

# ALMUHAJIROON

Dhul Qa'dah - Dhul Hijjah

1435 A.H

Issue 17-6

# Dispraising Hawa (Whims and Desires)

Allaah (*Ta'ala*) says in Surat al-Jaathiyah (45:23):

أَفَرَأَيْتَ مَنِ اتَّخَذَ الْهَوَىٰ هُوَ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

“Have you seen him who takes his own lust (vain desires) as his Ilaah (god), and Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember?”



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## DESIGN & LAYOUT

Al-Muhajiroon Designing Team

## AL-MUHAJIROON CONTRIBUTORS

Sisters & staff of our Women's  
Committee

## EDITING & PUBLISHING

Sisters & staff of our Women's  
Committee

## 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.

## CONTACT US AT

Revival of Islaamic Heritage  
Society Women's Committee

**AL- MUHAJIROON**  
**Bi-Monthly Magazine**

C/o Enlightenment Into Islaam  
Center

P.O.Box 5585, Safat - 13056,  
Kuwait

Direct Line: (965) 25362684

Fax: (965) 25342573

E-mail: enlight.center@gmail.com

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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

# HADEETH

Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said:

*"Verily! The world is accursed and what it contains is accursed, except remembrance of Allaah and those who associate themselves with what Allaah loves; and a learned man, and a learning person."*

[Reported by at-Tirmidhi and authenticated by al-Albaani]



## An Explanation of the Name of Allaah

# Ar-Ra'oof

## The Compassionate, Full of Kindness

الرَّؤُوفُ

### Source:

An-Nahjul Asmaa fee Sharh  
Asmaa' Allaahul-Husnaa  
By Shaikh Muhammad An-Najdi

The Name of Allaah, Ar-Ra'oof, is mentioned ten times in the Noble Qur'an; of these verses:

Surat al-Baqarah (2:143), Allaah (Ta'ala) says:

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

"And Allaah would never make your faith (prayers) to be lost. Truly, Allaah is Full of Kindness, the Most Merciful towards mankind."

In Surat Aal-'Imran (3:30), Allaah (Ta'ala) says:

وَيَحذِّرُكُمْ اللَّهُ نَفْسَهُ، وَاللَّهُ رءُوفٌ وَأَلِيمٌ ﴿٣٠﴾

"And Allaah warns you against Himself (His Punishment) and Allaah is Full of Kindness to the (His) slaves."

In Surat an-Nahl (16:7), Allaah (Ta'ala) says:

إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾

"Truly, your Lord is Full of Kindness, Most Merciful."

In Surat al-Hadeed (57:9), Allaah (Ta'ala) says:

هُوَ الَّذِي يُزِيلُ عَلَى عَبْدِهِ آيَاتٍ يَبْتَغِي لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى

النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٩﴾

"It is He Who sends down manifest *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad, *Salla-Allahu 'alayhi wa sallam*) that He may bring you out from darkness into light. And verily, Allaah is to you Full of Kindness, Most Merciful."

## THE MEANING OF THE NAME WITH REGARDS TO ALLAAH

Ibn Jarir (*Rahimahullaah*) said: "Truly, Allaah is Full of Kindness, the Most Merciful' [Al-Baqarah 2:143] means that Allaah is Compassionate with all His servants. *Ra'fah* is the highest meaning of *Rahmah* (mercy), and it is general for all the creation in this world and specific for some of them in the Hereafter." [Jami'ul-Bayaan]

Al-Khattabi (*Rahimahullaah*) said: "Ar-Ra'oof is the Merciful, Who leans towards His servants with His Compassion and Kindness."

Some of them (scholars) said: '*Ra'fah* is most perfect and fine mercy.' It is also said that *Ra'fah* is very specific and *Rahmah* is more general. *Rahmah* could be in disliked matters in which there is an interest, while *Ra'fah* is not in disliked matters. These are the differences between them." [Sha'n ad-Du'aa]

Al-Haleemi (*Rahimahullaah*) said: "Ar-Ra'oof means: the One Who makes matters easy for His slaves. He does not overburden them with what is beyond their scope; rather, He makes them bear what is less than what they can bear by many degrees."

Despite that, He (Ta'ala) made His obligatory acts strict (upon His slaves) in times of strength and made them light (upon His slaves) in times of weakness and deficient strength. Such is the case of the one who is healthy and residing in his country; he performs the obligatory acts in a way different from the traveler and the sick person.

This is all *Ra'fah* (kindness) and *Rahmah* (mercy)." [Al-Minhaaj]

Al-Qurtubi said in al-Maqdad: "Ar-Ra'oof is the Compassionate. *Ra'fah* is the intensive mercy, i.e. it has the meaning of mercy with intensity."

## THE DIFFERENCE BETWEEN RA'FAH AND RAHMAH

This is mentioned in the previous statements of Ibn Jarir, Al-Khattabi and al-Haleemi.

Al-Qurtubi said in al-Asna: "Indeed, *Ra'fah* is an enjoyable blessing from all aspects, while *Rahmah* could be painful in some cases, but it ends with joy. Therefore, Allaah (Ta'ala) says in Surat an-Nur (24:2):

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ ﴿٢﴾

"Let not *Ra'fah* (pity) withhold you in their case, in a punishment prescribed by Allaah."

He (Ta'ala) did not say *Rahmah* (mercy), because punishing the disobedient ones (the rebellious) for their rebellion is a mercy for them and not *Ra'fah* (kindness). If the attribute of *Ra'fah* (kindness) descends upon a creature, no harm will inflict him. Therefore, you say about the one who is afflicted with a calamity in this world (for which there is good in the Hereafter), that Allaah has been merciful to him by this affliction. On the other hand, you say about the one who is enjoying the welfare, (well-being) in this world (which therein is good for him in the Hereafter, i.e. both the *Aafiah* of this world and in the Hereafter - the apparent and the hidden are joined together) that Allaah has been Compassionate (*Ra'oof*) with him.

Al-Uqleeshi said: "If you contemplate the difference between the *Ra'fah* and *Rahmah*; you will know why they are mentioned together in the Noble Qur'an. Allaah (Ta'ala) says (interpretation of the meaning): "Truly, Allaah is Full of Kindness, the Most Merciful."

Accordingly, *Ra'fah* (kindness, compassion) is more general than mercy. Whenever Allaah wills to confer His Mercy upon His slave, He (Ta'ala) does that after making him go through a calamity or trial or without that; and *Ra'fah* is contrary to that." [Al-Kitaab al-Asna]

## IN CONCLUSION:

The difference between *Ra'fah* and *Rahmah*:

1. *Ra'fah* is the intense mercy and the most perfect kind of it.
2. *Ra'fah* is more general than mercy. *Rahmah* could be (attained) with a disliked matter or after being inflicted with a calamity while *Ra'fah* is good in all aspects.

## THE IMPACT OF BELIEF IN THIS NOBLE NAME

1 Allaah (Ta'ala) is attributed with *Ra'fah* (compassion and kindness) which is intense mercy.

Of the impact of this *Ra'fah* (kindness) is:

a He (Ta'ala) will not make the reward of any worship or obedience of any servant to be lost. He (Ta'ala) says in Surat al-Baqarah (2:143):

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ

"And Allaah would never make your faith (prayers) to be lost. Truly, Allaah is Full of Kindness, the Most Merciful towards mankind."

This verse was revealed to clarify that: whoever prayed facing Bait al-Maqdis (in Jerusalem in Palestine) before changing the direction of the Qiblah (to al-Ka'bah



in Makkah), as well as the *Salaat* (prayers) of those who died before the changing of the *Qiblah*, the reward of their previous prayers will not be lost (in vain).

**B** Allaah (*Ta'ala*) warns us against His Noble Self and frightens us from His punishment and torment, and forbids us from disobedience to Him (in this worldly life) before we meet Him on the Day of Judgment; this is in order for us to prepare for the meeting with Him and to avoid His wrath and anger.

Allaah (*Ta'ala*) says in Surat Aal-'Imran (3:30):

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ

رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾

“On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allaah warns you against Himself (His punishment) and Allaah is Full of Kindness to the (His) slaves.”

He (*Ta'ala*) sent His Messengers and His Books which show His laws in order to save mankind from the darkness of *Shirk* and ignorance, and to guide them to the light of *Tawheed* (Monotheism).

He (*Ta'ala*) says in Surat al-Hadeed (57:9):

هُوَ الَّذِي يُزِيلُ عَلَىٰ عَبْدِهِ مَّا أَيْدِي نَبِيِّتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَىٰ

النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٩﴾

“It is He Who sends down manifest *Ayaat* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad, *Salla-Allaahu 'alayhi wa sallam*) that He may bring you out from darkness into light. And verily, Allaah is to you Full of Kindness, Most Merciful.”

It is out of His Mercy and Kindness, that He (*Ta'ala*) did that.

**C** He accepts the repentance of those who return to Him in repentance with remorse (regret). And He (*Ta'ala*) never turns away the disobedient ones from His gate if they are repentant, no matter how many sins and evil deeds they have or how grievous their misdeeds are.

Allaah (*Ta'ala*) says in Surat at-Tawbah (9:117):

ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ﴿١١٧﴾

“But He accepted their repentance. Certainly, He is unto them Full of Kindness, Most Merciful.”

**d** Allaah subjects whatsoever is in the heavens and earth for the interest of mankind and their benefit. An example is the creation of the cattle for man to ride on its back and carry him and his load to a land or place that they could not otherwise reach except with great trouble and hardship.

He (*Ta'ala*) says in Surat an-Nahl (16:7):

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّا تَكُونُوا بِلَيْفِهِ إِلَّا بِشِقِّ

الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾

“And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.”

Contemplate the verses that follow this verse in which Allaah (*Ta'ala*) mentions the aspects of kindness of the One Who is *Ra'oof* (Full of Kindness) and *Raheem* (Most Merciful).

He (*Ta'ala*) says in verses (8-18):

وَالفَيْلِ وَالْغِالِ وَالْحَمِيرِ لَتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا

تَعْلَمُونَ ﴿٨﴾

“And (He has created) horses, mules and donkeys for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.”  
وَعَلَىٰ اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ لَهَدَاكُمْ

أَجْمَعِينَ ﴿٩﴾

“And upon Allaah is the responsibility to explain the Straight Path [(i.e. Islamic Monotheism) for Mankind, i.e. to show them legal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction], but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).”

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ

فِيهِ تُسِيمُونَ ﴿١٠﴾

“He it is Who sends down the water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِن

كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾

With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٢﴾

And has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.

وَمَا ذَرَأَا لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ

لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ ﴿١٣﴾

And whatsoever He has created for you on this earth of varying colors [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا

وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفَلَكَ مَوَاجِرَ

فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٤﴾

And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it, ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His bounty (by transporting the goods from place to place) and that you may be grateful.

وَأَلْقَىٰ فِي الْأَرْضِ رَواسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا

لَعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾

And He has affixed into the earth, mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

وَعَلَّمَكُم مَّا يَلْتَمِسُونَ هُم يَهْتَدُونَ ﴿١٦﴾

And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.

أَفَمَنْ يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾

Is then He Who creates as one who creates not? Will you not then remember?

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَّحِيمٌ ﴿١٨﴾

And if you would count the graces of Allaah, never could you be able to count them. Truly! Allaah is Oft-Forgiving, Most Merciful.”

**2** Allaah (*Ta'ala*) named His Messenger (*Salla-Allaahu 'alayhi wa sallam*) with this name in His statement in

Surat at-Tawbah (9:128):

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

“Verily, there has come unto you a Messenger (Muhammad, *Salla-Allaahu 'alayhi wa sallam*) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad, *Salla-Allaahu 'alayhi wa sallam*) is anxious over you (to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-Fire), for the believers (he, *Salla-Allaahu 'alayhi wa sallam*) is full of pity, kind and merciful.”

The meaning of: “It grieves (saddens) him that you should receive any injury or difficulty,” i.e. it is grievous (painful) to him (*Salla-Allaahu 'alayhi wa sallam*) what you suffer (of hardship). “He is anxious over you,” i.e. he is concerned over you (i.e. your guidance to faith) and he (*Salla-Allaahu 'alayhi wa sallam*) hates for you evil and exerts his utmost to cause you aversion to it. “To the believers (he is) full of pity, kind and merciful,” i.e. he (*Salla-Allaahu 'alayhi wa sallam*) is very kind and merciful to them, even more than parents are to their children. Therefore, his (*Salla-Allaahu 'alayhi wa sallam*) right precedes the rights of all creation, and it is obligatory upon the *Ummah* (the followers and his nation) to believe in him, honor him, respect him and support him. Of his (*Salla-Allaahu 'alayhi wa sallam*) kindness with his *Ummah* (nation) is that whenever he was given the choice of one or two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would not approach it. He (*Salla-Allaahu 'alayhi wa sallam*) never took revenge for his own sake but (he did so) only when Allaah's legal laws were outraged (wronged), in which case he would take revenge for Allaah's Sake. [Reported by al-Bukhaari in the Book of Merits on the authority of 'Aishah (*Radia-Allaahu 'anha*)].

When he (*Salla-Allaahu 'alayhi wa sallam*) stood for prayer intending to prolong it; if he heard the crying of a child, he would cut it short.

Abu Qataadah (*Radia-Allaahu 'anha*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “When I stand for prayer, I intend to prolong it, but on hearing the cries of a child I cut it short, as I dislike to trouble the child's mother.” [Reported by al-Bukhaari in the Book of Adhaan and Muslim in the Book of Salaat]

### Question1

What are the seven places in the Qur'an where Allaah mentions the term *Istiwa'a* (Rising above)?



# Dispraising Hawa (Whims and Desires)



## Sources:

1. Dhamm al-Hawa by Ibn al-Jawzi (Rahimahullaah)
2. Tayseer al-Kareem by Shaikh as-Sa'dee (Rahimahullaah)
3. A lecture conducted by Shaikha Anaahid as-Simeeri

## Introduction

The word *Hawa* is mentioned abundantly in the Qur'an. *Hawa* is dispraised to an extent that it is described as an *Ilaah* (god) besides Allaah (*Ilaah* other than Allaah).

