknowledging al-Rukn al-Yamaani.

Hence there is a saheeh report which says that ‘Umar ibn al-Khattaab (may Allaah be pleased with him) said, when he kissed the Black Stone, “I know that you are a stone and you cannot bring benefit or cause harm. If I had not seen the Prophet (peace and blessings of Allaah be upon him) kissing you, I would not have kissed you.”

From this we know that acknowledging the other corners of the Ka’bah, and the walls or pillars, is not prescribed, because the Prophet (peace and blessings of Allaah be upon him) did not do that, and he did not

teach others to do it, because that is one of the means of shirk. The same applies even more so to the walls, pillars and windows of the Prophet's grave, because the Prophet (peace and blessings of Allaah be upon him) did not prescribe that or teach people to do it, and his companions (may Allaah be pleased with them) did not do it either.

Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh al-'Allaamah 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 106 (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=10045&dgn=3>

Question #1074: Ruling on swearing by the Prophet peace and blessings of Allaah be upon him)Click here to get a printable version

Question:

I hear many people, when they want to affirm something, saying "by the Prophet". Is this permissible?Answer:

Praise be to Allaah.

This swearing by the Prophet (peace and blessings of Allaah be upon him) is haraam, and is a kind of Shirk, because swearing by something implies veneration of it, and a created being cannot venerate another created being. Hence the Prophet (peace and blessings of Allaah be upon him) said: "Whoever swears by anything other than Allaah is guilty of kufr or shirk." (Saheeh, narrated by Ahmad, 2/125; Abu Dawood, 3251; al-Tirmidhi, 1535). This applies to swearing by the Prophets, angels, righteous people and all other created beings. And the Prophet (peace and blessings of Allaah be upon him) said: "Whoever swears an oath, let him swear by Allaah or else remain silent." (Narrated by al-Bukhaari, 4860 – al-Fath 8/611 and 6107 – al-Fath 10/516; Muslim, 1647; Ahmad, 2/309; Abu Dawood, 3247; al-Nasaa'i, 3775; al-Tirmidhi, 1545; Ibn Maajah, 2096).

With regard to the verses in the Qur'aan which contain oaths sworn by "those sent forth" (al-mursalaat), the winds that scatter (al-dhaariyaat), those who pull out (al-naazi'aat), the break of day (al-fajr), the Time (al-'asr), the forenoon (al-duhaa) and the mansions of the stars (mawaaqi' al-nujoom – see al-Waaqi'ah 56:75), etc., these are oaths sworn by Allaah, and Allaah has the right to swear oaths by whatever He wills, but the created being can swear only by His Lord, may He be exalted.

From al-Lu'lu' al-Makeen min Fataawaa ibn Jibreen, p. 32 (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=1074&dgn=3>

Question #9355: The myth that visiting the grave of 'Ali equals seventy HajjClick here to get a printable version

Question:

Does visiting the graves of 'Ali (may Allaah be pleased with him), al-Husayn, al-'Abbaas and others equal seventy pilgrimages to the Sacred House of Allaah? Did the Messenger (peace and blessings of Allaah be upon him) say, "Whoever visits the members of my household (ahl bayti) after I die will have seventy Hajj recorded for him"? Please advise us, may Allaah reward you with good? Answer:

Praise be to Allaah.

Visiting graves is a Sunnah which provides a lesson and a reminder. If the graves are those of Muslims, one should make du'aa' for them... The Prophet (peace and blessings of Allaah be upon him) used to visit graves and make du'aa' for the deceased, as did his companions, may Allaah be pleased with them. The Messenger (peace and blessings of Allaah be upon him) said: "Visit the graves, for they remind you of the Hereafter." He used to teach his companions, when they visited graves, to say, "Al-salaamu 'alayum ahl al-diyaar min al-mu'mineen wa'l-muslimeen, wa innaa in sha Allaah bikum laa hiqoon. Nas'al Allaaha lana wa lakum al-'aafiyah (Peace be upon you O inhabitants of the dwellings, believers and Muslims. If Allaah wills, we shall join you soon. We ask Allaah to keep us and you safe and sound.)."

According to the hadeeth of ‘Aa’ishah: “Yarham Allaah al-mustaqdimeena minna wa’l-musta’khireen (may Allaah have mercy on those of us who went first and those who will join them afterward).” According to the hadeeth of Ibn ‘Abbaas “yaghfir Allaah lana wa lakum, antum salafuna wa nahnu fi’l-athr (May Allaah forgive us and you. You are our predecessors and we are following in your footsteps).” Making du’aa’ for them in these or similar words is all good. Visiting them brings a reminder and a lesson to the believer to prepare for what has befallen them, i.e., death, for what happened to them will happen to him too. So let him make preparations and strive to obey Allaah and His Messenger (peace and blessings of Allaah be upon him), and keep away from that which Allaah and His Messenger have forbidden. Let him repent from his previous shortcomings. This is how the believer is to benefit from visiting graves.

With regard to what is mentioned (in the question) about visiting the graves of ‘Ali (may Allaah be pleased with him), al-Hasan, al-Husayn and others being equivalent to seventy Hajj – this is a lie and is falsely attributed to the Messenger (peace and blessings of Allaah be upon him), and it has no basis. Visiting the grave of the Prophet (peace and blessings of Allaah be upon him), who is the best of all, is not equivalent to one Hajj; this visit has its status and virtues, but it is not equivalent to Hajj, so how about visits to anyone else’s grave? This is a lie, as is the phrase “Whoever visits the members of my household (ahl bayti) after I die will have seventy Hajj recorded for him.” All of this has no basis at all and all of it is false. All of it is lies made up by the liars. The believer has to beware of these fabricated things that have been falsely attributed to the Messenger (peace and blessings of Allaah be upon him). It is Sunnah to visit the graves whether they are graves of the members of his household (Ahl al-Bayt) or other Muslims; (it is Sunnah) to visit them, make du’aa’ for them, pray for mercy for them and then leave.

If they are the graves of kaafirs, they may be visited for the purpose of learning a lesson and being reminded, without making du’aa’ for them. The Prophet (peace and blessings of Allaah be upon him) visited his mother’s grave, but his Lord forbade him to pray for forgiveness for her. He visited her grave for the purpose of the lesson and reminder, but he did not pray for forgiveness for her. This applies to all other graves – graves of kaafirs – if a believer visits them for the purpose of the lesson and reminder, there is nothing wrong with that, but he should not greet them with salaams or pray for forgiveness for them, because they do not deserve that.

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 9, p. 283 (www.islam-qa.com)
<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=9355&dgn=3>

Question #10083: Seeking blessing from scholars and righteous people, and their relics [Click here to get a printable version](#)

Question:

There are people who think that it is permissible to seek blessing from the scholars and righteous people, and their relics, based on the reports of the Sahaabah (may Allaah be pleased with them) seeking blessing from the Prophet (peace and blessings of Allaah be upon him). What is the ruling on that? Does that not involve likening someone who is not the Prophet (peace and blessings of Allaah be upon him) to the Prophet (peace and blessings of Allaah be upon him)? Is it possible to seek blessing from the Prophet (peace and blessings of Allaah be upon him) after his death? What is the ruling on seeking means of drawing closer to Allaah (tawassul) by seeking blessing from the Prophet (peace and blessings of Allaah be upon him)? Answer:

Praise be to Allaah.

It is not permissible to seek blessing from anyone other than the Prophet (peace and blessings of Allaah be upon him), not from his wudoo’ or his hair or his sweat or anything else from his body. All of that applies only to the Prophet (peace and blessings of Allaah be upon him), because of the goodness and blessing that Allaah has put in his body and whatever he touches.

Hence the Sahaabah (may Allaah be pleased with them) did not seek blessing from any one of their number during the lifetime of the Prophet (peace and blessings of Allaah be upon him) or after his death, not with the Khulafaa’ al-Raashideen or anyone else. This indicates that they knew that this applied only to the Prophet (peace and blessings of Allaah be upon him) and not to anyone else. And because this is a means that could lead to shirk and worshipping someone other than Allaah. Similarly it is not permissible to seek means of drawing closer to Allaah (tawassul) by virtue of the position and status of the Prophet (peace and blessings of Allaah be upon him).

upon him), or his person, or his attributes, or his blessing, because there is no evidence (daleel) for that, and because these are among the means that may lead to shirk and they are ways of exaggerating about him (peace and blessings of Allaah be upon him).

Also, these things were not done by the Sahaabah, and if they were good then they would have done them before us. And this goes against the evidence of sharee'ah. Allaah says (interpretation of the meaning):

“And (all) the Most Beautiful Names belong to Allaah, so call on Him by them” [al-A'raaf 7:180]

Allaah did not command us to call upon Him by virtue of the position or status or blessing of anyone.

Part of that is seeking means of drawing closer to Him by virtue of His attributes, such as His Glory, His Mercy, His Words, etc. An example of that is to be found in the saheeh ahaadeeth which speak of seeking refuge in the perfect words of Allaah, and seeking refuge in the Glory and Power of Allaah.

Also connected to that is the idea of seeking means of drawing closer to Allaah by loving Allaah and loving His Messenger (peace and blessings of Allaah be upon him), by believing in Allaah and His Messenger (peace and blessings of Allaah be upon him), and seeking to draw nearer to Allaah by virtue of one's righteous deeds, as described in the story of the people in the cave, whose need for shelter in the rain led them to enter a cave, then a rock fell down from the mountain and blocked the entrance of the cave. They were not able to push it away, so they discussed amongst themselves ways of getting out.

They came to an agreement that the only way they would be saved from their predicament would be if they called upon Allaah by virtue of their righteous deeds. So one of them called upon Allaah by virtue of his honouring his parents, and the rock moved a little, but they could not get out... The second one called upon Allaah by virtue of his keeping away from zinaa on an occasion when he was able to indulge in it, and the rock moved a little but they still could not get out... Then the third one called upon Allaah by virtue of his fulfilling a trust, and the rock moved and they were able to escape.

This hadeeth is reported in al-Saheehayn from the Prophet (peace and blessings of Allaah be upon him); it is one of the stories of the people who came before us, in which there is a lesson and a reminder for us.

The scholars (may Allaah have mercy on them) stated the points mentioned in this answer, such as Shaykh al-Islam Ibn Taymiyah, his student Ibn al-Qayyim, Shaykh 'Abd al-Rahmaan ibn Hasan in Fath al-Majeed Sharh Kitaab al-Tawheed, and others. With regard to the hadeeth about the blind man who sought to call upon Allaah (to cure him of his blindness) by virtue of the Prophet (peace and blessings of Allaah be upon him) during his life time, so the Prophet (peace and blessings of Allaah be upon him) interceded for him and prayed for him, and Allaah restored his sight – this was a case of seeking the help of Allaah by means of the du'aa' and intercession of the Prophet (peace and blessings of Allaah be upon him), not by means of his status and virtue. This is clear from the hadeeth... And similarly, the people will seek his intercession on the Day of Resurrection for Judgement to be passed, and the people of Paradise will seek his intercession on the Day of Resurrection for them to be admitted to Paradise. In all these cases, the help of Allaah is sought through him when he is alive, whether that is in this world or in the Hereafter, and it is seeking the help of Allaah through his du'aa' and intercession, not by virtue of his person or status, as was clearly stated by the scholars, including those whom we have mentioned above.

Kitaab Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah li Samaahat al-Shaykh 'Abd al-'Azeez ibn 'Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 7, p. 65 (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=10083&dgn=3>

Question #26284: Ruling on seeking blessing from righteous people [Click here to get a printable version](#)

Question:

What is the ruling on seeking blessing from righteous people? Answer:
Praise be to Allaah.

Seeking blessing from righteous people is of two types.

1 – Seeking blessings by asking them to make du‘aa’ to Allaah for one. This is permissible, subject to the condition that they be known to be righteous and pious and that they will not be exposed to fitnah thereby.

2 – Seeking blessing through their relics, such as their clothes and belongings, etc. This is not permissible and is a form of reprehensible bid‘ah (innovation).

Shaykh Muhammad ibn Saalih al-‘Uthaymeen (may Allaah have mercy on him). (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=26284&dgn=3>

Question #10011: Ruling on travelling to visit the grave of the Prophet (peace and blessings of Allaah be upon him) Click here to get a printable version

Question:

What is the ruling on travelling to visit the grave of the Prophet (peace and blessings of Allaah be upon him) and others graves of awliya’ and righteous people and others? Answer:

Praise be to Allaah.

It is not permissible to travel with the intention of visiting the grave of the Prophet (peace and blessings of Allaah be upon him) or the grave of any other person, according to the more correct of the two scholarly opinions, because the Prophet (peace and blessings of Allaah be upon him) said:

“No one should travel for the purpose of visiting (any mosque) except three: al-Masjid al-Haraam (in Makkah), this mosque of mine (in Madeenah) and al-Masjid al-Aqsaa (in al-Quds/Jerusalem).” Agreed upon).

It is prescribed for the one who wants to visit the grave of the Prophet (peace and blessings of Allaah be upon him) and who lives far from Madeenah to have the intention of travelling to visit al-Masjid al-Nabawi; that will include by implication visiting the grave of the Prophet (peace and blessings of Allaah be upon him), the graves of Abu Bakr and ‘Umar, and the graves of the martyrs and people of al-Baqee’.

If he has the intention of visiting both (the mosque and the grave), this is permissible, because things may be permissible as part of something else which are not permissible on their own. But having the intention only to visit the grave and travelling for that purpose is not permissible. Intending to visit the grave only is not permissible if it involves travelling. But if a person lives close by and does not need to travel, and his going to the grave is not regarded as “travel” or a “journey”, then it is OK, because visiting the grave of the Prophet (peace and blessings of Allaah be upon him) and the graves of his two companions without having to travel is Sunnah and is an act of worship. The same applies to visiting the graves of the martyrs and of the people of al-Baqee’. Similarly, visiting the graves of Muslims in all places is Sunnah and is an act of worship, but without travelling for that purpose, because the Prophet (peace and blessings of Allaah be upon him) said: “Visit graves, for they will remind you of the Hereafter.” (Narrated by Muslim in his Saheeh).

The Prophet (peace and blessings of Allaah be upon him) used to teach his Sahaabah, when they visited graves, to say, “Al-salaamu ‘alaykum ahl al-diyaar min al-mu’mineen wa’l-Muslimeen, wa innaa in shaa’ Allaah bikum laahiqoon, nas’al Allaaha lana wa lakum al-‘aafiyah (Peace be upon you, O believing and Muslim dwellers of this place. We will join you soon, if Allaah wills. We ask Allaah to keep us and you safe).” (Narrated by Muslim in his Saheeh).

Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 336 (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=10011&dgn=3>

Question #21960: What is the reason why the grave of the Prophet (peace and blessings of Allaah be upon him) was incorporated into the mosque? Click here to get a printable version

Question:

It is well known that it is not permissible to bury the dead in the mosque, and it is not permissible to pray in any mosque in which there is a grave. So why were the graves of the Messenger (peace and blessings of Allaah be upon him) and some of his companions incorporated into the Prophet's Mosque? Answer:

Praise be to Allaah.

It was narrated that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "May Allaah curse the Jews and the Christians, for they have taken the graves of their Prophets as places of worship." (Saheeh, agreed upon. Al-Bukhaari, al-Janaa'iz, 1330; Muslim, al-Masaajid, 529). It was narrated from 'Aa'ishah (may Allaah be pleased with her) that Umm Salamah or Umm Habeebah told the Messenger of Allaah (peace and blessings of Allaah be upon him) about a church that they had seen in Abyssinia (Ethiopia) and the images that were inside it. He (peace and blessings of Allaah be upon him) said: "Those are people who, when a righteous slave or a righteous man among them died, they would build a place of worship over his grave and put those images in it. They are the most evil of creation before Allaah." (Agreed upon; al-Bukhaari, al-Salaah, 434; Muslim, al-Masaajid, 528). Muslim narrated in his Saheeh that Jundub ibn 'Abd-Allaah al-Bajali said: "I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say, 'Allaah has taken me as a close friend (khaleel) as He took Ibraaheem as a close friend. If I were to take anyone among my ummah as a close friend, I would have taken Abu Bakr as a close friend. Those who came before you took the graves of their Prophets and righteous people as places of worship. Do not take graves as places of worship, for I forbid you to do that.'" (Muslim, al-Janaa'iz, 970).

Muslim also narrated that Jaabir (may Allaah be pleased with him) said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) forbade plastering over graves, sitting on them, and building over them." (Muslim, al-Janaa'iz, 970). These saheeh ahaadeeth and others all indicate that it is haraam to build mosques over graves, and that those who do that are cursed. They also indicate that it is haraam to build over graves, to erect domes over them or to plaster over them, because these actions lead to shirk involving the graves and worshipping their occupants instead of Allaah, as happened in ancient times and is still happening today. So the Muslims, no matter where they are, must beware of doing that which the Messenger of Allaah (peace and blessings of Allaah be upon him) has forbidden, and not be deceived by what many people do. For the believer must follow the truth and truth may be known through evidence from the Qur'aan and Sunnah, not by people's opinions or what they do. The Messenger Muhammad (peace and blessings of Allaah be upon him) and his two companions [Abu Bakr and 'Umar] (may Allaah be pleased with them) were not buried in the mosque, rather they were buried in the house of 'Aa'ishah, but when the mosque was expanded during the time of al-Waleed ibn 'Abd al-Malik, the room was incorporated into the mosque, at the end of the first century AH. His action does not come under the ruling of burial in the mosque, because the Messenger (peace and blessings of Allaah be upon him) and his two companions were not moved to the land of the mosque, rather the room in which they are buried was incorporated into the mosque because of the expansion. No one can use this as evidence that it is permissible to build structures over graves or to take graves as places of worship, or to bury people inside mosques, because of the saheeh ahaadeeth quoted above which forbid that. What al-Waleed did is not evidence for going against the proven Sunnah of the Messenger of Allaah (peace and blessings of Allaah be upon him).
Shaykh Ibn Baaz, Majmoo' Fataawa wa Maqaalaat Mutanawwi'ah, part 4, p. 337 (www.islam-qa.com)

<http://63.175.194.25/index.php?ln=eng&ds=qa&lv=browse&QR=21960&dgn=3>

Question #23274: The difference between sending salaams on the Prophet (peace and blessings of Allaah be upon him) and sending blessings
[Click here to get a printable version](#)

Question:

Is there any difference on offering between blessing's and salaams on the prophet? Answer:

Praise be to Allaah.

