

In the name of Allah, Most Gracious, Most Merciful

# ICF Newsletter

November 2008, Thul-Qedah 1429 A.H. – Issue 3, Vol. 1

## Islamic Center of Fremont

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### Prayer Times at ICF

Date	Fajr	Zuhur	Asr	Maghrib	Isha
Sun, 2	06:00	01:00	04:00	05:11	08:00
Fri, 7	06:15	01:00	03:45	05:06	08:00
Fri, 14	06:15	01:00	03:45	05:00	08:00
Fri, 21	06:30	01:00	03:45	04:56	08:00
Fri, 28	06:30	01:00	03:30	04:53	08:00

### Important Information

- ICF has conditional permit to run the center, so please take care of the parking.
- Legal Parking Spots: Parking at the Masjid, Pakwan, Church and on the streets
- Illegal Parking Spots:  
Taco Truck parking, Shopping complex behind the masjid, neighboring apartments and red marked areas on the streets

Please help ICF in avoiding another citation from City.

### Programs @ICF:

<u>Name</u>	<u>Day</u>	<u>Timing</u>	<u>Language</u>
Aalim Course	Mon-Thu	7:00AM – 10:30 AM	-
Iqra Hifz School	Mon-Fri	7:00AM – 4:30PM	-
Maktab	Mon-Thu	4:00PM – 5:30PM	-
Adult Hifz Course	Monday	After Isha	-
Fiqh/Hajj Class	Tuesday	After Isha	Urdu
Tafseer	Thursday	After Isha	Urdu
Youth Islamic class	Saturday	After Maghrib	English
Sunday Bayan	Sunday	After Maghrib	Urdu

## رزق میں برکت کے لئے آسان عمل

مَا شَأْنُ اللَّهِ لَأَحْوَلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ أَشْهَدُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

حضرت ابو ہریرہ سے روایت ہے رسول اللہ ﷺ نے فرمایا جو شخص صبح میں یہ دعا پڑھے اس دن بہترین رزق سے نوازا جائے گا اور برائیوں سے محفوظ رہے گا۔ اور جو شام کو پڑھے اس رات بہترین رزق سے نوازا جائے گا اور برائیوں سے محفوظ رہے گا۔ (کنز العمال)

## At Your Service, O Allah, at Your Service: A Few Thoughts on Hajj and Qurbani

Contributed by Maulana Tameem Ahmadi

The Hajj season is once again here. Those who have been blessed by Allah *Subhanahu* have either said farewell to their loved ones at home and reached the *al-Haramayn al-Sharifayn* or are due to leave shortly. Their hearts are filled with excitement, joy, fervour, awe, devotion, and sincerity. It is for many an once-in-a-lifetime blessing and a dream come true. The servant is forsaking all worldly ties, be they with human beings or material objects, considering himself amongst the dead, and presenting himself at the court of his Almighty Lord, the Creator and Sustainer of the heavens and the earth. It is death before death.

Hajj, one of the four fundamental and practical parts of Islam after the core and soul known as *Iman* (Faith), has been ordained by Allah *Subhanahu* as a compulsory duty upon every male and female Muslim above the age of puberty who has the means to fulfil it. He *Subhanahu* says in His Noble Book (translation): 'Pilgrimage to the House is a duty men owe to Allah, - those who can afford the journey [..]' (Aal 'Imran:97)

There are many amongst us who claim to love Allah *Subhanahu*. We say this with our tongues but apparent signs contradict it. The 'Ulama, who are the spiritual guides and doctors of this Ummah, have written that to merely claim the love of Allah and His Beloved Prophet *Sallallahu 'alayhi wa sallam* cannot be said to be true unless it manifests in one's character, actions, outer appearance and lifestyle. Even the non-Muslims make such claims but Allah rejects their verbal claims (see: al-Ma'idah:18). If one truly loves Allah and His Messenger *Sallallahu 'alayhi wa sallam*, he will strive to live his worldly life according to the commandments of Allah as practically demonstrated by His Messenger *Sallallahu 'alayhi wa sallam*.

