

النصيحة The Advice an-Naseehah

عن تميم الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال: الدين النصيحة ثلاثا قلنا: لمن يا رسول الله؟ قال: لله ولكتابه ولرسوله ولأئمة المسلمين وعامتهم.
رواه مسلم

BI-MONTHLY ISLAMIC NEWSLETTER

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- Mother's Day
- Watching Football/Cricket
- The Month of Rajab
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين وصلاة وسلام على رسول الله وآله واصحابه اجمعين وبعد.

اسلامی نیوز لیٹر "النصيحة" دیکھنے اور بعض مضامین پڑھنے کا اتفاق ہوا۔ ہم نے اسے اسلامی معلومات حاصل کرنے کی خواہش رکھنے والوں کے لئے انتہائی اہم اور مفید پایا اور یہ احساس ہوا کہ اسلامی میگزین کی بھڑ میں یہ صرف ایک اضافہ نہیں بلکہ انگریزی جاننے والے بھائیوں کے لئے ایک حسین دینی اور علمی گلدستہ ہے جس کی خوشبو پوری دنیا میں پھیلنی چاہیے اور ہر گھر اس سے معطر ہونا چاہیے۔

مضامین کا انتخاب حسن ترتیب ہے۔ اسلامک کوٹر اور فتوے اس نیوز لیٹر کو چل چاند لگاتے ہیں۔

قابل مبارکباد ہیں ہمارے وہ بھائی جنہوں نے یہ حسین علمی گلدستہ پیش کرنے کی سعادت حاصل کی ہے۔

انگلش جاننے والے بھائیوں اور بہنوں سے گزارش ہے کہ وہ اس نیوز لیٹر کا مطالع ضرور کریں۔

- شیخ نور الحسن مدنی

بنگالورو

All Praise is for Allaah, the Lord of (all) the Worlds and peace and blessings be upon the Messenger of Allaah and his Companions. To proceed:

I had the opportunity of getting a copy of the Islamic newsletter, "an-Naseehah" and go through some of the articles published in it. I found it to be extremely important and beneficial for those who wish to acquire Islamic knowledge; and I realized that this (newsletter) is not merely an addition in the crowd of Islamic magazines that are available, rather, for English-knowing brothers, it is a beautiful bouquet of religious knowledge whose fragrance should be spread across the world and every home should get perfumed by it.

The topics have been meticulously selected and beautifully arranged. Islamic Quiz sections and the Fataawa (plural of Fatwa) adds to the beauty and value of this newsletter.

Deserving of congratulations are those of our brothers who have gained the honour of presenting this scholarly (knowledgeable) bouquet. It is my request to the English-knowing brothers and sisters that they should definitely read this newsletter.

- Shaykh Noorul Hasan Madani

(Bengaluru)

EDITOR'S NOTE



Praise be to Allaah, we praise Him and seek His help. Whoever Allaah guides cannot be led astray, and whoever He leaves astray, cannot be guided. I bear witness that there is no god except Allaah alone, with no partner or associate, and that Muhammad is His slave and Messenger.

We are living in a time when many people have strayed far from the religion of Allaah. Trust in Allaah has vanished, Innovations are widespread, and we have started imitating the kuffaar (disbelievers) from head to toe. We have been so brainwashed, that practicing and learning the true teachings of Islam looks something alien to everyone and those who adhere to it are likened to something weird.

Another evil affair which today's generation is facing, is the craze of watching sports, be it cricket or football or any other such sports. They have time to spend hours watching and wasting their time on these matches, fighting with their fellow brothers because they both support different teams and attachment to non Muslim players or Muslim players who are far away from correct Islam.

The alarming thing is that, those who are into the above mentioned traps of the Shayateen, don't even bother because they find nothing wrong in these things.

I advise you, O people, and myself to fear Allaah. So, fear Allaah –may Allaah have mercy on you– and seek the help of your Lord to overcome such tribulations of life. Make your love of others prompted solely by the love of Allaah; observe His rights in your duties towards your religion.

Do not overestimate or rejoice at any good acts you may do, neither underestimate any evil acts, no matter how small they are, you may commit. Draw lessons from what befell bygone generations, and think deeply about the destiny of the two groups: a group in Paradise enjoying Allaah's love and satisfaction, and another group in Hell suffering from Allaah's repulsion and dismissal.

Alhamdulillah, we have had a great response to the first issue of an-Naseehah, and it is by the grace of Allaah, that we have come up with an improved second edition.

This second issue of "an-Naseehah" contains relevant topics which will serve as a sincere advice to Muslims, especially, individuals who fit the above mentioned categories, so that they may mend their ways and turn back to the truth, in sha'Allaah.

I ask Allaah to benefit me and my Muslim brothers through these words. I ask no more from my brothers than that they should fear Allaah and mend their ways soon, for you don't know when death will approach you, for it is inevitable, and you certainly wouldn't like to die in a state which fits those individuals mentioned above.

May Allaah guide us to the straight path and make us realize the truth and to act upon it.

- Muhammad Zeeshan Akhtar

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TRUST UPON ALLAAH



Shaykh Saaleh ibn Fawzaan al-Fawzaan (حفظه الله)

The position of tawakkul (trust/reliance upon Allaah) is as some of the scholars have stated: **“The position of tawakkul in the Religion is like that of the head on a body.”**

So a person that does not have tawakkul does not have Religion, just like a body that has no head. It is well known that if a body is missing its head, it will cease to live. This is the same case with the Religion – if it lacks tawakkul, it lacks correctness – meaning that one will not have a correct religion.

Therefore, relying on Allaah has a great standing amongst the stations of servitude to Allaah. Allaah uses it to distinguish His believing servants from everyone else. So whoever doesn't put his trust in Allaah at all is a disbeliever. And whoever puts his trust in Allaah and also on others besides Allaah (at the same time) is a polytheist.

And as for the one who puts his trust in Allaah alone – he is a monotheistic believer whom Allaah loves and whose actions and statements He is pleased with. This is since he has established his actions and statements upon a correct foundation.

Tawakkul on Allaah means: Entrusting one's affairs to Him and relying on Him in all matters. Entrusting one's affairs to Allaah entails not turning to someone else for support.

So reliance upon Allaah can be with regard to matters of Creed, such that the servant's heart does not turn to anyone else besides Allaah. Therefore, he is always putting his reliance in Allaah, entrusting all of his affairs to Him.

The pagans did not fall into polytheism and disbelief except due to the fact that they put their reliance in other than Allaah, entrusted their affairs to other than Him, and believed in their hearts that someone besides Allaah was able to grant their requests, alleviate their worries and repel harms from them. So they relied on statues, idols, trees, stones, graves, shrines and the deceased. They put their trust in created beings to grant them things that only Allaah could do. So they began to

ask them for help, offer sacrifices to them, make oaths to them, and direct various forms of worship to them. This is since they have relied on them apart from Allaah, thinking that they have the power to benefit them, harm them or grant their requests. Due to this, when they put their reliance in other than Allaah and directed their beliefs and worship to other than Him, they disbelieved in Him.

The foundation of Shirk is: Entrusting one's affairs and putting one's reliance on other than Allaah.

This is why Allaah says: “So upon Allaah, put your trust if you are truly believers.” [Surah al-Maa'idah (5:23)]

The scholars say: The object of the verb here **“upon Allaah”** denotes limitedness. Thus the ayah means: “Put your trust in Allaah alone and not anyone else.” So Allaah has restricted tawakkul to Himself alone apart from others. **“Upon Allaah”** means not upon anyone else. The ayah continues: **“...put your trust if you are truly believers.”** Allaah has made tawakkul here a sign of one's Faith in Him and proof of one's Tawheed.

When hardships afflict a Muslim to a great extent and he is disappointed because no creature on earth can help him, he reverts to Allaah. This is the very essence of putting trust in Allaah. Putting trust in Allaah leads to sufficing one's needs [See: Surah at-Talaq (65:3)]

[Source: Jaami' al-'Uloom wal-Hikam, (1/493), checked by Shu'aib al-'Arnaoot]

As for the one who claims to be a believer and an adherent of Tawheed, but yet then goes on to put his trust in other than Allaah, such as stones, trees, statues, graves, the deceased, and so on, then this person's claim is false. And he is not a believer since he has entrusted his affairs to someone besides Allaah. Likewise, one can put his trust in Allaah in order to achieve his worldly needs, such as obtaining provision, preventing an enemy, and repelling harms and dangers from himself.

Therefore, relying upon Allaah can be in religious matters as well as worldly matters. So you should rely on Allaah in your Creed and your Tawheed. And put your trust in Allaah for fulfilling your needs even if your needs are of a worldly nature, such as eating, drinking, clothing and accomplishing some set goals. Put your reliance and trust in Allaah for all matters.

Reliance on Allaah is not limited to just matters of Creed and Tawheed. Rather, it even applies to worldly matters and seeking provision. When it comes to fulfilling any goal, do not rely on anyone besides Allaah. This is since all of the affairs are in the Hand of Allaah. The keys of the heavens and the earth are in His Hand, so we must put our trust and reliance in Him.

All of the needs and objectives of the servants lie in the Hand of Allaah. So how can a person put his trust and reliance in other than Allaah for his religious and worldly matters? No doubt this is from ignorance and turning away from Allaah. Therefore, relying on Allaah is one of the greatest stations of servitude.

[Source: Haqeeqat-ut-Tawakkul 'ala Allaah of Shaykh Saaleh al-Fawzan, pages 7-14] [Edited]



DU'A UPON GOING OUT OF THE HOME

The Messenger of Allaah صلى الله عليه وسلم said: "Whoever says (when leaving his house):

((بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ))

Bismillaah, tawakkaltu 'ala Allaah, wa laa hawla wa laa quwwata 'illaa billaah

Translation: 'In the name of Allaah, I put trust in Allaah and there is no might or power except with Allaah'; Then it will be said to him: 'you have been guided, protected and sufficed', and Satan gets out of his way"

Abu Dawood added: "Then he says (i.e. the Satan): 'what could you do with a man that has been guided, sufficed and protected?'"

[Reported by Abu Dawood (#5095) and at-Tirmidhi (#3426), Saheeh Ibn Hibban (#822) and declared authentic by Shaykh al-Albanee in "Saheeh Targheeb wa Tarheeb", #1605]

It says in 'Awn al-Ma'bood (13/297): "Then it will be said [to him]" means, an angel will call out to him: O slave of Allaah. "You have been guided" i.e., to the path of truth, "you have been taken care of" means your worries are taken care of.

