

AL MUHAJIROON

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FEAR and ITS TYPES

Allaah's (ﷻ) says in
Surat Aal-'Imran (3:175):

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ ۗ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ
مُؤْمِنِينَ ﴿١٧٥﴾

“It is only *Shaytaan* (Satan) that suggests to you the fear of his *Awliyaa'* (supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad ﷺ), so fear them not, but fear Me, if you are (true) believers.”

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PLEASE NOTE

If you find any errors in the text, context, or references, please inform us. Your comments and suggestions are always welcome and may Allaah reward those who correct our mistakes.

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WHY



AL-MUHAJIROON



Al-Muhajiroon means, and was initially designed and presented by revert sisters from the West, who had made *Hijrah* from the lands of *Kufr* to the Muslim lands for the sake of Allaah.

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

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

[Collected: al-Bukhaari (6484), Kitab ar-Riqaq; Muslim (41), Kitab al-Imaan]

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

"Say (O Muhammad ﷺ): 'This is my way; I call to Allaah with sure knowledge, I and whosoever follows me (also must invite others to Allaah) with sure knowledge.'" [Surat Yusuf 12: 108]

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

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

[Surat an-Nisa' 4:59]

OUR DA'WAH

H ADEETH

Ibn Masood (رضي الله عنه) narrated that the Prophet (ﷺ) said:

"This Qur'an is the Banquet of Allaah. Learn as much as you can from His banquet. This Qur'an is the Rope of Allaah, and it is the Clear Light and Useful Healing. It is a protection for the one who clings to it and a rescue for the one who follows it. It is not crooked so puts things straight. It does not deviate so as to be blamed. Its wonders do not cease. It does not wear out with much repetition. So recite it. Allaah will reward you with ten good deeds for every letter of its recitation. I am not saying that 'Alif, Laam, Meem' (a combination of letters frequently mentioned in the Holy Qur'an) is a letter, rather I am saying that 'Alif' is a letter, 'Laam' is a letter and 'Meem' is a letter."

[As-Silsilah as-Saheeha no. 2/264]

Al-Barr

(THE MOST SUBTLE, KIND, COURTEOUS, AND GENEROUS)

البر

The Name of Allaah Al-Barr is mentioned once in the Noble Qur'an and that is in Surat At-Tur (52:28):

﴿٢٨﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ

“Verily, We used to invoke Him (Alone and none else) before. Verily, He is Al-Barr, the Most Merciful.”

THE MEANING OF THE NAME

Ibn Jarir said: “‘Verily, He is Al-Barr’ means He is the Most Subtle with His servants.” [Jami’ul-Bayan]

Az-Zajaj said, after mentioning the linguistic meaning of Al-Barr: “And Allaah is Barr with His creation, i.e. He is good to them and reforming their states.” [Tafseer Al-Asmaa’]

Al-Khattabi said: “Al-Barr is the One Who is Kind with His servants, being good to them. His kindness and benevolence encompass all His creations; He has been generous to them with His provision. He is Al-Barr to the good-doer by multiplying the reward for him, and He is Barr to the wrongdoer by forgiving and pardoning him.

As to what pertains to the attributes of the creatures: a man is called *Barr* if he is beneficial and good (to others). A man is *Barr* with his parents, i.e. he is dutiful to his parents and this is the opposite of ‘*Aaq* (i.e. undutiful).” [Sha’n Ad-Du’aa]

Al-Haleemi said: “Al-Barr means He Who is gentle with His servants; He wants for them ease, and He does not want to make things difficult for them. He pardons many of their evil deeds, and will not punish them for all their sins. He recompenses them for every good deed ten times the like thereof, and whoever brings an evil deed shall have only the recompense of the like thereof. He writes for them (in their records) their intention to do good, but will not write upon them their intention to do evil.” [Al-Minhaj]

Al-Qurtubi said: “This is one of Allaah’s practical Attributes (the Attribute of His Action) which extends to all of His servants in this world and is particular (for the believers) in the Hereafter. There is no one in this world but Allaah’s benevolence and kindness is extended to and bestowed upon him. Allaah says in Surat Luqman (31:20):

وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهَرَ وَبَاطِنًا

“And (He) has completed and perfected His Graces upon you, (both) apparent (i.e. Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. one’s faith in Allaah (of Islamic Monotheism), knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise].”

As for the Hereafter: Only the one upon whom the nearness to Allaah has been bestowed will be particularized with Allaah’s *Birr* to dwell in the delight of His Light, not the one who will dwell in His Fire.” [Al-Kitab al-Asna]

THE IMPACT OF BELIEVING IN THIS NAME

1 Allaah, the Exalted is Barr, Merciful with His servants, Kind to them, good to them and reforming their religion and their states (conditions) in this world. In this world, He has also granted and given them their share of good health, strength, wealth, position, children and supporters without limitation.

Allaah says in Surat Ibraaheem (14:34):

﴿٣٤﴾ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا

“And if you count the Blessings of Allaah, never will you be able to count them.”

This includes every good deed and all benevolences because they are all impacts of the Barr. The believer and the disbeliever both partake in that.

As for the religion, He (*Ta’ala*) has bestowed upon the believers the guidance to believe and He helps them to perform acts of obedience to Him, and He gives them abundant reward for that in this world and the Hereafter.

It is He Who has brought everything into existence; from Him are the means and the provisions. All praises and thanks be to Him (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter).

2 Out of Allaah’s goodness (kindness) to His servants is giving respite to the evil doer among them, giving him chance after chance to repent, despite His ability to quickly punish him. Allaah (*Ta’ala*) says in Surat Al-Kahf (18:58):

﴿٥٨﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلاً

“And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.”

Ibn Al-Qayyim (*Rahimahullaah*) said in explaining the hidden aspects in regards to repentance: “Of these aspects is to know His *Birr* (kindness, courteousness, etc.) in concealing the slave whilst the slave is committing the sin in the midst of His perfect sight of him. If Allaah willed, He could expose (scandalize) him among His creation such that they would be cautious of him. He (*Ta’ala*) does this out of His complete and perfect *Birr* (kindness).

One of His Names is Al-Barr and this

Birr (kindness) is given to the slave from his Master (Allaah) despite His complete richness of him (i.e. He has no need of him), and the slave’s complete need of Him. This is so that he (the slave) will be occupied with (witnessing) this Grace,

Birr and *Ihsaan* (benevolence) and the generosity (of his Lord), thereby forgetting his sin. He will stay with Allaah, showing Him humility which is more beneficial for him than being occupied with his wrongdoing. The slave should be occupied with Allaah (*Ta’ala*) and be heedless of other than Him; this is the utmost goal that should be attained.

(Also) of the hidden aspects is witnessing Allaah’s Hilm (Forbearance) in giving respite to the person who commits a sin. If He willed, He could hasten the punishment for him, but He is Al-Haleem (the Forbearing) Who is not hasty. This will make the person know his Lord by His Name Al-Haleem and witness the Attribute of Hilm (forbearance). He will worship Him with this Name, and (know) that the wisdom and the good that were behind the sin and this state is more beloved to Allaah and more reforming for the slave and more beneficial than missing it.

(Also) of the secrets of repentance is that the slave will know the generosity of his Lord in accepting his excuse if He asked that from him. And that is without his using the *Qadar* (Decree) as an excuse for committing the sin because that is considered as opposition to Allaah. Allaah would then accept his excuse out of His generosity and this will result in making the slave be occupied with remembering and thanking Him and result in an extra love for Him which was not there before (this event). This is because your love for who has appreciated, thanked you for your benevolence and recompensed you for it, then he forgave you your wrong deed and did not punish you will be multiplied love, more than your love for his favors and benevolence.

Also of the hidden aspects of repentance is that the slave witnesses His Grace in His Forgiveness. In fact, forgiveness is a grace from Allaah; for if He would have taken you with punishment (for not fulfilling His Right), He would have been just and praiseworthy. But He has pardoned by His Grace and not because you deserve it. This will result in you being grateful to Him, loving Him, turning to Him in repentance, rejoicing with Him and knowing Him with His Name Al-Ghaffar (the Forgiving) and witnessing this Attribute of forgiveness and worshipping Him in accordance to it. And this is the perfect servitude, love and knowledge.” [Madarij As-Salikeen]

3 Allaah, the Exalted, is Barr (Kind, Subtle, Courteous, etc.) with His *Awliyaa'* (chosen believing slaves, friends, etc.) and Truthful in His Promise to them of reward.

Allaah (*Ta'ala*) says in Surat al-A'raaf (7:44):

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدَرْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ ﴿٤٤﴾

“And the dwellers of Paradise will call out to the dwellers of the Fire (saying), ‘We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?’ They shall say: ‘Yes.’”

In Surat Az-Zumar (39:74) Allaah (*Ta'ala*) says:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَمِلِينَ ﴿٧٤﴾

“And they will say: ‘All the praises and thanks are to Allaah Who has fulfilled His promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!’”

4 Allaah, the Majestic is Barr and loves the *Birr* (i.e. all kinds of righteousness and every act of obedience to Allaah) and He commands with it. He loves the ones who are characterized with this attribute from among His pious believers. One of the most comprehensive verses that mentions the deeds of the *Birr* (good and righteousness) is the statement in Surat al-Baqarah (2:177):

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

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

Such are the people of the truth and they are pious.”

Allaah (*Ta'ala*) praised the two cousins 'Iesa (Jesus) and Yahya (John) for their dutifulness to their parents. He (*Ta'ala*) is describing 'Iesa (*'Alayhis-salaam*) in Surat Maryam (19:32):

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾

“And *Barr* (dutiful) to my mother, and made me not arrogant unblessed.”

He (*Ta'ala*) also describes Yahya (*'Alayhis-salaam*) in Surat Maryam (19:14):

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾

“And *Barr* (dutiful) towards his parents, and he was neither arrogant nor disobedient (to Allaah or to his parents).”

Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) made (considered) all virtuous good conduct as being acts of *Birr*.

An-Nawwas ibn Sam'aan (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “*Al-Birr* (piety) is good manners, and sin is that which pinches the heart (one feels a sense of shame/disgrace in committing it) and you do not like people to know of it.” [Muslim]

Wabisah ibn Ma'bad (*Radia-Allaahu 'anhu*) reported: “I went to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) and he asked me, ‘Have you come to inquire about *Al-Birr* (piety)?’ I replied in the affirmative. Then he (*Salla-Allaahu 'alayhi wa sallam*) said, ‘Ask your heart regarding it. *Al-Birr* (piety) is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again.’” [Ahmad]

5 The slave will never attain the *Birr* of Allaah (*Ta'ala*) in the Hereafter except in following what will lead him to His *Birr*, Pleasure and Mercy. He (*Ta'ala*) says in Surat Aal-'Imran (3:92):

لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

“By no means shall you attain *Al-Birr* (piety, righteousness - here it means Allaah's Reward, i.e. Paradise), unless you spend (in Allaah's Cause) of that which you love; and whatever of good you spend, Allaah knows it well.”

Qatadah said: “By no means shall you attain the *Birr* of your Lord unless you spend out of that which you love and desire of your wealth.” [Tafseer Ibn Jarir]

Ibn Jarir said: “By no means will you attain the *Birr* O believers; the *Birr* of Allaah which one seeks by his obedience to Him, worshipping Him and hoping that from Him, except by His Grace upon them of entering them into His Paradise and driving away His punishment from them. Therefore, many interpreters said that *Al-Birr* means Paradise, because the *Birr* of the Lord to His slave, and His honor for him in the Hereafter will be (shown by) admitting him into Paradise.” [Tafseer Ibn Jarir]

What pertains to this meaning is the following statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): “*Truthfulness leads to Al-Birr* (righteousness) and *Al-Birr* (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a *Siddeeq* (truthful person). Falsehood leads to *Al-Fujur* (i.e. wickedness, evil-doing), and *Al-Fujur* (wickedness) leads to (Hell) Fire, and a man may keep on telling lies till he is written before Allaah, a liar.” [Al-Bukhaari and Muslim]

Al-Haafidh Ibn Hajar said: “Basically *Al-Birr* is an abundant good. It is a comprehensive name (denotation) which refers to all kinds of good; every sincere continuous action is called *Birr*.” [Al-Fat-h]

His (*Salla-Allaahu 'alayhi wa sallam*) statement: “*Al-Birr leads to Paradise*” confirms the statement of Allaah in Surat al-Mutaffifeen (83:22):

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

“Verily, *Al-Abraar* (the pious believers of **Islaamic Monotheism**) will be in Delight (Paradise).” [As said by Ibn Battal in Al-Fat-h]

6 Ibn Al-Qayyim said in his book “*Ad-Daa' wad-Dawaa'*”: “Do not think that Allaah's Statement in Surat al-Infitaar (82:13-14),

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

“Verily, *Al-Abraar* (the pious believers of **Islaamic Monotheism**) will be in Delight (Paradise); and verily, the *Fujjaar* (the wicked disbelievers, polytheists, sinners and evildoers) will be in the blazing Fire (Hell).”

is specific to the Day of Resurrection. Rather, these are in delight in their third abode just as those (the wicked) are in the blazing fire (Hell) in their third abode. There is no pleasure or joy in this world that is more delightful than the *Birr* of the heart, the soundness of the breast, knowing the Lord, the Exalted, loving Him and acting upon what He has commanded.

Note: The first abode is the life of this world (*Duniya*),

the second abode is the life in the grave (*Barzakh*) and the third is in the Hereafter (*Akhirah*).

Is not the real life the life of the sound, pure heart? Allaah praised His Khaleel (Ibraaheem) for his sound heart in Surat as-Saffat (37:83-84):

وَإِن مِّن شَيْعَةٍ لِإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

“And, verily, among those who followed his [Nuh's (Noah's)] way (Islaamic Monotheism) was Ibraaheem (Abraham). When he came to his Lord with a pure heart [attached to Allaah Alone and none else, worshipping none but Allaah Alone - true **Islaamic Monotheism**, pure from the filth of polytheism].”