Allah *Subhanahu* has made it a *Fardh* and compulsory duty upon every Muslim to go for Hajj just as He has made it *Fardh* upon every Muslim to pray five times a day, fast during the month of Ramadhan, and give out Zakah annually to the poor and needy (as explained in the books of *Fiqh*). Yet there are many of us who are neglecting this very important and compulsory duty we owe to our Lord, Most High. Many are doing this simply due to gross negligence and indifference while others try to justify this with very feeble excuses - and they are a whole range of excuses. A great scholar of the Qur'an and Sunnah, Shaykh al-Islam Mawlana Shabbir Ahmad 'Uthmani (*Rahimahullah*) says in his *Tafsir* that if one claims to love Allah - and this should be in the heart of every Muslim - and he has the means to go for Hajj, he should do so. If he does not, it will be a clear sign of his being false in this claim of his. He further says that it should also be known that Allah *Subhanahu* is not in need of any form of devotion from His creation - 'Allah, the Eternal, Absolute (*al Samad*)' (al-Ikhlās: 2). Our Beloved Prophet *Sallallahu 'alayhi wa sallam* has said regarding such people: "He who possesses provision and transportation which can take him to the House of Allah, Most High, but does not go for Hajj, [let him die] a Jew or a Christian [..]" (al-Tirmidhi: 812, al-Bayhaqi: 3978)

This extremely severe warning should be sufficient for those who take heed, are concerned about their *Iman* and fear 'The day whereon neither wealth nor sons will avail' (al-Shu'ara: 88).

As for the virtues of Hajj, they are many. In a Hadith narrated by Abu Hurayrah (*Radhiyallahu 'anhu*) he says, "The Prophet *Sallallahu 'alayhi wa sallam* was asked, "What is the best deed?" He replied, "Faith in Allah and His Messenger". It was asked, "What after that?" He replied, "Jihad in the path of Allah". It was asked, "What after that?" He replied, "A *mabrur* Hajj" (al-Bukhari: 1519). Similarly, the Mother of the Believers, 'A'ishah (*Radhiyallahu 'anha*) says she asked, "O Messenger of Allah, we believe *Jihad* to be the best deed, shall we not go out in *Jihad*?" He replied, "No, [in fact] the best *Jihad* is a *mabrur* Hajj" (al-Bukhari: 1520). In these two very authentic *Ahadith* the Prophet *Sallallahu 'alayhi wa sallam* has called Hajj the second most virtuous physical devotion to Allah after *Jihad* in His path, and he has said that a *mabrur* Hajj is the best *Jihad*. We shall look at the term *mabrur* shortly.

In another *Hadith* reported by both al-Bukhari and Muslim, the Messenger of Allah *Sallallahu 'alayhi wa sallam* said, "An 'Umrah to another 'Umrah is expiation for [all the sins committed] between them. And a *mabrur* Hajj, its reward is nothing but Paradise" (al-Targhib:1641). He has also told us that after one performs Hajj in the correct manner, he returns sinless as on the day his mother gave birth to him (al-Bukhari:1521). In light of this and many other *Ahadith* we may say that a correct and *mabrur* Hajj is a rebirth of the Hajji. It is a rigorous and thorough procedure of spiritual cleansing for him. He returns, after disposing of all that may have passed, with a fresh, spotlessly clean new life. Could there be a better procedure for spiritually cleansing oneself than through carrying out the rites of Hajj? After reflecting on the full spiritual and physical aspects and etiquettes of Hajj one cannot but admit that there could not possibly be any better procedure for this cleansing than what Allah *Subhanahu* in His infinite wisdom and knowledge has prescribed upon His servants. O Allah, for you is all praise and for you are all our insignificant devotions.

Now, what exactly is a *mabrur* Hajj? Shaykh al-Islam al-Hafidh Ibn Hajar al-'Asqalani (*Rahimahullah*) has defined it most beautifully by quoting how the Great 'Ulama before him had defined it. He says, "Ibn Khalaweh said it is a Hajj that is accepted [by Allah] while others have said it is a Hajj which is free from any traces of sin.

[Imam] al-Nawawi has considered this [latter opinion] as the more stronger. [Imam] al-Qurtubi said it is a Hajj the rites of which have been carried out fully and correctly - exactly the way it was sought from the servant.

[Imam] Ahmad and al-Hakim have reported a *Hadith*: “They asked, “O Messenger of Allah, what makes a Hajj *mabrur*?” He said, “Feeding [others] food and spreading salam” (Fath al-Bari: 4/487).

Another explanation Ibn Hajar al-’Asqalani gives is that a Hajj can only be said to be *mabrur* after its completion. If the Hajji returns transformed, having changed his old ways, which may have been sinful, or Islamically inappropriate, it may be said that he has indeed performed a *mabrur* Hajj.

Let us now pause and think for a moment. How many of us who have been blessed to go for Hajj has performed it correctly? From those of us who think we may have performed it correctly, how many came back transformed, spiritually cleansed of all our wrongdoings, truly and sincerely repented from all our past actions which may have been displeasing to Allah *Subhanahu*, and remained that way?