- O Allaah! Set right the conditions of Muslims everywhere!
- O Allaah! Protect their faith and belief and maintain their security, safety, honor and property!
- O Allaah! Spare their blood!
- O Allaah! Be on the side of our Muslim brothers in Palestine, Syria and Burma!
- O Allaah! They are bare-foot and they need You to carry them! They are famished, so feed them! They are weak, so grant them strength! They are oppressed, so grant them victory! You are the one Who grants victory to the oppressed! You are the Guardian of the believers!
- O Allaah! Destroy the enemies of Your religion, for You are certainly able to do so!
- O Allaah! Disperse their unity and divide their crowd! Make them an example for those who take warning! O You, Lord of the Worlds!

**YOUR BRETHREN NEED
YOUR DU'A**
#SYRIA #PALESTINE #BURMA
#ENTIRE WORLD



TIE YOUR CAMEL PUT YOUR TRUST IN ALLAAH

Q Some students of Islamic theology came across the following Hadeeth in their studies: A Bedouin came to the Prophet (صلى الله عليه وسلم) and said, "Should I hobble my camel or just put my trust in Allaah (have Tawakkul)?" The Prophet (صلى الله عليه وسلم) said to him, "Hobble your camel and put your trust in Allaah." However, some people say that this Hadeeth is not confirmed to be true.

Please inform us whether or not this Hadeeth is Saheeh (authentic).

A It is recorded by at-Tirmidhi in his Sunan (Hadeeth compilation classified by jurisprudential themes) on the authority of Anas (رضي الله عنه) who narrated:

A man asked, "O Messenger of Allaah! Should I hobble it (my mount) and put my trust in Allaah? Or should I let it go and put my trust in Allaah?" He (صلى الله عليه وسلم) said, "Hobble it and put your trust in Allaah." [Sunan at-Tirmidhi, (#2517)]

In his commentary on the Hadeeth at-Tirmidhi reported that Yahya ibn Sa'id al-Qattan said, "In my opinion this Hadeeth is Munkar (rejected Hadeeth reported by a weak narrator whose narration conflicts with an authentic Hadeeth)."

at-Tirmidhi then said, "This Hadeeth of Anas is Gharib (a Hadeeth with a single narrator usually at the beginning of the chain of narration) which we only know through this narrator (Anas)."

at-Tirmidhi added, "Something of similar meaning is narrated on the authority of 'Amr ibn Umayyah al-Damry from the Prophet (صلى الله عليه وسلم).

Furthermore, al-Hafidh al-Haythami quoted in his book: "Majma'-ul-Zawa'id wa Manba'-ul-Fawa'id," in the tenth volume under the chapter entitled, "Tie it and Rely on Allaah!" - the Hadeeth that at-Tirmidhi referred to.

He said, "Amr ibn Umayyah narrated: "O Messenger of Allaah! Should I release my mount and put my trust in Allaah?" The Prophet (صلى الله عليه وسلم) said, "Rather, tie it up and put your trust in Allaah." Reported by at-Tabarani through two Isnads (chains of narrators).

One of them includes, 'Amr ibn 'Abdullah ibn Umayyah al-Damry whom I do not know, but the other narrators are Thiqaah (trustworthy).

al-Suyuty mentioned in his book: "al-Jaami' al-Sagheer" under the letter "Hamzah", the Hadeeth reported by at-Tirmidhi, and he marked it as da'eef (weak).

SUMMARY

To summarize: There are different opinions about this Hadeeth, but its meaning is correct, as it is confirmed in both the Qur'an and the authentic Sunnah that urge using ways and means together with Tawakkul.

Therefore, anyone who adopts worldly means and depends on them alone, without relying on Allaah, will be a Mushrik; whereas those who rely on Allaah without adopting available means will be judged as excessively ignorant and erroneous. What Shari'ah demands is a combination of the two.

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa #598 Part 1; Pages 374-375), Edited]

Editor's Note: Shaykh Naasiruddin al-Albanee classed the hadeeth as "Hasan li-ghayrihi" [See: Takhreej Mushkilat al-Faqar, (#22)]

Hasan li-ghayrihi is a hadeeth which is originally da'eef, but has other chains of narration. The reason for the weakness of a hadeeth classified as "Hasan li-ghayrihi" is not due to a narrator being a liar or sinful, but either he had a poor memory or was unknown, or the chain is disconnected.

And Allaah knows the Best.

One of the names of Prophet Muhammad

al-Mutawakkil

One who depends Upon Allaah

Narrated Ataa ibn Yasar who said: 'I met Abdullaah ibn 'Amr ibn al-'Aas and asked him, "Tell me about the description of Allaah's Messenger (صلى الله عليه وسلم) which is mentioned in the Tawrah (i.e. Old Testament)." He replied, "Yes. By Allaah, he is described in the Tawrah with some of the qualities attributed to him in the Qur'an as follows:

{O Prophet! We have sent you as a witness (for Allaah's True Religion), and a giver of glad tidings (to the faithful believers), and a warner (to the unbelievers)} [Surah al-'Ahzab (33:45)], and a guardian of the illiterates. You are My slave and My Messenger. **I have named you "al-Mutawakkil"**. You are neither discourteous, harsh, nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allaah will not let him (the Prophet) die until he makes straight the crooked people by making them say: "None has the right to be worshipped but Allaah," with which will be opened blind eyes and deaf ears and enveloped hearts."

[Saheeh al-Bukharee, (#2125)]

Reality of Tawakkul (Trust) is

TAWHEED

of the Heart

Imam Ibn ul-Qayyim (رحمه الله) said:

"Indeed the tawakkul of a slave will not be sound until his tawheed is sound; rather the reality of tawakkul is tawheed of the heart. So as long as there are attachments of shirk in it, his tawakkul will be ill.

Indeed when the slave turns to other than Allaah, that takes away a part of his heart. So his trusting in Allaah will diminish in proportion to that part going away. And from here, one may think that tawakkul will not be correct except by abandoning the means. And this is true, but by leaving them off from the heart (i.e., detaching one's heart from relying on them), not the limbs.

So tawakkul will not be complete except by leaving off the means from the heart and adhering to them by the limbs. So he is cut off from them (by his heart) and attached to them (by his limbs)."

[Madaarij us-Saalikeen, (1/526)]

Imam Ibn ul-Qayyim (رحمه الله) said:

"The condition of the one who relies on Allaah is like the condition of the one who is given a dirham by a king, then it gets stolen from him; so the king says to him: 'I have many times as much as that, so don't worry. When you come to me, I will give you from my treasures much more than that.'

Thus if (this person) knows the truthfulness of the king's statement, and trusts him, and knows that his treasures are full of that, then what he missed will not make him sad."

[Madaarij us-Saalikeen, (1/527)]



I will give you from my
TREASURES
much more than that

التوكل نصف الدين PUTTING TRUST IN ALLAAH HALF OF THE RELIGION

Imam Ibn ul-Qayyim al-Jawziyyah (رحمه الله) said:

“Putting trust in Allaah is half the religion (i.e. Islam), and the second half is repentance; because religion is seeking support and worship. As for seeking support it is putting trust in Allaah, while worship is repentance. The rank of putting trust in Allaah is the supreme and more comprehensive rank, and it still has many servants because of the variety of the affairs that trust may be put in Allaah for them and the abundance of the demands of the

worlds. The pious servants to Allaah put trust in Him for having faith, granting victory to His religion, raising His word, fighting His enemies, loving Him and obeying His orders.”

[Madaarij us-Saalikeen, (2/118)]

Imam Ahmad (رحمه الله) recorded that Ibn ‘Abbas (رضي الله عنه) said that he rode the Prophet’s camel while sitting behind the Prophet (صلى الله عليه وسلم), and the Messenger of Allaah (صلى الله عليه وسلم) said to him,

O boy! I will teach you words so learn them. Be

mindful of Allaah and He will protect you, be mindful of Allaah and He will be on your side. If you ask, ask Allaah, and if you seek help, seek it from Allaah. Know that if the Ummah gather their strength to bring you benefit, they will never bring you benefit, except that which Allaah has decreed for you. Know that if they gather their strength to harm you, they will never harm you, except with that which Allaah has decreed against you. The pens have been raised and the pages are dry.

[Recorded by Ahmad in his Musnad (1/307), and by at-Tirmidhi (#2516) who said that the hadeeth is "Hasan Sahih." Shaykh al-Albane classed it as Saheeh in "Saheeh al-Jaami' as-Sagheer", (#7954)]

O BOY, I WILL TEACH YOU WORDS SO LEARN THEM

QUIZ

•••••

1. Name the wife of Prophet Muhammad (صلى الله عليه وسلم) who was called “Barrah”
2. What was the real name of Umm Habeebah (رضي الله عنها), the wife of Prophet Muhammad (صلى الله عليه وسلم)?
3. In an authentic hadeeth Prophet Muhammad (صلى الله

عليه وسلم) said: “O Allaah! I love them, so love them too”. [Saheeh al-Bukharee, (#3747)] One of them was al-Hasan ibn Ali (رضي الله عنه). Name the other one.

4. Who was considered as the scholar of the east and the scholar of the west?

5. Name the Surah which Ibn ‘Abbas (رضي الله عنه) used to call as “Surah Bani an-Nadeer”

6. Imam Shafi’ee (رحمه الله) said: “a servant who meets Allaah with every sin except _____ is better than a person who meets Allaah with innovated beliefs.”

7. The natural disposition (state of being) that we are all born upon affirming Tawheed Ar-Ruboobiyyah is known as _____.

8. Praying to Allaah through pious people who have passed away is a great act of ibaadah – True/False?

9. After seeing whose dead body did the Prophet (صلى الله عليه وسلم) say: “This is the Firawn of this nation”?

10. Name the Prophet who had 12 sons, one of whom was Yusuf (عليه السلام).

ANSWERS ON PAGE 8

WERE YOU TO TRUST ALLAAH WITH TRUE RELIANCE, HE WOULD HAVE PROVIDED FOR YOU LIKE HE PROVIDES FOR THE BIRD

•••••

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: ((لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ، تَغْدُو خِمَاصًا، وَتَرُوحُ بِطَانًا))

[رواه الترمذي, (2344#)]

'Umar ibn al-Khattab (رضي الله عنه) reported that the Prophet (صلي الله عليه وسلم) said:

"Were you to depend upon Allaah with true dependence, He would have provided for you like He provides for the bird who gets up hungry in the morning and returns with a full stomach at the end of the day"

[at-Tirmidhi (#2344), Ibn Majah (#4164), Ahmad (1/30), Ibn Hibban in Mawaarid adh-Dhamaan, (#2548) and al-Hakim (4/318)]

Imam at-Tirmidhi graded this hadeeth as 'Hasan Saheeh' (a Hadeeth that stands at a higher level than a mere Hasan Hadeeth, but at a bit lower level than Saheeh).