It is prescribed for the Muslim to pray for peace for the Prophet (peace and blessings of Allaah be upon him) and to send salaams upon him, just as it is prescribed to pray for blessings for him. The evidence that it is

prescribed to send salaams upon the Prophet (peace and blessings of Allaah be upon him) is the verse in which Allaah says (interpretation of the meaning):

“Allaah sends His Salaah (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad), and also His angels (ask Allaah to bless and forgive him). O you who believe! Send your Salaah on (ask Allaah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting (salutation, i.e. As#8209;Salaamu ‘Alaykum)”

[al-Ahzaab 33:56]

It was narrated that ‘Abd-Allaah said: the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Allaah has angels who travel about the earth, conveying to me the salaams of my ummah.” (Saheeh Sunan al-Nasaa’i, 1215; al-Silsilat al-Saheehah, 2853).

It was narrated that ‘Abd-Allaah said: “When we prayed with the Prophet (peace and blessings of Allaah be upon him) we used to say, ‘Peace be upon Allaah from His slaves and peace be upon So and so.’ The Prophet (peace and blessings of Allaah be upon him) said, ‘Do not say “Peace (salaam) be upon Allaah”, for Allaah Himself is al-Salaam. Rather say, “Al-tahiyyaatu Lillaahi wa’l-salawaatu wa’l-tayyibaat. Al-salaamu ‘alayka ayyuha’l-Nabiyyu wa rahmat Allaahi wa barakaatuhu. Al-salaamu ‘alayna wa ‘ala ibaad-illaah il-saaliheen (All compliments, prayers and pure words are due to Allaah. Peace be upon you, O Prophet, and the mercy of Allaah and His blessings. Peace be on us, and on the righteous slaves of Allaah).” If you say this it will be for all the slaves in heaven and between the heavens and the earth. [Then go on to say] “Ash-hadu an laa ilaaha ill-Allaah wa ash-hadu anna Muhammadan ‘abduhu wa rasooluhu (I bear witness that there is no god except Allaah and I bear witness that Muhammad is His slave and Messenger).” Then choose whichever du’aa’ you like and recite it.”

(Narrated by al-Bukhaari, 835)

It was narrated that Faatimah, the daughter of the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “When the Messenger of Allaah (peace and blessings of Allaah be upon him) entered the mosque, he would say, ‘Bismillaah wa’l-salaam ‘ala Rasool-illaah. Allaahumma ighfir li dhunoobi waftah li abwaab rahmatika (In the name of Allaah, and peace be upon the Messenger of Allaah. O Allaah, forgive me my sins and open to me the gates of Your Mercy).’ And when he exited he would say, Bismillaah wa’l-salaam ‘ala Rasool-illaah. Allaahumma ighfir li dhunoobi waftah li abwaab fadlika (In the name of Allaah, and peace be upon the Messenger of Allaah. O Allaah, forgive me my sins and open to me the gates of Your Bounty).”

(Saheeh Sunan Ibn Maajah, 625)

It was narrated from Abu Hurayrah that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “There is no one who sends salaams upon me, but Allaah will restore to me my soul so that I may return his salaams.”

(Saheeh Sunan Abi Dawood, 1795)

It was narrated from ‘Abd-Allaah ibn Abi Talhah from his father that the Messenger of Allaah (peace and blessings of Allaah be upon him) came one day with evident signs of happiness on his face, and he said: “Jibreel (peace and blessings of Allaah be upon him) came to me and said, ‘Would it not please you, O Muhammad, to know that no one among your ummah will send blessings upon you but I will send ten blessings upon him, and no one among your ummah will send salaams upon you but I will send ten salaams upon him.”

(Saheeh Sunan al-Nasaa’i, 1228)

Sending salaams upon the Prophet (peace and blessings of Allaah be upon him) is one of the rights that the Prophet (peace and blessings of Allaah be upon him) has over his ummah. The Muslim is commanded to do this either in general word or in the specific phrases narrated in the reports, such as sending salaam on him in the Tashahhud, and when entering or leaving the mosque. The command to send salaams upon him (peace and blessings of Allaah be upon him) even in his absence is one of the unique blessings that Allaah has bestowed upon him alone, which he does not share with anyone else, for it is not prescribed to send salaams upon any specific person in his absence apart from him (peace and blessings of Allaah be upon him). Another of his unique privileges is that the salaams of his ummah are conveyed to him, so a person may attain the virtue of

sending salaams upon the Prophet (peace and blessings of Allaah be upon him) and it reaching him even if he did not have the opportunity to meet him during his lifetime and even if a person is not able to go to his grave after he died.

With regard to praying for blessing for the Prophet (peace and blessings of Allaah be upon him), this is also prescribed in Islam. One of the reports that prove that it is prescribed is the saheeh report from Abu Mas'ood al-Ansaari who said: "The Messenger of Allaah (peace and blessings of Allaah be upon him) came to us when we were sitting with Sa'd ibn 'Ubaadah, and Basheer ibn Sa'd said to him: 'Allaah has commanded us to send blessings upon you, O Messenger of Allaah. How should we send blessings upon you?' The Messenger of Allaah (peace and blessings of Allaah be upon him) remained silent until we wished that he had not asked him. Then the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "Say: Allaahumma salli 'ala Muhammad wa 'ala aali Muhammad kamaa salayta 'ala aali Ibraaheem. Wa baarik 'ala Muhammad wa 'ala aali Muhammad kama baarakta 'ala aali Ibraaheem fi'l-'aalameen innaka hameedun majeed (O Allaah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibraaheem, and bless Muhammad and the family of Muhammad, as You blessed the family of Ibraheem among the nations. Verily You are Most Praiseworthy, Full of Glory). And the salaam is as you know."

(Narrated by Muslim, 405)

Sending salaams upon the Prophet (peace and blessings of Allaah be upon him) may be done by saying "Al-salaamu 'alayka ayyuha'l-Nabiyyu wa rahmat Allaahi wa barakaatuhu (peace be upon you, O Prophet, and the mercy of Allaah and His blessings). Or it may take the form of a du'aa', praying that Allaah may keep him sound, such as saying Sall Allaahu 'alayhi wa sallam (may Allaah send blessings and peace upon him [i.e., the Prophet (peace and blessings of Allaah be upon him)]). A person's sending salaam upon the Prophet may be done by mentioning Allaah's name al-Salaam by way of seeking the blessing of that name and this name is suited to the context because you are asking Allaah to keep him safe and sound, as if one is saying "O Allaah, Whose name is al-Salaam, keep your Prophet (peace and blessings of Allaah be upon him) safe and sound." When the word Salaam refers to the name of Allaah, it appears with the definite article al-, unlike when the word salaam appears in the context of praying for peace, tranquility and soundness to be bestowed by Allaah upon His slaves, in which case it appears without the definite article. "Because salaam from Him means any amount of salaam, and any amount of salaam from Him will be sufficient to make any slave of Allaah have no need of salaam from anyone else and no need for any greeting from anyone else; and any salaam from Allaah will be sufficient to grant him all of his wishes. So the least salaam from Allaah – and nothing can be described as least when it comes from Allaah – will bring the greatest blessings and will ward off all causes of misery, and will make life good and will ward off all causes of doom and destruction. Therefore in this context, when speaking of salaam from Allaah, there is no need for the definite article."

See Dabaa'i' al-Fawaa'id, 2/143

What is meant by salaam is being free from evil and faults. So the one who sends salaams upon the Prophet is praying for him (peace and blessings of Allaah be upon him) in this sense, asking for the Prophet (peace and blessings of Allaah be upon him) to be protected from evil, faults and shortcomings. As for blessings (barakah), what this means is steadfastness and stability. Blessing means growth and increase.

What is meant by praying for blessing for the Prophet (peace and blessings of Allaah be upon him) is asking Allaah to bestow good upon him, to make it lasting, to increase and multiply it.

And Allaah knows best.

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40. SHARI'A SHUN SINS



68:35 - Shall We then treat the People of Faith like the People of Sin? ⁵⁶¹⁸

5618 The spiritual arrogance which rejects faith in Allah is perhaps the worst Sin, because it makes itself impervious to the Mercy of Allah, as a bed of clay is impervious to the absorption of water. It sets up its own standards and its own will, but how can it measure or bind the Will of Allah? It sets up its own fetishes, -idols, priests, gods, or godlings. The fetishes may be even God-given gifts or faculties. Intellect or Science, if pushed up to the position of idols. If they are made rivals to Allah, question them: Will they solve Allah's mysteries, or even the mysteries of Life and Soul? (68.35)

68:36 - **What is the matter with you?** How judge ye?

70:17 - **Inviting** (all) such as turn their backs and turn away their faces (from the Right) ⁵⁶⁸⁷

5687 The analysis of sin is given in four master-strokes, of which the first two refer to the will or psychology of the sinner, and the last two to the use he makes of the good things of this life. (1) **Sin begins with turning your back** to the Right, refusing to face it squarely, running away from it whether from cowardice or indifference. (2) But Conscience and the sense of Right will try to prevent the flight; the Grace of Allah will meet the sinner at all corners and try to reclaim him; the hardened sinner will deliberately turn away his face from it, insult it, and reject it. (3) The result of this psychology will be that he will abandon himself to greed, to the correction of riches, and the acquisition of material advantages to which he is not entitled; this may involve hypocrisy, fraud, and crime. (4) Having acquired the material advantages, the next step will be to keep others out of them, to prevent hoarded wealth from fructifying by circulation, to conceal it from envy or spite. This is the spiritual Rake's Progress. (70.17)

NOTE: (1) **above –in refusing to face it squarely – some turn indignant, resent and retort when confronted with the TRUTH:- “You mind your own business and I mind my business, you do what you want and I will do what I want!”** Yet some others say:-“Just leave me alone, I came to the mosque to get some blessings, why argue over these matters and disturb me”? and so on.(They are Vainglorious Boasters who resent correction even if they are wrong!

5805 it is strange that men should not heed a plain warning, but go on as if they were thoughtless and obstinate asses stampeding from a lion. Instead of heeding the warning, they try to avoid it. They are frightened at Allah's Word. (74.49)

5737 Possibly, from this world's standards, it may be that a believer suffers for his Faith. He may be laughed at, persecuted, and actually hurt, "in mind, body, or estate". But he is not perturbed. He takes it all cheerfully, because he knows that when his full account is made up-real gain against apparent loss,-he is a gainer rather than a loser. And his Faith tells him that Allah is a just God, and will never allow him to suffer any injustice, or permit the account of his merit to appear one whit shorter than it is. (72.13)

5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

5738 **Any one who responds to true Guidance, and submits his will to Allah, finds that he makes rapid progress in the path of right conduct and right life. He gets more and more assurance that his destination is the Garden of Bliss. (72.14)**

96:13 - Seest thou if he denies (Truth) and turns away? ⁶²¹²

6212 **The usual trick of the ungodly is to refuse to face Truth. If they are placed in a corner, they deny what is obvious to reasonable men, and turn their backs. (96.13)**

THIS IS CONTRARY TO SAYING: “My work tome “ (When Truth is rejected)

10:41 - If they charge thee with **falsehood** say: "My work to me and yours to you! Ye are free from responsibility for what I do and I for what ye do!" ¹⁴³³

1433 When the Prophet of Allah is rejected and charged with falsehood, he does not give up his work, but continues to teach and preach his Message. He can well say to those who interfere with him: "Mind your own business: supposing your charge against me is true, you incur no responsibility: I have to answer for it before Allah: and if I do my duty and deliver my Message, your rejection does not make me liable for your wrong-doing: you will have to answer before Allah." (10.41)

73:10 - And have patience with what they say and leave them with noble (dignity).

109:1 - Say: O ye that reject Faith! ⁶²⁸⁹

109:2 - I worship not that which ye worship

109:3 -Nor will ye worship that which I worship. ⁶²⁹⁰

109:4 -And I will not worship that which ye have been wont to worship

109:5 -Nor will ye worship that which I worship.

109:6 -To you be your Way and to me mine. ⁶²⁹¹

6289 Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain, ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Prophet on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity. (109.1)

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. **For Allah loveth not any vainglorious boaster** ⁵³¹⁰

5310 In the external world, what people may consider misfortune or good fortune may both turn out to be illusory, in Kipling's words, "both imposters just the same". The righteous man does not grumble if some one else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah. (57.23)

5311 Neither the Covetous nor the Boasters have any place in the Good Pleasure of Allah. The Covetous are particularly insidious, as their avarice and niggardliness not only keep back the gifts of Allah from men, but their pernicious example dries up the streams of Charity in others. (57.24)

71:5 - (Noah) He said: "O my Lord! I have called to my People night and day:

71:6 - "But my call only increases (their) flight (from the Right)." ⁵⁷⁰⁹

5719 **A) Sinners always resent it as a reproach that righteous men should speak to them for their own good. They prefer smooth flatterers,**

70:40 - Now I do call to witness the Lord of all points in the East and the West that We can certainly
5700 5701 5702

70:41 - Substitute for them better (men) than they; and We are not to be defeated (in Our Plan).

70:42 - So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised! ⁵⁷⁰³

70:43 - The Day whereon they will issue from their sepulchers in sudden haste as if they were rushing to a goal-post (fixed for them) ⁵⁷⁰⁴

70:44 -Their eyes lowered in dejection ignominy covering them (all over)! Such is the Day the which they are promised!

70:22 -**Not so those devoted to Prayer** ⁵⁶⁹⁰

5690 The description of those devoted to Prayer is given in a number of clauses that follow, introduced by the words "Those who..." "Devoted to Prayer" is here but another aspect of what is described elsewhere as the Faithful and the Righteous. Devotion to prayer does not mean merely a certain number of formal rites or prostrations. It means a complete surrender of one's being to Allah. This means an earnest approach to and realisation of Allah's Presence ("steadfastness in Prayer"); acts of practical and real charity; and attempt to read this life in terms of the Hereafter; the seeking of the Peace of Allah and avoidance of His displeasure; chastity; probity true and firm witness; and guarding the prayer. (verse 34). (70.22)

70:23 - Those who remain steadfast to their prayer;

70:25 - For the (needy) who asks and him who is prevented (for some reason from asking); ⁵⁶⁹¹

70:27 - And those who fear the displeasure of their Lord ⁵⁶⁹²

70:31 - But those who trespass beyond this are transgressors

The one who neglects an act that is an obligatory Sunnah will be punished; the one who neglects a mustahabb Sunnah will not be punished, but he is missing out on a great reward and the chance to make up any shortfall in his obligations (*waajib*), because on the Day of Resurrection, any shortfall in his obligations will be made up from his Sunnah actions, if he has any to his credit. Doing Sunnah actions is also a means of maintaining the practice of *waajib* actions.

Letting the beard grow is an obligation (*waajib*); it does not come under the category of Sunnah as defined by the fuqahaa'. Whoever shaves his beard is imitating the Majoos (Zoroastrians), going against the *Fitrah* (natural disposition of man), and changing the creation of Allaah.

Following the way of Ahl al-Sunnah is obligatory, and whoever departs from their way is doomed. Imaam Maalik (may Allaah have mercy on him) said: **the Sunnah is like the ship of Nooh: whoever boards it will be saved and whoever stays behind will be drowned.**

AVOID INNOVATIONS (BID'AT)

► Sunan of Abu-Dawood

Hadith 4515 Narrated by
Ali ibn AbuTalib

If anyone introduces an innovation or gives shelter to a man who introduces an innovation (in religion), he is cursed by Allah, by His angels, and by all the people.

Bid'at (Innovation is something that has no Islamic basis. A thing which is not proved from the Holy Quran and Hadith as in practice at the time of the Holy Prophet, his companions, but is now done as religious duty.

The Prophet (Sal) has condemned one who indulges in innovation and called them "destroyer of the religion".

► Al-Tirmidhi Hadith

Hadith 168 Narrated by
Bilal ibn Harith al-Muzani

Allah's Messenger (peace be upon him) said: He who revived a Sunnah out of my Sunan, which has died after me, for him is the reward like the reward of those who acted upon it, without any decrease in that reward. He who introduced some evil innovation which Allah and His Messenger did not approve has (a burden of sin upon him) like the sins of one who acted according to it, without their sins being mitigated thereby in the least.

Transmitted by Tirmidhi.

SHARI'A

The Shari'a is the total sum of injunctions, that address those who qualify for being obligated to regard the religious duties. It details the way of life that the Creator intends for the created, who believe in him, to abide by and to follow.

The number one source of the Sharia of course is the Quran, the very words of Allah.

The Prophet, Peace and Blessings be upon him, draws our attention that whatever he says as a Prophet, becomes a part of the Sharia and a part of our religion.

This is in distinction to what he said or did as a mere ordinary human being. Whatever he told us that this is part of our religion, we have to take.

“Whoever obeys the Prophet, has obeyed Allah”

“Do whatever the Prophet commands you to do, and abstain from that which he forbade us.”

The Hadith of the Prophet, Peace and Blessing be upon him, was narrated and collected after his death.

There are things which the Quran did not detail. The Quran ordered us to observe our prayers, but it was the Prophet, Peace and Blessing be upon him, who taught us how to pray, how many ‘rakas’ in each prayer, what to do and how to perform the prayer. This is the Sunna which compliments the Quran. These are the two basic sources of the Shariah;

In order to get to know what the Prophet said and taught, one of the most exact sciences, and one of the most precise branches of the science of History, was created. That is the ‘Science of the Hadith’, to determine what Hadith are authentic, what are less than that, what Hadith are possible and what are to be rejected. The Science of the Hadith is practically one of the most exact branches of the science of History that humanity has ever known.

The Quran and the Hadith are the constants of the Sharia, they are the unchangeable part of the Sharia. Provided there is the good, intelligent, knowledgeable deep understanding.

Other sources of the Sharia are about things not specifically mentioned in the Quran or the Hadith of the Prophet, Peace and Blessing be upon him. Because the Sharia is progressive and is suitable for all times and places. So the third source of the Sharia is the ‘Ijtihad’, the reasonable deduction, within the limits of the Quran and the Sunna of the Prophet, Peace and Blessing be upon him.

For example, alcohol was specifically forbidden to drink in the Quran. But the Quran and the Prophet never mentioned anything about Cocaine, or Heroin. But then Ijtihad tells us that since the reason for forbidding alcohol is its’ effect on the human mind, and since cocaine has the same effect on the human mind, then according to the Sharia, it also becomes Haram, forbidden, although it was never mentioned specifically by name in the Quran or the Hadith.

Therefore heed Allah as if you see Him, for even if you don’t see Him, He sees you. Voluntarily surrender your life to Allah. When you do that, this would manifest and express itself in your dealings with your fellow Muslims and all the World.

May Allah, Praised and Exalted be He, guide us to His Way, and may He, Praised and Exalted be He, make us eligible for His pleasure, and may He, Praised and Exalted be He, make us worthy of carrying the message of His religion, and worthy of being the followers of His Prophet Mohammed, Peace and Blessing be upon him.