Or, Allah forbid, are we one of those regarding whom, according to some narrations in books of *Hadith*, it is stated that there would come a time when the wealthy amongst people would go on Hajj for pleasure and satisfaction (just as on a holiday)?

(Kanz al-’Ummal: 5/133, Hadith 12362; Ihya’ ‘Ulum al-Din: 1/367; Takhrij al-’Iraqi: Hadith 830).

Though the chain of narrators of the Hadith has been identified by the Great ‘*Ulama* of *Hadith* as extremely weak, it should serve as a warner and admonisher for those who take heed. May Allah *Subhanahu* give us all the true and fruitful understanding of His Book and the Sunnah of His Beloved Prophet. May He also give us all the spiritual strength to mould our lives according to it and remain steadfast upon it until we breathe our last.

Hajj coincides with another spiritually significant devotion to the Lord of all the worlds - *Udhhiyyah* or, more popularly, *Qurbani*. Lying beyond this apparent sacrifice of an animal is a whole inner dimension of sincere devotion to the Lord of the worlds. This is also the case with the various rites of Hajj and ‘Umrah.

When one upon whom it is legally compulsory (according to the Hanafi school of Sacred Law) sacrifices an animal, he is not merely slaughtering a physical animal. In reality, he is slaughtering his passions and desires in complete submission to the commandments and demands of His Creator and Sustainer. He is slaughtering the beast within himself - if one may be pardoned for using the expression - and expressing to His Lord Almighty his incapacity, weakness, vulnerability, total and sincere submission to His Divine will.

Through carrying out these rites, man is expressing how a powerless and insignificant weakling he is in front of his Lord. Sacrificing an animal and then consuming some of its meat himself may not make much sense to the worldly-minded one. But it is the love and submission to his Lord that has compelled him to do so without reasoning or rationalising with Him. This is a prime characteristic of the true believers.

In the various rites of Hajj, ‘Umrah and *Qurbani* lie many Divine wisdoms, some of which man has been able to comprehend while others lie beyond his finite mortal comprehension. Allah *Subhanahu* has not made it binding upon him in any way to delve into these underlying Divine wisdoms. His duty is to simply hear the command of his Lord and obey as Allah says:

*‘The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is that they say: We hear and we obey. It is such as these that will prosper’*  
(al-Nur: 51).

However, many Great ‘*Ulama* of Islam have explored these inner dimensions in much detail and left for those who were to come after them oceans of priceless treasures in the form of their exploratory books. Two of the greatest legends in this respect have been Imam Abu Hamid Muhammad al-Ghazali (d.505AH) in Persia and Imam Ahmad Ibn ‘Abdir-Rahim, better known as Shah Waliyullah (d.1176AH), in India. They have left two monumental works for their believing brethren, *Ihya’ ‘Ulum al-Din* and *Hujjatullah al-Balighah* respectively. As for the non-scholar of the Islamic sciences, one would be better advised to study *Fadha’il Hajj* by Shaykh al-Hadith Mawlana Muhammad Zakariyya and other such works written with the layperson in mind.

Finally, may we pray that Allah *Subhanahu wa Ta’ala* give us the will power and true zeal to sincerely obey Him in a way most pleasing to Him, for, *‘Verily to Allah we belong, and to Him is our return’* (al-Baqarah: 156).

Article Written By: Maulana Badrul Islam of the U.K.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## ﴿ معاشرتی آداب - ۱ ﴾

ایک دوسرے سے محبت کرنے اور شفقت و مہربانی کرنے میں ایمان والوں کی مثال انسانی جسم کی طرح ہے کہ جب اسکے ایک عضو کو تکلیف ہوتی ہے تو پورا جسم درد میں اس کا شریک حال ہوتا ہے۔ (مسلم)

ایک مسلمان کا دوسرے مسلمان سے تعلق ایک مضبوط عمارت کا سا ہے۔ اس کا ایک حصہ دوسرے حصے کو مضبوط کرتا ہے۔ اور رسول اللہ ﷺ نے ایک ہاتھ کی انگلیاں دوسرے ہاتھ کی انگلیوں میں ڈال لیں۔ (بخاری)

جو دوسروں پر رحم نہیں کرتا اس پر رحم نہیں کیا جاتا۔ (بخاری)