Also Allaah mentioned the statement of Ibraaheem (*'Alayhis-salaam*) in Surat ash-Shu'raa (26:88-89):

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

“The Day whereon neither wealth nor sons will avail. Except him who brings to Allaah a clean heart [clean from *Shirk* (polytheism) and *Nifaq* (hypocrisy)].”

The sound, clean heart is the heart which is clean from *Shirk*, hatred, malice, envy, miserliness, arrogance, pride, love of the world and leadership, etc. so it is clean from every deficiency (defect) that keeps him away from Allaah, and it is clean from every doubt that opposes Allaah's news, and it is clean from every lust that opposes His command, and it is clean from every desire that competes with what He wants, and it is clean from every matter that cuts him off from Allaah. This sound, clean heart is enjoying a hastened delight of Paradise in this world and will also enjoy delight in the *Barzakh* (in the grave) and in Paradise on the Day of Resurrection.”

Source:

An-Nahj Al-Asmaa fee Sharh Asmaa Allaahul-Husna
By sheikh Muhammad Humood An-Najdi



Fear and its Types

All Perfect Attributes belong to Allaah, and He (*Subhaanahu wa Ta'aala*) deals with His slaves with His Attributes. The impact of Allaah's mercy and kindness befalls all of His slaves. However, only the believers see the impact of the Attributes of Allaah (*Subhaanahu wa Ta'aala*) because they have the knowledge which helps them to understand the nurturing of Allaah and they are able to see and ponder over His Perfect Attributes.

To acquire knowledge is not enough, unless you use this knowledge to explain everything that happens in this life.

This knowledge will make the slave love Allaah more than anyone else. This love should be accompanied with exaltation, which is expressed with fear.

As love is an act of worship performed by the heart, similarly, fear is an act of worship performed by the heart, and as such it should not be directed to any other than Allaah.

How do we know that a matter is an act of worship?

1. When Allaah commands us with it in His Book
2. When Allaah informs us that He loves it and is pleased with it
3. When Allaah loves its doer
4. When Allaah praises its doer
5. When Allaah makes it a condition for fulfillment of *Imaan* (faith)
6. When Allaah mentions the reward for its doer and the punishment for the one who abandons it

All these indicate that a certain matter is an act of worship. When we recite the Qur'an, we may pass by many acts of worship which Allaah (*Subhaanahu wa Ta'aala*) commands us with, but we do not perceive that what Allaah commands us with is an act of worship, which is a means of nearness to Allaah.

Bear in mind that directing any matter which is proven to be an act of worship to other than Allaah is considered *Shirk*.

We are commanded with *Tawheed* as regards any act of worship. However, many times we are confused as to when the matter or act is considered a natural act and when it is considered *Shirk*. This is important to know because all acts of worship should not be directed except to Allaah.

Take slaughtering as an example: It is a habitual act, and it is *Tbaadah* when this habitual act is accompanied with a good intention, and it becomes a means of nearness to Allaah. For example, entertaining a guest or spending on one's children; these are basically habits, and normal every day acts which are permissible and allowable. However, if the act is done with the intention of drawing near to Allaah with it, like the sacrifice of *al-Adhaa* and of *Hajj (Hady)* or the birth of a child (*al-Aqeeqah*), then it becomes an act of worship.

Similarly, love: People think that loving others or hating them is a natural act; they say that it is normal to love one's children and spouse. This is true, but it can turn into *Shirk*. This happens when the love for others becomes equal to or more than their love for Allaah.

Ruling: All things that are naturally beloved to a person will become a means of nearness to Allaah if one corrects his intention.

Fear is an act of Worship

The evidence that proves that fear is an act of worship is Allaah's (*Subhaanahu wa Ta'aala*) statement in Surat Aal-'Imran (3:175):

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ. فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

"It is only Shaytaan (Satan) that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allaah and in His Messenger, Muhammad (Salla-Allaahu 'alayhi wa sallam)], so fear them not, but fear Me, if you are (true) believers."

In this verse, there is a command and a prohibition. The command is to fear Allaah, and the prohibition is not to fear other than Allaah.

1 Whenever these two (command and prohibition) are joined together, then this indicates the command of *Tawheed*. This indicates that fear is an act of worship.

2 In addition, relating *Imaan* (faith) to this act is another indication that this act is an act of worship.

Since fear is an act of worship, then directing it to other than Allaah is *Shirk*. Accordingly, the rest of one's actions (by the limbs and the tongue) will be affected.

Fear of Allaah is one of the highest statuses of the religion of Islaam. It is one of the most comprehensive acts of worship in which the Muslim should be sincere to Allaah. Fear of Allaah is a sign of complete and perfect *Imaan* (faith) and a form of worship. Allaah (*Subhaanahu wa Ta'aala*) says in Surat al-Anbiyaa' (21:28), praising the believers:

وَهُمْ مِّنْ خَشِيَتِهِ مُسْتَفِئُونَ ﴿٢٨﴾

"And they stand in awe for fear of Him."

Allaah (*Subhaanahu wa Ta'aala*) also describes His angels in Surat an-Nahl (16:50):

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ ﴿٥٠﴾

"They fear their Lord above them."

He (*Subhaanahu wa Ta'aala*) has prepared two gardens in Paradise for those who fear Him as stated in Surat ar-Rahmaan (55:46):

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾

"But for him (the true believer of Islaamic Monotheism) who fears the standing before his Lord, there will be two gardens (i.e. in Paradise)."

In Surat an-Nahl (16:51), He (*Subhaanahu wa Ta'aala*) commands us to fear Him saying:

فَإِنِّي فَارَهَبُونَ ﴿٥١﴾

"Then, fear Me (Allaah) much [and Me (Alone)], i.e. be away from all kinds of sins and evil deeds that Allaah has forbidden and do all that Allaah has ordained, and worship none but Allaah."

And in Surat al-Ma'idah (5:44), He (*Subhaanahu wa Ta'aala*) says:

فَلَا تَخْشَوُا النَّاسَ وَآخِشُونِ ﴿٤٤﴾

"Therefore, fear not men but fear Me."

Types of Fear

Fear of Allaah is of the obligatory acts of worship of the heart. Its completion is the completion of *Tawheed* (Monotheism) and any deficiency in it is a deficiency in the completion of *Tawheed*. This fear is joined with love, magnification and humility to Allaah (*Subhaanahu wa Ta'aala*). The one who fears Allaah believes that his Lord may afflict him with something whenever He wills, and in the way that He wills, because He encompasses man in all his states, and He is able to execute His Will without reflection or resistance. When Allaah wills to punish a slave, He can do that even if the slave is hiding.

Accordingly, the impact of this fear causes one to refrain from committing sin and to choose obedience over committing sin.

This fear will not be praiseworthy unless it is a result of belief in Allaah's Greatness, the encompassing of His Knowledge, His Watchfulness, His Ability, and His severe revenge on the sinners; all this will make the slave fear Allaah (*Subhaanahu wa Ta'aala*).

Our problem is absence of certainty in Allaah's Greatness. We don't fear the meeting with Him, or fear the evil consequences of our deeds (from Him). We don't remember our crimes which should make us repent and ask for forgiveness from Allaah continuously.

Check your heart when reciting Qur'an and the Verses which talk about the Hereafter. See your reaction when Allaah talks about His punishment on the Day of Judgment. If you feel fear from loss on the Day of Judgment, then this is an indication of *Taqwa* in the heart.

On the other hand, when you are threatened with the Hereafter and your heart does not move, then know that this is a sign of a sickness of the heart, and weakness of *Imaan* (faith).

Look at the description of the Muttaqeen in the beginning of Surat al-Baqarah (2: 3-4).

You should have *Taqwa* in your heart in order to have fear at the time when fear is needed and hope at the time when hope is needed.

What are the Means of Attaining Fear of Allaah?

- Remembering Allaah's Greatness and that He is Severe in punishment, All-Mighty, All-Able of Retribution, etc. When the heart is filled with fear of Allaah, and this is a praiseworthy fear, then it will refrain from committing sin.
- Remembering the grave, its darkness and its trial
- Remembering Judgment Day and its horrors
- Imploring Allaah and invoking Him

اللهم اقسِم لنا من خشيتك ما تحول بيننا وبين معاصيك ، ومن طاعتك ما تبلغنا به جنتك ، ومن اليقين ما يهون علينا مصيبات الدنيا ، ومتعنا بأسماعنا وأبصارنا وقوتنا ما أحييتنا ، واجعله الوارث منا ، واجعل ثأرنا على من ظلمنا ، وانصرنا على من عادانا ، ولا تجعل مصيبتنا في ديننا ، ولا تجعل الدنيا أكبر همنا ، ولا مبلغ علمنا ، ولا تسلط علينا من لا يرحمنا

“O Allaah! Grant us Your fear whereby intervene (interpose) between us and the sins against You. Provide us with strength to obey You whereby You may enable us to attain Your Paradise. Bestow upon us a conviction whereby You may lighten our earthly afflictions. Make us enjoy our ears and our eyes as long as we are alive, and make them our inheritors. Avenge us upon him who has wronged us, and help us against him that has been at enmity with us; and let neither this world be a matter of the greatest concern to us; nor a limit of our knowledge. And set not in authority over us one who will not show us mercy.” [Saheeh al-Jamie’ no. 1268]

- Knowing the evil consequence of sins in this life and the Hereafter.

One of the greatest and most serious consequences of sins is deviation from the right way:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

“So when they turned away (from the Path of Allaah), Allaah turned their hearts away (from the Right Path).” [As-Saff 61: 5]

- The thing we should fear most is to be prevented from repentance due to our persistence in committing sins, or to die with a bad end.

Fearing other than Allaah is divided into that which is *Shirk* (secret fear), that which is forbidden (*Haraam*), and that which is permissible (*Mubaah*).

1. Secret Fear (Fear that is Shirk)

To fear a creature similar to how one fears Allaah, while this fear is accompanied with magnification, love and submission. Or, to fear someone who is great lest he touch him with harm, sickness, poverty or death, etc., whenever he wills with his ability and will. This fear prevents the slave from disobeying this great creature.

Allaah says concerning the people of Hud in Surat Hud (11:54-55):

إِن نَقُولُ إِلَّا أَعْرَضْنَاكَ بَعْضَ آلِهَتِنَا بِسُوءٍ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَآشْهَدُوكُمْ أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكِدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ ﴿٥٥﴾

“All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allaah to witness and bear you witness that I am free from that which you ascribe as partners in worship, with Him (Allaah). So plot against me, all of you, and give me no respite.”

Also, Allaah says in Surat az-Zumar (39:36):

وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ﴿٣٦﴾

“Yet they try to frighten you with those (whom they worship) besides Him!”

The reason this kind of fear is considered *Shirk* (major *Shirk*) is because the person believes that this magnified creature has the ability to harm and can do whatever he wills at any time. Whether that great one is a prophet, a *Waliyy* (person beloved to Allaah), or a *Jinn*, the person directed this fear to other than Allaah and believed that someone other than Allaah can benefit or harm. For example, when one fears that an idol, a dead person or a *Waliyy* can afflict him or remove a blessing from him; this is like the grave worshiper, who believes that the dead person knows the unseen, hears the secrets and can touch a person with harm. They have given the attributes of Allaah to this creature and practice *Taqwa* with this dead person; they are afraid to disobey his commands.

2. Forbidden Fear (Fear that is Haraam)

This is fear which leads one to abandon an obligatory act and to commit a sin without an excuse except for their fear of people. This is considered a minor *Shirk* which negates the perfection of *Tawheed*.

Examples:

- one participates in a *Bid'ah* (innovated practice) out of fear of criticism

- one shaves his beard out of fear of the people
- one does not forbid the *Munkar* because he is avoiding the harm that may reach him

It is affirmed in an authentic *Hadeeth* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “Fear of people should not prevent anyone of you from saying the truth if he sees or knows it.” [At-Tayalisi and Ahmad, and authenticated by Shaikh al-Albaani in *as-Silsilah* (68)]

This is the state of most of those whose faith is weak. They leave enjoining the *Ma'roof* or forbidding the *Munkar* out of fear of being abused or fearing that a little harm could reach them, or they commit a prohibition (*Haraam*) out of fear of the oppressor. This fear may not be real but imagined, or even if it is real, it should not make one to reach the state of committing a sin or abandoning obligatory acts.

Only in a case of major harm, such as being killed, having part of the body cut off, losing abundant wealth, long imprisonment or severe beating, could one leave the performance of an obligatory act. However, in the case of minor harm, one has no excuse to leave an obligatory act.

The ruling on this kind of fear is that it is forbidden, while some scholars considered it to be minor *Shirk*.

Fear of people

Ibn al-Qayyim (*Rahimahullaah*) said: “Of the plots of the enemy of Allaah (the *Shaytaan*) is that he makes the believers to be afraid of his soldiers and *Awliyaa'* (friends, followers, etc.) so that they (the believers) will not fight them (enemies) or enjoin the *Ma'roof* upon them or forbid them from *Munkar*. Allaah (*Subhaanahu wa Ta'aala*) has informed us that this is from the plot of the *Shaytaan* and his frightening [in Surat Aal-Imran (3: 173-175)]. Therefore, He (*Subhaanahu wa Ta'aala*) forbade us to fear them, since the faith of the slave becomes strong as the fear of the *Awliyaa'* (friends) of the *Shaytaan* is removed from his heart, and as the faith of the person becomes weak, his fear of them is increased. This verse indicates that purifying one's fear of Allaah Alone is of perfecting the conditions of faith.”

There are people who fear another's harm and therefore they abandon what Allaah has made obligatory upon them, or they do what Allaah has forbidden due to fear of the people's talk (i.e. what they might say). Allaah (*Subhaanahu wa Ta'aala*) says in Surat al-Ankabut (29:10):

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴿١٠﴾

“Of mankind are some who say: ‘We believe in

Allaah.’ But if they are made to suffer for the sake of Allaah, they consider the trial of mankind as Allaah's punishment.”

