

AL MUHAJIROON

SURAT AL-FAJR AND IMPORTANCE OF THE **FIRST TEN DAYS** *of* **DHUL HIJJAH**



Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said:

“The example of a person who acquires knowledge, and does not teach it (to others) is like one who hoards a treasure and does not spend (out of) it.”

[Saheeh Al-Jami'e no. 5845]

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OUR DAWAH

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

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

[Surat an-Nisa 4:59]

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WHY AL – MUHAJIROON

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

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

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

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

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

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

[Surat Yusuf 12: 108]

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



truly The Qur'an is the Word of Allaah

The Qur'an is undoubtedly the Word of Allaah. A great dispute occurred regarding this issue between the Mu'tazilites and the Ahl As-Sunnah, and many of the Ahl As-Sunnah were harmed because of it. From among those who were harmed was *Imaam Ahmad (Rahimahullaah)*, the *Imaam* of the Ahl As-Sunnah, about whom some scholars said: "Verily Allaah protected (or supported) Islam through Abu Bakr (*Radia-Allaahu 'anhu*) on the Day of *Ar-Riddah* (apostasy) and through *Imaam Ahmad* on the day of the distress." [Reported by Al-Maqdisi on the authority of 'Ali ibn al-Madini in his book "The distress (trial) of *Imaam Ahmad*"]

The trial was that Al-Ma'moon would compel the people to say that the Qur'an was created. He also used to try the scholars and kill them if they did not agree with his claim. Many of the scholars said that the Qur'an was created under compulsion, based on the opinion that if a

person is compelled to say a word of *Kufr* while his heart is at rest with faith, he is forgiven. Others said the words while intending a different meaning; referring to the creator of the Qur'an and changing the meaning of the words.

However, *Imaam Ahmad* and Muhammad ibn Nuh (*Rahimahullaah*) refused to do that. They both said: "The Qur'an is the Word of Allaah which was sent down and uncreated." They said that compulsion in this particular circumstance was not an excuse to say that which is contrary to the truth, because the stance is a stance of *Jihaad* and compulsion entails forgiveness if the issue is personal. However, if the issue is related to maintaining the *Shari'ah* (law) of Allaah, it is obligatory to offer one's neck as a sacrifice to defend and protect the *Shari'ah* (law) of Allaah.

There are many evidences that prove that the Qur'an is the Word of Allaah:

1) Allaah says in Surat At-Tawbah (9:6):

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ
كَلِمَةَ اللَّهِ

“And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allaah) seeks your protection then grant him protection, so that he may hear the Word of Allaah (the Qur’an).”

Shaikh As-Sa’dee (*Rahimahullaah*) said: “This verse provides clear proof for the view of the Ahl As-Sunnah wal-Jama’ah, who say that the Qur’an is the uncreated Word of Allaah, because He is the One Who Spoke it and attributed it to Himself, and it highlights the falseness of the view of the Mu’tazilites and those who followed this view that the Qur’an was created.” [Tayseer Al-Kareem]

“Kalaam-Allaah” Allaah affixed the Word to His Noble Self, which proves that the Qur’an is the Word of Allaah. And the Word is an attribute of the One Who spoke it, therefore, it is uncreated because all of Allaah’s Attributes are uncreated.

2) Another evidence that the Qur’an was uncreated is Allaah’s Statement in Surat Al-A’raaf (7:54):

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

“Surely, His is the Creation and Commandment.”

Allaah distinguished the creation from His commandment, and the Qur’an is a command of Allaah, as Allaah says in Surat Ash-Shura (42:52):

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

“And thus We have sent to you [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)] Ruhan (an Inspiration, and a Mercy) of Our Commandment.”

The creed of the Ahl As-Sunnah wal-Jama’ah regarding the Qur’an is that it is the Word of Allaah; it was sent down and not created; it started from Allaah and it will return to Him.

3) Another proof that the Qur’an is the Word of Allaah is in Surat Al-Baqarah (2:75):

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ
يَسْمَعُونَ كَلِمَةَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ، مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ
يَعْلَمُونَ

“Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allaah [the Taurat (Torah)], then they used to change it knowingly after they understood it?”

This is said in the context of Allaah’s Statement:

“Do you (faithful believers) covet that they (the Jews) will believe in your Religion.”

A part of them, i.e. Jewish rabbis used to hear the Word of Allaah. Some interpreters say “Word of Allaah” refers to the Qur’an. This accordingly proves that the Qur’an is the Word of Allaah. It may also be interpreted to mean the Speech of Allaah with Musa [Moses (*‘Alayhis-salaam*)] when he chose out of his people, seventy of the best men for Allaah’s appointed time and place of meeting. So Allaah talked to Musa and they heard Him, then they changed it knowingly after they understood it.

4) The fourth evidence that proves that the Qur’an is the Word of Allaah is Allaah’s Statement in Surat Al-Fat’h (48:15):

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَعَانِرِ لَتَأْخُذُواهَا
ذُرُونًا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَةَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا
كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ

“Those who lagged behind will say, when you set forth to take the spoils, ‘Allow us to follow you,’ they want to change Allaah’s Words. Say: ‘You shall not follow us; thus, Allaah has said beforehand.’”

Allaah mentions their worldly punishment: When the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) and his companions set out to collect the spoils, for which there was no fighting involved, those who lagged behind asked to be allowed to join them and have a share of it, intending thereby to change the Word of Allaah, as He decreed punishment for them and that only believing companions should get a share of these spoils, in both religious ruling and the divine decree.

There is another proof for Allaah’s saying in the verse, when He says:

“thus, Allaah has said beforehand.”

The Qur'an is sent down from Allaah

There are many verses that prove that the Qur'an was sent down from Allaah. Allaah (*Ta'ala*) says in Surat Al-An'aam (6:155):

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ ﴿١٥٥﴾

"And this is a blessed Book (the Qur'an) which We have sent down."

هذا is a demonstrative pronoun that refers to the Qur'an

كتاب (Book) i.e. written; because it is written in the Preserved Tablet, written in records in the hands of scribes (angels), and in the Mus-haf which is in our hands.

مبارك A blessed Book.

The Qur'an is blessed because it is a healing for diseases which are in the breasts. If one recites it with contemplation and reflection, the heart will be cured from its sicknesses. Allaah (*Ta'ala*) says in Surat Al-Isra' (17:82):

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

"And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it)."

- ☞ It is blessed when following it; through it one's outward and inward deeds are reformed.
- ☞ It is blessed in its impacts and effects.
- ☞ It is blessed in that a person gets ten good deeds by reciting one letter from it. This is from the blessings of the Qur'an that one attains abundant goodness through it.

This verse proves that the Qur'an is sent down, and it being sent down from Allaah proves that it is the Word of Allaah.

Allaah (*Ta'ala*) also says in Surat Al-Hashr (59:21):

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

"Had We sent down this Qur'an on a

mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allaah. Such are the parables which We put forward to mankind that they may reflect."

Allaah (*Ta'ala*) says in Surat An-Nahl (16:101-103):

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠٣﴾

"And when We change a Verse [of the Qur'an, i.e. cancel (abrogate) its order] in place of another, and Allaah knows the best of what He sends down, they (the disbelievers) say: 'You [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] are but a *Muftari!* (forger, liar). Nay, but most of them know not."

فُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِّلْمُسْلِمِينَ ﴿١٠٤﴾

"Say [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] *Ruh-ul-Qudus* [Jibreel (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allaah as Muslims)."

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١١٣﴾

"And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him [Muhammad (*Salla-Allaahu 'alayhi wa sallam*)].' The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue."

THESE VERSES ARE COMPRISED OF THE FOLLOWING BENEFITS AND LESSONS:

1. The abrogation of one verse of the Qur'an by another (in wording or ruling) is the Action of Allaah and not the Messenger (*Salla-Allaahu 'alayhi wa sallam*). The Qur'an was sent down from Allaah and He knows best what He reveals. He replaces one verse with another by His knowledge.

2. *Ruh-ul-Qudus* [Pure Spirit, i.e. Jibreel (*'Alayhis-salaam*)], the angelic Messenger who is to be declared above any fault, betrayal or ills, brought the Qur'an down from the Lord of the

Messenger (*Salla-Allaahu 'alayhi wa sallam*) in truth, and it contains truth in its stories, commands, and prohibitions. So there is no way that anyone can criticize it on a sound basis, because once it is known that it is the truth, it is known that all that contradicts it is false.

3. One of the greatest benefits behind revealing the Qur'an is to keep those who believe firm and strengthen them, and as a

guidance and glad tiding for the Muslims.

4. The Qur'an was revealed in an eloquent Arabic speech. It is clear in itself and clarifies for others. It explains real facts in the best and clearest of phrases, in the most straightforward manner. Thus, all people should follow it, accept its rulings and receive it with approval, joy, and happiness.

The Impact of believing that the Qur'an is the Word of Allaah

If we know that Allaah has spoken with the Qur'an, then this obliges us to glorify this Qur'an, honor it, act upon what it consists of commands, abandon all what has been mentioned in it of prohibitions and warnings, and believe in all what it has brought of news about Allaah and His creatures, the earlier and later.

Sources:

Belief in Allaah by Shaikh 'Umar Al-Ashqar
Sharh Al-Aqeedah Al-Wasitiyyah by Shaikh 'Ibn 'Uthaimen (*Rahimahullaah*)
Tayseer Al-Kareem by Shaikh As-Sa'dee (*Rahimahullaah*)

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4

SURAT AL-FAJR

AND IMPORTANCE OF THE

FIRST TEN DAYS

of DHUL HIJJAH

Surat Al-Fajr (Surah no. 89) is a Makkan Surah.

The theme of the Surah is about confirmation of the punishment of the disbelievers on the Day of Resurrection.

FIRST PART OF THE SURAH (VERSES 1-5)

The Surah starts with oaths to emphasize Allaah's greatness and ability, and to draw attention to the importance of what Allaah swears by and the seriousness of the matter which is sworn about.

