



AL-MUHAJIROON

The Day of
'Ash'ara'
symbolizes at-Tawheed

MUHARRAM - SAFAR

24 -1

1442 A.H

Abdullaah Ibn Mus'oud
(Radia-Allaahu 'anhu) narrated:

'I heard the Messenger of Allaah
(Salla-Allaahu 'alayhi wa Sallam) saying:

'May Allaah gladden a man who hears something from us, so he conveys it as he heard it. Perhaps the one it is conveyed to is more understanding than the one who heard it.'

[At-Tirmidhi no. 2657, and Al-Albaani graded it Saheeh]

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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-Riqaaa; 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).

The Affirmation of the

Foot

of Allaah ﷻ

Allaah (*'Azza wa Jall*) has a Foot which in no way resembles the feet of any of His creation. Allaah's Foot befits His Perfection and Majesty; the All-Glorious and Exalted. There are many *Ahadeeth* which affirm this Attribute to Allaah (*'Azza wa Jall*):

Al-Bukhaari and Muslim reported a *Hadeeth* on the authority of Anas (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "The people will be thrown into the Hellfire and it will say: 'Are there any more (to come)?' [Surat Qaf (50:30)] till Allaah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!).'" [Al-Bukhaari no. 4848]

In another narration: "As for the Fire (Hell), it will not be filled till Allaah will put His Foot over it, whereupon it will say: 'Qat! Qat! (Enough! Enough!).' At that time, it will be full and its different parts will come closer to each other and Allaah will not wrong any of His created beings." [Al-Bukhaari no. 4850]

THIS HADEETH COMPRISES THE FOLLOWING

FIRST: Confirmation of speech of the inanimates; because in the *Hadeeth*, Hellfire speaks and says: "Are there any more?" and "Qat! Qat! (Enough! Enough!)." This indicates Allaah's Ability Who caused all things to speak, as He (*'Azza wa Jall*) says in Surat Fussilat (41:21).

1 SECOND: Warning against the Hellfire; from

his (*Salla-Allaahu 'alayhi wa sallam*) statement: "The people will be thrown into the Fire and it will say: 'Are there any more (to come)?"

THIRD: Affirmation of Allaah's *Fadl* (Graciousness), for Allaah (*'Azza wa Jall*) has promised that He will fill up the Hellfire as He says in Surat Hud (11:119):

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

"Surely, I shall fill Hell with Jinn and men altogether."

Yet, when its people enter it and there remains extra space, Hell will say: "Are there any more (to come)?" Allaah (*'Azza wa Jall*) will put His Foot over it and its different parts will come closer to each other and it will shrink into itself (and it will be filled by this shrinking). This is out of Allaah's bounty; otherwise, Allaah is Able to create a people for it and fill it with them, but Allaah will never punish anyone without a sin. This is contrary to Paradise, where there will be extra space; Allaah will create people for it and cause them to dwell therein by His Grace and Mercy (as is reported by Muslim nos. 2848 and 2188).

FOURTH: Allaah has a real Foot which does not resemble the feet of His creation. *Ahl as-Sunnah* call such attributes "*Sifah Dhatiyyah Khabariyyah*" [Attributes related to His Being which are known by *Khabar* (news)] and they should not be given a description. This is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) informed



us that Allaah has a Foot, but he did not inform us what it looks like. Allaah says in Surat Al-A'raaf (7:33):

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ
بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا
عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

Say [O Muhammad (Salla-Allaahu 'alayhi wa sallam)]:
'(But) the things that my Lord has forbidden are Al-Fawahish (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allaah for which He has given no authority, and saying things about Allaah of which you have no knowledge.'"

The deviated sects, such as the Ash'ari, misinterpreted this Attribute and said "Foot" means a party of His slaves who deserve to enter the Hellfire.

The word 'foot' or 'Rijl' may take the meaning of sect, as in the *Ahadeeth* concerning prophet Ayyub that were reported by Al-Bukhaari no. 3391 and 7493. This is a false interpretation. It is impossible Allaah will affix the people of Hell to His Noble Self, because affixation to Allaah is an honor and a sign of nobility.

It is narrated that Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said concerning the *Kursiy*,

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

"His Kursiy extends over the heavens and the earth." [Surat Al-Baqarah (2:255)]

"It is the place for the feet (i.e. a footstool)."

Shaikh Nasiruddeen Al-Albaani (*Rahimahullaah*) said: "This is *Saheeh Mawqoof*" and he attributed it to Ibn Khuzaimah in *At-Tawheed* 71-72, and to Daarimini in *Ar-Radd 'alal-Mareesi* and Ibn Abi Shaibah in *Al-'Arsh* 21/114.

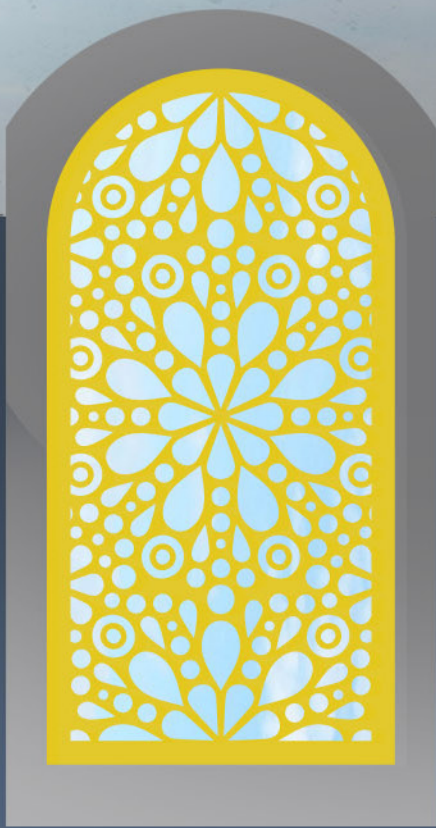
THE IMPACT OF BELIEF FROM THIS HADEETH:

One becomes extremely cautious not to perform the actions of the people of Hell, out of fear of being thrown into it.

Shaikh Khalil Harras said: "The demand of the mercy and justice of Allaah was that He would not bring doom on anyone without his committing a sin, and Hell is very wide and deep. Allaah will fulfil His promise and put His Foot onto it, which will close up both its ends and no space will remain vacant." [Sharh *Al-Aqeedah Al-Wasitiyyah*]

Sources:

1. *Sharh Al-Aqeedah Al-Wasitiyyah* by Shaikh Ibn 'Uthaimin
2. *Belief in Allaah* by Shaikh 'Umar Al-Ashqar



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Introduction

The Day of 'Ashoora', which falls on the tenth day of the month of *Muharram* is a glorious day of great importance for Muslims and an attestation to the *Tawheed* of Allaah. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) commanded his Companions and his nation to fast this day.

Due to the importance of belief in the life of the Muslim, it is very important for us to know the objectives and convictions that surround this day. Knowing these objectives and convictions enables one to realize the importance of this day and makes one more able to fulfill the purpose and aims that the *Shari'ah* calls to.

There are many texts in the *Shari'ah* (from the *Ahadeeth*) regarding this day.

'Ashoora' in the Sunnah:

1 'Aishah (*Radia-Allaahu 'anha*) narrated: "The Quraish used to fast on the day of 'Ashoora' in the pre-Islamic period and Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) used to fast on that day too. When he came to Madinah, he fasted on that day and ordered others to fast also. Later, when the fasting of the month of *Ramadan* was prescribed, he gave up fasting on the day of 'Ashoora', and it became optional for one to fast it or not." [Al-Bukhaari no. 2002]

2 Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) narrated: "The Prophet (*Salla-Allaahu 'alayhi wa sallam*) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He asked them about that. They replied: 'This is a good day, the day on which Allaah rescued Bani Isra'eel from their enemy. So, Musa [Moses (*'Alayhis-salaam*)] fasted this day.' The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: 'We have more claim over Moses than you.' So, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) fasted on that day and ordered (the Muslims) to fast (on that day)." [Al-Bukhaari no. 2004]

3 Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) narrated: "I never saw the Prophet (*Salla-Allaahu 'alayhi wa sallam*) seeking to fast on a day more (preferable to him) than this day, the day of 'Ashoora', or this month, i.e. the month of *Ramadan*." [Al-Bukhaari no. 2006]

4 Abu Qatadah reported that a person came to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) and inquired about the fast. Then 'Umar (*Radia-Allaahu 'anhu*) asked the Prophet about different ways of fasting, whereupon the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "and I seek from Allaah that fasting on the day of 'Ashoora' may atone for the sins of the preceding year." [Muslim no. 1162]

5 Rubayyi' daughter of Mu'awwidh ibn 'Afra (*Radia-Allaahu 'anha*) said that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) sent (a person) on the morning of 'Ashoora' to the villages of the Ansaar around Madinah (with this message):

"He who got up in the morning fasting (without eating anything) should complete his fast, and he who had his breakfast in the morning, should complete the rest of the day (without food)." The Companions said: "Henceforth we observed fast on it (on the day of 'Ashoora') and God willing, made our children observe that. We went to the mosque and made toys out of wool for them and when anyone felt hungry and wept for food, we gave them these toys till it was time to break the fast." [Muslim no. 1136]

6 Ibn Abbaas (*Radia-Allaahu 'anhuma*) was asked about the observance of fast on the day of 'Ashoora', whereupon he said: "I do not know of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) singling out any day's fast and considering it more excellent than another, except this day (the day of 'Ashoora') and this month, meaning the month of *Ramadan*." [Muslim no. 1132]

7 Abu Musa (*Radia-Allaahu 'anhu*) reported: "The day of 'Ashoora' was one which the Jews respected, and they treated it as 'Eid.'" The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "You also observe fast on this day." [Muslim no. 1131a]

8 Abu Musa (*Radia-Allaahu 'anhu*) reported that the people of Khaibar (most of them were Jews) observed fast on the day of 'Ashoora' and they treated it as 'Eid and gave their women ornaments and beautiful dresses to wear. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "You (only) observe fast on this day." [Muslim no. 1131b]

The Story of 'Ashoora' is an evidence for Tawheed

On the day of 'Ashoora', Allaah (*Ta'ala*) rescued Musa (*'Alayhis-salaam*) and those who were with him of the people of *Tawheed* from Fir'awn (Pharaoh), the most aggressive tyrant known in history.