•••••

al-Hafidh Ibn Rajab al-Hanbali (رحمه الله) in his explanation to this hadeeth, says:

This hadeeth is one of the basic religious texts that deal with putting trust in Allaah which is the greatest reason for attaining Allaah's provisions, as Allaah says:

"And whosoever fears Allaah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allaah, then He will suffice him. Verily, Allaah will accomplish his purpose. Indeed Allaah has set a measure for all things." [Surah at-Talaq (65:2-3)]

If people are pious and they put their trust in Allaah, He will suffice them as far as their worldly benefits and the affairs of the Hereafter are concerned.

A scholar said. **"Putting trust in Allaah will suffice a person from whatever worries him."**

Putting trust in Allaah means that one devotes his heart to Allaah in order to attain interests and protect him from evils as far as the affairs of this world and the Hereafter are concerned. One should be quite sure that Allaah Alone gives or abstains from giving and benefits or causes harm.

Sa 'id bin Jubayr said, ((التوكل جِماع الإيمان))

"Putting trust in Allaah is the essence of faith." [Hilyatul-'Awliya, (4/274)]

Wahb bin Munabbih said, ((الغاية القصوى التوكل))

"The ultimate end [of belief] is putting trust in Allaah." [Tareekh Dimishq, (66/288)]

al-Hasan al-Basri said,

((إِنَّ تَوَكَّلَ الْعَبْدُ عَلَى رَبِّهِ أَنْ يَعْلَمَ أَنَّ اللَّهَ هُوَ ثِقَتَهُ))

"Putting trust in Allaah means that a worshipper trusts none but Him." [Ibn Abee Dunya, (#18)]

•••••

Putting Trust In Allaah Does Not Contradict Taking The Required Steps

Putting trust in Allaah does not contradict taking the required steps because this was enjoined by Allaah and this is the normal course of events. Allaah says, "O you who believe! Take your precautions" [Surah an-Nisa' (4:71)]

Allaah also says, "And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.);" [Surah al-'Anfal (8:60)]

Allaah also says, "Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allaah" [Surah al-Jumu'ah (62:10)]

• Sahl at-Tustury said, "If a person abandons taking the required procedures, he rejects the Sunnah. If a person abandons putting trust in Allaah, he rejects faith. Putting trust in Allaah is the mode of the

Prophet (صلى الله عليه وسلم) and taking the required procedures is the habit of the Prophet (صلى الله عليه وسلم). Whoever sticks to his mode should not abandon his Sunnah”

A person should take the required procedures and exert the prerequisite efforts and then put his trust in Allaah. Putting trust in Allaah does not contradict exerting the prerequisite efforts.

• Mua'wiyah bin Qurrah said, “Umar bin al-Khattab (رضي الله عنه) met some Yemeni people and he asked them, ‘Who are you?’

They said, ‘We put trust in Allaah.’

‘Umar bin al-Khattab (رضي الله عنه) said, ‘No, a person who puts trust in Allaah is the one who exerts an effort and then puts trust in Allaah.’” [Nawadir al-'Usool, (1/405)]

Putting trust in Allaah with sincerity means that one knows full well that Allaah guarantees his provisions and that provisions will be ordained for the believer as well as the unbeliever, as Allaah says,

“And no moving (living) creature is there on earth but its provision is due from Allaah.” [Surah Hud (11:6)]

Allaah supports all living creatures with provisions although many of them are weak and are unable to obtain provisions.

Allaah also says, “And so many a moving (living) creature there is, that carries not its own provision! Allaah provides for it and for you.” [Surah al-'Ankabut (29:60)]

As long as a worshipper is alive, his provisions are guaranteed by Allaah.

Allaah may support him with them without him exerting any effort.

• al-Muthanna al-Anbary, one of Imam Ahmad's followers, said, “Do not care for provisions and do not be discontent with Allaah's provisions.” [al-Maqsad al-Arshad, (3/19)]

The fruit of putting trust in Allaah is contentment with the divine decrees and Allaah's ordinance. A person who attributes all his affairs to Allaah and becomes content with His ordinance has already put his trust in Allaah. This is the way al-Hasan and al-Fudayl interpreted putting trust in Allaah.

• Ibn Abee ad-Dunya said, “A wise man said, ‘Putting trust in Allaah has three degrees:

First is the abandonment of complaint, which is the degree of the ascetics;

Second is the contentment which is the degree of the sincere and righteous people; and

Third is love, which is the degree of the Messengers.” [Ibn Abee Dunya in “at-Tawakkul”, (#46)]

When a person puts his trust in Allaah and he is patient with what Allaah ordained, he is characterized as a patient person. If he is satisfied with what Allaah ordains, he is a content person. If he has no choice at all beside Allaah's ordinance, he is a lover of the all Knowing (Allaah).

• 'Umar bin 'Abdul-'Aziz said, “The main source of my happiness is contentment with Allaah's ordinance.”

[Source: Jaami' al-'Uloom wal-Hikam, (2/496-509), checked by Shu'aib al-'Arnaoot] [Edited]

1. Juwairiyah bint al-Harith (رضي الله عنها)
2. Ramlah bint Abi Sufyan (رضي الله عنها)
3. 'Usamah ibn Zaid (رضي الله عنه)
4. Abdullaah ibn al-Mubarak
5. Surah al-Hashr (Surah #59)
6. Shirk
7. Fitrah
8. False
9. Abu Jahl
10. Ya'qub (عليه السلام)

Concerning the Imaam, the Shaykh - 'Abdul-'Azeez ibn Baaz (رحمه الله), Doctor Naasir ibn Misfir az-Zahraanee narrates:

“Whenever it was mentioned to the Shaykh about those from the scholars who had passed away, especially those who were from amongst his close friends and scholars, he would be deeply affected. He would pray for them a lot, and even cry and become choked by the news.

One day he spoke about his Shaykh, al-'Allaamah Muhammad ibn Ibraaheem (رحمه الله), but was unable to hold himself back from crying.

I would sit beside him many times, whilst his assistant would read to us the fataawa of Shaykh Muhammad ibn Ibraaheem (رحمه الله), and in some instances Shaykh Muhammad ibn Ibraaheem (رحمه الله) would refute Shaykh Ibn Baaz himself, at which the Shaykh would smile and pray for him and ask Allaah to have mercy upon him.”

[Source: Mawaaqif madhee'ah fee hayaat al-Imaam 'Abdul-'Azeez Ibn Baaz, (Page 215)]

INDIVIDUAL DUTY DA'WAH COLLECTIVE DUTY

Da'wah may be:

- 1) An individual duty (**Fardh 'Ayn**; an act that is obligatory on every individual), or
- 2) A collective duty (**Fardh Kifayah**; a duty which, if performed by some, others are exempted from the obligation; but, if none performs it, all will be sinful).

Da'wah becomes an individual duty when there is none to enjoin good and forbid evil. If you are in a country or a place - in which none enjoins good and forbids evil - while you have the necessary knowledge that enables you to perform Da'wah, you will be obliged to perform Da'wah i.e. to guide people to Allaah's Right Way, enjoin them to do good and forbid them from evil. If a sufficient number of qualified people can perform Da'wah and guide people, it is only Sunnah (supererogatory act of worship following the example of the Prophet) and not obligatory for others to do.

[Source: Majmoo' al-Fataawa of Ibn Baaz, (3/121)]



IS IT COMPULSORY FOR A DA'EE TO BE
KNOWLEDGEABLE

Question: Is it compulsory upon the da'ee to be very knowledgeable?

Answer: The word da'ee, by its very definition, signifies a person whose main calling in life is to invite others to the way of Allaah, and one of this description must in fact have a great deal of knowledge.

Nonetheless, if one is inviting others to a specific matter, for instance, to attend the congregational prayer, then it is enough for him to know that attending the congregational prayer is compulsory and that staying behind from it constitutes an act of disobedience to Allaah (سبحانه وتعالى) and His Messenger (صلى الله عليه وسلم) and means that one is forsaking the way of the believers. 'Abdullah Ibn Mas'ood described the believers in relation to the congregational prayer: "No one stays behind from it except for the hypocrite or the sick person, and a [sick] man would be brought and placed between two men, so that he would stand in the row." [A portion of this hadeeth is related by Muslim (#654)]

As long as you know the revealed texts that speak about the congregational prayer, and as long as you have sure knowledge about the issue of congregational prayer, you may make da'wah to a person who is negligent in attending it. But you must not warn people about perpetrating acts you deem to be forbidden when you are not sure about the actual Islamic ruling in regards to those acts.

What is important to understand here is that a person who dedicates much of his time to inviting others to the way of Allaah must have a great deal of knowledge; on the other hand, if one is inviting to specific matters which pertain to the teachings of Islam, then he is required to have full knowledge about those matters only. The Prophet (صلى الله عليه وسلم) said, "Convey from me, even if it is a single verse."

[Source: "al-Sahwa al-Islamiyyah" of Shaykh Muhammad ibn Saalih al-'Uthaymeen, page 61-62 (English Edition: "The Islamic Awakening", Page 120)]

Shaykh Muhammad ibn Saalih al-'Uthaymeen (رحمه الله) said:

"The Salaf (righteous predecessors) are the inheritors of the Prophets and Messengers. They learned their knowledge directly from the spring of divine Messengership and the actualities of Eemaan. As for those Khalaf (those who came later on, and who oppose the way of the Salafs), they have learned what is with them from the Majoos (Fire-Worshippers), the Mushrikoon, and the misguided ones from the Jews and Greeks.

So how are the inheritors of the Majoos, Mushrikoon, the Jews and Greeks and those who have germinated from them more knowledgeable and wiser regarding the Names and Attributes of Allaah, than the inheritors of the Prophets and Messengers?"

[Source: Fathu Rabb-il-Bariyyah bi-Talkhees al-Hamawiyah, page 27]

ADVICE TO BEGINNERS IN DA'WAH

Question: As beginners in the field of Da'wah (calling to Islam), what is the best method to follow in order to call people to Allaah?

Reply:

1 Equipping oneself with beneficial knowledge derived from the Qur'an and Sunnah. Allaah (سبحانه وتعالى) says: "Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom." [Surah an-Nahl (16:125)] Wisdom denotes knowledge.

Allaah (سبحانه وتعالى) says: Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite unto Allaah (i.e. to Tawheed) with sure knowledge, I and whosoever follows me (also must invite others to Tawheed with sure knowledge)." [Surah Yoosuf (12:108)]

By stressing the importance of sure and substantial knowledge, an ignorant person is thus not qualified to practice Da'wah.