وَالْفَجْرِ

"By the dawn"

Allaah swears by the dawn (at Fajr) which is the morning. The dawn is the noblest time of the day and the night. Indeed, in the disappearance of the night and appearance of the day there are signs that testify to Allaah's perfect ability, that He alone sustains everything, and that He alone, deserves to be worshipped. There also occurs at

Fajr time, an honorable and virtuous obligatory prayer that deserves to be sworn by.

وَلَيْلٍ عَشْرٍ

"By the ten nights"

Allaah then swears by the ten nights, which refer to the first ten days of Dhul-Hijjah, as stated by Ibn 'Abbaas (Radia-Allaahu 'anhuma), Ibn Az-Zubair (Radia-Allaahu 'anhu), Mujahid and others among the Salaf and the latter generations.

It has been confirmed in Saheeh Al-Bukhaari from Ibn 'Abbaas (Radia-Allaahu 'anhuma) that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "There are no days in which righteous deeds are more beloved to Allaah than these days (i.e. the ten days of Dhul-Hijjah)." They said: "Not even fighting Jihaad in the way of Allaah?" He (Salla-Allaahu 'alayhi wa sallam) replied: "Not even Jihaad in the way of Allaah, except for a man who goes out (for Jihaad) with his self and his wealth and he does not return with any of that."

During the first ten days of *Dhul-Hijjah*, numerous acts of worship connected to *Hajj* and *Umrah* are performed. Indeed, all of these are mighty matters that deserve Allaah swearing by them.

Allaah (*Ta'ala*) then swears by:

وَالشَّفَعِ وَالْوَتْرِ ۝۳

“And by the even and the odd”

There are many interpretations about the explanation of these two words:

a Some said *Al-Witr* (the odd) is the Day of ‘Arafah because it falls on the ninth, and *Ash-Shaf’* (the even) is the Day of *An-Nahr* (Sacrifice) because it falls on the tenth day. This was stated by Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*), Ikrimah (*Radia-Allaahu ‘anhu*), and Ad-Dahhak.

b Others said they refer to the two prayers with which the night prayer is concluded. They are one of the greatest acts for seeking nearness to Allaah.

c Another opinion is that they refer to all of Allaah’s creation. This is because the creation is either *Shaf’* (even) or *Watr* (odd). Allaah (*Ta'ala*) says in Surat Adh-Dhaariyaat (51:49):

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ۝۱۹

“And of everything We have created pairs, that you may remember (the Grace of Allaah)”

d It is said that *Shaf’* is all of creation and *Al-Watr* is Allaah (*Ta'ala*). The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “*Verily, Allaah is Witr and He loves Al-Witr.*” [Al-Bukhaari no. 6410]

Since these meanings do not contradict one another, then the verse can entail all the meanings.

وَاللَّيْلِ إِذَا يَسِيرٌ ۝۴

“And by the night when it departs”

Next, Allaah (*Ta'ala*) swears by the night when it moves along and extends its darkness on the slaves so that they may rest, take a respite and feel comfort; an act of mercy and wisdom from Allaah. During the night, many acts of worship are performed such as the *Maghrib* and *Isha* prayers, the night prayer and the *Witr* prayer.

Also, Allaah, the Lord, the Blessed, the Superior, comes down every night to the nearest heaven during the last third of the night and says: “*Is*

there anyone who invokes Me that I may respond to his invocation? (Is there anyone) who asks Me for something that I may grant him his request? (Is there anyone) who seeks My forgiveness that I may forgive him?” [Al-Bukhaari no. 6321]

This means the last third part of the night is a time of granted invocation; thus, one should take advantage of this opportunity and get up and offer the *Tahajjud* prayer and ask Allaah for the good of this *Dunya* (world) and the Hereafter.

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ ۝۵

“There is indeed in them, sufficient proofs for men of understanding”

Meaning, in all of these aforementioned oaths are sufficient proofs for people who have sound minds, possess intellect, sound reasoning, understanding, and religious discernment.

Allaah (*Ta'ala*) has sworn by great universal signs which indicate His greatness and ability. They will not benefit or attract the attention of people except those who are mindful and possess intellect.

Indeed, mentioning even some of these aspects is sufficient for whoever has a heart and listens mindfully. The intellect has only been called *Al-Hijr* because it prevents the person from doing that which does not benefit him of actions and statements.

What appears to be the case is that what is sworn by is also what is attested to. This is possible and something commonly done if the matter is clear and of significance, which is applicable in this case.

The *Surah* starts with oaths that are related to time and signify the times of worship and the acts of worship themselves, such as *Hajj*, *Salaah*, et al. These acts of worship are performed by Allaah’s pious obedient slaves who fear Him and are humble before Him, seeking His Noble Face, in order to draw near to Him.

SECOND PART OF THE SURAH (VERSES 6-14)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝۶

**“Did you [O Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] not see how your Lord dealt with ‘Ad?’
“Who were very tall like lofty pillars”**

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝۸

“The like of which were not created in the land?”



**THIRD PART OF THE SURAH
(VERSES 15-20)**

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

“And with Thamud, who hewed out rocks in the valley (to make dwellings)?”

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾

“And (with) Pharaoh, who had pegs (who used to torture men by binding them to pegs)”

الَّذِينَ طَعَوْا فِي الْبِلَادِ ﴿١١﴾

“Who did transgress beyond bounds in the land (in disobedience to Allaah)”

فَأَكْثَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾

“And made therein much mischief”

فَصَبَّ عَلَيْهِمُ رَبُّكَ سَوَاطِرَ عَذَابٍ ﴿١٣﴾

“So your Lord poured on them different kinds of severe torment”

إِنَّ رَبَّكَ لَبَاقِعٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

“Verily your Lord is Ever Watchful (over them)”

After mentioning the mindful, pious people and their worship and obedience, Allaah mentions those who were rebellious, disobedient, arrogant, deniers of His Messengers, and rejecters of His Scriptures.

Allaah mentions how He destroyed them, annihilated them and made them examples; lessons of warning to be spoken of.

Only people of understanding and intellect will receive the admonition and get benefit from the history of the ancient people and their destruction, such that it will prevent them from following in their footsteps; the footsteps of the losers who disbelieved in Allaah and denied the Day of Resurrection. They were deceived by their power and worldly possessions that Allaah had granted them and did not benefit their lives concerning the blessed times to draw near to Allaah, their Lord.

No matter how great the slave's status reaches in this life, it should not prevent him from showing servitude to his Lord. If this fact is lacking from the mind of the slave and he shows rebellion against his Master, then he deserves to be nurtured by his Lord in order not to exceed the limit in rebellion.

Human Nature is Ignorance and Injustice
[And the Wrong Criterion for measuring Allaah's Pleasure with the Slave]

After mentioning the end of the old nations who showed arrogance to their Prophets and were ignorant about the Qadar (Pre-ordainment) of their Lord, Allaah mentions one form of this ignorance, which is ignorance about the secret behind granting favors and preventing them. [Nadhmi Ad-Durar by Al-Baqai]

In verses 15-20, Allaah says:

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

“As for man, when his Lord tries him by giving him honor and gifts, then he says (puffed up): ‘My Lord has honored me’”

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

“But when He tries him, by straitening his means of life, he says, ‘My Lord has humiliated me!’”

كَلَّا بَلْ لَا تَكْفُرُونَ الْيَتِيمَ ﴿١٧﴾

“Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)”

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾

“And urge not one another on the feeding of the poor”

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾

“And you devour inheritance all with greed”

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾

“And you love wealth with much love”

Allaah refutes man in his belief that if Allaah gives him abundant provision, it is out of His honor for him. This is not the case; rather, it is a trial and a test, as Allaah says in Surat Al-Mu'minun (23:55-56):

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِ مِنْ مَّالٍ وَّيْنِينَ ﴿٥٥﴾

“Do they think that We enlarge them in wealth and children,”

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٢١﴾

“We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not”

Likewise, from another angle, if Allaah tests man and tries him by straitening his sustenance, he believes that it is because Allaah is humiliating him. So, he measures the pleasure of Allaah with him by being given or prevented in the *Dunya* (this world).

Allaah (*Ta'ala*) says:

كَلَّا
“But no!”

Meaning, the matter is not as he claims, neither in his former assumption nor in the latter. For indeed Allaah gives wealth to those whom He loves as well as those whom He does not love. Likewise, He withholds sustenance from those whom He loves and those whom He does not love.

Allaah should be obeyed in either circumstance. If one is wealthy, he should thank Allaah for that, and if he is poor, he should show patience. Humankind thinks that since Allaah has bestowed bounties on them in this life and granted favors to them, this is equivalent to having honor and closeness to Him.

Those who look at the bestowal and prevention of Allaah as a sign of divine pleasure or wrath are the ones who do not act well with regards to wealth when they are granted it by Allaah.

Allaah (*Ta'ala*) mentioned some forms of their evil actions regarding wealth, such as not treating the orphans with kindness and generosity, not urging one another in feeding the poor and the needy, devouring inheritance with greed, and loving wealth tremendously and excessively.

They do not distinguish between lawful and unlawful provisions and are heedless of the reality of Resurrection after death. If they would have brought to their attention the terror of that Day, they would not have done evil with their wealth in the *Dunya*.

FOURTH PART OF THE SURAH (VERSES 21-30)

On the Day of Judgment, everyone will be recompensed according to what they did of good and evil. Allaah (*Ta'ala*) mentions the great horrors that will occur on the Day of Judgment in verses 21-30:

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

“Nay! When the earth is ground to powder”

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

“And your Lord comes with the angels in rows”

وَجِئْنَا يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ
وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾

“And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?”

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾

“He will say: ‘Alas! Would that I had sent forth (good deeds) for (this) my life!’”

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾

“So on that Day, none will punish as He will punish”

وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ﴿٢٦﴾

“And none will bind as He will bind”

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

“(It will be said to the pious): ‘O (you) the one in (complete) rest and satisfaction!’”

أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾

“Come back to your Lord, well-pleased (yourself) and well-pleasing (unto Him)”

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾

“Enter you, then, among My (honored) slaves”

وَادْخُلِي جَنَّاتِي ﴿٣٠﴾

“And enter you My Paradise!”