Allaah (*Ta'ala*) says in Surat al-Furqaan (25:43):

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾

(Interpretation of the meaning): "Have you seen him who has taken as his god his own desire? Would you then be a "Wakeel" [a protecting guide] over him?"

Also Allaah (*Ta'ala*) says in Surat al-Jaathiyah (45:23):

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ مَوْبَعِهِ وَقَلْبَهُ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشًّا فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾

(Interpretation of the meaning): "Have you seen him who takes his own lust (vain desires) as his *Ilaah* (god), and Allaah knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allaah? Will you not then remember?"

## What is Hawa?

One should know what *Hawa* is, which may make a person take as god other than Allaah.

One can judge himself in the situations that are decreed for him, as to what motivated him - was it *Hawa* or sincerity? This depends on how much he understands the meaning of *Hawa*.

*Hawa* is the inclination of the disposition (character, personality or nature) to what suits it. This inclination is created in man and it is essential for his existence. Had it not been for his inclination (desire) for food and drink he would not eat and drink. Had it not been for his need to fulfill his sexual desire he would not get married. Therefore, it is not correct to dispraise *Hawa* in general, but the excessive type of it is dispraised as it trespasses (goes beyond) bringing any benefit or averting harm. [Ibn al-Jawzi]

The word *Hawa* has two basic components, one is praiseworthy and the other is blameworthy.

An example for praiseworthy *Hawa* is the desire for food, drink, sleep, sexual pleasure, etc. But one needs to be aware that the praiseworthy desire can turn into a blameworthy desire if there is no *Jihaad an-Nafs*, i.e. no self-restraint. An example of dispraised *Hawa* is eating excessively, which causes surfeit (glut) and harms the body.

If there is no *Jihaad*, *Hawa* may lead a person to commit *Zina* (fornication), killing, stealing and other major sins. All these sins started because of responding to *Hawa* (self-desire).

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Indeed, what I fear for you most is the erroneous passion of your bellies and private parts and misleading whims." [Reported by Ahmad and authenticated by al-Albaani in Saheeh at-Targheeb no. 52]

Ash-Shaatibi (*Rahimahullaah*) said: "Desire is called *Hawa* because it makes its owner to *Yahwee* (i.e. fall down) in Hell-Fire." [Reported on the authority of ash-Sh'abi]

*Hawa* could be in one's way of thinking, in dealing with others, in giving advice, etc.; all these could be performed in compliance with one's desire, without exerting one's utmost to strive against his desire.

Accordingly, there are two opposite concepts: *Hawa* (desire) and *Mujaahadah* (striving against oneself).

## The word Hawa in the Qur'an

Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "Allaah (*Ta'ala*) has not mentioned *Hawa* except that He (*Ta'ala*) defamed and dispraised it." [Tafseer al-Qurtubi]

Allaah (*Ta'ala*) commanded His Messenger (*Salla-Allaahu 'alayhi wa sallam*) in many verses, not to follow the desire of the People of the Scriptures, the disbelievers, etc. saying (interpretation of the meaning): "Do not follow their vain desires."

This indicates that one can be impressed and affected not only by his own desires but also with the whims and desires of others.

In Surat al-Baqarah (2:120), Allaah (*Ta'ala*) says to his Prophet (*Salla-Allaahu 'alayhi wa sallam*):

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ

اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ

مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

(Interpretation of the meaning): "Never will the Jews or the Christians be pleased with you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] till you follow their religion. Say: 'Verily, the guidance of Allaah that is the (only) Guidance.' And if you were to follow their (Jews and Christians) desires after what you have received of knowledge (i.e. the Qur'an), then you would have against Allaah, neither any *waliy* (protector) nor any helper."

In Surat al-A'raaf (7:176), Allaah (*Ta'ala*) tells us about him, to whom He granted knowledge, but he sought satisfaction in his lusts and vain desires and became interested in the adornment of this life and its delights and

was deceived by it:

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَنُنَكِّتَهُ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحِمَلَ عَلَيْهِ يَلْهَثَ أَوْ تَتْرُكَهُ

يَلْهَثُ ذَلِكُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ﴿١٧٦﴾

(Interpretation of the meaning): "And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his vain desire. So his description is the description of a dog; if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject our *Ayaat* (signs, verses, etc.)."

In Surat ar-Ra'd (13:37), Allaah (*Ta'ala*) warns against following those who follow their desire, that they will not have a *waliy* (protector) or defender against Him:

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنَّ أَتْبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ

مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾

(Interpretation of the meaning): "And thus We have sent it (the Qur'an) down to be a judgment of authority in Arabic. Were you (O Muhammad, *Salla-Allaahu 'alayhi wa sallam*) to follow their (vain) desires after the knowledge that has come to you, then you will not have any *waliy* (protector) or defender against Allaah."

In Surat al-Kahf (18:28), Allaah (*Ta'ala*) commands His Prophet (*Salla-Allaahu 'alayhi wa sallam*) to patiently keep company with the believers, and He forbids him from obeying those who are distracted by this world from being committed to the religion, and from worshipping their Lord:

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ

وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ

مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴿٢٨﴾

(Interpretation of the meaning): "And keep yourself (O Muhammad, *Salla-Allaahu 'alayhi wa sallam*) patiently with those who call on their Lord morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affairs (deeds) have been lost."

In Surat Ta-Ha (20:15-16), Allaah (*Ta'ala*) forbade following the way of the person who does not believe in the Hour (Day of Judgment) and who only pursues his desires in this worldly life. He disobeys his Lord and only follows his desires; surely he has failed and lost:



إِنَّ السَّاعَةَ آئِيَةٌ أَكَادُ أَخْفِيهَا يُتَجَرَّى كُلُّ نَفْسٍ بِمَا سَعَى ﴿١٥﴾

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَى ﴿١٦﴾

(Interpretation of the meaning): “Verily, the Hour is coming – and My Will is to keep it hidden – that every person may be awarded for that which he strives. Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, (divert you therefrom), lest you perish.”

Allaah (*Ta’ala*) is telling and warning His Messenger (*Salla-Allaahu ‘alayhi wa sallam*) in Surat al-Ma’idah (5:48-50) not to follow the people of the Scriptures and their vain desires:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ

الْكِتَابِ وَمُهَيِّبًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا

تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً

وَمِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا

ءَاتَانَكُمْ فَاسْتَشِيرُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فِيمَا نَسِيْتُمْ

بِمَا كُنْتُمْ فِيهِ تَخْلِفُونَ ﴿٤٨﴾ وَأِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا

تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ

فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنْ

النَّاسِ لَفَسِقُونَ ﴿٤٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ

حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٥٠﴾

(Interpretation of the meaning): “And We have sent down to you (O Muhammad, *Salla-Allaahu ‘alayhi wa sallam*), the Book in truth, confirming the Scriptures that came before it and a witness over them. So judge between them by what Allaah has revealed and do not follow their vain desires, diverging away from the truth that has come to you. To each of you, We have prescribed a law and a clear way. If Allaah willed, He would have made you into a single community, but (He wanted) to test you by what He has given you, so race to do good. You will all return to Allaah and He will inform you about that in which you used to differ. So judge between them by what Allaah has sent down and do not follow their vain desires, and beware of them lest they tempt you away from any part of what Allaah has sent down to you. If they turn away, then know that Allaah’s Will is to punish them for some of their sins. Most people are indeed transgressors.

Do they seek judgment according to the time of pagan ignorance? Who can be better in judgment than Allaah for those who have firm faith?”

Shaikh as-Sa’de (Rahimahullaah) said: “The Exalted says: **We have sent down to you** [i.e. the Prophet, (*Salla-Allaahu ‘alayhi wa sallam*)], the Book (Qur’an), which is the greatest and the most esteemed of all Books in truth. Allaah has sent the Qur’an with truthfulness, and all its information, commandments, and prohibitions are true, and confirm the Scriptures that came before it. The Qur’an attests to the previous divine Scriptures and complies with them; so its information, news, major laws and regulations are in accordance with the laws and regulations of the previous Books. It also supersedes them, by comprising everything that was in the previous Books, and includes even more divine commands and morals.

It commands, encourages, and guides people towards the various paths of righteousness that will take its followers to the truth. It contains narratives of the previous and future generations, and commandments. As well, He has given us the wisdom that is required to verify the commandments of the previous Books. Therefore, whatever it attests to is true and whatever it refutes is false. This is because the previous Books have been largely altered and modified, and the Qur’an would never refute that which is from Allaah.

So judge between them in accordance with the commandments of the *Shari’ah* (Islamic law) that Allaah has revealed to you and do not follow their vain desires, diverging away from the truth that has come to you. Do not make their false and evil whims and desires a substitute for this truth, since by doing so, you will accept an inferior thing in return for a superior one. To each of you, Allaah has fixed a path of righteousness and a way of pious living. These [previous] laws changed according to the change in people and the era; therefore, these changes were in perfect agreement and harmony with the circumstances of the era of that legislation. However, the major principles never change and remain effective in every *Shari’ah*, because they are based on wisdom.

Allaah (*Ta’ala*) says in Surat Ma’idah (5:42):

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾

(Interpretation of the meaning): “And if you do judge, then judge between them with justice. Allaah loves those who deal justly.”

This noble verse proves the obligation and importance of observing justice, the source of which are the commandments of Allaah’s divine *Shari’ah* that is based on ultimate justice and fairness; whatever is in opposition to it is nothing but oppression and injustice. Allaah then repeated the prohibition of following their whims and desires because of the gravity of doing so. Additionally, the context of the previous noble verse was both a commandment and a legal verdict, (and it is far reaching); whereas the context of this verse is that of a commandment. Both of these noble verses prohibit following the desires of those people because they contradict the truth. Thus, Allaah decrees [(interpretation of the meaning): “But beware of them lest they tempt you away from any part of what Allaah has sent down to you”], that

is, be cautious lest they tempt you and make you leave some of what was revealed to you. Therefore, following their desires is a sign of abandoning the truth, the obedience of which is mandatory on all.

Do they seek judgment according to the time of pagan ignorance? By turning away from you, do they desire to seek a judgment of the pre-Islamic era? Included in this [misguidance] is every judgment that contradicts what Allaah revealed to His Prophet Muhammad (*Salla-Allaahu ‘alayhi wa sallam*). Hence, there are only two types of judgments:

1. The judgment of Allaah and His Prophet Muhammad (*Salla-Allaahu ‘alayhi wa sallam*), and
2. The judgment of the pre-Islamic era.

Whoever turns away from the judgment of Allaah and His Prophet will indulge in the second type of judgment which is based on ignorance, oppression and misguidance. It is for this reason that Allaah attributed it to the pre-Islamic era. As for Allaah’s judgment, it is always based on knowledge, justice, authenticity, enlightenment and guidance.

Who can be better in judgment than Allaah for those who have firm faith? The bearer of certainty is the one who, on the basis of his conviction, can recognize the difference between these two types of judgments; meaning, he can identify the beauty and wisdom inherent in Allaah’s judgments, which have to be followed intellectually and legislatively. The word certainty (*Yaqaen*) refers to the perfect and infallible knowledge that necessitates actions.” [End quote- Tayseer al-Kareem- paraphrased and summarized] Based on the previous discussion, one either follows the *Shar’* (law) or *Hawa* (desire).

Many times it happens that one thinks he is following the law (the Book and the *Sunnah*), but he is following his desire or the desire of those around him which make him take a certain decision.

For example: when Allaah guides someone to the right path and his friends who are around him are not upright (i.e. they are astray); they try to make the good seem ugly to him or they persuade him to commit certain sins, etc. They do that, following their evil desires. They put pressure on him to make him change his belief, make him feel that he is not right or that he is strange, while they are right, etc.

So Allaah (*Ta’ala*) is commanding (interpretation of the meaning): “**And follow not their vain desire.**”

In Surat al-Baqarah (2:145) Allaah (*Ta’ala*) says:

وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ

إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

(Interpretation of the meaning): “Verily, if you follow their desires after that which you have received of knowledge (from Allaah) then indeed you will be one of the wrongdoers.”

It means – after Allaah granted us knowledge about Him and His laws, we should have trust in Allaah and rely on Him. One will wrong himself if he follows the desires of those who have no knowledge.

The reaction of the one who has been granted knowledge should be different from the one who is ignorant. Accordingly, man is warned about following his own desires, or the desires of others, either out of fear of them or because of not considering/ thinking of Allaah’s pleasure.

## The Correct Attitude

1 Surat al-An’aam (6:56) shows the correct attitude that should be taken:

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْبِيَّ

أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَمِينَ ﴿٥٦﴾

(Interpretation of the meaning): “Say: ‘I have been forbidden to worship those whom you invoke (worship) besides Allaah.’ Say: ‘I will not follow your vain desires. If I did, I would go astray and I would not be one of the rightly guided.’”

2 Beware of being driven to *Fitnah*

In Surat al-Ma’idah (5:49), Allaah (*Ta’ala*) says:

وَأِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَأَحْذَرْتُمْ أَنْ

يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ ﴿٤٩﴾

(Interpretation of the meaning): “And so judge between them by what Allaah has revealed and follow not their vain desires, but beware of them lest they *Yaftinooka* (i.e. cause *Fitnah*) and turn you far away from some of that which Allaah revealed to you.”

If we follow our desires this will cause *Fitnah* for us, i.e. following one’s own desire or the desires of others means falling into *Fitnah*. One could have a correct belief but the people around him may pressure him by their *Hawa* (desire) to change his belief.

3 *Mujaahadah*. Those who strive against them (desires) will be saved.

In Surat al-Ankabut (29:69), Allaah (*Ta’ala*) says:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

(Interpretation of the meaning): “As for those who strive hard for Us (Our Cause), We will surely guide them to Our Paths (i.e. Allaah’s Religion). And verily, Allaah is with the doers of good.”

So they may turn one far away from some of that which Allaah has sent down of law.



