

**AL - MUHAJIROON**

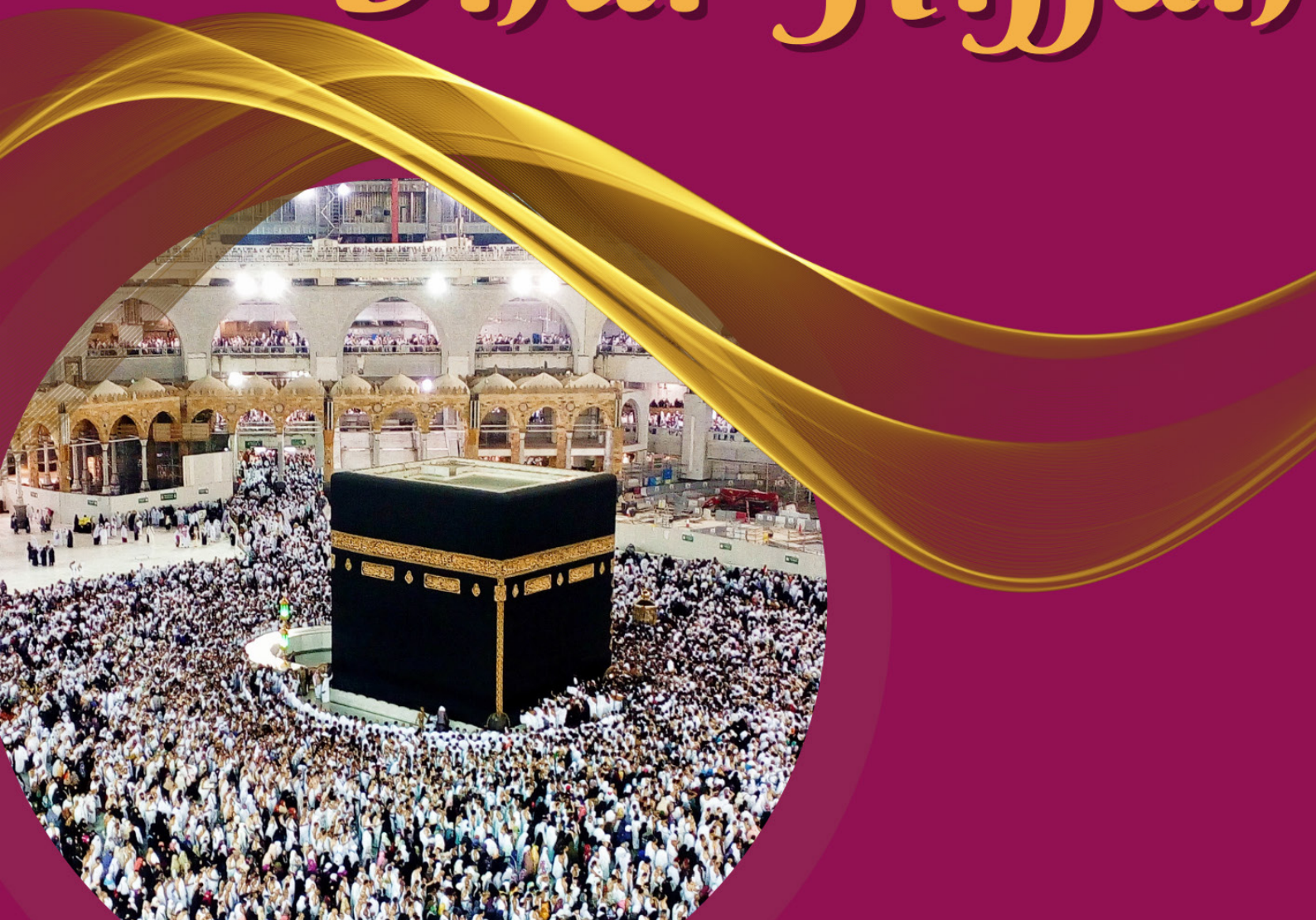
Dhul-Qa'dah / Dhul-Hijjah | 1444 A.H. | 26-6

Don't be

**Maghbun (a Loser)**

in the

**Ten Days of  
Dhul-Hijjah**



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Ibn Mas'ud *(Radia-Allaahu 'anhu)* Narrated:

The Prophet *(Salla-Allaahu 'alayhi wa sallam)* used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

[Sahih al-Bukhari 68]



# WHY AL - MUHAJIROON?

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

[Collected: Al- Bukhari (6484), Kitab ar-Riqaaq; 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).

## 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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# THE PERFECT ATTRIBUTE OF ALLAAH:

# الْعَافِيَةُ

## Al-Mu'afaah

(Granting well-being/ Forgiving/ Protecting)

### Evidence from the Prophetic Sunnah:

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "No one is more patient in enduring an injury that he hears than Allaah, the Exalted and Glorious. They associate partners to Him, they attribute an offspring to Him – and yet, He is giving them well-being (Yu'aafihim) and He provides them sustenance."

In another version, "but despite this, He provides them sustenance, grants them 'Aafiyah (well-being and safety) and confers so many things upon them." [AL-Bukhaari no. 6099 and no. 7378, Muslim no. 2804]

Also from the proofs is Du'aa al-Qunoot that the Prophet (Salla-Allaahu 'alayhi wa sallam) taught to his grandson AL-Hasan ibn 'Ali (Radia-Allaahu 'anhuma):

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَعَافِنِي فِيمَنْ عَافَيْتَ

Allaahumma'hdini fi man hadayt, wa `aafini fi man `aafayt

"O Allaah, guide me with those whom You have guided, grant me security/pardon amongst those whom You have granted security/ pardon." [Abu Dawoud no. 1425, and graded Saheeh by AL-Albaani]

Also, the Du'aa which the Prophet (Salla-Allaahu 'alayhi wa sallam) taught to Shakal ibn Humaid (Radia-Allaahu 'anhu):

اللَّهُمَّ عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصْرِي

Allaahumma 'aafini min sharri sam'i wa basari

"O Allaah, protect me from the evil in my hearing, my seeing." [Sunan an-Nasaa'i no. 5456 and AL-Adab al-Mufrad no. 663, and graded Saheeh by AL-Albaani]

### Linguistic Meaning of Al- 'Aafiyah:

It means Allaah's protecting the slave from calamity (repelling harm from him). It is said: Allaah ('Aafaahu) protected him from calamity.

'Aafiyah: He gave him well-being from calamities and afflictions.

'Aafahu Allaah: Allaah removed the harm and sicknesses from him.

Al-Mu'afaah: Allaah's protecting you from the people, and protecting them from you i.e., He makes you independent of them and makes them independent of you, and He repels their harm from you and your harm from them. [AL-Lisaan (5/3018) and Kitab al-Ayn (3/192), an-Nihaya (627) and al-Qamoos al-Muheet (892)]

## The *Shar'ee* Meaning (legal meaning) of *Al-'Aafiyah*:

Allaah is absolutely *Al-Mu'aafi*, He Who grants *'Aafiyah* to whomsoever He wills from His slaves, such that He repels harm, panic, diseases, ailments, and disgraceful things from them. This is His General *Mu'aafaat* for the whole creation, but His *Awliyaa'* (close believing slaves) are set out (i.e., apart from the rest of creation) exclusively for forgiveness of sins and transgressions.

Moreover, He repels curses and afflictions from them from those that are open and those that are hidden. And He protects them from the most serious religious moral diseases like *Kufr* (disbelief), *Shirk* (associating partners to Allaah in worship), *Nifaaq* (hypocrisy), and rebellion [disobedience to Him and His Messenger (*Salla-Allaahu 'alayhi wa sallam*)] so that He may meet them on the Day of Judgment, safe and purified from sins and they may enter His abode of peace.

In summary, Allaah *Yu'aafihim* (protects them) from all evils and dangers, physical and spiritual harms, societal and religious. He also protects them from their enemies.

## Impact of Belief in this Attribute of Allaah:

1- We should ask Allaah for *Al-'Aafiyah* (well-being) in this world and the Hereafter. This is because it is one of Allaah's greatest blessings upon His servants after granting them the blessing of Islam and *Imaan* (faith).

Salamah ibn 'Ubaidullaah narrated from his father who was a Companion of the Prophet (*Salla-Allaahu 'alayhi wa sallam*). He said: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: 'Whoever among you wakes up in the morning secured in his dwelling, *Mu'aafaa* (healthy) in his body, having his food for the day, then it is as if the world has been gathered for him.'" [At-Tirmidhi no. 2346 and authenticated by Al-Albaani who graded it Hasan in *Al-Silsilah as-Saheehah* no. 2318]

Without a doubt, the three basic necessities of life are (i) peace and security, (ii) health and physical well-being, and (iii) food. So, anyone who has these has all that he needs.

If one lacks peace and *'Aafiyah* (well-being and health), the treasures of the whole world will be of no use because the heaps of wealth cannot provide peace of mind, nor can it make one enjoy sound health.

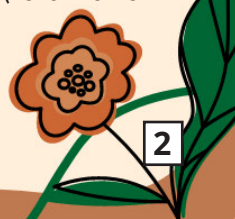
2- One of the sublime attainments and lofty degrees that a believer should be keen to ask Allaah for is *Al-'Aafiyah*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) urged the believers to invoke Allaah and ask Him (*Azza wa Jall*) for *Al-'Aafiyah*.

Mu'adh ibn Rifa'ah narrated from his father, who said that Abu Bakr (*Radia-Allaahu 'anhu*) stood upon the *Minbar* (pulpit), then he wept and said: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) stood upon the *Minbar* the first year (of *Hijrah*), then he wept and said: 'Ask Allaah for pardon and *Al-'Aafiyah*, for verily, none has been given anything better than *Al-'Aafiyah* after being granted *Al-Yaqeen* (certainty).'" [At-Tirmidhi no. 3558, and authenticated by Al-Albaani who graded it Saheeh]

Abu Bakr (*Radia-Allaahu 'anhu*) wept while standing on the *Minbar* (pulpit) recalling the weeping of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) while he stood on the same *Minbar*. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) wept for the sake of his *Ummah's* sins as he foresaw the worsening conditions of his *Ummah* and the peoples' falling in the *Fitan* (trials) and being dominated by their desire and greediness for wealth. Therefore, he (*Salla-Allaahu 'alayhi wa sallam*) said: "Ask Allaah for pardon (i.e., forgiveness of sins and concealment of defects), and *Al-'Aafiyah* [i.e., safety in religion from *Fitan* (trials), safety of bodies from illness, and safety in this world from people and their evil]."

*Al-Yaqeen* is faith and insight in the religion. "For verily, none has been given anything better than *Al-'Aafiyah* after *Al-Yaqeen*." Hence, the happiness of the slave and his reformation in both abodes will not be perfected except by *Al-Yaqeen* (certainty and faith) in Allaah and by winning His pardon and *Al-'Aafiyah* which is the pillar of reformation of worldly affairs and safety from all evils and trials.

Ibn Al-Qayyim (*Rahimahullaah*) said commenting on the aforementioned *Hadeeth*: "He (*Salla-Allaahu 'alayhi wa sallam*) joined the *'Aafiyah* (well-being) of the *Deen* to the *Dunya* to emphasize that the reformation of the slave will not be perfected in the two abodes except by *Yaqeen* (faith and



certainty) and 'Aafiyah. By the *Yaqeen*, the punishments of Hereafter will be driven away from him, and by *Al-'Aafiyah*, the illnesses of this world in one's heart and body will be driven away from him. In one word, the matter of the Hereafter is gathered and in one word the matter of the *Dunya* is gathered." [Tuhfat Adh-Dhakireen, pg. 305]

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "There is no supplication that a person can say that is better than:

اللهم إني أسألك المعافاة في الدنيا والآخرة

*Allaahumma inni as'aluka al-mu'aafaah fid-dunya wal-aakhirah.*

"O Allaah! I ask You for *Mu'aafah* (well-being) in this world and in the Hereafter." [Ibn Maajah no. 3851 and authenticated by AL-Albaani in Saheeh Ibn Maajah no. 3106 and Abu Dawoud no. 2631 and graded Saheeh by AL-Albaani]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) clearly mentioned in this *Hadeeth*, that the best that the servants ask Allaah for is that He gives them well-being. This is because it is the greatest pillar by which one attains happiness in this world and the Hereafter.

