



PARADISE

A Monthly Publication of Huntsville Islamic Center

March 2003

EDITORIAL

Muharram and Fasting on 'Aashooraa'

Muharram marks the beginning of the Hijri calendar and is one of Allah's sacred blessed four months. Sin in the four sacred months is more serious and good deeds bring a greater reward; "so wrong not yourselves therein..." [al-Tawbah 9:36]. Observing more naafil fasts during Muharram is recommended in general. Specifically, fasting the tenth day of Muharram Aashooraa is recommended (mustahab); it is a righteous day in which Allah saved the Children of Israel from their enemies, so prophet Moosa (peace be upon him) fasted on this day, and the Prophet (peace and blessings be upon him) commanded muslims to fast that day. The Prophet (peace and blessings be upon him) said: "For fasting the day of 'Aashooraa', I hope that Allah will accept it as expiation for the year that went before.[means: expiation of all minor sins]" (Muslim,1976). All scholars agree on recommending fasting Aashooraa; many recommend fasting also Tasoo'aa, the ninth day of Muharram. The Prophet (peace and blessings be upon him) intended to fast Tasoo'aa of the next year in a hadith, but he passed away. The main intention behind fasting the ninth is being different from the Jews, who only venerate the tenth day.

The Position of the Sunnah in Islamic Law

During the Messenger's lifetime (may the peace and blessings of Allah be upon him) the Qur'ân and Sunnah were the only sources of Islamic Law.

The Qur'ân provides the general injunctions that formed the basis of the Law, without going into all the details and secondary legislation, with the exception of a few injunctions that are established along with the general principles. These injunctions are not subject to change over time or with the changing circumstances of the people. The Qur'ân, likewise, comes with the tenets of belief, sets down acts of worship, mentions the stories of the nations of old, and provides moral guidelines. **The Sunnah** comes in agreement with the Qur'ân. It explains the meanings of what is unclear in the text, provides details for what is depicted in general terms, specifies what is general, and explains its injunctions and objectives. The Sunnah also comes with injunctions that are not provided by the Qur'ân, but these are always in harmony with its principles, and they always advance the objectives that are out-

lined in the Qur'ân.

The Sunnah is a practical expression of what is in the Qur'ân. This expression takes many forms. Sometimes, it comes as an action performed by the Messenger (may the peace and blessings of Allah be upon him). At other times, it is a statement that he made in response to something. Sometimes, it takes the form of a statement or action of one of the Companions that he neither prevented nor objected to. On the contrary, he remained silent about it or expressed his approval for it.

The Sunnah explains and clarifies the Qur'ân in many ways. It explains how to perform the acts of worship and carry out the laws that are mentioned in the Qur'ân. Allah commands the believers to pray without mentioning the times that the prayers had to be performed or the manner of performing them. The Messenger (may the peace and blessings of Allah be upon him) clarified this through by own prayers and by teaching the Muslims how to pray. He said: "Pray as you have seen me praying." Allah makes the Hajj pilgrimage obligatory

Thank You

For a successful Fundraising Dinner

Alhamd le Allah We collected around \$118,000

May Allah bless you all and reward you the best

If you didn't have a chance to participate, your help and generous support are still needed.

without explaining its rites. Allah's Messenger (may the peace and blessings of Allah be upon him) explains this by saying: *"Take the rites of Hajj from me."*

Allah makes the Zakâh tax obligatory without mentioning what types of wealth and produce it is to be levied against. Allah also does not mention the minimum amount of wealth that makes the tax obligatory. The Sunnah, though, makes all this clear.

The Sunnah specifies general statements found in the Qur'ân. Allah says:

"Allah commands you regarding your children: to the male, a portion equal to that of two females."

This wording is general, applying to every family and making every child an inheritor of his or her parents. The Sunnah makes this ruling more specific by excluding the children of Prophets. Allah's Messenger (may the peace and blessings of Allah be upon him) said: *"We Prophets leave behind no inheritance. Whatever we leave behind is charity."*

The Sunnah qualifies unqualified statements in the Qur'ân. Allah says: *"The male and female thieves, cut off their hands."*

The verse does not mention where the cut should be administered, leaving the question of whether the cut should be made at the wrist or the forearm. The Sunnah makes this clear by showing that the cut is to be made at the wrist, because this is what Allah's Messenger (may the peace and blessings of Allah be upon him) did when a thief was brought to him. The Sunnah also comes emphasizing what is in the Qur'ân or providing secondary legislation for a law stated therein. This includes all the hadîth that indicate that Prayer, the Zakâh tax, fasting, and the Hajj pilgrimage are obligatory. An example of where the Sunnah provides subsidiary legislation for an injunction found in the Qur'ân is the ruling found in the Sunnah that it is forbidden to sell fruit before it begins to ripen. The basis for this law is the statement of the Qur'ân:

"Do not consume your property amongst you unjustly, except it be a trade among you my mutual consent."

