

Muslim Association
of Hawaii
Ramadan 2014
Lecture Summaries

Lecture Series by:
Dr. Ismail Elshikh

SURAT-UL-FIL

This surah was revealed in Makkah, and talks about how Allah protected Al Ka'bah from an invading army known as the people of the elephant. This army was strong and mighty, but Allah, the Almighty Lord of Al Ka'bah, protected His house using the least expected weapons. In obedience of Allah's command and against the army's order, the elephants refused to march toward Al Ka'bah. And although very insignificant compared to the elephants, birds carrying baked clay were sent to stone the soldiers to death while causing no harm to the elephants and the people of Makkah.

SURAT-UL-QURAYSH

In this Makkan surah, the Quraysh (people of Makkah) are ordered to worship Allah because of the favors he bestowed upon them. These favors are of two types: security from harm as mentioned in the previous surah, and an abundant provision of food despite the fact that they live in a barren land. The Quraysh get to enjoy many kinds of goods resulting from their safe business trips to Yemen and Syria. Furthermore, people from other areas looked to them with either love and admiration for being the custodians of Al Ka'bah or fear because of the incident mentioned in the previous surah. Thus they should worship Allah alone, the Lord of Al Ka'bah and the only source of these favors.

SURAT-UL-MA'UN

Directly related to the previous surah (Al Quraysh), which talked about the favors of Allah, this surah describes the character of the people who deny the hereafter. Instead of showing mercy and generosity with the wealth that Allah has bestowed upon them, these people commit some of the biggest crimes by repelling orphans and not encouraging others to feeding the poor and needy.

It's important to note the relationship between faith and actions here. The deniers of the hereafter are given descriptions pertaining to their deeds. The lesson for us is that faith has a direct relationship with actions.

The surah also gives a severe warning to three categories of people:

1. The ones that are heedless of their salah (they don't perform 5 daily prayers regularly)
2. The ones that show off, and
3. The ones that withhold *al ma'un* (the smallest kindness)

This is an invitation for us to reflect on how we pray, how much we give, and how much we care about those in need.

SURAT-UL-KAWTHAR

An outstanding feature of this surah is the contrasts with respect to the previous surah (Al Ma'un) and within itself. While surat Al Ma'un deals with the evil deeds of wicked people, this surah, which is the smallest in the Qur'an, deals with the biggest reward being given to our prophet, the best human being and the most deserving of it. This reward is Al Kawthar, the abundance of all kinds of good things including a river in Paradise which is described in a Hadith as having banks of gold, a bed of rubies and

pearls, with its soil more fragrant than musk and its water sweeter than honey and whiter than snow. We pray that Allah makes us of the fortunate ones that will drink from it.

Notice how the heedlessness with respect to salah, the showing off, and the stinginess mentioned in surah Al Ma'un are contrasted with this surah commanding the prophet to establish salah sincerely for Allah and to sacrifice from his best and most prized possessions.

The last ayah was revealed when the prophet had just lost his son and his enemy referred to him as being cut off. It's ironic that the children of this and other enemies embraced Islam and joined the prophet's ever-growing family of believers.

SURAT-UL-KAAFIRUUN

This Makkan surah was revealed in response to the proposition made by four individuals on behalf of Quraysh. After exhausting all their resources and efforts to put an end to the noble mission of Islam, their last resort was a compromise whereby both parties would unify and alternate between worshiping Allah one year and their false gods the following year. But this plan would never succeed for obvious reasons.

The prophet knew without a shadow of a doubt that at the core of Islam is the fact that worship, the meaning of which includes obedience, love, trust, sincerity and submission, is to Allah alone. Furthermore, the gift of al kawthar in the previous surah was a reminder for him to not compromise his mission for any worldly gain. Also, surat-ul-kawthar concluded by telling him that his enemies were the ones cut off (nothing good will come out of their plots and plans), thus preparing him to reject their ideas.

Notice the Arabic word used for disbelievers in this surah is *al kaafiruun* which is different from *allatheena kafaruu* (those that have disbelieved). *Al kaafiruun* are disbelievers that will never believe.