2 Performing righteous deeds. Allaah (سبحانه وتعالى) says: "And who is better in speech than he who [says: "My Lord is Allaah (believes in Tawheed)," and then stands firm (acts upon His Order), and] invites to Allaah's (Tawheed), and does righteous deeds." [Surah Fussilat (41:33)]

The Qur'an quotes Prophet Shu'ayb (عليه السلام) as saying: I wish not, in contradiction to you, to do that which I forbid you. [Surah Hud (11:88)]

Accordingly, Du'ah (callers to Islam) must put into practice all that to which they call people so that their example is followed and respected. Allaah (سبحانه وتعالى) says: "O you who believe! Why do you say that which you do not do? Most hateful it is with Allaah that you say that which you do not do." [Surah al-Saff (61:2-3)]

Shaykh Bakr Abu Zayd (رحمه الله) stated:

"The one who does not master the fundamentals shall never achieve," "The one who attempts to attain knowledge all at once, it shall depart from him all at once," and it is also said, **"The crowding together of (all different subjects of) knowledge in one's hearing leads one's understanding astray."** Therefore it is necessary to lay the foundation in every subject that one studies by mastering a brief foundation text concerning the subject under the direction of a proficient teacher, not by himself. And he should acquire knowledge in stages.

[Source: Hilyat Talib-ul-'Ilm, (Page 18)]

3 Enduring with patience all the hardship encountered. Allaah (سبحانه وتعالى) quoted Luqman al-Hakim as saying to his son: "O my son! perform as-Salat, enjoin (on people) al-Ma'ruf - (Tawheed and all that is good), and forbid (people) from al-Munkar (i.e. disbelief in the Oneness of Allaah, polytheism etc.), and bear with patience whatever befalls you. Verily, these are some of the important commandments." [Surah Luqman (31:17)]

He (سبحانه وتعالى) says: "...and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (al-Ma'ruf) which Allaah has ordained, and abstain from all kinds of sins and evil deeds (al-Munkar) which Allaah has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion)." [Surah al-'Asr (103:3)]

4 Treating kindly those who are called to Islam and gently turning them towards good. Allaah (سبحانه وتعالى) says: "And speak to him mildly, perhaps he may accept admonition or fear (Allaah)." [Surah Ta-Ha (20:44)] He (سبحانه وتعالى) also says: "Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching." [Surah an-Nahl (16:125)]

Addressing His Prophet (صلى الله عليه وسلم), Allaah (سبحانه وتعالى) says: "And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you." [Surah al-'Imran (3:159)]

5 Giving priority to what ranks most important, namely, rectifying 'Aqidah (creed), then to proceed to other religious duties one after another, following the Prophet's example of varying his methods of Da'wah from the Makkan to the Madinan era.

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa #16024 Part 12; Pages 245-247), Edited]



REGRET OF A SON WHO USED TO ANSWER HIS MOTHER BACK ROUGHLY

QUESTION

I was at the age of thirty when my mother was living with me and I was supporting her and providing everything she asked for. However, she (may Allaah be merciful to her) was very short-tempered to the extent that she would always quarrel with me for the slightest reason.

Sometimes, I would get angry at her words and her yelling at me that I yelled back at her and said inappropriate things. Although she died around twenty years ago, I still cry and my conscience still pricks me, makes me sleepless, and casts a shadow. I shall cry for the great sin I committed against my mother and atone for it until I die.

I have performed Hajj twice on behalf of my mother and a third one for her mother, paid Sadaqah (voluntary charity) on her behalf, and dedicated part of the revenue from my palm-trees for the Sake of Allaah, on her behalf.

Will my Tawbah (repentance to Allaah) be accepted? What other deeds can I do to dedicate to her their Thawab (reward from Allaah) and what are the conditions of Tawbah for someone whose parents have died?



First: You have done wrong by yelling at your mother and speaking inappropriately to her, because this is an act of undutifulness (impiety) to parents.

Allaah obligated to be dutiful to parents and forbade impiety towards them in His Book and on the tongue of His Messenger (صلى الله عليه وسلم). You have done right to regret what you did and make Tawbah for it. We ask Allaah to accept your Tawbah and forgive your sin.

Second: Sincere Tawbah includes regretting your past sins and resolving not to do them again.

Third: You have done well to perform Hajj on behalf of your mother and her mother, and giving Sadaqah on her behalf. We ask Allaah to forgive your sins and reward you for this. This will benefit your mother and your grandmother as well.

You should also make Du'a (supplication) to Allaah for Him to bestow forgiveness and mercy on them, to let them into Jannah (Paradise), and to save them from Hellfire. May Allaah grant us and you success, forgiveness, and mercy.

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa #8342, Part 25; Pages 170-171)]

The mother has many major rights over her child. These rights are innumerable, but we may mention the following:

- (a) Love and respect, as much as possible, because she is the most deserving of people of her son's good companionship.
- (b) Taking care of her and looking after her affairs if she needs that; this is a debt that rests on the child's shoulders. Did she not take care of him when he was a child and stay up with him at night and bear it all with patience?
- (c) Not offending her or saying or doing anything that she dislikes.
- (d) Spending on her if she is in need and does not have a husband who can spend on her or if her husband is poor; for the righteous, spending on one's mother and feeding her is more precious than feeding their own children.

[Source: IslamQA, Fatawa #5053]

ANSWER



We Muslims have been commanded to honour our parents and uphold the ties of kinship, and we have been forbidden to disobey our parents. **In our religion, mothers have been given something which has not been given to them in any other religion;** the mother's rights take precedence over those of the father.

Abu Hurayrah (رضي الله عنه) said: A man came to the Messenger of Allaah (صلى الله عليه وسلم) and said:

"O Messenger of Allaah, who is most deserving of my good company?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Your mother." He said: "Then who?" He said: "Then your father." [Saheeh al-Bukharee (#5514) and Saheeh Muslim (#4621)].



Honouring one's mother does not come to an end even when she dies, for she is honoured in life and in death. That is done by offering the funeral prayer for her, praying for forgiveness for her, carrying out her last wishes and honouring her family and friends.

Celebrating Mother's Day is an innovated matter which the Prophet (صلى الله عليه وسلم) and his companions (رضي الله عنهم) did not do. It is also an imitation of the kuffaar from whom we have been commanded to differ. Hence it is not permissible to celebrate it or to obey one's mother (if she asks you to celebrate this day) in that, because the Prophet (صلى الله عليه وسلم) said: "There is no obedience if it involves sin; obedience is only in that which is right and proper." [Saheeh al-Bukharee, (#7257); Saheeh Muslim, (#1840)].

The Prophet (صلى الله عليه وسلم) said: "The worst of matters are those which are newly-invented, and every innovation is a going-astray." [Saheeh Muslim, (#867); al-Nasaa'i, (#1578)]. an-Nasaa'i's report adds the words: "And every going astray will be in the Fire."

The mother is entitled to respect and honour, and upholding of the ties of kinship throughout her life, so what is the point of singling out a particular day to honour her?

Moreover, this innovation has come to us from societies in which disobedience towards parents is widespread, in which mothers and fathers can find no refuge except old people's homes, where they are left alone and no one visit them, and they spend their time in pain and sorrow. So they think that honouring their mothers for one day will erase the sin of their disobedience towards her during the rest of the year.

Let us adhere to this great religion and follow its etiquettes and rulings, for in it is sufficient guidance and mercy.



Shaykh 'Ali Mahfouz (رحمه الله) said, explaining how this celebration (Mother's Day) is an imitation of the kuffaar:

"Explaining the seriousness of celebrating festivals other than the Islamic Eids, the Prophet (صلى الله عليه وسلم) stated that some peoples or groups in his ummah would follow the People of the Book in some of their rituals and traditions, as is narrated in the hadeeth of Abu Sa'eed al-Khudri (رضي الله عنه), who said that the Prophet (صلى الله عليه وسلم) said:

“They will follow the ways of those who came before them, handspan by handspan, cubit by cubit, until even if they entered a lizard’s hole they will follow them.” We said: “O Messenger of Allaah, (do you mean) the Jews and Christians?” He said: “Who else?” [al-Bukharee, (#6889), Muslim, (#6723)]

Love of imitation, even if it is something that exists in people’s hearts, is forbidden in sharee’ah if the one who is being imitated differs from us in his beliefs and thinking, especially if what is being imitated is religious beliefs or acts of worship, or it is a ritual or tradition. When the Muslims became weak in this time, their imitation of their enemies became more widespread and many western traditions and customs became widespread, whether that has to do with consumer goods or attitudes and behaviour. One of these customs is the celebration of Mother’s Day.” End quote.



Shaykh Muhamamd ibn Saalih ibn ‘Uthaymeen (رحمه الله) was asked about celebrating Mother’s Day and he replied:

All celebrations which differ from the Eids prescribed in Islam are innovated festivals which were not known at the time of the righteous salaf, and may also have come from the non-Muslims, in which case as well as being an innovation (bid’ah) they are also an imitation of the enemies of Allaah.

The festivals which are prescribed in Islam are well known to the Muslims: they are Eid al-Fitr and Eid al-Adha, and the weekly “Eid” of Jumu’ah.

There is no other festival in Islam apart from these three. All the festivals that have been invented apart

from these are to be rejected because they are innovations and are false according to the laws of Allaah, because the Prophet (صلى الله عليه وسلم) said: “Whoever introduces anything into this matter of ours that is not part of it will have it rejected,” i.e., it will be thrown back at him and will not be accepted by Allaah. According to another version: “Whoever does any deed that is not part of this matter of ours will have it rejected.”

Once this is clear, then it is not permissible to show any of the signs of festivity on the celebration mentioned in the question, namely Mother’s Day. It is not permissible to show joy and happiness, or to offer gifts, and so on.

