

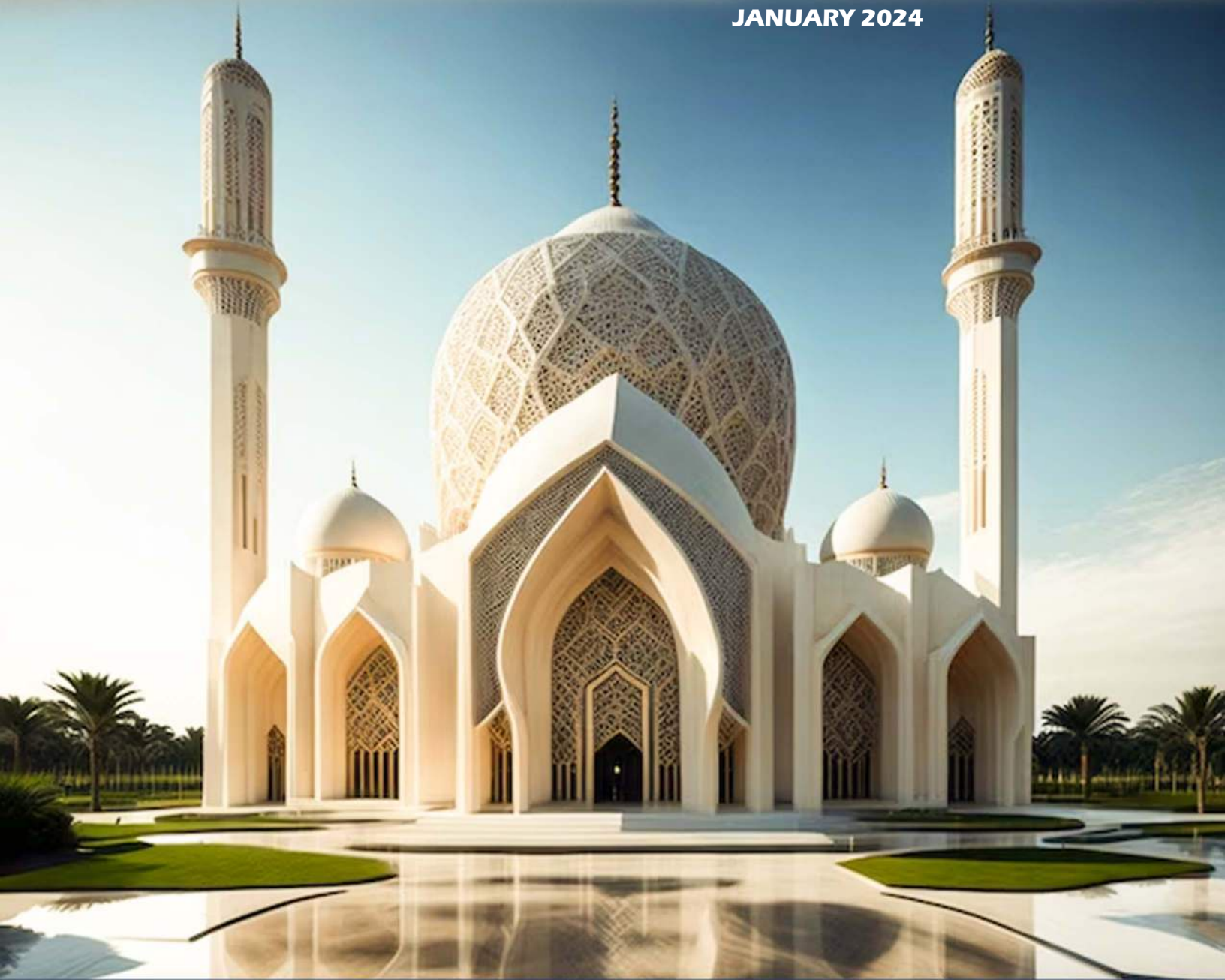
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NEED OF THE HOUR

Holding the curtains of the sacred House of Allah (Subhaanahu Wa Ta'aalaa) in Makkah al Mukarramah, with wailing heavily, day and night, the Lord Almighty is being supplicated for His divine help. Imams and Khateebis are outcrying and praying in Friday Sermons. The Masjids are resonating with the "Aamean" of the worshippers. But!!! The persecution of Muslims is still going on in every corner of the world.

In occupied countries, Muslim men, women, children, old-aged are being subjected to naked aggression leading to genocide. Practicing Muslims in non-Muslim countries are suffering from imprisonment and other agonizing investigations. In Muslim countries, Ulamaa (Scholars) and Religious-minded people groups are facing target-killings and abductions. Ulamaa and practicing Muslims in Holy Places are treated brutally, in public, if they are still alive.

No refuge in sight; no apology is seen for those who are committed with Islam and adopt its teachings at individual and social level. It is clear that the displeasure of Almighty God is descending down on Muslim Ummah in the form of His wrath.

One of the major reasons for this weakness and helplessness of Ummah has already been described by the Prophet of Islam, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam) himself in his Ahaadeeth.

Sayyidatina Ayesah narrates that the Prophet (SallAllaaho 'Alaihe WaSallam) once came (into his Hujrah i.e. room) and I saw an unusual impression on his (blessed) face and felt that something significant had happened. The Prophet (SallAllaaho 'Alaihe WaSallam) did not talk to anyone and went to the Masjid after performing Wudhoo (Ablution). I leaned against the wall of the room and stood there listening to what he was saying. The Messenger (SallAllaaho 'Alaihe WaSallam) sat on the pulpit and praised Allah and said: "O People! Allah Almighty says: conduct "Amr bil-Ma'roof and Nahi 'anhil Munkar" (Keep enjoining what is good and forbidding what is wrong.) Practice it before (the time comes) that you supplicate and it is not accepted. You ask (something) and it is not responded. You seek help from me (against your enemies) and I will not help you?"

The Prophet (SallAllaaho 'Alaihe WaSallam) did not say anything else than these blessed words and came down from the pulpit. (Ibne Maajah and Ibn Hibbaan)

It is narrated from Sayyidina Huzaifan bin al-Yamaan that the Holy Prophet (SallAllaaho 'Alaihe WaSallam) took an oath and said: "You people keep enjoining good and forbidding evil, otherwise Allah (Subhaanahu Wa Ta'aalaa) will impose His punishment on you. Then, you will also supplicate and your supplication will not be accepted." (Tirmizi)

It is a bare fact that at this time, the Muslims who follow complete Islamic teachings in their lives are in dearth. The Muslim Ummah lack such families who practice Islam as a whole in all respect.

The distinction of Muslim Ummah to invite others to good while trying to follow the goodness themselves and to take concrete measures, intelligently, to protect others from evil while avoiding evil themselves, is nowhere in scene.

The ever-felt "concern of the Akhirah (Hereafter) depicted by the Last of the Prophets, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam), who was designated to guide the last human being to come before the Last Hour (the Day of Judgement), residing in furthest corner of the world, is found nowhere among his Ummah.

The level of religious fervor upon which the Holy Prophet (SallAllaaho 'Alaihe WaSallam) left the first part of his Ummah is not traceable in the current section of the Ummah. Otherwise, religion as a whole is now left in books.

At the moment, it is the collective need of the Ummah to repent and get the fellow Muslims to repent from the great sin of turning away from the "Divine Order" and the Sunnah of the Prophet, "Amr bil-Ma'roof and Nahi 'anhil Munkar" for the acceptance of their supplications.

سُورَةُ الْبَقَرَةِ



Soorah Al-Baqarah

(THE COW)

MADINITE 286 VERSES

Part-I

Ma'aarif ul Quraan: Grand Mufti of Pakistan
Mufti Muhammad Shafi'R.A.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE NAME AND THE NUMBER OF AAYAAT

According to the Ahaadeeth of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) and the reports relating to his blessed Sahaabah (Companions), the name of this Soorah is Al-Baqarah. The Riwaayah (Narration) which prohibits this name is not authentic (Ibne Katheer). It comprises of 286 Aayaat (Verses), 6201 words and 25500 letters. (Ibne Katheer)

THE PERIOD OF REVELATION

The Soorah is Madinite - that is to say, it was revealed at Madinah al Munawwarah after the Hijrah; some of the Aayaat included here were revealed at Makkah at the time of the last Hajj (Pilgrimage) of the Holy Prophet (SallAllaaho 'Alaihe WaSallam), but in accordance with the terminology of the commentators, they too are regarded as Madinite. This is the longest Soorah in the Holy Quraan. It was the first Soorah to be revealed at Madinah al Munawwarah, but

different Aayaat were revealed at different times, covering quite a long period so much so that the Aayaat with regard to Ribaa (Interest or Usury) were revealed in the last days of the Holy Prophet (SallAllaaho 'Alaihe WaSallam) - after the conquest of Makkah al Mukarramah. Actually, the Aayah 281 of this Soorah وَأَتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ (Be fearful of a day when you shall be returned to

by Sayyedina Abu Umaamah Baahili). The Holy Prophet (SallAllaaho 'Alaihe WaSallam) has also said that Shaitaan (Satan) flees from the house in which this Soorah is read or recited. (Ibn Katheer from Haakim). Another Hadeeth says that this Soorah is the apex of the Holy Quraan, and that a retinue of eighty angels had accompanied each of its Aayaat when it was revealed (Ibn



Allah) is the very last Aayah of the Holy Quraan to be revealed - this happened in the course of performing his last Hajj (Pilgrimage), and only eighty or ninety days later he departed from this world, and the process of Divine Revelation came to an end forever. (Qurtubi)

THE MERITS OF SOORAH AL-BAQARAH

It is not only the longest Soorah in the Holy Quraan, but also contains quite a large number of injunctions. The Holy Prophet (SallAllaaho 'Alaihe WaSallam) has said:

“Make a habit of reading the Soorah Al-Baqarah, for reading it brings down on you the Barakah or Blessings of Allah, and neglecting it is a matter of regret, and a misfortune. And men of falsehood cannot overcome it”. Al-Qurtubi cites Sayyedina Mu'aawiyah to the effect that the men of falsehood referred to here are sorcerers, and the implication is that one who keeps reading this Soorah becomes immune to the effect of black magic (Qurtubi, from Muslim, as narrated

Katheer from Musnad Ahmad). Sayyedina Abu Hurairah reports from the Holy Prophet (Subhaanahu Wa Ta'aalaa) that there is an Aayah in this Soorah which enjoys a superiority over all the other Aayaat of the Holy Quraan, and that Aayah is the Aayah of the Kursi (Aayat al Kursi) i.e., Aayah No. 255 of this Soorah. (Ibn Katheer from Tirmizi). Sayyedina 'Abdullah ibne Mas'ood says that ten Aayaat of this Soorah have such an efficacy that if one recites them at night, neither Shaitaan nor jinn would enter one's house, nor would one and one's family be afflicted with illness or calamity or sorrow that night, and that if they are recited over a man suffering from a fit of madness, his condition will improve. The ten Aayaat are these: the first four Aayaat of the Soorah, three Aayaat in the middle (that is, the Aayat al-Kursi, and the two following verses), and the last three Aayaat of the Soorah.

This Soorah enjoys, with regard to its contents as well, a special distinction. Ibn al-Arabi reports from his elders that in this Soorah

there are one thousand injunctions, one thousand prohibitions, one thousand subtle points of wisdom, and one thousand parables and great Caliph Sayyedina 'Umar spent twelve years in learning and meditating over this Soorah, and Sayyedina Abdullah ibne 'Umar spent eight years to learn it. (Qurtubi)

As we have said the Soorah Al-Faatihah is the gist and the essence of the Holy Quran. It deals with three basic themes - firstly, the affirmation of Allah (Subhaanahu Wa Ta'aalaa) as the Rabb (Lord) of the universe; secondly, the affirmation that Allah (Subhaanahu Wa Ta'aalaa) alone, and none else, is worthy of being worshipped; thirdly, the prayer for guidance. Thus, the Soorah Al-Faatihah ends with the request for the straight path, and the whole of the Quraan is, in fact, an answer to this request - that is to say, the man who seeks the straight path will find it only in the Holy Quraan.

Hence it is that the Soorah Al-Faatihah is immediately followed by the Soorah Al-Baqarah which begins with the words, "That is the Book", indicating that this book, is the straight path one has been seeking and praying for. Having defined the nature and function of the Holy Quraan, the Soorah proceeds to state in a very brief manner the basic principles of the Islamic faith - namely, oneness of God, prophethood and hereafter (Tauheed, Risaalah, Aakhirah). These principles have been presented in detail at the end of the Soorah. In between, the Soorah lays down the basic principles, and sometime even secondary rules in detail, for providing guidance to man in all spheres of life, modes of 'Ibaadah (Worship), ethics, individual and social behavior, economic relationships, ways and means of improving oneself externally and internally.

Aayaat 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ١ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ٢ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
 وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ٣ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِن قَبْلِكَ
 وَيَآخِزُونَ فِي بُرُوجِهِمْ ٤ أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ٥

With the name of Allah, The All-Merciful, the Very-Merciful.