SURAT-UN-NASR

At the end of the previous surah (al Kaafiruun), the prophet was instructed to say to the negotiators of the disbelievers: "To you your religion, and to me my religion." In this *Madani* surah, Allah is telling His messenger which of the two parties will get the upper hand. Seeing people enter the fold of Islam in multitude is a natural consequence of the prophet's victory over his enemies, who used to be a big obstacle preventing people from seeing the truth of Islam.

The surah reminds us that victory is something that belongs to Allah alone and He chooses when, where, and how to send it, and if He sends it to us we should exalt Him, praise Him, and ask for His forgiveness. Asking for forgiveness is especially important because after achieving a victory that appears to be a result of our effort, we tend to forget that we are nothing more than tools in the hands of Allah, who controls the situation.

The last ayah teaches us some of the etiquette of *dua*. First we exalt Allah, then we praise Him, and finally we ask Him for what we need.

SURAT-UL-LAHAB

While Surat-un-Nasr shows which of the two parties presented in Surat-ul-Kaafiruun will be successful, this surah focuses on the destruction of two of the prophet's worst enemies among the disbelievers (Abu Lahab and his wife), thus reassuring the prophet of the upcoming victory announced in the previous surah.

Abu Lahab was an uncle of the prophet. This teaches us that the ties of faith are stronger and have priority over the ties of blood.

This surah is one of the miracles of the Qur'an. By condemning the two (Abu Lahab and his wife) to hell, the surah is making an indirect statement that they are not destined to accept Islam. They could have easily discredited the Qur'an by simply saying "*laa ilaaha illallah*" even without sincerity, but they never did even though they had every opportunity to do so.

SURAT-UL-IKHLAS

Although Surat-ul-Ikhlal is one of the shortest surahs, it is very comprehensive in scope. The prophet even considered it to represent one third of the Qur'an which, according to many scholars, is because the surah summarizes one of the three major topics in the Qur'an, the other two being law and stories of earlier generations.

Surat-ul-Ikhlal deals with the absolute oneness of Allah. This is declared by the word "*ahad*" in the first ayah and explained by the three remaining *ayat*. It emphasizes the clear distinction between Allah (the creator) and everything else (His creation, including prophets, angels and heavenly bodies). He is one and unique and it's not befitting for Him to take any son, daughter or associates. The heavens and the earth and everything in between depend on Him while He is totally independent. Exalted, He is above every false claim they make against Him.

Realizing the importance of this surah, the prophet wanted us to internalize it. So much so, that he recommended we recite it up to 17 times throughout the day: 1 time after each of the 5 daily prayers, 3 times in the morning, 3 times at night, 3 times before going to sleep, and 1 time during the second raka'a of two sunnah prayers (the one before fajr and the one after maghrib).

SURAT-UL-FALAQ

While the previous surah tells us that everything depends on Allah, this surah gives us an example of how we depend on Him. The surah was revealed when the prophet became victim of a magic spell which was manifested by him seeing certain things that wouldn't be real. This is similar to what happened to prophet Musa when magic tricks made ropes appear to him as snakes.

The revelation of this surah is a clear proof that magic and envy must be real. Also the fact that the prophet was affected (before the revelation of this surah) means that none of us is exempt. But Allah, the merciful, will not leave us stranded without a way out. The recitation of this surah along with surat-un-naas and surat-ul ikhlas is one way to earn Allah's protection. In this surah we seek refuge in Allah, the Lord of *falaq*, the one that causes splitting and sprouting and causes our transition from darkness to light. We seek His protection against the evil of His creation, including the night which is the most fertile ground for dark forces to exercise their evil plots and deeds. Only Allah can protect us against magic and envy.

A way to minimize the likelihood of being a victim of *hasad* (envy) is to make sure we don't flaunt or expose our good things too much. Also saying *maashaa Allahu, laa quwwata illaa billah* (whatever Allah wills shall come to pass, for there's no power save with Allah) upon feeling *hasad* against others will help suppress its effect.

SURAT-UN-NAS

This surah was revealed at the same time as the previous surah (al Falaq). The prophet used to refer to them as *al mu'awwidhatayn* (verses of refuge) for obvious reasons.