41. S H I R K

It is to attribute Allah's qualities to someone else. This is called Shirk because Allah's qualities are unequalled by any of His creatures, be they angels, prophets, Auliya, martyrs, Imam or other devoted person. Their qualities cannot match that of Allah.

SHIRK fil Quadrat, Attributing Allah's quality of power to anybody else.

To believe that a certain Wali or martyr can bring about rains, fulfill desire or cause the birth of babies. Or to kill or bring anything into life or to bring benefit or damage is in their power.

SHIRK fil 'Ilm, attributing Allah's power of knowledge to others.

To say a pious person has the knowledge of unseen, or like Allah knows about everything, or they are aware of all our affairs or they can tell what is happening far and near.

SHIRK fil Sama' and Basr, Attributing Allah's power of Seeing and Hearing others.

To say a 'pious' person could hear things far and near or could see all of our acts.

SHIRK fil Hukm, Accepting any other person as superior and obey him like Allah

Say a 'pious' person has told one to say certain prayers before Asr, and the person does it and even delays the Asr Prayers and makes it Makruh, it will be shirk.

SHIRK fil 'Ibadat, accepting any other person as worthy of worship like Allah.

To do Sajda or bow before a grave or a 'pious' person, or doing 'Ruku' likewise or to keep a fast in the name of a prophet, Wali or Imam, or to give Nazar or to promise an offering like that etc., or to go round a house like one going around Kabah (Tawaf)

SHIRK Miscellenous

- To ask about heavenly secrets from astrologer
- To show hands to a palmist to know about the future
- To offer sacrifice sweets, flowers etc., on graves
- To put pictures and pay respects to them
- To call any 'pious' person one's rescuer or saviours
- To grow hair in the name of a Wali
- To turn Fakir in Muharram in the name of an Imam.



INNOVATIONS

Bid'at (innovation is something that has no Islamic value. A thing which is not proved from the Holy Quran and Hadith, as in practice at the time of the Holy Prophet, his companions, but is now done as religious duty.

The Prophet (saw) has condemned one who indulges in innovation and called them

"destroyer of the religion". There are literally thousands of examples of **Bid'at**

!

- To build graves of hard bricks
- To build domes on graves
- To light candles near graves
- To spread sheets and covers on graves
- To gather for feast after a death in a house
- To wear garlands in marriage.

Major shirk can be divided into four categories:

The first category of major shirk is “associating in supplication”, which involves directing one’s supplications to other than Allah as a means of gaining provisions or being cured from a sickness or obtaining help during a crisis or for any other purpose.

The second category of major shirk is “association in the intention”, that is, performing deeds that may be good in themselves but which are done for the sake of this worldly life and not for the sake of Allah.

The third category of major shirk is “association in loving Allah”. That is to love someone or something else more than or as much as one loves Allah.

The fourth category of major shirk is “association in obedience” which is to obey people when they make unlawful things lawful, and to believe that it is permissible to follow those who make such legislations.

Here we discuss the fourth category.

The fourth category of major shirk is “association in obedience” which is to obey people when they make unlawful things lawful, and to believe that it is permissible to follow those who make such legislations. Allah says: “They take their priests to be their lords besides Allah,” (Qur’an 9:31). A hadith of the Prophet, sallallahu `alaihi wa sallam, relates that when Adiyy Ibn Hatim heard the Prophet reciting this verse, he said to him: “But they did not worship them (their priests)!” The Prophet, sallallahu `alaihi wa sallam, said: “Didn’t those priests make lawful some of the things that Allah has made unlawful and they didn’t make unlawful some of the things that Allah has made lawful? And didn’t they follow them in that respect? That is how they worshipped them.”

So whoever obeys scholars or rulers when they legislate these kinds of laws while knowing that they are changing the religion of Allah and still believes that they have the authority to do so, is in fact committing an act of disbelief. However, if he does not believe that they have the authority to do so, but still follows them in disobeying Allah, he is committing a sin for which he may be punished according to the gravity of the sin. As for the scholar who makes this judgment while trying his best to find the truth with the intention of following the rule of Allah and following the Prophet, sallallahu alaihi wa sallam, and he fears Allah as much as he could but did not find the truth, he will not be punished for his mistake but he will be rewarded for his ijtiḥad, i.e. the effort he exerted in searching for the truth. However, the scholar or a Muslim who knows what the rule of Allah should be in the matter under consideration but nevertheless chooses otherwise, has fallen into “the shirk of association in obedience” specially if he has been following his desires and has been propagating his ideas with the means at his disposal.

Today in many communities there are people who get close to and even fall into one of these types of shirk, especially the shirk of obedience. If the rule of Allah coincides with their own desires, they will rush to apply it. But if it does not, they will shop around for a fatwa (legal ruling) that suits their whims. Eventually they may find a shaykh who will give them the fatwa they desire even though this does not legalize what Allah has forbidden. Unfortunately, we find such shaykhs gaining popularity. They are described to be the ones who are moderate, who are understanding, who can deal with the requirements of modern life when in fact, they are following the desires of the people. In many communities, we find people who are very eager to follow Qur’an when it talks about striving to gain worldly provisions in such verses as, “Walk through the earth and enjoy the sustenance which Allah furnishes.” (Qur’an 67:15). They would exert efforts and spend much energy to gain more money and it will never cross their minds to sit at home without working and Allah will provide for them – and they are right in this aspect. But when it comes to working for the Hereafter, such as avoiding sins, increasing their faith with righteous deeds, they would say: “This is the destiny of Allah” to justify their failure for performing their duty towards Allah. They would hope that Allah would guide them to the straight path, while unwilling to make any effort for getting guidance to it. What if somebody comes and begins beating a person, would he say this is the destiny of Allah or would he defend himself and take the necessary precautions to protect himself? Thus, relying on Allah means that one should exert his/her effort to the utmost while at the same time expecting the support and help of Allah.

Some of these people would say that some of the companions of the Prophet sallallahu `alaihi wa sallam such as Uthman ibn Affan, Abdul-Rahman ibn Awf, and Sa’d Ibn Abi Waqqas were wealthy. However, the comparison stops there because they want to be like them only in the aspect of being rich. They do not ask themselves: How did these companions earn their wealth? How did they spend it? How were their manners? How was their

worship, their piety, their fear of Allah? How were their homes? How were their wives and their children? What were their interests? Whom did they mix with? The companions never negotiated part of their religion to gain their worldly life, but that is precisely what most Muslims are doing today. In Sahih Muslim, Jabir, radhiallahu `anhu, reported that a man came to the Prophet, sallallahu `alaihi wa sallam, and said: "O Messenger of Allah, what are the two essential matters?" the Prophet, sallallahu `alaihi wa sallam, said: "Whoever dies without associating any partner with Allah will enter Paradise and whoever dies associating anybody with Allah will enter Hellfire."

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Warning Against Types of
Shirk (Polytheism)

Salaah Al Budair

All praise is due to Allaah. May peace and blessings be upon His Prophet Muhammad, his family and companions.

Fellow Muslims! Fear Allaah in all your undertakings and worship him all the time. Thank Him for His blessings for He has promised additional favour for whosoever is grateful.

"O you who believe! Fear Allaah as He should be feared and die not except in a state of Islaam." (Aal 'Imraan: 102).

Fellow Muslims! Make a just estimate of Allaah such as is due to Him and reflect over signs of His magnificence, favours, sovereignty and His wonderful creatures for this will increase you in faith. He says, "And on the earth are signs for those who have faith with certainty." (Ath Thaariaat: 20).

He also says, "Verily in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding." (Aal 'Imraan: 190).

Allaah created this wonderful and great universe and all that it contains in which there are signs upon signs. Glory be to Him! He manifested His proofs for those who reflect and made His evidence clear to those who are heedless. Blessed be Allaah, the Best of Creators. Ibn Mas'ood said, "The distance between the nearest heaven and that which follows it is a journey of 500 years; the distance between one heaven and another is a journey of 500 years and the distance between the seventh heaven and the Kursiyy ("Footstool") is a journey of 500 years.

The Throne is over the water, and Allaah is over the Throne, and He knows what you do.” (Ad Daarimie). The Prophet also said, “The seven heavens are in relation to the Kursiyy like a ring thrown into a waterless desert. And the superiority of the ‘Arsh (the Throne) over the Kursiyy is like the superiority of the desert over that ring.” (Al Bayhaqqie). Ibn Abbaas said, “The seven heavens and the seven earths are nothing more in Allaah’s hand than a mustard seed in the hand of one of you.”

Dear Muslims! One of the proofs of Allaah’s greatness is a hadeeth narrated by Bukhaarie and Muslim on the authority of Abdullah Ibn Mas’ood that a Jewish rabbi came to the Prophet and said, “When it is on the Day of Resurrection, Allaah will place the heavens on a finger, the earths on a finger, the sea and the soil on a finger and the rest of creation on a finger then He will shake them and say, “I am the King, I am the King.” Ibn Mas’ood said, “I saw the Messenger of Allaah smiling (upon hearing this) so that his molar teeth showed in astonishment and confirmation of what the rabbi had said. Then he recited, “They made not a just estimate of Allaah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His hand and the heavens will be rolled up in His right hand. Glorified is He, and high is He above all that they associate with Him.”

The Prophet also said, “I am permitted to speak about one of Allaah’s angels who is one of the bearers of the ‘Arsh; the distance between his earlobe and shoulder is a journey of 700 years.”

Bukhaarie related on the authority of Abu Hurairah that the Prophet said, “When Allaah has ordained some affair in the heaven, the angels beat with their wings in obedience to His statement which sounds like a chain dragged over a rock. Until when fear is banished from their hearts they (the angels) say, “What is it that your Lord has said?” They say, “The Truth! And He is most High most Great.” Glory be to the Owner of Power and Majesty. None has the right to be worshipped save Him.

Dear Muslims! These are but some of the texts that point to the more obvious signs of Allaah, His omnipotence and greatness. Do we make just estimates of Allaah? Do we glorify Him as we should? Do we fulfil our obligations to him as His slaves and creatures? Mu’aath Ibn Jabal said, “I was riding behind the Messenger of Allaah on a donkey called ‘Ufayr and he said, “O Mu’aath! Do you know Allaah’s right upon His slaves and the slaves’ right upon Allaah?” I said, “Allaah and His Messenger know best.” He then said, “Allaah’s right upon His slave is that they should worship Him and associate nothing with Him in worship, and the slaves’ right upon Allaah is that He does not punish whoever does not associate anything with Him.” (Bukhaarie & Muslim).

Fellow Muslims! The greatest act of injustice is to associate partners with Allaah in worship. He says, “Whoever sets up partners with Allaah, Allaah has forbidden Paradise for him, and the fire will be his abode. And for the wrongdoers there are no helpers.” (Al Maa’idah: 72).

He also says, “So shun the abomination (worshipping) of idols and shun lying speech. Hunafaa Lillaah (i.e. to worship none but Allaah), not associating partners to Allaah. And whoever assigns partners to Allaah, it is as if he had fallen from the sky and the birds had snatched him or the wind had thrown him to a far off place.” (Al-Hajj: 30-31).

Brothers in Islaam! Beware of Shirk and the means that lead to it and be aware that the best way to be safe from Shirk is to know it. Huthaifie Ibn Al-Yamaan said, “People used to ask the Messenger of Allaah about good things but I used to ask about evil things so that they might not touch me.”

Fellow Muslims! It is unfortunate that some Muslims fall into actions that negate the principle of Tawhied. It is therefore necessary to explain to people issues and rules that have to do with Tawhied. There are many Qur’aanic verses and authentic Ahadeeth that give clear and comprehensible proofs on the fact that it is only Allaah who has the right to be worshipped and that all acts of worship should be dedicated and devoted to Him alone.

Dear Muslims! It is part of perfection of Tawhied to abstain from uttering Shirk-containing statements even if one does not intend it as such. Likewise is swearing by others beside Allaah and whoever does that is on the verge of a dangerous sin. The Prophet said, “Whoever swears by other than Allaah has committed Kufr or Shirk.” (Ahmad).

He also said, “Do not swear by your fathers or mothers or other deities beside Allaah. And also do not swear by Allaah unless you are saying the truth.” (Abu Daawood).

One can swear by Allaah, His names and Attributes. Whoever swears by other than Allaah should repent and not do that again. Sa'd Ibn Abee Waqqaas said, "We were having a discussion at a time when I had just left Jaahiliyah (just embraced Islaam) and I swore by Al-laata and Al-Uzza [some Arab idols]. The companions of the Messenger of Allaah then told me, "What an evil statement have you uttered! Go to the Prophet and tell him of what you have said. We think that you have become a Kafir by this utterance." Then I went to Him and told him that. He then said, "Say: Laa Illaaha Illa Allaah Wahdahu Laa Shareeka Lah." Three times then spit to your left side three times and do not say the statement again."

Dear Muslim! Shun the use of despicable utterances like, "I depend on Allaah and you." Ahmad reported that: "A man came to the Prophet and told him, 'Whatever Allaah and you will.' The Prophet replied, 'Are you making me an equal to Allaah? Nay, it is whatever Allaah alone wills.'"

Fellow Muslim! Beseech Allaah and seek for His favour through good deeds like Tawhied and abstention from all forms of Shirk. Do not beseech Him through un-recommended and forbidden supplications. Further shun the wearing of talismans and the like, for doing such is part of Shirk. Turn to Allaah alone in difficulties for He is the only one capable of removing hardships. He says, "And if Allaah touches you with harm, none can remove it but He, and if He touches you with good, He is able to do all things, and He is Irresistible, above His slaves and He is the All-Wise, Well-Acquainted with all things." (Al-An'aam: 17-18).

Fellow Muslims! All these superstitious objects that people wear cannot prevent harm from touching them, nor can they cure them of any illness. One should therefore keep away from them. Imraan bin Husain narrated, "The Prophet saw a brass talisman on a man's arm and asked him, "What is this?" The man answered, "It is Al-Waahinah (an object worn on the arm to prevent pain). The Prophet then said, "It will not increase you except in feebleness. Take it off. If you die while it is on you, you will never prosper." (Ahmad).

Ahmad also reported that: "A group of people came to the prophet. He took the allegiance of nine of them and held his hand from the tenth. They said, "O Messenger of Allaah You took the allegiance of all of us and left this man." The Prophet replied, "It is because he is wearing a talisman." Then the man broke the talisman and the Prophet took his allegiance.

Fellow Muslim! Do not visit fortune-tellers, astrologers and soothsayers because they claim to possess the knowledge of the unseen. They are tricky and treacherous people and ask their clients to associate partners with Allaah and to slaughter animals to others beside Allaah. The Prophet said, "May Allaah curse whoever slaughters for others beside Allaah." He also said, "Whoever visits a fortune-teller and asks him anything, his prayer will not be accepted for forty nights." (Muslim) He also said, "Whoever visits a soothsayer and believes him in what he says has disbelieved in what is revealed to Muhammad." (Ahmad).

Brothers in Faith! Keep your Tawhied pure and free from Shirk, know that it is unlawful to seek blessings from trees, graves, stones etc. Aboo Waaqid Allaythee narrated that: "They (the companions) went out with the Prophet to Hunayn. The unbelievers had a lote tree under which they would stay for worship and on which they hanged their weapons for blessing. That tree was called Dhaat Anwaat. So the companions came by a huge green lote tree on their way and said, "O Messenger of Allaah! Make for us a Dhaat Anwaat as like that of them (the unbelievers)." The Prophet replied, "By Him in Whose hand in my soul, you have said what the Children of Israel said to Moosa: Give us a god like their gods." He then said, "Indeed you are an ignorant people! You shall follow the paths of those who were before you little by little." (Ahmad and others).

Be also aware, dear brothers, that it is not permissible to seek blessings from the Prophet's grave nor from his birthplace or that of any Prophet or righteous people. It is also not permissible to seek blessing from walls of any mosque, even the sacred mosque in Makkah. It is only recommended to kiss or touch Al-Hajar Al-Aswad and to touch the Yamani corner. Ibn 'Umar said, "I have not seen the Prophet touching anything of The House except the Yamani Corner and the Hajar al-Aswad." (Bukhari & Muslim). 'Umar also said while kissing the Black Stone, "By Allaah! I know that you are only a stone that can neither benefit no harm, had I not seen the Prophet kissing you, I would not have kissed you." (Muslim).

Fellow Muslims! Seeking help from the dead, supplicating to them, asking them one's needs, slaughtering to appease them etc. are all acts of idol worshippers who are friends of Satan. These are of the Major Shirk that destroy one's good deeds and lead one to eternal condemnation. Allaah says, "And who is more astray than one who calls (invokes) beside Allaah, such as will not answer him until the Day of Resurrection and are (even) unaware of their calls (invocations) to them. And when mankind are gathered (on the Day of Resurrection) they (the false deities) will become enemies for them and deny their worshipping." (Al-Ahqaaq: 5-6).

Fellow Muslims! Going to the excess as regards the graves of Prophets and righteous people by building mosques and domes on them and decorating them is a major sin and an avenue to Shirk.

‘Aa’ishah and Ibn ‘Abbas said, “When the Prophet was dying, he would cover his face with a sheet and remove it when he felt pain. While in this condition, he said, ‘May the curse of Allaah be on the Jews and the Christians, for they made graves of their prophets mosques.’” Warning (his Ummah) against what the Jews and Christians did.”

Dear Muslims! Erecting structures on the graves, plastering them and inscribing on them are unlawful. Jaabir narrated, “The Messenger of Allaah has forbidden plastering of graves, sitting on them and erecting structures on them.” (Muslim and others). In At-Tirmithi’s narration, he adds, “...and writing on them.” ‘Alee Ibn Abee Taalib told Abul Hayyaaj Al-Asdee, “Let me indeed send you with what the Messenger of Allaah sent me, that, “you should not leave any statue undemolished nor a raised grave unlevelled.” (Muslim).

Indeed, having intention of worshipping Allaah at the grave of a Prophet or a saint is a means leading to Shirk. That is why making supplications at the graves – including that of the Prophet – is forbidden. Aboo Ya’laa and Ad-Diya Al-Maqdisi reported that ‘Alee Ibn Husain saw a man who used to enter an opening that is at the Prophet’s grave and make supplications there. He forbade him from doing that and told him.” Let me narrate to you a hadeeth I heard from my father on the authority of my grandfather that the Messenger of Allaah said, “Do not turn my grave into a place of festival, nor turn your houses to graves [whereby you do not pray in them]. Invoke blessings on me, for your invocation of peace and blessings on me reaches from wherever you may be.”

Brothers in Islaam! Fear Allaah as He should be feared and be conscious of Him in public and in private. Allaah says, “O you who believe! Be afraid of Allaah and be with those who are true (in words and deeds)” (At-Tawbah: 119).