Allaah (*Ta'ala*), by His Might, destroyed Fir'awn and the disbelievers who rejected His Messenger. And by His Mercy, He saved Musa (*'Alayhis-salaam*) and all those who were with him.

The incident of 'Ashoora' is an evidence for how Allaah supports and gives victory to His *Awliyaa'* and how He disgraces His enemies. No matter how high falsehood reaches, a day will come when it will fade away and vanish, like what happened to Fir'awn and his soldiers.

Fir'awn behaved arrogantly in the land because of what he possessed of dominion, authority, troops, and might. He used to oppress *Bani Isra'eel* (The Children of Israel), killing their sons and letting their womenfolk live; for fear that they might increase in number and gain power, and thus overcome him in his own country. His tyranny had reached an extent where he audaciously (boldly) said (interpretation of the meaning):

"O chiefs, I know not that you have a god other than me." [Surat Al-Qasas (28:38)]

He gathered his people and called them in a loud voice, saying: **"I am your Lord, Most High."** [Surat An-Nazi'at (79:24)]

Musa (*'Alayhis-salaam*) called Fir'awn and his chiefs to acknowledge their real Lord and told them not to worship anything other than Him. Musa (*'Alayhis-salaam*) brought them signs from Allaah, but they ridiculed, rejected and denied them wrongfully and arrogantly.

Fir'awn had been deceived by what he had of power and kingdom. He behaved in a tyrannical manner because of the wealth and troops that he had. He said (interpretation of the meaning): **"Is not mine the dominion of Egypt, and these rivers flowing underneath me?"**

"See you not then (i.e. do you not see my position of might and power)?"

[Surat Az-Zukhruf (43:51)]

This stemmed from his great ignorance, for he took pride in something that was not connected to his attitude and character, but was in fact, bestowed upon him by Allaah.

Fir'awn used these great favors as a proof for the truthfulness of what he claimed (interpretation of the meaning): **"Thus he fooled his people, and they obeyed him."** [Surat Az-Zukhruf (43:54)]

Because of their weak and foolish minds, they obeyed him. **"Verily, they were ever a people who were rebellious."** [43:54]

Then Allaah (*Ta'ala*) says (interpretation of the meaning): **"So when they angered Us, We punished them, and drowned them all."** [43:55]

Allaah (*Ta'ala*) made Fir'awn and his people as a lesson for others in this world and the Hereafter.

The Exodus of the Children of Israel from Egypt

After that Musa (*'Alayhis-salaam*) stayed in Egypt for a long time, and the proof of Allaah was established against Fir'awn and his chiefs. Yet, they were still arrogant and stubborn; there was nothing left for them but punishment and vengeance. So Allaah (*Ta'ala*) commanded Musa (*'Alayhis-salaam*) to take the Children of Israel out of Egypt by night and take them wherever he would be commanded. So Musa (*'Alayhis-salaam*) did as he was commanded by his Lord, may He be glorified, and he led them forth after they had borrowed an abundance of jewelry from the people of Fir'awn. More than one of the Scholars of *Tafseer* mentioned that they left when the moon was rising.

Fir'awn's Pursuit and the Expulsion of the Children of Israel, and how He and His People were drowned

Fir'awn set out with a huge group; a group containing the leaders and the entire government of Egypt at that time (i.e. the decision-makers and influential figures, princes, ministers, nobles, leaders and soldiers), as mentioned by many Scholars of *Tafseer*.

"So they pursued them at sunrise," meaning, they caught up with the Children of Israel at sunrise.

"And when the two hosts saw each other," meaning, when each group saw the other. At that point, **"The companions of Musa said: 'We are sure to be overtaken.'"**

This was because Fir'awn and his people caught up with them on the shores of the Red Sea, so the sea was ahead of them and Fir'awn and his troops were behind them. Hence, they said: **"We are sure to be overtaken."**

Musa (*'Alayhis-salaam*) said: **"Nay, verily with me is my Lord, He will guide me,"** meaning, nothing of what you fear will happen to you, for Allaah is the One Who commanded me to bring you here, and He does not go back on His promise.

The believer should contemplate this great *Tawakkul* (reliance) on Allaah and trust in Him. Musa (*'Alayhis-salaam*) said: **"Nay, verily with me is my Lord."** One may ask, "To where should they go? The enemy is behind them and the sea is in

front of them." However, victory and support are from Allaah. Whoever puts his trust in Allaah, Allaah will suffice him even if all that is in the heavens and earth have plotted against him. Did not Allaah say in Surat Az-Zumar (39:36):

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ

"Is Allaah not sufficient for His slave?"

And in Surat At-Talaq (65:3):

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

"And whosoever puts his trust in Allaah, then He will suffice him."

Then Fir'awn and his troops drew very near. At that point, Allaah commanded Prophet Musa (*'Alayhis-salaam*) to strike the sea with his staff, so he struck it, and it parted, by the will of Allaah. Allaah (*Ta'ala*) says:

"And it parted, and each separate part became like a huge mountain."

[Surat Ash-Shu'ara (26:63)]

Meaning, like mighty mountains.

Ibn 'Abbaas (*Radia-Allaahu 'anhuma*) said: "The sea divided into twelve paths, one for each of the tribes." As-Suddi added: "And there were windows through which they could see one another, and the water was erected like walls." Allaah sent the wind to the sea to make it solid like the land. Allaah says:

"and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid." [Surat Ta-Ha (20:77)]

Allaah (*Ta'ala*) saved Musa (*'Alayhis-salaam*) and all those who were with him. They all came out, and not one of them was left behind.

Fir'awn and his soldiers rushed into the sea. When they were all in the sea and the first of them was about to emerge on the other side, Allaah, the All-Powerful, commanded the sea to shroud them. The sea closed over them and none amongst them was saved.

When Fir'awn was overwhelmed by the stupor of death, he said:

"I believe that none has the right to be worshipped but He (Allaah) in Whom the Children of Israel believe, and I am one of the Muslims." [Surat Yunus (10:90)]

He believed at a time when he could not benefit from his faith. Therefore, Allaah (*Ta'ala*) said, as a

response to Fir'awn:

“Now (you believe) while you refused to believe before? And you were one of the mischief-makers.” [10:91]

These facts about Fir'awn and his state at that time were among the secrets of the unseen that Allaah revealed to His Messenger Muhammad (Salla-Allaahu 'alayhi wa sallam).

It is reported by At-Tirmidhi on the authority of Ibn 'Abbaas (Radia-Allaahu 'anhuma) that the Prophet (Salla-Allaahu 'alayhi wa sallam) said: *“Jibreel ('Alayhis-salaam) said to me: 'If you could have seen me while I was taking black mud from the sea and placing it in the mouth of Fir'awn, out of fear that mercy would reach him.”* [As-Silsilah As-Saheeha no. 2015 and Al-Albaani graded it Saheeh]

Allaah (Ta'ala) says:

“Verily, in this is indeed a sign, yet most of them are not believers. And verily your Lord, He is truly the Almighty, the Most Merciful.” [Surat Ash-Shu'ara (67-68)]

Allaah (Ta'ala), by His Might, destroyed the disbelievers who rejected His Messenger, and by His Mercy, saved Musa ('Alayhis-salaam) and all those who were with him. This story stands as a proof that Allaah is All-Powerful, and all creatures are under His control. Nothing can stand against His anger.

Fir'awn and his people were destroyed on the day of 'Ashoora,' the tenth of Muharram, as recorded by Al-Bukhaari on the authority of Ibn 'Abbaas (Radia-Allaahu 'anhuma) who said: *“When the Prophet (Salla-Allaahu 'alayhi wa sallam) arrived at Madinah, the Jews fasted the day of 'Ashoora.' So he asked: “What is this day that you are fasting?” They responded: “This is the day on which Musa was victorious over Fir'awn.” So the Prophet (Salla-Allaahu 'alayhi wa sallam) said: “You have more right to Musa than they, so fast it.”* [Al-Bukhaari]

The day of 'Ashoora' thus links the Muslim with the Messengers of Allaah.

The Prophet (Salla-Allaahu 'alayhi wa sallam) commanded his Companions and his followers from his Ummah to observe fast on that day because it is a day on which Allaah rescued Musa ('Alayhis-salaam) and those who were with him. The Muslim comes after centuries and rejoices for the salvation of Musa ('Alayhis-salaam) and fasts this day out of gratitude to Allaah. This is the

link between the Muslim and Musa ('Alayhis-salaam) which is also shown in the statement of Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam): *“You have more right to Musa than they (the Jews).”* [Al-Bukhaari]

The 'Aqeedah of all the Prophets is one; they called to worship One Lord, and their religion is Islam.

