

AL-MUHAJIROON

Rabi'ul Awwal - Rabi'ul-Aakhir | 1445 A.H | 27-2



OPTIMISM IS

Happiness

& *Hope*

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'Abdullaah and Abu Musa (Radia-Allaahu anhumaa) narrated that the Prophet (Salla-Allaahu alayhi wa sallam) said: "Near the establishment of the Hour there will be days during which general ignorance will spread, (religious) knowledge will be taken away and there will be much Harj, and al-Harj means killing." [Al-Bukhaari no. 7062]



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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PERFECT ATTRIBUTES OF ALLAAH

المعز و المذل

AL-MU'IZ

&

AL-MUDHIL

(The One Who bestows honor)

(The One Who gives disgrace)

Evidence from the Noble Qur'an

Allaah (Ta'ala) says in Surat Aal-'Imraan (3:26):

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ
وَتَنْزِعُ الْمَلِكَ مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ
تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾

“Say [O Muhammad (Salla-Allaahu ‘alayhi wa sallam)]: ‘O Allaah! Possessor of the kingdom! You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honor whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things.’”

camel's hair tent except that Allaah will cause the word of Islam to enter it bringing both mighty honor and abject abasement. Allaah will either honor the occupants by causing them to become its adherents, or He will humiliate them and they will be subject to it.”

Tamim ad-Dari (Radia-Allaahu ‘anhu) used to say: “I saw this in members of my family. Those of them who embraced Islam enjoyed good, honor, and high standing; and the disbelievers among them were subjected to humiliation, disgrace, and payment of *Jizyah* (tax).” [Reported by Ahmad in Al-Musnad (16894) (23704). The Isnad of both is *Saheeh* according to the researchers of Al-Musnad]

Linguistic Meaning

Al-Mu'iz: *Izzah* means strength, power, and authority (dominance). It is said, ‘Someone is given *Izzah*’ when he is given power/authority. As is in the phrase, ‘مَنْ عَزَّ بَرٌّ’ – i.e., whosoever overpowers/ dominates, he has surpassed/outdone. *Izzah* also means nobility/superiority (no one can overpower him). It is said, ‘Allaah bestowed *Izzah* upon him’ – it means ‘Allaah has made him powerful after disgrace.’ [Al-Lisaan (2924) and Mu’jam Maqaais al-Lugha (4/39)]

Al-Mudhil: *Dhul* means humbling, submissiveness, and softness. It is the opposite of *al-Izzah*. [Al-Mufradaat (330) and Al-Lisaan (3/1513)]

Evidence from the Prophetic Sunnah

The Prophet (Salla-Allaahu ‘alayhi wa sallam) said, “This matter (i.e., Islam) will certainly reach everywhere that night and day reach, and Allaah will not leave any house or tent (i.e., all dwellings) except that Allaah will cause this religion to enter it, and some people will be honored because of it (by converting) and others will be humiliated because of it (for refusing to embrace it) - honor/glory which Allaah will bestow via Islam and a humiliation which Allaah will cause to be inflicted due to disbelief.”

In another narration: “There will not remain on the face of the earth a mud-brick house or a

The Meaning in the Sharceah

The Meaning in the Sharee'ah.

Allaah is the absolute *Al-Mu'iz* and *Al-Mudhil* in this world and the Hereafter.

1. "Honor is in the Hands of Allaah, and so is disgrace/humiliation, whether tangible or moral (whether in this world or in the Hereafter). It is Allaah Who disgraces whomsoever He Wills, and He honors whosoever He Wills." [Tafseer Surat Aal-'Imraan by Shaikh Ibn 'Uthaimin (1/161)]

2. Allaah is *Al-Mu'iz*: He Who makes easy the means of attainment of dominance and strength. And He is *Al-Mudhil* Who exposes one to humiliation and loss.

3. Allaah is the One Who bestows honor upon His Prophets and His Messengers and their followers.

Allaah (*Ta'ala*) says in Surat Al-Munafiqun (63:8):

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

"...honor, power, and glory belong to Allaah, His Messenger [Muhammad (*Salla-Allaahu 'alayhi wa sallam*), and to the believers..."

4. Allaah has bestowed honor upon his *Awliyaa'* (believing close friends), and has overpowered them over His enemies in this world and the Hereafter.

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"Allaah has decreed: 'Verily! It is I and My Messengers who shall be victorious.' Surely Allaah is All-Powerful, All-Mighty."
[Surat Al-Mujadilah (58:21)]

5. Allaah has disgraced the people of injustice and tyranny in this world with disgrace, and with payment of *Jizyah* (tax), humiliation, disgrace, and a bad end in the Hereafter.

6. Allaah has honored His *Awliyaa'* (close believing friends) by praising them and raising their ranks.

يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

"Allaah will bring a people whom He will love and they will love Him." [Surat Al-Ma'idah (5:54)]

And He has disgraced their (the believers) enemies with dispraise for them.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

"Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!"
[Surat Al-Masad (111:1)]

7. Allaah has honored His *Awliyaa'* (His chosen, close, believing slaves) with His obedience and worship, while He has disgraced the sinners by forsaking them until they fell into sins. [See Sha'n ad-Du'aa (58) and Al-Minhaj (1/208) and Al-Asna (1/370), Sharh An-Nooniyyah by Al-Harraas (1/112)]

8. So the one who is obedient to Allaah is honored even if he were to be poor without any support, whereas the sinner is disgraced even if it seems like he has honor, for his heart is filled with humiliation even if he might not feel it and he is engrossed in his lusts and desires. [Al-Haqq Al-Wadeh (89)]

Source:

At-Ta'aliq Al-Ulaa fee Sharh Asmaa' illaahi Al-Husna wa Sifaatihi Al-Ulaa, by Maahir Al-Muqaddim

OPTIMISM IS

Happiness & Hope

INTRODUCTION

From the praiseworthy qualities that give rise to contentment and hope and bring about joy and happiness to the heart because of what they contain of good thoughts of Allaah and complete *Tawakkul* (trust) in Him is the characteristic of optimism and expecting good in the future - regardless of how severe the crisis gets, and how long the adversity and distress lasts. We find the optimistic person is pleased with Allaah, believing in His Pre-ordained Decree, keeping good thoughts about His Planning and Decision, and believing that He - Glory be to Him - will reward a person for his affliction and patience.

Allaah (*Ta'ala*) says in Surat Al-Baqarah (2:216):

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

"Perhaps, you dislike something which is good for you and you like something which is bad for you. Allaah Knows and you do not know."

THE ATTITUDE OF THE PROPHETS AND MESSENGERS

Whosoever studies the biographies of the Prophets and Messengers will find that their attitudes were filled with optimism with regards to guiding their people to Allaah's Religion, or their Lord's Support, or removal of their distresses and griefs.

They were ever so hopeful when seeking help from Allaah and in their efforts of dispelling distress and sorrow.

Nuh [Noah (*'Alayhis-salaam*)] remained amongst his people for nine hundred and fifty years, but he did not despair during those long years of calling them and their response to him.

Ya'qoub [Jacob (*'Alayhis-salaam*)], even after numerous years had passed, still hoped to see his son Yusuf [Joseph (*'Alayhis-salaam*)].

He said:

يَبْنَئِ أَدْهَبُوا فَتَحَسِّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾

"O my sons! Go and search diligently for Yusuf and his brother. And do not lose hope in the Mercy of Allaah, for no one loses hope in Allaah's Mercy except those with no faith."
[Surat Yusuf (12:87)]

The *Imaam* of all the Prophets and Messengers, our Prophet Muhammad (*Salla-Allaahu 'alayhi wa sallam*) had the most beautiful patience, and he was the best of them in optimism and hope. When he (*Salla-Allaahu 'alayhi wa sallam*) was sent with the message of Islam, he was hurt by the people closest to him; they expelled him from his most beloved land, belied, and fought him.

Nevertheless, he (Salla-Allaahu 'alayhi wa sallam) was confident about the Help of his Lord, and optimistic that his religion would reach as far as the day and night reach.

Allaah's Messenger (Salla-Allaahu 'alayhi wa sallam) said: "This matter (i.e., Islam) will reach as far as the day and night reach, and Allaah will not leave any house of mud or hair except He will bring this religion into it and Allaah will bring glory to Islam and humiliation to Kuf'r." [Reported by Ahmad and classed as Saheeh by Al-Albaani in Al-Silsilah as-Saheehah no. 32]

It is reported in Tabaqat Ibn Sa'ad that when the Prophet (Salla-Allaahu 'alayhi wa sallam) returned from Ta'if, he stayed in Nakhlah for days. Zayd ibn Haritha (Radia-Allaahu 'anhu) said to him: "How will you enter (Makkah) after they have driven you out?" He (Salla-Allaahu 'alayhi wa sallam) replied: "Oh Zayd, Allaah will create relief and a way out from what you see, and Allaah will support His religion and make His Prophet superior."

THE OPTIMISM OF PROPHET MUHAMMAD (Salla-Allaahu 'alayhi wa sallam)

The Prophet (Salla-Allaahu 'alayhi wa sallam) would instill the meaning of optimism and hope, good thoughts of Allaah, sincere trust, and complete hope in Him in the hearts of his Companions. In Saheeh Al-Bukhaari, when 'Adiy Ibn Haatim (Radia-Allaahu 'anhu) was hesitant to accept Islam, the Prophet (Salla-Allaahu 'alayhi wa sallam) said: "O 'Adiy! Have you been to Al-Hira?" ('Adiy narrated) I said, "I haven't been to it, but I was informed about it." He (Salla-Allaahu 'alayhi wa sallam) said: "If you live long enough, you will certainly see that a lady in a Howdah will travel from Al-Hira (and safely reach Makkah) and perform Tawaf around the Ka'bah, fearing none but Allaah. And if you live long enough, the treasures of Khosrau will be opened (and taken as spoils)." I ('Adiy) asked, "You mean Khosrau, son of Hurmuz?" He (Salla-Allaahu 'alayhi wa sallam) said: "Khosrau, son of Hurmuz; and if you live long enough, you will see that someone will carry a handful of gold or silver and go out looking for a person to accept it from him but will find none to accept it from him."

'Adiy commented, "(later on) I saw a lady in a Howdah travel from Al-Hira till she performed Tawaf around the Ka'bah fearing none but Allaah. And I was one of those who conquered the treasures of Khosrau, son of Hurmuz. If you live long enough, you will see what the Prophet (Salla-Allaahu 'alayhi wa sallam) said, 'A person will come out with a handful of gold...'"

THE PROPHET'S (Salla-Allaahu 'alayhi wa sallam) OPTIMISM IN GOOD NAMES AND GOOD WORDS

Optimism and hope for betterment/improvement is part of having good thoughts of Allaah (Husn adh-Dhan Billaah) and trust (Tawakkul) in Him. In fact, it is the motivation behind action. Rather, it is also the motivation behind one's excelling and perfecting affairs, which is why optimism engulfed the life of the Prophet (Salla-Allaahu 'alayhi wa sallam), and he (Salla-Allaahu 'alayhi wa sallam) nurtured his honorable Companions upon it.

The Prophet (Salla-Allaahu 'alayhi wa sallam) used to live with optimism at all times/conditions; he liked the good omen - i.e., being optimistic about names - as is reported in authentic narrations.