During that mighty Day, the earth, the mountains, and all that is on them will be shaken until they become like a leveled smooth plain wherein nothing will be crooked or curved. Allaah (*Ta'ala*) will then come in the shadows of the clouds [as He says in Surat Al-Baqarah (2:210)] for the commencement of the judgment of His slaves. The honorable angels, the residents of heaven, will all descend in rows, row after row, and their standing in rows indicates humbleness and submission to the King, the Almighty; and Hell will be brought near and pulled with chains by the angels.



When these incidents happen, man will remember what he had done before of good and evil, but how can remembrance then benefit him? He will be struck with grief for falling into shortcomings regarding the rights of Allaah. He would wish that he had performed righteous actions for the sake of the everlasting, eternal life.

The *Surah* ends with mentioning the state of those whose hearts were content with Allaah and were filled with the love of Allaah; who had faith in Him and believed in His Prophets. It will be said to them (interpretation of the meaning): **Come back to your Lord, to His Company, His reward and what He has prepared for His servants in His Paradise;** well-pleased within itself and well-pleasing with Allaah and with what He has honored them with of reward, and Allaah is also Well-Pleased with them.

فَادْخُلِي فِي عِبَادِي ﴿٣٠﴾ وَادْخُلِي جَنَّتِي ﴿٣١﴾

“Enter you then among My servants (among their ranks) and enter you My Paradise!”

This will be said to them at the time of death and on the Day of Judgment.

Lessons and Benefits from the Surah

1. Allaah swearing by these first ten days of *Dhul-Hijjah* indicates the greatness of these days with Him; therefore, we too should honor and magnify them.
2. The *Dunya* (worldly life) is not an abode where one benefits from it for its own sake; rather it is a place of getting benefit from it for the Hereafter. Therefore, when virtuous seasons come, we should take advantage of them for the sake of the Hereafter.
3. If one’s criteria of measurement for Allaah’s pleasure is what Allaah grants him of provision in this *Dunya*, then one will not take benefit of these ten days of *Dhul-Hijjah*. However, if one’s dealing with Allaah is based on the Hereafter, then one sees that one of the great favors of Allaah upon His slaves is to prolong their lives to make them reach these blessed days, enabling them to benefit from them, and accordingly, making their scale heavy.
4. The relation between the beginning of the *Surah* and the end of the *Surah* is that taking advantage of these virtuous days is a cause of having a good end and being from among those who will be admitted into Paradise.
5. What helps one get benefit of the virtuous days of *Dhul-Hijjah* is to correct one’s criteria whereby he measures the pleasure and wrath of Allaah. In the beginning of the *Surah*, Allaah mentions people who had reached their ultimate worldly status but were destroyed in this *Dunya*, and in the Hereafter there will be a severe punishment for them.

They worked for the *Dunya* and were heedless of the Hereafter. It is as if Allaah is warning His believing slaves from being like them and that they should consider the *Dunya* a farm whereby they prepare for the Hereafter.

6. The worldly life is an abode of trial; only the one who knows Allaah’s *Sunan* (ways) will pass it and be saved.
7. Wealth becomes a blessing for the slave if he knows how to spend it in the way prescribed by the *Shar’* (Law) of Allaah, and it becomes a source of wretchedness for whoever misuses it.
8. True happiness and wretchedness are linked with what one has earned on the Day of Resurrection, while worldly happiness and wretchedness is nothing but a transient shadow.

How should one receive these blessed days of Dhul-Hijjah?

The first ten days of *Dhul-Hijjah* are of great status in Islam. Therefore, it is incumbent upon every Muslim to receive them with joy and happiness and to take advantage of them with what Allaah has prescribed in order for them to be a gain with Allaah; to find it on the Day when one meets Allaah.

All of the life of the Muslim is good if he spends it in obedience to Allaah; especially if he takes advantage of the times and days in which Allaah particularized with virtues and he gives importance and pays heed to them.

However, for many of us, these days and virtuous times pass by without taking benefit of them; they pass for us in vain. Not only do we not get benefit of them, but some spend it in committing unlawful actions and evil deeds. This is especially true in the present times, where the diversion of the media and one’s worldly occupation has become widespread. Although it is required for the Muslim to seek sustenance, this should not occupy him from taking advantage of these seasons. One should balance between seeking *Rizq* (provision) and taking advantage of these blessed seasons. Allaah did not forbid us from working for the *Dunya* (this worldly life) for what we need, but He forbade us from being occupied with it and forgetting the Hereafter.

Allaah (*Ta’ala*) says in Surat Al-Munafiqun (63:9):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ
عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ
الْخَاسِرُونَ ﴿٩﴾

“O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers.”



And He (*Ta'ala*) says in Surat Al-'Ankabut (29:17):

فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاسْكُرُوا لَهُ ۗ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾

“So seek your provision from Allaah (alone) and worship Him (alone) and be grateful to Him.”

One should not be driven away by seeking the *Rizq* and leave the worship of Allaah, nor be driven away by the worship and abandon seeking the *Rizq* such that one will be a burden on others. Rather, one should balance between the two. Allaah (*Ta'ala*) says in Surat Al-Jumu'ah (62:9-10):

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

“O you who believe (Muslims)! When the call is proclaimed for the *Salaat* (prayer) on the day of Friday (*Jumu'ah* prayer), come to the remembrance of Allaah [*Jumu'ah* religious talk (*Khutbah*) and *Salaat* (prayer)] and leave off business (and every other thing), that is better for you if you but know!”

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

“Then when the (*Jumu'ah*) *Salaat* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allaah (by working, etc.), and remember Allaah much, that you may be successful.”

The Muslim should strike a balance between the two matters; he should seek sustenance in its time and perform acts of worship in its time, although worshipping Allaah helps one seek *Rizq*, as Allaah says in Surat At-Talaaq (65:2-3):

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿٣﴾

“And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ

“And He will provide him from (sources) he never could imagine.”

The Muslim neither neglects his Religion nor his worldly affairs; rather he joins his religious interests with his worldly affairs.

The Muslim should be heedful of these virtuous times, before a day will come and he will say:

يَحْسَرَتُنِي عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

“Alas, my grief that I was undutiful to Allaah (i.e. I have not done what Allaah has ordered me to do), and I was indeed among those who mocked.” [Surat Az-Zumar (39:56)]

And before he confronts that which Allaah mentioned about the dwellers of Hell; when they will be thrown in it, they would say:

رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ

“O Lord! Get us out that we may do the right and not what we used to do.”

Allaah (*Ta'ala*) then says to them:

أَوَلَمْ نُعَمِّرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۗ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

“Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Dhalimun* (polytheists and wrongdoers, etc.) there is no helper.” [Surat Faatir (35:37)]

This will be the destiny of whosoever wasted his time and life.

Therefore, one must understand that these days are a great blessing from Allaah upon His slaves. It is the Muslim's duty to appreciate this blessing and make the most of the opportunity by striving hard in worship.

The Righteous Deeds performed during these ten days of Dhul-Hijjah

1) The greatest act that one worships Allaah with in the ten days of *Dhul-Hijjah* and in all his life is *Dhikr-Allaah* (Remembrance of Allaah).

Ibn Al-Qayyim (*Rahimahullaah*) mentioned the types of *Dhikr* and its virtues in his book “*Al-Wabil As-Sayyib*”:

Abu Ad-Dardaa' (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: “*Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold*

and silver, and better for you than meeting your enemy striking their necks, and they strike your necks?" They said: "Of course." He (Salla-Allaahu 'alayhi wa sallam) said: "The remembrance of Allaah [Most High]." Then Mu'adh ibn Jabal (Radia-Allaahu 'anhu) said: "There is nothing that brings more salvation from the punishment of Allaah than the remembrance of Allaah." [At-Tirmidhi no. 3377 and authenticated by Al-Albaani who graded it Saheeh]

Abu Hurairah (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Allaah says: 'I am just as My slave thinks I am (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember Him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if He comes one span nearer to me, I go one cubit nearer to Him; and if he comes one cubit nearer to Me, I go a distance of outstretched arms nearer to him; and if he comes to me walking, I go to him running.'" [Saheeh Al-Bukhaari no. 7405]

Allaah (Ta'ala) says in Surat Al-Ahzaab (33:41):

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾

"O you who believe! Remember Allaah with much remembrance."

And He (Ta'ala) says in Surat Al-Ahzaab (33:35):

وَالَّذِيْنَ كَفَرَ بِرَبِّهٖٓ كَفِيْرًا وَّالَّذِيْنَ كَفَرَ

"and the men and the women who remember Allaah much (with their hearts and tongues)."

Abu Ad-Dardaa' (Radia-Allaahu 'anhu) said: "Everything has cleanness and the cleanness of the heart is *Dhikr* of Allaah."

Undoubtedly, hearts become rusty just as copper, silver, and other metals become rusty, and its cleanliness is by *Dhikr* (remembrance) of Allaah. *Dhikr* cleanses the heart until it becomes like a white mirror, and if it (the *Dhikr*) is abandoned, the heart becomes rusty.

The rust of the heart is caused by two matters: Heedlessness and committing sins, and its purification is by seeking forgiveness and *Dhikr* (remembering Allaah). Allaah (Ta'ala) says in Surat Al-Kahf (18:28):

وَلَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبُهٗ عَن ذِكْرِنَا وَاتَّبَعَ هَوٰىهٖٓ وَكَانَ اَمْرُهٗ فُرْطٰلًا ﴿٢٨﴾

"and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost."

Types of Dhikr

Dhikr is of two types:

One: Remembering Allaah's Names and Attributes, praising Him by them and sanctifying Him from that which does not suit His Majesty. This type is of two kinds:

a) Praising Him with the comprehensive *Dhikr* such as glorifying Him by the four words:

سبحان الله، الحمد لله، لا إله إلا الله، الله أكبر

Glory be to Allaah, all praise to Allaah, no one deserves to be worshipped except Allaah and Allaah is the Greatest.