Ibn Taymiyah (Rahimahullaah) said: *“This religion, which is the religion of Islam; Allaah will not accept any religion other than it, neither from the early generations nor from the later.”* [Al-Aqeedah At-Tadmuriyyah]

The Prophet (Salla-Allaahu 'alayhi wa sallam) said: *“I am the closest of the people to 'Eesa ibn Maryam, in this world and in the Hereafter.”* They said: *“How is that, O Messenger of Allaah?”* He (Salla-Allaahu 'alayhi wa sallam) said: *“The Prophets are brothers; their mothers are different, but their religion is one, and there is no Prophet between us.”* [Muslim no. 2365]

Out of all religions, only Muslims have complete belief in all the Messengers and what they brought. The Jews do not believe in 'Eesa (Jesus) ('Alayhis-salaam) nor in Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) and furthermore, attribute the Messengers of Allaah with evil descriptions.

It is from the core belief of the Muslim nation to believe in all the Messengers that came before Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam). Allaah (Ta'ala) commanded them in Surat Al-Baqarah (2:136):

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
الَّتِيُونَنَ مِنْ رَبِّهِمْ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ
مُسْلِمُونَ

“Say (O Muslims), ‘We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to Musa (Moses) and 'Eesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”

Whoever does not believe in one of Allaah's Prophets has disbelieved in all the Prophets, including the Prophet (Salla-Allaahu 'alayhi wa sallam). Defaming one of them is defamation of all of them, including Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam).

Allaah (Ta'ala) praised the Muslims for responding to the command of Allaah and believing in all of the Messengers in Surat An-Nisaa' (4:152):

وَالَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ
 أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُم بِحَسَبِ عَمَلِهِمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

“And those who believe in Allaah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allaah is Ever Oft-Forgiving, Most Merciful.”

Fasting the day of 'Ashoora' came to prove and affirm this meaning. The Prophet (Salla-Allaahu 'alayhi wa sallam) clearly mentioned that he and his Ummah have more right to Musa ('Alayhis-salaam) than the Jews. This is because:

- 1) The Muslims believed in Musa ('Alayhis-salaam) though they did not see him.
- 2) Musa ('Alayhis-salaam) called them to pure Tawheed, but the Jews altered their Religion.
- 3) The Muslims did not harm him as the Bani Isra'eel did. Allaah (Ta'ala) says in Surat Al-Ahzaab (33:69):

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادُوا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿٦٩﴾

“O you who believe! Be not like those who annoyed Musa (Moses), but Allaah cleared him of that which they alleged, and he was honorable before Allaah.”

The Day of 'Ashoora' and Contradicting the People of the Scriptures

Islamic law enjoined Muslims to generally deal with the People of Scripture with justice, kindness, and Ihsan (doing good to them), so long as they are not fighting them. Islam made their slaughtered animals, marrying their women, and doing business with them, lawful in accordance

with Islamic laws.

As for their religious relationship, Islamic law forbade Muslims from imitating the Kuffar (disbelievers) generally, and the People of the Scriptures specifically in all matters that are particular to their religion and which are not mentioned in Islamic law.

Many texts have mentioned the impermissibility of resembling them in acts of worship which are particular to them, and their customs which are symbols for them alone.

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: “He is not one of us, who resembles other than us, nor who resembles the Jews or the Christians.” [At-Tirmidhi no. 2695 and authenticated by AL-Albaani who graded it Hasan]

This is also shown clearly in the story of 'Ashoora'. When the Prophet (Salla-Allaahu 'alayhi wa sallam) came to Madinah and saw the Jews fasting on the day of 'Ashoora', he (Salla-Allaahu 'alayhi wa sallam) observed fast on that day. Then at the end of his life, he (Salla-Allaahu 'alayhi wa sallam) commanded to oppose them.

Ibn 'Abbaas (Radia-Allaahu 'anhu) narrated: “When the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) fasted on the day of 'Ashoora' and enjoined this fast, they said: “O Messenger of Allaah, it is a day that is venerated by the Jews and Christians.” The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: “Next year – if Allaah wills – we will fast on the ninth day.” But the next year the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) had passed away.” [Muslim no. 1134]

Ibn Taymiyah (Rahimahullaah) said: “Contemplate this: The Day of 'Ashoora' is a virtuous day; it expiates the sins of the previous year. The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) observed its fast, and commanded and urged others to fast it. Then before his death, for a while, he was told that the Jews and Christians venerate it, so he commanded to contradict them by adding another day to it, and he (Salla-Allaahu 'alayhi wa sallam) resolved to do that himself.” [Iqtida' as-Sirat Al-Mustaqeem Limukhalafat As'hab Al-Jaheem]

Is the Day of 'Ashoora' a day of mourning?

Out of Allaah's perfect wisdom, He afflicted one of His believing servants on the day of 'Ashoora',

who was a great man and one of the 'Awliyaa of Allaah whom the Prophet (Salla-Allaahu 'alayhi wa sallam) attested Paradise for. He was Al-Husain (Radia-Allaahu 'anhu), the grandson of the Prophet (Salla-Allaahu 'alayhi wa sallam) who was unjustly killed and martyred in the cause of Allaah.

Our belief should be that he was unjustly killed and thus martyred, and for him is the highest rank in Paradise, as the Prophet (Salla-Allaahu 'alayhi wa sallam) said about him and his brother Al-Hasan (Radia-Allaahu 'anhu): *"The masters of the youth of the People of Paradise."* [Reported by Ahmad and authenticated by Al-Albaani in As-Silsilah As-Saheeha no. 796]

In this incident of killing, there was a trial, distress, and purification. The people divided into three categories (groups) after this killing:

1 One group has exceeded the limit, turning the day of 'Ashoora' into a day of mourning and lamenting, doing things that displease Allaah and what the religion of Islam prohibits of wailing, lamenting, and following the traditions and ways of *Jahiliyah* (Ignorance). They even commit *Shirk* by calling unto Al-Husain (Radia-Allaahu 'anhu), seeking recourse in him and asking him to deliver them from their distress.

Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) said: *"If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs."* [Muslim no. 934]

He (Salla-Allaahu 'alayhi wa sallam) said: *"He who slaps (his) cheeks, tears (his) clothes and calls to (or follows) the ways and traditions of the days of ignorance is not one of us."* [Al-Bukhaari no. 1294]

Instead of making the day of 'Ashoora' a day of gratitude to Allaah, they turn it into a day of wailing in which actions of *Jahiliyah* are practiced. Some of them seek nearness to Allaah by shedding blood from their forehead or back, believing that this is a means of forgiveness and elevation of ranks with Allaah.

2 A different group has breached and neglected the status of the *Awliyaa* of Allaah and His chosen slaves, by not giving them their rights and due respect. They are the *Naasibah* who declare enmity to the family members of the Prophet (Salla-Allaahu 'alayhi wa sallam). They have turned the day of 'Ashoora'

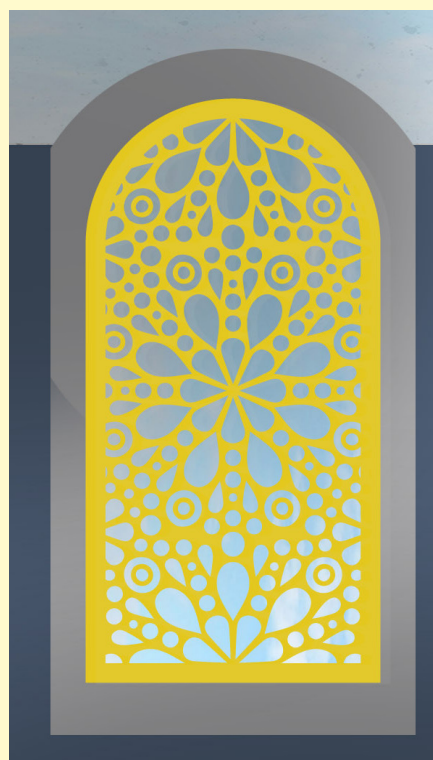
into a day of happiness and joy by wearing new clothes, buying food, sweets, and adornments.

3 Another group adopted the middle course, and they are *Ahl-As-Sunnah wal-Jam'ah*. They neither exceed the limit regarding the rights of the family members of the Prophet (Salla-Allaahu 'alayhi wa sallam) nor do they neglect them. They follow the *Sunnah* of the Prophet (Salla-Allaahu 'alayhi wa sallam) by fasting this day as a gratitude to Allaah (Ta'ala).

Let us praise Allaah for guiding us, opening our breasts to the truth, keeping us away from the way of the extremists and the negligent, and making us from the people of moderation. We seek nearness to Allaah by our love for the family members of the Prophet (Salla-Allaahu 'alayhi wa sallam). Let us recognize their due right upon us and fulfill it, with neither excessiveness nor negligence.

Sources:

- ✿ The Day of 'Ashoora' is a day that symbolizes Tawheed by Ibraheem bin Muhammad Siddiq
- ✿ The Day of 'Ashoora' by Shaikh 'Abdur-Razzaq Al-Badr
- ✿ Tafseer Ibn Katheer
- ✿ Tayseer Al-Kareem by Shaikh As-Sa'dee



TO BE PLEASED WITH SINS

and to hate Obedience to Allaah and the Truth

Loving worship and good deeds is a sign of righteousness and belief, whilst loving sins is a sign of hypocrisy. Loving sins and wanting them to be spread among the Muslims is a disease of the heart that one should strive to get rid of. To be pleased with sins is for the heart to feel inclined to sins, even if one is not committing them himself.



