

ABU QANIT AL-HASANI

KITAB AL-FATAWA WA' L-DURUS

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Aqidah (Islamic Beliefs) Questions

You will find that most of your questions about this topic will be answered by reviewing the Explanatory Notes and Notes of Sources for Songs 2 and 3 of the Guiding Helper.

- > What is the procedure for a muslim to give a
- > non muslim their shahada to become muslim? can a
- > female give a non muslim female her shahada? how many
- > people should be present? what are the wajibs and sunnahs for this.

The wajib essentials for the shahadah are three:

- 1) Muslim Witnesses
- 2) The Person Who Wishes To Become Muslim
- 3) The uttering of the shahadah by the above person in front of the witnesses

As for the Muslim witnesses they must be: (1) Muslim, (2) Past Puberty, and (3) Sane. At least one male must be among the witnesses. Thus the witnesses may be:

- (1) Two males
- (2) or Two females and a male

As for the person who wishes to become Muslim, he/she may be a discerning child or an adult. However, he or she must be not be under coercion (i.e. be forced to say it).

As for the uttering of the Shahadah by the new convert, it must be said in Arabic with the words mentioned in footnote 188 of the Explanatory Notes of the Guiding Helper. It should be uttered so that all the witnesses can hear it.

Those are all of the wajib essentials:

As for the less-stressed sunnahs, they are:

- 1) To help the new Muslim utter the shahadah by telling him/her to repeat after one of the witnesses. The witness who helps the new Muslim utter the shahadah can either be a male or a female.
- 2) Explaining the meaning of the shahadah and briefly describing the other four pillars to the new Muslim **after** he/she states the declaration of faith.

As for the fadilahs, there are many among which are:

- 1) Giving the new Muslim a warm welcome into the community.
- 2) Tying the new Muslim to a brother/sister who will act as his/her "keeper".. It is the responsibility of the "keeper" to act as the new Muslim's initial guide and it is his/her responsibility to offer moral support and lend an attentive ear to the new Muslim's concerns and questions. The "keeper" must keep supporting the new Muslims until he/she has mastered the basics of the din and is now fully independent. [This idea of a "keeper" was enacted by the Prophet (May Allah bless him and give him peace) when he paired up

- muhajirin (learned migrants from Makkah) with new ansar converts (from Madinah).]
- 3) To record the shahadah event on paper and have all the parties involved date and sign the document.

References:

Footnotes 188-192 of the Explanatory Notes and Associated Entries
In the Notes of Sources.

- > The logical arguments for the existence of Allah, included
- > in the Guiding Helper commentary, are these based on
- > Aristotilian logic? If so, does this mean that these are from
- > post-Ghazali 'Ashari's (as you mention something like 'according
- > the branch of Abu Bishr Ishaq's followers.') Would al 'Ashari (or
- > Maturidi) have employed these (as I was told that Imam 'Ashari
- > was not comfortable with Aristotilean logic, since he felt it
- > might be tied to Aristotle's metaphysics as well.)

All the logical arguments that we have mentioned can be found in almost their exact form in the ancient (700 years ago to 1100 years ago) works of the Muslim Ash`ari scholars.

If you do not believe this, you can refer to the `aqidah book of Imam al-Ghazali's *Ihya' al-`Ulum al-Din* from which we have derived much of the material (but, be careful, many translators skip this section entirely because one has to be very advanced in the technical vocabulary of the mutakallimin to understand it or they mistranslate it for the same reason). For purposes of building confidence, here is a short translated excerpt of Imam al-Ghazali's own writings about this topic in his famous *Ihya' al-`Ulum al-Din*:

First Proof (Existence of Allah):

"It is a natural impulse that the intellect dictates that no thing which has a beginning in time could be free of a preceding external cause to have brought it into existence. And the universe has a beginning in time and thus must necessarily need an external cause to have brought it into existence.

As for our statement that something which had a start in time must necessarily have a preceding external cause, it is obvious [that it is true]. This is because every thing that starts in time has a specific time [in which it becomes existent]. And rationally speaking, it is possible for it to have come into existence before the specific time it came into existence or after this specific time. Thus, its occurrence being singled out for that specific time rather than a time before it or after it necessarily points to Someone that chose [this time of occurrence for it].

As for our statement that the universe had a beginning in time, its proof is that the physical bodies of the universe must either be in motion or stillness. And these two things [i.e. motion and stillness] are created in time. And that [essence] which cannot be without [attributes] which begin in time must also have a beginning in time. But, in this above proof, we are making three claims:

The first claim is that physical essences must either be in motion or in stillness. And this is known [to humans] by second nature and necessarily. This fact does not require multi-step thinking and thought. So, whoever can imagine a physical body which is not moving or standing still [at the same time] is riding in ignorance and away from the way of the intellect.

The second claim is that [the attributes of] motion and stillness have beginnings in time. The proof for this is that one of these attributes follows the other in time - one at a time. And this can be seen in all physical essences, the ones we can see and the ones we cannot see. So there is not a physical object in stillness except that the intellect accepts that it can be in motion instead. And there is not a physical object in motion except that the intellect accepts that it can stand still. Thus, the attribute that came into existence [replacing the other one] has a beginning in time for the fact that we saw it come into existence. And the previous replaced attribute has a beginning in time because its going out of existence has been seen. This is because if the previous attribute never began in time, it could never end in time as we will explain later when giving the proof for the endlessness of the Creator High and Holy be He.

The third claim is that if an essence is described by attributes that have beginnings in time, that essence must also have a beginning in time. The proof for this is that if this were not true, every occurrence [of motion or stillness] would have an occurrence before it [which replaced it] without having any first ultimate primary state. If that were true, than the number of occurrences up to our present time would be infinite... And also the number of rotations/revolutions that a celestial body has completed [up to our time] has to be either odd or even. This is because, [if the number of occurrences were infinite], they would be either both odd and even or neither odd nor even; but these are two mutually exclusive concepts [i.e. oddness and evenness] one of which must [always] be true [for any number]. ... And the upshot of this is since the universe is described by attributes that begin in time, it must also begin in time. Now if we know that it had a beginning in time, then it is necessarily known that it must have had a Creator to have brought it into existence."

Imam al-Ghazali continues:

Second Proof: (Allah's beginninglessness)

"The second fundamental principle is that Allah Most High never had a beginning in time. He existed in pre-eternity without His existence ever having a start. Rather, He is the first of everything else and before every dead and living being.

The proof for this is that if He had a beginning in time, He would also need someone to bring Him into existence. And His creator would also need someone to bring him into existence. And this would lead to an infinite regress. And all infinite regresses never come up with anything. Or if we say that this regress ended at an ultimate Creator, He then must have been the First One [we were looking for]. And this First One is Whom we were seeking and we could call Him the Creator of the universe...

References:

[IU: volume 1: page(s) 183-184: line(s) 5-23, 1-10: {ihya', qawa'id al-'aqa'id, section 3, beginning of explanation of ten fundamental principles of belief in Allah}]

Now, we will stop quoting al-Ghazali here for the purposes of brevity. But, it is clear from the above (regardless of whether or not Imam al-Ghazali changed his school later), that the proofs we have narrated conform to the methods of the early Muslim mutakallimin. Most of the proofs we have narrated can also be found in the Sharh al-Sughra of Umm al-Barahin of the great Ash'ari scholar Muhammad ibn Yusuf al-Husayni.

Logic is logic. And humans are humans. Just because there is a similarity between the ways of the Greek philosophers and the ways of the early mutakallimin does not necessarily mean that the early mutakallimin plagiarized their work as many Orientalists have suggested (We should also remember that they have suggested that our Law system is an adaptation of Jewish Law (it is actually very similar for those who have studied it) and our Spirituality is stolen from the cultures of the East and West.) These things may be similar and certain practices may have been influenced, but we have our own unique roots in the Qur'an, the Sunnah of the Prophet (May Allah bless him and give him peace), and example of the early pious Muslims.

And we could also ask, well: "Where did the Greeks get their logic from?" The common answer from the Western Intelligentsia may be: "The Greeks were enlightened people and they derived their logic by themselves through constructive applied thought."

Then our question would be: "What prevents the early Muslim scholars from doing the same thing by deriving their material from the base rational arguments given in the Qur'an?" "Were they less qualified? Or are we of those that believe that no Arab camel shepherd could have brought something so advanced and detailed?"

> Is it possible to know the Fard al 'ayn of Aqida without
> using logic? (I was told that At-Tahawi's creed only contains
> about 75% of the Fard al 'ayn knowledge, by an 'Ashari.)

We are narrating the opinion that it is not part of the Fard al-'Ayn for the common man to learn `Aqidah using logic. However, those that have an aptitude for learning and understanding these proofs are requested to do so.

References:

Guiding Helper Explanatory Notes, footnote 84
[QF: volume 1: page 20: line(s) 1-7: {book 0, chapter 10, issue 2}]

> I have heard Ibn Taymiyah's feelings about logic in Aqida,

- > in that he felt that by the necessity of logic, one could disprove
- > Allah's existence. I find the arguments in Guiding Helper very
- > persuasive, and very helpful (esp. the primary mover argument,) but I
- > worry about that statement from Ibn Taymiya (whom I know is not to be
- > taken from in matters of Aqida.)

You should know that logic has a form (syntax) and a meaning (semantic). What perhaps Ibn Taymiyah meant is that the argument can conform 100% to the form of logic while its conclusion is false.

This is a well-known fact and we have briefly mentioned three examples of such arguments in the Guiding Helper Explanatory Notes: in footnote 113, footnote 129, footnote 223 (middle). And here is another:

- a) The moon is made of cheese.
- b) Anywhere where there is cheese, mice are found.
- c) We conclude that mice live on the moon.

What this means in a nutshell is that the truth of the conclusion rests in the truth of the premises. If the premises are cleverly structured, they may appear to the unassuming reader/listener that they are true while upon further examination they turn out to be false.

We have studied this in detail and have found that the logical arguments given by the mutakallimin are internally consistent, but there is one base assumption that all of them rest upon. This base assumption is a certain view of time (the view states that Allah creates/re-creates at successive disparate instances one-after-another). If one does not accept this basic view of successive time-bound events, then the logical arguments will not make sense to one or help any in convincing one.

Now of course, one could go about the task of trying to prove that the view of time expressed by the mutakallimin is the one that actually corresponds to reality, but most people are not skilled enough to construct or interpret such arguments.

So in the end, we would say that those that find fault with the logical arguments (even if they be as qualified as Immanuel Kant) have done one of the following:

- a) Failed to understand how the various arguments fit together. For example, Immanuel Kant rejected the "primary mover" argument in his Critique of Pure Reason because he claimed that the causes and effects we see are within the same system whereas the primary mover is outside the system and there is no direct link between the two. [As a side note, his claim has been blindly accepted and propagated for over two centuries now by both non-Muslim and contemporary Muslim Academics - up until the point that any "qualified" Academic today "knows" that using logic to prove the existence of a Supreme Being is an outdated and already "disproved" method]]. This shows their lack of understanding of how the primary mover argument fits in with the argument of Allah's unity. As the conclusions of the arguments for Allah's unity show that all causes and effects that we see are **directly** produced by Allah. Otherwise, we would be assigning to the apparent causes the power to create the effects - while it is known through the arguments for Allah's unity in His actions that both the causes and effects (even those we see today) are directly created by Allah.
- b) Did not become extremely qualified in the science of Logic as conveyed by the Muslim Logicians and summarized in `Abd al-Rahman al-Akhdari's Sullam al-Munawraqi. - And Therefore were unable to understand and

interpret the arguments.

- c) Were presented with non-detailed arguments (with missing premises) and concluded that the premises do not follow a logical order.
- d) Were presented with the arguments in a format that is very difficult to understand and interpret -and have thus misinterpreted them.
- e) Were presented the arguments by someone who made mistakes in his arguments. In other words, they learned a wrong argument and then concluded that proving Allah's existence through logic is impossible.
- f) Have blindly accepted the post-Kant view that logic and faith do not fit together - and they simply point to his lengthy arguments as a proof for their belief expecting people to accept them.
- g) Hold a view of time that does not correspond to reality nor to empirical observation. For example, they believe in circular time (like some religions of the East).

There are other reasons also, such as arrogance (e.g., "Well, we Westerners (or Western-style educated Muslims) are far more advanced than those backward camel-drivers that wrote lengthy Arabic books.").

> I have the following question. It is a little bit hard to understand the
> proof in footnote 138 of the Explanatory Notes. Although, the statement
> in (c) sounds almost obvious, the proof makes it more ambiguous because
> the whole proof is based on the statement contained in (ii) [[[Moreover,
> it is obvious that the definite endpoint should be considered the origin
> while the side that goes towards infinity should be considered the direction
> of progression.]]] First, this is not very obvious because it implies that
> the "Origin state of everything is non-existence" which seem in contradiction
> with what is aimed to prove i.e. "things that existed forever". I wonder if
> there are other proofs more easy to understand than this one? or could you
> explain it more clearly?

First of all, you must understand that there are three views of time conceivable (and combinations of these are also conceivable):

- a) Forward flowing time
- b) Backward flowing time
- c) Circular time (a loop that keeps going)

The only people who will claim that something can end in the future which has existed forever in the past are people who believe that time can flow backwards.

This is because once you admit something has ended in time, you have accepted that it is bound in time (unlike Allah). And if you state that something that ends in time has existed forever, that proves that you believe in backward flowing time (as the proof you quote is meant to illustrate with the words "origin" and "direction of progression").

Thus, the contradiction you raise comes from assuming that time can flow backwards.

For people who believe such, we have prepared a detailed proof showing that backward flowing time and circular time is impossible. You can refer to this proof in the Previous Answers Section in the Beliefs page.

As a side note, you have found out the truth of the matter: "All of these proofs depend on the view of unidirectional forward-flowing time." And

this is why you have found the crucial point in the proof that rests on this assumption.

You can ask for further clarifications if still confused.

But, here is our summary on the Cosmological Proof:

- a) Since time can only be understood (metaphorically) to be forward progressing, this proves that all the events that have taken place up to a particular point in time must be of a finite number and cannot be infinite (as the past events are already done and time does not flow backwards; so, these events cannot still be taking place).
 - b) If the number of events that have taken place up to now is finite, that proves that there must have been a "first" event (or multiple first events).
 - c) As things can't be causes for themselves (in this unidirectional forward-flowing time paradigm), this "first" event must have had Someone to choose for it one of its two possible states of existence.
 - d) This Someone is Whom we call "Allah".
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- > Do you have any rational proofs for the view of time expressed
- > by the mutakallimin? You stated that their proofs are dependent
- > upon a certain assumption about time. My question is, how can we have
- > confidence in these proofs if the very assumption that they
- > are based upon cannot be proved?

As we mentioned before, most people are not qualified enough to accurately construct nor interpret such proofs, but we will simplify matters for you (avoiding high-level mathematical concepts and advanced scientific principles) and try our best to explain this to you knowing full-well that what we are trying to do is simplify an issue which is beyond the grasp of the common man or common scholar.

In this we follow Ibn al-Banna al-Sarqusti's style in his al-Mabahith al-Asliyyah (which contains knowledge beyond the grasp of the average scholar) and states:

wa ha ana asharahu minhu l-ba`da
bi qadri ma tafhamuhu fal tarda.

And here we are intending to explain part of the subject
To the extent that you can understand, so be satisfied with it

As if we go any further, we are likely to lose your understanding.

Start of proof:

Please note that this is only one of many proofs which can be constructed.

Definition of time:

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Although most people understand what space is (at least on 3 dimensions), most people only have vague ideas about what time is.

Time is the measurement of the movement of a physical body with respect to a reference point.

or we can say:

Time is the measurement of a fluctuation of a sensory phenomenon.

or we can say:

Time is the measurement of a change between the states of something that is perceived.

We can come up with many similar statements, but the crux the matter is the same in that it states:

- a) It is only through the movement of physical bodies relative to a reference point that we can understand the concept of time.
- b) All "time-keepers" ancient and modern work on this principle:
(1) the hourglass uses the movement of sand grains, (2) the water clock, the movement of water, (3) the dial-clock, the movement of the gears that move the dials, (4) the solar clock, the rotation of the earth, (5) digital wristwatches, the movement of electrical impulses through wire, semiconductors, and crystals, (6) the most advanced clock (the cesium clock), the orbit of electrons around the cesium atom, (7) it has been also recently discovered that the human body has its own time-clock (which resembles an hourglass) whose flow changes every twenty-four hours, etc.
- c) Thus when the human experiences the phenomenon of time, his mind is actually just measuring the number of fluctuations (e.g., ticks in his internal clock) of some sensory phenomenon.
- d) It is provable that the human mind/body is a discontinuous (this is a simple mathematical term which is opposed to continuous) instrument which calculates and recalculates its current state at a fixed interval. [Those that are highly learned in both the fields of computer engineering and modern neurology will agree with this as the human mind sends electrical impulses to its neurons which after gaining enough information reconstructs / refreshes its present state similar to how a finite state machine, such as a computer works]. This is why if a phenomenon happens too quick, the mind will not perceive it.
- e) If the human mind is discontinuous, it cannot be easily proven that the physical world (which consists of space reconstructed through time) is continuous. [As a side note, another proof that the world may not be continuous is the Uncertainty Principle in Physics which states that we cannot accurately describe both the location and time of a particle due the delays in receiving the information of its location at a particular time.]
- f) Rather, we would state that it is provable that the physical world (in both space and time) is not continuous (contrary to current and past popular belief).
- g) If we move a body from point A to point B (and there is one meter between point A and point B), we can count a great number of states of motion, but cannot count an infinite number of states of motion (again due to the delays in receiving the information about the body's movements). Thus, we cannot prove that the body actually went through an infinite number of states.
- h) It has been proven in advanced Physics over the past 100 years that all matter is made up of distinct and finite building blocks.

For example, a one foot iron rod is made up of a finite number of Fe atoms. It is not valid to state any longer that one can divide up a one foot rod an infinite number of times. Now, of course, we can go further and count the protons, neutrons, and electrons in the one foot iron rod, but we will still end up with a finite number at a particular time. Now, of course, we could go even further and count the quarks (e.g., the one's with up spin, down spin, etc.) in the iron rod, but again we in the end would end up with a finite number. It may happen that we find even smaller particles in the future which make up the smallest known particle now; but again in the end we will end up with a finite number of particles no matter how deep we go in this nested scheme.

- i) Thus, we conclude that space which is made up of matter and matter-voids is discontinuous and not continuous (again contrary to past and present popular belief). [Now, you may ask, I understand the proof for matter being discontinuous, but what is the proof that matter-voids must also be discontinuous like matter itself. We will mention a short proof in the following points.]
- j) The matter-void becomes the domain in which matter rests and we know that the space in matter-voids can only fit a finite number of pieces of matter. Therefore, we conclude that these voids must also be of finite dimensions (otherwise, they would be able to fit an infinite number of pieces of matter).
When we move a body from point A to point B as is noted in section (g), the body successively comes closer to its destination. For example, when at point A, the body is one meter away from point B. If we move it move it midway between point A and point B, it is now half a meter away. Therefore, we conclude that the matter void between point A and point B is divisible - as the distance remaining can be obtained by dividing the original distance by some factor (in this case '2').
- k) Anything that is finite in dimensions and is divisible (unlike the smallest particle known as the the "jawhar" in kalam terminology) cannot itself be continuous.
A brief proof for this is that if we state that a divisible realm of finite dimension were continuous that translates into the claim that we could break it into an infinite number of pieces and that the sum of this infinite series would total its finite dimensions. But, if we divide any finite number by infinity, we will get zero. Thus, that would mean that each of the infinite number of pieces which make up the realm of finite dimension would be of zero size. And if we sum these pieces of zero size, we will get zero whereas we already know that the finite dimension of the matter-void is greater than zero. And this leads to a contradiction which forces us to reject the proposition that a divisible realm of finite dimension could actually be continuous.
- l) Now returning to our example about moving a body from point A to point B, it is obvious from our above discussion in letters (i) through (k), that the body can only have a finite number of movement states between point A and point B since the matter-void through which the body moves is discontinuous.
- m) Now returning to our definition of time, if the number of states of a moving body from point A to point B is always finite, it cannot proven that time itself is continuous as time is only measurable by the movement/fluctuation of finite sensory phenomena.
- n) Rather, we would state that it is provable that time is discontinuous (again contradictory to past and present popular belief). Time here is analogous to the matter-void in proof (k) and the events which take place at a particular instance in time are analogous to the

contained matter in proof (i). If time were continuous, then that would force us to claim that we could divide a fixed time interval an infinite number of times. But again, each time piece would be of zero length and all of them together would sum to zero. But, we know from (l) above that since a body moving from point A to point B requires a fixed time interval to be at each location between the two points, time intervals are of sizes greater than zero.

And again this would lead to a contradiction forcing us to reject the proposition that time could actually be continuous.

o) Next, we would state that it is provable that time (as conceived by ancient and modern man) does not in actuality exist. And what it really is - is an imaginative metaphor created in the human mind to explain the differences in states which the human being experiences at disparate intervals. And the only metaphor of time which conforms to reality (as summarized above) is that of linear (non-circular but not necessarily non-multidimensional (e.g., time may branch out like a tree)) forward-progressing time.

p) Now we will go about proving the statements in letter (o):

i) The human being can only experience one physical state at a time (please note that when we say human, here, we mean all conscious beings/things bound in time).

ii) It is only because of the human's memory that he can experience the concept of the past. This is because if the human did not have a memory, then he would only know the state which he is experiencing currently. Thus, in such a case, he would be unable to see things as progressing from his previous experiences to his current experiences.

iii) It is only because of the human's imaginative faculties that he can experience the concept of future. This is because if the human did not have the ability to imagine other than what he currently sees at present, he would be unable to expect another state in the future.

iv) If the concepts of past and future rest on the human's memory and imaginative faculties (which are internal to him), then it cannot be proven that time as conceived by the common man actually exists. Rather, we say that it is provable that time (which is considered by the common man to be a smoothly flowing domain in which events take place) in actuality does not exist.

v) As for the fact that the time is smooth and continuous, we have already disproved that in (n) above and concluded that time must be discontinuous. But, what prevents time from being a discontinuous flowing domain for events to take place in?

vi) If we state that time is a freely flowing domain, that would force us to claim that time can exist without events to hold; otherwise, it would not be freely flowing but be tied to disparate events (as explained above).

If we propose that time can exist without events to hold, then we would state that it cannot be flowing, but must be stable.

The reason for this is that if time were independently flowing, it would mean time itself could experience change (as it will keep adding discontinuous time intervals to its length as its flow continues). And anything that can experience change needs another "time-like" dimension to quantify its change. We will call this other proposed "time-like" dimension of time "time-2". Now the same thing would apply to "time-2" in that it could either be tied to time or be an independent flowing domain which holds time. And

the same argument about the flow of time-2 would apply in that if it could exist and flow independently, then it itself would need a time-like dimension to quantify it.

If we propose that time-2 is not an independent flowing domain which holds time, but is tied to time, then that proves that time itself could not have a directional flow (as it has no independent quantifiable domain in which its directional flow can be measured (this is also because time-1 and time-2 are similar in their characteristics and purpose; thus, saying that they are fixed/tied to each other is the same as saying that only time-1 exists; but if an independent time-2 does not exist, then time-1 cannot experience flow/change)). However, if we propose that time-2 is an independent domain which can experience flow, then we would need yet another time-like dimension which we will call time-3 to quantify time-2's change. And thus, we could continue on like this forever. If we propose at any iteration that time-x is not an independent flowing domain, then that will mean in sum total that time-1 could not experience change or flow (as each level will keep collapsing until we reach the original time-1).

And if we keep stating at each iteration that time-x is an independent flowing domain, we will end up with an infinite series which never ends. This would mean that the sum of the discontinuous time intervals of each time line at each level at any particular time (in accordance to the measurement of time-1) would neither be odd nor even (as the infinite series of time lines would lead to an infinite number of discontinuous time intervals). However, we know from the laws of mathematics and counting that all discontinuous phenomena must add up to either an odd or even number at a fixed point in time. Thus, we conclude that such an infinite series of time-lines is impossible and at least one time line at some iteration must not be independent and flowing. But as we stated before, as soon as we conclude that a higher iteration time-line is not independent and flowing, this will cause all of the levels below to collapse until we reach time-1 forcing us to accept that time-1 cannot experience change and thus cannot have a directional flow.

vii) Thus if time does not consist of an independent flow, it is useless arguing about the direction of its progress (either forward, backward, or both forward and backward simultaneously). Rather, the concept of flow can only be understood as a metaphor for the human's previous memories and future imaginative expectations. And this metaphor can only lead one to consider time to be linear and forward-progressing as one frame is shown to the human at a time which his memory recalls.

And this proves that the view of time expressed by the mutakallimin is the only view acceptable after examining this issue in detail.

And those that hold the possibility of backward flowing or circular time have made the mistake of considering time an independently flowing domain in which events can take place or not take place.

Now we don't expect most readers of our texts to understand the above proof due to their lacking a strong background in the issues being discussed. But, the few who do will realize the shocking revelations and detrimental consequences for kufr (i.e. atheism, polytheism, agnosticism, etc.) which result from accepting the three conclusions stated above, namely:

a) Space is discontinuous

- b) Time is discontinuous
- c) Time, in reality, has no directional flow (but one can metaphorically understand time to be linear and forward-progressing by using human experience as a base for building this metaphor).

Some of these detrimental consequences for kufr (disbelief) are:

- a) Striking a fatal blow to random causality (e.g., as expressed by the Evolutionists and Naturalists) as each disparate space-time frame has no direct link between the previous frame and the next frame shown to us.
- b) Taking the argument of "things happen by themselves" away from the atheists as there is no independent flowing domain in which these things may occur by themselves. Rather, the argument points to the fact that there must be a "Master of Creation" working behind the scenes and His "super-smooth" and "super-fast" discontinuity leads the simple-minded into believing in continuity and considering things as independently existent.
- c) Inducing the last death-yells (screams before death) of those who oppose the rational arguments for the Existence of a Supreme Being by taking away the possibility of backward-flowing or circular time (this strikes a direct hit against their claim that matter is eternally pre-existent).
- d) Introducing a more comprehensive and direct proof for the existence of a "Master of Sensory Phenomena" which goes beyond the three proofs which Immanuel Kant claimed were the only three possible (Ontological (Necessity of Existence Proof), Cosmological (Primary Mover Proof), and Psycho-theological (Design Proof)).
- e) Apprising the learned that the physical universe is nothing more than a large multi-dimensional "TV" screen in which sensory phenomenon are "updated" at disparate intervals.
- f) Causing the ground under the anthropomorphist and polytheist to open up and sway as part of the conclusion of the above argument is that all sensory phenomena have no independent existence and if the "Master of Creation" willed they would be snuffed out in the next frame without any external cause at all. And a god whose existence can be snuffed out in a single frame is no god at all.
- g) etc.

Thus after examining the above, the erudite would conclude that the atheists, agnostics, polytheists, etc. are but infants of intellect who do not understand the reality of affairs - and these poor souls may end up quite miserable in the next life to add insult to injury.

- > Can you explain further the logical principle "all discontinuous phenomena must add up to either an odd or even number at a fixed point in time" - since
- > it seems that the Muslim theologians base many of their arguments on this
- > principle?

This logical principle is proven as follows:

- a) When we state "all discontinuous phenomena must add up to either an odd or even number at a fixed point in time", we mean that all the instances of such phenomena (if added together) would equal a finite number and would not be infinite again *at a particular instance in time*.
- b) If we state that a discontinuous phenomenon is infinite in number,

that would force us to claim that it is constantly increasing (otherwise it would be finite). But since we have stopped the stopwatch (so to speak) by saying "at a particular instance in time", there is no dimension left to measure the change of this constantly increasing phenomenon.

- c) Thus, at a particular instance in time, the sum of the discontinuous phenomenon under discussion must be stable and equal a finite number. And all finite numbers are either odd or even.

[Now of course one could complicate the argument by proposing that two or more time-like dimensions exist, one which we stopped and the other which keeps going; but, this is impossible since the two time-like dimensions would be identical in their characteristics and in their measuring the same phenomenon; thus, saying there are two that oppose each other would lead to a contradiction concerning one and the same discontinuous phenomenon.]

- > What is *a priori* knowledge? And what role does it play
> in the logical arguments given by the Muslim theologians?

"A priori" knowledge is what the ancient kalam scholars referred to as "awwaliyaat". And Awwaliyaat are one of the six possible sources for a premise of a logical argument whose conclusion is said to be rationally necessary.

You can refer to footnote 26 of the *Notes of Sources* for more details about this topic given with references.

Now returning to your question, there are two major awwaliyaat principles - both of which are mathematical. And principles that are said to be "a priori" return to one of these two:

- a) The principle of mathematical order (in that some discrete numbers are larger than other numbers).
- b) The principle of mathematical addition (in that discrete numbers can be added together to get a definite sum).

The reason why "a priori" principles can be reduced to these two is that all "a priori" principles can be reduced to mathematical concepts and all mathematical concepts are based upon the above two principles.

Some brief examples are:

- i) The number 2 is greater than the number 1. (This is derived immediately from principle (a) above.)
- ii) $2 + 2 = 4$. (This is derived immediately from principle (b) above).
- iii) (2×3) is greater than $(2 + 3)$. (This is derived immediately from (a) and reflectively from (b). Multiplication is a reflective form of addition in which a fixed number is added a specific number of times to get an aggregate sum. As a side note, subtraction is the same as addition but between numbers of different sign (e.g., a positive number added to a negative number is the same as subtracting the absolute value of the negative number from the

positive number). Similarly division is just multiplication involving fractions (or non-whole numbers). And all mathematics (even Advanced Calculus and Differential Equations) returns to these four functions: (1) addition, (2) subtraction, (3) multiplication, and (4) division. And as we just explained, the latter three principles are the same as addition (but with some extra stipulations).

- iv) Two physical bodies cannot simultaneously occupy the space of one of the bodies without somehow overlap-merging with each other. (This is derived reflectively from both (a) and (b) above. This is because each physical body will have a volume and the space it occupies will have a volume. (As a side note, the concept of volume is derived from (b) above in that it is a multiplication of the three dimensions of a physical body.)

The volume of the first body will be greater than zero and the volume of the second body will also be greater than zero. The sum of the volumes of the two bodies will be greater than either of the volumes of each body. Thus, the volume they occupy will be greater than the space which either one takes up. Therefore, we conclude that they cannot both at the same time occupy the space required by one of the bodies.

- v) The concept of sets and elements of a set can be established reflectively from these above two principles by visually depicting the sets as Venn (circle) diagrams and using geometry, which is derived directly from (a) and (b). Thus, the concepts of union, intersection, mutual exclusives, etc. can be verified this way.

And it should be obvious that the above two base principles can be verified via sensory perception. Thus, our reality returns to the sensory images which we are presented. These sensory images are known as "mahsusaat" according to ancient kalam terminology. Now, we cannot verify (using logic alone without empirical scientific evidence) whether these "a priori" principles are inborn (internally present) or are acquired via external sensory phenomena. We, as Muslims, believe that Allah created the mind originally giving it the necessary "a priori" principles to derive logical conclusions. And it is only through adulteration of this natural mental logical process that a human being can justify disbelief in Allah. Nevertheless, in either case, "a priori" principles can be derived using the two base principles (a) and (b) given above.

[As for external cause and effect (the law of links mentioned in Song 1), it is not derived from the "a priori" principles; but, it is from mahsusaat & mujarrabaat (sensory & empirical experience) sometimes along with hadasiyaat (induction) as should be obvious to those who have reviewed footnote 26 of the *Notes of Sources of the Main Text*.]

- > What is the traditional `Ash`ari view on the classical philosophical
- > debate of "freewill vs. predetermination"? How do the `Ash`ari scholars
- > resolve the apparent contradiction between man being responsible for his
- > actions and God pre-determining and choosing these actions for him?

We have addressed this issue in footnote 112 of the *Notes of Sources* for the Bare Main Text of the Guiding Helper.

The material contained in that footnote further expounds and summarizes the statements of many scholars such as Ibn `Ashir (Sharh Tahwid Ibn `Ashir), Imam al-Laqqani (Sharh Jawharah al-Tawhid), Imam al-Sunusi (Sharh Umm al-Barahin), Imam al-Nasafi (Sharh `Aqidah al-Nasafi), Imam al-Ghazali (Ihya' `Ulum al-Din, end of chapter on Tawakkul and Tawhid), etc. about this subject.

In summary, we can resolve the contradiction as follows:

- a) Firstly, we state that the common man's and common scholar's understanding of freewill and predestination is deficient.
- b) Freewill does not mean "freedom to do anything". Rather, it means " *experiencing* the ability to choose one of a finite number of options presented to one by Allah".
- c) Predestination is not only single-dimensional and linear. (This is something that the common man/scholar has much trouble understanding and this in reality is why he believes a contradiction exists). Rather, it is part of destiny that Allah destines a person to be presented with a finite number of choices with which he can *experience* the ability to choose.

From the above, we see that being presented with a finite number of choices is something that Allah destines and it enters into the destiny spoken about in the primary texts.

We have studied this in detail and found that many of the contemporary/ancient people who have attempted unaided answers to this question really make the base misjudgment that destiny is single-dimensional and linear. They do this because the normal human mind thinks in a single-dimensional and linear way. And Allah does not (in reality) engage in such time-bound linear thinking and High Above is He from resembling His creation.

Then after resolving that, then the question arises "Can man will to do something which Allah does not will to happen?" And the answer is "Yes. Man can will something which Allah does not will to create. And this is obvious to most people who live in this world in which Allah does not always create for them what they desire (unlike in Paradise)."

Then after resolving that, then the question arises "Are man's choices infinite?"

And the answer is "No. Man can only choose one of a specific number of choices that are presented to him as determined by Allah's destiny. And this is one meaning of the Qur'anic verse in Surah al-Takwir 'Wa ma tasha'una illa an yaha'a l-lah' 'and you do not will except if Allah wills'."

Then after resolving that, then the final question arises "Who actually determines the actual choice which the human makes?"

And the answer to this would depend on one's perspective of ontology. If one is talking on the level of Shari`ah (which is called disparate ontology (farq)), then the determination and responsibility (kasb) is given to the human as the determination and responsibility is actually *experienced* by him (and this is why he can be punished for his misdeeds and rewarded for his good deeds). And if one is talking on the level of Haqiqah (which is called unified ontology (jam`)), then it is assumed on this level that the human does not in actuality exist and as such it is useless debating who is given the responsibility for the determination.

And then after resolving this last question, there are no open ends left in this issue which we have learned from the chain of teachers back to the Last Messenger (May Allah bless him and give him peace) who was the first human to understand this perfectly well as foretold by `Isa (quote: Gospel of Barnabus).

- > Can you give a refutation of the ancient Greek philosopher Epicurus's
- > (341-270 B.C.) view of the contradiction between the presence of
- > evil and the presence of God? For example, some quote him to have
- > said:
- >
- > Either God wants to abolish evil, and cannot; Or He can, but
- > does not want to; Or He cannot and does not want to. If He wants
- > to, but cannot, he is impotent. If He can, but does not want to,
- > He is wicked. But, if God both can and wants to abolish evil,
- > then how come evil is in the world?
- >
- > The reason I ask is that this argument is used by many atheists to
- > justify their disbelief in Allah.

First of all, we would like to say that we are not very knowledgeable in the names of ancient Greek Philosophers or in knowing their teachings in entirety.

For this reason, we would not like to defame and refute this particular person since we have not studied him in detail.

Thus, we would leave his case to Allah and leave it for Him to refute or humiliate this particular person on yam al-qiyamah if in fact this person died with such incorrect beliefs and writings.

But, your question strikes at a very critical misunderstanding about the definition of a Supreme Being.

We define a Supreme Being as follows:

- a) The being has an entity that has always existed, that is formless, timeless, infinite, totally independent, and strikingly different from everything else we know.
- b) The being has attributes which issue from his entity which tell us about his perfection and superiority over us, such as power, knowledge, self-determined volition, and eternal life.
- c) The being has the ability to create contingent things or bring them out of existence according to His own volition without needing any one else.

Now, you will note above that our definition of a Supreme Being does not state that He must be benevolent to everyone in this world or in the next world.

Rather, the `Ash`ari and Maturidi scholars state that He does **not** have to act according to the best wishes of His creation - or according to what benefits them the most - or to act in a way that increases their pleasure and reduces their pain. Ibrahim al-Laqqani says about this in al-Jawharah al-Tawhid (verse(s) 51-52):

wa qawluhum inna s-salaha wajibu
`alayhi zurun ma `alayhi wajibu

alam yaraw 'ilamahu l-atfala
wa shibhaha fa hadhiri l-mihala (also read l-muhala and l-mahala)

And their statement that He must do good [and not create pain]
Is a blatant lie against Him. No. Such is not necessary for Him.

Didn't they see Him giving pain to small [cute little] children
And similar acts [before issuing such a statement]? So, beware of His punishment!
[Lest He give **you** pain for believing such and misleading others.]

Thus, from this we see that our perception of Allah corresponds to reality in that He creates **both** pleasure and pain and gives pleasure to a selective group and pain to a selective group according to His wisdom (hikmah), justice (`adl), and mercy (rahmah).

And these groups are of four types:

- a) A group He gives pleasure to in this world whom He will give pain to in the next world (these are the arrogant disbelievers and hypocrites as is mentioned in many places in the Qur'an).
- b) A group He gives pain to in this world whom He will give pleasure to in the next world (and this group mostly consists of three types of people:
 - i) The "weak" and "stupid" believers who if left to themselves would work towards their own ruin concerning the next life. Thus, giving them pain here is an act of mercy (rahmah).
 - ii) Those spiritually-advanced who themselves prefer pain in this world over pleasure as one instance of pain in this world translates into many-fold greater gifts of pleasure in the next world as is mentioned in many hadith).
 - iii) Those who are not responsible for their actions, such as children and animals. These, He will give pleasure to in the next world (either on yawm al-qiyamah (this is for animals who will not enter Paradise, but will be resurrected like humans and then turned to dust as has come in tafsir of ayah 81:5 of the Qur'an) or in Paradise (this is for children, those who are not fully conscious, and mentally retarded people, who will all enter Paradise as is stated in footnotes 71 and 73 of the Guiding Helper)).

Thus, pain in such a case is just a guise designed to trick the

simple-minded into believing that it is undesirable, whereas it is very desirable and worth more than all the valuables in this world. With this fact in mind, one should look at the great painful trials that Allah is sending to the "weak" believers who make up 99.98% of the ummah today (who if it were not for these trials would probably never turn to Allah or would choose a lifestyle which leads to Hell)).

- c) A group He gives pain to in this world whom He will give pain to *again* in the next world (these include the rampantly disobedient believers (those who do not repent, ask for forgiveness, nor feel sorry for what they are involved in) and teeter-totter "good weather friends" of faith who later turn away from guidance after having received it (perhaps to go towards a worldly gain or due to being upset for losing a worldly gain - and the Qur'an says about the latter "khasira d-dunya wa l-akhirah. dhalika huwa l-khusranu l-mubin" "They have lost both in this world and the next. That is the most clear of failures." [al-Qur'an 22:11]).
- d) Lastly, there is a group of people whom He gives pleasure to in this world and pleasure to *again* in the next world (and they are the humble believers and cheerful `arifin (the latter of whom unlike the "spiritually advanced" mentioned above in b.ii realize that pain and pleasure are arbitrary and have found more effective and constructive ways to come closer to Allah than becoming the domain for His painful hard trials and tests - as such often get in the way of their daily awrad/tasks and puts them in a situation of dependence on other people). But, both the humble believers and the cheerful `arifin are free of egotistical claims (e.g., "I am a good person." Or "I am a wali (friend) of Allah" (unlike those mentioned in b.i and b.ii) and are constantly in tawbah (repentance) and istighfar (asking for forgiveness). From this, you see the falsity of many "spiritually advanced" Muslims (who call themselves Sufis or conversely Salafis/Ikhwaan) who extol themselves and their shuyukh to a level unbecoming of a humble human being (except it's o.k. to extol oneself or one's shuyukh as an instructive tool to set examples for students). And this explains why many "spiritually advanced" believers from the early centuries of Islam to today have had such a terrible life in this world - as they never got rid of the "I" in their talk and thinking - something Allah made them pay for in this world with pain while still guaranteeing them Paradise in the next world. All this is hinted at in disparate places in the Qur'an (e.g., [8:33] and [16:97]).
- But, even this fourth group sometimes experiences pain and troubles in this world (although to a much lesser extent than groups (b) and (c)) as the world by its very nature is imperfect and full of pain and troubles unlike Paradise).

Thus, you see that there is a pattern that Allah follows in giving pain or pleasure in this world and the next. However, He is not rationally obliged to follow this pattern as footnote 130 of the Explanatory Notes states.

Reference(s):

Sharh Jawharah al-Tahwid for lines 51-52 by Ibrahim al-Bayjuru [As a side note, this is an outstanding book (if one can manage to read around the extensive "grammar talk") as we see here the foremost authority on `Ash`ari `aqidah in his time (i.e. Laqqani) is being commented on by the foremost authority of `aqidah (about 200 years later) Ibrahim al-Bayjuri.]

-
- > I have had a hard time understanding the line in the original murshid
 - > concerning the joining of equivalence and preponderance.
 - >
 - > translated it reads:
 - >
 - > If the cosmos happened by itself
 - > then equivalence and preponderance meet equally.

The line you are referring to is line 22 of the text:

law hadathat binafsiha l-akwanu
lajtama`a t-tasawi wa r-rujhanu

The meaning of this line is:

If created form ("cosmos" as you put it) happened by itself, the (two-sided scale) would fall to one side and also be in equality at the same time (and that is impossible (wa dha muhal)).

Ibn `Ashir is using the idea of an ancient scale/balance with two hanging trays. If one puts weight on one side, that side goes down (this side that falls down is said to be in "rujhan" or preponderance). If one does not have any weight on either side of the balance/scale, both trays hang in the middle without any preponderance (this is called "tasawi" or equal-ness).

What Ibn `Ashir is saying is, by default, the trays are equal. It is only when one puts weight on one of the trays that the scale shows rujhan (or going down to one side).

The two trays here signify existence and non-existence of a thing/event/phenomena. One tray signifies existence while the other tray signifies non-existence.

Now here is a break down of the symbolism in this metaphor:

The placement of a weight on one side of the scale is the external cause (that someone chose) that causes the existence or non-existence of a thing/event/phenomenon.

Now when we say that a thing/event/phenomenon exists or doesn't exist, we are saying that the scale was in rujhan (preponderance) towards one of its sides.

The existence of the cosmos has a similar scale setup for it.

If we say that the cosmos happened by itself, we are saying that there was no external cause for its creation. Thus, the scale here would not have any weight on it. Thus, the two trays would hang in equality in the middle.

But, we see that the cosmos does in fact exist. Thus, we conclude the scale must have been in rujhan towards one of the sides since that signifies existence. But, this

leads to a contradiction: the scale would both be in equality and preponderance at the same time. This is *ijtima` al-tasawi wa al-rujhan* which is impossible.

[Other scholars have said that preponderance on both sides of the scale signifies existence and the fact that it does not have any weight on it and is in equality signifies non-existence. With the view of these scholars, the argument is even more powerful as we are saying that by default, things are non-existent and they only come into existence through a cause/weight placed on the scale of creation.]

References:

al-Durr al-Thamin by Muhammad ibn Ahmad Mayyarah al-Maliki, explanation of verses 21-23.

>The guiding helper doesn't exactly include this line, but
> can you explain to me what it means with examples to make it more
> understandable.

When we found that the literal translation would lead to confusion, we instead stated the meaning of the verse in our own words.

The meaning of the verse you are referring to is in lines 53-54 of the Guiding Helper:

The world couldn't have happened by itself 'cause from laws
We know every effect has a preceding cause.

> The first one is that I have noticed in some of Moroccan ulama
> who are Malikis, who even teach Sidi Khalil, etc, that they have a
> curious position as far as the *aqida* of Ibn Taimiyya. I have noticed
> the same attitude in some Azhari ulama. They consider the
> Ashari-Maturidi way of interpreting *as-Sifat* and the way of
> Ibn Taimiyya as acceptable both of them. As far as I know from
> different sources Ibn Taimiyya committed anthropomorphism. But
> this ulama consider that both positions are acceptable.

First we would like to say that *fi l-haqiqah* the correct answer to this is that Allah is not like anything else and He has no co-sharer in his *dhaat*, *sifaat*, nor *af`aal*. His Entity (*Dhaat*) is timeless, endless, and formless. His attributes are beginningless and endless and He does not undergo change.

laysa ka mithlihi shay' wahuwa s-sami`u l-basir.
qul huwallahu ahad allahu s-samad.
wallahu khalqakum wa ma ta`malun
kana allahu wa la sha'a ghuruh (wa huwa l-ana `ala ma `alayhi kan)

So if anyone is confused about this matter, let him know that the true answer is what we have said above. And this above answer is the answer given by 100% of the `arifin from the time of Prophet (May Allah bless him and give him peace) up until our time. It is only those who are not `arifin (and are ignorant of Allah) that can

imagine that Allah is like something else.

Now returning to your question about the valid views on this subject. We would say that it can be proven that authentic traditional `ulama' with connected chains to the Prophet (May Allah bless him and give him peace) have held three views on this subject.

a) Allah is like nothing else and we refrain from further descriptions about Him and we refrain from giving metaphorical interpretations to words in the primary texts about Him. Rather we accept the words in the primary texts as true and say that Allah knows best what He meant. wa r-rasikhun fi l-`ilmi yaquluna 'amanna bihi kullun min `indi rabbina.

b) Allah is like nothing else but in order to avoid anthropomorphism we give metaphorical (majazi) interpretations to words in the primary texts whose literal interpretation would force us to claim that Allah had a body, could be present in a location, or was bound by time.

c) Allah is like nothing else but we see that the primary texts themselves say that Allah has a hand, foot, face, can be present in a location, or acts through time. Because we are commanded to believe in the primary texts, we say that Allah has these characteristics but not necessarily in the way that humans have these things.

Anything beyond (c) above is clear association (shirk) with Allah as agreed upon by our scholars.

References:

Ibn Juzayy al-Kalbi writes:

"Words have come in the Qur'an and Hadith whose literal interpretation makes Allah seem like His creation -- such as "`ala l-`Arshi s-tawa" and "yadahu mabsutatan" and like the hadith which speaks of "nuzulu l-lahi kulla laylatin ila sama'i d-dunya", and other things like this.

So the scholars of our din are divided in three groups concerning this.

The first group is the early pious Muslims (al-salaf al-salih) among the sahaba and the tabi`in and the Great Imams of the Muslims. They believe in the words in the primary texts but do not search for details meanings or interpretations of these words. And they look in disdain upon people who try to search for the meanings of these words. ... And this is the view of Imam Malik, Imam al-Shafi`i and most of the Hadith scholars.

The second group includes [some later scholars] who have understood the words in the primary texts about such subjects as being *literal*. So, these people have claimed that Allah has a body (lizamahum al-tajsim). And this is the view of [a group of] the Hanbali scholars and some Hadith scholars also.

The third group includes [some later scholars] who have given metaphorical interpretations [ta'wil] to avoid literal interpretations of such words. And these people have used the rational proofs of `Aqidah as a basis for their metaphorical interpretations. And this group includes most of the mutakallimin.

[QF: volume 1: page 13: line(s) 16-26:
{book 0, chapter 5 (tanzihu l-lah), tanbih}

> What are the agreed upon acts that make a person misguided (exit > the sphere of Islam)?

According to Ibn Juzayy al-Kalbi (the person given the most credit for summarizing the various views in the Maliki school and also outside of the Maliki school), the acts are:

- a) Negating that Allah has Lordship over His creation.
- b) Negating that Allah is one in His Entity, attributes, and actions.
- c) Worshiping another entity along with Allah (shirk).
- d) Changing one's religion to other than Islam after having learned about Islam and understanding it. (Allah has said that "Whoever seeks other than Islam as a din, it will not be accepted from him").
- e) Claiming that Allah can become manifest in His creation (e.g., take the form of a man).
- f) Believing in reincarnation.
- g) Negating any one of His known attributes (e.g., the 41 attributes mentioned in Song 2 of the Guiding Helper). Included in this is claiming that the Universe was created by other than Him or that He was born from something else. Included in this also is claiming that the Universe had no beginning in time.
- h) Claiming that one has sat alongside with Allah literally speaking or claiming that one has ascended to visit Him literally speaking.
- i) Claiming that a person after the time of Prophet Muhammad ibn `Abdullah is a real prophet from Allah (and that Prophet Muhammad is not the last prophet). Included in this is claiming that one has received revelation from Allah (like a prophet)
- k) Stating that it is possible that the prophets lied to us (or did not have the other qualities mentioned in Song 2 of the Guiding Helper).
- l) Claiming that the message of Islam is only for Arabs (or only for another select group).
- m) Claiming that one will enter Paradise (literally) while still in this world.
- n) Claiming that the punishment and reward in the next life is *only* confined to being metaphorical.
- o) Calling all of the Companions of the Prophet (all together) disbelievers.
- p) Denying any of the necessarily known and obvious parts of the din (e.g., claiming that formal prayer, fasting in Ramadan, Zakat, and Hajj is not obligatory; or that the nineteen beliefs mentioned in Song 3 of the Guiding Helper are incorrect (but differences in detail are allowed))
- q) Claiming that there is no need to worship Allah externally any more after becoming spiritually advanced. For example, claiming that the formal prayer is no longer wajib after one has reached some high spiritual station with Allah.
- r) Denying any part of the Qur'an left by the Prophet (May Allah bless him and give him peace).
- s) Intentionally adding to (inserting one's own words into) or changing any part of the Qur'an left by the Prophet (May Allah bless him and give him peace) [Included in this is fabricating *obligatory* tenets of belief or *obligatory* acts of worship which have no basis in the primary texts].
- t) Claiming that others besides Allah could produce the Qur'an.
- u) Claiming that the later scholars (e.g., Imam Malik, Imam al-Shafi`i) were better than the prophets.

[QF: page 323: line(s) 7-18: {book 17, chapter 10: clarification}]

The way the scholars have reached these above list of 21 acts that make one "misguided" is by extensively studying the Qur'an (and Allah's statements about guidance and misguidance in it) and also the actual interpretation of the Qur'an by the Prophet and the early Muslims.

Other acts not listed above do not have total support among the authentic scholars of our din as acts that make one become misguided and exit the sphere of Islam.

As a final note, the true scholar is very careful before calling people misguided or labeling them as kafirs as the Prophet (May Allah bless him and give him peace) has said:

When a man says to his brother [in din], O Disbeliever. This [word] comes back/over to [at least] one of them. If the mentioned person is as claimed, then it goes to him, else it comes back to the person who uttered the words.

[{Muslim, iman, bayan hal al-iman man qala li akhihi ya kafir, hadith #92}]

- > I have a question about deriving *detailed* `aqidah directly from Qur'an and Hadith.
- > Is deriving *detailed* beliefs directly from the primary texts a reliable way to
- > form a correct `aqidah?

As is explained in the introduction to the Notes of Sources of the Guiding Helper, a person cannot learn `aqidah accurately solely from Qur'an/hadith nor can he learn fiqh accurately solely from Qur'an/hadith. People who attempt such unaided derivations are likely to make serious mistakes in their `aqidah and `ibadah. And depending upon whether they commit the above 21 listed acts with their mistake, this mistake may make them exit the sphere of Islam (unfortunately for them).

As a side note, you may have heard that near the end of the world, the Muslim Ummah will divide into 73 sects (e.g., in hadith in Tirmidhi, Abu Dawud, Ibn Majah, Ahmad, Darimi, etc.). After examining this issue, it seems like the way this will happen [it has not happened yet even though some past scholars have already gotten the list of 72 sects in the Hellfire polished and shined and we pray insha'allah that the Muslim West will still be spared from this odious prophecy] is that people will start deriving `aqidah and the basics of acts of worship directly from hadith/Qur'an (building off the current growth of the salafi movement primarily East of Lybia (except Yemen, Syria, and other small pockets of traditional Islam)).

And it is an ironic fact that the loudest voices claiming to be that one faction of the 73 which will be saved from the Hellfire are from the salafi movement.

As for us (the authentic scholars of the Maghrib), we make no such exclusive claims to guidance and just pray to Allah that He forgive us for any mistakes we have made in our `aqidah and `ibadah as we tried our best to find what was right but since we were far from the Prophet (May Allah bless him and give him peace) we were left to trusting those from whom we learned (who had connected chains of transmission to him).

[As for a definition of a misguided sect, it is that they commit one of the twenty-one acts listed above. However, an important note about point (p) is that *differences in detail are allowed*.

For example, we would not label someone who does not believe that there will be three trumpet blows at/after the end of the world to be part of a misguided sect; but, someone who denies that the world will one day end has formed his own sect.

Similarly, we would not label someone who does not believe in the questioning of the two angels in the grave with all of its details to be part of a misguided sect (although, we would state if he denied it completely that he has made a non-takfir error in his `aqidah); but, someone who denies the concept of accountability in the next life all together has formed his own sect.

Similarly, we would not label someone who does not believe that Hajj is ruined by sexual intercourse as part of a misguided sect (in this case, we would state that his opinion conflicts with ijma' and in our best estimation is incorrect); but, someone who denies the obligatory nature of Hajj all together has left Islam and formed his own sect.

And again, precaution is exercised by the erudite when issuing a takfir statement.]

> You wrote in a previous response:"In other words, the person travelling the
> Path must realize that intrinsically speaking all acts are equal - and it is only Allah's
> arbitrary assigning of rewards and punishments to certain acts
> that gives them spiritual weight. The real reason why something is makruh
> or haram is not that it is intrinsically in and by itself wrong or leads to harmful
> consequences. Rather, Allah has tied negative effects to acts
> labeled as haram as a further deterrent and as a mercy from Him. For example, He has
> tied painful headaches (a.k.a. hangovers)to getting drunk and has tied STDs
> (sexually transmitted diseases) to promiscuity. (end quote)
> brother who had asked me about music, after reading your response, raised the
> question that if the pre-Islamic Arabs did not have specific information from
> Allah that killing thier girl children was wrong, then were their actions
> actually wrong?
> I'm assuming he is confusing accountability (i.e. those who were not warned cannot
> be held accountable) with the notion of something being intrinsically right or wrong.
> I also assume that these things had 'right' and 'wrong' ascribed to them
> already...

Yes to both assumptions. Most people who have not studied a subject in detail are unable to tell the difference between subtle categories.

> to clarify: is this ascription of right or wrong to acts that are not intrinsically right
> or wrong, done by informing someone of thier state, or when Allah created and balanced
> the universe.

The truth of the matter is that this ascription is time-specific and human-knowledge-independent. An act which is labeled as haram or wajib at a specific time may be declared by Allah to be mubah at another time. (As for when it was decided that it would be haram then and mubah now, it was decided by Allah in timeless pre-eternity before the existence of the created Universe). As for whether or not ignorance of the law changes the ascription given, the answer is NO, the ascription is not changed, but Allah may deal with an ignorant person more leniently and show more mercy to him than to a knowledgeable person [this leniency for honestly-ignorant people is found in many hadith and verses in the Qur'an].

References:

Footnote 246 of Explanatory Notes, paragraph 1 and associated entries in the Notes of Sources.

As a proof that the ascription of a legal ruling is time-specific:

In the early days of Islam, praying five times a day was not wajib, but when the Prophet (May Allah bless him and give him peace) returned from his Night Journey and Ascension, he made it wajib for each and every Muslim until the Last Hour. There are many other proofs for this.

It is generally accepted by the scholars of the din that no basic legal rulings established by the Prophet (May Allah bless him and give him peace) will be changed up to the Last Hour. And it is also generally accepted that the Muslims living near the Last Hour will be vastly ignorant about the din. Thus, their ignorance will let them be dealt with more leniently, but their ignorance will not change the actual legal ruling ascriptions that the Prophet (May Allah bless him and give him peace) established.

As for a Qur'anic proof that all acts are arbitrary (even the killing a child without due cause), it is that Allah commanded Prophet Ibrahim to slaughter his son [al-Qur'an 37:102] [now whether or not the slaughter took place is irrelevant. The lesson in the story is that the "good" act is that which Allah has commanded even if it goes against what is customarily considered to be "good", even if it appears to be something that is considered "bad" customarily). Another proof is that Khidr while Musa was accompanying him [al-Qur'an 18:74]], killed a small child without (past) due cause.

In both of the Qur'anic excerpts above, the tone from Allah is that of acceptance of the act and as a fulfillment of His command - even though it goes against the customary command.

The `Ash`ari view of acts being arbitrary is the truth and corresponds to higher reality and those that are extremely-learned and spiritually-experienced agree with it and know that all laws from Allah are made arbitrarily by Him. This was true for the first law that was given to the human race ("Do not come near this tree lest you become wrong-doers" [al-Qur'an 7:19], such that Allah chose any tree arbitrarily and labeled it a "bad" deed to eat its fruit; then, He associated some negative effects to eating the fruit of that tree) and this is true for all the laws that were given since then.

As a side point, we would note that this particular point (about whether laws are arbitrary or whether acts are intrinsically "right" and "wrong") is the major point of difference between the `Ash`ari and Maturidi schools.

References:

[IU: volume 1: page 99: line(s) 5-8: {2nd type of ahkam al-shari`ah, hakim, maturidi madhab}]

-
- > If a person says that he saw the Angel Jibreel, who helped them
 - > find their way on a path for example, is such a thing possible?
 - > Do Angels make themselves apparent in Angelic form to non-Prophets?

Angels are known to take two forms: (1) that of a normal 3-dimensional physical being, such as a human and (2) that of their original celestial form (which includes having 2,

three, four, or more wings according to the Qur'an [35:1])

The proof from the Qur'an that angels can take the form of a human is in Surah Maryam [19:17] that an angel (Angel Jibra'il according to Suyuti) made himself apparent to her in the form of an upright male human (rajulan sawiyya).

It is agreed upon by all authentic scholars, that Maryam (Isa's mother) was not a prophet, but was a very righteous and pious friend of Allah (waliyah). Thus, this Qur'anic verse establishes that a non-prophet can see an angel (including Angel Jibra'il) in the form of a human.

There are many hadith also that speak of normal human beings seeing angels in human form, such as the famous three-parts-of din Jibra'il hadith in Sahih Muslim which we have narrated in the Notes of Sources for Song 3.

However, Imam al-Ghazali in his Ihya' concludes that there must be a difference between a prophet (nabiy) and a regular person else we would not be told that the Prophet Muhammad (May Allah bless him and give him peace) was the last prophet.

And the difference between the two is that a prophet can *see* angels in their celestial forms while the normal man cannot.

By "see", we mean normal physical sight of a solid figure while awake, and not some imagination nor perception of a faintly apparition.

The proof that normal people cannot see angels in their celestial forms is that not even one of the Companions ever saw Angel Jibra'il in his celestial form even while in the exact same location as the Prophet (May Allah bless him and give him peace) while he was receiving revelation from Angel Jibra'il. This is widespread in hadith which talk about verses that were revealed while other people were around (e.g., the Umm Salamah hadith we narrate about Allah wanting to purify the people of the Prophet's house in the Notes of Sources to Main Text Entry #4).

Now, this above topic is much more detailed than what we have mentioned. For example, it is agreed upon by advanced scholars that a friend of Allah can *hear* an angel in its celestial form without actually seeing it. Also, the above assumes the human is in his normal awake state (yaqadhah). If he is in sleep (nawm) or is in the astral projection state (waqi'ah between sleep and wakefulness), then it may be possible to see an angel in other than the form of a human.

> Is it true that at the end of his life, al-Ash'ari gave up
> his Aqidah and stopped believing in it?

We have heard this rumor too, but do not know whether or not it is true (since we have not done our own research on it). Our educated opinion is that although he may have rephrased

certain aspects of his `aqidah, he was too qualified to have swung blindly like a pendulum to the other side again.

However even if it is true, it does not detract from the value of the teaching he left. Since the teaching he has left have been confirmed by thousands of qualified scholars after him (up to our day). For example, Imam Ibn `Ashir, Imam al-Sunusi, Imam al-Bayjuri, Imam Suyuti, Imam al-Laqqani, Imam al-Nasafi, etc. have all confirmed his recorded teachings.

Please also refer to footnote 19 of the Explanatory Notes in which we apprise the reader that Imam Abul Hasan `Ash`ari did not "invent" his own `aqidah, rather he wrote and preserved the `aqidah of the earlier Muslims (e.g., Prophet, Sahabah, tabi`in, etc). The group of earlier rightly-guided people that had this `Aqidah were known as the Muthbitah ("those who affirm" what others deny).

Reference:

[DT: volume 1: page 16: line(s) 19-20: {explanation of verse 5, explanation of "al-`Ash`ari"}]

- > There are two famous but controversial writers in
- > the Indian Subcontinent who lived about 150 years ago.
- > They wrote in their works that with Allah there is imkan kadhib
- > (the possibility of lying) and that this topic existed in the past. The
- > authors and their books are: Shah Isma`il Dehelwi in his works,
- > "Taqwiyatul-Iman" and "Yak Rozi" and Rashid Ahmad Gangohi in
- > his "Fatawa-e-Rashidiyya". I can send you copies of the relevant pages
- > if you are interested. I have two questions regarding this:
- > 1. Is this a traditional Islamic position or is there a valid difference
- > of opinion on it?

The traditional opinion about this point of the Ash`ari and Maturidi Scholars is summed up in the following statement of Imam al-Sunusi in his Sharh al-Kubra (explanation of the proof the honesty of the Prophets):

"Lying is impossible for Allah Most High since His speech is taken in accordance to His true knowledge. And speech in agreement with true knowledge can only be true.

Now if you were to postulate that: "A human scholar (who has knowledge) sometimes lies so why cannot Allah lie?" The difference is that we are talking about His eternal timeless speech and not time-bound verbal/written speech.

Allah *does not* have time-bound verbal/written speech; rather, His creation *have* time-bound verbal/written speech. Just like a human scholar cannot speak a lie if he were to manifest the actual knowledge in his heart [e.g., through a neuron mind-reading machine]..., Allah cannot lie as this is the only type of speech He has."

Reference:

[DT: volume 1: page 53-54: line(s) 22-26, 1-2: {explanation of verse(s) 34-37, near beginning}]

In summary: all lies that are manifested from those who claim contact with Allah

are attributed to His creation and not Him.

Thus, Allah can create a lie on the tongue of His creation, but He cannot lie Himself - And all such lies are attributed to His creation and not to Him. This is the view of the traditional Ash`ari and Maturidi scholars on this subject.

As for why the Prophets could not have lied, it is that the words they taught were taken from Allah's pre-eternal speech which is always true.

- > Those who hold the belief that there is imkan
- > kadhif for Allah Ta`ala have written some statements
- > trying to clarify their position and also attempting
- > to provide evidence for it. Please tell me if these are traditional
- > Sunni positions. (I do not hold their opinion.)
- >
- > Shah Isma`il Dehelwi states on page 144 of his book
- > Yak Rozi (Delhi: Matba`a Faruqi) that there is nass
- > from the Qur`an showing that takdhib is mumkin with Allah!

Such a statement can only issue from a person who is confused about our ontological description of Allah and the proper manners taken when talking about Him. The mutakallimin state that Allah has three aspects (that we have been told about):

- a) Entity (Dhaat)
- b) Attributes (Sifaat)
- c) Actions (Af`aal)

Both His Entity and Attributes are beginningless and endless and are unaffected by the passage of time. His actions are brought about through time and space and change at every moment.

So when a person understands such, he realizes that there is not any perceived thing except that it is wholly part of Allah. It is either His Entity, part of His Attributes, or part of His actions.

In such a sense, we can see that verbal or written lies (which can only take place in time and space) *are* part of Allah's actions. They cannot be part of His Entity or His Attributes, since those two aspects of Him are independent of time and space.

Now the mutakallimin have come up with the following adab rules when ascribing things to Allah:

- a) His Entity (Who He actually is) is wholly ascribed to Him.
- b) His Attributes (which describe His Entity) are also wholly ascribed to Him.
- c) His actions are of two types on the top level:
 - i) Those which do not appear to issue from any responsible being. This

- category of actions are wholly ascribed to Allah (for example, an earthquake caused by natural causes).
- ii) Those which appear to issue from a responsible being. These are ascribed to the responsible being in terms of earning reward and punishment, but are ascribed to Allah in terms of creating these actions in accordance with the responsible being's will and choice.

From this you can see that verbal and written lies can only issue from His creation and not from Him (i.e. His Entity). And thus such lies are ascribed to His creation and not to Him.

- > On the following page (p. 145), he writes that if we say
- > that kadhīb is not possible for Allah, it would then imply
- > that humans could do something that Allah cannot do.
- > Please tell me is this logic valid?

This logic is not valid:

- a) A human being with his entity can burn in Hell whereas Allah cannot burn in Hell. This does not imply that Allah is inferior - It just implies Allah is different.

Again all this comes from confusing His Entity and Attributes with His actions.

[...]

- > As a result of this belief in imkan kadhīb of Allah,
- > according to Shah Isma`il Dehelwi, He [Allah] may
- > bring into existence millions of Prophets, saints,
- > jinns, angels, and entities equal to Gabriel and the
- > Prophet Muhammad (saw) in terms of status.
- > (Taqwiyatul-Iman [English translation], p.85)
- >
- > Is it a possibility that Allah "may bring into existence
- > millions of Prophets, saints, jinns, angels, and entities
- > equal to Gabriel and the Prophet Muhammad (saw) in terms
- > of status."

If it can be conceived in the intellect, then the mutakallimin say that it is contingently possible for Allah *to create*. However Allah is true to His word and such will not happen on our earth until the Last Hour. It may happen in some far away galaxy in the universe though.

- > According to my local mosque imam, the above statement
- > contradicts the Khatamiyya of the Prophet (sallallahu
- > `alayhi wa sallam).
- > His position was further expressed by another scholar
- > of India called Rashid Ahmad Gangohi, who wrote:
- > "From the servant Rashid Ahmad Gangohi, after

- > Salaam Masnoon: you have inquired concerning the
- > question of 'Imkaane Kazib' (possibility of lying).
- > 'Imkaane Kizb' in the sense that Allah Ta`ala has the
- > power to act contrary to what He has ordered, but, out
- > of His own Free Will, will not, is the belief of this
- > servant."
- > (Fatawa Rashidiyya (Lahore ed.?) pg. 84)
- >
- > He continues, "The Qur'an Shareef and the Sahih
- > Ahaadith bear testimony to this belief and this is the
- > belief of all the Ulama of the Ummah too. For example,
- > Fir`awn is promised to be thrown into Hell, but Allah Ta`ala has
- > the power to enter him into paradise, although He will never
- > give him paradise. And this is the Masalah under discussion
- > at the moment. This is the belief of all my friends. The
- > enemies must have related it differently. Referring to this Power
- > and the non-occurrence of it is termed 'Imkaane Zaati' [possibility
- > in Himself] and 'Mumtana bi Ghayr' [prevented by other than
- > Himself]. Was salaam, Rashid Ahmad Gangohi."
- > (Fatawa Rashidiyya (Lahore ed.?), pg. 84)

Again if it can be conceived in the intellect, then the mutakallimin say that it is contingently possible for Allah *to create*. However Allah is true to His word and such will not happen.

In this sense the mutakallimin believe that Allah, on purpose, created the human intellect in such a way that (when it is sound and working) it can tell whether or not an event is possible, impossible, or necessary.

Reference:

Guiding Helper, Introduction to Book of Belief, Beginning Section.

- > Another scholar by the name of Khalil Ahmad Ambetwi
- > Saharanpuri in his Baraheen-e-Qaati`ah (pg. 278, lines
- > 13,14 Kutub Khana Imdadiya, Deoband) quotes Gangohi's
- > self-defense in the Fatawa Rashidiyya:
- > "This is the meaning of Imkaan-e-kizb (possibility of telling a
- > lie) that Allah Ta`ala has the power of telling lies but
- > this will not happen."
- >
- > In the beginning of Baraheen-e-Qaati`ah (page 6 Kutub Khana
- > Imdadiya, Deoband) Khalil Ahmad Ambetwi Saharanpuri wrote
- > that "the question of [attributing Allah Most High the
- > power of] lying has not only been raised just now but there
- > has always been a debate on this issue by previous Ulema."
- >
- > Are these views a part of the Sunni tradition because the
- > central mosque of my area tells me that such beliefs are
- > kufr [!?!]. Sorry to have to bother you with this but it
- > seems a bit confusing. I know you mentioned that we don't
- > go around making takfir on people and I am not suggesting
- > that at all but I was wondering if this issue or concept
- > existed in the past among our shuyukh or is this something
- > that has newly appeared under the name of our previous Ulama?

Very few issues are genuinely new. This issue has been dealt with by our scholars in the past.

Now, we think we are beginning to understand your true question. Your true question is:

- a) Can Allah act against His previous word or command?
This is what the scholars you quote are calling
"Imkan al-Kadhib" (perhaps a bad choice of words).

The answer given by the `Ash`ari and Maturidi scholars is that:

"Yes. It is contingently possible for Allah to act against His previous word. But, Allah is true to His word and we can say with surety that it won't happen. This is the meaning of the verses in the Qur'an that state:

"wa law laa kalimatun sabaqat..."

"If it were not for a word already issued by Allah,..."

[al-Qur'an 10:19]"

Thus, it is not kufr to believe such, but is part of the `Ash`ari and Maturidi aqidah system which allows Allah the right to perform all contingent actions as the Qur'an states - "wa huwa `alaa kulli shay'in qadeer"

Reference:

[{al-Durr al-Thamin Sharh al-Murshid al-Mu`in,
discussion on wajib al-`aradi and wajib al-dhaati
in section describing the three types of rational
statements}]

> Should Aqida be taken from outside the Mutawatir Hadith, and
> the Quran? (I know that the sirat over hell, and other parts of
> the Ahl Sunnah aqida are from non-Mutawatir hadiths, but what about
> these issues?)

We do not believe that any common point of `Aqidah (e.g., the sirat over the Hellfire) is absent from both Mutawatir (which means that multiple independent authentic chains transmitted it) and also absent from the Qur'an.

For example, it is agreed upon by authentic scholars that the sirat is what is mentioned in the Quran, chapter 19, verses 71-72: "And there is not one of you except that he will go on [cross] it. It is on your Lord a promise to be fulfilled. Then, we will save those who had taqwa and we will leave the wrong-doers in it crouching."

And also in the Qur'an, the actual word is mentioned for this particular bridge: fah-duhum ila sirat al-jahim "And guide them to the sirat of [over] the Hellfire". [chapter 37: verse 23]

Additionally, there are mutawatir hadith (chains of which are found in Bukhari and Muslim) that speak of the Sirat. You can refer

to the Primary Text Proofs in the Notes of Sources for Song 2 (where our core beliefs are mentioned) for verification.

We would say that people who claim that a commonly known point of `aqidah is neither found in the Qur'an nor in mutawatir hadith only have partial knowledge of the primary texts and do not have encyclopedic knowledge of the contents of the primary texts. (If we count mere differences in chains of transmission, there are easily well over one million *authentic* (sahih and hasan) recorded ahadith.). [Many claim that the number is nearer to two million.] Unfortunately also, it is a sad fact that a number of authentic hadith have been lost forever (preserved only in the secondary texts of the scholars) since the great bulk of hadith were not written down until about three or four centuries after the Prophet.] From this, you can easily see that a hadith which was considered mutawatir in the early centuries of Islam may now only be considered among the 'aahaad since some of the chains may not have been recorded and written down. Additionally, you can see that some hadith (their chains along with their text) may have been completely lost forever (only preserved in the secondary text statements of the early scholars).

> A quick question: In GH, you mention that you are from a particular > sub-section of followers of Ashari aqida. Could you explain this more?

Please refer to the "Notes to those That Trust Scholars" section of the Preface to the Notes of Sources which explains that every school of knowledge will inherently have differences of opinion in highly-detailed subjects and such differences are resolved by producing a "popular" school and acceptable "minority" schools. [As a side note, production of such "acceptable" minority schools ensures that the teachers of the school will not become dogmatic or "sect-minded" [e.g., like some unqualified people who label any one who does not hold their particular views to be part of a misguided sect.]]

Almost all the beliefs in the Guiding Helper represent the "most trusted" or "popular" positions in the `Ash`ari school. This can be easily verified by comparing the beliefs stated in the Guiding Helper with the explanation of texts such as al-Jawharah al-Tawhid and the Risalah al-Tawhid of Bayjuri.

The only major place that we have deviated from the popular `Ash`ari school concerns the giving of metaphorical interpretations to primary text statements whose literal interpretation would force us to claim that Allah had a body, could trans-locate in time, or was like His creation.

The popular `Ash`ari view is to give metaphorical interpretations to verses in the Qur'an such as "the *hand* of Allah is over their hands" [surah fath, verse 10]. For example, *hand* above could mean "approval", "power", "over-seeing", etc.

The minority opinion in the `Ash`ari school [held by 99% of the qualified tasawwuf Sheikhs who are `Ash`aris (e.g., Ahmad Zarruq, Ibn `Abbad, etc.)] is to refrain from giving such metaphorical interpretations all together (except as a means to instruct the spiritually-devoid uneducated man) - as such Sheikhs feel giving metaphorical interpretations to such statements will only slow down the spiritual progress of those connected with

the Path - as the true meaning of such verses and statements is beyond the grasp of the common intellect - as the true meaning is something which can only be "experienced" by the ruh.

We have narrated the minority opinion on this particular point.

References:

Footnote 220 of the Explanatory Notes of the Guiding Helper.

> Also, in this translation, Tabari starts the first book with a discussion of time.
> He basically defines it as a noun describing the passage of day and night for
> measurement. This leads him to discuss how long time will last. He discusses
> several numbers, 6,000 years, 7,000 years etc. This brings up two main
> questions:
> 1) If no one knows the hour, why does it seem that some scholars have
> tried to figure out when the world would end. I heard the Imam Suyuti
> said that Muhammad's (peace be upon him) Ummah would last 1500 years.
> (I have no source other than an email for this.)

The conclusive word on the Last Hour is in the Qur'an:

"La yujalliha li waqtiha illa hu."
[No one will be able to disclose its time except Him.]
[al-Qur'an 7:187]

As for scholars trying to guess. Ibn Khaldun notes such attempts in his famous Muqaddimah. He notes that people have a tendency to be over-eager to find about the future and this is why even scholars fall prey to such "educated" guesswork.

Thus, the dates given by the scholars are at best "educated" guesses which are prone to error.

We would advise the Muslim Ummah not to plan their work around any such date. But, one should keep working day to day trying to do better in one's own life and trying to advance the welfare of the din in general without worrying too much about when it is *all* going to end.

And we are hopeful that Allah will answer our prayers to give much blessings to the followers of the Guiding Helper in this world and the next regardless of how close or how far they are from the Last Hour.

> 2) In Tabari's book, he mentions hadiths that trees and the earth and
> such were created before the sun. Our observations lead us to conclude
> that such things (esp. trees) are dependant on the sun (of course Allah
> could have created them before tying the process of photosynthesis to
> them, but the question leads more towards the legitimacy of these
> hadiths or the statements of modern Muslim theologians.)

You should know that there is a general approach we have in our din for balancing contemporary scientific knowledge with statements in the primary texts.

The approach states:

a) Any interpretation of a primary text based upon contemporary scientific

evidence can either be correct and on the mark or be incorrect and have missed the mark.

- b) Any contemporary scientific theory or accepted fact that contradicts a primary text statement is to be treated as follows:
- i) It should be considered possible that the scientific theory or accepted fact is not 100% accurate. And it is due to its inaccuracy (even if slight) that the contradiction is apparent.
 - ii) It should be considered possible that a previous interpretation of a primary text was actually incorrect. For example, what previously may have been understood literally may have been a metaphorical way of expressing something else.

We will give one example to illustrate this:

In Surah Kahf (chapter 17) of the Qur'an, we are told about a man named Dhu al-Qarnayn who traveled to the rising and setting places of the sun. We are almost certain that the early mufassirin understood this literally - and they assumed that there exists a place on earth on which the sun actually sets (literally and physically) and there exists a place on earth on which the sun actually rises (literally and physically).

Now that we have charted the world, we know that no such setting or rising place actually exists. So, we assume that (b.ii) is true for this case - in that the previous (literal) interpretation was incorrect.

However, we know that there are places on earth that experience 6 months of sunrise (in that the sun stays on the Eastern horizon for extended periods of time) and there are places on earth that experience 6 months of sunset (in that the sun stays on the Western horizon for extended periods of time). Thus, in conformity with (a) above, we assert that it is possible that the Qur'an was referring to this prolonged day/night phenomenon that we have only found out about in modern times that affects places like Norway and the Java Islands.

Reference:

Derived from the Introduction of Ibn Kathir's Tafsir in which he delves into historical accounts of the Bani Isra'il and how they are treated in interpreting the primary texts.

- > We often read that yawm means ages as well as days, and that a
- > day can be = to 1,000 or 50,000 years. Since our current empirical
- > observations tell us that the earth is older than 6,000 years (as many
- > of today's orthodox Jews believe the age of the earth to be,) we are told
- > that due to this meaning of yawm, there is no inconsistency with the
- > Koran and empirical observation. So looking at Tabari's book, it seems
- > that either the Hadiths that seem to give an age to the world (far less than
- > the billions now believed to have passed) are perhaps undependable, or in
- > fact we should believe the earth to be just a few thousand years old.
- > Is the age of the earth something speculative that can be reassessed over
- > time, or are there hadiths and Koranic quotes that are conclusive on the
- > matter (in which case, would modernists be throwing these out?)

What we mention above addresses all of these issues. The above outlines a method for reconciling contradictions between authentic primary text statements and contemporary accepted scientific facts and theories.

It is from the blessing of Allah that our basic laws and beliefs are unaffected by *concrete* scientific advances (going forward) or scientific regression (going backward).

And in the introduction of the Guiding Helper, we basically outlined the way

we handle the three types of statements that can possibly exist: (1) rational, (2) empirical, and (3) legal. And we note that statements from all three of these sources can be accepted as true in our din.

- > In the Hadith about Allah descending to the sky of this earth
- > in Sahih Muslim (Sahih Muslim, 1.521: 758) evidently Imam Malik
- > had interpreted this as such: "the interpretation of Malik ibn Anas
- > and others, that it ["your Lord descends"] means "His mercy, command,
- > and angels descend," just as it is said, "The sultan did such-and-such,"
- > when his followers did it at his command. (Sahih Muslim bi Sharh
- > al-Nawawi, 6.3637). " (I quote this from Shiekh Nuh Kellers article
- > found at <http://www.masud.co.uk/>).
- > This is reported by Imam an-Nawwawi. Do you know where this is found?
- > I know I should trust the scholars, but it is to have further backing proof should
- > it come up with some of our neo-salafi bros.

The hadith scholar al-Bayhaqi has narrated a similar statement from the chain of Walid ibn Muslim. He states:

"Imam al-Awza`i, Imam Malik, Imam Sufyan al-Thawri, Imam Layth ibn Sa`d were asked about these hadith [i.e. "Allah descending to the sky of the world every night"] that such may imply anthropomorphism. They all replied by saying: "Accept the statement as it has come [in the hadith] without [imagining] how."

[Sharh `Aun al-Ma`ubud of Abu Dawud, prayer, which part of the night is best, hadith #1120

Now from the above we see that many scholars' statements are being summarized in a single statement. It is very unlikely that all of them uttered exactly the same words.

Your excerpt reads "...of Malik ibn Anas *and others*". Obviously, the statement in its very form that you quote may never have been uttered by Imam Malik.

- > It brings up an interesting point
- > that Imam Malik engaged in a form of Kalam (mainly Ta'wil.) However, I had been
- > under the impression that he didn't approve of Kalam type interpretations.
- > 1b) Could you please give me some examples/sources for further study of his
- > position on such issues of Tawheed?

Imam Malik has been well-recorded in his Fiqh positions. His positions on tawheed are less well-recorded. You will only be able to find isolated statements from Imam Malik that describe his views on Tawhid.

For example, Imam Malik said: "His mounting the throne is known, but its actual method is unknown. And believing in it is wajib. And asking about [how it was/is done] is a new innovation in din."

[Ihya `Ulum al-Din, `Aqa'id, section 2, ta'wil and tafwid]
[IU: volume 1: page 179: line(s) 14-15]

As for taking ammo away from the anthropomorphist, there is nothing in Imam Malik's statements that justifies a literal physical interpretation of such statements in the primary texts. Rather, the words in the above

statement "its actual method is unknown" clearly indicate that a literal physical interpretation is unwarranted. That leaves open the possibility that giving a figurative interpretation is a permissible innovation.

- > I'm having a hard time with the notion that Imam al-'Ashari
- > was defending the beliefs of Ahmad ibn Hanbal with Rational
- > methodologies. If that were the case, the 'Ashari Aqida shouldn't
- > differ from that of the Hanbalis/Salafis, only the methods of proving
- > them + the use of Ta'wil.