ان احادیث میں باہمی تعلق، اتحاد، الفت، اخوت کا ذکر بڑے لطیف تمثیلی پیرایہ میں کیا گیا ہے۔ معاشرہ میں ہمارا آپس کا جوڑ اور آپس کا تعاون ایسے ہونا چاہیے جیسے ہمارے جسم کے اعضا کا جوڑ اور ان کا تعاون ہے۔ جسم کے ہر عضو کی شکل الگ الگ، ہاتھ کا کام پکڑنا، زبان کا کام بولنا، کان کا کام سننا، لیکن ان سب میں آپس میں جوڑ ہے۔

آدمی کو چوٹ لگے جسم کا ایک ایک عضو اس تکلیف کو دور کرنے میں معاون بن جائے گا، اسی طرح اللہ تعالیٰ نے ہر انسان کی شکل و صورت، آواز، مزاج، استعداد، صلاحیت الگ الگ بنائی، ایک کی تکلیف کو اپنی تکلیف سمجھنا دکھ سکھ راحت و تکلیف کے تمام حالتوں میں ایک دوسرے کا ساتھ دینا، ایمان کی علامت فرمایا۔

دوسری تمثیل یہ ہے مسلمانوں کی مثال ایک مضبوط عمارت کی ہے، جس طرح مضبوط عمارت مختلف اینٹوں سے ملکر بنتی ہے ایسے ہی یہ امت بھی افراد کے مجموعہ کا نام ہے اور جیسے عمارت کے بعض اجزاء دوسرے اجزاء مضبوطی کا سبب ہوتے ہیں ایسے ہی امت مسلمہ کے افراد ایک دوسرے کے استحکام اور مضبوطی کا سبب ہوتے ہیں۔

اور اپنے اپنی ایک ہاتھ کی انگلیاں دوسرے ہاتھ کی انگلیوں میں داخل کر کے دکھایا کہ امت مسلمہ کو ایسے ہی متحد ہونا چاہیے۔ اس لیے اجتماعی زندگی ہر حال میں ضروری ہے۔ رسول اللہ ﷺ نے فرمایا جس گاؤں یا جنگل میں تین آدمی ہوں اور وہاں باجماعت نماز نہیں ہوتی ہو تو ان پر شیطان مسلط ہو جاتا ہے۔ اس لیے جماعت کو ضروری سمجھو۔ بھیریا کیلی جبری کو کھا جاتا ہے اور آدمیوں کا بھیریا شیطان ہے۔ (ترغیب)

فرمایا اللہ تعالیٰ تم سے تین باتوں پر راضی ہوتا ہے۔ ایک یہ کہ تم صرف اسی کی عبادت کرو اور اسکے ساتھ کسی کو شریک نہ کرو۔ دوسرے یہ کہ اللہ کی رسی کو مضبوطی سے پکڑ لو، باہم متفرق نہ ہو۔ تیسرے یہ کہ اللہ تعالیٰ نے تم پر جسکو ذمہ دار بنایا اسکے ساتھ خیر خواہی کرو۔ (مسلم)

اور آپ نے منیٰ میں خطبہ دیتے ہوئے فرمایا تین چیزیں ہیں جن میں مؤمن کا دل دھوکا نہیں کھاتا، عمل میں اللہ کیلئے اخلاص، اپنے ذمہ دار کی خیر خواہی، مسلمانوں کی جماعت کو پکڑے رہنا۔

تیسری حدیث میں فرمایا اللہ تعالیٰ کی خاص رحمت سے وہ لوگ محروم رہتے ہیں جن کے دلوں میں دوسروں کے لیے ترس اور رحم کا جذبہ نہیں بیدار ہوتا۔ اس حدیث میں الناس کا لفظ بالکل عام ہے جو مسلمان غیر مسلم متقی فاسق سب کو شامل ہے۔

رحمت اور شفقت کا مزاج بیدار کرنے کے لیے اسلام کی یہ تعلیم ہے، ایک آدمی دوسرے آدمی سے ملے تو کہے السلام علیکم ورحمۃ اللہ، تمہارے اوپر اللہ کی سلامتی اور اللہ کی رحمت ہو۔ ایک آدمی چھینکے وہ الحمد للہ کہے اور سننے والا یرحمکم اللہ کہے۔ نماز کیلئے مسجد میں داخل ہو کہے اللہم افتح لی ابواب رحمتک، اے اللہ مجھ پر رحمت کے دروازے کھول دے۔

ہر موقع پر رحمت کے کلمات اسلام نے سکھائے تاکہ اسکی زندگی رحمت و الفت کے تقاضوں میں ڈھل جائے۔ اللہ رحیم ہے وہ چاہتا ہے کہ اسکے بندہ بھی ایک دوسرے پر رحم کے ساتھ زندگی گزاریں۔

(مفتی مدثر)