Buraydah ibn al-Hasib (Radia-Allaahu 'anhu) narrated: "The Prophet (Salla-Allaahu 'alayhi wa sallam) did not take omens from anything, but when he sent out an agent, he asked about his name. He would be glad about it if it pleased him, and his cheerfulness on that account was visible on his face. If he disliked his name, his displeasure on that account was visible on his face. When he entered a village, he asked about its name, and if it pleased him, he was glad about it, and his cheerfulness on that account was visible on his face. But if he disliked its name, his displeasure on that account was visible on his face." [Reported by Ahmad (5/347), Abu Dawoud no. 3920, An-Nasaa'i in AL-Kubra no. 8822 and authenticated by Al-Albaani in As-Saheeha no. 762]

He (Salla-Allaahu 'alayhi wa sallam) would say to his Companions: "If you were to send me a messenger, then send someone with a good face and a good name." [Reported by Ibn Abi Shaybah in his Musannaf (33008). Authenticated by Al-Albaani in Al-Silsilah as-Saheeha (4034)]

He (Salla-Allaahu 'alayhi wa sallam) strengthened his teachings with his words and deeds; if he heard a good name or a good word or passed by a good place, his (Salla-Allaahu 'alayhi wa sallam) chest would be expanded, and he would give glad tidings - with optimism, hope, and good thoughts of Allaah - about that which he was determined to do. Anas ibn Maalik (Radia-Allaahu 'anhu) narrated that when the Prophet (Salla-Allaahu 'alayhi wa sallam) set out to attend to an affair, he (Salla-Allaahu 'alayhi wa sallam) would be delighted if he heard someone say, "O Raashid (i.e., rightly guided one)! O Najeeh (i.e., successful one)!" [Reported by At-Tirmidhi with a Saheeh Isnad]

Commentary:

Legitimate optimism is the feeling one gets when he is out for a need, like a business deal, engagement, marriage proposal, or exams, or he is going - for example - to visit a sick person, and he incidentally hears someone calling out, 'O Saleem' which is derived from *Salama* (to be safe/protected); this should make one optimistic that the patient will be cured.

Assume he is going to attend an exam, and he hears 'O Naajeh (O successful)' or 'O Najeeh (O successful)', so he becomes optimistic. This legitimate optimism is not done on purpose.

It is said that the wife of Imraan named her daughter Maryam out of optimism because the meaning of this word in their language was "the worshipper", and so it was.

Once, when he (*Salla-Allaahu 'alayhi wa sallam*) heard a word from a man which he liked, he (*Salla-Allaahu 'alayhi wa sallam*) commented: "We took your (good) omen from your mouth." [Reported by Abu Dawoud with a Saheeh Isnad] - meaning, 'We are optimistic about your good words.'

Upon concluding *Hijrah* (his migration), the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) settled in the upper part of Al-Madinah having great optimism for the rise of his religion.

Optimism was one of his teachings whenever he prayed for rain and turned his *Rida* (upper garment) around. After the *Khutbah* (sermon), he would be optimistic about the transformation of the barren land into fertile land.

When Suhail (lit. meaning of the name - easy to interact with, gentle, etc.) came to negotiate with the Prophet (*Salla-Allaahu 'alayhi wa sallam*) on the day of Al-Hudaibiyah, he (*Salla-Allaahu 'alayhi wa sallam*) said to his Companions optimistically: "Indeed, your matter had been made easy for you." And it happened just as he (*Salla-Allaahu 'alayhi wa sallam*) had hoped; the coming of Suhail brought about good for Islam and the Muslims.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) would even change names that were against optimism. It is reported in *Saheeh* Muslim that the daughter of 'Umar (*Radia-Allaahu 'anhu*) was called, 'Aasiyah' (lit. meaning disobedient/rebellious), so the Messenger of Allaah changed her name to 'Jameelah' which means beautiful.

The Prophetic city, Al-Madinah was called 'Yathrib'

during *Jahiliyah*, which is not a praiseworthy word because Yathrib comes from the word, '*Tathreeb*', which means blame and rebuke - and that is not a good name. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) changed it to '*Taabah*' and '*Tayibah*' (meaning goodness), and Al-Madinah will be good and blessed until the Day of Resurrection. [AHadeeth reported by Al-Bukhaari no. 4589, Muslim no. 1385, and Ahmad with a Hassan Isnad]

It is reported in (*Saheeh* Al-Bukhaari) from Ibn Al-Musayib that his grandfather came to the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and he asked: "What is your name?" He replied: "'Hazan' (lit. sad)." The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "You are *Sahl* (lit. easy)." 'Hazan said: "I will not change the name that my father has named me." Ibn Al-Musayib added: "We have had roughness (in character) ever since."

Ibn Taymiyah (*Rahimahullaah*) explained: "The kind of good omen that he (*Salla-Allaahu 'alayhi wa sallam*) liked was when a person did something or decides to do something, putting his trust in Allaah, and then he hears a good word that makes him happy, such as if he hears the words, 'Yaa Najeeh (O successful one)', 'Yaa Muflih (O prosperous one)', 'Ya Sa'eed (O happy one)', 'Yaa Mansoor (O victorious one)', etc. like when he met a man in his emigration to Al-Madinah and asked him about his name. The man said: 'Yazid.' He (*Salla-Allaahu 'alayhi wa sallam*) said: 'O Abu Bakr! Our affair will be increased.'" [Majmoo' Al-Fatawa no. 66/23-67]

This is how the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) expected good, loved it, and liked optimism whenever he heard it. He (*Salla-Allaahu 'alayhi wa sallam*) disliked ugly names and did not use them, he loved good names and became optimistic with them.

It is reported in the two *Saheehs* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "There is no 'Adwa (transmission of infectious disease without the Permission of Allaah) and no *Tiyarah* (superstitious belief), but I like Al-Fa'l." They asked: "What is Al-Fa'l?" He replied: "A good word."

He (*Salla-Allaahu 'alayhi wa sallam*) hated bad omens and *Tiyarah* (superstitious belief) and all sorts of pessimism. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) has been reported to have said: "If you hear a man say, 'The people are ruined,' (then, know that) he himself is the most ruined of them all." [Reported by Muslim].

He is the most ruined of them because of his

despair, hopelessness, and pessimism due to his contempt for people and his admiration for himself over them.

HIS *(Salla-Allaahu 'alayhi wa sallam)* OPTIMISM REGARDING DREAMS

He *(Salla-Allaahu 'alayhi wa sallam)* was optimistic about what he used to see in his sleep. Dreams are a divine destiny; they are not prior arrangements by any person. Anas ibn Maalik *(Radia-Allaahu 'anhu)* narrated that the Messenger of Allaah *(Salla-Allaahu 'alayhi wa sallam)* said: *"One night, I saw in a dream that I was in the house of 'Uqbah ibn Rafi', and fresh dates of Ibn Taab were brought to me."*

A specific variety of dates were attributed to a man from AL-Madinah, whose name was Ibn Taab. The dates from his orchard were called, 'Dates of Ibn Taab'.

So as is in the saying of Allaah's Messenger *(Salla-Allaahu 'alayhi wa sallam)*, *"One night I saw in a dream that I was in the house of 'Uqbah ibn Rafi' – who was a Companion – and fresh dates of Ibn Taab – i.e., another Sahabi (Companion) who owned the orchard – were brought to me."*

Now ponder upon how he *(Salla-Allaahu 'alayhi wa sallam)* interpreted the dream from the names that were shown in the dream. He *(Salla-Allaahu 'alayhi wa sallam)* said: *"I interpreted the dream to mean that eminence (Rif'ah) is granted to us in this world, and we are granted a blessed Hereafter (Aaqibah), and that our religion has been good ('Taab') i.e., it is completed, and its rulings are established."* [Reported by Muslim no. 2270]

This is an interpretation of a dream with good names; he *(Salla-Allaahu 'alayhi wa sallam)* interpreted 'Hereafter' (i.e., *Aaqibah*) from the name 'Uqbah', he interpreted 'eminence' from the word 'Rafi', and he interpreted 'Taab' as goodness of religion, elevation of the religion, and completion of the religion.

THE PROPHET'S *(Salla-Allaahu 'alayhi wa sallam)* OPTIMISM WITH WHAT HE SAW OF SITUATIONS/ EVENTS

He *(Salla-Allaahu 'alayhi wa sallam)* was optimistic in whatever he saw of situations and incidents. When he *(Salla-Allaahu 'alayhi wa sallam)* went out to

attack Khaybar, he reached it at night. (And as was his usual practice that) whenever he came to a people at night, he *(Salla-Allaahu 'alayhi wa sallam)* would not attack them until the morning. The wisdom behind it was to wait for the call to prayer because if the people had embraced Islam in his absence, he would not know unless he waited to hear the dawn *Adhaan* (call for prayer). If he heard the dawn call, he would not attack.

Anas ibn Maalik *(Radia-Allaahu 'anhu)* said: "Whenever the Prophet *(Salla-Allaahu 'alayhi wa sallam)* went out with us to fight (in Allaah's Cause) against any nation, he never allowed us to attack till morning and he would wait. If he heard the *Adhaan*, he would postpone the attack and if he did not hear the *Adhaan*, he would attack them." Anas added, "We reached Khaybar at night and in the morning when he did not hear the *Adhaan* for the prayer, he (the Prophet) rode and I rode behind Abi Talha and my foot was touching that of the Prophet. The inhabitants of Khaybar came out with their baskets and spades and when they saw the Prophet *(Salla-Allaahu 'alayhi wa sallam)* they shouted 'Muhammad! By Allaah, Muhammad and Al-Khamees (his army)!' When Allaah's Messenger *(Salla-Allaahu 'alayhi wa sallam)* saw them, he said: 'Allaahu-Akbar! Allaahu-Akbar! Khaybar is ruined.' **Yet when it descends upon them: how evil will that morning be for those who had been warned!** [Surat As-Saaffaat (37:177)]." [Reported by Al-Bukhaari no. 610]

Anas *(Radia-Allaahu 'anhu)* narrated: "We came (to the people of Khaybar) when the sun had risen, and they had driven out their cattle and had come out with their axes and large baskets." Usually every day they would go out for agriculture and grazing with baskets in which fruits were packed.

The Jews went out to the farms, but they were surprised by the army of Prophet Muhammad *(Salla-Allaahu 'alayhi wa sallam)* and they said: "(Here come) Muhammad and Al-Khamees." *Al-Khamees* is an army that used to be divided into five sections: the right, the left, the front, the back, and the heart. When Allaah's Messenger *(Salla-Allaahu 'alayhi wa sallam)* saw them, he *(Salla-Allaahu 'alayhi wa sallam)* said: "Allaahu-Akbar! Allaahu-Akbar! Khaybar is ruined. **Yet when it descends upon them: how evil will that morning be for those who had been warned!** [Surat As-Saaffaat (37:177)]."

What made him so optimistic that he *(Salla-Allaahu 'alayhi wa sallam)* said, 'Khaybar was ruined' was because of what he saw in their hands i.e., the spades and axes. They were out to dig and cultivate, and when he *(Salla-Allaahu 'alayhi wa sallam)*

saw axes and spades in their hands, he was optimistic that Khaybar is ruined because in their hands are tools that ruin.