Or

b) To remember Allaah with what He has informed His servants about the impact of His Names, Attributes, and Actions. Such as to say: "Allaah hears the voices of His slaves" or "Allaah gives", Allaah accepts repentance", "Allaah sees and knows," etc.

The best *Dhikr* of this form is to praise Him with what He has praised His Noble Self with and with what His Messenger (Salla-Allaahu 'alayhi wa sallam) had praised Him with, without any deviation, denial, or resemblance. This form of *Dhikr* consists of: *Hamd* (Praise), *Thanaa'* (To praise Him greatly or over praising Him) and *Majd* (Extolment). *Hamd* is to mention Allaah's perfect Attributes with love of Him and being pleased with Him. If one repeats the praise again and again, it becomes *Thanaa'*. If one praises Allaah with Attributes of majesty, grandeur and kingship, then it becomes *Majd* (Extolment).

Allaah has mentioned these three kinds in the beginning of *Surah Al-Fatihah*.

When the slave says:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٢﴾

"All the praises and thanks be to Allaah, the Lord of the 'Alamin (mankind, Jinn and all that exists)."

Allaah says: "My slave has praised Me." When he says:

الرَّحْمٰنِ الرَّحِيْمِ ﴿٣﴾

"The Most Beneficent, the Most Merciful."

Allaah says: "My slave has extolled Me." When he says:

مَلِكِ يَوْمِ الدِّيْنِ ﴿٤﴾

"The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)"

Allaah says: "My slave has glorified Me." [Muslim no. 395]

Two: To remember His commandments, prohibitions, and rulings. This is of two types:

- a. To mention that Allaah ordered such-and-such or forbade such-and-such.
 - b. To remember Allaah at the time of carrying out His command(s) in order to hasten and be encouraged to perform it, and to remember Him at the time of abstaining from His prohibition(s) in order to help one flee from it.
- If a person remembers Allaah in all these forms, then he has remembered Allaah in the best and most sublime way and attained the greatest benefit.

From the remembrance of Allaah is to remember Allaah's favor, benevolence, and graciousness upon His slave. This is also one of the highest types of *Dhikr*.

These two types of *Dhikr* are performed with the heart and tongue and this is the best kind of *Dhikr*. If they are performed by the heart alone, this is the second degree, and if it is only with the tongue, it is of the third degree. The best *Dhikr* is the one in which the heart and tongue are in conformity, although remembering Allaah with the heart only is better than remembering Him with the tongue only, because the remembrance with the heart results in knowing Allaah and causes feelings of love and shyness towards Him. It also causes fear in the heart, makes one observant of Him and prevents one from falling into shortcomings in acts of obedience and belittling evil deeds and sins. The fruit that one gets from remembering Allaah with the tongue only is very weak and does not bring the aforementioned results for the slave." [End quote – summarized and paraphrased]

2) Saying the Takbeer profusely during these days

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "There are no days greater in the sight of Allaah and in which righteous deeds are more beloved to Him than these ten days. So during this time, recite the Tahleel (say La ilaaha illa Allaah), Takbeer, and Tahmeed profusely." [Reported by Ahmad and authenticated by Ahmad Shakir who graded it Saheeh]

When the ten days of *Dhul-Hijjah* start, it is prescribed to say the *Takbeer* during the day and night. This is called unrestricted *Takbeer*, and that is by repeating the following words:

الله أكبر ، الله أكبر ، لا إله إلا الله ، الله أكبر ، الله أكبر والله الحمد
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 Lillaahil-Hamd*

3) Among the good deeds which the Muslim should strive to do during the first ten days of Dhul-Hijjah is to fast the first nine days, especially the day of 'Arafah for the non-pilgrim.

Fasting on this day will expiate the sins of two years. This is in addition to spending in charity, offering voluntary prayers (especially the night prayer), reading Qur'an, remembering Allaah, making *Du'aa* (supplication), doing good to parents, upholding the ties of kinship, and other good deeds and acts of worship. One should fill this time with acts of obedience, whether physical acts of worship or verbal.

4) If a person is planning to offer sacrifice, he should stop cutting his hair and nails and removing anything from his skin from the beginning of the ten days until he has offered his sacrifice. This is because the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "When you see the new moon of *Dhul-Hijjah*, if any of you wants to offer a sacrifice, then he should not cut his hair or nails until he has offered the sacrifice." According to another report, he (Salla-Allaahu 'alayhi wa sallam) said: "He should not remove (literally: touch) anything from his hair or skin." [Muslim]

The Muslim should make sure he does not miss any of these important occasions, because time is passing quickly. Let him prepare himself by doing good deeds which will bring him reward when he will need it the most. The time of departure is at hand, the journey is frightening, delusions are widespread, and the road is long, but Allaah is Ever-Watchful, and to Him we will return and He will render account of us. Allaah (Ta'ala) says in Surat Az-Zalzalah (99:7-8):

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

"So whosoever does good equal to the weight of an atom (or a small ant), shall see it."

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

"And whosoever does evil equal to the weight of an atom (or a small ant), shall see it."

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SORROW & GRIEF

Anas ibn Maalik (*Radia-Allaahu 'anhu*) narrated that he often used to hear the Prophet (*Salla-Allaahu 'alayhi wa sallam*) saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ
وَالْجُبْنِ وَصَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ

“O Allaah! I seek refuge with You from distress and sorrow, from helplessness and laziness, from miserliness and cowardice, from being heavily in debt and being overpowered by (other) men. [Al-Bukhaari no. 2893]

Sadness is a feeling of pain and sorrow in one's heart. It is one of the diseases of the heart that one should keep away from, since whatever is decreed for the slave in this world is decreed by Allaah Who wills good for them. Therefore, one should not be sad if Allaah's decree comes contrary to his desire because the outcome of that decree will surely be good.

Allaah (*Ta'ala*) says in Surat Aal-'Imraan (3:139):

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

“So do not weaken and do not grieve, and you will be superior if you are (true) believers.”

When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was

in the cave of *Thawr* with his Companion Abu Bakr (*Radia-Allaahu 'anhu*), he (*Salla-Allaahu 'alayhi wa sallam*) said to his Companion:

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

“Do not grieve; indeed, Allaah is with us.”
[Surat At-Tawbah (9:40)]

Grief is due to loss of either someone or something dear to a person. It can be also related to the loss of a job or good health. However, both grief and sorrow are feelings whose source is our enemy, *Satan*. One should bear in mind that there is no need to feel distressed or worried as Allaah is the Best Manager of our affairs. Allaah (*Ta'ala*) says in Surat Al-Mujadilah (58:10):

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

“Private conversation is only from *Satan*, that he may grieve those who have believed, but he will not harm them at all except by Leave of Allaah.”

One should neither grieve nor feel sorrow over what the enemies say or over their turning away

HOPE

from the Religion of Allaah, as Allaah (*Ta'ala*) says in Surat An-Nahl (16:127):

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿١٢٧﴾

“And grieve not over them (polytheists and pagans, etc.) and be not distressed because of what they plot.”

Allaah (*Ta'ala*) also says in Surat Aal-‘Imraan (3:176):

وَلَا يَحْزِنَكَ الَّذِينَ يَسْرِعُونَ فِي الْكُفْرِ

“And do not be grieved [O Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] by those who hasten into disbelief”

And in Surat Yunus (10:65):

وَلَا يَحْزِنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ

“And let not their speech grieve you. Indeed, honor belongs to Allaah entirely. He is the All-Hearer, the All-Knower.”

Allaah (*Ta'ala*) promises to remove grief and sorrow from His believing slaves, especially in the Hereafter, as He (*Ta'ala*) says in Surat Yunus (10:62-63):

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

“Unquestionably, (for) the allies of Allaah, there will be no fear concerning them, nor will they grieve.”

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

“Those who believed and used to fear Allaah much (by abstaining from evil deeds and sins and by doing righteous deeds.”

And He (*Ta'ala*) says in Surat Al-Ahqaaf (46:13):

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

“Indeed, those who have said: ‘Our Lord is Allaah,’ and then remained on a right course – there will be no fear concerning them, nor will they grieve.”

MEANS OF REMOVAL OF GRIEF AND SORROW

1 Belief (in the Oneness of Allaah and the rest of the Articles of Faith), performing righteous deeds, especially offering *Salaat* (prayers) and giving *Zakaah* (alms).

Allaah (*Ta'ala*) says in Surat Al-Baqarah (2:277):

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

“Truly those who believe, and do deeds of righteousness, and perform *As-Salaat*, and give *Zakaat*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.”

2 Submission to Allaah, as Allaah (*Ta'ala*) says in Surat Al-Baqarah (2:112):

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

“Yes, but whoever submits his face (himself) to Allaah (i.e. follows Allaah’s Religion of Islamic Monotheism) and he is a *Muhsin* [good-doer i.e. performs good deeds totally for Allaah’s sake only, without any show off or to gain praise or fame, etc. and in accordance with the *Sunnah* of Allaah’s Messenger Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] then his reward is with his Lord (Allaah). On such shall be no fear, nor shall they grieve.”

3 Spending in charity

Allaah says in Surat Al-Baqarah (2:274):

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

“Those who spend their wealth (in Allaah’s Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.”

Spending in charity protects its giver from calamities and misfortune and saves him from distress and hardships. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Performing good deeds protects (one) from bad ends and calamities, and those who act righteously in this world will be people of good (reward) in the Hereafter.” [Al-Haakim, and Al-Albaani graded it Saheeh]



Fatimah

(R A D I A - A L L A A H U ' A N H A)

Bint Muhammad  P A R T 1

Fatimah (*Radia-Allaahu 'anha*) was the youngest daughter of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and his favorite one. She married his cousin 'Ali ibn Abi Taalib (*Radia-Allaahu 'anhu*) and was the mother of the great martyrs of Islam, Al-Hasan and Al-Husain (*Radia-Allaahu 'anhuma*). She was born in Makkah five years before her father was granted Prophethood. Her nickname was the mother of her father i.e. the Prophet (*Salla-Allaahu 'alayhi wa sallam*). [Asad Al-Ghaabah and Al-Isabah].