Alif Laam Meem. That Book has no doubt in it - a guidance for the Allah-fearing, who believe in the unseen, and are steadfast in Salaah, and spend out of what We have provided them; and who believe in what has been revealed to you and what has been revealed before you, and do have faith in the Aakhirah (Hereafter). It is these

who are on guidance given by their Lord; and it is just these who are successful.

(Al-Baqarah 1-5)

The Soorah begins with the Arabic letters "ا" Alif, "ل" Laam and "م" Meem (equivalents of A, L and M in English alphabets). Several Soorahs begin with a similar combination of letters, for example, Haa Meem or Alif Laam Meem Saad. Each of these letters is pronounced separately without the addition of a vowel sound after it. So, the technical term for them is مقطعات "Muqatta'at" (Isolated letters).

According to certain مفسرين Mufasssireen (Commentators) of Quraan, the isolated letters are the names of the Soorahs at the beginning of which they occur. According to others, they are the symbols of the Divine Names. But the majority of the Sahaabah and the Tabi'een (the generation next to Sahaabah), and also the later authoritative pious scholars have preferred the view that the isolated letters are symbols or mysteries; the meaning of which is known to Allah (Subhaanahu Wa Ta'aalaa) alone or may have been entrusted as a special secret to the Holy Prophet (SallAllaaho 'Alaihe WaSallam) not to be communicated to anyone else. That is why no commentary or explanation of these letters has at all been reported from him. The great commentator Al-Qurtubi has adopted this view of the matter, which is summarized below:

"According to 'Amir Al-Sha'bi, Sufyaan Al-Thawri and many Muhadetheen (masters of the science of Hadeeth, every revealed book contains certain secret signs and symbols and mysteries of Allah (Subhaanahu Wa Ta'aalaa); the isolated letters, too, are the secrets of Allah in the Holy Quraan, and hence they are among the متشابهات "Mutashaabihaat" (of hidden meaning), the meaning of which is known to Allah (Subhaanahu Wa Ta'aalaa) alone, and it is not permissible for us even to

enter into any discussion with regard to them. The isolated letters are not, however, without some benefit to us. Firstly, to believe in them and to recite them is in itself a great merit. Secondly, in reciting them - we receive spiritual blessings from the unseen world, even if we are not aware of the fact."

Al-Qurtubi adds:

"Sayyedina Abu Bakr, Sayyedina 'Umar, Sayyedina 'Uthmaan and Sayyedina 'Ali, and most of the Sahaabah like Sayyedina 'Abdullah ibne Mas'ood, firmly held the view that these

letters are the secrets of Allah (Subhaanahu Wa Ta'aalaa), that we should believe in them as having descended from Allah (Subhaanahu Wa Ta'aalaa) and recite them exactly in the form in which they have descended, but should not be inquisitive about their meanings, which would be improper".

Citing Al-Qurtubi and others, Ibn Katheer, too, prefers this view. On the other hand, interpretations of the isolated letters have been reported from few great and authentic scholars. Their purpose, however, was only to provide symbolical interpretation, or to awaken the minds of the readers to the indefinite possibilities of meanings that lie hidden in the-Holy Quraan, or just to simplify things; they never wished to claim that these were the meanings intended by Allah (Subhaanahu Wa Ta'aalaa) Himself. Therefore, it would not be justifiable to challenge such efforts at interpretation since it would go against the considered judgment of veritable scholars.

The sentence "ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ" "That Book has no doubt in it" raises a grammatical and exegetical problem, for the first phrase in the Arabic text reads as "ذَلِكَ الْكِتَابُ". Now, the word Zaalika (that) is used to point out a distant thing, while the word "كِتَابٌ" "Kitaab" (Book) obviously refers to the Holy Quraan itself, which is present before us. So, this particular demonstrative pronoun does not seem to be appropriate to the situation. There is, however, a subtle indication. The pronoun refers back to the prayer for the straight path made in the Soorah Al-Faatihah, implying that the prayer has been granted and the Holy Quraan is the answer to the request, which gives a detailed account of the straight path to those who seek guidance and are willing to follow it.

Having indicated this, the Holy Quraan makes a claim about itself:

"لَا رَيْبَ فِيهِ" "There is no doubt in it".

There are two ways in which doubt or suspicion may arise with regard to the validity or authenticity of statement. Either the statement itself is erroneous, and thus becomes subject to doubt; or, the listener makes a mistake in understanding it. In the latter case, the statement does not really become subject to doubt, even if someone comes to suspect it out of a defective or distorted understanding – as the Holy Quraan itself reminds us later in the same Soorah:

"وَإِنْ كُنْتُمْ فِي رَيْبٍ

"If you are in doubt"

(Al-Baqarah 2:23)

So, in spite of the doubts and objections of a thousand men of small or perverse understanding, it would still be true to say that there is no doubt in this book - either with regard to it having been revealed by Allah (Subhaanahu Wa Ta'aalaa), or with regard to its contents.

"أَ هُدًى لِّلْمُتَّقِينَ" "A guidance for the Allah-fearing":

The Arabic word for the Allah-fearing is "مُتَّقِينَ" "Muttaqeen", derived from "تَقَى" Taqwaa, which literally means "to fear, to refrain from", and in Islamic terminology it signifies fearing Allah (SallAllaaho 'Alaihe WaSallam) and refraining from the transgression of His commandments, As or the Holy Quraan being a guidance to the Allah-fearing, it actually means that although the Holy Quraan provides guidance not only, to mankind but to all existents in the universe, yet the special guidance which is the means of salvation in the other world is reserved for the Allah-fearing alone. We have already explained in the commentary on the Soorah "Al-Faatihah" that there are three degrees of divine guidance - the first degree being common to the whole of mankind and even to animals etc., the second being particular to men and jinns, and the third being special to those who are close to Allah (SallAllaaho 'Alaihe WaSallam) and have found His favor, the different levels of this last degree being limitless. It is the last two degrees of guidance which are intended in the Aayah under discussion. With regard to the second degree, the implication is that those who accept the guidance will have the hope of being elevated to the rank of the Allah-fearing. With reference to the third degree, the suggestion is that those who are already Allah-fearing may receive further and limitless guidance through the Holy Quraan. This explanation should be sufficient to remove the objection that guidance is needed much more by those who are not Allah-fearing, for now we know that the specification of the Allah-fearing does not entail a denial of guidance to those who do not possess this qualification.

The next two Aayaat delineate the characteristic qualities of the Allah-fearing, suggesting that these are the people who have received guidance, whose path is the straight path, and that he who seeks the straight should join their company adopt their beliefs and their way of life. It is perhaps in order to enforce this suggestion that the Holy Quraan, immediately after pointing out the attributes peculiar to the Allah-fearing, proceeds to say:

"أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“It is these who are on guidance given by their Lord, and it is just these who are successful.”

The delineation of the qualities of the Allah-fearing in these two Aayaat also contains, in essence, a definition of Faith (Iman) and an account of its basic tenets and of the fundamental principles of righteous conduct:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
“Who believe in the unseen, and are steadfast in Salaah and spend out of what We have provided them.”

Thus, the first of the two Aayaat, mentions three qualities of the Allah-fearing - belief in the unseen, being steadfast in Salaah, and spending in the way of Allah (Subhaanahu Wa Ta’aalaa). Many important considerations arise out this Aayah, the most significant being the meaning and- definition of إيمان “Iman (Faith).

WHO ARE THE ALLAH-FEARING

THE DEFINITION OF IMAN

The Holy Quraan has provided a comprehensive definition of Iman in only two words يُؤْمِنُونَ بِالْغَيْبِ “Believe in the unseen”. If one has fully understood the meaning of the words إيمان “Iman” (Faith) and غيب “Ghaib” (Unseen), one will have also understood the essential reality of Iman.

Lexically, the Arabic word إيمان “Iman” signifies accepting with complete certitude the statement made by someone out of one’s total confidence and trust in him. Endorsing someone’s statement with regard to sensible or observable facts is, therefore, not Iman. For example, if one man describes a piece of cloth as black, and another man endorses the statement, it may be called تصديق “Tasdeeq” (Confirmation) but not Iman, for such an endorsement is based on personal observation, and does, in no way, involve any confidence or trust in the man who has made the statement. In the terminology of the Shari’ah, Iman signifies accepting with complete certitude the statement made by a prophet only out of one’s total confidence and trust in him and without the need of personal observation.

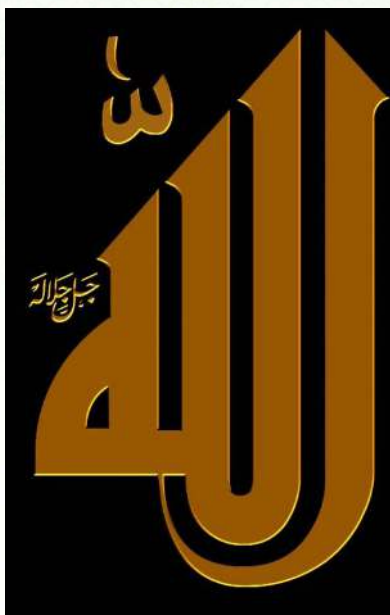
(It would be helpful to note that in the

everyday idiom of the West, and even in modern social sciences, “Faith” has come to mean no more than an intense emotional state or “a fixe emotion”. As against this, the Islamic conception of Iman is essentially intellectual, in the original signification of the “Intellect” which modern West has altogether forgotten. -- Translator)

As for the word “Ghaib”, lexically it denotes things which are not known to man in an evident manner, or which are not apprehensible through the five senses. The Holy Quraan uses this word to indicate all the things which we cannot know through the five senses or through reason, but which have been reported to us by the Holy Prophet (SallAllaaho ‘Alaihe WaSallam). These include the essence and the attributes of Allah (Subhaanahu Wa Ta’aalaa), matters pertaining to destiny, Jannah (Heaven) and Jahannum (Hell) and what they contain, the Day of Judgment and the things which happen on that Day, divine books, all the prophets who have preceded the Holy Prophet, Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam), in short, all the things mentioned in the last two Aayaat of the Soorah Al-Baqarah. Thus, the third Aayah of the Soorah states the basic creed of the Islamic faith in its essence, while the last two verses provide the details.

So, belief in the unseen ultimately comes to mean having firm faith in everything that the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) has taught us - subject to the necessary condition that the teaching in question must have come down to us through authentic and undeniable sources. This is how the overwhelming majority of ‘Ulamaa (Muslim scholars) generally define Iman (See al-‘Aqeedah al-Tahaawiyah, ‘Aqaaid al-Nasafi, etc.).

According to this definition, Iman signifies faith and certitude, and not mere knowledge. For, a mental knowledge of the truth is possessed by Shaitaan (Satan) himself, and even by many disbelievers - for example, they knew very well that the Holy Prophet (SallAllaaho ‘Alaihe WaSallam) was truthful and that his teachings were true, but they did not have faith in him nor did they accept his teachings with their heart, and hence they are not Muslims.



THE MEANING OF 'ESTABLISHING' SALAAH (PRAYERS)

2. The second quality of the Allah-fearing is that they are "steadfast in the Salaah (Prayer). The verb employed by the Holy Quraan here, is Yuqeemoona (generally tendered in English translations as, "they establish", which comes from the word "Iqaamah" signifying "to straighten out") So, the verb implies not merely offering one's Salaah, but performing the Salaah correctly in all possible ways and observing all the prescribed conditions, whether فرض "Fardh" (Obligatory) or واجب "Waajib" (Necessary) or مستحب "Mustahabb" (Commendable). The concept includes regularity and perpetuity in the performance of Salaah as also an inward concentration, humility and awe. At this point, it may be noted that the term does not mean a particular Salaah, instead, it includes all Fardh, Waajib and Nafl (Optional / Voluntary) Salaah.

Now to sum up, the Allah-fearing are those who offer their prayers regularly and steadfastly in accordance with the regulations of the Shari'ah, and also observe the spiritual manners outwardly and inwardly.

SPENDING IN THE WAY OF ALLAH: CATEGORIES

The third quality of the Allah-fearing is that they spend in the way of Allah (Subhaanahu Wa Ta'aalaa). The correct position in this respect, which has been adopted by the majority of commentators, is that it includes all the forms of spending in the way of Allah (Subhaanahu Wa Ta'aalaa), whether it be the Fardh (Obligatory) زكاة Zakaah, or the Waajib (Necessary) alms-giving or just Nafl (Optional / Voluntary / Supererogatory) صدقة Sadaqah acts of charity. For, the Holy Quraan usually employs the word انفاق Infaaq with reference to Nafl (supererogatory) alms-giving or in a general sense, but reserves the word زكاة "Zakaah" for the Fardh alms-giving.

The simple phrase: **مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ** "Spend out of what We have provided them" inspires us to spend in the way of Allah (Subhaanahu Wa Ta'aalaa) by drawing our attention to the fact that anything and everything we possess is a gift from Allah (Subhaanahu Wa Ta'aalaa) and His trust in our hands; and that even if we spend all our possessions in the way of Allah (Subhaanahu Wa Ta'aalaa), it would be proper and just and no favor to Him. But Allah (Subhaanahu Wa Ta'aalaa) in His mercy asks us to spend in His way "out of" what (مِمَّا) he has provided that is, only a part and

not the whole.