Ibn Al-Qayyim (*Rahimahullaah*) mentioned the benefits of the *Hadeeth* of Khaybar, "It is permissible to be optimistic, rather it is desirable for, what one sees or hears, which is one of the reasons for the manifestation (and eminence) of Islam, just as the Prophet (*Salla-Allaahu 'alayhi wa sallam*) was optimistic by seeing the spades and axes with the people of Khaybar, for that is an omen of its ruin." [Zaad Al-Ma'ad, 3/308]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) encountered many difficulties, yet he did not despair, nor did he sit still. He trusted Allaah's Promises and stayed optimistic. His (*Salla-Allaahu 'alayhi wa sallam*) uncle, Abu Talib and his wife Khadijah (*Radia-Allaahu anha*) died in the same year. The infidels inflicted several harms upon him – harms that only Allaah knows – to the extent that dirt was scattered on his head, the intestines of a camel were thrown on his shoulders while he was prostrating and some of the infidels strangled him severely until As-Siddeeq (*Radia-Allaahu anhu*) stood up to defend him – but all of this struggle only increased the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in determination and resolution to continue the path.

He (*Salla-Allaahu 'alayhi wa sallam*) went to At-Ta'if to call them to Islam, but they received him with the worst reception and replied to him with the ugliest reply and threw pebbles at him till his feet bled. Despite all that, he (*Salla-Allaahu 'alayhi wa sallam*) remained optimistic. While he was on his way to Makkah, the Angel of the Mountains came to him and offered to crush the people between the two mountains. He (*Salla-Allaahu 'alayhi wa sallam*) said: "No but I hope that Allaah will let them beget children who will worship Allaah Alone and will worship none besides Him."

'Aishah (*Radia-Allaahu anha*) narrated that she asked the Prophet (*Salla-Allaahu 'alayhi wa sallam*): "Have you encountered a day harder than the day of the battle of Uhud?" The Prophet (*Salla-Allaahu 'alayhi wa sallam*) replied: "Your tribes have troubled me a lot, and the worst trouble was the trouble on the day of Aqabah when I presented myself to Ibn Abd-Yalil ibn Abd-Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha'alib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibril (*'Alayhis-salaam*) in it. He called me saying:

'Allaah has heard what your people told you, and what they have replied back to you. Allaah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said: 'O Muhammad! Order what you wish. If you like, I will let Al-Akh-Shabain (i.e., the two mountains) fall on them.' The Prophet (Salla-Allaahu 'alayhi wa sallam) said: 'No but I hope that Allaah will let them beget children who will worship Allaah Alone and will worship none besides Him.'" [Saheeh Al-Bukhaari no. 3231 and Muslim no. 1795]

This is optimism that Allaah will let them beget children who will worship Allaah Alone. This was his state when he faced various forms of abuse, pain, bitterness, and the siege in ash-Shi'b until he did not find anything to eat.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to inspire optimism in the hearts of his Companions, and he would say words that would raise their determination and awaken hope in their souls. Once when he was lying in the shade of the *Ka'bah*, Khabbab (*Radia-Allaahu anhu*) said: "We faced hardship repeatedly; there are those amongst us who were burned, and those of us who were imprisoned, and those of us who were tortured. (Why do you not supplicate for our prevalence over our opponents?)"

He (*Salla-Allaahu 'alayhi wa sallam*) said: "Among those people before you, a man would be (and he mentioned more severe harms than what they had suffered)" – and then he (*Salla-Allaahu 'alayhi wa sallam*) said: "By Allaah, Allaah will bring this matter to its consummation until a rider will travel from San'aa' to Hadramout fearing none except Allaah, and except a wolf for his sheep, but you are in too much of a hurry." [Reported by Al-Bukhaari no. 3852]

WAITING FOR RELIEF IS WORSHIP

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) used to nurture his Companions to wait for relief and to wait with devotion and good hope that Allaah would bring victory and a good outcome. This is the nature of calling to Allaah's Way, this is the nature of the world in the first place; a man will not be given the empowerment and strength until he is afflicted, victory does not come except after hardship.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was with

Abu Bakr (*Radia-Allaahu 'anhu*) in the cave, and what happened was a moment of great distress. Abu Bakr (*Radia-Allaahu 'anhu*) narrated: "I raised my head and saw that I was at the feet of the people. And I said to the Prophet: 'O Allaah's Messenger! If one of them looks at his feet, he will see us beneath his feet.' He said: 'O Abu Bakr, what do you think of two, the third of whom is Allaah?!'" [Reported by Al-Bukhaari no. 3653]

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was out on his journey of migration and Suraqah ibn Malik was following him, wanting to capture him and bring him back to the Quraish, hoping for the great reward that was announced. Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) sought refuge with his Lord and the forelegs of Suraqah's horse sank into the ground, yet he (*Salla-Allaahu 'alayhi wa sallam*) promised Suraqah that one day he will wear the bracelets of Khusrou ibn Hormuz.

When the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) reached Al-Madinah, Anas (*Radia-Allaahu 'anhu*) related: "He (*Salla-Allaahu 'alayhi wa sallam*) alighted in the upper part of Al-Madinah among the people called Bani 'Amr ibn Auf." [Reported by Al-Bukhaari no. 3932]

The descent in this upper part was his optimism for the exaltation of the *Deen* (Religion) as explained by Al-Hafidh Ibn Hajar (*Rahimahullaah*) in Al-Fath.

In the battle of Badr, the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) told the Companions about the places where the infidels will be killed. He (*Salla-Allaahu 'alayhi wa sallam*) said: "This is the place where so and so would be killed." He placed his hand on the earth (saying) here and here, (and) none of them fell away from the place that the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) had indicated by placing his hand on the earth. [Reported by Muslim no. 1779]

In the battle of the Trench (the Confederates), when the danger surrounded Al-Madinah, and the Confederates, the Quraish and other Arab tribes of Ghatafan, Asad, Fazarah and Ashja' gathered against the Muslims to eradicate them with one attack and one strike.

Allaah (*Ta'ala*) says in Surat Al-Ahzaab (33:10-11):

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ﴿١٠﴾ هُنَالِكَ
أَبْتَلَى الْمُؤْمِنُونَ وَزَلْزَلُوا زَلْزَلًا شَدِيدًا ﴿١١﴾

"When they came upon you from above you

and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allaah. There, the believers were tried and shaken with a mighty shaking."

There the believers were put to the test and were violently shaken.

Jabir ibn 'Abdullaah (*Radia-Allaahu 'anhu*) reported that while digging the trench outside Al-Madinah to repel an approaching army, a massive boulder obstructed them that no axe could break. With time running out, and with people's fears and hunger eating away at them, the Prophet (*Salla-Allaahu 'alayhi wa sallam*) walked over and picked up the axe. He (*Salla-Allaahu 'alayhi wa sallam*) said: "Bismillaah (*In the Name of Allaah*)," and hammered the boulder, reducing a chunk of it to rubble.)

He (*Salla-Allaahu 'alayhi wa sallam*) said (while hitting the rock), "Allaahu-Akbar (*Allaah is Great*)! I have been given the keys to Shaam; I can see its red palaces from this very place of mine. Bismillaah, Allaahu-Akbar."

Then he hit it again and said: "I can see Persia; I can see Al-Madaa'in's white palace from this place of mine. Bismillaah, Allaahu-Akbar!"

Then he hit the third blow and said: "Allaahu-Akbar! I have been given the keys to Yemen. By Allaah, I can see the Gates of San'aa' at this very moment from here." [Reported by Ahmad (18694). Declared Hasan by Ibn Hajar in Al-Fath (7/397)]

CAUSES FOR OPTIMISM AND ITS BENEFITS

The causes of optimism are known, and its benefits are many. One of its benefits is the attainment of good and salvation. Allaah (*Ta'ala*) says in Surat Al-Anfal (8:70):

يَأْتِيهَا النَّبِيُّ قُلٌّ لِّمَن فِي أَيْدِيكُمْ مِّنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾

"O Prophet [Muhammad (*Salla-Allaahu 'alayhi wa sallam*)] say to the captives that are in your hands! 'If Allaah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allaah is Oft-Forgiving, Most Merciful.'"

1) Overcoming Adversity

Optimism makes one get through adversity while seeking the help of Allaah. For example, optimism about the recovery of the sick is a cause of recovery, optimism about success is a cause of success, optimism about victory is a cause of victory, and similarly, optimism of repulsion of calamity, optimism of fulfillment of debt, and so on.

2) Peace and Tranquility of the Soul and Comfort of the Heart

One of the benefits of optimism is that it brings tranquility to the soul and rest to the heart. If you come to think of the numerous possibilities, you will get frustrated, but with trust in Allaah and optimism for goodness, things will be easy (and attain contentment and satisfaction).

3) Expansion of the Chest

The optimist has expansion in one's chest and believes that ease will come after hardship and that Allaah's Mercy will precede and prevail, so one is not discouraged. He does not dishearten from taking action, nor does he become frustrated or depressed. This hope is important.

4) Brings about Happiness

Optimism brings about happiness to the person. It is one of the causes of happiness, and in turn, one of the causes of longevity. What will happen with depression? Does it solve the problem? Optimism can be a solution, but depression and disappointment are never solutions!

From the most important causes of optimism are the following:

a- Strong Faith in Allaah

Optimism has a direct and strong relationship with faith because optimism is indicative of *Tawakkul* (trust) in Allaah. It has a direct relationship with *Tawheed* (Monotheism) because it is an indication of good thoughts of Allaah. Optimism has a direct relation to correct belief because it is indicative of satisfaction with the Decree of Allaah.

From that what aids in optimism and establishing hope, is the 'strengthening of faith in the heart' which can only happen by knowing the Beautiful Names of Allaah and His Noble Attributes, reciting

His Book and reflecting upon it, believing in His Promise, *Dhikr* (remembering Him) profusely and increase in performing supererogatory acts of worship, and pondering upon the biography of His Prophet (*Salla-Allaahu 'alayhi wa sallam*).

It is reported in an authentic *Qudsi Hadeeth* that Allaah (*Ta'ala*) says: **"I am to My slave as he thinks of Me, so let him think of Me as he wishes."** [Al-Bukhaari no.7405]

Al-Qurtubi explains in *Al-Mufhim*, "The meaning of **'My servant's thought of Me'** is the thought of being answered when supplicating, the thought of acceptance when repenting, the thought of forgiveness when seeking forgiveness, and the thought of reward when performing worship with its conditions. Therefore, one should strive to do what he has to do, being certain that Allaah will accept it and He will forgive him because Allaah has promised that, and He does not break promises – because if he believes or thinks that Allaah does not accept it, and that this does not benefit him, then this is despairing from Allaah's Mercy, and it is one of the major sins, and whoever dies on that is entrusted to that which he thought." [End quote]

b- Positive View of Affairs

Optimism accustoms the believer to have a positive outlook; (for example,) an optimist does not curse fever because he looks at fever as Allaah's expiation of sins regardless of the fact that the matter appears to be fever and pain – but (the optimist knows that) fever removes sins just as a furnace removes the alloy of iron.

An optimist reads events in the best way. He sees good even though evil beams through the clouds, and the light of dawn from the midst of darkness. The Muslims were harmed in the battle of Uhud; seventy of them were killed and many others injured, the Prophet's face was slashed and injured – the polytheists had exhausted him and the Muslims – and the hypocrites said, 'The matter is over.'