THE CONSEQUENCES OF BEING PLEASED WITH SINS

Sins and disobedience to Allaah have evil consequences in this life and the Hereafter. Allaah (*'Azza wa Jall*) says in Surat AL-An'aam (6:15):

"Say, 'Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.'"

That is why people of sincere faith seek to train their hearts to love acts of worship and desire for the truth to spread among the people. They hate sins and disobedience to Allaah (*'Azza wa Jall*), and they are not pleased to see people partaking in them.

Allaah (*'Azza wa Jall*) says in Surat Muhammad (47:8-9):

"For them is misery, and He will waste their deeds. That is because they disliked what Allaah revealed, so He rendered worthless their deeds."

In Surat Muhammad (47:27-28), Allaah mentions the end of those who are pleased with sins and hate obedience and submission to Him:

"Then how [will it be] when the angels take them in death, striking their faces and their backs? That is because they followed that which angers Allaah and hated that which pleases Him. So, He made their deeds fruitless."

In Surat Al-Hujurat (49:7), Allaah (*Ta'ala*) mentions that He conferred His favor upon the believers by making their hearts love good deeds:

"But Allaah has endeared the faith to you and has made it pleasing (beautiful) in your hearts. And He has made disbelief, defiance and disobedience hateful to you. Those are the [rightly] guided."

He (*'Azza wa Jall*) also clearly mentions that disbelievers hate the spread of the truth, as He says in Surat At-Tawbah (9:32):

"...but Allaah refuses except to perfect His light, although the disbelievers dislike it."

Similarly, the hypocrites hate submission and obedience to Allaah (*'Azza wa Jall*). Allaah says in Surat At-Tawbah (9:54):

"And what prevents their expenditures from being accepted from them but that they have disbelieved in Allaah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling."

And He (*'Azza wa Jall*) says in Surat AL-Mu'minoon (23:70):

"Rather, he brought them the truth, but most of them are averse to the truth."

It is a crime to hate the truth as Allaah (*'Azza wa Jall*) says in Surat Az-Zukhruf (43:78):

"We had certainly brought you the truth, but most of you were averse to the truth."

And He (*'Azza wa Jall*) says in Surat An-Noor (24:19):

"Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allaah knows and you do not know."

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said: "Loving the spread of immorality among the believers carries two meanings:

1 To love the spread of immorality in the Muslim community; such as to broadcast and transmit profligate (immoral) films and lewd (vulgar) magazines, and enabling them to do that, despite having the authority to stop them.

2 To love immorality to be spread concerning a certain person. This is also included in the threat of a painful torment in this life and the Hereafter. This verse was revealed in the context of defending 'Aishah, the Mother of the Believers, (*Radia-Allaah 'anha*)." [Sharh Riyadus-Saliheen]

Shaikh As-Sa'dee (*Rahimahullaah*) said: "If this warning is merely for liking indecency to be spread, and finding it exciting, then how about that which is worse than that, of showing and transmitting it? It is the same whether the immoral act is actually committed or not." [Tayseer Al-Kareem]

Abu Hurairah (*Radia-Allaahu ‘anhu*) narrated that the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said:

“Every one of my Ummah will enter Jannah except those who refuse.” He was asked: “Who will refuse?” He (*Salla-Allaahu ‘alayhi wa sallam*) said: “Whoever obeys me, shall enter Jannah, and whosoever disobeys me, refuses to (enter Jannah).”

[AL-Bukhaari no. 384]

SYMPTOMS OF THE DISEASE

The sinner will be lowly (deprived) and humiliated amongst people. His heart will feel constricted and his self, malicious (evil). Acts of worship will be very difficult for him to perform, while the whims of his soul and Satan will throw him back and forth. The road to his Lord will be blocked and his time will be wasted on trivial things that do not benefit him in this life or the Hereafter. He may perform acts of worship but without any real love for them. Thus, it is obligatory that a person trains his soul to love acts of worship.

CAUSES OF THE DISEASE

1. Frequenting places of Kufr (disbelief) and sins. Visiting these places regularly causes a person to accept sins as something normal.
2. Befriending impious people and accepting their evil deeds can lead a person to love these bad deeds and be pleased with them.

THE REMEDY

1. To know that Allaah is All-Watcher

over the hearts. Allaah (*Ta’ala*) says in Surat AL-Baqarah (2:235):

“And know that Allaah knows what is within yourselves, so beware of Him.”

2. To glorify Allaah (*‘Azza wa Jall*) and strive to please Him
3. To instill the fear of Allaah (*‘Azza wa Jall*) in one’s heart and know that Allaah will be pleased with him when he detests sins
4. To know that Allaah (*‘Azza wa Jall*) abhors the people of sins
5. To implore Allaah (*‘Azza wa Jall*) to make sins detested to his heart of the things attached to this disease is the disease of wickedness which stems from a depraved heart. of its kinds is to deceive people and conceal a bad intent when dealing with them; to think ill of them, lie to them, act wickedly towards them. Allaah (*‘Azza wa Jall*) says in Surat AL-Ma’idah (5:100):

“Say, ‘Not equal are the evil and the good, although the abundance of evil might impress you.’”

And Allaah (*Ta’ala*) says in Surat Aal-‘Imran (3:179):

“Allaah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good.”

Sources:

1. **Sicknesses of the Hearts** by Shaikh Sa’d Ash-Shathri
2. **Tayseer Al-Kareem** by Shaikh As-Sa’dee
3. **Sharh Riyadus-Saliheen** by Shaikh Ibn ‘Uthaimen



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Rulings on *working* and *studying* in a mixed environment

The Ruling on a Woman Staying in a Foreign Country Without a Mahram

Question: My question pertains to women working and living in a country other than their own without a *Mahram*. I am presently working in the Kingdom, and there are only women in my place of work. I also live in an internal section belonging to the place of work and they are all women there as well, all praise and thanks be to Allaah. There is no mixing of the sexes or anything that would cause Allaah, the Almighty, the All-Powerful to be angry, either in the workplace or in the accommodation. I have tried to bring my brother here as a legal *Mahram* for me, but I have not been successful. What is the ruling in Islamic Law for me in my present situation, and my residing here without a *Mahram*? Bear in mind that first I sought guidance from Allaah, the Almighty, the All-Powerful a lot before coming here, and I felt that Allaah made many matters easy for me. Secondly, the situation in my home country is not good with regards to mixing of the sexes and immorality in the workplace. Therefore, the work environment is not encouraging for an observant Muslim

woman to continue there. Considering what I have mentioned, what is your opinion?

Answer: We ask Allaah to grant us and you success and to improve our circumstances. As for what you have done, there is no objection to it because there is no harm and no sin in a woman living in a country without a *Mahram*, especially if there is no danger in it. Since the work is among women and protected from men, which is something that Allaah, the Almighty, the All-Powerful has permitted, or in an internal section, living among women; there is no sin in any of this.

However, it is prohibited for you to travel alone, so do not travel except with a *Mahram* and do not come (to the country) without a *Mahram*. If you have come from your country without a *Mahram*, you must turn to Allaah in repentance and seek forgiveness and you must not repeat it. If you wish to travel, you must have a *Mahram*. Therefore, be patient until a *Mahram* comes, in accordance with



the words of the Prophet (*Salla-Allaahu 'alayhi wa sallam*): “A woman may not travel except with a *Mahram*.” [Al-Bukhaari no. 1862 and Muslim no. 1338]

If it is easy to find a *Mahram* among the family or by marrying, then your husband will be a *Mahram* for you when traveling. So the matter is in Allaah’s Hand. You must do what you are able as for traveling, until such a time as a *Mahram* is available. As for living among women and working in a permissible job, there is no sin and it, all praise and thanks be to Allaah.

There is no doubt that a woman traveling without a *Mahram* is a grave matter in which there is danger, trial, and temptation (*Fitnah*). Therefore, we advise our sisters in Islam to be aware of it, and not to travel without a *Mahram*. We also advise them to beware of mixing with men. It is necessary to beware of all these things, whether it be in hospitals or anywhere else.

My advice to all is not to bring a woman except with a *Mahram*. A woman should not travel without a *Mahram*, nor should she work with men or be alone with any man except her *Mahram*. This is because it is a path to temptation and trial (*Fitnah*) and the Messenger (*Salla-Allaahu 'alayhi wa sallam*) prohibited that. He forbade it, saying: “A man does not sit alone with a woman except that Satan makes a third.” [At-Tirmidhi no. 2165 and Ahmad 1/18]

What is meant by this is that it is incumbent upon a woman and her guardians to take care and to preserve her honor, and to avoid the causes of temptation and trial (*Fitnah*).

As for working, there is no objection to a woman working in a permissible job which does not harm her religion or cause trial and temptation (*Fitnah*) with men.

Shaikh Ibn Baaz

The Ruling on Studying in Mixed Schools

Question: I am a student studying abroad and the university that I attend is mixed (men and women). My question is: “Is it permissible for me to study in this university?”

Answer: We advise the Muslim who desires salvation for himself to avoid the causes of evil and temptation; and there is no doubt that mixing with young women in schools is one of the causes which leads to the occurrence of corruption and the spread of adultery and fornication. If a person tries to preserve himself, he will encounter difficulty; but if a person is put to trial by this, he must be vigilant, keep away (from the source of temptation), avert his gaze, protect his private parts and avoid being near women as much as he can. And Allaah knows best.