Imam al-Ash`ari was preserving the beliefs of not Imam Hanbal but of the Muthbitah. It may have happened that Imam al-Hanbal shared 95+% of the beliefs held by the Muthbitah, but that is more of a coincidence. For example, that is like saying that Imam al-Ash`ari was defending the beliefs of Imam Abu Hanifah (since his `aqidah laid out in his book al-Fiqh al-Akbar) is very similar to the `Ash`ari `aqidah.

Now you may be wondering who the Muthbitah were since this part of our history is not well-known. The Muthbitah were the section of scholars in the first two-three centuries of Islam that stuck closely to the beliefs taught by the Prophet and conveyed by his top companions (e.g., Abu Bakr, `Ali, etc.) and avoided the innovations of the Mu`tazilah and similar Eastern-Western influenced schools of thought.

Reference:

[DT: volume 1: page 16: line(s) 19-20: {explanation of verse 5, explanation of "al-`Ash`ari"}]

- > Are there claims that there are text based proofs for the use
- > of 'dialectic' reasoning and later the use of logic?
- > I still go back to what you had mentioned about the Mutakalim
- > coming up with these methods on thier own, separate from the greek
- > philosophy. Were you referring to pre-Ghazali Kalam (i.e. Baqalani) before
- > they started using formal logic and just used 'dialectical' reasoning.

We think that those opposed to kalam will always throw around such words and claims of "bid`ah" to de-legitimize this branch of knowledge - similar to how those who oppose tasawwuf throw around words and claims of "bid`ah" to de-legitimize that branch of knowledge.

The resolution for this is that you yourself become extremely qualified in the primary texts so that words and claims such as those are easily disproved or at least put on the defensive.

- > I have no idea what 'dialectical' reasoning is. Can you give me an
- > example of it? How is it different from how the companions debated?

Dialectic reasoning has multiple definitions; one is examining an argument from two opposite sides (a thesis and an anti-thesis) and then showing that one of these sides is false and as such the other must be true.

Such reasoning is found in the Qur'an in many verses when Allah gives us two parables and then makes us understand that one of them is false.

For example:

"Allah strikes the parable of a slave ... and a wealthy man" [16:75]

"And Allah strikes the parable of two men..." [16:75]

"And Allah strikes a parable for the disbelievers ...
and a parable for the believers" [66:10-11]

"Is the one who is on clear signs from this Lord like the
one whose bad acts appear good to him and follows his desires?"
[47:14]

"Indeed, there was a sign for you in two factions that met. One
of them fighting in the way of Allah and the other disbelieving..."
[3:13]

etc.

As a final note, the main reason that people claim that the mutakallimin have derived their material from non-Islamic sources is that they are too dense to understand the arguments given in the Qur'an which are not formally structured like the mutakallimin's arguments and which omit many premises and often the conclusion itself. The scholars are of the view that Allah has omit such details because the main audience for these arguments (i.e. the erudite scholars) do not need such details. This is what the Qur'an means in verses such as:

"Indeed, we have detailed the verses [enough] for those who know." [6:97]

"Indeed, we have detailed the verses [enough] for those who understand." [6:98]

Also as a final note, as far as the branches of kalam and tasawwuf are concerned you should know that the number of scholars alive today that are extremely qualified in these two branches can be counted on your fingers. Thus, you should not be surprised if most people you meet have no idea whatsoever about the reality and basis of these two branches.

> 1)I'm struggling with the concept of attributes. Are attributes
> descriptions of Allah, or 'part' of his essence or entity.

First of all you must understand that Allah *is* His Entity -
that is: Who Allah is - is His Entity.

Next you must understand that His Entity is formless, timeless,
space-less, and infinite.

Next you must understand that every entity or essence cannot exist
without attributes.

Thus, among His Entity's attributes are being formless, timeless,
space-less, and infinite. These four enter into His attribute of being
"Different from creation" (listed as the fifth point of belief in Song 2
of the Guiding Helper) as all His creation are some how related

to having form, being bound in time/space, and/or having finite "dimensions".

The thirteen commonly-known attributes of Allah are listed in the first thirteen points of belief of Song 2 of the Guiding Helper.

Beliefs fourteen to twenty state that the previous attributes of Allah's Entity have always co-existed alongside His entity and are beginningless and eternal.

Thus, in conclusion, an attribute of Allah is a "description of His Entity that has always co-existed with His entity and is permanent in that it does not fluctuate with time or go away".

And an action of Allah is a sensory (but not necessarily perceived by the five common senses of the human) phenomenon that issues from His Entity.

References:

Explanation for Song 2 of the Guiding Helper and
Associated Entries in the Notes of Sources.

> If Allah is one in his Entity, Attributes, and Actions, it seems
> that they are not a part of His entity.

The Entity/Essence of Allah is distinct from His actions -whereas the attributes of Allah go hand in hand with His Entity. You cannot have an Entity without an attribute nor an existent attribute without an Entity to describe. This is hinted in footnote 138 of the Explanatory Notes of the Guiding Helper.

The meaning of Allah being one in His Entity is that His Entity is not made up of multiple parts and that no other distinct "god-like" entities exist.

The meaning of Allah being one in His attributes is that His attributes are distinct from each other and He does not have two attributes for the same quality. Being one in His attributes also means that no other separate beings exist which in reality have attributes similar to Allah's.

The meaning of Allah being one in His actions is that He alone acts singularly in creating all sensory (again not necessarily confined to the common physical world) phenomenon - and no other "Creator" of sensory phenomenon exists.

References:

Risalah al-Tawheed of Imam al-Bayjuri

> I am understanding the oneness in actions to mean that no 'thing'
> exists except that it is the creation of Allah. Therefore, the notion that
> matter is eternally pre-existent, for example, contradicts this.

Yes. Matter is not pre-existent. The truth is that matter does not exist at all - this is the view of the people of the Path who have reached the ultimate reality [haqiqah] . Rather, matter is a *sensory illusion*.

Imam Abul Hasan al-Shadhili said about this:

"We do not see creation (khalq) [as existent] - but, if we must see them [i.e. in order to deal with them according to Shari`ah] then we see them like minute dust particles [floating] in the air. If you searched them out, you would find that they amount to *nothing*."

[SA: volume 1: page 18: line(s) I22-24: {explanation of hikmah 15, near end}]

- > So, attributes like Life, Power, Volition, Mercy, are describing the
- > entity of Allah but are not 'part' of his entity, like creation is from Allah's
- > creative actions but not a 'part' of Allah's entity?

His attributes as we said above go hand in hand with His entity as you cannot have an entity without attributes.

- > Then this leads to the notion that Allah's 'Hand' is an attribute
- > (without making comparisons or saying such things like
- > 'he has a form but we don't know the 'how'.') If one avoids the pitfalls of
- > the 'neo-salafi/hanbali' beliefs, can one still say Allah has a hand, like he
- > has Mercy, but they are attributes of Allah and unlike our hands and
- > Mercy? (I have just read Ibn Taymiah's 'refutation' of the 'Asharis,
- > claiming that they affirm certain attributes (7) but 'deny' others (i.e. anger,
- > love, etc.))
- > So I guess I'm wondering about the relation of attributes to entity, and what
- > constitutes an attribute.

You must understand that the Hand of Allah enters into Allah's attribute of power according to the `Ash`aris. So, the Taymiyyah logic is invalid. When the `Ash`aris affirm His *Power* as an attribute of His Entity they are also implicitly affirming His Hand. Just like above, when they were affirming His being different from creation, they were also affirming that His Entity is formless, timeless, space-less, and infinite.

Similarly, the Eye of Allah enters into His *knowledge* which is an attribute the `Ash`aris affirm.

To repeat, when the `Ash`aris affirm that Allah has power, they affirm that He has a Hand (for the Hand is only meant as a metaphorical cue for His power). Thus, the `Ash`aris are not denying the Hand of Allah. Rather, they just understand the subject on a much higher level (past the pre-school or nursery salafis) and have grouped the Hand, Eye, Foot, etc. of Allah along with one of His thirteen mentioned attributes.

The pre-kindergarten Taymiyyah-rote-repeaters cannot understand this for some reason and do not realize that the extremely well-put-together system of `Aqidah which the `Ash`aris have produced contains tons of specific points in a just a few general mentioned attributes.

References:

Risalah al-Tawheed of Imam al-Bayjuri

Please also realize here that Allah's Mercy, Love, Anger, Generosity, etc. are not really attributes of His Entity per say. Rather, they are derived from one or more of His thirteen mentioned attributes and are manifested in the form of actions.

For example, Mercy is derived from Power, Knowledge, and Volition - and can become manifest in His action of entering a disobeying believer into Paradise.

This is how the `Ash`aris understand these qualities of Allah mentioned

in His names and in the primary texts.

References:

Footnote 220 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources.

- > What are the definitions of Attributes.
- > I ask because I read some Ibn Taymiah debate quoted
- > by Ibn Qayim al jawzia, in which he claims that Ash'aris only
- > accept 7 attributes, and deny the others (i.e. hand, shin, etc.)
- > This is an interesting criticism if attribute means something
- > that Allah attributes to himself. However, I it occurred to me
- > while the Khatib was doing the dua' before Jummah, that we call
- > on Allah by names derived from these attributes "ya ____" but we
- > don't say "oh one with hands" or "oh one with shins" etc. So is
- > there something inherent in the descriptive qualities that we've
- > accepted as attributes that separates "hand" "laughter" etc from
- > the them?

An attribute is a description of some essence.

For example, rose water has the attribute of being fragrant.

As another example, an attribute of a human is that he is prone to haste. Another attribute of a human is that his body is made up of distinct parts (e.g., hand, foot, face, waist, etc.)

As we know that Allah is not made up of distinct parts (as is proven from one of the proofs for His Oneness [we have not mentioned this proof in the Guiding Helper, but it is found in the book DT (al-Durr Thamin) in explanation of the verse "If He weren't one, then He couldn't do anything"]), Allah having a hand could not be the same as a human having a hand. Thus, the only way to intellectually understand Allah having the attribute of a hand is to give a metaphorical interpretation and state that the Hand signifies His power or authority.

We wrote before addressing this:

To repeat, when the `Ash`aris affirm that Allah has power, they affirm that He has a Hand (for the Hand is only meant as a metaphorical cue for His power). Thus, the `Ash`aris are not denying the Hand of Allah. Rather, they just understand the subject on a much higher level and have grouped the Hand, Eye, Foot, etc. of Allah along with one of His thirteen mentioned attributes.

Some people cannot understand this for some reason and do not realize that the extremely well-put-together system of `Aqidah which the `Ash`aris have produced contains tons of specific points in just a few general mentioned attributes.

References:

Risalah al-Tawheed of Imam al-Bayjuri

Please also realize here that Allah's Mercy, Love, Anger, Generosity, etc. are not really attributes of His Entity per say. Rather, they are derived from one or more of His thirteen mentioned attributes and are manifested in the form of actions.

For example, Mercy is derived from Power, Knowledge, and Volition - and can become manifest in His action of entering a disobeying believer into Paradise.

This is how the `Ash`aris understand these qualities of Allah mentioned in His names and in the primary texts.

Now laughter is similar to the above in that laughter signifies His pleasure. And His pleasure is derived from His Power, Knowledge, and Volition. And His pleasure can become manifest in His action of rewarding a man for his action while still in this world and also in the next world. Another action in which His pleasure can become manifest is by His placing the love of someone He is pleased with in the hearts of pious people.

Now to further clarify, you may ask how can pleasure be derived from Power, Knowledge, and Volition? The answer is that Allah must necessarily have *knowledge* of two different states in order to be pleased with something. For example, if a person is given the opportunity to help a needy person, Allah must necessarily have knowledge of two states: (1) the state of the person helping the needy and its consequences and (2) the state of the person not helping the needy and its consequences. If He did not have knowledge of these differing states then He could not assign values to the choices that lead to His pleasure/anger. Secondly, Allah must necessarily have power to choose (volition) between being pleased with someone or being angry at him; otherwise, He could not show pleasure to selective people and show anger to others. Thirdly, Allah must necessarily have Power; otherwise, He could not manifest an action that displays His pleasure. [BTW, His Life is a pre-requisite for all of this]

We can issue a similar statement for all other "derived-attributes" of Allah. Thus all "derived attributes" can be traced back to one or more of the thirteen "core intrinsic attributes"

>In GH, you mention that there are more than the core ones listed.

The attributes that are not explicitly mentioned are of two types:

- a) "Derived Attributes" - which as stated above can be broken down into one or more "core intrinsic attributes".
- b) "Exclusive Attributes" - these are attributes that Allah has not clearly explained in the primary texts through His Messengers. This is why the scholars say, "No one knows Allah in reality except Allah Himself."

Reference:

[DT: volume 1: page(s) 36: line(s) 1-10: {explanation of verses 14-20, end tanbih 5, explanation of where other attributes like "smell" fit in.}]

> Related to the first question, a person suggested to me that if

- > Allah's Speech is indivisible, then when Allah spoke to Musa he
- > heard 'all' the Speech of Allah, and thus it would mean that Musa
- > learned all Allah's knowledge. I know that what this person said is not
- > true, so I hope to learn the truth in this matter.

Scholars have differed about the nature of this "taklim".

You can check detailed tafsirs of the ayah 164 of Surah Nisa (wa kallama musa takliman) and ayah 253 of Surah Baqarah (minhum man kallamahu llah) for the various opinions given.

As for our own opinion it is that it was without any intermediary (wasitah, this is what Tafsir Jalalayn says for Nisa 164) and it was a direct form of giving understanding without letters or sound. For example, Allah created the knowledge which He wished to convey directly into the neurons of Musa's mind without the normal sound/shape to neuron conversion which is carried out with the help of the sensory organs. This obviously happened a little at a time successively as is obvious from the dialogue given in the beginning of Surah Taha.

This would be similar to how if we were to learn how the sensory organs convey detailed information to the mind, we could interject electrical signals to the neurons in the human mind which can be understood by the mind in a way similar to how human speech is understood - although no time-bound speech in actuality takes place.

- > Finally, it was suggested to me that by saying Allah's speech is
- > timeless and without sounds or letters is really saying that the
- > attribute of Speech is nothing more than His attribute of Knowledge, and
- > thus to say that Allah 'spoke' just means that Allah created linguistic
- > wordings for those ideas found in His Knowledge; thus Speaking is just
- > another form of Creating.

You are correct that saying that Allah has speech is similar to saying Allah has knowledge. And that His speech (kalam) enters into His knowledge.

This is also true for His hearing (sam`) and (basar), which are also part of His knowledge.

So you may ask, why do the `Ash`aris engage in such superfluousness?

The answer for "kalam" is to inform people that His knowledge has an aspect which He conveys to creation (people) and has an aspect which He doesn't convey to creation (people).

The aspect of His knowledge which He conveys to His creation is called "kalam".

Similarly, the answer for sam` and basar is that His knowledge has an aspect that takes form in the physical or metaphysical world and also has an aspect which does not take form in the physical and metaphysical worlds.

The aspect of His knowledge which takes form in either the physical or metaphysical world is called sam` and basar.

Reference(s):

[{Durr Thamin, Sharh Murshid al-Mu`in, explanation of lines 14-20, explanation of kalam, tanbih 6}]

[As a final note, we are not claiming in the above that Allah does not have the separate attributes of kalam, sam`, and basar. Rather, we state that the dictates of His kalam and the objects of His sam` and basar are encompassed by His knowledge (`ilm). And the attribute of kalam informs us about His ability to convey this knowledge and the attributes of sam` and basar inform us about His ability to perceive that which takes form in the physical and metaphysical worlds.

(Reference: Sharh Jawharah al-Tawhid, al-Bayjuri, explanation of line 37)]

- > I have a question regarding time/space, something from
- > nothing, and primary mover argument.
- >
- > If an aethist philosopher claims that prior to the big-bang creation
- > event, there was a "time" where time/space gets fuzzy, that contained
- > things called 'true voids' and 'false voids,' neither of which being
- > completely empty (i.e there's either some sort of energy...I guess this
- > is what they are saying) can we still apply the something from nothing,
- > and primary mover arguments to thier logic?

Firstly understand that the mutakallimin do not claim that the Big Bang was the "first" time space action. Rather, it could be one of a series of different creation states.

The mutakallimin claim that if you trace history back far enough you will find the initial "first" creation event (and this first event/state may have been in a form that does not resemble the form of our current universe).

As for the atheist philosopher's argument about fuzzy space-time and true voids and false voids. We would say that what they describe could either (1) experience change and fluctuations or (2) not experience change but be stable and permanent.

If it can experience change and fluctuation, it proves that it is bound in time and all things bound in time must have a definite starting point (refer to the arguments in Song 2). Thus, these philosophers would not escape from the infinite regress or never-ending loop in this situation.

If it cannot experience change and fluctuation, it proves that it has always been around. [As its state of not being present is a *fluctuation* from its state of being present.] And things that have always been around can never end in time and must be around today (refer to the arguments in Song 2). Thus, these atheist philosophers (in this case) have unknowingly admitted that the universe has a beginningless cause (who with slightly different characteristics, we refer to as "Allah").

In a previous email you said:

- >There was a "first" time-space action and by the introduction of this
- > first time-space action, time and space took on a meaning and became

- > the domain for His subsequent time-space actions.
- > (end quote)
- >
- > I get the impression from Imam Ghazzali that there is nothing prior to this "first" time-space event.

You are correct and primary text proof for this is in Sahih Bukhari and Bayhaqi in a hadith of `Imran ibn Husayn:

The Prophet (May Allah bless him and give him peace) said," Allah existed and there was nothing with Him."

Also, we have the less-authenticated report in the collection of Jalal al-Din Suyuti:

The Prophet said that Allah says: I was a hidden treasure and I was not known [by anybody]. And I loved that I be known. So, I created creation and made Myself known to them. So, by Me, they gained knowledge of Me.

And the rational proof for this is summarized in footnote 152 (section e) of the Guiding Helper Explanatory Notes

- > However, if someone is saying that there is a pre-matter/time stage(time being tied to matter) with just 'voids' (that are in fact containing some sort of energy fluctuations) in some sort of space
- > it seems that they think they've gotten out of having to account for the prime mover argument.

No, they have gotten out of having to account for the primary mover argument since you mention above that they are talking about "energy fluctuations". Anything that fluctuates is bound in time. (Refer to what we said at the beginning of this response.) The only way that you can claim that something is not bound in time is to state that it does not fluctuate: that it is permanent, experiences no change, has no beginning, and has no end. Otherwise, it is definitely bound in time - as time is a measurement of fluctuations of physical phenomenon.

- >I have a more grounded question related to the GH Aqida arguments. I have scoured over the books, and looked in others as well, and still can't quite figure this one out.
- >
- > I still have trouble understanding why there is logical/rational absurdity involved in a kafir's statement
- > that the number of changes in states of an essence is neither odd nor even. It seems that odd and even only apply to something
- > with a beginning.

The fallacy in his statement is reflective and not immediate. This is why even he does not realize it.

The fallacy comes from his assumption that things that have no beginning can experience change similar to how things that *do* have a beginning experience change.

The scholars of kalam (with their unidirectional forward-progressing

understanding of time) have proved that:

- a) Things that have no beginning in time must necessarily not have an end in time.
They say "maa thabata qidamuhu, istahaala `adamuhu"
- b) Something that has existed forever can never experience change.

Thus, the number of states a thing without a beginning can have is "one". And "one" is an odd number.

You can refer to the summary of proofs we have noted in the Guiding Helper Explanatory Notes for Song 2 that back up these two statements (primarily footnote 138).

> To say that any thing that is possible to count
> must be odd or even, seems to say "since the laws of
> things that begin say that numbers must be odd or even,
> anything countable (even if its infinite) must be odd
> or even." or "it can't be infinite because it doesn't
> conform to the rules of the finite."

The scholars of kalam do not reject the concept of infinity. For example, they say that the breaths that the people of jannah will take will be infinite (since they will live forever).

Thus, the number of breaths of the people of jannah is neither odd nor even.

However, the scholars of kalam (with their unidirectional forward-progressing understanding of time) have stated that the number of breaths of the people of Jannah must be finite and either odd or even *up until a particular instance in time*.

Thus, the scholars of kalam accept forward progressing infinity but not backward-progressing infinity (except for things that do not experience change).

References:

[DT: volume 1: page 42: line(s) 1-28:
{explanation of verses 24-28 of Murshid,
proof 2 about Allah's permanence (Baqā')}]

> I once heard that there were 3 points of difference btwn the 'Asharis
> and Imam at-Tahawwi's treatise. Can you tell me what these were?

Sorry we don't have much experience with the Tahawi treatise. After reviewing it before, we found that it only differed on a few minor points as it is very basic and does not delve into extremely complicated subjects.

> (3) During the Mi`raj it is reported that the Prophet sallAllahu aleyhi wa sallam
> saw people in Jannah. How should this be interpreted? Did he saw actual people or

> what exactly? How this should be interpreted?

We believe everything the Prophet (May Allah bless him and give him peace) said. He has stated that he saw certain "servants/maidens" in jannah during his mi`raj who were prepared for earthly humans who were currently living at that time. For example, he states in one of the hadith narrated in the Seerah of Ibn Hisham (in the section of the Isra' and Mi`raj) that he saw a jariyah (female maiden) prepared for zayd ibn harithah (his adopted son and former slave).

We believe as a matter of `aqidah that Jannah and Jahannam are currently existing - and it is possible that they are inhabited by certain non-earthly servants.

We also believe in the Barzakh world (which people go to after they die) and know that sometimes in this Barzakh world Allah creates so much nice space for the person that he feels free and is in pleasure and does not feel like he is in a grave. And at other times, He narrows the space and darkens it such that the person feels like he is being squeezed in his grave as a punishment - and sees other things mentioned in hadith such as scorpions, worms, insects, and snakes..

Reference(s):

Sharh Jawharah al-Tawhid, Ibrahim al-Bayjuri, Explanation for lines 74, 88, 96, and 118

[Another important point here is the `Ash`ari opinion about the Isra and Mi`raj is that it happened in both body and soul as is stated in footnote 222, section (25) of the Explanatory Notes of the Guiding Helper:

Reference:

Ibrahim al-Bayjuri states in the sharh for verse 74 "And believe in the Mi`raj of the Prophet as the hadith/tafsir/seerah scholars have narrated":

And the truth about the Isra and Mi`raj is that it was with both body and soul as the scholars of the second Islamic century concluded with Ijma`. However, some scholars of the first Islamic century differed about this [you can see the Seerah of Ibn Hisham about some vague hadith narrations which misled a few scholars of the first century into thinking that the Isra and Mi`raj happened in soul only without body - and then there was unanimous agreement after joining between all of the reports that it was both in soul and body for our blessed Prophet (May Allah bless him and give him peace).]

Qur'an Questions

- > i have a continuous worry that when i go to pick up an islamic book i
- > either get bored or just don;t want to read it, i am very islamic in my
- > life and don't want my iman to drop.
- >
- > Please could you suggest books for me to read that are eye openers

The book you are looking for which will increase your iman is the Qur'an.

This is what you should do if you do not understand Arabic:

- a) Get a copy of the Qur'an in Arabic written alongside with the English/French translation (or whatever language you understand).
- b) Recite about one or two pages every day. Make this a habit.
- c) The way you want to recite is: recite one verse in Arabic and then immediately after reading that verse, read the English translation. (Although this may seem hard at first. You will learn better this way - rather than reading a long section in Arabic and then reading the long translation of this section).
- d) Go in order. Start from the Fatihah and make your way to al-Nas day by day. It should take you about one year to finish the Qur'an this way.
- e) We guarantee you that after the finish the Qur'an four times (after four years of continuous reciting the Arabic with its meaning) this way, you will understand the Arabic and the Qur'an will serve as a sufficient guide for you. The Qur'an will be your rope and the recitation of the Qur'an will open your heart and make firm your faith.

The Prophet (May Allah bless him and give him peace) said about the Qur'an in a hadith which recorded in Tirmidhi:

"There will be much confusion and turmoil [in the future]. ... and the way out of this confusion/turmoil is [recitation/practicing] the Book of Allah. Indeed in it [i.e. the Qur'an] is the history of those who were before you. And in it [i.e. the Qur'an] is the news of those after you [i.e. future events]. And in it is the ruling for the current situations you find yourselves in.

And the Qur'an is a decisive word and not a light joke. Whichever tyrant turns against it (leaves it), Allah breaks his backbone. And whoever seeks guidance in other than it, Allah leads him astray.

The Qur'an is Allah's firm rope. And the Qur'an is a book (remembrance) of wisdom. And the Qur'an is the Straight Path. People's caprices/desires cannot alter it. And people's tongues cannot mess it up. The scholars are never bored by reading it [as they discover new meanings in it each time]. And the Qur'an does not become "old" and "worn" by repeatedly reciting it. Its wonders never end. And this is the Qur'an that the Jinn said about "Indeed we have heard a wondrous recitation. It guides to the right path so we have believed in it." [surah Jinn].

Whoever speaks by quoting its verses has told the truth. Whoever acts according to it is given a reward. And whoever decides legal cases

with it has done justice. And whoever calls to it is guided to the Straight Path."

[{Tirmidhi, the merits of the Qur'an, what has come about the merit of the Qur'an, hadith #2831}]

> Can you recommend a Qur'anic tafsir for non-Arabic speakers?

The book we recommend as a Qur'anic tafsir is the recent one that summarized the most famous tafsirs (e.g., Ibn Kathir, Tabari, Qurtubi, etc.).

The Book is called "The Noble Qur'an". We recommend the 1 volume abridged version for beginners and not the 9 volume full version. The authors/compilers of this book are: Dr. Muhsin Khan & Dr. Taqi-ud-Din Al-Hilali

The late Dr. Taqi ud-Din al-Hilali had studied under shuyukh of Qarawayeen University in Morocco.

Here is a link for your convenience (no endorsement intended):

http://dar-us-salam.com/store/main.mvc?Screen=PROD&Product_Code=Q01Is&Category_Code=QS

This recommendation is not meant to undercut the value of other Quranic explanation works, such as that of Yusuf `Ali (who gets the credit for being the first person to write a reliable/semi-reliable explanation of the Qur'an in the English language).

> Can you recommend a Qur'anic tafsir for Arabic speakers/readers?

There is a tafsir which is very useful for advanced students which summarizes the major views of the previous mufassirin who examined the Qur'an from both a dirayah (rational analysis) and riwayat (rote narration) view.

This Tafsir is called "al-Fath al-Qadir" and is listed as FQ in the Notes of Sources.

Please note that there is controversy surrounding the beliefs of the author (i.e. Muhammad ibn `Ali ibn Muhammad al-Shawkani), but we believe those attacks are mostly exaggerated and are promoted by people who are offended by his harsh refutations of the views of certain past scholars [As a side note, it is never a wise idea to be harsh against particular named individuals in one's teachings and because this particular author neglected this point of adab, Allah has enshrouded his otherwise magnificent works in controversy.]

In the end, we recommend this tafsir to all advanced students of the Qur'an due the fact that the author has summarized many thousands of volumes in just five volumes. The work is outstanding for this reason and for his clarity in arrangement and wording.

As for beginners who know how to read Arabic, we recommend that they memorize (become very closely acquainted with) the Tafsir al-Jalalayn before wading through the more elaborate tafasir available (e.g., al-Qurtubi, Ibn Kathir, al-Zamakhshari, Ibn Juzayy al-Kalbi, Baydaawi, etc.). That way they will know the core points of the explanation from the non-essential elaborations.

- > During wajib prayers, is there a difference/preference as to
- > the number of pauses made when reciting the Fatihah? So for
- > example, pausing after reciting each of the seven verses, or
- > pausing only three times, as in the Warsh and Qaloon recitations?
- > The footnote to line 12:425 of the guiding helper says "As for
- > "Bismillahi r-rahmani r-rahim"", it is not part of the Fatihah.
- > Why then is it labelled as a verse in some (but not all) copies
- > of the Qur'an?

We would say that as long as your pauses do not alter the meaning of the Arabic words, the Fatihah is accepted even if read with more pauses than is conventional.

Reference:

[GH Explanatory footnote 1247 and associated entries in the Notes of Sources].

As for uttering Bismillah before the Fatihah in wajib prayers, it is disliked according to the popular opinion in the Maliki school. Other Islamic scholars such as Imam Shafi'i have considered it a mandatory part of the Fatihah while other scholars such as Imam Abu Hanifah have considered it as a recommended part of the Fatihah. This is why you see the difference in the mushafs.

Reference:

[GH Explanatory footnote(s) 983-984 and associated entries in the Notes of Sources].

- > Furthermore, when one is reciting Qur'an in general, is there
- > a preference for pausing after each verse of a Surah or after
- > each full sentence?

It has been the practice of most reciters to pause after each verse. However, doing so is not mandatory as long as it does not change the meaning.

One of the things you have to realize at this point, before reading further is that the wajibs of prayer are very few compared to the optional acts. For example, not raising one's hand when going into bowing is an optional act and making only one salam (instead of two) for the imam is an optional act. None of these acts are considered obligatory in the Maliki school.

References:

GH Songs 14, 15, 16, and 17 and associated entries in the Notes of Sources.

- > Can you explain which parts of the written Qur'an were present
- > during the Prophet's life (May Allah bless him and give him)?

As far as the Qur'an is concerned, you should understand that many aspects of your mushaf are not part of the original Qur'an written by the Prophet's scribe Zayd ibn Thabit. These additions were added by the later scholars to make the Qur'an easier to read and locate sections in.

If you want to know what is the actual part of the Qur'an that the Prophet left us you should do the following:

- a) erase all the dots (e.g., dots above and below the letters such as ba', fa, qaf, etc)
- b) erase all the vowel marks (e.g., fathah, kasrah, sukun, alif maqsurah, etc.)
- c) erase all the verse numbers (e.g., the circled numbers found at the end of the lines)
- d) erase all the sectional (hizb) marks.
- e) erase the stop signs (e.g., saad)
- f) erase the sajdah signs
- g) erase the other recitation cues (e.g., saktah, etc.)

If you do that, you will be left with the bare Qur'an text that the Prophet (May Allah bless him and give us peace) left us.

Then, you should try to recite this bare Qur'an text without the additions above. You will find that you are able to recite it in different ways without altering the meaning significantly. And this is why there are different readings: The companions of the Prophet (May Allah bless him and give him peace) used to recite the Qur'an in slightly different ways and the Prophet approved of it saying that the Qur'an was revealed in multiple ("seven") dialects and the person could choose the one that was the easiest for him.

- > Thank you for a reply to a recent question I asked, and
- > thank you for inviting me to ask further questions on what
- > troubles me, although as always I remember that you
- > reserve the right not to reply.
- >
- > I had asked about different recitations of the Noble Qur'an and
- > although I appreciate what you said about this subject belonging
- > to the deeper layers of knowledge, it is precisely this which causes
- > me to write to you; the average Muslim does not know the answers
- > to my questions. Furthermore, it worries me that the average Muslim
- > I ask does not seem too bothered personally about answers to my
- > questions. Sometimes I regret being so inquisitive and wish I didn't
- > worry about the issues that bother me. For example, you described
- > what the original mushafs written by the Messenger's (PBUH) scribe
- > and contemporaries looked very bare, and that was the reason for
- > different recitations. Yes, I have seen examples of this early writing

> and like you say, it is possible to read it in several ways. But I find
> myself thinking things like: which was the way the Prophet (PBUH)
> recited himself?

It is provable that ten modes of recitation of the Holy Qur'an are traceable directly back to the Prophet (May Allah bless him and give him peace). Of these ten, seven are still preserved and taught in the Muslim world. (The other three which are no longer taught did not differ significantly from the recitations which are currently alive. In other words, the three which are currently not taught are preserved through one of the other seven.)

The seven which are preserved are: (a) Abu `Amr, (b) Nafi` (Warsh), (c) `Asim (Hafs), (d) Hamzah, (e) kisa'i, (f) ibn Kathir, and (g) ibn `Amir.

These seven are taken from the seven major dialects present in the Arabian peninsula during the Prophet's (May Allah bless him and give him peace) life: (1) al-quraysh, (2) al-hudhayl, (3) al-thaqif, (4) al-hawazin, (5) al-Kinanah, (6) al-tamim, and (7) al-yaman.

References:

[UF: volume 1: page 426: line(s) 6-7: {mabhath fi l-qur'an, qira'atu sh-shaadha, before hukm qira'ah al-shaadha}]

The following primary text excerpt proves that the Prophet (May Allah bless him and give him peace) actually *taught* multiple recitations and these are not alterations as some uneducated contemporary people (mostly non-Muslim have claimed) :

`Umar ibn al-Khattab was praying behind Hisham ibn Hakim ibn Hizam and Hisham was reciting surah Furqan in a way other than what the Prophet had taught `Umar with. `Umar restrained himself but felt like grabbing Hisham right there and then and taking him to the Prophet. When Hisham finished leading the formal prayer, `Umar grabbed the collar of his outer garment and dragged him to the Messenger of Allah (May Allah bless him and give him peace) and then `Umar said, "O Messenger of Allah, I heard this man [i.e. Hisham] reciting surah Furqan in a way other than what you taught me."

The Messenger of Allah (May Allah bless him and give him peace) said, "Release him and let him recite." Hisham then recited as he did before in the formal prayer. And the Messenger of Allah (May Allah bless him and give him peace) replied, "This is [a way] how the Qur'an was revealed." Then the Messenger of Allah said to `Umar, "Now, you recite [in your way]." `Umar then recited [in a different way] and the Messenger of Allah replied, " This is [a way] how the Qur'an was revealed. Indeed the Qur'an was revealed in seven dialects [ahruf]; so, you may recite it in any one of these ways that is easy for you."

[{Sahih Muslim, prayer of the travelers, explanation that the Qur'an was revealed in seven dialects}]

> A particular way, or all the different (hundreds of them?) ways?
> If I read a word a different way to ! the Prophet, doesn't this mean

- > it's not from Allah? If reading the script differently really is fine,
- > what about if I wanted to read it in my "own" way?

If a way of recitation has been handed down from the Prophet (May Allah bless him and give him peace) via an authentic chain of scholars, it is permissible to recite in the formal prayers and in public in front of other people. Please note that there are only seven ways for which we have connected chains of transmission today. There are people in the Muslim world (e.g., in the Masjid al-Rasif in Fez) who know all seven modes and have connected chains of transmission through all seven modes.

If a mode of recitation can be traced back to the Prophet (May Allah bless him and give him peace), it is known as "authentic". If a mode of recitation can only be traced back to a Companion of the Prophet it is known as "deviant" (shaadh). It is permissible to recite deviant modes but not in the formal prayer nor out in front of the general public.

If a mode of recitation cannot be traced back to the Prophet nor any of his Companions, it is "false", "fabricated", or a "mistake". If one recites in a "false" way, one should not consider that this is the Qur'an. It is not the Qur'an, it is just a mistake in recitation.

As a side note, all seven accepted ways of reading conform to the bare Qur'an text (without the dots and vowel marks).

References:

[UF: {mabhath fi l-qur'an, qira'atu sh-shaadha}]

- > What if I wanted to mix elements of Hafs with Warsh for
- > example and make up a new reading?

You may mix recitations outside of the formal prayer when reciting to yourself. But it is Shiekh `Ali Filali's view that each formal prayer can only have one type of recitation in it.

In the case that you mix the recitations, you should know that what you have produced is no longer traceable via an oral chain of scholars back to the Prophet (May Allah bless him and give him peace). Each recitation in its entirety and in its intricate details is traceable back to the Prophet via a connected chain of oral reciters. For example, the chain for Hafs is:

- (a) from Hafs ibn Sulayman ibn al-Mugayrah al-Asadi
- (b) from `Asim ibn Abu al-Najud al-Kufi
- (c) from Abu `Abd al-Rahman `Abdullah ibn Habib al-Sumali
- (d) from `Uthman ibn `Affan and also `Ali ibn `Abu Talib and also Zayd ibn Thabit (the Prophet's scribe) and also Ubayy ibn Ka`b
- (e) from the Prophet Muhammad May Allah bless him and give him peace.

Although these recitations have now been preserved in written manuscripts, scholars still emphasize that one should learn recitation of the Qur'an from an authorized scholar with a connected chain of transmission back to the Prophet (May Allah bless him and give him peace).

- > Also, as I understand it, different mushafs label their verses
- > differently because these differences existed amongst the
- > Companions. But isn't a verse something from Allah, and
- > so there should be agreement about it?

The verse numbers are arbitrary. Allah did not send down verse numbers. He simply sent down a series of phrases or an entire surah at any one particular point. The later scholars put the numbers on the mushaf according to where most people stopped. I am almost sure that the verse numbers in both the Hafs and Warsh also post-date Imam al-Hafs and Imam al-Warsh.

- > You are more knowledgeable than I, so I am sorry if these questions
- > appear silly to you. When you answer my questions, it feels foolish
- > to have asked in the first place, but when I go away and think some
- > more, doubts start creeping into my thinking again :- (I imagine this
- > is the work of Satan.

For every one of your doubts, there is an answer to vanquish that doubt. However, the way of the true student is not to linger in one stage for too long. The stage you are at (the stage of doubts and questioning) is not the ultimate potential of a human being. There is much road ahead if you are willing to persevere. If you keep forging ahead, you will reach the ultimate reality (haqiqah) that the Prophet (May Allah bless him and give him peace) brought and taught us. And in this stage of ultimate reality, questions and doubts will cease as you will have transcended the bounds (limits) of the human intellect.

In short, using the human intellect (through subject-predicate thought) is not considered by our scholars to be the highest human ability. Yes. Using the intellect is higher than many other things (e.g., following desires or emotions), but it is not the end of all pursuits.

-
- > Can you explain the concept of abrogation (naskh) concerning
 - > the Quranic text?

As for abrogation, the Prophet (May Allah bless him and give him peace) simply did what Allah told him. So when Allah told him to remove or change the wordings on a verse, he did that. All the Qur'ans we have today are exactly identical in terms of which verses were abrogated and which were not. This proves that the Prophet (May Allah bless him and give him peace) finalized and ratified a complete copy of the Qur'an with all the verses that were abrogated removed or changed and all the verses which were not were still in their place.

[Please note that this above excerpt explains the "bigger" type of abrogation in which a verse is completely removed or changed. There is no disagreement among our scholars about this type of abrogation. There is another type of abrogation in which the verse is not changed nor removed from the Qur'an, but its interpretation had been explicitly changed or its ruling was superceded by a later verse. This second type of abrogation is a "lesser" type of abrogation and there is much disagreement among the scholars about the details of this "lesser" type of abrogation as it is not so easy to establish from isolated hadith that a verse was revealed at a date later than another verse. And this disagreement about the "lesser" type of abrogation is one of the reasons that different schools of Jurisprudence sprouted up. One should not find this disagreement odd or strange, but any similar work even today (part of which is abrogated and part of which is not without clearly specifying which part is abrogated and which part is not) would cause similar disagreements. (As a side note, this is why comprehensive coherent Books like the Guiding Helper are helpful since one does not need to worry about some parts being abrogated.)]

References:

al-Zarkushi's *Burhan Fi `Ulum al-Qur'an*

- > I could not find the section in the GH for the places in the Qur'an
- > that one must prostrate at could you please give me some guidance
- > on this? Also, could you please explain the conditions and
- > method (wajib, mandub and prohibited, etc.) of sajdah at-tilawah?

The rulings and locations for sajdah al-tilawah are given in footnote 516 of the Explanatory Notes of the Guiding Helper.

Sajdah al-tilawah is a less-stressed sunnah in the Maliki school - and only for people who are pure while reciting or listening to the verses.

This ruling is easier than the rulings in other madhahib (e.g., Hanafi) which label sajdah al-tilawah as a wajib.

Sujud al-tilawah may be optionally performed during the formal prayer to get credit for a less-stressed.

There are only eleven places in the Qur'an for which Imam Malik has encouraged sujud al-tilawah. Thus, there are about three or four fewer places marked for sujud. If one is praying behind a Hanafi/Shafi`i imam (for instance in the taraweeh prayer) and the imam performs sujud for an ayah for which there is no sujud in the Maliki school, one may either keep standing or go into sujud with him (but if one goes into sujud with him, it is preferable that one perform two mandub prostrations after the salam for adding some actions).

This above ruling is a dispensation, the strict Maliki ruling would state that one keeps standing and not follow the imam in his extra unnecessary sujud.

Reference(s):

[QF: volume 1: page 82: line(s) 2-3: {book 2, chapter 30, section 1, middle}]

-
- > I have a pile of papers that have the Quranic verses on
 - > them. I was told that it was bad adab to throw them away, but
 - > rather they should be burned or have the ink soaked off them.
 - > Neither of these are practical, and the pile is getting quite
 - > big. Is it a sin to throw them away?

There are two established methods to get rid of *Arabic* words (not English transliteration or translation) from the Qur'an:

- a) Burning them
- b) Washing the ink off with water or another solvent.

This is taken from the Prophet's actual recommendations. And also `Umar's act of throwing a letter with an Arabic verse on it into the Nile river commanding it to obey him. And also `Uthman's act of burning shreds on which the Qur'an was written after it had been compiled in a book form (to deter later alterations of those shreds).

After studying the method used to recycle paper in the West (which involves washing the ink off and shredding to produce new pulp), we have given the opinion that one may recycle pages with Arabic words on them taken from the Qur'an.

Thus, you may place them in a clean paper recycling container.

It is a sad fact though that many daily/weekly/monthly publications include Arabic verses in them when it is fully known that they will eventually be discarded. It is our recommendation to those that produce such throw-away publications to write the transliteration or translation of the verses instead. Writing Arabic Qur'anic verses in written works should be reserved for long-standing books.

References:

http://www.tappi.org/paperu/all_about_paper/earth_answers/EarthAnswers_Recycle.p

Hadith Questions

- > Do you know where I can find a book about the signs of the day of judgment and how to live islamically?

The source of all signs for the Day of Judgement and the correct way to live Islamically is what the Prophet (May Allah bless him and give him peace) has told us in his hadith.

We would recommend the hadith book Riyadh al-Salihin by Imam al-Nawawi for beginners. Then, they could also read chapters from Sahih Muslim and Ibn Majah which contain a good deal of what you are looking for.

We pray that if you do the above in light of the guidelines and rules we have mentioned in the Guiding Helper (refer to footnote 2553 of the Explanatory Notes), you will be put on the Straight Path and end up in good conditions in both this world and the next.

- > I do not understand the Ahadith which command the killing of dogs (e.g. Sahih Bukhari, #3813 and others). Although the command may have been abrogated, I do not understand why it was issues in the first place - does that mean it was a mistake of the Messenger (pbuh)?

The Prophet (May Allah bless us and give us peace) has given us permission to kill certain wild creatures that are known to carry rabies (other diseases) and attack humans. This is why the permission was given.

Refer to the Primary Text Proof for lines 1274-1276 of the Guiding Helper in the Notes of Sources.

- > Similarly, I cannot understand his (pbuh) description of black dogs with spots as being devils.

It should be known that jinn can take the form of animals and humans. It a possible explanation is that the Prophet could tell the difference between a real animal and a jinn pretending to be an animal - and he saw that most of the dogs at that time that looked like that were in actuality jinn.

- > Could you please explain the hadith that Adam was created in the Surat of Allah? This is of course seemingly similar to the biblical 'man was created in God's image' to which the Christians produced the Sistine Chapel. Well aware of the 'Ashari opinions on Allah's non-corporeality, I find this hadith confusing.

The `Ash`ari and Maturidi scholars do not understand the word "surat" in the hadith to mean corporeal image. Rather there are two interpretations that are commonly given:

- 1) Ibn `Ajibah writes in the explanation of this hadith [al-Mabahith al-Asliyyah, line 22: "And the reality of the human has a pattern in the Divine."]

The meaning of the Hadith "Indeed Allah created Adam in His image." [Sahih Muslim, righteousness, joining blood ties, and manners;

prohibition from striking the face, hadith #4731].]

is that Allah gave Adam attributes that in a way resemble His own attributes. And these attributes are the [seven] attributes of meaning [e.g., life, power, knowledge, will over his actions, hearing, seeing, and speech]. Also He has made Adam a storehouse for many of His names... So some people have the name "al-Karim" (the Generous) become apparent on them [and thus they engage in acts of generosity]. Some people have the name "Al-Rahim" (the Merciful) become apparent on them [and thus they show mercy to the creation of Allah]....

[End Quote of Ibn `Ajibah]

2) Many scholars of tasawwuf have noted the striking relationship between the three aspects of the human and the three aspects of Allah [that we know about]. The human's three aspects are: (1) body, (2) mind/heart, and (3) soul. Allah's three aspects [that we know about are]: (1) actions (af`al), (2) attributes (sifat), and (3) Entity (dhat),. It is through the body of the human that he can experience Allah's actions. It is through the mind/heart of the human that he can experience Allah's attributes. It is through the soul of the human being that he can experience Allah's Entity.

Thus, Allah has created the three aspects of the human as mirror image compliments of His three aspects (which He has told us about). And this is hinted at in the hadith "Indeed Allah has created Adam in His image]."

Any similar non-corporeal understanding of the hadith is acceptable in the `Ash`ari and Maturidi schools

> I have a question with regards to the hadith which I read in
> "Main Text & Explanatory Notes" of The Guiding Helper on
> page 5, but I was unable to locate this hadith in Sahih Muslim. The hadith is:
> "The People of the West (from my followers) will remain victorious and on
> the truth all the way up until the Last Hour".
> I would like to know, in this hadith, is the Prophet (saw) refering to the
> "people of the west" as being the people the 'people of al-maghrib', namely the
> Moroccans? If so then (wAllahi) I wouldn't hesitate to believe this as you have had
> great scholars like Shaykh Hafiz al- Hadith 'Abdullah bin Siddiq al-Ghumari and
> his family (rahmatullahi ta'ala 'alahim) including currently have the great
> shaykh Allama Mufti Hafiz Hasan bin Siddiq al-Ghumari (hafizullah). I
> would also be most grateful if you'd send me the arabic text of this hadith or
> if this isn't possible then atleast the arabic transliteration (i.e. how it's said in arabic).

The hadith in Sahih Muslim reads (transliterated):

`An Sa`d ibn Abi Waqqas, qala, qala rasulullahi sallallahu `alayhi wa sallam: Laa yazaalu ahlu l-gharbi dhaahireena `ala l-haqqi hatta taqooma s-sa`ah.

[{Sahih Muslim, imarah, qawluhu (sallallahu `alahi wa sallam) la tazalu ta'ifah, hadith #3551}]

This hadith is in the chapter of imarah and is the last hadith in the section of the hadith which speak about the last remaining rightly-guided groups of this ummah.

The vast majority of Moroccan and Andalusian scholars are of the view that this hadith is speaking of Northwest Africa and Western Europe. This is evident

from the following quote of Ibn Juzayy al-Kalbi (a scholar from Grenada, Spain about 600 years ago):

"This book is about the rulings of Shari`ah and about the derivative branch rulings of Fiqh. And it follows [for the most part] the Imam of Madinah, Abu `Abdullah Malik ibn Anas al-Asbahi (May Allah be well-pleased with him) - since Imam Malik is the scholar that the people of our land have chosen in Andulus [i.e. Spain] and also the rest of the Maghrib - hoping to follow the way of Dar al-Hijrah [i.e. al-Madinah al-Munawwarah] and this is a result of Allah's tawfiq and His fulfilling the prophecy in the hadith: The people of the West will remain victorious and on the truth all the way up until the Last Hour."

[{al-Qawanin al-Fiqhiyyah, introduction, after "amma ba`du"}]

Now the riwayat of the hadith that Ibn Juzayy al-Kalbi (and other Moroccan scholars) quote has the words "ahlu l-maghrib" explicitly mentioned in it. The riwayat of Muslim has the words "ahlu l-gharb" mentioned in it.

As for our own interpretation of the hadith it is that the traditional system of `aqidah, fiqh, and tasawwuf will remain intact in Northwest Africa (and eventually Western Europe, and perhaps the Americas in the future) whereas these three things will decay in the East and misguided sects will arise there. This is in conformity with the opposing hadith concerning the East:

Ibn `Umar said that the Prophet (May Allah bless him and give him peace) pointed towards the East and said, "This is where the fitnah is. This is where the fitnah is - from where the horn of the devil rises [i.e. the sun]."

[{Musnad Ahmad, mukthirin, baqi musnad al-mukthirin, hadith #5637}]
[awma'a nahwa l-mashriqi: ha huna al-fitnah. ha huna al-fitnah}]

Similar hadiths are also in Sahih Muslim and Bukhari in the books of Fitana.

As for today, the only land we are aware of which is free of sectarianism is Northwest Africa. All people in Northwest Africa either practice the din as an `Ash`ari-Maliki-Junaydi or choose not to practice the din out of their own weakness. In other words, all people are of one thought concerning the din and do not fight with each other over sectarian beliefs.

You will find that in the East this is not the case as people are more "sect-minded" there - to the point that they are willing to kill each other and call each other kafirs. And of course there are exceptions to every general rule.

> Is it true that Imam 'Ashari was the first to use the term Ahl Sunnah wal Jammah?
> I thought it was from a hadith.

Although, Imam al-`Ash`ari may have popularized this term, he was not the first one to use it. Terms similar to ahlu s-sunnah wa l-jama`ah gained greater use in the times of the tabi`in when the false "hadith" narrators and false teachers starting popping up.

In Sahih Muslim we read that Ibn Sirin (from the tabi`in) noted that no one used to ask about ahadith isnads before his time, but when the hadith fitnah happened. Every one inquired: "Name the men who have narrated this hadith, so that we may look to see if the narrators are "ahlu s-sunnah...". Also there is a hadith in Darami (#218) in which Imam al-Hasan (the Prophet's

grandson) used the term "ahl al-sunnah".

- > PS Is it true that the Muhadith's like Bukhari and Muslim were more concerned
- > with the isnad, and less with the matn, such that they did not scrutinize the words as much
- > (such as Qadar in the Gabriel Hadith) which some orientalist think was added in there after the
- > Mihna?

It is true to a certain extent that they paid more emphasis to isnad than to matn. This is the conclusion one comes to after examining their "authenticity ranking" criteria. All this really points to the fact that learning the din solely through hadith is not a reliable nor accurate method. Rather, the proper place of hadith according to the Malikis is:

- a) To maintain the spiritual link between the Prophet and his non-contemporary followers - so that they may get a taste of what it was like when he was around.
- b) Further fortify the `amal or conveyed beliefs, laws, practices.
- c) Gain insight into the spirit of the din sometimes lost in mechanistic `aqidah and fiqh books.
- d) Derive secondary branch laws for which the `amal or conveyed action is silent.
- e) Find dispensations for the Muslims when the `amal position is too strict.
- f) Derive general principles from which expert scholars can give legal rulings on new affairs and new situations

- > This leads to, how are hadiths used in Ashari aqida, since in Maliki fiqh they
- > are subordinated to 'Amal (if they are singularly narrated) ? It seems we use the
- > scholarship of the Fiqh scholars/Muhaddiths, but may have a different approach to
- > them. Is there an Usul ul-Aqida as well?

The truth of the matter here is that al-`Ulama Warathatu l-Anbiya' (the scholars are the heirs of the Prophets [hadith Tirmidhi #2606]). Thus, all three aspects of our din (`Aqidah, Fiqh, and Tasawwuf) were initially (up to about the four to six hundred years after the Prophet (May Allah bless him and give him peace)) *orally* conveyed from teacher to student. `Aqidah is no different in that al-Imam al-Ash`ari simply *wrote down* what the Muthbitah were orally conveying before him for about two hundred years.

Reference:

[DT: volume 1: page 16: line(s) 19-20: {explanation of verse 5, explanation of "al-`Ash`ari"}]

- > I have a quick question about a hadith qudsi. In the part where Allah says:
- > "and My slave keeps drawing nearer to Me with voluntary works until I love him."
- > Can I say that these are mandub actions like Witr?

`Asqalani says in the Sharh of this Hadith (which is hadith #6021 in Sahih Bukhari, al-Raqa'iq, al-Tawadu`):

Two types of acts are meant:

- a) Separate mandub acts such as Witr, `Id, Istisqa' (Prayer for Water), mandub fasting, mandub charity, mandub teaching/learning., etc.
- b) Mandub acts that are within a wajib act or support a wajib act (such as raising one's hands with the opening takbir of the five daily wajib prayers, reciting peace and blessings on the Prophet in the last sitting, praying calmly, glorifying Allah in the bowing and prostration postures, washing two or three times in

ablution instead of just one, etc.)

Also he notes a very interesting statement at the end that applies to us in our time-constrained modern world (about setting priorities):

man shaghalahu l-farda `ani n-nafli, fahuwa ma`dhur.
wa man shaghalahu n-nafla `ani l-fardi, fahuwa maghrur

Whoever is busied by obligatory acts away from optional mandub acts is excused. But, whoever is busied by optional mandub acts away from obligatory acts is deluded.

> In footnote 121 of the Explanatory Notes of the Gh you wrote, that the Quran
> was first send down to the "Place of Might" Which kind kind of place is this
> place and which one of the heavens is this place.

This place is called Bayt al-`Izzah (House of Power) in Arabic.

Here is a reference which states this:

`Asqalani in his Sharh of Hadith #4596 (which speaks of how the Qur'an was revealed on the Prophet (May Allah bless him and give him peace) states:

"The Sahih of Ibn Abi Shaybah and of Hakim also has a hadith which states:
The Qur'an was placed in the Bayt al-`Izzah in the lower heavens (sama' al-dunya). Then, Jibra'il brought it piece by piece to the Prophet (May Allah bless him and give him peace)"

Also in another Sahih hadith (recorded in al-Minhaj al-Halimi), we have:
"Indeed, Jibra'il came down with the Qur'an on the Night of Power (Laylatul Qadr) from the Preserved Tablet to the lower heavens..."

Most scholars say this Bayt al-`Izzah is a second type of Ka`bah in the lower heavens around which angels perform circumambulation. And as such, this would be synonymous with the Bayt al-Ma`mur (The Frequented House) spoken about in the beginning of Surah Tur (Chapter 52, verse 4) of the Qur'an.

Reference:

Fath al-Qadir, Tafsir Ayah 52:4

> I do have more questions.
> One is Imam Malik mentions in his Muwatta:
> "Yahya related to me from Malik from Ibn Himas from his
> paternal uncle from Abu Hurayra that the Messenger of Allah,
> may Allah bless him and grant him peace, said, "Madina will
> be left in the best way until a dog or wolf enters it and
> urinates on one of the pillars of the mosque or on the mimbar."
> They asked, "Messenger of Allah, who will have the fruit at
> that time?" He replied, "Animals seeking food - birds and
> wild beasts."
> What does this means.

The hadith you refer to has a universal reference number of 1381 in the Muwatta'.

A summary of the Sharh of this hadith in the Muntaqa is:

"Towards the end of the world, the people will leave Madinah until no humans are found there (as is clarified in other hadith) . In this state of desertion, animals and wild birds will take the city as a habitat without prevention from humans. Thus, the animals will be able to freely roam about the city including the Madinan Mosque and be able to even chew at the pillars or minbar or even defecate (urinate) in its vicinity."

All this shows that our Ummah's life is only for a certain portion of the earth's remaining history. And we are very fortunate to be alive at a time when the ummah of Islam is still large and we are on the verge of a renewed golden age (which will be ushered in by the Mahdi with his victory over a "Roman" army in the Arabian Peninsula.) And in the far future, a time will come when people will leave Islam and its sacred places (such as Madinah) for other habitats.

> Another one is "Yahya related to me from Malik from his
> paternal uncle Abu Suhayl ibn Malik that his uncle's father
> said, "I recognise nothing nowadays of what I saw the people
> (i.e. the companions of the Messenger, may Allah bless him
> and grant him peace) doing except the call to prayer."
> What does this one means.

The hadith you refer to has a universal reference number of 141 in the Muwatta'.

He is talking about the people's internal states and not their external actions. After about 60 years after hijrah, very few people were left on earth that resembled in their internal traits the traits of the Companions of the Prophet (May Allah bless him and give him peace).

For example, almost all of the Companions of the Prophet (May Allah bless him and give him peace) were either indifferent to death or wanted to die as martyrs, whereas as wealth and affluence spread in the Muslim territories, people became attached to the life of the world and started fearing death.

Another example is that when the Companions of the Prophet (May Allah bless him and give him peace) were engaged in the formal prayer (salah), they were in a hypnotic trance-like state of complete absorption, whereas the people who came later had a hard time keeping stray thoughts out of their prayers.

There are many other examples, but in sum total the internal knowledge that the Prophet (May Allah bless him and give him peace) quickly eroded away after about sixty years after hijrah (after Caliph `Ali was killed) until only a few people were still practicing this internal knowledge.

As for the externals (e.g., the fiqh and beliefs preserved in his hadith), they persisted well into the time of the seven fuqaha' of Madinah and Imam Malik and his student's time.

And the narrator using the example of the adhan as the only thing remaining is just his way of exaggerating the vast change of states internally.

> I have one more question to the Muwatta. Imam Malik wrote
> in his Muwatta: "Yahya related to me from Malik from Hisham
> ibn Urwa from his father that A'isha, the wife of the Prophet,
> may Allah bless him and grant him peace, said, "There was
> an eclipse of the sun in the time of the Messenger of Allah,
> may Allah bless him and grant him peace, and the Messenger
> of Allah, may Allah bless him and grant him peace, led the
> people in prayer. He stood, and did so for a long time. Then
> he went into ruku, and made the ruku long. Then he stood
> again, and did so for a long time, though not as long as the
> first time. Then he went into ruku, and made the ruku long,
> though not as long as the first time. Then he rose, and went
> down into sajda. He then did the same in the second raka, and
> by the time he had finished the sun had appeared. He then
> gave a khutba to the people, in which he praised Allah and
> then said, 'The sun and the moon are two of Allah's signs.
> They do not eclipse for anyone's death nor for anyone's life.
> When you see an eclipse, call on Allah and say,
> "Allah is greater" and give sadaqa.' Then he said, 'O community
> of Muhammad! By Allah, there is no-one more jealous than Allah
> of a male or female slave of his who commits adultery. O community
> of Muhammad! By Allah, if you knew what I knew, you would
> laugh little and weep much'."
>
> What does the Messenger of Allah, may Allah bless him and
< grant him peace, mean by "there is no-one more jealous than
> Allah of a male or female slave of his who commits adultery"

The meaning according to the Muntaqa Sharh of the Muwatta (hadith 398) is:

"Allah has more right to punish his slave for performing unlawful acts (either fornication or another unlawful act) than one of us has for punishing our male or female servant for fornicating."

The meaning is not that Allah has some sort of "jealous" attachment to his servants comparable to our jealous attachments to those whom we think are subordinate to us (e.g., wife, maid servant, employee, etc.). Rather, the meaning is that "He has more right to punish for disobedience than we have right to give disciplinary action to one of our subordinates (e.g., employee)."

And we pray to Allah that He pardons us and frees us from His punishment.

> Please can you explain me the following hadith?
>
> Muslim, Book 27, Hadith 5580
>
> Abu Huraira reported: I heard Allah Apostle, may peace be upon him, as
> saying: Allah, the Exalted and Glorious, says: The son of Adam abuses
> Dahr (the time), whereas I am Dahr since in my Hand are the day and the
> night.
>

> How do I have to understand the word "time" concerning your definition
> of time?

This is where it fits in:

vi) ...

"If we propose that time can exist without events to hold, then we would state that it cannot be flowing, but must be stable."

The only thing that is stable in reality is Allah. Thus, the above hints to the erudite that Allah *is* time as the hadith literally states.

In other words, time is only measurable by the fluctuation of Allah's *actions* (e.g., day and night as in the hadith) and Allah is the one who determines these fluctuations (this is the meaning of the words in the hadith "In My hand are the day and night"). It says in Surah al-Rahman kulla yawmin huwa fi sha'n "every day/moment, He has [a new] affair [i.e. action]." [chapter 55, verse 29]

What this means is that time does not exist outside of Allah; rather, His volition determines which action is shown to us at the present time. Thus, only a present or current time-space frame exists in the realm of physical and metaphysical existence - again as determined by His choice.

We can use this knowledge to build the "metaphor" of forward-progressing linear time to aid our rational understanding of the physical world. But, the reality of the matter is that, Allah *is* time and time as conceived by the common man does not exist. Now, we don't say Allah is *only* time and nothing else. Rather, the name al-Dahr is only one of His many names.

> I had a question regarding the Ahlul Sunnah's view of the Ahlul Bayt.

>

> What has been the Sunni understanding of the hadith:

>

> "I have left you 2 weighty things; the Book of Allah and my descendents

> ("itrah"). Both of these will not be separated from each other until the

> Day of Judgement."?

The Sunni scholar Muhammad `Abd al-Rahman al-Mubarkufuri says in his Book Tuhfah al-Ahwadhi bi Sharh al-Tirmidhi for this hadith (a narration of which is found in Tirmidhi, hadith #3718):

The meaning of sticking to them (i.e. the Prophet's family) is that one should love them, respect them, act according to their [authentic] narrations, and depend upon the statements of [the authorized scholars among] them. *All of this does not negate taking `ilm from other than them* as the Prophet (May Allah bless him and give him peace) has also said, "My Companions are like guiding stars, whichever one you follow, you will become rightly guided."

[end quote]

> Does this not justify the Shia position of taking the deen from the Ahlul Bayt?

No, as their position is one of unjust discrimination and our Prophet (May Allah bless him and give him peace) did not endorse such unjust discrimination. Additionally, we, personally, would be very sad if Imam Malik or his student Ibn Qasim (none of whom was part of the Prophet's family) were not allowed to teach and transmit the din as if it were not for these two people and also Sahnun, this great coherent madh-hab al-maliki would never have reached us.

Everybody should be given an equal chance and those who are truly gifted will outshine others by the will and decree of Allah. .

Also, their view is not backed up the actions of Ja`far as-Sadiq on his death bed as narrated by Ibn Rushd al-Kabir (See entry #9 of the Notes of Sources) - who specifically appointed a non-descendent (i.e. Malik ibn Anas) as a successor to him.

And then, we have hadith which talk about "bad people" who will be from the Prophet's family, such as:

The Prophet (May Allah bless him and give him peace) responded to a question about the fitnas at the end of the world saying, "The Fitna of Ahlas is the trial of being forced to flee and the trial of war. Then after this, the Fitna of Exultant [unbridled] Joy (sarraa') will issue from the two feet of a man from *my household* (ahlu bayti). He will claim to be from me (i.e. represent me), but he will not be from me (i.e. he will not truly represent me). The real people who are close to me (awliya'i) are those who practice taqwa [i.e. performing acts of obedience and avoiding acts of disobedience - along with continuous tawbah]. ...

[{Abu Dawud, al-fitan wa l-malahim, dhikr al-fitan wa dala'iliha hadith #3704}]

What we can learn from this hadith coupled with the first one is that following/imitating the Prophet's family is conditional on their uprightness.

As for loving and respecting the Prophet's family, the scholars say that one is obliged to love them even if they are not people of taqwa (as long as they are believers) [due to the verse:

Say: I do not ask from you any fee (ajran) except for love of the[/my] close relatives. [{al-Qur'an 42:23}]

Thus, loving the Prophet's household is a wajib duty on us according to the the vast majority of the mufassirin of this ayah.].

- > How is the view from all the maliki scholars on the hadiths in Malikis muwatta,
- > are they judged as sahih to 100%.. actually I dont know anything about how hadiths
- > are classified but because I recently ordered the translation of the muwatta from
- > internet I was curious to know what role the muwatta plays in the malikischool
- > and if the text in the guidinghelper go in line with whats said in the muwatta
- > or if they contradict on any point.
- > Hope you can answer this.

The hadith in the muwatta' are considered authentic (sahih or hasan, mostly) due to the extreme closeness of Imam Malik to the Companion's time.

However, be aware that Imam Malik knew many tens of thousands of hadith *more* than what is written in the Muwatta'. Many of these non-Muwatta' hadith *contradict* (apparently but not after resolving and deep study) the hadith in the Muwatta'

If you find contradictions between the Muwatta' and the Maliki Rulings given in the Guiding Helper, you should know that Imam Malik used to teach jurisprudence separately from his narration of hadith and the Guiding Helper contains an accurate description of how Imam Malik used to actually teach Fiqh.

And his fiqh rulings were taken from his greater knowledge of the subject.

Reference(s):

See Table of References Entry for MW (Muwatta') in Notes of Sources.

Purification Questions

The Explanatory Notes for Songs 5 through 10 give more details about this topic.

Wet Ablution Questions

> Can you give info on ablution and prayers for ablution?

You may get detailed information on wet ablution from the Explanatory Notes for Song 6 of the Guiding Helper.

As for prayers of ablution, first and foremost, before starting say: "a`udhu billahi min ash-shaytani r-rajim. bismillahi r-rahmani r-rahim"

Then, upon finishing say the testification, "ash-hadu an la ilaha ilallahu wahdahu la sharika lah. wa ash-hadu anna muhammadan `abduhu wa rasuluh."

These practices are well established in hadith of the Prophet (May Allah bless him and give him peace) (e.g., those found in Sahih Muslim and Sahih Bukhari).

If you want more prayers for ablution, please refer to Kitab al-Adhkar written by Imam al-Nawawi. He has done an excellent job at gathering the verbal prayers of the Prophet (May Allah bless him and give him peace) that he uttered on specific occasions (e.g., when he was unable to sleep, when he was sick, when he went to the bathroom, etc.).

We will just mention one very good prayer that Imam al-Nawawi mentions from the Prophet (May Allah bless him and give him peace):

The Prophet used to say during (or after) ablution:

"allahumma gh-firli dhanbi wa wassi` li fi dari wa barik li fi rizqi."

Translation: O Allah, forgive my sins. Make my house expansive. And bless me in my provision/sustenance.

Pronunciation: Allaahummaghfir lee dhanbee wa wassi` lee fee daaree wa baarik lee fee rizqee."

[KA: volume 1: page 24: line(s) 13-14: {al-Nisai's Hadith Collection}]

There are many more remembrances listed in Imam al-Nawawi's book above and other books of the scholars.

> Allah's name in the washroom is it haram or not?

It is makruh according to most scholars of Jurisprudence to recite with one's tongue Allah's Arabic names or the Arabic Qur'an in a toilet-room in which impurities abound.

References:

Introduction to Kitab al-Adhkar, Imam al-Nawawi

- > what would be defined as a washroom because i want to say bismillah
- > when i make wudu in my washroom or ghusl but i don't know if it's
- > permissible because my washroom has a toilet in it

According to our teachers, a modern bathroom does not necessarily fit in with an ancient toilet-room (khala'). Thus, if one keeps one's bathroom sparkling clean (and cleans and dries the sink area with a sponge), then it is their view that one may recite bismillah out loud and get mandub credit for it.

- > This is a revised edition of my second question
- > on the previous email. After reading the wudu section
- > of the Guiding Helper, I'm confused about wiping the
- > head for people with long hair: must they (men and women)
- > wipe all of their hair? or can they just wipe their scalp?
- > I got the point about braids/plaits (note: 394 of the
- > Explanatory Notes), but what about pony-tails?

The popular opinion in the Maliki school states that women and men with long hair must wipe all the external parts of the hair down to the end of the strands (which have roots in the scalp). Thus, one must wipe pony tails and hair braids down to their ends according to the popular opinion.

We have narrated the popular opinion in the Maliki school in the Guiding Helper (since we were trying to stick to the popular opinions in about 95% of the subject matter;)

However as we realize that the popular opinion is difficult, we have recommended a minority opinion in the Notes of Sources which all users of the Guiding helper are free to follow.

The minority opinion is noted in footnote 183 of the Notes of Sources:

183 This is the popular opinion in the Maliki school. However, another valid opinion in the Maliki school states that one need only pass one's wet hands over the scalp [KH:V1:125:12] (as mentioned in lines 215-217 of the Guiding Helper). Those with long hair strands (e.g., females wearing head scarves in public) that find it difficult to wipe the entire head hair to the ends of the strands may follow the easier opinion and wipe only the part of the head hair directly on the scalp (by passing their hands under their scarves) and we pray that their ablution is accepted in either case. Males with long head hair may also take this dispensation.

Please note here that one need not be wearing headgear in order to take this dispensation.

> I have a personal question for which I
> very much need an answer. Please could you answer this one
> for me, even if you cannot/will not answer the others, because
> this problem affects me very frequently. Sometimes I have a
> post-urine emission which sounds like what is being described
> in line 5:170 of the guiding helper.

Yes. It is what is described there.

> This emission is continuous and lasts for about 20-30 mins.
> So I wait for this period before I perform the ablution, as
> mentioned in line 8:278, which includes washing the entire penis.
> The problem is that up to about one hour and a half after
> urinating, I still find very small amounts of the emitted liquid
> at the exit of the penis. This amount is very small, and not
> enough to exit the penis and stain my underwear, for example,
> but nevertheless it is still there. This is annoying to me,
> especially if I discover it after I have completed a prayer,
> because I am uncertain about the validity of the prayer
> . Sometimes, I wait for its complete disappearance,!

A man asked Ibn Rushd about exactly the same thing and he replied in words that mean "Don't worry so much about such a small amount. You have done your job".

Reference:

[Durr al-Thamin, explanation of verses 72-75 of al-Murshid al-Mu`in]

Thus, this is the position you may follow:

- a) Since you are regularly experiencing such emissions, you may ignore them altogether.
- b) Try to ascertain whether the fluid emit is post-urinary fluid or pre-semen fluid. The way you tell is that pre-semen fluid is emit in conjunction with sexual arousal and foreplay.
- c) From what you state above, it seems that it is post-urinary fluid, thus there is no need to wash the entire penis. That is only necessary for pre-semen fluid which is emit in conjunction with sexual arousal and foreplay.
- d) If it is difficult to wash your underwear from the post-urinary fluid (for example when out in public), you may pray with it and your prayer is still correct. This is because washing off impurities before prayer is only wajib if one remembers to do so and if one is able to do so (for example, it is not lawful to display one's coarse nakedness in public in an attempt to wash one's penis).
- e) Remember that if you discover impurities *after* you are done with prayer, your previous prayer is still correct as long as you had no cognizance of such during prayer.

References:

GH Explanatory footnote(s) 459, 462, 803 and associated entries in the Notes of Sources.

- > but since this is about 1.5 hours, I have missed the first
- > time for that prayer. Please could you give me advice regarding
- > this matter.

The advice is ignore the emission and consider your previous ablution to still be valid. Also, you might want to pray to Allah to cure you by the doing the following:

- a) place your right or left hand on your forehead and recite the last four verses of Surah Hashr in Arabic and then ask Allah to cure you or make it better.

This cure is an established practice of the Prophet (May Allah bless him and give him peace) that Ibn Mas`ud narrated and is recorded in the history book of al-Khateeb and also mentioned in the tafsir of Shawkani Fath al-Qadir.

You can use the above dhikr as a cure for many ailments both physical and metaphysical.

- > Must I wait for the complete disappearance of this emission?
- > Does it matter that I am missing the timings of my prayer as
- > a result?

Ibn Rushd says about your case, "Don't worry about such a small amount."

- > My question, enshAllah, is case sensitive. I have had
- > continous health problems for the last 7 years. I have a
- > consistent problem with gas and urine. Whenever i have to
- > urinate the urine will take about 10 minutes to be completely
- > gone, that is without fail.

Try this when you can:

- a) After urinating, stand by a private sink or crouch in a tub/shower and wash you penis with cold water until it feels like no more urine is coming out (e.g., wash with cold water for one minute).
- b) Dry off your penis and surrounding area with soft paper towels or some other absorbent material. Be sure to gently squeeze your penis as is outlined in footnote 496 of the Explanatory Notes during this drying off process (placing absorbent paper/cloth near the opening of the penis when doing so).

If you do this regularly, your body may learn to associate the closing of the urine duct with the washing with cold water and this will most likely reduce the time of the leak if it does not entirely eliminate the leak altogether.

- > Gas comes is usually between 2 states, building or releasing.

Gas is highly dependent on your diet. You may wish to change your diet to a more "raw" type (e.g., uncooked cucumbers, celery, apples, and carrots) to reduce your gas spells. This does not mean that you cannot eat cooked foods, but it means that you have to balance

better between raw foods and cooked foods - reducing the number of cooked foods (e.g, rice, bread, meat, beans, fried food, etc.) which you intake. This is if you want to reduce your gas fits.

- > Also, it seems I'm having trouble with the method that you teach for
- > washing the arms during wudhu'. It seems, for me at least, that when it
- > comes to twisting the arm over (so I'm wiping the top part of the arm),
- > it is barely wet, since all the water already flowed over the bottom
- > part and wetted that the most. Am I doing anything wrong here?

We're going to try to explain this to you even if it takes multiple passes and in the process we will improve our directions.

Let's start with the right arm:

- a) Turn on your faucet (or dip your right hand in the water container) and cup your hands such that a significant amount of water remains cupped in your hands as you lift it up horizontally providing a left wall for the water cup with the inside of your left hand flat against the left side of your right hand.
- b) Next, start to tilt your right arm up, you should start to see the water cupped in your hands starting to roll down the inside of your right forearm.
- c) Slide your left hand down rapidly with the thumb pointing to the right and in contact with inner forearm. The other four finger of the left hand should be in contact with the exterior surface of the right forearm (where light hair usually grows).
- d) When the thumb reaches the midway point between the wrist bone and the elbow, you must begin twisting your right hand towards the left while continuing to lift this right hand up. Similarly, you should continue to slide the left hand down.
- e) When the thumb of the left hand is close to the inside of the elbow joint, your right hand should already be halfway twisted to the its maximum destination towards the left (its thumb should be pointing directly at you). At this point the other four fingers of the left hand should be in contact with the inside of the right forearm.
- f) When the left thumb hits the inside of the right elbow joint, you should be continuing to twist the right hand down and to the left (you should not feel any strain rather you should make it move along its natural joints). At this point, you must start twisting the left hand clockwise such that the four fingers of the left hand will move from the inside of the forearm over the elbow joint while the thumb moves down and then over the inside of the elbow joint as it shown in Figure 6-4 (the fourth and fifth pictures) of the Explanatory Notes.
- g) Now that the thumb of the left hand has changed places with the other four fingers - in that the left thumb is now in contact with the external surface of the forearm and the other four fingers are in contact with the internal surface of the forearm (as shown in the fifth and sixth pictures of figure 6-4), you must now continue to slide the left hand down towards the ends of the fingers of the right hand as shown in the last three pictures of figure 6-4.

If you did it right with the required speed, you should carry water with you all the way down and a few droplets should actually splash off the tips of the fingers of the right hand at the end. If you did it the

correct way you will fulfill both requirements of washing the arms in the Maliki School all in one pass: (1) you have passed the internal side of your hand over the washed part and (2) made water reach all the parts of the external limb.

Once you master this procedure for the right arm, it should be easy for you to learn the reverse procedure for the left arm.

If you do not use this regular procedure, you may have doubts about fulfilling the requirements and it will take you longer to perform ablution. Additionally, you will waste more water. If you use this procedure approved by the Maliki Scholars all the way back to Imam Malik, you can be sure that you have fulfilled the requirements. Nevertheless, those who do not use this procedure will still have valid acts of ablution as long as water reaches the entire external surface of the washed part and the underside of at least one hand passes over the washed part.

Yes. This procedure requires practice. And with practice, one gets better.

Dry Ablution Questions (Tayammum)

> where can i get rocks to preform tayammum?

Anywhere. If you don't have rocks lying around in your residence, then get a hand shovel and dig the ground (not on someone else's private residence, but in the general shared public land) until you find one. You should not have to dig more than one foot deep until you find an appropriate rock (even if it is small or large). Take this rock and wash it well at home in your sink with water and disinfectant soap.

And this rock can then serve as your tayammum rock. The tayammum rock does not have to be brittle but can be hard and smooth according to the Maliki school (even if brittle rocks are preferable).

Reference(s):

Footnote 591 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources

Bathing For Purification (Ghusl) Questions

> how to preform ghusl in the shower?

Basically, you can still follow the method outlined in footnote 586 of the Explanatory Notes of the Guiding Helper.

Your question returns to the fact that the ancient fuqaha' were assuming that the person will make ghusl with a bucket full of water and a mug to pour water on the body. Thus if this method is used, it is quite easy to keep to the mandub order of washing the body parts (e.g., head first, then right side of body (top down), then left side of body (top down), etc.)

However, you can do this in the shower in two ways:

- a) Only stand partially in the shower and wet the body parts in the mandub order while performing dalk on them.

b) As (a) may be difficult (especially if it is very cold and one is likely to get sick standing half in water and half outside of it), then one may gain credit for the mandub order by standing fully in the shower but performing dalk in the order mentioned in footnote 586.

[As a side note, those that keep to the mandub order of the ghusl will find that they are able to finish faster and not linger endlessly in the shower.]

In any case as long as the four wajibs of ghusl are performed (i.e., to begin with an intention, wet the entire external surface of the body, perform dalk on the external surface, and not take

a big break between the parts), the ghusl will be acceptable according to the popular opinion in the Maliki school.

References:

[KF: volume 1: page(s) 18-19 : {ghusl, first section, questions 1-6}]

> How long can a woman have post-natal bleeding
> or discharge?

Of course, practically-speaking it can be of a very short or very large interval.

But in terms of Jurisprudence, the maximum limit is sixty days from the date of birth. Any blood seen after sixty or more consecutive bleeding days should be considered pure. And the woman can pray, fast, and is not otherwise restricted after taking an initial bath.

> Is there a maximum number of days or weeks that a woman
> must resume prayer, even if she has discharge?

If she has been having the discharge for more than sixty days since the birth of the child (or miscarriage), she should ignore that extra blood after sixty days.

> Does the discharge have to completely end before
> she takes ghusl?

If the woman feels that she is now completely free of post-natal discharge, then she should do ghusl; this is similar to how she feels whether or not she is completely free from menstruation when her period ends. If she still sees some discharge during the day, then she is not responsible for taking a bath yet (if sixty bleeding days have not passed) nor praying.

Please also note that after the post-natal discharge ends and no blood is seen for fifteen days, the next blood seen is considered to be that of normal menstruation.

If the post-natal discharge ends for one or more days and then blood is seen again before completing fifteen blood free days, the woman has irregular postnatal bleeding. Thus, she should add the bleeding

days together until she reaches sixty. After which, any blood seen is that of an illness and she is no longer restricted after taking an initial bath.

Reference:

Guiding Helper Explanatory footnote 551 and associated entries in Notes of Sources.

- > I hope that all is well with yourself and the GH people since the last time we
- > corresponded. The question below is from my mother who is also a student of
- > the GH, and she has read and attempted to understand the GH's notes on
- > menstruation, but she still is confused:
- >
- > Q. How does one know that one's menstrual period has ended? My problem is that
- > I am not sure of the exact moment of cessation. For instance, I recently went
- > a day without seeing any signs of menstrual flow, but after making ghusl and
- > praying there was a slight streak of blood. Therefore I decided to try and
- > clarify this issue because my period seems to withdraw very slowly over a
- > somewhat lengthy period of time (a couple days).
- >
- > My practice in determining the end of my menstration is to await the passage of
- > clear mucus; but this can take varying time limits; infact, there are
- > occasions - like the recent one outlined above - in which there seems to be an
- > extended waiting time, which makes me wonder whether my menstration has ended
- > or not? Herein lies the confusion: am I waiting too long to ascertain its
- > finish or am I making ghusl too early?

The clear mucus is the "qassah" or lime-like fluid spoken of in footnote 538.

Now there are two ways in which a woman can determine whether her menstrual period has ended: (1) the emission of the "qassah" or clear mucus or (2) the drying up of the menstrual pad for an entire 24 hours (24 hours is the maximum wait period and women who are accustomed to having quicker endings to their menstrual period may take a bath earlier) - what this means is that there are no red or pink streaks on a menstrual pad placed on one's lower body and the menstrual pad remains clean for an entire 24 hour period. If there is even a slight red or pink stain then, one is still considered to be in menstruation.

Now if the menstrual bleeding/staining ends for an entire twenty-four hour period, but then starts again, then the woman is said to have irregular menstrual bleeding. In such a case, after the initial blood-free twenty-four hour period, the woman should take a bath when able. And then she should pray afterwards assuming that she is now pure. But if she afterwards (after taking the bath and cleaning the area well) sees a new blood stain or streak, then she will repeat the twenty-four hour wait again and is not responsible for praying during this wait. She will only repeat these 24-hour waiting periods up until the total number of days she is excused for praying is three days more than her previous longest normal menstrual bleeding period as is explained in footnote 549.

This is the easiest but still acceptable way to handle a situation such as that of your mom who sees a gradual (and not immediate) end to her menstrual cycle.

Reference(s):

Footnote(s) 538 and 551 of the Explanatory Notes.
[al-Qawanin al-Fiqhiyyah, Book of Prayer, Timings of Prayer,
Menstruation and Post-natal bleeding as an excuse from
praying.]