But Allaah told the Companions of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) in Surat Aal-'Imraan (3:139-140):

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾
إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ وَتِلْكَ
الْآيَاتُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا
وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched others. And so are the days (good and not so good), We give to men by turns, that Allaah may test those who believe, and that He may take martyrs from among you. And Allaah likes not the *Dhalimun* (polytheists and wrong-doers).”

Meaning, “Do not falter or grieve, for you will have the upper hand if you are true believers. If you have suffered injuries at Uhud, they have suffered similarly at Badr. We alternate these days of victory and defeat among people so that Allaah may reveal the true believers and choose martyrs from among you – and Allaah does not like the wrongdoers.”

So do not become weak physically and do not lose heart - neither weakness in the body nor weakness or sadness in the heart - be certain of Allaah’s Victory, **“for you will have the upper hand if you are true believers.”** [Surat Aal-’Imraan (3:139)]

DESPAIR AND PESSIMISM ARE BLAMEWORTHY CHARACTERS

Despair, despondency, and pessimism are abhorrent qualities and bad traits that weaken faith and anger Ar-Rahmaan (the Most Beneficent). It causes heartbreak, sorrow and begets regret. Whoever thinks badly of his Lord and does not seek the good in His Words will be punished because of his bad thoughts and words, because affliction is often invited by speech.

It is reported in *Saheeh* Al-Bukhaari from Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*) that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) visited a sick bedouin. It was the practice of Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) that whenever he visited the sick, he would say: “*La ba’sa, tahirun In Shaa Allaah* (i.e., No harm, (it will be a) purification (from sins) if Allaah Wills).” And so, when the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) saw the sick, he (*Salla-Allaahu ‘alayhi wa sallam*) said: “*La ba’sa, tahirun In Shaa Allaah*”. The bedouin said: “Purification! No, it is not – rather, it is a fever which boils in (the body of) an old man and will lead him to the grave.” The Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said upon this: “Yes, then may it be as you say.” Ibn Hajar writes in *Al-Fath*, ‘The bedouin died after that.’

Despair and losing hope are among the major sins and mistakes. ‘Abdullaah ibn Mas’oud (*Radia-Allaahu ‘anhu*) said: “The greatest of major sins is associating partners with Allaah, feeling secure from Allaah’s Plan, despairing of Allaah’s Mercy, and losing hope in Allaah’s Mercy.” In the Qur’an, Allaah (*Ta’ala*) says in Surat Al-Hijr (15:56):

وَمَنْ يَقْنَطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

“And who despairs of the Mercy of his Lord except those who are astray?”

Those who populate and develop their homelands and make them prosperous and build civilizations are the most optimistic and hopeful people, whereas the pessimists do not populate and develop any land; neither build a country nor create a civilization.

O slaves of Allaah, trust in your Lord and have assurance in Him, strive and work, be optimistic for success and victory from Him, and believe in His Decree and Destiny. Whoever relies on his Lord, thinks well of Him, is optimistic about the future of his affairs, and strives to achieve his goals has taken the path of prosperity and success with a heart reassured by faith, and a soul satisfied with the Most Gracious. Ordeals only increase him in his assurance and optimism, and he becomes more hopeful and more reliant on Allaah.

In an authentic *Hadeeth*, the Messenger of Allaah (*Salla-Allaahu ‘alayhi wa sallam*) said to Ibn ‘Abbaas (*Radia-Allaahu ‘anhuma*): “*Know that victory comes with patience, and relief comes with affliction, and with hardship comes ease.*” [Ahmad 2803, authenticated by Shu’ab al-Arna’out and graded it *Saheeh*]

Sources:

- 1- Optimism is Happiness and Hope (paraphrased), *Khutbah* by Shaikh Mahir ibn Hamad al-Ma’aiqli
- 2- Optimism and Hope (paraphrased), by Shaikh Al-Munajjid

The Ruling Concerning a Woman Fasting

Without Her Husband's Permission



Abu Hurairah (*Radia-Allaahu 'anhu*) narrated from the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*): “It is not lawful for a woman to observe fast without the permission of her husband when he is present.” [Agreed upon, and the words are of Al- Bukhaari] [Al-Bukhaari in *Kitab an-Nikah*, Chapter: A woman should not allow anyone to enter the house except with her husband's consent, no. 5195. Muslim: *Book of Zakaat*, Chapter: What a slave spends of his master's wealth, no. 1026]

Abu Dawoud added, ‘outside *Ramadan*’ [Abu Dawoud, *Kitab as-Siyam*, Chapter: A Woman Fasting Without Permission of Her Husband, no.2458]

Lessons from the Hadeeth:

1. The great right of the husband over his wife.

The right of the husband over his wife is greater than the wife's right over her husband. That is because she is prohibited to fast without his permission, but the husband may fast without her permission, and the following saying of Allaah is a proof of this in Surat AL-Baqarah (2:228):

وَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْنَّ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ

“They (women) have rights (over their husbands as regards living expenses, etc.)

similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them.”

If husbands and wives were equal in this regard, then the man would not have had a degree over her.

Conclusion: The right of the husband is greater than the right of the wife to the extent that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “If I were to order anyone to prostrate before anyone else, I would have ordered the wife to prostrate to her husband.” [Reported by Ahmad no. 18913. At-Tirmidhi: *The Book of Suckling*, Chapter What is reported about the husband's right over his wife, no. 1159. Ibn Maajah: *Kitab an-Nikah*, Chapter: The right of the Husband over the Wife, no. 1853.]

Therefore, the right of the husband takes precedence over the right of the parents, except in case of necessity. If the husband instructs his wife, ‘Sit here’ and her mother says, ‘Sit there’ – i.e., in a different place, then the saying of the husband takes precedence.

It is, for this reason, that marriage is also termed as ‘owning’ – as if the man owns the woman, and the proof for this is in some words of Saheeh Al-Bukhaari in the story of the woman who offered herself for marriage and the Messenger (*Salla-Allaahu 'alayhi wa sallam*) said to the man: “I make you the owner (i.e., I marry her to you) for what you know of the Qur’an.” [Reported by Al-



Bukhaari: Book: Virtues of the Qur'an, Chapter: The recitation of the Qur'an by heart, no. 5030. Muslim: The Book of Marriage, Chapter: The Dowry. It is permissible for the dowry to be teaching Qur'an, a ring of iron, no. 1425.]

And because Allaah says in the Qur'an: **"They both found her Sayyid (lit. lord) at the door."** [Surat Yusuf (12:25)] – i.e., her husband, who is called 'her lord'.

The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "Fear Allaah with regards to women because they are (Awaan) captives with you." [Reported by Ahmad, no.20172 Tirmidhi, The Book on Suckling, Chapter: What has been related about a woman's rights over her husband, no.1163.]

Awaan is the plural of Aniya – i.e., captive. And the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) explained in the Sunnah that the husband is the guardian of his family. He (Salla-Allaahu 'alayhi wa sallam) said: "A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being)." [Reported by Al-Bukhaari: The Book of Jumu'ah, Chapter: Offering Jumu'ah prayer and Khutbah in villages and towns, no. 893. Muslim: The Book on Government, Chapter: The virtue of a just ruler and the punishment of a tyrant, no. 1829]

2. It is obligatory upon the woman to take care of the husband's right because of the Prophet's (Salla-Allaahu 'alayhi wa sallam) saying: "It is not lawful for a woman to observe a fast without the permission of her husband when he is at home."

3. It is not lawful for the woman to fast when her husband is present except with his permission, and the wisdom behind it is that he may need to enjoy intimacy with her and that may ruin her fast. This is from his complete right, because if she observes a voluntary fast while he is present without his permission, then he will fall into trouble; either he is prevented from enjoying intimacy with her despite his desire, or he will ruin her fast – both matters are crucial. The first one involves hardship on himself and the second will cause hardship upon her in addition to the psychological pressure (or mental effect) which hovers over him when he ruins her fast. Therefore, the Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) cut off this issue that could cause trouble

for the husband, and he said: "It is not lawful for a woman to observe a fast without the permission of her husband when he is at home."

Question: What if a woman observes a voluntary fast without the husband's permission and she says, 'If he wants me (i.e., to be intimate with me) I will break my fast?'

Reply: The Hadeeth is general but if she knows that he has permitted, like while she was fasting in his presence and he did not prohibit her, then this is a silent permission.

Question: Why would he prohibit her from a voluntary fast? Is it not better to allow her to seek what is with Allaah?

Reply: Even in doing this, she is seeking that which is with Allaah. The Messenger of Allaah (Salla-Allaahu 'alayhi wa sallam) said: "The intimacy of one of you with his wife is a charity." [Reported by Muslim: Book of Zakaat, Chapter: The word charity (Sadaqah) may apply to all good deeds (Ma'ruf), no. 1006.] [Read complete Hadeeth in the footnote]

Question: Do you restrict this permission issue with the husband's not fulfilling her rights? Can she then fast without his permission in his presence?

Reply: Yes, because the balance of justice dictates that if the husband fulfills her right, then she must fulfill his rights but if he does not fulfill her right of expenditure, etc., then she does not have to fulfill his right because of the saying of Allaah in Surat Al-Baqarah (2:194): **"So, if anyone attacks you, retaliate in the same manner."**

Also, Allaah (Ta'ala) says in Surat An-Nahl (16:126): **"If you retaliate, then let it be equivalent to what you have suffered."**

4. Question: If the husband does not fulfill the rights of the wife and she goes to her parents' house – as what often happens – can she fast without his permission?

Reply: Yes, she can fast without his permission because he has no access to her since he has not fulfilled (he neglected) her rights.





5. Since it is not allowed for a woman to fast without the permission of her husband, then it is even more emphatically prohibited for her to travel without his permission even if she were to travel with one of her *Maharim*, neither her father, brother, paternal uncle, maternal uncle nor grandfather. For, if it is not lawful for her to fast in his presence – even though she might have been in front of him – and he may enjoy her with sight, touch, kiss and fulfilling his desire, etc. then how about her traveling and leaving him and his kids or leaving him alone.

So, is her right to *Nafaqa* (expenditure of food, clothing, etc.) dropped if she travels?

Reply: If her travel was without his permission, then there is no doubt that her right of *Nafaqa* is dropped along with sinning. Also, she does not benefit from the excuse of travel in terms of *Qasr* (shortening the prayer), breaking the fast in Ramadan, etc. because her travel is a travel of sin.

But if she travels with his permission, the correct opinion is that the *Nafaqa* is not dropped even if it were for the woman's need. This is because he is the one who permitted her, and he let go of his right while her right remains intact.

Question: Does this *Hadeeth* have a proof that the woman should not pray voluntary *Salaat* in the presence of her husband without his permission?

Reply: Apparently *Salaat* is not like fasting, because the timing of fasting is long while the timing of *Salaat* is not long – but despite this, we say, the husband can prevent her from *Salaat* – so if he desires her, he may say, 'Shorten your *Salaat*' unless he has permitted her. If he has given her permission, he does not have the right to prevent her from *Salaat*, because she entered *Salaat* in a prescribed manner with his permission.

6. In the absence of the husband i.e., in his immediate absence – because of his (*Salla-Allaahu 'alayhi wa sallam*) saying, "while he is present" – The phrase is in the present tense; hence it is restricted by his absence.