Among the three qualities of the Allah-fearing, "Faith" is, of course, the most important, for it is the basic principle of all other principles, and no good deed can find acceptance or validity without "Faith". The other two qualities pertain to good deeds. Now, good deeds are many; one could make long list of even those which are either obligatory or necessary. So, the question arises as to why the Holy Quraan should be content to choose for mention only two - namely, performing Salaah and spending in the way of Allah. In answering this question, one could say that all the good deeds which are obligatory or necessary for man pertain either to his person and his body or to his possessions. Among the personal and bodily forms of عبادات 'Ibaadaat (acts of worship), the most important is the Salaah. Hence, the Holy Quraan mentions only this form in the present passage. As for the different forms of 'Ibaadaat pertaining to possessions, the word انفاق Infaaq (Spending) covers all of them. Thus, in mentioning only two good deeds, "

the Holy Quraan has by implication included all the forms of Worship and all good deeds. The whole Aayah, then, comes to mean that the Allah-fearing are those who are perfect in their faith and in their deeds both, and that Islam is the sum of faith and practice. In other words, while providing a complete definition of Iman (Faith), the Aayah indicates the meaning of Islam as well. So, let us find out how Iman and Islam are distinct from each other.

THE DISTINCTION BETWEEN IMAN AND ISLAM

Lexically, Iman signifies the acceptance and confirmation of something with one's heart, while Islam signifies obedience and submission. Iman pertains to the heart; so does Islam, but it is related to all the other parts of the human body as well. From the point of view of the Shari'ah, however, Iman is not valid without Islam, nor Islam without Iman. In other words, it is not enough to have faith in Allah (Subhaanahu Wa Ta'aalaa) and the Holy Prophet (SallAllaaho 'Alaihe WaSallam) in one's heart unless the tongue expresses the faith and also affirms one's allegiance and submission. Similarly, an oral declaration of faith and allegiance is not valid unless one has faith in one's heart.

(Continued)





TRUE FAITH AND ISLAM GUARANTEE SALVATION

(Part-II)

Ma'aarif ul Hadeeth:
Maulana Muhammad Manzoor Nomani, R.A.

(13/13)

أَنَّسُ بْنُ مَالِكٍ أَنَّ نَبِيَّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- وَمُعَاذُ بْنُ جَبَلٍ رَدِيْفُهُ عَلَى الرَّحْلِ قَالَ « يَا مُعَاذُ ». قَالَ لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ. قَالَ « يَا مُعَاذُ ». قَالَ لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ. قَالَ « يَا مُعَاذُ ». قَالَ لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ. قَالَ « مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ ». قَالَ يَا رَسُولَ اللَّهِ أَفَلَا أَخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا قَالَ « إِذَا يَتَكَلَّمُوا » فَأَخْبِرُ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِمًا

(رواه البخارى و مسلم)

It is related by Sayyedina Anas bin Maalik that the Prophet (SallAllaaho 'Alaihe WaSallam) called Sayyedina Mu'aaz when he was travelling with him on a camel and said:

يَا مُعَاذُ

“O Mu'aaz!”

Sayyedina Mu'aaz replied:

لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ

“Here I am, O Messenger of Allah (Subhaanahu Wa Ta'aalaa)! The Prophet (SallAllaaho 'Alaihe WaSallam), again, said:

يَا مُعَاذُ

“O Mu'aaz!”

Sayyedina Mu'aaz replied:

لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ

“Here I am, O Messenger of Allah (Subhaanahu Wa Ta'aalaa)! Do command.” The Prophet (SallAllaaho 'Alaihe WaSallam), again, said:

يَا مُعَاذُ

“O Mu'aaz!”

Sayyedina Mu'aaz replied:

لَيْبِكَ رَسُولَ اللَّهِ وَسَعْدِيكَ

“Here I am, O Messenger of Allah (Subhaanahu Wa Ta'aalaa)! Do command.” (At the third time) the Prophet (SallAllaaho

'Alaihe WaSallam) observed:

مَا مِنْ عِبْدٍ يُشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا حَرَمَهُ اللَّهُ عَلَى النَّارِ

“Whoso affirms with a true heart that there is no god but Allah (Subhaanahu Wa Ta’aalaa) and Muhammad is His Messenger, Allah has forbidden the Fire (of Jahannum i.e., Hell) to touch a person.”

Sayyedina Mu’aaz on hearing the glad tidings, asked:

يَا رَسُولَ اللَّهِ أَفَلَا أَخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا

“O Prophet of Allah! May I not tell it to the people so that they all may be happy.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) responded:

إِذَا يَتَكَلَّمُوا

“They will then, rely solely upon it (and sit back).”

This Tradition was related by Sayyedina Mu’aaz on his dying day for fear of being called to account for concealment of knowledge.

(Bukhari and Muslim)

COMMENTARY:

The similarity of the opening portion of the two Ahaadeeth (Traditions) shows that they concern the same incident. The only difference between them is that while the first employs the phrase, “worship of Allah and avoidance of polytheism”, to signify the acceptance of Islam, the second expresses it in the testimony of “the Oneness of Allah (Subhaanahu Wa Ta’aalaa) and the Messengership of Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam).”

Again, in another report the above tidings (as reproduced in Mishkaat from Musnad Ahmad) Sayyedina Mu’aaz has mentioned Salaah (Prayers) and Sawm (Fasting) also along with Divine Unity, It reads:

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا، يُصَلِّيَ الْخَمْسَ، وَيَصُومُ رَمَضَانَ، غُفِرَ لَهُ، قُلْتُ أَفَلَا أُبَشِّرُهُمْ يَا رَسُولَ اللَّهِ قَالَ: دَعَهُمْ يَعْمَلُوا.

“Whoever appears before Allah, in such a state that his skirt is free from the stain of polytheism and he offers regularly the five daily Salaah and observes Sawm, he shall be forgiven.”

(Sayyedina Mu’aaz adds that) he said to the Prophet (SallAllaaho ‘Alaihe WaSallam):

“O Messenger of Allah! If you permit me, I may communicate the happy tidings to everyone.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

“Leave it. Let them do their deeds.”

Although the mode of expression in

the three reports is different and there is some variation of preciseness in the choice of words, the purport of all of them, is the same, viz. whoever accepts sincerely the call of Faith and Islam (the fundamental tenets of which are abstention from polytheism, affirmation of Divine Unity and Messengership and observance of Salaah and Sawm] for him is Allah (Subhaanahu Wa Ta’aalaa)’s firm promise of deliverance.

Those who conclude from such saying that acknowledgement of Divine Unity and Prophet (SallAllaaho ‘Alaihe WaSallam)’s mission will protect one from chastisement and the Fire even if beliefs are unsound and sins are committed - they do not appreciate the true significance of these Traditions. And they also reject hundreds of other Traditions (and even Quraanic Aayaat i.e., Verses) which do not conform to their warped judgment and are clearly in contrast with their wishful thinking. May Allah (Subhaanahu Wa Ta’aalaa) protect us from this!

(14/14)

عن معاذ بن جبل قال قال لي رسول الله صلى الله عليه وسلم : مفاتيح الجنة شهادة ان لا اله الا الله

(رواه احمد)

It is related by Sayyedina Mu’aaz bin Jabal that the Messenger of Allah said that the testimony that the Messenger of Allah said that the testimony “(There is no god but Allah)” is the key to Heaven.”

(Musnad Ahmad)

COMMENTARY:

In this Tradition also, only the testimony of Divine Oneness has been spoken of and here, too, it means the recognition of the call of Faith and the acceptance of Islam as one’s creed in the same way as the pronouncement of the Kalimah (كلمة) i.e., “(There is no god but Allah)” denotes the embracing of Islam. The Muslims and the non-Muslims alike regarded the testimony of Divine Oneness and of Messengership of Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) as equivalent to the profession of the Islam.

(15/15)

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبٌ أبيضٌ وَهُوَ نائمٌ ثُمَّ أَتَيْتَهُ وَقَدْ اسْتَبَقْتُ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ سَرَقَ قُلْتُ وَإِنْ سَرَقَ قَالَ وَإِنْ سَرَقَ قُلْتُ وَإِنْ سَرَقَ قُلْتُ وَإِنْ سَرَقَ قُلْتُ وَإِنْ سَرَقَ قُلْتُ

رَغِمَ أَنْفِ أَبِي ذَرٍّ

(رواه البخارى و مسلم)

Sayyedina Abu Zarr Ghifaari relates, (one day) I went to the Prophet (SallAllaaho 'Alaihe WaSallam) but he was asleep, covered with a white mantle. (After some time), I went again and (found that) he was awake. The Prophet (SallAllaaho 'Alaihe WaSallam) said:

مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ

“The bondsman who says لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)” and dies in that state shall go to Jannah (Heaven).”

Sayyedina Abu Zarr relates that he exclaimed:

وَأَنْ زَنَى وَأَنْ سَرَقَ

“Even if he commits theft? Even if he commits adultery?”

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

وَأَنْ زَنَى وَأَنْ سَرَقَ

“(Yes.) Even if he has committed adultery and even if he has committed theft.”

(Sayyedina Abu Zarr goes to relate that) he again exclaimed:

وَأَنْ زَنَى وَأَنْ سَرَقَ

“Even if he commits adultery, even if he commits theft?”

The Prophet again replied:

وَأَنْ زَنَى وَأَنْ سَرَقَ

“(Yes) Even if he has committed adultery and even if he has committed theft.”

(Sayyedina Abu Zarr relates that) once again, he asked with astonishment:

وَأَنْ زَنَى وَأَنْ سَرَقَ

“(Will anyone who had affirmed لَا إِلَهَ إِلَّا اللَّهُ go to Jannah) even if he has committed adultery and even if he has committed theft?”

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

وَأَنْ زَنَى وَأَنْ سَرَقَ عَلَى رَغِمِ أَنْفِ أَبِي ذَرٍّ

“(Yes.) (He shall go to Jannah), even if he has committed adultery and even if he has committed theft, even if Abu Zarr does not like it to happen!”

(In the last sentence, the Prophet (SallAllaaho 'Alaihe WaSallam) used an Arabic idiom ذر رغم انف ابى ذر “Even if Abu Zarr does not like it to happen”.

(Bukhari and Muslim)

of the formula of Faith, لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah), denotes the acknowledgement of the entire creed of Monotheism (i.e., Islam), and it is beyond doubt that whoever will do so with a truthful heart shall go to Jannah. In case he has committed a sin, in spite of being a Believer, Allah (Subhaanahu Wa Ta'aalaa) will admit him to Jannah, forgiving him his sins and without punishing him for his misdeeds if he is deserving of pardon, and, supposing he is not worthy of pardon, he will yet go to Jannah after undergoing punishment. Whoever believes sincerely in Islam shall, at all events, enter Jannah even if after passing through a spell of chastisement in Jahannum (Hell).

Sayyedina Abu Zarr put the same question to the Prophet (SallAllaaho 'Alaihe WaSallam), over and over again, probably because it appeared to him rather strange that a person who had been guilty of such mortal sins, as adultery and theft, could find a place in Jannah. Till then, this precept had not come to his knowledge. We find it hard, today, to understand the hesitation of Sayyedina Abu Zarr because we have been born into Islam and have learnt these elementary principles in the natural way at home. But Allah knows best.

(16/16)

عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- « مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ »

(رواه مسلم)

It is related by Sayyedina 'Uthman ibn 'Affaan that the Messenger of Allah said:

“Whoso died knowing with complete certainty that لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) shall go to Jannah.”

(Muslim)

COMMENTARY:

In this Tradition, also, the state of complete certainty in the truth of لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah) signifies the state of faith in the entire creed of Monotheism and the gaining of admission into Jannah denotes what we have explained earlier, i.e., every believing man shall go to Jannah either straightaway, by the Mercy of Allah (Subhaanahu Wa Ta'aalaa), or after undergoing punishment for his transgressions, depending on what the balance-sheet of his deeds on earth calls for.