- > Note 578 to GH line 9:350 says: "If one does break one's ablution during (or after)
- > the bath for purification, one may simply re-perform ablution in order to be pure for the
- > next prayer." I'm not sure if this refers to breaking ablution by any means in general
- > (i.e. urination, flatulation etc) or does it only refers to breaking ablution by touching the
- > penis (as in line 9:350)?

Any act which will break ablution (if performed during ghusl) will necessitate that one re-perform ablution before the next prayer or before the ghusl is complete or after the ghusl is complete. However, one's ghusl will still be correct even if one breaks ablution during the ghusl.

This act of breaking ablution can be urination, flatulation, or any of the acts mentioned in footnote 455 of the Explanatory Notes.

Reference(s):

[KF: volume 1: page(s) 20: line(s) 25-29: {taharah, ghusl, ruling for breaking wudu' during ghusl}]

- > I have one final question on this matter.
- > It is regarding running the hands over the
- > entire body for ghusl and the required areas
- > for wudhu This is the established opinion of the
- > Maliki madhab as your text indicates. Ibn Rushd
- > says the following in Bidayat al Mujtahid:
- > "The majority of the jurists maintained that letting
- > water flow over the body is enough. Malik, most of
- > his disciples, and al-Muzani from among the disciples
- > of Shafi'i held that if the person undertaking purification
- > misses a single spot of his body over which he does not
- > pass his hand, his purification remains incomplete."
- > My question is regarding if there is an acceptable minority
- > position within the Maliki madhab that agrees with the
- > "opinion of the majority of the jurists" who "maintained that
- > letting water flow over the body is enough." Thank you for
- > taking the time to read this short question. May Allah reward
- > you and bless you.

We are not aware of a minority position on this matter.

However, the popular opinion in the Maliki school states that passing one's hand over the wet body is only wajib if the person is able to do so. Unable people or inflexible people are excused from rubbing the spots of their body which they can not reach unassisted by a person or instrument.

Reference:

[QF: volume 1: page 27: line(s) 10: {book 1, chapter 3, section 2}]:

"And dalk (passing one's hand or a cloth over the wet body) is a wajib essential of ghusl; however, this is in disagreement with Imam Abu Hanifah, Imam al-Shaf'i, and Imam Ahmad ibn Hanbal) "

[As a side note, there is a minority opinion in the Maliki school which states that going between the body hair (e.g., undoing tight braids) is not wajib but is a less-stressed sunnah or fadilah. Thus, those that find difficulty with the popular opinion we have narrated in line 341 of the Guiding Helper may follow the minority opinion in the school which allows them to bathe for purification without undoing their tight hair braids.

Reference:

[QF: volume 1: page 27: line(s) 14: {book 1, chapter 3, section 3}]:

"..And among the sunnahs are going between the hair, but a another minority opinion is that it is a fadilah . . .]

[As another side note, the only absolutely agreed upon wajib essential of ghusl among the traditional scholars outside the Maliki school is making water reach all parts of the external body (as long as one does not have a valid excuse not to).

For example, Imam Abu Hanifah has not counted making an intention, passing one's hand over one's wet body, nor not taking a big break as among the absolute fard acts of ghusl.

Reference:

[MF: volume 1: page 42-43: line(s) 5-6, 1-2: {Ghusl, Fards of Ghusl, before sunnahs are listed}]

"Eleven acts are fard in ghusl: (1) rinsing the mouth, (2) rinsing the nose, (3) washing the entire body, (4) washing under the foreskin [if uncircumcised], (5) washing within the belly button, (6) washing other holes in one's body, (7) washing between braids for men (but not women), (8) making water reach the skin under the beard, (9) making water reach under the moustache, (10) making water reach under the eyebrow, and (11) making water reach the external of one's private parts."

[In the Maliki school, it is merely a less-stressed sunnah to rinse the mouth, nose, and wipe other holes in one's body (e.g., ears). Thus, it is more relaxed than the Hanafi school on this point.]

-
- > Q. Bearing in mind that it is necessary to 'rub' one's
 - > skin when performing ghusl and wudu, when can one omit
 - > this pillar?
 - > i.e. can one avoid rubbing an area which has been merely
 - > cut, and is thus sore? If so, what area around the cut
 - > should be left un-rubbed?

First of all, 'dalk' as a fiqh term means simply passing the underside of the hand for wudu` over the washed parts.

For ghusl, dalk can be done with the underside or backside of the hand, any other limb, or a piece cloth or some other article.

Thus, there is no need to "rub" the area continuously.

The popular opinion in the Maliki school states that passing one's hand over the wet body is only wajib if the person is able to do so. Unable people or inflexible people are excused from rubbing the spots of their body which they can not reach unassisted by a person or instrument.

Thus, if one has a cut or a sore, one may omit rubbing that part. Rather, one may simply pour water on it. If pouring water on it will hurt, then, one may wipe it. If wiping it directly will hurt, then, one may wipe a bandage that is put over it.

Reference:

[QF: volume 1: page 27: line(s) 10: {book 1, chapter 3, section 2}]:

Footnote 557 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

Impurity Questions

- > My question concerns taharah. I know what the impurities are and how to
- > remove them from the body or one's clothes (plentiful water), but I am
- > not so clear regarding bedding. I'm not sure how things are done in
- > Morocco, but here in America, one typically sleeps underneath a blanket
- > and a sheet, with one or more sheets below, between the sleeper and the
- > mattress itself. The sheets and blankets can be easily removed and
- > washed following (for example) any sexual intercourse when fluid drops
- > into the sheets. However, the same is not so for the mattress.
- >
- > A drop of fluid may fall onto the sheet between one's body and the
- > mattress; given the porous nature of the sheet's material, some residual
- > wetness may potentially touch the mattress itself. The sheet can be
- > removed and washed. The mattress can be wiped down with a (very) wet
- > cloth, but it cannot be immersed or inundated with large amounts of
- > water, due to its size and its dense and fibrous nature. Would such a
- > wiping be sufficient to ostensibly remove an impurity that would
- > otherwise make the bed impure? Provided that the amount of fluid falling
- > onto the sheet and possibly indirectly onto the mattress is quite small,
- > would such a wiping be enough?
- > If not, what other measures may be undertaken to render the place of
- > sleeping clean?

You may look into an affordable steam cleaner (such as the lean green machine by bissel (under \$100 U.S.)) for cleaning mattresses and other such hard to wash surfaces.

In any case, you should understand the following two points:

- a) If there are multiple layers, you need only worry about the top-most layer to make sure that it is pure. For example, the Fuqaha' state that there is nothing wrong with praying on

a clean wooden plank under which impurities are found.
Thus, you need only worry about the top-most sheet on which you sleep to make sure it is pure and clean.

- b) You should know that sleeping on impurities is not among the unlawful acts. But, the learned scholars state that those who sleep directly on impurities are more likely to see nightmares and scary dreams even if their own bodies and clothes are clean and pure.

References:

[{Durr al-Thamin Sharh al-Murshid al-Mu`in, conditions of prayer, purity of place, derivative ruling}]

- > I have two questions regarding the following issues:
- > It is mentioned (see bottom of this message) that "Additionally, ethanol
- > alcohol which has been chemically altered to no longer be intoxicating is
- > pure." Does this rule apply to the Alcohol Denaturalized (known as Alcohol
- > Denat.) which is an altered ethanol alcohol (however it is not sure that it
- > does not make people drunk)

The first thing you must understand is that the Laws of our din pre-date modern chemistry and the break up of liquids into different categories (e.g., primary alcohol, secondary alcohol, tertiary alcohol, etc.).

Rather, the Maliki scholars labeled the "normally" intoxicating substance (which they call a "muskir") as impure.

The second thing you must understand is that there is disagreement in the Maliki school about whether or not chemical alteration of impurities makes them pure. The mashur opinion (the opinion of Ibn Rushd) is what we narrate that a chemical alteration that deteriorates the normal intoxicating quality of alcohol will render it pure.

As for your question: the way most manufacturers denaturalize alcohol is by heating it up until it boils or by adding methanol to it rendering it undrinkable for purposes of intoxication. We would say that if the denaturalization is high (which is usually the case) then the resultant liquid after treatment is pure. Now if something is labeled as SD alcohol (that means it is "specially denaturalized" and one can be assured that it is not intoxicating) and SD alcohol can be treated as pure without stipulations.

References:

[KH: volume 1: page 88: line(s) 17-8: {Explanation of Sidi Khalil's words "And Wine, hardened wine or vinegar-type"}]

- > The second question is related to other liquids from the
- > family of alcohol such methanol, xylitol and the like. It
- > is mentioned here that they are not impure (however I think
- > that these alcohols are intoxicating). Many of these alcohols
- > are called sugar alcohols and they are used in candies and
- > tooth paste etc.
- > Is it lawful to swallow these substances?

You may be confusing menthol with methanol. Menthol is

a natural crystalline substance found in peppermint oil whereas Methanol is a poisonous substance known as "wood alcohol".

Methanol, Isopropyl, Cetyl alcohol, etc. are poisonous substances. The poison characteristics of these alcohols takes precedence over their intoxicating qualities. For example, if you tried to drink a glass of Isopropyl (even if only 50% pure), you probably wouldn't survive the night without needing to have your stomach pumped. The same is not true for vodka (which is ethanol).

Thus, the Maliki scholars after looking at this subject decided that only unaltered ethanol is impure.

As for small quantities of other alcohols (which will not harm one), one may swallow them.

As for trace amounts of ethanol alcohol (e.g., .002% left over from natural fermentation processes) which cannot be detected without advanced modern instruments, it is forgiven.

As for non-Alcoholic wine beverages which have some ethanol alcohol added *on purpose* (e.g., .05%) but not enough to intoxicate, the popular Maliki opinion is that they are pure but disliked to intake (other opinions declare them unlawful). Other scholars of jurisprudence (e.g., Hanafi) state that such a low amount is mubah to intake. This is taken from a modern analogy from the subject of "nabeedh" debated by our previous scholars.

References:

[QF: volume 1: page 31: line(s) 16-19:
{Book 1, chapter 5, section 1, type 5}]

> Q. I have been informed that the Malikis do not consider leather
> made from unslaughtered animals to be pure; nor do they permit
> the purification of such leather (for instance, with water, as is the
> case in the Shafi'i school). Is this true?
> If true, can we - in the West - simply buy leather products which are
> made in the Muslim world? Also, should we ensure that we avoid
> praying Salat in leather which has been made in the kafir world?

The Guiding Helper states that tanned leather is pure and usable for all daily tasks regardless of whether the animal was slaughtered or not slaughtered. This is a reliable minority opinion in the Maliki school.

The popular opinion in the Maliki school states that leather from an unslaughtered animal is impure (even if tanned) but mubah to use for one's necessities (e.g., belt, wallet, shoes, jacket, etc.).

The popular opinion states that salat is not permissible while wearing or carrying such leather taken from an unslaughtered animal.

With that said and done, please note the Guiding Helper is not a blindly put together work of fiqh. Rather, the Guiding Helper was written after many years of studying the situation of the Muslims in the West.

For this reason, we have narrated reliable and strong minority opinions in the Maliki school for issues whose popular opinion was deemed too difficult for the average Westerner. Thus, the Guiding Helper contains about 5% minority opinions in the Maliki school and 95% popular opinions. We have noted the places in which we have diverged from the popular opinion in the Notes of Sources so that there is no confusion over this matter.

References:

Footnote 321 of the Guiding Helper Explanatory Notes and entries for line 169 in the Notes of Sources for the Main Text

> Q1. Ustadh, you mentioned in your previous answer that a reliable opinion in the school is that 'tanned' leather, even from an unslaughtered animal, is pure. Does this ruling of purity extend to tanned leather that is made from pig-skin?

All pig skin is impure, regardless of whether or not it is tanned. This is agreed upon in the Maliki school.

> Q2. Is suede (i.e. leather with hair remaining on the skin) from unslaughtered animals (pig or other) pure (according to the reliable minority opinion)?

Actually most suede is just regular leather with a puffed up soft side. As is noted in this excerpt from www.shoesinternational.co.uk

This could involve:

1. Completely softening the leather (taking out any area of hardness that may be left in). This is achieved by hand or machine process called staking, in which the leather is flexed and pulled.
2. Final colouring.
- *** 3. Buffing up the flesh side with abrasives to produce a nap finish (suede). ***
4. Rolling and glazing to produce a high gloss by flattening out and smoothing the grain surface (grain leather).
5. Pigmenting the leather to cover outstanding imperfections.
6. Correcting grain side leather by abrading the grain surface to give a more uniform and less marked appearance.
7. Patented polyurethane finishes which produce easy care - 'wipe clean' and 'wet look' leathers.

Suede is pure if made from dried animal skin (which was either tanned using a natural process or a synthetic one).

As for leather with the hair attached, it must be fully dried/tanned (as much as possible - at least the underside) for it to be considered pure from an unslaughtered animal. If such hair-attached leather is from a properly slaughtered animal, then it is pure even without tanning.

References:

Refer to Notes of Sources for Main Text of the Guiding Helper, Entry 124

> My question is connected to the process of dry-cleaning. In the West

- > and the East (I have in mind Jordan, where I lived for almost a year),
- > it seems that 'religious' people (i.e. people who would be considered
- > serious students of knowledge and teachers of religious knowledge)
- > seem to send their clothes to outlets which dry-clean their clothes.

Sorry. We don't know their rationale for this. Please note however that if the dry cleaning using some non-water substance to clean the clothes (e.g., chemical solvents), then this cleaning process will **not** be an acceptable way to remove impurities in the Maliki school.

This link <http://www.dynaclean.com/> states:

Dry Cleaning isn't really "dry" at all. Dry cleaning refers to cleaning clothes with a liquid solvent rather than with water (although water is technically a solvent). Dry cleaning is the most effective process for cleaning most natural and man-made fabrics. In fact, some fabrics cannot be washed in water because of the possibility of shrinkage or fading of dyes in the clothing. For this reason, dry cleaning has become an essential service around the world today.

If clothes do not have any impurities on them, then one may clean them in any way one desires.

If clothes have impurities on them, then it is safest to first handwash the impurities with water and then one may clean them in an automatic washing machine.

However, we are narrating the opinion, that if the washing machine goes through at least two rinse cycles (with pure water), then one may clean clothes with impurities in the washing machine without a preceding handwash. [The rationale for two rinses is one rinse to get out the dirt and detergent and one rinse with unchanged pure water to seal the purification. As a side note, most automatic washing machines do actually go through two cycles.]

References:

Footnote 296 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources

- > I suppose that this question is also touching upon
- > a query about whether the Maliki School requires 100%
- > certainty about something being made impure (like the
- > Shafi'i School) or whether a balance of probabilities is
- > sufficient, in the School, for establishing such a condition?

We have encouraged every person who uses the Guiding Helper to get into the habit of convincing themselves of surety when they are "pretty" certain (e.g., 85% certain). This will make things much easier for them when practicing the Maliki school which states that an act becomes invalid by merely doubting about it (now, if one is engaged in an act like formal prayer, then one waits until finishing the prayer. Then, one ascertains whether or not whether one still doubts before deciding to repeat the act).

As for doubts about the purity of a garment, the Maliki school states that one simply sprinkles water over the area one doubts about and it automatically becomes pure.

References:

Footnotes 296, 489, 1032, and 2638 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

- > Q1. Bearing in mind what I have told you about
- > the dry-cleaning process, do you feel that I should
- > 'doubt' whether my dry-cleaned clothes have maintained
- > their purity after mixing with a non-water liquid solvent
- > and the clothes of other people? or, am I suffering from waswasa?

You may assume that they have retained their purity.

Your doubt is similar to a waswasa whose definition is "a repetitive doubt caused by no real physical fact".

- > If I should be doubtful (i.e. less than 85% certain of
- > purity), must I 'sprinkle' water upon the entire garment
- > that is returned from the dry-cleaners? (NB: I would avoid
- > the process, but I need to clean some special work garments).

No. There is no need to sprinkle water as you know that the chemical solvent used is not among the impurities. And the chances that wet impurity is spilled on your clothes from another person's garments are very low (and as such may be ignored).

- > Q2. What is the process of 'sprinkling' water on an
- > item which one doubts is pure?

Basically, one can simply wet one's hand (with fingers loosely folded) with water and "shoot" the water towards the article by rapidly outstretching one's fingers towards the garment. Small droplets of water should fly off your wet hand onto the area in the garment which you have a doubt about. If you are uncertain of the area, then you should sprinkle all parts of the garment (this is the Maliki ruling).

References:

Footnotes 296, 489, 1032, and 2638 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

Formal Prayer Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for Songs 11 to 23.

General Prayer Questions

> What is the basic form of the prayer in Maliki fiqh?

This is described in detail in the Explanatory Notes for Song 12, lines 12:409 to 12:452.

> I have learned to pray with the language of (I believe) Hanafi fiqh,
> and I am asking about Maliki fiqh

Please note that all past traditional scholars (e.g., Hanafi, Shafi`i, Hanbali, Maliki, Ja`fari, `Awza`i, Dhahiri, Thawri, etc.) basically agree on most of the necessary/wajib parts of prayer. Thus if you prayed exactly like a Hanafi, your prayer would be totally correct according to the Maliki school.

Thus, the essentials/wajibs of the prayer in the Maliki school do **not** include leaving hands to the side, moving one's finger while testifying, nor making only one salam; these are only weaker mandub acts. One may omit such details if one feels that doing such may cause confusion for the unlearned people around one. Alternatively, one may pray with a sheet wrapped around one's shoulders and then the position of one's hands and body will remain concealed.

In summary, the differences between the schools in prayer are mostly about makruh/mandub details and about specific detailed rulings for the case when something goes wrong in your prayer. Thus, the schools sufficiently agree such that a Shafi`i, Hanafi, or Hanbali prayer are all correct even for followers of the Maliki school. [Please note that this is also due to the less rigid and more flexible nature of the Maliki school. Sometimes, a correct Maliki prayer is incorrect in one of the stricter schools.]

> In my local mosque, the vast majority of people are
> followers of Imam Malik's school. However, I have noticed
> that the way in which they perform their prayers does not
> conform to the guidelines of the Guiding Helper. Thus, none of them
> hang their hands at their sides; they raise their hands to their
> shoulders several times during prayer, instead of once; they
> prostrate on their knees first instead of their hands; just before
> standing up to complete the first (or third) unit of prayer, they
> perform an additional sitting posture for a few seconds; they
> (including the Maliki imam) say the salam twice to terminate
> the prayer.

We would say that our official opinion about their prayers according to what you have described is:

- a) Their prayers are definitely correct and acceptable in the Maliki school.
- b) For some of the acts that you mention above, you will find authentic Maliki scholars who have given such opinions.
- c) None of the acts you mention are the popular or mash-hur opinion in the Maliki school about that act.

Since the Guiding Helper is intended for a large audience, we have stuck closely to the popular opinions in close to 95% of the issues for the unified dissemination of knowledge except the issues that are very difficult to practice or are hard to learn (in which case we have narrated easier authentic Maliki opinions).

References:

GH Songs 14, 15, 16, and 17 and associated entries in the Notes of Sources.

- > The Guiding Helper does say that it is specific to a section
- > of scholars, so it is understandable if other people are
- > sometimes doing different actions, but are the above mentioned
- > differences from the Maliki school?

Please refer to the sections above. We would say that we do not know about every single valid opinion in the Maliki school but are aware of the popular opinions on most issues.

- > Are they manners performed by the Prophet (Peace and Blessings
- > upon him)?

We believe the reason why people perform the actions that you mentioned above is because they have read isolated hadith which state that such is recommended. However, we have not found that to be an accurate way of learning how to perform an act in the din for the common man.

- > I ask this question because when I try to pray in the manner
- > detailed in the Guiding Helper, some of these people start looking
- > at me as if I am praying incorrectly, and sometimes they even tell
- > me not to pray in such a way.'

Your prayer is absolutely correct and accepted we pray. And we expect the tables to flip in the next few years such that it will be odd that a Maliki/Muslim is not praying with his hands to the side as more and more learned people review our Notes of Sources.

For now, you may pray with your hands crossed (or wear a wrap around sheet so people are unaware of the positions you adopt in your formal prayer). But, that is your choice.

-
- > Since it is sometimes difficult to pray with the hands at the sides
 - > in certain masjids, I was wondering if there are any mosques in either
 - > CT, NJ, or NY where the imam and/or followers are maliki?

We expect this to be less and less of a problem in the coming years as

knowledge of the Maliki school spreads and tolerance is developed.

For now, there is nothing to prevent you from praying with your hands crossed (or not moving your finger) while in your local masjid to avoid arguments and confusion.

Knowledgeable scholars do not consider these small physical postures and movements in prayer as significant, but consider them merely recommended.

As a side note, if anybody is afraid of adopting the Maliki positions for practicing the din just because of the differences in prayer, we would recommend that they adopt the Maliki positions anyway in all of their lives (e.g., purification, Zakat, fasting, Hajj, Marriage, etc.) and pray in public in ways that will not draw undue attention to them. If they do this, soon a time will come when differences such as these will cease to be an issue as enough people will be around that know and understand the Maliki positions.

References:

Line 562 of the Main Text of the Guiding Helper and associates entries in the Notes of Sources.

> Are there any tips/duas for one who wishes to reduce his sleep,
> or wants to wake up earlier for Subh prayer?

You will find that if you sleep earlier (e.g., before 10 pm), you will need less sleep and can wake up as early as 5-6 am without feeling drowsy the rest of the day.

We feel that most human beings need about 7-8 hours of sleep everyday just to keep healthy. Some people can survive on less, but they are rarer.

People who perform tahajjud regularly will notice that they need to take a short nap during the day sometime to keep their energy level up.

As for du`as that make one wake up earlier, none come to mind right now with that specific purpose in mind. I think most Muslims in the old days were aroused by the adhan of Subh prayer or the adhan of tahajjud (as is made in many places in the Arabic world).

Since in most places in the West there is no audible adhan, we would recommend using an alarm clock that is out of the reach of either you or your spouse. You should set the alarm at the exact time you wish to wake up and not (1 hour) in advance of this time.

Train yourself to get up and close the alarm and then sit down on the floor, a chair, or the edge of the bed (but, do not let your spouse pull you back into bed). Sit upright for about ten minutes and then go to bathroom and wash your face and arms with semi-cold/cool water. If you do this, sleep will no longer be a problem for you.

One of the hard things for newly married couples is training themselves to wake up earlier (since it feels very warm and

nice to stay in bed along with one's partner in the morning); however, they will both find that they are happier and able to get more done during the day if they stick to an early-to-rise schedule.

If one has a baby that has kept one awake at night, then it is still better to wake up early; but, one may sleep earlier the next day or take a short nap sometime after the morning.

Qiblah Direction

> Which is the Qibla direction for north america should i follow
> the southeast or northeast?

You may follow either as footnotes 795 and 1061 of the Guiding Helper Explanatory Notes state. However after choosing one direction (when beginning prayer), one should try not to turn more than 89 degrees away from this starting direction as is noted in footnote 1061).

Those who try to force a Northeast or Southeast (or Northwest or Southwest) direction on people do not understand the simple fact that all major scholars of the din from the Prophet's time up until 400 years ago were of the view that the Earth is flat and not a globe (Reference, Tafsir Jalalayn, Imam al-Suyuti for sharh of Quranic words "We have made the earth a spread out plain.").

Thus, they will be unable to prove that one of the arcs available is correct while others are not. The reason for this is the definition used by the ancients for the direction of the qiblah was:

"The direction of the qiblah is the direction in which if one were to proceed in a straight line of travel, one would eventually reach Makkah and the Ka`bah."

It is obvious to those with even a paltry understanding of geometry that this above precondition will be fulfilled with any of the valid arcs between one's current location and Makkah (when situated in the hemisphere opposite to that which hold the Ka`bah; the hemisphere can be taken to be centered around Makkah).

Now when you are situated within the same hemisphere (e.g., in Yemen, Madinah, Egypt, Syria, India, Morocco, Spain, England, etc.), then you should use the conventional direction set by the rightly-guided Companions (who never made it to the other side of the globe).

The farthest we can say they went is the city of Asafi, on the Western Shore of Morocco).

Now we are aware that many contemporary people (some of whom are qualified in Shari`ah) have come up with little pamphlets arguing for a Northeast or Southeast qiblah for North America. Their arguments (which often contradict each other) can be used to come up with a convention for the Muslims living on the other side of the globe (as decided by the regional Islamic Authorities) but cannot serve to declare their views as wajib to follow and other views as haram to follow - as their arguments fail the tests of usul as they are based upon new or old scientific knowledge - whereas new or old discoveries in science cannot change basic pre-established precepts of din as is noted at the bottom of footnote 1673. And the basic pre-established precept here is that if one were to proceed in a straight line of travel, one would reach Makkah or the Ka`bah (and this hasn't changed and is fulfilled by travelling any one of the available arcs when situated in the hemisphere opposite to the Ka`bah).

Reference(s):

[QF: volume 1: page 53, line(s) 5-9: {book 2, chapter 7, section 2, derivative ruling 1}]

- > Jazaakumullah khair for your assistance in helping me to practice my deen
- > and to improving my general understanding.
- >
- > I have a question in regards to the qiblah, particular to what you mentioned in
- > the explanatory notes.
- >
- > You mentioned that Musalli may choose either of both disputed directions
- > (NorthEast or SouthEast)but once they had done so to remain within X degrees
- > of it to maintain validity of their prayer.
- >
- > My question arises then from a statement that was told to me by a brother who
- > is rather shadid on the Eastern qiblah and in fact will not pray in any other direction.
- > He mentioned a hadith in which the Habib (s.A.a.s.)said that the muslims have only
- > one qiblah (that is only the rough meaning of course).

Yes. It is true that there is only one qiblah - but the issue is that there is no concrete means (according to Shari`ah usuli principles in which we cannot use old or new scientific knowledge to prove that something is wajib/haram) to prove that East *must* be followed and not West for instance from California. We explain why this is the case in the Previous Formal Prayer Answers section.

The Qur'an gives us the command:

"Wa min haythu kharajta, fawalli wajhaka shatra l-masjidi al-haram"

"And from where ever you come out [of Makkah] face the direction of the Sacred Mosque to pray."

Now let's suppose that you and I were in Makkah and we both decided to go to San Francisco, California - but via different routes. And since we are honest simple people just interested in obeying Allah, we follow the guidelines of the verse above.

You take a plane Westward (perhaps to stop in London, then New York, and then San Francisco). Thus, in your obeying Allah's command, you will be facing East as soon as you leave Makkah all the way to San Francisco.

I on the other hand decide to take the scenic route and first fly to Sidney, then Honolulu, and then San Francisco. Thus, in my obeying Allah's command, I will be facing West as soon as I leave Makkah all the way to San Francisco.

When we meet in San Francisco, we find out that we are praying in totally opposite directions. Now who's right here? you or I?

According to Shari`ah principles, we cannot prove that either of our directions is incorrect (as explained in the Previously Asked Question above) as it will inherently bring in old or new scientific knowledge.

Now, we have studied issues of din such as this with many advanced scholars (even outside the Maliki School) and are aware of certain later conventions that the later scholars came up with to determine the direction of the qiblah (e.g., looking at the high-noon shadow direction in certain regions of the world at certain times of the year since at these times the sun is directly over Makkah).

However these later principles fail the test of usul which are required to declare an act wajib/haram as explained before. The principle is "la wajiba illa ma awjabahu l-llah" "There is no wajib except what Allah has made wajib [in the primary texts]."

Reference(s):

[UF: volume 2: page 1138: line(s) 1-2 : {chapter 7 on ijtiḥad and taqlēd, section on whether it is wajib to stick to only one imam in fiqh}]

This is conveyed in many primary text statements both in the Qur'an (e.g., al-Qur'an 6:144 "am kuntum shuhuda' idh wassakumu l-lahu bi hadha faman adhlamu min mani f-tara `ala l-lahi kadhiban." "or were you witness when Allah enjoined you with these [false acts which you consider wajib]; then, who is more wrong than he who invents on Allah a lie to mislead people without knowledge?" and the hadith of the Prophet in Bukhari about the Desert Arab asking him what was wajib on him which we have narrated in a proof in the Notes of Sources for line 681 of the Guiding Helper)

Therefore, we conclude that those who are dogmatic on issues such as this are only being closed minded and they themselves (no matter how long their arguments are) do not know the reason why one of the arcs must be followed while others discarded (when in the hemisphere opposite to the Ka`bah).

Finally, all people who come across this issue should remember Allah's statement narrated in the section of Surah Baqarah which speaks about the qiblah being changed from Jerusalem to Makkah:

"wa lillahi l-mashriqu wa l-maghribu faaynama tuwallu fathamma wajhu l-lah"

"To Allah belongs the East and the West; so where ever you turn, over there is the countenance of Allah."

This verse hints at the arbitrary nature of the qiblah. And also:

"laysa l-birru an tuwallu wujuhakum qibala l-mashriqi wa l-maghribi wa lakinna l-birra man aamana billahi ..."

"It is not righteousness that you turn your faces towards the qiblah in the East or West; rather, the righteous one is he who believes in Allah and the Last day, and the angels, and the Book, and the prophets, and he gives his wealth (even though he likes to hold on to it) to the close relatives, to the orphans, to the poor, to the stranded, and those who ask, and to free slaves..."

[{al-Qur'an 2:177}]

The din is not about debate and argumentation. The din is about practice, unity, and harmony with Allah and His creation. The approach to the din encouraged in the Guiding Helper texts is less likely to fuel the emergence of vehemently opposing groups formed around such trivial issues - and is more likely to result in a more tolerant unified environment for practice of the din.

- > About the qiblah direction, is it valid to pray in just the general
- > direction or must one face the *exact* direction when far from the
- > Makkah and the Ka`bah? Could you provide some Maliki and non-Maliki
- > proofs for this as I am interested in defusing a potential fitna which
- > is brewing between the NorthEaster Shafi'is and some East and SouthEaster
- > Hanafis and Malikis here where I live in North America?

Arguments about such subjects come from ignorance of Jurisprudence and from claiming mastery of fields that one is far from qualified in.

In short, yes, praying in just the general direction when outside of Makkah is correct as long as one does not turn all the way to the right or left (sharraqa or gharraba in Arabic) from the actual arc. This is in accordance with the dominant opinion in the Maliki School, the trusted opinion in the Hanafi and Hanbali schools, and the *minority opinion* in the Shafi`i school.

Yes. This may be a surprise: (1) The Shafi`i school has *two* opinions in regards to whether one must face the exact direction of the Ka`bah when far from Makkah. Another strong narration from Imam Shafi`i says it is only necessary to face the general direction.

As for the Arabic excerpts, you desire, here are some. First, here are two for the Maliki School:

"yastaqbilu jihata l-ka`bati man kana sakinan ghayra makkah sawa'un kana qariban minha ka ahli mina aw ba`idan ka ahli l-aafaq."

"And the person praying faces just the general direction of the Ka`bah when he is present in other than Makkah - regardless of whether he is close by like in the people of Mina or far like the people of the horizons (i.e. distant lands)"

[KF: volume 1 : page(s) 48: line(s) 28-29: {Salah, Shurut al-Salah, question 7, Is it necessary to face the exact direction of the Ka`bah or just its general direction?}]

This excerpt establishes the Maliki opinion about not needing to face the exact direction. Then, one needs to know exactly how much of a deviation is tolerated before the prayer is declared invalid:

"al-munharifu `ani l-qiblata imma an yakuna basiran aw a`maa. fa in kana basiran wa tabayyana lahu l-khatu'u fi l-qiblata athna'a salatihi - fa in kana n-hirafuhu kathiran bi an s-tadbara l-qiblata aw sharraqa aw gharraba qata`a salatahu wa b-tada'a mustaqbila l-qiblah."

"As for the person who turns away from the qiblah, he can either be of healthy sight or be blind. If he is of healthy sight and his mistake is made apparent to him while praying, (then we look at how far he turned). If he turned all the way around (i.e. istadbara = 180 degrees), or turned all the way to the right (sharraqa = 90 degrees to the right), or all the way to the left (gharraba = 90 degrees to the left), he must now cut his prayer and start anew facing the qiblah."

[KF: volume 1 : page(s) 49: line(s) 14-16: {Salah, Shurut al-Salah, question 10, What is the ruling of the person who deviates from the direction of the qiblah?}]

This establishes that the Maliki opinion states that a deviation of 90 or more degrees from the qiblah arc invalidates the prayer, and a deviation of less than this does not.

Please note that the KF follows the Sidi Khalil text closely, so it is not difficult to provide references from this text also. KF contains the *dominant* (not popular) opinion in the Maliki School for the subject in the issues discussed. This above excerpt *is* the dominant and acted upon opinion in the Maliki School.

As for the QF, it clearly points to the fact that *no* popular opinion exists for this issue. It does this by first stating that the Ka`bah must be faced (this is the level of detail that the popular opinion allows), and then it narrates two possibilities for further details by using two "qeela" positions. There are only two positions possible for this issue in regards to the primary text basis:

(1) istiqaalu `ayniha or (2) istiqaalu jihatiha ((1) facing the exact building of the Ka`bah or (2) facing its general direction). Now, the fact that QF on page 53, line(6) [chapter 2, book 7, derivative ruling #1}] uses "qeela" for both of these positions shows that we don't have enough proofs to clearly choose a popular opinion in the Maliki School for this level of detail.

After learning this, if a Maliki is still dogmatic about facing the exact direction - so much so that - this causes dissention and fitna when in Jama`ah, it goes to show that he is far from the actual spirit of the school set by Imam Malik himself and inherited from the Prophet (May Allah bless him and give him peace) - and is ignorant of the dominant opinion narrated by the traditional scholars on this issue.

This takes care of the Maliki School.

As for the other schools of Jurisprudence, Ibn Qudama al-Maqdasi concludes the following in the Salah, Istiqbal al-qiblah chapter of his al-Mughni compilation.

- a) Hanbali School - Must face exact direction when close, can face general direction when far.
- b) Hanafi School - same as Hanbali School
- c) Shafi`i School - must face exact direction when right in front of ka`bah in Makkah. And two opinions exist for person far from Makkah - one which agrees with the Hanbali/Hanafi opinion and one that disagrees.
- d) He is silent about the Maliki position, due to there not being a clear cut popular opinion on this matter as mentioned above.

Now, here is another excerpt (from Ibn Qudamah's al-Mughni) that backs the view narrated in the Guiding Helper Explanatory Notes (about the amount of deviation allowed). [As a side note, the Guiding Helper Explanatory Notes have been written with solid knowledge and are a summary of no less than 120 large trusted pre-Colonial Arabic volumes - something the inexperienced

may not realize.]:

"wa lana qawlu n-nabiyyi - salla l-lahu `alayhi wa sallam - ((ma bayna l-mashriqi wa l-maghribi qiblah)) rawahu al-tirmidhi wa qala hadithun hasanun sahih.

wa dhahiruhu anna jami`a ma baynahuma qiblah - wa li annahu law kana l-fardu isabata l-`ayni lama sahat salatu s-saffi t-tawili `ala khattin mustawin, wa la salatu th-natayni mutaba`idayni yastaqbilani qiblatan wahidah. fa innahu la yajuzu an yatawajjaha ila l-ka`bati ma`a tuli s-saffi illa bi qadriha - fa in qila ma`a l-ba`idi yattasi`u l-muhadhi, qulna innama yattasi`u ma`a taqawwusi s-saffi. amma ma`a s-tiwa`ihi fala - wa shatra l-bayti nahwahu wa qiblahu"

"As for us [who say that only the general direction must be faced], we have the hadith of the Prophet (May Allah bless him and give him peace), "All that is between the East and West is a qiblah" - narrated by Tirmidhi and declared a hadith hasan sahih.

As for this hadith's interpretation, then the apparent interpretation (which we, the majority of the jurists, have adopted) is that the entire (compass) directions between the East and West is considered the qiblah.

[At this point you must remember that the Prophet (May Allah bless him and give him peace) was living in Madinah with a Southernly qiblah. And he is approving that praying towards the Southeast and Southwest is *also* valid and considered the qiblah - all the way up until the East and West (i.e. a 90 degree deviation)].

Ibn Qudamah continues:

This is because if it were necessary to face the exact building/direction of the ka`bah (as a group of Shafi`is have claimed), then the prayer of people in a long straight line would not be correct, since the width of the line of people praying would be larger than the actual building width of the ka`bah. Neither would the prayer of two people [in the same straight line] be correct who were far [from each other] as it is not possible to face the exact building in a long line - except the amount which is the width of the Ka`bah.

Now if it is said that when one is far away, the facing target of [of the Ka`bah] is enlarged [here we see those who have narrated an impractical and logically incoherent opinion trying to add further qualifications to come closer to the correct and dominant opinion], then we say that it is only enlarged if they form themselves in a type of arc/bow line. As for having a straight line, then it is not possible to face the exact building - only its (general) direction and way (as we mentioned above).

Reference(s):

[{Ibn Qudamah al-Maqdasi, al-Mughni, Salah, babu istiqbali l-qiblah, mas`alah istiqbalu l-qiblata shartun li sihhati s-salah, near end}]

Daily Prayer Timings

> Is it ok to pray whenever one wishes during a prayer's first time,

> even though one is not occupied with anything special?

As is noted in footnote 676, there is no need to pray as soon as possible while in the prayer's first time.

Reference(s):

Associated Entries in the Notes of Sources for the Main Text
and Notes of Sources for the Explanatory Notes

> Q. After reading the GH, and an answer on a Shafi'i Forum
> (<http://groups.yahoo.com/group/shafii/message/114>), my
> mother (and me occasionally) has, in England, been praying
> 'Isha about 1 hr after the start of Maghrib. From your research,
> Sayyidi, is this a reliable practice for Muslims in England throughout
> the year? (We now have a waswasa and are intending to pray at least
> 1hr and 30 mins after the beginning of maghrib - a practice which
> is very difficult for my mother because she is quite ill - until we
> can get clarification.)

To get rid of your waswasa, you can observe, the Western sky after sunset on a clear day. And notice when the "redness" goes away. You will find that you will not need to wait more than 50 minutes for the redness to go away. As soon as the sky turns "whitish" with no strong pink or red, the time for `Isha' has arrived according to the majority of the Jurists (not including Abu Hanifah).

Abu Hanifah's opinion states that one must wait until all the white twilight after sunset disappears before considering `Isha's time to have started. This opinion is not practical in a high-latitude country such as England which experiences no end to white twilight in many days of the year (especially in the summer on days which have shorter nights - as the white twilight after sunset effectively merges with the white "sky" of Fajr.)

Reference(s):

[QF: volume 1: page(s) 42: line(s) 21-22: {book 2, chapter 2, section 1, `Isha's time}]

For those who are confused about what "red" and "white" mean above, here is a picture which shows all three phases of the beginning part of the night:

Here, we see that the bottom portion of the picture shows the red/pink. The middle portion shows the white. And the upper portion shows the black.

The colors will keep moving down towards the horizon after sunset. And after some minutes the red will disappear and the white will be in contact with the horizon. When this happens, `Isha's time has entered.

> 3. I asked several times about isha time in extreem latitudes: I'm
> now following the movements of the sun as much as possible. This

- > opinion seems safer, because I have valid reasons for not trusting
- > the prayer times established by Islamic authorities/groups here.
- > (basically they copy each other's prayer time table, follow
- > non-madhhabi opinions, and probably use 1/7th rule for isha/fajr etc.)
- > However the opinion is a little bit tough for most of the people.
- > (a) Is there a opinion where you follow the movements of
- > the sun for 3 prayers and then estimate isha and subh according the
- > closest location where there are such times?
- > (b) if yes would this be a solution for calculating isha/subh in
- > general? As a Maliki can one follow such times for prayer? (c) In
- > a Maliki mosque in Amsterdam they use a special fatwa in summer
- > where they join Isha and Maghrib at the time of Maghrib because
- > Isha's time is very late in the night. Is this valid opinion in the Maliki
- > madhhab or any other Madhahb?(sorry for ask so many questions on
- > this issue. the aim of my questions is exclusively to get
- > comprehensive knowledge on the issue)

Here, we are assuming that your latitude is lower than 66.5 degrees. In other words, we are assuming that you experience a definite sunrise and sunset during the days you are speaking of.

Now we will give you five prayer timings which are in conformity with the Maliki school (either in its popular opinion, or in its minority opinion).

Dhuhr - You may pray Dhuhr from after high noon up until the post noon shadow of every vertical object is as long as the object. High noon here is the point at which the shadows of objects stop shrinking and start becoming longer. This can be calculated as exactly one half of the way between sunrise and sunset.

`Asr - You may pray `Asr from when the post noon shadow of every vertical object is as long as the object up until the sun becomes orange before sunset.

Maghrib - You should pray Maghrib immediately after sunset (except a few minutes of gap is forgiven).

All these three prayer timings are taken from the popular opinion in the Maliki school.

Reference(s):

[QF: volume 1: page(s) 42: line(s) 10-20: {book 2, chapter 2, section 1}]

Now we will need to diverge from the popular opinion due to the strange circumstances of those like you in extreme latitudes.

`Isha' - You may pray `Isha prayer *immediately* after Maghrib. This is a minority opinion in the Maliki School which we are narrating for this particular case.

Reference(s):

[MK: volume 1: page 112: line(s) 26-27: {Ibn Rushd's explanation of "jam` bayna s-salatayni l-mushtarikatayni fi l-waqt", near beginning of section after listing several ahadith which support jam` }]

Subh - You may use the 1/7 of the sunset-sunrise interval approximation here as according the Maliki School, the time for Subh (in normal twilight conditions) starts approximately 6/7 of the way from sunset to sunrise.

[Please remember now that we had pointed out earlier that the 1/7 rule conflicted with the popular "`Isha'" time in the Maliki school, but did not say that this rule conflicted with the popular "Subh" time.]

Reference:

This can be verified via simple calculations on the prayer time tables in use in Fez, Morocco and surrounding regions.

- > I go to a local Hanafi mosque. Their calendar (where their prayer times are
- > located) is on the following website:
- >
- > http://www.mosquefoundation.org/_images/_dbpics/uploads/SALATA 02-04.pdf
- >
- > I understand that the Maliki school views that there are two times for
- > prayer. When would the first time be? What about the second (based upon
- > the times given in the above)?

Your calendar states:

Fajr Sunrise Dhuhr Asr Maghrib Isha'
23 Mon 5:20 6:36 12:05 3:50 5:37 6:35
24 Tue 5:18

For today, 23 February, it would be:

Subh/Fajr:

1st time starts: 5:20 am
1st time ends: 6:20 (about 15-20 minutes before sunrise)
2nd time starts: 6:20
2nd time ends: 6:36 (at sunrise)

Dhuhr:

1st time starts: 12:05 pm
1st time ends: 3:10 (about 40-45 minutes before stated Hanafi `Asr time)
2nd time starts: 3:10
2nd time ends: 5:37 (at sunset)

`Asr:

1st time starts: 3:10 pm (about 40-45 minutes before your stated Hanafi time)
1st time ends: 5:07 (about 30 minutes before sunset)
2nd time starts: 5:07
2nd time ends: 5:37 (at sunset)

[As a side note, those who have a Shafi`i calendar do not need to subtract 40-45 minutes from the stated `Asr time - as the Shafi`i time for the beginning of `Asr prayer is the same as the Maliki time.]

Maghrib:

1st time starts: 5:37 pm (at sunset)
1st time ends: 6:22 pm (about 45 minutes after sunset)
2nd time starts: 6:22 pm
2nd time ends: 5:18 am (dawn next day)

`Isha':

1st time starts: 6:22 pm (about 45 minutes after sunset)

1st time ends: 9:28 pm (about 1/3 of the way between sunset and dawn)

[You can take a dispensation here from a minority opinion and pray `Isha' until 1/2 of the way between sunset and dawn, about until 11:10 pm.]

2nd time starts: 9:28 pm (about 1/3 of the way between sunset and dawn)

2nd time ends: 5:18 am (dawn next day)

The ruling is that it is wajib to pray each prayer in its first time. Praying in the second time is only for people who have valid excuses as outlined in the Explanatory Notes and Notes of Sources for Song 11.

[As a side note, the timings of the prayers in Maliki Fiqh is the hardest part of the school to learn and practice. Thus, if one has mastered this, one is likely to have an easy time with learning and practicing the rest of the school.]

Reference(s):

See Notes of Sources Entries for lines 387-408 of the Guiding Helper

Wajibs of Prayer

- > What is the proof for saying one salam at the end of the prayer
- > instead of two salaams?

From the Notes of Sources:

342 Guiding Helper Line #444

Guiding Helper Excerpt:

Say, "Assalamu `Alaykum" once and you're done.

Proof(s) from Secondary Text(s):

Uttering the terminating salam is wajib 383 ... and its words are "assalamu `alaykum" ... The imam and the person praying alone only make one salam [starting with the face looking straight ahead] and ending up with the face turned to the right.

[QF: volume 1: page 61: line(s) 3-5: {book 2; chapter 16; beginning}]

Proof(s) from Primary Text(s):

The key to the formal prayer is purification, it's commencement is the takbir, and its termination is the salam.

[UF: volume 1: page 366: line(s) 15-16: {Ahmad; Ali ibn Abu Talib}]

[Notice how salam above is in the singular form and not plural form "taslimatayn".]

The Prophet (May Allah bless him and give him peace) used to make the terminating salam with the words "Assalamu `Alaykum

[wa rahmatullah]384 ."

[AM: volume 1: page 101: line(s) 10: {Tirmidhi, formal prayer, volume 2, page 89}]

`A'ishah (May Allah be well pleased with her) said, "The Messenger of Allah (May Allah bless him and give him peace) used make only one salam 385 [starting] in the front of his face and turning to his right a little bit 386 ."

[AM: volume 1: page 100: line(s) 13: {Tirmidhi, formal prayer, volume 2, page 90, hadith #273;

Ibn Majah, call to commence, volume 1, page 297, hadith #908}]

Anas ibn Malik said that the Prophet (May Allah bless him and give him peace), Abu Bakr, `Umar, and `Uthman used to all make only one terminating salam for the formal prayer.

[AM: volume 1: page 101: line(s) 1: {Hafidh Haytami, mujma`, volume 2, page 147-149; al-Bazar; Tabarani in his Kabir and Awsat; Hafidh Zayla`i 387 ; Bayhaqi, kubra, volume 2, page 255}]

385 As for the hadith which state that he made two salams, it may be that such does not apply to wajib prayers

but only to mandub prayers. Additionally, the second salam could be optional. Another explanation is that he used to make two salams in the beginning of his prophethood but then confined himself to one salam near the end of his prophethood. And `A'ishah and the people of Madinah

would be more knowledgeable about such matters than for instance the hadith scholars of `Iraq and the East.

Sunnahs of Prayer

- > Is it a stressed sunnah to recite a Qur'anic verse or surah
- > during the 3&4 rakas of Dhuhr, Asr, Isha, and the 3rd raka of
- > maghrib?

No. It is not a stressed sunnah to recite any selection of the Qur'an after the Fatihah in either the 3rd or 4th unit of Dhuhr, `Asr, Maghrib, or `Isha' or for that matter in any mandub prayer either.

References:

Guiding Helper Explanatory Notes (footnotes 865, 869)

And entries in the Notes of Sources for the Bare Main Text (for lines 517-518) of the Guiding Helper).

-
- > What is the audibility (i.e. loud or silent) of the takbirs and 'sami'
 - > Allah liman hameedah' in the fard prayer? Should one do the contrary, is
 - > as-sajda as-sahw necessary?

It is fadilah (not sunnah muakkadah) to say the takbirs and sami`allahu liman hamidah outloud in fard prayers if one is the imam or is praying alone [as for the follower of an imam, it is better for him to not raise his voice behind the imam (unless he is acting as a conveyer of the imam's takbir, tahmids, and salam if the group is large and no loud speaker system is present)].

There is no sujud al-sawh for acting contrary to this recommendation.

References:

Arabic Reference:

[{al-Khurashi `ala Mukhtasar Khalil, volume 1, page 275, "Jahr and Sirr"}]

English Reference:

Guiding Helper Explanatory Notes footnote 870]

> I have a question concerning the prostration of forgetfulness,
> as mentioned in the book "Kitab Usul-ud-Deen" by the West African
> Maliki faqih of two centuries ago Sheikh Uthman Dan Fodio
> (Raheem Al'lah). He mentions that when one thinks one has
> mistakenly omitted some obligatory portion of the prayer
> (a prostration, the recitation of Qur'an after the Fatihah), or
> more than three sunnahs of the prayer, one should keep going from
> the point where you realize it and do two extra prostrations after what
> would otherwise be the final prostration, and then follow these with the
> Tashshahud, Salat-An-Nabi, and Taslim. Sheikh Dan Fodio also
> mentions that if you believe you may have added something out of
> forgetfulness, you should add the prostration(s) of forgetfulness after
> the Taslim.

Please note that we have summarized the ruling for the prostrations of forgetfulness according to the popular opinions in the Maliki school in Song 18 and its Explanatory footnotes.

Basically, prostrations of forgetfulness are made for four things: (1) missing a stressed sunnah, (2) adding words that do not resemble the words of prayer or adding non-extreme actions, (3) making up a missed wajib, and (4) doubting about whether one did a wajib action or not.

References:

Footnote 1070 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources

The question you ask concerns doubts about a wajib action of prayer. The ruling this is to build on what one is sure of and then prostrate two times after the salam as the quotation you mention above states.

> Now, perhaps because I have not been a muslim for very long,
> when I am doing salat, I concentrate a lot on maintaining a high
> level of sincerity and I focus a lot on the words I am saying.
> Specifically, quite often when I am in sujud, saying
> "Subhana Rabbi-y-il 'Ala" and thinking hard about the meaning
> of Al'lah's being the Rabb-il'Ala, and watching my heart to make
> sure it does not vacillate or amend or qualify the condition of
> complete submission on my part which is implied by Al'lah's
> being the Rabb. In concentrating so much, I often become less
> aware of the outward order of my devotions.
>
> Having been so concentrated in Sujud, I often rise into Julus
> slightly insecure about whether I have just completed the first or
> second sajda. Many times, I am fairly certain that I have just
> done two prostrations, but then if I can't remember the two
> sajda specifically, that is, if I can't perfectly recall all my
> thoughts while I was making sajda and in the julus between them,
> then I become insecure and wonder: "What if I didn't make that
> second sajda as I think I did?" . I end up doing the prostration
> of forgetfulness rather often as a result.

The Maliki scholars have come up with a little "trick" to help people like you out who have trouble remembering whether the prostration is the first one or the second one.

The "trick" is to keep your feet in a different posture for each prostration. For the first prostration, keep both your feet vertical with toes on the ground facing the qiblah. Then, when you sit up between the two prostrations, you should take the "warak" posture which involves leaning on your left side and placing the left foot under the right leg (see figure 12-13 in the Explanatory Notes). Then, when you go into the second prostration, keep your left foot under your right leg. This way, you will be able to tell which prostration you have just completed by looking at the placement of your left foot.

Similarly, delaying the takbir for the third unit until having stood up and taken a deep breath (see footnote 966) will help you remember how many units you have prayed. As if you remember that you already took a deep breath, you know that you must have already completed two.

> But then Shaikh Fodio also says that doing the salat of
> forgetfulness unnecessarily invalidates the prayer.

If a prostration of forgetfulness is made after the salam, it cannot invalidate the previous prayer (since if it were unnecessary) the previous prayer would have ended with the first terminating salam before the prostrations of forgetfulness.

It is only unnecessary prostrations of forgetfulness made *before* (not after) the salam that can invalidate the prayer:

References:

Footnote 1055 of the Explanatory Notes of the Guiding Helper
Arabic Reference: [KF: volume 1: page 61: line(s) 25-27:
{formal prayer, acts that invalidate prayer, act 21}]

> My question is: do I do the Tashshahud and/or the
> Salat-an-Nabi during and after sunnah prayers in the same manner
> as during fard prayers?

Yes. Mandub/sunnah prayers can be read in exactly the same manner as wajib/fard prayers.

References:

[QF: volume 1: page 60: line(s) 12-27: {book 2, chapter 15}]

> Is it an obligation that the Iqamat, said by one praying alone,
> should be said after the Iqamat has been said in the nearest local
> masjid or is it jus preferable?

As is noted in footnote 895, the Iqamah (Call to Commence) is a less-stressed sunnah. Prayer is correct without less-stressed sunnahs as in noted in footnote 405.

Fadilahs of Prayer

> I recently purchased a copy of the Guiding Helper

> and I am very happy with the text walhamdulillah. I am
> most familiar with Shafi'i fiqh but also very interested in
> Maliki fiqh and comparative fiqh. My mother's family come
> from Sicily and I was recently reading a book entitled the
> History of Islamic Sicily and I was very pleased and amazed
> to learn that Asad ibn Furat, the student of Imam Malik, led
> the Muslim army into Sicily. I also learned that Sicily was similar
> to Andalusia and had some Maliki scholars. For this reason, I am
> interested to learn more about the madhab of my ancestors and
> I look forward to asking you questions in the future.
> There are few questions that I had regarding differences amongst
> the Maliki ulema. I had read that Qadi Abu Bakr ibn al-Arabi and
> Ibn Abdul Barr held many different positions from the majority
> Maliki ulema.

Any school of knowledge will inherently have "popular" opinions and less-known minority opinions. Only the ignorant will deny this. The scholars you mention are known for narrating many minority opinions.

Although the Guiding Helper contains mostly popular opinions, it has been our view (and the view our teachers) to accept minority opinions as being valid.

> I had also read that Qadi Iyad held that the hands should be folded in the
> fard salah. I had a few more questions regarding these differences.

Yes. Folding the hands is a minority opinion in the Maliki school.

Reference:

[Ibn Tahir al-Jib, madhab al-maliki wa adillatuh, salah, qabd al-yadayn]
[The Maliki Madhab and its proofs]

> Have any of the great Maliki ulema advocated any of the
> following positions in the fard salah?
>
>Opening supplication

Tolerated but not recommended by the greater Maliki scholars.

Reference:

[QF: volume 1: page 56: line(s) 10-11: {Book 2, chapter 10, issue 2}]

> Seeking refuge
> Bismillah

Tolerated but not recommended by the greater Maliki scholars.

Reference:

[QF: volume 1: page 56: line(s) 14-15: {Book 2, chapter 10, issue 2}]

> Raising the hands with each takbir.

Is one of two opinions narrated from Imam Malik himself and is the minority position in the school.

Reference:

[AM: volume 1: page 92: line(s) 9: {book of prayer, opening takbir, section 3}]

> Two salaams at all times with "with rahamtullah"

This is an established and accepted minority opinion in the Maliki school.

Reference:

[QF: volume 1: page 61: line(s) 5-6: {Book 2, chapter 16, first paragraph}]

> Folding the leg under only at the last sitting as opposed
> to the first and second.

Tolerated but not recommended by the greater Maliki scholars.

Reference:

[QF: volume 1: page 59: line(s) 22-24: {Book 2, chapter 13, issue 1}]

> Is it permissible to count which raka you are on with your fingers,
> as you would while making dhikr? I heard from a Shafi'i Faqih
> (actually in his wife's pamphlet) that a new Muslim can say Allahu
> Akbar 18 (I think it was 18) times in each raka counting on his/her fingers,
> so I assume that counting Raka's for one who is perpetually forgetful and
> always losing his place might be permissible. However, I was concerned that
> it might be adding something to the Prayer which is not a part of it.

This is a permissible act in the formal prayer which will not affect its validity. However, some Maliki scholars may count it as "playing around with fingers" and as such may be labeled by them to be disliked. [As a side note, this act is explicitly labeled as disliked in the Hanafi school [Reference {aasaan, fiqah, salah al-tasbih}]].

Also as a side note please note that the Malikis do not need to resort to such counting rak`ahs on their fingers as there is something built into the prayer that helps one remember how many one has prayed: and that is the delaying of the takbir for the third standing after one gets up and takes a deep breath. Then, one can remember whether one has taken that deep breath to remember which rak`ah the person is on. Similarly, some Maliki scholars recommend common people to keep both feet vertical in the first prostration and to leave the left leg folded under the right (after the sitting between the prostrations) in the second prostration to help remember which prostration one is on. Similarly, one can consciously move one's fore-finger for the tashahhud in the sitting posture to remember whether one is one has just prostrated for the first or second unit.

References:

Footnote 1069 of the Explanatory Notes and Associated Entries in the Notes of Sources.

> I had a question regarding the staring forward during the qiyam instead
> of looking to the ground.
> Can you please supply the textual evidence for that? Is it based
> on 'Amal, ahadith, or both?

This is the popular position in the Maliki school narrated from Imam Malik himself.

The proof for this position is mentioned in the Notes of Sources

for the Main Text of the Guiding Helper - in the proof for lines 565-566 of the Guiding Helper "Wear a cloak or a long shirt. And look straight ahead."

The popular book in which the Maliki proof is mentioned is called "Tafsir Ibn Kathir" for the verse in Surah Baqarah "And make your faces *face* the direction of the Sacred Mosque." Now Allah does not tell us here to make our faces *face* the ground.

We honestly believe that the scholars who have given contradictory views on this subject and similar subjects (for which apparently contradictory hadith exist) have interpreted the hadith out of context. Now if they were indeed qualified mujtahid imams (e.g., Imam Shafi`i and Imam Abu Hanifah), then this mistake is forgiven and they get credit for trying - and their followers are rewarded for following them. This is the view of the authentic scholars on such subjects in which there is ikhtilaf.

References:

[UF: volume 2: page 1103: line(s) 1-4: {chapter 7 on ijtiḥad, those who say a mujtahid can err, but is still rewarded}]

- > If I am praying behind a Shafi'i brother in the Subh prayer
- > and he raises his palms for the qunut, should I just leave my hands
- > by the sides or should I raise my palms also?

You may do either according to the Maliki school; however, the preferred position is to leave the hands to the side for a Maliki imam who is leading the prayer..

References:

Footnote 954 of the Guiding Helper and associated entries in the Notes of Sources.

- > In the Guiding Helper, it is stated that there are many
- > authentic ways to point in the tashhud within the Maliki school. I am
- > interested to know all of the various authentic positions within the
- > Maliki school.

Entry 333 of the Notes of Sources for the Main Text describes the various positions narrated from the Maliki scholars.

Basically, the thumb and forefinger are somehow kept straight and the pinky, ring, and middle finger are somehow folded.

- > When is a mubalagh (if that is the correct word, meaning a musallih
- > who repeats the Imam's takbirs in a loud voice) elected? Some Maliki
- > friends in the Murabitun always elect a mubalagh even though the jamaa`a
- > may be very small, though other Maliki friends don't do this, such as those
- > who have studied with Sheikh Hamza or know Muhammad Shareef.
- > What is correct, or should I say, more correct?

The enaction of a muballigh or musmi` (one who conveys the takbir,

tahmid, and salam) is merely mubah in the Maliki school. This is regardless of the group size, location, or whether or not a loud speaker is being used. What this means is that there is no fault on those who use a musmi` and there is no fault on those who do not use one.

However, it is of adab that when a musmi` is not needed (for example when a working loud speaker is present) that no man should self-appoint himself as the musmi`. Rather, in such a case, a man should take on the position of the musmi` only on the prior command of the imam.

Now if a loud speaker system stops working in the middle of the salah such that part of the group can no longer hear, then it is not against adab for a man in the middle of the jama`ah to take on the position of the musmi`.

References:

[KF: volume 1: page 78: line(s) 35: {Imamah, question 4 (ja'izat al-salah, point 8 (taking on a musmi`)}]

"(8) And it is mubah to take on a musmi` who conveys to people by raising his voice the takbir, tahmid, and the salam so that the people (who are unable to hear) can still follow the imam."

[Muhammad al-`Arabi al-Qarawi, accepted scholar and author of the standard beginner's Maliki text al-Khulasah al-Fiqhiyyah used in Qarawayeen University]

>From what I remember, in the shafii school a mubalagh is elected only
> when the jamaa`a is enormous and the back ranks might not otherwise
> hear the Imam, or the back ranks spill out into the courtyard and the like.
> Forgive me if you catered for this in the commentary, but I don't remember
> reading about it.

No. We have not mentioned this point explicitly in the Explanatory Notes, but since you mention it we may add it to the footnotes of the Notes of Sources.

Thank you for your question and may Allah reward you for your interest in the din.

Disliked Acts of Prayer

> Footnote 798 mentions where its makuh to pray. what is the ruling for
> praying in a western bathroom, where the toilets are separated by a wall?

The ruling we have narrated in footnote 798 is the most lenient available in the Maliki school. This ruling is taken from (Khulasah al-Fiqhiyyah [KH: volume 1: page 51: line(s) 29-32: and page 52: line(s) 1-2).

The primary text proof for this ruling is the Prophet's (May Allah bless him and give him peace) statement: The entire earth has been made a place of prostration for my nation and [is considered] pure.
[Ahmad, hadith #21183]

The answer to your question is in al-Ma`unah `Ala madh-hab `Alim al-Madinah [AM: volume 1: page 149: line(s) 12-14]:

It is disliked to pray ... in bathrooms [as they are likely to have impurities around]. However if a person can find a spot free of impurities, then it is permissible to pray in such places [e.g., bathrooms].

We would label praying in bathrooms to be near the end of the list of permissible places to pray. A prayer in a bathroom will be correct but it is only a last resort to being unable to find a place to pray otherwise. If one does pray in such places, one should first lay down some pure material (e.g., papers, a towel, a prayer rug, etc.) so that the area in which one prostrates is sure to be pure. [As we only look at the first layer of the ground on which one prostrates to determine whether or not it is pure. For example, if one lays a clean wooden plank over some impurities and then prays on this plank, one's prayer will be correct.]

Acts That Ruin Prayer

> (1) Is there a concept of the prayer being invalidated by excessive
> movements?

Yes.

References:

Footnotes 1055-1056 of the Guiding Helper Explanatory
Notes and associated entries in the Notes of Sources.

> If so, what is the definition of such movement?

The definition is:

- a) The movement is not desired in the prayer
- b) The movement lasts as long as an essential (ruk'n) of prayer (e.g., ruku`)
- c) The movement is not among or similar to the stated exceptions (e.g., walking forward or backward two or three meters, picking up something from the floor which fell while standing).
- d) The movement in measure is comparable to an essential of prayer (e.g., sujud). Thus, minor movements and sounds are forgiven.
- e) The movement is noticeable from a distance (e.g., flapping one's arms up and down continuously, jogging in one's place, etc. [(e) is similar to (d) above].

> (2) If one clears one's throat in salat, by coughing, will this count
> as 'blowing', and thus invalidate the prayer?

No. All this is covered in Song 19, its Explanatory Notes, and the associated entries in the Notes of Sources.

> What if this is done because one cannot continue to recite
> without clearing the throat?

Clearing one's throat out of need is forgiven.

References:

See Notes of Sources for line 673 of the Guiding Helper.

> (3) Does 'excessive' coughing invalidate the prayer?

No. Unless it is done on purpose repeatedly as it will then resemble a "grunt".

References:

See Notes of Sources for line 648 of the Guiding Helper

Recitation Questions

- > My parents insist that I pray Fajr with Fatihah and Qur'an.
- > They told me the Prophet (Peace and Blessings upon him) prayed it
- > and included Surah 109 in his recitation. Do you know whether this is true?

The mash-hur opinion is what we have narrated; however, big Maliki scholars such as Ahmad Zarruq recommended that one utter qul ya ahhuyal kafirun in the first unit and qul huwa allahu ahad in the second unit in the Fajr prayer after the Fatihah.

There are sahih hadith to back up both positions. But, we believe that Imam Malik's own position (which is no surah after Fatihah is recited in Fajr) is more accurate since he was closer to the Prophet (May Allah bless him and give him peace) than the later hadith scholars such as Bukhari and Muslim.

-
- > How many Qur'anic words must one have added
 - > in order to require one to perform as-sajda as-sahw (after
 - > the salam),
 - > i.e. after beginning a surah after the fatihah in the third
 - > or fourth rak'ah of a three or four rak'ah prayer?

Adding words from the Qur'an at these locations will not make sajda sahw necessary as is noted in the later part of Song 19 (lines 667-668) and its Explanatory Notes which explains in which circumstances sujud al-sahw is not requested of the individual.

Reference(s):

Footnote 1007 of the Explanatory Notes and associated entries in the Notes of Sources

[QF: volume 1: page(s) 67: line(s) 8-9: {book 2, chapter 11, section 1, six derivative rulings, derivative ruling 3}]

-
- > How many words must one have failed to have recited
 - > with the correct audibility (i.e. 'aloud' in 'quiet' prayers, and
 - > 'quietly' in 'aloud' prayers) in order to require one to perform
 - > as-sajda as-sahw?

Equivalent to half of the Fatihah (3 verses).

- > Does repeating the relevant ayats eliminate the need
- > to perform as-sajda as-sahw; for instance, starting the
- > recitation of the fatihah aloud from the beginning, in
- > Subh for example, after initially reciting a little to oneself?

If the ayats are from the following selection of the Qur'an (and not from the Fatihah) it will eliminate the request to perform sujud al-sahw.

However, repeating the Fatihah from its beginning after reciting 3 or more verses with the wrong volume level will make prostrations of forgetfulness mandub after the salam.

Reference(s):

[KF: volume 1: page 67: line(s) 5-8: {sujud al-sahw, question 6, the people who are not requested to perform sujud al-sahw}]

- > It is necessary to recite 'aloud' in the 'loud' prayers
- > (meaning: loud enough for a person close to one hearing
- > one's recitation).

There is no need to raise one's voice beyond hearing oneself. But, it is better if one raises it slightly more so that a person standing right next to one can hear one.

References:

Footnotes 870 and 1084 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources.

- > Should one recite at this level of audibility
- > when one rises from the group, in the 'loud' prayers, after
- > arriving late to the group prayer and,

Yes. Followers making up their prayer after the imam's salam should use the correct volume level for the recitations. However, again you can always confine yourself to reciting loud enough so that you hear yourself but the person next to you does not hear you in all prayers and you will fulfill the requirement.

References:

Footnotes 870 and 1084 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources.

- > at the same time, one
- > has others praying by one's side?

It is not valid in the Maliki school to take a latecomer making up the parts of his prayer that he missed as an imam .

References:

Footnotes 1249 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources.

- > 2) In the GH it is stated that the maximum soft volume is
- > sufficient while reciting the loud parts of a prayer, for example the
- > 2 first rak'at of Maghrib. Then I want you just to confirm if it is ok to

- > use the maximum soft volume throughout a whole prayer, since the last
- > rak'at in Maghrib or the remaining 2 rak'ats of another wajib prayer also
- > is to be read softly.

Yes. This is correct and has already been answered with references in the Previously Asked Questions section in the category of "Recitation in prayer" in the Formal prayer section.

Group Prayer Questions

- > Is it permissible to stand in a row by oneself?
- > Does one call someone back from the row in front? If so,
- > who does one select and from where?

The popular opinion in the Maliki school states that it is mubah to stand in a row by oneself and it is preferred that one should not pull back anyone from a row in front of one even if one is standing alone.

References:

"Whoever does not find a space in the last line should pray behind it by himself and he should not pull anyone towards him. This is in opposition to what Imam Shafi'i has said. And such a person's prayer is [totally] correct and this is in opposition to what Imam Hanbal has said..."

[QF: volume 1: page(s) 63: line(s) 22-24:
{Book 2, chapter 16, section 3, issue 5}]

- > If one arrives in the mosque and the last row
- > is divided, i.e. one group is in the center, and
- > another is on the side, which group should one join?
- > Does age play a factor in deciding this matter?

This is just an issue of gaining a small mandub. One will gain a small mandub for standing closer (i.e. in the center) to the imam as the Prophet has recommended that men stand closer to the imam (e.g., in the first row).

- > When one arrives late to the Jama'ah, does one recite
- > only the tashahhud, or both the tashahhud and Durud, when sitting
- > in the jama'ah's final sitting, after one has missed the first rak'ah?

The practice of stressed sunnahs and less-stressed sunnahs is only optional for the follower of an imam while he is following the imam. Thus, he may either recite the tashahhud and following blessing on the Prophet and Ibrahim (May Allah bless them and give them peace) as an optional mandub act or choose not to recite these and remain quiet. This is true regardless of whether

he showed up late to group prayer or not.

Reference(s):

Guiding Helper Explanatory Notes footnotes 840 and 1015
and associated entries in Notes of Sources
[KF: volume 1: page(s) 69: line(s) 31-33: {sujud al-sahw, question 10, is
the follower responsible for adding [actions] or missing [sunnahs]}]

- > Is it permissible to pass in front of people
- > and young children if one notices a gap in a row
- > in front of the last row, but one which can only be
- > reached by passing in front of another (i.e. between
- > the space that should exist between the sutra and
- > the person praying)?

Yes. It is permissible

References:

Footnotes 893 of the Explanatory Notes of the Guiding Helper
and associated entries in the Notes of sources.

Please note here that the popular opinion in
the Maliki school states that the distance which
one may not pass is only one meter from the feet
of the person praying (about the place where one
places one's head in prostration).

Other opinions in the Maliki school state that the
distance is equal to three meters (the distance
of attack with a 2 meter spear while still holding
on to the spear). Other opinions state that the
distance is as far as the eye can see.

- > I had a question regarding making salat after the jama't has already made it.
- > Is it makruh to make the prayer in jama'at after the jama'at has already made it?

As footnotes 1281 and 1282 of the Guiding Helper explanation state, it is disliked
to have a second group prayer after an imam is done in a masjid in which that
imam has been specifically appointed to lead prayers.

If a place of prayer has no specific appointed imam, then it is not disliked in the
Maliki school to have repetitive multiple group prayers (one after the other).

References:

Notes of Sources entries for lines 785-786 of the Guiding Helper

- > Can a child lead a prayer before he reaches puberty?

Only if it is a mandub prayer like tarawih.

Also, children may lead other children in wajib prayers.

References:

Footnote 1237 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

- > I had a question regarding taraweeh prayers. Can one pray isha prayer after taraweeh or is it haram to do that?

Tarawih is treated like tahajjud prayer in the Maliki school. Thus, the time for it is after praying `Isha and before praying Witr.

- > Also, if one prays in a masjid where only eight rakas are performed, does one have to make up the rest later on?

No. One does not need to make up the rest later on as twenty (or thirty six according to the popular opinion) is just the recommended maximum number of units prayed.

References:

[KF: volume 1: page 95: line(s) 18-20:
{salah, nawafil, question 2, section 9}]

- > What is the ruling of praying behind a Shia? Zaydi? 'Ibadi?

We are narrating the opinion that if they perform the wajibs and stressed sunnahs (noted in Songs 14 and 15), then praying behind them is permissible.

Generally speaking, there is difference of opinion in the Maliki school about praying behind a person who has non-takfir errors in his `aqidah (like most Shi`ah, Zaydi's, and neo-Khawarij (e.g., salafi or `ibadi)). Please refer to the question in the Belief's section about this for information about the "agreed upon acts that take one outside of the pale/sphere of Islam". If someone is publicly known to commit one of those 21 acts, then praying behind them is *not* valid.

[As a side note, our advice to all young people who were brought up as a Shi`ah, Zaydi, Ibadi, Salafi, etc. is that they adopt the beliefs outlined in the Guiding Helper Songs 2 and 3 and thus be within the safe-heaven of the traditional scholars all the way back to the Prophet (May Allah bless him and give him peace) as far as beliefs are concerned.]

Reference(s):

[QF: volume 1: page 62: line(s) 3-5: {book 2, chapter 17, section 1, issue 6, praying behind someone with bid`ah in his `aqidah}]
Guiding Helper Explanatory Notes, footnote 1241

Friday Prayer Questions

- > What time is meant by 'the morning' in note 1349
- > concerning the time it is permissible to travel away
- > from home on Friday?

By morning, we meant before high noon on that day (even if only five minutes before high noon). This is taken from the common English

usage of morning as the period of time after sunrise until noon time.

Now please note here that some scholars outside of the Maliki School (e.g., Hanafi) have declared traveling away in parts of the morning on Friday as also unlawful. I think this is where your confusion is coming from.

- > Does the 'should' in this note refer to a recommendation or a legal order (i.e. a wajib - hence, a ruling similar to the Shafi'is)?

As the main verses state "It is not lawful to travel away at noon", the ruling is that of obligation (wujub).

Reference(s):

[QF: volume 1: page(s) 73: line(s) 7-8: {book 2, chapter 11, section 1, six derivative rulings, derivative ruling 3}]

- > Can a person leave their home at, for example, 11am on a Friday -
- > i.e. before the noon cut-off point - and travel to a place where there is no
- > jumu'ah for 4 miles at the time of the adhan for jumu'ah? or, would they be
- > obligated to travel to a mosque for jumu'ah, because of their departure time?

If the purpose of their departure from the Jumu`ah area is to find a loophole around the law obligating them to go, then their departure does not have any effect on the obligatoriness of the Friday Prayer on them; they are still requested to go.

If they are departing for another purpose (e.g., for an important meeting, to go to a doctor, to travel away, etc.), then they are not obligated to go to Jumu`ah if they are more than four miles away from the Masjid when the adhan is called.

Reference(s):

Footnote 515 of the Explanatory Notes and associated entries in the Notes of Sources.

- > Is a person obligated to move to an area, in the West, where a
- > valid Jumu'ah exists within a 4 mile distance? or, could they just persist
- > in performing dhuhr on a Friday with no blame being upon them?

There is no obligation to move to such an area, but moving to such an area where Jumu`ah is held is mandub.

The primary text proof for this is that the Prophet (May Allah bless him and give him peace) did not obligate the desert Arabs to move to Madinah after the Jumu`ah was enacted.

The secondary text proof for this is that the Maliki scholars have specifically stated that those living away from populated areas with regular masjids are not obligated to go to Jumu`ah, but may pray Dhuhr instead.

Reference(s):

[KF: volume 1: page 91: line(s) 5-11: {jumu`ah,
question 4, definition of istitan}]

- > My question bifadlik is that if a person joined in on the second raka^ah
- > of the friday prayer before the Imam lifted his head from the ruku' but
- > the ma'mum thought that he had missed the whole prayer and as a result
- > after the Imam finished his prayer then the ma'mum stood up and prayed
- > four raka' of dhuhr out of ignorance of the ruling, then what is the
- > judgement of that persons friday prayer and was the dhuhr from them valid?

The judgement is that the Friday Prayer is obviously invalid for the ma`mum since he did not intend to pray it (or changed his intention after the imam's terminating salam).

References:

Guiding Helper Explanatory Notes, footnote(s) 817 and 1294
and associated entries in the Notes of Sources for the corresponding
lines in the Guiding Helper.

The judgement for the following Dhuhr prayer depends upon
the intention of the ma'mum upon the imam's terminating
salam.

If the Ma'mum intended to pray Dhuhr after the imam's salam,
the prayer is valid as a Dhuhr. If he made no intention for
any specific prayer or delayed his intention, then the prayer is invalid
as all wajib prayers must start with an explicit intention to pray a
particular prayer.

References:

Guiding Helper Explanatory Notes, footnote(s) 817 and
and associated entries in the Notes of Sources.

There are more complications to this ruling and differences
of opinion are likely for such detailed subjects.

- > I have read the chapter on Friday Prayer,
- > and have not quite figured this one out:

Please note that if something is not very clear in the
Guiding Helper texts, it usually indicates that we on-purpose
omitted strict details which would make practicing the act
very difficult or impossible for the common person living in
non-Islamic circumstances.

Also please note in such circumstances, one can deviate from
popular opinion (to a minority opinion) to make the din more
practicable for the common man.

With such in view, we will answer your questions below.

- > If one lives in a non-muslim country, does thier Jummah
- > prayer still count in place of Dhuhr?

Yes. In the Maliki school, it is not a precondition for the correctness of Jum`ah that the governors of the land be Muslim and establish it themselves. However, the popular opinions in the Hanafi and Shaf`i schools state that this is a precondition (but anyway, minority opinions exist in the Hanafi and Shafi`i schools which allow Jum`ah to be prayed in a non-Muslim country). And it is only those that do not have extensive knowledge of a particular school of Jurisprudence which would deny the existence of authentic minority opinions.

Thus in summary, those living in Europe, America, and other countries (which presently do not have Muslim governors) may pray Jumu`ah in an appointed location for the Friday Prayer and there is no need to repeat the prayer as a Dhuhr.

Reference:

[KF: volume 1: page 90: line(s) 19-20: {Friday Prayer, question 1, middle}]

- > If one attends Jummah at a University, where a classroom or
- > the likes is used on that day (to accomodate numbers larger
- > than the prayer room can,) is that still considered a valid
- > Jummah (still in a non-muslim country.)

The strict ruling for this in the Maliki school would be that the classroom will not serve to fulfill the precondition of the "masjid in a city". The masjid must be a devoted building for the worship of Allah - however, it is not necessary that all five prayers be prayed at this masjid.

Reference:

[KF: volume 1: page 92: line(s) 3-12: {Friday Prayer, question 8, end}]

We would offer the following dispensation for those living the West based upon what we know of the disagreement within the Maliki school:

- a) If there is no real masjid within four miles, such a person present near the "classroom masjid" is not obligated to go to Jumu`ah.
- b) If there **is** a real masjid within four miles, such a person present near the "classroom masjid" **is** obligated to go to either the **real** masjid or the "classroom masjid" (of course assuming that he does not have any serious excuse to miss Jum`ah (see footnote 1311 of Explanatory Notes)).
- c) In case (a) and (b) above, those that pray at the "classroom masjid" need not repeat their prayer as a Dhuhr.

Reference:

[QF: volume 1: pages 83-74 {book 3, chapter 21, section 2 & 3}]

- > If the Jammat consists of students who are citizens of other countries or
- > states, does thier intending to stay and study at the university for most of
- > the year make them residents of that local?

At least twelve of them must have taken the locality as their permanent residence. What this means, is that they engage in "daily" activities that the local residents engage in (e.g., grocery shopping, buying other "daily articles", fixing up their residences, etc.) So, students who are staying for long periods (e.g., one-year, two-years, or more) would be considered "permanent" residents even though they may be citizens of other countries.

Reference:

Line 825 of the Guiding Helper and associated entries in the Notes of Sources.

- > Due to these issues, some Malikis (and others) pray 4 rakas
- > of Dhuhr afterwards to be sure. Sometimes I do this, but since
- > there are seemingly knowledgeable people (one almost has Izaza
- > in Shafi'i) at these prayers that don't, I'm not confident in what I
- > should do.

If our dispensation above is followed, there is no need to repeat Jum`ah as a Dhuhr. Otherwise, the strict opinion in the Maliki, Shafi`i, and Hanafi schools state that the "classroom masjid" situation you describe does not fulfill the qualifications of a valid Jum`ah.

As a final note, we were asked this question earlier by inmates at a prison who pray Jum`ah in a closed locality and we gave them a similar dispensation (in that they may either pray it and get credit or forsake it and be excused - due to the disagreement on this subject within the schools of Jurisprudence).

Prayer While Travelling

- > Is there a rukhsa (any madhab) to pray a wajib prayer sitting down
- > on a plane? i was unable to pray standing on a plane b/c the free
- > area was by the bathroom and ppl were standing there.

Last time we were in a plane, We had a similar problem; So, what we did was:

- a) We stood up right in front of our seat (when the seat-belt sign went off) and prayed standing right there (facing the qiblah's general direction). A person can motion for the bowing and prostrations by raising and lowering his hand or by tilting his head and torso towards the floor or alternatively, he may bow with a motion and then sit back on his chair for the prostrating and sitting postures

If the above Maliki ruling is difficult for your circumstances, then you may take the Hanafi Rukhsa of being able to pray while sitting facing any direction while in a vehicle of transportation over which you do not have control.

References:

- a) Guiding Helper Explanatory Notes (footnotes 845-847)
-

- > Is there a rukhsa (any madhab) for praying a wajib prayer in the car?
- > although we can combine/shorten prayers, I'm in my car for a long time
- > and its hard to find a place to pray, especially in unfamiliar areas.

In cases of extreme fear, one may pray a wajib prayer in one's car. However, normally one should try to find commonly available places in which one will not be disturbed or molested. Among these types of places are:

- a) Public parks (even if people are present)
- b) Quiet private study rooms in libraries and other buildings
- c) Empty classrooms/rooms in buildings where security is low
- d) Alongside a Christian church or other locked place of worship
- e) Outside playgrounds

And the list goes on. One will find it is not really that difficult to find a place if one gets good at it.

Our general advice is for the person who wants to stop and pray is to choose a place that is generally quiet and not specifically reserved for other people that might show up. Additionally, when descending from his vehicle of transportation, the person should say the following Prophetic Du`a'

A`udhu bi kalimaa-tillahi t-taamaati min sharri maa khalaq.
 ("I seek refuge with Allah's most perfect words from the evil that He has created.") And insha'allah nothing will harm him.

(Sahih Muslim; Muwatta' Malik; al-Tirmidhi)

Additionally if one is suffering from fear of people, one should keep repeating the following Qur'anic dhikr until the fear goes away:

"Hasbunallahu wa ni`mal wakeel"
 (Allah is sufficient for us and He is a wonderful Protector."
 (al-Quran [3:173])

This ruling is for males. As for females, they may pray in their cars if they are alone and fear their surroundings for reasons of safety and protection of their integrity.