Ibn Katheer (*Rahimahullaah*) said: “Allaah mentions the descriptions of the liars who falsely claim faith with their tongues, while faith is not firm in their hearts. When a test or trial comes in this world, they think that it is a punishment from Allaah, so they apostate (leave *Is-laam*). Ibn 'Abbaas (*Radia-Allaahu 'anhu*) said: ‘Meaning that their trial is leaving *Is-laam* (apostasy) if they are made to suffer for the Sake of Allaah.’” [Tafseer Ibn Katheer]

Ibn al-Qayyim (*Rahimahullaah*) said: “The people are divided into two groups when the Messengers are sent to them: either one says, ‘I believe’ or he does not say that. The one who does not say ‘I believe’ continues to commit sins and persists in *Kufr* (disbelief). As for the one who says, ‘I believe,’ his Lord will test him and afflict him, in order to be known clearly who is truthful and who is a liar. The one who does not say, ‘I believe,’ should not think that he can escape from Allaah or from the punishment. Verily, they will never be able to save themselves (from Allaah's punishment). The enemies of the Messengers will show enmity to whoever believes in and obeys the Messengers. They (the enemies) will harm him, i.e. he will be afflicted with that which causes pain to him; however, those who do not believe in them (the Messengers) or obey them will be punished in this world and the Hereafter, and that which causes him pain will occur to him.

And this pain will be greater and more continuous than the pain of their followers. Pain will occur for everyone, for every soul, whether believer or not. However, the pain that occurs for the believer happens to him in this world in the beginning, but he will have a good end (after some time) in this world and the Hereafter; and the one who turns away from faith will have enjoyment first, then he will be in continuous pain after that.

Man lives with people of different wills and perspectives and one of them might ask a person to agree with them. If a man does not comply with them, they might harm him and torture him. If he does comply with them, he will attain the torment once from them and once from other than them.

Take for instance, a person who is religious and pious and settles among wicked people, oppressors. These wicked people, oppressors are unable to practice their evil and oppression unless the person complies and agrees with them or he does not protest what they do (i.e. he stays silent). If he agrees with them or stays silent, he will be safe from their evil in the beginning. Then they will overpower him with insult, and harm him even more than what he feared in the beginning if he had denied and opposed what they did. And if he stays safe from them, he will inevitably be humili-

ated and punished by other than them.

Be firm and determined in acting upon the statement of the Mother of the Believers, 'Aishah (*Radia-Allaahu 'anha*) to Mu'awiyah (*Radia-Allaahu 'anhu*): "Whoever seeks to displease people at the expense of Allaah's Pleasure, Allaah will suffice him his need (from the people) and whoever seeks to acquire the pleasure of the people at the expense of Allaah's anger, Allaah will entrust him to the people", and in another narration, "and they would not avail him against Allaah (if He wants to punish him)." [Saheeh al-Jamie" no. 6010 and Saheeh at-Tirmidhi no. 2414]

Whomever Allaah has bestowed guidance upon and protected from the evil of his own self, he will not agree or comply with them in doing the *Haraam* (i.e. violate the prohibitions of Allaah); and he will show patience for their enmity. For him will be the good end in this world and the Hereafter, as it happened to the Messengers and their followers.

Allaah mentions in Surat al-Ankabut (29:10), regarding the person who accepts faith without insight (knowledge), and if he is harmed for the sake of Allaah, he considers the trial of the people as Allaah's punishment, i.e. if he is touched with harm, such as the harm that touched the Messengers and their followers due to their faith, and due to their opposition to their enemies, he thinks he will escape from that harm (by complying with the disbelievers or the enemies of Allaah). He considers it like the punishment of Allaah which the believers run from by their faith, (belief).

The believers, due to their perfect insight, flee from the painful torment of Allaah to *Imaan* (faith), and they suffer all what it comprises of temporary harm.

While the one whose faith is weak, due to his weak insight, will flee from the pain or harm of the enemies (of the Messengers) and agree with them and follow them. Hence, he flees from their painful torment to the painful torment of Allaah, and he makes the trial and affliction of people for him the same as the torment of Allaah. Truly he is lost who runs away from the heat of an hour of torment in this world to the eternal torment, and truly he is a loser who has sought the protection from the heat (in this world) with a fire (in the Hereafter).

And if Allaah has given victory to His '*Awliyaa*' (believing slaves, supporters, etc.), this person will say: "I am with you," and Allaah knows what his breast conceals of hypocrisy." [End quote of his statement]

3. Natural Fear (Fear that is Permissible)

To be afraid of an enemy (whose harm is apparent), such as harmful animals, drowning, being burnt, etc.

This is an allowable kind of fear as long as the reasons behind it are real. The person will be praised if he takes the means of protection and preparation.

Allaah says concerning Prophet Musa (*'Alayhis-salaam*) in Surat al-Qasas (28:21):

فَرَجَّ مِنْهَا خَائِفًا يَتَرَقَّبُ ﴿٢١﴾

"So he escaped from there, looking about in a state of fear."

For example, fear of the *Jinn* could be natural, because they are not visible. However, we should have the correct belief in them. One should study Surat al-Jinn (chapter 72) to realize what our relationship should be with the monotheists from among the *Jinn*. The believing *Jinn* were the foremost to accept the faith when they heard the Qur'an, and their hearts magnified Allaah (*Subhaanahu wa Ta'aala*).

This fear could turn into a forbidden fear if it prevents one from performing an obligatory act; for example, getting up while it is dark to perform ablution and offer *Salaatul-Fajr*, especially if one is alone.

This kind of fear could reach (escalate) to *Shirk* if it makes one believe that they (the *Jinn*) can harm him whenever they want, with whatever they want (i.e. to give them the will and absolute ability), without the Will of Allaah.

It also reaches to the degree of *Shirk* if one slaughters in their name or for their sake, to please them; for example, as is done when one moves into a new house.

4. Delusive Fear

This kind of fear has no real reason, or the reason behind it is very weak.

Examples:

- ❖ If one sees the branches of a tree or a bush move and thinks an enemy is behind it
- ❖ If one passes by two people who are laughing, and thinks they are laughing at him or criticizing him.
- ❖ If one attributes every evil that afflicts him to the evil eye or magic
- ❖ Fear of sickness
- ❖ Fear of the future

This kind of fear is dispraised and blameworthy fear and it could reach to forbidden or *Shirki* fear.

One should strengthen his trust in Allaah (*Subhaanahu wa Ta'aala*) and believe in His Name Al-Wakeel, and in the perfect Attributes of Allaah. He is sufficient for us, He is the Samad, Whose Attributes are perfect, and He is the One to Whom all people should turn for their needs.

Shaytaan cannot overpower a heart which relies on Allaah, but he can overpower a heart whose attachment to Allaah is weak. All these types of fear are prompted by *Shaytaan* in the hearts of people.

If one really believes that Allaah is Able to do everything, and that in His Hands are the keys of the heavens and the earth, and that He gives to whoever He wills and prevents from whoever He wills etc., then one's heart will be strengthened and will not fear anyone or anything except Him, and then one will rid himself of all these delusions and fear.

If a person has a fear (natural or delusive) but it increases to be more than his fear of Allaah, then he is advised to learn about Allaah's Names and Attributes.

The Reward of whoever singles out Allaah with Fear

'Aishah (*Radia-Allaahu 'anha*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Whoever seeks to acquire the pleasure of Allaah at the expense of the people's anger, Allaah will be pleased with him and make the people pleased with him. Whoever seeks to acquire the pleasure of the people at the expense of Allaah's anger, Allaah will be angry with him and make the people angry with him." [Saheeh at-Targheeb no. 2250]

This *Hadeeth* shows that whoever seeks Allaah's Pleasure by obeying His Commands and abstaining from all which He has prohibited – without caring whether or not one pleases others and without paying heed to their insults and opposition – will achieve Allaah's Pleasure. Also, Allaah will place love for that person in the hearts of mankind. But as for the one who tries to please the people at the expense of his religion, he will earn the Wrath of Allaah, and Allaah will place hate of that person in the hearts of the people, as a punishment for him.

Ibn Taymiyyah (*Rahimahullaah*) said: "Whoever pleases Allaah and displeases people becomes a *Muttaqi* (pious) and His righteous slave, and Allaah (*Subhaanahu wa Ta'aala*) protects (supports and helps) the righteous, and Allaah is sufficient for His slave. Allaah says in Surat at-Talaaq (65: 2-3):

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ﴿٣﴾

"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 never could imagine."

And indeed, Allaah suffices him the need of the people.

Never can it happen that all people will be pleased with

him, and whoever pleases people at the expense of Allaah's Anger, they never can avail him against Allaah (if He wants to punish him); like the oppressor who will bite on his hands, i.e. out of regret.

As for the one who praises him turns to be dispraising him, this could happen often and can also happen in the end. The end is for the piety and this does not happen in the beginning when they are following their desire." [End Quote]

Shaikh Saalih Aal-Shaikh said: "This is the reward for whoever singles out Allaah with the worship of fear. It is also the recompense of whoever does not complete *Tawheed* in the worship of fear, because he commits a sin due to fear of the people and he makes his fear of the people a reason to do the forbidden or abandon an obligation."

Shaikh Abdur-Rahman Aal-Shaikh said: "This Hadeeth shows the punishment of the one who fears people and prefers their pleasure over Allaah's Pleasure. And the punishment could happen in the religion, as Allaah says in Surat Tawbah (9:77):

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

"So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allaah) which they had promised to Him and because they used to tell lies."

Sources:

1. Fat-h al-Majeed Sharh Kitab at-Tawheed
2. The Destination of the Seeker of Truth (Interpretation of Kitab at-Tawheed) by Shaikh Saalih Aal-Shaikh
3. Tafseer Ibn Katheer
4. Explanation and commentary of Shaikha Anaheed for chapter 31 of Kitab at-Tawheed
5. Tasheel al-Aqeedah by Shaikh Jibreen

QUESTION 2

What is the reward for fasting the tenth of Muharram?

Keeping

Secrets

A secret is that which takes place secretly between a person and his companion. It is not permissible for one to spread this secret or to disclose it to anyone. It is the same whether he tells you not to disclose it or if it is indicated by his actions or body language or by the nature of his speech that he would not like anyone to know about it

An example of the first case: Direct speech – A person tells you something, and he says: “Don’t tell anyone;” it thereby becomes a trust with you.

An example of the second case: His actions or body language – He speaks to you, and during his conversation with you, he is turning around, fearful that someone might hear him; the meaning of this action is that he does not want anyone to know of it.

An example of the third case: The nature of the speech – That which he informs you of is something which, by its mention he would be embarrassed, or by its disclosure (to others) he is fearful, etc. It becomes forbidden for you to disclose and spread this secret.

Allaah (Ta’ala) says: **“And fulfill (every) covenant. Verily! The covenant, will be questioned about.”** [Surat al-Israa’ 17: 34]

This means that if someone makes a promise to someone with words or actions, it is incumbent upon him to fulfill that promise.

One kind of covenant or promise is the conditions that occur between people when selling, renting, hiring, mortgaging, and other than that. All these contracts or conditions are considered promises. Likewise, what occurs between Muslims and non-Muslims is also a covenant and it is incumbent upon the Muslims to fulfill it.

Allaah (Ta’ala) has divided those disbelievers with whom a covenant is made, into three categories in Surat at-Tawbah:

- 1 Those who always keep their covenants – These are the ones whose covenants are obligatory to fulfill.
- 2 Those who break their covenants – Such are the ones with whom there is no covenant because they breach their contracts. Allaah (Ta’ala) says: **“Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first?”** [Surat at-Tawbah 9:13]
- 3 Those who have not broken their covenant or have not made clear their intention to fulfill it; rather it is feared that they will betray and breach the covenant. About this kind, Allaah (Ta’ala) says: **“If you [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)] fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them).”** [Surat al-Anfaal 8:58]

Meaning, say to them that there is no covenant between us and you until the matter is clear.

The key matter is that whenever people place conditions on each other, it becomes a covenant. For example, the binding or adherence of employees with regards to the performance of their work: of that is adhering to the rules of one’s workplace – arriving on time, leaving after the work timings are over, being sincere in ones work, etc.

Abiding by such conditions is mandatory. If one does not wish to fulfill them, then he should leave the job and be free to do whatever he does! This is because the employer has not forced you to work, rather the employee is the one who applied for and accepted the job. Therefore, he should abide by all the conditions pertaining to that job.

The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: *“Among the worst type of people (in the sight of Allaah) on the Day of Judgment is a man who enjoys his wife’s intimate company, and she enjoys his intimate company, then in the morning he discloses her secret which the wife does not like anyone to know.”* Or that she discloses his secret. This means telling people, “I did such-and-such last night with my wife...” may Allaah protect us! In this manner, the absent one becomes as if he witnessed the occurrence.

All of this is forbidden, and the one who does it will be the worst of people in the Sight of Allaah on the Day of Judgment. Thus, the secrets in the house, in the bedroom, and other than that, must be guarded and not disclosed to anyone. Whoever keeps the secret of his brother, Allaah will keep his secrets hidden, and the recompense of the deed is of the nature of the deed.

