

Al Hikmah

The Wisdom

LOVE AND UNITY BY ḤADṢRAT MAWLĀNĀ MUHAMMAD SALEEM DHORAT ḤAFĪZAHULLĀH

Importance of Unity

The strength of any group or nation lies in unity. If they unite, they will be capable of facing challenges with ease. Our beloved Nabī ﷺ has greatly emphasized unity and strove to unite the Ummah throughout his blessed life. Once during a journey, whilst Rasūlullāh ﷺ was in his tent, he heard the cries of two Ṣaḥābah ﷺ, one calling out to the Muhājirīn and the other to the Anṣār; each one was looking for help against the other. Rasūlullāh ﷺ fearing disunity amongst the Ṣaḥābah ﷺ, immediately got up and quickly reached the place of argument and said, "What is this that I am hearing? The calls of the era of ignorance? Leave it aside, because it is filthy." (Al-Bukhārī) During the period of ignorance, the people were divided on the basis of tribes, and they would support each other only on that basis; who was right and who was wrong did not matter to them. After the advent of Islām they had all become brothers through the Grace of Allāh ﷻ. Allāh ﷻ says:

And remember the favour of Allāh ﷻ upon you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brothers. (3:103)

Love Leads to Unity

For unity to come into existence, love is necessary. Where there is love there will be unity and where there is hatred there will be disunity. This is why Nabī ﷺ encouraged all those things that create love and discouraged everything that leads to animosity and hatred. A few examples are:

"Do not deceive each other. Do not hate each other. Do not show your backs to each other. And O Servants of Allāh! Become brothers to each other." (Al-Bukhārī)

"Stay away from jealousy, because jealousy eats away good deeds just as fire burns away dry wood." (Abū Dāwūd)

"The one who severs (ties of kinship) will not enter Jannah." (Al-Bukhārī)

Six Steps to Creating Love

In order to create love between ourselves, we need to do the following:

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FREEDOM OF EXPRESSION?

BY KHALID BAIG

With the latest in-your-face act of the Facebook, the issue is once again attracting headlines. Should Muslims react? How should they react? Where do they stand on the philosophical issue underlying all this?

In the media the issue has been framed as a clash between two camps. One camp stands for freedom of expression. The other wants to curtail it. Needless to say the first camp is enlightened and virtuous. The other is a relic of the dark ages. The clash in other words is between a civilized and civilizing West and Islām that just refuses to be civilized.

Once you accept this framing of the whole issue, the outcome is already decided. Are you for freedom of expression or not? It is a loaded question, and just like the yes/no question, "Have you stopped beating your wife?" no matter how you answer it, you remain guilty.

Look at the typical Muslim response which begins, "We also believe in freedom of expression but..." It matters little what you say after that. It is obvious that you are trying to add exclusions and limitations to a basic moral value while the other side is asking for no such limits. It is not difficult to see which side will come out ahead.

But this predicament is a result of uncritically accepting a false statement about the nature of the clash. For the real clash is not between those who are for and those who are against a freedom. Rather it is between two different freedoms. On the one hand is the freedom to insult. On the other is freedom from insult. Whether it was the Satanic Verses of the 1980s or the Cartoons of 2005 and their endless reproduction since then, if they stand for any freedom, it is freedom to insult. Pure and simple. Muslims, on the other hand, have stood for and demanded freedom from insult. Nothing more. Nothing less.

These are certainly opposing values. You can be for one or the other. And the question does arise, which one is a better value.

To see that let us imagine a society that truly believes in the first as a cherished moral value. It celebrates freedom to insult and guards it at all costs. Every member of it enjoys this freedom and practices it regularly. In a business everyone insults everyone else. The boss is insulting the employees, the employees are insulting the bosses. The salesmen are insulting the customers. The accountants are insulting the creditors. Everyone is enjoying the great freedom to insult. The same is true of the home. The parents are always insulting the children. The children are constantly insulting the parents. The spouses are incessantly insulting each other. And in doing so they all stand on the high moral ground because freedom to insult is such a fundamental freedom on which the society is built.