Additionally, this ruling does not include mandub prayers which may be prayed sitting down in vehicles of transportations.

> If one is travelling from 5am-7am, and fajr enters at 5:30am
 > and ends at 6:40am, is there any excuse to pray fajr early, before one
 > leaves home?

No. One should try one's best to stop (even if for five minutes) and pray Subh prayer (even if only with dry ablution), even if only standing and motioning (for males) or only sitting (e.g., in a car for safety reasons) for females that are alone.

If one cannot do the above, then one should pray Subh after 7am (after the time for it passes) as Qada' and ask Allah for forgiveness. It is not valid to pray any prayer before its first time arrives. All such prayers prayed before their first time arrives are considered invalid (except when joining Dhuhur and `Asr and Maghrib and `Isha').

References:

Guiding Helper Explanatory Notes, footnote(s): 677, 1366
 and associated entries in the Notes of Sources

-
- > If one is travelling from 11am-4pm, and dhurh enters at 12pm
 - > and ends at 3pm, when one returns home at 4pm (asr's time),not
 - > having prayed dhuhr, does one pray dhuhr regularly (4 rakas),
 - > or does one shorten the prayer (2 rakas).

At 4pm, Dhuhr is not technically Qada' in the Maliki school. It is still on time until sunset. [It is less of a sin to pray a prayer in its second time than to pray it after its second time has passed by.] In any case, one would pray both `Asr and Dhuhr in this example with four units while back at home.

References:

Guiding Helper Explanatory Notes, footnote(s): 677, 1216 and associated entries in the Notes of Sources.

- > If I leave my house during dhuhr's first time, and i know that i wont
- > return until night, can i do asr before i leave, even though asr is
- > not in?

Only if you plan not to stop before sunset. If you think you will reach your destination before sunset, it is not valid to pray `Asr in Dhuhr's first time.

References:

Guiding Helper Explanatory Notes (footnotes 927-941) and associated entries in the Notes of Sources

- > If one leaves home before dhuhr and only returns in asr time, is dhuhr
- > prayed with 2 rakas or 4 rakas?

If one is travelling more that 48 miles, then one may shorten the four unit prayers down to two units from the time one crosses the border of one's residential town until the time one comes back to its border when returning home.

It is not valid to pray Dhuhr as two units if one's destination is less than forty-eight miles away.

If one's destination is more than forty-eight miles away, then one may pray Dhuhr as two units while on the road and while at one's destination. [This is as long as one does not stay at one's destination for more than four days; if one stays at one's destination for more than four days, then one may only shorten the four unit prayers while on the road in going and returning.]

References:

Guiding Helper Explanatory Notes, footnotes 920-926 and associated entries in the Notes of Sources

I was reading some responses from the Previous Answers section (the section on the GH's authenticity, where someone is challenging some issues in the text), and I had the following questions:

> Q1. What is the 'minority' view of joining prayers while travelling that is referred to?

There are several "minority" views - the easiest of which is that one may join prayers (Dhuhr and `Asr or `Maghrib and `Isha') without any excuse at all (even if not travelling).

And there are other opinions that allow one to join prayers while travelling even if not hurrying while journeying on land - even if after reaching one's destination.

> What is the 'Qarawiyyin' fatwa on praying/joining prayers while travelling on an airplane?

The fatwa is that one may join prayers before boarding an airplane (even if there is no hope of reaching one's destination quicker) and that prayer in an airplane is invalid.

Although that this may be acceptable in certain circumstances, it conflicts with the popular opinion and this was our only intent in the long response. We were not condemning the "fatwa" but we were rebuking the questioner's ignorance-based attack on the Guiding Helper view on joining prayers. The questioner claimed that the view we narrated was wrong - even though it is the "popular" view - which we have proved.

One thing you have to understand at this point is that the definition of "popular" is not necessarily "dominant" or "commonly accepted". Rather, there are a few issues which *most* contemporary Maliki teachers hold non-popular views on. This is where the confusion of the questioner comes from due to his *assuming* that what he has heard from *most* teachers is the "popular" and *only* valid opinion .

> Do the above rulings have a valid basis in the Maliki school, even if these are minority, and not 'popular', positions?

Yes. And all non-Path followers of the Guiding Helper are free to follow them.

As for a reference for these views, the most common of them are mentioned in the section of the Muqaddimat Ibn Rushd which we quoted.

Mandub Prayers Questions

- > My question concerns Explanatory Notes Nos.644(a) and 1217.
- > It is stated in Note 1217 that it is unlawful for the person
- > who has missed one or more wajib prayers to pray mandub prayers
- > except strong sunnah and raghibah prayers.
- > What should such a person do if for instance he or she has missed
- > prayers since he or she became of age,out of jahiliyyah as opposed
- > to intentionally not praying, due to being educated in a secular
- > system,and therefore not really knowing anything of our din?
- > Should he or she keep making up all those missed wajib prayers
- > and not pray Tahajjud,Witr or Dhuha prayers -even the qabliyyah sunnas.?

There is disagreement within the Maliki school and outside the Maliki school whether an ignorant person should be treated like the person who "forgets" or the person who "intentionally" performs an act.

But in either case, in the Maliki school, those who forget to pray *and* those who intentionally do not pray are required to perform their missed prayers as long as they were still Muslim (which means that they did not openly reject the testification). If they openly rejected the testification, then they are only responsible for the prayers that they missed after puberty and until rejecting the testification and the prayers that they missed after re-taking the testification.

Our recommendation for them is that they skip all mandub prayers all together (except they may *optionally* pray Fajr (before Subh), Witr (and Shaf`), `Id al-Fitr, `Id al-Adha, Istisqa' (prayer for water), and Khusuf (Solar eclipse prayer)). After doing that they should add wajib make-up units before each of the daily prayers. So, they would pray two units make-up Subh and then pray Subh for that day. Then, they would pray four units make-up Dhuhr and then pray Dhuhr for that day. Then, they would pray four units make-up `Asr and then pray `Asr for that day. Then, they would pray three units for Maghrib that day and then pray three units make-up Maghrib (since one should try to pray the current Maghrib as soon as possible). Then, they would pray four units make-up `Isha' and then pray `Isha' for that day.

They should continue this for the number of years which they did not pray the formal prayer. This itself is a dispensation in the Maliki school and the popular opinion would not allow them to wait "so long" to make up their prayers. Rather, the popular opinion requests them to pray as many make-up prayers as they can as soon as possible.

Reference(s):

[KF: volume 1: page 65: line(s) 20-26: {formal prayer, making up missed prayers, question 1}]

> What about the view of Ibn Hazm in "Fiqh-us-Sunnah" that there is no > qadha for such persons except repenting to Allah, Most High, pray an > increased number of nawafil and do good deeds?.

Ibn Hazm's ruling is the ruling of the Dhahiriyyah. We the scholars of the Maghrib are very familiar with this school since for many years this was the official school of knowledge of our lands (before the people here switched to the Malikiyyah).

The Dhahiriyyah ruling states that the person who *on purpose* does not pray (knowing full-well that prayer is wajib) is not requested to later make-up prayer. The Dhahiriyyah madh-hab bases its legal rulings on literal interpretation of isolated hadith (like the Salafiyyah today). The hadith which they base this ruling on is noted in ibn Qudamah's al-Mughni:

The Prophet said, "man taraka s-salata muta` ammidan faqad bari'at minhu l-dhimmah" "Whoever leaves the formal prayer *on purpose* has absolved himself of responsibility."

Now as we mentioned above, there is disagreement among the fuqaha' as to which category the person who is *ignorant* should be placed in.

Thus, the ruling in Fiqh us-Sunnah is not Ibn Hazm's original ruling but an extrapolation taken from the disagreement concerning whether the ignorant person should be treated like the person who leaves it on purpose

or the person who leaves it out of forgetfulness.

Please note here that there is ijma' in the ummah that a person who leaves prayer out of forgetfulness *must* make up each of his individual prayers.

Reference:

[QF: volume 1: page 65: line(s) 24-25 {book 2, chapter 19, section 1}]
Al-Mughni, Ibn Qudamah al-Maqdasi, Section Leaving Prayer
(last chapter on book of prayer).

> Dear sidi Abu Qanit, assalamu alaikum. i hope you are well. a brief question
> on making up missed salat.i heard a scholar say that one should use the
> minimal form so as to be cleared of the owed salats (if they are great in
> number).what is this minimal way ? please excuse me if this question has
> been answered somewhere already as i have not read through the
> F.a.q.'s.wassalam and many thanks.tahir.

The minimum form is to perform the first 14 wajibs and 8 stressed-sunnahs as outlined in the Songs 14 and 15 of the Guiding Helper.

This is the popular Maliki opinion that we have narrated in our texts (ref: Muqadimat Ibn Rushd, Nadhm, man taraka sunnatah mu'akkadan `amdan, salatuhu batilan).

A minority opinion states that you need only follow the (first twelve listed) wajibs and there is no need to follow the stressed sunnahs or anything else (Ref: Sharh Kafi, Murshid al-Mu`in, stressed sunnahs, al-rajihu `indahu anna tarka s-sunnatan al-mu'akkadatan `amdan la ubtilu s-salah)

Sorry, we are very busy right now and cannot answer with more detailed references.

We may have to assign this task of answering questions to someone else who is qualified.

> I was so happy when I saw that you responded my letter, and I am very grateful
> for all your kindness and effort true letting people use the guiding helper as
> a source and teacher.
> I really dreamed about having a book which could include all the basic rules
> and rituals and my dream came true the day when I founded the Guiding helper.
> Now even though the Guiding helper includes more that I could ever dream of I
> founded a few things hard to straighten out without asking someone. So the
> package of all of my wonderings can be summed by these following questions:
>
> 1) If I decide to pray 4 fadilah rakat connected to Dhuhr, Asr or Maghrib then
> am I supposed to recite an extra sura after the fatiha in every single rak`a
> or is the fadilah prayer to be likened the Dhuhr, Asr and Isha model, i.e.
> only a sura after the fatiha in the first 2 rakat.

The Maliki scholars state that it is always better never to recite an extra surah after the Fatihah in the 3rd or 4th unit of prayer - regardless of whether this prayer is a wajib prayer (like Dhuhr) or a mandub prayer like the four/two units before/after Dhuhr.

This is because according to them, mandub prayers are read in basically the

same manner as wajib prayers [except for that one has a choice about the volume level of the recitations in mandub prayers unlike wajib prayers, which have a specific volume level mandated for them; nevertheless, some Maliki scholars have considered it better to recite the night mandub prayers (e.g., tahajjud) with out loud recitations and day mandub prayers (e.g., Mid-morning prayer (dhuhaa)) with soft recitations.; additionally, it is better to recite out loud in mandub prayers prayed in group (e.g., tarawih in Ramadan)].

And this is what footnote 1116 of the Explanatory Notes hints at:

"All of the minor details of the Witr prayer (and other mandub prayers) are [for the most part] the same as that of wajib prayers."

Reference(s):

Associated entries in the Notes of Sources

- > 2) Is it ok to pray the fadilah prayers of Dhuhr even though the time of Asr is near?
- > It seemed logical for me that this may be the case as it is mentioned in the
- > Guiding helper that the first time of Dhuhr extends until the starting time
- > for Asr.

Your question seems to be "Can one pray the fadilah prayers of Dhuhr in Dhuhr's second time?" And the answer is "Yes. One can pray the fadilah prayers of Dhuhr in Dhuhr's first or second time." - but only if there is enough time to pray `Asr and Dhuhr (if not prayed yet) before the yellowing of the sun.

Additionally, if prayer's first time is about to expire, one must skip mandub units to make sure one prays the wajib units in the first time (according to the best of one's ability).

Reference(s):

Footnote 1222 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources

- > 3) Is it only ok to offer the 2 or 4 fadilah rakat of Maghrib after wajib
- > Maghrib as long as there is a redness light on the sky, or can they be offered
- > until the start time of Isha?

They can be offered in either Maghrib's first or second time as long as enough time remains to pray `Isha' and Maghrib (if not already prayed) before the start of dawn (Fajr).

Reference(s):

Footnote 1220 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources

- > 4) Is this a correct way of act if I want to pray Dhuhr alone in my home:
- > I pray 2 or 4 fadilah rakat without any adhan, I make the iqamat and pray 4
- > wajib rakat and finally I offer another 2 or 4 fadilah rakat?

Yes. This is correct according to the Maliki School as is outlined in Songs 12 through 20.

- > 5) Is their any phrase to be said before beginning the adhkar (subhanAllah 33,
- > alhamdullillah 33, Allahuakbar 33) after the wajib prayers? In some school I
- > heard it is common to say something like this: Rabbi ghfiri min kulli dhanbbi

> wa atubu ilayhi.

There is no specific adhkar recommended in the Maliki school, but it is considered a fadilah to utter adhkar after the salam.

Reference(s):

Footnote 742 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources

> 6) What can I pray between Isha and Shaf`a wa-al Witr directly after Isha and
> before the middle of the night (The start for night vigil prayer)?

All mandub prayers between `Isha' and Shaf`-Witr are treated like Tahajjud in the Maliki school. Thus, you can pray in units of two as many times up until a maximum recommended number of four two-unit prayers (8 units + Shaf` + Witr = 11 units).

Reference(s):

Footnote 1184 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources

> and what is
> the recommended tone to use during this time of mandub prayers?

See the above which states that certain Maliki scholars have stated that daytime mandub prayers are better to recite with soft volume levels and nighttime mandub prayers are better to recite with out loud volume levels.

Reference(s):

Durr al-Thamin, Sharh Murshid al-Mu`in, explanation of recitation level of Witr and other mandub prayers in the Maliki schools.

> 7) I have seen maliki followers pray salat al jumua on television (satellite),
> and as far as I noticed all the imams (different channels) always wait with
> the takbeer until they are halfway standing up after the second sujood after
> performing only the first rak`a.
> In the Guiding helper it is said that the takbeer should be uttered exact when
> starting moving to another position except after finishing the first tashahud.
> So my question is why do the imam wait with the takbeer until he has fully
> straighten up from the prostration and after pushing himself halfway up?

The imam is *not* following the popular opinion in the Maliki school on this point if he is acting such. However, omitting these fadilah timings for the takbir will not affect the validity of the prayers.

Reference(s):

Durr al-Thamin, Sharh Murshid al-Mu`in, explanation of fadilahs of prayer, fadilah 8 (timing of takbirs)

> 1) Can a fadilah prayer connected to a wajib prayer replace the tahiyyat al
> masjid if I am not planning to sit down before performing the wajib prayer?

Yes, but you must intend both the fadilah of the wajib prayer and also the prayer of greeting the masjid. And even if you sit down, you can still

pray units to greet the masjid later (according to the Maliki school, there is no need to pray right away).

Also, a wajib group prayer can also take the place of the Prayer to Greet the Masjid; but again, you must intend with your wajib prayer both the group wajib prayer and the Prayer to Greet the Masjid.

Reference(s):

[KF: volume 1: page(s) 95: line(s) 22-26: {formal prayer, mandub prayers, question 2, section 10 (prayer for greeting the masjid)}]

> What is the proper adab in performing salat al-istikhara? does one have to do the salat a certain number of times before making a decision?

- a) Do wudu properly.
- b) Pray two units.
- c) Glorify and exalt Allah in Arabic
- d) Bless the Prophet (May Allah bless him and give him peace) in Arabic
- e) Recite the Arabic Istikharah du`a given in Appendix 1.11
- f) Bring to mind what affair one is deciding about at the points in the du`a as mentioned in Appendix 1.11.
- g) Some scholars add here to repeat the istikhara (three times or up to a maximum of seven times) if one is still unsure.
- h) Some scholars consider the istikharah to be better if it is the last thing one says before going to sleep while others consider the istikharah performed in a masjid (and not at home) to be better.
- i) As for looking for a sign, some scholars say one can look at the general nature of the dream one sees after the istikharah; others say that dreams are not an accurate method of deciding which side one should opt for.

The opinions we narrate in the Guiding Helper texts is (a) that istikharah can be performed at anytime of the day, (b) one need only do it once, and (c) one need not look for a sign, but may do whatever one is more inclined to do.

References:

[KA: volume 1: page 101: line(s) 13-15: {Imam al-Nawawi, Kitab Adhkar, section on Istikharah}]

Guiding Helper Explanatory Footnotes 1207-1209

Funeral Services Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for Song 24.

> What is the Islamic view of visiting the graves of a relative?

It is allowed for both men and women (however women may not wail, cry loudly).

The Prophet (May Allah bless him and give him peace) said, "I used to forbid you from visiting graves, but now you may freely visit them as they make one lose desires for the material world and remind of the next life."

[{Ibn Majah, Funeral Processions, Visiting Graves, Hadith #1560}]

References:

Footnote 1459 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources.

> -)What is the Islamic view of "Quran Khuwanee"?

- > On third (soyem), tenth (daswaan) & fortieth (chehlum) days of the
- > death of a person, a gathering is held --which is called "Quran Khuwanee"-- and 30 books
- > (of the Quran) are Recited (with sound) or Read (in heart, without sound) and meals served.
- > When you explain to the people that such gatherings are un-Islamic...they say, "only the
- > Qur'an is being recited here...so how it is un-Islamic".

The view of the learned scholars of Jurisprudence is that the practice of gathering to read the entire Qur'an after someone's death is not traceable back to the practice/sunnah of the Prophet (May Allah bless him and give him peace). This is regardless of which day it occurs on (e.g., the tenth day, fortieth day, one year after death, etc.)

The proof for this is that the Qur'an was not compiled in book form until the time of Abu Bakr as-Siddiq and the number of companions that had memorized the entire Qur'an were few. Additionally, many of the early companions did not know the proper order of the surahs and sometimes they did not know which surah the ayahs they had memorized belonged to; thus, it would have been very difficult for them to coordinate finishing the entire Qur'an in one sitting working collectively as the Pakistanis do.

Reference:

Al-Zarkashi's Burhan fi `Ulum al-Qur'an, compilation of the Qur'an by Zaid ibn Thabit in Abu Bakr's time

The practice of a Qur'an Khuwanee was enacted by some Hanafi scholars a few hundred years ago based upon a hadith which praised people who gather to recite the Qur'an.

Thus, the practice of a Qur'an Khuwanees is a "new act" in our din untraceable back to the exact practice of the Prophet (May Allah bless him and give him peace).

Footnote 295 of the Explanatory Notes of Guiding Helper mentions the general method in which expert scholars deal with new issues.

Thus, using those methods, we would label a Qur'an Khuwanees as a mandub "new act" for which one gets reward for performing.

However this is only until most of the people in the society still remember that this is an *optional* (not mandatory fard/wajib) act. If most of the people start believing or treating a new mandub act as a wajib/fard which must be done at all costs, then it is *makruh* and disliked to perform this act. The reason for this is that we are not allowed (as common Muslims or scholars) to introduce new wajib acts into our din (please refer to the Notes of Sources for lines 159-160 of the Guiding Helper for proofs for this statement).

What this means is if people start treating a Qur'an Khuwanees as a mandatory fard/wajib act (like is the case in some places in the sub-continent), then one is actually *rewarded* for not performing it -as one will be preserving the original sunnah of the Prophet (May Allah bless him and give him peace) in such a case.

> Do righteous acts such as reading Quran, giving sadaqa, praying nafl, etc. by a living person benefit the dead?

This issue has two parts:

- a) Doing a mandub act of worship and donating its reward to a dead person.
- b) Trying to somehow make up for a missed wajib act that a dead person did not perform

About part (a), the Maliki scholars state that good acts that are donated to the dead are of three types:

- i) Voluntary charity of some form given on behalf of the dead person.
- ii) Supplication for the dead person (that is praying for their well-being).
- iii) Donating a verbal or physical act of worship for the benefit of the dead person (e.g., reading Qur'an on their behalf or praying on their behalf).

About (i) and (ii), almost all authentic scholars (even outside the Maliki school) agree that voluntary charity and supplication for the dead do benefit the dead person. They base this on many ahadith which speak of these two acts as actually

benefiting the dead person. For example, the Prophet (May Allah bless him and give him peace) taught us to supplicate for the dead person in the Funeral prayer and approved the giving charity on the behalf of dead people (see below).

About (iii), there is disagreement within the Maliki school (and also outside the Maliki school) about whether or not such verbal/physical acts benefit the dead person.

We are narrating the view that such *mandub* physical/verbal acts *can* indeed benefit the dead person. The Maliki scholars that hold this view are backed by many ahadith which speak of donating reward of physical acts of worship to the dead person, such as:

"A woman came to the Prophet (May Allah bless him and give him peace) and said, 'I have given charity on behalf of my dead mother by giving away her female servant.' The Prophet answered, 'You will have its reward [and so will she] but return the female servant so that the inheritance [may be properly divided].' The woman then said, 'She used to owe fasts, can I fast [mandub fasts]on her behalf?' He answered, 'You may fast on her behalf.' The woman then said, 'She did not perform Hajj, can I perform [a mandub Hajj] on her behalf?' The Prophet answered, 'Yes. You may perform Hajj on her behalf."

[{Tirmidhi, Zakat, giving charity from the estate of the deceased, hadith #603}]

Now the Maliki scholars state that the above hadith does not indicate that a wajib act of worship ((b) above) can be done for a dead person who missed this act. Rather, they state that the Prophet simply was acceding to the fact that physical acts of worship can indeed *benefit* the dead person giving them mandub credit.

They have reached this conclusion by an encyclopedic study of the statements of the Prophet including those in which he indicated that missed wajib acts of worship cannot be made up after death, such as:

The Prophet (May Allah bless him and give him peace) said, "Whoever has died and did not perform Hajj let him die if he wanted as a Jew or a Christian [for that matter]."

[AM: volume 1: page 319: line(s) 5-6: {Hafiz Ibn Hajr; Dar Qutni}]

Imam Malik who knew many authentic hadith such as the above which did not make it to the popular hadith collectors (due to their distance from the Prophet) came to the conclusion that we have just narrated above, namely:

a) All types of mandub acts of worship can be donated to benefit a dead person; but, there is no real way to make up a wajib act that a dead person missed.

References:

[KF: volume 1: page 112: line(s) 25-26: {communal obligations, funeral services, very last question (#22)}]

Footnote 1747 of the Guiding Helper Explanatory Notes and Associated Entries in the Notes of Sources.

-
- > Is it a sunnah (or other type of mandub) to hold specific gatherings
 - > on the 3rd, 7th, 40th, day after death to make these offerings to the deceased?

We have no knowledge of the authenticity of such acts and have been unable to find references encouraging their practice in the traditional books of Maliki law.

At best such acts (depending on the circumstances) would be labeled as mubah or a nafilah (very weak mandub). However if people start believing that such acts were commanded or recommended by the Prophet, then practicing such acts is makruh.

Cross-reference:

Footnotes 1463 of the Explanatory Notes and Associated Entries in the Notes of Sources.

Also footnote 257 section (d) of Explanatory Notes.

- > Is it permissible to build structure's over graves(tombs etc)
- > of ordinary muslims or the salihun?

The popular opinion in the Maliki school states that building such structures over a dead person is usually makruh unless the structure is built for purposes of aggrandizing and self-arrogance, in which case building the structure is haram.

Reference:

[KF: volume 1: page 111: line(s) 13-14: {communal obligations, question 15, section 18}]

There are many hadith that back up this discouragement to build over the grave of any person. See primary text proofs for line 910 of the Guiding Helper.

Now there is disagreement about one small point:

- a) If the person was a pious man of great barakah (e.g., Abu Bakr and `Umar ibn al-Khattab) from which people will benefit after his death. Then, it is permissible to bury such a person along-side a masjid (or other frequented place) or in a specific room within a masjid.

The proof for this is that none of the Companions found any fault with burying Abu Bakr and `Umar next to the Prophet in a room adjacent to the masjid.

- > Is calling on other than Allah for help and benefit permissible
- > (i.e. prophets, awliya)?

It is permissible to ask a dead person to supplicate for one. However, one should be sure in one's mind and heart that it is only because *Allah*

hears and answers the supplication of some people more than others that calling upon the dead is allowed.

However any person who calls upon a dead person (or live person for that matter) thinking that that person can benefit him is far from the tawhid left to us by the Prophet (May Allah bless him and give him peace). No one can bring you benefit besides Allah (regardless of whether they are dead or living). The Prophet said, "If all people were to gather together to bring you some benefit, they would not be able to benefit you except with what Allah had already written for you [Tirmidhi, description of the day of resurrection, hadith #2440]"

We have discussed this subject further in footnote 2073 of the Guiding Helper and have narrated some proofs in the Notes of Sources for line 1320 of the Guiding Helper.

> Is it permissible to attend a funeral of a Christian,
> especially one who may not have received proper Dawah?

As it is permissible for a Muslim to inter his non-Muslim relatives [or past friends] in the Maliki school, we would say that it is permissible to attend the funeral services of a non-Muslim.

Obviously though, one should not take an *active* part in any of the services that directly conflict with our din (such as crossing one's heart and declaring that Jesus is the son of the Holy Father).

References:

[QF: volume 1: page 84: line(s) 11: {book 3, chapter 3, issue two}]
'... and there is nothing wrong that a Muslim bury his non-Muslim relative..."]

> I want to pray for this person, but don't know how. I'm not sure
> that she had heard the truth of Islam properly explained or not. I can
> only hope that she is excused on the Ghazalian clause (i.e. one who
> does not properly understand Islam due to all the misrepresentations
> in the media etc.)

For Christians, you may pray with the prayer of `Isa himself (which he will make on Judgement Day for the Christians) as mentioned in the Qur'an, chapter 5, verse 118:

"If you punish them; indeed, they are your servants; but if you forgive them, then indeed You are the Mighty, the Wise"

As for where they will end up in the next world, the case is left to Allah; but, the opinion we are narrating is that if they did not openly reject Islam after learning about it, there is a good chance they will end up in Paradise (there are qualifications of course).

References:

Guiding Helper Explanatory Notes, footnote 80, and associated Entries on the Notes of Sources

- > What are some proofs for the notion that people in the Barzakh
- > can still communicate with living people. For example, seeing the
- > Prophet (peace and blessings of Allah be upon him) in a dream
- > (or in a waking state as I heard Imam Suyuti had seen him
- > (peace and blessings of Allah be upon him.)

One proof is narrated in the Notes of Sources for Song 32, line 1320 of the Guiding Helper. Also, we have the commonly known hadith:

The Prophet said, "Use my common-name to name [your children] but do not use my kunyah-name [e.g., Abu l-Qasim] to name yourselves. And whoever sees me in a dream, verily he has seen me since Shaytan cannot take my form. And whoever lies about me purposely, let him take his sitting place in the Hellfire."

[{Bukhari, `Ilm, wrong deed of he who lies about the Prophet, hadith #107}]

You can search for other primary text proofs for such claims and statements. Please note though that not every person can have such sensations and experiences - only those with developed ruhs usually have such experiences and sensations. It is usually those with undeveloped/immature/infantile ruhs that argue that such spiritual experiences contradict our belief system.

It is commonly known that the ruh can see unseen/hidden things while the person's body is still in this world. The foremost and most important thing which the ruh can perceive is Allah's Entity.

Zakat Questions

Most of your questions about this topic will be answered by referring to the Explanatory Notes for Song 25 of the Guiding Helper.

- > I want to know how to pay Zakat with just money in the bank. I do not
- > own anything or have livestock.

The easiest way to do this in the Maliki School is outlined in footnote 1546 of the Guiding Helper Explanatory Notes.

We have a long explanation of why the ruling we give is actually acceptable in the Maliki School in the Notes of Sources for the Explanatory Text.

But in brief, following the literal interpretation of "Zakat is wajib on wealth only after keeping it for a year [meaning each and every piece of wealth must be kept track of]" as is stated in the ancient books of Maliki Law is not practical and too error-prone for the average person alive today who may receive a pay check every other week or every week. The strict interpretation would force the person to keep track of all his "pay checks" and the amount he spends from each paycheck separately. Additionally, it would force him to calculate and re-calculate these separate amounts depending upon whether the total was above or below nisab.

He can avoid all this trouble and still fulfill the requirement of Zakat in the Maliki School by following the simpler ruling we give in footnote 1546.

-
- > In footnote 1546, regarding the zakat, it is only clarified that one
 - > should choose the exact lunar month when one has obtained liquid assets
 - > worth more than 85grams of gold. Should one also choose the exact date
 - > (exact day) in that month when the zakat year starts/ends or can one pay
 - > zakat in the end of that month even if one for example received assets
 - > reaching above the limit in the beginning of the same month the year
 - > before?

You can choose the middle of the month (15th) as your fiscal year start/end date for purposes of convention. But, No: there is no restriction in the Maliki school for the exact date within the month you must choose.

Reference(s):

[HM: volume 1: page(s) 43: line(s) 8 : {sharh of murshid, verses 188-189}]

- > Should zakat on gold and silver be paid alone from the other
- > liquid assets (cash and worth of business merchandise) as they are not
- > included in the calculation explained in the line 1546.

No. Gold and silver [excluding lawful jewelry] are treated as *cash*. Thus, they should be included in the calculations.

Reference(s):

[HM: volume 1: page(s) 42: line(s) 23 : {sharh of murshid, verses 186-187}]

> P.S I am having a hard time to understand the zakat chapter, and I am
> reading it everyday, hopefully with some of your help I can learn
> something.

Yes. Just keep reviewing footnote 1546 and the three diagrams immediately after this footnote. If you understand that, then you should be able to pay Zakat fine - even if you don't understand the rest of the Song/Chapter.

For example:

- a) You had \$2,000 on 15th Rabi al-Awwal 1423
- b) You now have \$2,500 on 15th Rabi al-Awwal 1424
- c) Thus, \$2,000 is the lower number in this case
- d) But, you have debt of \$500 (acquired from other than the credit purchase of material goods)
- e) Thus, \$1,500 is the amount subject to Zakat.
- f) You must check that this amount is above \$900 (U.S.) which is about the minimum threshold value right now (85 grams of 24 karat gold). Also, you must make sure that your total liquid assets never dropped below \$900 during the past year - if they did, then no Zakat is due as should be obvious to those who have reviewed figure 25-2 of the Explanatory Notes.
- g) Since the amount subject to Zakat is above \$900 in this case, you must pay 2.5 % of \$1,500 now.
- h) $0.025 \times 1,500 = 37.50$
- i) Thus, you owe about \$38 in this example which you can give to a poor person or an organization that collects Zakat.

This poor person cannot be a close family member but can be non-Muslim; but, in the case you give to a non-Muslim, you must tell him/her that this is "Muslim Alms" which we are obliged to give in care for the less financially well-off. In the case of a Muslim, there is no need to tell him/her that the money is Zakat (but you must make your own intention for Zakat before/during giving the money in either case).

Reference(s)

Explanatory Notes for latter part of Song 25 and associated entries in the Notes of Sources

> If a woman has a separate bank account and the amount reaches the
> level at which zakat becomes obligatory, does her husband still have to
> pay the zakat or does she pay her own zakat?

Women with their own wealth in separate accounts are responsible for paying their own Zakat if they hold more than about \$900 (US dollars in 2002) for a full year.

References:

Footnote 777 of the Explanatory Notes of the Guiding Helper
and associated entries in the Notes of Sources

-
- > 1/ Is the difference between the wage-earner and the profits-receiver that the
 - > latter always should calculate his zakat on the total capital
 - > (profits+wagemoney) that is held on the end/start of his fiscal year even
 - > though it might be larger than the number held one year before, while the
 - > wage-earner always should calculate his zakat on the lower of the two numbers?

There are three scenarios:

- a) The person only earns wages (e.g., as an employee for someone else).
- b) The person only invests business capital or runs his own business.
- c) The person earns wages *and* also invests capital (e.g., stocks).

The person in situation (a) should always choose the lower of the two amounts of his liquid assets which he holds at the start of his fiscal year and at the end of his fiscal year.

The person in situation (b) should always choose his *current* amount of his liquid assets which he holds at the end of his fiscal year.

The person in situation (c), chooses the lower of the two amounts of his liquid assets that he holds at the start of his fiscal year and at the end of his fiscal year. And then, he must add to this number all remaining profit (which he gained during the past fiscal year but has not spent it yet). Thus, in this case he would need to keep track of the two sources of income and their spending separately. If he feels that this is cumbersome (difficult), then he can act like the person in situation (b) and always choose the *current* amount of his liquid assets. In either, case he will fulfill the requirement of Zakat.

Reference(s):

Footnotes 1546 to 1547 of the Explanatory Notes and Associated Entries in the Notes of Sources

- > p.s. I read the line 1547 and tried to analyse the diagram
- > but still I was not 100% sure.

- > 2/ What kind of a person is a profits-receiver, is that
- > like one who earn money by placing them in stocks?

Yes. A stock investor is a "profit receiver" if he actually makes a profit.

- > Thank you so much for helping me see clear!

Here we will make you see this subject very clearly:

There are three basic ways to obtain wealth:

- a) Free gift

- b) Wage earning
- c) Profit from Capital

All people who live on earth receive their wealth in one of these three ways.

Some examples of "free gifts" are: (1) inheritance money, (2) raffle prize, (3) wedding gift, (4) charity, (5) offspring from livestock, (6) "gift" from Allah (some spiritually advanced people gain wealth in this way), etc.

Some examples of "wage earning" are: (1) a doctor who works for a hospital, (2) an engineer who works for a large company, (3) a writer who works for the newspaper, (4) a janitor who works for a large building, (5) a teacher who teaches at school, etc.

We see that the similar point that all these people have in common is that they work for someone else who pays them either on an hourly basis or on the basis of the services which they render. Thus, these people trade their "sweat" and "hard work" for wealth - and these people use someone else's capital to perform their work.

Some examples of "profit from capital" is (1) stock investment, (2) general business investment in which there is an agreement that gives the investor a share in the profits received, (3) a man who has a store in which he sells food and/or merchandise, (4) a man who deals in exports and imports acting like a middle man between suppliers and retailers, etc.

The common point about these people is that they use their *own* capital to earn profits - even if they themselves work within their businesses with "sweat" and "hard work".

-
- > Now I feel I've learned almost every aspect on the zakat part and I am truly grateful
 - > for your help, it was the pillar of Islam that I knew less about but know I think i may
 - > manage to follow it thanks to you, mashallah!
 - > 1/ Now about loans,
 - > If I make an agreement with a bank to pay of a loan which I took to buy physicgoods
 - > once a month for a time of 2 years, and lets say I took the loan while I was in the
 - > middle of my fiscalyear, do I then add the total liquid assets that i have with the total
 - > amount of all the demands for payment that I received during the last part of my
 - > current fiscalyear or do I pay zakat on the total loan that I took?

No. You simply ignore the fact that you took the loan (in such a case) according the popular opinion in the Maliki school that we are narrating.

The reason we have narrated this opinion is that we live in a credit economy where many people (who are otherwise well-off/rich) buy physical property/goods which go beyond their savings. These people would never have been considered exempt from Zakat by ancient standards.

Now Ibn Qasim (who was Imam Malik's main statement - and is the first level source for a popular opinion in the Maliki school) allowed business people who buy on credit and sell in cash to exempt loans taken to buy their goods from their Zakat calculations - since their calculations would include the current merchandise which they hold. What this means *in net

sum* is that business people who borrow money to buy their merchandise, do not have to calculate these pieces of merchandise into their Zakatable amount since these pieces of merchandise cancel out with the loan amount.]

[We are aware that we did not tell you this in our previous example to avoid confusing you at that point. And what we told you before conforms to the second-level popular opinion set by Ibn Rushd al-Kabir.]

Reference(s):

[QF: volume 1: page(s) 88: line(s) 22-25: {book 4, chapter 1, precondition 6}]

> Please can you give me an example of this?

A wage-earning person has \$2,500 liquid currency at the end of his fiscal year.

He had \$2,000 of liquid currency at the start of his fiscal year.

Thus, the lower of the amounts is \$2,000. We will call this amount C.

He has taken a loan to buy a car for \$10,000 which he will repay in four years.

But, since the loan is for buying a physical good, it is *totally ignored* (except it is valid to deduct the current month's payment from amount C as is noted in footnote 1494 of the Explanatory Notes as it counts as a "current bill").

For example, the payment may be \$208 and he may subtract this current amount from amount C. Thus, \$2,000 - \$208 = \$1792. Thus, \$1792 is the amount subject to Zakat in this example.

2.5% of \$1792 = \$44.80

> 1/ In line 1487 it is explained that the price of gold and silver should
> be factored in with the the capital of common currency after holding the
> gold or silver for one year.
> But what if I have been holding money (over the minimum threshold) for a
> full year and gold for only 5 months, should I then wait until the next
> year before paying zakat on the gold or should I pay zakat separately on
> the gold after holding it for one full year.

From figure 25-1, we learn that we only look at the end points of the fiscal year start/end date. We do not worry about what happened in between as long as the total liquid assets (minus debt) does not drop below the minimum threshold value.

Thus, the answer to your question is that your total liquid assets consists of the common currency and also the gold. You must add the two values together on your Zakat fiscal date this year. Then, you should compare the value of your total assets a year before on the same lunar date and choose the lower of these numbers. Then, you should give 2.5% in Zakat on this lower number.

All this assumes that the gold/silver you are speaking about is not lawful jewelry - but resembles coins/blocks/rods/decoration-pieces/etc.

Lawful gold/silver jewelry is exempt from Zakat in the Maliki School.

It is not very complicated once you get a hang of it (understand it).
Feel free to ask for further clarifications.

But in summary, it does not matter (according to the simple calculation view we are narrating) the exact time when one receives the wealth as long as one's total assets (minus debt) remain above the minimum threshold value.

- > 1/ I don't know if I have understand this
- > sentence in the line 1495 correctly:[As for goods that
- > are owned for the purpose of selling along with the
- > purposes of personal benefit and/or lease, they also
- > are exempt from Zakat.]
- > Does that mean I don't need to pay zakat on something
- > that I am using and at the same time is willing to sell?
- > Do I for example have to pay zakat on my car that I am
- > driving around while I'm at the same time have it up
- > for sale during the start/ending of my fiscal year?

Yes. you understand it correctly, there is no Zakat on articles that are rented or used for personal benefit - even if they are up for sale.

Thus, in your example, there is no Zakat due on your car which you use yourself and have it up for sale.

You understand this correctly.

Reference(s):

al-Qawanin al-Fiqhiyyah, Kitab al-Zakat, Zakat `Urud al-Tijarah

- > I would like to ask you concerning the matter of paper money. I find it
- > a difficult matter when it is considered from the point of view of our
- > fiqh. It can be categorized as fulus or factionary currency if we look at
- > it as it is now. Or as a debt if we look at it from an historical point of
- > view and its genesis. In both cases it creates serious problems as far as
- > the rulings of Zakat or Riba are concerned. Most of the ulama I have asked
- > have a tendency to treat paper money as if it is gold or silver therefore
- > they say that Zakat should be paid from it and it is riba to lend it in
- > order to get benefit. I have noticed that this is also your position. But
- > the fact of being fulus or a debt changes the fiqh ruling on it. There is a
- > fatwa from Shaikh ?Illish al-Maliki (the Sheikh of the Malikis of al-Azhar
- > in his time and, by the way, a implacable enemy of Sh. Muhammad Abduh) in
- > his collection of fatwas al-Fath al-Ali al-Malik where he says that zakat
- > should not be paid on paper money because it is fulus (factionary currency
- > made of copper or other material other than gold and silver) and zakat is
- > not paid on fulus in the Maliki madhhab.
- >
- > I do understand both positions but I would like to know if you do have
- > more thoughts on this subject.

The position we narrate is taken our teachers who feel that one should try one's best to practice the five pillars of Islam even if some essentials and preconditions cannot be fully met due to one's uncontrollable circumstances.

This is also the position of Muhammad ibn Muhammad ibn `Abdullah ibn al-Mubarak al-Fathi al-Marakishi al-Maliki al-Muwaqqat, a late scholar of the last century who came up with this ruling after the French instated paper currency in Morocco. He states in his *Habl al-Matin*:

fi mi'atay dirhamin shar`iyyatin aw `ishrina dinarin shar`iyyatin fakthara aw ma yatanazzalu manzalatahuma min hadhihi al-awraqi al-hadithah yajibu rub`u l-ushri fihima. wa ma zada `ala dhalika wa in qalla fabihisabihi. wa yajuzu ikhraju dh-dhabi `an il-fiddati wa l-fiddatu `an dh-dhahabi wa yajuzu ikhraju ma tatanazzalu manzilatahuma `anhuma ya yu`tabaru fi dhalika sarfu z-zaman.

For every 200 dirhams (according to Shari`ah weight) or 20 dinars (according to Shari`ah weight) or *what is equivalent in paper currency*, one forth of a tenth is due on them.

And it is permissible to pay gold for silver and silver for gold. It is also permissible to pay what is equivalent [of paper currency] for gold and silver. And one should regard in this matter what is considered cash currency in one's time.

[HM: volume 1: page(s) 42-43: line(s) 23,1-3 :{explanation of al-Murshid al-Mu`in, line 187 "`ishruna dinaran nisaban fi dh-dhahab..."}]

And of course, you will find differences among the scholars on this point. But, this seems to be the dominant position of most of the scholars (e.g., Hanafi, Shafi`i, Maliki) present today that teach legal rulings to the common man.

Fasting and Ramadan Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for Song 27 and 28 of the Guiding Helper.

- > Can a woman who's breastfeeding fast? can she begin fasting as soon as her post-natal bleeding ends?

A breast-feeding woman can fast during Ramadan, but has the *option* of not fasting without any need to expiate (but she has to make up the fast later if she opts not to fast).

References:

Guiding Helper Explanatory Notes, footnote(s): 1735 and associated entries in the Notes of Sources

A woman under-going post-natal bleeding may not fast; she has no option but to make up the fast after Ramadan after her post-natal bleeding ends.

References:

Guiding Helper Explanatory Notes, footnote(s): 1683 and associated entries in the Notes of Sources

- > My question is about making up wajib fasts.
- >
- > I did not complete making up all of my wajib Ramadan fasts.
- > The fasts are from Ramadan 2000, Ramadan 2001 and Ramadan 2002. As indicated in the guiding helper, I had a valid excuse for missing these fasts.
- >
- > I have 2 questions about this:
- > 1-Do I simply make up all of my fasts and pay a zakat fee for each day missed? If so, how much and where and how do I pay it?

If you honestly had no chance to make up the fasts (or it was very difficult (e.g., due to having a baby, feeding it, taking care of it, other health reasons, etc.), then *no* payment is due.

If you had the opportunity to make up the fasts, and you did not do so until the next Ramadan came, you can give about \$5 (U.S. in 2003) for each fast missed to any poor person (Muslim or non-Muslim). You may give one poor person the entire amount (or you may divide it up among several poor people). If someone is unable to give this amount (since he/she is poor), he/she is forgiven

Additionally, you should try your best to make up the fasts before death some time. But, there is no need to give more money even if they are delayed for even more years.

As a side note, one reason for this money that is given for delaying fasts is that Allah may forgive one for not making up the fasts if one dies before they are all made up. This is because

a possible interpretation of verse 184 in Surah Baqarah
"And those who are able can give food to one poor person (for each day missed) ... but, if you fast it is better for you" is that one can be forgiven for missed fasts if one gives a poor person food for each day missed - even though it is wrong not to purposely make up missed fasts.

Reference(s):

Footnotes 1745-1746 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources

- > 2-Since the 3 ramadans have passed and I have not completed
- > making all of them up, does this mean I don't have to expiate and
- > give food to the poor in addition to making up the fasts?

There is no need to expiate (meaning fast two months in a row, free a slave, or feed sixty poor).

What you must do is for all missed fasts which are more than one year old, you must give \$5 (U.S.) to one or more poor people and also try your best to fast one day for each day missed.

For example, if you missed 20 fasts in 2000, 20 fasts in 2001, and 20 fasts in 2002, then you would give $40 \times \$5 = \200 for the missed fasts of 2000 and 2001. But, you will not give for the fasts missed in 2002 yet because it is possible that you will make up some of these this year (2003) before Ramadan comes.

Reference(s):

Footnotes 1745-1746 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources

- > Also, if one "inhales" medication into his lungs by way of and
- > asthmatic inhalor, does this break the fast.

The ruling in the Maliki school for this would be:

- a) If a person takes the spray due to minor irritation and not because he fears serious injury or death, it will ruin the fast but there is no need to expiate. This is in conformity with the Maliki position that inhaling tobacco smoke particles (or other particles) *on purpose* (e.g., first-hand smoke not second-hand smoke) ruins the fast.

Reference:

[KF: volume 1: page 137: line(s) 35: {fasting; question 12; point 8}]

- b) If a person takes the spray due to serious breathing problems or other serious/moderately-difficult problem (for example, the person will be unable to work efficiently throughout the day without the spray or will be confined to bed), then taking the asthmatic inhaler does *not* break the fast. This is in conformity with the Maliki view that swallowing non-food-particles/dust/flies/bugs due to being *overcome* does not break the fast.

Reference:

[DT: volume 1: page 376: line(s) 2: {explanation of Murshid verse(s) 219-220; third fourth}]

As with any of the rulings in the Guiding Helper, we do not claim to have the last say about them; however, the above seem to be the

popular positions in the Maliki school about what you asked.

- > I read in the Muwatta it says:
- > Yahya said that he heard Malik say, about fasting for six days
- > after breaking the fast at the end of Ramadan, that he had never seen any
- > of the people of knowledge and fiqh fasting them. He said, "I have not heard
- > that any of our predecessors used to do that, and the people of knowledge
- > disapprove of it and they are afraid that it might become a bida and that
- > common and ignorant people might join to Ramadan what does
- > not belong to it, if they were to think that the people of knowledge had given
- > permission for that to be done and were seen doing it.
- > Does this mean that the fast of Shawwal is makruh?

The popular position in the Maliki school states that fasting 6 days in Shawwal is makruh if one openly does so, connects these six days to Ramadan, and consecutively keeps fasts on six days without a break in between them. If one does not do all of these three things, then it is not makruh to fast in Shawwal.

Reference:

"(2) And fasting six days in Shawwal is makruh if one connects these fasts with `Id and performs them publicly (without concealing them). But, it is not makruh to fast six days in Shawwal [or more or less] if one breaks the days apart, moves them to the end of the month, or fasts them secretly (without public announcement"

[KF: volume 1: page 136: line(s) 18-20:{Fasting, question 9 (makruhs of fasting), point 2 (fasting six days of Shawwal)}]

- > If the Shayateen are locked up during Ramadan, where
- > are our bad dreams from?

A narration of the hadith you are referring to is found in Sahih Bukhari #1766:

The Prophet (May Allah bless him and give him peace said): When the month of Ramadan enters, the doors of the sky are opened, the doors of Hell are closed, and the evil jinn (shayateen) are chained.

The question you ask has been given a long answer in `Asqalani's explanation of Sahih Bukhari: al-Fath al-Bari (hadith #1766):

The question is "How can you say that the shayateen are chained in Ramadan while we see much bad and many acts of disobedience in Ramadan? If the shayateen were actually chained, all this bad wouldn't happen!"

We will only mention Imam Qurtubi's answer which is:

- a) The chaining of the shayateen can either be understood literally or metaphorically although the former has more evidences for it. [Understanding it literally would entail that some sort of restraining device is placed on the shayateen. The word in the hadith is *sulsilat*, which means "put in chains" and does not mean "lock up in a room" or something like that. Thus, the shayateen may still have some mobility (albeit more restricted than before) even in Ramadan.

Understanding it metaphorically would entail that since fasting prevents one from many misdeeds, the shayateen have harder times finding dupes among the practicing Muslims. This "harder time" in finding dupes is described as a "chain" in the hadith]

- b) It is possible that only very bad shayateen are chained while others are free since the hadith does not state that *all* shayateen are chained.
- c) It is possible it is meant that there is fewer acts of disobedience committed in this month than other months.
- d) It is possible that the bad we see in Ramadan is not from shayateen but is from other causes such as wicked human souls and one's ugly practices.

Thus, it is still possible to see bad dreams in Ramadan since some shayateen may be free or since these "bad" dreams actually are caused by one's own foul nature - or they may just be Allah's test for a pious person.

As a side note, we (personally) almost never have problems with bad dreams. We used to when we were younger, but no more. We saw that saying the Nightmare Avoidance supplication (listed in the Appendix of the Guiding Helper) directly before going to sleep prevents the shayateen from entering into our dreams. However, we have noticed if we change postures or get up, we must repeat the supplication again. Similarly, if we get up for Tahajjud or Fajr and then sleep again, we have to repeat it again to avoid "undesirable" dreams.

Hajj Questions

- > The kab'a i have been told that it was build by ibrahim (as)
- > also, one the people went to sleep then it was all of a sudden it was
- > there allah(swt) put tit there which one is it?
- >
- > thank u for your time and help

Ibrahim built the Ka` bah with his own hands along with his son Isma` il.
The Qur'an states:

"And when Ibrahim was raising the foundations of the House and Isma'il saying: O our Lord, accept this work from us. Indeed you are the Hearing, the Knowing"

[{Surah Baqarah, verse 127}]

However, most scholars are of the view that the Ka` bah was not first built by Ibrahim. Rather, it was constructed at the time of 'Adam and Hawa'. Then through the passage of years, the Ka` bah deteriorated naturally (probably due to the frequent floods that that region experienced). So, when Ibrahim got to it, he found the foundation of the four walls at level with the ground (or a little below the ground). He then placed bricks on top of the foundation to raise the height of the walls and make a completed structure. This is the meaning of the words "Ibrahim was raising the foundations of the House" in the verse above - indicating that the foundation of the four walls already existed.

A proof from the Qur'an that the Ka` bah existed before the time of Ibrahim is:

"Indeed, the first house [for worship] constructed for people is the one in Bakkah [Makkah], it is blessed, and a guidance for the entire worlds."

[{al-Qur'an, chapter 3, verse 96}]

Most exegetes of this verse state that since the passive voice is used (i.e. "constructed for people"), it indicates that humans themselves did not first build it. Rather, the angels first built it for `Adam. Then, `Adam later reconstructed/renovated it (probably due to deterioration). Then as mentioned above, Ibrahim many years later reconstructed it again after nothing was left of it but the base foundation for the four walls. And as you probably know, th Ka` bah was reconstructed yet again by the Quraysh when Prophet Muhammad was still a young man.

References:

[FQ: volume 1: page 546: line(s) 18: {explanation of verse 3:96}]

Baby and Children Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for Song 35.

- > In some cultures, the baby's birth hair is weighed and silver (or gold)
- > is given away for that weight. What is the ruling for that?

The popular opinion in the Maliki school is that this is mandub to do as this is a recorded action of the some of the Companions of the Prophet (May Allah bless him and give him peace).

Another valid opinion is the Maliki school is that this is disliked (probably so that people don't start believing it's a strong sunnah or wajib).

References:

[QF: volume 1: page 1666: lines(24-27)]

- > Footnote 2169 explains that a newborn baby's head should be shaved on the
- > seventh day. can it be shaved at a later date? If so, when is the latest
- > possible date to shave and still fulfill the sunnah?

The popular opinion in the Maliki school is that the seventh day is significant in and by itself. Thus, it is always mandub to shave the baby's birth hair in an attempt to follow the Prophet (May Allah bless him and give him peace), regardless of when it occurs, but shaving the baby's birth hair is a stronger mandub on the seventh day.

References:

Refer to the Notes of Sources entries for verses 1375-1376 of the Guiding Helper.

- > What is the validity of a cultural belief that the parents should not eat
- > the meat of the sacrificed for their newborn child?

We have no knowledge of the basis of this cultural belief in our din. The general rule is that sacrificial animals may be either eaten or given away in charity. However, it is not wajib to eat it nor to give any portion away in charity. In any case, one may not sell any part of the sacrificial animal for personal profit.

References:

Footnotes 1139-1147 of the Guiding Helper Explanatory Notes and associated entries in the Notes of Sources.

- > Footnote 2166 mentions the slaughtering after birth. What is the ruling on

- > having a feast/aqiqah celebration? is it ok to simply sacrifice the animal and
- > give it away in charity w/o having a celebration?

It is actually encouraged in the Maliki school to *not* have a large gathering for the `aqiqah celebration. One may hold a small feast with one's family if one wants - or hold no feast at all. It is not a significant mandub to hold such a feast. However, it is generally always mandub to feed people food as the Prophet (May Allah bless him and give him peace) said: "Feed people food, and spread the salam..." [al-Bukhari]

References:

[QF: volume 1: page 166: line(s) 15]

- > Is contraception makruh, if used for material reasons
- > e.g. fear of not being to provide for baby, etc? what is the view
- > regarding overpopulation and sustenance for numerous children?

In the Maliki school, "natural" methods of birth control are mubah and not makruh as long as both the husband and wife agree.

References:

[{QF; volume 1; book 11; chapter 6; section 2}]
Guiding Helper Explanatory Notes, footnote(s): 2295

As for fear of not being able to provide for a baby, we put our trust in Allah *after* the child is born or conceived as Allah states:

And do not kill your children for fear of poverty. We will provide for them and you also. Indeed killing them is a big mistake. [chapter 17, verse 31]

As for *before* it is born or conceived, it is permissible to practice caution as laid out by some hadith of the Prophet (May Allah bless him and give him peace) and the general principle found in the verse:

"And let those who do not find [means] for marriage restrain themselves. . . [al-Nur, 33]

As for overpopulation, it is a direct result of modern man tinkering with the natural system of high infant mortality. It is for this reason (i.e., the low infant mortality rate brought about by modern medicine and vaccines) that we have listed the rulings about birth control in the Maliki school in prominent locations in the Guiding Helper.

- > It mentions in the guiding helper that urine/feces of a human
- > is najas. is there any ruling that says the urine and/or feces of
- > a baby is *not* najas. If so, up to what age?

The opinion we have narrated is the popular opinion in the Maliki school given in [KH: volume 1: page 94: lines(s) I6-7].

But, yes, another valid opinion exists that states that the urine of infants is pure up until the time that they start eating solid food.

However, this opinion does not include the "feces" of infants.

The *feces* of all humans regardless of age or gender is considered impure in the Maliki school without much disagreement.

References:

[{QF: volume 1: book 2; chapter 5; section 1; summary}]

> Is it haram for a boy who has not reached puberty to wear gold and/or silk? (i.e. babies, toddlers, etc.)

Technically speaking, nothing is haram for children who have not reached puberty.

But it *is* unlawful for the parent or guardian to accustom his/her children to unlawful acts. For example, it is unlawful to for a parent to give a baby vodka or wine in his baby bottle, to teach the child to steal (pick-pocket), to teach the child to kill other human beings, etc.

Thus, the parent may *not* make his male child wear a gold alloy piece of jewelry or pure silk clothes. However, there is nothing wrong in making the child wear "fake gold" (shiny yellow metallic jewelry) or silver jewelry or smooth and shiny clothes made of synthetic fiber. In other words, there are a lot more options available than what is restricted and one may explore and be creative in the permissible options instead of focusing on the things that are clearly forbidden or on the borderline of being forbidden.

References:

Footnote 2192 & 2193 of the Guiding Helper Explanatory Notes
Footnote 73 of the Guiding Helper Explanatory Notes
and associated entries in the Notes of Sources.

Now the Prophet(May Allah bless him and give him peace) in his hadith said, "Clothes/jewelry (libas) of silk and gold are forbidden for the *males* of my nation and are permissible for the females of them."

[{Tirmidhi, clothing, silk and gold, hadith #1642}]

In the above sahih hadith, no age qualification is given for the prohibition.

[As a side note, this is an issue of disagreement and many scholars (primarily outside the Maliki school have allowed male children to wear gold and silk (e.g., on `Id). Ref: Sharh Muslim by al-Nawawi]

> I have a number of questions regarding custody:

>

> (1) When a person in the priority list doesn't live in the same area (within the 12 hours travel area), then the person next in the list will get the custody is this right?

Yes this is correct.

Reference(s):

Footnote 2318 of the Explanatory Notes and Associated Entries in the Notes of Sources.

- > (2) What if the person in the list is a non-muslim who might influence
- > the child negatively either by influencing the child's commitment to the
- > Deen or to leave the Deen. would such a person get the custody?

No. 2318.(b) also includes irresponsibility in din. However, the complication is when the mother is non-Muslim (e.g., Christian/Jewish) and she gets divorced from her Muslim husband. In such a case, normally speaking, the children would be given to the father, but in the West we would recommend that a cooperative agreement is reached between the two as Ibn `Asim and the Maliki Scholars emphasize the role of the mother in providing the *love* necessary to raise children which otherwise the children would be deprived from.

Reference(s):

[QF: volume 1: page(s) 194: line(s) 15-16: {Book 11, Chapter 10, Issue 2 in what makes one unqualified for child custody}]

- > (3) In the case of a girl should she be placed in a family where the man in a
- > mahram. If this is the case then it seem reasonable that in some cases several
- > persons can be jumped over

The chain order given is the order which tells us who has the first *responsibility* to take care of the child. If a person who is listed later is willing to take care of the child, then he/she can take care of the child as long as those who are listed before him/her are either unqualified or *willfully* give up the custody of the child.

If the people who are listed first do not willfully give up custody, then the case must be taken to an Islamic Judge or local imam for him to decide to whom custody should be given.

Reference(s):

[QF: volume 1: page(s) 194,195: line(s) 26,1: {Book 11, Chapter 10, Derivative Ruling 4 about whether child rearing is a responsibility for the person who has custody or not. }]

- > (4) What are the rights of the person who have custody in modern western
- > terms? Does this mean that the child lives with the person who has the custody
- > and that he/she is responsible to decide on schooling, health care etc.? in
- > all these cases does the father's opinion taken into consideration?

The father if present, Muslim, and qualified (as defined in footnote 2318.(b)) will still have the right to decide on major issues concerning the male child before puberty and the female child before the first marriage.

If the father is dead, cannot easily be contacted, or is unqualified, then he need not be asked for advice on such matters.

The father in all cases remain *financially* responsible for the child if able to provide.

Reference(s):

[QF: volume 1: page(s) 194,195: line(s) 26,1: {Book 11, Chapter 10, Derivative Ruling 4 about whether child rearing is a responsibility for the person who has custody or not. }]

- > (5) Is it allowed for a person who has the custody to allow the child to live
- > with one of the parents? Do the persons next in the list/or one of the parents
- > have the right to object such a decision?

The rule is given above in that if *all* the *qualified* people who are listed first have no qualms about giving the custody to a person listed later, then there is no problem with the situation and no further action needs to be taken.

However, if someone who is qualified and listed first objects to giving custody of the child to someone who is listed later (in the chain order given in lines 1479 to 1484 of the Guiding Helper, then the case must be taken to the local Muslim judge or imam (if no judge has been appointed) to decide.

- > (6) The role of the person who has the custody seems to me a bit ambiguous: is
- > it a right or responsibility (wajib)? and is it the child's right or the
- > person's right?

As mentioned in footnote 2305, child care is a *responsibility* and a *right* for the people listed in lines 1479 to 1484 of the Guiding Helper.

What this means is that if no one is willing to take care of the child, then it is wajib for the person with the greatest precedence in the chain order to take the child in to his/her home and provide care as if the child were his/her own biological offspring.

What this also means is that if two or more people desire to take custody of the same child, only the one who has higher precedence and is qualified should be given custody.

- > >(7) in footnote 2383 (GH version of 2001) seems to lack precision. It says:
- > "However, he is responsible for paying half of the rent or payments for the
- > residence in which the divorced woman is raising the children in (until she
- > gets married again)." <-- it seems better for me to write until the woman
- > loses the custody (death, re-marriage, un-capability to take responsibility)

Yes. You understand correctly.

Also please note that this particular requirement of the husband giving payments for the divorced woman's residence has disagreement about it in the Maliki School.

Reference(s):

[QF: volume 1: page(s) 194,195: line(s) 25: {Book 11, Chapter 10, Derivative Ruling 3 about the rent of the residence in which the person who has custody is taking care of the child. }]

- > (8) Is it allowed for the parents decide to make an arrangement regarding
- > keeping the child 50% of the time by the two parents and decide together even
- > if the mother remarries? (one can consider a case of a son or a daughter)

If the arrangement is to be other than the simple ordered chain mentioned in the Explanatory Notes, then a qualified Muslim judge must be presented the

situation and he can authorize a more complicated custody set-up.

- > (9) What if the man travels with the child to a remote place with the
- > intention to get custody and psychologically harm the woman? How can one prove
- > that the husband is a fasiq or otherwise non-eligible for custody when moving
- > to a remote?

The Muslim judge in this situation is the safety valve for such extreme situations. The judge can issue a decree declaring the man unfit (as defined in footnote 2318.(b)) to take care of the child.

Clothing and Hygiene Questions

You will find that the Explanatory Notes for Song 36 answer most of your questions about this topic.

- > There is a question related to Hijab again. There is a trend here
- > in Europe among Muslim women who cover only their hair i.e. they
- > show their neck. This is a common practice in some regions in North
- > Africa also. Is there any fatwa for 'laywomen'? (NB: I have been
- > asked about this issue)

Basically, the issue of hijab is not an all-or-nothing issue. Rather a woman gets credit for covering every part of her body when out in public. If she misses a wajib part on purpose, then that counts against her - but she still gets credit for the parts she covers properly.

Figure 13-1 of the Guiding Helper shows that the chin and *upper* neck of a woman is not part of her nakedness according to the Maliki School. But, the lower neck is part of her nakedness.

Now, there is not one way to cover in hijab, but there are many.

One need not wear the Arab-type scarf but can, for instance, wear a bonnet-type long hat along with either a scarf/handkerchief for the neck or raised wrap-around collars. Another alternative is to wear a hood which covers the hair and ears well along with some material that covers the lower neck.

Now, if the woman does not cover her lower neck (or ears) but covers properly otherwise (covering her head and other parts of her body), then she is fulfilling 95% of the requirement which will count in her favor.

The 5% she is missing will count against her.

Depending on the nature of the society, the amir may either ignore this 5% or inscribe a lesser penalty for her incomplete hijab.

In any case, we should realize that people become misguided step-by-step and not all of the sudden. If we state today that the lower neck of a woman is not part of her nakedness. It will not be long before some pseudo-scholar comes along and states that the upper chest is not part of her nakedness. And soon enough, practicing Muslim women will be dressed the same as non-practicing women (who are the *kaasiyaat* `aariyaat (dressed but naked) foretold by the Prophet (May Allah bless him and give him peace) in hadith #3971, Sahih Muslim, Libaas, al-Nisa' al-Kasiyaat al-`Ariyaat:

The Prophet (May Allah bless him and give him peace) said, "There are two types of people who will enter the Hellfire whom I have not seen yet: (1) a people who have whips like the tails of cattle with which they beat people and (2) women who are dressed but are naked, who turn away [from Allah's obedience] and turn others away. Their [hair on their] head looks like the soft hump of camel. These women will not enter Paradise nor will they find its fragrance - even

though its fragrance is found for much a distance."
)

Thus, in conclusion, there is no dispensation to allow the ears or lower neck to remain uncovered for a freewoman in either the Hanafi, Shafi`i, Maliki, Hanbali, Dhahiri, Thawri, Ja`fari, nor other authentic mujtahid imam system of Jurisprudence.

But at the same time, one should again realize that something is better than nothing. And that a woman covered the way you describe is getting more credit for her hijab than the one who walks around in a mini-skirt and tank-top.

Reference(s):

[QF: volume 1: page(s) 51-52 : {Book 2, Chapter 6, Ruling on Libaas}]
Notes of Sources for line 455 of the Guiding Helper.

> What is the ruling for Muslim women covering in front of non muslim women? What about mothers? Is there a rukhsa for not having to cover in the other madhahib?

The popular opinion in the Maliki school is that the Muslim woman in front of the non-Muslim woman (regardless of blood relationship) should cover as much as she does for her male relatives. Please see figure 37-2 in the Guiding Helper Explanatory Notes. Thus, she does not need to cover her hair, face, shoulders, biceps, forearms, hands, and feet. However, she should cover the rest of her body (e.g., chest, stomach, thighs, and shanks) in front of non-Muslim women.

However as mentioned in the Notes of Sources for the Bare Main Text, we are narrating an easier Maliki opinion (in view of the great number of Western women with non-Muslim family members currently), which states that religion does not affect the laws of looking and covering up.

References:

al-Khurashi's explanation of Mukhtasar Khalil: volume 1: page 246:
external commentary, line 38

As for opinions about this subject in other madhahib, you will find that they are much stricter than what we have mentioned above.

Sidi , You wrote:

> What is the ruling for Niqab (face veil for women)
> in the Maliki School?
>
> I have been informed that Ibn Rushd (in Introduction
> and Explanations of material which needed to be clarified
> in al-Mudawwanah, vol.1, p.109) and al-Sharh al-Kabir (with
> the commentary of al-Dasuqi, vol.1, p.215) permit a woman
> to reveal her face and hands before strangers.

The popular opinion in the Maliki school states that it is **not** wajib for a woman to wear niqab. Rather, her hands and face may remain bare according to the popular opinion in the school.

You will find minority opinions in the Maliki school which state that covering the face is wajib for women.

References:

Line 13:464 of the Guiding Helper Main Text and associated entries in the Notes of Sources.

Everything besides the hands and the face of a free woman is part of her nakedness. [QF: volume 1: page 51: line(s) 17: {book 2; chapter 6; first fourth}]

Sheikh Khalil means that that the nakedness of the free-woman with an unrelated man [who is not her husband] consists of her entire body including her head hair all except her face and hands (the back and the palms). Thus, the unrelated man may look at the face and hands. [KH: volume 1: page 247: line(s) 116-17: {book of prayer; covering one's nakedness; explanation of Sidi Khalil's statement "And with the unrelated man [everything] except the face and palms" }]

- > However, someone recently claimed that Mayyara's
- > commentary on Ibn 'Ashir and Dardir's al-Sharh al-Saghir
- > (apparently the mu'tamad text for Malikis in the East)
- > states that it is 'wajib' for a woman to cover her face
- > and hands because of 'fitna', despite the fact that these
- > are not considered to be awrah.
- >

Just a comment here that Dardir's text (which is reliable; that is the meaning of mu` tamad) still contains digressions from the popular opinions (due to his being extremely qualified in the views of the Jurists of Egypt. Thus, Dardir was not simply narrating the opinions of the school, but adding some of own research to the issues mentioned).

As for the Mayyarah (written in Fez), we are aware that it states that if a woman is young and attractive it is wajib for her to cover her face. We are narrating the opinion it is simply recommended (and not wajib) for her to cover her face.

References:

See excerpts above which state that the face and hands of a free woman are lawful for her to display without qualifications.

-
- > If men wear trousers below their ankles out of
 - > pride is it haram?

Pride (kibr) is an unlawful state of the heart as agreed upon by the scholars. One way such pride was exhibited in Pre-Islamic Arabia was by letting one's lower garment (which did *not* consist of trousers but consisted of an izar (a wrap around garment)) hang on the ground while one walked. The Prophet prohibited this arrogant stance. The Prophet did not prohibit that an article of clothing could not stretch beyond one's ankles (unless of course one interprets some isolated hadith literally). The proof for this is the hadith of Bukhari:

Ibn `Umar narrated that the Prophet (May Allah bless him and give him peace) said, "Whoever drags his lower garment out of pride, Allah does not look at him on the Day of Resurrection."

Abu Bakr then said, "My lower wrap around garment becomes loose [and drags on the floor] except if I take due care." The Prophet (May Allah bless him and give him peace) replied, "You are not among those that do so out of pride [and it is only those against whom I issued the warning.]"

[DR: volume 1: page 431: hadith 792: {Bukhari, al-Manaqib, The Prophet's statement "law kuntu", hadith #3392}]

References:

[Sharh Bukhari, hadith #5338, by `Asqalani in which he mentions that Ibn `Umar disliking dragging the lower garment [even without pride] to be among his own strict interpretations.]

We have traveled much of the Muslim world (including Saudi Arabia, India, and Pakistan) and know how the din is being practiced all around. Nevertheless, in Morocco, learned scholars do not consider it bad for people to pray with trousers that stretch beyond their ankles.

> the book mentions just mubah, is it not even mukruh even without pride (hanafi, and shafi opinion)?

If you are looking for a Maliki ruling for this then you will find past Maliki scholars (e.g., `Ali al-`Adawi) who have issued the ruling of mandub (sunnah) for wearing a thawb/izar which is cut above the ankles.

Reference:

`Adawi's Introduction to al-Khurashi in describing Imam al-Khurashi's dress as being above the ankles.

You will find other scholars (e.g., some Hanafis) who have given stricter opinions about having one's thawb/izar stretch beyond the ankles.

Reference:

Maraqi al-Falah, Chapter on Prayer

> Where does the beard that is wajib to grow - start's and end's? I am so confused, i do not wish to shave any hair that is

- > part of the chin. Please give me some illustration, picture or a
- > simple and clear way to show me where the hairs start and end.
- > (this is every important)

First of all, please note that this is our standard response to this question:

Please refer to footnote #866 of the *Notes of Sources* for the Main Text of the Guiding Helper.

The reference for these opinions are taken from the accepted Maliki Book al-Qawanin al-Fiqhiyyah [QF:V1:167:3-4].

We are narrating the opinion that it is permissible to remove the cheek hair or shape the beard with a razor.

Another valid opinion in the Maliki School is that keeping a beard is not wajib at all - but is a sunnah. Thus, you will see that many contemporary and qualified (and pious) imams and scholars in Morocco do not have a beard at all.

We summarize the opinions that we are narrating about the beard in the *Notes of Sources* for the Main Text of the Guiding Helper, entry 1071.

References:

Footnote 2157 of the Explanatory Notes and associated entries in the Notes of Sources.

As for where it starts and ends in the Maliki School, we do not feel that giving limits to the nanometer is proper. Rather according to the opinion we are narrating (which is based on the definition of the lihyah in Arabic which is the hair on the two bones that hold the teeth [Ref: al-Qamus al-Wajiz]):

- a) It is permissible to shave the cheek hair (and neck hair) and unlawful to shave the hair above and below the mouth (one may trim this hair though -as we are narrating the opinion that ihfa' al-lihyah (letting the beard grow) is only mandub and this is in conformity with the popular opinion in the school which labels all acts of fitrah as mandub and not wajib).

- > I would be grateful if u could answer this also. many
- > layman and some scholars of the hanafi school have said that
- > shaving the beard is haram in the malaki school and growing
- > the beard is fard, to a fistful. The 2 books from an indo/pak
- > scholar and a salafi book mention quotes from malaki scholars
- > and books. Which i will produce below:

This scholar is probably just trying to back up his arguments and claims. Many scholars state things like "this is agreed upon by all four schools" as an instructive tool.

The real meaning of this is that "major scholars in all four schools have stated this".

If you really want to know what is agreed upon by all major scholars of our din you should refer to Ibn Qudamah al-Maqdasi's book "Al-Mughni".

Anyone with deep knowledge of Jurisprudence knows that differences of opinion exist within each school of knowledge. And the way these differences are resolved is by coming up with a "popular" and "trusted" opinion which is taught to the masses and calling the other opinions "minority" opinions which also have validity within the school.

We would recommend books such as Bidayah al-Mujtahid wa Niyahah al-Muqtasid (Averroes) and al-Qawanin al-Fiqhiyyah (Ibn Juzayy al-Kalbi) for people interested in learning how many valid opinions issued by authentic scholars in our din can exist for any one subject.

[As a side note, having popular views in a madh-hab along with acceptable minority views ensures that the teachers of the school will not become dogmatic or "sect-minded" [e.g., like some unqualified people who label any one who does not hold their particular views to be part of a misguided sect.]

> Can woman pluck their eyebrows? i could not find the
> ruling in the book? this is a major issue for woman, why was it
> left out? please provide evidence

It is not possible to cover all such issues in a short text such as the Guiding Helper. We have added and continue to add detailed non-essential issues such as this one to the footnotes of the Notes of Sources. Please also note that when dealing with a detailed issue such as this, there is often disagreement within the school.

As for the ruling, we are narrating the opinion that women may remove facial hair (e.g., moustache, chin, and cheek hair). As for the eyebrows, the woman may shape them (e.g., with a thread/tweezer or other means) but it is *unlawful* for her to completely remove them [or come close to completely removing them].

This opinion is taken from interpreting the Prophet's (May Allah bless him and give him peace) command not to remove eyebrow hair as only applying to *completely* removing the entire eyebrow hair as opposed to shaping or trimming the hair. This is because removing the entire eyebrow will change the natural "khalq" with which Allah created the face and this is what is prohibited in the hadith.

[As a side note, practically speaking, most women will actually hurt their facial beauty in the long run by practicing such removal even though they may practice it for beautification purposes.]

Here are the references for this opinion:

The hadith in question is in Muslim and Bukhari (among other collections): Ibn `Umar cursed the female tattoo taker, the female tattoo giver, the female who has facial [eyebrow] hair removed [namisaat], the female that removes facial [eyebrow] hair, the female that causes gaps between her teeth for "beautification" purposes changing

the creation of Allah.

Now in these hadith, the Prophet's exact words are not narrated, but Ibn `Umar states that the Prophet cursed such people.

In Sharh al-Nawawi for Sahih Muslim Hadith #3966:

Our opinion about this is if a woman has a moustache or beard, it is not unlawful for her to remove it; rather, it is mandub. ... the prohibition is only for [completely or coming close to completely] removing the eyebrow hair.

This is in conformity to the Maliki opinion we are narrating which states that what is prohibited is removing the entire eyebrow or coming close to removing the entire eyebrow:

[QF: volume 1: page 384: line(s) 5-6: {book 21, chapter 17, issue 4}]

- > why is it that when the issue of the way the muslim dress there is some
- > compromising even some western dress are favored over classical maliki fiqh
- > such al-Mudawanaa al-kubr rislatitle by ahmad Zurruq!the turban the izar or
- > pants khuffs etc and the baseball cap t-shirt wearing muslim men because
- > muslim women have to be identified in garb and most if not all do not
- > comprise their dress and brother s wear full sunnah they/ we look marvelous!

As is mentioned in footnote 2174 of the Guiding Helper Explanatory Notes (section b), it is a commendable act worthy of reward from Allah that a man or a woman wear clothing that resembles the clothing of the Prophet and his Companions.

However, since our din was sent for every time and place (with flexibility in mind), it is not unlawful to wear new types of clothing as long as it covers one's light and coarse nakedness completely and it fulfills the three preconditions given in footnote 759 of the Guiding Helper Explanatory Notes.

References:

Associated entries in the Notes of Sources.

[QF: volume 1: page 377: line(s) 12-20: {book 21, chapter 11, section 1, types of dress}]

- > Can a woman wear 'trousers' openly with other women, and covertly
- > when in public, under, for example, a jilbab? (Context: some people fear
- > that this article of clothing may resemble the clothing of men, and is thus
- > blameworthy.)
- > If 'trousers' are prohibited, then what would be the ruling for traditional
- > Pakistani dress, which consists of a long shirt (khamiz) and loose
- > 'trouser'-type bottoms (Shalwar)?

Trousers are not forbidden for women as long as they fulfill the three preconditions for clothing mentioned in footnote 759 of the Explanatory Notes.

However, women who wear trousers are recommended to also wear a top shirt that reaches down to the knees at least.

If the trousers/pants are tight or semi-tight (and no clothing is worn above them), then wearing them is defined as makruh in the Maliki school.

As for the argument that trousers are forbidden for women since they resemble the clothes of the man, it does not hold much weight since the jilbaab of the woman in basic structure is also similar to the long thawb of the man. And one has to examine the culture and which dress is exclusively assigned to a certain gender before making such a claim.

References:

Footnote 759 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

Footnote 2174 (section (d)) of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of sources.

- > Please elucidate on how Muslims in the West
- > should deal with non-Mahram Muslim family members
- > of the opposite sex.
- > Can we have mixed dinners and functions with them?
- > Can we look at them? If they are women and we are
- > men, do the rulings change?

Basically all of the guidelines in the Explanatory Notes for Song 37 have to be followed with non-Mahram family members of the opposite sex (e.g., cousins). Thus:

- a) One may not look at the light or coarse nakedness of the person. However, one may look at their face (e.g., when conversing with them). This entails that one dress modestly as if one were in public.
- b) One may not casually touch, hug, or kiss the person (except its o.k. to touch in cases of need and in cases where the age difference between the two people is so great that "flirting" is inconceivable (such as a very old woman holding hands with a seven-year-old child),
- c) One may not be alone with that person in a closed room without another discerning human being.

As for mixed-gender functions, it has been the practice of the rightly guided people of this nation for fourteen hundred years that men and women sit separately when invited to the same social function at someone's house or a banquet hall. We do not say that it is unlawful for related non-mahram men and women to sit together or eat together, but in many cases it may be disliked (since it will cause

them to lose the reward for being more modest - especially when the two people are both young and single).

Now if one practices the extended family system (as some cultures do), then there is more leniency allowed but the three restrictions mentioned above (a, b, and c) must still be followed according to the best of one's ability.

References:

Explanatory Notes for Song 37 and related entries in the Notes of Sources.

Food Law Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for Song 34 of the Guiding Helper.

> What is the ruling on eating gelatin?

Under the opinion we are narrating: if it is taken from an unslaughtered dead animal, then it is **not** permissible to eat.

We have not delved into the branch ruling for gelatin whose chemical structure has changed, but we would expect that there is disagreement about it in the Maliki school. Thus, one opinion would permit it while another will prohibit it.

You may ask a another source about this or take our simple first ruling above.

References:

Footnote 2137 of the Guiding Helper Explanatory Notes
and associated entries in the Notes of Sources.

> Can the sacrifice of an animal (e.g., For `Id or an Aqiqah) be made in
> a country other than the one in which the family lives?

Yes. There is no specific place mandated for the sacrifice as there is no real difference between the `Aqiqah sacrifice and that of `Id al-Adha.

Reference:

[QF: volume 1: page 166: line(s) 11]

> Is Jewish Kosher meat mubah?

If it is prepared according to the guidelines mentioned in Song 34: Food Laws. Our best estimation is that kosher meat in most parts of the world is **permissible** to eat (which means it is allowed but may be disliked in certain circumstances).

> Another thing is in connection with the slaughtering of an animal
> by a kitabi in order to make it halal. As you know in Sidi Khalil and
> its commentaries the slaughtering made by a kitabi should be done
> according to the Islamic way and it should be witnessed by a Muslim
> who knows how the way should be performed. Nevertheless, I chose -
> after consulting some people of knowledge - to put in the commentary
> of the Risala the position of Qadi Abu Bakr Ibn al-Arabi as stated in
> his Tafsir Ahkam al-Qur'an and reported in the Mi'yar by al-Wansharisi.
> I found it easier for the people living in the West. The position of
> Ibn al-Arabi is that it is not important the way how the kitabi performs
> the slaughtering providing that the Christian or Jewish priest considers
> that the meat is allowed according to their law. Al-Wansharisi also says
> that it is not to us to investigate which is the situation of the law according
> to the Christians or Jews, what we have to be concerned with is only if

> they consider the meat of the animal slaughtered as halal for them. If it
> is halal for them, then it is halal for us regardless of the way how the animal
> has been slaughtered.
>
> I have taken this position and reported this in the commentary
> of the Risala because I found it easier for us living in the West
> and because I really disliked the obsession some Muslims have
> with "Halal" meat up to the point of inviting them to your house
> and asking you if the meat is "halal" or not.
>
> I would really appreciate your opinion in this matter.

I don't have the reference right now, but I believe it is against proper manners to ask a Muslim at his house whether or not the food is halal. Such questioning can cause trouble and discord.

As for the position you narrate, we are aware of it and are aware that the `arif billah and wali ullah ibn al-`Arabi has narrated it.

Having studied our Law system deeply, we refrain from taking dogmatic (strict closed-minded) stances on most side issues (furu`) of Fiqh.

The opinion we have narrated in the Guiding Helper is that a monotheist may perform the sacrifice but according to our three wajibs and one stressed sunnah.

As for what the Maliki school says in totality about this issue, it includes what we have narrated in the Guiding Helper, it includes what Sidi Khalil has said, and it includes what you have narrated.

This is evident from Ibn Rushd's summary of this subject as narrated by Ibn Juzayy al-Kalbi in al-Qawanin al-Fiqhiyyah:

Ibn Rushd says: It is agreed that six types of people cannot sacrifice the animal: (1) the small child who does not have cognizance, (2) the person in a crazy-fit / possessed-by-a-jinn, (3) the drunkard who is drunk, (4) the Fire Worshipper [and also an idolist/polytheist], (5) the person who has left Islam (murtadd), and (6) the zindiq (this term may be applied to an atheist).

There are six types of people whose sacrifice is disliked: (1) the young child who has cognizance, (2) the woman, (3) the effeminate man (khuntha), (4) the castrated man, (5) the uncircumcised man, and (6) the perpetually disobedient person (fasiq).

