

Inside this Issue:

- **Supplication**
front page
- **Honouring Parents**
front page
- **Eemaan ~ What causes it to decrease**
pg 2
- **More Supplications**
Pg 3
- **Saalih** (alayhis salaam)
back page

Assalaam 'alaykum warahmatullaahi wabarakaatuh

SUPPLICATION

Rabbanaa laa taj'alnaa fitnatan lilladheena kafaroo waghfirlanaa rabbanaa - innaka antal 'azeezul hakeem

Our Lord! Make us not a trial for the disbelievers, and forgive us, our Lord! Verily, You, only You, are the Almighty, the All-Wise. [al-Mumtahanah:5]

Mujaahid (rh) said, "It means, do not punish us by their hands, nor with a punishment from You." Or they will say, "Had these people been following the truth, the torment would not have struck them." [Ibn Katheer: At-Tabari 23:319]

HONOURING PARENTS

As Muslims, we must recognise our parents have certain rights over us. We have an obligation to be good to them, obey them and treat them in the best way. This is not just because they brought us into this world, as Allaah willed. Nor is it just because they cared for us, loved us, clothed us, fed us and sacrificed for us, for which we owe them a great deal. Rather we are obligated to our parents primarily because Allaah the Almighty has made it obligatory upon us. He has decreed that a son must be dutiful to his parents and treat them well. In fact, Allaah mentions their rights in conjunction with His own right of being worshipped alone, without partners. He (swt) says:

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them, or both of them, attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour. And lower unto them the wing of submission and humility through mercy, and say,

‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’ [17:23-24]

He (swt) also says:

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship, upon weakness and hardship, and his weaning is in two years, give thanks to Me AND to your parents. Unto Me is the final destination.” [31:14]

The Prophet (saw) was asked, “Who has the most right to my good company?” He (saw) replied, “Your mother” The man asked, “Then who?” He replied, “Your mother”. The man asked again, “Then who?” he again answered, “Your mother”. The man asked yet again, “And then who?” the Prophet (saw) then said, “Your father”. [Bukhaaree & Muslim]

The Prophet (saw) said: “Allaah has forbidden for you **disobedience to your mothers**, withholding the rights of others when one has the ability to fulfil them, and burying daughters alive...” [Bukhaaree & Muslim]

“Shall I inform you of the greatest of all sins, they are ascribing partners to Allaah and disobeying parents.” [Bukhaaree & Muslim]

“The most beloved deed to Allaah is being dutiful to parents”. [Bukhaaree & Muslim]

“A child has not fulfilled all of his responsibilities unless the father is a slave and the

..Ask forgiveness for them, fulfil their promises, honour their close friends, keep ties with those concerning whom you have no relations except through your parents. This is what is left upon you of good behaviour toward them after they die

son buys him and sets him free.” [Muslim]

He (saw) was asked, “Is there any responsibility I have to fulfil towards my parents after they have passed away?” He (saw) replied, “Yes, 4 matters: Ask forgiveness for them, fulfil their promises, honour their close friends, keep ties with those with whom you have no relations except through them. This is what is left upon you of good behaviour toward them after they die.” [Abu Daawood]

He (saw) also said, “From the most dutiful acts is that a man keeps contacts with the beloved friends of his father after the father had passed away.” [Muslim]

When a Muslim recognises these rights of his parents, he fulfils them completely, as an act of obedience to Allaah and in fulfilment to His Words. Therefore, it is upon him to fulfil the following with respect to his parents:

1. One should obey them in everything they order him to do or prohibit him, as long as it does not contradict

Allaah nor the Shari’ah. There is no obedience to a created creature if it is in disobedience to the Creator.

2. One should respect and honour them in all of their affairs. One should be very kind and gracious to them, honouring them in speech and action. One must not get angry at them or raise their voice above their voices, nor walk in front of them, nor favour one’s spouse or child over them. Also, one should not travel except with their permission or approval.
3. One should be as dutiful as possible to them and give them all kinds of obedience and goodness. One should feed them, clothe them, care for them, keep harm away from them and give them preference over ones own life, by being willing to sacrifice it for them.
4. One should do his best to keep the ties of kinship for which there are no ties except through his parents. One should also pray for them, ask forgiveness for them, fulfil their promises and honour their close friends.

EEMAAN ~ WHAT CAUSES IT TO DECREASE? *part 2*

Understanding why eemaan decreases is no less important than learning how it increases. But if one does not strive to increase ones eemaan, it will not remain stationary. On the contrary, neglecting ones eemaan weakens and decreases it.