**3-** Asking Allaah for *Al-'Aafiyah* repels every calamity and removes every distress.

Al-Bazzar reported in "Kashf Al-Astaar", a *Hadeeth* narrated by Anas (*Radia-Allaahu 'anhu*) that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) passed by people who were afflicted, and said: "Didn't these people ask Allaah for *Al-'Aafiyah*?" [Authenticated by AL-Albaani in *AL-Silsilah as-Saheehah* no. 2197 and graded Saheeh]

The inquiry of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) indicates denunciation. It is as if he says: "How did you leave yourself in this calamity, and there is a medicine that cures what has afflicted you? Sufficient is the *Du'aa* asking for *Al-'Aafiyah* to repel the calamity that befell you."

**4-** The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to ask his Lord for *Al-'Aafiyah* in the morning and evening and at the time of retiring to his bed to sleep.

'Abdullaah ibn 'Umar (*Radia-Allaahu 'anhuma*) narrated that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) never failed to utter these supplications in the evening and in the morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتُرْ عَوْرَتِي (وَقَالَ عُثْمَانُ عَوْرَاتِي) وَأَمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

"O Allaah, I ask You for well-being in this world and in the Hereafter. O Allaah! I ask You for forgiveness and well-being in my religion and worldly affairs, my family and my property. O Allaah! Conceal my fault or faults (according to 'Uthman's version) and keep me safe from the things that I fear. O Allaah! Guard me in front of me and behind me, on my right hand and on my left, and from above me, and I seek refuge in Your Greatness from receiving unexpected harm from below me." Abu Dawoud said that Waki' (*Rahimahullaah*) said: "That is to say being swallowed by the earth." [Abu Dawoud no. 5074 and authenticated by AL-Albaani who graded it Saheeh]

#### Sources:

- 1- At-Ta'aleeq Al-Ulaa fee Sharh Asmaa' Allaahu AL-Husnaa wa Sifaatihi AL-aUlaa, by Maahir Muqaddim
- 2- Ad-Dorar As-Saniyyah (Dorar.net)
- 3- Riyadhus-Saliheen by Darus-Salaam
- 4- *Al-'Aafiyah* by Shaikh Ameen ibn Abdullah Ash-Shaqawee (Alukah.com)



DON'T BE

MAGHBUN (A LOSER)

IN THE

# Ten Days of Dhul-Hijjah



All praise is for Allaah. All praise is for what He possesses of perfect Attributes, praise for what He has created of all things, praise for what He has prescribed of Laws, and what He has bestowed of blessings.

Allaah created human beings, and by His mercy showed them the way of guidance to Him. Allaah created everything in this world for them, to help them believe in Him (*Subhaanahu wa Ta'ala*) and increase their Faith in Him.

He has given them power and will by means of which they are able to choose to comply with whatever they want of His Commands and prohibitions. And Allaah sees well all that they do.

Out of His Benevolence and Graciousness, Allaah (*Ta'ala*) bestowed blessings upon His servants by which they can be successful and reform their Hereafter.

Allaah presented profitable commerce (trade) to His servants; whoever deals with Allaah by it will gain great profit in the Hereafter.

And Allaah (*Subhaanhu wa Ta'ala*) knows all that is in the heavens and on earth of things that are hidden or apparent, unseen or seen, **"And He knows what you conceal and what you disclose. Allaah knows well what is in (your) hearts."** [Surat At-Taghabun (64:4)] – that is, what good secrets and negative feelings they hold, as well as good intentions and corrupt aims.

It is essential for the wise person to be keen and strive to guard his inner thoughts against bad

attitudes and to acquire good characteristics because Allaah knows well what is in His slaves' hearts.

**"And Unto Him is the return [of all] on the Day of Resurrection"** [Surat Maryam (19:95)] when He will requite them for their faith or disbelief. At that time, He (*Ta'ala*) will question them about the blessings and life of ease that He bestowed upon them i.e., did they give thanks to Him or not?

Allaah (*Ta'ala*) called that Day of Resurrection:

يَوْمُ التَّغَابُنِ

**"The Day of mutual loss and gain"**

In Surat At-Taghabun (64:9-10), Allaah (*Ta'ala*) says:

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنُ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

**"(And remember) the Day when He will gather you (all) on the Day of Gathering, that will be the Day of mutual loss and gain. And whosoever believes in Allaah and performs righteous good deeds, He will remit from him his sins and will admit him to Gardens under which rivers flow to dwell therein forever, that will the Great Success."**

## Means of Attainment of Success on the Day of Taghabun

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ  
أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾

**“But those who disbelieved and denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.”**

That is, He will requite (repay) you on the Day of Gathering. On that Day, Allaah will gather the first and the last generations and make them stand in a huge assembly, and He will inform them of what they did.

On that day, the differences between people will become apparent; some people will be raised to the highest status in lofty chambers and dwellings that contain all delights and pleasures. And some people will be brought down to the lowest status, a place of distress, anguish, grief, and severe punishment. That will be the outcome of what they sent forth for themselves and what they did during their earthly life. Hence, Allaah says:

ذَٰلِكَ يَوْمُ التَّغَابُنِ

**“That will be the Day of mutual loss and gain”**

That is, there will be a huge difference between people in terms of winning and losing. The believers will be winners and the evildoers will be great losers. The wicked will realize that they were following something of no value and that they are indeed losers.

It is as if it was asked: How does one attain prosperity and bliss or incur doom and loss? So Allaah (*Subhaanahu wa Ta'ala*) mentions the causes and means of both, by saying: **“But whoever believes in Allaah”** with perfect faith, which includes believing in everything that Allaah has enjoined people to believe in and by performing righteous good deeds, He will expiate from him his sins and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever. That will be the great success. But those who disbelieve in the Oneness of Allaah and deny Allaah's Signs and Revelations will be the dwellers of the Fire, to dwell therein forever.

Our task and duty in this life, in order to be winners and not among the losers, is to believe in Allaah, obey Him and obey His Messenger. We must put our trust in Allaah and rely on Him.

**1-** Obeying Allaah and His Messenger (*Salla-Allaahu 'alayhi wa sallam*), as Allaah (*Subhaanahu wa Ta'ala*) says in (64:12):

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

**“Obey Allaah and obey the Messenger (*Salla-Allaahu 'alayhi wa sallam*)”** - that is by complying with their commands and heeding their prohibitions.

Obedience to Allaah and obedience to His Messenger (*Salla-Allaahu 'alayhi wa sallam*) form the foundation and basis of happiness and prosperity.

It is only the Knower of the unseen and the seen Who will bring you to account for obedience to Allaah and His Messenger (*Salla-Allaahu 'alayhi wa sallam*).

**2-** Having trust in Allaah, as Allaah (*Subhaanahu wa Ta'ala*) says in (64:13):

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿١٣﴾

**“Allaah, there is no god but He”** - that is, He is the only One Who is deserving of worship and devotion; everything that is worshipped besides Him is false.

**“and in Allaah (Alone) let the believers put their trust”** - that is, let them rely on Him in every matter of concern to them, and in everything they want to do.

Nothing can be achieved except with the Help of Allaah, and there is no way to attain what one wants except by relying on Him. One cannot truly rely on Allaah unless one thinks positively of Him and trusts Him to take care of the matter in which one is relying on Him, according to the level of one's faith. The stronger a person's faith is, the stronger his trust in Allaah will be.



3- Practicing *at-Taqwa*, as Allaah (*Subhaanahu wa Ta'ala*) says in (64:16-18):

فَانْقُوا لِلَّهِ مَا أُسْتَطَعْتُمْ

“So fear Allaah as best as you can”

Here Allaah (*Subhaanahu wa Ta'ala*) enjoins His slaves to have *Taqwa* of Him, which means complying with His Commands and heeding His Prohibitions according to what one can do. This verse indicates that every duty a person is unable to do because it is too difficult for him is waived in his case. But if he is able to do some of it and unable to do some of it, then he should do whatever he is able to do, and what he is unable to do is waived for him. As the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “When I command you to do something, do as much of it as you can.” [Al-Bukhaari]

This principle includes innumerable minor issues in the religion.

4- Listen and obey

وَأَسْمَعُوا وَأَطِيعُوا

“listen and obey”

[listen] to what Allaah exhorts you to do and what He prescribes for you of rulings; learn about that and submit to Him. [and obey] Allaah and His Messenger (*Salla-Allaahu 'alayhi wa sallam*) in all your affairs.

5- Spend in charity

وَأَنْفِقُوا خَيْرًا لِأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ

نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“And spend in charity, that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful ones.”

“and spend” in ways that are both obligatory and recommended, for this deed will be good for you in this world and the Hereafter.

All goodness is in obeying the commands of Allaah (*Subhaanahu wa Ta'ala*), accepting His guidance, and submitting to His Laws, and all evil is in doing the opposite of that.

However, there is a problem that prevents many people from spending in the manner enjoined; that is covetousness that is inherent in most people. They are stingy with their wealth; they love to have it and they dislike parting with it.

Whomever Allaah protects from the evil of his own covetousness and spends in ways that are beneficial to his soul, “it is they who will be the successful ones.”

This is because they have done what is required of them and have been saved from what is feared. Indeed, this may include all commands and prohibitions that are ordained for people.

But if a person is covetous, he will not be able to do what he is enjoined and he will not pay what is due, and he will not be successful; rather, he will be a loser in this world and in the Hereafter. Conversely, if he is easy-going and at ease and accepts the Laws of Allaah and seeks His pleasure, then there will be nothing standing between him and doing what is enjoined, except coming to know of it and realizing that it is pleasing to Allaah (*Subhaanahu wa Ta'ala*). Thus, he will prosper, succeed, and attain great triumph.

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعَفَهُ لَكُمْ  
وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

“If you lend to Allaah a goodly loan, He will double it for you and forgive you. Allaah is Most Ready to Appreciate and to reward, Most Forbearing”

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ

“All-Knower of the unseen and seen, the All-Mighty, the All-Wise.”

Then, Allaah (*Subhaanahu wa Ta'ala*) urges people to spend, saying: “If you lend to Allaah a goodly loan” – this refers to any spending from permissible earnings. If the intention is to spend it for the Sake of Allaah (*Subhaanahu wa Ta'ala*) and seeking His pleasure, and it is spent appropriately [He will multiply it for you] tenfold, up to seven hundredfold, up to many times more than that. [and] in addition to multiplying it, He will [forgive you] your sins because of that spending and charity, for Allaah expiates sins by means of acts of charity and good deeds.

“Verily, good deeds erase bad deeds” [Surat Hud (11:114)]

“Allaah is Appreciative, Most Forbearing” – He is forbearing and does not hasten to punish the one who disobeys Him; rather, He gives respite, but He does not forget.

“If Allaah were to take humankind to task for what they have earned, He would not leave on the face of (the earth) a single living creature, but He gives them respite for an appointed term.” [Surat Fatir (35:45)]

“Allaah is Appreciative” – He accepts the little good deeds of His slaves and rewards them greatly for them.

He (*Ta'ala*) is Appreciative of those who bear hardships and difficulties for His Sake. Whoever gives up a thing for the Sake of Allaah, Allaah will compensate him with something better than it.

“Knower of the unseen and the seen” that is, all that is hidden from people of hosts that no one knows but He, and what they can see of created things.

“The Almighty” Who cannot be overcome or resisted, Who has subjugated all things.

“The Most Wise” in His creation and command, and He does what is appropriate.

## Profitable Commerce with Allaah

Allaah (*Ta'ala*), out of His Mercy, tells us how to be from the winners. He (*Ta'ala*) mentions about the true believers who had accepted Allaah's profitable commerce. In Surat As-Saff (61:10-13):

يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ﴿١٠﴾

“O You who believe! Shall I guide you to a commerce that will save you from a painful punishment?”

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْمَلُونَ ﴿١١﴾

“Believe in Allaah and His Messenger and strive and fight with your wealth and your lives in the Cause of Allaah. That is better for you, if only you knew.”