Actually contrary to the claims of the pundits if the Western society was truly built on this "cherished moral value," it would have perished a long time ago --- consumed by the fires of hatred and negativity generated by this freedom. No home, no neighborhood, no village, no business, no organization and no society can survive for long if it makes freedom to insult as a cornerstone of its freedoms. Clearly most who advocate this freedom do not practice it in their daily lives. But they are making an exception in the case of Islām and Muslims. The driving force behind this is not any great moral principle but a deep rooted hatred born of ignorance.

Software professionals sometimes use a term called beature. It stands for a bug turned into a feature. A bug is a defect in the software. A feature, on the other hand, is a desirable attribute. A beature is a defect that is presented (thanks to slick marketing) as a feature. Freedom to insult is also a beature. It is the growing sickness of Islāmophobia in the West which is being presented as a high moral value, packaged by the slick marketing departments as freedom of expression.

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For any questions, comments, or constructive feedback do not hesitate to contact us at:

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An in Depth Look at Dhabīhah Part 2

by Muftī Ebrahim Desai ḥafīzahullāh

Animals Slaughtered by Modern Day Jews and Christians

“The food of Ahlul Kitāb (People of the Book) is lawful for you as is your food for them.” (Al-Māidah 5:5)

Concerning the present day Christians there is no doubt that their methods do not fulfill requirements of Shar’ī slaughter.

Regarding the word, “Ṭa’ām” (food), Ibn ‘Abbās, Ibn Umāmah, Mujāhid and others ﷺ say that it refers to slaughtered animals. This matter (permissibility of these animals) is unanimously agreed upon by all scholars since they also hold the belief of the prohibition of slaughter save in Allāh’s name and also due to the fact that they mention only the name of Allāh ﷻ upon their animals of slaughter. (Jawāhir al-Fiqh vol.2 pg.4040; from Ibn Kathīr)

The reason for permissibility has been explained clearly by ‘Allāmah ibn Kathīr that due to the unity of belief regarding slaughter between Muslims and the Jews and Christians of that particular time, Allāh ﷻ had permitted consumption of their slaughter. The ‘Ulamā of the time had based their rulings on this very same reasoning.

When this unity of belief came into doubt, many great Ṣaḥābah ﷺ had not hesitated to rule prohibition.

“With regards to a Kitābī, when he omits tasmiyah (taking the name of Allāh) upon his slaughter and takes some other name, his slaughter is not consumable. This is the ruling of Abū Dardā, ‘Ubādah bin Ṣāmit and a large fraction of the Ṣaḥābah ﷺ.” (Jawāhir al-Fiqh vol.2 pg.407; Dārul ‘Ulūm - from Baḥr al-Muḥīṭ)

Regarding the Christian tribe of Banū Taghlib, Sayyidunā ‘Alī ﷺ ruled the following:

“Ḥāfiẓ ibn Jawzī ﷺ has narrated with his Sanad (chain of narrators) from ‘Alī ﷺ ‘Do not consume the slaugh-

ter of the Christians of Banū Taghlib since they have not held to any more of Christianity than their drinking of wine.” (Ibid pg.460 - from Tafsīr al-Maẓharī) It is a well-known fact that the majority of present day Christians and Jews no longer hold this ‘Aqīdah (belief) regarding slaughter. They do not hesitate to consume meat slaughtered by even Pagans, Mushriks (polytheists) and atheists. They have held to even less of Christianity than the Banū Taghlib. Most of them are just Christians and Jews by name, “atheistic” in their beliefs and actions. Their abattoirs employ machine slaughter wherever possible and do not hesitate to employ pagans and polytheists, e.g. Chinese, Koreans, etc. to carry our slaughter.