The Sunnah contains rulings that are not mentioned in the Qur'ân and that do not come as clarifications for something mentioned in the Qur'ân. An example of this is the prohibition of eating donkey flesh and the flesh of predatory beasts. Another example of this is the prohibition of marrying a woman and her aunt at the same time. These and other rulings provided by the Sunnah must be adhered to.

We can summarize from what has preceded that the Sunnah relates to the Qur'ân in three ways:

1. The Sunnah affirms and emphasizes what is in the Qur'ân. This includes the many hadîth that enjoin the performance of Prayer, the payment of the Zakâh tax, and the prohibition of usury.

2. The Sunnah explains and clarifies what is in the Qur'ân. The Sunnah clarifies what is intended. For example, it explains how the prayers are to be performed, the rates of the Zakâh tax, and the manner of performing Hajj.

3. The Sunnah provides legislation by way of Allah's Messenger that is not referred to in the text of the Qur'ân. This includes the prohibition of donkey flesh and the permissibility of wiping over the socks when performing ablution.

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Hadith of the Month

Abu Hurairah (may Allah be pleased with him) reported that the Messenger of Allah (may peace and blessings of Allah be upon him) had said:

"The Muslim is the brother to the Muslim. He should neither deceive him, nor tell a lie on him, nor disgrace or shame him. Everything (of these three things) of a Muslim is (sacred, and thus) inviolable by another Muslim: his honor, blood and property. Piety is here (and he pointed out to his chest thrice). A Muslim can be sure that he has committed a grievous sin, if he degrades his Muslim brother."

(Agreed upon)

Lessons deduced

1. The blood, money and honor of Muslims are sanctified.
2. Having disdain for Muslims is one of the most grievous sins, because the Muslim is honored by Allah.
3. When the good Muslim predecessors adhered to such hadiths, they became a strong nation, most feared by their enemies. They dominated other nations and peoples. Yet in later times, when the Muslims ignored these hadiths, differences arose between them and they even fought among each other.

Sadaqah Jariyah *Its importance & Virtues*

The most beloved deed before Allah (swt) is that which is continuous, even if it is little. The constant giving of a little is said to please Allah more than the occasional gift of much. This type of continuous giving in the form of charity is known as "Sadaqah Jariyah", and there are many virtues associated with it. The giving of Sadaqa Jariyah benefits the donor even after they have passed away, for as long as people receive benefit from the donor's charity. The charity can take many forms, including providing a well for clean water, or building a hospital, mosque, or "establishing a school". This continual type of giving to individuals or institutions was widespread among the Muslims during the lifetime of Prophet Muhammad (saw). The Prophet himself was the most generous of men. He used to give with his own hand. When asked for anything, he never refused. If he had nothing to give, he would borrow from one of his companions and pay him later. The Prophet's wives were also known for their alms giving. Of them Zaynab bint Jahsh was the most generous and was called by the Prophet "the longest of hand." She was also known as the "mother of the poor" for her almsgiving. Aisha, the youngest wife of the Prophet too was known as "the mother of the poor." Whenever anyone uttered words of blessing for her, she used to return the same with some alms. After them we have shining examples of generosity set by the pious caliphs in times gone by, as well as those generous people of today that so graciously and unselfishly give for the sake of Allah.

Once when the Prophet urged his companions to give sadaqa, Umar bin al-Khattab brought half of what he owned, but only to find that once again Abu Bakr had outdone him by giving away all that he had. Sadaqah is not restricted to any special deed of righteousness though. The general rule is that all good deeds are sadaqah. The Messenger of Allah, upon whom be peace, said: "Every Muslim has to give sadaqah." The people asked: "O Prophet of Allah, what about the one who has nothing?" He said: "He should work with his hands to give sadaqah." They asked: "If he cannot find [work]?" He replied: "He should help the needy who asks for help." They asked: "If he cannot do that?" He replied: "He should then do good deeds and shun evil, for this will be taken as Sadaqah. (Bukhari). There are many authentic traditions of Prophet Muhammad (saw) affirming the virtues of giving in sadaqa. Prophet Muhammad said, "When a man dies his actions come to an end except for three: an ongoing charity; knowledge that benefits others, or pious offspring who pray for him". He also said "Sadaqa is due on every joint of a person, every day the sun rises. Every good act is sadaqa. Your smiling to your brother is sadaqa; an exhortation of your fellowman to virtuous deeds is equal to alms-giving; your putting a wanderer on the right road is sadaqa; your assisting the blind is sadaqa; your removing stones, and thorns, and other obstructions from the road is sadaqa; your giving water to the thirsty is charity, and every step that you take towards prayer is a sadaqa.