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

“(If you do that) He will forgive you your sins and admit you to Gardens under which rivers flow, and fine dwellings in Gardens of eternal abode; that is the great success.”

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ﴿١٣﴾

“And also (He will give you) another (blessing) which you love, help from Allaah (against your enemies), and a near victory. And give glad tidings [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] to the believers.”

This passage presents advice and guidelines from the Most Merciful of those who show mercy to His believing slaves; pointing out the greatest deal and most sublime objective through the means by which one may attain salvation from the painful punishment and attain eternal bliss.

Here, He (*Ta'ala*) mentions the means of achieving that aim and goal which everyone who has insight will want to achieve. It is as if the question were asked: What is the profitable commerce? And He (*Subhaanahu wa Ta'ala*) said: “Believe in Allaah and His Messenger.”

It is well known that perfect faith is:

1. To believe with certainty in what Allaah has commanded us to believe in, which requires physical actions.

2. *Jihaad* in Allaah's Cause is one of the most sublime actions. Hence, Allaah says: “And strive and fight, offering your wealth and your lives in the Cause of Allaah” by offering your lives and your souls to resist the enemies of Islam. The aim should be to support the religion of Allaah and make His Word supreme.

3. To spend whatever you can afford of your wealth for that purpose, for even though it is difficult for people to give that wealth, doing so **“is better for you, if only you knew”**, for in worldly terms, it leads to good consequences, namely victory over the enemies, honor that is the opposite of humiliation, abundant provision, and great reassurance.

In the Hereafter, it leads to attaining the reward of Allaah and salvation from His punishment. Hence Allaah mentions the reward in the Hereafter, saying:

**“(if you do that) He will forgive you your sins”** this includes both minor and major sins. Belief in Allaah and *Jihaad* in His Cause expiates sins, even if they are major.

**“and admit you to gardens under which rivers flow”** that is, the rivers flow between the dwellings, palaces, chambers, and trees; rivers of fresh water, rivers of milk of which the taste does not change, rivers of wine delicious to the drinkers, and rivers of pure honey. And in those gardens, they will have all kinds of fruit.

In Surat Faatir (35:29-30), Allaah (*Ta'ala*) says:

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ  
وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ  
تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾

**“Verily, those who recite the Book of Allaah (this Qur’an) and perform *As-Salaat* (*Iqamat-as-Salaat*) and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade gain that will never perish.”**

لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ  
إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

**“That He may pay them their wages in full and will give them (even) more out of His Grace. Verily! He is Oft-Forgiving, Most Ready to Appreciate (good deeds and to recompense).”**

1. **“Verily those who recite the Book of Allaah”** that is, follow its commands by complying with them and following its prohibitions by paying heed to them, and believing in what it tells them about the past and the future, and do not give

precedence over it to any opinion that contradicts it, and recite its words by studying its meanings.

2. Then after speaking of recitation of the Qur’an in general terms, Allaah now mentions prayer in which there is recitation in this specific situation; prayer is the foundation of the religion, the light of the Muslims, the measure of a person’s faith and a visible sign of sincerity in adherence to Islam.

3. And Allaah mentions spending on relatives, the poor, orphans, and others, by giving *Zakaat*, offering expiations, spending in fulfillment of vows, and giving charity in general [secretly and openly] at all times.

Those who do that [hope] thereby [for a deal in which there will never be any loss] that is the profitable commerce that will never stagnate or be spoiled; rather, it is the best, greatest and highest of deals, namely attaining the pleasure of their Lord and His great reward, and salvation from His wrath and punishment.

This proves that they are sincere in their deeds and that there are no bad intentions or evil aims behind them.

And Allaah tells us that they will attain what they hope for, as He says: **“For He will give them their reward in full”** that is, the reward for their deeds, according to how much or how little they did, and how good or imperfect their deeds were. **“And will give them yet more out of His bounty”** in addition to their reward, **“Verily He is Oft-Forgiving, Appreciative.”** He will forgive their bad deeds and will accept even the little good deeds they do.

## *Worshipping Allaah in the Ten Days of Dhul-Hijjah*

Allaah grants us these blessed days and nights of *Dhul-Hijjah* to enter into a commerce with Him. These virtuous seasons are great opportunities for entering into a profitable commerce with Allaah. Our capital is our time, lives, and wealth; one spends of his wealth in the Cause of Allaah and spends his time and effort in the Cause of Allaah. In this way, one’s commerce will be profitable. In these days of *Dhul-Hijjah* the commerce with Allaah is even greater and more sublime; the rewards attained are even greater than at any other time.



However, as Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) said in a Hadeeth: "All people go out in the morning and sell themselves, either freeing themselves or condemning themselves." [Muslim (no. 223)]

I.e., Every person is making an effort; either in his obedience to Allaah so he will free/ redeem himself from Hell-fire or his effort will be in obedience to *Shaytaan* and fulfilling his desire. So, he will doom himself by entering Hellfire.

O Muslims! Don't be losers and don't waste your precious life and time without benefitting from the great opportunity that the ten days of *Dhul-Hijjah* hold. The real *Ghubn* (loss) is to sell oneself to the *Dunya* (for worldly gain).

Be careful. Do not leave this worldly life without trading with Allaah by offering prayers, *Dhikr* (remembrance), *Sadaqah*, or *Zakaah*, etc. When death comes to the wretched person, he will say, as Allaah (Ta'ala) mentions in Surat Al-Mu'minun (23:99-100):

رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ

**"My Lord! Send me back, so that I may do good in that which I have left behind!"**

In Surat Al-Munafiqun (63:10), Allaah (Ta'ala) mentions the loser who did not do good who will say:

رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ  
وَأَكُنُّ مِنَ الصَّالِحِينَ ﴿١٠﴾

**"My Lord! If only You would give me respite for a little while, then I should give *Sadaqah* of my wealth, and be among the righteous."**

These ten days are days of profitable commerce (gain) with Allaah by believing in Allaah and believing in His Messenger (Salla-Allaahu 'alayhi wa sallam) and by spending one's life and wealth in the Cause of Allaah.

The main act of worship in these ten days is *Dhikr* Allaah, which includes: Recitation of the Qur'an, General *Dhikr*, Morning and evening supplications, Specifically, *Takbeerat*, in which one proclaims the Glorification of Allaah as Prophet Muhammad (Salla-Allaahu 'alayhi wa sallam) said: "There are no days greater in the Sight of Allaah in which righteous deeds are more beloved to Him than these ten

days of *Dhul-Hijjah*; therefore, increase in saying *Tahleel*, *Takbeer* and *Tahmeed*." [Hadeeth Saheeh, authenticated by Shu'aib AL-Arna'out in Takhrij AL-Musnad Li Shu'aib no. 5446]

These are from the most sublime acts of worship by statement. As one increases in saying these supplications, it is a sign that his faith has increased, which keeps one far from hypocrisy because Allaah described the hypocrites in Surat An-Nissa' (4:142):

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿١٤٢﴾

**"And they do not remember Allaah but little."**

Let one try his best to perfect his deeds. The one who is more perfect in his deed is the one who does *Dhikr* while his heart is attentive and in harmony with his tongue.

All the gates of good deeds are opened, so try to take your share of every act of worship and do your best to perfect them by bringing the intention to your heart and knowing the meaning of what you say and do.

Ibn Rajab (Rahimahullaah) said: "When Allaah has put the yearning to see His Sacred House in the hearts of the believers, and not everyone is able to visit it every year; He has enjoined on those who are able, to perform *Hajj* once in a lifetime and has made the season of the ten days of *Dhul-Hijjah* common between the travelers to His House and those who are settled in their homes. Whoever cannot perform *Hajj* one year is able to perform deeds in his house, which is better than the *Jihaad* that is better than *Hajj*." [Lataa'if AL-Ma'arif]

This is based on the Hadeeth, "There is no good deed more beloved to Allaah than the one performed in these ten days." When the *Sahabah* asked "Even *Jihaad*?", the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "Even *Jihaad*, except that of a man who puts himself and his wealth in danger (for Allaah's Sake) and does not return with any of those things." [AL-Bukhaari no. 969]

#### Sources:

- 1- Tayseer Al-Kareem by Shaikh As-Sa'dee (Rahimahullaah)
- 2- Compilation of Virtues of first ten days of *Dhul-Hijjah* by the Scholars and Shaikhs

The

# Expiation

for the Fasting Person who has  
Intercourse during the day in

## Ramadan

### Part 2

Abu Hurairah (*Radia Allaahu 'anhu*) narrated that a man came to the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) and said, "I am ruined, O Messenger of Allaah!"

The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) asked, "What has ruined you?"

He replied: "I slept with my wife (i.e., had intercourse during the day in Ramadan while fasting)."

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) asked, "Can you free a slave?"

He replied, "No."

The Prophet asked, "Can you fast for two consecutive months?"

He replied, "No."

The Prophet further asked, "Can you provide food for sixty poor people?"

He replied, "No."

The man then sat down. A basket of dates was

brought to the Prophet (*Salla-Allaahu 'alayhi wa sallam*). The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said to the man, "Give this as *Sadaqah* (voluntary charity)."

The man exclaimed, "To someone who is poorer than us? There is no one in this city (Al-Madinah) who needs these dates more than us!"

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) laughed until his molar teeth could be seen and said to the man, "Go and feed your family with these dates." [Reported by Al-Bukhaari, Kitab As-Sawm, Chapter - Intercourse during Ramadan, Does one feed his own family as a *Kaffarah* (no. 1937). Muslim, Book of Sawm, The Prohibition of Intercourse during the day in Ramadan for the fasting person (no. 1111)]

#### Continuation of Lessons and Benefits of the Hadeeth

**21.** The permissibility of replying with 'No' even if the questioner was a noble person, because the man said 'No' to the Prophet (*Salla-Allaahu 'alayhi wa sallam*).

**22.** One is entrusted for his own acts of worship - this is understood by the Prophet's sufficing with the answer of the man, 'No'. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) did

not say, 'Give a proof that you cannot find' and when he said he cannot fast, he (*Salla-Allaahu 'alayhi wa sallam*) did not say, 'You are a young man, you are capable, etc.'

Hence, a person is entrusted for (what he is capable of) his own worships. The scholars said that a man is to be trusted if he says that he has prayed or he says "I have paid the *Zakaat*" or if he says "I have fasted" or "I have offered the *Kaffarah*," etc. He should be trusted without an oath because one is entrusted for his own worships – except in cases which concern the rights of others like *Zakaat*. He may be approached and obliged to take an oath when he is accused by a judge, and in similar circumstances.

As for regards to the Right of Allaah Alone, one is not required to swear because he is to be trusted in his *Deen* in matters which are between him and his *Rabb*.

**23.** One must feed sixty poor people and not feed sixty meals to one poor person. The difference between them; if we say feed sixty meals to a poor person then it means to gather what would suffice sixty poor people and give it even if it were given to the same poor person – rather, one is required to feed sixty poor people because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) asked, 'Can you find sixty poor people?' – Therefore, even if he were to give ten persons the food of sixty people, this would not be acceptable.

If someone says, "Sixty kilos of rice will suffice sixty poor people; so if sixty kilos of rice are distributed between ten poor people, will that be acceptable?" the answer is: It will not be acceptable because he has not fed sixty poor people.

**24.** If one has to choose an alternative, then we must pick the best of all the alternatives because of his (*Salla-Allaahu 'alayhi wa sallam*) saying, 'sixty poor people.'

If one says he cannot find sixty poor people, and he finds only six poor people; should he feed them and is his obligation complete or do we say, 'Feed the six and keep seeking the rest?' The Answer: The First option. This is because if he were to keep looking for poor people, when would he be able to find them? He might die before that happens. Hence, we say, keep giving the same six people and feed them for ten days.

**25.** The obligation of *Kaffarah* for having intercourse during the day in *Ramadan* is dropped if one is incapable of offering the *Kaffarah*. The proof is that when the man said, 'I am unable to feed sixty poor people,' he was not told that the obligation is pending on you; feed them when you are wealthy, rather the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was silent.

If feeding the *Miskeen* was pending, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) would have informed him because the man in that situation thought that he was done.

Anyway, the obligation does not stay pending upon him, but this is the best approach because the obligation was dropped because of his inability to feed (which no longer applies now) – and this is what is proven by the proof too.