Notice how in Surat-ul-Falaq we call upon Allah one time (the Lord of al falaq) to seek his protection against 3 evils while in this surah we call upon Him 3 times (the Lord of mankind, the master of mankind, the God of mankind) to ask His protection against one evil (the whispering of shaytan). This tells us how dangerous the whispering is. The evil whisperer never gives up trying to lead us astray. The surah describes him as *al-khannas*, meaning he runs away when we remember and mention the name of Allah (especially by reciting this surah) then comes back during our times of weakness to try again. To accomplish this job, shaytan often uses clever disguises such as the media in our modern time.

The whispering is of two kinds: from shaytan (among jinn and humans as mentioned in the surah) and from within ourselves. Left uncontrolled and unsuppressed, the whispering from within ourselves could lead to disbelief.

There's a remarkable relationship between this surah (the last one) and surat-ul-faatiha (the first one). They both start with the mention of the Lordship of Allah, then they declare Him as the master and the *ilah* (the only one worthy of worship) before asking his assistance to guide us to the straight path (in faatiha) which necessitates protection from the whispering of shaytan (in this surah). So it's not surprising that every time our prophet would complete the recitation of the Qur'an (with this surah), he would immediately continue on to the beginning (with surat-ul-faatiha). It's as if one is never done with the Qur'an.

Hadith #1:

"INTERCEDE, YOU WILL BE REWARDED." اشفعوا توجروا

This authentic, two-word Hadith narrated by Abu Dawud, Nasai, and Bukhari, is supported by what Allah said in the Qur'an: "Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah , over all things, a Keeper" [4:85].

In the hereafter, Allah will allow the intercession of the prophet, the martyrs, the *hafiz* (memorizers of Qur'an), parents for their righteous children and vice versa, children that died before the age of puberty, forty Muslims attending a funeral for the deceased.

In this life we have two types of intercessions: the allowed and the prohibited. Examples of the allowed intercession include helping out a brother or sister in debt, sponsoring a refugee, praying for others in their absence, etc. Any intercession that takes or violates the right of others is prohibited. Examples of such intercessions include helping someone obtain prohibited things like alcohol, helping a criminal to illegally escape punishment stipulated by the law because of his wealth or social status, although settling a case before bringing it to the authorities is acceptable.

Intercession becomes mandatory in some cases, such as interceding to save someone's life, or to protect the honor of an innocent person.

The Hadith about the prophet refusing to meet with an inquirer until his companions intercede so that the companions could get rewarded for interceding teaches us an important lesson on the virtue of interceding and helping others get rewards.

Hadith #2:

"THE RIGHT SIDE. THEN THE RIGHT SIDE." الأيمن فالأيمن

The prophet said these words (just 2 words in Arabic) when he was sitting with an unknown Bedouin on his right side and his best friend Abu Bakr on his left. After drinking from the milk that was offered to him, the prophet passed it on to the Bedouin even though Umar suggested giving it to Abu Bakr first.

There are other Hadiths supporting this general preference of the right side. For example, we learn from those Hadiths that the right foot should go first when putting our shoes on and the left foot first when taking them off. In ritual purification we should wash the right side of the body first. We should enter the *masjid* (mosque) with the right foot first and exit with the left foot first. Unlike shaytan, the prophet used to eat, drink, give and receive with the right hand and commanded his followers to do the same.

One exception to this general rule is the case of using the bathroom where the left foot should enter first and exit last and the cleaning is done with the left hand. Activities such as blowing the nose and removing filth should be done with the left hand as well.

We should be careful not to let our arrogance be the reason we don't follow this or any of the prophet's sunnah. There's a Hadith about a person whose right hand became paralyzed

because arrogance made him refuse to eat with it even after the prophet asked him to do so.

The Hadith teaches us that Islam is so comprehensive it addresses little details of our lives. It also teaches us that even our effortless daily activities such as shaking hands, lying down, or getting dressed could give us rewards for following the prophet's sunnah as long as we have a sincere intention and we are conscious of what we're doing.

Hadith #3:

"GO DEFEND YOURSELF." **دونك فانتصري**

The background of this authentic Hadith is an incident that took place between Aisha and Zaynab, two of the prophet's wives. He said these words upon hearing the complaint of Aisha who had felt offended and verbally abused by Zaynab. When Aisha followed the order and defended herself, the prophet rejoiced and smiled.