The Muslim should feel proud of his religion and adhere to the limits set by Allaah and His Messenger (صلى الله عليه وسلم) in this religion, which Allaah has chosen for His slaves, and he should not add anything or take anything away. What the Muslim should also do is to not to follow every new idea that comes along, rather his character should be in accordance with the sharee’ah of Allaah so that he will be a leader and example, not a follower, because the sharee’ah of Allaah – praise be to Allaah – is complete in all ways [See: **Surah al-Ma’idah (5:3)**]

A mother’s right is greater than having just one day in the year to be honoured, rather the mother’s right over her children is that they should take care of her and obey her, so long as it does not involve disobedience towards Allaah, at all times and in all places. [Majmoo’ Fataawa al-Shaykh Ibn ‘Uthaymeen, 2/301]

[Source: IslamQA, Fatawa #59905]

TAKE HOLD OF THE HANDS OF YOUR WOMEN **PREVENT THEM** FROM DOING WHAT ALLAAH HAS FORBIDDEN

Shaykh Bin Baaz (رحمه الله):

“Fear Allaah O Muslims! And take hold of the hands of your women and prevent them from doing what Allaah has forbidden, such as unveiling, showing off their adornment, exposing their features, and imitating the enemies of Allaah, from the Christians and those who follow them. And know that remaining silent with them (when they commit these evil deeds) is the same as participating with them in their sin and in receiving Allaah’s anger and punishment. May Allaah protect you and us from the evil of that.”

[Source: "The Four Essays On The Obligation Of Veiling", pages 20-21]

What is More of a **FITNAH** THE FACE OR THE FEET

Regarding Allaah's statement, "...and let them not stamp their feet, so as to reveal what they hide from their adornment." [Surah Noor (24:31)]

Shaykh Muhammad Ibn Saalih al-'Uthaymeen (رحمه الله) says:

This means that a woman must not strike her foot so as to let it be known what she conceals (from her adornment), such as her ankle bracelets or anything else that she adorns herself with for a man. So if a woman is forbidden (in this aayah) from stamping her feet, for fear of causing fitnah (temptation) for a man, due to what he hears from the sound of her ankle-bracelet or its types, then how about exposing the face?

Which of the two is a greater cause for fitnah? That a man hears the sound of the ankle-bracelet produced by the foot of a woman, not knowing who she is, nor her beauty nor if she is young or old or if she is unattractive or beautiful. **Which of these two is a greater fitnah?** This, or that he looks at a woman's uncovered face that is perhaps beautiful, fair, young, bright, enticing, and which is perhaps beautified with that which attracts fitnah and calls for the prohibited look?

Indeed, every man who has an interest in women knows which of the two is a greater fitnah and which is more deserving of being covered and concealed."

[Source: "The Four Essays On The Obligation Of Veiling", Page 31]



Story: The Scholar

Zayd bin Thabit (رضي الله عنه) was an Ansari sahabi. Even after the Muslims migrated, the mushriks of Makkah did not stop to plan and plot against the Muslims. The mushriks were planning to attack the Muslims. The Muslim army was tiny in comparison and had very few weapons.

All the Muslims wanted to join in and help and so was Zayd. But he was just 13 so the Prophet (صلى الله عليه)

did not give him the permission to fight in the battle of Badr. Zayd returned home disappointed. At home, his mum told him to start studying Islam and memorize some Surahs from the Qur'an. From that day his study in Islam began.

A few months later, Zayd took the opportunity to recite some of the Qur'an to the Prophet (صلى الله عليه وسلم). The Prophet (صلى الله عليه وسلم) was very happy with Zayd and encouraged him to study more and other languages. Soon he became an expert on the Qur'an and other languages. He learnt the Syriac language in seventeen days! He was chosen to write down the verses of the Qur'an and he also used to write letters on his behalf. He was also an expert in the law of inheritance.

After the Prophet (صلى الله عليه وسلم) passed away, the Caliphs entrusted him with many great responsibilities. As he was the expert in Quran, he was put in charge of collecting the Qur'an and preserving it in writing. He was loved and respected by all Muslims.

[DID YOU KNOW - The Muslims had migrated from Makkah to Madina. This migration is known as the Hijra. The Muslims who came to Madina were known as the Muhajirun (emigrants) and the Muslims who welcomed them into Madina were known as the Ansar (helpers).

Kids, send us your drawings and poems on the theme "Ramadan" and in sha'Allaah, a selected few will be published in the next Issue of "an-Naseehah".

E-mail us at: kidszone@naseehah.net

CROSSWORD FOR KIDS ON PAGE 19

IN THE FOOTSTEPS OF
PROPHET MUHAMMAD
PEACE AND BLESSINGS OF ALLAAH BE UPON HIM

THE PROPHET
PEACE AND BLESSINGS OF ALLAAH BE UPON HIM
ALWAYS MET PEOPLE WITH
A SMILE

كيف يربي أبناءه على الصلاح HOW TO RAISE CHILDREN UPON RIGHTEOUSNESS

PART - 1 BEING JUST & FAIR IN DEALING WITH YOUR CHILDREN

BY SHAYKH NOORUL HASAN MADANI
(MAY ALLAAH PRESERVE HIM)

Children are one of the great blessings and gift of Allaah (سبحانه وتعالى) to mankind. This chain of human race is going on since the time of Adam (عليه السلام).

In the Qur'an, Allaah (سبحانه وتعالى) has mentioned supplications of some of the prophets, regarding their eagerness of having children [1], from which we come to know that the desire of having children is found in every human. It is necessary that people who don't have children should keep on supplicating to Allaah for a good and righteous offspring, and those whom Allaah has blessed with his blessing of children, should regularly supplicate to Allaah that he makes them good and righteous.

Parent should pay full attention to the education and upbringing of their children because a righteous offspring is such an ongoing charity which will benefit us even after our death.

It is narrated on the authority of Abu Hurayrah (رضي الله عنه), who said that the Messenger of Allaah (صلى الله عليه وسلم) said,

«إِنَّ اللَّهَ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ أَنْتَ لِي هَذِهِ؟ فَيَقُولُ: بِاسْتِغْفَارٍ وَلَدَيْكَ لَكَ»

"Verily, Allaah shall elevate the grade of a righteous servant in Paradise, who will ask, "O Lord! How did I earn this" Allaah will reply, 'By your son's du'aa's (prayers) for forgiveness for you"

[Musnad Ahmad, (2/509) and Sunan Ibn Majah (#3660), declared Hasan by Shaykh al-Albanee in Silsilah as-Saheehah (#1598)]

There is another hadeeth from Abu Hurayrah (رضي الله عنه), who said that the Messenger of Allaah (صلى الله عليه وسلم) said,

«إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ»

"When the Son of Adam dies, his record of deeds will cease except in three cases:

- (1) Sadaqah Jaariyah (an ongoing charity e.g. a waqf or endowment)
- (2) knowledge that people are benefiting from (which he has left behind), and
- (3) a righteous child who prays [to Allaah] for him."

[Saheeh Muslim (#1631)]

This hadeeth illustrates the importance of a good and righteous child. This is why every believer wishes that Allaah grant him a good and righteous offspring. He wishes that his children become the cause due to which his rank is elevated. But there are very few people who pay attention to the correct upbringing of their children.

In this article we want to bring to attention such important points, neglecting which has been the reason for the corruption of children and [because of which] they become disobedient to their parents instead of being obedient to them. Instead of taking care of their parent, they appear to be irritated by them.

An important issue from among these important affairs, is that, some people do not exercise fairness and justice [among their children] in giving gifts and endowments, although it has been stressed in the Shariah that equality and justice should be done among the children. Infact, the meaning of one of the beautiful hadeeth of the Prophet (صلى الله عليه وسلم), is that, if you wish that they (all your children) obey and follow you, then it is incumbent upon you to treat them equally and justly. This matter becomes extremely critical when the father or the parents gift a portion of his wealth to (some children /particular child) while denying his other children any share from it.

From the perspective of the Islamic Shariah this is sheer oppression. While due to this injustice, the

father or the parents will be severely punished (in the hereafter), at the same time in this worldly life, this also brings about the destruction of the family system. The calm (relaxed) atmosphere of the home is also influenced by it. Tension and conflict takes place between the parents and the children. This also leads to the feelings of jealousy and hatred among children. Instead of affection and love among the brothers, jealousy and hatred take their place.

Therefore, it is important that we understand this matter clearly and read the hadeeth of an-Nu'maan ibn Basheer (رضي الله عنه) repeatedly.

an-Nu'maan ibn Basheer (رضي الله عنه) narrates that:

My mother asked my father to present me a gift from his property; He delayed the matter by one year. Then he gave it to me after some hesitation.

My mother said that she would not be satisfied unless the Prophet (صلى الله عليه وسلم) was made a witness to it. I being a young boy, my father held me by the hand and took me to the Prophet (صلى الله عليه وسلم).

He said to the Prophet (صلى الله عليه وسلم), "His mother, 'Amrah bint Rawaha, requested me to give this boy a gift." Allaah's Messenger (صلى الله عليه وسلم) said: Basheer, have you any other son besides this (son of yours)? He said: Yes.

The Prophet (صلى الله عليه وسلم) then said: Have you given gifts to all of them like this? He said: No.

Thereupon the Prophet (صلى الله عليه وسلم) said, "Do not make me a witness for injustice."

And he (صلى الله عليه وسلم) further said: Would it, please you that they (your children) should all behave virtuously towards you? He said: Yes.

The Prophet (صلى الله عليه وسلم) said, 'Be afraid of Allaah, and be just to your children.' Then the Prophet (صلى الله عليه وسلم) said, "Take back your gift then." [2]

[From various narrations of this incident. See: Saheeh al-Bukharee, (#2650), (#2587), (#2586) and Saheeh Muslim, (#4153), (#4161)]

Detailed explanation regarding this matter will be presented in the next issue of "an-Naseehah" in sha'Allaah.

Translator's Note:

[1] Ibraahim (عليه السلام) prayed to Allaah, saying: "My Lord! Grant me (offspring) from the righteous" [Surah al-Saafaat (37:100)]

And Allaah says of Zakariya (عليه السلام): "When he called out his Lord (Allaah) a call in secret. He said: 'My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!

And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

Who shall inherit me, and inherit (also) the posterity of Ya'qoob (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!

(Allaah said) 'O Zakariyya (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyaa

(John). We have given that name to none before (him)" [Surah Maryam (19:3-7)]

Allaah praises His righteous slaves in many ways, such as when He said: "And those who say: 'Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the Muttaqoon (the pious)" [Surah al-Furqaan (25:74)]

[2] Imam al-Baghawi (رحمه الله) said, commenting on the hadeeth (prophetic narration) of al-Nu'maan ibn Basheer quoted above: "There are many lessons to be learned from this hadeeth, such as: it is mustahabb to treat children equally in gift-giving and in all kinds of kindness, even kisses, whether they are male or female, so that there will not be anything in the heart of the less-favoured one that will keep him from honouring the parents."

[Source: Sharh al-Sunnah, (8/297)]

It is mentioned about al-Imam ash-Shafi'ee (رحمه الله): Muhammad ibn Haroon az-Zinjaani relates: 'Abdullaah ibn Ahmad reported to us:

I said to my father (Imam Ahmad (رحمه الله)), "What sort of man was ash-Shafi'ee, for I hear you frequently supplicate for him?"