There is another general proof – that the obligations are dropped due to incapacity – because Allaah says in Surat At-Taghabun (64:16):

فَأَنْقُوا اللَّهَ مَا اسْتَطَعْتُمْ ۗ

**"So be mindful of Allaah to the best of your ability."**

Also, in Surat Al-Baqarah (2:286), Allaah (*Ta'ala*) says:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

**"Allaah does not charge a soul except [with that within] its capacity."**

**26.** The *Imaam's* giving priority to the most needy first, then the next because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) gave precedence to the man over others, and he did not ask for anyone else apart from the man.

**27.** It is permissible to handover the *Sadaqah* to the *Imaam* (the leader) for him to distribute to those who are deserving of it because of the words, "A basket of dates was brought to the Prophet" because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was the *Imaam*, and the people went to him sometimes with similar things to be distributed to those who deserve it.



“Indeed, some assumption is sin.”

**28.** The *Imaam* has the choice in how to distribute what comes to him from wealth – i.e., he can choose whosoever he wishes. It should not be said: You should distribute amongst all equally because he (*Salla-Allaahu ‘alayhi wa sallam*) gave it to the man and said, ‘Give this in charity’ although the man in the story did not take it except for the purpose of offering *Kaffarah*; it was not for personal use, rather it was *Kaffarah*.

If someone sends you *Zakaat* money to distribute and you see a religious man – a seeker of knowledge – in need of twenty thousand dirhams for his marriage, and the money which came to you is ten thousand, is it permissible for you to give it to this man alone?

Yes, it is permissible that you give it all to this man alone because he is deserving of *Zakaat*, and no one has the right to argue with you saying why did you give it to so-and-so alone, because humans have to be trusted in this regard.

**29.** *Kaffarah* is included in the word ‘*Sadaqah*’ because he (*Salla-Allaahu ‘alayhi wa sallam*) said, “Give this in *Sadaqah*” and similarity between the two is like what the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said, “Charity (*Sadaqah*) extinguishes sin, just as water extinguishes fire.” [Reported by Ahmad (14860), and At-Tirmidhi, The Book of Jumu’ah, Chapter – What is mentioned concerning the virtues of Salaat (614) and Ibn Maajah, The Book of Afflictions, Chapter – Holding the tongue at times of Afflictions (3973).]

And similarly, *Kaffarah* also removes the transgression of the sin for which *Kaffarah* is being offered.

**30.** Permissibility of (accepting the) news which is apparent to the mind even if the situation may be the opposite (in reality) because of the saying of the man, “To someone who is poorer than us? There is no one in this city who is in need of these dates more than us!”

If confirmation was required concerning what the man said, then every house would have to be visited, and surely this man had not visited every house of al-Madinah in order to know that he himself is the neediest.

Despite this, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) accepted it and did not ask, ‘Have you visited every house?’ – and this is not considered guessing the unseen and therefore, Allaah says in Surat Al-Hujuraat (49:12):

Allaah did not say, “(All) Assumption is (sin)..” because assumption that is based on clues is not a sin.

**31.** The permissibility of helping someone in offering *Kaffarah* because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said, “Take this and give it in *Sadaqah*.”

**32.** The permissibility of swearing about that which one presumes (i.e., thinks is correct) and there is no perjury (the offence of willfully telling a lie or making a misrepresentation under oath) if it were concerning the past, and there is no sin on him if it were concerning the future.

Example: A man is talking to the people, and they inform him: So-and-so visited the city yesterday. Upon this, the man says, ‘By Allaah, he did not visit yesterday’ based on his assumption that so-and-so did not visit. The man has not committed a sin because what he said was his conviction, and he swore concerning what he thought was correct/ true.

If it is said: So-and-so will arrive tomorrow and a man says, ‘By Allaah! He will not arrive.’ But then the man arrives; (even in this case,) there is neither sin on him nor perjury because he swore about that which he thought was correct – and at the time of his arrival, he might say: ‘I thought you would not arrive.’

This *Hadeeth* is a proof of swearing about that which one considers correct/ true, whether with regards to the past or the future. If it were concerning the past and it turns out against what he said, there is no sin on him. If it were concerning the future, and it turns out to be the opposite of what he says, there is no perjury on him.

**33.** The permissibility of mentioning one’s state: wealthy, poor, sick or in need but not as a complaint to the creation because the man said, “Someone who is poorer than us?”

Is it permissible for the purpose of asking (help), such that one comes to a trustworthy person and informs him about his need, hoping that he will help?

Reply: Yes, because the man said, “To someone who is poorer than us?” This is a way of saying, ‘Give it to me’ therefore, it is permissible to mention one’s state to someone hoping to receive help.

Although this man had come to inquire about an issue, it is permissible even if someone were to come for the sole purpose of asking for help. The *Sharee’ah* has allowed it – or else, we would have said: ‘You had not come for this, rather you had come to inquire about something which occurred with you, and it is not correct for you to include issues of the world in this.’

**34.** The religion of Islam is a religion of Mercy because the majority of the *Kaffarah* goes to the poor, because the hands of the poor are generally empty; they may get to eat but get no drink or they may just survive on drink sometimes without food – and it is they who deserve mercy, and therefore, the religion of Islam encourages feeding the poor and makes a share for them in *Kaffarah*.

**35.** Man might be given provision from where he does not expect because Allaah caused the owner of the dates to come to the gathering of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) in which the poor man was present.

**36.** The religion of Islam seeks to bring an end to slavery such that all mankind is free – because the freeing of slaves is prescribed in the absolute sense – and the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) has encouraged it and he informed that whosoever frees a slave, Allaah will set free from Hell, an organ of his body for every organ of the slave’s body. [Reported by al-Bukhaari: The Book of Freeing Slaves and its virtues (2517) and Muslim: Book of Freeing Slaves, Chapter – Freeing Slaves (no. 1509).]

– this is one of many narrations concerning the reward.

Freeing slaves is made as *Kaffarah* for many offences: the issue of swearing, killing by mistake, *Dhihar*, intercourse during *Ramadan* – in all these instances, the best and first option is to set slaves free.

**37.** The permissibility of the *Imaam*’s laughing in the presence of his people because the *Hadeeth* mentions, ‘The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) laughed’ while the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) was their *Imaam* and he was the most shy person.

If laughing was something from which one should shy away from, then the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) would not have done so – rather this represents his good character. Some people, when they hold a position or rank, they are too haughty to laugh saying; How do I laugh while I am so high, laugh although I am so wealthy, laugh while I am so knowledgeable, laugh despite me being a minister, laugh being the leader, laugh while I am the king?

We reply: Someone who was better than us laughed – the Prophet (*Salla-Allaahu ‘alayhi wa sallam*).

**38.** The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) used to smile much but he would laugh only sometimes – so his laughter (is reported less) but his smiles are (reported) in many incidents.

**39.** Laughing is permissible even for a common person if he finds a cause to laugh. If one has a reason to laugh, then it is more so because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) used to laugh and he would smile often, and he was always ever cheerful – and if it is permissible to laugh for the *Imaam*, who holds a dignified position, then it is more so for the common man.

If someone were to ask, is it permissible to laugh even if one does not have a reason for it?

Reply: I don’t think anyone laughs without a reason. For example, a man reads something and then he laughs!! Or he sees something and then he laughs. I don’t think anyone laughs unless he passes through something that demands laughter – however, is this something that demands laughter, agreed upon by the people? No, this something might demand laughter for one person but not the other; therefore, it is possible that most of the people in a gathering might laugh while some would say, ‘there is no reason to laugh.’

So, if one has a reason to laugh, then that is his proof for laughing because he is cheerful, and soft hearted.

When the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) mentioned that Allaah Laughs, Abu Razin (*Radia-Allaahu ‘anhu*) asked, ‘O Messenger of Allaah, does the Lord laugh?’ He replied, ‘Yes.’ Abu Razin said: ‘We shall never be deprived of good by a Lord Who laughs.’” [Reported by Ahmad (15754) and Ibn Maajah in his introduction, Chapter – Issues which the Jahmiyyah rejected (181).]

*Allaahu Akbar!* Look at the *Fitrah* (natural inclination) of this bedouin!!

Accordingly, it is permissible to laugh if there is a reason to laugh. Otherwise, it is either a lack of good manners or insanity. However, if it were for a reason, then it is because the man is upon his *Fitrah* (natural inclination), free from bigotry and pride because there is no harm in laughing at reasons which are warranted by *Fitrah*.

**40.** ‘Feed it to your family’ – the intention behind this command could be that of ‘*Mubah* (permissibility)’

In this way, we understand the principle: The command after forbiddance is that of permission. Because permission is given for that which was forbidden; hence when the command comes after forbiddance, then the command is a permission like the scholars (*Rahimahumullaah*) said, ‘Command after forbiddance is for permission.’ And they have made *Istidlal* (took the evidence) from Allaah’s Saying, “**But when you come out of *Ihram*, then hunt.**” [Surat AL-Ma’idah (5:2)]

**41.** Permissibility of exaggeration in laughter because in this situation, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) laughed until his molar teeth were visible and the cause of his laughter was his wondering about the situation of the man. He had come fearing the judgment and exclaiming, ‘I am ruined’ and he was expecting the intense *Kaffarah* which the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) initially ordered – but after that he began longing to take the *Sadaqah* himself – this reality caused the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) to wonder.

**42.** The permissibility of utilizing one’s own *Kaffarah* – i.e., it is permissible for a man if he is poor to utilize the *Kaffarah* for himself because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said to the man, ‘*Take this and feed your family.*’

However, there is one matter to consider when we conclude from this situation: Did the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) command him to feed his family considering it to be a *Kaffarah*, or because they were needy because *Kaffarah* is not due on the needy. *Kaffarah* is liable on those who are wealthy and capable of it.

Some scholars say, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) allowed him to feed his family with it; not because it was *Kaffarah*, but because they were in need – the proof being he was required to

feed sixty people (as *Kaffarah*) and who says that the members of his family numbered sixty people so that it could be understood that it was a *Kaffarah*. Therefore the correct understanding in this issue is that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said, “*Feed your family with it*” considering them to be needy and not as a *Kaffarah*.

**43.** The good character of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) and his *Dawah* (invitation) to the *Sharee’ah* of Allaah and his acceptance of the repentant; because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) did not rebuke or scold him, nor was he violent with the man for what he had done despite the man having committed a major sin of violating the sanctity of *Ramadan* and the obligatory fasting since the man had come as repentant, wanting riddance (removal) of the sin.

The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) explained to him the way to riddance and thus, he (*Salla-Allaahu ‘alayhi wa sallam*) distinguished between someone who comes as repentant wanting riddance and someone who does not consider sinning to be a grave matter – and we seek Allaah’s Refuge.

We say: There should be a distinction between one who comes as repentant, seeking riddance (removal) of the sin and the one who is reckless. This man who seeks riddance must be treated with kindness, open-heartedness, and acceptance for what he says so that he may know the importance of the Islamic religion.

It is strange that some of the scholars (*Rahimahumullaah*) said: ‘He who commits this must be disciplined for committing this act; why did he do it?’ We say to them: ‘*SubhaanAllaah!* This is against the texts. Are you wiser and more knowledgeable about the interests (the good) of the people than the Prophet (*Salla-Allaahu ‘alayhi wa sallam*)?’ The answer is no. It will be said: ‘The man has been disciplined because of enjoining *al-Kaffarah* on him, and it is not required to discipline him with both the punishments. But you O my brother, should follow the *Sunnah* and do not contradict it; in it is balance, benefit, and reform.’

**Source:**

Sharh Kitab As-Siyam, from the book “*Bulugh Al-Maraam*”, by Shaikh Ibn ‘Uthaimeen (*Rahimahullaah*)





THE

# Masaajid

IN THE HOUSES

It is out of Allaah's guidance for the slave and his family to maintain his house with *Dhikr* of Allaah (i.e., to remember, pray and worship Allaah therein) and look after its cleanliness and avoid the prohibitions in order that the angels come down therein and cast the devils out. This is because the devils run away from the houses wherein Allaah is mentioned and remembered profusely.