⦿ ‘Abdullaah ibn ‘Umar (Radia-Allaahu ‘anhuma) narrated that when Hafsa bint ‘Umar (Radia-Allaahu ‘anha) became a widow, ‘Umar ibn Al-Khattaab (Radia-Allaahu ‘anh) said: “I went to ‘Uthmaan ibn ‘Affaan and presented Hafsa (for marriage) to him. He said: ‘I will think it over.’ I waited for a few days, then he met me and said: ‘It seems that it is not possible for me to marry at present.’ ‘Umar (Radia-Allaahu ‘anh) further said: ‘I met Abu Bakr as-Siddiq and said to him, ‘If you wish, I will marry my daughter Hafsa to you.’ Abu Bakr kept quiet and did not say anything to me in reply. I became angrier with him than I was with ‘Uthmaan. I waited for a few days and then Allaah’s Prophet (Salla-Allaahu ‘alayhi wa sallam) asked for her hand, and

I gave her in marriage to him. Afterwards I met Abu Bakr who said: ‘Perhaps you became angry with me when you presented Hafsa to me and I did not give you a reply?’ I said: ‘Yes.’ Abu Bakr said: ‘Nothing prevented me from responding to your offer except that I knew that Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) had mentioned her, and I did not want to reveal the secret of Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam). And if Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) had refused her, I would have accepted her.’” [Al-Bukhaari]

⦿ ‘Aishah (Radia-Allaahu ‘anha) narrated: “Once, we, the wives of the Prophet (Salla-Allaahu ‘alayhi wa sallam), were with him. Fatima (Radia-Allaahu ‘anha) came walking and her gait resembled the gait of the Prophet (Salla-Allaahu ‘alayhi wa sallam). The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: *“Welcome, O my daughter!”* Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her: “Why are you weeping?” He again told her a secret and she started laughing. I said: “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet (Salla-Allaahu ‘alayhi wa sallam) had told her. She said: “I would never disclose the secret of Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam).” When the Prophet (Salla-Allaahu ‘alayhi wa sallam) died, I asked her about it. She replied: “The Prophet (Salla-Allaahu ‘alayhi wa sallam) said: *“Every year Gabriel used to revise the Qur’an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.”* So I started weeping. Then he said: *“Don’t you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers?”* So I laughed at that.” [Agreed Upon]

⦿ Thaabit (Radia-Allaahu ‘anh) reported that Anas (Radia-Allaahu ‘anh) [who was the servant of the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam)] said: “The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) came to me while I was playing with the boys. He greeted us and sent me on an errand. This delayed my return to my mother (who was Umm Sulaim, the wife of Abi Talhah). When I came to her she asked: ‘What detained you?’ I said: ‘The Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) sent me on an errand.’ She asked, ‘What was it?’ I said: ‘It is a secret.’ My mother said: ‘Do not disclose to anyone the secret of the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam).’ Anas (Radia-Allaahu ‘anh) said to Thaabit (Radia-Allaahu ‘anh): By Allaah, were I to tell it to anyone I would have told you.” [Agreed Upon]

There are many benefits to be derived from this Hadeeth:

First:

The great character of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), his great humbleness despite his status, honor, and place with Allaah (*Azza wa Jall*), and with mankind. He was so humble that he greeted children playing in the street with Salaam! Who among us could do such a thing? Except whom Allaah wills.

Second:

It is *Sunnah* to say 'Salaam' to whomever one passes by, even if they are children. This is because the *Salaam* (*As-salaamu 'alaykum*) is a supplication for one's brother, and his reply to you (*Wa 'alaykum as-salaam*) is a supplication for you. Your greeting children with *Salaam* (thereby supplicating for them), is contributing to their good upbringing and them being raised with it (i.e. giving the *Salaam*) and living by it (i.e. implementing it), will accordingly benefit you with having a reward for all that they are guided to by you. For everything good that people are guided towards because of you, there will a reward in it for you.

Third:

The permissibility of sending a child with an errand, on the condition that he is reliable. As for this, if he (the child) is given too much play and free time, he will not learn to be responsible or become reliable. In this case one must not depend on him.

Fourth:

The jurists mentioned that if a child comes to you on an errand, saying: "This is from my father," or "This is from my mother," etc. then you must accept it even if by himself he is not in a position to give away any of his wealth/property. Moreover, if he comes to you saying that he is sent with something such as dates, for example, or a garment or anything, do not say: "This is just a child, maybe he stole it, maybe this or that, etc." rather accept it.

Fifth:

Consider one's mother and family. If a person wishes to accomplish some work, and fears that he will be delayed in returning to his family, then he should let his family know where he is going so that they will not be worried. One does not know what might occur – he might be headed somewhere for some work or with one intention and he might meet with an accident, or could fall ill, etc.

As for the things which are the usual, such as going to the *Masjid*, etc. there is no need to tell them.

Sixth:

It is not permissible to disclose someone's secret to anyone even if it be one's mother or father who asks you about it.

Seventh:

The excellent upbringing of Umm Sulaim (*Radia-Allaahu 'anha*) of her son when she told him: "Don't tell anyone the secret of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*)." She said this, knowing that he did not tell her or anyone else, as an encouragement and affirmation of his actions, and she accepted the excuse that he gave (for being delayed). He refused to tell her the secret of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), and she told him not to tell the secret to anyone, as if saying, "I agree and accept what you are doing, so stay firm or hold fast to it."

Eighth:

Anas (*Radia-Allaahu 'anhu*) expressed his affection for Thaabit (*Radia-Allaahu 'anhu*), because he (Thaabit) was his (Anas') student and always accompanied him. This is why you will find that he has narrated from him extensively. And this is why he said to him: "If I would tell anyone, I would have told you." This shows the affection between him and his student, Thaabit (*Radia-Allaahu 'anhu*).

This is how affection should be between students and their teachers, because if there is no such affection, the students will not accept everything that the teacher says. Consequently the teacher might not be enthusiastic to teach his students, and he will not care for them much. Thus, if the affection is mutual, there will come from it abundant good.

Source:

Explanation of *Riyad-us-Saliheen*, Chapter 85 – Keeping Secrets – by Shaikh Ibn 'Uthaimin (*Rahimahullaah*)



The Sunnah (Voluntary) Prayers before and after the Obligatory 'Asr Prayer

It is a recommended Sunnah act to offer two Rak'ah voluntary prayer after 'Asr prayer.

A'ishah (*Radia-Allaahu 'anha*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) never abandoned offering two *Rak'ah* (voluntary prayer) before the *Fajr* (dawn) obligatory prayer, nor two *Rak'ah* (voluntary prayer) after the 'Asr (prayer). [As-Silsilah as-Saheeha and authenticated by al-Albaani, no. 2920, and no. 3174]

Shaikh Al-Albaani (*Rahimahullaah*) said: "Many people do not know that it is a recommended *Sunnah* act to offer two *Rak'ah* voluntary prayer after 'Asr prayer.

It is reported by Muslim on the authority of 'Aishah (*Radia-Allaahu 'anha*) that she said: "Any time the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) entered upon me after offering the obligatory 'Asr prayer, he offered two *Rak'ah Sunnah* prayer." [Also reported by An-Nasa'i and authenticated by Al-Albaani no. 574]

It is correct that when the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was occupied with something and couldn't offer the two *Rak'ah Sunnah* prayer after *Dhuhur* prayer, he would make them up after the 'Asr prayer. However, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) continued offering them (these two *Rak'ah*) and it became a *Sunnah*. He did not offer them once and the matter finished, nor are we forbidden from offering them. No, the reason behind offering these two *Rak'ah Sunnah* prayer is because he was occupied with something and couldn't offer the two *Rak'ah Sunnah* prayer after *Dhuhur* but he (*Salla-Allaahu 'alayhi wa sallam*) continued offering them after that.

On this occasion it is incumbent upon us to remember another fact which many have become heedless of, which is in regards to the

Ahaadeeth which mention clearly that no *Salaat* should be offered after 'Asr prayer until the sun sets. The prohibition is referring to when the sun becomes yellow (during its setting) and not directly after the 'Asr prayer.

In addition to the aforementioned *Ahaadeeth* of 'Aishah (*Radia-Allaahu 'anha*), Muslim reported a *Hadeeth* on the authority of 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*) who said that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said concerning the 'Asr prayer: "No prayer should be offered after 'Asr except when the sun is high (i.e. in its early time)." [As-Silsilah as-Saheeha no. 200]

Accordingly, it is prescribed to offer the *Salaat* if the sun is white and high and has not started declining for its setting. The prohibited time of offering the *Salaat* after the 'Asr prayer is not the time when the person finishes offering the 'Asr obligatory prayer till the time of the setting of the sun. No. It is the last part of 'Asr (afternoon) when the sun becomes yellow, its heat is weakened and it is about to set.

The *Hadeeth* of 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*) restricts the known *Ahaadeeth* which are generally saying, "No *Salaat* is to be offered after the 'Asr until the sun sets." [Agreed upon]

Accordingly we say: "No *Salaat* is to be offered except if the sun is high and clear." Similarly the *Hadeeth* of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in which he says: "Do not be keen to offer the *Salaat* at the setting of the sun, i.e. when it is yellow," means it is permissible to offer the *Salaat* before the sun becomes yellow.

In this way all the *Ahaadeeth* become

joined together without contradictions, and one can offer two *Rak'ah Sunnah* prayer after the 'Asr as one can offer two or four before it according to the following *Ahaadeeth*: "There is a *Salaat* between the two *Adhaan* (i.e. *Adhaan* and *Iqaamah*), there is a *Salaat* between the two *Adhaan*." And while saying it the third time he (*Salla-Allaahu 'alayhi wa sallam*) added, "For the one who wants to (pray)." [Al-Bukhaari] This is because he did not like the people to take it as a *Sunnah*.

He (*Salla-Allaahu 'alayhi wa sallam*) also said: "May Allaah have mercy on a person who prays four *Rak'ah* before the 'Asr prayer." [Reported by Ahmad, Abu Dawoud and At-Tirmidhi]

In conclusion:

A person is allowed to offer four *Rak'ah Sunnah* prayer before the 'Asr prayer or at least two *Rak'ah* prayer. Similarly, he is allowed to offer two *Rak'ah Sunnah* or more after 'Asr prayer, up until the sun starts to become yellow and begins to set, at which time it becomes forbidden." [End quote of the Shaikh]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Whosoever introduces a good practice in Islaam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islaam, will bear its sin and the sins of all those who will act upon it, without diminishing in any way their burden." [Muslim]

Sources:

1. As-Silsilah as-Saheeha
2. Transcribed from the statement of Shaikh Al-Albaani on <http://www.ia701503.4.archive.org/27/items/b3dal3aqt/sunatal3aqr.mp3>

Hadeeth

The Advice of the Prophet ﷺ

Abu Sa'eid al-Khudri (رضي الله عنه) narrated that the Prophet (ﷺ) said,
"Associate only with a believer, and let only the pious (who fears Allaah) eat your food."
 [Abu Dawoud and at-Tirmidhi]



Shaikh Bin Baaz (Rahimahullaah) said in his explanation of this Hadeeth, "The Hadeeth forbids Muslims from befriending and accompanying the rebellious and infidels. It stresses that they should befriend the righteous good people; those whose attributes are praiseworthy, who maintain their Salaat, and keep their tongues and limbs away from sinful talk and sinful actions. This is the meaning of 'Do not associate except with a believer.'"

The believer is the one whose deeds are apparently good, however no one knows what is in the hearts except Allaah (Ta'ala). People should judge a person according to his apparent deeds; whoever shows apparent integrity and steadfastness in the religion of Allaah by offering the five obligatory prayers, giving (fulfilling) Allaah's rights, and abandoning the prohibitions, then he is called a Muslim and he is called a believer, and also he is called a *Muttaqi* (pious person) according to his apparent actions.

The Prophet (Salla-Allaahu 'alayhi wa sallam) stated, "The piety is here," pointing to his heart to indicate that the place and origin of piety is the heart. If the heart is reformed, then the actions of the limbs will be reformed accordingly and if the heart is spoiled, then the actions of the limbs will be corrupted accordingly. The Prophet (Sal-

la-Allaahu 'alayhi wa sallam) was pointing to his heart to tell us that the believer should take care of his heart and exert his utmost to reform and purify his heart in order for his deeds to be reformed. The Prophet (Salla-Allaahu 'alayhi wa sallam) also said, "Verily, Allaah does not look at your forms or at your wealth, but he looks at your hearts and deeds." [Muslim]

So the heart is the basis; if it is filled with piety, fear of Allaah, love of Allaah and sincerity, then his limbs will become straight on the religion of Allaah, performing what Allaah has enjoined and avoiding what Allaah has forbidden.

His (Salla-Allaahu 'alayhi wa sallam) statement, "and let only the pious eat your food," means do not invite others to share your food except for the pious; do not invite the disbelievers and rebellious people (disobedient to Allaah).

The scholars said that this ruling applies in case one has a choice and takes it as a custom (habit). However, in the case of guests, the ruling concerning them is different. It is permissible to entertain guests, even if they are not pious or if they are disbelievers or disobedient to Allaah. This is because the disbelievers were coming to the Prophet (Salla-Allaahu 'alayhi wa sallam) as guests and he was feeding and entertaining them in order to endear Islaam to them. He (Salla-Allaahu 'alayhi wa sallam) used to say, "Whoever believes in Allaah and the Day of Resurrection let him entertain his guest." [Al-Bukhaari]

Entertaining guests is obligated in Islaam even if the person is not a Muslim. In doing so, there is an invitation for him to Islaam, guiding him to know the merits of Islaam and good conduct.

However, taking non-Muslims as friends and eating food with them and accompanying them, is not permissible. The Prophet (Salla-Allaahu 'alayhi wa sallam) said, "The example of a good, righteous companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him; but the one who is blowing a bellows will either burn your clothes or you will get a bad smell from him." [Al-Bukhaari and Muslim]

He (Salla-Allaahu 'alayhi wa sallam) also said, "A man follows his friend's religion; you should be careful whom you are befriending." [At-Tirmidhi and Abu-Dawoud]

The believer should look at his companions and friends and choose good, righteous friends, whose reputation is good in order to help him to obey Allaah, someone to consult when he faces an ambiguous matter and in order to help each other in performing the good.

One should not take the disbelievers and rebellious peo-

ple as friends and supporters because they will harm him and drag him to their falsehood. Therefore, the Prophet (Salla-Allaahu 'alayhi wa sallam) said, "Do not accompany except a believer, and let only the pious eat your food." It means, according to one's capability and choice. But if the guest suddenly turns up, then he (the host) should entertain him according to what suits his status. If he is a disbeliever, the host should invite him to good and to Islaam. For example, a delegation of Thaqeef came to Madinah and they were disbelievers and the Prophet (Salla-Allaahu 'alayhi wa sallam) entertained them and called them to the way of Allaah until they all embraced Islaam.