He (Imam Ahmad (رحمه الله)) said, "O my son, he was like the sun is to the world, and like good health is to mankind. Is there anything that can take their place or any alternative that can be found for them."

[Source: Siyar A'lam an-Nubala, (10/45) [Checked by Shaykh Shua'ib al-'Arnaoot]

Did
You
Know?

THE ADVICE 'UMAR IBN AL-KHATTAB MAY ALLAAH BE PLEASED WITH HIM



• 'Umar ibn al-Khattab (رضي الله عنه) said, "Take account of your own selves (i.e., of your deeds), before you will be taken to account (on the Day of Resurrection). Weigh yourselves (i.e., your deeds) before you will be weighed (i.e., before your deeds will be put on the balances on the Day of Resurrection).

Verily, if you hold yourselves accountable today, the accountability tomorrow (on the Day of Resurrection) will be easier upon you. And adorn yourselves for the greater display (for when you will be brought to Judgment): "That Day shall you be brought to Judgment, not a secret of you will be

hidden." [Surah al-Haqqah (69:18)]

• And 'Umar (رضي الله عنه) once said to al-Ahnaf bin Qais, "O Ahnaf, the more one laughs, the less dignity will he possess. Whoever jokes (excessively or indecently) is a person who will be taken lightly. Whoever does something frequently will become known by that thing.

Whoever speaks often, errs often; the more often one errs, the less modesty will he possess; whoever has a low level of modesty will also have a low level of piety; and when one has a low level of piety, then his heart dies."

[Source: Sifwatus-Safwah, (1/149)]

GENEROSITY OF 'UTHMAN IBN 'AFFAAN MAY ALLAAH BE PLEASED WITH HIM PART - 1

In 9 AH, Heraclius turned his attention towards Arabia, seeking to attack it and absorb it into his empire. He ordered his troops to prepare and await his instructions to advance. News of that reached the Messenger (صلى الله عليه وسلم) and he told his companions to prepare for jihad. It was a blazing hot summer and the country was suffering drought and hardship. Even though the Muslims could, by their faith, withstand the brutal heat and set out for jihad across the burning sands of the desert, where would they get the equipment that they

needed for jihad? The Messenger (صلى الله عليه وسلم) urged them to donate, and each person gave what he could afford.

The women brought their jewellery to the Messenger of Allaah (صلى الله عليه وسلم) and he used it to help prepare the army, but these donations could not help much with the huge requirements of the army. The Messenger of Allaah (صلى الله عليه وسلم) looked at the huge ranks of men who were preparing for battle and he said: "Who will equip them and Allaah will forgive him?"

No sooner had 'Uthman (رضي الله عنه) heard this call of the Messenger of Allaah (صلى الله عليه وسلم) but he hastened to seek the forgiveness and pleasure of Allaah and thus this pressing need was met by the generosity of 'Uthman (رضي الله عنه). He supplied the army's every need, down to the last rope and bridle.

Ibn Shihab az-Zuhri said: 'Uthman (رضي الله عنه) supplied the army of Tabook with nine hundred and forty camels, and sixty horses to bring the number to one thousand. 'Uthman (رضي الله عنه) brought ten thousand dinars to equip the army and placed the money before the Messenger of Allaah (صلى الله عليه وسلم) and the Messenger (صلى الله عليه وسلم) began turning it over with his hand, saying: "**No deed can harm 'Uthman (رضي الله عنه) after today**" twice. [Sunan at-Tirmidhi, (#3701); Saheeh al-Tawtheeq, (page 26)]

'Uthman was the one who spent the most on this campaign.

[Source: Biography of 'Uthman ibn 'Affaan (رضي الله عنه) by Dr. Ali Muhammad as-Sallabi, (Pages 51-52), Darussalam]

Anyone who looks at the state of youth today will see that most of them are not serious and have no interest in acquiring beneficial knowledge or seeking halaal provision.



RULING ON GAMES WATCHING FOOTBALL / CRICKET SUPPORTING SPORTS TEAMS PLAYING SUCH GAMES

They waste their time with things that are not useful, which causes psychological and physical problems.

One of the salaf passed by some people who were playing and said: **“I wish that time could be bought with money, then I would buy these people’s time!”**

Yes, for those great men, the hours of the day were not enough for research, study and serious work; they used to sleep and eat less so that they would not be wasting time.

Now we see the youth, unfortunately, wasting the best years of their life with play and leisure. We do not want our young brothers to regard as forbidden the kinds of leisure and play that Allaah has permitted them, but we wish that this would not be the thing with which they are preoccupied night and day, and that they would look for a game that will benefit them mentally and physically and help them develop their skills.

[Source: IslamQA, Fatawa #20962]

Q What is the ruling on watching football matches that are shown on television?

Shaykh ‘Uthaymeen (رحمه الله) replied:

What I think is that watching matches that are shown on television and other events is a waste of time; a smart and wise man would not waste his time with such matters that bring no benefit at all.

This applies if it is free of other evils; if it is accompanied by other evils, such as if the viewer begins to venerate a kaafir player for example, then it is undoubtedly haraam, because it is not permissible for us to venerate the kuffaar at all, no matter how far they have advanced. It is also haraam if the thighs of young men appear, which may result in fitnah.

So the correct view in my opinion is that it is not permissible for young men when they play football to let their thighs show, because that involves fitnah, even according to the view that the thigh is not ‘awrah (parts of the body that must be covered in public).

So I do not think that young men should ever show their thighs. If we say that the thigh is ‘awrah, which is a well-known view of the madhhab of Imam Ahmad, then the matter is clear: it is not permissible in any case.

What I advise our brothers to do is to make good use of their time, for time is the most precious of wealth.

[Source: Shaykh’s Website: www.ibnothaymeen.com]



IT IS BETTER FOR YOU TO SLEEP THAN TO WATCH THESE GAMES

Questioner: What is the ruling on watching football games on TV?

Shaykh Saaleh al-Fawzan (حفظه الله) replied:

Meaning you have free time and you do not have an occupation except to watch football games? The time of the Muslim is valuable. It is not befitting that he squanders it on

watching games, TV series and degrading things which do not benefit him in his worldly and religious affairs.

He should preserve his time with that which will benefit him. It is better for you to sleep than watch games. For you to sleep, rest and stand in the last hours of the night in prayer is better for you than to watch things which do not have any benefit in them. It will delay your sleep and make you lazy from performing the fajr prayer. [Source: Shaykh’s Official Website: www.alfawzan.af.org.sa]

SUPPORTING SPORTS TEAMS

• Shaykh ‘Abd al-Kareem al-Khudayr (حفظه الله) said:

Whoever looks at those who support sports teams will find that they devote all their time and energy to supporting the team, and they neglect many obligatory duties, e.g., they neglect praying in congregation, they delay their prayers beyond the proper time, and other things which are no secret.

If the matter reaches this level it is undoubtedly haraam. In addition, this support is accompanied by attachment of the heart, and love and hatred based on that. [Source: IslamQA, (Fatwa #22636)]

• Shaykh Muhammad ibn Ibraaheem (رحمه الله) said:

But whoever thinks about these sports as they are played nowadays will find that they involve evil things which dictate that they should be disallowed, in addition to the fact that **it is in the nature of the game to create factionalism and stir up resentment and hatred between the victors and the losers**, this team and that team, as is quite apparent. [Source: Fataawa Ibn Ibraaheem, (8/118)]

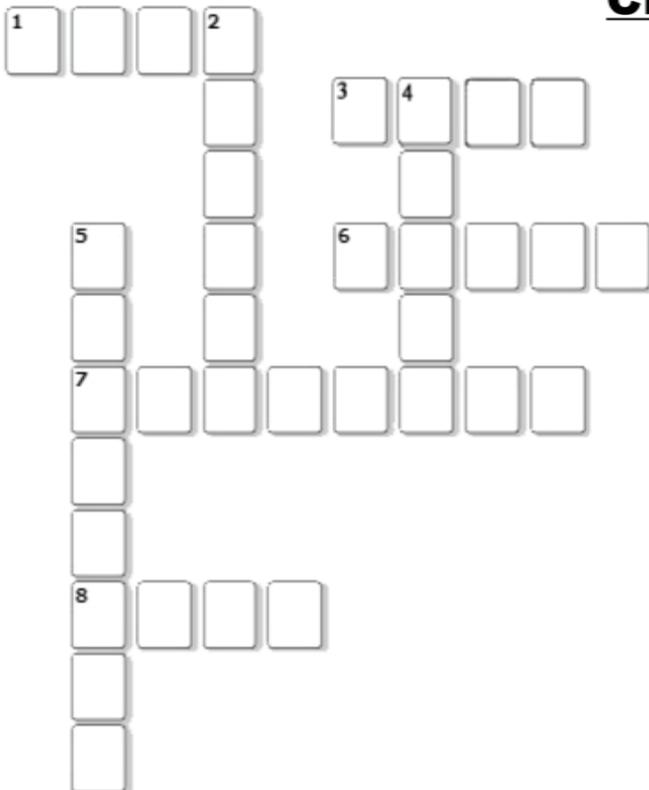
PLAYING SUCH GAMES

• Shaykh Muhammad ibn Ibraaheem (رحمه الله) said:

The basic principle concerning such games and sports is that they are permissible [to play] if they serve an innocent purpose.

If that is done for physical fitness, or to ward off chronic diseases and strengthen the spirit, then it comes under the heading of permissible things, if the one who does it has a sound intention. In all cases it is essential that there be no harm caused to bodies or minds, and that it does not lead to the grudges and hatred that usually occur between players, and that it does not distract them from things that are more important, and that it does not prevent them from remembrance of Allaah (dhikr) or prayer. [Source: Fataawa Ibn Ibraaheem, (8/118)]

• He also said: As for one or two people playing with a ball in an unorganized fashion, there is nothing wrong with that, because it does not involve anything haraam. [Source: Fataawa Ibn Ibraaheem, (8/119)]



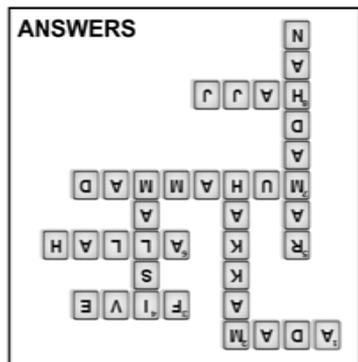
CROSSWORD CLUES

ACROSS

- (1) The first man and prophet
- (3) The number of times we pray each day
- (6) The Arabic word for the Only True God
- (7) Our beloved Prophet
- (8) Muslims must do this once in their lifetime (If they are financially able to do so)

DOWN

- (2) The Kaabah is located here
- (4) The Only True Religion
- (5) The month of Fasting





أحاديث ضعيفة وموضوعة في فضل شهر رجب

WEAK AND FABRICATED HADEETHS ABOUT THE VIRTUE OF THE MONTH OF RAJAB

al-Haafiz ibn Hajar (رحمه الله) said: There is no saheeh hadeeth that would count as evidence which speaks of the virtue of the month of Rajab, or that speaks of fasting this month or part of it, or of spending any particular night of it in prayer. [Source: Tabyeen al-'Ajab, (page 11)]

Shaykh 'Uthaymeen (رحمه الله) was asked: Your Excellency, are there authentic Hadeeths reported about the virtue of the month of Rajab, Sha'ban, and fasting during them?