From the abandoned *Sunan* that pertain to the houses is building *Masaajid* in them and they are called *Masaajid al-Buyoot* (the mosques of the houses); such that one takes a room in his house or a corner which he keeps or reserves to be a *Masjid*; he offers voluntary prayers in that room/area, recites the Qur'an, or his wife and family pray there, or he or his male family members make up missed congregational prayers there. This is a famous *Sunnah* since the prophetic era.

## The basis of the *Masaajid* in houses is the following evidences:

**1)** The *Hadeeth* of 'Itban Al-Ansaari (*Radia-Allaahu 'anhu*) Al-Bukhaari (*Rahimahullaah*) reported that 'Itban ibn Malik al-Ansaari (*Radia-Allaahu 'anhu*) once went to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and said to him:

"I have weak eyesight and at times the rainwater floods/ intervenes between me and

the mosque of my tribe. I wish that you would come to my house and offer *Salaat* at some place so that I could take that place as a *Musalla* (appointed place for *Salaat*)." He (*Salla-Allaahu 'alayhi wa sallam*) said: "If Allaah Wills, I will do that."

The next day, Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*), along with Abu Bakr (*Radia-Allaahu 'anhu*) came to my house after the sun had risen high, and he asked permission to enter. I gave him permission, but he didn't sit till he said to me: 'Where do you want me to offer *Salaat* in your house?' I pointed to a place in the house where I wanted him to offer *Salaat*. So he stood up for the *Salaat* and we aligned behind him. He completed the *Salaat* with *Tasleem* and we did the same simultaneously." [Al-Bukhaari nos. 425 and 840]

Al-Bukhaari (*Rahimahullaah*) has put a title for this *Hadeeth* saying:

باب المساجد في البيوت (٤٦)

(46) Chapter about taking the Mosques in the houses

Al-Haafidh Ibn Hajar (*Rahimahullaah*) said: "The *Masaajid* in the houses are places where *Salaat* is offered. It was from the custom of the *Salaf* (the predecessors) to take places in their houses that are prepared for offering the *Salaat*."

**2)** When the persecution of Firawn (Pharaoh) and his people against the Israelites grew intense and they were very keen to make them give up their religion, Allaah commanded them to make their houses places in which they could hide and pray because they could not establish prayer in regular places of assembly or public places.

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمْ بِمِصْرَ  
بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا  
الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

**“And We inspired Musa [Moses (‘Alayhis-salaam)] and his brother (saying): ‘Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salaat (Iqamat-as-Salaat), and give glad tidings to the believers.’”** [Surat Yunus (10:87)]

Ibn ‘Abbaas (Radia-Allaahu ‘anhu) said: “They were commanded to take Masaajid in their houses.”

“They were commanded to build their houses in the direction of the Qiblah.” [At-Tabari]

**3)** It was narrated that Umm Humayd, the wife of Abu Humayd As-Saa’idi (Radia-Allaahu ‘anhuma), came to the Prophet (Salla-Allaahu ‘alayhi wa sallam) and said: “O Messenger of Allaah, I like to pray with you.” He (Salla-Allaahu ‘alayhi wa sallam) said: “I know that you like to pray with me, but your prayer in your room is better for you than your prayer in your courtyard and your prayer in your courtyard is better for you than your praying in your house, and your prayer in your house is better for you than your prayer in the mosque of your people, and your prayer in the mosque of your people is better for you than your prayer in my mosque.” So she issued orders that a Masjid (prayer place) be prepared for her in the furthest and darkest part of her house, and she used to pray there until she met Allaah (i.e., she died).” [This Hadeeth was classed as Saheeh by Ibn Khuzaymah in his Saheeh no. 3/95; Ibn Maajah no. 5/595, and Al-Albaani in Saheeh At-Targheeb wat-Tarheeb no. 340]

**4)** Ibn Al-Qayyim (Rahimahullaah) said: “It was from the guidance of Prophet Muhammad (Salla-Allaahu ‘alayhi wa sallam) to offer the Sunnah and voluntary prayers in the house except for an incidental or unexpected reason. Also, from his guidance is to offer the obligatory prayers in the Masjid except

for unexpected travel or sickness and so forth that prevents one from the Masjid.” [Zaad Al-Ma’aad no. 1/298]

He (Salla-Allaahu ‘alayhi wa sallam) used to encourage praying the voluntary prayer in the house.

Zaid ibn Thaabit (Radia-Allaahu ‘anhu) narrated that the Prophet (Salla-Allaahu ‘alayhi wa sallam) said: “So you people, offer this prayer (night prayer) at your homes, for the best prayer of a person is the one which he offers at home, except the compulsory (congregational) prayer.” [Al-Bukhaari no. 6113]

## The Attitude of the Salaf

The Masaajid in the houses were well known to the Sahabah (Radia-Allaahu ‘anhum):

**1** - The Masaajid in the houses were built at the beginning of Islam and before the Hijrah (emigration) of the Prophet (Salla-Allaahu ‘alayhi wa sallam) from Makkah to Al-Madinah. The first people to build Masaajid in their houses were Abu Bakr As-Siddique (Radia-Allaahu ‘anhu) and Ammar ibn Yasir (Radia-Allaahu ‘anhu).

Al-Bukhaari (Rahimahullaah) reported a Hadeeth on the authority of ‘Aishah (Radia-Allaahu ‘anha) that she narrated:

“....When the Quraish allowed Ibn Ad-Daghinna’s guarantee of protection and told Abu Bakr that he was secure and said to Ibn Ad-Daghinna: ‘Advise Abu Bakr to worship his Lord in his house and to pray and read what he likes and not to hurt us and not to do these things publicly, for we fear that our sons and women may follow him.’ Ibn Ad-Daghinna told Abu Bakr of all that, so Abu Bakr continued worshipping his Lord in his house and did not pray or recite Qur’an aloud except in his house. Later on, Abu Bakr had the idea of building a mosque in the courtyard of his house. He fulfilled that idea and started praying and reciting Qur’an there openly.” [Al-Bukhaari no. 2297]

As regards Ammar (Radia-Allaahu ‘anhu) and some of the Sahabah (Radia-Allaahu ‘anhum), Allaah (Ta’ala) revealed the following verse of Surat Az-Zumar (39:9):

أَمَّنْ هُوَ قَنِيتٌ ءَأَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ  
الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ

**“Is one who is obedient to Allaah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)?”**

This is because he [Ammar (*Radia-Allaahu ‘anhu*)] used to pray in the *Masjid* of his house as is said by Sa’id ibn Masrouq ath-Thawri (*Rahimahullaah*): “The first one who took a *Masjid* in his house praying in it, is Ammar.”

2 - Muslim reported a *Hadeeth* on the authority of Juwairiyah (*Radia-Allaahu ‘anha*) who narrated that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) left her one morning when he prayed *Fajr* prayer and she was in the prayer place (her *Masjid*). When he came back in the forenoon, she was still sitting there...” [Muslim no. 2726]

3 - ‘Umar (*Radia-Allaahu ‘anhu*) sent money to his two laborers, Abu ‘Ubaidah and Mu’adh (*Radia-Allaahu ‘anhuma*). When the messenger came to Abu ‘Ubaidah (*Radia-Allaahu ‘anhu*), he found him praying in the *Masjid* (praying place) of his house. And when he (the messenger) went to Mu’adh (*Radia-Allaahu ‘anhu*), he found him also praying in the *Masjid* (praying place) of his house.

4 - Ibn Mas’ud (*Radia-Allaahu ‘anhu*) said to his companions: “Every one of us has a mosque of his in his house...” [Abu Dawoud no. 550 and authenticated by Al-Albaani who graded it Saheeh, An-Nasaa’i no. 849, and Ibn Maajah no. 777]

His statement indicates the commonness of this matter (i.e., having *Masaajid* in the houses) among the *Salaf* (the righteous predecessors).

5 - ‘Abdullaah ibn Rawahah (*Radia-Allaahu ‘anhu*) also took a *Masjid* in his house, as reported by Ibn Abi Shaibah in *Al-Musannaf*. Whenever ‘Abdullaah ibn Rawahah (*Radia-Allaahu ‘anhu*) entered his home, he offered two *Rak’ah* and whenever he went out, he offered two *Rak’ah*. [It is quoted in *Al-Athar* which is verified by Ibn Hajar in *Al-Isabah*]

6 - Mutahhar Ibn Juwairiyah (*Rahimahullaah*) said: “I saw that Abu Mijlis had a *Masjid* in his house, perhaps he gathered all his family and servants, and offered the *Salaat* with them in congregation.” [Reported by Ibn Abi Shaibah in *Al-Musannaf*]

7 - Ibraheem An-Nakh’i (*Rahimahullaah*) also had a *Masjid* in his house.

## The Merits of the *Masaajid* of the Houses

**1)** It strengthens the relationship with Allaah (*Azza wa Jall*). One is able to offer the *Salaat* profusely and other acts of worship and he will be reviving this forgotten *Sunnah*.

**2)** It teaches the *Salaat* to family members. In this way, the *Masjid* of the house becomes an important center in the house of the Muslims through which one guides his family to every good and virtuous quality. In them, one offers *Salaat* with his household, learning the *Shar’* together, and memorizing and studying the Qur’an and *Sunnah* regularly. The relationship between family members will be strengthened and refined by the Qur’an and *Sunnah*, knowledge, and sincerity.

**3)** It encourages *Ibaadah* and reminds one of it. The women offer *Salaat* in the *Masaajid* of the houses- the obligatory and the voluntary prayers. And the men offer the unrestricted voluntary prayers, *Duha* prayer, and the *Sunan* of *Rawatib*. This is because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) was offering them in his house. Also, the night prayer (*Qiyamul-Layl*) is offered in them, as Abu Bakr and Ammar (*Radia-Allaahu ‘anhuma*) used to offer night prayer in the *Masaajid* of their houses. With regards to the night prayer, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Offer this *Salaat* (night prayer) in your homes, for the best *Salaat* (prayer) of a person is the one which he offers at home, except the compulsory (congregational) prayer.” [Al-Bukhaari no. 6113]

Perhaps one of his family members will follow his example and pray the night prayer with him without taking that as a habit; like how Ibn ‘Abbaas, Ibn Mas’ud, and Hudhaifah (*Radia-Allaahu ‘anhum*) each prayed the night prayer behind the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) once. Though none of his (*Salla-Allaahu ‘alayhi wa sallam*) household prayed behind him, for his *Salaat* in the *Masjid* of his house, he would urge the family members to offer night prayer, *Witr* prayer, *Duha* prayer, *Rawatib Sunan*, and unrestricted voluntary prayers.

Usually, family members follow the man in the prayer, especially the women and children. And this is one of the blessings of having a *Masjid* in the houses and a place to offer prayers profusely. Also, if one needs consultation, he may offer *Istikharah* prayer in the *Masjid* of his house.



Anas ibn Maalik (*Radia-Allaahu ‘anhu*) reported: “When the ‘*Iddah* of Zainab bint Jahsh (*Radia-Allaahu ‘anha*) was over, the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) sent a proposal of marriage to her. She said: ‘I will not do anything until I consult my Lord.’ Then she went to her *Masjid* (prayer place).” [Muslim no. 1428]

When one is afflicted with something that frightens, concerns, or grieves him, he should hasten to the *Masjid* of his house to offer the *Salaat* therein. By offering the *Salaat*, one will overcome his fear and feel at rest from his concern and anxiety, and his grief will be removed.

It is quoted about Asma’ bint ‘Umair (*Radia-Allaahu ‘anha*): “When she was told about the killing of her son Muhammad ibn Abi Bakr in Egypt, she went to the *Masjid* of her house and suppressed her anger.”

## Ruling concerning the *Masaajid* of the Houses:

Taking *Masaajid* in the houses is a recommendable *Sunnah*, both for men and women.

Ibn Abideen said: “It is recommendable for a man to specify a place in his house to offer voluntary prayer therein.” [Hashiyat Ibn Abideen 2/441]

However, the *Masaajid* (mosques) in the houses do not take the rulings of the public *Masaajid* which are endowed. Rather, it is owned by the owner of the house and if he wishes, he will sell it with the house or he can demolish it and get benefit from its place with something else.