Then there are six people whose sacrifice there is disagreement about: (1) the person who does not pray, (2) the drunkard who is not very drunk, (3) the person who engages in blameworthy innovations (bid`ah in `aqidah) about which there is disagreement concerning takfir, (4) the Arab Christian, (5) the Christian who slaughters at a command of a Muslim, and (6) the non-Arab who becomes Muslim before puberty.

[QF: volume 1: page 157: line(s) 18-24: {book 9, chapter 5, summary (talkhis)}]

Ibn Juzayy al-Kalbi mentions earlier that there is disagreement about whether the Christian must be Arab or not. Additionally, there is no total agreement or details given about exactly how the animal must be sacrificed by the

Christians. Ibn Juzayy al-Kalbi notes:

"...And there is no disagreement in the meat's permissibility of the Christian/Jew who slaughters for himself except for their holidays...."

[QF: volume 1: page 156: line(s) 21: {book 9, chapter 5, section 1, 1st fourth}]

Again in the above excerpt, no exact description is given of how the sacrifice must be performed.

Thus, the conclusion is that the popular opinion in the Maliki school states that the kitabi must follow our three wajibs and one stressed sunnah; however, valid minority opinions in the school exist that encompass much easier views such as the one you narrate in the Risalah.

Again, one must look at one's society and a minority opinion may be more suitable to it due to the conditions of the Muslims at that place.

We would say the following:

- a) In a society where the majority of the people are Muslim, the popular opinion should be followed.
- b) In a society where Muslims only make up a small minority, it is permissible to follow the easier opinions narrated by the authentic Maliki scholars, such as being able to eat any meat slaughtered by a kitabi without delving deep into the exact means of slaughter used.

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> The animals that we can eat are of two types:

> a) Those that are mubah to eat (i.e. all animals besides, humans, pigs, predatory land

> mammals, and domesticated ones with hooves)

>

> b) Those that are disliked to eat (i.e. predatory land mammals and domesticated ones with hooves)

> _____

>

> So what I understand from part a) is that all animals are halal to eat except those:

>

> 1) Human

> 2) Pig

> 3) Predatory land mammals (which is what we call in Arabic Si'ba ie Lions, Tigers etc is that right?)

Yes. These are actually called "sabu`" (pl. sibaa`) in Arabic and are predatory animals.

But, you must realize here that dogs and cats are also sibaa` - since both are

predatory.

> 4) Domesticated hooves (like cats? is that right?)

No a cat does not have a hoof. A hooved animal is an animal of burden which resembles a horse, pony, donkey, or a mule. These animals have a very thick shoe which can and is usually supplemented with a metal shoe.

Now the fact that we state that the animal is domesticated (i.e. is tamed and used for burdens), excludes wild hooved animals such as wilder-beast and deer.

As for cows, buffalo, ox, and camels, they do not have the thick type of hooves which is spoken of here - which is shared by horses, ponies, donkeys, and mule. As a clarification, cows, buffalo, ox, and camels are *mubah* to eat after a valid sacrifice as is clearly stated or implied throughout the Guiding Helper and Explanatory Notes.

> Ok now this is where I am confused Sidi and need clarification,

The definition of predatory and hooved animals as used in the GH is further clarified in footnotes 2140 and 2141 of the Explanatory Notes.

Reference(s):

al-Qawanin al-Fiqhi-yyah, Book 9, Chapter 1, concerning
Food Laws when one is not in dire hunger

> in part B) it says:

>

> b) Those that are disliked to eat (i.e. predatory land mammals and domesticated ones with hooves)

>

> but arnt predatory land mammals and domesticated ones with hooves included in the
> > exception in part A) ?

Yes. (A) states that all animals besides predatory land animals, humans, pigs, and hooved domesticated animals of burden (like horses, donkeys, mules, and ponies) are *mubah*. This leaves the possibility that some of these excluded animals are not *haram* but *makruh* to eat.

As the Explanatory Notes are written without self-contradictions, you can better understand discussed issues by comparing different parts of the Explanatory Notes. For example, the issue you mention is again repeated in different words for the Explanatory Notes of lines 1355-1356 of the Guiding Helper Main Text.

> What is the ruling on addittives to food referred to as
> E-numbers? Is one obliged to find out about them(which
> is often a long process)or is it suffecient to refrain from that
> which is known to be haram and not go into too much detail?

As footnote 2638 of the *Explanatory Notes* hints, one should not delve too deeply into food ingredients (especially now a days) as such will make life too difficult.

So for example if you see the European Union assigned E-number:

E309 Delta-tocopherol

You need not look up what Delta-tocopherol is unless it is **clearly** and **commonly** known that such an ingredient is **always** taken from an unslaughtered land animal.

In other words if you read in the ingredients "contains animal fat" or "contains pork", then you should refrain from that food product. Otherwise, delving too deeply will make life very hard and make the din very hard to practice.

The Prophet (May Allah bless him and give him peace) said, "Indeed the din is easy. And no one tries to make the din hard [for himself] except that [this extremity in practice] overwhelms him."

[{Bukhari}]

As a side note, one should also know that a very famous trick of Shaytan is to make the person lop-sided in his practice of din by giving too much emphasis to any particular aspect of the din (and we see so many such unfortunate souls today). As the person only has limited resources and energy at his disposal, if he gives too much emphasis to any one aspect, it will most certainly detract from other necessary aspects and he will fail to achieve the well-rounded character of the Prophet (May Allah bless him and give him peace) and most of the Companions.

And this is the reason why we have mentioned so many subjects in the Guiding Helper, so that people will not give too much emphasis to purification and salat (for example) - as they will expend their remaining resources and energy on making their marriages work, raising their children, resolving family conflicts, dividing up their inheritances, conducting honest business transactions, etc.

> In GH you write that smoking is Haram. I have heard that
> in Hanafi fiqh it is mubah. I was wondering if there was
> a difference between cigarettes (which have many additives, and extra
> nicotine etc.) and the water pipes that are used in
> the Middle east (i.e. apple, honey, tobacco, glycerine.) I admit my Nafs
> is involved in this question, but also because I
> sometimes visit a Sheikh who smokes the water pipes (because it is a
> valid Rukhsa from the Hanafis) and he offers
> one pipe to me since I am a guest. I know it is a valid rukhsa, but I'm
> wondering if there is a difference in ruling btwn
> the two manners of smoking in the Maliki school.
>

First of all realize that there is a minority opinion in the Maliki school which allows cigarette smoking and use of tobacco products.

The popular opinion (taken from Ibn `Ashir's Sharh called al-Habl al-Matin) states that cigarette smoking and use of tobacco products (e.g., tobacco gum) is not permissible.

Now if the pipe cigarette does not contain tobacco (or only contains

trace amounts of tobacco) but contains other mubah-to-intake ingredients (e.g., apple, honey, glycerin, etc.), then such smoking is mubah in the Maliki school which generally allows one to intake smoke and gases (Ref: `Adawi's commentary on Khurashi's commentary of Sidi Khalil's words "that ashes and smoke is pure" in book of taharah).

One reason that we have not noted the easier opinion on this matter is that it is now an accepted scientific fact that there is a direct link between cigarette smoking and lung cancer and a direct link between tobacco chewing and cancer growths in the mouth. Thus, we figured that those young people who are thinking about using such products would be encouraged to live healthier lives.

As for old people who have become addicted to such, then they may follow the minority opinion on this matter - when they are not fasting.

Reference(s):

"And our Maliki teachers have disagreed about inhaling smoke of a plant which is called 'tobacco' (tabah). Some of them have strictly prohibited it while others have allowed it."

[DT: volume 1: page 458: line(s) 17-18: {explanation of verses 294-300, }]

Trade and Finance Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes for the latter part of Song 41.

> What is the ruling on Credit Cards in Islam ?"

In the Guiding Helper texts we have on-purpose not delved deeply into subjects that are currently hard to practice.

We have an intention of producing people that are conscious of what is right and wrong in our din but can also live in the present non-Islamic situations without extreme difficulty.

- a) Our general ruling about the current credit-loan industry is that it goes against the principles of lawful business transactions in our din due to the guaranteed interest percentage rates associated with such loans.
- b) However, individuals may carry credit cards from companies that are involved in interest transactions with the following qualifications:
 - (i) The company has some lawful means of income (e.g., advertising income). Most credit card companies do have some lawful income.
 - (ii) The company allows individual to pay the credit card bill in full each term within a grace period such that no interest is ever paid or accrued.
 - (iii) The individual has an intention to **never** pay any interest to the credit card company but intends to always pay the credit card bill in full before its due date.
 - (iv) The individual does not engage in transactions with the company that force him to pay interest without any other option (e.g., he may not take a cash advance since he will have to pay interest as there is no grace period for cash advances offered by most credit card companies.)

References:

For more information on this topic, please refer to footnotes 2579 to 2591 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources

- > I am a young muslim living in America. In my pursuit
- > of Rizq Halal, I have qualified myself to become a license
- > painting contractor in the State of Florida. This involves applying
- > a wide variety of coatings and preparations to the interior and exterior
- > of residential, commercial, and industrial structures.
- >
- > I am interested in two questions: 1) The state requires me to purchase a
- > certain amount of liability, property damage, and workman's compensation
- > insurance. As I now understand it, if I buy the minimum amount required by

- > law, then the sin will be the responsibility of the state and not my own.
- > Is this correct?

Yes. This is correct as at that point, it becomes more like a mandatory tax according to the fuqaha'

- > And if I were to buy any coverage or level of coverage beyond the state's minimum required amount, I would be in this case the sinner.

It would depend upon your best estimation of the likelihood of your incurring a liability which you could not possibly afford. If acquiring a liability which you could not possibly afford is probable or very likely, then it is permissible to acquire the insurance policy (e.g., like for a wife who is likely to have children and will probably need expensive hospital care, which is beyond one's means to afford).

References:

Footnote 2588 of the Guiding Helper Explanatory Notes and associated entries in the notes of sources.

- > Now the other question is regarding riba'. The amount of money
- > required up-front to acquire these state-mandated insurances is
- > enormous (in my estimation). It is so large that most of the contractors
- > I have spoken with prefer to flagrantly violate the law than pay roughly
- > \$6,000 per employee per year in Workman's Compensation Insurance
- > ALONE. But since I am just starting out, and since I am a muslim and
- > as an example to my employees and other contractors, I would rather obey
- > the law. This would require me to spend around \$15,000 on insurance
- > alone just to be qualified to START this business. I do not have this
- > kind of money myself.
- > I have heard conflicting reports about the halal and the haram regarding
- > riba' in the Kafir countries. I have heard that since we (the American-born
- > converts) are living under native kafir rule in social, economic, and political
- > terms, we cannot be expected to conform to the Islamic shari'a completely,
- > as this would be impracticable. Most business transactions in this country
- > are tainted by riba'a somewhere along the way - even down to the food we
- > eat.
- > I am a hater of riba' because Al'lah and His messenger have declared war on
- > it. I do not want to undertake it if it isn't necessary. But I do want to be able
- > to support myself and (someday, inshal'lah) a family. There are a few Islamic
- > Banks functioning in the U.S., but my business does not appear to fit their usual
- > funding parameters (gas stations, franchises of different types, items with real
- > (fixed asset-based) value). So I see myself faced with the prospect of having
- > to take out a modest loan in order to start up this business, inshal'lah.
- > Can you give me any guidance as to what my thoughts should be on the matter?
- > Any specific input will be appreciated.

Our advice to you would be to make Istikharah and then do whatever Allah makes easy for you.

As for the ruling of such, multiple rulings of varying difficulty would be available, and your level of trust in Allah will determine which one you choose.

-
- > Can you give us details about Islamic Banking?

As for your question about Islamic Banking, you can refer to the International Research Institute about this topic:

<http://www.islamic-banking.com/>

Basically, what it comes down to is that we as serious students/promoters of the din have a long-range detailed plan and a short-range list of "quick-fixes". Islamic Banking is nothing more than a quick fix that is relatively easy to set up and relatively compatible with the current dominant economic system.

However, Islamic Banking will not solve our weak financial backbone problem in the long run. The reason for this is that the islamic bank will in the end be dependent on and replicate many practices of the system set up by the "John Adams" club, the inheritors of the European Feudal System.

For example, the Islamic Bank will:

- a) trade in baseless paper and electronic currencies, which are set for hyper-inflation or total collapse sometime in the future (perhaps far in the future or the near future) like it happened in Argentina in 2002.
- b) the bank will most probably still pursue policies that put the poor at a disadvantage (e.g., the "new-wave" rent-to-buy without interest plan being offered in the end does not cause property values to fall and does not significantly reduce the amount of over payment for the already inflated price piece of property).
- c) the bank will be a target to have its assets easily frozen since it is dependent on the system set up by the "controllers". This happened to the Pakistani-owned BCC bank over a decade ago on "suspicions" of funding illegal operations. What this really means is that the Islamic Bank owners cannot make any moves that anger the "controllers", else they are prone to be easily shutdown.
- d) etc.

....

As for your questions about being involved indirectly in this system, we would say that it is permissible as long as one is not *directly* involved in one of the ten unlawful ways of earning money.

You might want to review the footnotes for Song 41 to learn the easy opinions we are narrating concerning the Muslim's financial life in the current non-Muslim economy.

References.

Song 41 of the of the Guiding Helper and associated entries in the Notes of Sources.

-
- > Also, are stocks in corporations haraam? In the US
 - > we have to set aside our own money for retirement,
 - > and the usual plans consist of either stocks or of
 - > interest-bearing funds. I knew interest was haraam -
 - > but are stocks also haraam?

This is our standard reply to this question:

The current stock market has a detailed ruling and an easier general ruling. The detailed ruling is for times when an Islamic Economic infrastructure is in place. The general ruling is for times like ours where we lack a strong Islamic Economic infrastructure (what we mean by strong is that it is the *dominant* way of conducting commerce in the world).

The general ruling for the stock market states that a Muslim may engage in stock transactions given he follows the following restrictions:

- a) He does not borrow money on interest in order to buy stocks (this is called "on-margin" buying).
- b) He does not engage in stock options which fall under a type of bay` al-gharar. One reason is that the price of the option is a sort of insurance policy that guarantees the buyer a specific price. Another reason is that an option is simply a "bet" that the stock market will go up or down.
- c) He does not invest in a company whose major line of work is unlawful (i.e. one of the ten major unlawful ways of earning money listed in Song 41 of the Guiding Helper.)
- d) He does not invest in interest-based stocks (e.g., bonds and mutual funds).

This above ruling is easier than the detailed ruling, which delves into the nature of stock price increases and decreases that are seen. And this above ruling is the one we would recommend to the current Muslim population.

The detailed ruling adds one more restriction to the above four:

- e) That the price of the stock is always calculated from the net worth of the company and not from the supply-demand curve of the paper/electronic shares that are in circulation. Thus, in an Islamic government, the Financial center must make sure that the current trading price of the shares accurately reflects the net worth of the company divided by the number of shares outstanding:

$$\text{Stock Price} = (\text{Company Net Worth}) / (\text{Number of Issued Shares})$$

Additionally, when the company issues more shares to raise capital, they must give the new shares fixed prices exactly identical to the price of the other outstanding shares (of the same type) that have been issued.

The company must have a regular financial period (e.g., three months) in which it re-calculates its net worth (which will have fluctuated from business operations) and then from this calculated net worth, determine

the new adjusted share price.

The company must allow stockholders to trade their shares for cash currency (e.g., gold and silver) at any particular point in time.

[As a side note, if restriction E were followed, then we would not see the roller-coaster drastic rise-fall behavior that the stock market of capitalistic countries experience. Rather, we would see gradual honest profitability and honest slow loss (giving investors time to get out before losing all their capital).]

The general ruling of the stock market states (about restriction E) that one may consider the stock one holds to represent a tangible asset of the company (without delving further). And as such, may sell or buy this tangible asset to/from someone for a price greater than or less than the price for which it was previously bought/sold. Thus, the general ruling allows the common man to engage in stock transactions that may result in a net profit or loss (as it is comparable on the top-level, without delving too deep) to selling any other tangible good (e.g., ice cream) for either a profit or a loss, which is allowed in our din.

References:

Footnotes 2579-2591 of Song 41 of the Guiding Helper and associated entries in the Notes of Sources.

- > I recently heard from a Shaykh that restaurants and bakery bread
- > were both haraam because they failed the test for a sale -
- > that the exact weight of all the components was not revealed
- > to the customer before sale.

This in reality is a sheikh who is working overtime on law principles but neglecting the context and bigger picture.

Please note that the two examples you use: (1) restaurants and (2) bakery bread have been present in one form or another ever since the Prophet's (May Allah bless him and give him peace) time. For example, there were bread merchants in the Makkan and Madinan Suq (markets) additionally there were people who sold prepared food (like restaurants do today).

And these two things were accepted mubah acts during the time of the Prophet (May Allah bless him and give him peace) and the early generation of Muslims as is evident from the writings from that period and the continuous practice of food-sale which has continued to this day.

As for the essentials of trade, they are five in the Maliki School: (1) The buyer, (2) the seller, (3) the price, (4) the article/service being sold/bought, and (5) the words/actions which complete the sale.

It is a precondition for the article that it be known in its characteristics; but, it is not a precondition that it be known in its exact weight. It is just necessary that the buyer accept it for the price he paid after examining it. This is also because small discrepancies are not considered bay` al-gharar (uncertain

transactions mentioned in Explanatory Notes footnote 2583).

One proof for this is that many sellers 1400 years ago did not have accurate (to the gram) measuring instruments; but, they just sold their food articles based upon number and rough size.

References:

[QF: volume 1: page(s) 211: line(s) 23-24: {}]

> first, how can interest be haram, when one factors in inflation? for
> instance, let's assume brother x lends brother y \$100 in 2003. when
> brother y pays the money back in 2010, the \$100 will not be worth the same
> amount. as a result, isn't brother x permitted to charge interest? also,
> according to statistics, there is an average of 5% inflation every year;
> thus, if one's money is left in a non-interest checking account, isn't one
> losing money? keeping this in mind, is it permissible to put one's money
> in an interest bearing savings account?

We do not consider ourselves an Islamic Fatwa site. We simply teach the basic precepts of the din to people in an endeavor to make these people qualified themselves and able to understand the specific issues such as the one you raise.

Now as for the prohibition of interest in non-Islamic circumstances, know that there is a difference of opinion about it (in consideration of issues such as the one you raise). The relied-upon opinion in the Hanafi (not Maliki) school is that it is permissible to take interest in lands governed by non-Islamic laws (such as Britian, France, U.S., etc.) but unlawful to give interest (except in cases of moderate to extreme need (not just impulse credit buying)). (Ref: You can check the appendices of the book "Reliance of the Traveller for verification of a source for this Hanafi opinion or you can check somewhere else).

The opinion we are narrating is that it is unlawful to take or give interest on loans except that giving interest is allowed in cases of moderate to extreme need (not just impulse credit buying)).

This prohibition is taken from the literal strict interpretation of the prohibition of all loans which return more than is actually loaned:

Proof(s) from Secondary Text(s):

As for interest due to a delayed payment [back on a loan], it is unlawful according to all major scholars.

[QF: volume 1: page 214: line(s) 27: {book 13; chapter 3; very beginning}]

As for what is known as "give me time and I will give you more", it is unlawful with total agreement in the Maliki school. This means that a man has a debtor whom he gives more time to pay back his loan so that he may give him more [than the original loan amount]. This was exactly the type of interest practiced in Arabia before the advent of Islam, regardless of whether the loan involves food or currency and regardless of whether it resulted due to loaning currency or due to buying merchandise, or other than that.

[QF: volume 1: page 217: line(s) 17-20: {book 13; chapter 3; end ten derivative rulings; derivative ruling 9}]

Proof(s) from Primary Text(s):

The Prophet (May Allah bless him and give him peace) prohibited loans that are repaid on interest.

[AM: volume 2: page 35: line(s) 2: {Bayhaqi, kubra, volume 5, page 573, hadith #10933}]

Now the literal words in the hadith are "loans that receive profit" "al-qardu al-jaarru li n-naf' i".

Now as for your statement that interest is paid to make up for inflation, then we would state that people who have done detailed studies of economics have figured out that there is a direct relationship between the interest-based economy and inflation. In other words, interest payments when practiced by the whole society *cause* inflation.

Also, there is an interesting work put together by the *malevolent* financial planners that states this (along with many other current practices) very plainly. This work is called the Twenty-four Protocols of Z I on.

We understand this on a level that goes above the poor layman who is stuck in the unfair system and faces the issues that you mention (such as sky-rocketing costs for basic needs and services) and we understand his concerns and for such we give him the easy opinion (ref: footnote 2588 of the Explanatory Notes) to try his best but if he is unable to avoid it, then he may engage in them but know that the base ruling for it is wrong.

And we also understand that the way to counter this system is to encourage trade in gold and silver (these do not experience inflation in reality and the price fluctuations today are only artificially brought about by increasing and decreasing supplies/demands) as a replacement for baseless paper and electronic currencies and to form fair credit unions and similar institutions to help alleviate and eventually solve the unfair financial problems that the layman is faced with.

Defense Questions

Most of your questions about this topic will be answered by reviewing the Explanatory Notes and Notes of Sources for the beginning part of Song 41.

An important note about the discussions below is that our din does not allow independent individuals to initiate attacks on non-Muslims regardless of whether the target is a military target or a civilian target (attacking a civilian target is unlawful in our din even in times of war).

Thus, the authentic scholars of our din (whose voice has been muffled by the mass media) do not support terrorism and physical attacks on non-Muslim civilians.

The only context in which it is currently permissible for the members of our din to engage in warfare is the act of responding to military attacks on Muslim civilian population or on Muslim public places. In such a case, our din requests the individuals under attack to defend themselves and drive away the attacker.

References: Explanatory Notes for Song 41 of the Guiding Helper and associated entries in the Notes of Sources.

- > Some people are saying that female
- > captives of war that are enslaved are permissible to have sex
- > with WITHOUT their permission. If captives of war include children
- > (who would one day come of age,) and if they are essentially
- > non-combatants who may not have had any say in whether or not
- > their people should pay the Dhimmi tax (as often these issues
- > are decided by men,) it seems unfair that they should have their
- > bodies violated thus. I understand that slavery was a means
- > of reintroducing people back into society, giving them rights
- > not enjoyed by refugees today, or even many free people, but
- > if this were true I would find this deeply problematic, esp. since
- > I recall a verse in the Quran declaring slave women lawful but
- > if they wished to keep their chastity that they could (I can't find
- > the source off hand.) What do the scholars say regarding the rights
- > of slave women, esp. over their sexuality?

The rulings for this subject is detailed and we would assume that the people you are referring to are over-simplifying the matter.

The decision about the non-Muslim subjects returns to the leader of the victorious Muslim army. Individual soldiers *may not* violate the human rights of captured women or children (as the bad Serbian soldiers did to the Bosnian women (it is narrated that they even raped pre-pubescent girls)).

This topic is further discussed at the following location:

[QF: volume 1: page(s) 128-129 : {book 7, chapter 3}]

A summary of the above is:

The leader of the victorious Muslim army may do one of three things with

the captured non-Muslim women and children:

- a) Let them go free (this is called mann and is mentioned in verse 4 of chapter 47) of the Qur'an). We would say that in a time that there is a general bad attitude and feeling towards militant Muslims (such as today), this is the best decision the leader of the army can make for the good of the din. In other words, we would say that this (a) or (b) below would be his only rational choices.
 - b) Ransom them (this is called fida') either for the exchange of Muslims prisoners or for money.
 - c) Make them slaves to the Muslims *if they don't convert to Islam*. However, there are many restrictions to making them slaves. For example, the child may not be separated from his mother. And there are many other restrictions mentioned in other books.
-

> Another thing I know I will be asked about is the famous matter of
> suicide bombers. I have been checking in Sidi Khalil and what I can see
> is that it is possible to attack the enemy alone even knowing that one
> is going to be killed for sure if that attack will demoralize the enemy.
> But the matter of suicide bombing is that it is not the enemy who kills
> the attacker but it is the attacker who kills himself in order to kill
> the enemy. This makes it difficult. Nevertheless, next to this hukm in
> Sidi Khalil, there is an injunction about the permissibility to throw
> oneself to a secure death if the person knows that he is going to die in
> another way. This has made me reflect about this matter of suicide
> bombing, but I am not sure about it. I can see a clear judgment in this
> matter. If you don't want to answer me on this matter you don't have to
> do it.

This issue on the top level involves two issues:

- a) The means of attack
- b) The object of attack

In today's media, we often hear about suicide bombers (and we will not delve into whether such acts are actually performed by Muslims or if in many cases it is only made to "appear" that they are performed by Muslims to defame Islam).

As for the means of attack, there are five basic possibilities:

- a) Attack the enemy from where the enemy is not on equal footing with one and is less likely to harm one.
- b) Attack the enemy from where the enemy is on equal footing with one and may well harm one
- c) Attack the enemy from where it is most probable that the enemy will harm one
- d) Attack the enemy from where it is almost certain that the enemy will harm/kill one
- e) Attack the enemy using oneself as an "intelligent" bomb

It is provable that the Companions of the Prophet (May Allah bless him and give him peace) used methods (a), (b), (c), and (d). For example, Badr (on a statistics scale) was of level (c). And Khandaq was at level (a) [since the Prophet had built a trench and signed treaties to make sure that the disbelievers were not on equal-footing in that battle]. Uhud was on level (b) as statistically

speaking, both armies were well-equipped to fight and on near equal-footing.

We would label (a), (b), and (c) as generally permissible.

And we would label (d) as permissible in exceptional circumstances in which the Muslims are far outnumbered or under-equipped. For example, in a battle with the Persians (in which the enemy was throwing heated iron hooks from aloft their fort], many Companions committed attacking maneuvers (e.g., climbed the fort walls) which almost certainly (statistically speaking) would lead to death invoked by the enemy. This is all in conformity with what Sidi Khalil has said and what most of the scholars of Jurisprudence have said about this matter.

As for level (e), which is what a suicide bombing is, we have been unable to find a reference in the stories of the early Muslims that justifies it. And the difference between (d) and (e) is that the person who initiates the death of the attacker is the enemy (in (d)) and is the attacker himself (in (e)).

In (a), (b), (c), and (d) the enemy is the person who kills the attacker. Whereas in (e), it is the attacker who kills himself. And that is a big difference.

To further clarify this, we will give two scenarios:

- i) A Muslim attacker enters an enemy fort and opens fire until he is shot down. This is a level (d) attack.
- ii) A Muslim attacker enters an enemy fort and detonates a bomb strapped to his body when in a strategic location. This is a level (e) attack.

We would not see (e) as being part of our traditional military training that the Prophet (May Allah bless him and give him peace) left us with. Rather, those who claim that (e) is permissible and is not the same as suicide must provide their proofs and also demonstrate that such was the practice of the Prophet (May Allah bless him and give him peace) and the early Muslims. If they cannot demonstrate that the Prophet taught such and the early Muslims performed such, then their form of attack is a bid`ah, untraceable to the military training of the Prophet (May Allah bless him and give him peace).

Second section:

=====

As for the object of attack, it cannot be civilians (e.g., a bus, a public/commercial building, a plane, etc.) but must be a military target. This is regardless of the level of attack that is used (i.e. (a), (b), (c), (d), or (e)).

After reading the above, you can see how much confusion exists because people do not know how to distinguish between various categories when dealing with an issue of Jurisprudence.

References:

Footnote 2546 of the explanatory notes

-
- > I have a query which pertains to "people of the book".
 - > Are Zoroastrians considered to be people of the book? I have read innumerable
 - > websites that say yes and no!! I am confused , is there any mention of them
 - > in the Quran specifically anywhere or as people of the book?

The Zoroastrians are mentioned in the Qur'an as the "Majus".

The only location that we are aware of in which the Majus are mentioned by name in the Qur'an is in Surah Hajj (Chapter 22, verse 17) (We are huffaz of the Qur'an but it is not always easy to make such a universal statement without error):

"Indeed those who believe, those who are Jewish, those who are Sabian, those who are Christian, those who are *Zoroastrian*, and those who are polytheists - indeed Allah will judge/decide among them on the Day of Resurrection. Indeed Allah is a Witness over all things."

This answers your third question.

Your first question is whether the Zoroastrians are considered "linguistically" People of the Book (Ahl al-Kitab). The answer to this question is that "No. The Zoroastrians are not considered linguistically to be People of the Book." The proof for this is that they have no "Book" with them which we recognize as originally divinely revealed.

Reference(s):

Footnote 221 of the Explanatory Notes and Associated Entries in the Notes of Sources.

[QF: volume 1: page 14: line(s) 8-10: {Book 0, chapter 6, books revealed via Angel Jibra'il}]

Your second question is whether the Zoroastrians are considered "legally" People of the Book (Ahl al-Kitab). What this means is that they are afforded safety and freedom to practice their own religion within the Islamic Territory.

The answer to this question is that "There is difference of opinion among the past scholars about this."

The majority (e.g., 80-90%) of the past qualified Fiqh Mujtahids have ruled that Zoroastrians are treated like People of the Book legally. Thus, Islam tolerates this religion and allows it to exist peacefully alongside with itself even within an Islamic territory.

Now, the popular Maliki view on this which we note in footnote 2545 of the Explanatory Notes is the *all* religions are treated like People of the Book legally within an Islamic territory. Thus, with this view, even Hindus, Buddhists, and Atheists (if not originally declared Muslims) may peacefully co-exist within the Islamic Territory - again until Prophet `Isa descends on earth at which time he will declare all other religions besides Islam as absolutely invalid both spiritually and legally.

Reference(s):

[QF: volume 1: page 136: line(s) 4-5: {Book 7, chapter 9, issue 1}]

[KH: volume 3: page 144: line(s) I1-2: {Explanation of Sheikh Khalil's words "Jizyah is enacted with the permission of the Imam on [any] kafir..."}]

[Please note that there is general agreement among the scholars of our din that Muslim men may not marry Zoroastrian women until they convert and the same applies to Muslim women who are interested in marrying Zoroastrian men. As a side note, the Zoroastrian religion explicitly and strongly prohibits its members from marrying spouses of different

religion. Ref: [QF: volume 1: page(s) 177: line(s) 21:
{Book 11, chapter 5, women who one may not marry (until they
convert or other circumstances change}]]

Inscribed Punishment Questions

- > I also have a few questions. Early in my conversion, I bought
- > a copy of Imam Malik's Muwatta, in its footnotes it listed
- > Imam Maliks opinion that if an unmarried pregnant woman
- > claims to have been raped, but did not scream for help,
- > or produce some sort of proof, she is to be lashed as a fornicator.
- >
- > It seems to this ignorant man writing to you that the risk of
- > accusing and punishing a chaste women for fornication is
- > too great. It also seems that cultural things must be taken
- > into account, for example many people are ignorant and
- > blame/shame women who are raped. They are shunned in
- > some societies, in others forced to marry thier attacker.
- > Also, the psychological trauma may keep the woman from
- > admitting to it until pregnancy forces the issue.
- >
- > Obviously there are many different situations, such that a
- > woman's crys for help could be muffled, silenced, or
- > unhearable due to distance/outside noise etc.
- >
- > Perhaps I misunderstood the ruling,

First of all you should understand that there are ten preconditions that must met in the Maliki school before the hadd punishment for fornication can be carried out on a person. One of these preconditions is that the person must have committed the act willfully and with full *choice*. Thus, it is not permissible to lash someone for whom it cannot be well established that he/she was not in actuality forced.

Reference:

[QF: volume 1: page 303: line(s) 6-8: {book 17, chapter 4, section 1, precondition 4}]

Please note that before anybody is penalized with a hadd punishment, he/she is first put through due process of Law. What this means is that the person is brought in front of an authorized local judge who hears cases and is authorized to decide whether or not a hadd punishment should be carried out by the local Islamic ruler with jurisdiction.

It is only if the judge decides that a hadd punishment is wajib that such a punishment is carried out. Thus, it is not valid to grab any pregnant woman off the street and subject her to a hadd punishment based upon suspicion.

The above two paragraphs contain the understanding we gain from the fuqaha' of the past that have written about this and from how the hadd punishments were actually carried out during the Prophet's (May Allah bless him and give him peace) time and during the course of Muslim history.

With that said and done, know that according to the popular opinion in the Maliki school, there are three ways that

the judge can establish that a hadd punishment is wajib:

The first way is by the accused acknowledging and admitting that he/she willfully and with choice fornicated. This is enough to establish a hadd punishment if the accused is sane (not mentally ill) and past puberty - and if the accused does not withdraw his/her acknowledgement before the punishment is carried out.

The second way is by four (and no less) adult male upright witnesses that testify all together in the same hearing that they saw with their own eyes that the accused was committing fornication. If for example, four men show up at the judge's hearing and three of them give witness and then the fourth retracts his statement of witnessing, then no hadd punishment is carried out. And according to the popular opinion in the Maliki school, in such a case, the three witnesses that testified are given eighty lashes for reporting an event that at least one man had doubts about. All this is in conformity to verses 1-4 of surah al-Nur in the Qur'an.

The third way according to the popular opinion in the Maliki school is by the appearance of a pregnancy on an unmarried woman. However, there are stipulations for this. Among these stipulations is that the woman was in her home town where people know her when the act occurred. Also among these stipulations is that the judge that hears the woman's case feels (without reasonable doubt) that the woman was not forced to have sex (e.g., raped). If the woman claims to have been forced, she can bring any evidence that she has even if it isn't confined to people hearing her shouts. For example, if she can bring a family member that remembers that she was significantly emotionally upset for a period of time after the incident or she can bring a witness that saw that she had a bruise or had blood on her body or clothes, that will probably be enough for the judge to decide that the woman was forced. Thus, this third way of establishing the hadd punishment for fornication really returns to the decision of the judge who hears her case.

[As a side note, many scholars outside of the Maliki school (e.g., Hanafi and Shafi'i) do not consider pregnancy of an unmarried woman sufficient cause to indict her of fornication.]

References:

[QF: volume 1: page(s) 305, 106: line(s): 18-28, 1-3]

> The reason that some things that are Haram have a hadd punishment
> is because of thier detriment to society. So these things that are detrimental
> to society are discouraged through the threat of punishment. In seeking the
> wisdom behind a prohibition with a hadd punishment, one should look to see
> what the societal detriment would be.

The Hadd punishments were established by the Prophet and the first two Caliphs. There are fourteen acts (i.e. (1) manslaughter, (2) battery, (3) fornication,

(4) accusing a chaste person of fornication, (5) taking intoxicants, (6) stealing, (7) armed insurrection against the Islamic government, (8) committing gang crime with weapons, (9) leaving the din, (10) pretending to be Muslim in order to harm Muslims (e.g., a spy), (11) publicly cursing Allah, His prophets, or angels, (12) practicing black magic, (13) not praying the five daily prayers and (14) not fasting during Ramadan) for which there is a hadd punishment inscribed in the Maliki school. We have listed these acts in footnote 2541 of the Explanatory Notes of the Guiding Helper.

Yes. There is a reasoning behind the punishments as there is a reasoning behind most laws given to us by Allah, but we are narrating the opinion, that the Islamic governor may not add a new "hadd" punishment based upon his own research and experience.

The Islamic ruler may add lesser penalties to other public violations of Shari`ah, but these lesser penalties would take a non-painful form and non-restrictive form (e.g., a small fine or forced public service for a short period of time).

Reference:

[QF: volume 1: page 295: line(s) 3-6: {book 17, introduction}]

The "hadd" punishment that we are talking about has four major forms:

- a) Death penalty
- b) Cutting of a body member or limb
- c) Flogging with a whip (with medium power hits)
- d) Expelling someone from his homeland for a period of time (e.g., one year).

> However, other things that are haram, that don't have a prescribed
> punishment might be more detrimental to the individual than to society
> as a whole? Ghiba for example is wide spread, and one could argue it's
> detrimental nature on society, yet we are not all flogged 80 times a day X
> the number of times we committ this enormity. Likewise, issues wherein
> there may be scholarly disagreement (i.e. music, figurative representation,
> eating shellfish etc.) can not be enforced with such threat due to thier more
> personal nature.

Again if it can proven that the Prophet (May Allah bless him and give him peace) or the following two Caliphs (we can also say following four Caliphs , but by `Umar ibn al-Khattab's time, all hadd punishments and the acts associated with them were firmly established and known) carried out a hadd punishment for the act, then a hadd punishment is permissible; else, only a minor penalty (e.g., public service) is allowed.

After studying this subject, the Maliki scholars came to the conclusion that only the fourteen acts we listed and those acts that are part and parcel of those fourteen (e.g., selling drugs and intoxicants) are the ones which have a hadd penalty legislated for them.

> The hole I see already is that a Caliph can flog someone for something
> without a Hadd punishment, as long as it's under the hadd limit...

See the clarification above that the Caliph may not "invent" his own hadd punishments. For example, he may not inscribe the death penalty for those that speak out against his government, since it is recorded that many people spoke out against `Umar ibn al-Khattab and his practices without any hadd punishment (or any punishment at all) being given.

The din is what Allah has revealed and what the Prophet (May Allah bless him and give him peace) demonstrated. The Caliph's job is to facilitate the practice of this din, but he is not allowed to alter it and then claim that his altered version is actually the din since he is given some sort of "divine" authority. The Caliph does not have any such 'divine' legislative authority in our din (unlike the medieval Christian Popes for instance).

> I have a short question about the punishment for Blasphemy.
> I read in the translation of Qadi Iyad's Shifa, that there were
> occasions where someone killed a person who had insulted the
> Prophet (peace and blessings of Allah be upon him.) This occurred
> without a trial, and was approved of. There are some other hadiths
> similar to this that I've read elsewhere. This seems to imply that
> someone took the law into their own hands. I'm sure there's some
> detail I'm missing, so I was hoping you could explain.

In the Maliki school a hadd punishment is not permissible to execute until the accused is given a fair public trial in front of a judge. We're sure you remember this from the question you had earlier about giving a pregnant single woman a hadd punishment.

The evidence presented must prove beyond a reasonable doubt that the crime was committed. If no such clear proof is available, the judge may not authorize any punishment to be given.

This is how the court process is explained in the Maliki Books of Law, such as *Ihkam al-Ahkam* (i.e. the *Asimiyyah*) and *al-Qawanin al-Fiqhiyyah*.

If Qadi `Iyad has pointed out circumstances under which a hadd punishment was given for sabb (i.e. public defamation of Allah, the Prophets, or Angels) without a trial, it is probably his way of emphasizing the importance of venerating Allah, His Prophets, and Angels and is **not** an event that sets a precedence for all cases of sabb.

References:

[QF: volume 1: page(s) 313-314: line(s) 26-28, 1-15:
{Book 17, chapter 10, sabb of Allah, Prophets, and
Angels}]

> I saw an interview with a Nigerian scholar a while back
> in which he explained that the punishments in Islam are
> so scary is that they should prevent someone from doing
> the things associated with them (i.e. adultery, murder,
> blasphemy, apostasy, etc.) Now this makes perfect sense to
> me, but I recognize in myself that I would hate to ever have
> to witness or inflict such a punishment. Is this a weakness in faith?
> I would imagine that if I were all of a sudden put in the position
> of Qadi, I would look for every possible way to avoid such a punishment.

The astute Qadi will rather let a guilty man go free than let an innocent man be punished. The scholars derive this principle from the hadith

of the Prophet (May Allah bless him and give peace):

"Qadis are of three types. Two Qadis are in Hell while only one is in Paradise. The Qadi who willfully gave incorrect rulings is in the Hellfire. Also, the Qadi who destroyed the rights of people due to ignorance is in Hell. And the Qadi who gave the correct ruling [with knowledge] is in Paradise."

[{Tirmidhi, Ahkam, what the Prophet said about the Qadi, hadith #1244}]

> Also, I heard that there was a Mujtahid who felt that Apostasy wasn't
> punishable by death. Do you know who this was?

Sorry. We are not acquainted with this mujtahid.

However, there is a minority opinion in the Maliki school which is much softer on the person who is found guilty of public defamation of Allah, the Prophets, or Angels. This minority opinion states that even after being found guilty of sabb, the accused can simply state that he now regrets/repents from his act and in such a case no punishment can be executed on him.

> I noticed that in one of your responses you mentioned the
> felonies which necessitate Hadd, and then in parenthesis you
> mentioned that an amir can establish lesser penalties (non-painful,
> non-restrictive) for other lesser crimes. However, this was not
> mentioned in the footnote you listed for QF (just the 13 (I think)
> felonies.) Since it takes me a long time to translate word for word,
> can you tell me where to look for the part about the amir being able
> to establish lesser penalties?

This is mentioned throughout the book with the word ta'deeb or ta`zeer. The Maliki scholars usually use the word ta'deeb for this light form of punishment.

One section in QF that explains this is:

far`un yajuzu fi l-madh-hab al-ta`zir bmithli al-hudud wa aqallu wa akthar `ala hasabi l-ijtihad. wa qala ibn wahb la uzadu fi t-ta`zir `ala `ashrati aswat li l-hadith al-sahih....

Section: It is permissible in the Maliki madh-hab to give other punishments (ta`zir) with punishments similar to hadd punishments or less than or greater than [hadd punishments] based upon the ijtihaad [of the amir or qadi]. [This is the popular opinion] However, [other Maliki scholars like] Ibn Wahb have said that one should not exceed ten whips when executing a non-hadd punishment (ta`zir) as such is mentioned in a sahih hadith.

[QF: volume 1: page 307: line(s) 20-24: {book 17, chapter 5 (fi hadd al-qadf, very end)}]

Now, we are narrating the minority opinion on this subject given by Ibn Wahb and similar Maliki scholars. They state that no other act other than the fourteen greater crimes may be punished with the degree with which a hadd punishment is executed. And since the exact form of this lesser punishment is not written in stone, we would encourage the amirs (in an industrial and

civilized society) to choose a small fine or forced public service for a short period (e.g., one week or two weeks). And as stated above, if they decide to whip, they may not exceed ten whips of medium strength.

And a relevant example from the Khurashi Sharh of Mukhtasar Khalil is:

The madhab of the Mudawaanah is that anal sex with a foreign woman (one who is not one's wife) is also treated as fornication and not homosexuality. So, the unmarried perpetrator is given one hundred lashes and the married perpetrator is stoned (to death). And Sheikh Khalil excluded with the foreign woman (ajnabiyyah) one's own wife. Since, the perpetrator of anal sex with one's own wife is (only) given a light punishment (ta'deeb). [This is of course if he performed it in public or went to a judge and confessed.]

[KH: volume 8: page 76: line(s) 4-6: {hadd of zina, near beginning, explanation of Sidi Khalil's words "or coming to a foreign woman in her back, or a dead woman who was not one's wife, ..." }]

As for the exact form of the ta'deeb, the amir should give the judges general guidelines to follow.

You can do further research on this yourself (ta'deeb, is the gerund of ad-da-ba, the active participle is mu'addib and the passive participle is mu'addab).

-
- > Are photos, videos, or recordings, ample evidence to convict or
 - > accuse someone of something? Maybe 50 years ago they would be very
 - > difficult to forge, but at this point they are easy to change around without
 - > anyone (or at least a few professionals) knowing.
 - >
 - > I was also thinking that since photos/videos are debated amongst scholars
 - > that they might be impermissible as evidence (if they were considered haram.)

A photograph or a video may not take the place of an eyewitness in the Maliki school. This is because it is among the preconditions of a witness that he be human and sane.

However, a photograph or a video may be submitted as *supporting* evidence in a case as long as the photograph or video was taken in a public place. The judge can then decide whether this piece of supporting evidence along with the other evidence presented (e.g., testimony from live witnesses) is enough to convict the accused of the crime.

References:

[QF: volume 1: page 264: line(s) 4: {book 15, chapter 7, conditions of witnesses, very beginning}]

- > This leads me to ask, if spying is haram, then can a person be accused
- > if someone obtained evidence through spying?

No. It is not valid to accuse a person of a crime through evidence taken from spying. All such evidence taken from spying or unwarranted searches and seizures is to be totally disregarded. The precedent for this was set in the famous incident during the Khalifate of `Umar ibn al-Khattab who overheard music and smelled alcohol from a residence of a man in Madinah. `Umar then scaled the man's backyard wall and told him that he had committed a felony (e.g., drunk alcohol). The man then defended himself by saying that

although he may have committed one crime, `Umar had committed three: (1) spying by obtaining evidence from a private residence, (2) entering through the back of the residence whereas the Qur'an commands us to enter through the front [al-Qur'an 2:189], and (3) entering into a private residence without prior permission. `Umar then acknowledged his mistake and did **not** bring the man to court.

> Then I wonder, what is the definition of spying.

The definition of spying is obtaining evidence/information from an exclusive private space of an individual. An exclusive private space may be a closed house/residence/apartment/hotel-room/suite/room, private vehicle of transportation with its doors closed, etc.

For example, one may not use instruments or one's eyes to listen to or see what is going on inside a private hotel room.

Now if one senses danger for a third party (e.g., a kidnapped child), then the authorities may use surreptitious methods to verify if the person in danger actually is located within a private place to facilitate the safe release of the victimized person.

References:

[QF: volume 1: page 368: line(s) 20-21: {book 21, chapter 5, section 4, one may not spy to correct wrongs}]

Marriage Questions

The Explanatory Notes for Song 38 of the Guiding Helper discuss the issues concerned with marriage in detail.

- > Please explain the duties of the husband and wife to each other.
- > what exactly is wajib on each of them?

The major wajibs on both the husband and wife are discussed in the footnotes for song 38 in the Guiding Helper.

Thus the wife must try her best to:

- a) Obey the husband in major matters (e.g., intimate relations, not leaving the place of residence without permission, and refusing to come back to the residence). The husband will note that these three things give him a major say over the wife in and by themselves (for example, this entails that the wife cannot work outside the house without his permission). As for other commands that the husband gives, we would say that if they concern trivial matters (e.g., "Please stop using this brand of detergent and use this brand instead."), they are mandub for her to follow (unless there is some serious consequences involved (e.g., he is seriously allergic to "this brand of detergent") - and if the command concerns a matter that by custom is considered a major thing or is wajib/haram for her anyway (e.g., "I don't want you to invite, such and such a strange man into the house when you are alone."), they are wajib for her to follow.

[We would note here that both the husband and wife will be much happier if the husband restricts himself and does not command a lot of things, but only issues commands rarely when there is a real need for them.].

[We would also note here that any decent husband will give his wife general permission to leave the house during the daytime during times of general safety for short intervals. Any husband who keeps his wife locked up in a restricted room or place of residence especially in his absence (such that the place of residence feels like a jail to the wife) has transgressed the proper manners of a friendly marriage in our din. Such women in such extreme undesirable situations may take recourse to the local judge or local Muslim religious leader (if no judge has been appointed) to try to remedy the situation.]

[We will also note here that intimate relations as spoken of in the Guiding Helper are not confined to vaginal intercourse. If the woman has problems with vaginal intercourse (e.g., vaginal intercourse is painful to her, has medical problems, or has another life situation that makes getting pregnant often very undesirable), we would recommend that the couple learns to satisfy their sexual needs with other than vaginal intercourse. For example, the woman may learn how to perform assisted masturbation with her hand on the man (e.g., with a lubricating skin lotion and absorbent cloth to catch the ejaculated fluid) and he can do so for her also. Resorting to such non-vaginal methods of intercourse will take away the negative feelings many women have associated with constant repetitive intimate relations. As far as the man is concerned,

he will learn with time that non-vaginal means of intercourse can be as satisfying, pleasure-filled, and stress-relieving as vaginal intercourse.]

- b) Take care of the children from the marriage by providing the love and care that they need to grow up healthy. Thus, the wife is responsible for making sure that they eat properly, are given medicine, are clothed properly for the heat/cold, etc.

And the husband in the marriage must:

- a) Provide financially for his wife and children (this includes paying bills for their upkeep and the upkeep of the place of residence)
- b) Treat the wife with respect and avoid abuse (this is wajib for him). For example, He must talk to her politely and not play dark tricks on her (e.g., scaring her or making her think she is losing her mind, etc.).

This outlines the basic duties and framework for the marriage.

But as we all know there are other things, such as the maintenance of the place of residence (e.g., who must do the dishes, who must take out the garbage, who must vacuum the carpet, etc.). The ruling for such affairs is found in the Maliki Books of Law, but it is not a straight forward thing. We would give the following guidelines based upon what we know from the Maliki scholars:

- a) If the man is very rich and can afford it, it is wajib for him to provide a servant. Thus, in such a case, the wife is free from the responsibility of cooking and cleaning for the husband. We doubt that this applies to most Westerners (but it may apply to countries such as India where servants are easily found and cheap). [Of course, the wife can still voluntarily cook and clean and opt to not have a servant; as that is her right, which she can keep or give up.]
- b) If (a) is not true and if the wife does not work outside the house and is not otherwise hampered (e.g., by a disability), she must take care of all light-weight affairs that can take place entirely within the place of residence (e.g., cooking in the kitchen and cleaning the bathroom). These light-weight affairs must be necessary for the upkeep and cleanliness of the house, as for non-necessary affairs such as sewing and knitting clothes (when other clothes are readily available) or decorating the house, she is not responsible for it.

All heavy-weight matters and matters that take place wholly or partly outside the house (e.g., taking out the garbage, gardening, lawn cutting, grocery shopping, etc.) are the responsibility of the husband and not the wife (but the wife may opt to help him in these "outside" affairs as the husband may opt to help her in the "inside" affairs.)

- c) If (a) is not true but the wife works outside the house (full-time) or is otherwise hampered (e.g., by a disability), the husband and wife should both examine how they can help the other out by sharing the responsibilities for the upkeep of the house. Now if they disagree, they must then follow the guidelines given in (b) above; so, the light-weight activities that can be conducted entirely within the place of residence are the responsibility of the wife (even if she works full-time or is otherwise hampered) and the responsibility for heavy-weight jobs and jobs that take place partly or wholly outside the house are the responsibility of the husband.

As a final note, we would say that the husband and wife should not let their relationship deteriorate to a battle of "rights" and "duties". Rather

in their love and care for each other, each should try their utmost to do as much as they can. But in the case, they do disagree, then the guidelines above taken from the Maliki scholars should be followed.

References:

[QF: volume 1: page 192: line(s) 3-10: {book 11, chapter 9, third wajib}]
And Entries in the Notes of Sources for Song 38 of the Guiding Helper

- > This question would perhaps require a lengthy response,
- > so I will understand if you do not answer it. But I am interested
- > in the question of Mut'a. I have begun reading Abu-I-Qasim Gourji's
- > "Temporary Marriage in Islamic Law" which gives first expounds
- > the pillars and requisites of marriage in the Maliki, Hanafi, Hanbali,
- > Shafi'i, and Shi'a Madhhabs, and then goes into the history of
- > Mut'a from the time of Rasul (Sall'al'lahu Alayhi wa Sallam) to
- > when it was prohibited by Umar. He goes into Sunni arguments
- > for and against Mut'a along with the Shi'i ruling and its reasons.
- > I wanted to find out directly from a Maliki source what the
- > Maliki attitude is and what it is based on. Any information or
- > direction to other sources would be appreciated.

The Maliki opinion on Mut`ah is summarized by Ibn Juzayy al-Kalbi (a scholar who lived over 600 years ago in Grenada, Spain) in his book al-Qawanin al-Fiqhiyyah:

"As for Mut`ah, it means to get married for only a fixed time period. And it is Haram (and was Mubah during the earlier part of the Prophet's (May Allah bless him and give him peace) life). It is recorded that the Prophet (May Allah bless him and give him peace) himself abrogated his opinion on the day of Khaybar...."

A hadith in Sahih Bukhari states:

`Ali narrated that the Messenger of Allah (May Allah bless him and give him peace) prohibited temporary marriages in the year of Khaybar and also (recommended against) the meat of domesticated mules.

[{Bukhari, hunting animals, meat of domesticated donkeys, hadith #5098}]

We believe the disagreement surrounding Mut`ah marriages comes from later people confusing two homonyms in the Arabic language:

- (a) Mut`ah: temporary marriage
- (b) Mut`ah: a type of pilgrimage in which one performs `Umrah and Hajj with two different states of sacredness in the same season. The more common name for this type of pilgrimage is tamattu` (and hence the confusion).

One of the hadith which people use to justify temporary marriages is:

Abu Jamrah said that I asked Ibn `Abbas about al-Mut`ah and he replied, "The Prophet enjoined me with it." And then I asked him about the sacrificial animal for Hajj (hady) and he replied, "It may be a slaughtered camel, cow, or sheep..."

[{Bukhari, Hajj, whoever does tamattu`, hadith #1575}]

Now from the context of the hadith, you can see that the questioner was

clearly asking Ibn `Abbas about the laws of Hajj and not about Marriage.

All four schools of fiqh are in agreement in their popular opinions that the Mut`ah Marriage is not a valid marriage.

As for Imam Ja`far al-Sadiq, we honestly believe he knew that Mut`ah was abrogated, but his later followers made a mistake in narration (perhaps from the homonym confusion above or another confusion). Also, please remember two things about Imam Ja`far al-Sadiq: (1) his star student was Imam Malik ibn Anas and (2) he wrote no detailed books about Jurisprudence himself.

Please also refer to entry 9 in the Notes of Sources for the main text of the Guiding Helper.

> About a wife not being able to leave her residence without
> the husband's permission, my concern is for a woman and her
> son locked up in an apartment and the general sovereignty
> of a human being.

We would say that any decent husband would give his wife general permission to leave in times of general safety. Any husband who restricts his wife in such ways is in need of extensive retraining in the manners one should adopt as a decent Muslim and as a member of the Prophet's nation.

And for such extreme situations, our din provides the woman a right to offer her case to the local Muslim judge or local religious leader/imam (if no judge is appointed).

We believe that the reasoning "illah" behind such a ruling is more concerned with safety of women and the keeping together of the family unit than of restricting the woman.

Practically speaking, married people know that the relationship is much more stable and happier for both parties if the three requirements requested of wives mentioned in the Guiding Helper (lines 1488-1490) are followed.

As for where it is derived from. It is derived from the command of the Prophet himself:

Salman al-Farsi narrated that the Messenger of Allah (May Allah bless him and give him peace) said, "Three people whose formal prayer is not answered are: (1) the woman who leaves her house without her husband's permission, (2) the slave who runs away, and (3) and the man who leads a people who dislike him."

[JA: volume 1: page 561: hadith 2664: {al-Matalib, #438}]

The Maliki scholars say here that the first two acts are unlawful and the third act is simply disliked. They derive this from other places in the primary texts.

Also in the Qur'an, there is a directive to the Prophet's wives:

"And stay in your houses and do not display yourselves as you used to display yourselves in the first Ignorance..."

[{al-Qur'an, chapter 33, verse 33}]

that takes care of leaving the house and not coming back in. As for submitting to intimate relations:

Abu Hurayrah narrated that the Messenger of Allah said, "When a man calls his wife to his bed and she doesn't come to him so that he spends the night angry with her, the angels curse her until she wakes up in the morning."

[DR: volume 1: page 190: hadith 283: {Sahih Muslim, Nikah, unlawfulness of her staying away from him bed; Bukhari, Nikah, when the woman stays away from the bed of the husband}]

As a final note, we would say that the husband and wife should live together as friends and fulfill each other's needs out of love for the other partner. They should not let their relationship deteriorate to a battle of "rights" or "laws". This is how marriages are made. They are made first by accepting the other spouse as a gift and blessing from Allah (albeit their shortcomings) and then by treating the other partner with respect out of gratefulness for the gift Allah has given one.

> Note 323 in the Explanatory Notes of the GH encourages people who perform oral sex
> to 'spit or try not to swallow' filth during this practice. It strikes me that it is
> virtually impossible to avoid filth entering one's mouth during this act if one doesn't
> use some sort of barrier (like a condom); is oral sex, as practised without some
> barrier, therefore not prohibited on the basis that one is putting - or most likely
> putting - filth in one's mouth?

According to the Maliki scholars, putting impurities in one's mouth is permissible while *swallowing* them is unlawful. Now if one tries one's best, it fulfills the requirement.

Our personal recommendation for those who practice this act is to use a device such as a dental-dam (or alternatively a special male condom designed for cleanliness during oral sex).

Reference(s):

[KF: volume 1: page(s) 209: line(s) 1-15 {Tahir & Najis, question 11}]

Now please note that this ruling on oral sex in the Guiding Helper is not derived by us from our own knowledge. Rather this issue was explicitly dealt with by the early Maliki scholars. Perhaps, it is because deep knowledge of the Maliki school is scarce that people are confused about some of the rulings we give and question their authenticity.

Now please note that the one of the only reasons we have narrated the ruling for oral sex in the Guiding Helper is that this act is a common practice of those of the West. If you travel in the East, you will find that people abhor this act and consider it an abomination (again the two groups act differently due to their cultural biases).

Someone asked this question before and here was our reply:

As for your question, the issue of oral sex was dealt with very early on by the first Maliki scholars. The majority view about this subject was that although oral sex was not among the manners of the elite, the evidence is not strong enough to declare it unlawful.

Thus, you will find Maliki scholars who have issued the ruling of mubah for oral sex (this is the popular ruling and the one we have narrated for the Western populace). You will find other Maliki scholars who have issued the ruling of makruh and a few who have declared it haram (probably in view of the fact that swallowing impurities (in general) is an agreed upon unlawful act in the school).

As for the sources that permit it, we will give only three such sources in view of time constraints:

[We don't know if you know Arabic, but we'll write the transliteration for each excerpt just in case.]

Excerpt 1:

"Yajuzu li kullin mina z-zawjayni n-nadharu li farji l-akhir wa lahsihi bi lisanihi wa kadhalika s-sayyidu ma`a amatihi wa qeela bi karahati dhalika."

"It is allowed for each one of the spouses to look at the front genital and also to lick-suck (lahs) the genital with his/her tongue. The same is true for the slave master with his slave-girl. However, some Maliki scholars have declared this disliked."

[DT: volume 1: page(s) 448: line(s) 18-19: {explanation of verses 294-300, seventh derivative ruling in section}]

Now, oral sex is what the scholars are talking about here when they say it is ok to lick the other partner's genitals with the tongue.

Excerpt 2:

Asbagh, an early Maliki scholar was asked about whether looking at the farj (front genital) of one's spouse was allowed, and he stated:

"Na`am. Wa l-yalhashu bi lisanihi"

"Yes. Let him lick it with his tongue [for that matter]"

[KH: volume 3: page 166: line(s) M27-28: {`Adawi's commentary on Khurashi's commentary of the Mukhtasar Khalil, Chapter on Marriage, Sheikh Khalil's words "And it is lawful for the spouse partners to even look at the other's genitals..."}]

This was his way of emphasizing that everything was allowed [except anal intercourse]; not his way of commanding such an act. This statement is the origin of the later rulings given.

Excerpt 3:

"yajuzu li r-rajuli an yastamti` a bi zawjatihi wa amatihi bi jami` i wujuhi l-istimta` i illa l-ityana fi d-duburi, fa innahu haram."

"It is allowed for the man to gratify himself sexually with his wife and with slave-girl via *all* types of gratification methods except anal intercourse; as for anal intercourse, it is unlawful."

[QF: volume 1: page(s) 183: line(s) 13-16: {Book 11, Chapter 6, Issue 1, about enjoying spousal relations}]

This is the popular opinion in the Maliki school.

- > Are virgin's who are married off by thier father before the age of
- > puberty allowed to refuse the marriage when they come of age? I have
- > heard that Islam assumes the good judgement of the father (something to
- > that effect.) But I would imagine that one would object by saying that
- > Islam doesn't assume the good judement of men in financial transactions,
- > that's why there are so many laws in place restricting them. How is a
- > pre-pubesent girl protected from the bad judgement of her father (i.e.
- > being married off to a man who is known to sell lottery tickets, cigarettes,
- > alcohol, and who never prays except for Jummah?)

We honestly believe that the time and place for Jabr (a father's forcing his unmarried daughter or prepubescent son to marry) has passed and it has become by custom not the practice of intelligent well-mannered people.

As for what is its ruling, almost all previous mujtahid imams have allowed it.

As always, the local Muslim judge or the local imam can act as a security check for extreme situations.

[QF: volume 1: page 173: line(s) 13-15: {book 11, chapter 3, summary}]

One of the things you must realize is that almost all laws that the fuqaha' talk about do not generally include extreme and rare situations.

- > I would like to know if it is permissible for a
- > non-arab (e.g. pakistani/indian) man to marry an
- > arab woman. I have read in the "Reliance of the Traveller"
- > (translated by Shaykh Nuh Ha Mim Keller) under the section
- > of Marriage that a non-Arab man isn't a suitable match for an
- > Arab woman "...(because of the hadith that the Prophet (Allah
- > bless him and give him peace) said, `` Allah has chosen the Arabs
- > above others)".
- > I have also read a fatwa posted on www.ask-imam.com supporting
- > what it says in this book (Reliance of the Traveller)
- > (see <http://www.islam.tc/ask-imam/view.php?q=6225>).
- > This confuses me much as it seems to contradict with
- > the Last Sermon of the Prophet (saw) where he said: "...an Arab
- > has no superiority over a non-Arab nor a non-Arab has any
- > superiority over an Arab..." Please kindly explain this matter

> and if possible provide a reference.

There is no such restriction in the Maliki school. The non-Arab may marry either an Arab or non-Arab and vice versa.

As a secondary text proof, we will not find any such restriction in the common books of Maliki Law which allow the race and status of either party to be of any echelon.

Also in Northwest Africa (where the Maliki school is dominant) inter marriages between Arabs and Berbers (and also Arabs and Sub-Saharan Africans - and also Arabs and European-decent people) is very common - up to the point that race has ceased to be a major distinguishing feature in the region. And this is the goal of our din as mentioned in footnote 2551 of the Guiding Helper Explanatory Notes.

One primary text reference for this is that the Prophet (May Allah bless him and give him peace) took on a Coptic woman (Maryam) as a life partner with whom he had a son (Ibrahim) [Bukhari].

Another primary text proof for this is that neither the Prophet (May Allah bless him and give him peace) in his authentic hadith nor the Qur'an explicitly forbids non-Arabs from marrying Arabs - and all acts are mubah (allowed and neutral by default). As for the hadith that the Reliance quotes, the words in it neither contain any command nor prohibition and without such words we are not allowed to declare something makruh or haram according to the principles of Imam Malik's Jurisprudence - which is the closest to how the early Muslims in Madinah practiced the din.

Additionally, upon further research, you will find many examples of the Arab Companions of the Prophet (May Allah bless him and give him peace) offering their daughters and sons in marriage to non-Arabs as the Islamic territory spread to non-Muslim lands (e.g., Persia, Africa, and Spain).

There are many other proofs for this also such as the Prophet (May Allah bless him and give him peace) encouraging inter-tribal marriages to counter tribalism/racism - and the Qur'an stating that the din was sent for all men (regardless of race). You yourself can do further research on this and you will find that there are more evidences supporting the permissibility / encouragement of inter-racial marriages than can be enumerated.

> Can a husband divide his time between his wives any way he
> see's fit as long as it is equal?? What about if the wives are in
> different countries??

OK. We can see your line of thinking. You are asking whether or not the time spent must be in successive order. For example, the simple case of multiple wives living very close to each other (e.g., a large house divided into two, three, or four equal complete residential units - one for each wife) and the husband spending one night/day with each wife in order.

About this simple situation, there would be general agreement that the husband is giving each wife her due share - as

the Prophet (May Allah bless him and give him peace) alternated among his wives in this manner (although, in his case each was living slightly farther apart in different homes).

As for wives living in separate countries or very far from each other, then obviously it will not be possible to spend equal time by alternating between the wives every 24 hours. In such a case, the man should only look at the time which he is *fully in charge of* and is not a victim of being forced to travel (e.g., mandatory business trip to near the residence of one of his wives).

He must divide this "free choice time" equally among his wives to the best of his abilities. For example, if he has two wives and has three weeks free choice time in Muharram and then two weeks free choice time in Safar, and then one week "free choice time" in Jumada al-'Ula, he may spend 3 weeks' time with wife #1 in Muharram and then spend two weeks' time with wife #2 in Safar - and then 1 week's time again with wife #2 in Jumada al-'Ula. And then, he will have given each wife equal time for this round of alternations.

And the recommendation here (which we are forwarding) is that if he is a victim of mandatory "lop-side" traveling to a location close to the residence of one of the wives, he should explain this to the other wife and make sure that she understands - and if she is not happy with the situation, he should give her the option of leaving him.

Also, we would state that a man who cannot possibly spend "near equal" time in distant locations (e.g., due to a full-time job tied to a specific location or other obligation) should not take on multiple wives who live far apart or in different countries - out of his own choice and will.

Reference(s):

English Reference: Footnote 2241 of the Explanatory Notes of the Guiding Helper

Arabic Reference(s): [QF: volume 1: page(s) 184, line(s) 1-11:
{Book 11, Chapter 8, Issue 3, About
Dividing Up One's Time Equally Among Multiple
Wives}]

[{Ibn Qudama al-Maqdasi, al-Mughni, Kitab al-Walimah,
Mas'alah Qasm al-Ibtida'}]

Divorce Questions

Most of your questions about this subject will be answered by reviewing the Explanatory Notes for Song 39

> The question i would like to ask you is concerning the the section
> on divorce.

Before we begin, we would like to say that we had expected many people to be taken aback by the sections on Divorce since this knowledge in our din has slowly eroded away as the Muslims have adopted foreign methods for conducting divorce in their lives.

> Footnote #2348 states "...Additionally if the divorcer uses another
> language (such as english or french)for the divorce phrase,the divorce
> is not enacted according to the view that we are narrating in the
> guiding helper.) Can you please ,if Allah permits, send me the proof for
> this view. I would greatly appreciate it. This seems to be a topic of
> conversation for some of the brothers here.

For clarification purposes, the view in question is:

The agreed upon third essential for divorce, which is the divorce phrase, must be uttered in Arabic. And may not be uttered in a different non-Arabic language.

For clarification purposes, the view does not claim:

That other clear *Arabic* phrases are unacceptable. The reasons we have confined ourselves to listing Arabic phrases that contain Ta, Lam, and Qaf in that order are:

- i) There is *absolute* agreement among all traditional scholars that phrases with these three letters uttered with intention to divorce enact a full divorce pronouncement, whereas there is disagreement about other Arabic phrases used for divorce.
- ii) The main audience of the Guiding Helper is a non-Arabic speaking population and there is not much use teaching them a list of ten or more possible Arabic divorce phrases whose subtleties of meanings they are unaware of.

Now, we will present the proof for this view from four different vantage points:

Vantage Point 1) The view narrated by Sheikh `Ali Filali:

Sheikh `Ali Filali who is been studying Maliki Jurisprudence for over thirty-five years, has a shahadah `ilmiyyah (i.e. Ijazah)

from Qarawayeen University in Shari`ah, and has multiple connected chains of transmission to the Prophet (May Allah bless him and give him peace), including that of his own family lineage (e.g, his father and grandfathers are all well-known fuqaha' of Maghrib). Thus, his words have some weight in the madh-hab in and by themselves.

The view narrated in the Guiding Helper is taken directly from Sheikh `Ali Filali who considers it necessary for the divorce phrase to be uttered in `Arabic.

When we were studying with him, we explained to him that many people in the West do not know `Arabic and suggested that it might be better if they could use another language. However, he refused to budge from his view saying that it is very sad that people are present that are unwilling to learn a simple phrase in another language [especially if it is in the language of their Prophet (May Allah bless him and give him peace) and the language of the Qur'an.]

Vantage Point 2) The view of the Maliki scholars:

Ibn Juzayy al-Kalbi summarizes (in Qawaneen al-Fiqhiyyah, Book of Divorce, Chapter 2, second derivative ruling, the words for Talaq) the view of the Maliki scholars about this subject:

Divorce phrases are of four types:

Type 1) What is very clear and this is the phrase that contains a word that is [derived from the root of] Talaq. Such as a husband's statement, "[Anti] Taliq", "[Anti] Taliqah, "[Anti] Mutallaqah", "Qad Tallaqtuki", or, "Tulliqti minni". For such phrases, the divorce is enacted and this does not even need an explicit intention behind it.

[We are narrating the view that an explicit intention is needed for all divorce phrases since an Arab would understand the words (so an intention is implied) whereas a non-Arab would not understand the words, thus he he needs to intend what he desires].

Ibn Juzayy continues:

.... Now Imam al-Shafi`i (unlike Imam Malik) has counted among the "very clear words" [words with] the root tasreeh and firaq.

[From this excerpt and similar excerpts, it is clear that the Maliki scholars were clearly taking it for granted that the divorcer would be pronouncing the phrase in Arabic with the explicit letters, Ta, Lam, Qaf in this order; otherwise, they would not have excluded tasreeh and firaq which when translated into another language are similar in meaning to "letting go" which is the same as the common-language meaning of talaq.]

[The next three types of divorce phrases that Ibn Juzayy al-Kalbi notes are less clear Arabic phrases and there is difference of opinion about them, but the popular view is that if such a phrase is recognized in Arabic by custom as denoting divorce, the divorce is enacted.]

[Now again please note that we have not claimed in the Guiding Helper texts that there are not valid Maliki views that allow a translated phrase, but such is *not* the apparent view narrated in the Arabic Maliki books and is not the view of the scholar behind the Guiding Helper, Sheikh `Ali Filali.]

Vantage Point 3) History of Maliki school:

The centers for Maliki learning up until recently have been in Arabic-speaking areas. For example, Egypt, North Africa, and the Maghrib's academic language has been Arabic without a doubt. Even Berbers and other non-Arabic people living in the area have cursory knowledge of Arabic and are familiar with Arabic terms such as adhan, salah, zakat, nikah, and talaq.

Additionally, even in Muslim Andulus, the predominant language was Arabic so much so that the Spaniards themselves often excelled the Eastern Arabs in their eloquence and Arabic fluency. (Refer, to T. B. Irving's "Falcon of Spain" for verification).

Additionally, even the languages of the Sub-Saharan African Muslims (e.g., Swahili) have Arabic influences.

All *major* works in the Maliki school until recently had been written in Arabic (e.g., Mudawwanah, Risalah, Mukhtasar Khalil, Murshid al-Mu` in, Tuhfah al-Hukkam, bidayatul mujtahid, muqaddimah ibn rushd, and the list goes on...) In these written works that deal with divorce, all of them make very clear that the first and foremost divorce phrase is that which contains the letters Ta, Lam, and Qaf.), which makes it clear that it is being taken for granted that Arabic is the language in use.

Vantage Point 4) Proofs from primary texts.

a) It is known without a doubt that the Qur'an uses the explicit Arabic word Talaq to indicate divorce in all major places where divorce is mentioned. For example, And if they resolve on talaq, then indeed Allah is Hearing and Knowing. [2:227]

[Notice here how at the end of the verse, Allah says, that he is "Hearing". The exegetes say, that He hears all divorce pronouncements uttered and knows of them (even if written).]

Words with the talaq root to indicate divorce are used in many other places in the Qur'an such as, [2:227], [2:228],

[2:230], [2:231], [2:232], [2:236], [2:237], [2:241], and in surah Talaq.

Actually, we find very few places in the Qur'an where the word talaq is not used when referring to divorce.

Thus, it is clear that Ta, Lam, Qaf in this order definitely indicate divorce.

- b) Proofs from hadith: It is provable that the Companions of the Prophet (May Allah bless him and give him peace) used Arabic phrases to utter divorce as most of them were Arab and the Prophet acceded to such as valid.

In the hadith of Ibn `Umar in which he divorced his wife during her menstrual bleeding, he explicitly states that he performed "talaq". [AM: volume 1: page(s) 554: line(s) 16-17: {Bukhari, divorce, volume 9, page 258; Muslim, divorce, volume 2, page 1093}]

The Prophet (May Allah bless him and give him peace) approved the following explicit divorce phrase when a Companion asked him about it "Tallaqtu imra'ti al-Battah". [{Tirmidhi, Talaq, what has come about a man divorcing his wife irrevocably, hadith #1097}]

Thus, it is clear from the Qur'an and ahadith that the Prophet (May Allah bless him and give him peace) *sanctioned* Arabic phrases for enacting divorce much in the same way that he sanctioned *Arabic* words for the words of the formal prayer, adhan, iqamah, and other verbal acts that have a standard form.

Whether or not non-Arabic phrases are acceptable is a matter of ijihad, but what is clear is that neither the Qur'an nor the Prophet (May Allah bless him and give him peace) *sanctioned* non-Arabic phrases. Thus, the base ruling is that these phrases should be in Arabic.

The scholars of Jurisprudence, such as Imam Malik (May Allah have mercy on him), undertook extensive research of the primary texts to divide up the Arabic phrases used for divorce into levels of effectiveness. For examples, some phrases are so strong that they have an effect in themselves, other phrases require an explicit intention, other phrases require some supporting surrounding circumstances, others do not have any effect at all, etc. Now when we translate these phrases into another language (e.g., English) how can we really maintain that link to the primary texts that determines their strength? For example, tasreeh and firaq are explicitly mentioned in the Qur'an as pertaining to divorce ([2:229] and [4:130]).

How should these be translated? Are there not multiple ways to translate each word? And do not words in different languages have different sets of meanings in different contexts? Thus, we would be complicating matters for ourselves a lot by accepting non-Arabic phrases and detaching ourselves from the primary texts which are in Arabic.

[And those who are actually married and are practicing Muslims will find that the view in the Guiding Helper suits their situation and needs very well as it will

require an explicit attempt to speak a foreign phrase (and perhaps even a look-up in a book) which is much less error-prone and less likely to be spontaneous.]

[Another thing to note here is that West has experienced a great erosion of responsibility for verbal statements uttered due to its belief that the only way a significant transaction/contract can be enacted/broken is through written paperwork and an ensuing signature/confirmation.

In other words, the average Western man feels less responsible for the words he utters than a man living in an oral-culture who knows that his spoken words have effect in themselves.

If you don't believe this, try proving to your local municipal government that you are married to a person or divorced from a person without any legal paperwork..

Because of this lack of sense of responsibility for verbal statements, we have tried to make it harder for non-serious divorce phrases. Divorce is a very serious affair and one simple word such as "[Get] Out!" could enact it if the view in the Guiding Helper is not followed.]

We appreciate your question and hope that this is sufficient. We could give more detailed proofs, but what is the use when we ourselves know that multiple valid views exist on the subject you asked about?

-
- > What kind of issues must a married woman face before she
 - > has grounds for a divorce? I am asking about a woman who
 - > did not request to be granted power of divorce in her
 - > marriage contract.

If the husband is characterized by any of the following six states, the woman has a valid grounds for divorce in the Maliki School:

- (1) developing a mental illness
- (2) having an extreme (and contagious) physical illness
- (3) subjecting the woman to physical or verbal abuse
- (4) not providing for the woman or his children financially
- (5) deceiving the woman about major issues in his life
- (6) disappearing for an extended period without contact

In other than these six situations, the woman generally does not have inherent right to a divorce - but, if she feels that she is being wronged in another way, then she can still bring her case to the local Islamic Judge (or local imam if no qualified judge has been appointed or is found). As a clarification, even after having a valid grounds for a divorce, the woman without power of divorce must go to the local Islamic Judge (or local imam) to enact a divorce if her husband does not divorce her voluntarily.

[In the rare situation in which neither a local judge nor qualified understanding local imam (who is the implied judge) is present, we write in footnote 923 of the Notes of Sources for the Main Text:

"We are narrating the opinion in these Guiding Helper texts that if the community has a recognized judge, the woman must bring her case to him and the judge can enact and finalize a divorce right there and then. If there is no recognized judge close by and the husband is abusive, the woman can divorce herself."

]

Reference(s):

[QF: volume 1: page(s) 183-189: line(s) all: {Book 11, Chapters 6 and 7}]

- > About a freind. His wife left the home angry with him with her positions
- > demanding a divorce. Under pressure he thoufht she could do a divorce by
- > abadonment by leaving for 4 months 10 days. During the 1st month he said
- > they were in Iddah. We are now confused.He now does not want to divorce
- > her but she refuses to come home.After 4 months and 10 days after her
- > leaving the home are they Divorced? Or from the Time she said they were
- > in Iddah (1 month later after she left)? Can the Woman get a divorce by
- > abadoment if she abadones the home Angry with her husband for the time?
- > If the woman ask for a Divorce does she owe the man 1/2 her dowry back?

Divorce is a man's right not a woman's unless she explicitly wrote this stipulation in the marriage contract.

For abusive situations, she must refer to the local islamic judge (or local imam if no judge is present).

As long as the husband did not utter the word for divorce in Arabic in her presence (or wrote such an Arabic phrase addressed to her in a verified and signed letter), then no divorce took place.

We would suggest he refer to the Explanatory Notes for Song 39 of the Guiding Helper to understand the rulings for Divorce in our din.

Reference(s):

Associated entries in the Notes of Sources.

Inheritance Questions

- > The last is some advise that I need for a delicate matter
- > that I have been asked. It is about a Muslim Spanish brother
- > who has inherited some money from his deceased father and
- > wants to perform Hajj with that money.
- >
- > As we know it is haram in the four Madhhabs that a Muslim
- > inherits from his kafir relatives. Nevertheless, I know that
- > some fuqaha have allowed, as an exceptional case and only
- > for the Muslims who live in Europe and America, that they
- > inherit from their kafir relatives on the basis of some
- > hadiths and that it was the position of Mu'awiya,
- > Mu'adh b. Jabal from the Sahaba and Sa'id b. Musayyab and
- > Masruq from the tabi'in. As we know there is a consensus
- > on the impermissibility of making taqlid from a madhhab which
- > is not one of the four. Although some ulama say that it is
- > possible to go out of the four but in very specific and
- > exceptional situations. In this case, there is a clear
- > injustice because if it is the Muslim who dies nobody will
- > prevent his kafir family from inheriting his property. Also,
- > I know that for some time in Al Andalus there was in the
- > 'Amal of Cordoba some cases which were based on the madhhab
- > of al-Awza'i who is not from the four. So I will like your
- > opinion and help in this delicate case.

We were asked about this same matter while we were in America a few years ago by an American Muslim and the conclusions we came to after studying this matter were:

- a) There is a difference between wasiyah (bequests) and (irth) inheritance.
- b) Two of the basic differences between the two are: (a) irth is for a specific set of individuals and (b) irth is of a specific set amount. Thus, the basic difference between these two is that one cannot "choose" the person nor the amount to give with irth since it is set beforehand by the Law Giver, but one *can* choose the person to give to and the amount (albeit with some restrictions) with wasiyah.
- c) After examining the way Western Non-Muslims leave "inheritance" wealth, we see that they often arbitrarily *choose* the person to give to and the amount. Thus, their concept of "inheritance" is more like our concept wasiyah and less like our concept of irth.
- d) Thus, we would label all wealth explicitly left by non-Muslims to Muslim relatives as a wasiyah and not as irth. This is more true since la wasiyta lil warith does not hold true for Muslim relatives of non-Muslims since they are not warithin technically-speaking because of the difference of their religions.
- e) There is consensus in the Maliki school that it is valid to give bequests to a person of a different religion. Thus, a Muslim may give to a non-Muslim and a non-Muslim may give to a Muslim.
- f) Thus, the answer to the question is, this is just a mix-up of terminology. Our irth is not their "inheritance". Their

inheritance is more like our "wasiyah".

The short answer is that if the above is true, the man may keep the wealth. After he takes hold of the wealth, it has become his property. And like any of his property, he may decide what to do with as long he is alive. Thus, he may use it for Hajj, buy a personal possession with it, give it away in charity, etc.

Arabic References:

al-Qawanin al-Fiqhiyyah, volume 1, Book of Inheritance, Chapter 10 (Bequests), section 1, essentials 1 & 2:

"wa l-musiyy wa huwa malikun mumayyizun ... wa tasihhu mina s-sabiyyi l-mumayyizi .. wa mina l-kafir illa an yusi bikhamrin aw khizirin limuslim."

"wa l-musa lahu wa huwa kullu man utasawwaru lahu al-milku min kabirin aw saghirin, hurrin aw `abdin sawa'un kana mawjudan aw muntadhara l-wujudi ka l-hamli illa l-warith fala tajuzu lahu ittifaqan [lakin] in ajazaha sa'iru l-warathati jazat `inda l-arba`ah khilafan li dh-dhahiriyyah . . ."

Ihsan Questions

Most of your questions about this subject will be answered by reviewing the Explanatory Notes for Songs 42 and 43 of the Guiding Helper.

- > Can you give an explanation of the the following
- > excerpts from the Darqawi Letters:
- >
- > He should withdraw from following the senses
- > and all habits and appetites. He should not think
- > that unlikely or think it preposterous

The Path must necessarily have sensory deprivation in it during the first part. This is mentioned in footnote 2616 of the Explanatory Notes.

Thus at the beginning of the Path, one turns away from the things mentioned in footnote 2616. And at the end of the Path, one turns back and looks at sensory phenomenon in a new light as is mentioned in footnote 2687.

The turning away from sensory phenomenon is necessary to strengthen the ruh. This is like if you break your foot and have to walk on crutches, your arm muscles will become very strong. Thus, if you deprive yourself of sensory enjoyment, your ruh will become very strong.