Fellow Muslims! Implementation of Allaah’s law upon His slaves is an act of glorifying Allaah. It is therefore incumbent upon Muslims and their leaders to submit to Allaah’s law, surrender to His judgements and fight anything that runs counter to it. Indeed associating partners with Allaah in rules and judgement is like associating partners with Him in acts of worship and whosoever denounces the right of Allaah’s and His Prophet’s judgement, believes that others’ judgements are better than or equal to Allaah’s or believes that it is permissible to judge with what contradicts Allaah’s and His Messenger’s Law has disbelieved in what was revealed to Muhammad and gone out of the fold of Islaam. Allaah says, “But No! By your Lord! They can have no faith until they make you (Muhammad) judge in all disputes between them and find in themselves no resistance against your decisions and accept (them) with full submission.” (An-Nisaa: 65).

Fellow Muslims! Perceiving evil omens in days, months or some birds is an act of the period of ignorance (Jaahiliyah) which Islaam has come to eradicate. Perceiving evil omens does not in any way change what has been decreed. Bukhaarie reported that the Messenger of Allaah said, “(There is) no Adwa (no contagious disease is conveyed without Allaah’s permission), nor is there any bad omen (from birds) nor is there any (bad omen in a bird called) Haamah nor is there any bad omen in the month of Safar.”

Fear Allaah, devote your hearts to Allaah and fight superstition in all its forms.

Summary

Glorifying Allaah and pondering upon His Bounties and creatures.

Signs on the greatness of Allaah.

The greatest oppression is polytheism.

Types of polytheism practiced by some Muslims today.

Warning against swearing by others than Allaah, and polytheistic phrases.

Warning against warring or hanging amulets.

Warning against magicians and fortune tellers.

Protecting Monotheism.

Warning against seeking blessings from humans and supplicating other than Allaah.

The innovation of building shrines or any type of structure over graves.

The obligation of implementing Sharie’ah (Islamic laws).

Warning against pessimism and believing evil omen in something.



42. SUNAN PRAYERS BEFORE AND AFTER THE JUMU'AH (FRIDAY) PRAYER

சுன்னா தொழுகைகல் (முந்தியும் பின்பும்)

வெள்ளிக்கிழமை ஜுமுஆ

ஈதா யாஹூலி (பேரூர் பத்திரி)

ஈதா 'உ-ஈதா

FIQH OF THE FRIDAY PRAYER (J.ZARABOZO)

The Friday Prayer is one of the most important acts of worship in Islam. Allah has vouchsafed wonderful blessings and benefits through this magnificent act. Hence Muslims should do their best and strive and sacrifice for the sake of this prayer by performing it in the best way possible.

Prophet (Sal) said: " There are three types of people who attend the Friday Prayer. One is a man who is present but **speaks during the Khutbah** and that is his portion of the prayer. Second is a man who is present and **makes supplications**. In his case, Allah may give him what he asks, if He wishes, or He may not give him what he asks. Third is a person who is present and **observes silence and does not step over the necks of the Muslims nor does he harm anyone**. For him, there is an expiation from that Friday until the previous Friday plus an additional three days.

One should do his best to fulfill a number of acts and then, upon doing so, the Friday Prayer will be an expiation for him for ten days of deeds.

91:9- உய் லீஹைதய கல ஈய ஈஹைத் ஈமையி 91:10-உய் (உய்ஹைத்)

உய்ஹைத் ஈய உய்ஹைத் ஈமையி

91:9-ஈயன் தன்னைப் பரிசுத்தமாக்கிக் கொண்டானோ அவன், நிச்சயமாக சித்தியடைந்துவிட்டான். 91:10 -ஈயன் அதனைப் புதைத்துவிட்டானோ அவன் நிச்சயமாக நஷ்டமடைந்துவிட்டான்.

.91 : 9- Truly he succeeds that purifies it 91:10- And he fails that corrupts it!
6153

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! 5461

5461 Friday, is primarily the Day of Assembly, the weekly meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khutba, in which the Imam (or Leader) reviews the week's life of the Community and offers advice and exhortation on good living. Notice the gradations of social contact for Muslims if they followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, -it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkan Pilgrimage. *A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more*

difficult part?-the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

Salman al-Farisi narrated that the Messenger of Allah (peace be upon him) said: “Anyone who takes a bath on Friday, oils his hair or scents himself, **does not force his way between two persons** sitting together in the mosque..and remains quiet while the Imam delivers the Khutbah, all his sins between the present and the last Friday will be forgiven.” (al-Bukhari)

கடின் புகூஜை - நேரத்தாடன் வருகை

***Going early to the Friday Prayer** Not run or rush. Preferred to walk.(Al-Nawawi,Majmu,vol.2,p.536 & Ahmad, Abu Dawud & others)

ஊர்வரையன் பிடிதல் அனுகூலமாக உட்கார்ந்த இடத்தைப்பிடித்தலு

***Not Making someone stand** and then taking his place. (al-Bukhari)

உரகிச உடின் கவி புகூஜை **தோளின் மேளால் பாய்தல்**

***Avoid stepping over people** to get to a place in the mosque. The Prophet (Sal) saw a man stepping over the people’s neck while he was delivering a Khutbah and he told the man, “Sit down. You have harmed the people and have come late.” (Abu Dawud & others)

அன் அகூஜை அகூஜை யாஜாவ படுக்கை கைத் தொழுகை ஆரம்பிக்கும் வரை விரல் திருப்பதல்

***Not clasping one’s hands** and intertwining one’s fingers while waiting for the Prayer. (Ahmad, Abu Dawud, al-Tirmidhi & others)

ஒடிர் பை முன் வரிசை

***Sitting close to the Imam** (Ahmad, Abu Dawud, al-Tirmidhi, al-Nasai, ibn majah, ibn Khuzaima, ibn Hibban,al-Hakim)**It is a dreadful sight when even those who come to the mosque early do not sit in the front rows waiting for the prayer. Instead, they prefer to sit in the back of the mosque to lean against the wall or talk to their friends. The Prophet (Sal) said : “People will continue to withdraw to rows behind the first one until Allah puts them in a back place in Hell.”(Abu Dawud)**

உருவன் பிடிபிடி பிடிபிடி பை **சிருவர்கள் பின்வரிசையில்**

Fiqh-us-Sunnah

Fiqh 2.63a

The positioning of the young and the women

The Messenger of Allah placed the men in front of the young boys and the women behind the young boys. This is related by Ahmad and Abu Dawud.

SUNNAH PRAYERS BEFORE THE FRIDAY PRAYER

ஊர்வரையன் 'உ-ஜூஜை கடின் -(நபிவழி)- தொழுகைக்கு முந்திய சுன்னா

Fiqh-us-Sunnah

Figh 2.144a

Nawaf 'I before al-Jumu'ah

Concerning any **sunnah prayer before the Friday salah**, Ibn Taimiyyah writes: "**The Prophet sallallahu alehi wasallam never offered any salah after the adhan and before the Friday salah, and no one has ever related such an act from him.**

A

௯-தூஜாஹ் கரீன் ஸுன்கா பூரீகாவக் தூக
ஜுமுஆஉடைய முந்திய சுன்னாதொழுகை என்று ஒன்றும் இல்லை.

The majority of the early scholars, including Imams Malik, al-Shafi'I and Ahmad, never stated that there is any such thing as a specific sunnah prayer **before the Friday Prayer**. Instead of a specific sunnah prayer **before** the Friday Prayer, the person is free to pray whatever he wishes of a voluntary nature. **But to claim that such prayers are sunnah is incorrect and is tantamount to creating an innovation in the religion**

For any prayer to be considered **sunnah**, it must be confirmed that the Prophet ﷺ either did it or approved of it. No one can establish a sunnah prayer except the Prophet ﷺ. **If anyone claims that a particular prayer is sunnah, the burden of proof is upon him to show that the Prophet (Sal) performed it.**

வரகலாக இஃதீஹி வரூன் இன்றைய முஸ்லிம்கள்

The Muslims of today have become – save for those whom your Lord has had mercy on – two types: One type prays all of his prayers, including the voluntary prayers, in the mosque and the other type prays all of his prayers, including the obligatory prayers, in the house. One is extreme and the other is too lax. The correct guidance is the guidance of Muhammad ﷺ. He would pray the **obligatory prayers in the mosque** and his **voluntary prayers in his house** with the exception of the tahiyyat al-masjid prayer which can only be prayed in the mosque. (Wanally, p.184)

However, it is best or preferred to say the **sunnah prayers in one's own house** and not in the mosque, if possible and feasible. The Prophet (Sal) said: **"The best prayer of a person is his prayer in his house, except for the obligatory prayers. (al-Nasai & others) "The similitude of a house wherein Allah's name is mentioned and that wherein Allah's name is not mentioned is like the living and the dead."** (al-Bukhari/Muslim). Unfortunately, this is a sunnah that is forgotten by many today.!

SUNNAH PRAYERS AFTER THE FRIDAY PRAYER

ஸுன்கா பூரீகா '௯-தூஜாஹ் பஹூ (சுன்னா-நபிவழி-தொழுகைக்குப் பின்னால்)

IBN Umar said :The Messenger of Allah (peace be upon him) never prayed **after the Friday prayer until he departed (from the mosque) and he would then pray two rakats at home)**
recorded by al-Bukhari

Ibn al-Qayyim says: "**After the Prophet finished the Jumu'ah, he would enter his house and pray two rak'at**, and he ordered those who prayed the Jumu'ah to pray four rak'at after it.

Our sheikh Ibn Taimiyyah says: 'When he **prayed in the mosque**, he would pray four [rak'at], and when he **prayed in his house**, he would pray two rak'at.' I say: this is what the hadith is pointing to. Abu Dawud records from ibn 'Umar that when he prayed in the

mosque, he would pray four rak'at, and when he prayed in his house, he would pray two rak'at. Also, in the two Sahihs it is reported from ibn 'Umar that the Prophet would pray two rak'at in his house after the Friday salah."

Unfortunately, what occurs in many mosques is that they first make an early call to prayer. Then, the people who were sitting and reading the Quran or making dhikr, will immediately get up and start praying something they call a sunnah prayer. Again, there is no such sunnah prayer and this act is an innovation. In most cases, **this is done out of ignorance** and therefore, **these people must be told that they are praying “a sunnah prayer” that has no source in the sunnah!**

COMMON MISTAKES AND INNOVATIONS RELATED TO THE FRIDAY PRAYER

Mistakes are actions that people do out of ignorance not knowing that what they are doing is wrong. Upon seeing what is correct, they should eagerly and quickly change their habits and follow what is correct.

අලුතින් නිපදවීම-කතම - பித்அத்(நபி வழிக்கு மாற்றமானது) பிழையானது

INNOVATIONS is much more dangerous for a person's religion. In following what is wrong, he believes and insists that what he is doing is correct and

is pleasing to Allah ﷻ! “Innovations are worse and more harmful than sins Because the person who performs or follows innovations believes them to be true

and obedience to Allah but this is a lie against Allah ﷻ and it is a position concerning His religion that is not based on any fact and it is very rare that such an innovator should repent.” This is why ibn Taimiya has stated that innovations are **MORE EVIL THAN ADULTERY, THEFT AND DRINKING ALCOHOL.**

As al-Albani once wrote:

: A Muslim does not complete his getting closer to Allah ﷻ except by avoiding such innovations. This is not possible unless he knows them individually. Otherwise he will fall into innovations without realizing it. This can be witnessed

from many Muslims who seek to **approach Allah ﷻ by actions which are the greatest types of SHIRK**, such as making vows to the pious and righteous people, swearing by them, circumambulating their graves, building mosques upon their graves and other actions which are well-known to be acts of shirk according to the scholars. Therefore, it is not sufficient to worship by just knowing what is the sunnah. But one must also know what is its opposite in innovations.

Prophet ﷺ has said: “ For whoever says there is no one worthy of worship except Allah ﷻ and denies whatever is worshipped besides Allah ﷻ, his wealth and blood will be protected and his reckoning will be with Allah ﷻ” (Muslim)

FEW SUCH MISTAKES AND INNOVATIONS:

உருஉ மாரீசா தவரானமுறை

1. Beautifying oneself in ways that are not Islamically acceptable, such as shaving one's beard, men wearing silk or gold, imitating the disbelievers in their best attire.
2. Intentionally wearing an imamah (turban) as an act of worship,
3. The Imam standing at the bottom of the minbar making supplications

4. Saying Azan in the mosque in front of the Khateeb.
5. The Khateeb leaning on a sword or a wooden sword during the Khutbah.
6. To read Surah al-Ikhlās three times while the Imam sits between the two Khutbahs.
7. People supplicating and raising their hands while the Imam sits between the two Khutbahs.
8. The Khateeb being silent after making supplications in order for the congregation to say, "Ameen", after his supplications.
9. The Khateeb raising his hands while making supplications during the Khutbah,
10. The congregation raising their hands and saying, "Ameen", while the Khateeb is making supplications. The Hanafi scholar ibn Abideen said that if they raise their hands, they are certainly sinners. (Quoted in Salman, p.394)
11. Prolonging the Khutbah and making the prayer short.
12. Performing the Dhur Prayer after praying the Friday Prayer.
13. Performing two rakats of "sunnah" after the first call to Prayer,
14. Wiping one's hand over the Khateeb as he comes down from the minbar in order to get blessings.
15. The congregation wiping their faces with their hands after the Khateeb has finished his supplications.
16. Performing the sunnah prayer right after finishing the Friday Prayer without speaking or moving to another place in the mosque, thus making a break without connecting one prayer with another.
17. Using the miswak during the Imam's delivering of the Khutbah,
18. Playing with pebbles, rosary beads or whatever during the Khutbah.
19. Avoid separating two persons standing up for prayers by creeping in between them.
20. Performing prayers between the two khutbahs while the Imam is sitting.
21. Making Dhikr (remembrance of Allah ﷻ) in congregation after the prayer or reciting Surah-al-Fatihah aloud after the prayer.
22. To recite Surahs al-Fatihah, Ikhlas, Falaq, and Nass, 7 times each before moving after the Friday Prayer. (This is based on a fabricated Hadith –see al-Albani, Dhæef al-Jami al-Sagbeer 1988 p.830)
23. The newly wed not attending the Friday Prayer etc.
(See al-Albani, al-Ajuba, pp.65-75, Wanaly, pp.312-348 etc)

72:14 - 'Amongst us are some that submit their wills (to Allah ﷻ) and some that swerve from justice. Now those who submit their wills they have sought out (the path) of right conduct: 5738

15 'But those who swerve they are (but) fuel for Hell Fire ' 5739

5738 - Any one who responds to true Guidance, and submits his will to Allah ﷻ, finds that he makes rapid progress in the path of right conduct and right life. He gets more and more assurance that his destination is the Garden of Bliss. (72.14)

O Allah ﷻ, make me **grateful** to Thee, **mindful of Thee**, **full of fear towards Thee**, **devoted to Thy obedience**, **humble before Thee**, or **penitent**. My Lord, **accept my repentance**, **wash away my sin**, **answer my supplication**, **clearly establish my evidence**, **guide my heart**, **make true my tongue** and **draw out malice in my breast**."

May Allah ﷻ enable everyone to draw benefit from this and consider this effort as exclusive to Him. :

43. TABLEEGHI JAMAAT IN THE HADITH

The Holy Prophet (Sallalaahu Alayhi Wasallam) has prophesied that many individuals and religious sects will cause dissension and mischief till the Day of Judgment. He has made a particular reference to the Wahabi Movement.

Hazrat Abu Huzaifa (Radiallahu Anhu) narrates a Hadith concerning the leaders of the mischief makers: "I swear by Allah that the Holy Prophet (Sallalaahu Alayhi Wasallam) has not left out a single leader of Fitna from this day to the Day of Qiyamah. Their followers would number 300 or more and further gave their names and that of their tribe." (*Abu Dawood*)

FIRST HADITH

Imam Bukhari (Radiallahu Anhu) quotes this Hadith from Abdullah ibn Umar (Radiallahu Anhu) that the Holy Prophet (Sallalaahu Alayhi Wasallam) once prayed for Syria (Shaam) and Yemen. It is narrated that there were some people of Najd also present in the gathering and requested the Prophet (Sallalaahu Alayhi Wasallam) to make Dua for Najd also. The Holy Prophet (Sallalaahu Alayhi Wasallam) continued saying: "O! Allah, Shower Blessings on Shaam and Yemen." The people of Najd again requested the Prophet (Sallalaahu Alayhi Wasallam) to offer prayers for Najd. The Prophet (Sallalaahu Alayhi Wasallam) said: "It is a place of tremor and Fitna (Mischief) and the horn of Shaitaan will rise from there." (*Bukhari Shareef*)

It can be deduced from the above Hadith that Najd is neither blessed nor a good place but one of Fitna and Evil. Najd has been deprived of the prayers of the Holy Prophet (Sallalaahu Alayhi Wasallam) and therefore has the seal of misery and misfortune and hoping for any good from there is going against the Will of Allah.

The Arabic word used in the above Hadith is Qarnush Shaitaan, which normally means the horn of Shaitaan. But the 'Misbahul Lughaat', a dictionary printed in Deoband has the following meaning: "One who follows the advice of Shaitaan." (*Misbahul Lughaat, pp/663*). Thus we learn that a Najdi/Wahabi group will emerge, as pointed out by Rasoolullah (Sallalaahu Alayhi Wasallam) and this group will follow the advice of Shaitaan (Shaitaan refuses to respect Prophets and Saints, remember his refusal to bow to Hazrat Adam - Alayhis Salaam - as mentioned in the Quran.). It will create havoc in the Muslim world. We are now witnessing the emergence of the Wahabis who, with the assistance of petro-dollars, are sweeping the Muslim world and are bribing them into accepting Wahabism as the official version of Islam. Wahabism is a disease but so many are misled into believing that it is curing the Ummah of Shirk, Kufr and Bidah. It is being portrayed as a revivalist movement. This is against the Ahadith. Looking at the geographical position of Najd, it lies to the east of Medina. The Prophet (Sallalaahu Alayhi Wasallam) pointed towards the east and said: "There, that is the direction from where Fitna will emerge."