E.g. if the husband is traveling (he is absent), then this ruling does not apply because, in this situation, the fast will not affect him. In accordance

with the apparent meaning of the *Hadeeth*, it is permissible (to fast without his permission).

However, if he were to prohibit her by saying, 'I don't want you to fast because it affects your health and I want you to take care of your health' – Apparently, if the purpose is related to him or to his needs, then he has the right to prohibit her. Otherwise, he cannot prevent her. This means if he says, 'I prohibit her out of kindness for her, and not for my benefit and because it affects her health, but I don't want the hardship of fast on her.' – Apparently, in this case, he has not prohibited her, and she may fast as long as he is absent because her fast does not affect him.

7. The apparent meaning of the *Hadeeth* is that there is no difference between an obligatory and voluntary fast, but the narration of Abu Dawoud mentions 'outside *Ramadan*' – and if this narration is proven authentic, then it is a proof that voluntary fasts are intended, but this has an explanation.

The non-voluntary fasts include fasts that are obligatory due to *Nadhr* (vow), *al-Qadha* fasts (missed obligatory fasts), *Kaffarah* (expiation) fasts, *Fidya* (making up) fasts due to harming or penalty for hunting. – Do we say that she can fast in all these obligations without his permission despite his presence?

Reply: Shaikh Ibn 'Uthaimeen (*Rahimahullaah*) said: With regards to obligations in which there is a margin (to delay), then she may not fast except with his permission because in this case there is no harm on her because there is a margin (to delay). But if he allows her and she fasts, then there is no harm – like if she tells him, 'I have three or four fasts of *Nadhr*' and he says, 'No objection' and then she fasts the next day, but she shouldn't say, I will fast from tomorrow – this is the correct course of action because, in this, he permits her.

If it is said: Since we say that she should not fast except with his permission, do we also oblige him to permit her if she seeks permission?

Reply: As for the voluntary fasts, we do not oblige him, but in reality, he is forbidden to prohibit her from observing voluntary fasts if he does not need her, and his permitting her gets him a share in her rewards – but as for the obligations, there is no margin in it – as has been explained earlier





– he has no right with regards to it – she has to fast with or without his permission.

Question Can a woman fast the *Kaffarah* while her husband is present without his permission?

Reply: If he was the cause of the *Kaffarah*, then she does not have to seek his permission but if he was not the cause like *Kaffaratul-Yameen* (making up for a broken oath), then she must seek permission, but *Kaffaratul-Yameen* is to be offered immediately, and apparently, in this situation, she must fast because the Right of Allaah is an obligation.

8. If the husband is insane, then she may fast even if he was present because of his (*Salla-Allaahu 'alayhi wa sallam*) saying, 'except with his permission.'

If the woman is married to an insane person or someone who (is not eligible) to give valid permission, then she can fast, and if the husband feels the need for that which nullifies the fast, then she is obliged to make herself available to him.

9. The Legislator cares about keeping one away from embarrassment and it is required that we do not do anything which brings embarrassment to others. The Legislator has prohibited the wife from fasting without the husband's permission in order to avoid embarrassment for the husband.

There is another lesson learned from this; we do not embarrass others, especially in matters that one would not like to be brought up. Some people embarrass you with issues, inquiring what happened. What did he say? I saw someone with you, what did he say? What happened to him?

They embarrass you and hurt you – and even if you try to hide it, the issue comes out and you become a liar in front of this person.

Nevertheless, the *Hadeeth* directs that one should abstain from embarrassing others and this is correct because embarrassment hurts the embarrassed person. We should accept people as they are, with whatever they have to offer of deeds and characteristics. One should not expect more from them than what they are able to do. He should appreciate whatever he sees of good words and deeds and whatever is less than that and overlook their shortcomings.

10. If the woman fasts without the husband's permission while he is present, then her fast is *Fasid* (not valid) because such a fast is prohibited, just like if someone were to fast on the day of Eid, then his fast would be incorrect – similar is the case of this woman.

However, if the woman observes the fast without the permission of the husband, and then he later approves of it, then the fast is correct.

Source:

Sharh Kitab Bulugh Al-Maraam- Kitab As-Siyam, by Shaikh Ibn 'Uthaimeen

Footnote: Some people from amongst the Companions of the Messenger of Allaah said to the Prophet (*Salla-Allaahu 'alayhi wa sallam*): "O Messenger of Allaah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give (much) in charity by virtue of their wealth." He said: "Has not Allaah made things for you to give in charity? Truly every *Tasbeehah* (saying, 'Subhaan-Allaah') is a charity, and every *Takbeerah* (saying, 'Allaahu Akbar') is a charity, and every *Tahmeedah* (saying, 'Alhamdulillah') is a charity, and every *Tahleelah* (saying, 'Laa ilaha illa Allaah') is a charity. Commanding the good is a charity, and forbidding an evil is a charity, and in the *bud'i* (sexual act) of each one of you there is a charity." They said: "O Messenger of Allaah, when one of us fulfills his carnal desire will he have some reward for that?" He (*Salla-Allaahu 'alayhi wa sallam*) said: "Do you not see that if he were to act upon it (his desire) in an unlawful manner, then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

Q1) He turned his home into a center for the Prophet (*Salla-Allaahu 'alayhi wa sallam*) to secretly preach Islam. He was _____?



THE Mosques

FROM Unpleasant Odors

Anas (*Radia-Allaahu 'anhu*) narrated that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: “The rewards of my people were presented before me, so much so that (even the reward) for removing a speck (of dust) by a person from the mosque (was presented to me). Also, the sins of my people were presented before me. I did not find a sin greater than that a man should memorize a Surah or verse of the Qur’an, and then forget it.” [Reported by Abu Dawoud]

‘Aishah (*Radia-Allaahu 'anha*) narrated: “The Messenger of Allaah instructed that the mosques be built in ad-Daur (i.e., residential areas) and that they be cleaned and perfumed.” [Reported by the five (i.e., Abu Dawoud, An-Nisaa’i, At-Tirmidhi, Ibn Maajah, and Ahmad) except An-Nasaa’i]

Samurah ibn Jundub (*Radia-Allaahu 'anhu*) narrated: “The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) commanded us to build mosques in our localities and keep them clean.” [Reported by Ahmad and At-Tirmidhi authenticated it].

Also, Abu Dawoud reported it with the words, “The Messenger of Allaah used to command us to build mosques in our localities and keep them well and clean.”

Jabir (*Radia-Allaahu 'anhu*) narrated from the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*): “He who has eaten onion or garlic or leek should not approach our mosque, because the

angels are also offended by (the strong smells) that offend the children of Adam.” [Agreed upon]

Shaikh Ibn Baaz (*Rahimahullaah*) said in his explanation for the book “Sharh Al-Muntaqa” by Ibn Taymiyah: “All these *Ahadeeth* indicate the legitimacy of building mosques in *ad-Daur* – meaning the neighborhoods, lanes, or quarters. The meaning of *ad-Daur* is the neighborhoods where people gather, the neighborhoods where many people need the *Masjid* – like the neighborhood of the *Ansaar*.

The legitimacy of cleaning the mosques from dirt, spit, and other harms is due to the *Hadeeth* of ‘Aishah, the *Hadeeth* of Anas, the *Hadeeth* of Samurah (*Radia-Allaahu 'anhum*), and other narrations in this regard.

The *Sunnah* is to clean the mosque from all harm and to build it in the lanes that need mosques, and the *Sunnah* is to remove the filth from it.

A woman used to take care of the mosque at the time of the Prophet (*Salla-Allaahu 'alayhi wa sallam*) and when she died, he (*Salla-Allaahu 'alayhi wa sallam*) inquired about her. They informed him that she died at night, to which he (*Salla-Allaahu 'alayhi wa sallam*) commented: “Shouldn’t you have told me?” So, when he (*Salla-Allaahu 'alayhi wa sallam*) knew about her, he walked out and offered prayer at her grave. [Reported by Al-Bukhaari nos. 458, 1321, 1337]

Cleaning the Mosques and Purifying them from Harm (and filth) is a *Sunnah*

The narration of Anas (*Radia-Allaahu ‘anhu*) mentions that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “*The rewards of my people were presented before me, so much so that (even the reward) for removing a speck (of dust) by a person from the mosque (was presented to me). Also, the sins of my people were presented before me. I did not find a sin greater than that a man should memorize a Surah or a verse of the Qur’an, and then forget it.*” [Reported by Abu Dawood no. 461]

This *Hadeeth* has weakness, and forgetting brings no harm to the one who forgets because Allaah (*Ta’ala*) said: “**Our Lord! Do not punish us if we forget or make a mistake.**” [Surat Al-Baqarah (2:286)] – and Allaah has accepted this *Du’aa* (supplication).

So if someone forgets a *Surah* or an *Ayah*, he is not accountable for what he forgets – but he is required to be careful and make an effort to remember it. Although this *Hadeeth* has weakness regarding forgetfulness, the remaining part is proof of the legitimacy of building mosques, cleaning them, and purifying them from harm.

Question: Preventing someone who has eaten garlic or onions from praying – is this for the purpose of concession or discipline?

Reply: Any Muslim who eats garlic, onions, or leeks must not go near the mosque because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) prohibited it. The basis of this prevention is prohibition. One should not enter the *Masjid* even if the mosque is empty– and he should not pray with the people because the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) prohibited it. A man was ordered to leave, and he was taken out of the *Masjid* when the same odor was found on him during the time of Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) – so the prevention is due to prohibition and forbiddance.

Question: Is he who eats garlic or onion prohibited from the rewards of the *Jama’ah* (congregational prayer)?

Reply: For the sake of the community and for the sake of the angels; the angels are offended, and the people are offended. Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: “*The angels are also offended by (the strong smells) that offend*

the children of Adam.’ He is offending the angels, and he is offending the *Musalleen* (those praying in the mosque).

Question: O Shaikh – may Allaah protect you – Can we make *Qiyas* (analogy, comparison or measure) of smoking (tobacco fumes) to that of onion?

Reply: Everything that has a foul smell like that of garlic; everything that has a foul smell, like smoking products, garlic and onion – if its smell is emanating from him.

Qiyas is a process of deriving a ruling by Muslim Jurists for a new situation that is not mentioned in the Qur’an or *Sunnah* by taking an established ruling from the Islamic law and applying it to the new case.

Question: The saying of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) in the *Hadeeth* of Jabir is “*should not approach our mosque.*” – doesn’t this prove that this instruction is specifically for *Masjid An-Nabawi*?

Reply: No, this is a general instruction pertaining to *Masjid An-Nabawi* and other mosques. The ruling concerning mosques is universal (general).

Source:

binbaz.org.sa

Perfuming the Mosques

Every mosque is an honorable place wherever it might be. It deserves to be honored and respected, and since perfume and incense are among the signs of honor and respect, it is necessary to have them in places of worship. This is because places of worship are most deserving of fragrance and most appropriate to be perfumed, and why not?

A Muslim is commanded to take his adornment to every mosque, as Allaah (*Ta’ala*) says in Surat Al-A’raaf (7:31): “**O Children of Adam! Dress properly (by wearing your clean clothes) while praying.**”

Mosques are public places, in which the greatest worship is performed, and they need care and attention so that the soul performs its worship when it comes with *Khushoo* (reverence and submissiveness) and tranquility. Do you recall that when the one who ate garlic and onions

harm the worshipers with its smell, the Legislator ordered him to leave the mosque as a censure of him. Hence, perfuming the mosques is highly required and desirable in the religion of Islam.