Many factors can cause eemaan to be weakened, these can be divided into two categories; Internal and external causes. In the last issue, two internal causes were discussed; Ignorance and Heedlessness/forgetfulness. In this issue, we will deal with another one;

INTERNAL CAUSES

***Ignorance! heedlessness, Aversion and Forgetfulness!
Committing Disobedience! Evil Souls!***

3. COMMITTING DISOBEDIENCE

The danger of this is known to all; eemaan flourishes with obedience yet diminishes with disobedience. Just as accomplishing the obligatory and recommended deeds increases eemaan, then likewise, performing the forbidden and disliked deeds decrease eemaan.

However, sins vary greatly with respect to their rank, the evils they entail and the intensity of their harm. This is as Ibn al-Qayyim (rh) has mentioned, ‘Without doubt, kufr, fusooq and disobedience are of levels just as eemaan and righteousness are of levels. Allaah (saw) says:

“They are in varying grades before Allaah and Allaah is All-Seer of what they do.” [3:163]

“For all there will be degrees, according to what they did. And your Lord is not unaware of what they do.”

[6:132]

“...As for those who believe, it has increased their eemaan and they rejoice. But as for those in whose hearts is a disease, it will add rijs (suspicion, doubt, disbelief) to their rijs..”

[9:124-5]

The Qur’aan and Sunnah show that sins are of major and minor types: **“And if you avoid the major sins that you are forbidden from, We shall remit for you your (minor) sins and admit you to a noble entrance.”** [4:31]

Sins vary in their effect upon eemaan and the amount of decrease varies in accordance to a variety of factors, eg:

1. The class of the sin
2. The degree of its harmful effects
3. The amount
4. The place and time
5. The indifference towards it
6. The doer

For example, Shirk is classed as the greatest of all sins and not equal to lesser sins. A man befriending a woman and vice versa is less evil than two individuals who commit adultery. The one who commits a crime in secret is less sinful than the one who commits it publicly. And the one who conceals his sin is less sinful than the one who declares it openly. Having illicit relations with a husbandless woman is less severe than with a woman who has a husband, because of the oppression and transgression it entails against the husband as well as ruining his marital relationship.

A sin in the days and nights of Ramadaan is more sinful than at any other time, and its occurrence in blessed and virtuous places (Masjid) is worse than in other places.

With regard to the doer of the sin, a free person committing a sin is more vile than a slave doing so, an old person worse than a young person, a married person more than a single person and a scholar more severe than an ignorant one. In this case, the scholar knows of the evil, of its abhorrence and consequences and thus embarks upon the sin with insight, which is hated and more evil in its results.

Shaykh Uthaymeen (rh) states:

“As for the decrease of eemaan, it has causes: Eemaan decreases according to the type of sin, its amount, the person’s indifference towards it and the strength/weakness of the incentive to commit it:

- The decrease of eemaan by major sins is greater than that by minor sins.
- If an act of disobedience stems from a heart that thinks little of who it is disobeying with little fear of Him, then the resultant decrease will be greater than if it were to emanate from a heart that glorifies Allaah and is very fearful of Him, and that sin inadvertently occurs from him.

‘VITAL SUPPLICATIONS’

“So know that there is no deity worthy of worship except Allaah and ask forgiveness for your sin, and also for the believing men and women...” [Muhammad (47):19]

Allahummaghfir lil mu'mineen wal mu'minaat al-ahyaa' minhum wal amwaat

The Messenger of Allaah (saw) said:

Whoever seeks forgiveness for the male believers and female believers Allaah writes for him a credit for each male believer and female believer. [Saheeh al-Jaami of Al-Albaanee]

Allaahumma innee as'aluka'l-hudaa wat-tuqaa wal-afaafa wal-ghinaa

The Prophet (saw) would supplicate:

"O Allaah! I ask You for guidance, piety, safety and well-being, and contentment and sufficiency." [Muslim]

Imaam as-Sa'dee (rh) said

- If the sin is by one whose incentive for committing that sin is weak, the resultant decrease of his eemaan will be much greater than if it was to be committed by one whose incentive for doing the sin was strong.

This is why the display of arrogance by a poor person and adultery by an old person are more sinful than the display of arrogance by a rich person and adultery by a young person. As in the hadeeth,

“Allaah will not speak to 3 types of people. He will not look at them on the Day of Resurrection nor sanctify them and they will have a painful punishment.” mentioned amongst them are the grey-haired fornicator and the arrogant poor person, because they have a weak motive for embarking on these sinful acts. [Saheeh]

Ibn al-Qayyim (rh) says: “Lack of tawfeeq; incorrectness of opinion; concealment of truth; corruption of the heart; lack of remembrance, squandering of time; alienation between the servant and his Lord; supplications not being answered; hardness of the heart; the exclusion of blessings; deprivation of knowledge, degradation; humiliation subjected by the enemy; constriction of the chest; being put to trial with evil companionship who corrupt the heart and waste time, lengthy anxiety and sorrow; hardship of life and gloominess... are a result of disobedience and negligence of the remembrance of Allaah... The opposites of these matters arise from actions of obedience.”