These *Masaajid* do not require one to offer *Tahiyatul-Masjid*. Also, the *Junub* (the person who is in a sexual impurity state) and the menstruating woman can stay in them. Additionally, one who has eaten garlic and onion can enter them and they are not places of *I’tikaf* (confinement for worshipping Allaah).

## The State of the *Salaf* in the *Masaajid* of their Houses

When contemplating the Prophetic *Sunnah* and the state of the *Salaf*, one may be amazed by the adherence of the *Salaf* to these *Masaajid* in their houses and offering the *Salaat* profusely in them. Maymunah (*Radia-Allaahu ‘anha*), the wife of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) narrated:

“During my menses, I never offered *Salaat* (prayer), but I used to sit on the mat beside the mosque of Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*). He used to offer the *Salaat* on his sheet and in prostration, some of his clothes used to touch me.” [Al-Bukhaari no. 333]

Al-Haafidh Ibn Hajar (*Rahimahullaah*) said: “Apparently what Maymunah (*Radia-Allaahu ‘anha*) meant by this *Hadeeth* is the *Masjid* of the house of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) in which he used to pray, because Maymunah (*Radia-Allaahu ‘anha*) would not sit on the mat except in this *Masjid* and she didn’t mean the *Masjid* of Al-Madinah.” [Fat-h Al-Baari 1/550]

Whenever Ataa’ Al-Khurasani (*Rahimahullaah*) enters his house, he would not take off his clothes until he enters the *Masjid* of his house and offers two *Rak’ah*.”

Mu’adha Al-Adawiyah (*Rahimahallaah*), the jurist, the scholar, and the wife of the worshipper Silah Ibn Ashyam (*Rahimahullaah*) used to say about him: “Never did Silah come from the *Masjid* of his house to bed except crawling. He used to stand in prayer until he was exhausted, so he would come to his bed while crawling (because of tiredness).”

It is quoted about the Companion, Abu Tha’labah Al-Khushani (*Radia-Allaahu ‘anhu*) that when he felt a closeness to his approaching death, he went to the *Masjid* of his house and fell on his face prostrating, and he died while prostrating...”

It is recommendable to revive the *Sunnah* of having *Masaajid* in the houses, as they have a great effect on a person, his family, and children.

### Sources:

- 1- ‘Imaratul *Masaajid* by Shaikh Ibraheem ibn Muhammad al-Huqail
- 2- *Masaajid* Al-Buyoot by Shaikh ‘Ali ibn Hasan al-Halabi al-Athari

# The Story of the

# Jinn

## Accepting

# Islam

Allaah (*Ta'ala*) says in Surat Al-Jinn (72:1-13):

**"Say [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)]: 'It has been revealed to me that a group of *Jinn* heard (this Qur'an).' They said, 'Verily! We have heard a wonderful recital! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allaah). And He, exalted be the Majesty of our Lord, has taken neither a wife nor a son (or offspring).**

**And that the foolish among us (i.e., Iblees or the polytheists amongst the *Jinn*) used to utter against Allaah that which was an enormity in falsehood.**

**And verily, we thought that men and *Jinn* would not utter a lie against Allaah. And verily, there were men among mankind who took shelter with the males among the *Jinn*, but they (*Jinn*) increased them (mankind) in sin and transgression. And they thought as you thought that Allaah will not send any Messenger (to mankind or *Jinn*).**

**And we have sought to reach the heaven, but found it filled with stern guards and flaming fires.**

**And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush. And we know not whether evil is intended for**

**those on earth or whether their Lord intends for them a Right Path.**

**There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).**

**And we think that we cannot escape (the punishment of) Allaah on the earth, nor can we escape Him by flight.**

**And indeed, when we heard the Guidance (this Qur'an), we believed therein (Islamic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins."**

The Prophetic Message was not meant for mankind alone; rather it was a common Message for both the *Jinn* and mankind as Allaah says:

**"And We have sent you [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] not but as a mercy for the Alameen (i.e., mankind, *Jinn* and all that exists)." [Surat Al-Anbiyaa' (21:107)]**

Because it is the Message to establish *Uboodiyah* (servitude and worship) for Allaah; and both mankind and *Jinn* are responsible for it as Allaah says:

**"And I (Allaah) created not the *Jinn* and humans except that they should worship Me (Alone)." [Surat Adh-Dhariyaat (51:56)]**

Therefore, Allaah caused one of the *Jinn* to listen to the Qur'an after a barrier was set between them and listening to the news of the heavens.

They roamed around on the earth (to identify the cause behind this hindrance) until they learned about the Message of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and the descent of the Qur'an upon him; they heard it and were astonished (at its Message). Thus, they returned to their people as warners. This incident denotes honor for the Prophet (*Salla-Allaahu 'alayhi wa sallam*); it is an announcement to the world about his Message. The world of the *Jinn* has its own characteristics, and it is different from the world of man or angels. *Jinn* are created from fire as Allaah said: **"And the *Jinn* did He create from a smokeless flame of fire."** [Surat Ar-Rahman (55:15)]

**"And the *Jinn*, We created aforetime from the smokeless flame of fire."** [Surat Al-Hijr (15:27)]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "The angels were created of light and the *Jinn* were created of the *Marij* (smokeless flame) of fire and Adam was born as he has been described (in the Qur'an) for you (i.e., he is fashioned out of clay)." [Reported by Muslim (2996). An-Nawawi said: "Al-Marij: flame mixed with the blackness of fire." Sharh Muslim (18/123)]

They are called *Jinn* because they are hidden from the human eye as Allaah (*Ta'ala*) says: **"Verily, he and *Qabiluhu* (his soldiers from the *Jinn* or his tribe) see you from where you cannot see them."** [Surat Al-A'raaf (7:27)]

*Jinn* are of different types too. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "The *Jinn* are of three types; one form flies through the air, one form is dogs and snakes, and one form settles and travels." [Reported by Al-Haakim (3706) and Al-Bayhaqi in Al-Asma was-Sifaat (867) with an authentic Isnad like in Saheeh Al-Jami'e (3/85)]

It is said that Iblees is the father of all *Jinn*, just like Adam (*'Alayhis-salaam*) is the father of all mankind. Qatadah said concerning the saying of Allaah: **"Except Iblees who was one of the *Jinn*."** This verse refers to the lineage of Iblees. He was never from the angels, even for a second; he is the origin of the *Jinn* like Adam is the origin of mankind." [Tafseer At-Tabaree (1/226)]

## Comprehensive Meaning of the Verses

### Verses of Surat Al-Jinn

**"Say" [O Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] to the people, "It has been revealed to me that a group of *Jinn*..."** - Allaah caused the *Jinn* to hear the verses to establish the *Hujjah* (proof), and so that they may be warners for their people. So, when they heard it, they understood its meaning, and its truth reached their hearts. **"They said: 'Verily! We have heard a wonderful Recital (this Qur'an)!'"** - i.e., an amazing wonder and superior matter/ issues.

**"It guides to the Right Path"** - i.e., everything that guides mankind and *Jinn* to their religious and worldly benefits.

**"We have believed therein, and we shall never join (in worship) anything with our Lord (Allaah)."** - They combined *Eeman* which includes all good deeds, and *Taqwa* (fearing Allaah) which includes abandoning evil. The principal cause of *Eeman* and obedience was that they heard the guidance of the Qur'an.

**"Exalted be the Majesty of our Lord"** - they praised His Glory and sanctified His Names.

**"He has neither taken a wife, nor a son (or offspring)."** - They understood this from the Majesty of Allaah and His Greatness; they did not suppose that He has a wife or offspring because this is against the Perfection of Al-Ghaniy (Self-Sufficient).

**"The foolish among us used to utter wrong against Allaah."** - i.e., false and transcendent (made up by the mind) utterances that were an outcome of his foolishness and lack of intelligence.

**"We thought that men and *Jinn* would not utter a lie against Allaah."** - i.e., we were deceived earlier, and we simply followed the leaders of the *Jinn* and mankind. We had a good opinion of them, and we thought that they would not lie against Allaah. That is why we were on their path previously.

**"There were men among mankind who took shelter with the males among the *Jinn*, but they**



**(the *Jinn*) increased them (mankind) in sin and disbelief.”**- i.e., the men used to worship the *Jinn*, and they sought refuge in them at times of fear and dismay, and the men caused the *Jinn* to increase in sin and disbelief – i.e., in tyranny and arrogance when they saw the men worshipping them and seeking refuge in them.

It is possible that the pronoun refers to the *Jinn*, i.e., “they (*Jinn*) increased them (mankind) in sin and disbelief”- i.e., the *Jinn* further terrorized and intimidated men when they saw men seeking refuge in the *Jinn* – so that they may further seek refuge in the *Jinn* (and because of that, mankind further increased in sin and disbelief).

**“They thought as you thought, that Allaah will not send any Messenger (to mankind or *Jinn*)”** - i.e., when they denied the resurrection, they committed *Shirk* and oppression.

**“We have sought to reach the heaven”** – i.e., we approached it and tested it “but found it filled with stern guards” preventing us from reaching it or coming close to it, “and flaming fires” that were thrown on those who came close to hear the news, and this is unlike what we did earlier when we could reach the news of the heavens.

**“We used to sit there in stations, to (steal) a hearing,”** and pick up on the news of the heavens that Allaah Willed, **“but any who listens now will find a flaming fire watching him in ambush”** – i.e., waiting for him, prepared to consume him and burn him.

**“We know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.”** - i.e., either of them is true because they saw matters change for them (in the heavens); they were denied. Thus, due to their sharpness, they knew that this was what Allaah wants, and so it happened on earth.

This statement describes their manners; they attributed the good to Allaah and did not attribute the doing of evil to anyone- out of respect for Allaah.

**“There are among us some that are righteous, and some the contrary.”** - i.e., disobedient, sinners, and disbelievers – **“we are groups each having a different way (religious sect, etc.)”**- i.e., various groups; each happy with what they have.

**“We think that we cannot escape (from the punishment of) Allaah in the earth, nor can we escape (from the punishment) by flight.”** - i.e., right now the Power of Allaah has become evident to us as well as our complete inability and that we are in the Hands of Allaah – we cannot escape on earth, we cannot escape even if we exert efforts to flee and escape from His Power – there is no shelter except with Him.

**“Indeed, when we heard the Guidance,”**- i.e., the noble Qur’an, guidance to the Straight Path; we recognized its guidance and it affected our hearts and so, “we believed therein”

Then the verse mentions what encourages the believer, so they said, **“Whosoever believes in his Lord”** with a genuine belief **“(then they) shall have no fear of being denied a reward or wronged.”** – i.e., there will be no loss, no transgression, and no harm on him – and so if he is saved from evil then he has achieved good because Eeman is the cause of achieving every good and dispelling every harm.” [Tafseer As-Sa’di, p. 890]

## *Verses of Surat Al-Ahqaaf*

**“And (remember) when We sent towards you [Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] *Nafaran* (three to ten persons) of the *Jinn*, (quietly) listening to the Qur’an, when they stood in the presence thereof, they said: ‘Listen in silence! And when it was finished, they returned to their people, as warners.”** [46:29]

i.e., when the Messenger of Allaah was reading, some of them (*Jinn*) said to the others: ‘Be quiet so we can hear the Qur’an’, and when the Prophet had finished reciting the Qur’an and they were astounded and stirred by it; they returned to their people as warners and warning them about the Wrath of Allaah if they did not believe in Him.

They said: **“O our people! Verily! We have heard a Book (this Qur’an) sent down after Musa [Moses (*‘Alayhis-salaam*)] confirming what came before it; it guides to the truth and to a Straight Path (i.e., Islam).**

**O our people! Respond (with obedience) to Allaah’s Caller [i.e., Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*)] and believe in him (i.e., believe in that which Muhammad (*Salla-Allaahu***

*'alayhi wa sallam)* has brought from Allaah and follow him). He (Allaah) will forgive you your sins and will save you from a painful torment (i.e., Hellfire).

And whosoever does not respond to Allaah's Caller, he cannot escape on earth, and there will be no *Awliyaa'* (protectors) for him besides Allaah (from Allaah's Punishment). Those are in manifest error."