The Hadith was mentioned by Ibn Kathir on the *tafsir* of the ayah: "And whoever avenges himself after having been wronged - those have not upon them any cause (for blame)" [Qur'an 42:41]. Here our focus is on the character of the prophet with respect to his wives whom the Qur'an refers to as mothers of the believers. We learn that instead of stepping in and acting tough, the prophet decided to just take it easy and let the women handle their affairs on their own, and he was pleased with the result.

From the Hadith about him playfully racing with Aisha and the one about him participating in a joke that involved two of his wives (Aisha and Sawda) staining each other's face with food, we learn that the prophet's household was an environment of joy and happiness; not one of tyranny and oppression. Contrary to the view held by some non-Muslims and Muslims alike, he used to help with the household chores and run errands in order to lighten the burden on his wives. In fact, Islam requires that women be treated with love and care as evidenced by the prophet's statement that the best of believers is the one who is best in manners and kindness to his own wife. He concluded this statement with: "And I'm the best to my wives." Thus inviting us to follow his example in dealing with women.

Unfortunately we tend to put all of our focus on only some selected aspects of the prophet's life, in the fields of politics, education, war or economy and totally ignore his relationship with his wives. As the enemies of Islam desperately continue trying to paint the good character of our beloved prophet with negative images, it's our duty and obligation to familiarize ourselves with his entire biography and apply his teachings in our lives. After all, he was sent to be a role model for us.

Hadith #4:

"YOUR KINSHIP, YOUR KINSHIP." **أرحامكم أرحامكم**

Honoring the ties of kinship is one of the most important deeds in Islam. It was mentioned in the first *khutba* (speech) the prophet delivered when he migrated to Madina, as narrated by Abdullah Ibn Salam who had heard about the prophet while searching for the religion of truth. In the speech, the prophet said: "Oh people! Spread the greetings,

give food in charity, connect kinship ties, pray at night while people are asleep, you will enter paradise in peace."

Also in the Qur'an, taking care of kinship ties is praised, while cutting them or abandoning them is associated with corruption, which is one of the worse crimes. For example, in the first ayah of surah #4, kinship is linked with the *taqwa* (fear) of Allah. Thus indicating its utmost significance.

When asked, "What deed is the most beloved to Allah?", the prophet said, "Belief in Allah, then honoring kinship ties, then enjoining the good and forbidding the evil." When asked the opposite question: "What deed is the most hated by Allah?", he gave the opposite of the first answer.

Keeping relations of kinship is one of the most distinctive characteristics of true believers. It's a sign of belief. The prophet said, "Whoever believes in Allah and the hereafter let him uphold the ties of kinship". In another Hadith, he commanded us to maintain the ties even with relatives who severed their ties with us, to treat them kindly and gently even if we are met with hostility and abuse. This will guarantee us the support of Allah as long as we don't give up.

There are great benefits gained by honoring kinship ties. According to the prophet in several Hadiths, honoring kinship ties is a way to create love among family members, to increase *rizq* (provisions), and to extend one's lifespan. Also, on the day of judgment kinship ties will be given the ability to testify for or against people depending on their relationship.

The consequences for abandoning it are grave and scary. The prophet said, "No one who severs the ties of kinship will enter Paradise". In fact, such a person gets part of the punishment in this life before meeting the greater part in the hereafter. This fact is supported by the prophet's saying: "There is no sin worthier of Allah hastening punishment for it in this life, in addition to what He has in store for its offender in the Hereafter, than transgression and cutting off relations of kinship." Allah the Almighty says in the Qur'an: "Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? (22) Such are they whom Allah has cursed, so that He has made them deaf and blinded their sight" [Muhammad 47:22-23].

There are 3 levels of maintaining kinship ties. The highest is financial or physical assistance, followed by kindness, and the lowest is the exchange of greetings.