This du'aa is from the most comprehensive and beneficial du'aas, since it includes asking Allaah for well-being with regards to both the Religion and the world. Thus, al-hudaa (guidance) is beneficial knowledge, and at-tuqaa (taqwaa or piety) is righteous actions and leaving-off what Allaah and His Messenger have forbidden; and this is (asking) for correctness and well-being of a person's religion. For indeed, the Religion consists of beneficial knowledge and recognising the truth - which is guidance - and standing firm upon obedience to Allaah and His Messenger (saw) - and this is piety.

And al-afaafa (well-being and safety) and al-ghinaa (contentment and sufficiency) comprises of being safe from (the harms of) the creation and that the heart is not attached to them. And it also comprises of being contented with Allaah and what He provides, and seeking whatever will cause the heart to be satisfied with Him. So with this, happiness in this worldly life is completed, and the heart tastes true sweetness and delight - and this is a goodly life.

So whosoever is granted the provisions of guidance, piety, well-being and contentment has indeed achieved true happiness, and has acquired all that could be possibly sought after, as well as being saved from all that is dreadful and frightening." [Bahjatul-Quloobul-Abraar (p.198)]

First the disbelievers from the time of Nuh (alayhis salaam) were destroyed by the flood. Then the tribe of 'Ad from the time of Hud (alayhis salaam) were destroyed by the strong wind. After them another group of people lived on earth, they were the tribe of Thamud.

The Thamud thought that the people of Nuh (alayhis salaam) had been drowned because they lived in a valley and that the people of 'Ad had been killed because they lived on flat land. So they lived in the mountains, where they believed they would be safe from death. These people were very skilled and used to carve out stone palaces from the mountains.

The people of Thamud did not believe in Allaah. They used their skills to carve out stone idols and then they worshipped them. How foolish! They made their own gods and then bowed down to them.

From the tribe of Thamud was a young man called Saalih. He was intelligent, sensible and noble. Everyone liked him and thought he would be famous one day.

Allaah chose Saalih (alayhis salaam) to become a prophet, to lead the people away from the evil and back to Islaam.

Saalih went to the people and shouted to them, 'O my people, worship Allaah. You have no god but Him' .
[Surah Hud:61]

He said to them, 'It is Allaah who created you and made you from the Earth and allowed you to live in it, giving you crops and fruits. He is the one who provides everything for you so He alone deserves your worship. So leave the idol worship and do as Allaah has told you to do.'

The people could not believe that Saalih (alayhis salaam) was a prophet sent by Allaah. He was just an ordinary human like them, who needed to eat and drink and sleep. They thought Saalih (alayhis salaam) was bewitched.

Saalih (alayhis salaam) continued to give advice to them, he asked them, 'Do you think you will be here forever? that you will live in these houses forever? Or that you will always have these gardens and crops to eat from? He reminded them that their fathers and grandfathers used to live in the same place and they had died and gone. The mountains did not protect them from death.

Finally the people said, 'Bring us a sign if you are telling the truth.'
[Ash-Shu'araa:154]

Saalih (alayhis salaam) asked them what sign they wanted. They said make a she camel come out of this rock, and gave a description of exactly what the camel had to look like. Saalih (alayhis salaam) asked them, If this happens, will you believe? - all the people agreed.

So Allaah made the she camel come out of the rock. But only some people became Muslims, the rest remained as non believers. Saalih (alayhis salaam) told the people not to harm the she camel otherwise they would be punished.
[Hud:64]

The people were told that the camel would drink from their well one day, and on that day they would drink her milk. Then every other day, the people would drink from the well. They agreed to this.

This lasted for a while, then the people got together and decided they did not want to share their well with the she camel, so two men volunteered to kill her. One shot her with an arrow, the second one killed her with his sword.

When Saalih (alayhis salaam) discovered they had killed the camel, he was very sad. He told them, 'Enjoy yourselves in your homes for three days. This is a promise (threat) not to be denied.'
[Hud:65]

The same two men who killed the camel and seven more plotted to kill the prophet and his family at night, but Allaah destroyed them before they could do anything.

On the first day, the people's faces were pale, on the second day, they were red and on the third day, they were black and the punishment came to Thamud. On that day a mighty blast or shout came from the sky and a great earthquake also. Every disbelieving soul died instantly.

As the believers were leaving the city, Saalih (alayhis salaam) turned and looked at the dead bodies sadly. He said, 'O my people! I conveyed the message of my Lord to you and have given you good advice. But you do not love good advisers.'
[A'raaf:79]

Today, where the Thamud lived, there are only empty castles and unused wells. Allaah says in the Qur'aan:

'The Thamud rejected their Lord. So away with the Thamud!'
[Hud:68]