Shaikh Ibn Jibreen

Islam’s Position on Mixed Education

Question: What is Islam’s position regarding university education in some Muslim countries in which there are completely naked young women and weak, corrupted and misguided young men, and open mixing (of the sexes) in a manner which is both degrading and shameless and is unacceptable in Islam. In fact, the teaching authorities in the universities encourage it. In some of the colleges and universities, there is not even a mosque where one may prostrate to Allaah Alone. And there is an official, obligatory dress code, which is the dress of the polytheists from the West, and it is not permitted for any student to enter an examination without this dress. They consider wearing a *Qamis* (long shirt) and *‘Imamah* (headdress) as backwardness and ignorance. What is the ruling?

Answer: First of all, acquiring beneficial knowledge is *Fard Kifayah* (collective responsibility), so it is an obligation upon the people, especially those in authority over them, to organize a community of men and women from among them to learn what is required in different spheres of knowledge. They must also make the way easy for them so that the community may carry on the preservation of its culture, cure its ills and keep clear of dangerous pitfalls. If that is achieved, then the community is free from blame and it is hoped that they will be rewarded. If not, it is feared that they will be put to trial and the Word of (Allaah’s) Punishment will be justified against them.

Secondly, the mixing of male and female students and male and female teachers in places of

education is forbidden. This is because of the trial and temptation (*Fitnah*), the arousal of desire, and the occurrence of immorality which results from it. Sins are multiplied, and crimes increase if the female teachers or students reveal anything of their (*'Aurah*) or wear transparent clothes which reveal what is beneath them or wear tight clothes which outline their parts. This includes flirting with the male students or teachers, and joking with them, or other such behavior. All of this weakens respect and esteem and causes a loss of honor and dignity.

Therefore, it is incumbent upon the authorities to assign institutes, schools and colleges for male students and likewise for female students. This is in order to preserve their religion and to prevent weakening of respect, esteem, honor and dignity; also, to prevent chaos in relations between the sexes. In that way, those people with a sense of honor and religion among the teaching profession and the student body can organize their affairs without impediment or harassment. If the authorities do not fulfill their obligations, and the segregation of male and female students is not attained in the field of education, and they do not prevent the transparently-dressed, scantily clad women, it is not permissible to join such bodies as these. [But it is allowed] if one considers that he has the ability to reduce sin and lessen evil through advice and mutual cooperation with others like himself among his colleagues and teachers and he is able to guard himself from temptation.

Source: *Fatawa Islamiyah*

Fatimah

(*Radia-Allaahu 'anha*) bint Prophet Muhammad
(*Salla-Allaahu 'alayhi wa sallam*)

Part-2

Her Patience and Asceticism (*Zuhd*)

Fatimah (*Radia-Allaahu 'anha*) used to get very tired with all this hard work. On one occasion after a battle, a lot of money, precious jewelry and prisoners of war, both men and women, were taken by the Muslim army. So, 'Ali (*Radia-Allaahu 'anhu*) suggested to Fatimah that she should go to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and ask him for a maid to help.



'Ali (Radia-Allaahu 'anhu) said: Fatimah (Radia-Allaahu 'anha) complained to the Prophet (Salla-Allaahu 'alayhi wa sallam) about the effects of the grinding stone on her hand. Then some slaves (prisoners of war) were brought to him. So she went to him to ask for (one of) them, but she did not find him. She mentioned the matter to 'Aishah (Radia-Allaahu 'anha). When the Prophet (Salla-Allaahu 'alayhi wa sallam) came, she informed him. He (the Prophet) (Salla-Allaahu 'alayhi wa sallam) visited us (Fatimah and 'Ali) when we had gone to bed, and when we were about to get up, he said: "Stay where you are." He then came and sat down between us (her and me), and I felt the coldness of his feet on my chest. He then said:

"Let me guide you to something better than what you have asked. When you go to bed, say: 'Glory be to Allaah' thirty-three times, 'Praise be to Allaah' thirty-three times, and 'Allaah is most Great' thirty-four times. That will be better for you than a servant."

[Al-Bukhaari no. 3705 and Sunan Abu Dawoud no. 5062]

In another Hadeeth, 'Ali ibn Abi Taalib (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) came to him and Fatimah (Radia-Allaahu 'anha) at night and said: "Won't you pray?" I said: "O Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam), our souls are in the Hand of Allaah, and if He wants to make us get up, He will make us get up." The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) went away when I said that to him. Then as he was leaving, I heard him striking his thigh and saying: "But man is ever more quarrelsome than anything." [Sunan An-Nasaa'i no. 1611 and Al-Albaani graded it Saheeh]

Her Participation in the battles

Fatimah (Radia-Allaahu 'anha) spent her entire life as a God-fearing and pious servant of Allaah. Always patient and grateful to her Creator, there was never a word of complaint from her, however difficult the circumstances. The world and its attractions held no charm for her. Her motto in life was always service for Islam and its *Mujaahideen*. In the battles, she was at the forefront nursing the wounded and the sick. When her father was injured in the battle of Uhud, it was she who burnt a part of a straw mat and used its ashes to stop the flow of blood. There is a narration in *Saheeh Al-Bukhaari* that when the Prophet (Salla-Allaahu 'alayhi wa sallam) was asked on one occasion whom he loved best in the world he named his youngest daughter, Fatimah (Radia-Allaahu 'anha).

Al-Miswar ibn Makhrama narrated that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "Fatimah is part of me and he who makes her angry, makes me angry." [Al-Bukhaari no. 3714]

Her closeness to her father

'Aishah (Radia-Allaahu 'anha), speaking of her, said she bore a remarkable resemblance to her father. She not only looked like him, but her way of speaking, sitting, standing and walking – in other words, all her mannerisms and gestures were exactly like his. Whenever her father visited her, she would receive him and kiss his forehead with reverence and respect. They were exceptionally close to each other and whenever she visited her father, he would stand up and receive her. It was as if she left the sweet atmosphere of her personality wherever she went. If he saw her troubled or sad, he would also be grieved, and if he saw her happy, he would also be pleased.

One day the Prophet (Salla-Allaahu 'alayhi wa sallam) heard that there was some misunderstanding between 'Ali (Radia-Allaahu 'anhu) and Fatimah (Radia-Allaahu 'anha), so he went to meet them:

Abu Hazim narrated: A man came to Sahl bin Sa'd and said: "This is so-and-so," meaning the governor of Madinah, "He is calling 'Ali bad names near the pulpit." Sahl asked: "What is he saying?" He (i.e. the man) replied: "He calls him (i.e. 'Ali) Abu Turab." Sahl laughed and said: "By Allaah, none but the Prophet (Salla-Allaahu 'alayhi wa sallam) called him by this name and no name was dearer to 'Ali than this."

So I asked Sahl to tell me more, saying: “O Abu ‘Abbaas! How (was this name given to ‘Ali)?” Sahl said: “‘Ali went to Fatimah and then came out and slept in the mosque. The Prophet (Salla-Allaahu ‘alayhi wa sallam) asked Fatimah: “Where is your cousin?” She said: “In the mosque.” The Prophet (Salla-Allaahu ‘alayhi wa sallam) went to him and found that his (i.e. ‘Ali’s) covering sheet had slipped off his back and dust had soiled his back. The Prophet (Salla-Allaahu ‘alayhi wa sallam) started wiping the dust off his back and said twice: “Get up! O Abu Turab (i.e. O father of dust). [Al-Bukhaari 3703]

Al-Miswar ibn Makhrama narrated that ‘Ali (Radia-Allaahu ‘anhu) demanded the hand of the daughter of Abu Jahl. Fatimah (Radia-Allaahu ‘anha) heard of this and went to Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) saying: “Your people think that you do not become angry for the sake of your daughters, as ‘Ali (Radia-Allaahu ‘anhu) is now going to marry the daughter of Abu Jahl.” On that Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) got up and after his recitation of *Tashah-hud* I heard him saying: “Then after! I married one of my daughters to Abu Al-‘As ibn Ar-Rabi’ (the husband of Zainab, the daughter of the Prophet (Salla-Allaahu ‘alayhi wa sallam) before Islam and he proved truthful in whatever he said to me. No doubt, Fatimah is a part of me, I hate to see her being troubled. By Allaah, the daughter of Allaah’s Messenger (Salla-Allaahu ‘alayhi wa sallam) and the daughter of Allaah’s enemy cannot be the wives of one man.” So ‘Ali (Radia-Allaahu ‘anhu) gave up that engagement. ‘Al-Miswar further said: “I heard the Prophet (Salla-Allaahu ‘alayhi wa sallam) talking and he mentioned a son-in-law of his belonging to the tribe of Bani ‘Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise.” [Al-Bukhaari no. 3729]

One day ‘Ali (Radia-Allaahu ‘anhu) asked the Prophet (Salla-Allaahu ‘alayhi wa sallam) who was dearer to him; himself or Fatimah (Radia-Allaahu ‘anha)? The Prophet (Salla-Allaahu ‘alayhi wa sallam) answered that he loved Fatimah (Radia-Allaahu ‘anha) more, but ‘Ali was dearer to him than her. It was a masterpiece of diplomacy and yet it also was the truth, because he really did love both of them deeply.

Her Children

Their first son was born to ‘Ali and Fatimah (Radia-Allaahu ‘anhu) in *Ramadan* of the third year after *Hijrah*. When the Prophet (Salla-Allaahu ‘alayhi wa sallam) heard the good news, he was very happy

and immediately went to see the child.