He replied: No, there is no authentic Hadeeth that was reported about the virtue of the month of Rajab. The best narration that can be reported about the virtue of Rajab is the narration which

Shaykh al-Islam Ibn Taymiyah (رحمه الله) reported that Messenger of Allaah (صلى الله عليه وسلم) used to say at the beginning of Rajab: "O Allaah, bless Rajab and Sha'ban for us and make us reach Ramadan." However, this Hadeeth is doubted.

Therefore, there is no difference between the month of Rajab and the month of Jamada al-Akhirah which preceded it but it is one of the inviolable months. It does not have a certain fasting, or Salah, or 'Umrah or anything because it is the same as other months. As for Sha'ban, the Prophet (صلى الله عليه وسلم) used to fast it except for few days, so a Muslim should fast frequently during Sha'ban.

[Source: Liqaa' al-Baab al-Maftooh, (174/26)].



Below is a collection of some of the most commonly quoted weak and fabricated ahadeeth regarding the month of Rajab. The purpose of bringing together this collection is to make the readers aware of these ahadeeth so that they may not act upon them:

1 ((When Rajab came, the Prophet (صلى الله عليه وسلم) used to say: "O Allaah, bless Rajab and Sha'ban for us and make us reach Ramadan"))

Ruling: Weak [Da'eef al-Jaami' (#4395)]

2 ((The virtue of the month of Rajab over all other months is like the virtue of Qur'an over all other words.))

Ruling: Fabricated [Kashf ul-Khufaa' (#1824)]

3 ((Rajab is Allaah's month, Sha'ban is my month, and Ramadan is my Ummah's month))

Ruling: Weak [Silsilah al-Ahadeeth ad-Da'eefah (#4400) & Da'eef al-Jaami' (#3094)]

4 ((Whoever fasts three days – Thursday, Friday and Saturday from the forbidden months [Dhul-Qada, Dhul-Hijjah, Muharram

and Rajab], Allaah will write for him worship [equivalent to] two years.))

Ruling: Weak [Silsilah al-Ahadeeth ad-Da'eefah (#4611) & Da'eef al-Jaami' (#5649)]

5 ((Indeed the month of Rajab is a great month. Whoever fasts a day of it will have it written to his credit as if he had fasted for a thousand years...))

Ruling: Fabricated [Silsilah al-Ahadeeth ad-Da'eefah (#5413)]

6 ((There are five nights in which du'a is not turned back: the first night of Rajab, the night of mid-Sha'ban, the night of Jum'ah, the night of Fitr, and the night of Nahr [i.e. the two nights of 'Eid])).

Ruling: Fabricated [Silsilah al-Ahadeeth ad-Da'eefah (#1452) & Da'eef al-Jaami' (#2852)]

7 ((The Prophet (صلى الله عليه وسلم) forbade from fasting all of Rajab)).

Ruling: Very Weak [Silsilah al-Ahadeeth ad-Da'eefah (#4728) & Da'eef al-Jaami' (#6070)]

8 ((It was named Rajab since much goodness is set up (Tarajabah) in it for Sha'baan and Ramadan))

Ruling: Fabricated [Silsilah al-Ahadeeth ad-Da'eefah (#3708) & Da'eef al-Jaami' (#3285)]

9 ((The fast of the first day of Rajab is repentance for 3 years and the fasting of the second day is repentance for 2 years and the fast of third day is repentance for 1 year and then each remaining day of Rajab is repentance for 1 month)).

Ruling: Weak [Da'eef al-Jaami' (#3500)]

10 ((In the Garden of Paradise there is a river called Rajab, whiter than milk and sweeter than honey. Whoever fasts for one day [during the month of] Rajab, Allaah will give him drink from that river)).

Ruling: Invalid [Silsilah al-Ahadeeth ad-Da'eefah (#1898) & Da'eef al-Jaami' (#1902)]

[Compiled by the Editor. Rulings are based on Shaykh Naasiruddin al-Albanee's (رحمه الله) classification]

IS THERE ANY SPECIAL VIRTUE IN FASTING DURING RAJAB?

Question: There are days on which we voluntarily observe Sawm (Fasting) in Rajab. Should these days be in the beginning, middle, or end of the month?

Answer: No specific Hadeeths were authentically reported about the merit of Sawm in Rajab, except that which was related by an-Nasa'i and Abu Dawood, and ranked as Sahih (authentic) by Ibn Khuzaymah, on the authority of 'Usamah who said: I asked, 'O Messenger of Allaah! I have not seen you fast in a month as much as you fast in Sha'ban.' He (صلى الله عليه وسلم) said, 'This is a month between Rajab and Ramadan which people overlook. It is a month in which deeds are raised to the Lord of the Worlds, and I love that my deeds be raised while I am fasting.' [Ahmad (5/201), an-Nasa'i in al-Mujtaba', (4/201)]

General Hadeeths were mentioned about encouraging Sawm for three days of every month; Sawm on the White Days which are the 13th, 14th, and 15th of every Hijri (lunar) month; Sawm in the Sacred Months; and Sawm every Monday and Thursday. The same applies to the month of Rajab. If you are keen on choosing some days to fast, you can fast on the White Days, or on Mondays and

Thursdays. Otherwise, the matter is open for choice to fast at any other time.

As for dedicating certain days in Rajab to Sawm, we do not know of any basis for it in Shari'ah (Islamic law).

[Source: Permanent Committee for Scholarly Research and Ifta' (Fatwa #8342, Part No. 2; Page No. 508-509)]

Editor's Note:

• Shaykh al-Islam Ibn Taymiyah (رحمه الله) said:

"As for fasting in Rajab in particular, the ahaadeeth concerning that are all da'eef (weak), and in fact mawdoo' (fabricated). The scholars do not rely on any of them." [Source: Majmoo' al-Fataawa (25/290)]

• Ibn al-Qayyim (رحمه الله) said:

"Every hadeeth which mentions fasting in Rajab and praying during some of its nights is false and fabricated." [Source: al-Manaar al-Muneef, (Page 96)]

• Shaykh Ibn 'Uthaymeen (رحمه الله) was asked about fasting on the twenty-seventh of Rajab and spending that night in prayer. He replied:

"Fasting on the twenty-seventh of Rajab and spending that night in prayer is a bid'ah, and every bid'ah is a going astray." [Source: Majmoo' Fataawa Ibn 'Uthaymeen, (20/440)]

Imam Ibn ul-Qayyim (رحمه الله) said:

"If bid'ah (innovation in the religion) only consisted of Lies, then it would not have been accepted and everybody would even hurry to condemn it and refute it.

And if it only consisted of Haqq (truth), then it would not have been a Bid'ah, rather, in agreement with the Sunnah, but it (Bid'ah) consist of both truth and lies in which the truth is clothed with lies."

[Source: as-Sawaa'iq al-Mursalah, (3/925)]

BID'AH SALAT-UL-RAGHA'IB

PRAYER FOR GREAT BOUNTIES OR WISHES

Salat ul-Ragha'ib is one of the innovations that have been introduced in the month of Rajab. It is done on the night of the first Friday in Rajab, between Maghrib and 'Isha', and is preceded by fasting on the first Thursday of Rajab. Salat ul-Ragha'ib was first introduced in Bayt al-Maqdis (Jerusalem) in 480 AH.

al-Nawawi (رحمه الله) said in al-Majmoo' (3/548):

The prayer which is known as Salat ul-Ragha'ib, which is twelve rak'ahs that are offered between Maghrib and 'Isha' on the night of the first Friday in Rajab, and praying one hundred rak'ahs on the night of Nuf Sha'ban (halfway through Sha'ban) are both reprehensible innovations. No one should be deceived by some of those imams who were confused about the ruling on these prayers and

wrote essays stating that they are mustahabb, for they are mistaken in that.

al-Nawawi also said in Sharh Muslim (8/20):

"May Allaah curse the one who fabricated and introduced that, for it is a reprehensible innovation, one of the innovations which constitute misguidance and ignorance, and it involves obvious evils."

Shaykh al-Islam Ibn Taymiyah (رحمه الله) said in al-Fataawa al-Kubra, (2/262):

"This prayer was not offered by the Messenger of Allaah (صلى الله عليه وسلم) or by any of the Sahaabah or the Taabi'een or the imams of the Muslims. The Messenger of Allaah (صلى الله عليه وسلم) did not enjoin it and neither did any of the salaf or imams. They did not suggest that this night has any virtue for which it should be singled out. The hadeeth which is narrated concerning that from the Prophet (صلى الله عليه وسلم) is false and fabricated, according to scholarly consensus."

[Source: IslamQA, Fatawa #60180, Edited]



SINGLING OUT RAJAB FOR 'UMRAH

There is no report from the Prophet (صلى الله عليه وسلم) to suggest that there is any particular virtue in performing 'Umrah in the month of Rajab, or that the Prophet (صلى الله عليه وسلم) performed Umrah in Rajab, rather that was denied by 'Aayesha (رضي الله عنها), who said: "The Messenger of Allaah (صلى الله عليه وسلم) never performed 'Umrah in Rajab" [Saheeh al-Bukharae, (#1776); Muslim, (#1255)]

Scholars have denounced singling out Rajab for performing 'Umrah. If a person goes for 'Umrah during Rajab without believing that there is any special virtue in that, but it just so happens that it is easy for him to travel at that time, there is nothing wrong in that.

[Source: IslamQA, Fatawa #36766, Edited]

VISITING GRAVES

ON CERTAIN DAYS IN THE MONTH OF RAJAB

Q: Some people are accustomed to visiting graves on the first and last day of Rajab. Is this permissible?

Answer: It is not permissible to single out a certain day of the year like Friday or the first day of Rajab or any other day for visiting graves as there is no evidence to support this. It is, however, permissible to visit graves on any day possible, without specifying a certain day.