Then at the end of the Path, one may go back to sensory **lawful** enjoyment, but this time in a new light and with greater appreciation - which will last into and be greatly multiplied in the next life.

- > Here is a book for the adept to use. It should be
- > studied and gone over until it is understood and
- > until the promised states and stations of gnosis
- > reveal themselves to seeker. This is the meaning
- > of the Way and the purpose of the letters. These
- > dispatches from the battlefield of the ruh, in
- > its war against the self and its ignorance.

Again, you see here, the teachers of Tasawwuf mention that it necessary to deprive the lower self of its enjoyment (for a time period) in order to progress.

We would note here that, there is a danger of extremity in this practice which will lead the person to be very depressed and suicidal in nature. It is one's teacher's responsibility to not let such happen.

If one does not have a teacher, then one must

break the exercise and quit the training for a short period of time until the depression and suicidal nature goes away.

Now being depressed before the final victory or "fath" is routine in the Path. But, this depression should not cause one to commit unlawful acts such as suicide or homicide.

- > It is filled with the taste as well as the promise
- > of victory - and to the Muslims the word victory
- > and the word opening - inner opening - are the same.

Fath is the opening or victory spoken of above.

- > the first letter of Darqawi:
- >
- > The self is like the child. If you neglect it it
- > grows up based on love of sucking. If you wean it,
- > it is weaned
- >
- > This is what the wali of Allah ta'la , Sayyidi
- > al Busayri, may Allah be pleased with him! Said in
- > his Burda.

This is again talking about depriving the self of its sensory *lawful* enjoyment for a period of time for purpose of strengthening the ruh.

For example, drinking breast milk is very enjoyable to toddlers (due to its taste and warmth of the mother); but, the habit must be broken in order for the child to progress in life.

- > It is also as the lofty Shaykh, the wali
- > of Allah ta' la Sayyidi Ibn Ata Illah said in his
- > Hikam: "Whoever thinks that it is preposterous that
- > Allah will rescue him from his appetite and bring
- > him out of the heedlessness has considered divine
- > power to be powerless. Allah has the power over
- > everything".
- >

It is possible for Allah to help one in such an endeavor even in this ultra-modern time where materialism (which is based on giving values to sensory phenomenon) has run rampant.

- > We think that obligatory things are enough for
- > him when they are accompanied by what we mentioned.
- > It will enrich him greatly.

As noted in footnote 2614 of the Explanatory Notes, one is only obliged to perform wajib acts and avoid unlawful acts.

This is enough. There is not need to perform tons of mandub acts and avoid tons of makruh

acts.

- > A lot of actions are not
- > enough for him if he does not have which we
- > mentioned. In spite of this,

Performing many mandub acts and avoiding many makruh acts will not help one if one does not deprive the lower self of its enjoyments (completely) for a period of time - replacing the time for entertainment / enjoyment with reciting awrad (long arabic verbal remembrances), such as the Hizb al-Kabir after Subh, Wadhifah after Subh, and Hizb al-Bahr after each prayer five times a day.

- > we prefer that he perform
- > the obligatory actions and the superogatory good deeds
- > which are confirmed by the sunna. Allah gives success.

Again, the number of mandub deeds are not important. However when choosing mandub deeds to perform, the practices of the Prophet (May Allah bless him and give him peace) should serve as a guide to which mandub acts one chooses. You will find that the Prophet encouraged acts, such as tahajjud (Night Vigil Prayer), ta`allum (learning the din), sadaqah (charity), and adhkar (verbal remembrances and the Qur'an)

- > The second request is: in the second letter of the Darqawi Way
- > that Sayyidi al Arabi b. Abdillah said: If you increase in the sensory,
- > you decrease in meaning. If you decrease in the sensory, you increase
- > in meaning" I think that he is talking about the outward what also
- > can mean fiqh. If I am right than how much fiqh is enough for somebody
- > who want to travel the path (The Guiding Helper as you said in the f
- > foreword)

Yes. It can mean fiqh too since fiqh knowledge is sensory. Too many questions about derivative branch rulings of fiqh is a great barrier to attaining ma`rifah. This is mentioned in the al-Mabahith in verse 304:

wa l-khawdi fi l-makruhi wa l-mandubi

And [also among the barriers] is wading extensively through makruh and mandub detail.

Now, Ibn `Ajibah in his Sharh explains the verse as:

wa l-khawdi fi l-makruhi wa l-mahbubi

And [also among the barriers] is being very picky and choosy about what one dislikes and what one likes.

Both meanings are correct, but our first meaning is closer to what the author (Ibn Banna al-Saqusti) intended (we believe judging from the context - as he mentions the legal rulings of Halal and Haram right afterwards in verse 305).

And Allah knows best.

Now, to answer your question, we have made the Guiding Helper detailed enough to teach what is right but have not delved into many deep branch rulings on purpose for this exact reason - so that people do not start attaching importance to hairline details.

- > Please can you give me an explanation of the 19. Darqawi Letter.
- >
- > Resistance to the fuqara, the affiliated with Allah, and to all the slaves of Allah comes from great ignorance and dullness since the people of beginnings must err. The people of the ends have no protection, let alone those who are at the beginning. The Prophets, peace be upon them, have protection, peace be upon them. Whoever sees himself among them is mistaken, so we should remind him with kindness and gentleness. If he is reminded, blessed is Allah! If not, our Lord knows us all better since He, the Exalted! Said, "You who believe! Watch out for yourselves. The one who is misguided will not harm you if you are guided".

Allah Most High has said in a hadith which is recorded in Ibn Majah and other collections (e.g., Bukhari):

"... Whoever shows enmity against a friend of Mine, I declare war against him! ..."

What this means, in upshot, is that if someone makes a friend of Allah upset (purposely or due to complex ignorance), this person is in BIG trouble.

And no one has protection from the wrath which Allah unleashes for such a crime, not the person in the beginning of the Path, nor the person who has finished the Path (meaning attained full ma`rifah), nor the person who is in the middle of the Path. The only people who have protection from this wrath are the prophets (May Allah bless them and give them peace) - but none of us are prophets.

Thus, it is very, very dangerous and an act full of foolishness to make a friend of Allah upset. It is as good as material and spiritual suicide.

This is what al-Darqawi means by "Resistance" or "Opposing" the fuqara'.

But one should also be careful about showing enmity to regular people (all the slaves of Allah) as some of them may be "friends of Allah in disguise" just like the honest and sincere fuqara' are.

[For example, if you saw most of the scholars in the Maghrib on the street, you would not be able to distinguish them from the common people. Thus, one should not judge by appearances. This culture of khumul (being hidden) - except for one's students - has many advantages and in the end leads to people who are more sincere and more thoroughly experienced and qualified - as these people can pretend to be normal in order to learn how the society actually works and what the people are actually like - as the people will not put on a show for them - unlike someone dressed like a religious authority in front of which people will act differently and superficially.]

And only "dullminded" and stupid people can engage in such foolish acts in which the Powerful Creator declares *war* against them.

Now when he says, "we should remind him with kindness and gentleness", it means that we should remind the person who is engaging in enmity with us that "Allah does not like that His friends be dealt with such bad manners and people who show enmity to them or hurt them are likely to suffer great trials and punishments in this world, in the interworld, and in the hereafter."

If the person is reminded and takes heed, then may Allah bless him (as we have nothing against him personally).

But if he does not cease his attacks, then we entrust his affair to Allah (i.e. we expect Allah to declare war against him) and we entrust our affair to Allah also (i.e. Allah knows we are free of the false accusations that he is hurling at us).

Now, we will mention the context of this letter:

Know that if you travel the Path to Allah with sincerity, you will gain more tawfiq and blessings than the common man or external scholar can ever hope for. This causes *some* common people or external scholars to be jealous of those of the Path. And they hurl accusations (verbal and physical abuse) at the sincere fuqara'.

This happens every time a man/woman reaches the state of sincerity with His Lord like a pattern from Allah - as Allah says "And like thus, we appointed for each prophet enemies from the Shayateen of Ins and Jinn..." [al-Qur'an 6:112] - hinting at the fact that Allah has a pattern of appointing "enemies" of His friends - so that His act of Vengeance may have a domain to be carried out in. These enemies become the target of His Vengeance as one of His names is al-Muntaqim (The Avenger).

al-Darqawi is instructing his disciples that when they come across such attacks, they should first remind the person of the grave act he is committing and then entrust their affair to Allah (i.e. they expect Allah to vindicate the fuqara' and deal with this enemy in a painful manner until he repents).

In the end, the one who is misguided will not harm those that are guided - rather, it is very likely that the one who is misguided will incur great harm to himself due to his ignorant attacks on the friends of Allah.

[This brings us to a needing a definition of a friend of Allah "wali" in the hadith. The definition is:

"al-waliyyu al-muttaqiyyu hasala lahu `ala d-dawami l-fana'u fi-l af` ali awi l-fana'u fi s-sifati awi l-fana'u fi dh-dhaat. aw huwa al-muttaqiyyu fi l-baqa'."

"The Wali (friend of Allah) is the person who Allah has given tawfiq to in obeying Him and not disobeying Him (both externally and internally) in most circumstances and has given

tawfiq to always or almost always be in one of four states: (1) annihilation in His actions, (2) annihilation in His attributes,(3) annihilation in His Entity, or (4) in the state of subsistence (which entails constant full ma`rifah coupled with non-egocentrism)."

Reference(s):

This definition is derived from al-`Asqalani, Sharh Bukhari, hadith #6021, raqa`iq, tawadu`

`Asqalani states that the wali is "The person who obeys Allah regularly and sincerely worships Him." Now, it is our view that a person cannot become truly *sincere* until he gets rid of the "I" in his worship. And such only happens either through fana' or baqa' with its various levels.

One should note here that it is possible to achieve fana' fi l-af`aal without a spiritual Path - and this is the limit the common man can reach without further training. Thus, people who are not associated with a spiritual path can also be awliya' (friends of Allah).

If the person undergoes some formal training (even if self-taught - as long as he is very astute), then he can reach fana' fi s-sifaat even without a qualified teacher. [This is what Ibn `Ajibah says in his Sharh of al-Mabahith al-Asliyyah in the section of taking a spiritual teacher. But, if he does not have a teacher and is also not astute (unaware of the pitfalls), then Shaytan is likely to become his teacher - and in such a case is likely to commit a grave mistake which will land him in Allah's punishment either in this world or the next.]

And in order to reach either fana' fi dh-dhaat or baqa', the person must have a completed kamil teacher; otherwise, the chances are very slim.

And people are of varying degrees in their wilayah.]

> Darqawi Letter 13

>

> The self is an immense business. It is the whole cosmos since it is a copy of
> existence. All that is in the cosmos is in it, and all is in it is in the
> cosmos.

Yes. This is a reiteration of the Mabahith al-Asliyyah line(s) 329-331.

The secret here is that the man is a small cosmos in himself and in reality he is not controlled by the larger cosmos; rather, he is a manifestation of Allah's consciousness and Allah controls everything. When the man realizes that in reality he is just an action of Allah and that his ego does not in actuality exist, it appears to him that the cosmos follows his commands - but in reality it is only following Allah's command.

> It happened that the dates of the people of the Tafilalat did not turn out

Tafilalat is a place in Southern Morocco which was experiencing a drought.

> well. Then when they were in the Hijaz - and I suppose they were intending to
> go on Hajj - their attention was drawn to an immense business. They said, "Our
> dates are doing very well. They will only profit us if we take back a sharif
> from here to be a reminder for us, our dates, and our land. They agreed to go
> one of the sharifs, may Allah be pleased with them and provide us with love of
> them! and ask him to give them one of his sons.

Here, these are people who realized the barakah in the Prophet's (May Allah bless him and give him peace) family which Allah has placed. And they intended to get a healthy young male Hasani or Husayni (this is who a Sharif is) whom they could honor and wed to one of their local young females - from whom more blessed progeny would be produced.

And the mere presence of this Sharif would bring barakah to the land.

> Then he called one of his sons to come before him and said to him, What would
> you do to someone who was good to you?". He said. "We would be good to him as
> he was good to us". He said "What about the one who was evil to you? He said
> "We would be evil with him as he was evil to us". He left him and called his
> brother. The same thing that had happened with his brother took place. Then he
> called another of them and he answered him as his brothers had answered. It
> was like that until the youngest of them came, may Allah be pleased with them
> all! He addresses him and said to him, What would you do with someone who acts
> well towards you?" He said : We would act well with him" He said, "And with
> one who acts badly towards you? He said "We would act well with him" He said
> "How?" He acts badly with you and you act well with him?" He said. "Yes. He
> has his evil and I have my good so that my good will overcome his evil". Then
> he gave him to them, and he made a supplication asking good for him and them.

Here we see that not all people of the same lineage are of the same worth. Rather, it is possible that a non-Sharif is better in Allah's sight than a Sharif and it is possible that one Sharif is more noble in Allah's sight than another Sharif. We see here that the youngest Sharif turned out better than his older brothers - and this also hints at the fact that age does not make a difference in nobility and wisdom.

> The breaking of normal means of profit is contained in that. This is because
> Allah would improve the land and the slaves by the sharif. The root of the
> matter is love of the Prophet, may Allah bless him and grant him peace.
> Because of that love, Allah made the sharif better. Part of his nature was
> that people could act badly towards him while he, may Allah be pleased with
> him, would act well towards them until his good overcame their evil. Such is
> the property of the self, such is the quality of the sharif, and such is good
> character.

Here we see that it is more likely that a sharif will have more love for his great-grandfather (who is the Prophet) than the other members of the ummah. And this is also because people have love for what they themselves have a part in. This is why we love our own children more than a kid somewhere in a distant part of the world (for instance) and they love us (deep in their hearts even if they do not show it) more than they love other people.

The Hasani or Husayni descendents of the Prophet are not all good people. But, it is a fact that *most* of the big Shuyukh of Tasawwuf from `Abd al-Qadir

al-Jilani's time until now have been Hasani or Husayni. And the reason for this is that Allah has placed a *seed* of barakah in this lineage - and those who have this lineage who try to follow are given much more tawfiq than others and become citadels of knowledge and light sources for Allah's other creation whom He also loves much.

In all of this, we avoid the extreme views of the Shi`ah who state that one may not take knowledge or leadership from other than the Prophet's family. Rather, many of the people whom we ourselves have benefited from have not been part of the Prophet's family. And we have stated in the Previous Answers section, that everyone should be given an equal chance, and those who are truly gifted by Allah will outshine others by His decree.

[GHF Note:

In this regard, the coming Golden Age of our din will be a Sharif-led movement. This is why the person sent to initiate it (i.e. the Mahdi) is a Hasani Sharif himself. Eleven out of his ensuing twelve successors will also be Sharifs - all of whom will be regarded as Mahdis. The Golden Age will actually end (according to rarer primary text excerpts) by a revolt against this Sharif-led form of society, until even many Hashimis will be slaughtered in the Haram in Makkah itself. Very few Sharifs will be left alive after this genocide event. Allah will send Dajjal sometime after this event as a punishment for the remaining Muslims at that time (in their failure to protect, respect, and love the Prophet's family). Only about 13,000 men and women will be saved from the fitnah of Dajjal (according to reliable primary text excerpts), the rest will eventually become the prey of the Subterranean Super-warrior Tribes of Ya'juj and Ma'juj.

]

> Allah brought many sharifs from him - awlija, `ulama emirs, and heroes who
> resembled the Companions, may Allah be pleased with him. As far as generosity,
> modesty, high himma, good character, and humility are concerned, that is their
> concern and their habit, may Allah be pleased with them and provide us with
> love of them. Peace.

You see here, that he wed one or more of the local women from whom offspring were produced. And these offspring were themselves blessed and the barakah spread throughout the land.

[GHF Note:

From this it should be clear that the Sharif is not tied to a race and intermarriage with the local non-Sharif women is actually encouraged to ensure that the future Sharifs will be part and parcel of the local society. In detail, how this works is that the person must have a connected chain of fathers to either Imam al-Hasan or Imam al-Husayn. The mother's lineage is secondary and does not determine whether or not the person is a Sharif. There are physical ways to verify whether or not a person is a Sharif (e.g., a particular DNA test [their DNA has a distinct oddity not found in others]) and there are also people who can recognize them using spiritual means with a very high degree of accuracy. These methods would be more reliable in the future than a purported written lineage chain (which can no longer be trusted due to lack of detailed knowledge of biographies in most places of the world).

]

It is a fact that today one of major reasons why Morocco still has true `ilm and `amal of the din (regardless of what other people state) is that the Sharifs are respected there and many of them occupy teaching and authority positions throughout the land.

> Q4. GH 42:1765-1766 refers to humility. I have read some sufi texts where a Shaykh instructs a murid to go out
 > begging, despite the murid having the ability to earn a living (a famous example that is on my mind is the
 > methodology of the original Darqawa in the Maghrib). This practice is, apparently, done to eliminate kibr from the
 > murid. Due to the fact that we say that Tasawwuf does not oppose the Shariah, how do we explain this sufic practice
 > to doubters when presented with the argument that begging is prohibited in the Sunnah unless it is due to necessity,
 > such as being too ill or weak to earn a living or because of not having enough food for one day (cf. Reliance of the
 > Traveller, pg. 774)? Is there a Shari'i way, as outlined by al-Ulama adh-dhahir, which joins between these two
 > apparent contradictions?

There is an outstanding work of tasawwuf which is called al-Mabahith al-Asliyyah written by a non-famous teacher of the Path named Ibn Banna al-Sarqusti. Ibn `Ajibah has written a commentary on it called "Futuhaat al-Ilaahiyyah".

This work covers all major aspects about tasawwuf in a mere ~450 rhymes. This book coupled with the al-Hikam al-`Ata'iyah is a comprehensive explanation of the subject of tasawwuf. [These texts are available from <http://www.guidinghelper.com/otherTexts.html>]

Chapter three, ruling 8 of al-Mabahith contains a discussion about the practice of begging. Additionally, the book contains a detailed refutation of all those who oppose tasawwuf. But not only that, the book contains a detailed refutation of all those false sufis who claim to practice tasawwuf (but in actuality are nothing but ignoramuses) . But not only that the book explains the basis of tasawwuf from a rational and a primary text perspective. But not only that the book contains a proof for why the accomplished spirituals are superior (according to Allah's pleasure and rewards) than others. But not only that, the book explains the detailed manner in which a disciple is trained from inception to completion.

Now returning to your question, we would suggest if you know Arabic or are learning Arabic to obtain a copy of this priceless book (we believe Dar al-Fikr prints it) and it will answer all such questions and waswasa that you have.

As for resolving the conflict between the practice of begging and the law in the Shari`ah prohibiting begging except when in dire need, it is (according to the explanation of the Mabahith):

- a) The original Darqawi teachers instructed the disciples to secretly give away in charity (at night) all the handouts that they received during the day. Thus, the begging originally was just a ploy and a trick designed to convince the common man in the street that the sufi was a worthless scoundrel.
- b) Now if the disciple was in actuality very poor, then he was allowed to keep the small amount that would buy his daily bread.

Now it became famous (among the common folk) in Ahmad al-Darqawi's time that some one of well-standing would join the Path and Sidi Darqawi would reduce them to a common beggar. Thus, common people began to attach great blame to Sidi Darqawi and all those associated with the Path. This made Sidi Darqawi and the disciples very happy as this was their original intent. And we swear by Allah, that after studying Muslim history there is not even *one* parallel

in our history to what happened in Morocco 200 years ago. No one besides Sidi Darqawi (besides the Prophet himself) was able to produce so many accomplished `arifin in such a short time. The average length of travel became two to five years, which is just astonishing. Additionally, there were *at least* 40,000 accomplished disciples (who were authorized as sheikhs) in Sidi Darqawi's time.

This great effort and culture was killed by the French invasion in the 1920's by Allah's will. Thus, contemporary Morocco is devoid of such large numbers of spiritually accomplished people. Nevertheless, the remnants from this great Darqawi culture remain and true `arifin and teachers of the Path are still found within Morocco; but, almost all of them have hidden themselves under the cloak of "normality" learning from the abuses conducted by the French which led to the fall of the non-hidden Darqawi culture at that time.

As a side note, we hear many people nowadays claiming that Islam is dead in Morocco or that no more qualified Shadhili teachers exist there. But, this is not true. What has happened in the last 80 years is that the protectors of Islam in Morocco have hidden their valuable spiritual gems behind seventy layers of curtains so that the unworthy do not try to steal them or misuse them. Thus, it is very unlikely that the average tourist or passer-by (or even foreign Islamic student) will discover the actual gems present in the culture.

As for begging today in Morocco, we would state that most of the people who practice it are far from the actual intent of the Darqawi teachers (and are devoid of ma`rifah and spiritual light) since they actually keep the money for monetary benefit.

> Is there a Mashur opinion on the Hadra in the Maliki school? I have
> heard that the Maliki's tend to be less enthused about it than Shafi'i's.
> This is more a methodological oriented question, as I imagine one
> follows thier Sheikh of Tasawwuf in this matter.

One follows sheikhs of Tasawwuf in this matter. The ruling for the Hadrah is really outside of the sphere of scholars who only understand external movements and sound (the external fuqaha'). The ruling can only be given by those that understand it inside out. We believe all the opposition to the Hadrah voiced in certain Maliki circles is from an over-simplistic understanding of a narration of Imam Malik that he prohibited singing. We have dealt with this matter partially in footnote 2628 of the Explanatory Notes and have derived the material from [QF: volume 1: page 370: line(s) 6-10: {book 21, chapter 6, item 12, singing}]

However, it is not the case that external Maliki fuqaha' are the only ones opposed to it or the most ardently opposed to it. But, it would seem that most of the external scholars (e.g., al-Dhahiri, al-Shafi`i, al-Hanafi, al-Hanbali, etc.) who only understand movement and sound (and have no real grasp of the spirituality) have issued negative opinions about the Hadrah.

The ruling for the Hadrah at the end of the matter is summed up by Ibn Banna al-Sarqusti in his al-Mabahith al-Asliyah (line 218) :

And its [hadrah's] ruling according to the best of rulings:

Is that the opinion of `Iraq is not the opinion of Syria.

In other words, no conclusive statement will ever be issued by the totality of the scholars of our din on this subject. People who produce "fatwas" on such subjects (e.g., "little books" that they distribute warning people of the great misguidance of those associated with tasawwuf) should really step back and they will realize their close-mindedness and inability to grasp the totality of the issue being dealt with.

> quick question two: You had mentioned that some knowledge
> was passed down through Sufi Sheikhs orally. Would Malik
> have been aware of these teachings?

Yes. He would have been aware of such as he was student of Ja`far al-Sadiq al-Husayni (who was a qualified tasawwuf sheikh) - and he probably had other tasawwuf shiekh contacts also.

Reference:

Notes of Sources for Guiding Helper line 7.

>If so, is there reference to them from his students.

Most of his popular students have only narrated "fiqh" from him; no substantial tasawwuf has been narrated from him.

For example, the Mudawwanah is confined to quoting external fiqh laws. It really has no substantial material on `aqidah or tasawwuf.

However, there are isolated statements narrated from Imam Malik that clearly show that he was qualified in tasawwuf (but perhaps chose not to teach it to his students - perhaps because other qualified teachers were already around).

An example of such a statement is what the Scholar al-Tata'i quotes in the Introduction to his commentary to Ibn Rushd's Muqaddamah metered-verse song (right before verse #1):

Imam Malik (May Allah have mercy on him) said, "Whoever practices tasawwuf but doesn't practice fiqh has become a apostate (zindiq). And whoever practices fiqh but doesn't practice tasawwuf will become corrupt [Ahmad Zarruq says that "corrupt" means that he will either lean towards hypocrisy or become rampantly disobedient]. And whoever practices both tasawwuf and fiqh together has reached the reality."

Now, certain individuals have been trying to attack the authenticity of tasawwuf-backing statements from the scholars of fiqh and hadith such as Imam Malik; however, the fact that high-grade scholars such as Ahmad Zarruq and al-Tata'i have quoted such statements and accepted them as true shows that they must have some authenticity connected with them.

Thank you and we pray that you continue to increase in your knowledge and understanding.

>For clarification, is Ibn 'Ashir saying that we have a *freedom of *choice**
> which is limited (as you mentioned the choices in the car [right, left, forward,
> back etc.]) Even though we have this choice, we only choose it if Allah wills us
> to choose it? Or is it safer to say, we only choose if Allah allows us to choose? In
> other words, if Allah limits our choices, does he give us 'free reign' within those
> limited choices, or can He also compell us not to choose any of them (or one over
> the other.)(I recognize that I may be thinking too chronologically linear here.)

Again on the level of shari`ah, the choices we make are ascribed to us and their created results are ascribed to Allah. This is what the great scholar Abul Hasan al-Shadhili (who was also an `Ash`ari) is recorded to have said [Reference: al-Sawanih al-Kamaliyyah `ala Hikam al-Shadhiliyyah].

The perfected man is the one who can balance between shari`ah and haqiqah. The haqiqah is in his spiritual heart and soul and the shari`ah governs his rational mind and body. The haqiqah tells him that Allah is al-Qahhar (the one who forces people into subjugation) whereas the shari`ah gives him responsibility over the conscious choices he makes.

>And on the level of haqiqah, one knows that there exists
>none other than Allah so how can a non-existent being be
>given choice or make a choice?]
> I assume that we are saying that Allah creates everything, and nothing exists
> except that it is connected to Allah by His creative act. But it seems that we
> could also say 'how could there be the torture of the grave, since how can a
> non-existent being be tortured.' I am none the less, still terrified of what I might
> find in my grave. Even if see all of my being, thoughts+actions+beliefs etc., as
> being the action of Allah, I still am warned of a painful chastisement and informed
> of Gardens beneath which rivers flow, so that part of *me* will be *experiencing*
> something in the Afterlife, even if it is all merely the action of Allah. I assume
> there's some point I'm missing here...

The Path proceeds from fana` to baqa'.

At the level of fana', one *experiences* nothing but Allah; thus, a fani does not distinguish between Heaven and Hell, reward and punishment, or other multifarious experiences. If you were to make him stand in front of Hell and Heaven, he would neither feel any fear nor any hope. This is because all is from Allah and it is intrinsically equal in that it is from Allah. The fani is drowned in the haqiqah.

The baqi has learned to balance between the haqiqah and the shari`ah. Therefore he gives his rational mind and physical body their due share. And he understands that pain is pain and pleasure is pleasure. And although Allah creates everything, the physical-body/rational-mind will still feel pain or pleasure. The baqi takes his values from the evidences in the primary texts. Thus, he gives value to pleasure (in the next life, not this life) and detracts value from pain (in the next life, not this life). This is because Allah has praised pleasure (in the next life, not this life) and put a stigma on pain (in the next life, not this life).

Reference:

[Sheikh `Abd al-Rahman al-Shaghouri's verse book, al-Hada'iq al-Nadiyyah]

One reason people are confused about this matter is that the Qur'an itself quickly switches from the level of shari`ah to the level of haqiqah and vice versa (often in the same verse). Thus, they are unable to understand what really is meant since the same event is narrated

from two opposite vantage points.

An example of this in one verse is:

And these villages We destroyed when they started doing wrong and We had [already] appointed for their destruction a fixed date [maw`idan].

[{Surah Kahf, verse 59}]

Now the beginning part of the verse is talking on the level shari`ah - that Allah brought punishment on people because of incorrect conscious choices that they were making. And the second part of the verse is talking on the level of haqiqah - that they were to be destroyed on a particular date as predestined for them.

An example of this in two verses is:

"...If good befalls them they say, 'This is from Allah.' And if bad befalls them, they say, 'This is from you [O Prophet].' Say: All is from Allah. So what is wrong with these people that they almost cannot understand [a simple] statement.

If good befalls you, it is from Allah and if bad befalls you, it is from yourself..."

[{al-Nisa', verse(s) 78-79}]

Now, clearly, if one were think on the same level, the verses above contain a contradiction - as many unqualified people (mostly non-Muslim) have claimed. But, such passages in the Qur'an are written for the baqi who has learned to join between the haqiqah and the shari`ah. Thus, he sees the shari`ah part of "if bad befalls you, it is from yourself" and he sees the haqiqah part of "all is from Allah".

The spiritually immature will not be able to grasp this.

- > I also had a question about the rational proofs. Since some of them
- > have been articulated in some form prior to Islam, and some by
- > philosophers like Al-Kindi, how are we different from Al-Kindi for example?
- > Are we quoting what is good from him, and leaving the bad conclusions,
- > in the same way as one might quote Ibn Taymiah on a Fiqh point, but ignore
- > his position that there's no figurative interpretation in the Quran? Could we
- > validly compose a book of Aqida quoting Al-Kindi, Ibn Taymiah, and
- > Aristotle, so long as it conformed with the 'Ashari position?

As we said before, logic is logic and humans are humans. As long as the argument conforms to the rules given in Islamic logic books (e.g., al-Sullam al-Munawraqi) and conforms to adab with Allah and His Messenger, the argument is acceptable.

Thus, you will find that various `Ash`ari scholars use different methods for reaching the same conclusion.

- > Also, is it a safe assumption that since Aristotle saw the popular religion
- > of his day to be a sort of remnant that had been altered for human gain,
- > that maybe something of his thinking (if not methodology) may have
- > been rooted in divine teachings, and therefor not entirely 'pagan knowlege'?
- > (in contrast to the Christian treatment of him as being before the time of
- > Jesus (alaihi salam) and therefor 'a Pagan' without any hope for salvation.)

This is a safe assumption as the Qur'an tells us that all groups of people living have had sometime in their history a "warner"/prophet ([35:24]).

Also there is much truth (and also some error) in Socrates' statements as preserved through the line of his students.

The line of his students was Socrates->Plato->Aristotle->Alexander_the_Great.

Reference:

[{American Heritage College dictionary, Aristotle}]

> hope you can help, i have been spinning for the past 11 years and just recently
> i began to spin clockwise. i can spin for hours either way and reach euphoria
> opening my heart as wide as the cosmos. the vibration raises. during this time
> of spinning counterclockwise i have been able to bring heaven to earth, clear
> out lower vibrations of both myself and other hence the raising of vibration. it
> seems to me that these lower vibrations become transmuted and that transmuted
> energy then becomes pure light that can be used for healing. i can move within
> the spin as easily as i am breathing right now. All this has shifted a bit as i have
> begun to spin clockwise. it has seemed to me that the divine energy that has
> been flowing through me in a counterclockwise spin now is contained within me.
> can you please help me understand the difference through my mind that my body
> isn't quite able to communicate with me.

You should contact a teacher of the Mevlevi Order as they are the "spin experts". We are affiliated with the Shadhili Order which is a more intellectual knowledge based order.

Here is a link to an interview with a Mevlevi teacher:

<http://www.wpo.net/dance/volume1/Hafizullah.html>

In this link he seems to indicate that the spin should always be counter-clockwise with the palm of the right hand up and the palm of the left hand down while the left foot remains in contact with the floor.

The counter-clockwise spin is in conformity with the actual direction that the earth spins in around its axis (viewed from the North Pole). Additionally, the counter-clockwise spin is in conformity with the actual direction that the earth revolves around the sun.

Additionally in our din, we walk around the ka`bah in a counter-clockwise manner.

> Q. Does envy only devour good deeds if one actually carries out
> forbidden actions that are to the detriment of the envied person? or
> , does the mere fact that one has envy in one's heart mean that bad
> deeds are acquired, in effect devouring one's good deeds because
> one's balance-sheet of deeds might be tipping in an unfavourable
direction?

The hadith you are referring to is found in Abu Dawud (among other places) #4257:

Abu Hurayrah narrated that the Prophet (May Allah bless him and give him peace aid, "Beware of [resentful] envy since [resentful] envy eats good deeds as fire eats dry wood"

The standard tafsir of this hadith given in `Awn al-Ma`bud Sharh Aunan Abu Dawud is:

Be aware of resentful envy (hasad - wishing that another person lose his blessing) in wealth and in worldly status since it is blameworthy unlike hoping to get the same blessing without taking it away from another person (ghibtah) concerning some affair in the next life.

The meaning of "hasad eats good deed" is that it finishes off and lessens the acts of obedience of the person performing hasad "as fire eats dry wood". The reason for this is if that hasad causes a person to backbite the person he is envying and perform similar unlawful deeds. So, his good deeds lessen [and are given to the person he is envying] for damaging the honor of the person envied. So the person who is envied achieves a blessing after a blessing and the person who is envying incurs a loss after a loss.

The above is actually a "fiqh-hy" tafsir as most muhaddithin were "fiqh-hy" type characters. The "ihsani" tafsir would be that the advanced of the ummah take care and control over their thoughts (and not just their external actions) and they know that a mere repetitive thought of hasad decreases the value of their good actions and makes them far from the vision and presence of Allah (for which they are rewarded much more than for their external actions).

> When people say that they hear or see a wali
> (who has died) at the wali's grave site, is this really
> the entity of the wali?

No. According to the teachers of the Path, it is their "lisan al-hal": their entity in "spirit". Or in other words, how they would have looked and talked if they were in actuality present. But, no they are not physically present there. Rather, they are physically present in the inter-world which is called the "Barzakh". It is part of our `aqidah system that we do not believe in "ghosts". Rather, we believe that all people after they die (including the Prophets and awliya') are confined to the Barzakh (however, this Barzakh world may be very nice and expansive for good people such as the prophets and the awliya').

As for claims of "physically" seeing apparitions of a person who has already died, it is quite possible it is simply a jinn imitating the look and form of that person to scare or mislead simple-minded people.

When a spiritually-oriented person claims to see the form of a dead person near his grave or some other location, what in actuality is happening is that his ruh has gained the ability to communicate with his mind (something which the non-salik cannot do usually). Thus, his ruh actually sees

the person in the Barzakh world and communicates this fact to his mind. Now, the mind using its "imaginative" faculties imagines that the person is present in a particular location in a particular physical form (e.g., wearing a turban or dressed in white)..

Spiritual people who do not understand this fact can get confused about this matter and other things they experience.

> Allah says in His book : "Kun fa ya kun". How do i have to understand this.
> Because if he would create a thing out of nothing, this would implies that
> there is a "Non Existence" But if the "Non Existence is a thing and not like
> i think only an idea for the human mind, wouldn't this mean there is something
> besides Allah, which is for sure impossible. My question now is: How can a
> thing called Non Existence be in the Existence of Allah" You state in the
> explanatory Notes if one thing is true the opposite is not possible" I know
> also that Allah says: "Laisa kamithlihi sha 'i"

"Non existence" means "not perceivable".

If something is perceivable (seeable - able to be observed), then it is known as existent.

If something is not able to be observed, perceived or seen, it is known as non-existent.

Thus, the way that Allah makes something existent is by bringing it into the sphere of perception.

And the way that Allah makes something non-existent is by taking it out of the sphere of perception.

Now perception is of three types.

The first type of perception is called physical sensory perception. This is done with the human's eyes, ears, tongue, skin, and nose - mainly.

The second type of perception is called metaphysical perception. This involves a shift of conscious from the physical world to the hidden metaphysical world (ghayb) and can be achieved in various ways, such as "astral projection", "remote viewing", or as the Prophet (May Allah bless him and give him peace) was able to do physically in body and soul during his Isra and Mi`raj (Night Journey and ascension). Additionally, people also experience this metaphysical world in terms of "feelings" which they label as "spiritual" and also in their true dreams. And since these last two methods is how most humans perceive the metaphysical world (while in this life) it is worth emphasizing that these "spiritual feelings" and "true dreams" that they have are "perceptions of the metaphysical world".

[Thoughts that occur in the mind can either be grouped as belonging to physical perception or metaphysical perception - depending on what is involved.]

The third type of perception is called timeless and spaceless perception. This is done through the soul

of the human which is able to perceive Allah's Entity while still in this world (albeit after intensive training).

An example of the first type of perception is your seeing a full moon in the night sky. Thus, we can say that the full moon exists on that night. And when the night is that of a new moon, we can say that the full moon does not exist on that night - as it is not perceivable.

An example of the second type of perception is your seeing an angel while in a true dream or astral projection. Thus, any one person who sees this angel provides proof that this angel in actuality did exist.

The example of the third type of perception is the `arifin seeing Allah with their souls while still in this life - or all believers seeing Allah with their eyes while in the next world. Thus, any one person who sees Allah provides proof that this Being actually exists.

Now we as humans, cannot go around blindly claiming (without rational proofs) that something does not exist. This is because our realm of perception is very small compared to what Allah actually creates. Thus, our not seeing a phenomenon is not sufficient cause (without a rational proof) that this phenomenon does not in actuality exist.

Thus, from this you see that non-existence is not an entity along with Allah. Rather, non-existence is in Allah's knowledge and is brought about by His *choosing* that something will not be in the realm of perception.

Reference(s):

[QF: volume 1: page(s) 10: line(s) 1-2 {Book 0, chapter 2, Allah's knowledge of existent and non-existent things}]

> Al Qushairi said in his Wasiya: "One of the rules for the novice is to
> stay in his place of his irada and not to travel before the path took him,
> because traveling at the beginning of the path would be poison for him".
>

The idea here is that one should just concentrate on one's work (`amal) in the Path (as outlined in Songs 42 and 43) without worrying too much about the end result. The end result will automatically come to you if you practice the dictates of the Tariqah with sincerity as is noted in footnote 2602 of the Explanatory Notes.

If you try to force the end result (in the beginning without preparation), you are likely to fail and be unable to handle the "heaviness" of the haqiqah. This will act like a poison to your suluk (travel).

When you are near the end, Allah Himself will bring you into His presence (albeit along with the company of a perfected guide - even if the company lasts for a short time).

Reference(s):

Sharh of al-Mabahith al-Asliyyah, line 262-264

"And they did not reveal the haqiqah to the [beginning] disciple.
Since He hadn't fulfilled all the rights of the Tariqah.

Rather, they push him towards actions
because there is much reward [both material and spiritual] in them

Since the Tariqah is first knowledge and then action.
Then, after that gifts [of ma`rifah from Allah] are expected."

- > And another saying is: "To sit with younger people and to associate with
- > them is one of the biggest afflictions of the path".
- > Please can you explain me this?

This is a base principle of the Path outlined by the early teachers.

The idea here is if someone is intellectually or spiritually immature,
it is best to avoid his company (except for necessities) as his immaturity
may "rub off" (transfer) to oneself.

And this the idea behind Ibn `Ata'illah's hikma #43:

Do not accompany him whose state does not lift you nor his words guide you to Allah.

- > Second question: What is adab (behavior)?

Adab in reality is the way in which the Prophet (May Allah bless him
and give him peace) went about his daily tasks (worship and dealings
with people).

Thus, all acts which are considered adab must be traceable back to
the Prophet somehow.

For example, the Prophet (May Allah bless him and give him peace)
was a calm and "cool" person who went about his tasks in a dignified
"expert" manner. Thus, a person who is calm in his words and
actions (and in his heart) has replicated the adab of the Prophet
in this aspect. And a person who raises his voice (yells and screams)
for minor issues, becomes irritated and upset (angry) at small
things, and uses physical force when it is uncalled for is far from the
adab of the Prophet in this aspect.

Another example, is the way he ate, performed nature's call,

The aspects of his adab are many, which can be learned from his
seerah/hadith and from the scholars of the Path (who are his inheritors
in this).

It is not enough to just learn from written books and it is not enough
to learn from people. Rather, one must do both and attempt to
practice what one learns in a calm and cool manner.

And one uses the resources one has available at that time.

Reference(s):

Sharh al-Mabahith al-Asliyyah, line(s) 162-181, section on adab, chapter 3, hukm 5

- > And how can I learn adab if I am without a teacher? And
- > how can I be sure that my manners are getting better?

In reality, to perfect your adab, you will need to both learn them explicitly via books/lectures and also learn them implicitly via accompanying the learned scholars.

Maliki Fiqh Principles

- > Is there a genuine ikhtilaf (disagreement) in the Maliki
- > School - i.e. between the old and the new, the East and
- > the West (meaning: between the 'Maghrib' and the
- > 'Egyptian' Malikis) , or just a general ikhtilaf over the
- > ages? What do present-day Maliki scholars say about this issue?
- > I would greatly appreciate your clarifying and
- > scholarly comments.

Ikhtilaf on major issues in the Maliki school has been settled for about 900 hundred years now.

The way the Maliki scholars settled the issues is by dividing the opinions into "popular" and "minority" opinions.

Any school of knowledge will inherently have "popular" opinions and minority opinions. Only the ignorant will deny this.

[The following is our standard explanation of this subject.]:

Although the Guiding Helper contains mostly popular opinions, it has been our view (and the view our teachers) to accept minority opinions as being valid. However, when teaching people, we use the following chart of precedence:

- a) First we look for a popular ruling the Maliki school (Most popular rulings are explicitly listed in Ibn Juzayy al-Kalbi's book al-Qawanin al-Fiqhiyyah along with competing opinions).
- b) Then we look for a minority opinion in the Maliki school when a popular opinion is not suitable for the questioner (based upon our understanding of his situation).
- c) Then we look for an opinion in one of the other three schools of Jurisprudence. This is resorted to if the above two will be difficult for the questioner. Please note here that the other schools of Jurisprudence are very vast. For example, in the Hanafi School, it is common that there are three different strong opinions for the exact same issue. Thus, one will probably not need to go any further beyond the Hanafi, Shafi`i, and Hanbali schools.

Appendix:
=====

Now, you may be wondering what a "popular" (mash-hur) opinion in the Maliki school is. Here is a brief explanation:

- a) Imam Malik himself wrote no detailed fiqh book except of course the Muwatta' as knowledge back then was conveyed verbally and not using written methods.
- b) Imam Malik had many students (some more qualified than others). These students had differing levels of understanding of Imam Malik's statements. Thus, they often expressed legal rulings that differed from each other. However, the Maliki scholars, by consensus, chose `Abd al-Rahman

- ibn Qasim (the freed African slave who was a dedicated student of Imam Malik) as the most reliable of his students.
- c) `Abd al-Rahman's views about Imam Malik's fiqh were accurately (without a doubt) transcribed by his student Sahnun in the al-Mudawwanah al-Kubrah (a four volume work that contains verbal statements of Imam Malik and `Abd al-Rahman ibn Qasim's understanding of them).
 - d) Now you are ready to understand that the first-level source for a popular opinion in the Maliki school is al-Mudawwanah al-Kubrah.
 - e) However, some statements in the Mudawwanah are not very clear as the high-level fiqh vocabulary of the Jurists had not developed by then. For example, Imam Malik saying "It doesn't please me" doesn't really tell us whether an act is makruh or unlawful.
 - f) Thus, the top Maliki scholar that has ever lived (in our opinion) went about the task of rectifying the loose-ends of the Mudawwanah 900 years ago. This man's name was Ibn Rushd (again please do not confuse him with the philosopher Averroes). He wrote a detailed commentary on the points mentioned in the Mudawwanah which he called Muqaddimat Ibn Rushd. He also wrote many other books such as his poetry book for children also called Muqqadimat that expressed his understanding of the most trusted opinions in the Maliki school.
 - g) Now you are ready to understand that the second-level refined source for a popular opinion in the Maliki school is Ibn Rushd's writings.
 - h) Now Ibn Rushd did not arbitrarily choose one of various plausible opinions and call it mash-hur. Rather, he did extensive research on each point including conformity/disagreement with what previous big Maliki scholars had said and also what the primary texts state.
 - e) Thus in conclusion, a popular opinion in the Maliki school is an opinion that Ibn Rushd has expressed in his writings (for old issues) or is an opinion that conforms to the guidelines set down by Rushd for reaching legal opinions (for new issues) in the Maliki school.

The above can serve as a general introduction to those that wish to understand what a popular opinion is. Most popular opinions for the Maliki school are explicitly stated along with competing opinions in Ibn Juzayy al-Kalbi's *al-Qawanin al-Fiqhiyyah*.

One important note here are:

(1) Many people confuse Ibn Rushd al-Kabir with Ibn Rushd al-Saghir (who also wrote many fiqh books like Bidayah al-Mujtahid); so, be careful when you hear "Ibn Rushd says this; so, this must be popular." Also, please note that in Ibn Rushd's al-Kabir's works he often notes multiple opinions (only one of which is marked or known to be popular in the school or none of which is marked or known to be popular (the latter may occur in certain rare cases in other than his Muqaddimat)). Thus, also be careful when you hear "Ibn Rushd al-Kabir said this; thus, this must be popular". Rather, Ibn Rushd al-Kabir taught his students which one was which and Ibn Juzayy al-Kalbi (a student of Ibn Rushd al-Saghir (who incidentally was the biological grandson of Ibn Rushd al-Kabir) finally wrote these down in an excellently organized and brief form in his book al-Qawanin al-Fiqhiyyah.

Thus, the way to learn what a popular opinion in the school for the young scholar is to refer to Ibn Juzayy al-Kalbi's book al-Qawanin al-Fiqhiyyah. The way you know that an opinion is popular is that it says " `ala l-mash-hur" or it is the first ruling given and then it says "wa qeela" which means "wa qeela fi l-madh-hab al-maaliki aydan ghayra l-awwal" (and also it is said in the Maliki school).

Also, when Ibn Juzayy al Kalbi says "ittifaqan", that means "as agreed upon in the Maliki school". Also when he says, "ijma'an", it means "as agreed upon by all major scholars of the din". Thus, opinions listed with these two words should also be treated as popular.

Please note here of all of the Maliki fiqh books that have been written, the previous teachers of Qarawayeen (e.g, a few hundred years ago) specifically chose Ibn Juzayy al-Kalbi's book as the most concise and reliable compilation of the common popular and minority opinions in the Maliki school. For this reason, it is a mandatory text to this day for all young scholars.

However due to Ibn Juzayy al-Kalbi's extremely terse style (and his omission of certain minor rulings, e.g., 'sabl fi s-salah'), it is recommended that the young scholar also have access to longer more detailed works (such as the various shuruh of the Mukhtasar Khalil) or also have access to a qualified Maliki scholar.

[Another important note here is that the word "popular" (Mash-hur) is not synonymous with "dominant". And the word "minority" to label an opinion does not necessarily indicate that a majority of past and present scholars did not hold this opinion. Rather, it is very possible that a popular opinion has been the view of less than a majority of the past and present Maliki scholars.

Thus, the basic difference between a popular opinion and a minority opinion has less to do with the number of scholars who have held that opinion than it has to do with the strength of the evidences for the opinion. The strength of the evidences for popular opinions is generally stronger than those of minority opinions.]

-
- >
 - > 1) How does something become "Mu'tamid" (i.e. relied upon) in a madhab?
 - >
 - > I know that there is no official committee or body that oversees the
 - > activities of the scholars of, and adherents to, a madhab, so how
 - > does something become "Mu'tamid"? Especially rulings on issues not
 - > dealt with in earlier times?
 - >
 - > 2) Are there ever differences of opinion regarding what is "Mu'tamid" and
 - > what is not? How are these differences of opinion resolved, if at all?

- >
- > 3) Does the process involved for the development/determination of
- > "Mu'tamid" positions differ from one madhab to another? If so,
- > what is the process for the Maliki School of thought?
- >
- > If you are not too busy, I would really appreciate it if you could supply
- > the answers to the questions above, insha'allah.

The truth of the answer lies in the fact that all of the early teachers of fiqh did not use specific technical vocabulary to express their teachings; and one can even argue in many cases that many of these initial imams never intended to form separate madhahib and these were the result of students of different imams vying against each other.

But in formalizing their teacher's knowledge, these early students created another big problem on their own. And this problem was that they each had different understandings of what actually the teacher was teaching.

Then once this is established that qualified students of the same teacher had differing opinions on the same subject, then one understands that in most cases the difference of opinion within the schools is not a question of strength or weakness of opinions - as strength and weakness are subjective concepts, which different people have differing ideas about.

For example what a Shafi`i considers a strong proof for raf` al-yadayn during ruku` is considered an abrogated and weak proof for the same act by a Hanafi.

Then once it is established that strength and weakness are arbitrary and subjective concepts, then one (as a high-level scholar) must realize that the methods used to choose one opinion - as the standard opinion within the school has a level of arbitrariness within it.

Now each school claims that the opinions which it labels as "mu` tamad" (here this is the passive participle and we must have a fatha on the `ayn radical) are the ones in most conformity to the principles outlined by the original teacher(s).

Now the exact method of how these mu` tamad positions were formed is consistently arbitrary in each school - where we see one, two or at most three *star* scholars choose the relied upon positions based upon extensive research and their view of which opinion was most consistent with the imam's original teachings.

For the Shafi`i school this could be considered the opinions formed by Imam Abul Qasim al-Rafi`i and Imam al-Nawawi.

For the Hanafi School this could be considered to be the dhahiru r-riwayah of Muhammad al-Shaybani.

For the Hanbali school, this could be considered the conclusions of Ibn Qudamah al-Maqdasi, Abu l-Qasim al-Khiraqi, or others.

For the Maliki School, we have more than two divisions of opinions. Ali al-`Iraqi notes seven odd categories of opinions which were used and formed in his Fatwa and Qada' text on <http://www.guidinghelper.com/otherTexts.html>. We have simplified this for the purpose of standardization and stated that opinions can be divided into two categories: (1) mash-hur and (2) non-mash-hur

(non-mash-hur includes the other six odd categories of opinions being used by past Maliki scholars).

And to help people understand how exactly a mash-hur position is formed for both old and *new* issues we have prepared footnote 196 of the Notes of Sources whose material is contained in the first question on this page:

<http://www.guidinghelper.com/qna/maliki.html>

Now taking into account that more than two categories of opinions were being used by authentic Maliki Scholars of the past, we (i.e. our teachers) have stated that following and teaching non-mash-hur (a.k.a. minority) positions is also valid. And there should be no confusion created from this since the definition of mash-hur we have outlined is time independent and solidified beyond corruption.

Thus, there is no danger of the school being corrupted by people teaching non-mash-hur positions - as we can always return to a solid base (e.g., Ibn Juzayy al-Kalbi's book, al-Mudawwanah al-Kubraa, and the Muqaddimaat of Ibn Rushd al-Kabir) to verify whether what they are teaching has basis in the popular opinion or commonly known minority opinion or not. [As a side note, commonly known minority opinions are also noted in these afore-mentioned three texts.]

As an end note here (which may not please many non-Shafi`is and non-Malikis) is that it can be proven that the other madhahib other than the Maliki and Shafi`i madh-hab never were able to form solidified and agreed upon "popular" opinions. Three references for this for the Hanbali and Hanafi madh-habs are (1) al-Mughni of Ibn Qudamah for the Hanbali madh-hab and (2) Maraqi I-Falah and Shuruh of Quduri for the Hanafi madh-hab.

This further exposes the ignorance of those who claim that only a single position must and always has been followed.

Reference(s):

If you would like to view an answer on this issue from another perspective, you can see:

<http://www.islam.tc/ask-imam/view.php?q=13545>

[...]

You have to realize at this point that the Guiding Helper Explanatory Notes have been written after studying such subjects from many different viewpoints from a variety of sources. And the text has been written so that people can learn such subjects without becoming confused about such differences of opinion. And the opinions narrated are given for reasons and that these opinions narrated (in close to ninety-five percent of the cases) conform to the popular opinions in the Maliki School - the popular opinions when compared to many minority opinions are much easier to learn and practice.

Thus, generally speaking, you will find that the popular opinion in the Maliki school is often more lenient than the minority opinions found. One can mistake this principle to be the

other way around since we have only narrated minority opinions which are *easier* than the popular opinions and not those which are harder. For advanced students, they may refer to our footnotes in the Notes of Sources in which we clearly state where we deviate from the popular opinion on the major issues discussed.

- > So my question is this: If I believe that I am just finishing the
- > second of two sajda in a Raka, should I presume this belief is
- > correct unless I can verify that I definitely did NOT do two? Or
- > do I have to assume that I did NOT do two unless I can recall
- > precisely each interior and exterior detail of the two sajda? And
- > how uncertain do I have to be to warrant the prostration of forgetfulness?

Make life easier for yourself by becoming sure of yourself all the time and not be among the people who are plagued by doubts.

As for what does "doubt" mean: it means that you have no "most probably" opinion. It means that you are equivocal between two possibilities. As for small doubts (e.g., I'm 90% sure but am 10% unsure), they do not count as the "shakk"/doubt that the fuqaha' (fiqh scholars) are talking about. -and as such, small doubts should be totally ignored and you should push these doubts away.

References:

Footnote 489 of the Explanatory Notes and associated entries in the Notes of Sources.

- > Could you please explain the position of Ijma' in the Maliki school? I have heard
- > from Shafi'i sources that Ijma' is the consensus of all of the Mujtahid's of a
- > particular time. How is it possible to know of all the Mujtahid's of a particular
- > time? I'm not sure if there were mujtahid Imams in China, but prior to modern
- > communication, it would seem difficult to get all the info.

As you note, it is impractical to say that Ijma' included each and every scholar. There are detailed discussions of this elsewhere. However if you are looking for one work that gathers together the agreed upon Ijma` opinions in our din, please refer to Ibn Qudamah al-Maqdasi's al-Mughni or Ibn Juzayy al-Kalbi's al-Qawanin al-Fiqhiyyah.

Ijma` may be taken from the preponderance of the scholars at a particular time (e.g., 95%).

We believe that the Malikis mostly use Imja` for referring to the Ijma` of the people of Madinah. Since this is easily definable as: the consensus of the scholars who lived or taught in Madinah in the first two to three centuries of Islam (thus, the Companions, the tabi`in and the tabi` al-tabi`in are included).

Imam Malik has said: The consensus of all of the scholars of Madinah is a [strong] argument [and proof].

[As a side note, after the third century of Islam up until our day, many would-be scholars claim Ijma` on subjects on which Ijma` is probably not

provable. They do this to re-enforce their opinion or the opinion of their teachers. Ibn Qudamah's book mentioned above is probably the best one that sorts things out.]

References:

[UF: volume 1: page 488: line(s) 6-7: {Ijma`, Ijma` in the time of the Mujtahid Imams}]
[UF: volume 1: page 505: line(s) 9-12: {Ijma`, Ijma` Ahl al-Madinah}]

- > Are there preferred modes of acting (i.e. things which are permissible
- > legally but are not necessarily thought well of? (one idea that comes
- > to mind is that many Muslims look down on a man with more than one wife.)

Please do research on "tarkuhu awla" (translated: leaving it is better) in fiqh. Some people refer to it as tark ul-Awla. Many scholars in the Maliki school have written about it as a sixth type of informal legal category.

In short, yes there are higher standards for educated and refined people in our din. This has been the case from the time of the Prophet (May Allah bless him and give him peace) up until our time. For example, the Prophet expected less of rough Bedouins and accepted abuse and bad manners from them.

The Guiding Helper was written with the base lowest common denominator in mind so that it could benefit the greatest number of people. There are ethics and morals conveyed in our din which go beyond the basic material mentioned in such fiqh works.

- > I was recently listening to an audio lecture by Sheikh XXXX al-Maliki
- > on Surah al-Fatihah. He said that latter day Maliki scholars felt that
- > it was safer to recite the bismillah in fard prayers to be safe and
- > avoid differing from the other three schools (two of which encourage the
- > bismillah and one of which requires the bismillah) Do you have any
- > knowledge of this matter?

The popular opinion in the Maliki school states that reciting bismillah before the recitations is makruh in the fard salat and is mubah in mandub salat.

Upon research, you will find scholars who hold minority opinions on this subject that either always declare mubah or declare mandub the recitation of the Bismillah.

References:

[QF: volume 1: page(s) 56, line(s) 14-15: {book 2, chapter 10, issue 2, middle}]

As for being safe by joining between the schools, you will hear many past scholars in all madh-habs that have encouraged this practice.

However, the erudite know that tasking oneself to join between the schools can only work up until the time one has become extremely learned - at which point it becomes either too difficult

or impossible (due to inherent contradictions between the various madh-habs) since one knows too many opinions for any one issue.

We would recommend books such as Bidayah al-Mujtahid wa Niyahah al-Muqtasid (Averroes) and al-Qawanin al-Fiqhiyyah (Ibn Juzayy al-Kalbi) for people interested in learning how many valid opinions issued by authentic scholars in our din can exist for any one subject.

[As a side note, having popular views in a madhab along with acceptable minority views ensures that the teachers of the school will not become dogmatic or "sect-minded" [e.g., like some unqualified people who label any one who does not hold their particular views to be part of a misguided sect.]

-
- > How does the Maliki School deal with the issue of
 - > talfiq (mixing madh-habs)? Can one take a legal
 - > ruling from another school

First of all you need to understand that talfiq is of four types:

- a) Mixing madhabs for separate acts that have no direct link or dependency between them. For example, fasting sawm like a Hanafi and praying salah like a Maliki.
- b) Mixing madhabs for separate acts that are dependent on one another. For example, doing wudu' like a Hanafi (not wiping the entire head hair) and then praying like a Maliki.
- c) Mixing madhabs within the same act but in a way that the final act is acceptable in at least one school. For example, crossing hands in the prayer like a Hanafi but praying like a Maliki otherwise (as leaving the hands dangling to the side is just a non-essential fadilah)).
- d) Mixing madhabs within the same act but in a way that the final act is *not* acceptable in any school. For example, following the Maliki ruling of Zakat not being wajib on personal gold/silver jewelry but calculating one's Zakat owed like a Hanafi who allows one to take into account advance Zakat money given last year. Thus, this person will gain from not paying Zakat on his personal gold/silver jewelry and also gain from his advance Zakat credits from last year (the latter of which is not allowed in the Maliki school).

The majority of the scholars (jumhur) are of the view that (a) is permissible. There is difference of opinion about whether (b) and (c) above is permissible. And there is almost total agreement that (d) is not permissible.

We are narrating the opinion that (a), (b), and (c) are permissible while (d) is not permissible.

However, it has been the experience of the masters of the Path to Allah that such people who mix madhabs will rarely ever reach

the knowledge of Allah. It is usually only those who follow one school in all of their lives that become accomplished spirituals.

References:

[UF: volume 2: page(s) 1142-1155: {mabhath 4, talfiq and using dispensations}]

"And others have said - and they are a section of the Malikis like al-Qarafi... that it is permissible for the common man to search for and follow easier positions (rukhas) from other madh-habs.

The reason for this is that there is no clear Divine text which prohibits this. The person has a choice to follow what is easier for him... This is also the way of the Prophet (May Allah bless him and give him peace) and his actions and verbal statements dictate the permissibility of this. The Prophet was not given a choice between two matters, except he chose the easier one [Tirmidhi, Bukhari]. He used to love to make things easy for his ummah [Bukhari, `A'ishah]. He said that he had been sent with a pure din which is tolerant (pardons easily) [Ahmad]. He also said that this din is easy and no one tries to make it hard except that it overcomes him [Bukhari, Nisa'i]...

Imam al-Qarafi's also said: It is permissible to follow easier positions from other madh-habs as long as the resultant act is not invalid in all of the schools chosen. For example, following Imam Malik in wudu' not being broken by touching a woman without sensual desire and also following Imam Shafi`i in not needing to run one's hand over the washed part (dalk)...

As for what other scholars have said (i.e. Ibn `Abd al-Barr) that it is not permissible for the common man to follow easier positions from other madh-habs and that this is agreed upon by all major scholars (ijma'), it cannot be verified that Ibn `Abd al-Barr actually said this and also it cannot be verified that this is actually an ijma` position since Imam Ahmad ibn Hanbal has two statements narrated from him on this matter...

`Izz ibn `Abd al-Salam said, "It is in the common man's right that he be able to follow easier positions from the [four] madh-habs. And whoever denies this is simply ignorant..."

[UF: volume 2: page(s) 1154-1155: {Talfiq, last section in chapter}]

-
- > Ustadh, I'm just a little confused on where the boundaries lie
 - > in the Maliki School between the various legal rulings.
 - > Can you explain?

To better understand this, first you have to understand figure 4-1 in the Guiding Helper (listed after footnote 270 of the Explanatory Notes).

The diagram is meant to illustrate two things:

- a) That each of the legal rulings (all except mubah) have differing levels within them.
- b) That the exact boundaries between two adjacent legal rulings is not clearly defined. This is why there is a vertical dark line between each of the legal rulings. This dark line represents the "unknown" or "gray" area in which it is not exactly clear which of the two adjacent legal rulings the issue falls into.

These principles are taken from many places in the primary texts and particularly the famous hadith of al-Nu`man Ibn Bashir:

The Prophet (May Allah bless him and give him peace) said, "The lawful is clear and the unlawful is clear but between these two things are unclear matters which many people do not know about. Whoever stays away from the unclear matters has preserved his din and his honor. And whoever falls into the unclear matters [gray area] has [almost or will have] fallen into the unlawful territory. This is like the shepherd who grazes his flock around a forbidden territory; it is likely that [some of his flock] will graze in the forbidden territory..."

[Sahih Muslim, al-Musaqah, akhd al-halal wa tarku sh-shahawat, hadith #2996]

- > I guess the issue at hand for me
- > is to understand why certain Hadiths are narrated and under what
- > circumstances. (I read the intro to GH, and recall the discussion on
- > Daef hadiths.) I'm assuming I can get this from studying hadith
- > methodology or Usul.

The truth about the Maliki madh-hab and hadith is that although one can write a "notes of sources" with hadith proofs for the Maliki positions (to deal with the exigencies of the time (such as the salafi dogma)), the Maliki school is not truly based upon hadith. Rather, its primary basis is the preserved actions (`amal) of the early pious Companions and Tabi`in who lived and practiced the din in Madinah. Thus, rulings in the Maliki school are taken from the dominant actions present in this early ideal society and not from isolated hadith (as we have mentioned in the footnotes in the notes sources when proving that leaving the hands to dangle in prayer is a valid view in our din.).

Additionally, people who understand what `amal really is - understand that `amal is just a special more accurate form of hadith. As hadith are only verbal whereas `amal is both verbal and physical.

The other schools (e.g., Dhahiri, Shafi`i, Hanbali, etc.) rely more

on hadith and they have come up with various ways to give preponderance to one hadith over another. Most of their methods concern authenticity ratings and clearness of the body text (in its conformance to the general principles taught by the Prophet (May Allah bless him and give him peace)).

The Hanafi school is derived less from hadith as it is from jurisprudential analogy (qiyas) and other such legislative methods. Nevertheless, the Hanafis also have an extensive system of ranking and giving precedence to hadith. You could probably get your hands on one of their hadith knowledge books since they are widespread - and even probably translated.

-
- > > I have a few questions related to your response:
 - > > the Maliki school is not truly based upon hadith. Rather,
 - > > its primary basis is the preserved actions of the early pious Companions
 - > > and Tabi`in who lived and practiced the din in Madinah.
 - > > Thus, rulings in the Maliki school are taken from the dominant
 - > > actions present in this early ideal society and not from isolated
 - > > hadith
 - >
 - > I'm not clear on what issues have their proofs from the 'amal of Madinah, and
 - > which are from other sources (aside from Quran.) I'm assuming that not all the
 - > rulings are based on the 'amal.

We would say that Imam Malik's methodology calls for only looking at hadith to verify and rank one of several available dominant a`maal positions.

Additionally, he looked at hadith for issues that are not accurately conveyed by a`maal or for which the a`maal are silent - and again he would rank the hadith according to the clarity of the words and strength of the chain.

Reference:

Ibn Rusdh's introduction to his Notes on the Mudawwanah in which he mentions Imam Malik as finding fault with scholars (e.g., Abu Hanifah) giving legal positions based solely upon hadith contradictory to the `amal of Madinah.

- > Also, if the Mashur opinion is now based on
- > Ibn Rushid's works, I had got the impression that there was a bit more of a
- > Hadith orientation to his methods.

All Ibn Rusdh was doing here was choosing one of several opinions narrated by Imam Malik, using primary texts as *one* of his bases for deciding. Again he would use the clarity of the words and the strength of the chain to rank hadith. Ibn Rusdh was not superceding Imam Malik's opinions based upon his understanding of the strength and correctness of a hadith.

[As a side note, one of the real reasons that there is so much ikhtilaf in the fiqh branches is that it is not an easy task to rank hadith. And the question you ask (i.e. which hadith should be used if multiple are available?) returns to this point. Two very qualified scholars can rank the same hadith totally differently.]

- > Also, there is a bit of confusion in the English speaking world regarding

- > 'amal. Some seem to imply that it is the 'amal of all the people (or most) of
- > Madinah at Malik's time, while others imply that it was particular people of
- > knowledge. If it was the latter, I would assume that since Malik studied with
- > so many hundreds of Sheikhs, that their actions might be the 'amal. But I get
- > the impression that the 'amal is more than 1,000 people. Could you please
- > clarify this for me?

There is no need to be confused about this point - as the opinion of the majority of Madinan scholars *was* the opinion of the masses living in Madinah. This is because common people (even today) only learn from those that are teaching (either through their verbal or written word). Thus, the cross-section of the opinions of the hundreds of Madinan scholars Imam Malik studied with (which is preserved in his madh-hab) accurately describes the dominant 'amal of the masses living in Madinah.

Reference:

Introduction to al-Mudawwanah al-Kubra

- > Is there a difference between the fard and the wajib in Maliki fiqh?
- > In evidences for the action? In how the actions is performed?
- > Why are there two different words?

Ibn Rushd (al-kabir) writes: that in the Maliki school five words are used as synonyms: (1) wajib, (2) fard, (3) hatm, (4) lazim, and (5) maktub. And all five of these terms are used to signify "obligatory" in the Qur'an.

Thus, generally speaking, there is no difference between an act labeled as fard and an act labeled as wajib in the Maliki school.

However, there is one exception in the subject of Hajj. In Hajj (for some odd reason) the traditional Maliki scholars have labeled a wajib essential act (without which Hajj cannot ever be correct) as a "fard" - and they have labeled a wajib non-essential act (which can be corrected with blood sacrifice or fasting) as a "wajib".

This can cause confusion for beginners, so we have consistently used "wajib" instead of fard throughout the entire Guiding Helper Explanatory Notes. Now in the subject of Hajj, we have called the Maliki Hajj "fard" a "wajib essential" and the Maliki Hajj "wajib" a "wajib non-essential"

References:

- Entry 103 of the Notes of Sources for the Main Text.
- [{Introduction to Notes on Mudawwanah, Ibn Rushd}]
- [KF: volume 1: page 149: line(s) 21-23:
- {Hajj, question 6 (difference between a wajib and a fard)}]

Now as a side note we will mention the Shafi'i school is in agreement with the Maliki school on the definition of fard and wajib -only differentiating between the two in the subject of Hajj.

However, the Hanafi school is the school which complicates matters. The Hanafis generally have seven legal categories instead of the normal five (fard, wajib, mandub, mubah, makruh, makruh tahrimi, and haram).

The Hanafis state that fard is a higher category of obligation than wajib. They state that the act labeled as fard has its obligatoriness derived directly from the *Qur'an* and the act labeled as wajib has its obligatoriness derived from either hadith or ijma` (consensus of the scholars).

Thus, to answer your question: only non-Maliki scholars really differentiate between fard and wajib. And the reason they differentiate between these two is based upon whether the act is derived from Qur'an or whether it is derived from hadith or ijma`.

> Another question regarding Kalam. Have the Kalam books (QF, DT etc.) you used in Guiding Helper (including Ibn Ashirs, been used traditionally in Qarawayin and Zaytuna and the likes? I was wondering because I heard that at one time (maybe the time of the Murabitun??) that Kalam was banned in Andalusia. I was wondering if there were many anti-kalam Malikis, and if they held much sway.

Yes. There have been anti-Kalam Malikis (primarily the very early ones). However, for about 800 years now, the Maliki scholars have called a truce with the mutakallimin. The decisive turning point was the introduction of Sunusi's Umm al-Barahin (which Ibn `Ashir based his kalam on). Sunusi was a Maliki.

The early Maliki scholars (e.g, in Abu Zayd ibn al-Qarawayn's time), were against deep study of the tenets of faith using logic. They based this on the statement of Imam Malik (narrated in the `Aqidah Chapter of the Ihya' al-`Ulum al-Din):

Imam Malik said, "It is better for a person to meet Allah on the Last Day with every sin except shirk than to meet him on the last day with a bit of kalam."

Some early Maliki scholars thus applied this statement without qualifications to all branches of kalam.

Then, it was later understood that Imam Malik was only talking about "godless" philosophy when he said "kalam" above and was not talking about backing up the tenets belief with sound logic.

References:

al-Ghazali's Ihya al-`Ulum al-din. `Aqidah chapter

> The essence of my question I guess is, what is classified as extremely difficult, and moderately difficult. I have seen some Shafi'i's combining dhuhr and asr, due to being busy in meetings or other such work. I was shocked at this, because it seemed that the rules for combining prayers were a bit stricter than this. They apparently had a different notion of "difficult." How do we define it?

The astute fuqaha' do not strictly define "difficulty" when speaking of dispensations. This is because each person is different in the amount of burden he can handle and the amount of troubles he can bear.

Rather, the astute fuqaha' give general guidelines and leave it to individuals to decide whether they can take the dispensation or not. The general guideline for this dispensation is that if the individual feels that the problem is repetitive - the proof of which is that he can never voluntarily keep his ablution from high-noon until he goes to sleep at night, then this individual may ignore his uncontrollable emissions until he gains better control.

This principle is taken from a hadith [whose reference we do not have at hand] in which a Companion received a wound on his forehead and asked the other Companions whether it was enough to perform dry ablution in his condition or not. The other Companions stated that he should perform wet ablution as a small/medium-sized wound was not enough to jump to dry ablution. The wounded Companion then proceeded to perform wet ablution. This wounded Companion subsequently got ill and died [as a direct consequence of his wound becoming worse]. This incident was mentioned to the Prophet [May Allah bless him and give him peace] and he stated to the Companions who denied the man the right to perform dry ablution, "You have killed your brother."

The non-astute fuqaha' will either make things too hard or too easy for people by giving too many specific details.

- > Within ones own school, is it considered a rukhsa to
- > follow an opinion that differs from the majority opinion?
- > I visited a Shafi'i sheikh and he said that when Ibn Ajiba
- > lists all the different opinions in the Hanafi school, you
- > only take the one that he supports. This seems like a
- > methodological rule, for keeping things orderly and to
- > prevent people from making a game of the religion. But it
- > seems to me that a valid opinion is a valid opinion.

Technically speaking, any easier opinion that strays from the popular opinion is a rukhsah (as you note this is for "keeping things orderly ")

If the opinion was issued by someone qualified in at least qiyas or limited ijtiḥad within the madh-hab, then it is permissible to follow either that opinion or the popular opinion. The qualification for performing qiyas within the madh-hab are:

- a) Being thoroughly learned in the Arabic rulings for all the twenty subjects in the madh-hab (basically, the person knows the twenty subjects mentioned in Ibn Juzayy al-Kalbi's al-Qawanin al-Fiqhiyyah inside out)
- b) Being aware of the ijma` positions within our din (e.g., eating pork and drinking wine is unlawful except when in dire hunger/need)
- c) Knowing the reasonings and basis (`illah) behind the rulings for which one is attempting to perform qiyas along with knowing the other arkan (essentials) and shurut (preconditions like 'la qiyasa fi wujudi

al-fariq') of qiyas.

Thus, since the above is not rare to find, there are many people alive today that can perform qiyas within the Maliki school.

References:

Entry 1131 of the Notes of Sources for the Main Text.

The qualifications for limited ijihad are more involved and entail that the person is also qualified in the methods for deriving laws within the madh-hab (e.g., those outlined in the book UF) and has a firm grounding in the primary texts (e.g., memorization and understanding of the Arabic Qur'an and thousands of Arabic hadith (but not as many nor in as much detail as an absolute mujtahid needs (an absolute mujtahid needs to memorize and thoroughly understand at least 100,000 authentic hadith with their chains (knowing the merit of the men in the chain))); there are no absolute mujtahids alive today that we are aware of; one of the last ones alive was Qadi Ibn al-`Arabi (born in Spain) the author of the Quranic Tafsir "Ahkam al-Qur'an" about 800-900 years ago who was at first a Maliki scholar and then formed his own madh-hab)).

[To clarify, a limited mujtahid mostly uses principles established by the mujtahid imam who formed his/her school to reach the rulings of new affairs and also refers to primary texts where necessary to ensure conformity of the final rulings with what the Prophet (May Allah bless him and give him peace) actually taught.

The absolute mujtahid on the other hand comes up with derivation principles himself from scratch using his/her mastery of the primary texts and associated branches of knowledge.]

-
- > Some people say that prayer with a wallet made of leather (killed in the wrong way)
 - > is not valid because it is najis and explain opinions like the one in the GH as being
 - > a dispensation and the prayer is still invalid?

The popular opinion in the Maliki School was set down 900 years ago and in view of contemporary (at that time) circumstances. For example, most skin 900 years ago in the Muslim world was from a slaughtered animal - so this was not a difficult issue. Today, most skin (especially in the West) is from unslaughtered animals and this has made this ruling very difficult.

There is another narration from *Imam Malik* that states that tanned skin is pure regardless of whether it is slaughtered or unslaughtered. This is not the opinion of Ibn Qasim in the Mudawwanah and thus was not labeled by Ibn Rushd as popular. This however remained a minority opinion stored in the ancient books and taught by the advanced teachers to use if there was a need to do so.

Reference(s):

[AM: volume 1: page(s) 464: line(s) 1: {dhaba'ih, section on the skin of the dead unslaughtered animal}]

Once we have narrated a valid opinion, then for consistency, all associated opinions are *also* changed (for those who follow this opinion). And this is the reason for the ruling given in footnote 321 of the Explanatory Notes.

People who only learn fiqh in a narrow-minded way and are ignorant of the method the popular opinion was derived (see footnote 196 of Notes of Source) from the various narrations within the madh-hab will ruin the consistency of the madh-hab (with such rip-and-tear dispensations) or produce rulings which are impossible (or very difficult) to follow by the common man today - in effect making the madh-hab obsolete. We cannot go against ijmaa` nor a strong agreed upon point within the madh-hab, but there is nothing wrong with narrating a non-popular opinion or an opinion from outside the Maliki School as long as we tell people what we are doing (e.g., in a Notes of Sources Book).

Advanced scholars realize this and realize that the popular opinion was made to avoid fitna among the Malikis so that multiple people would not argue about the same issue.

The later *rulers* and government-sanctioned scholars tried to impose rules forcing people to only follow the popular opinion, but such has no basis in either our din nor early Maliki madh-hab.

Reference(s):

See Previously Answered Questions Learning About the Din about issues of ikhtilaf and talfiq and rukhas.

[As for the few strict opinions in the Guiding Helper Explanatory Notes, the reason for them is to provide stringency for those travelling the Path and also to ensure conformity to the popular opinion in most subjects for purposes of increased reliability.]

> I've been trying to learn Maliki Fiqh, and have come to find that most
> internet sites also promote Sufism. What I want to know is sufism and
> Maliki Fiqh go hand and hand together? Also are all the contemporary
> Maliki Scholars today sufi's, are there any whom find sufism incorrect?

First you should clear up misunderstandings about what "Sufism" is according to the Maliki scholars. Many people use this word to describe esoteric practices which have no basis in our primary texts.

To understand what we mean by tasawwuf, please review the translation of lines 291 to 310 in the Murshid Translation found on:

<http://www.guidinghelper.com/otherTexts.html>

If you understand correctly, you will see that the Maliki scholars are using tasawwuf to describe the branch of knowledge that teaches you how to be a good person inside. And this is all that is required of you. We do this to avoid having the case where people practice the Maliki School outside but are far from the Mercy and Pleasure of Allah due to the ugliness of their inner-selves and disease-filled hearts.

Learning Questions

This page contains some tips and directions for those interested in learning more about the din.

- > Because as a convert I have seen fatwas saying one should follow the
- > rightly guided scholars -

Yes. This is the majority view. However, we do not say that people who do not follow one of the schools are disbelievers, but rather say that those that follow formal schools of knowledge are more likely to be rightly-guided while those who do not are more likely to make mistakes in their `aqidah and `ibadah.

- > Are there any manuals for converts on how to follow Maliki fiqh?

The Guiding Helper is a Maliki Fiqh manual written for people who have zero experience with Islamic Beliefs/Law/Spirituality.

The only book that you need is the second one listed on the download page, "Explanatory Notes of Guiding Helper". We recommend that you download it and then print it out on paper. Then at your own pace, go through the parts that interest you.

Additionally, we are here for the time being to answer any questions about the material that you may have and to guide you through this initial process.

- > Is the Maliki School easy to learn and practice?

Generally speaking, the Maliki School is easier to learn and practice than the other schools of Jurisprudence which are available.

Reference(s):

See for yourself

- > Do you have any information about the curriculum of
- > Al-Qarawiyyin University. Not the curriculum of the
- > Traditional Studies taught in the Mosque, but the ones
- > taught in the modern University.
- >
- > I mean by curriculum, subjects and books studied.

The basic curriculum of the modern Qarawayeen not the mosque is:

The students basically go through the following years:

- 7 years primary education equivalent
- 3 years middle preparation
- 3 years secondary school
- 4 years graduate study (university level study)

In order to begin study at Qarawayeen, the student must know basic Arabic and have memorized 30 hizb (half) of the Qur'an and intend to memorize the entire Qur'an. Additionally, he must have memorized Ibn Malik's Alfiyyah Arabic grammar text.

They study:

Fiqh
Hadith
Tafseer

These three form the basic core of the religious study. Many books are used by the teachers among which are:

al-Qawanin al-Fiqhiyyah (Ibn Juzayy al-Kalbi)
al-Khulasah al-Fiqhiyyah (Muhammad al-`arabi al-Qarawi)
al-Khurashi and other shuruh of Mukhtasar Khalil
al-Kafi's explanation of Tuhfah al Hukkam
al-Risalah and its shuruh
al-Mudawwanah al-Kubrah
Muqaddimat ibn Rushd
al-Murshid al-Mu`in
Basic hadith terminology texts such as the Bayquniyyah
And the famous hadith books with commentary
Tafsir Ibn Kathir
Tafsir al-Kasshaaf li al-Zamakhshari (for its literary value)
Tafsir Jami` li Ahkam al-Qur'an li I-Qurtubi
Many other tafsir such as the one written by Ibn Juzayy al-Kalbi

Another book that is very central to study at Qarawayeen is majmu` muhimmat al-mutun (containing 66 texts).

Many teachers however (astonishingly) rely purely on their memory only giving verbal references to written material. For example, when Sheikh `Ali Filali was teaching me (one-to-one (Abuqanit was his only student for a period of time studying)), he would teach complex subjects of fiqh and tafsir straight off the top of his head from his memory. That is very common among the teachers there that they do not emphasize reading of books as much as taking `ilm from the mouths of the scholars and memorizing mutun.

The other subjects studied are:

- a) Adab (literature) [e.g., Ta Ha Yasin, etc.]
- b) Balaghah (al-Jawhar al-Maknun)
- c) `Urud (mizan al-dhahab fi sh`iri l-`arab and diwan al-Shafi`i)
- d) al-Nahwu (Aajrumiyyah and Alfiyyah ibn Malik)
- e) al-Falsafah (Ibn Rusdh, Ibn Sina, Sullam al-Munawraq, etc.)
- f) al-Ta'rikh (Ibn Kathir's bidayah wa nihayah, Maghribi history such as Nashr al-Mathani by Muhammad ibn Tayyib al-Qadiri. etc.)
- g) Geography (contemporary)
- h) al-tarbiyyah al-islamiyyah
- i) at least one foreign language (e.g., French)

- j) sports activities
- k) Science (e.g., physics, chemistry,

> I will appreciate also if you have the same information about
> Dar al-Hadith al-Hassaniyya.

Sorry. We have no detailed information on this.

> I have a general question regarding studying traditional islamic knowledge,
> especially while living in the western world. I'm very curious as to how
> one can achieve a high level of knowledge and in particular, what
> curriculum/books to use.
> Could you please provide a sample syllabus for a western student of 'ilm to
> follow? Could you also provide a practical day to day schedule that allows the
> student time for the din, and the dunya? I find that I have a very difficult time
> balancing my schedule with work, family, chores, etc.

First of all realize that although having a lot of knowledge may seem very desirable to the beginner student especially if it is sensationalized (e.g., one has seen famous scholars giving electrifying speeches in public and being extolled in public), it may be that the student is happier in this world and the next if he only concerns himself with knowledge that he is directly responsible for.

For example, it is a well-known fact that many high-level scholars will enter the Hellfire in the next life due to their being held responsible more than the common man. Thus, the scholars in the Hellfire (and there will be quite a few of them) would have been better off not knowing so much. [As a side note, the only reliable way to avoid the Hellfire for the highly-qualified scholar is: (1) continuous and perpetual tawbah. Otherwise, he/she will never be able to fulfill the rights of his/her knowledge and if he/she is asked on yam al-qiyamah about his/her knowledge and what he/she did with it, he/she is as good as dead (meaning he/she is very likely to burn in painful torment in the Hellfire for an extended period of time).]

Additionally, please note that most of the honest high-level scholars that have lived never intended to become scholars in the first place. Rather, they just began learning the din in earnestness in an attempt to come closer to Allah and follow the Prophet (May Allah bless him and give him peace). Then when Allah saw their honesty and sincerity, He gave them tremendous tawfiq in learning and practicing the din.