It was narrated that ‘Ali (Radia-Allaahu ‘anhu) said that when Al-Hasan was born, the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) came and said: “Show me my son, what did you name him?” I said: “I named him Harb [which means “war”].” He said: “Rather he is Hasan.” [On the seventh day, his head was shaved clean, and an amount of silver equivalent to the weight of the hair was distributed among the poor.]

When Al-Husain was born (in *Sha’ban* of the fourth year after *Hijrah*) he said: “Show me my son, what did you name him?” I said: “I named him Harb.” He said: “Rather he is Husain.” When the third son was born, the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “Show me my son, what did you name him?” I said: “I named him Harb.” He said: “Rather, he is Muhassin.” Then he said: “I have named them after the fashion of Haroon, Shabbar, Shabeer and Mushabbir.” [Reported by Ahmad in his Musnad no. 769, 953 and Shu’aib Al-Arna’oot graded it Hasan] Abu Sa’eed narrated that the Messenger of Allaah (Salla-Allaahu ‘alayhi wa sallam) said: “Al-Hasan and Al-Husain are the chiefs of the youth of Paradise.” [At-Tirmidhi no. 3768]

Hudhaifah (Radia-Allaahu ‘anhu) narrated: “My mother asked me: ‘When is your planned time - meaning with the Prophet (Salla-Allaahu ‘alayhi wa sallam)?’ So I said: ‘I have not had a planned time to see him since such and such time.’ She rebuked me, so I said to her: ‘Let me go to the Prophet (Salla-Allaahu ‘alayhi wa sallam) so that I may perform *Maghrib* (prayer) with him, and ask him to seek forgiveness for you and I.’ So I came to the Prophet (Salla-Allaahu ‘alayhi wa sallam), and I prayed *Maghrib* with him, then he prayed until he prayed *Isha*. Then he turned, and I followed him, and he heard my voice, and said: ‘Who is this? Hudhaifah?’ I said: ‘Yes.’ He said: ‘What is your need, may Allaah forgive you and your mother?’ He said: ‘Indeed, this is an angel that never descended to the earth ever before tonight. He sought permission from his Lord to greet me with peace and to give me the glad tidings that Fatimah (Radia-Allaahu ‘anha) is the chief of the women of Paradise, and that Al-Hasan and Al-Husain are the chiefs of the youths of the people of Paradise.’ [At-Tirmidhi no. 3781]

Usamah ibn Zaid (Radia-Allaahu ‘anhu) narrated: “I came to the Prophet (Salla-Allaahu ‘alayhi wa sallam) one night concerning some need, so the Prophet (Salla-Allaahu ‘alayhi wa sallam) came out while he was covering up something, and I did not know what

Merits of the Family Members of the Prophet

(Salla-Allaahu 'alayhi wa sallam)

it was. Once I had tended to my need, I said: 'What is this that you were covering up?' So he uncovered it, and I found it was Al-Hasan and Al-Husain [peace be upon them] upon his hips. So he said: *'These are my two sons, and the sons of my daughter. O Allaah! Indeed, I love them, so love them, and love those who love them.'* [At-Tirmidhi no. 3769]

Al-Bara (Radia-Allaahu 'anhu) narrated: "I saw the Prophet (Salla-Allaahu 'alayhi wa sallam) carrying Al-Hasan on his shoulder and saying: 'O Allaah! I love him, so love him.'" [Al-Bukhaari no. 3749]

Usamah ibn Zaid (Radia-Allaahu 'anhu) narrated that the Prophet (Salla-Allaahu 'alayhi wa sallam) used to take him and Al-Hasan and used to say: "O Allaah! I love them, so please love them," or said something similar. [Al-Bukhaari no. 3747]

Abu Bakra (Radia-Allaahu 'anhu) narrated: "I heard the Prophet (Salla-Allaahu 'alayhi wa sallam) talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e. the Prophet) was once looking at the people and at another time, Al-Hasan and saying: *'This son of mine is a Sayyid (i.e. chief) and perhaps Allaah will bring about an agreement between two sects of the Muslims through him.'*" [Al-Bukhaari no. 3746]

'Uqbah ibn Al-Harith (Radia-Allaahu 'anhu) narrated: "I saw Abu Bakr (Radia-Allaahu 'anhu) carrying Al-Hasan and saying: 'Let my father be sacrificed for you; you resemble the Prophet and not 'Ali,' while 'Ali (Radia-Allaahu 'anhu) was laughing at this.'" [Al-Bukhaari no. 3750]

In the fifth year after Hijrah, a daughter was born to 'Ali and Fatimah (Radia-Allaahu 'anhum); the Prophet (Salla-Allaahu 'alayhi wa sallam) named her Zainab and in the seventh year after Hijrah another daughter was born, and he named her Umm Kulthoom. When Zainab bint 'Ali (Radia-Allaahu 'anha) grew up, she married 'Abdullaah ibn Ja'far ibn Abi Taalib (Radia-Allaahu 'anhu). And Umm Kulthoom married 'Umar ibn Al-Khattaab (Radia-Allaahu 'anhu). They had two children, Zaid and Ruqayyah. After his wedding, 'Umar ibn Al-Khattaab (Radia-Allaahu 'anhu) asked the Muhajireen (immigrants) and the Ansaar to congratulate him. They asked him for what reason. He said since he had married Umm Kulthoom, the daughter of 'Ali ibn Abi Taalib (Radia-Allaahu 'anhu) and had established links with the family of the Prophet (Salla-Allaahu 'alayhi wa sallam); this was a very great honor for him. And everyone wished him happiness and blessed him on this great occasion.

'Aishah (Radia-Allaahu 'anha) reported that Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) went out one morning wearing a striped cloak of the black camel's hair. Then there came Al-Hasan ibn 'Ali. He wrapped him under it, then came Al-Husain and he wrapped him under it along with the other one (Al-Hasan). Then came Fatimah (Radia-Allaahu 'anha) and he took her under it, then came 'Ali (Radia-Allaahu 'anhu) and he also took him under it and then said: *"Allaah only desires to take away any uncleanness from you, O people of the household, and purify you (with a thorough purification)."* [Muslim no. 2424]

Imaam Ahmad (Rahimahullaah) was once asked what he thought of 'Ali (Radia-Allaahu 'anhu) and his family members. He said their position in history is unparalleled. According to what the Noble Qur'an tells us, Allaah Almighty had cleaned them of every kind of sin, impurity of faith, disobedience to the Divine Will and social evils.

There is a miraculous incident related in *Al-Bidaayah wan-Nihaayah*: Once a lady sent Fatimah (Radia-Allaahu 'anha) a couple of pieces of bread and some roasted meat. She (Fatimah) put this on a large plate and covered it with cloth. Then she sent a message to her father to come and have his meal at her house. When he arrived, she removed the cloth and to her astonishment she found the plate full of bread and plenty of meat. She understood that this abundance and plenty had come from Allaah. She praised Almighty Allaah and asked Him to mention and bless His Prophet (Salla-Allaahu 'alayhi wa sallam) and started to serve the meal to him, beginning with Allaah Almighty's Name. When he saw such a huge amount, he smiled and asked who had sent it all. She promptly said Allaah gave it to her and He provides sustenance to whom He pleases without limits. He smiled and thanked Allaah Almighty that he had a daughter who could speak like Maryam. Then the Prophet (Salla-Allaahu 'alayhi wa sallam) ate of the meal with his daughter, son-in-law and the two grandchildren. Yet there was so much food left over that it was sent to the Mothers of the Believers. They also ate their fill and then it was distributed among the neighbors.



Her Departure

'Aishah (*Radia-Allaahu 'anha*), the Mother of the Believers, narrated: "We, the wives of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) were all sitting with the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and none of us had left when Fatimah (*Radia-Allaahu 'anha*) came walking, and by Allaah, her gait was very similar to that of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*)." When he saw her, he welcomed her, saying: "Welcome, O my daughter!" Then he made her sit on his right or his left, confided something to her, whereupon she wept bitterly. When he noticed her sorrow, he confided something else to her for the second time, and she started laughing. Only I from among the Prophet's wives said to her: "(O Fatimah), Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) selected you from among us for the secret talk and still you weep?" When Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) got up (and went away), I asked her, "What did he confide to you?" She said: "I won't disclose the secrets of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*)." But when he died I asked her, "I beseech you earnestly by what right I have on you, to tell me (that secret talk which the Prophet (*Salla-Allaahu 'alayhi wa sallam*) had with you)." She said: "As you ask me now, yes, (I will tell you)." She informed me, saying: "When he talked to me secretly the first time, he said that Gabriel used to review the Qur'an with him once every year. He added: *'But this year he reviewed it with me twice, and therefore I think that my time of death has approached. So, be afraid of Allaah, and be patient, for I am the best predecessor for you (in the Hereafter).'*" Fatimah added: "So I wept as you ('Aishah) witnessed. And when the Prophet (*Salla-Allaahu 'alayhi wa sallam*) saw me in this sorrowful state, he confided the second secret to me saying: *'O Fatimah! Will you not be pleased that you will be chief of all the believing women (or chief of the women of this nation i.e. my followers?)'*" [Saheeh Al-Bukhaari nos. 6285, 6286, 3623 and Muslim no. 2450]

Anas (*Radia-Allaahu 'anhu*) narrated that when the ailment of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) got aggravated, he became unconscious, whereupon Fatimah said: "Oh, how distressed my father is!" He said: "Your father will have no more distress after today." When he died, she said: "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e. Al-Firdaus)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fatimah said: "O Anas! Do you feel pleased to throw

earth over Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*)?" [Al-Bukhaari no. 4462]

In his book "*Asad Al-Ghaabah*", Ibn Atheer writes that after the Prophet (*Salla-Allaahu 'alayhi wa sallam*) passed away, no one ever saw Fatimah (*Radia-Allaahu 'anha*) smile. And her grief remained visible on her face till she passed away six months later.