According to the teachings of Islam the giving of sadaqa serves a number of functions. First and foremost it acts as expiation for sins. The believers are asked to give sadaqa immediately following any transgression. Voluntary alms-giving can also compensate for any shortcoming in the past payment of zakat. Sadaqa gives protection against all kinds of evil. It wards off affliction in this world, questioning in the grave and punishment on Judgement Day. It is therefore recommended to give sadaqa by night and by day, in secret and in public to seek Allah's pleasure. (Q: 2:274). Islam calls upon the individual to spend freely in ways that please the heart of the donor, and evoke generosity, goodness, reverence, and obedience to Allah. Allah, consistently identifies the faithful (*mu'minun*) as those who spend of their wealth for the benefit of others and in Allah's way, in other words, those who consistently give sadaqa, or charity. Thus, giving of oneself – of one's wealth, one's time, one's energy, even one's goodwill – has a unique and integral relationship with the very quality of faith (Iman).

Prophet Muhammad in emphasizing the great benefits of giving sadaqah said, "There is not a day in which the obedient servants rises in the morning or two angels descend, and one of them says: 'O Allah! Compensate the one who spends freely.' The other angel says: 'O Allah! Let an annihilation come upon the one who is niggardly.'" Allah, the Exalted One, says: "The parable of those who spend their wealth in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases; Allah cares for all and knows all things" [Q: 2:261]. The following hadith sums up the essence of sadaqa" In closing, let us reflect on the following words of wisdom. "A man's true wealth, as regards the Hereafter, is the good he does in this world to his fellow men. When he dies, people will say "what property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"

HIC Activities

Friday Night Study Circles: 7:00 p.m. -8:30 p.m.

Two study circles for brothers and sisters.

Sunday Study Circle: 9:30 a.m.-1:00 p.m.

Study circle for brothers and sisters.

Prayer Times at the Masjid

Fajr:	5:30 a.m.
Duhur:	12:15 p.m.
Asr:	3:30 p.m.
Maghrib:	Sunset
Isha:	7:30 p.m.
Jumu'a (Friday):	12:30 p.m.

The Islamic Academy of Huntsville (IAH) wishes to extend its heartfelt gratitude for the generosity and support illustrated at the IAH Fundraiser, Sunday, February 23, 2003. Because of your contributions, IAH can continue to provide positive *Islamic* alternatives for our Muslim children and strive to safeguard the future leaders of our Ummah! Jazakallah Khair!

HIC Health & Fitness Fair 2003

The Huntsville Islamic Center (HIC) will be conducting a Health & Fitness Fair on Saturday, May 11, 2003. Muslim Medical Professionals and other interested individuals are needed to assist in planning and conducting this event; More highlights will be forthcoming. Stay tuned! For more info, contact Zakiiyah Shakoor, Event Coordinator.



Congratulations



- On the Birth of the daughter of Zubaida & Mohammad Ayyoub.
- To Hajja Mona Nasr, Hajja Rafiq Mahmood, and Hajj Mohammed Al-mohtasib for making Hajj.

We say farewell to Br. Fuad and his wife and wish them all the best in life. We will miss you.

HIC ANNOUNCEMENTS

- Women's Monthly Potluck Breakfast (Tuesday, Mar 11th, 10:30 AM)
- IMS is visiting HIC on the Friday Halaqa, March 7th, (7 PM)
- Youth group is planning on having Ladies night, March 22nd (6:30 PM)
- ESL (English as a Second Language) Classes for Women -Sundays 10:30-12:30

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1645 SPARKMAN DRIVE HUNTSVILLE, AL 35816 , (256) 721-1712

e-mail: paradise@huntsvilleislamiccenter.org

Huntsville Islamic Center
1645 Sparkman Dr.
Huntsville, AL 35816

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