And if one advises them and calls them to what one has of truth and they turn away, then know:

فَإِنْ تَوَلَّوْا فَاعْلَمْتُمْ أَنَّهُ يَرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ وَإِنَّ كَثِيرًا مِّنَ

النَّاسِ لَفَاسِقُونَ ﴿٤٩﴾

(Interpretation of the meaning): **“And if they turn away, then know that Allaah’s Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allaah).”** [Al-Ma’idah 5:49]

When one’s faith increases and he obeys Allaah (*Ta’ala*) and his obedience is continuous, his heart will become strong, so he will not follow his desires or the desires of the people. However, when one’s faith becomes weak due to his sins, he will become weak and fall into following one’s desire or the desires of the people. Committing sins and weak obedience to Allaah drag one to follow his desires.

What will save one is detailed and not superficial knowledge about Allaah and the articles of faith. Knowledge motivates one to follow what has been revealed in the Qur’an and *Sunnah*.

## The Importance of this topic

**First-** People are not aware of the different ways they could be following their desires; they give no thought as to why they take a certain action or certain decision, so in actuality they are following their desires.

Some examples of following desires:

### 1. When Judging People

There are some people who are zealous (chauvinist) towards their own people, country or nationality (patriotism). This zeal is one of the impacts of *Jahiliyyah* (the time of ignorance before Islam), and whoever is attributed with such a character is having one of the traits of the people of *Jahiliyyah*. Such people see themselves as pure, noble and good, whilst thinking others are not. Consequently, if any people other than their own make mistakes, they criticize them, despise them, abuse them (defame them) imprudently, while at the same time they overlook the mistakes of their own folks.

An example of excessiveness is the criticizing or praising of some scholars, which is done by many students of knowledge who are following their desires. They give themselves legal excuses in doing that, such as protection of the *Deen* from *Bid’ah*, *Gheerah*, etc.

They follow up the little mistakes of the scholars and make it big to cause an aversion of the people from them. For example, there are some students of knowledge who are acquiring knowledge with a certain Shaikh or scholar. They criticize everyone other than their Shaikh and consider the actions of the other groups as wrong.

However, if their Shaikh makes a mistake, they give him an excuse, or overlook his mistake. Erroneously,

the wrong and right is in accordance to one’s whims in this case.

### 2. In One’s Actions

Many of a person’s actions could be controlled by his desire without him being aware of that; thus, he will be performing actions in compliance to his desire (*Hawa*).

For example, when greeting others: Al-Bukhaari reported a *Hadeeth* on the authority of ‘Abdullaah ibn ‘Amr (*Radia-Allaahu ‘anhu*), that a man asked the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*): “Whose Islam is good or what sort of deeds (or what qualities) of Islam are good?” The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) replied: “To feed (others) and greet those whom you know and those whom you do not know.” [Kitab al-Iman- the Book of Belief]

Al-Bukhaari reported in “Adab al-Mufrad” that Ibn Mas’oud (*Radia-Allaahu ‘anhu*) passed by a man. He (the later) said: “*As-Salaamu ‘alaika* O Abu Abdur-Rahmaan.” He (Ibn Mas’oud, *Radia-Allaahu ‘anhu*) replied to his greeting and then said: “A time will come when the people will greet only those whom they know.”

If a person greets everyone he meets, whether he knows them or not, he will not be following his desire in this action, but if he greets only people whom he knows, then he is following his *Hawa* and not the *Shari’ah*.

### 3. In One’s Reactions

Some people may react according to their *Hawa* (desire). For example: anger. It is a praiseworthy anger when one becomes angry when Allaah’s prohibitions are violated. But it is a blameworthy anger when one becomes upset over worldly things which are not important, such as when something is broken in the house, or someone gets a promotion while he does not, etc.

Everyone has something which makes him angry and causes him distress. Accordingly, this makes them express their anger in a way of accusation, defamation, finding fault in others, etc.; all these attacks on someone’s character are the result of *Hawa*.

### 4. In One’s Thoughts and Beliefs

Everyone who opposes the Book, the *Sunnah* and the consensus of the *Ummah*, and calls people to apply man-made laws or calls people to secularism or outrageous ideologies in the name of modernization or civilization is corrupt and following his *Hawa* (desire).

He should not be followed or assisted in carrying out his erroneous actions. Allaah (*Ta’ala*) says in Surat al-Ma’idah (5:48):

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ﴿٤٨﴾

(Interpretation of the meaning): **“And follow not their vain desires, diverging away from the truth that has come to you.”**

e.g. Many of those who appoint themselves as guardians over the graves, tombs or shrines do not agree with demolishing the tombs and shrines because of the huge amounts of money and gifts they receive from the grave worshippers.

This is exactly like the priest whom Ibn al-Qayyim (*Rahimahullaah*) presented Islam to and the priest replied: “If I become Muslim, then the people will shun me, will not give me gifts, and I will be begging people in the markets.” This is an example of following one’s whims (vain desires) in accepting and not accepting the religion.

Practicing *Bid’ah* (innovations), visiting the graves, invoking the dead, etc. (all aspects of *Shirk*), are all examples of following desires (*Hawa*) that will take one to Hell-Fire. One needs instead, to cling to what was revealed of acts of worship because nothing will save one from following his desires except following the Qur’an and the *Sunnah*.

Disobedience to the Muslim rulers and rebelling against them is another example of following desires, as people are protesting against the ruler in the name of reformation.

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “I admonish you to fear Allaah, to listen and obey even if an Abyssinian slave is appointed as a ruler over you. Because whosoever among you shall live after me, will soon see much discord. So hold fast to my *Sunnah* and the examples of the rightly guided Caliphs who will come after me. Adhere to them and hold fast to them. Beware of new things (in religion) because every heresy is a misguidance.” [Abu Dawoud and at-Tirmidhi]

### 5. In Giving Advice

Advice could be given according to one’s desire. Remember *Shaytaan* misled Adam when he said he was a sincere adviser. Or it could be that someone is jealous of a sister, so she advises her to divorce her husband.

### 6. Using evidence from the Qur’an and Sunnah that agrees with one’s desire to justify one’s actions

For example, a woman intends to have guests (friends) come visit her, so she tells her husband, “the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: ‘Whoever believes in Allaah and the Hereafter, let him entertain his guests. [Al-Bukhaari]’” However, whenever the husband has guests and she does not want to serve him, she says: **“The extravagant (wasteful) are the brothers of devils.** [Surat al-Isra’ 17:27]”

### 7. Relationships and Dealings with Others

Some wives’ actions with their husbands occur because they follow their desires. For example, a wife will do anything that goes along with her desires, and if anything

is contrary to her desires, she will not do it. She gives no thought to seeking nearness to Allaah in doing that matter.

Even one’s relations with others can be overcome by one’s desires when one does not consider the rights of others, such as one’s parents, neighbors, brothers, sisters, etc. Accordingly, one will not be saved from his desires except by following the truth that has come to him and taking his self to account for every action he does; is it for Allaah’s sake or not?

### 8. Speech

The desire to talk is natural; however, the *Shari’ah* has set a limit for it. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “He who believes in Allaah and the Last Day must either speak good or remain silent.” [Muslim]

Imaam an-Nawawi (*Rahimahullaah*) said: “Every adult should restrain his tongue from all talk except that in which there is good and in which there is an interest. In the case that talking and abandonment from talking become equal in interest, the *Sunnah* is holding back from it, because the allowable talk might lead to forbidden or disliked speech. It is better to be on the safe side.

The aforementioned *Hadeeth* is a clear proof that it is incumbent upon a person not to talk except if there is good, for which its interest is manifest. Whenever one doubts its goodness or interest, he should not talk.”

### The tongue expresses what is established in the heart.

e.g. whenever one sits with someone he likes, he speaks good with him, and whenever he sits with someone whom he does not like, he hardly even greets him; thus this person utters his words according to his *Hawa*. He sits with religious people and talks about religious topics, and when he associates with the people of *Duniya* he talks like them, (instead of calling them to good and taking that opportunity to advise them, etc.).

**9. Mut’ah Marriage (temporary marriage)** is an example of following desires. Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) forbade it in the year of Khaibar, as reported by al-Bukhaari and Muslim. However, it is still practiced by some deviated sects.

In conclusion, *Hawa an-Nafs* (the desire of the self) extends to details of people’s lives and may reach to an extent that it becomes a law to rule the people with.

**Second-** *Tawheed* (the Oneness) of Allaah will not be completed and perfected, except by rejecting the *Hawa*. Our utmost concern should be to please Allaah (*Azza wa Jall*), and live our lives in a manner that Allaah is pleased with.

(We may sometimes live for few hours in a day in a manner in which we only want the pleasure of Allaah, but the rest of the day we live as we like.) For many, the thought as to whether or not it pleases Allaah does



not cross one's minds when doing an action.

Recently, in one of the Muslim countries, a crime of *Zina* happened in one of the families of the students of knowledge who was with his Shaikh. The student took a weapon to go and kill that person.

The Shaikh asked him: "What is the *Hukm* (command) of Allaah?"

The student answered: "Four witnesses first."

The Shaikh said: "This has not been fulfilled in your case. And you are not the one who should execute the penalty; the Ruler (or whoever is in authority) should do it."

The student said: "How can I accept this in my family? This is my honor."

The Shaikh said: "This is the religion of Allaah."

The student said: "These are the customs of my people." What ruled the student was his *Hawa*, instead of following the *Shari'ah*.

Allaah (*Ta'ala*) says in Surat Yusuf (12:40):

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

(Interpretation of the meaning): "The command is for none but Allaah."

Many tribes rule their people with other than Allaah's law or *Hukm*, and are following their whims. Allaah says in Surat al-Ma'idah [5:50]:

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ

(Interpretation of the meaning): "Do they seek judgment according to the time of pagan ignorance?"

So, one of the two matters should be established in one's heart: either magnifying Allaah and His Law, or following the desire.

**Third-** *Shaytaan* easily overpowers those who follow their desires. The *Shaytaan* encourages the act (beautifies and adorns the wrong action) and the person follows. What will bring him out from *Hawa* is *Mujaahadah* (striving with the self).

When one discovers that what he is following is his *Hawa*, he needs to strive against his self; and this is the most difficult kind of *Jihaad*.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "The best *Jihaad* is the striving of the person against his self and desire." [Saheeh al-Jami'e 1099]

## The Remedies for Hawa

In order to overcome vain desires and follow the right path, the following means are needed:

### The first remedy: Acquiring knowledge

Knowledge about Allaah (*Ta'ala*) and what pleases Him, Knowledge about the *Shar'* (law), and Knowledge about one's good and bad inborn qualities.

If one does not know his inborn qualities, *Hawa* can control a person in his weak points.

People do many forbidden actions out of habit because they are following their desires - e.g. It is known that it is forbidden to serve food and drinks etc. at gatherings of mourning. However, many argue and say: 'what will the people say about us? This is the habit (custom) in our country, etc.'

The fact is that this custom agrees with their desires; they do not want to hear any criticism or be defamed by the people because they want the community to accept them, etc.

Allaah created us with good qualities and bad qualities, both of which are trials.

One needs to check his good and bad inborn qualities in order to discover his weak points. When he realizes his weak points, he can determine if his character is motivated by *Hawa* or not.

**An example of one's quality that is motivated by *Hawa*:** A person is generous by nature, he cannot withhold his hand; if someone asks him, he gives immediately.

This is good; however, it can be a dispraised *Hawa* when his *Ihsaan* is according to his desire- when he gives whomever he loves and he does not give whomever he does not like.

One needs to look into his good characteristics, his generosity, his kindness, his smile, etc. and determine if he is using them according to his desire or according to what Allaah likes?

**An example of a bad quality and how *Hawa* controls it:**

Everyone tries to shine his image in front of the people, but trials will come to disclose (expose) one's defects and bad quality to make the reality (of that bad character) apparent to him, i.e. does he have *Hasad* (envy), suspicion, etc. This *Hasad* (envy) will cause one to follow up other's defects and criticize them, and overlook his own or his folks' defects.

One should check his intention to know what motivates him to do a particular action.

### The second remedy: Practicing Taqwa (Piety)

The *Taqwa* of the pious person is based on one's belief in Allaah and in the Hereafter, and on how firmly established is his remembrance of that Day. He prepares an answer for every question in order to be excused and pardoned by Allaah on the Day of Resurrection.

As he goes through trials, situations, etc. he knows that Allaah is testing him, and that He (*Ta'ala*) will ask him about his actions in this world, so he prepares an answer for every question.

This means that one will not be a *Muttaqi* (one who fears Allaah) unless he remembers the Day of Resurrection.

Accordingly, this *Taqwa* will help (benefit) the person to abandon his *Hawa* (vain desires) and respond to the truth when he is reminded of it - the truth based on what Allaah (*Ta'ala*) has said in the Qur'an and what the Prophet (*Salla-Allaahu 'alayhi wa sallam*) has said in the authentic narrations.

One's *Hawa* is revealed in situations and incidents that one goes through. It is in these situations and incidents that a person's hastiness in taking action and making decisions indicates a lack of *Taqwa*. Also, how one deals with others in situations is based on one's *Taqwa*.

Allaah (*Ta'ala*) has described the *Muttaqeen* (the pious) in the beginning of Surat al-Baqarah (2:1-5):

الَّذِينَ آمَنُوا بِالْغَيْبِ

وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ

قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾ أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ

الْمُفْلِحُونَ ﴿٥﴾

(Interpretation of the meaning): (1) "Alif. Lam. Meem."

(2) "This is the Scripture whereof there is no doubt, guidance unto those who fear Allaah"

(3) "Who believe in the Unseen, and establish *Salaat* (prayer), and spend of that what We have bestowed upon them"

(4) "And who believe in that which is revealed unto you (Muhammad, *Salla-Allaahu 'alayhi wa sallam*) and that which was revealed before you, and who are certain of the Hereafter."

(5) "These are on guidance from their Lord. These are the successful."

First Allaah praises the Book (the Qur'an) saying that it is a Book which there is no doubt about. It is a guidance for those who are *Muttaqeen* (those who fear Allaah and are conscious of Allaah). So the Book (i.e. the Qur'an) will benefit one if he is a *Muttaqi*.