Similarly, one might be invited to a feast and have to associate with people who are not good. This will not harm him because he did not intend to accompany them beforehand; what gathered them was only the food, in

the same way one associates with others in the marketplace, mosques, and so forth.

What one is prohibited from is to take a wicked person or a disbeliever as a friend, eating with him, visiting one another etc., but if a guest comes to you, or you contact a non-Muslim with the intention to call him to Islaam, or buy something from him, this is not prohibited. The Prophet (Salla-Allaahu 'alayhi wa sallam) used to buy from the Jews, and he was invited by a Jewish man and he ate from their food and Allaah made their food lawful for us. These are matters which a believer should know such that he will have clear evidence not to forbid what Allaah has allowed and not to make the lawful unlawful.

Source: <http://www.binbaz.org>



The Fruits of Righteous Companionship

The aforementioned Hadeeth of the Prophet (Salla-Allaahu 'alayhi wa sallam), reported by al-Bukhaari and Muslim, lays emphasis on the merits of accompanying the righteous and good people because of the abundant fruits that one attains from their companionship:

1 One stands to gain (the good) from them all the time, even if one's deeds are not that much like theirs. The company of those people is never reduced to misery nor will it be wretched.

2 One will be affected by them such that ultimately he becomes like them. The Prophet (Salla-Allaahu 'alayhi wa sallam) said, "A man follows his friend's religion, you should be careful who you make friends with." [At-Tirmidhi and Abu Dawoud]

This Hadeeth also induces one to avoid the company of irreligious people and seek the association of pious people.

3 One will be shown his defects and flaws so this will help him to reform himself. The believer is like a mirror for his believing brother; he sees his defects through him and if he sees something which is not good, he can correct himself.

4 The good people usually guide those who accompany them to sit with them or to sit with other good people to attain benefit from their knowledge and acquaintance.

5 One will desist from committing sins, manage his time and fill it with what benefits him. Their companionship will encourage one to do good deeds. They will encourage him to have good conduct, remind him to be dutiful to one's parents, to join and keep relations

with kith and kin, to help the poor, etc.

6 Seeing the righteous people reminds one of Allaah (Ta'ala). If this good is attained by just seeing them, then what about accompanying them?

At-Tabarani (Rahimahullaah) reported a Hadeeth in which the Prophet (Salla-Allaahu 'alayhi wa sallam) said, "The Awliyaa' of Allaah (the chosen, beloved, believing slaves of Allaah) are those, when they are seen, Allaah is remembered." [Authenticated by al-Albaani in al-Silsilah # 1933]

This is the impact of the righteous people upon those who see them, because of what one finds in them of guidance and good attitude.

Therefore, the *Salaf* (the righteous predecessors) were asking Allaah to make it easy for them to sit in the company of the righteous people, because it is a blessing from Allaah. Al-Bukhaari (Rahimahullaah) reported a narration on the authority of 'Alqamah (Rahimahullaah) that he said, "When I arrived in Shaam (Syria) I prayed two Rak'ah and invoked Allaah, "O Allaah! Make it easy for me to find a righteous companion.' I went and sat with a group of people and then an old man sat next to me. I asked him, 'Who are you?' He said, 'Abu ad-Dardaa.' 'Alqamah said, 'I asked Allaah for a righteous companion and He (Ta'ala) brought you to me.' Abu ad-Dardaa' (Radia-Allaahu 'anhu) said, 'Where are you from?' 'Alqamah said, 'From al-Kufah. 'Abu ad-Dardaa' (Radia-Allaahu 'anhu) said, 'Don't you have Ibn Umm 'Abd [He meant 'Abdullaah ibn Mas'ood Radia-Allaahu 'anhu] - The owner of the two slippers and the purified pillow? Don't you have among you the one whom Allaah protected from the *Shaytaan* by the tongue of the Prophet (Salla-Allaahu 'alayhi wa sallam) [He meant Ammar ibn Yaasir Radia-

Allaahu 'anhu]? Don't you have amongst you the secret keeper of the Prophet (Salla-Allaahu 'alayhi wa sallam) [He meant Hudhaifah ibn al-Yamaan Radia-Allaahu 'anhu]?"

Just having these virtuous people (Companions of the Prophet Salla-Allaahu 'alayhi wa sallam), this is by itself a blessing upon the people of Kufah and an honor for them in their companionship.

7 The righteous people are good companions in times of prosperity and they are helpful in times of adversity, and they are a treasure stored after one's death because they invoke Allaah for their deceased companions. The good companions pray for their companion in his absence, guide him when he is present and advise him if he seeks their advice. They pray for him after his death and ask Allaah's forgiveness for him.

Some scholars said, "Do not accompany except one of two people: one from whom you learn something which benefits you in your religion or a person whom you teach something in his religion and he accepts that from you." And their *Du'aa* benefits one in his life and at the time of death. Abu ad-Dardaa' (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said, "The supplication of a Muslim for his (Muslim) brother in his absence will certainly be answered. Every time he makes a supplication for good for his brother, the angel appointed for this particular task says, 'Ameen, may it be for you too.'" [Muslim]

8 Accompanying the righteous people is a means of attaining Allaah's love.

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said, "A man set out to visit a brother (in faith) in another town and Allaah deputed (assigned) an angel on his way. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother

in this town." The angel said, "Have you done any favor to him (the repayment of which you intend to get)?" He said, "No, I have no desire except to visit him because I love him for the sake of Allaah, the Exalted and Glorious." Thereupon the angel said, "I am a messenger to you from Allaah (to inform you) that Allaah loves you as you love him (for His Sake)." [Muslim]

The Prophet (Salla-Allaahu 'alayhi wa sallam) also said, "Allaah, the Blessed, the Most High said, 'My love is affirmed for those who love each other for My Sake, for those who sit together for My Sake, for those who visit each other for My Sake and for those who spend for My Sake.'" [Maalik in al-Muwatta' and authenticated by al-Albaani in Saheeh al-Jamie # 4331]

9 The righteous companions respect his absence.

- They do not reveal his secrets.
- Nor do they violate anything of his sanctity (rights).
- They defend him when he is in need of defense.

One of the writers said, "Don't accompany except who conceals your secrets, covers up your defects, stands by you during times of calamity, prefers you with what he likes, spreads your good deeds, and covers your sins. If you don't find him, don't accompany except yourself."

10 Sitting in the company of the righteous people terrifies the devils. The assemblies of the righteous people are like a fortified fortress from the whispers of the *Shaytaan* and their harms. If one parts from the assemblies of the righteous people or abandons them, he will be exposed to the evil whispers and bad thoughts which the *Shaytaan* casts in the heart of that person.

Therefore, the Prophet (Salla-Allaahu 'alayhi wa sallam) said, "Adhere to the *Jama'ah* because the wolf eats the sheep which goes away from the

flock." [Ahmad, an-Nasa'i and authenticated by al-Albaani]

Warning against Accompanying the Evil and Bad People and the Evil Consequences of their Companionship:

1 They (evil people) may raise doubts in the beliefs of those who accompany them and turn them away from the correct beliefs.

As Allaah (Ta'ala) says concerning the state of the people of Hell in Surat as-Saffat (37:51-57):

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

"A speaker of them (people of Paradise) will say, "Verily, I had a companion (in the world),

يَقُولُ أَهْلَآءُ تَكَ لِيْنَ الْمُصَدِّقِينَ ﴿٥٢﴾

Who used to say, 'Are you among those who believe (in Resurrection after death).

أَهْذَا مِنَّا وَكُنَّا تُرَابًا وَعِظْمًا أَهْلًا نَّالْمَدِينُونَ ﴿٥٣﴾

(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

قَالَ هَلْ أُنْتُمْ مُّظْلِمُونَ ﴿٥٤﴾

The speaker said, "Will you look down?"

فَاطَّلَعَ فَرَآهُ فِي سَوَاءٍ الْجَحِيمِ ﴿٥٥﴾

So he looked down and saw him in the midst of the Fire.

قَالَ تَاللَّهِ إِن كِدَّتْ لَتُرْوَبِينَ ﴿٥٦﴾

He said, "By Allaah! You have nearly ruined me.

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخَضَّرِينَ ﴿٥٧﴾

Had it not been for the grace of my Lord, I would certainly have been among those brought forth (to Hell)."

Look at the death of Abu Taalib who died as a disbeliever because of his companions when they told him, "Will you abandon the religion of your forefathers (the Millat of Abdul-Muttalib)? And he died upon *Kufr*.

2 The evil companion calls his companion to be like him in committing sins and prohibitions. And due to love of him, one may agree and approve of him in his wrong actions.

Generally speaking, accompanying an evil person encourages one to commit sins.

3 The person will be affected by the evil conduct of his bad companion.

4 The bad companion will introduce one to bad friends who are like him and whose gatherings are not free of backbiting, gossiping, etc. and one may be deprived from accompanying the good people because of them.

Love for the Sake of Allaah

Ibn 'Abbaas (Radia-Allaahu 'anhu) said, "Whoever loves for Allaah, hates for Allaah, befriends for Allaah, and shows enmity for Allaah (i.e. actively opposes the people who are hostile to Islaam), then the *Walaayah* (closeness, friendship, support) of Allaah is only achieved by that." This means that the slave can only be a *Waliyy* among the *Awliyaa'* (righteous believers and friends) of Allaah by this action.

Then he (Radia-Allaahu 'anhu) continued,

Source:

- Kitab at-Tawheed by Shaikh Saalih Aal-Shaikh
- Riyaadus-Saliheen by Darus-Salam

"A slave will never find the taste of faith, even if his *Salaat* (prayers) and fasting are abundant, until he becomes like this. The general brotherhood of the people has become based upon worldly matters, and that will not benefit its people at all (in the Hereafter)." [Recorded by Ibn Jarir]

Accordingly, love for the Sake of Allaah should be free of any interests. If someone loves another because he gives him, then he loves that gift and does not love the person. Similarly, if someone loves a person who supports him, then he loves that support and not the person. All these kinds of love are kinds of following the desire. He does not love that person except to gain some worldly benefit or to drive away some harm.

Love for the Sake of Allaah is not just a word that one says to his companion. Rather, it is a love in the heart which has impacts such as:

- To be an advisor to him.
- To support him in preventing him from oppression and committing sins.
- To support him in obedience to Allaah.
- To defend his honor.
- To invoke the good for him in his absence.
- To visit him when he is sick.
- To help him in his worldly affairs.
- To love the good for him as you love it for yourself.
- To hate the evil for him as you hate it for yourself.

Let everyone check him/herself! Don't be of those who love and support only those who are of their party or their *Manhaj*; if the person agrees with their way and methodology / functionalism then they love him even if he is *Faasiq* (rebellious) and if someone opposes them, they would hate him even if he was religious. One should love and be friend with those whose religion is

correct (free of *Shirk* and *Bid'ah*).

When the love between two Muslims leads to:

- Supporting each other
- Advising each other to be truthful and patient
- Helping one another in good, remembrance of Allaah, *Da'wah* and seeking knowledge, **then this is the love for the Sake of Allaah.**

Allaah (Ta'ala) reminds us about Musa ('Alayhis-salaam),

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٣٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٣٦﴾ وَأَحْلِلْ عُقْدَةَ مِنِّ لِسَانِي ﴿٣٧﴾ يَفْقَهُوا قَوْلِي ﴿٣٨﴾ وَأَجْعَلْ لِي وَرِثَةً مِّنْ أَهْلِي ﴿٣٩﴾ هَارُونَ أَخِي ﴿٤٠﴾ أَشَدَّدْ بِهِ أَمْرِي ﴿٤١﴾ وَأَشْرِكْهُ فِي أَمْرِي ﴿٤٢﴾

"(Moses) said: 'O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me. And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech). That they understand my speech. And appoint for me a helper from my family. Aaron, my brother; increase my strength with him. And let him share my task (of conveying Allaah's Message and Prophethood)."

Then he ('Alayhis-salaam) explained the goal that he intended to attain from the assistance of his brother. He said:

كَيْ تَسْبِحَكَ كَثِيرًا ﴿٣٣﴾ وَتَذَكَّرَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ﴿٣٥﴾

"That we may glorify You much, and remember You much, verily, You are of us Ever a Well-Seer." [Ta-Ha 20:25-35]

So the goal behind the brotherhood for the Sake of Allaah is glorifying and remembering Allaah profusely.

'Adiyy ibn Haatim

His Islaam

In the ninth year of the Hijrah, an Arab king made the first positive move to Islaam after years of feeling hatred for it. He drew closer to faith (*Imaan*) after opposing and combating it. And he finally pledged allegiance to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) after his adamant refusal to do so.

He was 'Adiyy, son of the famous Haatim at-Taa'iy who was known far and wide for his chivalry and generosity. 'Adiyy inherited the domain of his father and was confirmed in the position by the Taa'iy people. Part of his strength lay in the fact that a quarter of any amount they obtained as booty from raiding expeditions had to be given to him.

When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) openly announced his call to guidance and truth and Arabs from one region after another accepted his teachings, 'Adiyy saw in his mission, a threat to his position and leadership. Although he did not know the Prophet (*Salla-Allaahu 'alayhi wa sallam*) personally, and had never seen him, he developed strong feelings of enmity towards him. He remained opposed and hostile to Islaam for close to twenty years, until at last Allaah opened his heart to the religion of truth and guidance.

Sources:

- (1) Companions of the Prophet by: Abdul Wahid Hamid
- (2) Al-Isaabah fee Tameez as-Sahaabah by: Ibn Hajar al-'Asqalani
- (3) Siyar 'Alaam an-Nubala' by: Adh-Dhahabi

The way in which 'Adiyy became a Muslim is a remarkable story and he is perhaps the best person to relate it. He said: "There was no man among the Arabs who detested Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) more than I, when I heard about him. I was a Christian and a man of status and nobility. From my people, I took a fourth of their booty as was the practice of other Arab kings. When I heard of the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*), I hated him. When his mission grew in strength and when his power increased and his armies and expeditionary forces dominated east and west of the land of Arabs, I said to a servant of mine who looked after my camels: 'Get a fat camel ready for me that is easy to ride and tie it close to me. If you hear of an army or an expeditionary force of Muhammad coming towards this land, let me know.'