Hadith #5:

"PLEASE YOUR ZAKAH COLLECTORS." أرضوا مصدقكم

A group of companions complained to the prophet about the zakah collectors not being fair to them. But knowing that giving is not an easy task and that people tend to come up with excuses in order to be exempt from their financial obligations toward their community, the prophet commended them to please the zakah collectors by giving them what they're ordered to collect. These collectors don't collect for themselves. Rather they

take 100% of the zakah to the treasury of the Islamic state, which distributes the fund to the poor and needy.

Since zakah is one of the pillars of Islam, denying it is equivalent to disbelief. As for those who believe in zakah but refuse to pay it, in an Islamic state such individuals face confrontation with the government officials who will collect by force (up to 50% of their income according to the ruling of some scholars). The punishment in the hereafter is far greater and more severe.

Fulfilling the obligation of zakah is a praiseworthy deed of the pious believers who are granted paradise. Allah says "And from their properties was [given] the right of the (needy) petitioner and the deprived" [Qur'an 51:19].

Of the benefits of giving zakah is purification and increase in wealth of the giver. It's also one of the reasons Allah gives help and power to the believers. Allah says, "(And they are) those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of (all) matters" [Qur'an 22:41].

It's important to note that paying tax does not exempt one from paying zakah. Tax is the right of the people while zakah is the right of Allah.

We generally pay zakah by giving 2.5% of the wealth that is saved for one year if the minimum saved is 85 grams of gold or the equivalent thereof. There are different categories of wealth requiring specific payment methods beyond the scope of this summary.

Hadith #6:

"WAR IS STRATEGY." الحرب خُذعة

As narrated by Jabir Ibn Abdullah, the first time the prophet said these words was during the battle of Al Ahzab (the trench). This was his way of encouraging his followers to develop a sense of strategy as opposed to relying solely on physical resources. It's also his way of warning them about the tricks and deceptions being used by the enemies. To this effect, he also said in another Hadith that "a believer is not bitten from the same hole twice." Furthermore, he's bringing their attention to the importance of mutual consultation which is a prerequisite for good strategy. One could win the most difficult war by using a well thought out and planned strategy.

A strategy could be used at times of confrontation between Muslims and their enemies or in preparation thereof. However, being a religion that upholds the highest standards of moral and justice, Islam completely prohibits breaking a covenant or treaty or resorting to betrayal, regardless of the intended outcome. Throughout the biography of the prophet, we find many instances illustrating how this important concept was properly implemented.

Hadith #7:

"THE ENVIOUS EYE IS REAL." العين حق

This authentic Hadith is narrated by Abu Huraira. In a similar narration by Aisha, the prophet said, "Seek refuge in Allah. The envious eye is real." The message is more emphasized in the narration of Ibn Abbas, where the prophet is quoted to have said: "The envious eye is real and if anything were to overtake the *qadr* (divine decree), it would be the envious eye."

Hasad (envy) is mentioned up to four times in the Qur'an. For example, in surat-ul-baqarah Allah tells us how envious the people of the book (Christians and Jews) are of the Muslims. In surat-ul-falaq Allah teaches us how to seek refuge in Him against envy.

There are five different types of envy. The worst type is when the envier wishes for the bounty to be totally transferred from others to him and actively tries to make this happen. An acceptable type which is considered to be forgiven is when the envier wishes for the same bounty but does not wish for others to lose it. This type is actually encouraged in the case of religious bounties such as knowledge, Qur'an memorization, etc.

According to Ali, envying others for what Allah has bestowed upon them is equivalent to declaring enmity against the bounties of Allah.

The envious eye has a tremendous amount of power and it could affect a person in many ways. Its symptoms include lack of focus, extreme fatigue, solitude, insomnia, nightmares, or any physical pain that cannot be explained by a doctor. It could also affect a person's children, wealth or property.

There are some prescribed treatment plans using several *ayat* of the Qur'an and Hadiths. For example, the prophet once ordered a victim of envy to take a bath with the water that the envier has used for *wudu*. Obviously this method assumes that the envier is known and is willing to cooperate, which is not always the case. Another solution is to recite over the victim surat-ul-fatiha along with ayat-ul-kursi, the last two ayat of surat-ul-baqarah, ayah #51 of surah #69, the last 3 surahs (3 times each), and the following words of the prophet:

1- "I seek protection for you by the perfect words of Allah from every Shaytan, and dangerous creature, and from every eye that is envious."

"أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ"

2-"Bismillahi arqika, min kulli shay'in yu'dhika, min sharri kulli nafsin aw 'ayni hasidi, Allahu yashfika, bismillahi arqika. [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you]."

نفس أو عين حاسد، الله يشفيك، بسم الله أرقبك، من كل شيء يؤذيك، ومن شر كل
"الله أرقبك".

3-" Audhu bi kalimati'llahi't-tammati min sharri ma khalaq. [I seek refuge in the perfect words of Allah from the evil of what He has created]."

"أعوذ بكلمات الله التامات من شر ما خلق"

Alternatively the above could be recited over water that the victim drinks and takes a bath with. An important prerequisite for this kind of treatment to be successful is an absolute belief that Allah will make it work.

To protect a house from the effect of envy, one could say in it these words of the prophet: "Audhu bi kalimati'llahi't-tammami min sharri ma khalaq [I seek refuge in the perfect words of Allah from the evil of what He has created]."

"أعوذ بكلمات الله التامات من شر ما خلق"

According to the prophet, these words are actually protection against every kind of harm. Another way to protect a house is by reciting surat-ul-baqarah in it and by not allowing dogs inside. All of this is with the assumption that the house is kept clean from prohibited acts of disobedience.

Hadith #8:

"GIVE GIFTS TO CREATE LOVE AMONG YOU." تهادوا تحابوا

This Hadith is narrated by Abu Hurayra. The prophet said in another narration, "exchange gifts because indeed gifts will remove *wahar* (ill feelings) from the heart and let a neighbor not look down on the gift of a neighbor even if it be the lower shank of a sheep." This Hadith is an important message for both the giver and the receiver. However, the giver should be reasonable in his choice of gift and avoid insulting the receiver with an inappropriate gift.

As another remedy for *wahar* (ill feelings), the prophet recommended fasting 3 days in each month (the 13th , 14th, and 15th of the lunar month). Recent research has established a relationship between the full moon and human behavior, and since this correlation was unknown at the time of the prophet, we consider this recommendation to be one of his miracles.

There are certain important aspects to consider when giving a gift. First of all, one should look for a practical gift: an object that the receiver is actually going to use. The giver should give without expecting anything in return. He or she should simply give and forget and should not remind the receiver of the "favor." The timing and the manner in which the gift is presented are also very important.

It's recommended for the receiving party to compensate the giver. This is evidenced and emphasized in the Hadith where the prophet recommended giving to one who asks, honoring the invitation of one who invites, and compensating one who gives a gift or making *dua* for him or her if unable to compensate

The absence of gift exchanges in a relationship does not necessarily indicate that the relationship is void of love. We should remember and accept the fact that people have different backgrounds and ways. There could be a legitimate reason behind the lack of gift. Sometimes there's more love in a relationship that lacks gift exchanges than in one with gifts. It's also possible that the giver lacks sincerity and gives with a hidden agenda in mind. Obviously this is not a good thing.

Exchanging gifts with non-Muslims is OK as long as the gift itself is not a *haram* (forbidden) object such as alcoholic drinks or intoxicants.

Although giving gifts is a highly encouraged deed, it's haram (forbidden) to do so in some circumstances. Examples include giving gifts to an officer working for the state. There's a report of the prophets being angry because one of the zakah collectors accepted a gift. One should not give a gift to a person whom he owes money to.

With the exception of a father from his son, it is forbidden to take a gift or a charity back after giving it. According to the prophet, a person who does this is similar to a dog that eats its own vomit.

Hadith #9:

"REGRET IS REPENTANCE." الندم توبة

Although pure and free from sin, our prophet used to repent and ask for Allah's forgiveness 100 times or more every day, and he commanded his companions to do the same. This shows the importance of repentance.

The prophet also taught us in a narration of Abu Hurayra that: "Whoever sits in a gathering and indulges in useless talk, and before getting up supplicates: "Subhanaka Allahumma wa bihamdika, ashhadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika" (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your forgiveness and turn to You in repentance), he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." In fact it's recommended to say this dua even if the gathering is for useful and clean talk.