## Lessons from the Verses

### Verses of Surat Al-Jinn

**1-** "The *Surah* begins with the order to say/proclaim – which indicates that what will follow is a strange incident – especially for the *Mushrikeen* who think of him [the Prophet (*Salla-Allaahu 'alayhi wa sallam*)] as a liar, as is also indicated in His saying, '**as you thought that Allaah will not send any Messenger.**'" [At-Tahreer wat-Tanweer by Tahir Ibn 'Ashoor (29/218)]

**2-** In this is news that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) does not possess knowledge of the unseen. He (*Salla-Allaahu 'alayhi wa sallam*) only knows of it as much as Allaah reveals unto him, and the end of this *Surah* affirms this "**(The All-Knower of the Ghayb (unseen), and He reveals to none His unseen except to a Messenger whom He has chosen, and then He makes a band of watching guards to march before him and behind him.**" [Surat Al-Jinn (72:26-27)]

**3-** In it is a refutation of the allegation of the disbelievers that perhaps the Prophet (*Salla-Allaahu 'alayhi wa sallam*) took this Qur'an from the *Jinn*, "but the testimony comes from the *Jinn* themselves concerning this issue, and it is a denial of their claim that Muhammad (*Salla-Allaahu 'alayhi wa sallam*) received any help from the *Jinn*. The *Jinn* did not know this Qur'an except when they heard it from Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*). It intimidated them, shocked them, and they were touched with that which astonishes and astounds, and they benefited from it – until they were silenced by what they heard." [Adh-Dhilaal (6/3721)]

**4-** There is an intricate point here regarding what is before (this *Surah*). "Allaah revealed Surat Al-Jinn and He made this *Surah* follow Surat Nuh

[which contains a reprimand to those who did not accept the Message of Nuh (*'Alayhis-salaam*)] as a reproach to the Quraish and the Arabs due to them being slow in accepting *Eeman*. However, the *Jinn* were better than them even though the *Jinn* who accepted Islam are not of the same species as that of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*). Despite this, group after group hastened to accept *Eeman*." [Ruh Al-Ma'ani by Al-Aloosi (91/15)]

Tahir Ibn 'Ashoor (*Rahimahullaah*) mentioned a few general lessons from these verses:

1. Affirmation of the *Karaamah* (specialty and miracle) of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) – that is, his message (of *Tawheed*) reached the species of *Jinn*, and they could perceive the message of the Qur'anic verses which he (*Salla-Allaahu 'alayhi wa sallam*) recited to them; that they understood the *Tawheed* and guidance which he (*Salla-Allaahu 'alayhi wa sallam*) was calling towards, and he taught them about the Magnificence of Allaah, His being free from taking a partner, wife or child.

2. Nullification of the worship of what the *Jinn* used to worship.

3. Nullification of divination (the practice of seeking knowledge of the future or the unknown by supernatural means) and *Ilm-ul-Ghayb* (knowledge of the unseen) from others besides the Messengers to whom Allaah informs only what He Wills to inform.

4. Allaah has a creation called *Jinn*, and they are classified into different ranks: righteous and unrighteous.

5. Misguidance of those who say about Allaah that what He has not said, and those who worship the *Jinn*, those who deny the Resurrection and claim that the *Jinn* can escape outside the Kingdom of Allaah.

6. The amazement of the *Jinn* at the throwing of the flaming fire that prevented them from stealing information from the heavens, and that the purpose of this prohibition is to preserve what Allaah revealed upon His Messenger (*Salla-Allaahu 'alayhi wa sallam*). [At-Tahreer wat-Tanweer (29/217)]

## Lessons from Surat Al-Ahqaf

## Authentic Narrations

**1- “(Remember) when We sent”** - this indicates that all affairs are in the Hands of Allaah, and He does what He Wills; and upon the caller is only to deliver the message clearly, whereas the guidance of the creation is exclusively by the Grace of Allaah.

**2-** This is a huge Grace of Allaah upon the Messenger (*Salla-Allaahu ‘alayhi wa sallam*); that he sent the *Jinn* at a time when many people from mankind were refraining from listening to his Message in Makkah.

**3- “They said: ‘Listen in silence (attentively)!”** This contains the manners of listening to the Qur’an attentively, and whosoever listens to it with manners and listens with hearing and heart, will be affected as Allaah says: **“Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.”** [Surat Qaf (50:37)]

**4- “They returned to their people, as warners.”** This directs us to follow up knowledge with actions and *Dawah*, as Allaah says: **“Hold fast to that which We have given you and remember that which is therein so that you may become Al-Muttaqun (pious and Allaah-fearing).”** [Surat Al-Baqarah (2:63)]

**5- “O our people! Verily! We have heard a Book (this Qur’an) sent down after Musa [Moses (‘Alayhis-salaam)] confirming what came before it.”** This confirms that the *Deen* (religion) of all the Prophets is one and that every Prophet confirms what was before him.

**6-** This also indicates that the *Jinn* were aware of the previous Messages, and therefore, they hastened toward accepting Eeman upon hearing the Qur’an.

**7-** These verses of Surat Al-Ahqaf show the veneration of the *Jinn* for Allaah, and their knowledge that nothing escapes the Dominion of Allaah, neither on the earth nor in the heavens. Hence, whosoever rebels against His Messengers will have no savior who can help him against Allaah.

- The revolution amongst the *Jinn* appeared since the time the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) was sent as a Messenger.

‘Abdullaah ibn ‘Umar (*Radia-Allaahu ‘anhuma*) narrated that he never heard ‘Umar saying about something that he thought it would be so-and-so except that it was truly like that. Once when ‘Umar (*Radia-Allaahu ‘anhu*) was sitting, a handsome man passed by him. ‘Umar (*Radia-Allaahu ‘anhu*) said: “If I am not wrong, this person is still on his religion of the pre-Islamic period of ignorance, or he was their foreteller (forecaster). Call the man to me.” When the man was called to him, ‘Umar told him of his thought.

The man commented: “I have never seen a day that a Muslim has been faced with such an accusation.” ‘Umar insisted, “I am determined that you should tell me the truth.” He said: “I was a foreteller in the pre-Islamic period of ignorance.” Then ‘Umar said: “Tell me the most astonishing thing your female *Jinni* has ever told you.” He said: “One day, while I was in the market, she came to me scared and said: ‘Haven’t you seen the *Jinn* and their despair? They were overthrown after their defeat (and prevented from listening to the news of the heavens) so they (stopped going to the sky and) kept following camel-riders (i.e., Arabs).”

‘Umar commented: “He is right,” and added, “One day, while I was near their idols, there came a man with a calf and he slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard a voice harsher than that.’ He was crying, ‘O you bold evil-doer! An eloquent man is saying: “*Laa Ilaaha illa-Allaah*” (None has the right to be worshipped except Allaah).’ On that, the people fled, but I said: ‘I shall not go away until I know what is behind this.’ Then the cry came again: ‘O you bold evil-doer! An eloquent man is saying: “*Laa Ilaaha illa-Allaah*” (None has the right to be worshipped except Allaah).’ I then went away and a few days later it was said, ‘A Prophet [Muhammad (*Salla-Allaahu ‘alayhi wa sallam*)] has appeared.” [Reported by Al-Bukhaari (3866)]

- Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*) narrated: “The Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) neither recited the Qur’an to the *Jinn* nor did he



see them. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) went out with some of his Companions with the intention of going to the market of 'Ukadh, and there had been (at that time) obstructions between the *Shayateen* (devils) and the news from the heavens, and flames were flung upon them (the *Shayateen*).

So the *Shayateen* went back to their fellow devils and they said: 'What has happened to you?' They said: 'Obstructions have been created between us and the news from the heavens, and 'flames have been flung upon us.' Their fellow devils said: 'Nothing has intervened between you and the news of the heavens, but that an important event has happened. Therefore, travel all over the world, the eastern parts of the earth and the western parts and find out why it is that obstructions have been created between us and the news from the heavens.'

Those of the devils who had set out towards Tihamah, went to Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) at Nakhlah (a place between Makkah and Ta'if) while he was on his way to the 'Ukadh market. When they heard the Qur'an, they listened to it attentively and said: 'It is this which has caused obstruction between us and news from the heavens.'

Then they returned to their people and said: "O our people, we have heard a wonderful Recitation (the Qur'an). It guides to the Right Path, and we have believed therein, and we would never associate anyone with our Lord (Allaah)."

Allaah, the Exalted and Glorious, revealed this to His Messenger Muhammad (*Salla-Allaahu 'alayhi wa sallam*), who said: 'It has been revealed to me that a group (from three to ten in number) of Jinn listened (to this Qur'an)...'(Verse 72:1). The statement of the *Jinn* was revealed to him. [Reported by Al-Bukhaari, Book of Tafseer, Chapter: Surat Al-Jinn (4921) and Muslim (449)]

- Ma'in ibn Abdur-Rahman reported: "I heard my father saying, 'I asked Masruq who informed the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) about the *Jinn* on the night when they heard the Qur'an' He said: 'Your father, 'Abdullaah (Ibn Mas'ood), narrated it to me that a tree informed the Prophet about them.'" [Reported by Al-Bukhaari (3859)]

- Ash-Sha'bi narrated that 'Alqamah said: "I inquired of Ibn Mas'ood (*Radia-Allaahu 'anhu*), 'Did any of you accompany the Prophet (*Salla-Allaahu 'alayhi wa sallam*) on the night of the *Jinn*?' He replied, 'None of us accompanied him. One night, while he was in Makkah, we could not find him.' We said, 'Has he been murdered (or) snatched?! What has happened to him?!' We spent the worst night a person could spend until the morning or it was about dawn when we saw him coming from the direction of Hira. Ibn Mas'ood (*Radia-Allahu 'anhu*) further narrated that the people informed him about what they had gone through. Upon this, the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) related: 'Someone from the *Jinn* came to invite me, so I went to them to recite for them.' He (*Radia-Allaahu 'anhu*) further narrated, 'So we went and saw their tracks and the traces of their campfire.' Ash Sha'bi said that the *Jinn* asked him about their provisions - and they were *Jinn* of Mesopotamia - so he (*Salla-Allaahu 'alayhi wa sallam*) said: 'Every bone upon which Allaah's Name has not been mentioned that falls into your hands and every dropping of dung is fodder for your beasts.'" Thus, the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) ordered: 'Do not perform *Istinja* (purification) with them for indeed, they are provisions for your brothers among the *Jinn*.'" [Reported by At-Tirmidhi, Book of Tafseer (3258) and authenticated by Al-Albaani in Saheeh Sunan At-Tirmidhi]

Comments: This *Hadeeth* tells that on the night known by the name of "Night of the *Jinn*" no Companion was with the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in it, he was by himself, and he recited the Qur'an to the *Jinn*.

#### Source:

As-Seerah An-Nabawiyah fee Daw' Al-Hidayat AL-Qur'aniyyah, by Fakhr Ad-Deen ibn Az-Zubair

# Actions and Movements during the *Salaat*

## Part 4

*Khushu'*, (i.e., calmness, comfort, and concentration of the whole body and mind towards Allaah) is (highly) recommended during the performance of *Salaat* (prayer).

### Actions that invalidate the *Salaat* and the *Khushu'*

#### 1. Speaking deliberately during *Salaat*

Mu'awiyah ibn al-Hakam (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Talking is not befitting during the *Salaat* (prayer), for it (prayer) consists only of glorifying Allaah, declaring His Greatness and the recitation of the *Qur'an*." [Muslim]

The scholars are in consensus that if a person speaks deliberately during his *Salaat* for an interest not related to the *Salaat* while knowing its prohibition, his *Salaat* will be invalidated.

Zaid ibn Arqam (*Radia-Allaahu 'anhu*) narrated: "We used to talk while engaged in *Salaat* (prayer) during the lifetime of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: '**Guard strictly the prayers, especially the middle prayer, and stand before Allaah with obedience.**' Then we were commanded to observe silence (in prayer) and were forbidden to talk." [Agreed upon]

This means that talking during prayer is not allowed. In the early period of Islam, people used to talk during the prayer, but this was later prohibited.