(17 / 17)

عَنْ عَتِيبَانَ بْنِ مَالِكٍ وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ

COMMENTARY:

In this Tradition, again, the pronouncement

عَلَيْهِ وَسَلَّمَ مَن شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصْرِي وَأَنَا أَصْلِي لِقَوْمِي فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأَصْلِي بِهِمْ وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنْكَ تَأْتِينِي فَتَصَلِّيَ فِي بَيْتِي فَأَخْتِذَهُ مَصْلِي قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَفْعَلُ إِنْ شَاءَ اللَّهُ قَالَ عَتَبَانَ فَعَدَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ فَاسْتَأْذَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذَنَتْ لَهُ فَلَمْ يَجْلِسْ حَتَّى دَخَلَ الْبَيْتَ ثُمَّ قَالَ أَيْنَ نُحِبُّ أَنْ أَصْلِي مِنْ بَيْتِكَ قَالَ فَاشْرَتْ لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ فَقَمْنَا فَصَفْنَا فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ قَالَ وَحَبْسَنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَاهَا لَهُ قَالَ فَتَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذُوو عَدَدٍ فَاجْتَمَعُوا فَقَالَ قَاتِلُ مِنْهُمْ أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوْ ابْنُ الدُّخَيْشِنِ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لَا يَجِبُ اللَّهُ وَرَسُولُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُلْ ذَلِكَ إِلَّا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فِيمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ . يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ (رَوَاهُ الْبُخَارِيُّ وَ الْمُسْلِمُ)

It is related by 'Utbaan ibne Maalik, one of the Sahaabah (Companions) of the Prophet (SallAllaaho 'Alaihe WaSallam) belonging to Ansaar, who fought in the Battle of Badr. Badr was the first war fought by the Prophet (SallAllaaho 'Alaihe WaSallam) in the defense of Faith. Once, 'Utbaan ibne Maalik presented himself before Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) and said:

يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصْرِي وَأَنَا أَصْلِي لِقَوْمِي فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ آتِيَ مَسْجِدَهُمْ فَأَصْلِي بِهِمْ وَوَدِدْتُ يَا رَسُولَ اللَّهِ أَنْكَ تَأْتِينِي فَتَصَلِّيَ فِي بَيْتِي فَأَخْتِذَهُ مَصْلِي

“O Allah’s Messenger (SallAllaaho 'Alaihe WaSallam)! My vision has become impaired and I lead my community the people in Jamaa’ah (congregation) of Salaah. Thus, when it rains and the small stream that lies between my house and the houses of my people begins to flow it becomes impossible for me to go to the Masjid (Mosque) and lead the Salaah. O Allah’s Messenger (SallAllaaho 'Alaihe WaSallam)! I (therefore,) request you to come to my house and offer Salaah there so that I may make that spot (where you offer worship) the permanent place of worship for myself.”

The Prophet replied:

شَاءَ اللَّهُ سَأَفْعَلُ إِنْ

“In Shaa Allah! I will do that.”

On the very next morning, when the day

had advanced a little, the Prophet (SallAllaaho 'Alaihe WaSallam) and Sayyedina Abu Bakr went to his house and Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) sought permission to enter. Sayyedina 'Utbaan allowed him inside, the Prophet (SallAllaaho 'Alaihe WaSallam) went in, he did not sit, but asked him:

أَيْنَ نُحِبُّ أَنْ أَصْلِي مِنْ بَيْتِكَ

“What place do you prefer in your house where I may offer the Salaah?”

He pointed towards a part of the house, upon which the Prophet (SallAllaaho 'Alaihe WaSallam), stood up and commenced the Salaah saying *Allahu Akbar*. They also, stood behind him in a row. The Prophet (SallAllaaho 'Alaihe WaSallam) offered two Rak'aat and turned his face in Salaam (Salutation at the end). Sayyedina 'Utbaan requested him to stay and part take of the Khazeera, (a kind of dish made up of meat, flour and spices) they had prepared for him. (On hearing about the Prophet's presence) some of the neighbors also came and joined in the meal. Then one of them asked:

أَيْنَ مَالِكُ بْنُ الدُّخَيْشِنِ أَوْ ابْنُ الدُّخَيْشِنِ

“Where is Maalik ibn Dukhayshin (or Ibne Dukhshun)?”

Someone from among them replied:

ذَلِكَ مُنَافِقٌ لَا يَجِبُ اللَّهُ وَرَسُولُهُ

“He is a hypocrite. He has no love for Allah and His Messenger.”

The Prophet (SallAllaaho 'Alaihe WaSallam) remarked:

لَا تَقُلْ ذَلِكَ إِلَّا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ

“Do not say so. Do you not see that he indeed said, لا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah), and seeks the good pleasure of Allah through it?”

The same person said:

اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فِيمَا نَرَى وَجْهَهُ وَنَصِيحَتَهُ لِلْمُنَافِقِينَ

“Allah and His Messenger know best. We (on our part), find that his sympathy and inclination is towards the hypocrites.”

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ

“(Verily) Allah has forbidden the Fire (of Jahannum) for anyone who has said لا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah)” with a sincere heart and whose intention is nothing but to seek the countenance of Allah through it.”

(Bukhari and Muslim)

(Continued)



Fuqahaa verdict as:

Department of Jurisprudence
Jamia Farooqia Karachi
Translated by: Mufti Yahya Habib

Question:

What is the best صدقة Sadaqah (Charity) that Allah (Subhaanahu Wa Ta'aalaa) likes?

Answer:

The superiority of نفل صدقة Nafl Sadaqah (Optional Charity) varies according to the occasion, place, and person. Giving cash is better than giving food or cloth or any object. Giving charity to a poor relative is better than giving it to general poor person. In giving charity to a relative, there is both Sadaqah and taking care. Similarly, giving it to the students, learning دين Deen (Islam) will be a Sadaqah and will also help in the spreading Deen and hence multiplying the اجر Ajar (Reward).

لمافي الجوهرة النيرة:

”ذكر في الفتاوى: أن أداء القيمة أفضل، وعليه الفتوى، لأنه أذفع

لحاجة الفقير” (كتاب الزكاة، باب صدقة الفطر: ١/٣٢٥، دار الكتب العلمية)

وفي الدر المختار:

”وفي المعراج: التصدق على العالم الفقير أفضل”. (كتاب الزكاة، باب المصرف: ٣/٢٥٦، رشيدية)

”وفي الدر مع الرد في الظهيرية:

لا تقبل صدقة الرجل وقرابته محايج حتى يبدأ بهم فيسد حاجتهم”. (كتاب الزكاة، باب المصرف: ٣/٢٥٥، رشيدية).

Question:

A woman's husband has passed away and she is bearing up her children on her own. Now, she has no other property except cash. Can she deposit the cash in a bank for safekeeping, while there is a doubt of ربا "Ribaa" (Interest) in it? And this is when there is no trusted person with whom she can keep her money and there is no business either.

Answer:

قرض Keeping money in a bank account is



Qardh (Loan) and taking interest on a loan is Haraam (Forbidden) in Islam. It is better if there is another means of saving money other than a bank. Otherwise, in times of need, keeping money in a current account is allowed.

لما في بدائع الصنائع:

”وأما الذي يرجع إلى نفس القرض، فهو أن لا يكون فيه جر منفعة..... لما روي عن رسول الله صلى الله عليه وسلم أنه نهى عن قرض جر نفعاً، ولأن الزيادة المشروط تشبه الربا؛ لأنها فضل لا يقابله عوض، والتحرز عن حقيقة الربا وعن شبهة الربا واجب.“ (كتاب القرض: ١٠/٥٩٧، دار الكتب العلمية)

وفي اعلاء السنن:

”(عن علي رضي الله عنه مرفوعاً: [كل قرض جر منفعة فهو ربا]، ولما رواه شواهد كثيرة) قال العبد الضعيف: قال ابن حزم في المحلى: والربا لا يكون إلا في بيع أو قرض أو سلم..... فلا يصل إقراض كل شيء ليرد إليك أقل ولا أكثر..... وهذا إجماع مقطوع به اهـ فثله [ابن حزم] لا يذعن الإجماع إلا إذا جاء مثل فلق الصبح.“ (باب كل قرض جر منفعة فهو ربا: ١٤/٥١٣، إدارة القرآن)

وفي الدر مع الرد:

”كل قرض جر نفعاً حرام أي: إذا كان مشروطاً.“ (كتاب البيوع، فصل في القرض: ١٤/٥١٢، رشيدية).

Answer:

The Sunnah way of visiting sick person is to visit him personally; ask about his condition; and talk to him about his life in a hopeful way. So, he can feel happiness in his heart, even though giving hope does not change the fate.

The Mother of the Believers, Sayyedina ‘Ayesah, reported that when any person amongst us fell ill, Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) used to rub him with his right hand and then say:

أذهب إلياس رب الناس واشف أنت الشافي لا شفاء إلا شفاؤك شفاء لا يغادر سقماً

(Azhib il baas, Rabb an naas washf ant ash shaafi laa shifaa illaa shifaaUk shifaa’al laa yughaadiru saqaman)

”Remove the harm (in this case, disease), O Lord of the people! Heal him, for You are the Greet Healer. There is no healing except Your healing (Power) that leaves no ailment behind.“

لما في سنن ابن ماجه:

”عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: إذا دخلتم على المريض فتنفسوا له في الأجل، فإن ذلك لا يرد شيئاً، وهو يطيب بنفس المريض.“ (كتاب الطب، باب ماجاء في عيادة المريض، رقم الحديث: ١٤٣٨، دارالسلام).

وفي صحيح مسلم:

”عن عائشة رضي الله عنها قالت: كان رسول الله صلى الله عليه وسلم إذا اشتكى منا إنسان، مسحه بيمينه، ثم قال: أذهب البأس رب الناس، واشف أنت الشافي، لا شفاء إلا شفاؤك، شفاء لا يغادر سقماً.“

Question:

What is the blessed manners of the Prophet Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) of visiting sick people in the light of Quraan and Sunnah?



وفي رد المختار:
 "لزم تأجيل كل دين إلا القرض". (كتاب
 البيوع، فصل في القرض: ٧/٤٠٦: رشيدية)

Question:

What is the Shari'ah ruling of making Du'aa for a sick person during Salaah?

Answer:

According to Hanafi jurists, it is permissible to make Du'aa for a sick person during the نفل Nafl Salaah (Optional Prayers), but مكروه "Fardh" (Disliked) during the فرض "Makrooh" (Disliked) during the فرض "Fardh" Salaah (Obligatory Prayers). It is Sunnah to supplicate after درود شريف "Durood Sharif" in قعده "Qa'dah al-Akheerah" (last قعده Qa'dah), and it should be in Arabic.

لما في الفتاوى العالمية:

"لا بأس للمتطوع المنفرد أن يتعوذ من النار ويسأل الرحمة عند آية الرحمة، أو يستغفر، وإن كان في الفرض يكره، وأما الإمام المقتدى فلا يفعل ذلك في الفرض، ولا في النفل، كذا في المنية". (كتاب الصلاة، الباب السابع فيما يفسد الصلاة وما يكره فيها: ١/١٢٧: دار الفكر)

وفي الموسوعة الفقهية:

"قال الحنفية والحنابلة: يسن الدعاء في التشهد الأخير بعد الصلاة على النبي صلى الله عليه وسلم بما يشبه ألفاظ القرآن، أو بما يشبه ألفاظ السنة، ولا يجوز له الدعاء بما يشبه كلام الناس، كأن يقول: اللهم زوجني فلانة، أو أعطني كذا من الذهب والمناصب". (الدعاء في الصلاة: ٢٠/٢٦٥: مكتبة علوم اسلامية)

وفي الدر المختار:

"(ودعا) بالعربية وحرّم بغيرها، ((نهر)) لنفسه وأبويه وأستاذه المومنين". (كتاب الصلاة، مطلب في الدعاء بغير العربية: ٢/٢٨٥: رشيدية)

وفي رد المختار:

"ثم قال: واحترزنا بذلك عما إذا علم مدلولها، فيجوز استعماله مطلقا في المصلاة وغيرها، لأن الله تعالى قال: (وعلم آدم الاسماء كلها) (وما أرسلنا من رسول إلا بلسان قومه) لكن المنقول عندنا الكراهة... وظاهر التعليل أن الدعاء بغير العربية خلاف الأولى، وأن الكراهة فيه تنزيهية... ولا يبعد أن يكون الدعاء بالفارسية مكروها تحريما في الصلاة وتنزيها خارجها". (كتاب الصلاة، مطلب في الدعاء بغير العربية: ٢/٢٨٥: رشيدية).



(كتاب الآداب، باب استحباب رقية المريض، رقم الحديث: ٥٧١٢، دار السلام).

Question:

Khalid had one million rupees. He gave it as a loan to Zaid during أيام حج Ayyaam e Hajj (when submission of Hajj application process commences). Now, Khalid has no money except this due loan, and the repayment is due after Hajj. Will Hajj be obligatory on Khalid this year?

Answer:

Hajj will be obligatory on Khalid immediately, because the date of repayment of the loan cannot be determined / fixed in Shari'ah, and it can be asked before the specified time. If the loan is not received after demand, Khalid should make capital arrangements by other means or borrow required money and perform Hajj as it was not allowed to spend money in other means other than Hajj during Ayyaam e Hajj.

لما في شرح المجلة:

"إن اجتمعا [المباشر و المتسبب].... يضاف الحكم إلى المباشر". (المادة: ٩٠، ١/٢٤٩: رشيدية)

وفي البحر العميق:

"وتعتبر القدرة على الزاد والراحلة عند خروج أهل بلده... ولو تصرف فيه بعد خروج أهل بلده لا يسقط عنه الحج، ويكون دينا في ذمته... وإذا جاء وقت الحج فعليه الحج، وليس له أن يصرف ذلك إلى غيره". (الباب الثالث: ١/٣٨١: مؤسسة الرسالة)

وفي التنوير مع الدر:

(فرض مرة على الفور) في العام الأول عند الثاني، وأصح الروايتين عن الإمام ومالك وأحمد. (كتاب الحج: ٥/٥١٧-٥٢٠: رشيدية)



SOME OF THE PROPHET'S MANNERS & CHARACTERISTICS

Part IV (Final)

Sent by: Brother Syed Abdullah Madni

Another great example of his forgiveness and perseverance is apparent when he pardoned the people of Makkah al Mukarramah after its conquest. When Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) gathered the people; who had abused, harmed and tortured him and his Sahaabah, and had driven them out of the homeland, Makkah al Mukarramah, he said:

ما ترون أني فاعل بكم؟

"What do you think I will do to you?"