**The *Muttaqeen* are those:**

1. Who believe in the unseen, and the greatest unseen is Allaah and His Perfect Attributes. One's belief in Allaah's Perfect Attributes makes him explain every situation according to His Names and Attributes, and he acknowledges that everything Allaah does is in accordance to His Wisdom, Knowledge, Mercy, etc.
2. Who establish the Prayer,
3. Who spend out of what Allaah has provided for them,

4. Who believe in what has been revealed to the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and what was revealed before him,
5. Who have certain faith in the Hereafter- meaning they believe with certainty that they will meet Allaah (*Ta'ala*) on the Day of Resurrection and will be asked about everything they used to do.

Allaah (*Ta'ala*) is Watchful over every one, He knows exactly what is established in the hearts of everyone and what motivates a person to take a certain action. Even if a person deceives all the people, he cannot deceive Allaah. Allaah knows what one's intention is, and He will deal with him according to what is established in his heart.

A man does what may seem to the people as the deeds of the dwellers of Paradise, but he dies with a bad end. This is because of a sickness or ill secret which is hidden in his heart and he is showing contrary to it to the people, and with it he deceives many people. His reality will be revealed in this life before the Hereafter.

In order to rid one's self of *Hawa*, one should have the knowledge to distinguish between truth and falsehood. But knowledge alone is not enough, because one may manipulate (play) with knowledge according to his desires if he does not have *Taqwa*.

One should control and discipline his behaviors and actions and rid himself of *Hawa*. He should practice *Taqwa* (fear of Allaah) in all the situations that he goes through and seek forgiveness if he acts wrongly. In addition to that, he should remind himself of what he had previously gone through in similar situations when he had used his *Hawa*. In this way, he takes care that his reaction and action will be correct in the future.

e.g. A person does good to people (one's relatives) and in return they offend him. Allaah (*Ta'ala*) is testing him. He needs to question himself, is he seeking Allaah's reward when he does good to them, (i.e. keeping good relations) or is he waiting for praise or some worldly compensation from them?

Allaah (*Ta'ala*) has mentioned the statement of the pious when they do good to the people, in Surat al-Insaan (76:9) (Interpretation of the meaning):

"We feed you only for the Countenance of Allaah. We wish for no reward or gratitude from you."

The people may return the good with gratitude, or the opposite to that which requires him to show patience. The previous situations are like a nurturing for the person, to benefit him. He should not expect anything in return from the people, and even if they thanked him, it should be established in his heart, "We wish not from you, reward or gratitude."

Situations and events will continually present themselves to a person in order to perfect him and purify him from *Hawa*.



## The third remedy: Having a good companion

The third matter which helps one get rid of *Hawa* is having a good companion (the carrier of musk, perfume).

Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) used to say: "Do not sit with people of *Hawa* (desire) because sitting with them causes sickness of the hearts." [Al-Ibaanah al-Kubra by Ibn Battal]

Abu Qilabah said: "Do not sit with people of desire or talk to them, for I do not feel secure from indulging you in their misguidance or raising doubts in what you know." [Siyar A'laam an-Nubalaa' by Imaam adh-Dhahabi]

This means that sitting or accompanying such people may raise doubts in a person and cause one to criticize the *Shar'ia*, etc., or make one follow his or their desires.

One may pass through a situation in which he tries to be pious and fear Allaah. He does not want to behave in a way that displeases Allaah, but certain people (companions) will put pressure on him and make him follow his desire by saying to him: "This is natural, do not complicate it, it is easy, logical; tomorrow you will regret, etc.," in order to make one think that following the desire is something natural, and quitting the *Hawa* is a crime.

The most dangerous friends to us are those who are close to us, such as one's husband, spouse, wives, children, family, relatives, and so on.

One could find the whole environment around him making his desire (*Hawa*) a deity besides Allaah. If he is weak in his faith and *Taqwa*, then they may pressurize him and affect him.

Life is based on *Mujaahadah* (struggle, strife), and truthfulness with Allaah will not appear except when opposition happens. This is the reason we are afflicted (tried) with such people who cause distraction in our lives. One's reward is a consequence of his patience, of not despairing of Allaah's Mercy.

As much as the *Shaytaan* strengthens them (those who are around the person), that much Allaah is testing him. He needs to strive and fight hard against their *Hawa*.

Bear in mind that one is not commanded to change people, but to stay firm in opposing their evil desires and to be patient, and if Allaah sees one's truthfulness, He (*Ta'ala*) will create an impact for his having strove hard (*Jihaad*) even after his death!

Invoke and implore Allaah (*Ta'ala*) while showing humility to Him. Ask Him for beneficial knowledge every day after *Fajr* prayer, and in your prostration and *Salaat*.

Ask Him for a good provision. One of the greatest provisions is to have a good companion who helps you in obedience to Allaah. Ask Him to provide you with self-richness (contentment) that prevents you from running after and coveting the worldly enjoyment.

All this will increase your benefit from your knowledge and your life which is your capital investment.

Your utmost concern should be to have knowledge, *Taqwa* and a good companion, and those cannot be attained except by imploring Allaah and showing Him humility.

**The fourth remedy:**  
**Taking oneself to account and checking one's characters, speech, reaction and weak points, as explained previously.**

**The fifth remedy:**  
**Seeing the impact of opposing the desire:**

**1 Broadness in the breast**  
Whoever opposes his vain desires and follows what Allaah (*Ta'ala*) has commanded him with, and fears Allaah in all his affairs, Allaah will make his heart be enlightened and broadened. Accordingly, his self will be at rest and he will pursue doing good with joy and enthusiasm. If he is given (a blessing) he shows gratitude, and if he is not he shows patience. With this broadness in the heart, the believer will live a good life, thanking Allaah at times of prosperity and showing patience at times of adversity, and doing what pleases his Lord. Allaah (*Ta'ala*) says in Surat an-Nahl (16:97) (interpretation of the meaning): **"Whoever does righteousness, whether male or female, while he is a believer- We will surely cause him to live a good life, and We will surely give them their reward (in the Hereafter) according to the best of what they used to do."**

**2 Gathering of the heart (Khushu)** during the performance of the acts of worship, i.e. the heart will not be distracted.

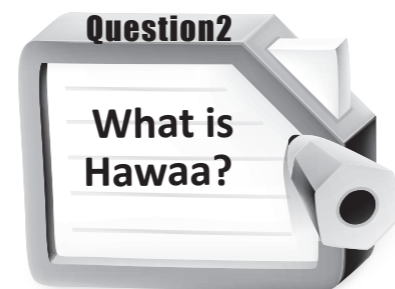
**3 Attaining honor and dignity with Allaah and with people.**

Al-Muhallab ibn Abi Sufrah was asked: "How did you attain this status?" He replied: "By firmness (high resolution) and disobeying the *Hawa*." [Rawd al-Muhibbeen]

Al-Fudail ibn 'Iyad said: "Whoever is overcome with *Hawa* and following the *Hawa*, the means of guidance and success will be cut off from him." [Dhamm al-Hawa]

**4 Paradise will be one's final abode if he opposes his *Hawa*, and Hell-Fire will be the abode of the one who follows his *Hawa*.** Allaah (*Ta'ala*) says in Surat an-Naazi'at (79:37-41) (interpretation of the meaning):

**"So as for he who transgressed, and preferred the life of the world, Then indeed, Hell-Fire will be (his) abode. But as for he who feared standing before his Lord and prevented the soul from inclination (*Hawa*), Then indeed, Paradise will be (his) abode."**



## The Merits of the Statement

لا حول ولا قوة إلا بالله

*Laa hawla wa laa quwwata illa Billaah*

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) told Abu Musa al-Ash'ari (*Radia-Allaahu 'anhu*): "Should I guide you to a word (statement) which is one of the treasures of Paradise?" He (*Radia-Allaahu 'anhu*) replied in the affirmative. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "*Laa hawla wa laa quwwata illa Billaah* (there is no might nor power except in Allaah)." [Al-Bukhaari and Muslim]

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) told him: "Say: '*Laa hawla wa laa quwwata illa Billaah*' profusely, for it is one of the treasures of Paradise." [Reported by at-Tirmidhi and authenticated by al-Albaani in Saheeh at-Targheeb no. 1580]

Al-Haakim reported a similar *Hadeeth* on the authority of Abu Hurairah (*Radia-Allaahu 'anhu*), that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Shall I tell you about a word which is from under the Throne and one of the treasures of Paradise? Say: '*Laa hawla wa laa quwwata illa Billaah*.' Allaah will say: 'My slave has submitted and succumbed (surrendered).'" [Authenticated by al-Albaani in Saheeh al-Jamie' no. 2614]

Mu'adh ibn Jabal (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Shall I guide you to one of the gates of Paradise?" I said: "What is it?" He (*Salla-Allaahu 'alayhi wa sallam*) said: "*Laa hawla wa laa quwwata illa Billaah*." [Al-Albaani graded it as Saheeh Ligharihi, in Saheeh at-Targheeb no. 1581]

Qais ibn Sa'd ibn 'Ubadah (*Radia-Allaahu 'anhu*) said: "My father pushed me to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) to serve him. One day, he (*Salla-Allaahu 'alayhi wa sallam*) came to me after I offered two *Rak'ah* prayer and said: 'Shall I guide you to one of the gates of Paradise?' I said: 'Yes, for sure.' He (*Salla-Allaahu 'alayhi wa sallam*) said: '*Laa hawla wa laa quwwata illa Billaah*.'" [Reported by al-Haakim and authenticated by al-Albaani in Saheeh at-Targheeb no. 1582]

Abu Ayyub al-Ansari (*Radia-Allaahu 'anhu*) narrated that on the night of the Ascension (*Al-Israa'*), the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) passed by Ibraheem (Abraham, *'Alayhis Salaam*) and said: "Who is this

with you, O Jibreel (Gabriel)?" He (Jibreel, *'Alayhis-salaam*) said: "Muhammad." Ibraheem (*'Alayhis Salaam*) said: "O Muhammad! Command your nation (followers) to increase in the plants of *Jannah*: for verily, it's (*Jannah's*) soil is good, its land is vast." He (the Messenger of Allaah, *Salla-Allaahu 'alayhi wa sallam*) said: "What are the plants of *Jannah*?" He (Ibraheem *'Alayhis Salaam*) said: "(Uttering the word) *Laa hawla wa laa quwwata illa Billaah*." [Reported by Ahmad and authenticated by al-Albaani in Saheeh at-Targheeb no. 1583]

Ibn Abi ad-Duniya in "*Adh-Dhikr*" and at-Tabaraani reported on the authority of Ibn 'Umar (*Radia-Allaahu 'anhuma*) that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Increase in the plants of *Jannah*: for verily, its water is sweet, its soil is good. So increase in its plants." They said: "O Messenger of Allaah! What are its plants?" He (*Salla-Allaahu 'alayhi wa sallam*) said: "(The plants grown there by uttering) *Maa shaa' Allaah, laa hawla wa laa quwwata illa Billaah*." [Saheeh at-Targheeb no. 1584]

## The meaning of the word

An-Nawawi (*Rahimahullaah*) said: "The *Ulamaa'* said: 'The reason for this word being a treasure of Paradise is because it is a word of submission and giving full authority to Allaah (*Subhaanahu wa Ta'aala*); it is a word of confession (recognition) of submission (compliance) to Him: and that there is no Creator (Maker) except Him, and no one can reject His Command.'

The slave owns nothing of his affairs. The meaning of treasure here is the reserved reward in *Jannah*, which is a precious reward as the treasure is the most precious kind of money."

Ibn Rajab (*Rahimahullaah*) said: "The meaning of the word (statement) is that there is no turning of the state (change in state) of the slave from one to another and he does not have the strength to do that except by Allaah. This word (statement) is a very great word and it is one of the treasures of *Jannah*."

Ibn al-Qayyim (*Rahimahullaah*) said: "The upper world (heavens) and the lower world (earth) transform



(change) from one event to another, and that change (turning) does not occur except with strength (power). The turning (change, transformation) and strength are by Allaah Alone. This includes every movement in the upper world and lower world, and every power needed for that movement such as the movement of the plants, the nature, the animals, the astronomy, and the movement of the soul and the heart, and the strength for these movements are the *Hawl*. There is no power nor might except in Allaah."

He (*Rahimahullaah*) also said: "This word (statement) has an astonishing (amazing) effect on (a person's) endurance of difficulties and hardships, and in (his) overcoming the fear and horrors."

He (*Rahimahullaah*) said in 'Zaad al-Ma'ad: "This word (statement) has a strong impact in repelling grief, anxiety, sadness, and worry. This is because it is devoid of one's strength and might; it is comprised of complete reliance on Allaah by submitting the entire matter to Him, and not opposing Him in any of it."

No one has the strength for any change or transformation from one state to another except with Him. No one is able to make these changes in the upper world and lower world except Him."

He (*Rahimahullaah*) also said: "This word (statement) has an amazing effect in expelling the devils."

Shaikh ul-Islam Ibn Taymiyyah (*Rahimahullaah*) said: "By this word (statement) one is able to bear heavy burdens, endure horrors and obtain high status."

He (*Rahimahullaah*) said: "This is a word (statement) of seeking help with, not a word used for *Istirjaa'* [like saying 'inna Lillaahi wa inna ilayhi raji'oon], which many people say at times of calamities, such that one says it with anxiety and does not seek the patience by it."

## In Conclusion

From the above statements of the scholars, if one intends to take a decision, or wishes to change a matter, or he is embarrassed about something or wants to quit a sin, let

him say these words profusely. On the Day of Resurrection he will be called to enter from that gate of *Jannah* because of its excellence and the meaning that it bears.

These are words of submission and recognition of Allaah's power over all things and confession of one's weakness and helplessness.

*Hawl* means change and movement, i.e. there is no change (transformation) or movement; nor does one have any ability in driving away evil or attaining good except by Allaah. No one can turn away from a sin or disobedience to Allaah, nor does one have power or strength in obedience to Allaah except by Him.