"To Allaah we belong, and to Him we return." [Surat Al-Baqarah (2:156)]

❁ 'Ali (*Radia-Allaahu 'anhu*) and her four children – Al-Hasan, Al-Husain, Zainab and Umm Kult-hoom (*Radia-Allaahu 'anhum*) were left to mourn her death at a very young age. She was given her final bath and shrouded by 'Ali, Asma' bint 'Umais and Salma Umm Raafi (*Radia-Allaahu 'anhum*) and buried at night in *Jannatul Baqi'*. 'Ali, Al-'Abbaas and Fadhl ibn Al-'Abbaas (*Radia-Allaahu 'anhum*) placed her into her final resting place. Thus the leader of the virtuous women of Paradise set out on her journey to Paradise.

"O the one in (complete) rest and satisfaction! Come back to your Lord – well pleased and well pleasing. Enter you then among My (honored) servants, and enter you, My Paradise." [Surat Al-Fajr (89:27-30)]

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 Mahmood Al-Istanbuli 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



OFFERING THE SALAAT IN A PLACE IN WHICH THERE ARE *Images*

It is disliked (*Makrooh*) to offer *Salaat* in a place in which there are images or the like that distract the praying person. Ibn Al-Qayyim (*Rahimahullaah*) said: “This is more disliked than offering the *Salaat* in the toilets (lavatories). This is because offering the *Salaat* in toilets is disliked due to the impurity of these places or because they are the houses of the *Shaytaan*, while the places in which there are images resemble the places of *Shirk*. Most of the *Shirk* of the previous nations was due to worship towards images and graves.” [End quote]

Offering *Salaat* towards pictures or images, even if they are of inanimate beings, is disliked because of the distraction that they cause to the praying person. It is reported in the *Saheehain* on the authority of Anas (*Radia-Allaahu ‘anhu*): “Aishah (*Radia-Allaahu ‘anha*) had a *Qiram* (a thin marked

woolen curtain) with which she had screened one side of her home. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: ‘Take away this *Qiram* of yours, as its pictures are still displayed in front of me during my *Salaat* (prayer) (i.e. they divert my attention from the *Salaat*).’” [Al-Bukhaari no. 374]

Al-Bukhaari mentioned the above *Hadeeth* in his *Saheeh* under the Chapter: If someone offers *Salaat* in a garment bearing marks of a cross or picture, will the *Salaat* be annulled? And what is forbidden thereof.

Ibn Hajar (*Rahimahullaah*) said: “Although the *Hadeeth* is about a curtain which had pictures and was not worn by the person, this indicates that wearing it distracts the person even more.”

He (*Rahimahullaah*) also added, “The *Hadeeth* proves



that offering *Salaat* by facing a wall or a curtain with pictures on it is not invalid because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) neither cut off his *Salaat* nor repeated it.

In the *Saheehain*, it is reported in a *Hadeeth* on the authority of 'Aishah (*Radia-Allaahu 'anha*): The Prophet (*Salla-Allaahu 'alayhi wa sallam*) offered *Salaat* (prayer) in a *Khamisa* (a square garment) having marks. During the *Salaat*, he looked at its marks. When he finished the *Salaat*, he said: "Take this *Khamisa* of mine to Abu Jahm and get me his

Anbijaniyya (a woolen garment without marks) as it (i.e. the *Khamisa*) has diverted my attention from the *Salaat*." [Al-Bukhaari no. 373]

This *Hadeeth* proves that it is disliked for the praying person to wear a garment with pictures which distract him during his *Salaat*. Similarly, it is disliked for a person to pray in a place in which there are images or pictures which distract him in his *Salaat*.

RULING ON PRAYING IN A GARMENT ON WHICH THERE IS A PICTURE OF AN ANIMAL OR HUMAN



Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said: "It is not permissible for a person to wear clothing on which there is a picture of an animal or human being. It is also not permissible for a person to wear a *Ghutra* (head cover for men) or so forth on which there is an image of a human being or animal. This is because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: 'The Angels will not enter a house in which there is an image.' [Al-Bukhaari]

Hence, we see that no one should keep pictures for memories-sake, as some people say. Rather, whoever has any pictures for memories should get rid of them, whether he has put them on the wall or in an album or any other place, because

keeping them will deprive the household of the angels entering the house. And Allaah knows best." [End quote – Fatawa of Shaikh Ibn 'Uthaimeen]

He (*Rahimahullaah*) also said: "If the person is unaware of the ruling of praying while wearing clothes with pictures of animate beings on them, then there is no sin on him. However, if he is aware, then his *Salaat* is valid but he is considered a sinner according to the most correct scholarly point of view. Among the scholars are those who said that his *Salaat* is invalid because he has prayed in a garment that is unlawful for him to wear." [Fatawa Shaikh Ibn 'Uthaimeen]

The scholars of the Permanent Committee of *Iftaa'* were asked about the ruling of offering *Salaat* in a cloth in which there is a picture of a human being or animal and the permissibility of entering a toilet with a garment on which there is the Name of Allaah.

They replied: "It is not permissible for a person to pray in a cloth on which there are images of animate beings such as human beings or birds or animals or so forth. It is also not permissible for it to be worn outside the *Salaat*. However, the *Salaat* offered in such clothes are valid but the person is considered a sinner if he knows the legal ruling of wearing such clothes. It is not permissible to write the Name of Allaah on the cloth. It is disliked to enter the toilet wearing it except in cases of necessity, because doing so is showing disrespect to the Name of Allaah." [Fatawa Al-Lajnah Ad-Da'imah no. 6/179]



RULING OF PRAYING IN A PLACE IN WHICH THERE IS AN IMAGE OF ANIMATE BEINGS

Shaikhul-Islam Ibn Taymiyah (*Rahimahullaah*) said regarding praying in churches: “The correct view which was narrated from ‘Umar ibn al-Khattaab (*Radia-Allaahu ‘anhu*) and reported by Ahmad and others is that if there are images in it (i.e. the church), then one should not pray in it, because the angels do not enter a house in which there are images, and because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) did not enter the *Ka’bah* until all the images were effaced. ‘Umar (*Radia-Allaahu ‘anhu*) used to say: ‘We would not enter their churches if there were images in them.’” [Majmoo’ Al-Fatawa]

The scholars of the Lajnah Ad-Da’imah said: “Offering *Salaat* in a place in which there are images in front of those who are praying, is resembling the idol worshippers. Many *Ahadeeth* are quoted which indicate the prohibition of resembling the enemies of Allaah and the command to be different from them. It should be borne in mind that it is not permissible to hang pictures of animate beings on the walls; rather it is one of the means that leads to excessiveness and *Shirk*, especially if they are images of great people who are venerated.” [End quote – Fatawa Lajnah Ad-Da’imah]

SOURCES:

- 1 – Fiqh Al-‘Ebadat by Shaikh Sa’d Al-Khatlan
- 2 – Fatawa Islamiyah by Shaikh Ibn ‘Uthaimin and Fatawa Al-Lajnah Ad-Da’imah

Ruling on **FOODS AND DRINKS** that contain a small percentage of Alcohol



The word alcohol is originally called “Ghowl”. Allaah (*Ta’ala*) mentioned it in the Qur’an when He described the *Khamr* (wine) of Paradise in Surat As-Saaffaat [37:47]:

لَا فِيهَا عَوٌُّ وَلَا هُمْرٌ عَنْهَا يُنَزَّلُونَ ﴿٤٧﴾

“Neither will they have Ghowl (any kind of hurt, abdominal pain, headache, sin, etc.) from that, not will they suffer intoxication therefrom.”

“Ghowl” refers to the alcohol. Alcohol that is a substance of intoxication is called ethyl alcohol, while methyl alcohol is a poisonous substance. All intoxicants and wine consist of ethyl alcohol.

The alcohol that exists in foods and drinks can be divided into three types:

First Type: Foods and drinks in which the percentage of alcohol is very high and causes intoxication to the person who eats that food or takes that drink. This is strictly prohibited by the consensus of all the *‘Ulama*. It is considered *Khamr* (i.e. an intoxicant) and using or drinking it is a major sin.

Second Type: Foods and drinks where the percentage of alcohol is small. A little amount does not cause intoxication, but a lot of it will cause intoxication. This is also forbidden. The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “*If a large amount of anything causes intoxication, a small amount of it is prohibited.*” [Abu Dawoud no. 3681 and authenticated by Al-Albaani who graded it Hasan Saheeh]

This is forbidden according to the majority of

Barley Drink

Maliki, Shafi'i, and Hanbali scholars, whereas the Hanafi scholars said it is forbidden with the exception of grape juice; a person can drink a small quantity of it which doesn't intoxicate. However, the correct opinion is that of the majority of scholars who said that a small quantity is *Haram* whether it is grape juice or anything besides it.

Note: The meaning of the *Hadeeth*: "Whatever intoxicates in large quantity, a small amount of it is *Haram*" is that if one drinks a little of it, it does not cause intoxication, but if one is tempted to drink more of it, he becomes intoxicated.