Some conditions must be fulfilled in the process of repenting. It should all start with a person acknowledging his mistake. The second condition is to feel regret and to blame himself. He should then proceed to actions by quitting the sin with a sincere intention to never return to it. Finally, he should try to fix any damage that may have been caused by his mistake.

The only time repentance is rejected is when the angel of death visits us. Since the time of this visit is unknown to us, it's highly recommended to not delay repentance.

Hadith #10:

"DO NOT GET ANGRY." لا تغضب

According to many scholars, this Hadith has two meanings:

1. Don't put yourself in a situation that makes you angry.
2. Don't lose your control if you do get angry.

Anger is a natural human emotion and we all feel it sometimes. For example, the Qur'an talks about prophet Musa being angry at his people when they worshiped an idol in his absence. The important thing then is to learn how to deal with anger and not let it get the

upper hand. To this effect, the prophet recommended doing the following at times of anger:

1. Remember Allah and seek refuge in him from shaytan.
2. Change position and/or environment.
3. Perform wudu (ablution) or take a shower or bath.
4. Be silent.

Anger is not always negative. In fact it's important to get angry sometimes. It's been reported that the prophet would never take revenge for himself but he would get angry and revenge when Allah's right is violated. He's also reported to have expressed anger for his daughter.

Fundamental Principle of Fiqh (Jurisprudence) #1

"THE MATTERS ARE ACCORDING TO THEIR PURPOSES." الأمور بمقاصدها

Based on the prophet's Hadith, "Deeds are according to the intention." This principle of *fiqh* (jurisprudence) has a bigger scope than the Hadith which is limited to deeds only.

There are up to 70 subjects of *fiqh* under the Hadith and many scholars consider it to be equivalent to a third or half of knowledge since it deals with the intention while all other fields deal with the actions.

Here's an example of how to apply this principle. If someone leaves a container to collect rainwater and another person takes the water, the principle dictates that the owner of the container has the right to the water only if the original intended purpose of leaving the container outside was to collect water. Another implication is that anything done under force or pressure is invalid.

In the matter of worship there are cases where one intention could serve more than one action or vice versa. However, these should be studied on a case by case basis so as to avoid nullifying an obligatory deed.

Fundamental Principle of Fiqh #2

"DOUBT DOES NOT REMOVE CERTAINTY." اليقين لا يزول بالشك

This principle of Fiqh is consistent with what Allah said in the Qur'an: "Indeed assumption avails not against the truth at all." Its implication is that if we have established certainty about a matter, this certainty should not be eliminated by any doubt that is raised subsequently. The following examples show how the principle is applied.

If a person is missing and we're not sure whether he's still alive or not, we should consider him to be alive until we have a proof that he's dead. This is because the fact (he's alive) precedes the uncertainty (he may be dead).

A person who performs a perfect wudu (ablution) and later becomes unsure about whether he broke his wudu or not is considered to still have a valid wudu. But if the uncertainty is about the integrity of the wudu (e.g., he's not sure if he washed his face), then his wudu becomes invalid. This is because the initially established fact is perfect wudu in the first case and the need for wudu in the second case.

The fast of a person who breaks his fast while unsure about the time of sunset is invalid if he later finds out that his assumption was wrong. But the fast of one who wakes up and eats while unsure about the time of fajr is valid even if he finds out that his assumption was wrong. The reason is that the initial fact is daytime (when it's not okay to eat) in the first case and night time (when it's okay to eat) in the second case.

This important principle encompasses many rules of jurisprudence, including the famous "Innocent until proven guilty."

Fundamental Principle of Fiqh #3

"NO HARM SHALL BE INFLICTED OR RECIPROCATED." لا ضرر ولا ضرار

This principle is actually one of the prophet's Hadiths. The wording refers to both physical and psychological harm. Another narration of the same Hadith adds: "Whoever causes harm, Allah will harm him, and whoever causes distress, Allah will distress him." The principle of not harming is also emphasized by many *ayat* of the Qur'an such as "...and do not harass them (your women) to make them miserable" [65:6]. The Qur'an also prohibits parents from using their children to cause harm to each other.