She was also known as “Az-Zahra.” She resembled her father (Salla-Allaahu 'alayhi wa sallam) in her mannerisms, in the way she spoke, sat, walked, even in her looks.

Although Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) and Khadijah (*Radia-Allaahu 'anha*) had three daughters before her, they expressed great happiness at her birth. Going against the accepted custom, her mother did not send her beloved youngest daughter away to be breastfed in any of the surrounding villages but kept her with her and nursed her herself. She loved her too much to entrust her to anyone else's care. Some years later, her father was declared by Allaah (*Subhaanahu wa Ta'ala*) to be His Prophet (*Salla-Allaahu 'alayhi wa sallam*) and last Messenger.

Fatimah (*Radia-Allaahu 'anhu*), her mother and her three elder sisters – Zainab, Ruqayyah, and Umm Kulthum (*Radia-Allaahu 'anhun*) – accepted Islam and believed in their father as Allaah's Messenger from the very beginning. She spent her early years under the loving and tender care of her parents. Zeal for the defense of what is sacred and love of the righteous was ingrained in her.

She would protect her father and the Cause of Allaah against all odds, and at all times, with courage and conviction.

Her Defense of her father

(Salla-Allaahu 'alayhi wa sallam)

When he (*Salla-Allaahu 'alayhi wa sallam*) announced himself to be the Prophet of Allaah and His Messenger, his whole life seemed to turn around. The entire city seemed to be shaken by an earthquake, so to speak. He became the most unpopular and reviled man in Makkah, and he was the center of a storm of objections and accusations. Those who wanted him to recant and give up his claims started using all kinds of tactics which included both persuasion and/or torture. The streets he previously frequented were strewn with thorns and filth, and garbage was thrown on him from rooftops. Elaborate plans were made to murder him. Naturally, all these trials and tribulation left a mark on his home life.

Fatimah (Radia-Allaahu 'anha) was passing the impressionable years of her childhood in the shadow of these events; yet, her maturity was such that she faced it all with remarkable patience and determination. She fought like a courageous little tigress to defend her father and protect him. She would stand in front of him to shield him from the attacks of devilish men like Abu Jahl, 'Uqbah and Shaibah.

'Abdullaah ibn Mas'oud (*Radia-Allaahu 'anhu*) narrated that once the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was offering prayers at the Ka'bah. Abu Jahl was sitting (nearby) with some of his companions. One of them said to the others: "Who amongst you will bring the abdominal contents (intestines, etc.) of a camel of Bani so and so and put it on the back of Muhammad when he prostrates?" The most unfortunate of them got up and brought it. He waited till the Prophet (*Salla-Allaahu 'alayhi wa*

sallam) prostrated and then placed it on his back between his shoulders. I was watching but could not do anything. I wish I had some people with me to hold out (stand up) against them. They started laughing and falling on one another. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) was in prostration and he did not lift his head up till Fatimah came and threw that (camel's abdominal contents) away from his back. He raised his head and said thrice: "O Allaah! Punish Quraish." It was hard (unsettling) for Abu Jahl and his companions when the Prophet invoked Allaah against them, as they had a conviction (belief) that the prayers and invocations were accepted in this city (Makkah). The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "O Allaah! Punish Abu Jahl, 'Utbah ibn Rabi'a, Shaibah ibn Rabi'a, Al-Walid ibn 'Utbah, Umaiyah ibn Khalaf, and 'Uqbah ibn Abi Mu'ait (and he mentioned the seventh whose name I cannot recall)." By Allaah, in Whose Hands my life is, I saw the dead bodies of those persons who were counted by Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) in the Qalib (one of the wells) of Badr. [Al-Bukhaari nos. 240, 520]

Seven years had passed since Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) declared himself to be Allaah's chosen Prophet. The whole might of the Quraish had not been able to silence him and his Message. The people who answered the call of Allaah (*Subhaanahu wa Ta'ala*) were persecuted and tortured in every way possible. They were made to lay on burning coals and dragged naked across the burning desert sands, but they continued to recite the word of the Oneness of Allaah – 'None has the right to be worshipped but Allaah, and Muhammad is His servant and His Messenger.' The numbers of the believers kept multiplying, regardless of the consequences they might face in this world.

The Death of her mother Khadijah

(Radia-Allaahu 'anha)

Khadijah (*Radia-Allaahu 'anha*) passed away just three years before the *Hijrah*, or the Prophet's migration to Madinah. She died at the age of sixty-five, having given almost twenty-five years to Muhammad (*Salla-Allaahu 'alayhi wa sallam*) and the cause of Islam. When she passed away, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was heartbroken at the loss of a dedicated companion who stood by him during the most difficult period of his life. Ten years passed since Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) declared himself to be the Messenger of Allaah. It was at this same time that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) lost his greatest supporter and defender, his uncle Abu Talib. The disbelievers became

bolder as they thought he was 'helpless'.

Fatimah (*Radia-Allaahu 'anha*), from a tender age, faced all these troubles, experiencing them firsthand side by side with her father. It was also at this time that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) went to Ta'if with the Message of Islam. The people there were like the Makkans; they welcomed him with stones, and he left Ta'if injured and bleeding. But he did not curse these inhospitable and cruel people; contrary to that, he prayed to Allaah (*Subhaanahu wa Ta'ala*) to guide them to the right path.

Her Emigration

Mus'ab ibn 'Umair (*Radia-Allaahu 'anhu*), who was the Prophet's ambassador to Madinah, gave the good news that the people there were being drawn into the fold of Islam. They invited Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) to settle in their city and promised to help him in any way they could. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) accepted their invitation and with the consent of Allaah Almighty, decided to emigrate to Madinah. He commanded his followers to start the process of emigration, and he followed later with the company of his most trusted Companion, Abu Bakr As-Siddeeq (*Radia-Allaahu 'anhu*). He left his two daughters at home in Makkah with Saudah bint Zam'ah (*Radia-Allaahu 'anha*), whom he had married after the death of Khadijah (*Radia-Allaahu 'anha*).

He sent for them later, and thus these three ladies also had the privilege of becoming emigrants for the cause of Allaah. But the disbelievers could not bear to see them all moving out either. Some mischievous elements caught hold of them on the outskirts of Makkah. One of them was the evil Quraishi youth, Hawairith ibn Nageeth. He started jabbing at the camel on which the Prophet's daughters were riding and the camel reared up in the air, and the two girls fell down. When he saw this, he ran away. This little caravan continued their journey borne by their spiritual faith and strength. When they reached their destination, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) received them. He was very happy to see them alive and well. Those whom Allaah protects, no one can harm them.

Her Marriage to 'Ali

(*Radia-Allaahu 'anhu*)

In the second year after Hijrah, the battle of Badr was fought and 'Ali (*Radia-Allaahu 'anhu*) showed admirable courage, valor and skill at fighting. The Islamic forces triumphed and enemies like Abu Jahl and some other prominent leaders of the Quraish were killed in the battle. Many

of the disbelievers were captured as prisoners of war and brought to Madinah. This victory lifted the spirits of the Muslims as never before.

Fatimah (*Radia-Allaahu 'anha*) was now eighteen years old and prominent personalities started proposing to her, but the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said he was waiting for a sign from Allaah.

The Companions encouraged 'Ali (*Radia-Allaahu 'anhu*) to get married and that he should propose marriage to Fatimah (*Radia-Allaahu 'anha*). Buraidah (*Radia-Allaahu 'anhu*) narrated that a group of Ansaar told 'Ali: "You have Fatimah (to marry)?" So 'Ali (*Radia-Allaahu 'anhu*) came to see Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*). He (*Salla-Allaahu 'alayhi wa sallam*) said: "What is your need (request) Ibn Abi Taalib?"

'Ali said: "O Allaah's Messenger" I mentioned Fatimah, the daughter of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*). He (*Salla-Allaahu 'alayhi wa sallam*) said: "Marhaban wa Ahlan;" and he (*Radia-Allaahu 'anhu*) did not say more than these words. So 'Ali (*Radia-Allaahu 'anhu*) came out to that group of Ansaar who were waiting for him. They said: "What is the news?" He said: "I do not know, he just said: 'Marhaban wa Ahlan.'" They said: "It is sufficient for you from the Prophet (*Salla-Allaahu 'alayhi wa sallam*); one of them he gave you *Ahl* (the family), and *Marhab* (welcome)! (i.e. Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) welcomed 'Ali into the family)." [Tabaqat Ibn Sa'd and Al-Albaani said it is Hasan in "Manners of Marriage"]

It is quoted in one of the narrations, the names of the Companions who suggested to 'Ali the marriage to Fatimah. From among them: Abu Bakr, 'Umar Al-Farooq and Sa'd ibn Mu'adh (*Radia-Allaahu 'anhum*). [Al-Mu'jam Al-Kabeer by At-Tabarani]

Her Dowry

It was narrated that Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "When 'Ali (*Radia-Allaahu 'anhu*) married Fatimah (*Radia-Allaahu 'anha*), the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said to him: 'Give her something.' He said: 'I do not have anything.' He (*Salla-Allaahu 'alayhi wa sallam*) said: "Where is your *Hutami armor*?" [Sunan An-Nasaa'i no. 3376, and authenticated by Al-Albaani who graded it Saheeh]

Then 'Ali (*Radia-Allaahu 'anhu*) sold the armor to 'Uthmaan ibn 'Affaan (*Radia-Allaahu 'anhu*) for 480 dirhams. After that 'Uthmaan (*Radia-Allaahu 'anhu*) gave the armor back to 'Ali as a wedding gift. So 'Ali (*Radia-Allaahu 'anhu*) came with the armor and

the dirhams to Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*). Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) invoked for 'Uthmaan with some supplications." [As-Sirah Al-Halabiyah 2/471]

In this way, the Companions (*Radia-Allaahu 'anhum*) helped 'Ali (*Radia-Allaahu 'anhu*) to take on the financial requirement for marriage.