The Ruling

Based on the above juridical references, Qādhi Thanāullāh ﷺ a renowned Jurist of his time states the following:

“The correct and accepted view according to us is the first one that the slaughter of the Ahlul Kitāb with intentional omission of tasmiyah (taking the name of Allāh) or slaughter in some other name (besides that of Allāh) is not consumable, if this fact is ascertained with certainty or this is the condition prevailing among them. By this, the prohibition (of the Ṣaḥābah) from consuming the slaughter of the Christian Arabs can be easily understood. Likewise, the ruling of ‘Alī ﷺ (regarding the Banū Taghlib) becomes clear. It is likely that ‘Alī ﷺ had ascertained their omission of tasmiyah upon slaughter or that they slaughtered in some other name (besides Allāh). A similar ruling has been issued regarding the non-Arab Christians that if it is their normal habit to slaughter without tasmiyah, their slaughter is not consumable. Concerning the present day Christians there is no doubt that their methods do not fulfill requirements of Shar’ī slaughter, but they usually cause the death of their animals by other lethal measures, e.g. machine slaughter, etc. hence, their slaughter is impermissible.” (Jawāhir al-Fiqh vol.2 pg.411; from Tafsīr al-Maẓharī)...[Continued in Al Ḥikmah Vol 1 Issue 4]

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1) Follow the whole Dīn of Allāh ﷻ. Allāh ﷻ says in the Glorious Qur'ān:

“Those people who accept īmān and carry out good deeds, Allāh will create for them love (in the hearts of other people).” (19:96)

Loving others and not having hatred for them is part of ‘good deeds’ too. So when people carry out good deeds, they will entertain love for people and as a result people will love them too.

2) Adorn ourselves with good character and from them a very important one is humbleness. Nabī ﷺ said:

“The one who humbles himself for [the Pleasure of] Allāh, Allāh will elevate him.” (Al-Bayhaqī)

In order for a person to become elevated, others must have love and respect for him. Moreover, a person with humbleness will respect and love people and will surely be immune from hatred.

3) Help each other remaining within the boundaries of Dīn. Allāh ﷻ states:

“Assist each other in good works and taqwā.” (5:2)

It is human nature that when someone confers a favour upon us, we experience a feeling of love and admiration for them in our hearts.

4) Become abstinent and do not desire what Allāh ﷻ has given to others. Nabī ﷺ said:

“Refrain from desiring what is in the possession of other people, (as a result) other people will love you.” (Ibn Mājah)

5) Exchange gifts. Nabī ﷺ said,

“Give gifts to each other, as a result you will begin to love each other.” (Muwaṭṭa Imam Mālik)

6) Spread salām. Nabī ﷺ said,

“You will not be able to enter Jannah until you become complete believers. And you will not be able to become complete believers until you love each other. Shall I not show you something which if you practice, you will love one another. Spread salām amongst you.” (Muslim)

Unity is something we must strive for at all levels, from our personal lives in terms of family and friends; on a local community level such as within our masājid, workplace etc; and on a national and international level with brothers and sisters throughout the world. Let us try our best to carry out the above mentioned six points and Allāh ﷻ will enlighten our hearts with love for each other inshāAllāh. Once this happens, unity will automatically follow.

May Allāh ﷻ safeguard us all from disunity and everything that leads to disunity and grant us all the ability to inculcate love for one another so that we can remain united. Āmīn.

Forgiveness of Many Sins



Ibn 'Abbās ﷺ narrates that the Prophet ﷺ said:

“The one who recites 100 times, after completing the jumu'ah prayer,

سُبْحَانَ اللَّهِ الْعَظِيمِ وَ بِحَمْدِهِ

Allāh ﷻ will forgive for him 100 000 (minor) sins and 24 000 for (each of) his parents.” ('Amal al-Yawm wa al-Laylah)

QUESTIONS & ANSWERS

Q Nowadays, there are some medicines which cause intoxication. Does the use of these medications affect the wuḍū?

A Though medicine in itself is not a nullifier of wuḍū, it will nullify when its intoxication makes the man lose his consciousness. If it does not intoxicate, it will not nullify the wuḍū. (Fatāwā Khair al-Madāris, Multan)

Q Nowadays to bring elegance, girls and women frequently apply Garnier on their hair which creates a thin layer on the hair. Is the ṣalāh valid in this case?

A If the layer is really created, the wuḍū and bath will not be considered valid in this case.

Fatāwā Shāmī reads: (his statement: 'as against the like of dough) that means gum, wax, the skin of fish, and compact chewed bread. But Al-Nahr reads: 'though there is soil or dough in his nails'. Thus the preference goes to the point that is overlooked, whether it is urban or rural. However, the difference of opinion has been explained in Sharḥ al-Munia: as for the matter of dough, nullification is obvious, as it has gumminess substantiality which stops the water from reaching under it.

