

ILM UL MUKARRAM

Acquiring Honourable Knowledge

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TAFSEER UL QURAAN

SURAH BAQARAH

Allah Ta'ala speaks of the hypocrites, who pretend to accept the guidance of the Quraan, but in reality, reject it.

- Allah says, "And among men there are some who say, we believe in Allah and in the Last Day, yet they are not believers".
- "They try to deceive Allah and those who believe, while they are not deceiving anyone except themselves, although they are unaware of it".
- "In their hearts there is a sickness, so Allah has made them grow in their sickness; and for them there is a grievous punishment, because they have been lying".
- When it is said to them, do not spread disorder on the earth, they say, we are but reformers.
- Beware, it is, in fact, they who spread disorder, but they do not appreciate.
- And when it is said to them, believe as people have believed, they say, shall we believe as the fools have believed? Beware, it is, in fact, they who are the fools, but they do not know.
- When they meet those who believe, they say, we have entered Faith, but when they are alone with their satans, they say, indeed, we are with you; we were only mocking.
- It is Allah who mocks at them, and lets them go on wandering blindly in their rebellion.
- These are the people who have bought error at the price of guidance; so, their trade has brought no gain, nor have they reached the right Path.

- Their situation is like that of a man who kindles a fire, and when it illuminates everything around him, Allah takes away their lights and leaves them in layers of darkness, so that they see nothing.

- Deaf, dumb and blind, they shall not return.

Now Allah Ta'ala brings two examples, and the reason for these examples is to divide the hypocrites into two kinds of men.

1. Those in whom disbelief had taken deep roots, so that they had little inclination towards Islam, but pretended to be Muslims for worldly motives. The Quraan compares them to the man who, having found light, again loses it, and is left in darkness.
2. Those who did recognize the truth of Islam, and sometimes wished to be genuine Muslims, but worldly interests would not allow them to do so, and they remained in a state of hesitation and doubt, they have been likened to the men caught in a thunderstorm.
 - Or (it is) like a rainstorm from the sky, bringing darkness, thunder and lightning; they thrust their fingers in their ears against the thunderclaps for fear of death, and Allah encompasses the disbelievers
 - and lightning (all but) snatches away their eyesight; every time a flash gives them light, they walk by it; and when darkness falls upon them, they stand still. And if Allah willed, He would certainly take away their hearing and their eyes: surely Allah is powerful to do anything.

DARS UL HADITH

We continue from our last lesson, and the topic we are discussing is “Kitabul Akhlaq” The book of Manners.

Previously we discussed the importance of having and inculcating good qualities – good morals and good habit – behaviour.

The author now brings the chapter on Mercy.

1st Hadith, It is related by Jareer ibn Abdullah that the Messenger of Allah Sallallahu Alayhi Wa Sallam said, “Allah Ta’ala will not show mercy to them who do not show mercy to other people”.

2nd Hadith, It is related by Abdullah ibn Amr ibn al-Aas that the Messenger of Allah Sallallahu Alayhi Wa Sallam said, “Allah Ta’ala will have mercy upon those who are merciful. Be kind – merciful to the dwellers of the earth, Allah who dwells on the heavens will treat you kindly – with mercy”.

From these Ahadith we come to understand that deserving of the special mercy of Allah are the kind-hearted bondsmen.

We see in the Hadith kindness to the dwellers of the earth does not only mean insaan – people but also includes animals.

3rd Hadith, The Messenger of Allah Sallallahu Alayhi Wa Sallam said, “a traveller was feeling extremely thirsty, he came to a well. He went down, drank the water, and came out. Outside he saw a dog dying of thirst. The man took pity on it, went back down the well, filled his leather socks with water, held it by his teeth, came back out and gave the water to the dog to drink. Allah Ta’ala was so much pleased that Allah blessed the man with salvation”.

The Sahabah asked, “is there a reward even on removing the distress of an animal?”.

Nabi replied, “yes (reward) is on removing the distress of every living being”.