Accordingly this word has three meanings:

1. There is no change or movement or strength in this change or movement except with Allaah.
2. There is no strength to repel evil (e.g. whispers of *Shaytaan*) or in having the strength to attain good, except in Allaah.
3. There is no *Hawl* (turn/change) from committing sin (disobedience to Allaah) nor strength (power) in obedience to Allaah except with the help of Allaah. So this word (statement) brings changes in one's entire life.

If one wants to convince somebody, or reconcile between people, or wants to affect his children, etc., then let him say this word (statement) profusely while recalling its meaning.

There are many *Du'aas* and remembrances which we say without knowing their meaning which makes our actions fruitless and having no effect. [Dr. Nawal al-Eid]

### References:

1. Saheeh at-Targheeb wat-Tarheeb
2. Zaad al-Ma'ad by Ibn al-Qayyim
3. Lecture by Dr. Nawal al-Eid

## "Allaahu Akbar" is a Symbol of Ta'dheem (Magnification)

The greatest ritual that one performs during the ten days of *Dhul-Hijjah* is the remembrance of Allaah, meaning to say the word of Tawheed and the Takbeer out loud:

الله أكبر الله أكبر لا إله إلا الله - الله أكبر الله أكبر والله الحمد

*Allaahu akbar, Allaahu akbar, laa ilaaha illa-Allaah, Allaahu akbar, Allaahu akbar, wa Lillaahi'l-hamd*

### What is the meaning of Allaahu Akbar?

It means Allaah is greater than everything, greater than all what is in this world which the heart is attached to and diverted by. Allaah is greater than one's properties, wealth, family, etc. He is greater than anything that is considered great in this world.

The word (*Allaahu Akbar*) expresses magnification that is established in the heart of the slave, and this is what should come forth or appear during the first ten days of *Dhul-Hijjah*.

Allaah (*Ta'ala*) prescribed the *Takbeer* in these days, such that when one says it throughout these days, his magnification of Allaah will be established in his heart.

Allaah (*Ta'ala*) says in Surat al-Muddaththir (74:3):

وَرَبِّكَ فَكَبِّرْ

"And glorify your Lord."

i.e. glorify Him with *Tawheed*, seeking the Countenance of Allaah while doing that and urge/ encourage the people to glorify Him and establish His Worship. [Tayseer al-Kareem]

Both the pilgrim and non-pilgrim will glorify Allaah in these days, however the pilgrim increases in magnification by going to Makkah and magnifying the place.

These days are part of the sacred months, but they are greater in sanctity than all other days of the sacred months.

It is required from Muslims to magnify (glorify) these days because Allaah, the Most Great, magnified (exalted) them. [Good deeds done during these days are more virtuous and bring a greater reward], whereas sins committed during these days are more grievous in Allaah's Sight.

Accordingly, the glorification (magnification) of Allaah is the action of the heart that should be practiced in these days and that one should exit these days with. The symbol of magnification is the *Takbeer*, saying: "*Allaahu Akbar, Allaahu Akbar...*"

Source:  
"Allaahu Akbar" the symbol of magnification by Shaikha Anaahed

### How can one practice the magnification of Allaah in his life?

Allaah is the Most Great in His Worth, and Great in the hearts; accordingly:

**1** The feeling of fear, majesty, and aspiration, should be established in one's heart due to Allaah's magnification.

Things which indicate the lack of *Ta'dheem* are:

- ⊗ committing sins without feeling regret or sorrow in his heart.
- ⊗ using deceit to practice the prohibited matters without feeling any pain in his heart.
- ⊗ transgressing against the rights of the people without thinking of the meeting with Allaah, without fear of the recompense on the Day of Resurrection.

**2** Another indication for the *Ta'dheem* is feeling at rest towards Allaah.

Whenever the person who magnifies Allaah complains of any deficiency in his life or suffers from weakness, he has no one except Allaah to run to and seek rest and comfort with.

i.e. if one is afraid for his house or children, etc., nothing can cure this fear except the feeling that Allaah is *Al-'Adheem*, the Most Great, Who has full power over everything, Who disposes the affairs of His creation with perfect disposal. He is *Al-'Adheem*, the Most Great, Who if He ordains (decrees) a matter, nothing can repel or stop it.

So when fear comes to the heart concerning anything in one's life, his heart should immediately flee and resort to *Al-'Adheem* (the Most Great) because one wants Him to drive this fear away from his heart. One does not have except Allaah to feel at rest with, and one should ask Him to protect and preserve his affairs (i.e. children, health, and wealth) for him.

### The signs and impacts of the magnification of Allaah are:

1. One does not violate His prohibitions.
2. One does not feel any worry or concern; rather, one feels rest in his heart. Allaah is enough and one is content with this knowledge.

Accordingly, at the end of these ten days, one's heart should feel completely at peace and at rest towards Allaah, like the seventy thousand who will enter Paradise without reckoning. Their description is that

## Takbeer during the ten days of Dhul-Hijjah

الله أكبر الله أكبر لا إله إلا الله - الله أكبر الله أكبر والله الحمد

*Allaahu akbar, Allaahu akbar, laa ilaaha illa-Allaah, Allaahu akbar, Allaahu akbar, wa Lillaahi'l-hamd*

### Restricted Takbeer

Which is restricted to the obligatory *Salaat* (prayers).  
i.e. one utters it after every obligatory prayer.

Non pilgrim: starts from *Fajr* of the day of 'Arafah till the sun sets on the 13th of *Dhul Hijjah*.  
The pilgrim: starts from *Dhuhur* of the day of 'Eid (10th of *Dhul Hijjah*) till the sun sets on the 13th of *Dhul Hijjah*

### Unrestricted Takbeer

Which is not restricted to anything. It is *Sunnah* to say it in all times in the morning and in the evening, before and after the *Salaat*.

Starts from the beginning of the month of *Dhul Hijjah* until the sun sets on the 13th of *Dhul Hijjah* (the last day of *Tashreeq*)



they magnify their Lord, Allaah is sufficient for them, they have no one with them except Allaah [they feel satisfaction with Allaah]. Therefore, the Prophet (Salla-Allaahu 'alayhi wa sallam) said about them: "They do not ask (others) to perform Ruqyah (for them), nor do they believe in omens, nor do they brand themselves, and on their Lord they rely and put their trust." [Al-Bukhaari]; this is because of their satisfaction with their Lord, the Most Great. They know that He is Al-'Adheem, the Most Great, Whose Command is executive, whatever He wills will happen and even if the people of the earth gathered to repel it, they would not be able to do so. These feelings of Ta'dheem (magnification) make them feel at rest towards Him and they never feel worried.

One should put all his concerns at His gate, and believe that Allaah is Akbar (greater) than all one's feelings of pain, grief, etc. One needs to remind his self that Allaah is Akbar (greater) than his problems, greater than his debts. Allaah is Akbar (greater) than what one desires of worldly things; Allaah is greater than the lust which occupies one's heart instead of Him. He is your resort, (i.e. you turn to Him for all your needs).

From another aspect: You have desires and lusts which prevent you from being a devoted slave to Allaah, so you address these desires and say: "Allaahu Akbar (Allaah is the Most Great) than these beloved things in my heart. If truly Allaah is greater than these things in my heart, then I will leave them for His Sake. And I am sure He will give me something better in return."

### The Means of increasing the Ta'dheem of Allaah in our hearts

#### First: Contemplate His Attributes profusely.

Allaah (Ta'ala) says in Surat al-Isra' (17:111):

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذَ لِنَفْسِهِ وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَالْمَلَكِ

يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِيرٌ تَكْبِيرًا

"And say: 'Praise be to Allaah, Who has not begotten a son, and Who has no partner in (His) Sovereignty (Dominion), nor has He any Waliyy (protecting friend). And magnify Him with all magnificence, [Allaah Akbar (Allaahu is the Most Great)].'"

Shaikh as-Sa'dee (Rahimahullaah) said: "Glorify and magnify Him by mentioning His great Attributes, by praising Him with His Beautiful Names, by glorifying His Actions, by worshiping Him Alone without associates and establishing the religion sincerely for Him Alone." [Tayseer al-Kareem]

Ayat al-Kursi is recited frequently each day and also Surat al-Ikhlaas, al-Mu'awwathatain, the last verses of Surat al-Hashr and the beginning of Surat al-Hadeed, etc. The Qur'an, from its beginning till the end and all these Ayaat (verses) and Surahs (chapters) tell us about Allaah, His Grandeur, His Majesty.

Therefore, one should not abandon the source of knowledge with which one learns about Allaah's Greatness (i.e. the Qur'an).

Shaikh as-Sa'dee (Rahimahullaah) also said in his explanation of Allaah's Statement in Surat al-Hajj (22:62):

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

"And Allaah is the Most High, the Most Great."

"No one knows the reality of His Majesty, neither a close angel nor a sent messenger. Every Attribute of Allaah is noble, great and majestic. And every Attribute is perfect in all aspects."

#### Second: Reflect and think considerably.

Allaah repeatedly says in the Qur'an:

أَوَلَمْ يَتَفَكَّرُوا

"Do they not contemplate?"

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ

"Have they not traveled through the earth?"

أَوَلَمْ يَرَوْا

"Have they not seen that...?"

One should not neglect any of these verses in the Qur'an. Wherever it mentions: أَلَمْ تَعْلَمْ أَنَّ اللَّهَ (Do you not know that Allaah), it is one's responsibility to reflect in the manner of one who is desiring to approach his Lord, who seeks to magnify his Lord; and he will see the impact of that, if he is truthful.

#### Conclusion:

At the end of these ten days, the result will be an increase in faith. This increase of faith is indicated by:

1. Magnifying the symbols of Allaah and honoring what Allaah has made sacred. Magnifying the prohibitions of Allaah (i.e., knowing the impact of these prohibitions and how grievous they are in Allaah's Sight).
2. Feeling at rest towards Allaah.

This is the core of deification of Allaah of the one who says (لا إله إلا الله) from his heart. He truly believes that no one is greater than Allaah in his heart. So one feels at rest towards His Tadbeer (managing) of one's affairs, and sees the impact of His Tadbeer in bringing him out of all crises, and accordingly love of Him will be established in one's heart.

The purpose of all the acts of worship that are practiced by the dwellers of heavens and earth is to establish Allaah's glorification and magnification. Therefore, the symbol (or icon) of the great acts of worship like the Salaat is Takbeer." [Tayseer al-Kareem by Shaikh as-Sa'dee]

# Hadeeth

#### Sources:

1. Fat-h Dhul-Jalaali wal-Ikraam by Sharh Bulugh al-Maraam by Shaikh Ibn 'Uthaimen (Rahimahullaah)
2. Bulugh al-Maraam by Darus-Salaam

## Performing Hajj on behalf of someone else

Ibn 'Abbaas (Radia-Allaahu 'anhuma) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) heard a man saying: "Labbaika on behalf of Shubrumah." He (Salla-Allaahu 'alayhi wa sallam) asked: "Who is Shubrumah?" He replied: "A brother of mine," or "A relative of mine." He (Salla-Allaahu 'alayhi wa sallam) asked: "Have you performed Hajj on your own behalf?" He replied: "No." Whereupon, he (Salla-Allaahu 'alayhi wa sallam) said: "Perform Hajj on your own behalf, then perform it on behalf of Shubrumah." [Reported by Abu Dawoud, Ibn Maajah and authenticated by al-Albaani]

#### Commentary:

1 It is permissible to pronounce the Talbiyah aloud (raising the voice with Talbiyah), because the Prophet (Salla-Allaahu 'alayhi wa sallam) heard the man saying the Talbiyah. Pronouncing the Talbiyah aloud is Sunnah.

2 If the person is performing Hajj on behalf of someone else, he should declare his name saying: "Labbaika on behalf of so-and-so," because if he did not mention the other person's name, the Talbiyah will be for his own self.

If the person is performing Hajj on behalf of someone, he will say: "Labbaika Hajjan on behalf of so-and-so," and if he is performing 'Umrah on behalf of someone, he will say: "Labbaika 'Umrah on behalf of so-and-so."

3 Should he mention the name of the person if it is a woman?

Shaikh Ibn 'Uthaimen (Rahimahullaah) said: "Yes, but if you feel shy to mention the woman's name, it is permissible for you to say: 'Labbaika on behalf of the one who has appointed me as a deputy on her behalf to perform Hajj.'" The same ruling applies in the case you forget the name of the one who appointed you to perform Hajj on his behalf.

4 It is incumbent on the student of knowledge to ask in those situations where the enquiry is substantial (worthy) because the Prophet (Salla-Allaahu 'alayhi wa sallam) asked the man, "Who is Shubrumah?" If you see someone doing something that needs to be asked about, then it is better to

ask, and this is not considered asking people what is not of your concern. This is because the scholar or student of knowledge cares for the state of the people in order to teach them what Allaah (Ta'ala) taught him.

5 It is not permissible for a person to perform Hajj on someone else's behalf if he has not performed his own obligatory Hajj while having the ability to perform it. The evidence for that is his (Salla-Allaahu 'alayhi wa sallam) statement: "Perform Hajj on your own behalf, then perform it on behalf of Shubrumah."

What if a person is poor and not eligible to perform Hajj and someone gave him money to perform Hajj on his behalf, is it permissible for this poor person to perform Hajj on behalf of this person?

Shaikh Ibn 'Uthaimen (Rahimahullaah) said: "Yes, it is permissible, because it is not obligatory upon this poor person to perform Hajj (for himself). This is because Allaah (Ta'ala) says in Surat Aal-'Imran (3:97):

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"...And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses (for one's conveyance, provision and residence)..."

And since this man is not able to perform it because he has no money, it is permissible for him to perform Hajj on behalf of someone else."

However, this is a matter of dispute among the scholars. Some of them said that he is not permitted to perform Hajj on someone else's behalf, irrespective of the fact whether or not he is strong enough (monetarily or physically) to perform his own pilgrimage. The majority of the Imams are of the same opinion. [Subul-us-Salaam by As-Sana'ani]

6 Hajj is characterized by the permissibility of changing the Niyah (intention) during it, unlike the other acts of worship.