Permissibility to visit graves is based on the Hadith in which the Prophet (صلى الله عليه وسلم) said: Visit the graves, for they remind you of the hereafter.

[Source: Fatawa al-Lajnah ad-Daimah (9/113-114), Edited]

Hassan ibn 'Atiyyah (رحمه الله) said,

"A people never introduce an innovation into their Religion except that Allaah takes away it's like from their Sunnah and then does not restore it to them until the Day of Resurrection."

[al-Mishkaat (#188), declared Saheeh by Shaykh Naasiruddin al-Albanee (رحمه الله)]

الاحتفال بليلة الإسراء والمعراج CELEBRATING THE NIGHT OF al-Isra' and al-Mi'raj

Shaykh 'Abd al-'Azeez ibn Baaz (رحمه الله)

الإسراء والمعراج

There is no doubt that Isra' (Night Journey) and Mi'raj (Ascension to Heaven) are among Allaah's Great Signs that testify to the truthfulness of His Messenger Muhammad (صلى الله عليه وسلم) and his great status in the Sight of Allaah (سبحانه وتعالى). They are also signs of Allaah's Awe-Inspiring Power and His Exaltation above all His creation. Allaah (سبحانه وتعالى) says:

“Glorified (and Exalted) be He (Allaah) [above all that (evil) they associate with Him] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from al-Masjid-al-Haram (at Makkah) to al-Masjid-al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our Ayaat (proofs, evidence, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.” [Surah al-Isra' (17:1)]

It was reported by Tawatur (a significant number of narrators whose agreement upon a lie is impossible) that the Messenger of Allaah (صلى الله عليه وسلم) was taken up to the heavens and their gates were opened for him until he went beyond the Seventh Heaven.

There Allaah (سبحانه وتعالى) spoke to him about what He willed and enjoined the Five Daily Salahs (Prayers) upon him. Allaah (سبحانه وتعالى) first enjoined fifty Salahs, but our Prophet Muhammad (صلى الله عليه وسلم) kept returning and asking Him to lighten the duty, until Allaah reduced them to five in number, but fifty in reward, because a good deed earns a tenfold reward. All praise and thanks to Allaah for all His Blessings.

With regard to the night on which the Isra' and the Mi'raj occurred, it has not been reported in

authentic Hadeeths as having been in the month of Rajab nor in any other specific month. All that has been reported concerning a specific date for this event is not authentically reported from the Prophet (صلى الله عليه وسلم), according to the Hadeeth scholars.

There must be a great wisdom why Allaah made people forget the exact night of Isra' and Mi'raj; but even if it were specified, still it would not be permissible for Muslims to perform specific acts of 'Ibadah (worship) on this night or celebrate it. This is because the Prophet (صلى الله عليه وسلم) and his Sahabah (رضي الله عنهم) did not celebrate it or perform specific acts of 'Ibadah on it.

If celebrating this night was prescribed in Islam, the Messenger (صلى الله عليه وسلم) would have made it known to the Muslim Ummah (nation based on one creed) either in words or in deeds.

If anything of this was observed on this night, it would be known by all Muslims and would have been transmitted to us by the Sahabah (رضي الله عنهم), as they transmitted from the Prophet (صلى الله عليه وسلم) everything that the Muslim Ummah needs, and they never neglected anything related to the religion.

In fact, they were the forerunners to every good act, so if celebrating the Night of Isra' and Mi'raj was lawful, they would have been the first people to do so.

The Prophet (صلى الله عليه وسلم) was the sincerest giver of advice to people; he perfectly conveyed the Message of Islam and fulfilled the trust. If honoring this night and celebrating it was part of the Religion of Allaah, the Prophet (صلى الله عليه وسلم) would never have concealed or neglected it.

With regard to the night on which the Isra' and the Mi'raj occurred, it has not been reported in authentic Hadeeths as having been in the month of Rajab nor in any other specific month.

Since nothing of this happened, it is understood that celebrating and honoring this night is not part of Islam at all. Allaah (سبحانه وتعالى) has perfected the Religion for the Muslim Ummah and completed His Favors upon them. Moreover, Allaah (سبحانه وتعالى) condemns those who introduce into the religion what He has not ordained.

I hope that the evidence we have quoted is sufficient to convince truth seekers to refute this Bid'ah, namely, the Bid'ah of celebrating the Night of Isra' and Mi'raj, and warn them against it, as it has nothing to do with the religion of Islam.

As Allaah has obligated Muslims to advise one another and to explain His ordained Religion, and has forbidden us from concealing knowledge, I felt it my duty to warn my Muslim brothers against this Bid'ah, which, as it has spread into many countries, some people think it is part of the religion. May Allaah (سبحانه وتعالى) set right the affairs of Muslims, and grant them understanding of the religion. May Allaah help us and them to adhere to truth and be firm upon it and avoid all that opposes it, as Allaah is the Patron and the One Able to do this.

[Source: Majmoo' al-Fataawa of Ibn Baaz, (1/183-185), Edited]

DID THE MESSENGER OF ALLAAH
(MAY PEACE AND BLESSINGS OF ALLAAH BE ON HIM)
SEE ALLAAH
ON THE NIGHT OF ISRA' AND MI'RAJ

Most of the Sahaabah were of the view that the Prophet (صلى الله عليه وسلم) did not see Allaah with his eyes on the night of the Mi'raj.

It was narrated that 'Aa'ishah (رضي الله عنها) said: **"Whoever told you that Muhammad (صلى الله عليه وسلم) saw his Lord was lying.** He said that no vision can grasp him [see Surah al-An'aam, (6:103)]..." [Saheeh al-Bukharee, (#6832)].

It was narrated that Abu Dharr (رضي الله عنه) said: "I asked the Messenger of Allaah (صلى الله عليه وسلم), 'Did you see your Lord?' He said, 'He is veiled by Light, how could I see Him.'" [Saheeh Muslim, (#261)].

- Shaykh al-Islam Ibn Taymiyyah (رحمه الله) said: "If he had seen Him with his own eyes, then He would have mentioned that. The same applies to the words "Will you then dispute with him (Muhammad) about what he saw [during the Mi'raj]?" [al-Najm 53:12]. If he had seen Him with his own eyes, that would have been mentioned.

It is proven from the saheeh texts and from the consensus of the salaf (first generations) of this ummah that no one can see Allaah with his eyes in this world, with the exception of the claim made by some that our Prophet Muhammad (صلى الله عليه وسلم) alone saw Him. But they are agreed that the believers will see Allaah on the Day of Resurrection with their own eyes just as they see the sun and the moon (in this world)."

[Source: Majmoo' al-Fataawa, (6/509-510)]

It was narrated on the authority of Ibn 'Abbaas (رضي الله عنه) that the words: "The (Prophet's) heart belied not what he saw" [Surah al-Najm 53:11] and "Certainly he saw him at a second descent" [Surah al-Najm 53:13] implies that he (صلى الله عليه وسلم) saw him twice with his heart. [Saheeh Muslim, (#258)].

- Ibn al-Qayyim (رحمه الله) said: "Uthmaan ibn Sa'eed al-Daarimi said in his book al-Ru'yah that there was consensus among the Sahaabah that he [the Prophet (صلى الله عليه وسلم)] did not see his Lord on the night of the Mi'raj. Some of them excluded Ibn 'Abbaas and said that he was not one of those who said that. Our Shaykh says that this does not go against the facts, **for Ibn 'Abbaas did not say that he saw Him with the eyes in his head**, and Ahmad relied upon this, in one of the two reports narrated from him, where he says that he saw Him but he did not say that, that was with the eyes in his head. The wording used by Ahmad is the same as that used by Ibn 'Abbaas (رضي الله عنهم). What indicates that what our Shaykh said about the meaning of the hadeeth of Abu Dharr is correct is the fact that in another hadeeth he said that His veil is Light. And Allaah knows best what the Light is that is mentioned in the hadeeth of Abu Dharr (رضي الله عنه) where it says, 'I saw Light.'" [Source: Ijtima' al-Juyooash al-Islamiyyah, (1/12)]

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Notable Utterances in the Newsletter:

- (سبحانه وتعالى) - He is exalted above weakness and indignity
(عليه السلام) - Peace be on him
(صلى الله عليه وسلم) - Peace and blessings of Allaah be on him
(رضي الله عنه) - May Allaah be pleased with him
(رضي الله عنها) - May Allaah be pleased with her
(رضي الله عنهم) - May Allaah be pleased with them
(رحمه الله) - May Allaah have mercy on him
(حفظه الله) - May Allaah preserve him

All the verses of the Qur'an provided in this newsletter are interpretations of the meaning of the Qur'an.

Readers can send their comments, suggestions, criticisms, queries, corrections and articles to the editor at: editor@naseehah.net

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This Newsletter contains some of the names of Allaah, His Prophets, verses from the Qur'an and Ahadeeth, hence appropriate care should be taken in handling and disposing it. Alternatively, it can be put to good use by gifting it to people, who can benefit from it, or placing it in a Library or a Mosque for the same purpose.

One of the better Islamic Newsletter based on Quran & Sunnah that focuses and reminds us of the way of the Salaf. Barak Allaah feekum for the efforts of its Organizers. Keep up your good work.
- ABDUL RASHEED

May Allah bless the team of an-Naseeha for bringing out this important and much needed magazine at such a time where there is need of more knowledge among Muslims. I loved the magazine and the contents in it. The magazine is beautifully crafted and the team has taken good care in selecting topics for the readers, starting from the foundation. Alhamdulillah, quotes and articles from the scholars have been made available under one roof.
- MUHAMMAD ABRAR AS-SALAFI

Masha'Allaah, a very nice initiative. The best thing about this newsletter is that its authenticity cannot be doubted! Introducing topics such as incidents from the lives of the Salaf and advices for the young generation is remarkable.

- ZUBIA NAUSHEEN

The magazine is a very good one especially for the young generation. A must buy. The Quiz is very knowledgeable and also the other articles. All the best for the future issues.
- NAGEENA SAEED

READERS' FEEDBACK

I have gone through the first issue of an-Naseehah and it doesn't appear to be the first issue because every thing is so beautifully arranged that it seems to have been done by someone who is an expert in bringing out a magazine. In sha' Allah your venture will prove successful for you have done this for the sole purpose of presenting our DEEN Islam in the purest form and removing SHIRK and BID'AH which many of us are indulging in. I long for the day when this magazine will become a monthly. In sha' Allah, that will happen soon. I will be glad to be associated with your magazine to the best of my ability, if Allah willeth.

- SERAJUDDIN KHURRAM



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