SECOND HADITH

Abdullah bin Umar (Radiallahu Anhu) narrates in Muslim Shared: "The Holy Prophet (Sallalaahu Alayhi Wasallam) once emerged from the room of his wife, Hazrat Ayesha

(Radiallahu Anha) and pointing towards Najd exclaimed: 'This is the centre of Kufr from where the horn of Shaitaan will rise.'" (*Muslim Shareef, Vol. ii, pp/394*)

THIRD HADITH

Allama Dahlan narrates an authentic Hadith in his book "Addarus Sunniah", which he has quoted from Sihaah. The Holy Prophet (Sallalaahu Alayhi Wasallam) is reported to have said: "There will rise a group of people in the East who will recite the Holy Quran, but alas, the Quran will not go beyond their throat. This group will keep rising till the Day of Judgement and they will eventually rise with Dajjal." "Their main symbol will be to sit in groups." (*Halqa*) (*from Bukhari Sharief, Vol. iii*)

It will be noted from the above Hadith that the center of Kufr and Shaitaan is situated on the East of Medina. You will also note that Najd also lies on the East of Medina from where a group of so-called Muslims will recite the Holy Quran but it will not penetrate beyond their throat. They will invite the masses towards the Holy Quran and religion. Now, if you examine the situation carefully, one would observe without any fear of contradiction, that reference is made to no other Group besides the notorious Tableeghi Jamaat whose one end is in Delhi and the other is implanted in Najd (Riyadh).

CONFIRMATION BY MOLWI MASOOD AALAMNADWI

The above Nadwi writes in his well known book "Muhammad Ibnê Abdul Wahab" - on the side commentary: "The Southern part of Najd has the famous town of Riyadh, the Capital of his (Wahabi) headquarters in Dariya. Both these villages are in the valley called Waadi Hanifa (situated in Najd)." (pp/16)

Allama Dahlaan has quoted these Ahadith from the Sihaah: The Holy Prophet (Sallalaahu Alayhi Wasallam) said: "During the initial part of my Dawah in Mecca, I particularly invited the outside tribes who used to arrive during the Hajj season. From all these tribes the most hostile and ugly reaction was from the Banu Hanifa tribe." (The same tribe in which Ibnê Abdul Wahab was born. He founded Wahabism which is being followed by the Tableeghi Jamaat) (*Addarus Sunniah, pp/52*)

He quotes a further Hadith: Hazrat Abu Bakr Siddiq (Radiallahu Anhu) reports that the Prophet (Sallalaahu Alayhi Wasallam) said: "From the tribes that live in Waadi Hanifa, fitna shall emerge till the final era. That valley shall be notorious for its fitna because of the rise of false leaders." (*pp/52*)

Hazrat Imraan, the son of Hazrat Haseen (Radiallahu Anhu) reports that the Prophet (Sallalaahu Alayhi Wasallam) disliked three tribes life long. (1) Banu Saaqef (2) Banu Hanifa (3) Banu Umayya (*Tirmizi Shareef*)

FOURTH HADITH

It is reported in Mishkat from Hazrat Abu Said Khudri (Radiallhu Anhu) who narrates that: "Once we were in the presence and company of the Holy Prophet (Sallalaahu Alayhi

Wasallam). He was distributing booties (Spoils of War) when a person named Zul-Khawaisara who was from the tribe of Bani Tamim addressed the Holy Prophet (Sallalaahu Alayhi Wasallam): "Oh Muhammad Be Just!"

The Prophet (Sallalaahu Alayhi Wasallam) replied: "A Great pity that you have doubts, if I am unjust then who will be just you are a loser and a failure."

Zul-Khawaisara's attitude infuriated Hazrat Umar (Radiallahu Anhu) and he pleaded with the Prophet (Sallalaahu Alayhi Wasallam) to permit him to slay Zul-Khawaisara. The Prophet (Sallalaahu Alayhi Wasallam) remarked: "Leave him as his slaying will serve no good purpose as he is not the only individual but there are a host of others like him and if you compare their prayers and fasting to that of yours, you yourself will feel ashamed. These are the people who will recite the Quran but it will not go beyond their throats, with all these apparent virtues they will leave the fold of Deen just like the arrow leaves the bow." (*Miskhat Shareef pp /535*).

FIFTH HADITH

The previous Hadith has also been narrated as follows: "A person with eyes protruding, with a long beard and head clean-shaven came to the Prophet (Sallalaahu Alayhi Wasallam) and declared: 'O Muhammad (Sallalaahu Alayhi Wasallam) fear Allah.'"

The Prophet (Sallalaahu Alayhi Wasallam) replied: "If I disobey Allah then, who else will obey Him? I am obedient to Allah at all times and never disobedient. Allah has sent me as Amin (Honest) for the entire world, but you don't accept me as an honest man?"

A Sahabi (Companion) became infuriated and sought permission to remove him from the presence of the Prophet (Sallalaahu Alayhi Wasallam). The Prophet (Sallalaahu Alayhi Wasallam) prevented the Sahabi from doing so. After the person had left, the Holy Prophet (Sallalaahu Alayhi Wasallam) said: "From his progeny will rise a Group who would recite the Holy Quran but it will not go below their throats. They will leave the Deen just as an arrow leaves the bow-string. They will kill the Muslims but spare the idolators. If I ever confronted these people I would slaughter them just as the people of Aad had been destroyed." (*Mishkat Shareef pp/535*)

SIXTH HADITH

Shareekh Ibn Shihab (Radiallahu Anhu) also narrates a similar incident of a person who displayed disrespect towards the Holy Prophet (Sallalaahu Alayhi Wasallam). He states: "The Prophet (Sallalaahu Alayhi Wasallam) said: 'Nearing Qiyamat there will be a Group of people who will recite the Holy Quran but it will not go below their throat. They will leave the true Religion of Islam as fast as the arrow leaves the bow. They will be recognised by the shavings of their entire head and they will move in Groups and their last Group will emerge with Dajjal. When you meet them you will discover their nature and character the worst of its kind'." (*Mishkat, pp/309 - Prints may vary and pages may be different in other publications*)

The afore-mentioned Hadith are the words of a Great and Noble Prophet of Allah (Sallalaahu Alayhi Wasallam) who is the possessor of Unseen Knowledge, who knows the signs and the secrets of the future.

All Praise is due to Allah, that we do not have to search far for that Group as the Prophet (Sallalaahu Alayhi Wasallam) had mentioned the different signs of this notorious Group that we are able to detect our enemies without difficulty.

Other signs mentioned in recognizing this particular Group is that they will be so punctual and devoted to their Salaat that one will feel ashamed of one's own Salaat compared to theirs. It is obvious that these qualities are prevalent amongst the Tableeghi Jamaat. For example, you will agree that there are thousands of individuals, nay, many millions of individuals that are performing Salaat for a period of over 40 to 50 years, and yet, they do not possess a sign on their forehead (sign of Sajda) whereas very surprisingly, the devotees of the Tableeghi Jamaat get the mark of Sajda on their forehead within a few weeks! The reason for this is very clear, they deliberately press and rub their foreheads on the mussallah to obtain the much-coveted mark. This is to display to the Muslims, their so-called piousness. Another sign of this Group is that they will consider all other persons as being inferior to them and even those of high standing in society are looked down upon by them. The most glaring sign of recognizing these people is their constant attempts in degrading the Prophets, Ambiya and Aulia (Prophets and Saints).

These signs are prevalent amongst the Tableeghi Jamaat. They look down upon all the Sunni Muslims who are, without any doubt, true and devout Muslims. They openly challenge the Ulema and Imams. They engage in discussions and arguments on matters, which they themselves do not understand, and yet they have the audacity to degrade the Status and the Glory of the Holy Prophet (Sallalaahu Alayhi Wasallam).

In the fifth Hadith it is mentioned that another sign of this notorious Group is that they will shed the blood of fellow Muslims and will have no dispute whatsoever, with the idolators. This glaring sign is also present in the present Tableeghi Jamaat. You have often witnessed or heard that in certain Musjid the Tableeghi Jamaat had a dispute or in a certain Musjid the Tableeghi Jamaat had come with sticks, chains, knives, etc. You have also noticed that when and wherever they fight it is always with the Muslims and not the Kafirs and Mushriks (Polytheists). You may have also noticed that when or wherever they confront the Kafirs or Mushriks, which is seldom or never, they tug their 'tails' between their legs and run. This is true in India, during Hindu Muslim Riots.

In the sixth Hadith it was mentioned that a peculiar sign of this Group will be the shaving of their head completely. This act is now reckoned to be its sign and emblem as such they advise their followers and Mureeds (Disciples) to also shave their heads and therefore you will notice that most of them are bald.

A STRANGE FACT

The Arabic word 'Thaleeq' (Shaving) as used in the Ahadith must be taken into consideration. The common translation of the word 'Thaleeq' is clean shaving of the entire head. The Deoband scholars in "Misbahul Lughat" - page 148, give it's meaning as: To turn around and sit in a circle. This translation fits as a glove with the Movement of the Tableeghi Jamaat, the one translation is regarding the moving around and the other indicating their sitting in circles in Masjids and doing Kitaab-reading as a splinter group, detached from the other Musallies. They cut across the Imam and display a defying attitude. They never read the Quran. They love the Kitaab written by Molwi Zakariya. They will never participate in

Khatamul Quran organised in Mosques on certain nights or auspicious nights. If the Imam is delivering Tafseerul Quran, or Darsé Hadith or Fiqah lessons or even Zikrullah, these people never take part, as if they are the only super-Muslims and everybody else are 3rd grade! These Tableeghis are programmed internationally to behave in this manner. It is not peculiar to any country. This is their global strategy to de-stabilise the Muslims. The anti-Muslim West has realised that they cannot break the Muslims from outside. They will have to use a group of hypocrites who will use Western financial resources, and creep in Muslim Society, systematically dismantling them and fragmenting them. Remember, all this is done in the Name of establishing the Sunnah and "The Mubarak Tareeqa of our Beloved Rasoolullah (Sallalaahu Alayhi Wasallam)," as claimed by them!

Hazrat Abu Saeed Khudri (Radiallahu Anhu) and Hazrat Anas (Radiallahu Anhu) report that the Holy Prophet (Sallalaahu Alayhi Wasallam) stated: "My Ummat is destined to differ and be divided. So a group will arise whose talks will sound very good but their character will be misleading. They will read the Quran but it will not descend below their throats (just oral reading). They will leave Deen just as an arrow pierces and goes right through the prey. They will not return to Islam. They are the worst of creation because of their nature and constitution. They will call the people towards the Quran and Deen whilst in reality they will have nothing to do with Islam. Whoever will confront them, he will be the most beloved servant of Allah. The Sahaba enquired: "Ya Rasoolullah, (Sallalaahu Alayhi Wasallam) what is their sign?" He replied: "Sitting in a Halqa (circle)." (*Mishkat Shareef pp/308*)

SEVENTH HADITH

Hazrat Ali (Radiallahu Anhu) once narrated: "I swear by Allah that to fall from the sky to the earth is very simple for me, but to utter one false word in reference to the Holy Prophet (Sallalaahu Alayhi Wasallam) is a very difficult and impossible task for me."

Hazrat Ali (Radiallahu Anhu) then narrated as follows: "I heard the Holy Prophet (Sallalaahu Alayhi Wasallam) as saying that as the Day of Qiyamah approaches, there will appear a Group of Youths with a low mental capacity and understanding. Apparently they will talk of good but their Imaan will not go beyond their throat and they will leave the true Deen like an arrow leaves the prey. Wherever you find them, you should make Jihaad with them. (*Bukhari Shareef pp/1024*)

EIGHTH HADITH

The following Hadith is reported by Hazrat Abu Naim (Radiallahu Anhu) in his book entitled "Huliya".

Hazrat Abu Umana Bahili (Radiallahu Anhu) narrates that the Holy Prophet (Sallalaahu Alayhi Wasallam) said: "Before the Day of Qiyamah, they (Tableeghi Jamaat) will spread and attack bitterly like the small and the large insects and whosoever witnesses this period must seek refuge in Allah." (*Huliya*)

Hazrat Hassan Basri (Radiallahu Anhu) narrated the following hadith: "The Holy Prophet (Sallalaahu Alayhi Wasallam) said that there will come a time when people will speak of worldly affairs in the Masjid and when this period arrives, keep away from such people as Allah has no relation with them." (*Mishkaat*)

In the previous Hadith above it is stated about that Group consisting of youths of low mental capacity and understanding. If one desires to confirm this sign then one has to go to their Ijtima (as an observer) and one would find people of both these categories. You will also notice that a great number of ignorant people joining the Tableeghi Jamaat with the idea in mind that they are doing a great service to Islam. You will also find a group of little children from schools, colleges, madressas and the general public who, without thinking or understanding, join the Tableeghi Jamaat in the belief that they are rendering a religious service. These innocent, simple-minded individuals unwittingly become a target of their deception and fraud. Thus, many youth and unwary persons have unconsciously joined the Tableeghi Jamaat due to their mis-leading tactics.

In the eighth Hadith it is stated that before Doomsday the ‘Mullahs’ will multiply like the insects and the Musjids will be turned into a village pavilion or rural club. It is apparent from observation and experience that the Tableeghi Jamaat is a living picture of this Prophecy. There are a great number of individuals who by merely reading a few pages of the "Tableeghi Nisab" (Teachings of Islam) automatically become Moulvies and Alims. These so-called ‘Mullahs’ show utter disrespect and disregard for the Great Ulema who have spent the best and greater part of their lives in attaining Islamic Knowledge at reputed Colleges and Universities, here and abroad.

The state of Musjids has now become the center of various activities besides a place of Worship. These ‘gypsies’ (Tableeghi Jamaat members) have transformed the Masjid into a hostel, with canteen and sleeping hall and engage in other worldly affairs. This disgraceful and tormenting attitude towards the Masjid is both shocking and disheartening.

NINTH HADITH

Sayed Allama Dahlan (Rahmatullahi Alaihi) quotes in his book ‘Addarus Sunnia’ an authentic Hadith of the Holy Prophet (Sallalaahu Alayhi Wasallam) which states: "There will be a Group of people emerging from the East who will recite the Holy Quran but it will not go down their throat. They will leave the folds of Islam like an arrow leaves the bow never to return. A feature to recognise this Group is that their heads would be shaven clean." (*Addarus Sunnia*, pp/49)

From the above Hadith it will be noted that since they deviate from the truth it is impossible for them to return to the Right Path. This Hadith could be put to a simple test by yourself, for the sake of confirmation of your doubts, if any, then confront a staunch follower of the Tableeghi Jamaat and try and influence him a thousand times and try to rid him of his false belief and not to associate with those who degrade the Prophet (Sallalaahu Alayhi Wasallam) and to believe in the true status of the Aulia Allahs (Saints). Surprisingly, you will note that your attempts and confrontation will fall on deaf ears and they will neither return to the truth nor will they try to reason and see the truth.

Mohaddith Kabir Imam Abu Ya’la (Rehmatullah Alay) narrates a Hadith from Hazrat Anas bin Malik (Radiallahu Anhu) and the Author of ‘Ibriz’ who states: "Hazrat Anas Bin Malik (Radiallahu Anhu) narrates that in Medina, there lived a very ‘pious’ youngster. One day we made reference about this youngster to the Holy Prophet (Sallalaahu Alayhi Wasallam). In spite of the Sahaba describing the youngster’s features and character to the Prophet (Sallalaahu Alayhi Wasallam), the Prophet (Sallalaahu Alayhi Wasallam) was unable to

recognise the youngster made mention of. However, a few days later, whilst we were in the company of the Holy Prophet (Sallalaahu Alayhi Wasallam), the young man passed that way. On seeing the young man, the Prophet (Sallalaahu Alayhi Wasallam) exclaimed: 'I see the scabs of Shaitaan imprinted on his face.' The youngster then approached the Prophet (Sallalaahu Alayhi Wasallam) and made salutation. The Holy Prophet (Sallalaahu Alayhi Wasallam) then said to him: 'Is it not true that right now you are thinking that there is no one better than yourself here.' The youngster then replied: 'Yes, these thoughts did pass my mind.' He then walked away into the Musjid. The Prophet then enquired as to who will kill this person. Hazrat Abu Bakr (Radiallahu Anhu) volunteered to do so and entered the Masjid and saw the person he was to kill engrossed in performing his Salaat and he remembered a Hadith of the Holy Prophet (Sallalaahu Alayhi Wasallam) which prohibited one from killing a person who is performing his Salaat and returned to the Prophet (Sallalaahu Alayhi Wasallam).

The Prophet (Sallalaahu Alayhi Wasallam) again enquired as to who will kill the youngster, this time Hazrat Umar (Radiallahu Anhu) volunteered to kill him and entered the Musjid and found the youngster performing his Sajda and with the same thoughts as Hazrat Abu Bakr (Radiallahu Anhu), Hazrat Umar (Radiallahu Anhu) returned to the Prophet (Sallalaahu Alayhi Wasallam). For the third time the Prophet (Sallalaahu Alayhi Wasallam) again enquired who will kill the youngster, this time Hazrat Ali (Radiallahu Anhu) volunteered to do so, the Prophet (Sallalaahu Alayhi Wasallam) said: 'You will surely kill him, if you find him.'

When Hazrat Ali entered the Musjid, he was surprised to see that the youngster was no longer in the Musjid and he too like the others returned to the Prophet (Sallalaahu Alayhi Wasallam). The Holy Prophet (Sallalaahu Alayhi Wasallam) said: 'If you had only killed him then all the Fitna in my Ummah till Day of Qiyamah would have been wiped out and no two persons in my Ummah would have fought between themselves.'" (*Ibreez Shareef. pp/277, Author Allama Shah AbdulAziz Dab baag (Rehmatullah Alay)*).

The Holy Prophet (Sallalaahu Alayhi Wasallam) informed the Sahaba (Companions) that among my Ummah will rise a Group of people who will recite the Quran, invite to good talks, will be punctual for their Salaat and will be mindful of their fasting, yet they will have no relation with Islam. With this confusion in their minds the Sahaba asked the Prophet (Sallalaahu Alayhi Wasallam) to forecast a sign to recognise this particular Group of people. The Prophet (Sallalaahu Alayhi Wasallam) replied that their heads will be shaven clean or sitting in circles.

Let us all fervently pray to Almighty Allah, with the Grace and Blessings of the Holy Prophet (Sallalaahu Alayhi Wasallam) that Allah grants protection to all true Muslims from this false and strayed Sect.

I invite you to be impartial and ask yourself one question. Where is that group which the Holy Prophet (Sallalaahu Alayhi Wasallam) described so vividly in so many Ahadith? Is it so difficult to pinpoint them? Surely these prophetic statements are a pen-portrait of Tableeghi Jamaat.

SUMMARY OF AHADITH

(1) Zul Khuwaisra - the man who showed so much disrespect to the Prophet (Sallalaahu Alayhi Wasallam) was from the tribe of Bani Tamim. The Prophet (Sallalaahu Alayhi Wasallam) foretold that the Wahabi group who will cause much Fitna will be the offsprings of the above Munaafiq.