This man first had the intention to perform Hajj on behalf of Shubrumah, then he changed his Niyah and formulated it for himself during the act of worship. This is particular to Hajj alone and none of the other acts of worship.



Similarly, the one who intends to perform *Hajj* is allowed to turn it into *'Umrah* and become *Mutamatti* (which means that the pilgrim enters the state of *Ihraam* at the point of the *Miqaat* with the intention of performing *'Umrah*. Then he performs *Tawaf* and *Sa'y*, after which he should exit his *Ihraam*. With the commencement of the *Hajj* days, he must enter the state of *Ihraam* again and perform *Hajj*) and this is acceptable.

Or he enters the state of *Ihraam* with the intention of performing *'Umrah* first and then the time becomes too constricted, so he turns it into *Qiraan*, i.e. he enters the state of *Ihraam* with the intention of performing *'Umrah* and *Hajj* together.

However, *Hajj* differs from other acts of worship in that if the person changes his mind and wants to come out of it, he will not be able to, while during the other acts of worship one can cancel the *Niyyah* and come out of it.

*Mutamatti* (which means that the pilgrim enters the state of *Ihraam* at the point of the *Miqaat* with the intention of performing *'Umrah*. Then he performs *Tawaf* and *Sa'y*, after which he should exit his *Ihraam*. With the commencement of the *Hajj* days, he must enter the state of *Ihraam* again and perform *Hajj*). If a person commits something unlawful in the other acts of worship, it will cause the nullification of that act of worship, such as eating or drinking or talking in the *Salaat*; while during *Hajj* the forbidden things do not nullify it, except having sexual relations before the first *Tahallul*,<sup>1</sup> which nullifies the *Hajj*. Yet one should continue the current *Hajj* and make it up in the following year. This is contrary to the other acts of worship.

**7** The *Hadeeth* indicates that whoever intended to perform *Hajj* on behalf of someone, and then he came to know that he should perform *Hajj* on behalf of his own self first, it becomes obligatory upon him to perform the *Hajj* on behalf of himself and then for the person whom he initially intended to perform the *Hajj* for later, because the Prophet (Salla-Allaahu 'alayhi wa sallam) told the man to perform *Hajj* on behalf of himself first and then on behalf of Shubrumah.

<sup>1</sup> First *Tahallul* means after throwing of pebbles at Jamarat-al-'Aqabah and the shaving away of one's head, all restrictions are lifted thereof except having a sexual intercourse with women. The same is allowed after performing *Tawaf* al-Ifaadah only.

## Offering a SACRIFICIAL ANIMAL (Udhiyah)

*Udhiyah* means seeking nearness to Allaah by slaughtering a specific animal on the day of *'Eid al-Adha*. It is a ritual that is prescribed in Islam according to the Qur'an and *Sunnah*.

### Evidences from the Qur'an:

- ☞ Surat al-Kawthar (108:2)
- ☞ Surat al-An'aam (6:162)
- ☞ Surat al-Hajj (22:34)

**8** It is permissible to perform *Hajj* on behalf of another person without taking his permission because the Prophet (Salla-Allaahu 'alayhi wa sallam) did not ask the man, "Did you take his permission?" Based on this ruling comes the issue of giving or presenting acts of nearness to the dead.

Shaikh Ibn 'Uthaimeen (Rahimahullaah) said: "It is better not to make an offering (communion) for the sake of the dead [i.e. do an act of worship and give its reward to the dead], rather one should make them for his own self and make the invocation for the dead because this is what the Prophet (Salla-Allaahu 'alayhi wa sallam) guided us to in his statement: "When a man dies, his deeds come to an end, except for three things: a continuing charity, knowledge from which people derive benefit, and pious offspring who pray for him." [Muslim]

The Prophet (Salla-Allaahu 'alayhi wa sallam) did not guide his *Ummah* (nation) to perform deeds for the sake of the dead person, although the context of the *Hadeeth* is about deeds. So make the righteous deeds for your own self and invoke Allaah for others."

If a person happens to be a very old man who is quite incapacitated or is suffering from such a debilitating illness from which he has no hope of recovery, then it is permissible for him, in this case, to send someone else on his behalf by giving him money.

Thus he could be free from his own *Hajj* obligation. Similarly, a woman who has no *Mahram* or is incapable (physically) to perform *Hajj* and is able monetarily to send someone on her behalf to perform *Hajj*, then it becomes binding on her to appoint someone to perform *Hajj* on her behalf as long as she has money, and if she died, then it becomes an obligation on her next of kin to perform the same on her behalf.

Other scholars are of the opinion that since she did not have a *Mahram* and she died, it is not obligatory to perform *Hajj* on her behalf because *Hajj* was not obligatory upon her in her lifetime. They justified this ruling by saying that the legal incapacity is like the tangible incapacity. This is like the man who is sensibly (tangibly) incapable, in which case it is not binding on him, and Allaah knows best.

Anas ibn Maalik (Radiya-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) used to sacrifice two-horned rams. He would mention Allaah's Name and say: "Allaah is the Most Great," and place his foot on their sides; in another version: "He slaughtered them with his own hands." [Agreed upon]

Muslim also reported from the *Hadeeth* of 'Aishah (Radiya-Allaahu 'anha) that he (Salla-Allaahu 'alayhi wa sallam) said: "In the Name of Allaah, O Allaah, accept it from Muhammad, the family of Muhammad and from the *Ummah* (followers) of

Muhammad." Then he (Salla-Allaahu 'alayhi wa sallam) sacrificed it.

This action is *Sunnah Mu'akkadah* (a stressed *Sunnah*), i.e. the Prophet (Salla-Allaahu 'alayhi wa sallam) practiced it and stressed the performance of this supererogatory act. This is according to the opinion of the majority of scholars. However, others such as Shaikh ul-Islam Ibn Taymiyyah said it is obligatory.

Shaikh Ibn 'Uthaimeen (Rahimahullaah) said: "Offering *Udhiyah* is *Sunnah Mu'akkadah* (stressed *Sunnah*) for the one who is able to offer it. He offers it on behalf of his own self and his household." [Fatawa Ibn 'Uthaimeen]

So if one can afford it, he should not leave this act which is beloved to Allaah.

### Fatawa concerning the Udhiyah

**Q1** Shaikh Ibn Baaz (Rahimahullaah) was asked about a man who is married and lives in a city other than his father's city. Is it enough for his father to offer the *Udhiyah* on his (the son's) behalf and on behalf of his children?

**A1** He (Rahimahullaah) answered: "If you live in a separate house, then it is prescribed that you offer a sacrificial animal on behalf of yourself and your own family (i.e. wife and children) because you are not living with your father; you are in a separate house."

**Q2** We are two families and each family is living in a separate house. The distance between the houses is 200 meters. They are my family and the family of my father. And my father is alive. Is it permissible to offer one *Udhiyah* on behalf of the two families?

**A2** The legal way is that every family offers an *Udhiyah* separately from the other family. [Fatawa Lajnah Daa'imah 11/406]

**Q3** My wife and I are living with my father. Is one *Udhiyah* enough for all of us, or shall we offer two sacrificial animals?

**A3** One *Udhiyah* is sufficient for all of you, because the *Sunnah* quotes that one *Udhiyah* is offered for the man and his family.

Ataa ibn Yasaar asked Abu Ayyub al-Ansari (Radiya-Allaahu 'anhu) about how the *Udhiyah* was offered at the time of the Prophet (Salla-Allaahu 'alayhi wa sallam). He (Radiya-Allaahu 'anhu) answered saying: "A man would offer (sacrifice) a ram on behalf of himself and his family. They would eat from it and feed others." [Authenticated by al-Albaani in Saheeh at-Tirmidhi]

**Q4** If a man is going to offer the sacrificial animal, should his wife and children refrain from removing their hair, nails and skin?

**A4** Only the one who will offer the *Udhiyah* should refrain from removing his hair, nails and skin. This ruling is specific to this person alone and not his family. [Fatawa Islamiyyah 2/316]

This ruling applies to the person who offers or intends to offer *Udhiyah* starting from first day of *Dhul-Hijjah* till he slaughters his animal. [Fatawa Lajnah Daa'imah 11/397]

**Q5** Shaikh Ibn 'Uthaimeen (Rahimahullaah) was asked: Is it better for a woman to offer *Udhiyah* on behalf of herself even though her husband is offering *Udhiyah* on behalf of himself and his family and she is one of them?

**A5** He (Rahimahullaah) said: "This is contradicting the *Sunnah*. It is enough for each house to offer one *Udhiyah*. This suffices all the members of the family.

He (Rahimahullaah) said: "Sometimes we see that the husband offers *Udhiyah* on behalf of his family, and the wife also offers *Udhiyah*, and the sister also does the same. So, many sacrificial animals have been offered in one house. This is against the way of the Righteous Predecessors (*Salaf*). The Prophet (Salla-Allaahu 'alayhi wa sallam), though he had nine wives i.e. nine houses, he offered one sacrifice on behalf of his family and another animal on behalf of his *Ummah*.

Similarly, this was the attitude of the *Sahaabah* (Radiya-Allaahu 'anhum). Therefore, what the people practice nowadays is considered extravagance. There are people who are poor and in need of this money that is spent on the *Udhiyah*." [Liqa' al-Baab al-Maftooh no. 3/92] [Fatawa Ibn 'Uthaimeen 15/175]

**Q6** What is the ruling concerning offering *Udhiyah* on behalf of the dead people?

**A6** Shaikh Ibn 'Uthaimeen (Rahimahullaah) said: "Bear in mind, offering the *Udhiyah* on behalf of the dead is not obligatory. Basically the *Udhiyah* is offered on behalf of the living people. As long as the dead did not bequeath (in his will) for an *Udhiyah* to be offered on his behalf, then it is better not to offer a sacrificial animal on his behalf. The person just offers one ram on behalf of himself and his family members including the living and the dead. The evidence for that is that the Prophet (Salla-Allaahu 'alayhi wa sallam) did not offer *Udhiyah* on behalf of his dead uncle (Hamzah) or his wives, neither (Khadijah) nor (Zainab bint Khuzaimah). If this action were good, he (Salla-Allaahu 'alayhi wa sallam) would have done it.

So, if one intends to offer the *Udhiyah* on behalf of the living and dead members of his family, that is permissible, *Insha' Allaah*, and the wills should be executed as they are bequeathed." [Silsilah al-Liqa ash-Shahri for Shaikh Ibn 'Uthaimeen]





# Nu'aym

## ibn Mas'ood



Nu'aym ibn Mas'ood (*Radia-Allaahu 'anhu*) was from Najd in the northern highlands of Arabia. He belonged to the powerful Ghatafaan tribe. As a young man, he was clever and alert. He was full of enterprise and travelled widely. He was resourceful, ever ready to take up a challenge and not prepared to allow any problem to get the better of him.

This son of the desert was endowed with extraordinary presence of mind and unusual subtlety. He was however someone who liked to enjoy himself and gave himself over to the pursuit of youthful passions. He loved music and took delight in the company of songstresses. Often when he felt the urge to listen to the strings of a musical instrument or to enjoy the company of a singer, he would leave the hearths of his people in the Najd and make his way to Yathrib and in particular to the Jewish community which was widely known for its song and music.

While in Yathrib, Nu'aym was known to spend generously and he in turn would be lavishly entertained. In this way Nu'aym came to develop strong links among the Jews of the city and in particular with the Banu Quraydha.

At the time when Allaah favored mankind by sending His Prophet (*Salla-Allaahu 'alayhi wa sallam*) with the religion of guidance and truth and the valleys of Makkah glowed with the light of Islaam, Nu'aym ibn Mas'ood was still given over to the pursuit of sensual satisfaction. He stayed firmly opposed to the religion partly out of fear that he would be obliged to change and give up his pursuit of pleasure. And it was not long before he found himself being drawn into joining the fierce opposition to Islam and waging war against the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and his Companions.

The moment of truth for Nu'aym came during the great siege of Madinah which took place in the fifth year of the Prophet's stay in the city. We need to go back a little to pick up the threads of the story.

Two years before the siege, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was compelled to banish a group of Jews belonging to the tribe of Banu an-Nadeer from Madinah because of their collaboration with the Quraish enemy. The Banu Nadeer migrated to the north and settled in Khaybar and other oases along the trade route to Syria. They at once began to incite the tribes both near and far against the Muslims. Caravans going to Madinah were harassed partly to put economic pressure on the city.

But this was not enough. Leaders of the Banu an-Nadeer got together and decided to form a mighty alliance or confederacy of as many tribes as possible to wage war on the Prophet (*Salla-Allaahu 'alayhi wa sallam*), and to put an end once and for all to his mission. The Nadeerites went to the Quraish in Makkah and urged them to continue the fight against the Muslims. They made a pact with the Quraish to attack Madinah at a specified time.

After Makkah, the Nadeerite leaders set out northwards on a journey of some one thousand kilometers to meet the Ghatafaan. They prom-

ised the Ghatafaan the entire annual date harvest of Khaybar for waging war against Islam and its Prophet (*Salla-Allaahu 'alayhi wa sallam*). They informed the Ghatafaan of the pact they had concluded with the Quraish and persuaded them to make a similar agreement.

Other tribes were also persuaded to join the mighty alliance. From the north came the Banu Asaad and the Fazar. From the south the Ahaabeesh, allies of the Quraish, the Banu Sulaym and others.

At the appointed time, the Quraish set out from Makkah in large numbers on cavalry and on foot under the leadership of Abu Sufyaan ibn Harb. The Ghatafaan too set out from Najd in large numbers under the leadership of 'Uyaynah ibn Hisn. In the vanguard of the Ghatafaan army was Nu'aym ibn Mas'ood.