One evening, my servant came to me and said: 'Yaa *Mawlaaya* (master)! What you intended to do on the approach of Muhammad's cavalry to your land, do it now.' 'Why? May your mother lose you!' 'I have seen scouts searching close to the habitations. I asked about them and was told that they belonged to the army of Muhammad,' he said. 'Bring the camel which I ordered you to get ready,' I said to him. I got up then and there, summoned my household (including) my children, and ordered

them to evacuate the land we loved. We headed in the direction of Syria to join people of our own Christian faith and settle in among them.

We left in too much haste for me to gather together our entire household. When I took stock of our situation, I discovered that part of my family was missing. I had left my own sister in our Najd homeland together with the rest of the Taa'iy people. I did not have any means to return to fetch her. So I went on with those who were with me until I reached Syria and took up residence there among people of my own religion. As for my sister, what I feared for her happened.

News reached me while I was in Syria that the forces of Muhammad entered our habitations and took my sister together with a number of other captives to Yathrib (Madinah). There she was placed with other captives in a compound near the door of the Masjid.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) passed by her. She stood up before him and said: 'Yaa Rasulullaah! My father is dead and my guardian is not here. Be gracious to me and Allaah will be gracious to you!' 'And who is your guardian?' asked the Prophet (*Salla-Allaahu 'alayhi wa sallam*). 'Adiyy ibn Haatim,' she said.

'The one who fled from Allaah and His Prophet?' he (*Salla-Allaahu 'alayhi wa sallam*) asked. He then left her and walked on.

On the following day, the same thing happened. She spoke to him just as she did the day before and he replied in the same manner. The next day, the same thing happened and she despaired of getting any concession from him for he did not say anything. Then a man from behind him indicated that she should stand up and talk to him. She therefore stood up and said: 'O Messenger of Allaah! My father is dead and my guardian is absent. Be gracious to me and Allaah will be gracious to you.'

'I have agreed,' he (*Salla-Allaahu 'alayhi wa sallam*) said. Turning to those around him, he instructed: *Let her go, for her father loved noble ways and Allaah loves them.*

'I want to join my family in Syria,' she said. 'But don't leave in a hurry,' said the Prophet (*Salla-Allaahu 'alayhi wa sallam*), 'until you find someone you can trust from your people who can accompany you to Syria. If you find a trustworthy person, let me know.'

When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) left, she asked about the man who had suggested that she speak to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and was told that he was 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*). She stayed in Yathrib until a group arrived, among whom was someone she could trust. So she went to the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and said: 'O Messenger of Allaah! A group of (my) people have come to me and among them is one I can trust who could take me to my family.'

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) gave her some fine clothes and an adequate sum of money. He also gave her a camel and she left with the group.

Thereafter, we followed her gradual progress and waited for her return. We could hardly believe what we heard about Muhammad's generosity towards her in spite of my attitude to him. By Allaah, I am a leader of my people. When I beheld a woman in her Hawdaj coming towards us, I said: 'The daughter of Haatim! It is she! It is she!'

When she stood before us, she snapped sharply at me and said: 'The one who severs the tie of kinship is a wrongdoer. You took your family and your children and left the rest of your relatives and those whom you ought to have protected.'

'Yes, my sister' I said, 'don't say anything but good.' I calmed her until she was satisfied. She told me what had happened to her and it was as I had heard. Then I asked her, for she was an intelligent and judicious person:

'What do you think of the mission of this man [meaning Muhammad (*Salla-Allaahu 'alayhi wa sallam*)]?'

'I think, by Allaah, that you should join him quickly,' she said. 'If he is a Prophet, the one who hastens towards him would enjoy his grace. And if he is a king, you would not be disgraced in his sight while you are

as you are.'

I immediately prepared myself for travel and set off to meet the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in Madinah without any security and without any letter. I had heard that he (*Salla-Allaahu 'alayhi wa sallam*) had said: 'I certainly wish that Allaah will place the hand of 'Adiyy in my hand.'

I went up to him in the *Masjid* and greeted him. He (*Salla-Allaahu 'alayhi wa sallam*) said: 'Who is this man?' 'Adiyy ibn Haatim,' I said.

He stood up for me, took me by the hand and set off towards his home.

By Allaah, as he was walking with me towards his house, a weak old woman met him. With her was a young child. She stopped him and began talking to him about a problem. I was standing (all the while). I said to myself, 'By Allaah, this is not the manners of a king.'

He then took me by the hand and went with me until we reached his home. There he got a leather cushion filled with palm fiber, gave it to me and said: 'Sit on this!' I felt embarrassed before him and said: 'Rather, you sit on it.' 'No, you,' he said.

I deferred and sat on it. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) sat on the floor because there was no other cushion. I said to myself, 'By Allaah, this is not the manner of a king!'

He (*Salla-Allaahu 'alayhi wa sallam*) said: "Do you know a god other than Allaah worthy of worship?"

I said: "No." Then he (*Salla-Allaahu 'alayhi wa sallam*) said: "Do you know of anything greater than Allaah?" I said: "No."

He (*Salla-Allaahu 'alayhi wa sallam*) said: "Verily, the Jews are those who earned Allaah's anger, and the Christians are those who went astray."

I proclaimed my Islaam and I saw his face radiate with pleasure. [Reported by Ahmad and at-Tirmidhi]

In another narration reported by Ahmad and al-Baghawi: "He (*Salla-Allaahu 'alayhi wa sallam*) said: 'O 'Adiyy! Embrace Islaam and you will be saved.'

I said: 'I already have a religion.'

He (*Salla-Allaahu 'alayhi wa sallam*) said: 'I know about your religion more than you. Are you not the head of your people?' I said: 'Yes.'

He (*Salla-Allaahu 'alayhi wa sallam*) said: 'Haven't you been a "Rukusi" professing a religion between Christianity and Sabeanism?'

'Yes,' I replied.

'Did you not operate among your people on the principle of extracting from them a fourth, taking from them what your religion does not allow you?'

'Yes,' I said, and I knew from that, that he was a Prophet sent (by Allaah). Then he said to me: 'Perhaps, O 'Adiyy, the only thing that prevents you from entering this religion

is what you see of the destitution of the Muslims and their poverty. By Allaah, the time is near when wealth will flow among them until no one can be found to take it.'

'Perhaps, O 'Adiyy, the only thing that prevents you from entering this religion is what you see of the small number of Muslims and their numerous foes. By Allaah, the time is near when you will hear of the woman setting out from Qaadisiyyah on her camel, not fearing anyone except Allaah until she reaches this house.'

'Perhaps what prevents you from entering this religion is that you only see that sovereignty and power rest in the hands of those who are not Muslims. By Allaah, you will soon hear of the white palaces of the land of Babylon opening up for them and the treasures of Chosroes, the son of Hormuz, fall to their lot.'

'The treasures of Chosroes, the son of Hormuz?' I asked (incredulously).

'Yes, the treasures of Chosroes the son of Hormuz,' he said. Thereupon, I professed the testimony of truth, and declared my acceptance of Islaam."

One report says that when 'Adiyy saw the simplicity of the Prophet's life-style, he said to him: "I testify that you do not seek high office in this world nor corruption," and he announced his acceptance of Islaam. Some people observed the Prophet's treatment of 'Adiyy and said to him: "O Prophet of Allaah! We have seen you do something which you have not done to any other."

"Yes," replied the Prophet (Salla-Allaahu 'alayhi wa sallam). "This is a man of stature among his people. If such a person comes to you, treat him honorably."

'Adiyy ibn Haatim, (Radia-Allaahu 'anhu) lived for a long time. He later said: "Two of the things (which the Prophet (Salla-Allaahu 'alayhi wa sallam) spoke of) came to pass and there remained a third. By Allaah, it will certainly come to pass."

"I have seen the woman leaving Qaadisiyyah on her camel, fearing nothing until she arrived at this house (of the Prophet in Madinah)."

"I myself was in the vanguard of the cavalry which descended on the treasures of Chosroes and took them. And I swear by Allaah that the third event will be realized."

Through the will of Allaah, the third statement of the Prophet (Salla-Allaahu 'alayhi wa sallam) came to pass during the time of the devout and ascetic Khalifah, 'Umar ibn 'Abd al-'Aziz (Rahimahullaah). Wealth flowed among the Muslims so much so that when the town-criers called on people throughout the Muslim domain to come and collect Zakaat, no one was found in need to respond.

His Character

Ibn al-Mubarak mentioned in his book az-Zuhd on the authority of Ibn 'Uyaynah that he heard ash-Sha'bi saying that 'Adiyy ibn Haatim (Radia-Allaahu 'anhu) said: "Never did the time of the Salaat (prayer) come but

I was longing for it." And also, he said: "No Salaat has ever commenced since I became Muslim, but I was pure (had performed Wu'du) prior to it." [Siyar A'laam an-Nubala']

And 'Adiyy ibn Haatim (Radia-Allaahu 'anhu) was very generous.

During the time of the Rightly Guided Caliphs

'Adiyy (Radia-Allaahu 'anhu) stayed firm on his Islaam during the apostasy of many tribes who had refused to pay the Zakaat. During the Caliphate of Abu Bakr (Radia-Allaahu 'anhu), he brought the Zakaat of his people to Abu Bakr (Radia-Allaahu 'anhu).

At the time of the Caliphate of 'Umar (Radia-Allaahu 'anhu), 'Adiyy (Radia-Allaahu 'anhu) came with a group of his people to 'Umar (Radia-Allaahu 'anhu). 'Adiyy (Radia-Allaahu 'anhu) said: "Do you know me?" 'Umar (Radia-Allaahu 'anhu) said: "Yes, you believed (embraced Islaam) when they disbelieved, and you realized when they denied, you fulfilled when they betrayed, and you came when they ran away. The first Sadaqah (charity) that whitened the faces of the Companions of the Prophet was the Sadaqah of the people of Tay'." [Reported by Ahmad, Ibn Sa'ad and some parts of it are in Saheeh Muslim 2523]

He (Radia-Allaahu 'anhu) settled in Kufah.

Abu 'Ubaidah said: "'Adiyy (Radia-Allaahu 'anhu) was with 'Ali (Radia-Allaahu 'anhu) on the day of the battle of Suffain [against Mu'awiyah (Radia-Allaahu 'anhu)]."

Jarir reported on the authority of Mughirah that 'Adiyy, Jarir al-Bajali and Handhalah (Radia-Allaahu 'anhum) came out of al-Kufah and settled in Qarqeezia and they used to say: "We don't want to live in a town (land) in which 'Uthmaan (Radia-Allaahu 'anhu) is abused and defamed." [Tareekh Baghdaad (History of Baghdaad) and Ibn 'Asaakir]

He is mentioned in the Saheehain (Bukhaari and Muslim) as regards his understanding of the statement of Allaah in Surat al-Baqarah (2:187) and its apparent meaning.

When the Verse: "And eat and drink, until the white thread (light) of dawn appears to you distinct from the black thread (darkness of the night), then complete your Saum (fast) till the nightfall" was revealed, 'Adiyy ibn Haatim (Radia-Allaahu 'anhu) narrated: "I took two (hair) strings, one black and the other white, and kept them under my pillow and kept on looking at them throughout the night but could not make anything out of it. So the next morning I went to Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) and told him the whole story. He (Salla-Allaahu 'alayhi wa sallam) explained to me, that Verse is referring to the darkness of the night and the white-

ness of the dawn." [Al-Bukhaari, Kitab of as-Saum]

Also, he is mentioned in the Book of Slaughtering and Hunting in Saheeh al-Bukhaari.

'Adiyy ibn Haatim (Radia-Allaahu 'anhu) narrated: "I asked the Prophet (Salla-Allaahu 'alayhi wa sallam) about the game killed by a Mi'raad, (i.e. a sharp edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting). He (Salla-Allaahu 'alayhi wa sallam) said: 'If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, with a hit by its broad side then the game is (unlawful to eat) for it has been beaten to death.' I asked him about the game killed by a trained hound. He (Salla-Allaahu 'alayhi wa sallam) said: 'If the hound catches the

game for you, eat of it, for killing the game by the hound is like it's slaughtering. But if you see with your hound or hounds, another dog, and you are afraid that it may have shared in hunting the game with your hound and killed it, then you should not eat of it, because you have only mentioned Allaah's Name on (sending) your hound only, but you have not mentioned it on some other hound.'" [Al-Bukhaari, the Book of Slaughtering and Hunting]

His Death

Ibn al-Kalbiy said: "'Adiyy passed away in the year 67 A.H. and he was 120 years old." Ibn Sa'ad said: "or the year 68 A.H." and it was also said in the year 66 A.H.

Mistakes that should be avoided after the Congregational Prayer Part-2

First: The Ma'moom (the person following the Imaam) leaving the prayer place or the Masjid immediately after the Tasleem, before the Imaam turns away from the direction of the Qiblah

Many of those who offer the congregational prayer commit the mistake of leaving their places and heading to the gate of the Masjid as soon as the Imaam makes the Tasleem.