‘Aishah (*Radia-Allaahu anha*) narrated: “The Messenger of Allaah instructed that the mosques be built in *ad-Daur* (residential areas or neighborhoods) and that they be cleaned and perfumed.” [Reported by the five except An-Nasaa’i and its men are Thiqaah (trustworthy)]

Ibn Maajah reported that the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) said: “Make places for purification at their (the mosques) gates, and perfume them with incense on Fridays.” [Hadeeth no. 750 and Al-Albaani verified it to be weak]

Perfuming the mosques is for everyone from the *Imaam* to the *Mu’adhdhin* (the one who calls the *Adhaan*), and others as well.

Moreover, if the task is entrusted to someone, it is better and more complete. Perfuming may be with incense or *Bukhoor* or other things that are known to be fragrant amongst the people regardless of whether these fragrances are burnt, sprayed, or otherwise. What is required is to bring a pleasant scent.

This characteristic is missing from many worshipers and some *Imaams* and *Mu’adhdhineen* although it brings one close (to Allaah). It is an act of worship that involves obedience and compliance (to the commands of the Legislator). However, perfuming the mosques on Friday is stressed even more because ‘Umar (*Radia-Allaahu ‘anhu*) used to perfume the mosque of the Messenger (*Salla-Allaahu ‘alayhi wa sallam*) every Friday before the prayer.

Similarly, ‘Abdullaah ibn az-Zubayr (*Radia-Allaahu ‘anhu*) used to perfume the *Ka’bah* every day, and he would increase the perfuming on Friday. The predecessors and the successors followed this *Sunnah* until Mu’awiyah (*Radia-Allaahu ‘anhu*) ruled to perfume the *Ka’bah* at every prayer, and ‘Aishah (*Radia-Allaahu ‘anha*) said: “To perfume the *Ka’bah* is dearer to me than giving it gold and silver.”

Such was how well the mosques were taken care of; their purification and perfuming - until understandings changed which resulted in a lack of awareness of the rulings of mosques among many worshippers.

(Caring for the mosque is) the duty of the mosque’s *Imaam* and its *Mu’adhdhin*. Every *Imaam*,

Mu’adhdhin, and custodian (out there)!

You know the great importance of the mosque and its position in Islam; you are the shepherds (in charge) of the houses of Allaah. It is the right of the mosque upon you that you take care of its maintenance and protect it from everything that is disrespectful or defiles it and what causes dissension amongst its people.

Whoever is in this position of caring for the mosque is in a good position.

Do not belittle any good deed, and do not be discouraged from this work.

There is a difference between an *Imaam* who does not care about his mosque and an *Imaam* who cares about his mosque in terms of its fragrance, and interiors/ composition, and he cares/ nurtures the mosque.

Everyone should know that bringing a pleasant scent to the mosque can get rid of nasty smells that are already lingering in the mosque, and it brings pleasure to the worshipers because one of the benefits of perfume is that it brings joy to the heart and nourishes the soul. How nice is what the people of your mosque have done by agreeing on a certain amount of money every month that is spent on the mosque’s maintenance, cleanliness, and perfuming. May Allaah bestow success and blessing upon them.

Source:

Teeb Al-Masaajid (Perfuming the Mosques) by Shaikh Muhammad ibn Saleh ibn Sulaiman al-Khuzaim

www.saaaid.net



LOST PROPERTIES

(AL-LUQATA)

Al-Luqata - Linguistic Meaning:

A thing that is picked up. It is a name for a thing that someone finds and picks up.

Al-Luqata - Meaning in the Sharee'ah:

Picking up a lost valuable item with the intention to preserve it or to own it after making a public announcement.

Al-Luqata - The Rulings and Evidences:

The basis of the rulings concerning *Al-Luqata* is the *Hadeeth* of Zayd ibn Khalid al-Juhani (*Radia-Allaahu 'anhu*) who said that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) was asked about picking up lost gold or silver, whereupon he (*Salla-Allaahu 'alayhi wa sallam*) replied: "Recognize well the strap and the bag (containing) that and then make an announcement regarding it for one year. If no one recognizes it, then you may spend it and it would be a trust with you. If someone shows up one day to make demand (claim it), then pay him."

He (the inquirer) asked about lost camels, whereupon Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) replied: "You have nothing to do with it. Leave it alone; it has feet and a bag; it drinks water and eats from the trees until it finds its owner."

He (the inquirer) further asked about sheep, whereupon the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Take it, it is either for you or your brother or the wolf." [Agreed upon. Reported by AL-Bukhaari no. 2372) and Muslim no. 1722]

Al-Luqata - It's Types:

1. Something to which people do not attach much value to, such as a whip, a loaf of bread, a piece of fruit or a stick - He who finds something of this sort may keep and use it without announcing it.

2. Young beasts and animals that can protect themselves from small harms/ predators, like camels, horses, cattle, and mules - It is *Haraam* (prohibited) to take them. These do not become the property of the finder even after announcing it, because the Prophet said in the *Hadeeth* of Zayd ibn Khalid al-Juhani (*Radia-Allaahu 'anhu*) concerning such animals: "You have nothing to do with it. Leave it alone; it has feet and a bag; it drinks water and eats from the trees until it finds its owner."

3. Things which are permissible to be picked up - and it is necessary to announce them, like gold, silver, baggage, and things which cannot protect themselves from harm, such as sheep, chickens, etc. because of the *Hadeeth* of Zayd ibn Khalid al-Juhani (*Radia-Allaahu 'anhu*). One is allowed to pick up these things only if he is confident about himself and if he can announce it.

Al-Luqata - Some Rulings:

1. If an animal which can be eaten is found, then the finder has the option to eat it and pay its price (to the owner) in accordance with its value at that particular time. Or the finder can sell it and hand the money over to its owner after (the claimant proves that he is the owner by) describing it. The finder also has the option to keep the animal with him and spend on it from his own wealth, but he (the finder) does not own the animal. The finder can claim back whatever he has spent on the animal when the owner shows up. If the owner shows up before the finder eats the animal, the owner can take the animal with him.

2. If the lost property is perishable (i.e., something that can be spoiled) like some fruit, the finder may eat it and pay its price to the owner, or he may sell it and save its price until the owner shows up.

3. As for money and vessels (i.e., container, pot, boat, etc.) it must be kept as a trust and announcements should be made in places where people gather.

4. It is not permissible to pick up a lost property unless one is confident about himself (with regards to honoring the sanctity of the lost property), and he is able to announce it, because announcement of the lost property is obligatory.

So, if one finds a lost property, he must be able to recognize it well, and announce it for a whole year in gatherings. If its owner shows up and describes it correctly, the finder must hand over the property to him, but if the owner does not show up despite announcements for a whole year, then the finder becomes the owner of it.

5. The finder becomes the owner of the lost property after he has announced it and the time has passed. However, the finder should not use it up except after properly recognizing its characteristics – that's in case someone shows up describing it correctly. Then he will have to

handover the lost property (or its price) to the owner without asking for any other proof or an oath, because the Prophet (Salla-Allaahu 'alayhi wa sallam) has instructed this in the *Hadeeth* of Zayd ibn Khalid (Radia-Allaahu 'anhu).

6. If a child or an insane person picks up a lost property, then it's the guardian's responsibility to act in accordance with the above guidelines.

7. With regards to lost property found in the *Haram* (Sanctuary of Makkah), the finder never becomes the owner of it; the finder has to announce it his whole life.

Al-Laqaet - The Lost Child:

Al-Laqaet is a child who is found cast out on the street, or at the door of the mosque, etc. or a child who has strayed away from his parents, and his lineage (parentage) or guardian is not known.

Al-Laqaet should not be abandoned or left behind because Allaah (Ta'ala) says: **"Cooperate with one another in goodness and righteousness."** [Surat AL-Ma'idah (5:2)].

The general meaning of the verse indicates that taking a lost child under one's care and spending on him is a *Fardh Kifaya* (collective duty, i.e., if some Muslims do it, then the rest will not be considered sinners, but if none of them do it, then all of them will be sinners) because taking him under one's care is saving his life. Whatever wealth/ money is found with the lost child, belongs to him since it was found in his possession – the money is to be spent on the lost child. If the child is found without any wealth/ money, then he should be spent on from the *Bayt al-Maal* (finance house – treasury of the Muslims).

The lost child is a free Muslim in all aspects unless he is found in a non-Muslim country, in which case, he is a disbeliever.

The lineage of the lost child will be ascertained by the confession of who claims that the child belongs to him. If more than one disputes regarding the lost child and there is no proof presented, in this case he is presented to the lineage tracker, the one who traces the lineage and is experienced in

knowing the lineage through the likeness between the man and his brother or father, etc.

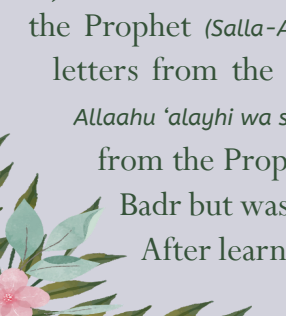
The right to custody of the lost child is for the one who finds him, with the condition that the finder is free, is of good character and mature. A disbeliever or a sinner is not given custody of a Muslim child.

Condition of the Finder (who is given custody):


The one given custody must be sane, adult, free, Muslim, righteous (just) and wise (guided). It is not correct to give guardianship of a lost child to a child, or an insane person, or a slave, or a disbeliever, or an immoral or foolish person.

Source:

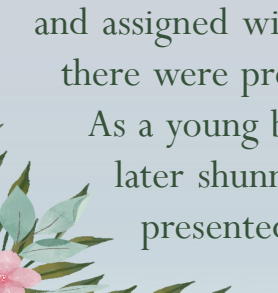
Al-Fiqh Al-Muyassar, by a Group of Ulama'



Q2) He was the chief compiler of the Qur'an and the scribe of the Prophet (Salla-Allaahu 'alayhi wa sallam). He would translate the letters from the Jews and write to them for the Prophet (Salla-Allaahu 'alayhi wa sallam). At the age of thirteen, he sought permission from the Prophet (Salla-Allaahu 'alayhi wa sallam) to attend the battle of Badr but was instructed to learn the language of the Jews (Hebrew). After learning that language in fifteen days, he followed that with the Syriac language. He was _____?



Q3) He was eighteen years old when he was chosen as the leader of the mightiest army dispatched before the death of the Prophet (Salla-Allaahu 'alayhi wa sallam). He was _____?



Q4) He was appointed as the first ambassador of Islam and assigned with the task of teaching even though there were prominent elder *Sahabah* (Companions). As a young boy, he grew up in the lap of luxury but later shunned the luxurious life when the truth was presented to him. He remained steadfast till the end of his life. He was _____?

ADHKAAR

(REMEMBRANCES)

Shaikh As-Sa'di (*Rahimahullaah*) said: After contemplation and extrapolation (an educated guess based on past experience), I have found six *Adhkaar* (Remembrances) – in the Qur'an and the *Sunnah* – that are recommended to be repeated.

These six *Adhkaar* (Remembrances) are considered as the spearhead and deadly weapon in the long battle against worries, sorrows, pains, diseases, and sins!