They answered:

قالوا: خيراً، أخ كريم وابن أخ كريم!

"You will only do something favorable; you are a kind and generous brother, and a kind and generous nephew!"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

اذهبوا فأنتم الطلقاء

"Go -- you are free to do as you wish."

(Baihaqi)

30. PATIENCE

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was the epitome of patience. He was patient with his people before calling them to Islam; for they would worship idols and do sinful acts. He was patient and tolerant with the abuse and harm the pagans of Makkah al Mukarramah inflicted on him and his Sahaabah and sought the reward from Allah (Subhaanahu Wa Ta'aalaa). He was also patient and tolerant with the abuse of the hypocrites in Madinah al Munawwarah.

His patience was severely tested when he lost his loved ones. His wife, Sayyeditina Khadeejah, died during his lifetime, as did all his children, save his daughter, Sayyeditina Faatimah. His uncle Sayyedinah Hamzah and Abu Talib

passed away as well. The Prophet (SallAllaaho 'Alaihe WaSallam) was patient and sought the reward from Allah (Subhaanahu Wa Ta'aalaa). Sayyedina Anas bin Maalik said that they entered the house of Abu Saif - the blacksmith - with the Prophet (SallAllaaho 'Alaihe WaSallam). Abu Saif's wife was the wetnurse of his son, Ibrahim. Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) lifted his son Ibrahim, and smelled and kissed him. After a while he went and saw his son again. He was dying. The Prophet (SallAllaaho 'Alaihe WaSallam) started to cry. Sayyedina Abdur Rahmaan bin 'Auf said:

وَأَنْتَ يَا رَسُولَ اللَّهِ

“O Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam)! You too cry!”

He said:

يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ

“O Ibn `Auf! This is mercy.”

Then he wept more and said:

إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا،
وَأَنَا بِنِفْرَاقِكَ يَا إِبْرَاهِيمَ لِمَحْزُونُونَ

“The eyes shed tears, the heart is saddened,
and we only say what pleases our Lord, and we are saddened by your death, O Ibraheem!”

(Bukhari)

31. JUSTICE AND FAIRNESS

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was just and fair in every aspect of his life and in the application of the religion. Sayyedatina 'Ayeshah said that

the people of Quraish were extremely concerned about a Makhzoomi woman (i.e., the woman from the tribe of Makhzoom) who committed a theft. They conversed among themselves and finally decided to request to Sayyedina Usamah bin Zaid who then spoke to the Messenger (SallAllaaho 'Alaihe WaSallam) regarding the woman.

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) got up and delivered a speech, saying:

إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا
سَرَقَ الضَّعِيفُ قَطَعُوهُ، لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا



“If a reputable man amongst Bani Israel committed a theft, they used to forgive him, but if a poor man committed a theft, they would cut his hand. But I would cut even the hand of Fatima (i.e., the daughter of the Prophet) if she committed a theft.”

(Bukhari)

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) was just and fair and allowed others to avenge themselves if he harmed them. Sayyedina Usaid bin Hudhair said that a man from the Ansar was cracking jokes with people and making them laugh, and the Prophet (SallAllaaho 'Alaihe WaSallam) passed by him and poked his side lightly with a branch of a tree that he was carrying. The man exclaimed:

أَصْبِرْنِي

“Allow me to avenge myself!”

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

أَصْطَبِرْ

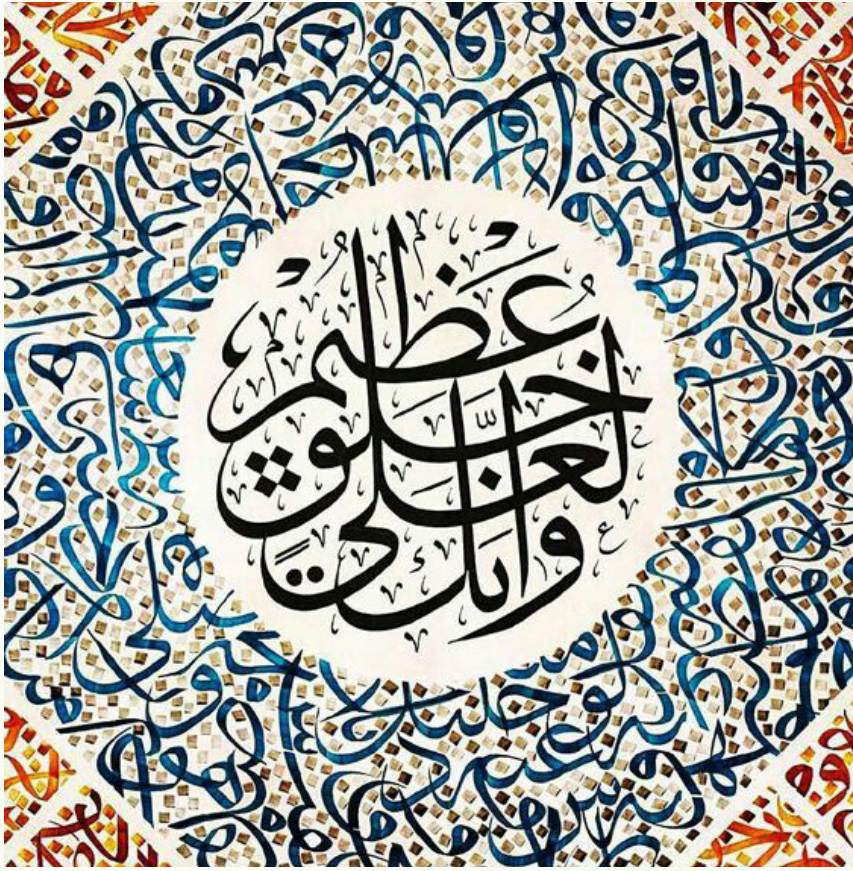
“Go Ahead!”

The man said:

إِنَّ عَلَيْكَ قَيْصًا وَلَيْسَ عَلَيَّ قَيْصٌ

“You are wearing a garment, and I was not when you poked me.”

Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) raised



سُورَةَ النَّسَاءِ حَتَّى أَتَيْتُ إِلَى هَذِهِ الْآيَةِ
فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ
وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴿٤١﴾

“I started to recite Surat an-Nisaa²³, until I reached the Aayah: “How then if We brought from each nation a witness, and We brought you as a witness against these people!” (An-Nisaa 4:41)

Upon hearing this Aayah (Verse), Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) said:

حَسِبُكَ الْآنَ

“That is enough!”

Sayyedina ‘Abdullah bin Mas’ood said:

فَالْتَفَتُّ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ

I turned around and saw his eyes were overflowing with tears.

(Bukhari)

وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عُرِفَ فِي

وَجْهِهِ. قَالَتْ. فَقَالَ «

Sayyedatina ‘Ayesah said

that whenever the Prophet (SallAllaaho ‘Alaihe WaSallam) saw clouds or winds, signs of deep concern would appear on his face. Once she said:

يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ إِذَا رَأَوْا الْغَيْمَ فَرِحُوا، رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَأَيْتَ إِذَا رَأَيْتَهُ عُرِفَ فِي وَجْهِكَ الْكَرَاهِيَةُ

“O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! When people see clouds, they usually feel happy, hoping that it would rain, while I see that when you see clouds, one could notice signs of dissatisfaction on your face.”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

يَا عَائِشَةُ مَا يُؤْمِنِي أَنْ يَكُونَ فِيهِ عَذَابٌ عَذَبَ قَوْمٌ بِالرِّيحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا (الْأَحْقَافُ) {هَذَا عَارِضٌ مُمْطَرُنَا}

“O ‘Ayesah! What is the guarantee for me that there will be no punishment in it, since some people were punished with a wind? Verily, some people saw (received) the punishment, but (while seeing the cloud) they said: ‘This cloud will give us rain’. (Al-Ahqaaf 46:24)”

(Bukhari)

his shirt and the man embraced him and began to kiss his side, saying:

إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ

“I only meant to do this, O Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)!”

(Abu Daawood)

32. FEARING ALLAH (SUBHAANAHU WA TA’AALAA), AND BEING MINDFUL OF HIM

Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) was the most mindful person of Allah (Subhaanahu Wa Ta’aalaa). Sayyedina ‘Abdullah bin Mas’ood said that once Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam) asked me to recite from the Quraan. Sayyedina ‘Abdullah bin Mas’ood said:

يَا رَسُولَ اللَّهِ اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ

“Allah (Subhaanahu Wa Ta’aalaa)’s Messenger (SallAllaaho ‘Alaihe WaSallam)! Shall I recite it to you, while it was you to whom it was revealed?!”

The Prophet (SallAllaaho ‘Alaihe WaSallam) said:

نعم

“Yes.”

He said:

33. RICHNESS AND CONTENTMENT OF THE HEART

Sayyedina ‘Umar ibn al-Khattaab reported that he entered the room of Allah (Subhaanahu



Wa Ta'aalaa's Messenger (SallAllaaho 'Alaihe WaSallam), while the Prophet (SallAllaaho 'Alaihe WaSallam) was lying on his side over a mat. He sat down as the Prophet (SallAllaaho 'Alaihe WaSallam) drew up his lower garment and he was not wearing anything else. The mat had left marks on his side. He looked at the Prophet (SallAllaaho 'Alaihe WaSallam)'s cupboard and saw a handful of barely in a small amount, the same of mimosa leaves in the corner, and a leather bag hanging to the side. His eyes started to tear up, and the Prophet (SallAllaaho 'Alaihe WaSallam) said:

مَا يَبْكُ يَا ابْنَ الْخَطَّابِ

"What makes you weep, O son of Khattaab?"

Sayyedina 'Umar said:

يَا نَبِيَّ اللَّهِ وَمَا لِي لَا أَبْكِي وَهَذَا الْخَصِيرُ قَدْ أَثْرَفِي جَنِينِكَ
وَهَذِهِ خَزَائِنُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى وَذَاكَ قَيْصِرٌ وَكِسْرَى فِي الثَّمَارِ
وَالْأَنْهَارِ وَأَنْتَ رَسُولُ اللَّهِ وَصَفْوَتُهُ وَهَذِهِ خَزَائِنُكَ

"O Messenger of Allah! Why should I not cry that this mat has left marks on your side and I see little in this cupboard? Caesar and Khosrau live among fruits and springs, while you are the Messenger of Allah and His chosen, yet this is your cupboard."

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَى أَنْ تَكُونَ لَنَا الْآخِرَةَ وَلَهُمُ الدُّنْيَا

"O son of Khattab! Are you not pleased that those things are for us in the Akhirah and for them in the world?"

Sayyedina 'Umar said:

بَلَى

"Of course."

(Muslim)

34. HOPING FOR GOODNESS, EVEN FOR HIS ENEMIES

Sayyedatina 'Ayesah said narrated that she asked the Prophet (SallAllaaho 'Alaihe WaSallam):

هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ

"Have you encountered a day harder than the day of the battle of Uhud?"

The Prophet (SallAllaaho 'Alaihe WaSallam) replied:

لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلِ بْنِ عَبْدِ كَلَّالِ، فَلَمْ يَجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَى وَجْهِِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيْلُ فَنَادَانِي فَقَالَ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ وَمَا رَدُوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلِكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلِكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ قَالَ يَا مُحَمَّدُ، فَقَالَ ذَلِكَ فِيمَا شِئْتَ، إِنَّ شِئْتَ أَنْ أَطْبِقَ عَلَيْهِمُ الْأَحْشَبِينَ

"Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of 'Aqabah when I presented myself to Ibne 'Abd-Yaalail bine 'Abd-Kulaal 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 Qarn-ith-Tha'aalib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah 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 greeted me (with Salaam), and then said, 'O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain (i.e., A two mountains) fall on them.'"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

بَلَى أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا

"No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."

(Bukhari)

LOVE FOR THE SAKE OF ALLAH (Subhaanahu Wa Ta'aalaa)

Sent by: Sister Umme Munzir

One of the distinct teachings of Islam reveals that 'love for the sake of Allah (Subhaanahu Wa Ta'aalaa)' is not only the *العمل الصالح* "Amal as-Saaleh" (Good deed) but also brings one closer to Allah (Subhaanahu Wa Ta'aalaa).

Sayyedina Anas bin Maalik reported that the Prophet, Sayyedina Muhammad (SallAllaaho 'Alaihe WaSallam), said:

لَا يَجِدُ أَحَدٌ حَلَاوَةَ الْإِيمَانِ حَتَّى يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ

وَحَتَّى أَنْ يُقَدِّفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ إِذْ أَنْقَذَهُ اللَّهُ وَحَتَّى يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا
"None will taste the sweetness of faith until he loves a person only for the sake of Allah, until he would rather be thrown in the fire than to return to unbelief, and until Allah and his messenger are more beloved to him than anything else."