Alama Dahlaan, the celebrated Historian of our era writes: "Zul Khuwaira was of the Banu Tamim tribe and so was Ibné Abdul Wahab Najdi." (*Addarus Sunniah*, pp/51) These Ahadith certainly do not fit the Kharajees because they were not the offsprings of Bani Tamim. Shah Abdul Haq, the great Muhaddis of Delhi writes: "The Kharajees were not the descendants of Zul Khuwaisra." (*Ashatul Lamaat, Commentary on Mishkat*, pp/535)

Moulana Muhammad Ali Jauhar has made the following observations about the Wahabi Najdi Jamaat: "The hands of the Najd and Najdis are red with the blood of Muslims. This is their only achievement. Now too, there are hostilities with the Yamenis, and a war is looming." (*Ma qaalaaté Muhammad Au, Part I*, pp /37)

HYPOCRITES **traits**

Signs and Traits of the hypocrites as is described in The Quran

Translated by Yahya Adel Ibrahim

*** Traits: Causing Corruption and Mischief upon the earth**

"And when it is said to them: "Make not mischief on the earth," they say: 'We are only peacemakers.' Verily! They are the ones who make mischief, but they perceive not." Al-Baqarah 2:11,12

*** Trait: Inspiring one another with evil words**

"And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications." Al-An'âm 6:112

*** Traits: Deception and Mendacity**

"They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!" al-Baqarah 2:9

*** Traits: Mocking the believers**

"And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." Al-Baqarah 2:14

*** Traits: Laziness, heedlessness and forgetfulness of Allâh**

"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little." An-Nisâ (4:142)

*** Trait: Squandering their mental faculties to use in sin**

"They are deaf, dumb, and blind, so they return not (to the Right Path)." Al-Baqarah 2:18

*** Traits: They lay in wait to chastise and defame the believers**

"Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers." An-Nisâ 4:141

*** Trait: Rejection of the Hukm (rulings) of Allah and His Prophet.**

"And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion." An-Nisâ 4:61

* Traits: Seeking to rationalize and explain their sinful deeds when they are confronted with the evilness of their actions. They seek to conceal their evil intentions by swearing that their sinful deeds were unintentional.

"How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!" an-Nisâ 4:62

"They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh, so they shall have a humiliating torment." Al-Mujadilah 58:16

* Traits: Focusing on the visible ornaments and beautifications. They are eloquent speakers who do not act upon their many words. They weave mirages of sensibility and grandeur.

"And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path." Al-Munafiqûn 63:4

* Trait: They rejoice at the misfortune and sadness of the believers.

"If good befalls you (O Muhammad SAW), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing." At-Taubah 9:50

* Trait: Seeking to please humanity at the expense of displeasing Allah.

"They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh)." At-Taubah 9:96

*** Trait: Mocking and defaming the believers**

"Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and those who could not find to give charity (in Allâh's Cause) except what is available to them, so they mock at them (believers), Allâh will throw back their mockery on them, and they shall have a painful torment." At-Taubah 9:79

* Trait: They discourage the believers from fighting the disbelievers. They seek to cause discord and Fitnah in the ranks of the believers and spread corruption and mischief throughout the earth. As such Allah ordained upon them that they not join the believers in the battles (out of their own fears).

"And if they had intended to march out, certainly, they would have made some preparation for it, but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home). Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allâh is the All-Knower of the Zâlimûn (polytheists and wrong-doers, etc.)." at-Taubah 9:46,47

* Trait: They seek the future in the present, the temporal rather than the permanent and the finite happiness to the infinite pleasure. They are the foremost in seeking share from the spoils while being the last in earning them by setting out for Jihad.

"Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownelves, and Allâh knows that they are liars." At-Taubah 9:42

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45. The Virtues of Allah's sacred month of Muharram and Fasting on 'Aashooraa'



Praise be to Allaah, ﷻ

the Lord of the Worlds, and peace and blessings be upon our Prophet Muhammad, ﷺ the Seal of the Prophets and Chief of the Messengers, and upon all his family and companions.

Allah's sacred month of Muharram is a blessed and important month. It is the first month of the Hijri calendar and is one of the four sacred months.

"so wrong not yourselves therein..." mean do not wrong yourselves in these sacred months, because sin in these months is worse than in other months and good deeds bring a greater reward. Wrongdoing at any time is a serious matter, but Allaah ﷻ gives more weight to whichever of His commands He will. . People of understanding and wisdom venerate the things that Allaah ﷻ has told us to venerate. (Tafseer of Ibn Katheer,)

The Virtue of observing more naafil fasts during Muharram.

Abu Hurayrah (RA) said: "The Messenger of Allaah ﷺ said: 'The best of fasting after Ramadaan is fasting Allaah's ﷻ month of Muharram.'" (reported by Muslim, 1982).

'Aashooraa' in History

Ibn 'Abbaas (RA) said: "The Prophet ﷺ came to Madeenah and saw the Jews fasting on the day of 'Aashooraa'. He said, 'What is this?' They said, 'This is a righteous day, it is the day when Allaah ﷻ saved the Children of Israel from their enemies, so Moosa fasted on this day.' He said, 'We have more right to Moosa than you,' so he fasted on that day and commanded [the Muslims] to fast on that day." (Reported by al-Bukhaari, 1865).

The virtues of fasting 'Aashooraa'

Ibn 'Abbaas (RA) said: "I never saw the Messenger of Allaah ﷺ so keen to fast any day and give it priority over any other than this day, the day of 'Aashooraa', and this month, meaning Ramadaan." (Reported by al-Bukhaari, 1867). The meaning of his being keen was that he intended to fast on that day in the hope of earning the reward for doing so.

The Prophet ﷺ said: "For fasting the day of 'Aashooraa', I hope that Allaah ﷻ will accept it as expiation **for the year that went before.**" (Reported by Muslim, 1976). This is from the bounty of Allaah ﷻ towards us: for fasting one day He gives us expiation for the sins of a whole year. And Allaah ﷻ is the Owner of Great Bounty.

Which day is 'Aashooraa'?

Al-Nawawi (may Allaah have mercy on him) said: “ ‘Aashooraa’ and Taasoo’aa’ are two elongated names [the vowels are elongated] as is stated in books on the Arabic language. **Our companions said: ‘Aashooraa’ is the tenth day of Muharram and Taasoo’aa’ is the ninth day.** This is our opinion, and that of the majority of scholars. This is the apparent meaning of the ahaadeeth and is what we understand from the general wording. It is also what is usually understood by scholars of the language.” (*al-Majmoo’*)

Ibn Qudaamah (may Allaah have mercy on him) said: “ ‘Aashooraa’ is the tenth day of Muharram. This is the opinion of Sa’eed ibn al-Musayyib and al-Hasan. It was what was reported by Ibn ‘Abbaas, who said: ‘The Messenger of Allaah (Sal) commanded us to fast ‘Aashooraa’, the tenth day of Muharram.’ (Reported by al-Tirmidhi, who said, a saheeh hasan hadeeth). It was reported that Ibn ‘Abbaas said: ‘The ninth,’ and reported that the Prophet ﷺ used to fast the ninth. (Reported by Muslim). ‘Ataa’ reported that he said, **‘Fast the ninth and the tenth, and do not be like the Jews.’** If this is understood, we can say on this basis that it is mustahabb (encouraged) to fast on the ninth and the tenth, for that reason. This is what Ahmad said, and it is the opinion of Ishaq.”

Al-Shaafa’i and his companions, Ahmad, Ishaq and others said: “It is mustahabb to fast on both the ninth and tenth days, because the Prophet ﷺ fasted on the tenth, and intended to fast on the ninth.”

On this basis it may be said that there are varying degrees of fasting ‘Aashooraa’, the least of which is to fast only on the tenth and the best of which is to fast the ninth as well. The more one fasts in Muharram, the better it is.

Ruling on fasting only on the day of ‘Aashooraa’

Shaykh al-Islam said: “Fasting on the day of ‘Aashooraa’ is an expiation for a year, and it is not makrooh to fast only that day...” (*al-Fataawa al-Kubra*, part 5). In *Tuhfat al-Muhtaaj* by Ibn Hajar al-Haytami, it says: “There is nothing wrong with fasting only on ‘Aashooraa’.” (part 3, *Baab Sawm al-Tatawwu’*).

Fasting on ‘Aashooraa’ even if it is a Saturday or a Friday

What should be done if there is confusion about the beginning of the month?

Ahmad said: “**If there is confusion about the beginning of the month, one should fast for three days**, to be sure of fasting on the ninth and tenth days.” (*al-Mughni* by Ibn Qudaamah, part 3 – *al-Siyaam – Siyaam ‘Aashooraa’*).

But given that fasting on ‘Aashooraa’ is mustahabb rather than waajib, people are not commanded to look for the crescent of the new moon of Muharram as they are to do in the case of Ramadaan and Shawwaal.


Fasting ‘Aashooraa’ – for what does it offer expiation?


Imaam al-Nawawi (may Allaah have mercy on him) said: “It expiates for all **minor sins**, i.e., it brings forgiveness of all sins except major sins.”

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: “Tahaarah, salaah, and fasting in Ramadaan, on the day of ‘Arafaah and on ‘Aashooraa’ expiate for minor sins only.” (*al-Fataawa al-Kubra*, part 5).

Not relying too much on the reward for fasting

Some people who are deceived rely too much on things like fasting on ‘Aashooraa’ or the day of ‘Arafaah, to the extent that some of them say, “Fasting on ‘Aashooraa’ will expiate for the sins of the whole year, and fasting on the day of ‘Arafaah will bring extra rewards.” Ibn al-Qayyim said: ‘This misguided person does not know that **fasting in Ramadaan and praying five times a day are much more important than fasting on the day of ‘Arafaah and ‘Aashooraa’**, and that they expiate for the sins between one Ramadaan and the next, or between one Friday and the next, so long as one avoids major sins. But they cannot expiate for minor sins unless one also avoids major sins; when the two things are put together, they have the strength to expiate for minor sins. Among those deceived people may be one who thinks that his good deeds are more than his sins, because he does not pay attention to his bad deeds or check on his sins, but if he does a good deed he remembers it and relies on it. This is like the one who seeks Allaah’s forgiveness with his tongue (i.e., **by words only**), and

glorifies Allaah  by saying “Subhaan Allaah” one hundred times a day, then he backbites about the Muslims and slanders their honour, and speaks all day long about things that are not

pleasing to Allaah . This person is always thinking about the virtues of his *tasbeehaat* (saying “Subhaan Allaah”) and *tahleelaat* (saying “Laa ilaaha ill-Allaah”) but he pays no attention to what has been reported concerning those who backbite, tell lies and slander others, or commit other sins of the tongue. They are completely deceived.” (*al-Mawsoo’ah al-Fiqhiyyah*, part 31, *Ghuroor*).

Fasting ‘Aashooraa’ when one still has days to make up from Ramadaan

The fuqahaa’ differed concerning the ruling on observing voluntary fasts before a person has made up days that he or she did not fast in Ramadaan. The Hanafis said that it is permissible to observe voluntary fasts before making up days from Ramadaan, and it is not makrooh to do so, because the missed days do not have to be made up straight away. The Maalikis and Shaafa’is said that it is permissible but is makrooh, because it means that one is delaying something obligatory. Al-Dusooqi said: “It is makrooh to observe a voluntary fast when one still has to make up an obligatory fast, such as a fast in fulfilment of a vow, or a missed obligatory fast, or a fast done as an act of expiation (kafaarah), whether the voluntary fast which is being given priority over an obligatory fast is something confirmed in sharee’ah or not, such as ‘Aashooraa’ and the ninth of Dhoo’l-Hijjah, according to the most correct opinion.” The Hanbalis said that it is haraam to observe a voluntary fast before making up any fasts missed in Ramadaan, and that a voluntary fast in such cases does not count, even if there is plenty of time to make up the obligatory fast. So a person must give priority to the obligatory fasts until he has made them up.. (*al-Mawsoo’ah al-Fiqhiyyah*, part 28, *Sawm al-tatawwu’*).

Muslims must hasten to make up any missed fasts after Ramadaan, so that they will be able to fast ‘Arafaah and ‘Aashooraa’ without any problem. If a person fasts ‘Arafaah and ‘Aashooraa’ with the intention from the night before of making up

for a missed fast, this will be good enough to make up what he has missed, for the bounty of Allaah ﷻ is great.

Bid'ahs common on 'Aashooraa'

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked about the things that people do on 'Aashooraa', such as **wearing kohl, taking a bath (ghusl), wearing henna, shaking hands with one another, cooking grains (huboob), showing happiness** and so on. Was any of this reported from the Prophet (Sal) in a saheeh hadeeth, or not? If nothing to that effect was reported in a saheeh hadeeth, is doing these things bid'ah, or not? Is there any basis for what the other group do, **such as grieving and mourning, going without anything to drink, eulogizing and wailing, reciting in a crazy manner, and rending their garments?**

His reply was:

'Praise be to Allaah, ﷻ the Lord of the Worlds. Nothing to that effect has been reported in any saheeh hadeeth from the Prophet (Sal) or from his Companions. None of the imaams of the Muslims encouraged or recommended such things, neither the four imaams, nor any others.

No reliable scholars have narrated anything like this, neither from the Prophet ﷺ nor from the Sahaabah, nor from the Taabi'een; neither in any saheeh report or in a da'eef (weak) report; neither in the books of *Saheeh*, nor in *al-Sunan*, nor in the *Musnads*. No hadeeth of this nature was known during the best centuries, but some of the later narrators reported ahaadeeth like the one which says, "Whoever puts kohl in his eyes on the day of 'Aashooraa' will not suffer from eye disease in that year, and whoever takes a bath (does ghusl) on the day of 'Aashooraa' will not get sick in that year," and so on. They also reported a fabricated hadeeth that is falsely attributed to the Prophet ﷺ which says, "Whoever is generous to his family on the day of 'Aashooraa', Allaah ﷻ will be generous to him for the rest of the year."

Reporting all of this from the Prophet ﷺ **is tantamount to lying.'**

Then he [Ibn Taymiyah (may Allaah have mercy on him)] discussed in brief the tribulations that had occurred in the early days of this ummah and the killing of al-Husayn (may Allaah be pleased with him), and what the various sects had done because of this. Then he said:

'An ignorant, wrongful group – who were either heretics and hypocrites, or misguided and misled – made a show of allegiance to him and the members of his household, so they took the day of 'Aashooraa' as a day of mourning and wailing, in which they openly displayed the rituals of jaahiliyyah such as slapping their cheeks and rending their garments, grieving in the manner of the jaahiliyyah... The Shaytaan made this attractive to those who are misled, so they took the day of 'Aashooraa' as an occasion of mourning, when they grieve and wail, recite poems of grief and tell stories filled with lies. Whatever truth there may be in these stories serves no purpose other than the renewal of their grief and sectarian feeling, and the stirring up of hatred and hostility among the Muslims, which they do by cursing those who came before them...

The evil and harm that they do to the Muslims cannot be enumerated by any man, no matter how eloquent he is. Some others – either Naasibis who oppose and have enmity towards al-Husayn and his family or ignorant people who try to **fight evil with evil, corruption with corruption, lies with lies and bid'ah with bid'ah** – opposed them by fabricating reports in favour of making the day of 'Aashooraa' a day of celebration, by wearing kohl and henna, spending money on one's children, cooking special dishes and other things that are done on

Eids and special occasions. These people took the day of ‘Aashooraa’ as a festival like Eid, whereas the others took it as a day of mourning. Both are wrong, and both go against the Sunnah, even though the other group (those who take it as a day of mourning) are worse in intention and more

ignorant and more plainly wrong... Neither the Prophet ﷺ nor his successors (the khulafa’ al-raashidoon) did any of these things on the day of ‘Aashooraa’, they neither made it a day of mourning nor a day of celebration...

As for the other things, such as cooking special dishes with or without grains, or wearing new clothes, or spending money on one’s family, or buying the year’s supplies on that day, or doing special acts of worship such as special prayers or deliberately slaughtering an animal on that day, or saving some of the meat of the sacrifice to cook with grains, or wearing kohl and henna, or taking a bath (ghusl), or shaking hands with one another, or visiting one another, or visiting the mosques and mashhads (shrines) and so on... all of this is reprehensible **bid’ah and is wrong**. None of it has anything to do

with the Sunnah of the Messenger of Allaah ﷺ or the way of the Khulafa’ al-Raashidoon. It was not approved of by any of the imaams of the Muslims, not Maalik, not al-Thawri, not al-Layth ibn Sa’d, not Abu Haneefah, not al-Oozaa’i, not al-Shaafa’i, not Ahmad ibn Hanbal, not Ishaq ibn Raahwayh, not any of the imaams and scholars of the Muslims.’ (*al-Fataawa al-Kubra* by Ibn Taymiyah)

Ibn al-Haaj (may Allaah have mercy on him) mentioned that one of the **bid’ahs** on ‘Aashooraa’ was deliberately paying zakaat on this day, late or early, or slaughtering a chicken just for this occasion, or – in the case of women – using henna. (*al-Madkhal*, part 1, *Yawm ‘Aashooraa’*)

We ask Allaah ﷻ to make us followers of the Sunnah of His Noble Prophet ﷺ, to make us live in Islam and die in a state of faith. May He help us to do that which He loves and which pleases Him. We ask Him to help us to remember Him and be thankful to Him, to worship Him properly and to accept our good deeds. May He make us of those who are pious and fear Him. May Allaah ﷻ bless our Prophet Muhammad ﷺ and all his family and companions.

46. Virtues of the Ten Days of Dhul Hijjah

How do the first ten days of the Month of Dhul Hijjah differ from other days of the year?

Answer:

The first ten days of Dhu'l-Hijjah:

Days of virtue and righteous deeds

Praise be to Allaah ﷻ Who has created Time and has made some times better than others, some months and days and nights better than others, when rewards are multiplied many times, as a mercy towards His slaves. This encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgement.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Every one of these special occasions involves some kind of worship through which the slaves may draw closer to Allaah ﷻ, and some kind of blessing through which Allaah ﷻ bestows His favour and mercy upon whomsoever He will. The happy person is the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship; he will most likely be touched by the blessing of Allaah ﷻ and will feel the joy of knowing that he is safe from the flames of Hell. (Ibn Rajab, *al-Lataa'if*, p.8)

The Muslim must understand the value of his life, increase his worship of Allaah ﷻ and persist in doing good deeds until the moment of death. Allaah ﷻ says (interpretation of the meaning):

"And worship your Lord until there comes unto you the certainty." [al-Hijr 15:99] The *mufasssireen* (commentators) said: "The certainty' means death."