First Dhikr: *Salaat* upon the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) Stick to it all day, and you will find that at the end of the day, you are abundant/self-sufficient.

Second Dhikr: Plenty of *Istighfaar* (Seeking forgiveness)

أَسْتَغْفِرُ اللَّهَ

Astaghfirullaah

"I seek forgiveness from Allaah."

If Allaah inspires you and helps you in your free time, then frequently say '*Astaghfirullaah*.'

Third Dhikr:

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yaa Dhal-Jalaali wal-Ikraam

"O Owner of Greatness (Majesty) and Generosity."

Although the Prophet (*Salla-Allaahu 'alayhi wa sallam*) has advised us to increase in this *Dhikr*, it has become one of the abandoned *Sunnah*. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) said: "(*Alidhdhou*) Adhere constantly to, 'O Possessor of Majesty and Honor (*Yaa Dhal-Jalaali wal-Ikraam*).'"

'Alidhdhou means – increase in it and stick to it. The Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) singled out these two Names because they contain a great secret.

'*Yaa Dhal-Jalaal*' means: 'Oh Owner of Beauty, Perfection, and Greatness!'

'*wal-Ikraam*' means: 'Oh, Who Bestows and Owns Generosity!'

If you think about the meaning of this phrase, you will find that you are praising Allaah and invoking Him. Imagine if you praise Allaah hundreds of times in a day saying: '*Yaa Dhal-Jalaal*', He will surely be pleased with you. And if you also repeat hundreds of times, '*wal-Ikraam*' Allaah, Who Knows your needs, will surely bestow upon you!

Fourth Dhikr:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa awla wa laa quwwata illaa Billaah

"There is no power and no might except by Allaah."

This *Dhikr* was recommended by the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) to numerous *Sahaabah* (Companions), and he (*Salla-Allaahu 'alayhi wa sallam*) said that it is one of the treasures of Paradise. If you are constant in abundant *Dhikr* of "*Laa awla wa laa quwwata illaa Billaah*", you will see the wondrous planning of Allaah, His Kindness, Bounties, and Blessings upon you.

Fifth Dhikr: It is the *Du'aa* of Yunus [Jonah (*'Alayhis-salaam*)]:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laa ilaaha illaa Anta Subaanaka inni kuntu minadh-dhaalimin

"There is none worthy of worship but You, glory is to You. Surely, I was among the wrongdoers."

This *Dhikr* is a conqueror of sorrows and a bringer of joy.

Sixth Dhikr:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ

Subaanallaah!
(Glory is to Allaah)

Alhamdulillah
(Praise is to Allaah.)

Laa ilaaha illallaah!
(There is none worthy of worship but Allaah.)

Allaahu Akbar!
(Allaah is the Most Great.)

Understand this Fundamental Rule: The benefit and fruit of *Dhikr*, supplication, and *Ruqyah* lies in your insistence, abundance, repetition, and contemplation.

You will receive Allaah's Love in accordance with the abundance of your *Dhikr* of Allaah.

You will have your *Du'aa* (supplication) answered in accordance with your insistence in *Du'aa* to Allaah.

You will be protected from the *Shayateen* (devils) and evil in accordance with your repetition of the *Shar'ee* (legal prescribed) *Ruqyah*.

Source:

Ilm Al-Aqaa'id wat-Tawheed wal-Akhlaaq wal-Ahkaam, by Shaikh As-Sa'di (*Rahimahullaah*)

Q5) He was a youth when he was given the title of 'Living Martyr' because of his bravery in the battle of Uhud. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Whoever is pleased to see a man still walking on earth who had completed his span (of life), let him look at _____."

HARAAM bin MILHAAN

(RADIA-ALLAAHU 'ANHU)

"ALLAAHU AKBAR! I HAVE WON, BY THE LORD OF THE KA'BAH"

A SCENE THAT RARELY REPEATS ITSELF OVER TIME!

These were the words uttered by the honorable Companion Haraam bin Milhaan (*Radia-Allaahu 'anhu*) when he achieved martyrdom in the Cause of Allaah and saw his blood mixed with verses and letters of the Qur'an - but he was optimistic!

He saw blood oozing out of his body after being stabbed from behind, and he found nothing to express his happiness except 'Allaahu Akbar...I have won, by the Lord of the Ka'bah.'

How could he not say those words, having been raised under the care of the beloved Prophet (*Salla-Allaahu 'alayhi wa sallam*), who used to recite verses of the Qur'an that encourage believers to struggle in the Cause of Allaah, and inform about the great rewards for the martyrs and their position in the gardens of the Merciful, the Most Compassionate. Allaah (*Ta'ala*) says:

يَأْتِيهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ تَحَرُّقِ نُجُجِكُمْ مِّنْ عَذَابِ
الْإِيمِ ۖ تَوَمَّنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا
الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ
وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ
الْمُؤْمِنِينَ ﴿١٣﴾

"O You who believe! Shall I guide you to a commerce that will save you from a painful torment? That you believe in Allaah and His Messenger [Muhammad (*Salla-Allaahu 'alayhi wa sallam*)], and that you strive hard and fight in the Cause of Allaah with your wealth and your lives. That will be better for you, if you but know! (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Eden) Paradise], that is indeed the great success. 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."
[Surat As-Saff (61:10-13)]

So Allaah commanded *Eeman* (to have faith) before *Jihaad* (i.e., struggle in the Cause of Allaah) because none strives for Islam nor stands firmly for it except the sincere and accountable believer. Islam is primarily a religion of faith, and only a person of faith stands firm in those situations.

Allaah (*Ta'ala*) says: **“O believers! Shall I guide you to a commerce that will save you from a painful torment?”** Reflect, my brother, on this profitable transaction for which Allaah has clearly outlined its conditions and clauses in Surat At-Tawbah (9:111). He (*Ta'ala*) said:

﴿ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِآثٍ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ (١١١)

“Allaah has purchased of the believers, their lives, and their properties for the price that theirs shall be Paradise. They fight in Allaah’s Cause. So they kill others or are killed. This is a promise in truth that is binding on Him in the *Taurat* (Torah), the *Injeel* (Gospel), and the Qur’an. And who is truer to his covenant than Allaah? Then rejoice in the bargain which you have concluded. That is the supreme success.”

One of the righteous predecessors said: “What a profitable trade it is; souls that belong to Him (Allaah), and wealth that He has provided as sustenance - we return these to Him, and He gives us *Jannah* (Paradise) in exchange! Indeed, what a great triumph it is!

Allaah has also mentioned this contract in His Noble Books (the Torah, the *Injeel*, and the Qur’an), and has outlined the terms and conditions of this contract. The buyer is Allaah, the price to be paid is *Jannah* (Paradise), and the goods is struggling in the Cause of Allaah with one’s soul and wealth.

Then Allaah (*Ta'ala*) says - now that you have sold yourselves to Us and returned to Us, We will recompense you with souls and wealth that is far better than what you have given us. Allaah (*Ta'ala*) says in Surat Aal-‘Imraan (3:169-170):

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦١﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾

“Think not of those who are killed in the Way of Allaah as dead. Nay, they are alive with their Lord, and they have provision. They rejoice in what Allaah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.”

Contemplate on this fragrant collection of *Ahadeeth* of the Prophet (*Salla-Allaahu ‘alayhi wa sallam*) regarding the *Jihaad* (struggle in the Cause of Allaah). He (*Salla-Allaahu ‘alayhi wa sallam*) said: “A martyr is given seven blessings with Allaah; a martyr is forgiven in the first gush of his blood, he sees his abode in Paradise, he is adorned with a garment of faith, he is wedded to seventy-two Houris, he is spared (protected from) the torment of the grave, he is kept safe from the Great Terror (of the Day of Resurrection) and a crown of honor adorned with a ruby - better than the world and all that is in it - is placed on his head, and he will intercede on behalf of seventy of his family members.” [Narrated by At-Tirmidhi and authenticated by Al-Albaani in *Al-Jami’ As-Saghir* (5182)]

Anas (*Radia-Allaahu ‘anhu*) narrated: “No one except a martyr who enters Paradise will want to return to the world and have anything on the earth. He will wish to return to the world and be killed ten times because of the honor he sees.” [Agreed upon in *Saheeh Al-Jami’* (5519)]

Allaah’s Messenger (*Salla-Allaahu ‘alayhi wa sallam*) said: “In *Jannah*, there are a hundred grades which Allaah has prepared for those who struggle in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth. So when you ask Allaah, ask Him for *Firdaus*; it is the best and highest part of Paradise. Above it is the Throne of the Compassionate One, and from it the rivers of Paradise flow.” [Reported by Al-Bukhaari and Ahmad on the authority of Abu Hurairah in *Saheeh Al-Jami’* (2126) - *As-Sahihah* (921)]

Conversely, whoever hesitates and does not consider struggling in the Path of Allaah, Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "He who dies without having struggled in the Cause of Allaah or without having thought of doing so, will die with a characteristic of hypocrisy in him." [Reported by Muslim, Ahmad, and Abu Dawoud on the authority of Abu Hurairah in *Saheeh Al-Jami'* (6548)]

Haraam bin Milhaan (*Radia-Allaahu 'anhu*) had lived with these verses and *Ahadeeth* that came from the most truthful and the most trustworthy – he, who does not speak of his own desire – may peace and blessings be upon him – and Haraam (*Radia-Allaahu 'anhu*) became desirous of nothing but that Allaah grants him martyrdom, which is the ultimate success after which there is no loss.

Haraam (*Radia-Allaahu 'anhu*) was also internally afraid that Allaah may not grant him martyrdom, so he began to supplicate and implore Allaah for it. He sincerely humbled himself to Allaah Almighty so that he would be blessed with martyrdom.

Days and nights passed until that day came, the moment when Allaah wanted to honor him with the great blessing of martyrdom, the day of Bi'r Ma'una.

The Tragedy of Bi'r Ma'una

The summary of the incident is that Abu Bara'a 'Amir bin Maalik (also known as Mala'ib al-Asinnah) visited the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) in Madinah. The Prophet (*Salla-Allaahu 'alayhi wa sallam*) invited him to Islam but he neither converted nor rejected Islam.

He then asked the Prophet (*Salla-Allaahu 'alayhi wa sallam*): "O Messenger of Allaah, if you send your Companions to the people of Najd to invite them to your religion, I hope they will respond."

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was concerned for their safety and he feared the people of Najd might harm them. Abu Bara'a volunteered to go himself, saying, "I am a protector for them." And as reported by Ibn Ishaq it is mentioned that they were seventy – and what is mentioned in the *Saheeh* is correct. [Reported by Ibn Hisham in 'As-Seerah' (3/278), the Prophet (*Salla-Allaahu 'alayhi wa sallam*) sent forty men along with him. In the

Saheeh as reported by Al-Bukhaari (4088) and Muslim (302) (677) and others from the *Hadeeth* of Anas (*Radia-Allaahu 'anhu*). There is uncertainty regarding the numbers forty and seventy in one of the narrations of the *Hadeeth* in Bukhaari (3170)]

They were led by Al-Mundhir bin 'Amr (*Radia-Allaahu 'anhu*), one of the Bani Saa'idah tribe who is called Al-Mu'taq (the redeemed to die), and he was one of the best Muslims and the noblest who was versed in the Qur'an. In Ibn Hisham's biography, it is mentioned that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) sent Al-Mundhir bin 'Amr (*Radia-Allaahu 'anhu*), the brother of Bani Saa'idah, Al-Mu'taq (the redeemed) with forty of his companions, who were among the best Muslims.