(Bukhari)

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said;

سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ الْإِمَامُ الْعَادِلُ وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ وَرَجُلٌ قَلْبُهُ مَعْلُقٌ فِي الْمَسْجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالَ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ يَمِينُهُ مَا تَنَفَّقَ شِمَالُهُ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ

"There are seven persons whom Allah will shade on a Day when there is no shade but His: a just ruler; a young person who grew up in the worship of Allah; a person whose heart is attached to the Masjid; two persons who love each other, meet and depart from each other for the sake of Allah; a man whom a beautiful woman of high status seduces, but he rejects by saying, I fear Allah; a person who spends in charity and conceals it such that his right hand does not know what his left hand has given; and a person who remembered Allah in private and he wept."

(Bukhari)

Sayyedina Abu Hurairah also reported the Prophet (SallAllaaho 'Alaihe WaSallam) as saying:

إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمِ أَظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي

"Allah will say on the Day of Resurrection: 'Where are those who love each other for the sake of my glory? Today, I will shelter them in my shade, for it is a day when there is no shade but mine.'"

(Muslim)

It is, too, reported by Sayyedina Abu Hurairah that the Prophet ﷺ said:

لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْلَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشَوْا السَّلَامَ بَيْنَكُمْ

"You will not enter Jannah (Paradise) until you believe and you will not believe until you love each other. Shall I show you something that, if you did, you would love each other? Spread Salaam

(Peace) i.e. Greetings prescribed by Islamic Shari'ah, between yourselves."

(Muslim)

In another Hadeeth, Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said that a man set out to visit his brother from another town and Allah sent an angel to him. When the man met the angel, he was asked:

أَيْنَ تَرِيدُ

"Where are you going?"

The man said:

أُرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ

"I am visiting my brother in this town."

The angel said:

هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُدُّهَا

"Are you returning a favor?"

He said:

لَا غَيْرَ إِنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ

"No, only that I love him for the sake of Allah the Exalted."

The angel said:

فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ

"I am a messenger from Allah to tell you that Allah loves you as you love him."

(Muslim)

Sayyedina Mu'az bin Jabal reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said that Allah (Subhaanahu Wa Ta'aalaa), the Exalted said:

الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرٌ مِنْ نُورٍ يَغِطُّهُمْ النَّبِيُّونَ وَالشُّهَدَاءُ

"Those who love each other for the sake of My glory will be upon pulpits of light and they will be envied by the prophets and the martyrs."

(At-Tirmizi)

Sayyedina Anas bin Maalik reported an event that a man was with the Prophet (SallAllaaho 'Alaihe WaSallam) when another man passed by and he said:

يَا رَسُولَ اللَّهِ إِنِّي لِأَحِبُّ هَذَا

"O Messenger of Allah, I love this man."

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

أَعْلَمْتَهُ؟

"Have you informed him?"

He said:

لا

"No. (I never told him.)"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

أَعْلَمَهُ

"Tell him (that you love him for the sake

of Allah)."

He went to the man and he said to him:

إِنِّي أَحْبَبُكَ فِي اللَّهِ

"I love you for the sake of Allah."

The other man replied:

أَحْبَبَكَ الَّذِي أَحْبَبْتَنِي لَهُ

"May Allah, for whose sake you love me, also love you."

(Abu Daawood)

Love for the sake of Allah (Subhaanahu Wa Ta'aalaa) is one of the strongest bonds of faith, and is one of the most important foundations on which Muslim society is based. It is the basis by means of which ties of friendship and harmony among people are attained, so that they love one another, visit one another, are sincere towards one another, intermarry, enjoin what is right and forbid what is wrong, thus attaining true Islamic brotherhood. Through it, people find the sweetness of faith in their interactions, companionship and friendship.

Sayyedina Baraa' bin `Aazib narrated that the Prophet (SallAllaaho 'Alaihe WaSallam) said:

إِن أَوْثَقَ عَزَى الْإِيمَانِ: أَنْ تُحِبَّ فِي اللَّهِ، وَتُبْغِضَ فِي اللَّهِ

"Indeed the strongest bond of faith is to love for the sake of Allah and hate for the sake of Allah."

(Ahmad)

It is possible to attain these high levels by means of sincere love for one's brother, intending it solely for the sake of Allah (Subhaanahu Wa Ta'aalaa), cooperating in righteousness and piety on a basis of love, sincerely advising one another to do good, getting together to do acts of worship, and casting away evil and inappropriate words and deeds; and by loving for your brother what you love for yourself, hating for him what you hate for yourself, sharing his joys and sorrows, helping him to obey Allah (Subhaanahu Wa Ta'aalaa), helping him in matters of concern to him having to do with this world or the Akhirah (Hereafter), defending him in his absence, not hesitating to help him or any of his family members, speaking well of him, concealing his faults, not backbiting about him, and not telling lies about him; and by treating him as well as you would treat your own brother, if not better than that.

To sum up, a Muslim should treat other Muslim brothers in all good ways that he would like to be treated himself, in word and in deed, in his absence and in his presence only to please Allah (Subhaanahu Wa Ta'aalaa), the Lord Almighty.



ZAKAAH

A DEEP SOCIAL BOND

Sent by: Brother Salman Bin Akram

The Holy Book – Quraan -- sent by Allah (Subhaanahu Wa Ta’aalaa) for guidance till the Doomsday reveals that:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ

“You shall never attain righteousness unless you spend (give) from what you love.” (Aale ‘Imraan 3: 92)

The idea that helping others is part of a meaningful life has been around for thousands of years for Muslims. Charity is one of the central aspects of their faith and practice.

In Islam, a culture of giving is interwoven into the fabric of its forms of worship. Helping people experiencing poverty is a religious mandate. The traditions of humanitarian stewardship and egalitarian values are the foundation of Islamic beliefs. Governed by a worldview in which all things come from Allah (Subhaanahu Wa Ta’aalaa), the Lord Almighty, and finally return to Him, Muslims are taught to live as trustees of His Blessings.

Islam is the Divinely prescribed way of life, and one important facet is the duty to serve those less privileged than us. The equitable division of society’s wealth and the earth’s bounty between all people, regardless of their social status, through the instrument of charity is seen not just as an act of تقوى “Taqwaa” (Piety) but as a cardinal obligation for Muslims. Some people think holy month of Ramadhaan is the focal point of philanthropy for Muslims. In fact, Muslims prefer to give more and

more in the month of Ramadhaan because اجر “Ajar” (Reward) of good deeds is multiplied in this sacred month. Muslims are, actually, taught to live all their lives as trustees of whatever Allah (Subhaanahu Wa Ta’aalaa) has provided them.

Along with Salaah (Prayers), Sawm (Fasting) and Hajj (Pilgrimage), Zakaah (Charity) is also a pillar of Islam. Beside Zakaah (Obligatory Charity), Islam has prescribed details about: who is commanded to give Zakaah? who is eligible to receive Zakaah? how much amount is payable as Zakaah? When it is due?

The Quraan provides both a spiritual framework for possessing wealth and practical guidelines for dispensing. The Quraan says if we believe all things ultimately belong to Allah (Subhaanahu Wa Ta’aalaa), it is necessary to spend everything following His commandments as delivered through His Messenger, Sayyidina Muhammad (SallAllaaho ‘Alaihe WaSallam). Frugality in our own lives and generosity with others underpins the Quraan’s message of charity.

Muslims give in the form of either Zakaah (Obligatory charity), or Sadaqah, (Optional / Voluntary charity), and they meant to go beyond mere religious obligations. It brings nearly 2 billion Muslims worldwide together under a common tradition. This social bond in human kingdom is deepened when they give whole-heartedly.

Zakaah is a virtue occurs between rich and poor people; where serving deserving ones in



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا
صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

“O you who believe! Do not nullify your acts of charity by reminding (the recipient of your) generosity or by torturing (mentally using hurtful words insulting actions)”

To avoid injuring self-respect of fellow human beings, the Prophet (SallAllaaho ‘Alaihe WaSallam) encouraged his Ummah by disclosing seven categories of people who will be shaded by Allah (Subhaanahu Wa Ta’aalaa) under His shade on the day when there will be no shade except His, i.e. the Day of Resurrection. One of them is:

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى
لَا تَعْلَمَ يَمِينُهُ مَا تُنْفِقُ شِمَالُهُ

“A person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).

Deeply embedded in the Islamic concept of Zakaah are the notions of welfare, altruism and justice, which can be seen as a way of harnessing the human potential to resolve insurmountable challenges to human society. In other words, charity and altruism are rooted in the primary concern for the welfare of others. At the same time, Islam has added the notion of justice, which is seen as building a just and equitable society. In the Quraan, the significance of Zakaah appears just next to Salaah as an expression of Faith. The two are often mentioned simultaneously in the symmetrical rhythm of the Aayaat of the Holy Book.

A well-known saying of the Prophet, Sayyedina Muhammad (SallAllaaho ‘Alaihe WaSallam) illustrates the importance of every part of a person’s body performing a charity.

The real magic of giving lies in the way you present. It must not be with an eye on the returns; giving with attached motives nullifies one’s happiness and burdens the receiver. After planting your seeds, you should expect absolutely nothing in return. Let us not forget the saying:

“Let not thy right hand knows what thy left-hand doeth.” You are as nourished as the receiver when you give to someone with no strings attached.



distress and hardship is an unconditional moral command. Islamic teachings suggest Zakaah is a legitimate right of the poor on the wealth of the rich. Zakaah means purification and comes from the Arabic verb زكوة “Zakaah”, which also signifies “to thrive,” “to be pure”, and “to be wholesome”. Muslims “purify” their wealth by giving a portion of it every year as Zakaah. As the Quraan says:

تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْنَهُم خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

“Take (Obligatory) Sadaqah (i.e. Zakaah) out of their wealth through which you may cleanse and purify them”

(At-Taubah 9:103)

In Islam, spending for the sake of Allah (Subhaanahu Wa Ta’aalaa) purifies the heart of the love of material wealth and sharpens benevolence. In a way, the man who spends his wealth reaffirms that nothing is dearer to him than the love of his Creator and Master, Allah (Subhaanahu Wa Ta’aalaa) and that he is fully prepared to sacrifice everything for his sake.

The Quraan emphasizes:

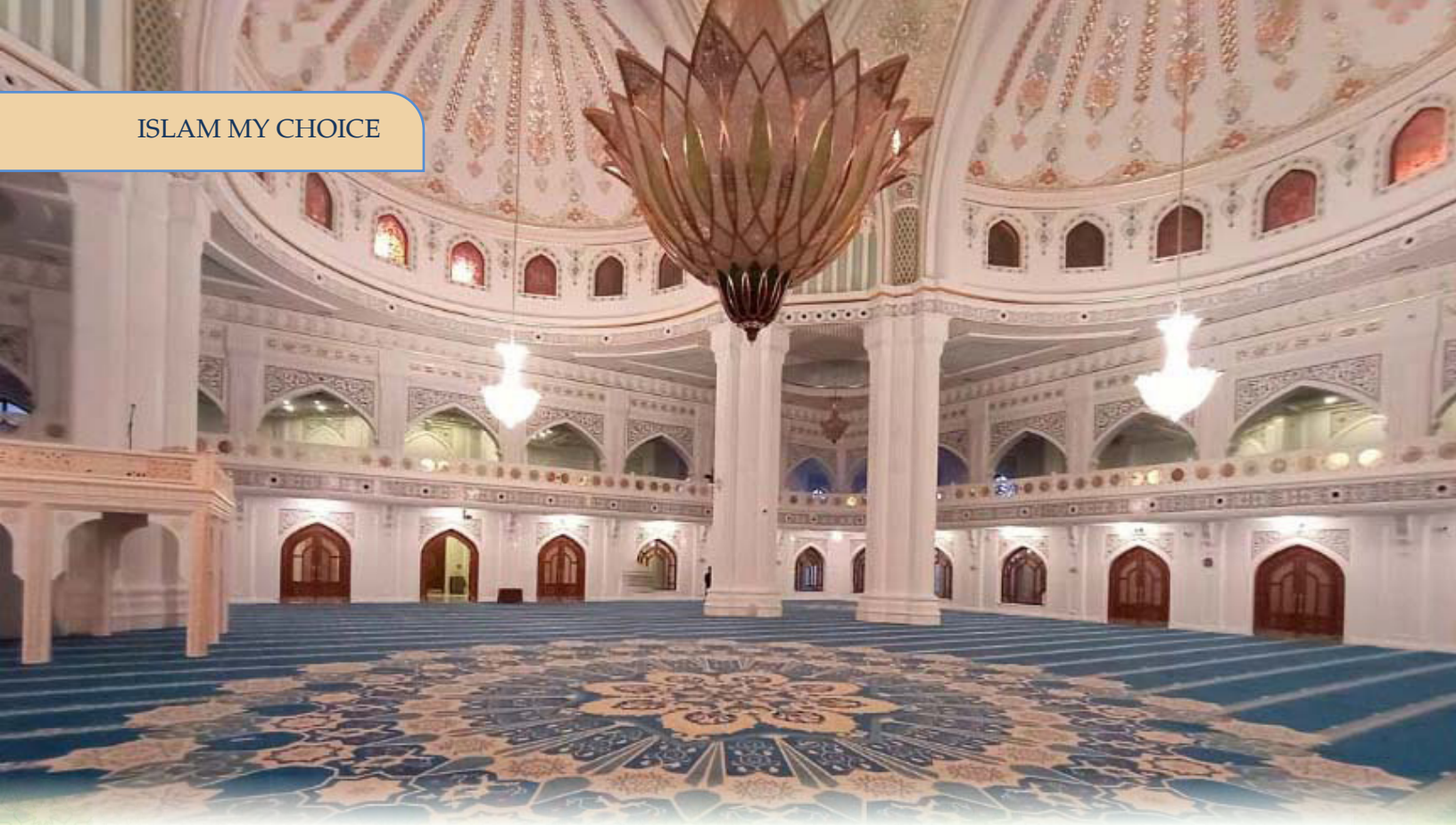
وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِّنْ

خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

“And be steadfast in Salaah, and give Zakaah. Whatever good you send forth for yourselves, you will find it with Allah.”