Shaikh Ibn 'Uthaimen (*Rahimahullaah*) said: "The speech of the humans invalidates the *Salaat*. There is no difference between talking much or less (a lot or a little), and no difference between the obligatory or the voluntary. Ignorance or forgetfulness are exempted in the *Hadeeth*. The speech that is directed to Allaah (*'Azza wa Jall*) does not invalidate the *Salaat*. For example, if the person says, "O Lord, I ask You, O Lord! Forgive me," and so forth, this kind of speech addressed to the Lord (*Subhaanahu wa Ta'ala*) does not invalidate the *Salaat* because it is *Du'aa* and supplication."

He (*Rahimahullaah*) added, "Whoever talks during the *Salaat* ignorantly is not asked to repeat his *Salaat* [according to the most preponderant point of view], because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) did not ask Mu'awiyah ibn al-Hakam (*Radia-Allaahu 'anhu*) to repeat his *Salaat*, even though the *Salaat* is an obligatory act. If repeating the *Salaat* was obligatory, he (*Salla-Allaahu 'alayhi wa sallam*) would have ordered Mu'awiyah (*Radia-Allaahu 'anhu*) to repeat the *Salaat*.

Similarly, if one speaks forgetfully, the *Salaat* would not be invalidated. Allaah (*Subhaanahu wa Ta'ala*) says in Surat Al-Baqarah (2:286): "**Our Lord! Punish us not if we forget or fall into error.**"

Talking for a reason or necessity does not nullify the *Salaat*, especially if it is related to the correctness of the *Salaat*. Some examples:

**a.** Saying '*Subhaan-Allaah*' (Glory be to Allaah) for men and clapping for women, in order to attract the *Imaam's* attention in the *Salaat*.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that

Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "Glorification of Allaah (i.e., saying 'Subhaan-Allaah') is for men and clapping of hands is for women." [Agreed upon]

This means that if the *Imaam* (leader of the prayer) makes an unintentional mistake in the prayer (such as forgetting to prostrate twice) then the men following him are supposed to say 'Subhaan-Allaah' to draw his attention, and the women are ordered to clap for this purpose, so that their voices may not be heard by men. This *Hadeeth* indicates that any action for need or for an interest during the *Salaat* does not nullify it.

## b. Weeping

Mutarrif ibn 'Abdullaah ibn ash-Shikheer (*Radia-Allaahu 'anhu*) narrated from his father who said: "I saw Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) when he was engaged in prayer, and I heard a sound from his chest, like the bubbling of a pot, from weeping." [Reported by At-Tirmidhi, An-Nasaa'i, and Abu Dawoud]

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) is of the opinion that weeping in prayer out of fear of Allaah or crying because of some ailment or adversity does not invalidate the prayer. [Bulugh al-Maram]

## c. Correcting the *Imaam's* recitation

Al-Musawwar ibn Yazeed al-Maliki (*Rahimahullaah*) said: "The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) prayed and he left out a verse, so a man said to him: 'O Messenger of Allaah! You left out such-and-such verse.' He (*Salla-Allaahu 'alayhi wa sallam*) said: 'Then why did you not remind me?'" [Abu Dawoud and authenticated by Al-Albaani who graded it Hasan]

d. Hemming (a half cough used in clearing the throat) or deliberate coughing for the sake of warning is permissible.

'Ali (*Radia-Allaahu 'anhu*) narrated: "I had the permission of Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) to visit him in his house two times, and whenever I entered upon him while he was praying, he would clear his throat (i.e., by hemming) as a sign to me." [An-Nasaa'i and Ibn Maajah]

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said: "Hemming is not a speech but it is a sign. However, hemming without a reason is disliked but does not invalidate the *Salaat*. The *Hadeeth* indicates that one should show that he is praying to the one

who is seeking permission to enter or so forth. The *Hadeeth* also emphasizes that talking during the *Salaat* is forbidden because the Prophet (*Salla-Allaahu 'alayhi wa sallam*) hemmed to 'Ali (*Radia-Allaahu 'anhu*) instead of talking to him."

Is it permissible to warn someone without hemming?

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said, "Yes, by glorifying Allaah saying: 'Glory be to Allaah!' ('Subhaan-Allaah!') or by raising one's voice with the recitation of the Qur'an or with remembrance (*Dhikr*) according to what one is saying in the *Salaat*."

If someone's telephone rings and the telephone is close to the person who is praying, should he pick up the telephone and say, "Wait I am praying"?

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) replied, "No, but either he leaves it and he is excused (undoubtedly), or he raises it and hems or says: 'Allaahu-Akbar', or 'Subhaana-Rabbi al-'Alaa!' or 'Subhaana Rabbi al-'Adheem!'. Then, he puts the telephone back." [Bulugh al-Maram]

## e. Saying 'Al-hamdulillaah' when sneezing

Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said: "If a person sneezes while offering the *Salaat* whether he is standing, bowing, prostrating, or sitting, he should say 'Al-hamdulillah!' because it is a kind of remembrance whose cause occurred in the *Salaat*. It does not contradict (invalidate) the *Salaat* because the *Salaat* as a whole is *Tasbeeh*, *Takbeer*, and recitation of the Qur'an. This is the most correct point of view, and it opposes the opinion of those who disliked the 'Hamd' of the praying person if he sneezed. The correct opinion is that it is *Sunnah*." [Bulugh al-Maram]

The evidence for that is the *Hadeeth* that is narrated by Rifa'ah ibn Malik az-Zuraqi (*Radia-Allaahu 'anhu*): "I prayed behind the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) and then I sneezed and said: 'Alhamdulillaah hamdan katheeran tayyiban mubaarakan feehi mubaarakan 'alayhi kama yuhibbu Rabbuna wa yarda.'

When the Prophet (*Salla-Allaahu 'alayhi wa sallam*) finished his prayer, he said: 'Who was the one speaking during the *Salaat*?' No one replied. Again he (*Salla-Allaahu 'alayhi wa sallam*) asked: 'Who was the one talking during the *Salaat*?'

Again, no one replied. When he (*Salla-Allaahu 'alayhi wa sallam*) asked for the third time, Rifa'ah said: 'It was



me, O Messenger of Allaah!’ He (*Salla-Allaahu ‘alayhi wa sallam*) asked: ‘What did you say?’ He said, ‘I said: *Alhamdulillah hamdan katheeran tayyiban mubaarakan feehi mubaarakan ‘alayhi kama yuhibbu Rabbuna wa yarda.*’ The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: ‘By the One in Whose Hand is my soul, I saw more than thirty angels hastening to be the first one to raise it up.’ [Reported by Abu Dawoud, An-Nasaa’i, and At-Tirmidhi]

Ash-Shawkaani (*Rahimahullaah*) said commenting on this *Hadeeth*: “It indicates the legality of ‘*Hamd*’ during the *Salaat* by the one who sneezes. What supports this opinion are the general *Ahadeeth* (pl. for *Hadeeth*) that are quoted regarding its prescription. These *Ahadeeth* do not distinguish between the *Salaat* or other than it.” [Nayl Al-Awtaar]

It is not prescribed (legal) to respond to the *Mu’adhdhin* when he calls to the prayer during one’s *Salaat*. This is supported by the Prophet’s (*Salla-Allaahu ‘alayhi wa sallam*) refraining from responding to the *Salaam* (greeting), which is more important than repeating after the *Mu’adhdhin*.” [Nayl Al-Awtar]

Also, it is not quoted that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) or his Companions responded to the caller of the prayer during their *Salaat*.

2. Eating and drinking deliberately during the *Salaat*

3. Laughing and smiling during the *Salaat*

Laughing invalidates the *Salaat* because it contradicts the nature of the *Salaat* being offered with *Khushu*, humility, and submissiveness. However, smiling without sound does not nullify the *Salaat*.

#### Sources:

1. Ahkam Mukhtasarah fee Al-Manhiyyat ash-Shari’iyyah fee Sifat as-Salat
2. Bulugh al-Maram, Sharh, Shaikh Ibn ‘Uthaimeen (*Rahimahullaah*)
3. Bulugh al-Maram by Darus-Salam.

Q1) Give one piece of evidence from the Qur’an and the *Sunnah* that state it is not obligatory for a woman to perform *Hajj* if she does not have a *Mahram*.

Q2) Briefly explain the three types of *Hajj*.

Q3) What day is called the ‘Day of *Tarwiyah*’ and why?

Q4) When was *Hajj* made obligatory?

Q5) If *Hajj* was made obligatory in 9 AH, then why didn’t the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) perform *Hajj* that year?

## RULING ON PAYING PENANCE FOR AN OATH IN MONEY TO ONE OR MORE PERSONS

### Question:

In this episode's opening segment, we revisit the message from Jeddah-based listener Riyadh bin Dari Al-Qadri, our brother, whose questions were partially answered in a previous episode.

In this episode, he inquires as to whether it is acceptable to atone for an oath to Allah by giving a sum of money to one or more needy Muslims rather than providing food for ten needy people. He also inquires as to the value of this sum of money.



### Answer:

In the name of Allah, the Most Gracious, the Most Merciful. Praise be to Allah and may Allah's prayers and peace be upon His Messenger, his family, his companions, and those who are guided by his guidance.

As for what follows: The penance for an oath has been stipulated by Allah in the Qur'an, so no one has the right to contradict the text of the Qur'an. Allah (*Azza wa Jal*) says in the Qur'an,

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَرْتُمْ ۖ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ

**"Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths. The penalty for a broken oath is to feed ten poor people from what you normally feed your own family, or to clothe them, or to free a bondsperson. But if none of this is affordable, then you must fast three days. This is the penalty for breaking your oaths. So be mindful of your oaths..."**

[Surah Ma'idah, verse 89]

Allah (*Azza wa Jal*) has made penance the clearest, and most obvious one. No one has the right to disagree with that, so it is not acceptable to give food or money to a poor person or anything else, rather there must be ten, as Allah has stipulated, ten poor people who are given food equal to half a saa' for each one, approximately one and a half kilos, of the country's food of dates, rice, wheat, or other staple food from the country, or they are invited for lunch or dinner together or separately until you complete the ten, or you clothe them with a garment for each one that suffices him in prayer, such as overalls and a robe or shirt, or you set a believing slave free. If you couldn't, you must fast for three days.

This is the penance that Allah (*Azza wa Jal*) has stipulated, and no one has the right to contravene that, even if the ones you feed are split into five today and five tomorrow, four today and six tomorrow, three today and three tomorrow and three the day after tomorrow, or four, all of this is okay, not One of the conditions for this is that they meet or are in the same day, even if that differs between two or three houses, a house in which there are four, and a house in which there are four, and a house in which there are two, there is nothing wrong with that. The result is that there must be ten who are given food and clothing. yes.

**Source:**

Noor Ala Al-Darb.

Answered by Ash-Sheikh Bin Baz.



# An-Nushrah

## (REMOVING SPELLS FROM THE BEWITCHED)

Undoubtedly, dispelling magic from the bewitched is from the aspects of seeking cure and treatment, and there is great merit in it for the one who does it seeking the pleasure of Allaah. However, that has to do with the lawful aspects of it.

Ibn Al-Qayyim (*Rahimahullaah*) said: “*An-Nushrah* is breaking a spell from the bewitched, and it is of two types:

The first type is *an-Nushrah* through legislated incantations and formulas for seeking protection using permissible medicines and supplications. This form is allowed.

The second type is breaking it (a spell) with a spell like it, and that one is among the deeds of *Shaytaan* (Satan) i.e., among the deeds that Satan commands and inspires.

Jaabir (*Radia-Allaahu ‘anhu*) narrated that Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) WAS asked about *an-Nushrah*, so he said: ‘It is an act of Satan.’ [Reported by Ahmad].

So, the one breaking the spell and the patient both draw near to Satan through what he (Satan) likes so that he breaks his handiwork from the bewitched.” And this type of *an-Nushrah* occurs through:

**1-** The use of devils; if one cannot achieve his aims from them except by committing *Shirk*; then it is *Shirk*. But if one can attain his objective by committing a sin less than *Shirk*, then it will take the ruling of that sin.

**2-** Magic, such as using medicines, incantations, tying and blowing on them, and things like that. This takes the ruling of sorcery. This type of *an-Nushrah* is forbidden.