Third Type: The percentage of alcohol is so insignificant that consuming it in a large quantity will not cause intoxication. This is a consumable (useable) amount because it is fully absorbed into the food or drink and has disappeared in it such that its essence is no longer present and no trace of it can be detected in the drink (or food) in terms of color, taste, or odor. This is found in many foods and drinks. Many canned foods, juices, medicines, and long-life dairy products consist of insignificant amounts of alcohol. This is because modern manufacturers use ethyl alcohol which they consider to be the best solvent and a good preservative. Therefore, they prefer it over other substances.

This type is permissible and there is no sin in taking them, with the consensus of the *'Ulama*.

Ibn Taymiyah (*Rahimahullaah*) mentioned a similar issue which the *'Ulama* call 'the theory of consumption'. They say: "Because the percentage of alcohol is very insignificant, it is fully absorbed, just as a little impurity in the sea water will not contaminate it or cause it to become *Najis* (impure). The little impurity is absorbed and thus has no effect. Similarly, a small percentage of alcohol has no effect, and it is absorbed into the food or drink."

Shaikh Sa'd Al-Khathlan responded to the counter argument of the above issue that the Prophet (*Salla-Allahu 'alayhi wa sallam*) said: "Whatever intoxicates in large quantity, a small quantity of it is *Haram*."

He replied: "Right, and we abide by this, but consuming a large quantity of this drink or food will not cause intoxication, no matter how much the person drinks of it. For example, if one drinks orange juice, which consists of a very small amount of alcohol, he will not become intoxicated no matter how much he drinks of it, because the amount of alcohol is insignificant. There is no sin in that; the amount is figurative (and forgivable)."

Barley drink is produced in Saudi Arabia (and the Gulf region) and consists of 0.05% of alcohol. Many people call it beer - though it is not right to be called such a name, because beer is the name for a kind of *Khamr* (wine). Is it better to leave drinking it out of piety?

Shaikh Sa'd Al-Khathlan replied: "No, otherwise you should not drink orange juice which consists of 0.08% of alcohol, which has more percentage of alcohol than the barley drink." As long as the percentage of alcohol is less than 1%, then this amount is very insignificant and consumable.

Shaikh Ibn 'Uthaimen (*Rahimahullaah*) said: "The basic principle concerning all kinds of food, drink, and clothing, is that they are permissible until and unless proof is established that they are *Haram*. Allaah (*Ta'ala*) says (interpretation of the meaning): **'He it is Who created for you all that is on the earth'** [AL-Baqarah (2:29)]. So if anyone says this drink is *Haram* or this food is *Haram* or this garment is *Haram*, say to him, bring your proof. If he brings proof, then we should do whatever is indicated by the proof. If he does not bring proof, then his words are to be rejected, because Allaah (*Ta'ala*) says (interpretation of the meaning): **'He it is Who created for you all that is on the earth.'** [AL-Baqarah (2:29)]. Everything in this world Allaah has created for us. This general meaning is confirmed by the word *Jame'an* (translated here as 'all'). And Allaah (*Ta'ala*) says (interpretation of the meaning): **'While He has explained to you in detail what is forbidden to you.'** [AL-An'aam (6:119)]

So if something is *Haram*, there should be a clear and detailed indication that it is *Haram*. If there is no such proof, then it is not *Haram*. The barley drink that is found in our markets here in the Land of the Two Holy Sanctuaries (Saudi Arabia) is all *Halaal* and there is no doubt concerning that in sha Allaah.

We do not think that just having an alcohol content in a thing makes it *Haram*; rather if something contains a percentage of alcohol which will make a person intoxicated if he drinks it, then it is *Haram*. But if the amount is miniscule and does not have any effect, then it is *Halaal*." [AL-Baab Al-Maftooh]

Sources:

- 1 - Contemporary Jurisprudence Issues by Shaikh Sa'd Al-Khathlan
- 2 - IslamQA.info

SEEK HEALING BY THE DUST

'Aishah (*Radia-Allaahu 'anha*) narrated that one of the things that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to say for the sick person, with saliva on his finger (dipped in dust), was:

بِسْمِ اللَّهِ، تُرْبَةَ أَرْضِنَا. بِرِيقَةِ بَعْضِنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا

“Bismillaah, turbatu ardina, biriqati ba'dina, yushfa saqimuna, Bi idhni Rabbina.”

In the Name of Allaah, the dust of our land mixed with the saliva of one of us, to cure our sick one, by the permission of our Lord.

[Agreed upon]

Commentary: “some saliva on his finger” means that he would put some of his saliva on his finger and place his finger on the dust so that some of the dust would cling to it. Then he would wipe it on the site of the injury.

“The dust of our land” means this is the dust of our land. “With the saliva of one of us” indicates that he would spit when reciting *Ruqyah*. An-Nawawi (*Rahimahullaah*) said that what the *Hadeeth* means, is that he took some of his own saliva on his forefinger, then he placed it on the dust

so that some of it would cling to it, then he wiped the site of pain or injury, saying the words mentioned while wiping. “*May our sick one be healed*” in the passive voice, means we say these words, or we do this action so that the sick person may be healed. The phrase “*by our Lord's leave*” is connected to the words “*may our sick person be healed.*”

Ibn Al-Qayyim (*Rahimahullaah*) said: “This is an easy and gentle remedy which may be used for ulcers and fresh wounds, especially when no other medicine is available, because this is available in every land. It is known that the nature of pure dust or soil is dry and cold; it dries up moisture of wounds which would not naturally heal easily, especially in hot countries and in people with hot humors.¹ Ulcers and wounds are usually followed by hot humors, so there is a combination of the heat of the land and of the humor and of the wound. But the nature of pure dust or soil is cold and dry, colder than all medicines. So, the coolness of the dust counteracts the heat of sickness, especially if the dust or soil has been washed and dried.”

The meaning of the *Hadeeth* of 'Aishah (*Radia-Allaahu 'anha*) is that one should put some of his own saliva on his forefinger and then place it on the dust so that some of it will stick to it. Then he should wipe it on the wound and say these words, because of what is in them of the blessing of mentioning the Name of Allaah (*Ta'ala*) and entrusting the matter to Him. Thus, the two ways of treatment are combined and strengthen one another.

¹ Humors that make up the human body are black bile, yellow bile, blood, and phlegm.

Is the meaning of his words “*the dust of our land*” all land or the land of Madinah in particular? There are two views. Undoubtedly there is some dust that has special properties which are beneficial in treating many diseases and healing severe types.

Galen (Greek physician lived 130AD–210AD) said: “In Alexandria I saw many people with ailments of the spleen and hydrocephalus using the mud of Egypt and applying it to their calves, thighs, arms, backs and ribs, and they clearly benefited from that.”

And he said: “In a similar way this application may be used for infected, flaccid (loose) and soft tumors.” And he said: “I know some people whose bodies became flaccid because of a great deal of bleeding from their backsides, and they benefited from this clay. Other people were healed from chronic pain by it which was very strong in some parts of their bodies, and it went away completely.”

The author of the book, who is a Christian, said: “The strength of the clay that is brought from Kaboos (Cayman Islands) has the power to cleanse and cause ulcers to heal.”

If this is the case with the soils, then what do you think of the best soil on the face of the earth, the most blessed soil, which was mixed with the saliva of the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*), and along with that, it was accompanied by the Name of his Lord and the matter was delegated to Him? [‘Awn AL-Ma’bood]

Shaikh Ibn Jibreen (*Rahimahullaah*) said: “The *Hadeeth* means that he (*Salla-Allaahu ‘alayhi wa sallam*) took some of his saliva on his index finger, then plunged it in the dust. Some dust would cling to it (his finger). Then he would wipe the place of the wound whilst reciting these words which consist of the Name of Allaah; at the same time relying on Him and entrusting the matter to Him. Accordingly, combined, these two means will have a stronger effect. Undoubtedly, some dust benefits many sicknesses and cures many worse illnesses, by Allaah’s permission. If this pertains to all kinds of dust, then what about the dust of Madinah; the best land and most pure dust on earth? Moreover, it is mixed with the saliva of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and his *Ruqya* is combined with mentioning the Name of his Lord and entrusting the matter to Him. [As said by Ibn AL-Qayyim]”

Yet the scholars are of two opinions. Some said this ruling is particular to the dust of Madinah and others said it includes all the dust of the earth.

Sources:

- 1) Islamic Medicine, The Key to a Better Life, by Yusuf Al-Hajj Ahmad
Darussalam Publishers
- 2) Ibn-jebreen.com

Taking graves as places of worship is a **MEANS TO SHIRK**

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) cared deeply for the *Tawheed* of his *Ummah*. For this reason, he forbade them from building a mosque over his grave even before the existence of the grave itself. This was the custom of the Jews and Christians who used to build mosques over the graves of righteous people when they died and made images therein. He (*Salla-Allaahu 'alayhi wa sallam*) warned his *Ummah* from imitating them.

It is reported on the authority of 'Aishah (*Radia-Allaahu 'anha*) who said: "When the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) was close to death, he covered his face with a cloth, and then when it became difficult for him to breathe, he uncovered his face and said: ***'May Allaah (Glorified be He) curse the Jews and Christians who took the graves of their Prophets as places of worship – do not imitate them.'*** Had it not been for this, his grave might have been raised above the ground, but it was feared that it would be taken as a place of worship." [Reported by Al-Bukhaari and Muslim]

The person who prays at the grave of a Prophet or righteous person is cursed even though he is praying to Allaah in that place. This is because it is a means that leads to worshipping these graves and its inhabitants. So, what about those who worship the inhabitants of these graves by calling unto them, imploring them, offering prayers to them, devoting themselves to them, prostrating to them, etc.?