(Al-Baqarah 2:110)

Islam persuades its followers not to nullify and undo the (reward of) charity by injuring the self-respect of the recipients; like those who spend their wealth for show-off or by reminding their favor to recipient. The Quraan mentions this valuable ethics:



POLICE OFFICER REACHED THE TRUTH

Since I was nine years old, I had read the Bible every day of my life. I cannot tell you, over the many years, how many times I searched it for the "Truth". During the long years of my search for the "Truth", I studied many religious faiths. For over a year I studied two times a week with a Catholic priest, but could not accept Catholic beliefs. I spent another year studying with the Jehovah Witnesses and did not accept their beliefs either. I spent nearly two years with the LDS (Latter-Day Saints, i.e. the Mormons) and still did not find truth. I had a Jewish friend and we had many discussions about the Jewish beliefs. I went to many Protestant churches, some for months at a time, trying to find answers to my questions.

My heart told me Jesus was not God but a Prophet. My heart told me Adam and Eve were responsible for their sin, not me. My heart told me I should pray to God and no other. My reason told me that I was responsible for both my good and bad deeds and that God would never assume the

form of a man in order to tell me that I was not responsible. He had no need to live and die as a human; after all, He is God.

So, there I was, full of questions and praying to God for help. I had a real fear of dying and not knowing the "Truth". I prayed and I prayed. I received answers from preachers and priests like, "This is a mystery." I felt that God wanted people to go to heaven, so He wouldn't make it a mystery as to how to get there, how to live life accordingly, and how to understand Him. I knew in my heart that all that I was hearing was untrue.

I live in Arizona, USA and at the age of fifty-two had still never talked to a Muslim. I, like many Westerners, had read much in the media about Islam being a fanatical religion of terrorists, so I never researched any books or information about Islam. I knew nothing about the religion.

MY DISCOVERY

I retired after twenty-four years as a police officer. My husband also retired as a police officer.

The year before my retirement I was still a police sergeant/supervisor. Police officers worldwide have a common bond, which we call a law-enforcement brother-sisterhood. We always help one another no matter what police department or country. That year I received a flyer asking for help with a group of Saudi Arabian police officers who had come to the United States to learn English at a local University and attend a police academy in the city that I live in. The Saudi police officers were looking for homes to live in with host families in order to learn about US customs and to practice the English that they would be learning.

My son is raising my granddaughter as a single parent. We helped him to find a house next to ours so that we could help in raising her. I talked to my husband and we decided that it would be good to help these police officers. It would be an opportunity for our granddaughter to learn about people from another country. I was told that the young men were Muslims and I was very curious.

An Arizona State University Saudi interpreter brought a young man named Abdul to meet us. He could speak no English. We showed him a bedroom and bathroom, which would be his when he stayed with us. I liked Abdul immediately. His respectful and kind manner won my heart!

Next Fahd was brought to our home. He was younger and shyer, but a wonderful young man. I became their tutor and we shared many discussions about police work, the USA, Saudi Arabia, Islam, etc. I observed how they helped each other and also the other sixteen Saudi police officers who came to the USA to learn English. During the year they were here, I came to respect and admire Fahd and Abdul for not letting the American culture have any impact on them. They went to Masjid on Fridays, offered their Salaah (Prayers) no matter how tired they were, and were always careful of what they ate, etc. They showed me how to cook some traditional Saudi foods and they took me to Arab markets and restaurants. They were very kind with my granddaughter. They showered her with presents, jokes and friendship.

They treated my husband and me with much respect. Each day, they would call to see if I needed them to go to market for me before they went to study with their fellow Saudi officers. I showed them how to use the computer, and I ordered Arab papers online and began to search the Internet to learn more about them, their customs

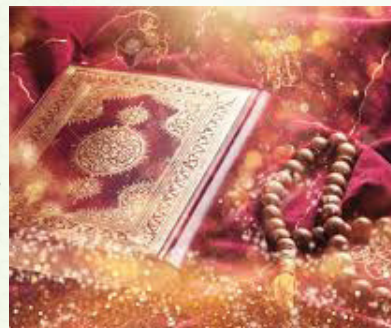
and religion. I did not want to do things that would offend them.

One day, I asked them if they had an extra Quraan. I wanted to read what it had to say. They sent to their embassy in Washington DC and they got me an English Quraan, tapes, and other pamphlets. At my request, we began to discuss Islam (they had to speak English and this became the focus of our tutoring sessions). I grew to love these young men, and they told me that I was the first non-Muslim they had ever taught Islam to! After a year, they completed their studies and training at the police academy. I was able to help them with their police studies, as I had been a police instructor during my career as a police officer. I invited many of their brother-officers to the house to help with university projects and to practice English. One brother had his wife come to stay here in the US, and I was invited to their home. They were very gracious and I was able to talk to his wife about Muslim dress, prayer ablutions, and similar things.

A week before "my foster sons" were to return home to Saudi Arabia, I planned a family dinner with all their favorite traditional foods (I bought some because I didn't know how to cook all of them). I purchased a Hijab (Scarf) and an 'Abaayah (long Islamic gown). I wanted them to go home remembering me dressed appropriately as a Muslim sister. Before we ate, I said the Shahaadah (Public declaration of Islamic faith). The boys cried and laughed and it was so special. I believe in my heart that Allah (Subhaanahu Wa Ta'aalaa) sent the boys to me in answer to my years of prayers. I believe He chose me to see the truth by the light of Islam. I believe Allah (Subhaanahu Wa Ta'aalaa) sent Islam to my very home. I praise Him for His mercy, love and kindness to me.

MY JOURNEY IN ISLAM

My Saudi boys returned to their homeland about a week after my reversion. I missed them greatly, but was still happy. I had joined the local Masjid as a member almost immediately after my reversion and registered myself as a Muslim. I was anticipating a warm welcome from my new Muslim community. I thought all Muslims were





like my Saudi boys and the other young Saudi officers whom I had met and spent time with during the previous year.

My family was still in a state of shock! They thought I would stick with this new religion for a while, become disgruntled, and move on to another religion as I had done all my adult life. They were surprised at the changes that I began to make in my daily life. My husband is a congenial man, so when I said that we were going to be eating Halaal (Islamically Permissible) foods and eliminating Haraam (Islamically Forbidden) foods, he said, "Okay."

My next change was removing pictures of people and animals from the rooms in the house. One day my husband came home from work to find me placing family pictures that had once hung on the walls in our home, in large, handsomely-bound photo albums. He watched and didn't comment.

Next, I wrote a letter to my non-Muslim family telling them about my reversion and how it would and wouldn't change our family relationships. I explained a few of the basics of Islam. Still my family kept their own counsel, and I continued to work on learning Salaah and reading my Quraan. I got active in sister groups on the Internet and this facilitated my learning about my new beliefs.

I also attended a "Fundamentals of Islam" class at the Masjid when I could get away from my work. I was still a state police sergeant and it was

difficult – no, impossible to cover. This became a source of real discontent and concern for me. Just eight months and I could retire, so I asked for and was granted the right to telecommute from my home three days a week doing planning and research projects.

After the first six months had passed, sisters at the Masjid that I attended still hadn't warmed up to me. I was disappointed. I began to feel like an outsider. I was puzzled and concerned. I tried to become active in community services with a few sisters who had been friendly towards me. I looked for the kindness, friendship, and best of manners that were practiced each and every day by my Saudi boys. I made many mistakes at the Masjid, such as talking in the prayer room as I tried to get up and down from the floor. I went to a community celebration and ate with my left hand; I wore clear nail polish on my trimmed nails and got scolded. I did Wudhoo (Ablutions) incorrectly and was frowned at. I became very discouraged.

Then one day I received a package in the mail from a sister-friend who I had met on the Internet. In the package were several abayas, hijabs, silk stockings, and a warm and friendly note welcoming me as her sister in Islam. She lives in Kuwait. Next a dear sister sent me a prayer robe and prayer rug she had hand-made herself. This dear sister lives in Saudi Arabia. I got an email that had a statement that I always remember at times

when I get that "outsider" feeling. The note said: "I am glad that I became Muslim before I met many Muslims." This is not an insult. It was a reminder that Islam is perfect and it is we Muslims who are imperfect. Just as I have shortcomings, so may my sisters and brothers. I also began to understand what I personally believe to be one of the greatest gifts that Allah (Subhaanahu Wa Ta'aalaa) gave to the Muslims: the sister and brotherhood in Islam.

Over the past four years, my life has changed dramatically. My family has come to accept with generosity and tolerance that I am Muslim and will remain Muslim. All thanks be to Allah (Subhaanahu Wa Ta'aalaa) for sparing me the trials of so many reverts who must deal with beloved family who strive to dissuade them from Islam.

Gradually, I made some sister friends

locally and by cyber space, dozens of sister friends became my Muslim family bringing me support, love and friendship. It was close to my first year as a Muslim that I became ill with a series of life-threatening diseases. I clung tight to the rope of Islam and was grateful for the black seed tea and ZamZam water that my sister-friends sent me from around the world along with their daily Du`aa (Supplications)

As my health continued to fail and I grew weaker physically, I had to discontinue community service work and became more isolated from the local Muslim community. I continued to work hard on my Salaah, having great difficulty with the Arabic pronunciation but not giving up. My Islamic teacher made some cassette tapes, and a sister brought them to my home to help me. After two years, I had learned to recite four Surahs (Chapters) of the Quraan. This may seem like a small number to most Muslims, but for me it was a very big accomplishment. I set about learning the words for the other parts of prayer; another two years of struggle.

During the early part of my third year as a Muslim, I suffered a heart attack and had heart surgery. It was a sad time for me, as I knew that I would never again touch my head to the floor when offering Salaah, but would forever have to sit in my chair to offer Salaah. It was at this time that I truly understood the provision from Allah (Subhaanahu Wa Ta`aalaa) that Islam is the religion of ease. Offering Salaah while seated in a chair is acceptable; not fasting when one is sick is acceptable. I did not have to feel that I was less a Muslim because of these circumstances.

After visiting several Masjids and observing that they were like mini United Nations, I began to see that the small groups within the Masjid were mostly formed because of language and culture and not because of liking or disliking any person. I felt good that regardless of these differences, I could always count on a smile and an "As-Salaamu 'Alaykum!"

After a while, I began to gravitate towards sisters who are reverts to Islam like me. We have much in common – we experience many of the same trials, such as non-Muslim family members, difficulty pronouncing Arabic, being lonely on Muslim holidays, and not having a family member

to break the Sawm (Fast) with during Ramadhaan. Sometimes our reversions meant losing life-long friends who just couldn't accept our new habits, or it was because of our discontinuance of activities common to non-Muslims, such as dancing and mixing in groups.

As I grew less able to do community services, I searched for some way to contribute to the greater Muslim community. I continually asked Allah (Subhaanahu Wa Ta`aalaa) for His help in this. One day, my young granddaughter suggested that I write books about my Saudi boys, Islam, and my family's experience with Islam. I decided to write the books and also include stories about a group of young girls, both Muslim and non-Muslim, who were friends. The stories would include the young girls' problems encountered at school and at home and I would use my knowledge of Islam as a guide for these book characters. I began writing a book series that I called Islamic Rose Books. I created an e-group for sister authors and aspiring writers and this developed into the creation of the Islamic Writers Alliance. The Alliance is an international organization created to provide support for female Muslim authors and aspiring writers. Our main goal is to help each other promote our works to readers and publishers. I also decided to help two Muslim food banks by creating databases that help them to track their inventory, clients, and contacts and to create reports necessary for funding purposes. I decided that I would spend a large portion of my profits from book sales to buy books for Islamic children's libraries. I have discovered that many such libraries have lots of empty shelves where Islamic books belong.

I still have much to learn about Islam. I never tire of reading the Quraan and one of my favorite pastimes is reading about prominent, historical Islamic figures. When I am unsure about something in Islam, I look to the Sunnah of the Prophet, Sayyidina Muhammad (SallAllaaho 'Alaihe WaSallam). I see how he responded to situations and use this as my guide. My journey in Islam will continue, and I look forward to many new experiences. I thank Allah (Subhaanahu Wa Ta`aalaa) daily for His Mercy and Love.