News of the impending attack on Madinah reached the Prophet (*Salla-Allaahu 'alayhi wa sallam*) while he was half-way on a long expedition to Dumat al-Jandal on the Syrian border some fifteen day's journey from Madinah. The tribe at Dumat al-Jandal was molesting caravans bound for Madinah and their action was probably prompted by the Banu an-Nadeer to entice the Prophet (*Salla-Allaahu 'alayhi wa sallam*) away from Madinah. With the Prophet (*Salla-Allaahu 'alayhi wa sallam*) away, they reasoned, it would be easier for the combined tribal forces from the north and the south to attack Madinah and deal a mortal blow to the Muslim community with the help of disaffected persons from within the city itself.

The Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) hurried back to Madinah and conferred with the Muslims. The forces of the Ahzaab or the confederate enemy tribes amounted to over ten thousand men while the Muslims fighting were just three thousand men. It was unanimously decided to defend the city from within and to prepare for a siege rather than fight in the open. The Muslims were in dire straits.

**"When they came upon you from above and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allaah, then were the believers sorely tried and shaken with a mighty shock."** (Surat al-Ahzaab 33:10)

To protect the city, the Muslims decided to dig a ditch or Khandaq. It is said that the ditch was about three and a half miles long and some ten yards wide and five yards deep. The three thousand Muslims were divided into groups of ten and each group was given a fixed number of cubits to dig. The digging of the ditch took several weeks to complete. The ditch was just completed when the mighty enemy forces from the north and the south converged

on Madinah. While they were within a short distance from the city, the Nadeerite conspirators approached their fellow Jews of the Banu Quraydha who lived in Madinah and tried to persuade them to join the war against the Prophet (*Salla-Allaahu 'alayhi wa sallam*) by helping the two armies approaching from Makkah and the north. The response of the Quraydha Jews to the Nadeerite leaders was: "You have indeed called us to participate in something which we like and desire to have accomplished. But you know there is a treaty between us and Muhammad (*Salla-Allaahu 'alayhi wa sallam*) binding us to keep the peace with him so long as we live secure and content in Madinah. You do realize that our pact with him is still valid. We are afraid that if Muhammad (*Salla-Allaahu 'alayhi wa sallam*) is victorious in this war he would then punish us severely and that he would expel us from Madinah as a result of our treachery towards him."

The Nadeerite leaders however continued to pressurize the Banu Quraydha to renege on their treaty. Treachery to Muhammad (*Salla-Allaahu 'alayhi wa sallam*), they affirmed, was a good and necessary act. They assured the Banu Quraydha that there was no doubt this time that the Muslims would be completely routed and Muhammad (*Salla-Allaahu 'alayhi wa sallam*) would be finished once and for all. The approach of the two mighty armies strengthened the resolve of the Banu Quraydha to disavow their treaty with Muhammad (*Salla-Allaahu 'alayhi wa sallam*). They tore up the pact and declared their support for the confederates. The news fell on the Muslims ears with the force of a thunderbolt.

The confederate armies were now pressing against Madinah. They effectively cut off the city and prevented food and provisions and any form of outside help or reinforcement from reaching the inhabitants of the city. After the terrible exhaustions of the past months the Prophet (*Salla-Allaahu 'alayhi wa sallam*) now felt as if they had fallen between the jaws of the enemy. The Quraish and the Ghatafaan were besieging the city from the outside. The Banu Quraydha were lying in wait behind the Muslims, ready to pounce from within the city. Added to this, the hypocrites of Madinah, those who had openly professed Islam but remained secretly opposed to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and his mission, began to come out openly and cast doubt and ridicule on the Prophet.

"Muhammad promised us," they said, "that we would gain possession of the treasures of Chosroes and Caesar and here we are today with not a single one of us being able to guarantee that he could go to the toilet safely to relieve himself!"

Thereafter, group after group of the inhabitants of Madinah began to disassociate themselves from the Prophet (*Salla-Allaahu 'alayhi wa sallam*) expressing



fear for their women and children and for their homes should the Banu Quraydha attack once the fighting began.

The enemy forces though vastly superior in numbers were however, confounded by the enormous ditch. They had never seen or heard of such a military stratagem among the Arabs. Nonetheless they tightened their siege of the city. At the same time they attempted to breach the ditch at some narrow points but were repulsed by the vigilant Muslims. So hard-pressed were the Muslims that the Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) and his companions once did not even have time for *Salaat* and the *Dhuhr*, *'Asr*, *Maghrib* and *'Isha* prayers had to be performed during the night.

As the siege wore on and the situation became more critical for the Muslims. Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) turned fervently to his Lord for succor and support. "O Allaah," he prayed, "I beseech You to grant Your promise of victory. O Allaah, I beseech You to grant Your promise of victory."

On that night, as the Prophet prayed, Nu'aym lay tossing in his bivouac. He could not sleep. He kept gazing at the stars in the vast firmament above. He thought hard and long and suddenly he found himself exclaiming and asking: "Woe to you, Nu'aym! What is it really that has brought you from those far off places in Najd to fight this man and those with him? Certainly you are not fighting him for the triumph of right or for the protection of some honor violated. Really you have only come here to fight for some unknown reason. Is it reasonable that someone with a mind such as yours should fight and kill or be killed for no cause whatsoever? Woe to you, Nu'aym. What is it that has caused you to draw your sword against this righteous man who exhorts his followers to justice, good deeds and helping relatives? And what is it that has driven you to sink your spear into the bodies of his followers who follow the message of guidance and truth that he brought?"

Nu'aym thus struggled with his conscience and debated with himself. Then he came to a decision. Suddenly he stood upright, determined. The doubts were gone. Under the cover of darkness, he slipped away from the camp of his tribe and made his way to the Prophet of Allaah (Salla-Allaahu 'alayhi wa sallam).

When the Prophet (Salla-Allaahu 'alayhi wa sallam) beheld him, standing erect in his presence, he exclaimed, "Nu'aym ibn Mas'ood?"

"Yes, O Messenger of Allaah," declared Nu'aym.

"What has brought you here at this hour?"

"I came," said Nu'aym, "to declare that there is no God but Allaah and that you are the servant of Allaah and His Messenger and that the message you have brought is true."

He went on: "I have declared my submission to Allaah, O Messenger of Allaah, but my people do not know of my submission. Command me therefore to

do whatever you desire."

"You are only one person among us," observed the Prophet (Salla-Allaahu 'alayhi wa sallam). "So go to your people and act as if you have nothing to do with us for indeed war is treachery."

"Yes, O Messenger of Allaah," replied Nu'aym. And if Allaah wills, you shall witness what pleases you."

Without losing any time, Nu'aym (Radia-Allaahu 'anhu) went to the Banu Quraydha. He was, as was mentioned earlier, a close friend of the tribe.

"O Bani Quraydha," he said. "You have known my love for you and my sincerity in advising you."

"Yes," they agreed, "but what are you suspicious of so far as we are concerned?"

Nu'aym (Radia-Allaahu 'anhu) continued:

"The Quraish and the Ghatafaan have their own interests in this war which are different from your interests."

"How so?" they queried.

"This is your city," Nu'aym asserted. "You have your wealth, your children and your womenfolk here and it is not in your power to flee and take refuge in another city. On the other hand, the Quraish and the Ghatafaan have their land, their wealth, their children and their womenfolk away from this city. They came to fight Muhammad (Salla-Allaahu 'alayhi wa sallam). They urged you to break the treaty you had with him and to help them against him. So you responded positively to them. If they were to be victorious in their encounter with him, they would reap the booty. But if they fail to subdue him, they would return to their country safe and sound and they would leave you to him and he would be in a position to exact the bitterest revenge on you. You know very well that you would have no power to confront him."

"You are right," they said. "But what suggestion do you have?"

"My opinion," Nu'aym (Radia-Allaahu 'anhu) suggested, "is that you should not join forces with them until you take a group of their prominent men as hostages. In that way you could carry on the fight against Muhammad (Salla-Allaahu 'alayhi wa sallam) either till victory or till the last of your men or theirs perish. (They would not be able to leave you in the lurch)."

"You have advised well," they responded and agreed to take up his suggestion.

Nu'aym (Radia-Allaahu 'anhu) then left and went to Abu Sufyaan ibn Harb, the Quraish leader and spoke to him and other Quraish leaders.

"O Quraish," said Nu'aym, "You know my affection for you and my enmity towards Muhammad (Salla-Allaahu 'alayhi wa sallam). I have heard some news and I thought it my duty to disclose it to you but you should keep it confidential and do not attribute it to me."

"You must inform us of this matter," insisted the Quraish.

Nu'aym (Radia-Allaahu 'anhu) continued: "The Banu Quraydha now regret that they have agreed to participate in the hostilities against Muhammad (Salla-Allaahu 'alayhi wa sallam). They fear that you would turn back and abandon them to him. So they have sent a message to Muham-

mad (Salla-Allaahu 'alayhi wa sallam) saying: 'We are sorry for what we have done and we are determined to return to the treaty and a state of peace with you. Would it please you then if we take several Quraish and Ghatafaan nobles and surrender them to you? We will then join you in fighting them - the Quraish and the Ghatafaan - until you finish them off.' The Prophet (Salla-Allaahu 'alayhi wa sallam) has sent back a reply to them saying he agrees. If therefore the Jews send a delegation to you demanding hostages from among your men do not hand over a single person to them. And do not mention a word of what I said to you."

"What a good ally you are. May you be rewarded well," said Abu Sufyaan gratefully.

Nu'aym (Radia-Allaahu 'anhu) then went to his own people the Ghatafaan, and spoke to them in a similar vein. He gave them the same warning against expected treachery from the Banu Quraydha.

Abu Sufyaan wanted to test the Banu Quraydha so he sent his son to them.

"My father sends greetings of peace to you," began Abu Sufyaan's son. "He says that our siege of Muhammad (Salla-Allaahu 'alayhi wa sallam) and his companions has been a protracted affair and we have become weary. We are now determined to fight Muhammad and finish him off. My father has sent me to you to ask you to join battle with Muhammad tomorrow."

"But tomorrow is Saturday," said the Jews of Banu Quraydha, "and we do not work at all on Saturdays. Moreover, we would not fight with you until you hand over to us seventy of your nobles and nobles from the Ghatafaan as hostages. We fear that if the fighting becomes too intense for you, you would hasten back home and leave us alone to Muhammad. You know that we have no power to resist him..."

When Abu Sufyaan's son returned to his people and told them what he had heard from the Banu Quraydha, they shouted in unison!

"Damned be the sons of monkeys and swine! By Allaah, if they were to demand from us a single sheep as a hostage, we would not give them."

And so it was that Nu'aym (Radia-Allaahu 'anhu) was successful in causing disharmony among the confederates and splitting their ranks.

While the mighty alliance was in this state of disarray, Allaah sent down on the Quraish and their allies, a fierce and bitterly cold wind which swept their tents and their equipment away, extinguished their fires, buffeted their faces and cast sand in their eyes. In this terrible state of confusion the allies fled under cover of darkness.

That very night the Prophet (Salla-Allaahu 'alayhi wa sallam) had sent one his companions, Hudaifah ibn al-Yamaan (Radia-Allaahu 'anhu), to get information on the enemy's morale and intentions. He brought back the news that on the advice and initiative of Abu Sufyaan, the enemy had turned on their heels and fled... The news quickly

spread through the Muslims ranks and they shouted in joy and relief!

"La ilaaha illa Allaahu wahdah

Sadaqa wa'dah

Wa nasara 'abdah Wa a 'azza jundah

Wa hazama-l ahzaaba wahdah."

"There is no God but Allaah alone. He has been true to His promise. He has helped His servant. He has strengthened his forces, and He Alone has destroyed the confederates."

The Prophet (Salla-Allaahu 'alayhi wa sallam) praised and gave thanks to his Lord for His deliverance from the threat posed by the mighty alliance. Nu'aym (Radia-Allaahu 'anhu), as a result of his subtle but major role in the blasting of the alliance, gained the confidence of the Prophet (Salla-Allaahu 'alayhi wa sallam) who entrusted him thereafter with many difficult tasks. He became the standard-bearer of the Prophet (Salla-Allaahu 'alayhi wa sallam) on several occasions.

Three years after the battle of the Trench, on the day the Muslims marched victoriously into Makkah, Abu Sufyaan ibn Harb stood surveying the Muslim armies. He beheld a man carrying the Ghatafaan flag and asked: Who is this??

"Naym ibn Mas'ood," came the reply.

"He did a terrible thing to us at al-Khandaq," Abu Sufyaan confessed. By Allaah, he was certainly one of the fiercest enemies of Muhammad (Salla-Allaahu 'alayhi wa sallam) and here he is now carrying his people's flag in the ranks of Muhammad (Salla-Allaahu 'alayhi wa sallam) and coming to wage war on us under his leadership."

Through the grace of Allaah and the magnanimity of the noble Prophet (Salla-Allaahu 'alayhi wa sallam), Abu Sufyaan himself was soon to join the same ranks.

Source:

Companions of the Prophet by Abdul Wahid Hamid

### Question 3

Was Abu Jahl  
ibn Hisham killed  
in the Battle of  
Uhud or the Battle  
of Badr?

### Question 4

To which of the Prophet's  
(Salla-Allaahu 'alayhi wa sallam)  
wives was the episode  
of the Scandal whereby  
rumours were wrongly  
spread about her infidelity  
and Allah revealed a verse  
clearing her?