Nevertheless, here are some general guidelines for people like you who are interested in becoming highly qualified in the issues of din:

a) Purify your intention.

The Prophet (May Allah bless him and give him peace) said, "Whoever seeks knowledge in order to compete/debate with the `ulama', argue with the ignorant/foolish, or so that people's faces turn towards him, Allah will make him enter Hell."

[{Tirmidhi, Seeking Knowledge, What has come about him who seeks knowledge for purposes of dunya, hadith #2578}]

Connected with the above, it is also not a pure intention (according to the advanced scholars) to learn so that other people may benefit from one. Rather, one's primary intention should be to benefit oneself - now if Allah wills that other people benefit from you also, then that is what He decreed; but, your intending that at the outset is a hidden trick of Shaytan who will later try to make you learn and teach for people and not for Allah (in effect leading you to committing *riya'*, nullifying all of your hard work in learning/teaching).

Reference(s):

Ibn `Ajibah's Sharh of al-Mabahith al-Asliyyah, explanation of statement of Ibn Banna al-Sarqusti "*falzam huda nafsika*"

b) Set and prioritize your goals

At the end, you will need the following basics to become extremely learned in the din. You must decide which ones you will tackle first:

- a) Mastery of the Arabic language in grammar, lexicography, and rhetoric.
- b) Memorization of the entire Qur'an in Arabic along with tafsir
- c) Memorization of a great bulk of hadith in Arabic (e.g., the hadith in Bukhari, Muslim, Ibn Majah, Tirmidhi, Nisa'i, Abu Dawud, Ahmad, and Malik along with tafsir. You will also need familiarity with hadith in other less popular collections (e.g., Darami, Hakim, Suyuti, Ibn Habban, Zayla`i, Tabarani, etc.))
- d) Extensive knowledge of at least one school of `aqidah on all major issues. You will also need to know the points of agreement and disagreement on the points of `aqidah.
- e) Extensive knowledge of at least one school of fiqh on all major issues. You will also need to know the points of agreement and disagreement on the points of fiqh within the school and outside of the school.
- f) Extensive knowledge of our way of studying the heart of the human (external *tasawwuf*) and first-hand experience of the praiseworthy states that the Prophet (May Allah bless him and give him peace) taught (e.g., *ma`rifah*, *wusul*, *fana'*, *baqa'*, *tawakkul*, *tafwid*, *tawhid*, *shukr*, *rida'*, *qana`ah*, *zuhd*, and others that are mentioned in the *Risalah al-Qushayriyyah*. You will also need to know the different methods (*turuq*) that the previous scholars have enacted to achieve the end result of *tasawwuf*.

As for a syllabus, you can start with the books we have mentioned in the Table of References of the Notes of Sources of the Guiding Helper.

c) Divide up your day into distinct segments

You will need to manage your time with strict discipline. If you cannot do this, then your desire is just a vain hope. For example, if you oversleep often or engage in much useless entertainment (e.g., spectator sports, tv, chatting on the internet, etc.), it is very unlikely (although possible) that you will succeed.

If you are not a full-time student of the din but have other tasks to tend to (e.g., work/school, family, chores, errands, etc.), then this is the schedule you should stick to until you are highly qualified in all three aspects of the din:

- i) 8 hours sleep (maximum; if you can survive on less, all the better, but you should not feel tired and fatigued during the day; but, again eight is the maximum allowed)
- ii) 10 hours work/school/family/chores/eating/bathing/etc.
- iii) 2 hours wakeful rest/entertainment
- iv) 4 hours study of the din

If you do not have two hours to spare for wakeful rest since you are too busy, then you will just have to skip the rest/entertainment part. But, you must devote *at least* about four hours every day (seven days a week, except when you are sick or have some unusual circumstances (e.g., final exams or deadline for some work-related project)) to study of the din.

Now if you are studying the din full-time and have no other major work, then you should switch the number of hours for items (ii) and (iv) above. Thus, you should study for about ten hours (perhaps six hours in classes with your teacher and four hours outside of class) every day and may tend to your daily activities (e.g., eating, bathing, shopping, etc.) for four hours.

Now in all of the above, it is assumed the person is young and single. If the person is married (or has children to take care of) or is old (e.g., past thirty-three years of age when starting on this endeavor), then the chances of success are greatly reduced (they are reduced more for tasawwuf than for fiqh and `aqidah; almost all great tasawwuf teachers learned either in childhood or adolescence (15-33)). Related to this, `Umar ibn al-Khattab is recorded to have said:

"Become learned in din (tafaqqahu) before you are given responsibilities (qabla an tur'as). Because when you have already been given many responsibilities (e.g., work, children, spouse, community service, etc.) then there is no way you can become learned (tafaqquh)"

Now of course there are many examples of people who have beat the odds and come out ahead even after starting after age thirty-three or being very busy, but they have a much harder time than the young and single person (like most

previous scholars were when learning about the din).

f) Understand the importance of building off the work of previous and contemporary scholars.

Please give yourself a break and don't try to re-invent the wheel with your study of din - trying to come up with yet another school of knowledge which has your name on it.

Rather, you will get further if you have respect for the current and past honest scholars of the din and use their work as a base to build off of. Many current and past scholars are/were much more qualified than their written works hint at. This is because they have written the books not as a show-ful boast of their knowledge (which only Allah knows the extent of) but to address the needs of a certain audience. For example, the *Ihya' al-Ulum al-Din* when viewed as a Tasawwuf text is rather low and base, but that does not mean that Imam al-Ghazali did not understand the higher principles that the teachers of Tasawwuf narrate (such as non-egocentrism, thought control, and applied *ma`rifah* as a means to avoid *kibr*, *hasad*, *shahwah*, *tama`* (desire) *fi d-dunya*, etc.) instead of the extensive tricks he narrates in that book (such as not eating flavored bread as a means to get rid of desire in the world) and instead of the low and base *targhib* (giving hope by mentioning rewards) and *tarhib* (instilling fear by mentioning punishments) that are used to drive the common man away from Hell and towards Paradise.

g) Learn core material in all three aspects of din first before wading through extensive elaborations on any particular subject

Learn the core *matn* and *matn sharh* methods for learning the din. This will ensure you learn the greatest amount of material in the shortest amount of time while still maintaining reliability in your knowledge.

For example, you can memorize an Arabic *matn* (e.g., *al-sullam al-munawraqi*) and then study the explanation of this *matn* (e.g., *sulam's sharh* by *al-mulawwa*). But, if the explanation goes into many unnecessary side points, skip those side points and keep proceeding. You can come back later to these extensive elaborations after mastering the major subjects of *`aqidah*, *fiqh*, and *tasawwuf*.

Another example is memorizing the Qur'an and then studying the *sharh* via *tafsir*. [As a side note this *matn-sharh* method is derived directly from how the early scholars learned Qur'anic *tafsir*.]

One of the greatest mistakes that enthusiastic students of the din make is getting locked down in extensive details in the first few subjects of *`aqidah*, *fiqh*, and *tasawwuf*. Thus, they spend two years learning the correct way of performing purification and two years in learning how to perform the formal prayer. This extended time on these

subjects leads them later-on to be very closed minded as they now believe (incorrectly) that anything new which they hadn't learned during their detailed study is absolutely incorrect. This serves as a great hindrance to their progress later in the advanced levels of `aqidah, fiqh, and tasawwuf. And this is the reason why most people who study the din never become highly qualified scholars - since they either become tired after extensively studying the first few subjects or fail to grasp the entire din in totality and the underlying strings that tie the subjects together (since they got bogged down in details and elaborations of a particular scholar).

Rather the correct way to do this is to spend no more than two years (using the four hour schedule mentioned above) in learning the summary of the major subjects of fiqh, one year for `aqidah, and two years for tasawwuf. One can do this in the Maliki School by completely finishing the two books al-Qawanin al-Fiqhiyyah and al-Khulasah al-Fiqhiyyah which are designed for this exact purpose. One can do this in `aqidah by studying the various available Shuruh of Umm al-Barahin by Sunusi. One can do this in Tasawwuf by becoming well acquainted (almost memorizing) the Risalah al-Qushayriyyah.

Then after this initial five year course, the person may go back and learn elaborations and extensive details on the subjects mentioned by the scholars of `aqidah, fiqh, and tasawwuf. If the person learns this way, it is far less likely that he will become closed minded hindering his progress later in the advanced levels of `aqidah, fiqh, and tasawwuf - as he has been assuming for five years that there is more to the subject matter than he knows - unlike the first person who will most likely feel that he is now qualified and knows it all concerning purification and prayer after completing his four-year initial course. Also, this "know-it-all" attitude will most likely be carried to the other subjects he studies in detail.

Connected with this, the person should not waste his time by trying to learn the din through "fatwas" with long fatwa books (like the ones produced by the previous scholars of Jurisprudence) as the answers given therein are directed to the common uneducated man and in effect make him dependent on the mufti and confused in the end unable to handle new situations he faces. Rather, try to learn general principles which you can apply to specific situations and issues of `aqidah, fiqh, and tasawwuf.

h) Learn how to kill two birds with one stone

Don't waste your time learning two different subjects separately when both can be learned simultaneously.

For example, gaining fluency in Arabic by reading and

translating a tafsir of the Qur'an or by writing one's own notes to an Arabic matn. This is better than reading the short stories in the modern Arabic text books (you know the ones with the cartoon-type pictures) in such an endeavor.

Now of course, one must realize when using this simultaneous learning method that one will make mistakes during one's first pass through the material. Thus, one's notes and initial impressions of the material should be viewed with speculation and not taken as the ultimate understanding of the material contained therein.

j) Realize the importance of face-to-face teaching and learning. And understand what you can learn from books and what you cannot.

There are 2 things which are very difficult to learn from books alone: (a) proper manners in learning, teaching, and practicing the din and (b) the spirit of the din not just its form. You must sit with the traditional scholars to learn these two even if only for short intervals.

Now people vary in the amount of material they can accurately learn from books. Thus, you have to be objective in deciding when a face-to-face teacher learning session is called for and when research can be done via books.

Now if you are planning to learn a subject from *Arabic* books, then you must refer to multiple (e.g., five) different books about the exact same subject of the same school (e.g., Maliki Fiqh or `Ash`ari `aqidah) before accepting what you have read is actually true; if you cannot do this, then be speculative/doubtful of the knowledge you have gained from books. As you may make a mistake understanding the statement written or worse yet the statement written is wrong (either due to ignorance of the author or a typographical error; typographical errors are *very* common in Arabic books unfortunately; and Arabic books cannot be read with the trust one has become accustomed to when reading well-written and published English Books (in that one is accurately understanding what the author is trying to convey).

Additionally, even after referring to multiple books on a particular subject, don't jump to the conclusion that what you have read is the only correct position (even though it is stated exactly the same way in multiple sources).

l) In the end know that all success is with Allah.

> I am having a tough time trying to reconcile the fact that

- > our din is one and Allah is one with all of the disagreement
- > issued by the scholars. Can you help me?

Issues of din can be divided on the top-level into two categories (we are talking on a simple level and not on a detailed level):

- (I) Issues that only have one correct answer for all members of the din.
- (II) Issues that have multiple (two or more) valid answers which do not take a person outside the pale/sphere of Islam.

Disagreements about issues in category (II) can be further divided into two sub-categories:

- (a) Issues which in Allah's sight actually have only one true answer. And other differing answers are in reality a mistake committed by a mujtahid imam. (this is proven by the hadith "idha hakama l-hakimu fa j-tahada thumma asaba, falahu ajrani wa idha hakama fa j-tahada thumma akhta'a, falahu ajrun [{"Bukhari, i` tisam bi l-kitab qa s-unnah, ajru l-hakimi idha j-tahada, hadith #6805}]). Allah will not punish any person for following such incorrect views issued from a qualified mujtahid scholar (e.g., Imam Malik, Imam al-Shafi`i, Imam Abu Hanifah, etc.). This is the meaning of the hadith: "ikhtilafu l-`ulama' rahmatun li ummati." The meaning is: "Disagreement of the scholars of din [in this world] is [reason for] a mercy for the members of my ummah [in the next world]."
- (b) Issues which in Allah's sight have multiple (two or more) correct answers. This is proven by the Prophet (May Allah bless him and him peace) allowing his companions to perform the same act in multiple different ways without finding fault with them. Such as the event in which he stated "la yusalliyanna ahadukum al-asra illa fi bani quraydhah..." [Bukhari, Jumu`ah, salah al-talib wa l-matlub, hadith #894}] And many similar events. The later scholars of `aqidah, fiqh, and tasawwuf tried to formulize a standard system that the common man could apply in his life and with which the governors of Islam could use to rule their territory consistently. For this reason, they chose one of these multiple correct ways as the one taught to people and regarded by people as the "right" opinion. [As a final note, only a very small number of detailed issues in `aqidah may fall in category (II.b); Most issues in `aqidah are in category (I); and some detailed issues are in category (II.a).]

If a person wants to know what issues fall in which category, we would recommend the book al-Mughni by Ibn Qudama al-Maqdasi and also Ibn Juzayy al-Kalbi's al-Qawanin al-Fiqhiyyah.

References:

[UF: volume 2: page(s) 1091-1109: {fasl 2, chapter 7 - ijtihaad, mabath 8 - al-isabah wa l-khata'u fi l-ijtihaad, }]

- > Can people utilise these 'weaker' (but reliable) positions
- > simply on the basis that their nafs desires the easier option?

The answer to the question is that it depends on whether you are travelling the Path to Allah or not.

The Guiding Helper has been specifically made difficult enough to allow those travelling the Path to overcome their nafs and their desires. These type of people should just stick to the Explanatory Notes (which is still easier than following all Maliki popular opinions in 100% of the subject matter).

As for the common man not interested in seeing or reaching Allah (but just interested in entering Paradise in the next world and being saved from the Hellfire), he may take dispensations (either from within the madh-hab (or from another madh-hab (with the condition that he does not engage in talfiq (mixing madh-habs in a way that renders the act unacceptable in each school))) - he may do this whenever he faces an issue that significantly intrudes on his daily routine or is too difficult for him. He is the person who will decide if the act significantly intrudes on his daily routine or if the act is too difficult for him.

References:

[UF: volume 2: page 1137: line(s) 13-15: {following an imam in fiqh, sticking to one madhab. is it required to follow only one imam of fiqh in all of one's life}]

End of footnote 441 of the Explanatory Notes of the Guiding Helper.

"And others have said - and they are a section of the Malikis like al-Qarafi... that it is permissible for the common man to search for and follow easier positions (rukhas) from other madh-habs.

The reason for this is that there is no clear Divine text which prohibits this. The person has a choice to follow what is easier for him... This is also the way of the Prophet (May Allah bless him and give him peace) and his actions and verbal statements dictate the permissibility of this. The Prophet was not given a choice between two matters, except he chose the easier one [Tirmidhi, Bukhari]. He used to love to make things easy for his ummah [Bukhari, `A'ishah]. He said that he had been sent with a pure din which is tolerant (pardons easily) [Ahmad]. He also said that this din is easy and no one tries to make it hard except that it overcomes him [Bukhari, Nisa'i]...

Imam al-Qarafi's also said: It is permissible to follow easier positions from other madh-habs as long as the resultant act is not invalid in all of the schools chosen. For example, following Imam Malik in wudu' not being broken by touching a woman without sensual desire and also following Imam Shafi`i in not needing to run one's hand over the washed part (dalk)...

As for what other scholars have said (i.e. Ibn `Abd al-Barr) that it is not permissible for the common man to follow easier positions from other madh-habs and that this is agreed upon by all major scholars (ijma'), it cannot be verified that Ibn `Abd al-Barr actually said this and also it cannot be verified that this is actually an ijma` position since Imam Ahmad ibn Hanbal has two statements narrated from him on this matter...

`Izz ibn `Abd al-Salam said, "It is in the common man's right that he be able to follow easier positions from the [four] madh-habs. And whoever denies this is simply ignorant..."

[UF: volume 2: page(s) 1154-1155: {Talfiq, last section in chapter}]

- > On choosing a Madhhab: All madhhabs being equal, is
- > it permissible to accept the dispensations one prefers from one
- > madhhab, leaving behind the ones one dislikes IF another opinion
- > more acceptable to one's understanding is offered by another
- > of the four (or five, if you count the Shi'a) madhhabs? I am not
- > talking about doing this with the intent to justify the desires and
- > self-deceptions of one's nafs (as well as can be determined). Or
- > must one adhere entirely to the train of thought and judgment
- > of one of the four imams? Please be explicit in the reasons for
- > your answer, if you choose to answer this question. I am not
- > an alim, but I like to know why I should think and believe
- > what I am required to think and believe.

It is permissible to mix madhabs such that the final act is totally acceptable in at least one of the madhabs in its entirety.

For example, it is permissible to pray like Shafi`i and fast like a Hanafi. Or in the Maliki school, it is permissible for the person praying to fold his hands like a Hanafi and not move his finger like a Shafi`i since the correctness of the prayer is not determined by these fadilah (non-essential acts) - this is as long as all the wajibs and stressed sunnahs are done according to the Maliki school.

However, it has been the experience of the masters of the Path to Allah that such people who mix madhabs will rarely ever reach the knowledge of Allah. It is usually only those who follow one school in all of their lives that become accomplished spirituals.

Reference:

[UF: volume 2: page 1137: line(s) 13-15: {following an imam in fiqh, sticking to one madhab. is it required to follow only one imam of fiqh in all of one's life}]
End of footnote 441 of the Explanatory Notes of the Guiding Helper.

- > I have been a Hanafi since birth, but after learning more about
- > the Maliki school and its roots, I am greatly attracted to
- > its coherent and simple model. I heard that cultural Muslims
- > should not change their mazhab, but stick to the mazhab of their
- > parents. My parents are strict Hanafis. What do you
- > recommend I do?

You may choose to follow the Maliki school even if it differs from the madh-hab you were brought up with. The proof for this is the mass madh-hab change in Muslim Spain that took place when the Muslims there decided to change their madh-hab from that of Dawud al-Dhahiri to that of Malik ibn Anas.

However to avoid friction with the family, you may choose to outwardly still pray as a Hanafi and your formal prayer will still be accepted in the Maliki school. It is less likely that any other aspects of your Maliki practice (outside of the formal prayer) will cause friction with your family.

References:

Introduction to al-Qawanin al-Fiqhiyyah by Ibn Juzayy al-Kalbi

> So this returns to the fundamental concern that some new muslims have:
> what if everyone's making it easy to pull Muslims
> into the folds, but may then flip and manifest a strict harshness, where
> the strictest of interpretations are imposed on everyone (often by way of
> the threat of force.) Should I follow, for example, the GH's lenient
> approach to photography, but then one day, would I be flogged for using
> my camera if the opinions narrated in Sheikh Nuh's translation of
> Reliance became the 'law of the land.'

You can be fined (a small sum) for photography but cannot be flogged for such. (assuming Shafi`i are ruling, which in our opinion will never happen since the Shafi`i madh-hab is currently and always has been a strictly "academic" non-practical and theoretical ivory-tower madh-hab)

> Clearly I like the inter-madhhab tolerance approach which my original idea
> leaned towards. But I also fear this sort of 'sneak attack' of harsh fiqh which has
> happened in this past century (esp. around women's issues.)

Any Islamic government (if it true to its claim of being "Islamic") must tolerate the rainbow spectrum of our Ummah (both physically and intellectually) that the Prophet (May Allah bless him and give him peace) left us. Thus, as long as the twenty or twenty-one acts that take one outside the pale of Islam (see question in `aqidah section) or the thirteen or fourteen acts which have inscribed punishments associated with them (see question in the inscribed punishments section) are not committed, it has no authority to restrict the rights of any person or group that claims to be Muslim.

As for actually ruling the territory and setting up institutions for the upkeep of the society (e.g., educational, medical, economical, judicial, etc.), the Islamic government can only practically follow either the Hanafi or Maliki madh-hab (but not both; it can not follow both since it will lead to too many self-contradictory laws which will make the laws seem like a "play-thing" to the common uneducated man and will detract from the law and order present in society).

These are the only two madh-habs capable of ruling today's complex world with all of its domestic and international issues. The other madh-habs have either not developed enough or do not contain essential facilities for the upkeep of the society.

As for ruling with no madh-hab at all, it will not work (as we have explained in the introduction to the Notes of Sources, Notes to Those That Trust Scholars Less). And such no-madh-hab ruling will either lead to a "harsh fiqh" society or a very fragmented society devoid of any core

binding principles [we speak from experience and studies of attempts at "no-madh-hab" rule previously (e.g., in late colonial-India, Egypt, in other parts of the Indian subcontinents, Saudi Arabia, etc.)] .

- > I am trying to get together a view of Fiqh, esp. halal and haram issues,
- > for new muslims, so that they can see that there is a difference btwn the
- > saghira and kabiras, the agreed upon and the areas of ikhtilaf, etc. So
- > that they do not either try to take the strictest path and then fall off,
- > or reject the whole matter, and become philosophically muslim.

We have already made this list. It is in footnote 244, section (c) of the explanatory notes. As a side note, there is a lot of hidden material in the Guiding Helper texts that isn't very apparent or noticeable to the unsuspecting person.

- > 2)Is it bad adab to ask a teacher what his qualifications are
- > (i.e does he have Ijazas, from whom etc.) if your intention is
- > for security in your deen?

No. It is not bad adab. But, one should ask such questions during the beginning of one's study with someone - as asking such questions in the middle or towards the end can be considered as a challenge to one's teacher's authority (which is bad adab).

Reference:

[QF: volume 1: page 361: line(s) 13-14: {book 21, chapter 3, section 2, student's preconditions, respecting one's teacher}]

- > I wasn't able to figure out exactly what the Aqida curriculum should be for someone
- > like me who wants to study it in depth. I'm still getting my Arabic together, but I'm trying
- > to get copies of the books you've been mentioning. I wasn't able to figure out which were
- > the ones where I could learn about the Mutakalim definitions of Time etc. Could you
- > recommend a reading list for Kalam?

You can look into the various available explanations of al-Sunusi's book Umm al-Barahin.

- > My suggestion is to write an "islamic" short
- > epistimologic principles that suits the topic together
- > with a critique of the western research methods. And then
- > I may use the concepts that are in accordance with our
- > worldview. These concepts will compared with what
- > Imam ghazali and Ibn khalduns principles and apporaches
- > used in Ihya and the al-muqadima.
- >
- > My question is this acceptable from a fiqh perspective
- > (using some western concepts that in accordance with our
- > belief system)? I can provide further details on that if
- > you'd like to know more.

Basically, the study of sociology and group dynamics

is among the mubahaat (neutral and allowed issues).

It is only if you start reaching legal rulings for our din or tenets of belief with foreign methods that you have done something wrong.

Thus, as long as you are not trying to claim that something haram is wajib, something wajib is haram, something mubah is haram, something mubah is wajib, some tenet of belief taught by the Prophet is fallacious, some tenet of belief not taught by the Prophet is essential to believe, etc, - as long as you are not trying to do any of these things with foreign methods, it is permissible.

References:

Footnote 295 of the Explanatory Notes and associated entries in the Notes of Sources.

#####

Now with that said and done, please note that we have our own unique epistemology (way of teaching and learning) handed down to us by the pious scholars all the way back to the Prophet (May Allah bless him and give him peace). And this way of learning and teaching has more barakah than foreign methods and when practiced properly will produce a graduate who is far stronger and superior in knowledge (`ilm) and state (haal) than what any Western or Eastern Foreign University is currently producing.

For your benefit, we will list some principles of our epistemology (we have gained these from direct experience with the traditional scholars of the Eastern and Western Muslim World):

- a) The teacher must necessarily be qualified in `ilm (knowledge), haal (state), adab (manners), and have a connected chain of living human teachers to the source of the knowledge - or the first person/people who formally taught the knowledge.
- b) The student must necessarily respect the teacher.
- c) Memorization is a pre-requisite for understanding.
- d) Understanding with exact memorization is superior to understanding with rough memorization. And understanding with rough memorization is superior to rote memorization.
- e) The student must necessarily sit face-to-face with the teacher during the beginning part of his study.
- f) The teacher tests the student orally and face to face.
- g) Writing notes may be resorted to as a memorization tool for the student. Some students skip this since they have gained mastery over the ancient Arab art of memorizing words of the speaker as they are spoken.
- h) Subject material is divided up into a core matn (which contains the summary of the most important points) and surrounding explanation. It is the student's responsibility to memorize the core matn and it is the teacher's responsibility to explain the memorized matn to the student.

- i) The advanced student may at the direction of the teacher pursue in-depth study with books (he should still ask the teacher to clear up any points he does not understand).
 - j) Small class sizes are better than large class sizes.
 - k) Only people of the same level of understanding (regardless of age) should be taught together.
 - l) When working in a group problem with three or more people, one person should be assigned as the leader.
 - m) It is better for the teacher to sit in front (e.g., on a stool or chair) and the students to form a half-circle around him facing him sitting on the floor.
 - n) The teacher may use a blackboard and other visual tools but the main method of instruction should be oral.
 - o) The teacher should constantly ask oral questions to the students to make sure that they are following and understanding.
 - p) No one should interrupt the teacher without his permission.
 - q) Lessons are begun with bismillah and are ended with hamd for Allah and blessings on the Prophet.
-

- > Someone hurt my feelings (not purposely) giving me "nasiha" to stay away from getting knowledge from Shaykh XYZ. If you do not know him he has the following sites:
- >
- > www.xyz123.org
- > www.xyz456.org
- > www.xyz789.org
- >
- > He is a Sunni, I don't know which madhab, but he's a XYZ in tassawuf.
- >
- > Is he accurate?

Sorry. It is our general policy here at the Guiding Helper Foundation not to make comments about any currently living individual or give advice about who is reliable and who is not.

Rather, we ask people to learn the material in the Explanatory Notes of the Guiding Helper and then they themselves will be qualified to distinguish correct beliefs and actions from incorrect ones.

Also, it is not accurate to issue a blanket statement about a particular individual or group - as most individuals/groups who are criticized (even rightly so) have some positive points to them. Similarly, individuals/groups who are praised often have some negative points to them.

So, the correct thing to do is to learn the general guidelines (such as those contained in the Explanatory Notes of the Guiding Helper) and then one will be able to discern which legal category a particular statement or action of an individual would be placed in.

For example, if an individual committed an unlawful action, this does not necessarily indicate that the individual is totally misguided or does not have any benefit to offer.

It is the way of the ignorant masses to issue such blanket statements. It is the way of the erudite scholars to learn and teach general principles which one can apply to specific beliefs/actions.

Also, since we are teaching a very high level of refined knowledge, we do not issue censorship statements telling people not to read this or not to associate with this group; rather, we feel we have provided enough tools to the sincere individual for him/her to be able to discern truth from falsehood no matter where he/she is.

Miscellaneous Questions

> Are there dua/ibadah one can perform to help increase one's rizq?

Yes. There are many. One we have seen that works the best is the recitation of the entire Surah al-Waqi`ah (chapter 56 of the Qur'an) in Arabic anytime after sunset and before dawn every single day. After one memorizes this surah, it should not take much more than 5 minutes to read it at a fast pace.

The Prophet (May Allah bless him and give him peace) said, "Whoever recites Surah al-Waqi`ah every night will never be afflicted with poverty." [al-Bayhaqi, Sha`b]

> Are there any supplications to cure diseases narrated from
> the Prophet (May Allah bless him and give him peace)?

You can pray to Allah to cure any ill person (including yourself) by the doing the following:

- a) place your right or left hand on the forehead of the ill person and recite the last four verses of Surah Hashr in Arabic and then ask Allah to cure the person or make it better.

This cure is an established practice of the Prophet (May Allah bless him and give him peace) that Ibn Mas`ud narrated and is recorded in the history book of al-Khateeb and also mentioned in the tafsir of Shawkani Fath al-Qadir.

You can use the above dhikr as a cure for many ailments both physical and metaphysical.

> Jazak Allah Khairun! Your work is much appreciated
> and very valuable.
> I have a question, which is more about principles than rulings.
>
> It is well know that Imam Malik disapproved of musical instruments
> (other than a particular drum listed in the GH.)

First of all, we should realize that we live in a time in which music via instruments has become omnipresent. If you live in America for instance, you will be faced with music in almost every part of your public life (e.g., when you go to buy your necessities, at school/college, while in a waiting-room/lounge, while riding a bus, train, or a plane, etc.).

You will note that the strict ruling for music given in Guiding Helper (and it is definitely one of the strictest given by the scholars of the past) is listed in the Book for the Path to Allah. The reason why we narrated this strict opinion even though we full-well knew that it would be difficult for most Westerners to follow is that it is directed to those travelling the Path. This is because those travelling the Path

to Allah must realize a few basic things in order to make progress:

a) They are not even close to being perfect. When they are faced with a ruling such as this which they can't seem to apply to their lives even after strenuous attempts, they will realize their imperfection sooner and be less likely to consider themselves "pure" and "good".

b) Good deeds are good because Allah has commanded them and bad deeds are bad because Allah has forbidden against them. For example, most people alive today would not consider listening/playing musical instruments to be something for which one earns bad deeds even though most traditional Islamic scholars have at least spoken about most of them in a negative light.

In other words, the person travelling the Path must realize that intrinsically speaking all acts are equal - and it is only Allah's arbitrary assigning of rewards and punishments to certain acts that gives them spiritual weight.

The real reason why something is makruh or haram is not that it is intrinsically in and by itself wrong or leads to harmful consequences. Rather, Allah has tied negative effects to acts labeled as haram as a further deterrent and as a mercy from Him. For example, He has tied painful headaches (a.k.a. hangovers) to getting drunk and has tied STDs (sexually transmitted diseases) to promiscuity.

c) In order for the person travelling the Path to proceed fast, he must make continuous tawbah (repentance). Applying this strict ruling to his life will give him ample opportunity to repeatedly repent and return to Allah.

References:

[DT: volume 1: page 48: line(s) 17-20: {explanation of verse 30, near end}]

With all that said and done, we would say that there are dispensations available for the common man not travelling the Path within the Maliki School of Jurisprudence.

The dispensations available within the Maliki school follow (each letter is a separate dispensation and the latter ones are easier than the former ones):

a) The common may "overhear" music that he has no part in composing or playing. However, he may not actively listen to, compose, or play instrumental music that consists of wind, percussion, string, or horned instruments. [For example in this dispensation, he may not play a musical CD/tape nor play a piano keyboard.]

b) The common man may actively listen to instrumental music but may not himself play wind, percussion, string, or horned instruments. [For example in this dispensation, he may play a musical CD/tape but may not play a piano keyboard.]

c) The common man may actively listen to instrumental music. He may also play musical instruments, but only if he does this once in a while and does not take playing musical instruments up as an occupation or a habitual exercise. If he takes playing musical instruments up as an occupation or a daily exercise, there is agreement in the Maliki school that his playing

the instrument is unlawful.

The popular opinion in the Maliki school of course is what we have listed in the Guiding Helper Explanatory Notes. However, those that find difficulty with that opinion may follow opinion (b) above [that is our recommendation]. Our recommendation for them is that they however try their best to minimize the amount of time listening to such music and search for more productive or internally meditative exercises to engage in.

References:

Here is a translated quote from the explanation of the Murshid by Muhammad ibn Ahmad Mayyarah that contains these three dispensations and also the popular opinion:

"Listening to musical instruments is a general prohibition for both men and women. Now if each gender is prohibited from listening to musical instruments when not with the opposite sex, then it is even more [prohibited] when the genders are gathered together...."

"Now if [the player] has taken up musical instruments as a profession or is constantly returning to them, there is no difference in the Maliki school that it is unlawful.... and there is disagreement about the person who plays musical instruments not as a profession and only once in a while. Some Maliki scholars say that it is still unlawful while others say it is mubah...."

"Imam Malik's view is that listening to any and all musical instruments is unlawful except the one-sided tambourine (daff) in a wedding and the long drum (kibar); however, there is disagreement about the long drum [and other drums]. And likewise is treated playing them, selling them, and buying them..."

"However, some Maliki scholars have said that it is permissible to listen to musical instruments."

[DT: volume 1: page 451: line(s) 19: {explanation of verse(s) 295-300, after first quoted stanza of poetry}]

- > There is also a text
- > I've seen where someone asked Imam Malik what to do if they heard > the Flute while they were out. He recommends they leave if they can, > if not just to finish their business.
- >
- > I also once read that Imam Malik had learned music as a child, but > then his mother pushed him to study deen.

No comment. You yourself seem to understand or have knowledge of these texts.

- > Now, my question is not so much about music, as I have heard > many sides, and understand the dominant opinion (ie no strings and > winds etc.) However my question is this: If Islam was established in > Medina, (and elsewhere) and instruments were actually Haram (as > opposed to disapproved of as distractions from more important duties > as Ibn Khaldun I think felt) why would they be openly used?

The fact of the matter is that the prohibition on music was not as clearly laid down by the Prophet (May Allah bless him and give him peace) or the early scholars in Madinah as, for instance, the prohibition on wine and gambling. This is why the issue of Music will never be properly resolved on the whole by the scholars of our din unlike the issue for eating pork for instance.

Ibn `Ajibah writes in his explanation of al-Mabahith al-Asliyah:

"This issue [of musical instruments] is one of [much] disagreement as no clear primary text has come from the Legislator - and all affairs are mubah by default until a [clear] prohibition is found. And [the fact of the matter is that] listening to musical instruments was not declared unlawful until the idle [wrong-doing] folk took it up and linked it with drinking wine and fornicating...

[It has been narrated that] a scholar (who condoned [certain] musical instruments) in the presence of Caliph Harun Rashid said, 'I attended a wedding feast in Madinah in which the scholars attended. [There were so many singers at this wedding] that if the house were to collapse, no singer would remain in Madinah. And the smallest of the [condoning] scholars present was Imam Malik ibn Anas. So, they sang [and a man] had a mizhar [i.e. a musical instrument (probably a tambourine)]; so, they sang [with it] and uttered nasheeds."

[IH: volume 1: page 287: line(s) 28-29: {explanation of verse 202 of the Mabahith}]

Now in the above excerpt, other Maliki scholars could have interpreted mizhar as applying to other than a tambourine.

- > i.e. If the Prophet (peace and blessings be upon him) covered his ears when
- > he heard the Shepard's flute (I think this is in Ghazali's 'letter to a boy')
- > and Malik's students were to get up when they heard the flute, it implies two
- > things (to this ignorant man writing to you):
- > 1) continued usage of the flute during and after the Prophet's (peace and
- > blessings of Allah be upon him) time in lands where Islam was established.
- > 2) disapproval for some to hear it and not others.

Yes. What you say above has been said by authentic scholars.

- > If #2 is the case, it seems that Haram would not be a suitable term,
- > since Haram is not just for some to follow and not others (unless we
- > presume the shepard and the other flute player were non-muslim, which
- > would still I assume necessitate that they play privately, and we would
- > need proof that this was the case.)

The logic is o.k.; but, the *popular* opinion in the Maliki school still labels it explicitly as "haram" even after the advanced vocabulary of the Jurists had developed. [Refer to the first quote above].

Now if you are confused about what this word mash-hur/popular actually means, a brief explanation is listed in the addendum to this letter.

- > So, are we in fact discussing something forbidden by a command,
- > or are we discussing a thing strongly recommended against because

- > of an implied action and statement from the Prophet (peace and
- > blessings of Allah be upon him,) who's actual ruling on the matter
- > was ambiguous (as in Abu Baker's thinking that 'Aisha and the girls
- > playing Daff were sinning, when in fact the Prophet (peace and
- > blessings of Allah be upon him) was present)?

Before the advanced vocabulary of the jurists developed, this was a big issue. In the early centuries of Islam (e.g., first two centuries), people would say that something is mamnu` (prohibited) without qualifying whether this was just a recommendation to leave it or a strict prohibition. Even al-Mudawwanah al-Kubrah has this problem of ambiguity in certain places; it was the task of the later scholars (mostly Ibn Rushd (not the philosopher)) to straighten things out so that such ambiguities would cease to be an issue. And they stated in the case of musical instruments that the popular opinion was that they are unlawful to play or listen to (you can refer to the excerpt above or other trusted Maliki sources.

- > Are there any rukhsas or minority opinions from the Maliki jurists?

Three dispensations are listed above. For the common man that finds difficulty with the opinion in the Guiding Helper, we would recommend dispensation (b).

- > Thank you very much for your time, and May Allah reward you
- > for your efforts. I love the book!!

- > The Notes of Sources discusses the disagreement amongst the 'Ulama with
- > regards to music (cf. notes to GH 42:1755). Bearing in mind the hadith quoted
- > in the Primary Proof section, in support of Imam Malik's position, how have
- > the Maliki 'Ulama who have permitted musical instruments explained hadith like
- > that mentioned and other hadith, such as:
- >
- > "This Community will experience the swallowing up of some people by the earth,
- > metamorphosis of some into animals, and being rained upon with stones."
- > Someone asked, "When will this be, O Messenger of Allah?" and he said, "When
- > songstresses and musical instruments appear and wine is held to be lawful."
- >
- > "There will be peoples of my Community who will hold fornication, silk, wine,
- > and musical instruments to be lawful..." (both hadiths taken from the Shafi'i,
- > Ibn Hajar Haytami, as translated in Reliance of the Traveller, pg. 775)

The explanation given is that almost all of these hadith mention multiple unlawful acts performed together with music and not only music. For example, the hadith you quote mentions fornication, silk, and wine while others also mention idol worship, etc.

You can refer to al-Qardawi's al-Halal wa l-Haram fi l-Islam about this topic since he has narrated many minority Maliki opinions throughout his book and he has listed the rationale for such minority Maliki opinions.

- > Q2. Does the Maliki School permit women to sing for strange men if the lyrics
- > are not lewd and the manner not similar to bedroom voices; such as 'religious'
- > songs (qasaa'id) or just other inspirational songs with lyrics, for example,
- > about honour and courage, etc? (this is a query regarding explanatory note
- > 2628)

The popular opinion in the Maliki school does not allow men to listen to unrelated adult women's "singing" voices (e.g., popular song or qasa'id). However, the popular opinion allows men to listen to conversational tone voices of unrelated women. We have narrated the popular opinion in the Maliki school in footnote 2628 of the Explanatory Notes.

There are minority opinions which would allow singing women's voices as long as the voices are not purposely "seductive" (e.g., in a qasa'id) and are closer to the conversational tone.

As for "seductive" and "sensual" singing carried out by adult females, there is no disagreement among our scholars (inside and outside the Maliki school) that such is unlawful to listen to by unrelated men who are not the spouses of such singing women - as it is recorded in many authentic hadith that the Prophet (May Allah bless him and give him peace) prohibited female singing girls.

[As a side note, one of the reasons why a minority opinion is called a "minority" opinion is that the evidences for it are generally weaker than that of a popular opinion.]

Reference(s):

[QF: volume 1: page(s) 370: line(s) 8: {book 21, chapter 6, 12th prohibited act of the tongue, 4 types of unlawful singing}]
[KH: volume 1: page(s) : line(s) M17-27: {formal prayer, loudness in recitation for women, `adawi's explanation of whether or not women's voices are part of their "nakedness", explanation of Sidi Khalil's words "And loudness the minimum of which is that he makes oneself hear and the one next to one hear..."}]

- > The note in the Notes of Sources for GH 41:1726 quotes Ibn Juzayy saying that a woman without a husband or male
- > relative can travel with a group of women if she 'must' travel. What would be defined as a 'must'? And how many
- > women constitutes a group? Are there any criteria that such a 'group' must satisfy (i.e. how would 'small', as
- > mentioned in explanatory note 2577, be defined?)?

There would be disagreement (even within the school) about the exact requirements of 'must' and also about the size of the 'rifqah' (group of women or men with which there is safety).

We would offer the opinions that the need not be life threatening (but may be considered major by the woman; but, she must have her non-abusive husband's permission if married) and a group of three or more women is enough (given that they are all experienced and 'tough' women and not naive and innocent).

- > Q. The explanatory note 2195 permits a man or woman to dye their hair 'any color'. Now this question might seem
- > stupid bearing in mind the very clear wording of the note, but is it permissible to colour one's hair black? (Ibn Juzayy
- > in the Notes of Sources does not mention black or 'any color')

There is disagreement about black. The popular opinion states that black hair color is disliked for 'old' people who are trying to trick people into thinking they are young.

Reference(s):

[QF: volume 1: page(s) 383: Line(s) 23-24: {Book 21, chapter 17, issue 3}]

We have not mentioned this in the Explanatory Notes due to the disagreement surrounding this issue.

Please note here that every young scholar has to realize that after a certain level of detail, we can no longer state that everyone in the Maliki/`Ash`ari/Shadhili school agrees on this point. And in such a case, know that it is possible in only 90-95% of the cases to come up with a popular opinion. What this means is that in about 5% of the cases, we cannot even prove that one of various opinions is popular since we cannot fulfill all of the requirements for declaring that an opinion is popular (e.g., those listed in footnote 196 of the Notes of Sources).

Sorry we did not answer your other questions.

But from we remember, you asked about the Maturidi and `Ash`ari basis's for responsibility of those ignorant of a divine message. The answer is that qualified scholars do not derive their conclusions from isolated verses in the Qur'an nor from isolated hadith. Rather, they derive their conclusions from a broad study of the subject from both primary, secondary sources, and tertiary (qiyas and ijtiḥad) sources.

As for the `Ash`ari view, it can also be backed up with isolated verses in the Qur'an such as:

"And we do not punish until we send a Messenger" [al-Qur'an 17:15]

- > Other issues which confuse me include certain aspects of the
- > Prophet (PBUH). I have written enough already, so I don't want
- > to go into any detail because it means you have to write more if
- > you answer my questions, and I don't really like asking in the first
- > place because I feel like I am bothering you, even if you welcome
- > questions from the public. I don't understand things like the
- > marriage to A'isha at her early age, and subsequent consummation.
- > I read in a booklet that this is evidence that a girl who hasn't reached
- > puberty may be married by her father without her permission. Is this true?

The majority of traditional scholars of our din are of the view that the father has a major say over the first marriage of his unmarried daughter.

References:

[QF: volume 1: page 173: line(s) 13-14: {book 11, chapter 3, talkis/summary}]

- > Although A'isha is beloved to all of us, especially to the Messenger
- > (PBUH), wasn't she a bit young for marriage at 6 or 7, and subsequent
- > consummation a few years later? I think this is something I am
- > just going to have to accept, but I can't rid my feelings of dislike for
- > a marriage without consent, or before puberty.

One of the basic things you must realize is that all cultures have

inherent biases built into them. The people who grow up in these cultures are affected by these biases. You should also understand that these biases are mostly arbitrary.

Our scholars claim: One's abhorrence or liking of an act cannot serve as a sufficient guide for reaching specific legal rulings for our din. In other words, this claim states that all physical acts are arbitrary. There is no goodness or badness in any physical act. It is only Allah's arbitrary assigning of rewards and punishments to certain physical acts that make them good or bad.

References:

[DT: volume 1: page 48: line(s) 17-20: {explanation of verse 30, near end}
[al-Qur'an, chapter 2, verse 216}]

There are many rational proofs for the above, among which are:

- i) By examining the different cultures of the past and present, we see that humans do not universally share the same ideas of good and bad.
- ii) If different intelligent humans can honestly label the exact same act in the exact same circumstances as either good or bad, then these acts cannot be intrinsically good or bad. Or if they are indeed intrinsically good or bad, then the human intellect cannot determine which act is good and which act is bad.

There are many illustrative examples for the above proof. Among which are:

- a) alcohol - In the United States in the 1920s-1930s, alcohol was declared illegal and as a detriment to society. Today in the United States, alcohol is an acceptable social drug.
- b) fornication - One hundred years ago in most places in the West, fornication was viewed as an evil and looked upon with abhorrence. The current view in the West is that fornication is o.k. if both partners love each other and mutually consent.
- c) robbery - Today stealing from anybody even a poor person from a rich person is punishable by all law statutes in almost all countries. However, in Medieval England in the folktale "Robin Hood" was looked upon with esteem, although he was nothing but a thief for the poor.
- d) homicide - In many intelligent cultures in the past (e.g., the Aztecs), human sacrifice of innocent people was looked upon as a good act. Today in the same places in the world (South America), human sacrifice is looked upon with abhorrence.

Additionally in India, until this day, many intelligent people kill their daughters or burn the former wife of a dead husband along with him as a "good" act.

e) usury - In the West up until the nineteenth century, taking high rate interest on financial assets was considered an abhorrence. Today, it is common and an accepted practice for many credit companies to charge 17-20% (what would before be considered usury).

There are many other examples, but the general conclusion is:

i) If different intelligent people in the exact same circumstances can come up with different conclusions about an act according to their abhorrence and liking of that act, then that act cannot be found to be intrinsically good or bad.

The last point above is why the West is in big trouble currently. They have adopted a sort of moral relativism which translates into no values at all (nihilism). The reason they got into this trouble is because they made the following base misjudgment:

i) The intellect alone can serve as a sufficient guide to determine whether an act is good or bad.

> Likewise, I can't switch
> of my feeling's of surprise when I read that the Prophet (PBUH)
> ordered the death of many men rather than showing them mercy,
> even if mercy might have not been appropriate.

You must realize that your feelings have been biased by your environment. If you travel the world enough and read enough human history, you will realize this.

As for why the Prophet (May Allah bless him and give him peace) punished certain people and showed mercy to others. It was in order to demonstrate how the criminal justice system of our din operates.

Please note that once it is established without a doubt that a person has committed a crime for which there is an inscribed punishment, it is wajib for the imam to carry it out regardless of his emotions.

This is in conformity to Allah's statement "wa la takudhkum bihima rafatun fi dini llahi in kuntum tu'minuna billahi wa l-yawmi l-akhir." "And do not let pity/mercy overtake you concerning [those to be punished] according to the din of Allah if you believe in Allah and the Last Day." [al-Nur, verse 2]

> I think that I should be honest and say to you that the
> origin of my worries were not truly from me. Sadly, a
> couple of years ago I tried to find out more about the
> Qur'anin recitations and about Maliki Fiqh from the
> Internet, because I cannot speak Arabic to a degree well
> enough to understand traditional sources of Islam.
> Alhanduliah I came across the Guiding Helper, which contains
> more Maliki teachings, in English, than I could wish for
> at this stage! But unfortunately, prior to finding the

- > GH, I could only find anti-Islamic websites, which used
- > some of the above statements I have made to discredit
- > Islam. Although I understand their evil intentions mean
- > they won't stop at anything, so they automatically attack
- > the Qur'an and Sunnah because they are our foundations,
- > I still find their comments confusing, and I regret
- > reading them.

After reviewing the criticisms of anti-Islamic "scholars", we have found them issuing forth from unqualified people who have no right to talk about such details of our din.

For example, the biggest non-Muslim scholar of Islam that has ever lived "Bernard Lewis" (used to teach at Princeton University in U.S.) is still very unqualified when compared to even the smaller scholars of our din such as `Abd al-Rahman al-Akhdari or the contemporary scholar Ustadh Zweetan (the biggest scholar at Qarawayeen Mosque currently).

These critics do not have extreme mastery over the Classical Arabic language. These critics have not memorized the Qur'an with its seven recitations. These critics have not memorized tens of thousands of ahadith with their chains of transmission. All of which is a *pre-requisite* for talking about the details of our din.

Thus, we do not give much weight to their arguments as they issue from ignorance.

Know that the truth of the matter is that our din is superior to anything that has come before it and anything that will come after it. And deep within their hearts, those who learn much about our din know that this is true (even if they are outwardly opposed to it). But out of arrogance and out of defending their baseless systems, they try to attack our din.

- > The second opinion is about plastic surgery. I have been asked about that.
- > As far as I know, if it is done to correct an obvious physical deformity it
- > is acceptable. But if it is only for the propose of enhancing physical beauty
- > (as, for example, to make the breasts bigger, etc) then it is tagyir khalqillah,
- > and it is not acceptable. Can you please, give me some references about
- > this point.

Plastic surgery like many other things in our din would have five legal rulings depending on the circumstances of the person.

- a) Wajib - very rarely, almost never- "For example if plastic surgery was mubah/mandub in some case and one's parents made one take an oath to carry it out, then it would be wajib because it is wajib to carry out oaths."
- b) Mandub - also very rare - "For example if a person had a very deformed and ugly face or body (e.g., from birth or from a horrible accident) and believed he could do good public work for the din (e.g., as a da`iyy) if only people were not repulsed by him, then it may be mandub for him to have his deformation corrected (this is of course if he could afford it and there was nothing else unlawful involved)."
- c) Mubah - For a very prominent and repulsing physical deformity (not just

a "beauty" enhancer) for a person who believes that he will be able to do kasb al-halal much better if he undergoes corrective plastic surgery. This is mubah because choosing a certain line of kasb is mubah for most people. And even people with repulsing deformities can find at least some work in today's world (that is why it is not mandub in this case).
d) Makruh - For a prominent physical deformity (but not a repulsing one) And the person has no kasb al-halal objectives in his operation. (The reason why this is makruh is that it makes one lose reward for not being patient with what Allah sent.)
e) Haram - For "beauty"-enhancing plastic surgery as this is what the Prophet (May Allah bless him and give him peace) described as taghayyur khalqi l-Allah as you have mentioned.

So the from the above, you see as you will have to examine the person's life situation and give him the appropriate ruling.

References:

[QF: volume 1: page 384: line(s) 1-7: {book 21, chapter17, issue 4}]

> And in connection to the second question, in which category falls the
> dental correction devices that many children and adults put in order to
> correct dental deformities.

It would appear to us that dental corrective devices should not be grouped together with plastic surgery. It would seem that that Maliki view on dental corrective devices is that they are generally mubah.

There are many proofs for this, among which is that gold teeth and dental insertions are declared mubah by the Maliki scholars.

In al-Khulasah al-Fiqhiyyah it states that gold teeth can be considered lawful jewelry.

[KF: volume 1: page 122: line(s) 26-27: {Zakat, after start of explanation of Zakat al-`Ayn, question 30 "hal uzakka al-halyu l-ja'iz"}]

As a primary text proof, we see that the Prophet (May Allah bless him and give him peace) must of had minor dental alterations done after one of his teeth (lower right ruba`iyyah) broke in the battle of Uhud from a stone thrown at his face by `Utbah ibn Abi Waqqas. [{Sirah ibn Hisham}]

As for tafrij bayna l-asnan that the Prophet (May Allah bless him and give him peace) and the Maliki scholars have prohibited, it would appear to us that it is only true when the person is trying to *alter* the natural teeth formation that humans normally have and does not apply to people who are trying to *rectify* their teeth to the natural formation that humans normally have.

We should also remember that the reason why teeth grow crooked is because children press on their gums with their tongue and thereby *alter* the natural teeth formation. The corrective devices are aimed at reversing this induced alteration.

> 1) That there are rijal ul ghiab, including Khidr, who
> is still alive, and meets people (esp. if one does a

> particular wird or dua for 40 days.)

This is actually the view of most traditional scholars. You can check a detailed Quranic tafsir of the story of Musa and Khidr in Surah Kahf for verification and the proofs for this statement.

We have also hinted at the fact that Khidr and Ilyas will remain alive until the end of the world in footnote 223, section 20. Some scholars are of the view that Khidr is a human prophet who is otherwise known as al-Yasa`.

Ibn al-`Arabi in his Futuhat mentioned about four such individuals that continue to live, one of them being Khidr. Ibn al-`Arabi calls these four, the four qutbs of the world. This "qutb" is not to be confused with what the those of a Tariqah refer to as the leader of the abdal (most authentic scholars are of the view that there are seventy men (forty in Sham (Syria) and thirty elsewhere) that have a special spiritual duty and role given to them by Allah. The leader of these seventy abdal is known as the "qutb" and serves as the spiritual axis for the world. When one of them dies, he is replaced with another person who is alive (that is why they are known as abdal (substitutes/replacements))

If you do enough research, you will find supporting authentic primary text evidences for the above statements. Finding authentic secondary text evidences for such statements is even easier.

> 2) That Ibn Arabi quoted a hadith that Allah created 100,000 Adams
> (alaihi salam.)
> Are there hadiths in the traditional Fiqh books that include these details,
> or are they from different sources.

One can find commonly-known supporting primary text evidences that hint at the above facts, but most of these facts are not in the commonly known books of hadith (e.g., Bukhari, Muslim, Nisa'i, Abu Dawud, Ibn Majah, Tirmidhi, Malik, and Darami).

The real reason for this is that the knowledge of these "non-essential" facts was not conveyed by hadith, but was conveyed by teacher to student within the circle and discipline of a Tariqah. The Prophet (May Allah bless him and give him peace) had his own Tariqah and he taught the members of his Tariqa "non-essential" facts and methods like these which were not conveyed by his hadith (which center around external fiqh and beliefs). Among the members of his Tariqah were, Abu Bakr Siddiq, `Ali ibn Abu Talib, Ja`far ibn Abu Talib, and Abu Dharr al-Ghaffari,

As for the fact whether Allah created 100,000 Adams or only one at this particular time, we would say that it is a very hard judgement to make solely from primary text evidences as there are contradictory statements found about this matter. Additionally, we do not know about the source of such a hadith.

However, if in fact Ibn al-`Arabi stated this, we would give some weight to his opinion knowing about his extreme qualifications and knowing about the fact that he, himself, was a hadith scholar. So, a hadith he narrates is as good as a hadith that someone else (of the lesser-known hadith scholars) narrate. In other words, he had his own chains of transmission for the hadith he knew.

Now in analyzing this matter from other than solely primary text evidences,

we would say that it is quite probable that Adam is not the only creation Allah has created to place in a world (similar to ours (perhaps in another galaxy)) and to eventually judge them for placement in eternal reward or pleasure.

Whether or not such facts are true will not affect our basic beliefs.

> My wife would like take karate. The instructor is a
> Muslim woman, but she still includes bowing to the opponent in
> the classes. Is it permissible to take these classes and bow to the opponent
> or teacher? Here is what the teacher wrote:
> "Thank you for your interest in our club. As a Muslim myself, I understand
> your concern, but let me try to explain to you what we actually do. Bowing in
> karate, comes from the Japanese culture where instead of shaking hands
> and saying hello verbally, they bow to each other. It is nothing but a form of
> hello or respect to the other side. We do not put our foreheads on the ground,
> we merely bow to a 45 degree angle and put our hands on the ground.
> It is a show of respect for the people who brought us this art, and a show of
> appreciation from students to teacher and teacher to students - that's all. It is
> not a form of worship or anything else." end quote.

From our best estimation, the general ruling for practicing such a custom is that it is makruh - in that one loses reward by performing it but is not threatened with a punishment for performing it.

The first time our Muslim nation came across this practice was during the time of the Prophet (May Allah bless him and give him peace) when he sent emissaries to the East in the West inviting the leaders of the lands to Islam.

It is recorded that the emissaries did not bow to the Eastern leaders even though all the other non-Muslims at the gathering bowed. The explanation given by the emissaries was that they do not bow (perform ruku`) except to Allah.

Reference:

This is recorded in the famous books of Seerah and also depicted in the Anthony Quinn movie "The Message".

However, we would not say that bowing as such is an unlawful act (but it still is a makruh). The reason for this is the Qur'an mentions such bowing as an accepted and mubah practice of even the prophets. And we do not have a clear strict prohibition (as outlined by the Maliki scholars of Usul) for the act in the primary texts.

For example, the mufassirin interpret the words "fell prostrate" in verse 100 in Surah Yusuf:

"And he raised his parents on the throne and they all fell prostrate to him. He then said, 'O father, this is the interpretation of my vision before. Indeed Allah has made it true...' "

as meaning "bowing in respect".

Additionally, the mufassirin say that Allah instructed the angels and Iblis to bow in respect to Adam (this is what prostrate in the

verses mean).

Reference:

Tafsir al-Jalalayn (al-Suyuti)

Our advice to your wife would be that if the instructor seems stubborn and will not change her own practice, your wife should explain to her that she feels uncomfortable bowing. In such a case, your wife can continue her classes but omit the bowing (for example, she can look straight ahead with her arms crossed instead).

- > Recently I went to a wedding where the silverware
- > was made of silver (as opposed to steel.) Since there
- > was no other means of eating, and it would have been rude
- > not to, we had to eat with them.
- >
- > In general, most of the time I'm looking for Rukhsas, they are
- > for the benefit of others (i.e. not offending people (esp. non-Muslims,)
- > or not wanting to push someone too much in lesser matters (i.e. people
- > who need to focus on Iman and Prayer.)
- >
- > I noticed in a book of Hanafi Fiqh I have from Turkey (although I'm
- > not sure of the qualifications of the author) that Silver eating utensils
- > (like forks and knives) were permissible, but not cups and plates. Is
- > there a rukhsa I can take if it's for someone else's benefit (as mentioned
- > above.) My Nafs could care less about silverware, it's offences are
- > elsewhere.

There are no common rukhsas available within the Maliki school about this particular point.

Other schools (e.g., Hanafi) for instance are a little more lenient. For example, the Hanafi popular opinion allows possession of gold and silver vessels as long as one does not eat with them. As you note in the book you read, minority opinions may exist in the Hanafi school which allow using utensils but not vessels (that which hold volume) made of precious materials.

In general we would recommend Averroes's book (that's Ibn Rushd, the Philosopher, grand child of the Ibn Rushd who set the popular opinions in the Maliki school) "Bidayat al-Mujtahid wa Nihayat al-Muqtasid" to learn of the various rukhsas that are available in the din. He does a pretty comprehensive job of listing the various opinions that the great mujtahidin of the past have held.

References:

[QF: volume 1: page 32: line(s) 18-22: {book 1, chapter 5, section 3, issue 3}]

- > 2)
- > Are there any English writings about the Muthbitah? Was Kullabi
- > or Hasan Al-Basri related to them?

Most of the early learned pious scholars such as Hasan al-Basri and `Ali ibn Abu Talib would be classified as Muthbitah. However, it

was not until the dominance of the Mu` tazilah in Baghdad that this pre-existing group of scholars were referred to as the Muthbitah, which means: "those who affirm what others deny" - since they affirmed many things that the Mu` tazilah were denying.

Reference:

[DT: volume 1: page 16: line(s) 19-20: {explanation of verse 5, explanation of "al-` Ash` ari"}]

It is sad that this part of our history has not been well-preserved. And the real reason for this is that our huge libraries in Baghdad were destroyed by the Mongols during the height of the Mu` tazilah-Muthbitah face-off.

It is recorded that the Mongols dumped so many books into the Tigris river that the books formed a bridge over which horses trotted. That means tens of thousands of volumes were lost for ever. Additionally, many learned scholars were among the one million that died at the Mongols hands. Thus, much knowledge was lost forever in this invasion by the will of Allah.

I have a strange question:

A brother I know has very vivid dreams. In addition to this, he sometimes dreams events that come true in the future. I am aware of the hadith about 1/46th of prophecy being true dreams, and that they are all that remains of prophecy. However it raises some questions.

This brother is currently in a very bad emotional state because he has vividly seen dreams about the past, present, and future of one of his coworkers.

He believes them without doubt (due to his previous experiences with dreams coming true.) The problem is, these events that he is dreaming are very troublesome and terrible. He is confident that this person will suffer through a terrible lifestyle (of her own choosing,) and then come out ok.

What concerns me is that he has tried, in an indirect way, to warn this person of the problems that she is putting herself into, and that she should get out. However, she doesn't appear to be heeding this advice. I am concerned because if everything he is dreaming is true several problems arise:

- 1) He would be informing her of info that she never told him or anyone, and that could be psychologically troubling for her (i.e. where did he learn this from.)
- 2) It implies something about destiny. He is certain that on a particular day and month, of an unforeseen year, that she will finally leave this problematic situation, for a better life. This implies however that he knows that he, she, and other people in the dreams will still be alive then, that Yawm al Qiyaam will not have come before this date, etc. To what degree should one trust dreams of the future, esp. when one has experienced

so many dreams come true?

Answer:

The first thing you must understand about this is that destiny has two faces: (1) one face towards us and (2) one face towards Allah. What this means is that Allah has a true "Mother of Books" that describes all events with 100% accuracy. And He does not let *anyone* read this Book (including the angels, prophets, friends of Allah, spiritually inclined humans, jinns, etc.). This face of destiny is reserved exclusively for Him. The other face which faces His creation is not 100% accurate. Rather, it contains much information that is apt to change. And it is this face that humans, jinns, and angels can peek upon (e.g., by reading the Preserved Tablet or using another means). Thus, anything a person (excluding the Prophets) sees of the future in a dream cannot be taken as 100% accurate; rather, it is apt to change. [And the advanced spirituals of our Ummah can actually facilitate this change by pushing away the images of the unpleasant things that they discover - in effect praying to Allah to erase the bad destined event and replace it with a good one (and this pushing away works quite often from their experience).]

References:

This is the conclusion that the scholars have come to by interpreting Qur'anic verses such as:

Yamhu l-lahu ma yasha'u wa yuthbit wa `indahum ummu l-kitab.
And Allah erases what He wants [from the Preserved Tablet] and affirms [by not erasing] what He wants and He possesses the [unchanging] Mother of All Books [of Destiny].
[al-Qur'an 13:39]

The scholars that have interpreted this verse as such include:
`Umar ibn al-Khattab, Ibn Mas`ud, Ibn `Abbas, Abu Wa'il, Qatadah, Dhahhak, Ibn Jurayj, etc.

[FQ: volume 3: page 126: lines(s) 16-17: {explanation of 13:39}]

Also the verse:

`Alimu -ghaybi fa la udh-hiru `ala ghaybihi ahadan.
He is the knower of the Unseen and does not let *anyone* become disclosed of His Unseen [Secrets].
[al-Qur'an 72:26]

clearly implies that there are aspects of the unseen which no one can find out. And the Mother of All Books of Destiny is among these things according to the scholars.

3) He tells me that he hears a voice in some of his dreams that gives him certain bits of this info. He says that in Ibn Sirrin's book it says that the words of a voice without a body should only be understood literally, as the truth (ie. not metaphorically signifying something.)

How can he be certain though that shaytan is not whispering into his dreams? He prays Istikhara before going to sleep, and I think he is scrupulous about cleanliness and prayer.

Dreams of the future are not 100% accurate; Additionally, just because a dream comes true does not mean it was not from Shaytan. The jinn like humans also have the ability to peek at the Preserved Tablet. A jinn could have peeked at the Preserved Tablet and then shown the dream to the brother. Now the brother, in his gullibility and lack of experience saw that the dream came true and automatically assumed that he (being so gifted) received 1/46 of prophet-hood. The jinn all this time may have been planning a big psychological break-down for the brother. Thus, he will lead him on until he trusts his dreams - and when the time is right the jinn will show a false terrifying dream to the brother - and the brother in his gullibility and lack of experience will believe it leading to chaos in his worldly life and diminishment of his din. This is what the jinn wanted all the time - and this is a common trick that the shaytans use for people who consider themselves "spiritually talented".

In other words, there is really no sure way to verify the truth of the dream. Yes it is true that advanced spirituals can tell which source the dream has come from and whether it is a first-hand or a second-hand (e.g., though a jinn) peek at the Preserved Tablet. However, advanced spirituals realize the error-prone nature of this avenue of knowledge and thus do not assign much weight to such dreams (except of course as token spiritual experiences).

I am worried too, because, he is so certain. But I'm worried that maybe he is wrong, and that instead he is in a sense accusing this person of doing things she did not. I mentioned that he shouldn't talk of this anymore, and we agreed not to, as it became apparent that it might be backbiting (if it were true,) and calumny if untrue.

If he is wrong, then I am concerned for his mental health. However, due to his past dreams, and knowing that it is not impossible for one to obtain this sort of info, I am not convinced he's wrong.

Our advice to him would be:

- a) Do not take any concrete actions based solely upon your terrifying dreams (this is how many lives are ruined and how many marriages end in divorce).
- b) Understand that the side of destiny that you see has ability to fluctuate - and as such ask Allah to push away the terrifying events that you see. For example, you may spit/blow three times on your left shoulder and then say the Post-Nightmare du`a that the Prophet taught us and which we have listed in Appendix 2.4
- c) Understand that dreams are from three main sources: (1) Allah via angels, (2) Shaytan via jinn, and (3) your own self via your anxieties and experiences. Learn to distinguish between these by the feeling that is left after you wake up. For example, if you feel terrified, scared, panicky, unrestful, etc. then it was most definitely from Shaytan. If it leaves you with a pleasure-full spiritual feeling full of light - it was most probably from Allah. If none of the previous two are true, then it was probably from your own self.
- d) Understand that Shaytan may be making you into a dream junky in order to mislead you at some future point in time. Almost all people who have claimed prophet-hood sincerely (or some other misguidance) after the Prophet Muhammad have done so on the basis of dreams. It is the in the nature of the bad jinn that

they love to mix lies in with truths. The truths are mixed in to maintain credibility and the lies are mixed in to ruin you as the Prophet (May Allah bless him and give him peace) has told us:

The Prophet (May Allah bless him and give him peace) said, "The angels speak of the matters to come on the earth while they are in the clouds.

So, the Shaytans overhear their talk and then fill the ear of a fortune-teller with words like a cup is filled. But, they add one hundred lies to what they heard."

[{Bukhari, beginning of creation, description of iblis and his army, hadith #3045}]

- e) Understand that the cleanliness of your bed sheet has a major role in allowing the shayatin into your dreams. Make sure that you wash wash your bed sheet, pillows, and covers often (e.g., once a week or once every couple of weeks). From experience, we see that most people who see bad dreams are the people who sleep on impurities, even if their own bodies and clothes are clean.
- f) Before going to sleep, make sure you read the Nightmare Avoidance du`a the Prophet taught us that we have listed in Appendix 2.3

-
- > I have a quick question about copyrights and software.
 - > I'm assuming that it is a violation of contracts to copy software
 - > since most software have agreements at the beginning that you
 - > click to agree to saying that you won't make any copies except for
 - > your own use.

The general Maliki ruling would be:

Although it may be permissible to make a personal copy (especially of a written work), one may not distribute freely or for profit multiple copies of any material that is copyrighted without the copyright holder's explicit permission.

A detailed Maliki ruling would cover the different types of copyrighting (e.g., written book versus software, etc.) and declare copying permissible in certain cases and unlawful in others (e.g., when the person explicitly agrees in a software license agreement not to copy).

Here is a reference for a qualified Shafi`i opinion on this subject:

http://www.bouti.net/bouti_lecture5.htm

Our view about this is Sheikh Buti has correctly hit the crux of the matter in separating the rights of the originator (writer), authorized publisher/duplicator, and those of the buyer. The only other qualification that one must add (in addition to defining the number of copies the publisher/duplicator is allowed to make per contract) is the time limit from the copyright date in which the originator will be able to exercise his ownership rights. This time limit cannot exceed the average remaining life span of a middle-aged man (e.g., 30 years). But our recommendation for an Islamic government that enforces patent/copyright laws (for purposes of encouraging invention) is to reduce the time period of the copyright to even a smaller length (e.g., varying from 10 to 20 years depending upon the type of material being copyrighted) to allow new individuals to spread the invention after the originator has been given an exclusive privileged head start.

And here is a reference for a qualified Hanafi opinion about this subject:

<http://www.islam.tc/ask-imam/view.php?q=949>

- > Who and where to find the Maliki ulema in our time?
- > Is there a sort of committee for the Maliki fiqh?

There are only two hubs in the world for large numbers of Maliki scholars currently:

- a) Makkah in the Arabian Peninsula (The main people in charge of the Funeral Processions and maintenance of the Sacred Masjid are all Malikis. It is quite easy to find Arabic-speaking Maliki scholars in Makkah; Madinah however currently is "La Madh-habiyyah" territory unfortunately (e.g., you will *not* find many qualified Malikis in the University of Madinah).).
- b) Northwest Africa (Morocco and Mauritania (mainly))

If you are looking for a Maliki fiqh committee, then the head of Qarawayeen University in Fez, Morocco is as qualified as anyone else claiming Maliki leadership in our times. Qarawayeen has a Dar al-Ifta' from which you can obtain legal rulings on subjects.

- > What is the duties of a muslim living in our time apprt from the
- > personally obligatory things and softening the heart. It seems that Da´wa te
- > be personally obligatory -because we do not have enough people calling
- > to islam. However, there are so many muslim groups that do not follow
- > any madhhab and who don't care much about the things they do (are not
- > careful about the methods they use for. e.g)?

After the Fard al-`Ayn, the number one Fard al-Kifayah in our times is struggling to establish the systematic and regular practice of din in your life, family, and surrounding society.

Specifically speaking, it is the top fard al-kifayah in our times that one devote some time to form one of the ten institutions listed in the r_khlft document (in directory www.guidinghelper.com/pdf/). Our lacking a large number of those ten institutions is the main external reason for our current weak and fragmented situation as Muslims.

- > I asked a question a week ago and I left something out of
- > my question and that is could i leave my family and move to
- > muslim populated country without the permission of my parents?
- > I have mentioned it to my mum and they say that i cannot go. and i
- > no longer want to live in country where they give orders to soldiers
- > and they go and start killing muslim brothers and sisters and i live in
- > a family who hardly practice Islam they are more into cultre than
- > Islam everytime i tell them something about Islam they say:'ok thats
- > what Islam says know listen to me'. they want me to be more into
- > cultre to so i want to know would Islamic teachings allow me to leave

- > my family and go to a muslim populated country? i dont want to be
- > living in here by the time i am 18 because at that time i will
- > be paying tax and they use the tax money to kill muslims

Now since you are a female that has never been married, in order for you to disobey your parents in leaving, you must fulfill at least one of the following two preconditions:

- a) Your residing at your current location forces you to *directly* commit a major misdeed (refer to footnote 244 of the Guiding Helper Explanatory Notes, section (c) for the list of major misdeeds in our din) *and* you are confident that if you move you will be able to avoid this major misdeed.
- b) Your parents or someone residing at the house is abusing you either physically abusing you (e.g., hitting, pushing, or beating), or verbally abusing you (e.g., reviling you and degrading your honor and dignity as a human being), or violating your chastity (e.g., committing incest).

[Please note that males however may freely leave their non-Islamic parents after puberty (as long as their parents are not old or disabled and their parents have other children to take care of them).]

As for paying taxes, it is not a direct cause for the wrongs committed by your government. This is because your tax money is deposited in a national treasury fund, which is used to fund many activities (e.g., welfare programs, roads, dams, public works, education, etc.) and also is used to fund the national defense. Additionally, not all military activity that the government engages in is directed against Muslims (e.g., some money goes to protect borders and give relief in natural disasters.).

References:

Footnote 2561 of the Explanatory Notes and Associated Entries in the Notes of Sources.

The proof for precondition 1 is that the Prophet (May Allah bless him and give him peace) said, "There is no obedience to someone who [calls one to] disobey(s) Allah."

[{al-Nisa'i, bay`ah, he who commands to disobey Allah, hadith #4134}]
There are similar hadiths in Bukhari, Muslim, Tirmidhi, and Ibn Majah

The proof for precondition 2 is that the Prophet (May Allah bless him give him peace said), "There is no incurring harm nor causing harm [concerning one's divinely given rights in the din]."

[{Ibn Majah, Ahkam, he who build on his property that which causes harm to his neighbor, hadith #2332}]

- > Regarding spending from ones wealth. What the priorities in
- > general. And particularly if someone is living
- > in a strange land where he does not have relatives. What should be
- > the priorities for spending ones welth?

If one has parents, a wife, or children (even if residing abroad in another country), one should look after their needs first (e.g., by sending them financial help). After which, our din allows us to choose which charitable cause to donate to. You may choose to help the starving in your local home town or help the starving people in a famine somewhere (e.g., East Africa). Or you may choose to sponsor an orphan or a poor student for an extended period of time. Or you may choose to help finance one of the ten institutions mentioned above which are designed to make practice of the din a reality in our world in our time.

And whatever you do, do it for Allah.

References:

Footnotes 2298 to 2301 of the Explanatory Notes of the Guiding Helper and associated entries in the Notes of Sources.

> What is the ruling on being/becoming a lawyer/advocate i.e.
> is it a halal source of income?

The ruling for this matter is not simple:

But, you can understand the positions as follows

- 1) If the law of the land is Islam, then it is mubah to pursue a legal career as either a judge or a legal counselor or advocate (which is what a lawyer is). [But of course, we had much fewer lawyers in our history than currently are in the West.]
- 2) If the law of the land is not Islam then complications arise. You will find that there is disagreement of the scholars on this issue (some allow while others forbid it).

We would give the following dispensation to those living in a land ruled by other than Islam:

It is permissible to pursue a legal career in a land ruled by other than Islam if either of the following is true:

- a) One intends to try to avoid giving legal advice that conflicts with the laws of our din and intends to try to promote legal advice that conforms to the laws of our din
- b) One intends to do some sort of community service by becoming a lawyer/judge. For example, one intends to become an expert at the non-Muslim legal system in order to help simple people obtain their rights and avoid abuses on their bodies, properties, and honor.

However, if a Muslim does pursue a legal career in a non-Muslim land, he should first become an expert at our own traditional system of Jurisprudence and realize that his profession in a non-Islamic system is more of a compromise than the fulfillment of an ideal job role.

By becoming an expert at our din's system of Jurisprudence, he will avoid becoming arrogant by considering the secular law training he has received to be superior to what our din holds - as any person with

insight into both systems will realize:

- a) Our system is more complete, more perfect, and less outdated by the passage of time.
- b) That the non-Muslim system has stole/borrowed many of its techniques, methods, and laws from the practices of the erudite Maliki Jurists in Muslim Spain. [However, it has introduced certain problems of its own doing by the misinterpretation / mis-adoption of what our erudite scholars were teaching (as is the case for most of the branches of knowledge the non-Muslim West mis-learned from us)].

References:

al-Qawanin al-Fiqhiyyah, Laws of the Islamic Court System

- > What is the ruling regarding taking part in parliamentary
- > and municipal elections in a non-muslim land? To
- > whom should be given the voice of muslims?

One should first understand that the Maliki school like all the other madha-hib in our din are designed to function as independent authorities with total jurisdiction over the entire area in question.

Thus, our goal is not integration or to become a minority player in a nation's political structure. Rather, our din was sent for domination and subjugation of other ways of life. This is evident from the tone of our previous scholars in discussing this subject and from various tafsir of the ayah:

"And He is the One Who has sent His Messenger with guidance and the True Din so that it may overcome all other dins - even if the polytheists are averse to such." [al-Qur'an 9:33]

This sets our general attitude towards the subject of political rule - that we should be in charge and be the major player in designing the system and running it.

As for the ruling to register to vote and joining the political process in a non-Muslim land, we would say that it is permissible for the achievement of short-term goals - especially on the local and provincial level.

You can do research on the subject of musta'minin (those ensured safety) in non-Muslim lands according to the Maliki school to find justifications for partial involvement in the political process in non-Muslim lands.

Also, we have the example of the Prophet (May Allah bless him and give him peace) in Madinah (before it was totally Muslim) taking part in some political events (e.g., signing treaties, helping in making local laws, helping settle political disputes, etc.).

References:

Seerah Ibn Hisham

However, there are many detriments to the approach (of becoming involved in a non-Muslim nation's political process) if it is full-blown. Some of these detriments are: (1) possible further fragmentation of the Muslims on debated political issues, (2) draining of the Muslims resources in costly political campaigns and lobbying, (3) loss of

true independent representation (as one will become one of many voices trying to influence a particular political leader), (4) compromise of key values for harmonious integration with the non-Muslim system, (5) being perceived as more of a threat by staunch non-Muslim political activists (who control the nation's police and military) who feel threatened by the dominance of Muslim activists (in a xenophobic country, this would lead to laws which further restrict Muslim political activism), etc.

We would recommend the essay "Muslim Participation in the American Political Process" by, Mr. Shaakir. It is a written pamphlet, but its audio is available here:

<http://islamicbookstore.com/a933.html>

It basically outlines the pros and cons of political participation.

- > I was told by muslims of the
- > neo-salafiyya mentality that the attribute of Allah ta'ala AR-RASHID was not
- > really an attribute of Allah Ta'ala

Please realize that Allah's names are of three types:

- a) Those names that point to His attributes.
- b) Those names that point to His actions.
- c) That name (i.e. "Allah") which points to His Entity

References:

English: Guiding Helper Explanatory Notes, footnote 220

Arabic: [QF: volume 1: page 11: line(s) 3-4:
{book 0, chapter 3 near beginning}]

Please also note that there is a general prohibition in our din to name someone with one of Allah's known names (without the `Abd prefix) regardless of whether the name is derived from His attributes, His actions, or is the name of His Entity. This prohibition is taken from the Qur'an stating that there is no similitude to Allah and the Prophet disapproving of likening people to Allah.

Please also note that scholars inside and outside of the Maliki school have declared certain exceptions to the above prohibition for some names that point to His actions (e.g., Kareem). However, you will find disagreement among them as to exactly which names are permissible and which are not. Most of these scholars prove their exceptions by stating that the names were in common usage during the Prophet's time and during the early generation of Muslims and no major objections were made back then.

As for Rasheed (which is a name that points to Allah's action of guiding His creation), we have had a Khalifah named Harun al-Rasheed and there were no major objections to his name by the scholars of his time (e.g., Imam Malik).

- > and can be use as a a given name and can be used
- > without ABDUL or ABDUR if you will, and that the dalil

- > in the hadith by At-tirmidhi and if this so could you
- > please me give me the dalil

We don't know exactly which hadith they are referring to.

But, in Tirmidhi, you will find that a narrator named Dawud al-Rasheed is noted in one of the chains for hadith 90 (about wiping over socks).

Also, we have the instance of using al-rasheed as an adjective of other than Allah in a Du`a of the Prophet (May Allah bless him and give him peace) where he says "al-amr al-rasheed" meaning rightly guided matter. This is in al-Tirmidhi hadith 3341 in the chapter of supplications (da`awat).

Also, Tirmidhi is the location of the hadith of Abu Hurayrah in which 99 names of Allah are narrated. al-Rasheed is one of the names narrated. This is in al-Tirmidhi hadith 3429 in the chapter of supplications (da`awat, counting tasbeeh with the hand).

-
- > A friend of mine who knows Arabic was trying to find the
 - > reference in mayyarah on ibn Ashir for there being three
 - > valid positions on self-masturbation
 - > in the maliki school. could you please tell me which bab
 - > or section it is in? (i gave him the reference in footnote
 - > of the Notes of Sources for the Main Text, but that
 - > didn't seem to help him)

Here is the exact text we were referring to in the Mayarah al-Kubra:

wa yu'khadhu mina l-ayati fawa'id: (point 1 al-'ula)
tahrim al-mut`ah (unlawfulness of borrowing a female slave for temporary enjoyment about which there is disagreement)...
(point 2 ath-thaniyyah) tahrimu l-istimna' bi l-yadi wa fi jawazihi wa man`ihi wa karahatihi - thalathatu aqwal....

[{Explanation of verse #298 of the Murshid, near beginning after the hadith "Whoever shows humbleness to a rich person because of his riches, one-third of his din has gone away"}]

The second point is translated as:

" ... and as for masturbation with the hand it is haram [this is the popular opinion], and in its being allowed (mubah), prohibited (haram), and disliked (makruh) there are three valid opinions [i.e. three valid narrations from Imam Malik and his early students]."

As a side note, please note that we have gone through many, many Maliki Books and only quote the common ones due to their prevalence. Be assured that the Guiding Helper Texts are reliable representations of the Maliki School and deviations from the popular opinions are done with intent and purpose.

As another side note, you have to realize that we are learned in

multiple madh-habs of Islam (some of which no longer even exist) And we know how these issues have been dealt with by previous scholars and their basises. For example, in the Hanafi School, the trusted opinion which al-Tahawi narrates in the Notes to Maraqi I-Falah, Sharh Nur al-Idah is that the single man may perform masturbation to abate his desire.

The answer above addresses your concerns about the references for the permissibility of self-masturbation in the Maliki school from a secondary text perspective.

As for from a primary text perspective, then that is that neither the Qur'an nor *multiple-chain* authentic hadith have anything clear about this matter (with direct and explicit wording) and thus the base ruling of it would be permissibility (either silent permissibility or a permissibility which is enshrouded in karahah).

Nevertheless, there are less-commonly known and less-authenticated hadith reports which condemn this act and it is based upon this non-commonly known and non-mutawatir source that a group of past scholars have built their rulings of unlawfulness on. For example, the hadith:

lu`ina naakihu l-yad.

"the one who marries his hand is far (from mercy)"

[Under the view we narrate, this hadith perhaps can be interpreted as applying to a person who while fully and easily able to lawfully marry chooses to remain single and resorts to self-masturbation out of a love for his own ego and an intolerance towards sharing life with a close companion of the opposite gender.]

Authors' Qualifications Questions

> What are Shiekh `Ali Filali's qualifications?