It was on the basis of this principle that the prophet gave permission to one companion to cut down the tree of a man who used to cause harm because of his tree. The principle dictates that a water well owner must give his neighbors free access to the water until they get their own well. More examples are found in the biographies of the prophet and the righteous Muslim leaders after him.

Fundamental Principle of Fiqh #4

"HARDSHIP BRINGS EASE." المشقة تجلب التيسير

The implication of this principle is that because of difficulty, one may be given permission to do a forbidden thing or to be exempt from an obligatory one. For example, under extreme force, a Muslim is allowed to claim he's not Muslim in order to save his life. He's allowed to eat pork or drink wine if that's the only thing that could save his life. However, instead of indulging in such things, he should rather consume the bare minimum quantity necessary. As for obligatory things, permission could be given to either substitute an easier alternative (e.g., a sick person praying while sitting instead of standing) or to delay the act (e.g., delaying hajj) or to be totally exempt (e.g., women not participating in battles), all depending on the case at hand. Also depending on the situation, the permission could be either mandatory (e.g., in a life or death situation) or recommended (e.g., shortening the salah while traveling) or not recommended (e.g., combining salahs while traveling).

We find many supporting evidences for this principle in both the Qur'an and the sunnah. The Qur'an tells us that Allah intends ease for us, and not hardship. He wants to lighten our difficulties for us, and He does not charge a soul except within its capacity. The prophet urged his companions to make things easy. He never ordered them to do anything beyond their ability. When given the choice between two things, he would choose the easier one as long as it's permissible.

One should not avoid normal difficulty related to worship (e.g., waking up for fajr prayer) in the name of this principle. Doing so would contradict the Qur'an and sunnah. It's also disliked to always run after permissions.

An important exception of this principle is that it does not give permission to commit murder or adultery.

Fundamental Principle of Fiqh #5

"CUSTOM IS A SOURCE OF LAW." العادة محكمة

In fiqh, custom (action, behavior, or even words common to a certain people) is considered as unwritten law as long as it meets the following criteria:

- It should not contradict the *shariah*; e.g., alcohol should not be made permissible.
- It should not contradict well known meanings; e.g., the word "disbeliever" should not be used to refer to a believer.
- It must be practiced or adopted by a large number of people.
- It must be in current usage. If the custom in question is a word or action that has been changed from its original meaning, then the current usage and meaning is considered.

This important principle finds application in many situations. It instructs us that a word or a physical gesture or sign could be considered by the shariah as either acceptable or offensive, depending on how it's perceived by the culture of the people involved.

LIST OF 10 HADITHS AND 5 FUNDAMENTAL PRINCIPLES OF FIQH (JURISPRUDENCE):

HADITHS

- 1- DO NOT GET ANGRY. لا تغضب.
- 2- REGRET IS REPENTANCE. الندم توبة.
- 3- GIVE GIFTS TO CREATE LOVE AMONG YOU. تهادوا تحابوا.
- 4- THE ENVOIOUS EYE IS REAL. العين حق.
- 5- WAR IS STRATEGY. الحرب خدعة.
- 6- PLEASE YOUR ZAKAH COLLECTORS. أَرْضُوا مَصْدَقِيكُمْ.
- 7- YOUR KINSHIP, YOUR KINSHIP. رَحَامِكُمْ أَرْحَامِكُمْ.
- 8- GO DEFEND YOURSELF. دُونَكَ فَانْتَصِرِي.
- 9- THE RIGHT SIDE. THEN THE RIGHT SIDE. الأيمن فالأيمن.
- 10- INTERCEDE, YOU WILL BE REWARDED. اشفعوا تُؤجروا.

PRINCIPLES OF FIQH

- 1- THE MATTERS ARE ACCORDING TO THEIR PURPOSES. الأمور بمقاصدها.
- 2- DOUBT DOES NOT REMOVE CERTAINTY. اليقين لا يزول بالشك.
- 3- NO HARM SHALL BE INFLICTED OR RECIPROCATED. لا ضرر ولا ضرار.
- 4- HARDSHIP BRINGS EASE. المشقة تجلب التيسير.
- 5- CUSTOM IS A SOURCE LAW. العادة محكمة.