He then asked Anas ibn Maalik to bring his Companions - Abu Bakr, 'Umar, 'Uthmaan, Talhah, Az-Zubair (*Radia-Allaahu 'anhum*) and other Ansaar and Muhaajir friends to attend the wedding feast.

'Ali did not forget the favors of the Companions in making easy his marriage. Therefore, out of his intensive love for them, he named his sons after Abu Bakr, 'Umar and 'Uthmaan who were martyred with their brother Al-Husain in Karbala'.

The next day Hamzah ibn 'Abdul Muttalib (*Radia-Allaahu 'anhu*) slaughtered two goats to host a banquet to celebrate the wedding of his brother's son, 'Ali (*Radia-Allaahu 'anhu*). It is quoted in another narration that Sa'd gave one goat to set a wedding feast and the Ansaar collected many Sa' of corn for him. [Saheeh As-Seerah]

Some basic things were purchased for the house to which 'Ali (*Radia-Allaahu 'anhu*) and Fatimah (*Radia-Allaahu 'anha*) moved. A bed, a sheet of velvet, a leather pillow filled with *Idhkhir*, a leather water bag and a grinding stone for grinding flour - these were the few things with which the daughter of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) set up her new home.

The Night of the Marriage

On the night of marriage, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) told 'Ali (*Radia-Allaahu 'anhu*): "O 'Ali! Do not do anything till you meet me." The Prophet (*Salla-Allaahu 'alayhi wa sallam*) asked for water. He performed *Wudu*, then he poured the water on 'Ali, saying: "O Allaah! Bless them and bless for them their marriage." [Fada'il As-Sahaba, and An-Nasa'i in Al-Kubra, and its chain is correct]

Asma' bint 'Umair (*Radia-Allaahu 'anha*) said: "I attended the wedding of Fatimah, the daughter of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*). When morning entered, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) came to the door and said: "O Umm Ayman, call for me my brother." She said: "Your brother and get him married (your daughter)". He (*Salla-Allaahu 'alayhi wa sallam*) said: "Yes, O Umm Ayman." Asma' added: "Ali came and the Prophet (*Salla-Allaahu 'alayhi wa sallam*) poured some water on him and prayed for him. Then he (*Salla-Allaahu 'alayhi wa sallam*) said: "Call Fatimah for me." Fatimah

came, walking in shyly. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) told her: "Keep silent. I have married you to the most beloved person to me of my family members." So he (*Salla-Allaahu 'alayhi wa sallam*) poured water on her and invoked for her." [AL-Mu'jam Al-Kabeer by At-Tabarani and authenticated by AL-Albaani who graded it Hasan in the Book of Manners of Marriage].

Her House

When 'Ali (*Radia-Allaahu 'anhu*) migrated to Al-Madinah he did not have a house or shelter or any land. When he got married to Fatimah (*Radia-Allaahu 'anha*), the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) asked him to seek a house. The house that was available was quite a distance from the Prophet's mosque. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) wished that his daughter could live closer to him so that he could see her every day. When one of the Companions, Haarithah ibn Nu'maan Ansaari (*Radia-Allaahu 'anhu*) came to know of this, he approached the Prophet (*Salla-Allaahu 'alayhi wa sallam*) very respectfully, saying that his wealth is for Allaah and His Messenger and he had several houses close to the Prophet's mosque and he was welcome to choose any one of them. This would make that particular house dearer to him. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was very moved by this offer and chose one for Fatimah (*Radia-Allaahu 'anha*) and he (*Salla-Allaahu 'alayhi wa sallam*) prayed for increase and prosperity for his devoted follower. [At-Tabaqat by Ibn Sa'd] So, 'Ali (*Radia-Allaahu 'anhu*) and Fatimah (*Radia-Allaahu 'anha*) moved in and started the routine of daily life. It was usual for her to grind the wheat, fetch water from the well and cook their meals.

Sources:

- 1) Great Women of Islam who were given the good news of Paradise by Mahmood Ahmad Ghadanfar -Darussalam publisher
- 2) Women around the Messenger by Mahmoud Al-Istanbooli and Mustafa Ash-Shalabi
- 3) Mawsoo'ah Al-Hasan and Al-Husain by Sayyid Hasan Al-Husaini by the Committee of Al-Aal Wal-Ashab

Manners of Entertaining Guests

(MANNERS OF HOSPITALITY) PART-2

5) Entering with permission and leaving after finishing the food

This manner is emphasized in the Qur'an. Allaah (*Ta'ala*) says in Surat Al-Ahzaab (33:53):

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَظِيرٍ لِئِنَّهُ وَالْكَنَّ إِذَا دُعِيتُمْ فَأَدْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مَسْتَنَسِينَ لِحَدِيثٍ

“O you who believe! Enter not the Prophet’s houses, except when leave (an invitation) is given to you for a meal, (and then) not (so early as) to wait for its preparation. But enter when you are invited and when you have taken your meal, disperse without sitting for a talk.”

The believers were prohibited from entering the houses of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) without permission, as they used to do during the *Jahiliyyah* and at the beginning of Islam. They used to come

to the feast very early waiting for the food to be prepared. So, Allaah forbade that by His Statement:

غَيْرَ نَظِيرٍ

“... (and then) not (so early as) to wait for its preparation.” [Surat Al-Ahzaab (33:53)]

This prohibition applies to all the believers, as Ash-Shawkani (*Rahimahullaah*) said: “Allaah forbade the believers from that in the houses of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*), and the rest of the believers are included in the prohibition. The people adhered to the manners legislated by Allaah in that, so He forbade them from entering without permission and from coming early so as to wait for the food to be prepared.” [Fat’h AL-Qadeer]

Then Allaah (*Ta'ala*) mentioned clearly that after taking their meal, they should leave without sitting for a talk because that caused inconvenience for the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*). Likewise, generally, most people are



annoyed with guests remaining to chat after finishing the food. But if the host desires that they stay, or it is the custom of the people to sit for talking after taking the meal and it will not cause harm or inconvenience by doing that, then the reason behind the prohibition is canceled.

6) Showing preference to one who is older and the one who is sitting on the right

It is incumbent upon the one who invites people, to prefer the oldest one among them and show extra care to him. This is because the Prophet (Salla-Allaahu 'alayhi wa sallam) encouraged doing that in many narrations.

Ibn 'Umar (Radia-Allaahu 'anhuma) narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "I saw myself in a dream, using a Siwak (toothstick), and two men were competing to take it, one of whom was older than the other. I gave the Siwak to the younger one and it was said to me: 'Give it to the older one.' So I gave it to the older one." [Muslim no. 3003]

He (Salla-Allaahu 'alayhi wa sallam) also said: "He is not one of us who does not have mercy upon our young nor does he know the rights of our elders." [Sunan Abu Dawoud no. 4943 and Al-Albaani graded it Saheeh]

He (Salla-Allaahu 'alayhi wa sallam) also said: "Glorifying Allaah involves showing honor to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it or turns away from it, and showing honor to a just ruler." [Abu Dawoud no. 4843 and Al-Albaani graded it Hasan]

In the Hadeeth narrated by Sahl ibn Sa'd (Radia-Allaahu 'anhu) in which he said: "Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) was offered something to drink. He drank of it while on his right was a boy and on his left were some elderly people. He said to the boy: 'May I give these (elderly) people first?' The boy said: 'By Allaah, O Allaah's Messenger! I will not give up my share from you to somebody else.' On that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) placed the cup in the hand of that boy." [Al-Bukhaari no. 5620]

Although this Hadeeth indicates the preference of the one who is sitting on the right side, whether he is young or old, it does not contradict the narrations of preferring the older over the younger. They can be reconciled as follows:

The preference of the one who is on the right in case one drinks something and there remains some of it, gives it to the one who is on the right

unless he (the one on the right) permits (to be passed to others).

Ibn 'Abdul-Barr mentioned regarding this meaning saying: "In the Hadeeth of Sahl ibn Sa'd, there is a manner of eating and drinking, such that when the man eats and drinks, he should give his leftover to the person on his right, regardless of the superiority of the person on his left." [At-Tamheed] However, when starting to give the food and drink, the preference is to the older people, then the one who is on the right.

This opinion is proven by what Ibn 'Abbaas (Radia-Allaahu 'anhuma) narrated: "Whenever the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) used to give drink, he used to say: 'Begin with the elders.'" [Abu Ya'laa and Al-Hafidh said its chain is strong - Fat'h al-Baari] And Allaah knows best.

7) It is a Prophetic Sunnah act for the guest to supplicate for the host after eating his meal

Anas (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) came to visit Sa'd ibn 'Ubadah and he brought bread and olive oil and he ate (them). Then the Prophet (Salla-Allaahu 'alayhi wa sallam) said:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامَكُمْ الْأَبْرَارَ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

'Aftara 'indakumus-saa' imoona wa 'akala ta'aamakumul-'abraaru, wa sallat 'alaykumul-malaa'ikatu

"May the fasting (men) break their fast with you and the pious eat your food and the angels pray for blessing on you." [Abu Dawoud no. 3854 and Al-Albaani graded it Saheeh]

Some scholars particularized this supplication at the time of breaking the fast; however, the majority are of the opinion that it is general and includes the breaking of the fast and others." [Al-Adaab Ash-Shari'ah]

Also, the Prophet (Salla-Allaahu 'alayhi wa sallam) invoked for the one who gave him the milk, saying:

اللَّهُمَّ أَطْعِم مَنْ أَطْعَمَنِي وَأَسْقِي مَنْ سَقَانِي

Allaahumma 'ateim man 'at'amani wa asqi man saqaani

"O Allaah! Feed those who fed me and give drink to those who have given me to drink." [Muslim 2055]

An-Nawawi (*Rahimahullaah*) said: “This *Hadeeth* expresses emphasis on supplicating for the good-doer, the servant and whoever does good.” [Sharh Saheeh Muslim]

It was narrated that ‘Abdullaah ibn Busr said: “The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) came to my father and we offered him some food and some *watbah* (a mixture of dates, dried cottage cheese, and cooking fat). Then some dates were brought, and he started eating them, putting the stones between his finger and middle finger together.” Shu‘bah said: “I think we learn from this that one may hold the date stones between two fingers in shaa Allaah.”