The group would spend their days cutting wood to buy food for the people of Suffah, studying the Qur'an, and performing prayers at night.

They eventually arrived and halted at a place called Bi'r Ma'una, which is situated between the lands of Banu 'Amir and Harrah Bani Sulaim.

They sent Haraam bin Milhaan (*Radia-Allaahu 'anhu*), the brother of Umm Sulaim (*Radia-Allaahu 'anha*) with a letter from the Messenger of Allaah (*Salla-Allaahu 'alayhi wa sallam*) to 'Amir bin Tufayl, the enemy of Allaah. 'Amir did not even read the letter. Instead, he ordered one of his men to stab Haraam (*Radia-Allaahu 'anhu*) with a spear from behind and it killed him. Upon seeing the blood, Haraam (*Radia-Allaahu 'anhu*) exclaimed "Allaahu Akbar... I have won/succeeded, by the Lord of the *Ka'bah*."

Anas bin Maalik (*Radia-Allaahu 'anhu*) narrated that when his maternal uncle, Haraam bin Milhaan (*Radia-Allaahu 'anhu*) was stabbed on the day of Bi'r Ma'una, he sprinkled his blood over his face and his head and then said: "I have won/succeeded, by the Lord of the *Ka'bah*." [Reported by Al-Bukhaari (7/446) Al-Maghazi]

Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.

The Prophet (*Salla-Allaahu 'alayhi wa sallam*) was deeply saddened by this tragedy and by another event Ar-Rajee' that occurred within a short time span. He (*Salla-Allaahu 'alayhi wa sallam*) was in great pain and overwhelmed by grief and anxiety until he prayed against those tribes and peoples who had committed treachery and violence against his Companions.

It is reported from Anas (*Radia-Allaahu 'anhu*) in the *Saheeh* that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) invoked against those (people) who killed his Companions at Bi'r Ma'una for thirty days (in the morning prayer). He invoked against (tribes of) Ri'l, Dhikwaan, Lihyaan and Usaiya. He (*Salla-Allaahu 'alayhi wa sallam*) said: "*Usaiya disobeyed Allaah and His Messenger.*" Allaah revealed a Qur'anic verse to His Prophet (*Salla-Allaahu 'alayhi wa sallam*) regarding those who had been killed i.e., the Muslims killed at Bi'r Ma'una, and we recited the verse until later it was abrogated. (The verse was,) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'" The Prophet then stopped supplicating. [Reported by Al-Bukhaari (2814) and Muslim (677) (297)]

Dear brothers/sisters, this is Haraam bin Milhaan, (*Radia-Allaahu 'anhu*).

He wished for martyrdom because he knew the value of martyrdom and the merit of a martyr in the Sight of his Lord, the Almighty. When Allaah honored him with it, he said: 'I have won, by the Lord of the *Ka'bah*.'

Will we see in this blessed *Ummah* someone who wishes for martyrdom and strives for it, and when he attains it, he utters: 'I have won, by the Lord of the *Ka'bah*'?

We ask Allaah to bestow us and you with martyrdom in His Cause. May Allaah be pleased with Haraam bin Milhaan and all the *Sahabah*.

Source :

As-haab Ar-Rasool by Shaikh Mahmoud Al-Masri



FATAWA



Ruling OF Abandonment OF Salaah

HE ABANDONED THE PRAYER THROUGHOUT HIS TIME AT THE UNIVERSITY

Question: A young, sane, Muslim man used to pray before he entered University. Then he abandoned prayer during this time there – which was four years – then he repented and returned to prayer after his graduation from University. What is the ruling on the four years during which he abandoned prayer, bearing in mind that he did not deny the obligation of prayer? Should he make up the prayer for the four years that he missed or is repentance sufficient?

Answer: The correct opinion from among the sayings of the scholars – as we know it – is that whoever abandons prayer deliberately, does not make up for what he has missed of it, based upon the Words of Allaah, the Most High: **“Verily, the prayer is enjoined on the believers at fixed hours.”** [Surat An-Nisaa 4:103]

Allaah, the Most Glorified has said that the obligatory prayer is enjoined at fixed times and these times have been made clear to the Prophet

(Salla-Allaahu ‘alayhi wa sallam) by Jibril (‘Alayhis-salaam) during the Night of *Al-Mi’raj* (The Prophet’s ascension to the heavens) and the Prophet (Salla-Allaahu ‘alayhi wa sallam) established their times for his community, by deed and word. Therefore, it is not permissible to advance the prayer to before its set time, nor to delay it, nor is it correct (if done that way). And because the correct opinion from among the sayings of the scholars – as we see it – is that one who abandons the prayer is a disbeliever. Then if he repents, there is no need to make up for the fixed acts of worship that he missed during the days of his disbelief. And if he is true in his repentance, then it is preferred for him to do good, and he performs many righteous deeds and lots of supererogatory prayers. This is supported by what is understood from the words of the Prophet (Salla-Allaahu ‘alayhi wa sallam): *“Whoever slept through a prayer or forgot it, must make up for it as soon as he remembers it, and there is no expiation for it except this.”* [Al-Bukhaari no. (597) and Muslim (684)]

What is understood from this is that one who intentionally abandons the prayer does not fall into these categories, so it is not correct to compare the one who intentionally leaves the prayer with the sleeper or the one who forgets, because the one who leaves it intentionally is not excused and Allaah has not made for him another time in which he can make up for what he has missed, while the sleeper and the one who forgets are excused, and Allaah has made for them another time in which to make up for what they have missed.

And through Allaah is attained success. And may peace and blessings be upon our Prophet, Muhammad, and upon his family and Companions.

The Permanent Committee

HE IS NOT REQUIRED TO MAKE UP FOR THE PRAYERS HE ABANDONED

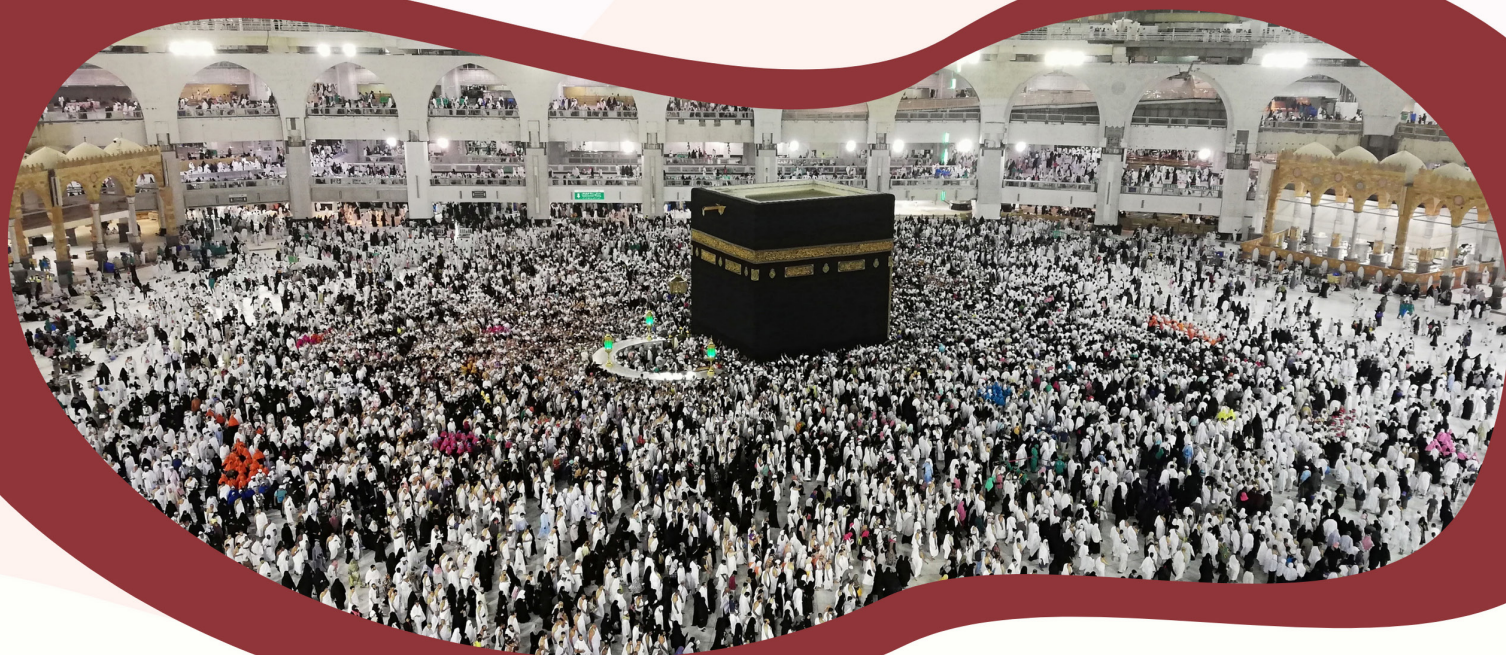
Question: Previously, I would not pray. Then Allaah blessed me with guidance, and I have become diligent about performing it. My question concerns the prayers during those past years; do I have to make them up now or not?

Answer: When a person abandons prayer for a number of years, then repents and observes it, he is not required to make up the prayers he abandoned. If this were a condition of the acceptance of repentance, it would discourage

many people from repenting. The one who repents is ordered only to strictly observe them in the future, to perform many supererogatory prayers, righteous acts, and good deeds, to draw near to Allaah, and to fear Him.

Shaikh Ibn Jibreen

Source: Fatawa Islamiyyah



Illness

CANNOT SPREAD EXCEPT BY

Allaah's Will

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "(There is no 'Adwaa (contagious disease), nor is there Tiyyarah (any bad omen), nor is there any Haamah (omen from an owl), nor is there any bad omen in (the month of) Safar, and one should run away from a leper as one runs away from a lion.)" [Al-Bukhaari and Muslim]

Muslim added [that the Prophet (*Salla-Allaahu 'alayhi wa sallam*) said]: "and no Naw' (constellation, i.e., the positions of the stars affect the climate or earth) and no Ghool (i.e., there are no such things as ghosts, etc.)."

This means that there is no 'Adwaa (contagious disease) that affects its nature and in and of itself. The 'Adwaa (contagion) only moves from one place or person to another by the permission of Allaah. Allaah, the All-Mighty may cause any healthy and sound person to catch a disease from one afflicted therewith.

However, Muslims are ordered to avoid what may harm or cause them harm. They are ordered not to approach a leper or enter a land where the plague has spread.

These are just causes (sufficient reasons) for sickness and destruction, and only Allaah is the Creator of the causes and results. There is no creator other than Him, and there is none who ordains (decrees) other than Him.

Abu Hurairah (*Radia-Allaahu 'anhu*) narrated that Allaah's Messenger (*Salla-Allaahu 'alayhi wa sallam*) said: "There is no 'Adwaa, nor Safar, nor Haamah." A bedouin stood up and said: "Then what about my camels? They are like deer on the sand, but when a mangy camel comes and mixes with them, they all get infected with mange." The Prophet (*Salla-Allaahu 'alayhi wa sallam*) said: "Then who transmitted the (mange) disease to (i.e., infected) the first one?" [Al-Bukhaari]