Among the special seasons of worship are the first ten days of Dhu'l-Hijjah, which Allaah ﷻ has preferred over all the other days of the year. Ibn 'Abbaas (may Allaah be pleased with him and his father) reported that the Prophet ﷺ said: "There are no days in which righteous deeds are more beloved to Allaah ﷻ than these ten days." The people asked, "Not even jihaad for the sake of Allaah? ﷻ" He said, "Not even jihaad for the sake of Allaah ﷻ, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." (Reported by al-Bukhaari, 2/457).

Ibn 'Abbaas (may Allaah ﷻ be pleased with him and his father) also reported that the Prophet ﷺ said: "There is no deed more precious in the sight of Allaah, ﷻ nor greater in reward, than a good deed done during the ten days of Sacrifice." He was asked, "Not even jihaad for the sake of Allaah?" ﷻ He said, "Not even jihaad for the sake of Allaah ﷻ, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." (Reported by al-Daarimi, 1/357; its *isnaad* is *hasan* as stated in *al-Irwaa'*, 3/398).

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadaan. But the last ten *nights* of Ramadaan are better, because they include *Laylat al-Qadr* ("the Night of Power"), which is

better than a thousand months. Thus the various reports may be reconciled. (See *Tafseer Ibn Katheer*, 5/412).

You should know, my brother in Islaam, that the virtue of these ten days is based on many things:

27. Allaah ﷻ swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Allaah ﷻ says (interpretation of the meaning): "By the dawn; by the ten nights" [al-Fajr 89:1-2]. Ibn 'Abbaas, Ibn al-Zubayr, Mujaahid and others of the earlier and later generations said that this refers to the first ten days of Dhu'l-Hijjah. Ibn Katheer said: "This is the correct opinion." (*Tafseer Ibn Katheer*, 8/413)
28. The Prophet (peace and blessings of Allaah be upon him) testified that these are the best days of this world, as we have already quoted above from *saheeh ahaadeeth*.
29. The Prophet ﷺ encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place - for the *Hujjaaj* (pilgrims) to the Sacred House of Allaah. ﷻ
30. The Prophet ﷺ commanded us to recite a lot of *Tasbeeh* ("Subhan-Allaah"), *Tahmeed* ("Al-hamdu Lillaah") and *Takbeer* ("Allaahu akbar") during this time. 'Abdullaah ibn 'Umar (may Allaah be pleased with him and his father) reported that the Prophet ﷺ said: "There are no days greater in the sight of Allaah ﷻ and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of *Tahmeel* ("La ilaaha ill-Allaah"), *Takbeer* and *Tahmeed*." (Reported by Ahmad, 7/224; Ahmad Shaakir stated that it is *saheeh*).
31. These ten days include *Yawm 'Arafaah* (the Day of 'Arafaah), on which Allaah ﷻ perfected His Religion. Fasting on this day will expiate for the sins of two years. These days also include *Yawm al-Nahar* (the Day of Sacrifice), the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.
32. These ten days include the days of sacrifice and of Hajj.

Question: What must the Muslim avoid during these ten days if he wants to offer a sacrifice?

The Sunnah indicates that the one who wants to offer a sacrifice must stop cutting his hair and nails and removing anything from his skin, from the beginning of the ten days until after he

has offered his sacrifice, because the Prophet ﷺ said: "When you see the new moon of Dhu'l-Hijjah, if any one of you wants to offer a sacrifice, then he should stop cutting his hair and nails until he has offered his sacrifice." According to another report he said: "He should not remove (literally, touch) anything from his hair or skin." (reported by Muslim with four isnaads, 13/146)

The Prophet's ﷺ instruction here makes one thing obligatory and his prohibition makes another haraam, according to the soundest opinion, because these commands and prohibitions are unconditional and unavoidable. However, if a person does any of these things deliberately, he must seek Allaah's ﷻ forgiveness but is not required to offer (an extra) sacrifice in expiation; his sacrifice will be acceptable. Whoever needs to remove some hair, nails, etc. because it is harming him, such as having a broken nail or a wound in a site where there is hair, should do so, and there is nothing wrong with that. The state of *ihraam* is so important that it is permitted to cut one's hair if leaving it will cause harm. There is nothing

wrong with men or women washing their heads during the first ten days of Dhu'l-Hijjah, because the Prophet ﷺ only forbade cutting the hair, not washing it.

The wisdom behind this prohibition of the one who wants to offer a sacrifice from cutting his hair etc., is so that he may resemble those in *ihraam* in some aspects of the rituals performed, and so that he may draw closer to Allaah ﷻ by offering the sacrifice. So he leaves his hair and nails alone until the time when he has offered his sacrifice, in the hope that Allaah ﷻ will save him in his entirety from the Fire. And Allaah ﷻ knows best.

If a person has cut his hair or nails during the first ten days of Dhu'l-Hijjah because he was not planning to offer a sacrifice, then he decides later, during the ten days, to offer a sacrifice, then he must refrain from cutting his hair and nails from the moment he makes this decision.

Some women may delegate their brothers or sons to make the sacrifice on their behalf, then cut their hair during these ten days. This is not correct, because the ruling applies to the one who is offering the sacrifice, whether or not he (or she) delegates someone else to carry out the actual deed. The prohibition does not apply to the person delegated, only to the person who is making the sacrifice, as is indicated in the hadeeth. The person who is sacrificing on behalf of someone else, for whatever reason, does not have to adhere to this prohibition.

This prohibition appears to apply only to the one who is offering the sacrifice, not to his wife and children, unless any of them is offering a sacrifice in his or her own right, because the Prophet ﷺ used to sacrifice "on behalf of the family of Muhammad, ﷺ" but there are no reports that say he forbade them to cut their hair or nails at that time.

If a person was planning to offer a sacrifice, then he decides to go and perform Hajj, he should not cut his hair or nails if he wants to enter *ihraam*, because the Sunnah is only to cut hair and nails when necessary. But if he is performing *Tamattu'* [whereby he performs 'Umrah, comes out of *ihraam* and enters *ihraam* anew for Hajj], he should trim his hair at the end of his 'Umrah because this is part of the ritual.

The things that are described above as being prohibited for the person who is planning to offer a sacrifice are reported in the hadeeth quoted above; the person is not forbidden to wear perfume, have marital relations, wear sewn garments, etc.

Concerning the types of worship to be performed during these ten days: one must understand that these days are a great blessing from Allaah to His slave, which is appreciated properly by the actively righteous. It is the Muslim's duty to appreciate this blessing and make the most of the opportunity, by devoting these ten days to paying more attention to striving hard in worship. Among His blessings to His slaves, Allaah has given us many ways in which to do good and worship Him, so that the Muslim may be constantly active and consistent in his worship of his Lord.

Among the good deeds which the Muslim should strive to do during the first ten days of Dhu'l-Hijjah are:

1. Fasting. It is Sunnah to fast on the ninth day of Dhu'l-Hijjah, because the Prophet (peace and blessings of Allaah be upon him) urged us to do good deeds during this time, and fasting is one of the best of deeds. Allaah ﷻ has chosen fasting for Himself, as is stated in the *hadeeth qudsi*: "Allaah ﷻ says: 'All the deeds of the son of Adam are for him, except for fasting, which is for Me and I am the One Who will reward him for it.'" (Reported by al-Bukhaari, 1805).

The Prophet ﷺ used to fast on the ninth of Dhu'l-Hijjah. Hunaydah ibn Khaalid reported from his wife that some of the wives of the Prophet ﷺ said: "The Prophet



used to fast on the ninth of Dhu'l-Hijjah, on the day of 'Aashooraa', on three days of each month, and on the first two Mondays and Thursdays of each month." (Reported by al-Nisaa'i, 4/205 and by Abu Dawud; classified by al-Albaani as *saheeh* in *Saheeh Abi Dawud*, 2/462).

2. *Takbeer*. It is Sunnah to say *Takbeer* ("Allaahu akbar"), *Tahmeed* ("Al-hamdu Lillaah"), *Tahleel* ("La ilaha ill-Allaah") and *Tasbeeh* ("Subhaan Allaah") during the first ten days of Dhu'l-Hijjah, and to say it loudly in the mosque, the home, the street and every place where it is permitted to remember Allaah ﷻ and mention His name out loud, as an act of worship and as a proclamation of the greatness of Allaah, ﷻ may He be exalted.

Men should recite these phrases out loud, and women should recite them quietly.

Allaah ﷻ says (interpretation of the meaning):

"That they might witness things that are of benefit to them (i.e., reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allaah ﷻ on appointed days, over the beast of cattle that He has provided for them (for sacrifice)..." [al-Hajj 22:28]

The majority of scholars agree that the "appointed days" are the first ten days of Dhu'l-Hijjah, because of the words of Ibn 'Abbaas (may Allaah be pleased with him and his father): "The 'appointed days' are the first ten days (of Dhu'l-Hijjah)."

The *Takbeer* may include the words "*Allaahu akbar, Allaahu akbar, la ilaaha ill-Allaah; wa Allaahu akbar wa Lillaahi'l-hamd* (Allaah is Most Great, Allaah is Most Great, there is no god but Allaah; ﷻ Allaah ﷻ is Most Great and to Allaah ﷻ be praise)," as well as other phrases.

Takbeer at this time is an aspect of the Sunnah that has been forgotten, especially during the early part of this period, so much so that one hardly ever hears *Takbeer*, except from a few people. This *Takbeer* should be pronounced loudly, in order to revive the Sunnah and as a reminder to the negligent. There is sound evidence that Ibn 'Umar and Abu Hurayrah (may Allaah be pleased with them) used to go out in the marketplace during the first ten days of Dhu'l-Hijjah, reciting *Takbeer*, and the people would recite *Takbeer* when they heard them. The idea behind reminding the people to recite *Takbeer* is that each one should recite it individually, not in unison, as there is no basis in Sharee'ah for doing this.

Reviving aspects of the Sunnah that have been virtually forgotten is a deed that will

bring an immense reward, as is indicated by the words of the Prophet ﷺ "Whoever revives an aspect of my Sunnah that is forgotten after my death, he will have a reward equivalent to that of the people who follow him, without it detracting in the least from their reward." (Reported by al-Tirmidhi, 7/443; this is a hasan hadeeth because of corroborating *asaaneed*).

3. Performing Hajj and 'Umrah. One of the best deeds that one can do during these ten days is to perform Hajj to the Sacred House of Allaah ﷻ. The one whom Allaah ﷻ helps to go on Hajj to His House and to perform all the rituals properly is included in the words of the Prophet ﷺ "An accepted Hajj brings no less a reward than Paradise."
4. Doing more good deeds in general, because good deeds are beloved by Allaah ﷻ and will bring a great reward from Him. Whoever is not able to go to Hajj should occupy himself at this blessed time by worshipping Allaah, ﷻ praying (*salaat*), reading

Qur'an, remembering Allaah, ﷻ making supplication (*du'aa'*), giving charity, honouring his parents, upholding the ties of kinship, enjoining what is good and forbidding what is evil, and other good deeds and acts of worship.

5. Sacrifice. One of the good deeds that will bring a person closer to Allaah during these ten days is offering a sacrifice, by choosing a high-quality animal and fattening it, spending money for the sake of Allaah. ﷻ (more information to follow, in sha Allaah).
6. Sincere repentance. One of the most important things to do during these ten days is to repent sincerely to Allaah ﷻ and to give up all kinds of disobedience and sin. Repentance means coming back to Allaah ﷻ and foregoing all the deeds, open and secret, that He dislikes, out of regret for what has passed, giving it up immediately and being determined never to return to it, but to adhere firmly to the Truth by doing what Allaah ﷻ loves.

If a Muslim commits a sin, he must hasten to repent at once, without delay, firstly because he does not know when he will die, and secondly because one evil deed leads to another.

Repentance at special times is very important because in most cases people's thoughts turn towards worship at these times, and they are keen to do good, which leads to them recognizing their sins and feeling regret for the past. Repentance is obligatory at all times, but when the Muslim combines sincere repentance with good deeds during the days of most virtue, this is a sign of success, in sha Allaah. Allaah ﷻ says (interpretation of the meaning): "But as for him who repented, believed and did righteous deeds, then he will be among those who are successful." [al-Qasas 28:67]

The Muslim should make sure that he does not miss any of these important occasion, because time is passing quickly. Let him prepare himself by doing good deeds which will bring him reward when he is most in need of it, for no matter how much reward he earns, he will find it is less than he needs; the time of departure is at hand, the journey is frightening, delusions are widespread, and the road is long, but Allaah ﷻ is ever watchful, and to Him will we return and render account. As the Qur'aan says (interpretation of the meaning):

"So whosoever does good equal to the weight of an atom, shall see it,
And whosoever does evil equal to the weight of an atom, shall see it."

[al-Zalzalah 99:7-8]

There is much to be gained, so make the most of the opportunity afforded by these invaluable and irreplaceable ten days. Hasten to do good works, before death strikes, before one can regret one's negligence and failure to act, before one is asked to return to a place where no prayers will be answered, before death intervenes between the hopeful one and the things he hopes for, before you are trapped with your deeds in the grave.

O you whose hard heart is as dark as the night, is it not time that your heart was filled with light and became soft? Expose yourself to the gentle breeze of your Lord's mercy during these ten days, for Allaah ﷻ will cause this breeze to touch whomever He wills, and whoever is touched by it will be

happy on the Day of Judgement. May Allaah ﷻ bless our Prophet Muhammad ﷺ and all his Family and Companions.

47. Woman Acting as Imam in Prayer

Question

In an unprecedented step in history, a Muslim woman announced that she will lead a public, mixed-gender Friday Prayer on March 18, 2005, in New York City.

The sister said that she will call for giving women the right to some religious duties as men, such as the right to lead people in Prayer and stand in any row in the Prayer, not only in the rear rows behind men. She considers that confining leadership in Prayer and standing in the first rows to men is no more than outdated social customs that have nothing to do with religion.

The researches that she made on the question in hand state that there is nothing in the Sunnah of Prophet Muhammad (peace and blessings be upon him) that indicates that women are prevented from leading people, male and female, in Prayer. She sees that denying women the right to lead in Prayer is a social attitude long ago, followed in the Muslim communities without there being attempts made to put it right.

Could we please have the opinion of Dr. Yusuf Al-Qaradawi on this issue, as he is known for his moderate opinions? Jazakum Allah Khayran.

Date

16/Mar/2005

Mufti

Sheikh Yusuf Al-Qaradawi

Answer

In the Name of Allah, Most Gracious, Most Merciful.

All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Brother, we really do appreciate your question, which shows how interested you are in becoming well acquainted with Islam and its teachings. May Allah bless your efforts in the pursuit of knowledge!

The vast majority of scholars agree that it is not permissible for a woman to lead men in obligatory Prayers. However, there is a minority of scholars who consider it permissible for a woman to lead members of her own household including men in Prayer, on condition that she

is old and well-versed in the Qur'an and that she stands behind, not in front of them.

A woman is allowed to lead other women in Prayer, in which case she is to stand along with them in the row, not in front of them.

As for women's leading men in general in Prayers, there is a scholarly consensus that it is impermissible. So is also the case with women's leading people in the Friday Prayer and delivering them the Friday sermon, though they may give other religious lessons in general to people.

In his response to your question, the eminent Muslim scholar **Sheikh Yusuf Al-Qaradawi** states:

Throughout Muslim history it has never been heard of a woman leading the Friday Prayer or delivering the Friday sermon, even during the era when a woman, Shagarat Ad-Durr, was ruling the Muslims in Egypt during the Mamluk period.

It is established that leadership in Prayer in Islam is to be for men. People praying behind an imam are to follow him in the movements of prayer—bowing, prostrating, etc., and listen attentively to him reciting the Qur'an in Prayer.

Prayer in Islam is an act that involves different movements of the body; it does not consist merely of saying supplications as it is the case with prayer in Christianity. Moreover, it requires concentration of the mind, humility, and complete submission of the heart to Almighty Allah. Hence, it does not befit a woman, whose structure of physique naturally arouses instincts in men, to lead men in Prayer and stand in front of them, for this may divert the men's attention from concentrating in the Prayer and the spiritual atmosphere required.

Islam is a religion that takes into account the different aspects, material or spiritual, of man's character. It does not treat people as super angels; it admits that they are humans with instincts and desires. So it is wise of Islam to lay down for them the rulings that avert them succumbing to their desires, especially during acts of worship where spiritual uplifting is required.

Hence, it is to avoid the stirring the instincts of men that the Shari`ah dictates that only men can call for Prayer and lead people in the Prayer, and that women's rows in Prayer be behind the men. The Prophet (peace and blessings be upon him) was reported to have said, "The women's best rows (in Prayer) are the last ones, and the worst of theirs are the first ones, while the men's best rows (in Prayer) are the first ones and the worst of theirs are the last ones."

Rulings pertaining to leadership in Prayer are established by evidence of authentic hadiths as well as the scholarly unanimity of Muslims. They are based on religious teachings, not on social customs as it has been claimed.

The different juristic schools agree that it is not permissible for women to lead men in the obligatory Prayer, **though some scholars voice the opinion that the woman who is well-versed in the Qur'an may lead the members of her family, including men, in Prayer on the basis that there is no room for stirring instincts in this case.**

However, there is no single Muslim jurist ever heard to have agreed to the woman's leading people in the Friday Prayer or delivering its sermon, though if we review the religious texts pertaining to the rulings of Prayer, we will not find a text that states pointblank that women are not permitted to lead people in Prayer or deliver the Friday sermon.

There is only one hadith, which is not well-authenticated, reported by Ibn Majah on the authority of Jabir ibn `Abdullah in this connection; it is to the effect that "A woman may not lead a man in Prayer, nor may a Bedouin lead a believer of the Muhajirun or a corrupt person lead a committed Muslim in Prayer." The eminent scholars of Hadith say that the chain of reporters of this hadith is extremely weak, and hence, it is not to be taken as evidence in the question in hand.

Furthermore, there is another hadith that contradicts this one. It is reported by Imam Ahmad, Abu Dawud, and others on the authority of Umm Waraqah, who said that the Prophet (peace and blessings be upon him) appointed a muezzin for her, and ordered her to lead the members of her household (who included both men and women) in Prayer.

Though scholars of Hadith also regard the chain of reporters of this hadith as weak, yet it has to do with a special case in which a woman well-versed in the Qur'an led the members of her family in Prayer where usually would be no place for arousing instincts among them.

Furthermore, Ad-Darqatani reported that the order the Prophet (peace and blessings be upon him) gave to Umm Waraqah here was that she lead the women among her household in Prayer.

Commenting on this report of Ad-Darqatani, Ibn Qudamah said in his book *Al-Mughni*, "This addition of Ad-Darqatani must be accepted even if it had not been mentioned pointblank in the hadith in question. It is to be logically deduced from the hadith that the Prophet (peace and blessings be upon him) ordered Umm Waraqah to lead the women of her household in obligatory Prayer, for (according to the hadith) he (peace and blessings be upon him) appointed her a muezzin, and the Adhan is practiced only in the obligatory Prayer; besides, there is no scholarly disagreement regarding it being impermissible for women to lead men in obligatory Prayers."