SCIENCE

NOT

YET

REACHED

HERE

Adapted and sent by: Sister Umme Okasha

Few years back, whenever this topic was discussed, it stirred quite a controversy among the people, who'd perhaps thought of the heart as no more than a mushy, bawling-over-love organ.

But after continuous study of Quraan, Hadeeth, and Arabic, this fact has taken ground even more firmly: feeling generates thought. I

don't have much scientific support for this at the moment but the Ahaadeeth and the Aayaat of Quraan speak for themselves. I believe that someday, extensive scientific research on this topic will confirm it like many other issues.

Let's strike at the heart of it, shall we?

1. FROM THE QURAAAN

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ
أَذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي
فِي الصُّدُورِ ﴿٤٦﴾

"Have they not, then, traveled on earth so that they should have had hearts to understand with, or ears to listen with? The fact is that it is not the eyes that turn blind, but what turns blind is the hearts contained in the chests."

(Al-Hajj 22:46)

Hearts are the main source of reasoning. Here, rationality has been associated with it, since no organ works if the heart doesn't.

﴿٥٢﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ

"Now, you see those who have disease in their hearts race towards them saying,

(Al-Maaidah 5:52)

Almost everywhere, feelings precede thinking. What you feel is what you say usually. It all starts from the root, out until the fruit. Is it really think before you speak, or rather feel before you do?

﴿٨٨﴾ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٩﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٩٠﴾

"the Day when neither wealth will be of any use (to any one) nor sons except to him who will come to Allah with a sound heart."

(Ash-Shu'araa 26:88-89)

You have a damaged heart and it makes a lot of difference. So don't take this half-heartedly!

Then do they not reflect upon the Quran, or are there locks upon [their] hearts? [Quran 47:24]

This implies that one can't reflect if one's heart is locked. Perhaps we should try to think with an open heart instead of an open mind, because if the heart is open eventually the mind will open, too, because thinking sprouts from the heart.

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ
عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَاَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾

"Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah

upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing.”

(Aale 'Imraan 3:103)

Great minds think alike? How about this: Great hearts bond alike.

2. FROM HADEETH

Sayyedina Abu Hurairah reported that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ
 “Allah said, ‘I have prepared for My righteous slaves (such excellent things) as no eye has ever seen, nor an ear has ever heard nor a human heart can ever think of.’”

(Bukhari)

The heart is also the source of imagination.

Sayyedina Abu Hurairah narrated that Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) said:

إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي عَمَّا تَوَسَّوْا بِهِ صُدُورَهَا . مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمْ بِهِ وَمَا اسْتَكْرَهُوا عَلَيْهِ

“Allah has forgiven my nation for the evil suggestions of their hearts, so long as they do not act upon it or speak of it, and for what they are forced to do.”

(Ibne Maajah)

The false dichotomy of head versus heart cannot be resolved by the mind gaining dominance over the emotions, but rather by increasing the balance between the two systems.

Sayyedina Abu Huraira reported Allah (Subhaanahu Wa Ta'aalaa)'s Messenger (SallAllaaho 'Alaihe WaSallam) as saying:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورَتِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

During the '60s and '70s pioneer physiologists John and Beatrice Lacey conducted research that showed that the heart actually communicates with the brain in ways that greatly affect how we perceive and react to the world around us.

Verily Allah does not look to your bodies nor to your faces but He looks to your hearts. (Muslim)

You can't have a sweet fruit with a bitter root.

Sayyedina Abu Hurairah narrated that:

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَسَطْتُ ثَوْبِي عِنْدَهُ ثُمَّ أَخَذَهُ بِرَأْسِهِ عَلَى قَلْبِي فَمَا نَسِيتُ بَعْدَهُ حَدِيثًا
 “I came to the

Prophet (saws) and spread out my garment to him, then he took it and gathered it at my heart, so I did not forget after that any Hadeeth.”

(At-Tirmizi)

This was really new to me because I would never have connected forgetfulness with the blood-pumping organ, but now I know why they say “know it by heart.”

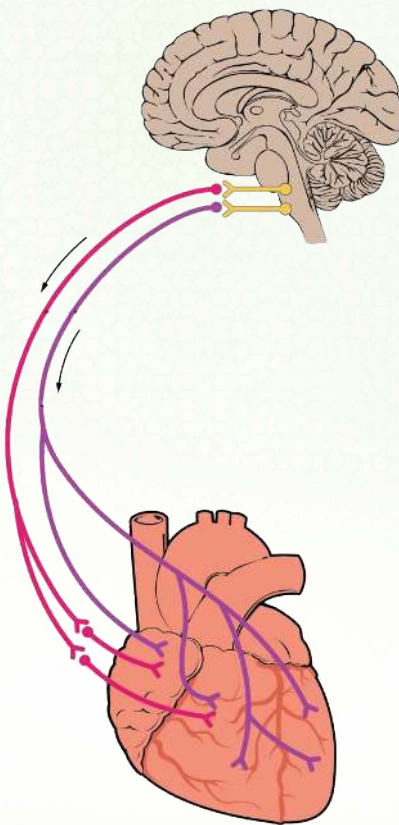
3. FROM SCIENCE

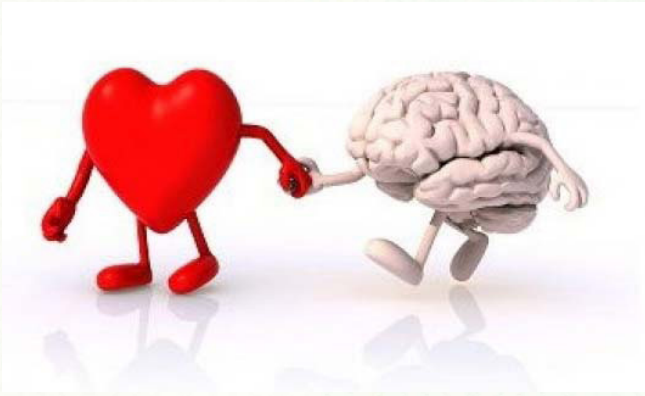
The heart senses emotional information five to seven seconds before it happens, while the brain senses it three to five seconds beforehand. So not only are emotions important contributors to our output of thoughts, but they may be one of the best ways to influence and create a change in what and how we think.

In 1974, the French researchers Gahery and Vigier, stimulated the vagus nerve (which carries signals from heart to the brain) in cats and found that the heart and nervous system were not simply following the brain's directions.

There is a treatment called Vagus Nerve Stimulation (VNS) that uses electrical impulses to stimulate left vagus nerve. Healthcare providers implant a small device in chest of patient,

under skin. A wire runs under the skin connecting the device and nerve. The device sends mild, painless electrical signals through the left vagus nerve to brain. These impulses calm down irregular electrical activity in brain. (<https://>





my.clevelandclinic.org/health/body/22279-vagus-nerve.) This, at least, brings one witness to show the brain accepts the signals from heart through vagus nerve connecting brain and heart.

In 1983, the heart was reclassified as an endocrine gland when a new hormone called atrial natriuretic factor (ANF), which affects blood vessels, kidneys, adrenal glands and regulatory regions in the brain, was found to be being produced by the heart.

Atrial Natriuretic Factor (ANF) or Atrial natriuretic peptide (ANP) is a natriuretic peptide hormone secreted from the cardiac atria in humans..... Brain Natriuretic Peptide (BNP) is secreted by cardiac muscle cells in the heart ventricles..... Fragments derived from the ANP precursor, including the signal peptide, N-terminal pro-ANP and ANP, have been detected in human blood. ANP and related peptides are used as biomarkers for cardiovascular diseases such as stroke, coronary artery disease, myocardial infarction and heart failure. A specific ANP precursor called mid-regional pro-atrial natriuretic peptide (MRproANP) is a highly sensitive biomarker in heart failure.

(https://en.wikipedia.org/wiki/Atrial_natriuretic_peptide) The research confirms a function of heart beyond blood-pumping organ of the body.

Dr. J. Andrew Armour discovered the heart also contains a cell type known as intrinsic cardiac adrenergic (ICA), which synthesizes and releases neurotransmitters once thought to be produced only by neurons in the brain and nerve ganglia.

(https://www.researchgate.net/publication/229950127_Intrinsic_Cardiac_Neurons). The finding proves heart has its own message transmitting system.

The heart starts beating in an unborn fetus before the brain has been formed, a process scientists call "autorhythmic."

The heart's ability to keep pumping is a result of its self-generating electrical signaling system.....The heartbeats of the heart are autorhythmic, which means the heart produces its own pulses through electrochemical stimuli originating from a small group of cells in the wall of the right atrium, known as the sinoatrial node or SA node.

([https://www.unm.edu/~lkravitz/Article%20folder/arrhythmia.html#:~:text=The%20heartbeats%20of%20the%20heart,node%20\(or%20SA%20node\)](https://www.unm.edu/~lkravitz/Article%20folder/arrhythmia.html#:~:text=The%20heartbeats%20of%20the%20heart,node%20(or%20SA%20node))). This leads initially to the fact that at least some functions of heart is independent of brain.

He actually introduced the concept of a functional "heart brain" in 1991.

Considered an independent entity, the heart's brain is composed of an elaborate network of neurons, support cells and neurotransmitters which enables it to process information, learn, remember and produce feelings of the heart and then transmit this information from one cell to another.

"This 'heart brain' is composed of approximately 40,000 neurons that are alike neurons in the brain, meaning that the heart has its own nervous system."

(<https://pubmed.ncbi.nlm.nih.gov/31728781/#:~:text=Armour%2C%20in%201991%2C%20discovered%20that,has%20its%20own%20nervous%20system.>)

"We observed the heart was acting as though it had a mind of its own and was profoundly affecting perception, intelligence and awareness," explained McCraty.

"..... the heart is far more than a simple pump. The heart is, in fact, a highly complex, self-organized information processing center with its own functional "brain" that communicates with and influences the cranial brain via the nervous system, hormonal system and other pathways.

These influences profoundly affect brain function and most of the body's major organs, and ultimately determine the quality of life.

(<https://www.heartmath.org/resources/downloads/science-of-the-heart/>)

According to Psychologist and author of "Emotional Intelligence", Daniel Goleman, it's a person's EQ (Emotional Quotient) that enables them to succeed in life as much or more than their IQ (Intelligence Quotient).

During the '60s and '70s pioneer physiologists John and Beatrice Lacey conducted research that showed that the heart actually communicates with the brain in ways that greatly affect how we perceive and react to the world around us.

Research has shown that the heart communicates to the brain in four major ways:

1. neurologically (through the transmission of nerve impulses)
2. biochemically (via hormones and neurotransmitters)
3. biophysically (through pressure waves)
4. energetically (through electromagnetic field interactions).

(<https://www.heartmath.org/research/science-of-the-heart/heart-brain-communication/>)

Neurologist Antonio Damasio emphasized the rationality and importance of emotions in decision-making in his (1994) book "Descartes' Error: Emotion, Reason, and the Human Brain". He referred to René Descartes' separation of the mind from the body (the mind / body dualism) as an error because reasoning requires the guidance of emotions and feelings conveyed from the body.

He points out that patients with brain damage in the areas of the brain that integrate the emotional and cognitive systems can no longer effectively function in the day-to-day world, even though their mental abilities are perfectly normal.

(https://en.wikipedia.org/wiki/Descartes%27_Error)

CONCLUSION

It does not mean that the brain has no purpose in our lives. There are many places where Allah (Subhaanahu Wa Ta'aalaa) has mentioned using the intellect, but the main point remains —

the heart is an important part of it all.

You have to water the roots first. Don't cut off the connection with your heart merely because you want to be a logical, rational person, thus burying it under the debris of darkness.

It's never too late. There is time until the last breath crawls out of our lungs. Heal the heart to cure the brain and mend actions. Instead of solely relying on your own self or the people around you, seek help from Allah (swt) as Prophet (saws) used to.

The
false dichotomy
of head versus heart cannot
be resolved by the mind gaining
dominance over the emotions,
but rather by increasing the
balance between the two
systems.

Shahr bin Hawshab said to Sayyedatina Umme Salamah:

يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ أَكْثَرَ
دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
كَانَ عِنْدَكَ

"O Mother of the Believers! What was the supplication that the Messenger of Allah said most frequently when he was with you?"

She replied that the supplication he said most frequently was:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ
"O Changer of the hearts! Make my heart firm upon Your religion (Ya Muqallibal-Qulub, Thabbit Qalbi Ala Dinik)."

Sayyedatina Umme Salamah added that she said:

يَا رَسُولَ اللَّهِ مَا لِأَكْثَرِ دُعَائِكَ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي
عَلَى دِينِكَ

"O Messenger of Allah! Why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.'"

The Prophet (SallAllaaho 'Alaihe WaSallam) said:

يَا أُمَّ سَلَمَةَ إِنَّهُ لَيْسَ أَدْمِي إِلَّا وَقَلْبُهُ بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِ
اللَّهِ فَمَنْ شَاءَ أَقَامَ وَمَنْ شَاءَ أَرَاغَ

"O Umme Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allah, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate."

(Tirmizi)

May Allah (Subhaanahu Wa Ta'aalaa) give every one of us such a sound heart.