## Mistakes that should be avoided after Congregational Prayer- part 6 Not Offering the Voluntary Prayers at Home

It is recommended to offer the *Nafl* (voluntary) prayers at home, whether the *Rawaatib* or others, except what Allaah (*Ta'ala*) prescribed to offer in the *Masjid* such as *Tahiyatul-Masjid*. It is affirmed that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "O people! Offer your voluntary *Salaat* (prayers) in your house, because the most excellent prayer of a person is (that which he prays) in his house except that which is prescribed (the obligatory prayer)." [Agreed upon] This includes that which Allaah prescribed of prayers which are to be offered in congregation such as *Taraweeh* and *Salaat al-Kusuf* (eclipse prayer), which are to be offered in the *Masjid* (for the men). Moreover, the 'Eid prayer and *Salaat al-Istisqaa'* (prayer for seeking rain) are to be offered in the *Musalla* (praying area). [Fatawa Al-Lajnah ad-Da'imah]

Shaikh Ibn 'Uthaimen (*Rahimahullaah*) said: "The *Salaat* in one's home is the best except for the obligatory prayer. That is because:

- 1 The *Salaat* at home is far away from *Riyaa'* (showing off), since no one can see the person except his family, while in the *Masjid* everyone is watching him.
- 2 Offering the voluntary *Salaat* at home helps (and trains) the family members to offer the *Salaat*. If one prays at home and he has a young child, two or three years of age, he may pray with his father even without commanding him to do so. Thus, there are many benefits in offering the voluntary prayers at home.
- 3 One will not violate the command of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) who said: 'Do not turn your homes into graves.' [Agreed upon] [Fatawa Shaikh Ibn 'Uthaimen]

Ibn Jarir at-Tabari narrated that Ibn Mas'oud (*Radia-Allaahu 'anhu*) said: "When a believer dies, the place of earth on which he (or she) used to prostrate in his (or her) prayer, and the gate in the heaven through which his (or her) good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever."

For this reason it is required for him to move to another place to offer the obligatory prayer away from the one where he offered the *Nafl* (voluntary), and he does the same when he wants to offer voluntary prayer after the obligatory prayer. Moreover, if he does not move (relocate), it is incumbent on him to separate between the two prayers with speech, as narrated by Mu'awiyah (*Radia-Allaahu 'anhu*), that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) had commanded them that they should not connect a prayer to another prayer unless they talk or go out (in between them). [Reported by Muslim] [End quote]

Zaid bin Thaabit (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "O people! Offer your (voluntary) *Salaat* (prayers) in your homes because the best *Salaat* of a man is the one he offers at home, except the obligatory *Salaat*." [Al-Bukhaari and Muslim]

Jaabir (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "When you have finished your (Fard) *Salaat* (prayer) in the *Masjid*, you should observe some of your (Sunnah and *Nafl*) *Salaat* at home; Allaah will bless your homes because of your *Salaat* (in your homes)." [Muslim]

### Commentary:

These *Ahadeeth* emphasize that the *Nafl* and *Sunnah* prayers should be offered at home. It goes without saying that all the *Fard Salaat* are to be offered in the *Masjid* in congregation (for the men). The order to offer the *Nafl* prayers at home shows its merits. Firstly, it saves a person from showing off, and secondly, houses are blessed due to them.

Ibn 'Umar (*Radia-Allaahu 'anhuma*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "You should observe part of the [*Nafl* (voluntary)] *Salaat* (prayer) in your homes. Do not turn your homes into graves." [Al-Bukhaari and Muslim]

### Commentary:

"You should observe part of the *Salaat* (prayer) in your homes" here means *Nafl* and *Sunnah*. The houses in which *Nafl* are not offered are like graveyards. Such houses are like graves which have no scope for action and worship and are thus deprived of their reward, which is a great deprivation indeed.

'Umar ibn 'Ata narrated that Nafi'e ibn Jubair sent him to Sa'ib ibn Ukht Nair to ask him about something that Mu'awiyah (*Radia-Allaahu 'anhu*) had seen him doing after the *Fard Salaat* (prayer). He said: "Yes, I offered the Friday prayer along with him in the enclosure (*Maqsurah*), and when the *Imam* concluded the *Salaat* with *Tasleem*, I stood up in my place and offered the *Sunnah* prayer. When Mu'awiyah (*Radia-Allaahu 'anhu*) went home, he sent for me (and when I came) he said: "Never do again what you have done. When you have observed the Friday prayer, you must not start another *Sunnah* prayer till

you have spoken to someone or have shifted from your place; because Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) ordered us not to follow the congregational *Salaat* with any other *Salaat* until we have talked (to someone) or moved from our place." [Muslim]

### Commentary:

"Maqsurah" was an enclosure in a *Masjid* or a place which was made there for the security of rulers. When Muslim caliphs and rulers used to offer their prayers in congregation, they would occupy this place. The word "Friday" (*Jumu'ah*) has been mentioned here because of the incident reported in it; otherwise, this order applies to every *Salaat* and is not restricted to *Jumu'ah* alone. There is a standing order that one must separate the *Fard* and the *Sunnah* of a *Salaat* by some means, like conversation, changing the place of the *Salaat*, going out of the *Masjid*, etc., as has been mentioned in a *Hadeeth* narrated earlier. What Mu'awiyah (*Radia-Allaahu 'anhu*) has stated here is in light of this *Hadeeth*.

### Sources:

1. Fatawa of the Ulama
2. Bulugh al-Maraam by Darus-Salaam



Shaikh al-Albaani (*Rahimahullaah*) said in his book "*Qiyam Ramadan*": "One may offer two *Rak'ah* voluntary prayer after *Witr* prayer, because they are affirmed by the action of the Prophet (*Salla-Allaahu 'alayhi wa sallam*).<sup>1</sup> Rather, he (*Salla-Allaahu 'alayhi wa sallam*) commanded his Ummah (followers) with it, saying:

إِنَّ هَذَا السَّفَرَ جُهْدٌ وَثَقْلٌ ، فَإِذَا أَوْتَرَ أَحَدُكُمْ فَلْيَرْكَعْ رَكَعَتَيْنِ ،

فَإِنْ اسْتَيْقَظَ وَإِلَّا كَانَتْ لَهُ .

"This journey is strenuous and exhausting. If you pray *Witr*, offer two *Rak'ah* afterwards if you wake up, otherwise they will be written for you." [Reported by Ibn Khuzaimah in his *Saheeh*, ad-Daarimi and others, it is verified in as-Saheeha]

Regarding the *Hadeeth* in which he (*Salla-Allaahu 'alayhi wa sallam*) said:

اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرَا

"Make your last prayer of the night *Witr*." [Reported by Muslim]

<sup>1</sup> Abu Salamah said, "I asked Aisha (*Radia-Allaahu 'anha*) about the Prophet's (*Sallaahu 'alayhi wa sallam*) prayer. She (*Radia-Allaahu 'anha*) said: "He used to pray thirteen *Rak'ah*. He would pray eight, then *witr*. After this he would pray two *Rak'ah* while sitting down. When he wanted to bow, he would stand up to perform the *Ruku'*. Along with this he would pray two *Rak'ah* between the *Athaan* and *Iqaamah* for *Fajr*." [Collected by Muslim (126/738)]

The command in this *Hadeeth* serves as an option and not an obligation.

### What is to be recited in them?

It is *Sunnah* to recite in them:

إِذَا زَلَزَلَتِ الْأَرْضُ زَلْزَالَهَا

"When the earth is shaken with its (final) earthquake." [Surat az-Zalzalah (chapter 99)]

And

قُلْ يَا أَيُّهَا الْكَافِرُونَ

Say: "O *al-Kafiroon* (disbelievers in Allaah, in His Oneness, in His angels, etc.)"

[Surat al-Kafiroon (chapter 109)]

This is reported by Ibn Khuzaimah from the *Hadeeth* of 'Aisha (*Radia-Allaahu 'anha*) and Anas (*Radia-Allaahu 'anhu*) with chains which strengthen each other. (Refer to the book "*Sifat as-Salaat*" for more details)



# Cress Seeds

(HABBU RASHAAD: HURF)



Imaam Abu 'Hanifa said: "Garden cress is the medicinal botanical described by Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam)." This plant of the crucifer family is called 'Hurf' in Arabic. Common people also call it *Rashaad*, and among others, Abu 'Ubaid called it *Thufaa*'.

It is reported in the Marasil of Abu Dawoud that Ibn 'Abbaas (Radia-Allaahu 'anhuma) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "What a beneficial cure both cress seeds and aloes have in common." [Weak Hadeeth as verified by al-Albaani]

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Use *Thufaa*' (cress) because Allaah has made in it, a healing for every sickness." [Reported by Ibn as-Sunni and Abu Na'em, and as-Suyooti mentioned it in Faid al-Qadeer]

The healing properties of water cress reside in its heat and dryness in the third degree. Cress seeds help eject intestinal worms, cure scales caused by ringworm, dry up pus formation in boils, cure impetigo, abate swelling of the spleen (splenoma), stimulate sexual desire, and increase semen.

A poultice made of garden cress and honey abates the swelling of the spleen, and helps sufferers of enlargement of the spleen (splenomegaly). Cress seeds cooked with camphire (a variety of henna plant) act as an expectorant. Drinking an infusion of garden cress helps against insect bites, and the smoke of garden cress repels insects. Treating ones hair with juice extracted from garden cress can stop hair loss. Spreading a pomade of cress, barley stems, and vinegar can help remedy sciatica, and hasten abatement of inflammation of the nerve endings and hot swelling during convalescence. Applying a pomade made of crushed cress seeds soaked in saltwater helps the maturation of furuncles and their possible elimination. Eating garden cress helps one recover from atony (muscle weakness), reduces muscle tension, increases appetite, helps asthma sufferers, alleviates breathing difficulties, purifies the lungs, stimulates the menstrual period, reduces pain in the acetabulum (hip socket), and helps sufferers of sciatica in general. Drinking a decoction of cress seeds dissolves

viscous (sticky) phlegm in the chest and lungs and helps their purgation, cuts short diarrhea and vomiting, and reduces bile. Drinking a decoction of five drams of cress seeds stimulates bowel movement, expels wind, and reduces nephritic colic pain. Drinking a finely ground preparation of cress seeds helps sufferers of lepra (leprosy). Applying patches of cress seeds with vinegar on herpetic eruptions helps their cure, and a bandage of the same reduces common headaches caused by cold. A drink of whole fried cress seeds calms ones nature because frying releases its oil. Rinsing ones head with the water of garden cress dissolves impurities and washes away viscous humidity. Galen (Roman physician, died AD 217) likened the actions of cress seeds to those of mustard seeds, for both seeds require heating to bring about their healing properties, and both have similar medicinal benefits.

Watercress is a great super food; gram for gram it is richer in Vitamin C than oranges, and higher in iron than spinach. It's also packed with Beta-carotene, which the body converts to Vitamin A for healthy skin and eyes.

Watercress (*nasturtium officinale*) belongs to the Crucifera family, also known as the crucifers; the mustard and cabbage vegetables. It is one of the oldest known green vegetables and has a peppery flavor similar to cress and mustard. It is an aquatic plant, meaning, it grows well in water, and the best watercress is grown in pure, fast flowing slightly alkaline water. This avoids the risk of contamination from pollution.

Watercress contains significant amounts of iron, calcium and folic acid, in addition to vitamins A and C. The deep green leaves are also fantastic sources of the phytochemicals (plant chemicals) lutein and zeaxanthin, which act as antioxidants and can mop up potentially damaging free radicals. Quercetin, a type of flavonoid and a powerful antioxidant, is also found in greater quantities in watercress than broccoli and tomatoes.

**Source:**

1. Natural Healing with the Medicine of the Prophet by Imaam Ibn al-Qayyim al-Jawziyya
2. Healthymuslim.com

The Qur'an is a blessed Book in which there is abundant good and virtues. It is a light for the believers, a guidance, a mercy, and a reminder. However, only the one who fulfills and maintains its rights will attain its excellence.

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## Answers to last issue's Quiz

**Q1** The human mind cannot comprehend how Allaah's Attributes operate. What is the verse in Surah Ta-Ha (20) that mentions this?

**A1** Verse 110

**Q2** Which battle is Allaah referring to in Surah Al Anfal (8:12-14)?

**A2** The Battle of Badr

**Q3** What is the *Mufassal* part of the Qur'an?

**A3** It is the section from Surah Qaf until Surah An Nas.

**Q4** How can the slave be pleased with Allaah?

**A4** Accepting all the decrees of Allaah, whether we like it or not.

"Whoever is pleased, Allaah will be pleased with him."  
[Reported by Ibn Majah in Book of Fitan #4031 & authenticated by Albaani]

**Q5** Allaah's Attributes can be found only in the Qur'an. True/False?

**A5** False - Qur'an and The *Sunnah* of the Prophet (Salla-Allaahu 'alayhi wa sallam)

**Question 5**

What was the Sahaabi, 'Ja'far ibn Abi Talib's (Radia-Allaahu 'anhu), role in Abyssinia when he had to face the Negus?



# Belief in the Qadar (Divine Decree)

Zaid ibn Thaabit (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said:

**"...If you had the like of (Mount) Uhud in gold, and you spent it in the way of Allaah, Allaah would not accept it from you until you believe in the Qadar (Divine Decree). You should know that what has afflicted you, was not to miss you, and what has missed you was not to afflict you. You should also know that if you die on other than this (i.e. while you do not believe in the Divine Decree), you will be one of the denizens of Hell-Fire."**

[Reported by Ahmad and authenticated by al-Albaani]

**However, people have deviated into two main sects regarding the Qadar:**

**1** Al-Jabriyyah claim that human beings have been completely deprived of the freedom of action, i.e. they are compelled, and overburdening occurs with that.

In fact this belief is comprised of bad thoughts about Allaah and that Allaah is unjust to His servants for punishing them for matters in which they have no choice. Moreover, they claim that Allaah rewards without any action from the slave, which implies negation of Allaah's Wisdom in His Commands.

**2** Al-Qadariyyah deny al-Qadar and claim that events are not predestined. They also claim that the slave has complete freedom to do actions in Allaah's dominion independent of Allaah's Will, i.e. they deny Allaah's Omnipotence and comprehensive Knowledge of what occurs of events (prior to their occurrence).

**The believer in al-Qadar should submit and believe in the following things:**

1. Allaah's Knowledge precedes all things.
2. His writing it (the *Qadar*) in the Preserved Tablet (*al-Lawh al-Mahfoodh*).
3. The comprehensiveness of His Will (everything occurs by Allaah's Will).
4. His creating all things in particular and the characteristics that they have. From this is the creation of the deeds of the slaves. This is according to His Statement in Surat az-Zumar (39:62): **"Allaah is the Creator of everything."** This includes the creatures and their actions.
5. Allaah has given the human being the choice and the ability to take his own action.

**This is the Aqeedah (creed) of Ahlus-Sunnah wal Jama'ah**