Ibn Qudamah then said, "Even had Umm Waraqah been ordered to lead both men and women of her household in Prayer, this would have been peculiar to her, for no other woman was appointed a muezzin (by the Prophet, peace and blessings be upon him) as was the case with her, and hence, it would have followed from this that leading men of her household in

Prayer had been peculiar to her.”

Ibn Qudamah, moreover, supported his view by saying that since women are not permitted to call the Adhan for Prayer for men, they are also not allowed to lead them in Prayer.

But I do not agree with Ibn Qudamah that it is probable that the permission given to Umm Waraqah to lead her household, including men, in Prayer was peculiar to her. I believe that any woman well-versed in the Qur'an like Umm Waraqah may lead her family members, including men, in both obligatory and supererogatory Prayers, especially the Tarawih Prayers.

There is a dependable opinion in the Hanbali School of jurisprudence that says that women can lead men in the Tarawih Prayers.

Az-Zarkashei said in this respect, “According to Imam Ahmad and the majority of his followers, it is permissible for women to lead men in the Tarawih Prayers.”

This has been also reported by Ibn Hubairah to have been held by Imam Ahmad. (*Al-Ihsah 'an Ma'ani As-Sihah*, vol. 1, p. 145.)

But it is to be kept in mind that this applies only to women who are well-versed in the Qur'an when it comes to leading their household and relatives in Prayer. Moreover, some scholars see that this is confined to women who are advanced in age.

In addition, the author of *Al-Insaf* said, “A woman may lead (her household of) men in Prayer, (but) in which case, she is to stand behind them, to be on the safe side (with regard to arousing instincts).”

Standing behind men in leading Prayer in this case is an exception from the rule that states that the imam of Prayer is to stand before the people he leads, but it should be done here to avoid stirring seduction as far as possible.”

A Woman Leading Other Women in Prayer

Regarding a woman leading ONLY women in Prayer, there are a number of hadiths such as these:

The hadith of 'A'ishah and Umm Salamah (may Allah be pleased with them). 'Abdur-Raziq

(5086), Ad-Daraqutni (1/404) and Al-Bayhaqi (3/131) reported from the narration of Abu Hazim Maysarah ibn Habib from Ra'itah Al-Hanafiyyah from `A'ishah that she led women in Prayer and stood among them in an obligatory Prayer. Moreover, Ibn Abi Shaybah (2/89) reported from the chain of narrators of Ibn Abi Layla from `Ata' that `A'ishah used to say the Adhan, the Iqamah, and lead women in Prayer while standing among them in the same row. Al-Hakim also reported the same hadith from the chain of narrators of Layth Ibn Abi Sulaim from `Ata', and the wording of the hadith mentioned here is Al-Hakim's.

Furthermore, Ash-Shafi'i (315), Ibn Abi Shaybah (88/2) and `Abdur-Raziq (5082) reported from two chains of narrators that report the narration of `Ammar Ad-Dahni in which he stated that a woman from his tribe named Hujayrah narrated that Umm Salamah used to lead women in Prayer while standing among them in the same row.

The wording of `Abdur-Raziq for the same hadith is as follows: "Umm Salamah led us (women) in the `Asr Prayer and stood among us (in the same row)."

In addition, Al-Hafiz said in *Ad-Dirayah* (1/169), "Muhammad ibn Al-Husain reported from the narration of Ibrahim An-Nakh'i that `A'ishah used to lead women in Prayer during the month of Ramadan while standing among them in the same row.

Further, `Abdur-Raziq reported (5083) from the narration of Ibrahim ibn Muhammad from Dawud ibn Al-Husain from `Ikrimah from Ibn `Abbas that the latter said, "A woman can lead women in Prayer while standing between them."

Would that our sisters who are so enthusiastic about women's rights revive this act of Sunnah—a woman leading other women in Prayer—instead of innovating this rejected novelty: a woman leading men in Prayer.

The following is stated in *Al-Mughni*:

The narrations differ as to whether it is desirable for a woman to lead other women in congregational Prayer. It is reported that the matter is desirable, as the following scholars said that a woman can lead other women in Prayer: `A'ishah, Umm Salamah, `Ata', Athawri, Al-Awza'i, Ash-Shafi'i, Ishaq, and Abu Thawr. Furthermore, it is narrated that Ahmad ibn Hanbal (may Allah be merciful to him) said that the matter is desirable. However, *ahul ar-ra'i* (scholars who mostly depend on reason in deducing rulings) regard the matter as undesirable, but if such congregational Prayer is done, it will be sufficient for the women who perform it. As for Ash-Sha'bi, An-Nakh'i and Qatadah, they say that women can perform Prayer this way in supererogatory Prayers but not in obligatory ones.

It is important here to state that the original judgment concerning acts of worship is that anything not prescribed in Shari'ah in explicit texts is prohibited, so that people may not

innovate matters in religion not ordained by Allah. Thus, people may not innovate a certain act of worship, change or add things in the ordained ones according to their own fancies or only because they think such matters are desirable. Whoever innovates anything in religion or adds to it whatever is not in it—that addition or innovation is rejected.

That is exactly what Allah has warned us from in the Qur'an when He dispraised the disbelievers saying, **(Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not?)** (Ahs-Shura 42: 21)

The Prophet (peace and blessings be upon him) also warned against the same wrongdoing in the hadith which states, **“Whoever innovates in this matter of ours (i.e., in our religion) whatever is not in it, that innovated thing is rejected”** (Al-Bukhari and Muslim). The Prophet (peace and blessings be upon him) also said, **“Beware of innovated matters, for every novelty is perversity”** (Ahmad in his *Musnad* and regarded as authentic). All scholars are resolved that acts of worship are unchangeable and must be taken exactly as Allah has ordained them.

Other religions were distorted and their acts of worship and rituals were changed when people innovated in them, and their men of religion did not stand against innovators.

However, as regards matters like transactions and worldly affairs, the original judgment concerning them is that they are permitted, for the Islamic rule is following in religious matters and innovating in worldly matters. This was the rule to which Muslims adhered during the times of their superiority in civilization. They followed in religion and innovated in life, and that was how they created a lofty civilization. But when their condition worsened, they reversed the matter; they innovated in affairs of religion and kept the worldly affairs.

A last word to conclude this issue: What is the necessity of making all this fuss? Is that what the Muslim woman lacks—to lead men in Friday Prayer? Was that one of the Muslim women's demands at any time?

We see other religions specifying many matters for men and their women do not protest. So why do our women do so, exaggerating in their demands and arousing what will cause dissension among Muslims at such time when they need their unity the most to face afflictions, hardships, and major plots that aim at their complete destruction?

My advice to the sister referred to in the question is that she should revert to her Lord and religion and extinguish this strife which is unnecessary to be lit. I also advise my Muslim brothers and sisters in the United States not to answer this stirring call and to stand as one in front of these trials and conspiracies woven around them.

I ask Allah to inspire our sons, daughters, brothers, and sisters everywhere sound judgment in speeches and right guidance in deeds. I also ask Him to make them all see what is right and grant them to abide by it, and see what is wrong and grant them to avoid it. Ameen. **(Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou art the Bestower)** (Aal `Imran 3:8).

You can also read:

[A Woman Leading Other Women in Prayer](#)

[Can a Woman Act as Imam or Deliver *Jum`ah Khutbah*?](#)

[A Woman Leading Congregational Prayer](#)

[Qualifications of the Imam in Prayer](#)

[Can Women Lead People in Friday Prayer?](#)

[Women Leading Friday Prayer: AMJA's Statement](#)

If you are still in need of more information, don't hesitate to contact us. Do keep in touch.
May Allah guide us all to the straight path!

Allah Almighty knows best



To the celebrations of Allah's Praises- the skins of those who fear their Lord tremble thereat and then their skins and hearts softens. Such is His Guidance ! 39:23.

{23} إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ
தங்கள் இறைவனுக்கு எவர்கள் அஞ்சுகிறார்களோ
அவர்களுடைய தொலி களின்)உரோமக்கால்இவற்றை) கள்(
- சிலிர்த்து (கேட்கும் போது விடுகின்றனபிறகு ..

அவர்களுடைய தொலிகளும், இருதயங்களும்

அல்லாஹ்வின் தியானத்தில் இளகுகின்றன -

கவிரன் கமன்கள் தேவியன் லெ வன்கை, (இவன் லெ ஈஜ
கூகை) இவன்கள் ரொக கப பாகியன்கை. பபுல இவன்கள் கப லா
காடியன் ஈஜகை கிகுரிக்கை மூல வன்கை.

Their whole nature is softened to receive the beneficent message and it transforms them through and through.

2:152- Then do ye remember Me; **I will remember you.** Be grateful to Me and reject not faith.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

ஆகவே, நீங்கள் என்னை நினைவு கூறுங்கள்; நானும் உங்களை
நினைவு கூறுவேன். இன்னும், நீங்கள் எனக்கு நன்றி
செலுத்துங்கள்; எனக்கு மாறு செய்யாதீர்கள்.

இவ் மூல

(கிகை) காவிகா கரக. மூ இவ் கிகா (டியாப பபுல கரகை)
கிரிகை.

13:28-"Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

{28} فَلَمَّا رَأَىٰ قَمِيصَهُ قَدْ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِن كَذِبِكُمْ ۚ إِنَّ كَذِبَكُمْ عَظِيمٌ

(நேர் வழி பெறும்அவர்கள் எத்தகையோரென்றால் (, அவர்கள்
தாம் ஈமான் கொண்டவர்கள் (முற்றிலும்); மேலும், அல்லாஹ்வை
நினைவு கூர்வதால் அவர்களுடைய இதயங்கள் அமைதி
பெறுகின்றன; அல்லாஹ்வை நினைவு கூர்வது கொண்டு தான்
இதயங்கள் அமைதி பெறுகின்றன என்பதை அறிந்து கொள்க!

ශුද්ධ වූ නාමය මකක් කරනු ලැබුවහොත් ඔවුන්ගේ භාදයන් සෑහීමට පත් වන්නේය. (මන්දයක්) අල්ලාහ්ගේ ශුද්ධ වූ නාමය මකක් කිරීම මගින් (සත්‍ය විශ්වාසවන්තයින්ගේ) භාදයන් නියත වශයෙන්ම කාප්තියට පත් වනු ඇත යන්න (නබියෝ! ඔබ) දන ගනු (මැනවි!)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالَكُم وَلَا أَوْلَادَكُم عَنْ ذِكْرِ اللَّهِ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

විශ්වාසවන්තයිනි! ඔබගේ වස්තූන්ද, ඔබගේ දරුවන්ද, අලුලාහ්ගේ මතකයෙන් ඔබව ඇතට හරවා දැමීම නොකළ යුතුය. කවුරුත් හෝ මෙසේ කළහොත් එවැන්නන් නියත වශයෙන්ම පරාජිතයිනිය.

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا

ඔබ, ඔහු දෙසට සම්පූර්ණයෙන්ම හැරී

ඔහුගේ ශුද්ධ වූ නාමය සුවිශුද්ධ කරමින් සිටිනු මැනව!

لَنَفْتِنَهُمْ فِيهِ ۖ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

(అతిథి) ఇద్దరూ ఉండి

පිරික්සන්නෙමු. එබැවින් කවුරුත් තම දෙවියන්ව මතක් කිරීමම ප්‍රතික්ෂේප කරන්නේද, ඔහුට දරුණු දඬුවමෙහි ඔහු ඇතුළු කර දමන්නේය.

وَمَنْ يَعِشْ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ

எவனொருவன் அர் ரஹ்மானின் நல்லுபதேசத்தை விட்டும் கண்ணை மூடிக் கொள்வானோ, அவனுக்கு நாம் ஒரு ஷைத்தானை ஏற்படுத்தி விடுகிறோம்; அவன் இவனது நெருங்கிய நண்பனாகி விடுகிறான்.

කවුරුත් රහ්මාන්ගේ හොඳ ඔවදනින් ඇත්ව ඇස් පියාගෙන සිටින්නේද, ඔහුට අපි එක් ෂෙයිනාන්වරයෙකුව (මිතුරෙකු වශයෙන්) නියම කර හරින්නෙමු. ඔහු, ඔහුට කිසිදුක ඇත් නොවන මිතුරෙකු බවට පත් වන්නේය.

20:42- "Go thou and thy brother with My Signs and slacken not either of you in keeping Me in remembrance.

اذهبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذُنُورِي

“ஆகவே, நீரும் உம் சகோதரரும் என்னுடைய அத்தாட்சிகளுடன் செல்வீர்களாக மேலும் !என்னைத் தியானிப்பதில் .சளைக்காதீர்கள் (நீங்களிருவரும்)

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දෙදෙනා මා මෙනෙහි කර නැමදීමෙහි කම්මැලි නොවනු". "ඔබ දෙදෙනාම රිද්දාචිත්තවෙත යනු. නියත වශයෙන්ම ඔහු ඉතාමත් සීමාව ඉක්මවා ගියේය".

13:28 Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۖ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

(நேர் வழி பெறும் அவர்கள் எத்தகையோரென்றால், அவர்கள் தாம் ஈமான் கொண்டவர்கள் (முற்றிலும்); மேலும், அல்லாஹ்வை நினைவு கூர்வதால் அவர்களுடைய இதயங்கள் அமைதி பெறுகின்றன; அல்லாஹ்வை நினைவு கூர்வது கொண்டு தான் இதயங்கள் அமைதி பெறுகின்றன என்பதை அறிந்து கொள்க!

(මානවයා) අල්ලාප්පේ අදා වූ නාමය

මතක් කිරීම මගින් (සත්‍ය විශ්වාසවන්තයින්ගේ) හෘදයන් නියත වශයෙන්ම කැපකියට පත් වනු ඇත යන්න (නවීයෝ/ඔබ) දැන ගනු (මැනව්)

18:28- "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنُكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْمَئِنَّ مَنَّا أَعْفَفْنَا قَلْبُهُ عَنِ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا

(நபியேளவர் தம் இறைவனுடைய (! திருப்பொருத்தத்தை
நாடியவர்களாக காலையிலும், மாலையிலும் அவனைப்
பிரார்த்தனை செய்து கொண்டிருக்கிறார்களோ, அவர்களுடன்
நீரும் பொறுமையை மேற் கொண்டிருப்பீராகஇன்னும் உலக !
வாழ்க்கையின் அலங்காரத்தை நாடி அவர்களை (த்தகைய)

விட்டும் உம் இரு கண்களையும் திருப்பி விடாதீர்; இன்னும், எவனுடைய இதயத்தை நம்மை நினைவு கூர்வதிலிருந்து நாம் திருப்பி விட்டோமோ அவனை நீர் வழிபடாதீர்; ஏனெனில் அவன்தன் இச்சையைப் பின் பற்றியதனால் அவனுடைய காரியம் வரம்பு மீறியமாகி விட்டது.

கவீத கவீர்துன் கம (கவீர) ஸூபிச அனுமதைய கிரீமே
 ஸேகுவென் இஹுலே ஸாடிய அபவ சிஹி கர், ஸாபிஹு கிரீமேன் அபி ஸர்லா
 டூபிபேடி, இஹுலி இஹி அனுமதைய தோகர்ஹு. இஹுலே கார்ஹாவ சிஹிவ
 ஓகர்ஹு சிஹி வந்நேய.

29:45-and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do

اَكْبَرُ ۚ الصَّلَاةُ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَذِكْرِ اللَّهِ اَتْلُ مَا اُوْحِيَ الْكِتَابِ مِنَ الصَّلَاةِ ۚ اِنَّ
 وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ

நிச்சயமாக, அல்லாஹ்வின் திக்ரு கும்(ன சக்தியா)மிகவும் பெரிதா (தியானம்); அன்றியும் அல்லாஹ் நீங்கள் செய்பவற்றை நன்கறிகிறான்.

அரூஹி (அமகை
 தோகர்) மககையே கவா (இஹுலி டீகர் கர்) சிஹி, தியக வலையென்
 ஓகர்ஹி. கவீத இஹி கர்ஹ டூய அரூஹி ஹாடித் டந்நேய.

7:201-Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)!

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوْا فَاِذَا هُمْ مُبْصِرُوْنَ

நிச்சயமாக எவர்கள் (அல்லாஹ்வுக்கு) அஞ்சுகிறார்களோ, அவர்களுக்குள் ஷைத்தானிலிருந்து தவறான எண்ணம் ஊசலாடினால், அவர்கள் அவர்கள் திடீரென விழிப்படைந்து - நினைக்கின்றார்கள் (அல்லாஹ்வை) (ஷைத்தானின் சூழ்ச்சியைக்.காண்கிறார்கள் (

தியக வலையென் கவீர்துன் (அரூஹி) லீய வந்நேடி, இஹுலி
 கூல ஷைஹானே (வரடி) சிஹிபி ஹாஹித் கலஹித் இஹுலி
 (அரூஹி) சிஹிநாஹ. சீ அகர் இஹுலே (ஹி) அஹ் அரீ அபடிய அந்
 கர் ஹிநாஹ.

72:17- "That We might try them by that (means) but if any turns away from the remembrance of his Lord He will cause him to undergo a severe Penalty.

لِيَفْتَنَهُمْ فِيْهِ ۚ وَمَنْ يُغْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا

“அதைக் கொண்டு நாம் அவர்களைச் சோதிப்பதற்காக; ஆகவே, எவன் தன் இறைவனை நினைப்பதைப் புறக்கணிக்கிறானோ, அவனைக் கொடிய வேதனையில் அவன் புகுத்தி விடுவான்.

(மெஹ்) இஹுலி அப
 சிஹிஹிந்ஹி. சிஹிபித் கவீர்துன் கம டேபியன்லி மகக் கிரீமே
 ப்ரகிஹித் கர்ஹிந்ஹி, இஹுலி டேஹு டூபிபேடி இஹு அஹி கர்
 டூமந்நேய.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

විශ්වාසවන්තයිනි! ඔබ (ශුද්ධයේදී සතුරන්ගේ) සමූහය හමු වුවහොත් (බිය නොවී) ස්ථිර වශයෙන් (විරුද්ධව) සිටිමින් “අල්ලාහ් අකබර්” යයි අල්ලාහ්ගේ ශුද්ධ වූ නාමය ඔබ අධික වශයෙන් (බෙදා හරවා) පවසනු, (එයින්) ඔබ ජයග්‍රහණය අත් කර ගනු ඇත.

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا

මෙම පැන නැගීමට ඔවුන්

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