Then some drink was brought, and he drank it. Then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding animal: “Pray to Allaah for us.” He said:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَأَغْفِرْ لَهُمْ وَارْحَمْهُمْ

“O Allaah! Bless them in that which You have provided for them and forgive them and have mercy on them.” [Muslim no. 2042a]

8) The desirability of accompanying the guest until the gate of the house.

It is out of the perfect hospitality and good care for the guest, to give him joy until he departs the house. However, there is no authentic information that can be depended on in this regard, save some quotations from the *Salaf* and their *Imams*.

Abu ‘Ubaid al-Qaasim ibn Salaam visited Ahmad ibn Hanbal (*Rahimahullaah*). Abu ‘Ubaid said: “When I intended to get up and leave, he got up with me. I said: ‘Don’t do O Abu ‘Abdullaah.’” He said: “Ash-Sha’bi said: ‘Of the perfect honoring of a visitor is to walk with him to the door of the house and hold his ride.’” [Al-Aadaab Ash-Shari’yah]

9) Accepting the invitation

There are many *Ahadeeth* about accepting the invitation, such as his (*Salla-Allaahu ‘alayhi wa sallam*) statement: “The rights of a Muslim on a Muslim are five:

- To return the greetings
- To visit the sick
- To follow the funeral processions
- To accept the invitation, and
- To reply to the sneezer.” [Al-Bukhaari no. 1240]

And his (*Salla-Allaahu ‘alayhi wa sallam*) statement: “Accept the marriage invitation if you are invited to it.” Ibn ‘Umar (*Radia-Allaahu ‘anhuma*) used to accept invitations whether it was to a wedding banquet or any other party, even when he was fasting. [Al-Bukhaari no. 5179]

The majority of scholars are of the opinion that acceptance of the invitation is recommendable with the exception of the marriage invitation which is obligatory. This is because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “The worst food is that of a *Waleema* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allaah and His Messenger (*Salla-Allaahu ‘alayhi wa sallam*).” [Al-Bukhaari no. 5177]

Shaikh Ibn ‘Uthaimen (*Rahimahullaah*) listed some conditions for the attendance of such banquets:

- The host should not be of those who should legally be abandoned.
- There should be no occurrence of *Munkar* (evil) in the place of invitation. If there is *Munkar* and it can be removed, it is obligatory to attend for two reasons: To accept the invitation and change the *Munkar* (evil). If the *Munkar* cannot be removed, then it is forbidden for the person to attend.
- The host should be a Muslim, otherwise it is not obligatory upon the person to accept the invitation, based on the statement of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*): “The rights of a Muslim on a Muslim are five”
- The earning of the host should not be unlawful. This is because the acceptance of his invitation entails eating from unlawful food which is forbidden. However, other scholars are of the opinion that if the earning is unlawful, the sin is on the person who earned it and not on the one who has taken it in a lawful way. This excludes what is unlawful in itself such as intoxicants, stolen things, and so forth. This is a point of view that seems to be acceptable.
- Acceptance of the invitation should not involve leaving an obligatory act or what is more obligatory for one to do, otherwise it becomes forbidden to accept the invitation.
- It should not include harm on the person who accepts the invitation such as the need for him to travel or leave his family who needs his presence with them.” [End quote – Al-Qawl Al-Mufeed Ala Kitab At-Tawheed]

In addition to the above conditions, if the host does not particularize the invited person with an invitation and invites people generally in an assembly, it is not obligatory to accept the invitation. This type of invitation is called *Da'wah Al-Ja'fala* in the Arabic language.

Q Do invitation cards take the same ruling as orally inviting?

A Invitation cards which are sent to people without specifying who it has reached is like *Da'wah Al Ja'fala* (invitation of the general public) which is not obligatory to accept. However, if the cards are sent in the name of the person (i.e. the person is meant by the invitation) then it has the ruling of an oral invitation. [AL-Qawl AL-Mufeed by Shaikh Ibn 'Uthaimeen]

Note: Fasting is not an excuse for not accepting an invitation. Whoever is invited to a feast while observing fast should accept the invitation and pray for forgiveness and blessings for the host. This is whether his fast is obligatory or voluntary.

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: "If one of you is invited let him respond; if he is fasting, let him pray (for the people of the house)

and if he is not fasting let him eat." [Muslim no. 1431]

Abu Sa'eed al-Khudri (Rahimahullaah) narrated: "Some food was made for the Prophet (Salla-Allaahu 'alayhi wa sallam) and when it was served, a man said: 'I am fasting.' The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: 'Your brother has invited you and made this effort for your sake. Break your fast and make it up later if you wish.'" [Authenticated by AL-Albaani in AL-'Irwa and graded Hasan]

An-Nawawi (Rahimahullaah) said: "There is no dispute among the scholars that the fasting person should not eat, but if his fast is obligatory he should not eat because the obligatory fast should not be broken. However, if it is a voluntary fast, then it is permissible to break his fast and eat. If the host is offended by the fast of the person when he is invited, then it is better for the latter to break his fast otherwise completing the fast is better." [Sharh (explanation) of Saheeh Muslim]

Source: Kitab Al-Aadaab compiled by Fu'ad 'Abdul-Azeez ash-Shalhoob

Quiz Time

Q1

What is the relation between the beginning of Surat Al-Fajr and its end?

Q2

In which month the Prophet (Salla-Allaahu 'alayhi wa sallam) emigrated from Makkah to Al-Madinah?

Q3

Mention some kinds of Bid'ahs that people do on the day of Aashoora'?

Q4

What is the virtue of fasting the Day of Aashoora'?

Q5

Is it permissible to fast the day of Aashoora' and the person did not yet fast his credit days of Ramadan?



GIVING ZAKAT TO A POOR PERSON

SO THAT HE MAY GO FOR HAJJ

Question: Is it permissible to give *Zakaah* to a poor person so that he can perform the obligation of *Hajj*?

Answer: Praise be to Allaah.

Allaah has mentioned the things on which *Zakaah* is to be spent in the verse (interpretation of the meaning):

“As-Sadaqaat (here it means Zakaah) are only for the Fuqaraa’ (poor), and Al-Masaakeen (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allaah’s Cause (i.e. for Mujaahidoon – those fighting in a holy battle), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allaah. And Allaah is All-Knower, All-Wise.”

[Surat At-Tawbah (9:60)]

The scholars are agreed that the phrase “for Allaah’s Cause” refers to *Jihaad* for the Sake of Allaah. But they differed as to whether *Hajj* is included with *Jihaad* or not.

The majority of scholars were of the view that it applies only to *Jihaad* and does not include *Hajj*. *Imaam* Ahmad was of the view that it includes *Hajj* as well, and he quoted as evidence for that, the report from Umm Ma’qal, who said: “O Messenger of Allaah, I need to go for *Hajj* and Abu Ma’qal has a young camel.” Abu Ma’qal said: “She is telling the truth, and I shall donate it for the Sake of Allaah.” The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said: “Give it to her so that she may go for *Hajj* on it, for it is for the Sake of Allaah.” [Saheeh Abu Dawoud no. 1988 and classed as Saheeh by Al-Albaani]

And it was narrated that Ibn ‘Umar (*Radia-Allaahu ‘anhuma*) said: “*Hajj* comes under the heading of

for Allaah’s Cause.” Al-Haafidh said: “Abu ‘Ubayd narrated it with a Saheeh Isnaad.” [See Al-Mughni, 9/328; Al-Majmoo’, 6/212]

Shaikhul-Islam Ibn Taymiyah (*Rahimahullaah*) said in Al-Ikhtiyaaraat, 105: “Whoever has not done the obligatory *Hajj* and is poor should be given what he needs to do *Hajj* – i.e. from the *Zakaah* funds.”

And it says in Fataawa Al-Lajnah Al-Daa’imah, 10/38:

“It is permissible to give *Zakaah* so that poor Muslims can travel to do the obligatory *Hajj*, because this comes under the general meaning of the phrase ‘for Allaah’s Cause’ in the verse which speaks of the ways in which *Zakaah* is to be spent.”

And Allaah knows best.

Source: islamqa.info



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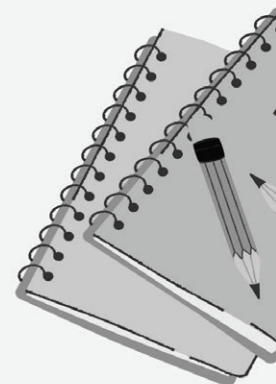


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Conditions of the

SALAAT

Purification from Impurities

The praying person should purify his body, garment, and the place where he prays, from impurities. Negligence and belittling the matter is one of the causes of the torment in the grave. It is reported in the *Saheehain* on the authority of Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) that he said: "The Prophet (*Salla-Allaahu 'alayhi wa sallam*) once passed by two graves and said: 'These two people are being tortured not for a major sin. One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (causing enmity between two friends).' The Prophet (*Salla-Allaahu 'alayhi wa sallam*) then took a green branch (of a date-palm tree), split it into two pieces and fixed one on each grave. They said: 'O Allaah's Messenger! Why have you done so?' He replied: 'I hope that their punishment might be lessened till these (branches) become dry.'" [AL-Bukhaari no. 218]

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Purify yourself from urine, because most of the torment of the grave is because of it." [Saheeh At-Targheeb no.150 and Al-Albaani graded it Saheeh Lighairihi]

However, one should not be extreme in avoiding impurities, to the extent that it will lead him to *Waswaas*, which many people are afflicted with.

The ruling of the *Najaasah* (impurity) is affirmed

with knowledge about it. If a person is ignorant, the ruling is not applicable and his *Salaat* will be valid, even if there was *Najaasah* on his garment or body and he was not aware of it except after he finished the *Salaat*. Therefore the 'Ulama said that it is not recommended to inspect for the impurity if it is not apparent. Everything is pure in its original state.

Therefore, if one settles in a place, he should pray with the assumption that it is pure, and it is not legislated for him to ask whether the place is pure or not.