4th Hadith, We find in another Hadith, the Messenger of Allah Sallallahu Alayhi Wa Sallam went to an orchard of an Ansar Sahabi. There was a camel there which started to groan when it saw the Nabi of Allah Sallallahu Alayhi Wa Sallam, and it began to shed tears. The Nabi of Allah Sallallahu Alayhi Wa Sallam went to it and stroked its head gently until it became quiet. The Nabi of Allah Sallallahu Alayhi Wa Sallam then asked, whose camel is this? An Ansar young man came forward and said that it belonged to him. The Nabi of Allah Sallallahu Alayhi

Wa Sallam said to him, do you not fear Allah, in respect of this poor, inability to speak creature. It has complained to me that you keep it hungry and take too much work from it”.

5th Hadith, We find in yet another Hadith, that some Sahabi caught some birds, the mother bird started flying over the heads of the Sahabi, when the Nabi of Allah Sallallahu Alayhi Wa Sallam saw this he said, “who has hurt the bird by catching its young ones? Give it back.

6th Hadith, Nabi Sallallahu Alayhi Wa Sallam said “a cruel hard-hearted woman was cast into Jahannam for her cruelty to a cat which she had kept in captivity until it died of starvation”.

From all these Ahadith we can see the importance of mercy – kindness to animals, that if a person has compassion to words animals Allah will grant such a person with Jannah, we can only just imagine what will be granted to a person showing compassion to insaan.

7th Hadith, The messenger of Allah Sallallahu Alayhi Wa Sallam said, “the attribute of compassion is not taken away from the heart of anyone except the ill-fated”.

This shows that if the heart of anyone is devoid of kindness and compassion, it should be taken to mean that he is accused in the sight of Allah.

Therefore, any person who finds hard-heartedness in his heart, he must do something about it,

8th Hadith, We find in a Hadith, a Sahabi came to Nabi Sallallahu Alayhi Wa Sallam and complained of his hard-heartedness, Nabi Sallallahu Alayhi Wa Sallam advised him to pass his hands on the head of an orphan and feed the poor.

Cruelty and hard-heartedness is a spiritual ailment, therefore the advice of Nabi Sallallahu Alayhi Wa Sallam should be taken to remove these ailments.

ILM UL FIQH

NULLIFICATION OF WUDU

- Excretions – wudu is nullified if anything comes out from either private parts.
- Releasing wind – with or without sound will nullify Wudu
- Madhy and Wady
- Bleeding / pus – if excreted from the body and spreads, necessitate Wudu.

- Vomit – mouthful of food or drink, then Wudu is nullified.
- Sleep – when a person is lying down, reclining or leaning on something such that they would fall if the support were removed.
- Loss of consciousness- wudu is nullified if one loses self-awareness because of insanity or falling unconscious, or drunkenness, or the effect of some medicine.
- Bursting out in laughter during Salaah – this refers to laughing loudly during Salaah.

WIPING OVER KHUFFS

Wiping over the Khuffs, (leather socks) is a proven Sunnah.

Hasan al Basri said: “Seventy people from among the companions have narrated to me that they saw the prophet wiping over Khuffs.”

Al- Karkhi said, “I fear the danger of unbelief for those who do not believe in the sunnah of wiping over Khuffs.”

CONDITIONS FOR WIPING OVER KHUFFS

- Wiping over Khuffs is permitted provided one had put on the Khuffs in a state of complete purity.
- Wiping over Khuffs is not permitted for someone on whom ghusl is obligatory.
- It is also not permitted to wipe over a Khuff with a hole in it such that 3 toes are visible.

HOW THE WIPING IS DONE

Wiping over the Khuffs is done on the upper part of the foot by stroking with the fingers beginning with the tips of the toes to the base of the shin – the use of at least 3 fingers is obligatory.

DURATION

- If one is resident in a place, then one may wipe over the Khuffs for a day and a night.
- If one is a traveller, then this can be done for 3 days and nights.

WHEN DOES THE WIPING TIME BEGIN

Beginning time is from the time of the nullification of the Wudu after putting on the Khuffs.

THE TIME ELAPSED

Once the prescribed time elapses one should remove one’s Khuffs, wash one’s feet and he can pray Salaah, one does not have to repeat the remaining elements of wudu.