Shaikh ul-Islaam Ibn Taymiyyah (Rahimahullaah) said: "The Ma'moom should not leave his praying place till the Imaam turns (his face) away from the direction of the Qiblah. The Imaam should not sit facing the Qiblah after the Tasleem except for a period needed to recite the Istighfaar (seeking Allaah's forgiveness) thrice and say "Allaahumma Anatas-Salaam wa minkas-Salaam, Tabaarakta yaa dhal-Jalaali wal-Ikraam." When the Imaam moves away

from his place, one may leave, or if he wills he could stay and remember Allaah." [Al-Fatawa, vol. 22, p. 505]

The aforementioned ruling of Ibn Taymiyyah (Rahimahullaah) is based on the Hadeeth narrated by Anas (Radia-Allaahu 'anhu) in which he (Radia-Allaahu 'anhu) said: "The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) led us in prayer one day and when he finished he turned his face towards us and said: 'O people! I am your Imaam, so do not precede me in Rukoo' (bowing) and Sujood (prostration) and in Qiyaam (standing) and leaving (the prayer place).'" [Muslim]

Second: The Imaam not turning away from the Direction of the Qiblah after finishing the Tasleem

Shaikh Ibn 'Uthaimen (Rahimahullaah) said: "It is disliked for the Imaam to prolong his sitting facing the Qiblah after the Tasleem, rather he should lighten his sitting and not exceed the period more than for seeking Allaah's forgiveness thrice and saying, "Allaahumma Anatas-Salaam wa minkas-Salaam, Tabaarakta yaa dhal-Jalaali wal-Ikraam." Then he leaves. This is the Sunnah.

As for prolonging the sitting after Tasleem facing the Qiblah, this is comprised of the following:

One: It is against the Sunnah.

Two: It is detaining the people because the Ma'moom is prohibited from leaving before the Imaam moves away (from the direction of the Qiblah or from the praying place).

Three: The one who is behind the *Imaam* might think that the *Imaam* is remembering something that he forgot (in the *Salaat*), and this may cause confusion to the *Ma'moom*.

The *Imaam* may turn to the right or left after the *Salaat* has ended and all this is quoted from the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

'Abdullaah ibn Mas'ood (*Radia-Allaahu 'anhu*) narrated: "None of you should give a share of his self to *Shaytaan* (Satan) by thinking that it is necessary for him to turn to the right side only (after prayer). I saw the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) often turning to the left." [Al-Bukhaari and Muslim]

The *Imaam* should then face the followers after finishing the prayer with *Tasleem*. [Reported by Al-Bukhaari on the authority of Samurah ibn Jundub (*Radia-Allaahu 'anhu*)] Accordingly, if one wishes, he can depart or leave from the right side or the left side after finishing the *Salaat*. [Kitab as-Salaat-Sharh al-Mumtie' by Shaikh Ibn 'Uthai-meen]

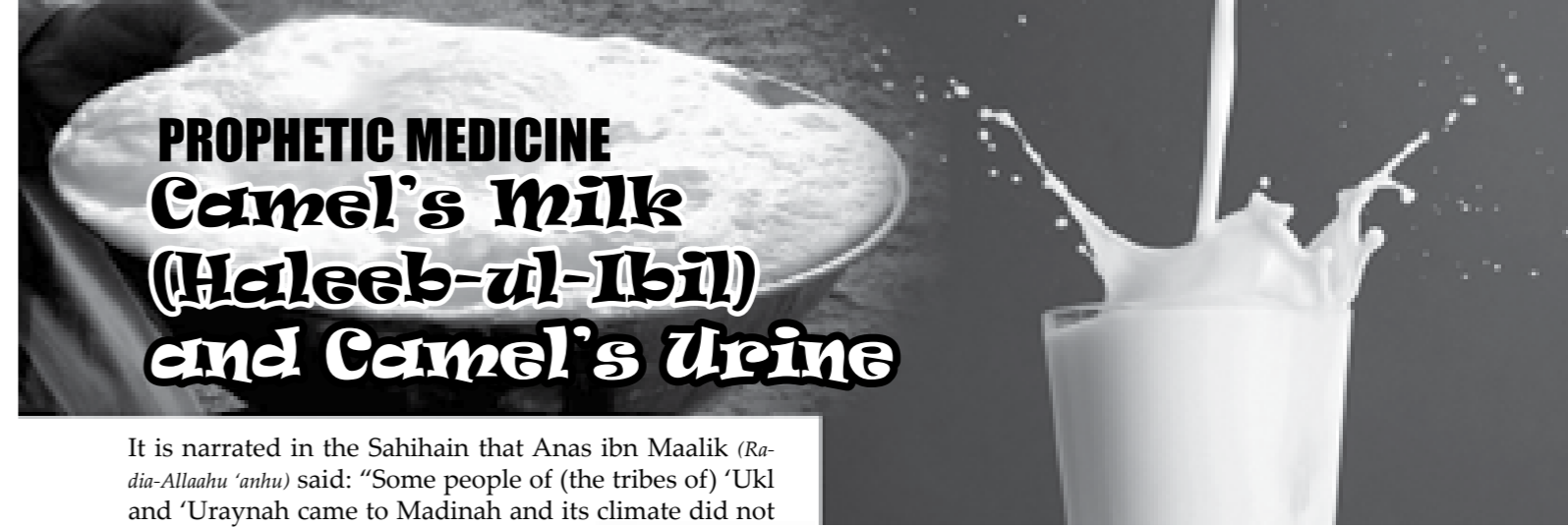
The *Ma'moom* should not leave before the *Imaam*, in accordance with the statement of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): "Do not precede me in leaving or departing." However, if the *Imaam* prolongs his sitting facing

the *Qiblah* more than the *Sunnah*, then the *Ma'moom* is allowed to depart (in this case). [Majmoo' Fatawa and Rasaa'il, vol. 13 by Shaikh Ibn 'Uthai-meen]

Ibn Baaz (*Rahimahullaah*) said: "Then after making *Tasleem*, he says '*Astaghfirullaah* (I seek Allaah's forgiveness)' thrice, then he says, '*Allaahumma Anatas-Salaam wa minkas-Salaam, Tabaarakta yaa dhal-Jalaali wal-Ikraam* [O Allaah, You are the *Salaam* (free from every imperfection), and peace comes from You, Blessed are You, O Possessor of glory and honor] The man or the woman would say the same thing (whether praying alone or behind the *Imaam*). Then the *Imaam* would turn and face the people afterward and say, "*La ilaaha illa Allaahu Wahadahu laa sharika lahu, lahul-mulku wa lahul-Hamd Yuhyee wa yumeet wa huwa alaa kulli shay'in Qadeer* (None has the right to be worshipped but Allaah and He has no partner in Lordship or in worship or in the Names and the Qualities, and for Him is the Kingdom and all the praises and thanks are for Him, He gives life and causes death and He is Omnipotent).'"

Sources:

1. The Clarified Ruling of Mistakes Done in Salaat by Mashhur Hasan al-Salmaan
2. Ash-Sharh al-Mumtie' alaa Zaad al-Mustaqna by Shaikh Ibn 'Uthai-meen
3. Fatawa of Ibn 'Uthai-meen and Ibn Baaz



**PROPHETIC MEDICINE
Camel's Milk
(Haleeb-ul-Ibil)
and Camel's Urine**

It is narrated in the Sahihain that Anas ibn Maalik (*Radia-Allaahu 'anhu*) said: "Some people of (the tribes of) 'Ukl and 'Uraynah came to Madinah and its climate did not suit them. So the Prophet (*Salla-Allaahu 'alayhi wa sallam*) ordered them to go to the herd of camels reserved for *Sadaqah* (charity), and to drink their milk and urine (as a medicine). So they went as directed. After they became healthy, they killed the shepherds of the Prophet's camels and drove away all the camels, thus becoming aggressors against Allaah All-Mighty and His Messenger (*Salla-Allaahu 'alayhi wa sallam*). The Prophet (*Salla-Allaahu 'alayhi wa sallam*) sent (men) in their pursuit and they were captured. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) then ordered that their hands and feet be cut off (and it was done), and their eyes were branded with heated pieces of iron. They were then kept in the sun until they died."

The proof that these people were complaining from dropsy, is from *Imaam* Muslim who narrated in his *Saheeh* from the same *Hadeeth* above, that the Bedouins said: "We have not found Madinah suitable for us and our stomachs swelled, our organs became weak..." until the end of the *Hadeeth*.

Dropsy is usually symptomatic of an ailment in the liver, especially due to congestion in the liver. The milk of the Arabian camel helps in this case, because of its many benefits as mentioned and which help open the clogged passages and the obstructions. Ar-Raazi said: "The she-camel's milk soothes the liver and the effects of a spoiled constitution." Al-Israaeeli said: "The she-camel's milk is the softest, least concentrated and lightest milk. It is the best laxative choice for moving the bowels, and for opening clogged passages and obstructions. What makes this evident is the fact that this type of milk is mildly salty as a result of the animal's instinctively hot nature. Therefore, the she-camel's milk is the best remedy for the liver as it soothes it, opens its pores and veins and softens the hardness of fresh food. Fresh, warm camel's milk is beneficial against dropsy, especially when taken with fresh, warm camel urine, thus making the combination more salty and adding strength to its effectiveness as a laxative and in dissolving harmful fluids. If the [combination of milk and urine] does not purge the stomach, then one should take a stronger laxative." The author of Al-Qanoon also commented: "Do not listen to those who claim that milk does not provide a cure from dropsy. Rather, know that camel's milk is an effective cure, because it cleanses gently and easily due to its

other qualities. This type of milk is so beneficial that if a person substituted water and food with camel's milk, he would be cured [from dropsy and other ailments]. Some people tried this remedy and were soon cured. We should state that the best camel urine is that of the camels of Bedouin people."

These diuretic qualities exist in the milk and urine of camels and that is why the Prophet (*Salla-Allaahu 'alayhi wa sallam*) ordered them to drink them. Camel's milk is a mild laxative and diuretic. It cleanses and opens that which is closed and removes obstructions and soothes the body. This is especially the case when the camels graze on beneficial herbs, such as wormwood, lavender, chamomile, daisy and lemongrass. These herbs help against dropsy.

Dropsy is an observable swelling from fluid accumulation in body tissues. Edema (common name for dropsy) most commonly occurs in the feet and legs, where it is referred to as peripheral (observable on the outside) edema. The swelling is the result of the accumulation of excess fluid under the skin in the spaces within the tissues. All tissues of the body are made up of cells and connective tissues that hold the cells together. Most of the body's fluids that are found outside the cells are normally stored in two spaces; the blood vessels (as the 'liquid' or serum portion of your blood) and the interstitial (between the cells) spaces. In various diseases, excess fluid can accumulate in either one or both of these compartments.

The body's organs have such spaces where fluid can accumulate. An accumulation of fluid in the interstitial air spaces (alveoli) in the lungs occurs in a disorder called pulmonary edema. In addition, excess fluid sometimes collects in what is called the third space, which includes cavities in the abdomen (abdominal or peritoneal cavity - called 'ascites') or in the chest (lung or pleural cavity - called 'pleural effusion'). Anasarca refers to the severe, widespread accumulation of fluid in all the tissues and cavities of the body at the same time.

Source:

Prophetic Medicine by Imaam Ibn al-Qayyim al-Jawziyyah and WebMD.com

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QUESTION 4

Who was the Prophet's (e) companion when he made Hijrah from Makkah to Madinah?

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FATAWA

Ruling Concerning Birth Control



Shaikh Muhammad ibn Saalih al-Uthaimeen said: "Contraception is of two types, one is permissible and the other is not.

The method that is intended for birth control, i.e. the person does not want except a certain number of children; that is not permissible because the matter is in Allaah's Hand and this person does not know what could possibly happen. Perhaps all his children will die and he would then be without children.

The second type of birth control is permissible. This refers to the case wherein the woman and/or her body would be harmed, or when frequent pregnancy is affecting the affairs of her home and she would like to reduce this load for a certain period, such as to become pregnant once every two years. This is only permissible with the permission of the husband and it is similar to the 'Azl (which is withdrawing the male sexual organ while having intercourse to avoid conception) which the *Sahaabah* (Radia-Allaahu 'anhum) used to practice and the Prophet (Salla-Allaahu 'alayhi wa sallam) did not forbid.

The issue of birth control or regulating it out of fear that one cannot provide is undoubtedly thinking badly of Allaah. This resembles, in some aspects, what the people at the time of *Jahiliyyah* (ignorance period) did of killing their children out of fear of poverty. This is impermissible because it is comprised of these two prohibitions: thinking badly of (having mistrust in) Allaah, and showing resemblance to the actions of the people at the time of *Jahiliyyah* (time of ignorance) in some aspects.

It is incumbent upon the Muslim to believe that no moving, living creature is on the earth but its provision is due from Allaah, and if Allaah has granted him children, He will open for him the gates of provision such that he will be able to dispose the affairs of these children and their livelihood.

Some people might say, 'I use birth-control, not out of fear for their provision but for fear of justice when disciplining and directing them.' However, this is also wrong because discipline and guidance are like their provision, they are all in Allaah's Hand. Just as one relies on Allaah for attaining the provision for his children, he should also rely on Allaah in the upbringing and guidance of his children. Allaah is the guide and whomever

Allaah guides then he is the guided one.

Accordingly, the one who regulates or uses birth-control out of fear of the inability to raise his children well is also thinking badly about his Lord, the Exalted, the Blessed.

All matters are in Allaah's Hand and man should not do anything that reduces the number of his children, except out of necessity.

Bear in mind that being a great nation and having a large offspring is one of the blessings of Allaah. Prophet Shu'aib (Alayhis-salaam) reminded his people of this favor saying,

وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمُ ۗ

"And remember when you were but few, and He increased you." [Al-A'raaf 7:86]

Allaah also bestowed this blessing upon the children of Isra'eel as He says in Surat al-Israa' (17: 6):

وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۗ

"And We helped you with wealth and children and made you more numerous in manpower."

There is no doubt that a large population is a means of honor (might) for a nation and a means of being able to stand on its own (be sufficient). Most likely, having a large population is a reason for the opening of many sources of livelihood. We pointed out in the beginning, that there is no living creature on the earth but its provision is from Allaah.

It should be borne in mind that birth control is one of the plots of our enemies and it contradicts what the Prophet (Salla-Allaahu 'alayhi wa sallam) wished for his nation of multiplication of its number.

His (Salla-Allaahu 'alayhi wa sallam) nation will outnumber the other nations on the Day of Resurrection."