(Radd al-Muḥtār: vol. 1, p. 288)

Q Our Imām said in the Friday sermon that the ablution of a woman who applies nail polish on her nails is not valid. Therefore, if she offers ṣalāh with such wuḍū, she will turn infidel, as jurists say that performing ṣalāh without wuḍū is infidelity. Is what the Imām said correct?

A It is most definitely correct that if there is nail polish on the nails that prevents water from reaching them, her wuḍū will be invalid; and thus, the ṣalāh performed with such wuḍū would also be invalid. It is, however, not correct to issue the judgment of infidelity for such a woman because performing ṣalāh without wuḍū is considered an infidelity only when one does so with the intention of degrading ṣalāh.

It shows that performing ṣalāh intentionally without wuḍū is infidelity as mentioned before. (Al-Durr al-Mukhtār) (his statement 'as mentioned above') refers to the beginning of the Book of Purification. We quoted there the main cause in this regard from Al-Ḥilyah and that the cause of infidelity is but belittlement. (Fatāwā Shāmī: vol. 1, p. 185) And Allāh ﷻ knows best.

(Khair al-Fatāwā: vol. 2, p. 47)

The Daughter of Namrūd

Namrūd was the oppressive king who threw Ibrāhīm ﷺ into the fire. His daughter, Ru'dah, was watching the scene from above. She noticed that the fire was having no effect on Ibrāhīm ﷺ. She shouted and asked him the reason for this.

Ibrāhīm ﷺ replied: "Allāh ﷻ has saved me from this calamity through the blessing of īmān."

She replied: "If you permit me, I will also come into the fire."

He replied: "Recite Lā ilāha illallāhu Ibrāhīm Khalīlullāh (There is none worthy of worship except Allāh ﷻ and Ibrāhīm is the close friend of Allāh ﷻ).

She recited this kalimah and immediately dived into the fire. The fire had no effect on her as well. She then came out of the fire and went and rebuked and censured her father. He subjected her to great difficulties but she remained steadfast on her īmān.

Lesson: Glory be to Allāh ﷻ! How courageous she was that she did not abandon her īmān even when in difficulty! O women! You should also be strong-willed at the time of difficulties and do not act contrary to the Dīn even if it equals a hair's breadth. (Beheshtī Zéwar)

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Well, whether or not freedom to insult is a Western value, Islām has nothing to do with it. It lays emphasis on its exact opposite: the freedom from insult. It values human dignity, decency, and harmony in the society. The freedom of religion it ensures includes freedom from insults. While it does not shy away from academic discussion of its beliefs and showing the falsehood of non-Islāmic beliefs, it makes sure that the discussion remains civil. In those discussions it wants to engage the intellect of its opponents; in contrast those who itch to insult their opponents are interested in satisfying their vulgar emotions. Thus while its most important battle is against false gods it asks its followers to refrain from reviling them. (Qur'ān, Al-An'ām, 6:108). It also reminds them to stay away from harsh speech. "Allāh loves not the utterance of harsh speech save by one who has been wronged." (Qur'ān, Al-Nisā, 4:148). Prophet Muḥammad ﷺ who is being reviled by the scum of the world, taught Muslims to never let the low moral standards of their adversaries dictate theirs.

As a result of these teachings Muslims can never even imagine insulting any Prophet --- from Adam to Moses to Jesus to Muḥammad, peace be upon them all. Even when they ruled the world, Muslims treated the religious leaders of non-Muslims also with respect – even during battles. In the Baghdād court Jewish and Christian scholars engaged in open discussions with the Muslim savants. Needless to say they had not been attracted by the freedom to insult but its exact opposite. Freedom from insult is a fundamental value that assures peace and harmony. It leads to healthy societies. And Muslims are very proud of their impeccable record here.

What is true of a home or a village is also true of the world as it has become a global village. Now, more than ever before, the world needs the harmony and tolerance that can only be assured by the freedom from insults.

Salah

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FAJR
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