It is quoted that once 'Umar (*Radia-Allaahu 'anhu*) was in the company of a friend of his when they passed by a place. Water fell on his companion from a spout, so he called unto the owner of the house: "O owner of the spout, is your water pure (*Taahir*) or impure (*Najis*)?" 'Umar (*Radia-Allaahu 'anhu*) said: "O owner of the spout, do not tell him because this will not harm him."

'Umar (*Radia-Allaahu 'anhu*) forbade the man to tell his companion about the nature of the water because he undertook the burden of asking about what he was not commanded to ask.



Accordingly, whoever prayed with *Najaasah* (impurity) on his body or clothes and did not know about it except after finishing the *Salaat*, he is not ordered to repeat the *Salaat* based on the most correct point of view of the scholars, whether he knew about it and forgot it, or he was unaware of it from the beginning.

It is reported by Abu Dawoud that Abu Sa'eed Al-Khudri (*Radia-Allaahu 'anhu*) narrated: "While the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) was leading his companions in prayer, he took off his sandals and laid them on his left side; so when the people saw this, they removed their sandals. When the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) finished his prayer, he asked: 'What made you remove your sandals?' They replied: 'We saw you remove your sandals, so we removed our sandals.' The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) then said: 'Gabriel came to me and informed me that there was filth on them. When any of you comes to the mosque, he should look, and if he finds filth on his sandals, he should wipe it off and pray in them.'" [Authenticated by Al-Albaani who graded it Saheeh]

Shaikhul-Islam Ibn Taymiyah (*Rahimahullaah*) rebuked the action of those who place prayer mats on the carpet of the *Masjid*. He (*Rahimahullaah*) said: "As for the extremists among the *Muwaswiseen* (who are afflicted with *Waswaas*), they do not offer *Salaat* on the ground nor on what the public furnish the ground with. Rather they place their own mats on the carpets and what Muslims furnish the prayer places. They justify this action by claiming that these carpets are stepped on by people or because one of them has seen or heard that once a baby urinated in that place or on some carpet of the *Masjid*. In fact, none of the *Salaf* is reported to have done that, nor is it quoted that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) had done that, such as to be an evidence for their action. Dogs were coming and going in the *Masjid* of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and it is not a *Sunnah* of the *Salaf* from among the *Muhajireen* (emigrants) and *Ansaar* and those who followed them. They used to pray in his *Masjid* on the ground without them placing a mat specific to them."

SOME RELATED ISSUES

1. The *Salaat* of whoever carries an impurity (in a bottle) is invalid. This applies to a person who carries a specimen of urine or stool for a laboratory test while offering *Salaat*.

And it is permissible to carry a baby in the *Salaat* and the claim of who says that the baby's belly

is full of filth is unacceptable, because this is like the filth and *Najaasah* that the praying person has in his stomach. It does not affect the prayer except when it leaves the stomach.

It is reported in the *Saheehain* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to carry Umamah bint Zainab [the daughter of the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] such that when he prostrated, he put her on the ground, and when he stood up, he carried her. Abu Dawoud reported this was in *Dhuhr* or *'Asr* prayer.

An-Nawawi (*Rahimahullaah*) said: "The human being is *Taahir* (pure) and what is inside his body is forgivable. The cloth of the children and their bodies are pure unless an impurity appears. The action of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) is to show the permissibility of this matter."

2. Also from the issues related to this condition is that the *Salaat* of whoever places a pure mat over an impure ground, is valid. This is because purity is a condition required in the body and garment and place of the praying person.

Some scholars said that the *Salaat* is valid, but it is disliked. However, the correct point of view is that it is not disliked for someone to offer the *Salaat* in such a case because there is a veil between the praying person and the impurity.

Sometimes when a mosque is overcrowded, the people might have to offer *Salaat* outside the *Masjid* on and around the covers of the wastewater/ drainage holes. Their *Salaat* is valid as long as there are no traces of impurity on their surfaces.

This is similar to offering the *Salaat* in the prayer rooms directly under which there are toilets; like a person offers prayer on the second floor, and directly under it is a toilet on the first floor, his *Salaat* is valid without dislike.

There is a *Fatwa* by the Standing Committee of *Iftaa* about this issue; the answer was: "It is permissible to pray on the roof of a toilet without any sin on the person."

This is the correct point of view of the scholars as is said by Ibn Qudaamah (*Rahimahullaah*).

3. From the issues related to this matter is that if the filth (*Najaasah*) was on the edge of the prayer mat on which the person is offering the *Salaat*, his *Salaat* is valid as long as the person does not touch or come into contact with this *Najaasah*.

4. The places in which the *Salaat* is prohibited to be offered:
 - a) The graveyard
 - b) The bathroom
 - c) The toilet
 - d) Camel pens (places where camels sit)

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “*The whole earth is a mosque (to pray in) except the graveyard and the bathroom.*” [Abu Dawoud no. 492 and authenticated by Al-Albaani and graded it Saheeh]

The reason behind the prohibition of offering the *Salaat* in the graveyard is in order not to be a means of worshipping the grave or to resemble those who worship the graves. However, the funeral prayer is exempted from this ruling, because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) offered the funeral prayer on the woman who used to clean the *Masjid*.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated: “A black man or a black woman used to clean (sweep) the *Masjid* and he or she died. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) asked about her (or him). He was told that she (or he) had died. He said: ‘*Why did you not inform me? Show me his/her grave.*’ So he went to her (his) grave and offered her (his) funeral prayer.” [Al-Bukhaari no. 458]

This indicates that the funeral prayer is permissible to be offered in the graveyard, but other prayers are not allowed, whether they are obligatory or voluntary prayers.

Ibn Taymiyah (*Rahimahullaah*) said: “It is not permissible to offer prayer in a *Masjid* built on a grave, whether the prayer is obligatory or voluntary. In the case the *Masjid* was built before the grave, then the grave should be dug up and removed, and in the case the grave was there before the *Masjid*, then the *Masjid* should be demolished, or the grave should be removed.”

As regards to the bathrooms which are exempted in the aforementioned *Hadeeth* of Abu Sa'eed Al-Khudri (*Radia-Allaahu 'anhu*): “*The whole earth is a mosque except the graveyard and the bathroom,*” they are not what are known as toilets or lavatories. They are the public bathrooms (bathhouses, saunas, etc.) in which all people take baths, wherein there is exposure of *Awrah* in addition to the mingling of men with women. These types of public bathrooms are not allowed to be a place for prayer. Based on this ruling, it is strictly forbidden to pray in the toilets because they are impure places and because they are

places of devils.

It is also forbidden to pray in camel pens which are places wherein the camels sit. It is reported by Muslim on the authority of Jabir ibn Samurah (*Radia-Allaahu 'anhu*) that a man asked Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*): “Shall I pray in the sheep folds?” He (*Salla-Allaahu 'alayhi wa sallam*) said: “Yes” The man said: “Shall I pray in the camel pens?” He (*Salla-Allaahu 'alayhi wa sallam*) said: “No.” [Muslim]

He (*Salla-Allaahu 'alayhi wa sallam*) said: “*Pray in sheep folds (sheep pens) and do not pray in the resting area of camels.*” [Saheeh Al-Jami' no. 378 and authenticated by Al-Albaani who graded it Saheeh]

The reason behind this prohibition is not because of the impurity of the urine or stool of camels, because they are pure. The urine of all the cattle whose flesh is lawful to eat is pure. However, the prohibition is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “*They are created from devils (or they are of devils).*” [Saheeh Al-Jami' no. 1439 and authenticated by Al-Albaani who graded it Saheeh]

The meaning could be that they are accompanied by the devils, or it means that it has a devilish nature, i.e. hardly does it settle or calm down in its resting place. It could revolt and become deeply stirred such that it attacks a praying person and distracts him in his *Salaat* or harms him.

5. It is permissible to pray in a slaughterhouse, on the middle of the road, and at a dump.
6. The *Salaat* offered on the roof of the *Ka'bah* and inside the *Ka'bah* is valid, whether the prayer is obligatory or voluntary. This is because it is reported in the *Saheehain* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) offered two voluntary *Rak'ah* inside the *Ka'bah*, and whatever is affirmed for the voluntary prayer is also applicable to the obligatory prayer unless there is an evidence that indicates the opposite. Based on this, the *Salaat* offered in the *Hijr* is valid because it is a part of the *Ka'bah*.

Source:

**Fiqh Al-Ebadat - Kitab As-Salaat
by Shaikh Sa'd ibn Turki al-Kathlan**

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EXCESSIVENESS IS A CAUSE OF EVERY EVIL

The Prophet (Salla-Allaahu ‘alayhi wa sallam) said,

“BEWARE OF EXAGGERATION, FOR IT WAS ONLY EXAGGERATION THAT DESTROYED THOSE WHO WERE BEFORE YOU.”

Ibn Taymiyah (Rahimahullaah) said: “This *Hadeeth* denotes a general prohibition for all sorts of excessiveness in matters of faith and deeds.”

It is reported by Muslim on the authority of Ibn Mas‘oud (Radia-Allaahu ‘anhu) that the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “*Destroyed are those who are extreme.*” And he (Salla-Allaahu ‘alayhi wa sallam) repeated it three times.

This refers to those who are excessive in their actions or their statements, and in their desire to acquire knowledge, or they burden themselves with something that Allaah did not permit. They are those who search deeply for things of no concern to them or indulge in things which their minds cannot perceive.

Al-Khattabi (Rahimahullaah) mentioned some sorts of extremity: [He said among them are:] “The one who abstains from all allowable permissible joys, like abstaining from eating meat and bread; abstention from wearing cotton and wearing nothing but woolen clothes; abstention from marriage, thinking that this is preferable and a recommended asceticism. The one who follows this course is ignorant and has been led astray.”

The Prophet (Salla-Allaahu ‘alayhi wa sallam) repeated his words three times to emphasize their importance to the whole *Ummah*; that they should understand and be warned of transgressing the limits set by him (Salla-Allaahu ‘alayhi wa sallam).