WIPING OVER SOCKS

Wiping over socks which are thick and water cannot penetrate through it, is allowed.

It is not permissible to wipe over thin socks.

WIPING OVER CASTS AND BANDAGES

- It is permitted to wipe over splints.
- It is not necessary for one to have been in a state of purity when the cast or bandages were applied.
- There is no time limit for wiping over cast or bandages.
- If a splint falls off before the wound has healed, the wiping is not invalidated, but if it falls off after the wound has healed, then the wiping is invalidated.

ILM UL AQAID

Believing means to have firm yaqeen (conviction) in the heart and at the same time to proclaim it by the tongue.

Now, what are the Articles of faith?

Imaan (beliefs) of a Muslim has been put into 2 statements mentioned by the Ulama:

1- Imaan Mujmal

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ جَمِيعَ أَحْكَامِهِ

I affirm my faith in Allah as He is with all His Names and Attributes and I accept all of His Commands.

2- Imaan Mufassal

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدْرِ خَيْرِهِ وَشَرَّهُ مِنَ اللَّهِ تَعَالَى وَالْبَعْثِ بَعْدَ الْمَوْتِ

I affirm my faith in Allah, His angels, His Books, His Messengers, the day of judgment, in that the fate good and bad is predetermined by Allah and in coming to life after death (resurrection).

In a nutshell, these 2 statements mentioned by the Ulama whilst looking into Quraan and Hadith makes mention of all the articles of faith that a Muslim are required to believe in.

BELIEFS REGARDING THE ANGELS

Belief – The Malaikah are a special creation Allah Ta`ala.

Belief – They are created from a substance called Nur (light).

Belief – They are a creation which cannot be seen with the eye.

Belief – They do not have any gender.

Belief – There are countless angels in the heavens and earth.

Belief – They have no inclination towards evil. Nor do they have any carnal desire.

Belief – They are free from sins.

Belief – They are constantly engaged in various duties placed upon them by Allah Ta`ala.

Belief – They do not disobey the command of Allah Ta`ala and they do as they have been commanded.

Amongst the Malaikah, there are 4 most famous and senior:

1. Hadhrat JIBRAEEL (Alayhi-Salaam) brought Allah's Books, orders, laws and messages to all the Prophets through the medium of divine revelations. He was also sent by Allah to execute punishment to those who are disobedient to Allah Ta`ala.

2. Hadhrat MIKHAAEEL (Alayhi-Salaam) is in charge of rain, weather and sustenance. Other Angels work under his supervision, who are in-charge of clouds, the seas, the rivers and the winds. They all act in accordance to Allah Ta`ala's will and commandments.

3. Hadhrat ISRAAEEL (Alayhi-Salaam) is the angel of death known as MalakulMaut. He takes away life with the order of Allah Ta`ala. Numerous Angels work under his supervision. Some take away the lives of good persons whilst others looking very fearful take away the lives of sinners and disbelievers.

4. Hadhrat ISRAAFEEL (Alayhi-Salaam) is the angel who will blow the SOOR (TRUMPET) on the day of judgment. The sound will destroy and kill everything that is on earth and in the skies. Then, when he blows for the second time, everything will come to life with the order of Allah Ta`ala.

There are many other angels:

There are two Angels that are always with every person. One writes all our good deeds whilst the other enters all our bad deeds. They are known as: - KIRAAMAN-KAATIBEEN.

MUNKAR and NAKEER question a person when we die.

Some angels move around on earth and present themselves in the following gatherings:

Where the Zikr of Allah is made

Where Deen is taught

Where Deeni talks are given

They in turn inform Allah about the gathering and also of the names of the people who were present in such a gathering.

Angels occupied in their duties on the earth change shifts. Day angels return to Allah at the time of Asr to report to Allah while the night angels return to Allah at the time of Fajr.

Some angels are engaged in their duties of Jannat and some of Jahannam. Some carry the throne of Allah. Some angels are continuously engaged in glorifying Allah.

All the above information is substantiated from the Quraan And Hadith.

To believe in the existence of the angels is an important constituent of Imaan

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