Source: Fatawa Noor 'alad-Darb
(The site of Shaikh Ibn Uthaimeen)

Ruling Concerning Organ Donations and Transplants



The issue of donating and transplanting organs is a matter of dispute among the scholars. They are divided into two groups; one group disapproves of organ donation while the other group approves of it with certain conditions.

Shaikh Ibn Uthaimeen (Rahimahullaah) said that it is not lawful for a person to donate his organs, even if it is said: "If you do not donate your kidney or liver or something like that to a patient, he will die." We say: "If he dies, then that is Allaah's Will, and we should not donate to him even after the death of the donor, for that is unlawful, as man's body is a trust (moral responsibility) with him. Allaah Almighty said: "And do not kill yourselves" [An-Nisaa' 4:29], and He said: "And do not throw yourselves into destruction." [Al-Baqarah 2:195]

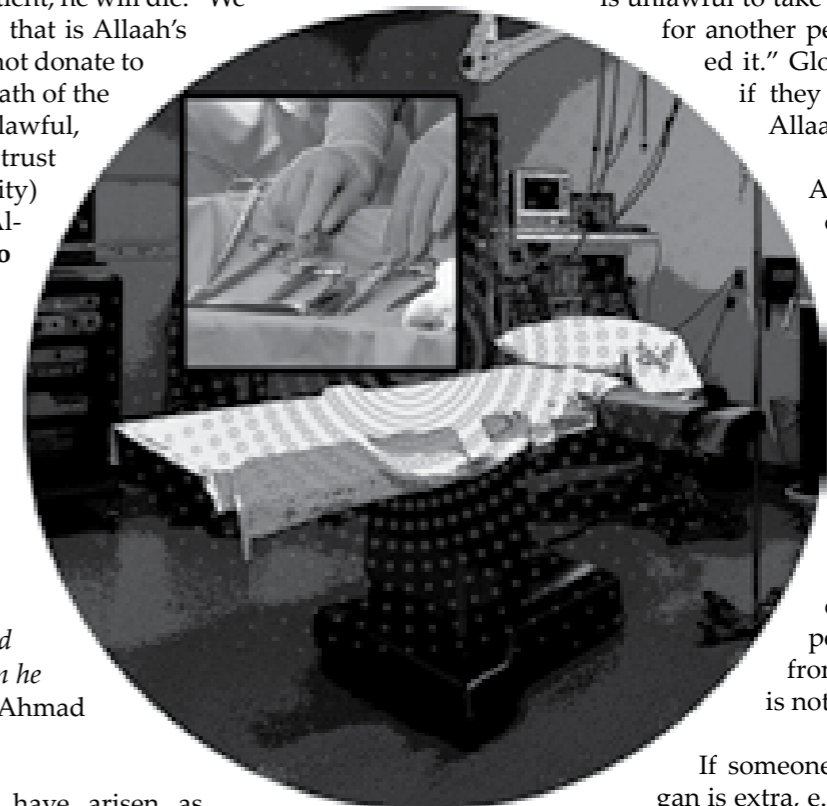
The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Breaking the bone of one who is dead is like breaking it when he is alive." [Related by Ahmad (24218)]

However, problems have arisen as a result of some Fatawa (legal opinions), which consider organ donation to be permissible. These Fatawa have caused people in some countries to kill their children and sell their livers or kidneys, which has happened in countries other than our country [Saudi Arabia], praise is due to Allaah, since people in our country fear Allaah. But if this was forbidden internationally, and those who did it were punished, this thing would not happen.

Some people say: "My father has renal failure, and I have two good active kidneys of which I want to give him one so that maybe he will survive." We would tell him: "This is unlawful and not permissible. If your fa-

ther were starving in the desert, would he be obliged to eat your flesh and would you tell him to cut your body and eat it?"

So it is important that, even if some people find it to be something good, we never agree to organ donation even if it is from a disbeliever. Also, our scholars -may Allaah have mercy on them- mentioned this in the chapter entitled 'Funerals' and the author of "Sahib al-iqna'a" mentioned it in 'Washing the Dead', where he said: "It is unlawful to take an organ from the dead for another person, even if he donated it." Glory be to Allaah; it is as if they lived in our era, may Allaah have mercy on them.



And if one says: "How can you rule that blood donation is lawful and at the same time you do not legalize the donation of organs?"

The answer is that after donating blood, the fluid is replaced immediately. This is why we are told to eat and drink after donating blood to compensate for what is taken from us, whereas an organ is not compensated for.

If someone says: "What if the organ is extra, e.g. like a man with three kidneys, if such a thing existed?"

We say: "Even if it existed we say that it is unlawful because Allaah Almighty has a wisdom in creating these three kidneys."

As for donating a part of the liver: If the liver will regenerate what was taken from it - if this has scientifically been proven - and there is a person in need, we may say it is like the blood donation.

In the case that the organ is an extra finger, the person can have an operation to remove it, and if someone can benefit with it, then there is no harm in that." [Sharh Bulugh al-Maraam-Book of Siyam]

Shaikh Ibn Baaz (*Rahimahullaah*) was asked the following question:

A friend of mine donated her kidney to her brother, who was suffering from kidney failure. She was told however, that what she was doing was unlawful, unlawful because the body we have been given is a trust, and we will be asked about that trust on the Day of Judgment.

He (*Rahimahullaah*) answered: "If the doctors that specialize in that field decided that she would not be harmed by the removal of her kidney, and if they believed that kidney to be of use to her brother, there is nothing wrong with what she did. On the contrary, she will be rewarded – if Allaah wills – because she helped to save another

human being; Allaah Almighty says:

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٦٥﴾

"And do good. Truly, Allaah loves the doer of good."
[Al-Baqarah 2:195]

And the Messenger of Allaah (*Salla-Allaahu 'Alayhi wa-sallam*)

said: "والله في عون العبد ما كان العبد في عون أخيه"
"Allaah Almighty helps His servant as long as His servant helps his brother." [Muslim no. 2699]

And with Allaah is the facilitation to do what is right.

Sources:

1. Fatawa Islaamiyyah, vol 8, pages 225-229
2. Sharh Kitaab Bulugh al-Maraam- Book of Siyaam, by Shaikh Ibn 'Uthaimeen



Risk of kidney transfer

The latest research has proven that there are many risks involved, especially in kidney transplants, as are explained in the following results presented by the Egyptian Society of Medical Ethics.

First: The risk to a healthy person as a result of a kidney donation: The most serious, potential risk in the loss of a functional kidney is renal failure.

Some doctors deliberately hide the possible damage and risks (short-term and long-term) that might occur to the donor. They fear losing the potential donor or even his reluctance to donate. Indeed, some nephrologists (doctors who specialize in kidney disorders) in Egypt deliberately hide information regarding these damages to promote kidney transplants. Some doctors there claim that the human being only needs a quarter of his kidney and can dispense with one of his kidneys without any damage or problem.

In fact, the double organs in the human body are not redundant or extra, but rather they are integrated to perform useful needs of the body. Our organs are the means of excreting harmful toxins from our bodies and sometimes when the body is exposed to physiological or pathological cases that require the work of a larger number of units of excretion in kidney. The same is true in regards to the aging process; more organs have to work together due to the reduced efficiency brought about by aging.

Thus, the loss of one of the two kidneys requires regular medical checkups and the donor would have to follow a strict diet and avoid certain medications that might impair kidney function. Medical references identify a follow-up period of 30-40 years for the person who

donates one of his kidneys. They also define the precautions to be taken by the donor as stated by Brenner and Rector in 'The Kidney'.

Accordingly, the donor of a kidney should be followed up for a period of 30-40 years with regular testing to evaluate the function of the remaining kidney. In addition, the donor would have to adhere to a strict diet throughout his life to ensure that he is consuming enough protein to aid in the prevention of kidney failure after having donated. [Reference 1] (See the text of the statement in the documents).

Among the facts cited by medical references regarding the changes that occur in the donor's remaining kidney and the necessity of following-up throughout his life for fear of suffering kidney failure are found in the following references:

1 "THE KIDNEY" mentions that one of the most important and most dangerous complications hidden from the kidney donor that could have a serious impact on the remaining kidney due to the sudden eradication of the sound kidney. In all cases (100%), inflation occurs in the tissues of the remaining kidney, as an increasingly gradual stiffness happens in the units of secretion (glomerular sclerosis) which results in a gradual increase in weakness in the function of the remaining kidney, and may in the long term (after many years) end in renal failure (see text in documents).

2 The Saudi Journal of Kidney Diseases and Transplantation, March 1995 issue confirms that after the donation process, the remaining kidney is exposed to compensatory changes; that its size increases by 15% after the first three months. Also, an increased level of creatinine has shown up in the blood of 76% of donors

and the creatinine clearance is reduced by 36% directly after the kidney donation process.

3 "THE SOLITARY KIDNEY IN HEALTH AND DISEASE" explains the changes that occur in the donor's kidney, which could result in renal failure. It says that the units of secretion are influenced by an increased pressure in the capillaries which leads to the emergence of albumin in the urine, and fibrosis in the units of secretion. Accordingly, the blood pressure increases and then the probable renal insufficiency.

4 The doctoral thesis carried out on 277 kidney donors in Mansoura (in Egypt) in 1994 showed the following: -

- a. A high creatinine ratio in the blood of the kidney donors and a low level of creatinine clearance; statistically, this change showed a highly significant difference.
- b. A rise in blood pressure occurred as a result of kidney donation: 19.9% of kidney donors at the Center of Mansoura experienced a rise in blood pressure (meaning that one out of every five of the donors was affected by high blood pressure). Compared to Western studies, in regards to the complications from kidney donation: in the long run, we found that blood pressure rose in 60% of the donors, i.e. 100/150. [Delano et. al. 1993]
- c. A decrease of protein in one's urine after donating: 28% of the kidney donors at the Center of Mansoura experienced a decrease in protein in their urine.

Compared to the results obtained from Western studies for the descent of protein in urine of kidney donors in the long run:

- 39% of donors [Miller et. al. 1985]
- 32% of donors [Williams et. al. 1986]

5 In light of these risks regarding a potential deterioration in the function of the remaining kidney as a result of donation, the Saudi Journal of Kidney Diseases and Transplantation, March 1995 Page 18 (Reference 2) confirms that the donor's health and maintenance must be followed up for a long time to determine the impact that the donation will have on the remaining kidney (in the long term). [see text in the documents]

REFERENCES:

1. The Kidney, Vol 2, 4 th edition. Brenner BM and Rector FC (1991) WB Saunders Company, pg. 2365
2. Saudi Journal of Kidney Diseases and Transplantation of Shawwal, 1415, March 1995 - Multi (early changes in the size and function of the remaining kidney after donating one of the kidneys) Page 18 of / Faisal Abdul Rahim Al Shaheen and others
3. The Solitary Kidney in Health and Disease AVA, Rink & Adams (1992) Update series, pg. 274-9
4. Live Donor Nephrectomy: Evaluation and Long Term Follow up. MD Thesis, Urology, Mansoura University, Gomha M. 1994

Source:

www.medethics.org.eg/esme/dangers1.htm

ANSWERS to last issues QUIZ



Q1 What does *As-Salaam* mean?

A THE PERFECT – He who is free from all imperfections.

Q2 Does a woman need her husband's permission to fast while making up a missed fast of *Ramadaan*?

A No, only for voluntary fasts if he is present.

Q3 What is *Du'aa Al Mas'alah*?

A *Du'aa* specifically asking Allaah for something

Q4 What was the name of the *Sahabia* who fought alongside the men to protect the Prophet (ﷺ) in the Battle of Uhud.

A Nusaybah um Ammara

Q5 List some of the ways in which one can attain the special companionship from Allaah.

A Patience, *Taqwa* (Surah Al Baqarah:124), *Ihsaan* (Surah Al Ankabut:69), *Du'aa*, *Dhikr*.

QUESTION 5

What were the circumstances in which Umar (ؓ) accepted Islaam?

Respecting the Names of Allaah (1)

It is obligatory upon the person who believes in the Oneness of Allaah to respect the Names of Allaah such that they should not be misused, and no one other than Him should be described with them even if one does not intend (by using them) the actual meaning

The Names of Allaah are divided into:

1 Names that imply Attributes that are particular to Allaah only, such as creating, resurrecting, lordship, etc. It is not permissible to call a human being by these Names, such as Allaah, Ar-Rahmaan (the Most Gracious), Rabbil-Alameen (the Lord of the whole world), Al-Khaaliq (the Creator), Al-Quddoos (the Holy, the One, free from imperfection), Al-Ahad (the One), Ar-Razzaaq (the Provider), Al-Jabbaar (the Compeller), Al-Mutakabbir (the Majestic), Al-Awwal (the First), Al-Aakhir (the Last), Al-Baatin (the Most Near), and so forth.

In such a case one should add the prefix "abd" to that name or change one's name.

2 Names that refer to a more general quality, such as hearing, seeing, being merciful, being generous, wisdom, etc.

It is permissible to call a person by that name as long as one does not think that the actual quality that it implies will be characteristic of the one so named.

The permissibility is for the Names of Allaah that satisfy this condition. In addition, the initial "al" should not be included in the name (because "al" implies uniqueness and exclusivity).

It is narrated from Abu Shurayh (ؓ) that he was given the nickname Abul-Hakam, so the Prophet (ﷺ) said to him: **"Verily, Allaah is Al-Hakam (the Judge) and the judgment is for Him."** He (Abu Shurayh) said: "Verily, whenever my people differed in anything they would come to me, and I would judge between them and both parties would be pleased." The Prophet (ﷺ) said: **"How excellent this is (i.e. rectifying matters between litigants)! Do you have any children?"** I replied, "Shurayh, Muslim and 'Abdullaah." The Prophet (ﷺ) said: **"Who is the oldest of them?"** I said, "Shurayh." He (ﷺ) said: **"Then you are Abu Shurayh."** [Reported by Abu Dawoud]