Sheikh `Ali Filali has been studying Maliki Jurisprudence for over thirty-five years, has a shahadah `ilmiyyah (i.e. Ijazah) from Qarawayeen University in Shari`ah, and has multiple connected chains of transmission to the Prophet (May Allah bless him and give him peace), including that of his own family lineage (e.g, his father and grandfathers are all well-known fuqaha' of Maghrib). He is a scholar in his own right.

He has specifically assigned Abu Qanit Hasani as his messenger to the West as he himself does not speak English nor have familiarity with the situation and challenges faced in the West.

> A friend recently introduced me to this website because
> I want to learn the Maliki School.
>
> I must admit that the GH itself and the answers of Abu Qanit
> are quite astounding, masha-Allah. However, unlike my friend
> who seems to have full trust in Shaykh Abu Qanit simply on the
> basis of his clearly apparent encyclopedic knowledge
> (masha-Allah), I still have some waswasa in my heart before I
> can fully accept the Shaykh's fatwas.

First of all no one is asking you to accept the Sheikh's "fatwas". The Shiekh himself doesn't like to use the word "fatwa" for the things he teaches.

The Shiekh explains the material in a way to make the questioner qualified himself instead of becoming dependent on someone (unlike most muftis). Additionally almost always, he gives Arabic references for his statements both in his written works and correspondences (unlike most all muftis present today (who find it cumbersome to do such and are not qualified in the skill of referential teaching)).

> I read on the web-site that it is not bad adab to ask a teacher
> of his qualifications before studying with him, but it is bad adab to
> ask after starting; thus I would like to please ask the following questions:

Unfortunately, you probably will never get the opportunity to study with Abuqanit Hasani and Sheikh Filali (at least not in the near future). This is due to the current lifestyle of khumul (being hidden) that they have chosen and Allah has chosen for them following the footsteps of many past scholars of the Maghrib.

Additionally, one day you may wake up and find that this wonderful web-site has been shut down since Abuqanit Hasani now feels that there is no longer a need for it (as the knowledge will have spread far and wide by then, insha'allah).

[To address the desire and need to sit with real human teachers, we have

added a teachers link page to offer students the opportunity to sit face-to-face with qualified teachers of the din.]

> 1) Which texts and for what length of time did Shaykh Abu Qanit > study with Shaykh 'Ali Filali?

Abuqanit Hasani has been studying Jurisprudence formally for over ten years. Although this is not a very long time, those that have in actuality studied with him in person (a rare few) agree that he is far more qualified and understands the issues at a far greater depth than the average gray-bearded sheikh alive today who may claim to have been studying for thirty or forty years.

As for the texts he has studied with `Ali Filali and his other Teachers, they are about fifty substantial Arabic texts, such as the over twenty volume Tafsir Imam al-Qurtubi, the eight volume al-Khurashi Sharh Mukhtasar Khalil, Tuhfah al-Hukkam, al-Qawanin al-Fiqhiyyah, the various available shuruh of al-Murshid al-Mu`in, al-Khulasah al-Fiqhiyyah, al-Mudawwanah al-Kubra, Muqaddimat ibn Rushd, etc.

Additionally, he has perused many traditional and ancient Arabic books about `aqidah, fiqh, and tasawwuf, which amount to near or over one thousand separate works.

Also, he is a Hafiz of the Qur'an and has memorized well over ten thousand hadith (not counting duplications). He has also memorized thousands of lines of mutun (similar to the al-Murshid al-Mu`in). His mastery of the Arabic language in its grammar and lexicography is surpassed by perhaps only a few in the world alive today.

> 2) Which ijazas did Shaykh Abu Qanit receive from Shaykh Filali?

Permission to teach Maliki Jurisprudence and other aspects of the din (e.g., `aqidah and general tasawwuf) to the Western populace.

> 3) Where is Shaykh Abu Qanit and the Guiding Helper Foundation based?

Sheikh Abuqanit leads a migratory lifestyle and thus has no "base". The same is true for the Guiding Helper Foundation in that it is just a "virtual" identity which brings together several individuals who have devoted much time to help make this knowledge available to people and spread.

As for his background, it is also migratory. However, both of his parents were born near the Himalayan mountains Southeast of Nepal. His parents are not originally from that region; for example, his father's family used to live with the Ottomans before their downfall.

His father is a direct descendant of the Prophet's grandson Hasan and his mother is a direct descendent of the Prophet's grandson Husayn. Thus, he is a rare type of "Sayyid" known as a Hasani-Husayni (like `Abd al-Qadir al-Jilani). Additionally, there are many re-known scholars in his family lineage on both sides.

In all of this, Sheikh Abuqanit himself does not like the idea of "personality-centered" teaching. This is why detailed information about him is not mentioned on the web-site nor in the books.

> 4) Does the Foundation have a general biography of Shaykh Abu Qanit,

- > similar to the one which Nuh Keller placed in the back of his Reliance
- > of the Traveller about himself?

There is a short biography at the following location:

<http://www.doubletee.info/author.htm>

- > Please forgive me for any bad adab, but we live in a confusing age
- > with so-many people saying so-many different things.

It is a confusing age, but we have found from our own travels in the Muslim world that today a degree from a prestigious institution (e.g., al-Azhar) or Ijazas from Shuyukh does not guarantee that the person is actually qualified. Thus for this reason, we at the Guiding Helper Foundation under the supervision of Abuqanit Hasani decided not to emphasize his qualifications too much as much as we are emphasizing that all things we note are backed up in a written Notes of Sources taken from pre-Colonial trusted Arabic sources. One of the Notes of Sources books which is available is about 800 pages long. The other book (not available on the web-site yet) is much longer.

- > I hope you can please help this faqir.

Authenticity Questions

Questions and concerns of authenticity of the Guiding Helper texts usually issue from students of the din who have learned specific detailed laws that differ slightly from the laws given in the Guiding Helper. This may be from the fact that they are not familiar with Maliki Fiqh or it may be from the fact that they have learned strict opinions in the Maliki school "bedouin-style", which means that they refuse to accept the possibility that something other than what they have heard from their shaykhs or have read in the common books could possibly be correct. These type of people usually back up their attacks with long lists of shaykhs whom they have studied with or references to ancient Arabic books which they have read - refusing the possibility of multiple correct views on a particular subject.

Nevertheless, we would like to remind these people that no matter how much one thinks or claims to know, there are always new things to learn. Just because some of the material in the Guiding Helper seems unfamiliar or contradicts what one has previously learned, it does not necessarily indicate that that material is incorrect.

We at the Guiding Helper Foundation ourselves do not issue such authenticity attacks on others as we realize that no matter how much we know, there are aspects of `aqidah, fiqh, and tasawwuf which remain hidden from us and of which we are ignorant. We also know that often multiple correct and acceptable views exist for any particular subject (especially in fiqh, even within the same school, a fact only the less-learned will deny) and we have simply narrated one simple and straight forward way to practice the din without condemning those who teach or practice differently.

- > My name is Muhammad xxxx and I am originally from Country X
- > and became interested in studying the sharia through the XYZ Institute
- > with Shaykh XYZ Since April of 19XX, I have been in Mauritania
- > studying the sharia with the guidance of scholars such as Murabit XXXX
- > ould XXXX, Murabit XXXX, Murabit XXXX, Shiekh XXXX, Sheikh XYZ,
- > Sheikh ZZZ, and Sheikh XYZ123 (currently a mufti in Such-and-Such City
- > of Such-and-Such Country).
- >
- > I was introduced to your web-site by a friend, since the XYZ
- > area has a good number of Malikis, that are interested in studying.
- > I was glad to see that someone is working to put out a translated
- > work of Maliki fiqh so that others can benefit and may Allah reward
- > you for your intentions.
- >
- > But, as the hadith states "Ad deenu an naseeha" I would like
- > to advise about the text. I printed out the guiding helper with
- > the commentary you have and went over it by myself and portions
- > with one of the shuyookh. I found a number of things that are not
- > in accordance with the mashoor of the Maliki madhab according to
- > the Mukhtasar of Khalil and the commentaries of that book. I have
- > been studying and memorizing this book since 19XX. One of the most
- > obvious thing is that the commentary on the section of taharah
- > subject is clearly contradicting the text of Khalil and I could
- > find no support of those views in the Risala (along with the
- > commentaries) Ibn Ashir (along with the commentaries) and so forth.
- > This is just an example and if you like we could go into more detail
- > by keeping up a correspondance.

We would first of all say that we are quite aware of the mash-hur

positions in the Maliki school and we are quite aware of the places in the Guiding Helper where we have strayed from the mash-hur opinions. For example in taharah:

- a) The mash-hur view of tanned skin from an unslaughtered animal is that it is impure and those wearing shoes or jackets made from such skin will have incorrect prayers according popular opinion in the Maliki school
- b) etc.

You may refer to the Notes of Sources for a more detailed explanation and if you are unsure about exactly where those positions are taken from. After doing more than a cursory review of the text, you will come to the following conclusions:

- a) The Guiding Helper gives the mash-hur opinion as recorded by Ibn Rushd (author of the Muqaddimat (Notes to the Mudawwanah)) in over 90% of the issues discussed.
- b) In the places we stray from the mash-hur opinion, you will find that opinion we give is easier to practice or is an opinion that is easier to learn than the mash-hur opinion.
- c) Overall the entirety of the material in the Guiding Helper is taken from recognized Maliki scholars who may have on some occasions expressed an opinion that is less than mash-hur.

This approach was taken by us to make the Maliki School "the school for everybody" - as we believe it will be the last surviving school of Jurisprudence before the end of the world.

You may disagree with our approach, but please remember that the main audience of the Guiding Helper is not "dedicated" and "learned" people like you. The main audience of the Guiding Helper is the layman (who right now does not even have a madh-hab) who may perhaps even have much trouble knowing about and practicing the basics of the din.

Additionally, we have made it sufficiently clear that the opinions in the Guiding Helper are taken from a *section* of the scholars who follow Imam Malik (see bottom of footnote 254 of the Explanatory Notes). Additionally, we have presented the text as an *optional* practical means for the average man to lead a life that will end in eternal bliss and have in no case forced the text on people or claimed what we narrate is the only correct way.

> This is just an example and if you like we could go into more detail
> by keeping up a correspondence.

Thank you for your offer, but Abuqanit Hasani has no interest in debating the topics that are discussed in the Guiding Helper as he himself has sat with and gone through too many fuqaha' and fiqh books to have interest in such details anymore.

However in the case that you find an error which you believe is unintentional, we would be more than happy to receive your "nasihah".

> Thank you for your response. I understand your
> concerns and I realise that you chose your positions
> that are contradictory to some mashhoors. That is not
> the problem. I realise also that you chose those
> positions to be a means of ease for western muslims.
> However, I was especially concerned about the position
> on joining prayers in travel. That you said that it is
> not permissible to join whilst on a plane and you must
> pray on the plane is not ease. It is niether an
> opinion to the best of my knowledge. I consulted many
> teachers in the Qarrayiyyn and they disagree with the
> position. You have given a position that is very hard
> and incorrect wa Allahu A'lam and I feel it needs to
> be reviewed. As for the other opinions they are minor.

Please note that our staff reviewed the Guiding Helper and its Explanatory Notes at least twenty times in its entirety before releasing them. True all people make mistakes, but we are pretty confident (99.8% confident) that the texts do not contain major mistakes.

When we were releasing them, we realized that people like you who have studied the din to some extent would raise many objections, but we did not care.

Our principles in choosing the opinions narrated were two-fold:

- a) to strike a balance between following the mash-hur (we did this in over 90% of the issues) and (as you mention) ease for the Westerner.
- b) maintain strictness in the opinions (by not making it too easy) to the extent that it would serve as a sufficient guide for those travelling the Path who need the strict opinions to overcome their lower-selves and desires. [As we realize that many people who use the Guiding Helper are not associated with the Path, we have noted (and continue to note) many easier opinions in the footnotes to the Notes of Sources which the common man not travelling the Path can take as dispensations].

Now returning to your question above about the validity of the opinion on joining narrated in the Explanatory Notes of the Guiding Helper.

[We really did not want to do this as it is very time-consuming for us to explain every little detail about a ruling to someone who mistrusts us and claims to know everything there is to know. And we will not do this again for you. You will just either have to stop using the Guiding Helper (perhaps write your own book which is better in your opinion) or wait until the Notes of Sources for the Explanatory Text are out.]

Now we would say :

First of all, we never claimed that this was the only

opinion available in the Maliki school. Nor did we ever condemn those that practice different opinions. Footnote 479 of the *Notes of Sources to the Main Text* reads:

[We do not claim that this is the only valid opinion available, but this seems to be the predominant view as expressed in the traditional books of the Maliki school.]

Now we were aware that the rules of joining practiced in the Maghrib and taught in Qarawayeen differ from what we narrate and are easier than what we narrate. But, it is provable that these practices are actually not in accordance to the popular opinion in the Maliki school.

The term "popular" was coined in an age and a place (e.g., Cordoba in Muslim Spain) that no longer exists (refer to footnote 196 of the Notes of Sources) and in circumstances that no longer exist.

It was only later that scholars in Morocco, Lybia, and Egypt started using this term. Thus, the practices of Qarawayeen and the legal rulings issued by that institution are *not* the source for a popular opinion in the Maliki School - whether those affiliated with that institute (like ourselves) like it or not - and regardless of what self-proclaimed inheritors to Ibn Rushd have subsequently claimed.

[As a side note, his like has not been seen in the madh-hab since he passed away. The later Maliki scholars (including ourselves) do not amount to even an ounce of his sea of knowledge (for which he is not given enough credit unfortunately)].

Ibn Rushd held the view about the subject you ask about that it is not permissible to join prayers except as a means to save time during a journey- period (except in the circumstances mentioned in footnote 941 of the Explanatory Notes). This is the popular opinion. This is also in accordance with the literal interpretation of the words in the Mudawwanah and the statements of Imam Malik about this matter. Ibn Rushd writes in the Muqaddimat (no translation needed, since you know Arabic):

Imam Malik says: La yajma`u ar-rajulu bayna salatayni fi s-safari illa an yujadda bihi s-sayru... ["yujadda" which can be translated as "made go fast" is explained by Khurashi and `Adawi as a [pressing] need which causes a shortage of time allowed in reaching one's destination; see our Notes of Sources for the main text for references.]

[MK: volume 1: page 111: line(s) 14: {Text of Mudawwanah, chapter on jam` al-musafir bayna s-salatayn}]

Ibn Rushd in explaining says: wa kh-talafu fi ibahati l-jam` li ghayri `udrin. fa l-mash-huru anna dhalika la yajuz. [now `udhr here was held by Ibn Rushd (in the popular opinion he narrated; of course he knew many others) to be a time constraint as far as travelling is concerned.] as the next excerpt shows and as is clarified in his other works and is clarified in Khurashi's commentary which we have used in writing the Guiding Helper Explanatory Notes].

[MK: volume 1: page 112: line(s) 26-27: {Ibn Rushd's explanation of "jam` bayna s-salatayni l-mushtarikatayni fi l-waqt", near beginning of section after listing several ahadith which support jam` }]

Ibn Rushd (after long digression that shows his depth of knowledge (actually his depth of knowledge was far greater than his written works hint at)) continues: [wa] l-musafiru yartahilu minal-manhal ... hadha huwa l-mash-hur. (Here Ibn Rushd is saying it is also permissible for the traveller to join the prayers before leaving for his destination according to the popular opinion and we have mentioned this in footnote 939 of the Explanatory Notes) wa qad qeela annahu la yajma`u illa an yujadda bihi s-sayru (Here Ibn Rushd notes that a minority opinion in the Maliki School does not allow him to join before actually departing for his destination. Thus, the minority opinion says that the traveller may not join except during the journey. In all of this, it is assumed that the journey is one in which one is time pressed as the Arabic words used in this excerpt indicate and since Imam Malik's statement sets that forward in the beginning.

[MK: volume 1: page 114: line(s) 22-24: {Ibn Rushd's explanation of "jam` bayna s-salatayni l-mushtarikatayni fi l-waqt", middle of section after listing the five types of excused people who can pray in the dharuriyy time}]

Now because Ibn Rushd was terse in his writings and took it for granted that only qualified people would be using his text, the inexperienced after reading the above may still argue that the popular opinion is not what we stated.

Thus to clarify, here is what Khurashi and `Adawi say building on Ibn Rushd's statements:

Al-Khurashi says: wa fiha shartu l-jiddi - ayy fi s-sayri - la mujarrada qat`i l-masafah - bal li idraki amrin muhimmin min malin aw rifqatin aw mubadarati ma yukhafu fawatuha.

[KH: volume 2: page(s) 67: line(s) I8-9: {explanation of Sidi Khalil's statement "wa rukh-khisa lahu jam`u dh-dhuhrayni bi barr"}]

al-`Adawi says: la nubihu l-jam`a li l-musafiri illa `inda jiddi s-sayr khawfa fawati amr. wa hadha ma`dumun fi safari r-rih.

[KH: volume 2: page(s) 67: line(s) M1: {explanation of Sidi Khalil's statement "bi barr" at start of explanation of the rules for joining}]

Now, if you don't believe us yet, then listen to what Ibn Juzayy al-Kalbi says (i.e. the star student of Ibn Rushd al-Saghir):

amma s-safaru fa yashtaritu jiddu s-sayri *fi l-mash-hur*

"As [for joining prayers] when travelling, it is a precondition that one be hurried by the journey according to the *popular* opinion in the Maliki school"

[QF: volume 1: page 75: line(s) 6: {book 2, chapter 22 (on joining prayers), near beginning}]

Now that settles that the popular opinion in the Maliki school states that it is not permissible to join prayers except as a means to save time during a journey on land - period (except in the circumstances mentioned in footnote 941 of the Explanatory Notes).

Any different opinions that are issued (e.g., by Qarawayeen or any of its qualified shuyukh) are only considered acceptable minority opinions (whether we like it or not).

[Now, we mentioned we didn't want to do this because we've already wasted two hours in re-researching and re-verifying for your sake so that all the little details could be noted and found. Now we will not waste so much time and let you find the references for the usuli principles we note below yourself (you can use the books listed as UF and IU to find what we state below)]

That settles the first part of the issue. The second part of the issue is whether or not a formal prayer prayed in an airplane is valid.

Please note that airplanes are new to Islamic fiqh (commercial passenger flights have only gained popularity in the Muslim world in the last fifty years). Thus, it is useless to research the ancient books looking for references to "ta'irah" or "markab al-rih" :-).

Whenever we are faced with a new issue, we have two choices (in every madh-hab, not only the Maliki school; BTW, we are learned in thirteen or more schools of Jurisprudence): (1) the first is to perform qiyas from a similar ancient issue and (2) is to perform the limited type of ijtiḥad within the madh-hab which is allowed for highly-qualified muftis within a particular school of Jurisprudence.

Now the principles state that one should first look for an exact match from an ancient ruling, and if that is not possible, then one should look for a analogy match (qiyas match), and if that is not possible, qualified individuals may perform the limited type of ijtiḥad which the madh-hab affords them.

Now from researching the ancient books, we find that the Maliki scholars have stated that prostration on a surface which is hanging from above is not valid. It is only valid to prostrate on a surface that has some solid or liquid contact with the ground in the downward direction. Thus, we find in the old Maliki texts examples such as a plank hanging by a rope from a tree in that it is not valid to prostrate on such hanging surfaces.

Thus, we see that the closest thing to an airplane that the ancient Malikis could think of was a plank hanging from a tree (or some similar architectural structure). A plank hanging from a tree is quite different from an airplane. The major difference between the two for our purposes is that one is not normally confined to a plank hanging from a tree for a period of time that will make one miss the first and second time of a prayer.

Whereas in an airplane one will likely be confined (if travelling overseas especially Eastward) in it so that prayer's first time enters and passes and then prayer's second time enters and also passes.

Thus if we prohibit formal prayer in an airplane, it would necessitate us to either pray the prayer whose time passes before its first time (e.g., Dhuhr before noon or Maghrib before sunset) or after its second time passes (e.g., Dhuhr after sunset or Maghrib after dawn).

Now praying Dhuhr and `Asr before noon, praying Maghrib and `Isha' before sunset, and praying Subh before dawn is absolutely agreed upon in the Maliki school as invalid (you can refer to our Notes of Sources for song 11 or another source) in all circumstances.

Now delaying a prayer past its second time while one is conscious, has access to water or dry ablution material, and is not in extreme danger/fear is absolutely agreed upon in the Maliki school as unlawful. (this is mentioned in the digression we skipped above that Ibn Rushd took in the Mudawwanah in explaining this subject). This is why the scholars of fiqh have taken so many pains in explaining how a sick or handicapped person should pray. For example, if a sick person cannot perform sujud (e.g., has a large wound on his head), the fuqaha' state he **must** still pray on time (either in the first time or the second time of prayer) and cannot delay his prayers until he gets better (as long as he is conscious of course (Ref: Notes of Sources for Song 14)).

In other words, even though he cannot fulfill all of the preconditions of sujud, his prayer is considered correct with his motions for sujud instead. And according to the popular opinion, it is not wajib for such a sick person to repeat his prayers after he gets better (Ref: Notes of Sources for Song 14).

Thus, Abu Qanit al-Sharif al-Hasani and the scholars under whom he has studied are of the view that the person in the airplane is most like the sick person who cannot perform sujud (since he is restricted by his state for the entire lapse of the first and second time of prayer) and he is **not** like the person on a hanging plank who can easily find another place to pray before prayer's time is up (as is the context in which such examples are mentioned).

Now returning to the position that you narrate from certain teachers at Qarawayeen, you must realize that the person who originally issued it (perhaps 20 years ago) must have "figured it out" by himself (perhaps after taking counsel with others) and performed a similar logical usuli breakdown to give the opinion about this new issue.

As we have mentioned above, the hanging plank example fails the test of Qiyas as being in an airplane involves being confined for the entirety of prayer's first and second time, whereas it is assumed in the hanging plank example that the person can easily find another place to pray before prayer's time is up.

Thus, the only other option left for this mufti is that he perform limited ijtiḥad. Thus, his opinion cannot have

issued from qiyas but from limited ijtiḥad.

But, we have just pointed out that the person confined in an airplane is strikingly similar to the person who has a large wound on his head which prevents him from fulfilling the requirements of sujud. Thus, according to the principles above, it is not valid for him to perform limited ijtiḥad on this subject which already has a qiyas fiṭ (which is being confined/restricted by a state for the entirety of prayer's first and second time).

This all assumes that the mufti accepts the popular opinion in the Maliki School about joining prayers: that it is a precondition to have a hope of reaching one's destination quicker. Else, his opinion is far more complicated than it first appears - as it will involve teaching people at exactly which times they can join and which times they cannot. Additionally, there is another large complication with his opinion. The complication is that it forces many people to either pray the prayers before their accepted times or after their second time has passed; two acts which are unanimously agreed upon in the Maliki School as invalid/unlawful for people who fulfill the ten preconditions listed in footnote 644 of the Explanatory Notes.

We highly suspect that the opinion you note was originally issued from a Dar al-Ifta' (e.g., the one in Azhar or the one in Qarawayeen) based upon a specific question addressed to a mufti. And the mufti's answer (perhaps taken from cutting and pasting similar fatwas issued for Shafi`i from Azhar, who also hold sujud suspended in midair as invalid) was later circulated and has been treated as fact since then without further examining the issue.

- > Please, I ask you to review that position as a means
- > of Naseeha. If you could inform the author I would be
- > internally grateful as we do not want to give
- > incorrect positions to the public and making their
- > lives hard for no reason.

As for making people's lives harder, there is no reason why they cannot follow a minority opinion in the Maliki School, such as the one noted by Ibn Rusḥd after the "wa kh-talafu" excerpt above, that joining prayers is valid even without a reason or excuse.

But as far as the popular opinion is concerned, our opinion narrated in the Explanatory Notes is closer to it on this subject.

- > As for your statement:
- >
- > "Thank you for your offer, but Abuqanīt Ḥasani has no interest in debating the
- > topics that are discussed in the Guiding Helper as he himself has sat with and
- > gone through too many fuqaha' and fiqh books to have interest in such details
- > anymore."
- >
- > This is not an excuse to review an issue. Everyone makes
- > mistakes, and I feel this is a very important. It is not an
- > issue of difference of opinion on little matters like the

> other brother brought up.

Maybe someone with a lot of free time like you can spend hours debating such issues, but Abu Qanit al-Sharif al-Hasani (who has been working for the din all his life) has more important affairs to tend to than to explain Advanced Calculus to "know-it-all" kinder-gardeners.

> He also missed out istihada as one of the naaqidaat of wudu
> and there is no difference of opinion on that.

Again you are assuming that you know it all. Please refer to footnote 299 of the Notes of Sources of the Main Text which lists the reference for the minority opinion on this subject.

[As a clarifying side note to our readers and friends, the popular opinion in the Maliki school states that istihadah (irregular menstrual bleeding) is treated like salas (constant impurity emission problem) - unlike what the questioner assumes: that it is a normal naqid. Ibn Rushd al-Kabir mentions this in his Poem for children al-Muqaddimat:

Ka salasi r-rihi na`am wa l-bawli
Fa la wudu'a minhu ya dha n-nubli

Wa yustahabbu qala ba`du l-hadaqah
In lam yakun fi fi`lihi mashaqqah

Wal *mustahadatu* `ala dha l-mahya`i
Idhlaluha `anhu idhan min madfa`i

We did not narrate the popular opinion on this subject due to the hardships and difficulties in keeping track of the irregular bleeding imposed upon the woman with such problems].

Sorry. But, we will not take more time out to answer your questions since you know it all already.

> I would also like to know about the placing on hands on
> the sides (of body) during the qiyam posture of salah, is there
> any authentic hadith supporting this action?

Please refer to our proofs and footnotes in the Notes of Sources. for Guiding Helper Line #564.

> The Wahhabis claim that this is wrong and there isn't a
> single hadith (neither da'if, hasan nor sahih) in support of
> this.

Please tell all your Wahabi friends to read the section entitled "Notes to Those That Trust Scholars Less" in the Introductory Preface of the Notes of Sources. It is not very long, perhaps you can even fit in on one page to make it convenient...

We the authentic scholars of the Maghrib view the Wahabi's as infants in Islam. We pay as much attention to their arguments as normal people do to the cooing and "googoo gaga" of babies.

- > and that even the Muwatta of Imam Malik (ra) states
- > about placing the hands on the chest. Please kindly comment.

Please refer to footnote 485 of the Notes of Sources.

- > Sorry for the trouble. I sincerely look forward to your reply.

Please note that we have explicitly produced a detailed book of sources for the Guiding Helper to quiet the "wanna be" scholars present today.

Additionally please note, that we are further proofreading and adding to these Notes of Sources continuously in an endeavor that will probably be completed this year.

Nevertheless, the Notes of Sources as they stand right now are a big deterrent for those who attack the views of the traditional Maliki scholars. We are not interested in convincing people; we are just interested in fending off attacks on the views of the Maliki scholars so the sincere people can practice their din without being irritated by "wahabi/salafi"-type pseudo-scholars.

- > Could you please explain why your translation does not contain
- > the printed version of the 'murshid al-Muin' Fi `aqd il Ashari
- > wa..... "

Our answer is stated as follows:

Please note that the vast majority of scholars attached to the tradition of our din are of the following opinion:

- a) It is not valid to adhere to any Islamic school of Belief that does not conform to either the al-Maturidi or al-Ash`ari schools of Belief. In other words, only two valid schools of belief really exist: (1) al-Maturidi and (2) al-Ash`ari.

Please note that Ibn `Ashir's text (as you are aware already) followed the Ash`ari school.

Please also note that almost all scholars West of `Iraq have followed the Ash`ari school. The Maturidi school was basically confined to Central Asia and the East (i.e. the territory of the Hanafis).

Please note that the official `Aqidah system of Morocco and West Africa is al-Ash`ari.

Please note that the Guiding Helper fully conforms to the following Ash`ari texts:

- a) al-Murshid al-Mu`in by Ibn `Ashir
- b) Umm al-Barahin by Muhammad al-Sunusi
- c) Jawharah al-Tawhid by Ibrahim Laqqani
- d) Risalah fi `Ilm al-Tawhid by Ibrahim al-Bayjuri

Thus, the answer to your question is that the Guiding Helper *is**

an Ash`ari text and "Abu Bishr Ishaq" is another name for Abul Hasan al-Ash`ari. This is made clear without a doubt in the Notes of Sources for Main Text of the Guiding Helper.

So, you may ask, "Why are you trying to hide this fact by never mentioning "al-Ash`ari" in the Main Text of the Guiding Helper and associated Explanatory Notes?"

The answer to that is that unfortunately many Muslims alive today (unlike you) have been brainwashed into rejecting anything that has an "Ash`ari" label attached to it. We felt that if we do not mention the label "al-Ash`ari", the rank-and-file member of our din would be presented with an opportunity to be exposed to the Ash`ari system of beliefs without pre-conceived false notions about what it is.

We have not done the same thing with Imam Malik since there are very few people around who attack him directly and that the existence of Schools of Fiqh is common knowledge among the members of the din. As for Imam al-Junayd, he is reviled in certain circles, but not to the extent that poor Abul Hasan al-Ash`ari has fallen victim to (May Allah have mercy upon all of them).

Shaykh Abu Qanit - Maliki Fiqh Fatwas

- > We cannot have non-Muslim friends?
- > Is there any Ikhtilaf on
- > this matter or any dispensation? I just goto basketball games with my
- > friends, or invite them to my house, or go eat lunch with them. It's
- > not like I am with them all the time.

No. You misunderstand here. There is a difference between preferring a good pious believer (if available) and a difference between being casual friends with a non-Muslim.

It is not unlawful in our din to have non-Muslim friends who do not act as bad influences on us.

Most people do need friends to stay happy.

You should know that if a common act is not labelled as unlawful in the Explanatory Notes, then it is permissible (meaning either it is mandub, mubah, or makruh). We mention this in footnote 1463

- > Is a Muslim allowed to go inside a Church?

If something is not mentioned in the Guiding Helper Explanatory Notes, you can assume that it is permissible.

Reference(s):

Khulasah al-fiqh-hiyyah, salah, places of prayer

- > I have a question about "leaving that which does not concern one".
- > Ok I understand that "that which does not concern one" means that
- > which does not benefit one in deen or dunya. Well under what scope
- > does this "benefit" have. For example is talking about something
- mubah
- > (such as a basketball game) that which does not concern one?

If you are playing basketball to keep in physical shape, then this is something which is benefiting you in dunya.

If you are simply "watching" basketball on TV (without any tangible benefit to you in this world or the next), then you will get further in closeness to Allah, if you leave it.

Now an important point here is that every person will need to keep a level of entertainment activity in his life to keep from becoming depressed. "All work and no play makes John a very dull boy." has much truth to it. Thus, one could watch spectator sports with this intent, but the amount of devotion has to be necessarily much less than the normal person alive today (who has a sort of craze for such spectator sports and wastes much time in it).

The best thing to do with mubah activities is to come up with some intention which makes the activity useful to you.

As an example, one could read a fiction novel to learn about the

different ideas presented by the author. Similarly one could read fictional material in a foreign language which helps one learn the language structure.

Reference(s):

Footnote 277 of the Explanatory Notes and associated entries in the notes of sources.

> And also it said that he who does not go to Hajj dies a sinner, and it quoted a > hadith saying "he who dies without Hajj may die a Christian if he likes or a Jew if he likes" what does this hadith mean? What if you couldn't go and had the intention?

No this is not the meaning of this hadith and your concern is a good example of how it can be dangerous to derive laws and tenets with only partial knowledge of the primary texts:

The entire authentic hadith (which is found in the Da'arimi collection, chapter on manasik, section on whoever dies without performing Hajj, hadith #1719 is:

The Prophet (May Allah bless him and give him peace) said, "Whoever is not *prevented* from performing Hajj by a clear need, or by a tyrannous ruler, or some sickness, or by being barred (otherwise), and he dies like this, then let him die if he wanted as a Jew or if he wanted as a Christian."

This hadith does not mean that a disobedient Muslim who purposely neglects the Hajj (while acknowledging that it is wajib once a life) is a kafir. Rather, it is a way of emphasizing the wajib priority of performing Hajj once in a life time if one has full opportunity and the passageway is safe going to Hajj and coming back.

> I also read that laughing too much and joking too much is unlawful? What if > your just ordinarily laughing and joking without any unlawful things? What > does the Maliki school say on this?

Muhammad ibn Muhammad al-Marakashi, the author of the book labeled as HM in our table of references states that - light-heartedness, being happy, and smiling is mubah. Excessive rolling laughter is makruh according to Maliki Scholars of fiqh and excessive rolling laughter is unlawful according to many people associated with tasawwuf. He states this in the book al-Habl al-Matin, Sharh for verse 151 of al-Murshid al-Mu`in.

We have encouraged people not to delve so deep into makruh/mandub details in the Guiding Helper Explanatory Notes and have propagated a middle-path way of practicing the din which allows entertainment, joking, playing games, and laughing within defined constraints.

> What is the ruling of celebrating non-religious secular holidays which have a good meaning. Thanksgiving, Fathers Day, Grandparents Day, and Mothers Day.

The recommendation here is to downplay the importance of these secular days and not make them of the level of our mandated holidays such as `Id al-Fitr and `Id al-Adhaa. Otherwise, these holidays would be mubah again references would be similar to those needed above from the Prophet's life indicating he did not reject all of the special days of Jahiliyyah (such as the commemoration of some Jahiliyyah treaties and wars which were still remembered after Islam among the early Muslims).

> What about Birthdays? What about Mawlid al-Nabi? The scholars have mostly said that it is
> not an innovation, so can we celebrate the non-religious Christian holidays with the intention
> not to imitate the non-Muslims.

The ruling for birthdays is hinted in footnote 295.d of the Explanatory Notes of the Guiding Helper. The ruling is that celebrating the Prophet's birthday is mandub and celebrating one's own birthday or some other person's birthday is mubah.

It is based upon a less-authenticated hadith report that the Prophet (May Allah bless him and give him peace) observed his own birthday by fasting on that day "[I am fasting since] it is the day on which my mother gave birth to me."

> I have a rug which makes the image of a desert Arab and his family on the floor. Is this counted as a haraam idol?

It is the popular opinion in the Maliki School not to consider 2-D images of animate life as unlawful idols.

It is the popular opinion in the Maliki School to differentiate between 2-D images of animate life which are placed up high on the wall and such images which are placed in places which are trampled on (e.g., rug) or sat on (e.g., sofa or pillow). It is makruh to place such images in a position of respect such as on the wall for display and it is mubah to use such 2-D images in places which are trampled on, sat on, or not very prominent.

Reference(s):

al-Qawanin al-Fiqh-hiyyah, Kitab al-Jami`, ahkaam ad-dawwab wa

al-tasweer, end

Footnote 2623 of the Explanatory Notes of the Guiding Helper and associated entries.

The preferred position (optional extra credit position) here would be to minimize or avoid animate life drawings in one's house.

> Is there 'ijma that 2-dimensional pictures of animate objects are haraam?

No there is no ijmaa` on this issue, but vast agreement of the scholars exists that life-like 3-D statues of inanimate life (which have the head attached) are unlawful.

Reference(s):

Bidayah al-Mujtahid, Ibn Rushd, Kitab al-Jami`, al-suwar lahu

> If one misses a prayer for an invalid reason (i.e. sleeping too much, > but sleeping after the time for the new prayer entered) and he makes it
> up qada, are his good deeds for that day invalidated?

According to the advanced aqidah scholars, the acts of a believer are judged separately. Thus, you would still get credit for good acts which you performed the rest of the day. And you should make tawbah and istighfaar for missing the prayer on time and pray it as qada'.

From this, you should understand that isolated primary text excerpts do not give one right to issue blanket statements acting as universal principles. Yes. There are primary text excerpts which state that certain acts nullify one's good deeds (e.g., kufr after imaan or hasad (resentful envy)), but these are not enough to try to come up with a universal principle which states that that if you miss a certain wajib act, then you will not get credit for anything else you do.

Reference(s):

Footnote 231 of the Explanatory Notes and Associated Entries in the Notes of Sources

> Whats the Islamic view on welfare? Do they differ among the madhahib.

The Islamic View of welfare is that those for which it is difficult to earn (e.g., widowed wives, orphan children, handicapped men, etc.) may be provided with regular sustenance from the Bayt al-Mal (Collective Bank For Welfare and Health mentioned in the Guiding Helper Explanatory Notes).

Those who are temporarily in need of money can be provided for via Zakat (e.g., they are in debt).

As for within a non-Muslim government, then yes those who have no other

recourse
may take welfare. However, we discourage this practice since these non-Muslim welfare systems are in many cases specifically designed to imprison the lower classes and keep them from advancing in society.

References(s):

Qawanin al-Fiqh-hiyyah, Book of Zakat, Chapter on Targets of Government Assistance

> If someone is in the process of making up thousands of missed prayers, and he prays one Qada a day and does tauba, and then he dies, will he be forgiven?

Of course, forgiveness is in the Hand of Allah alone and Allah would decide.

But the principle taken from the hadith "innama l-a`maalu bi n-niyyaat" "actions are only according to their intentions." [Bukhari] points to the fact that his honest intention to make up the prayers is worth more than actually being able to perform the act.

> Are saying vulgar words haram? What defines a vulgar word? For example some people might say "stupid", "crap", or "pissed" (not referring to a specific person of course) would this be considered using vulgarities? Every language has different words, therefore what about some people like what I've seen with many Arabs in the Middle East who will use English obscene vulgar words.

We have answered this question before in an online transcript.

The answer is that if a word is vulgar/obscene (e.g., describes sexual acts, contains extreme degradation, or brings to mind repulsive images), then it is unlawful to litter one's conversation with this word.

The cross-section opinion of the pious people living in the area determines whether the word is considered vulgar or not. This is called the `urf rule in Jurisprudence and is explained in footnote 254, section (g) of the Guiding Helper.

For example, most pious people living in your country consider the words f**k and s**t to be vulgar.

Then, there are words which people are getting more relaxed with, such as Hell and Damn.

And for these, we do not apply the ruling of being vulgar - but the person of better manners avoids them. This is called tarkuhu awlaa (leaving it is better) in

the Maliki School.

And then, of course there are words that are on the borderline of being unlawful, and we would label these as makruh.

As for non-practicing Muslims, even if they are Arab, then their use of agreed upon obscene words does not change the ruling.

Reference(s):

[QF: volume 1: page(s) 369: line(s) 28-29: {Book 21, Chapter 6, Unlawful Act of the Tongue #11}]

> What entails "washing off all traces of the soap". If
> the soap is rinsed off, like after a shower, and there
> is no soap bubbles anywhere on the body visible would
> that entail "washing off all traces of the soap"?

Yes. You understand correctly. The washing is valid even if a fragrance remains.

Our recommendation here is to use a natural vegetarian brand soap if available in your region (e.g., "Pure and Natural").

But, if you use soap with animal fat from an unslaughtered animal, then, the below recommendation should suffice.

> Is the habit of not performing the Sunnah (non-Fard) prayers sinful in the Maliki madhab?

No. It is not. Please refer to the Explanatory Notes for Song 20 and Associated Notes of Sources Entries which explains that the non-Fard prayers are optional mandup prayers called "fadilah" in the Maliki School.

> Does the 'awrah for males in the Maliki Madhab include the knee?

No. It does not include either the belly-button nor the knees; but, includes the area in between these two parts:

Reference(s):

Footnote 787 of the Explanatory Notes and associated entries in the Notes of Sources

Emergence of the Mahdi Questions

Clear Signs Declaration

The following is reserved for a formal declaration for the emergence of the Mahdi issued by the Guiding Helper Foundation.

05.05.2005 (26 Rabi` al-Awwal 1426)

Assalamo aleykum,

No formal declaration by the GHF has been issued for the commencement of the Clear Signs for this year to date. When such a formal declaration is issued, insha'allah, you will find a link to it from our Home Page.

To clarify, we are not saying that the Clear Signs have not begun nor are we saying that the Clear Signs have already started. Rather, we are saying that we do not have enough proof yet to formally declare with certainty that the Clear Signs have begun.

When our formal declaration is issued, all of our sincere followers should know that certainty has been achieved.

Wa aleykum assalam wa rahmatullah

Hashim Maghribi
Public Relations
Guiding Helper Foundation

21.05.2005 (12 Rabi` al-Thani 1426)

Some of you may have noticed that our website was down for a few days. This was caused by a hacker attack conducted by a group opposing the truth we are spreading.

In this regard, we have decided to clearly outline our views regarding the Mahdi and the coming times so that our sincere followers can be on guidance on this matter even if our website goes down:

- The GHF feels with a high degree of certainty that the Mahdi will appear within two years.
- The GHF feels that it has already spotted and identified the celestial object spoken of in hadith as heralding the Mahdi. What remains is for this object to reach a greater size. This can happen either this year or the next.
- Since the signs for the Mahdi's emergence are multiple, the GHF feels that all of our sincere students who have been following our education campaign will be able to discern for themselves the approximate date of his emergence. For clarification purposes, the Mahdi emerges approximately six months after al-Sufyani. Thus, our formal declaration would be superfluous for these sincere people. Others, as we explained, will not recognize al-Sufyani, similar to how they were unable to recognize the reformer Seyiduna al-Hasani, Hajim al-Hassani.

- The entire dominant system of the world will totally collapse within eight years of the beginning of the Fitnah period. We are gauging this currently as beginning in June 2005.
- All nations during this time will cease to exist. The first countries which will be affected will be the Middle Eastern Arab States followed by the US (approximately within two years after the Mahdi's emergence).
- All high-level government organizations and advanced technological programs run by these organizations will also cease to exist within eight years of the beginning of the Fitnah period. [Those in deep underground bunkers and cities will be turned into broiled meat when the earth's crustal temperature rises at an astounding speed before the second pass. (Obviously, many large tree forests and tracts of vegetation will also instantly incinerate during this time.)]
- After the Mahdi's emergence, all residents of large cities and those living near coastlines are in grave danger. The main threats they will face are three: (a) inundation, (b) foreign attack, and (c) riot-type activity from the local residents. The recommended safety distance is 40 miles (65 km), but 100 miles (160 km) is more likely to leave one less-affected.
- The Mahdi and his supporters will be fighting a three-front war as will be made apparent during the events. We cannot give more details for obvious security reasons.
- The death rate during the Fitnah period will be phenomenal, beyond anything the common man would be expecting right now. The Mahdi and many Muslims will also die near the end of the Fitnah period. [However, the Mahdi will have established a limited-time sanctuary for the Muslims who emerged victorious in the Mulahamah. Also, he will have ensured that the major kaafir players in the world have no chance of "making it to the other side" so to speak.]
- Not all of the deaths will be caused by the global wars taking place during this time. Rather, the deaths will be caused by both man-made and natural disasters. The last event of the Fitnah period (towards the latter half of 2012 C.E., we are estimating at this time) is actually a cataclysmic natural event which will affect **everybody**. People alive at this time are recommended to move to non-sesmic mountains far from the ocean (taking shelter in places such as caves or if not too hot, basements/cellars).
- After all is settled, the entire face of the earth will have been wiped clean of structures and most vegetation. The geography of the planet will be significantly different. Many of the remaining living people will not be able adapt due to lacking basic survival skills (such as knowledge of constructing rock calendars) and navigating the vastly different terrain (arba`eena sanatan yateehoona fi l-ardi fa laa ta'sa `ala l-qawmi l-faasiqeen).
- People will eventually be reduced to wandering tribes. Most of them will look dirty, unkempt, dressed in tatters, bruised, and bewildered in a state of paralyzing shock (not knowing what just happened and what awaits them). No kings, princes, lords, presidents, prime ministers, politicians, diplomats, or others who are used to preferential treatment and pampering are likely to survive the events intact.
- Anyone one living in an island nation equal in size or smaller than Ireland will only survive if protected miraculously by the Hand of God. All small island nations will be wiped off the face of the map after the second pass. Large island nations (e.g., Japan and Great Britain) will still have a number of survivors who will be ankle-deep, knee-deep, or neck-deep in mud.
- The GHF feels that it will play a major role in laying the foundation stones of the coming post-Fitnah Golden Age of our din, with the help of Allah. Our staging location will be where the Central Appalachians are now. Those in North America who wish to help us can move to this location sometime before the second pass or (shortly afterwards). The GHF will also have limited air transportation for those outside of North America who want to join us after the second pass. The reason we have chosen this as our temporary staging location will be made apparent after the events are over.
- The GHF is an open-ended organization and will provide ample opportunity for sincere members of this ummah to join it during the next twenty years. (The current clandestine nature of the GHF has mostly to do with security issues in this kaafir and

munaafiq dominated current world cycle. May all the kaafirs and munaafiqs die with the next eight years or be converted to the path of the sincere believers. Ameen.)

[GHF Note:

Please save a local copy of this important message as we cannot ensure the continued presence of our website on the internet due to its raw-truth approach.

]

Adil Mansur
Communications Staff
Guiding Helper Foundation

Preparation FAQs

> Assalamualaaykum wa rahamtullah. I have not written you for
> quite some time and I hope and pray that all is well with you.
> I recently read your Safar post and I was very surprised. I have
> been in XYZ City in the USA for the last 9 months and I was planning
> to return to the Muslim world. Based on your observations and
> the information you posted, which would be the better option.
> Please advise me and don't post this as a public question on the
> site. May Allah reward and preserve you. Amin.

[Sorry Sidi for posting this, but your questions hold much benefit for everybody else.]

We are telling people to continue with their routine (especially before *multiple* signs appear and the Muharram near which the Mahdi is due to appear closes in). So, if it is in your routine that you move to Middle Eastern Country XYZ or East Asian Country XYZ, then you should proceed with your routine. If it is in your routine to stay in your XYZ City in the USA, then you should stay in the XYZ City in the USA for now. Also, if one is working or pursuing an education, one should not leave work or school/college at this time (although one is free to re-locate the place of one's commerce or study).

The important things to realize here are:

- a) You will not miss your destiny, which we pray holds much good for you.
- b) The nature of the events are such that they will be global, such that we cannot point out any large safe location for the long eight-year run where to "hunker down" so to speak. But, if there were such a location in your current country, it would be the Central Appalachians, from Western Virginia, West Virginia, parts of Western Maryland, and most of Pennsylvania (outside of Pittsburg and Philadelphia - also not near the Susquehanna River Valley); in general, the Central Appalachians, by far - according to deep study - would be the least affected area (all around) in the US (which we expect to be the first country in the West to be affected seriously). Of course, this would be an option for you since you have a wife and young children and it might not be a pretty picture for you if you move to a third world country which may experience 'civil-war-like' activity when the populace feels that

the government is not addressing their needs when supplies of basic necessities are affected.

- c) We are not recommending people to move to the Middle East after the appearance of multiple signs unless they have the explicit intent to aid the Mahdi.

And another point, which is very important, is that the real purpose of our announcement is to *increase awareness* and that my personal

position here [Sidi Abuqanit Hasani] allows for the larger celestial body (whose debris cloud has already reached earth as of the latter part of last year) which is the first sign recorded in multiple instances of our primary texts - my personal calculations allow this celestial body to appear anytime within 18 months of Nov 2004; but, since we are told that the events will begin near Safar, it will be either this year or the next one.

Also, we are asking people not to move or physically prepare until they themselves are convinced - as every person is responsible for his/her own self and family. But, now is definitely the ripe time to prepare mentally.

There is no way, according to normal laws of how things work, for these events to be averted at this point. And there have been enough signs within the last 4 to 5 years for the erudite to note despite attempts by certain people in the world to downplay what is about to go on.

[GHF Note:

An example of one of many signs for the coming events is the concept of Peak Oil (--<http://www.lifeaftertheoilcrash.net>--), which according to reliable estimates will occur in 2008. What this means is that after this time, cheap oil will have run out and this will have adverse effects on the basic fabric of current dominant society - coupled with the fact that large nations don't just stand there or sit tight when faced with such verified future issues, but actually *preempt* their own decline by acting rashly too early (and this is one of the explanations of the current United States Foreign Policy which almost all citizens of the world disagree with.).

There are many such similar signs studied by the erudite which set this general timeline which we are giving people.

]

> In one of the online lessons, you stated that you have prepared a detailed assessment
> of the events that are soon to transpire, backed up by primary text proofs. Can you
> please send me this? Jazakumullah khayran.

No. You misunderstand, we stated that we have no interest in producing advanced proofs for the Clear Signs document nor in relaying details about these events after this month of Safar 1426 (due to security and sensitivity issues). You yourself are free to do more research on these topics and you will find most of what we said.

But, we did state we have proofs for the view that Dajjal is not in the time of the first Mahdi. And that the Mahdi establishes a rightly-guided Khalifate which lasts for the duration of twelve successors (i.e. twelve more imams or Mahdis). And here they are (but you must realize that this is the *minority* opinion; sometimes a minority opinion is actually the correct one):

- > (1) Some people go too deep in the issues of `aqida. One of such issues
- > is the 12 Imams from the Family of the Prophet sallaAllahu `aleyhi wa sallam.
- > Some sunnis from indo-pak area consider these 12 Imams as part of the sunni
- > `aqida and these imams were spiritual leaders. Being North african i never
- > heard of this. Is that part of `Aqida?

No it is *not* part of our basic tenets of belief.

The authentic scholars were never able to agree as to what these hadith which speak of twelve a'immah (leaders / Khalifahs) are actually referring to. If you do extensive research on the shuruh of hadith, you will come to this conclusion.

As for ourselves, we have an educated guess based upon `Asqalani's Sharh of these hadith in Sahih Bukhari. But, again this is not part of our tenets of belief.

We will mention this educated guess (only to offer an alternative interpretation to what is commonly accepted by certain factions):

- a) These hadith are to be understood along with the hadith which speak about the appearance of a man from the Prophet's (May Allah bless him and give him peace) progeny (descendants of Hasan and Husayn) who will rectify the system of Islamic Rule in the world. This man is otherwise known as the (first) Mahdi.
- b) Please note that there is general disagreement about the details of this man as many of the hadith about the Mahdi have not been authenticated.
- c) This Mahdi (when he appears; there are signs before and during his appearance) will lead a battle for the Muslims against a large "Roman Army" near the Arabian Peninsula. One third of the Muslim army will flee in terror. One third of the Muslim army will die as martyrs, and one-third will be victorious.
- d) As soon as the Roman Army is defeated, the entire dominant system present in the world will collapse. The Mahdi will seize this opportunity to bring most of the world under Islamic Rule.
- e) The Mahdi will establish a rightly-guided Khalifate which will last for the duration of twelve successors.
- f) Near the end of this twelve-successor rule (when the Muslims will have become dominant in the world, will have put down their weapons, and will have become lax in practicing the din), the Dajjal will appear and ruin everything - and establish his Dajjali system in the entire world - except for a few pockets here and there (e.g., Makkah, Madinah, Syria, etc.).

There is difference of opinion about these points, and as for (f), most scholars of the past would not agree with it as there are some hadith which state that there is less than a year (e.g., seven months between the victory of the Muslim army over the Romans and the appearance of Dajjal).

Reference(s):

`Asqalani's Sharh of Bukhari Hadith #6682; chapter on ahkam, section

of istikhlaf.

Excerpt (towards the end of `Asqalani's Sharh of this hadith):

Abu l-Husayn al-Munadi commenting on this hadith in the chapter of the Mahdi says: The meaning of the hadith could be that there will be 12 Khalifahs (one-after-the-other) after (and not counting) the Mahdi who will appear at the end of the world...

Ibn Munadi also says in the riwaya of Abu Salih from Ibn `Abbas, we have: The (first) Mahdi will be have the name Muhammad ibn `Abudullah and he will be of medium stature (rab`ah) and have a shade of red (mushrabun bi l-humrah) [either in his skin or hair]. Allah will relieve this Ummah of all its distress at his hands. He will turn away with his justice all wronging. Then, after him twelve men will succeed the Khilafah [one-after-the-other]. Six of these will be from the descendents of Hasan ibn Fatimah, five of them will be from the descendents of Husayn ibn Fatimah, and one of them will be a non-descendent. Then, after this last one dies, the [good] situation [of the ummah] will become spoiled.

[As a side note, most scholars say that the Mahdi will be from the descendents of Hasan ibn Fatimah. As another side note, the fact that these twelve Khalifahs will be of three different lineages shows that the system that the (first) Mahdi establishes will not be a kingdom in which rule transfers from father to son.]

Also we have a hadith from Ka`b al-Ahbar: There will be twelve Mahdis, and then the breath (ruh) of Allah (i.e. `Isa ibn Maryam) will descend and kill the Dajjal.

[End quote of Fath al-Bari, Sharh al-Bukhari by `Asqalani]

Thus, you see that our view does not issue from baseless assumptions; rather, it is our personal best estimation of what this hadith means. As for the timing of Dajjal, it is our best estimation that he will *not* emerge at the time of the first Mahdi (but perhaps at the time of the twelfth successor or much later) and the hadith which state that the appearance of the Mahdi, the large battle with the Romans, the victory over Constantinople, and the appearance of Dajjal all will happen in seven months are not reliable as time markers - due to the inherent confusion introduced by the narrators of such hadith. And we can see already that the victory over Constantinople happened many years ago. Perhaps, a second victory is meant? or perhaps this shows that the timing of these events is inherently inaccurate due to the narrators' mistakes.

And Allah knows all.

Then, this excerpt from the 1426 Safar lessons:

<suhayb> sidi, I'm quite scared by this happening so soon as i am poor(read +dead broke!) and stuck here in europe without means to reach makka or madinah +or anywhere else really and I don't want to by within 1000 miles or ad +dajjal.

<aq_hasani> ...

<suhayb> of ad dajjal i meant

<aq_hasani> Believe it or not, the fact you are poor today is a sign +that you will be well-off after the events are over if you survive.

<aq_hasani> Of course, we can't guarantee anything (some rich people

+today will still be rich after the events and some poor people will still
+be poor). But, this is the general rule outlined in many ancient texts and
+also hinted in the Qur'an in a couple of places. These events are khaafidatu
+r-raafi`ah. They abase the dominant people and raise the rightly-guided minority
+since these events only occur when the vast majority of people have left the
+correct and desired way.

<aq_hasani> The issue about the Dajjal...

<aq_hasani> We have stated from extensive research that the majority view about the
+Mahdi being concurrent with Dajjal does not hold up to detailed analysis of
+the issue...

<aq_hasani> There are many contradictions with this view:

<aq_hasani> One contradiction we will point out is the length of the
+Mahdi's stay, which will only be seven years. And these narrations
+stating that the Muslims [who were victorious in the Middle East] will enjoy
+a very favorable time during his life.

<aq_hasani> And we are told that the Dajjal will stay for 40 intervals (which
+could at a lower estimate be about one year and four months - but could be interpreted
+as a longer period; we explain this in other places in consideration of the longer
+days which the Prophet (May Allah bless him and give him peace) told would accompany the
+Dajjal.

<aq_hasani> And the fact that the Mahdi will lead a large war against the
Romans (who are the current superpower of the world) - which cannot
+possibly be concluded in just a few days...

<aq_hasani> but will take longer.

<aq_hasani> And one must ask here if it is physically possible for all these
+events to take place in the interval of seven years (much less the seven months
+purported by the majority view).

<aq_hasani> And the fact that the primary text narrations do not explicitly state that
+the imam which `Isa will find in Damascus about ready to lead the formal
+prayer is actually the same man who is the *first* Mahdi (this is an
assumption that early muhaddiths made which has been narrated by rote)...

<aq_hasani> .

<aq_hasani> Again, the majority view states that the emergence of the Mahdi, the victory of
+Constantinople, and the emergence of Dajjal all happen within *seven* months
+[{Tirmidhi, Fitan, ma ja'a fi `alamatih khuruji d-dajjal, hadith #2164, (similar
+narrations are in other hadith collections)}].

<aq_hasani> We find there to be a great probability that this is errant and have prepared
+a discussion of this with proofs from both primary and secondary texts which state..

<aq_hasani> That there may be actually a very large interval of time between the emergence
+of the *first* Mahdi and the emergence of Dajjal.

<aq_hasani> You can ask for this discussion from our Previously Answered Questions
+section.

<aq_hasani> Another hadith which hints at this time spacing is in Tabarani:

<aq_hasani> lan tahlika ummatun ana fi awwaliha, wa `isa b-nu maryama fi aakhiraha, wa
+l-Mahdiyyu (min ahli bayti) fi wasatiha.

<aq_hasani> The Prophet (May Allah bless him and give him peace) stated: An ummah will
+not perish in which I am at its beginning, and `Isa, the son of Mary, is at
+its end, and the Mahdi is at its *middle*.

<aq_hasani> And this is the view of a minority of the scholars (including ourselves)
+that there are actually many generations between the re-establishment of the
+Khalifate and its subsequent downfall and emergence of Dajjal.

<aq_hasani> [Now if we are wrong, and the Dajjal actually appears shortly after the
+*first* Mahdi, then we would take steps at that time to prepare]...

[GHF_Note:

Sincere members of this ummah should not be confused by the talk of certain
Christians and Jews speaking about their promised Anti-christ or Messiah
appearing during this time. The Jews should know and acknowledge that their

Messiah had already appeared 2000 years ago in the first coming of the Prophet `Isa (upon whom be peace). As for the Dajjal (what the Christians refer to as the Anti-christ), then the accurate description of him is: (a) he is a descendant of Prophet Ya`qub ibn Ishaq ibn Ibrahim, (b) he has a right eye which appears like a bulging grape, (c) he is a young man with dark curly hair, (d) he has the letters kaaf, faa', raa' written on his forehead, (e) he will emerge from a place near Cental West Asia (Khuraasaan), (f) he will emerge after a great two year global drought, (g) he will bring with him something which resembles a worldly paradise and a worldly fire, (h) he will make it appear as if he can make the sky rain and the earth bring out its fruits, (i) he will locate hidden buried treasures and these treasures will come out for him, and (j) he will apparently be able to revive the dead and perform other miraculous feats. (Reference: Associated Notes of Sources Entries for footnote 2077 of the Guiding Helper Explanatory Notes).

Any man claiming prophethood or lordship appearing at this time who does not match this description or the description of `Isa (given in footnote 221, section 24) is to be considered a "lesser" Dajjal. The Prophet (May Allah bless him and give him peace) spoke about thirty or so lesser Dajjals who would appear before the actual Dajjal:

"la taqumu s-sa`atu hatta yub`atha dajjaluna kadh-dhabuna qariban min thalathina - kulluhum yaz`amu annahu rasulu l-lah."

"The Last Hour will not come until multiple Dajjals who are liars close to thirty of them come out. Each of them will claim to be a messenger from Allah."

[{Sahih Bukhari, Manaqib, `alamatu n-nubuwwah fi l-islam, hadith #3340}
Similar hadith are in Sahih Muslim and other collections.]

We only mention this because we are aware of rumors circulating currently among Christians who may influence less-educated members of our ummah into thinking that the actual Dajjal has already appeared before the real one does (and that is the danger which must be avoided). Additionally, certain evil-intending men pretending to be `Isa or the Dajjal (or even the Mahdi) may appear at this time. But, the true knowledge we have freely offered will let you know truth from falsehood during this time.
]

<aq_hasani> But, our best estimation is that we are likely near the *middle* of the +Prophet's (May Allah bless him and give him peace) ummah and *not* near the very end.
<aq_hasani> To be more accurate...
<aq_hasani> The period after the Mahdi is the latter half of or (the half *closer* to the end) of the Prophet's (May Allah bless him and +give him peace) ummah.
<aq_hasani> And we would state that the Khalifate which the Mahdi establishes will be +rightly guided and worldwide for at least twelve generations (again based upon +primary text excerpts).
<aq_hasani> ..
<aq_hasani> So, what we actually have to deal with is the collapse of the dominant +infrastructure of the world (which has already begun with the fall of the +dollar and the rising oil prices (with respect to even gold currency)...
<aq_hasani> And the animosity between large nations with horrible weapons "panicking" +during this collapse -
<aq_hasani> Added to by the geological and stellar instability which occur +for the earth between and during the two passes of the mentioned celestial +body.

<aq_hasani> This is the major danger to those currently living. Those on +Sumatra Island in Indonesia need not be told of the reality of this nor +those in Bangladesh which went 75% underwater last year. But, most +of humanity again will remain in denial until the very last part of +this cycle.

[GHF_Note:

Here, Sidi Abuqanit, is making an allusion to the 130+ strong earthquakes which have occurred near Sumatra in the past three months (which has *never* occurred before in recorded history in such a small interval of time) and the other signs over the past year that the earth systems are going through some type of heightened activity due to the approach of the magnetic celestial body spoken of.

]

<aq_hasani> Our advice to people was:

<aq_hasani> Continue with your routine as long as you can and know that you will not +miss your destiny.

<aq_hasani> And be prepared (like a doctor in the emergency room) for +witnessing not so pleasant circumstances.

<aq_hasani> The few people [in the West]...

<aq_hasani> who are able to go to aid the Mahdi after seeing the clear signs...

<aq_hasani> can do so; but, we do not envision a large influx of people from the West +for this exact purpose.

<aq_hasani> Rather, what we see is that the Muslims will not realize what is happening +until it is too late and many of them will perish along with their fellow +country people.

<aq_hasani> Our advice to people remaining in the West is to move away from large bodies of

+water and large cities and this should keep one safe after the clear signs appear.

<aq_hasani> [done]

> I'm just writing that I may request the discussion you have prepared
> relating to the length of Imam Mahdi's (radhiy Allahu `anh) stay, that
> you mention in some of your recent postings.

Here are some hadith from the common collections which note the length of his stay:

The Prophet (May Allah bless him and give him peace) stated: inna fi ummati al-mahdiyyu yakhruju ya`ishu khamsan aw sab`an aw tis`an

"Indeed in my ummah will be the Mahdi; he will come out and then live for five years, or seven years, or nine years.

[{Tirmidhi, Fitan, ma ja'a fi l-mahdi, hadith #2158, Tirmidhi labeled this hadith as hasan}]

The popular opinion here from cross-comparison is seven years. But it is possible that his stay will be slightly longer than this or slightly shorter.

Some other hadith which mention the length of his stay are:

"al-mahdiyyu minni ajla l-jabhati, aqna l-anfi, yamla'u l-arda qistan wa `adlan kama muli'at jawran wa dhulman. yamliku

sab`a sinin."

"The Mahdi is from me (i.e. the Prophet's family, descendants of Hasan and Husayn). He has a prominent forehead and a slender curved nose (i.e. he is not flat-nosed). He will fill the earth with equality and justice like it was filled (before him) with tyranny and oppression. He will control [and live] for seven years."

[{Abu Dawud, al-Mahdi, Bab, hadith #3736}]

[GHF_Note:

Two other important distinguishing qualities of the Mahdi will be: (1) he will have a large birthmark (about the size of a pigeon's egg) between his two shoulder blades on his back (he will have inherited this from the Prophet (May Allah bless him and give him peace)) and (2) his skin color will be reddish (either light-reddish or dark-reddish depending on how much sun exposure he will have had before he emerges).

Also, he is not going to announce himself, but he will be extremely reluctant to fulfill his role - and the people in al-Haram al-Sharif will have to identify him, grapple him down, and force him to accept the role Allah has ordained for him. Before this time, he will actually flee again to Madinah before coming back.

It's also a common fact that his name will be Muhammad ibn `Abdullah (the same as his great-great-grandfather, our Prophet Muhammad (May Allah bless him and give him peace).

]

"yakunu fi ummati al-mahdiyyu in qasura fa sab`un wa illa fa tis`un fa tan`amu fihum ummati ni`matan lam yan`amu mithlaha qatt, tu'ta ukuluha wa la taddakhiru minhum shay'an. wa l-malu yawma'idhin kudusun fayaqumu r-rajulu fa yaqulu ya mahdiyyu a`tini, fa yaqulu khudh."

"In my ummah will be the Mahdi; if time is short, then he will stay for only seven years; else, he will stay for nine years. My ummah will enjoy during his life in a way it has never enjoyed before. The earth will give its food and not hold back any of it. Wealth in those days [here all this is specifically speaking about the Muslims in the Middle East that emerged victorious with the Mahdi] will be much. And a man will stand and ask, 'O Mahdi, give to me.' And he will say, 'Take.'"

[{Ibn Majah, Fitan, Khuruj al-Mahdi, hadith #4073}]

"yakunu min ummati l-mahdiyyu fa in tala `umruhu aw qasura `umruhu `asha sab`a sinina aw thamani sinina aw tis`a sinina. yamla'u l-arda qistan wa `adlan wa takhruju l-arda nabataha wa tumturu s-sama'a qatraha."

"In my ummah will be the Mahdi. If his life is lengthened or shortened, then he will live seven years, or eight years, or nine years. He will fill the earth with equality and justice. The earth will bring forth its plants and the sky will rain its drops."

[{Ahmad, baqi musnad al-mukthirin, Abu Sa`id al-Khudri, hadith #10780}]

Here is a hadith which hints at the tumultuous nature of the times before and near the death of the Mahdi as we are teaching:

The Prophet (May Allah bless him and give him peace) said, "I give you glad tidings of the Mahdi who will come out from my ummah during much dissention among people and among many earthquakes (occurring). He will fill the earth with equality and justice as it was filled with tyranny and oppression. The dwellers of heaven will be pleased with him and dwellers of earth. He will divide wealth up fairly and Allah will place self-reliance in the hearts of the ummah of Muhammad. And his justice will be expansive enough for them until he will even command an announcer who says, 'Is there any one who has a need of wealth (left).' And only one man will stand up. The Mahdi will then say to this man, 'Go to the treasurer and tell him that the Mahdi commands you to give me wealth.' And then the treasurer will say, 'Scoop up [the gold or silver taking as much as you want].' And the man will fill his lap with it. Then, he will begin to have a guilty-conscience and say, 'I am the most greedy of the ummah of Muhammad. Am I not able to suffice with what the others [who did not stand up suffice with]?' So, the man will try to give back all the [gold] he took. But, it will be said to him (by the treasurer), 'We do not take back that which we have given.' And such will be the Mahdi's life for seven years eight years, or nine years. Then, there will no good left in life after the Mahdi. [Here, again is a hint at the tumultuous events near the end of his life. Another important thing to realize here is that this favorable life spoken of is mostly speaking about the group of Muslims who fought the Mulahamah in the Middle East and survived.]

[{Ahmad, baqi musnad al-mukthirin, abu sa`id al-khudri, hadith #10898}]

- > Why are you mentioning this information on this web-site?
- > Is this based upon Astrology?

No. This is not based upon Astrology, but based upon statements of our Prophet (May Allah bless him and give him peace), which albeit are not known by many today.

The real reason we are mentioning this is as we said: to prepare the elect few who are smart enough to cognize what is happening and allow them to proceed "unscathed" into the Golden Age or with much reward into the next life to the *Highest Paradise* (due to their aiding the Mahdi (in some form), when people were denying that these events are even happening).

People who do not heed our early warnings will either lose out on the Golden Opportunity to aid the Mahdi, or will become very "badly bruised up" (this is if they do not deny these events but are ignorant or indifferent to them lacking preparation), or they will meet their fate before the events are over (this is if they deny these events after learning of them, perhaps even mocking them) .

Also, we are intending to give hope to people, who otherwise may lose all hope, when they see the world around them crumbling to fulfill the prophecy in the hadith (which is clarified in shuruh as speaking about a worldly affliction):

"la taqumu s-sa`atu hatta yamurra r-rajulu bi qabri r-rajuli,
fa yaqulu ya laytani maqamah."

"The Last Hour will not come until a man passes by the grave of another man and says, 'Would it be that I were in his place.'" In another riwayat, the Prophet (May Allah bless him and give him peace) explains, 'wa laysa bihi d-din, illa l-bala'a (d-dunya)' "And he is not losing hope because of some din-related reason; rather, because of being afflicted (by worldly reasons) [i.e. the crumbling of his worldly aspirations]."

[{Sahih Muslim, Sahih Bukhari, Fitan wa Ashraatu s-Sa`ah}]

And we already stated clearly in other places that - yes - we are aware that people will continue in denial until the very last stages or until they meet their fate. And - yes - we are aware that only a small minority of mankind will actually take heed to these early warnings, which we are giving; and it will be this small minority which will earn the immense reward for laying the foundations of coming Golden Age of the Din - bi hawli l-lahi wa quwwatih.

One can take a hint from the number of people who will be there on that first day in al-Haram al-Sharif to give the Mahdi Bay`ah, which will be approximately only 315 or about the number of Muslims who participated in Badr according to primary text reports. And the question we can ask is where will the other billion be at this time? And the answer is - of course - many of the followers of the Guiding Helper will be preparing in other areas to form the backbone of the rebuilding efforts of the Golden Age - and many of the sincere individuals of this ummah will join in with the Mahdi - in the ensuing months - but a great many other unfortunate souls of this ummah will be misled by insincere or sub-educated scholars into believing that these events are actually not taking place - when they are in fact taking place. And these scholars will bear the burden of misleading their followers, depriving them of great reward, and subjecting them to the possible painful and humiliating deaths which they will experience.

[So, here it is - plain for all who want to become counted as the cream of the crop of Allah's creation who recognized the signs and gave the Mahdi Bay`ah on that first day. May Allah make the majority of these 315 people - people who heard this information from us and were not tricked by those who were denying the Clear Signs.]

-
- > The Guiding Helper is a Blessing from Allah(swt) for Muslims here
 - > in the U.S. Some of us are wondering what role will the Muslims of
 - > the West play during the coming, the jihad and reign of Imam Mahdi?
 - > Also what should we do to prepare for these events and most
 - > importantly how can we aid our Imam in the service of Allah(swt)
 - > here?

Ok. After the Clear Signs start in full swing, all people in the world will have approximately one year to get with the "Mahdi's Program" before

they are counted as not joining his side.

[We cannot guarantee that the people in the United States will actually have a whole year to decide which side they want to be on before being affected; but, the one year time (say from the start of the continuous torrential rain in the Middle East) is a general limit we set in which a measure of safety will still exist in most parts of the world allowing people to freely decide during this time. And after this period, processes will have been set into motion which make it more difficult to change sides or to act accordingly.]

We will not condemn people who do not join his side within one year as being damned people (in regards to our aqidah), but we would state that these people have put themselves in grave danger of being afflicted with "not so pleasant" circumstances.

Now, what we mean by "Get With the Mahdi's Program" is that you must place yourself in one of three roles:

- a) Either you must aid him physically and materially by moving to Makkah slightly before or near his appearance.
- b) Or you must start preparing to aid in continuing the system which he will establish, which calls for the decentralized practice of the din throughout the world bonded by a common aqidah, a common understanding of the basics of the acts of worship, and a common understanding of what it means to be a "good" person and what it means to be a "bad" person. Such people are recommended to become experts in establishing one of the ten main institutions which make a society thrive according to guidelines set in texts such as the `Aasimiyyah. And Allah recognizing your worth in the rebuilding effort due to your acquired qualifications and good intentions will keep you safe until the events are over.
- c) Or you place yourself in an ancillary (helping) role for those who will be laying the foundation stones in the Golden Age described in (b). What this means is that you provide supportive companionship, barakah, or an auxiliary service in the coming Golden Age (e.g., brick-layer, cleanliness consultant, artisan, etc.).

People in categories (b) and (c) are recommended to move away from large cities and large bodies of water (after or near the Mahdi's emergence) - preferable enclosed within *non-seismically-active* mountains at least 500 meters (1600 feet) above sea level. People in categories (b) and (c) who cannot possibly follow this advice, should then carefully review the information on this web-site (even if outside the United States) to prepare for the likely circumstances they will face:

---<http://www.ready.gov/index.html>---

which as we explained several times before has been prepared with deep research into the coming events under the guise of "staged" or "make-believe" terrorist threats.

[GHF_Note:

Whoever believes that the recent series of terrorist events are the

result of the planning of some man hiding in a cave in Afghanistan has shown that his education level is equal to an average American (which is extremely low).

]

-
- > Should we just sit tight here in the USA and wait it out while the
 - > events are taking place overseas if we are not able to travel to
 - > Imam al-Mahdi in the Middle East? What will be happening here
 - > at that time?

After the downfall of the current United States government, an organization called ARM will be made popular in your country. ARM will have several top commanders who are GHF men. ARM is a good organization with a cause which will be *unanimously* approved by the original residents of your country. If you are still alive and in the US at that time, you should try your best to either join ARM or aid it materially. The exact purpose of this organization will be made apparent at the time that it is needed.

This organization will play a major role in aiding the Mahdi's larger cause (even though many of its participants may not even be part of our Din *yet*).

-
- > Secondly, because we are expecting another child soon, my wife and I
 - > were wondering about the practicality of having additional children in
 - > this time period.

No. It is not practical to have any more children between the two passes of the celestial object. *Strict* birth control in some form would be advised once the first pass is confirmed.

The reasons for this are many as recorded in ancient texts (such as the one we pointed you to - but there are many other accurate historical references). We don't want to go into details because this would alarm you, but after your child is born (insha'allah healthy) and you are still interested to know the reasons why we will tell you.

- > Do you think it would be detrimental or beneficial to have more children
- > at this point, particularly because they will be at a young age when the
- > 2nd passing occurs.

It is better to wait until the 2nd pass is over and a level of normalcy returns.

- > Lastly, do you think its a good time now to begin
- > liquidating capital and make financial preparations? If so, do you have
- > any specific recommendations. I apologize if my questions seem petty,
- > but my wife and I are thinking ahead and trying to plan accordingly.

This is going to be your decision based upon your current estimations.

As we mentioned before that having easily transportable solid possessions at hand (e.g., high-quality inflatable boat, tools, life preservers, nylon tent, etc.) would be the most useful after commerce is affected.

-
- > I have been told Imam Mahdi is a Mujtahid Mutlaq and his Ijtihad
 - > will be greater than the 4 Dominant Imams in history only to be
 - > surpassed by The Sahabaah. If all follow the Mahdi's (Mathaah) in the
 - > times of his arrival why lay stress on following Imam Malik's Mathaah
 - > and it being vital in rebuilding the Islamic society after those events?

You understand correctly that the Mahdi will issue laws inspired by Allah which apparently contradict the established laws (in other than the basics of the acts worship or tenets of faith). But, the reality of the matter is that these laws are time-specific and due to special circumstances which his followers will face at that time.

The Mahdi will not be a normally educated scholar like Imam Malik (but will derive his knowledge from a spiritual ilham source), nor will he have time to teach people "his madh-hab" (due to his continuous military campaigns), such that it is impractical to expect Muslims to have an understanding of the details of his madh-hab after he passes away. And people who claim to follow his madh-hab after he passes away are likely to cause much dissension by speaking about matters which he clearly did not have time to elucidate (and they clearly are not qualified to derive laws for these matters themselves).

Our educated estimate here is that only the Maliki School will survive intact come the eighth year (due to our and the previous Maliki scholars preconceived preservation attempts (which allow the school to function without a great number of teachers)). And the blow to the other schools will be too much for them to continue for an extended period of time after the second pass (e.g., past a few remnant generations).

- > Not to ask a dumb question will you elaborate on the Mahdi differing with
- > THE MAJORITY OF THE MODERN SCHOLARS? What degree will the
- > "so-called Ulama" rebellion be?

Ok. Yes. You have hit the crux of the matter that the Mahdi will de-legitimize these government puppets across the Middle East, which people refer to as `ulama'. And this is the reason that, initially speaking, there will be many verdicts against him.

-
- > I have been told when Imam Mahdi comes he will obliterate
 - > all The Turuq and we will all follow his tariqah.
 - > What was the tarbiyyah of The Mahdi? Various Shuyukh have said
 - > he will have taken the wurd of their tariqah in preparation for
 - > his mission. Will he keep them, give them out or have his own?
 - > What is his position/maqam in relation to the Qutb of the past orders?

No comment here on your questions except the question about the Qutb.

The Qutb is distinct from the Mahdi. The Qutb is currently alive (and will continue to be so - insha'allah - after the Mahdi's passing away).

-
- > When the Mahdi comes will he come to the west?
 - > What will his proclamation be to Muslims living in the west?
 - > Will there be military fighting between the indigenous Muslims from the West
 - > with the kafirun in the Western Countries, particularly in America?

The way people can avoid getting entangled in these events is to listen our advice about moving away from large cities and large bodies of water after the Mahdi's emergence. We do not recommend in any way, shape, or form that you should independently conduct fighting against the non-Muslims residents of your country before the Mahdi's arrival. But, you have the right to defend yourself and deal blows to the infrastructure of the country if attacked or seriously threatened.

The Prophet (May Allah bless him and give him peace) said:

man qutila duna malihi fahuwa shaheed

"Whoever dies defending [himself, his family, or] his property is a martyr."

[{Bukhari}]

- > You may already know this, but Shaykh XYZ has been
- > telling people to totally dismiss your announcement on the Mahdi. He is
- > a Naqshbandi-Haqqani Shafii (I believe) Ashari Sunni. It sort of makes
- > me mad, but I also remember what you told me that not many people will
- > believe the signs when they come out. What also makes me sad is that
- > Shaykh ABC was asked about your announcement and said in response "all
- > the hadith about the Mahdi are weak" and his murids even said that they
- > don't consider the Guiding Helper a reliable source of Maliki fiqh.
- > Subhanallah even after writing EVERY proof, it makes me sad to hear
- > this, especially from the scholars that I have also grown to love.
- >
- > It makes me very sad when all these scholars come out like this. I
- > don't think people understand that you are in reality very advanced
- > scholars that are hidden away.

We had warned you in advance before. But, this is just how things work.

You should ask yourself, who you are in it for - Allah alone or another?
And you should ask yourself if the current state of the Muslim ummah is a good one? And what are the dominant scholars doing to address this?
Or have they become pets of the kuffar, such they they fear a change in this current dominant system of arranging the world which goes against our din?

All truth goes through three stages:

- a) First, it is ridiculed.
- b) Then, it is violently opposed.
- c) Finally, it is accepted as true by all righteous truth-seekers.

We are in stage (b) now. And after the second pass, insha'allah, we will be in stage (c) with the Guiding Helper.

[GHF_Note:

Hashim Maghribi has already settled once and for all rumors of unreliability of the Guiding Helper at the end of the 06 September 2003 IRC session.

]

As for myself and our teachers in the Maghrib, we know our rank with Allah and as such we know the end outcome of all those that oppose us.

This is just Allah's way of putting blame of the unfortunate events which will soon befall the Muslims on the currently dominant scholars (who failed at the task of preparing the believers and bringing this din to victory). And Allah knows best.

As for claiming that "all the hadith about the Mahdi are weak", it shows an absolute ignorance of our primary texts and is a sign for the detachment of a person from the true tradition of the din. For those who don't know, many of the hadith which mention the Mahdi (using this exact word) have been labeled as hasan and sahih by the early hadith scholars (an example is the first hadith mentioned above when quoting the length of his stay). Additionally, many of the hadith which clearly implicitly mention this man are also in Sahih Muslim and Sahih Bukhari. It is only *intricate details* about this man which appear in less-authenticated hadith.

May Allah grant us the tawfeeq to aid this man when he appears and not not be among those who are deaf, dumb, and blind for the signs of his appearance.

[GHF_Note:

As for claiming to be an `Ash`ari scholar, then we would first ask them to understand our prepared time-space discontinuity proof before going further in this claim.

For the benefit of those who may be unaware, most of the advanced scholars are already *dead*. Quoting Ibn al-Banna al-Sarqusti:

maatu wa lammaa yatruku min waarith
idh haa'ula'i l-qawmi ka l-baraaghith.

]

-
- > Regarding the uncovering of Imam Mehdi, I want to ask your opinion
 - > about the Sufiyani.
 - >
 - > The rulers in Syria at the moment do not seem to fit the description of
 - > the Sufiyani, and the Sufiyani must come before Imam Mehdi, right?
 - > Please can you tell me your comments on that.

When he does emerge we will recognize him, whereas people who are not well-versed in this probably will not.

We explained much of this in our deleted Safar lessons - which we removed to keep the plans of the Mahdi under safeguard from now on.

Durus

<tahir> thank you, please pray for me.
<hashim_maghribi> judor, your turn
<Judor> Maybe this is a question for the moderator:
<Judor> do you know whether it is possible to select the text of what is being +written during these sessions, in order to keep a record of Abu Qanit's +responses? I can't seem to be able to do it.
<hashim_maghribi> currently there is no way. We're working on this
<GHF NOTE> We have decided instead to provide an edited transcript + of these sessions available from the Online Lesson room. The transcript + for this week is incomplete as we started recording at this point.
+ The first few questions were more related to Maliki Fiqh.
<hashim_maghribi> There is one way:
<hashim_maghribi> connect to irc via a shell
<hashim_maghribi> this would be the command:
<aq_hasani> sidi hashim must be looking up the command
<Judor> ok, that's fine
<Judor> Thank you.
<hashim_maghribi> Ok, Sidi Judor, you may ask a question ...
<Judor> All the lines in the GH songs are written in rhyming pairs (and I +greatly rely on this to help me memorize it), but....
<Judor> if the first line in a pair has, say, 13 syllables, does this +necessarily mean the rhyming line also has 13? That's what I thought, but +some pairs don't seem to match....
<Judor> I'm not sure if this is because they are not supposed to match, or +because I am reading the lines incorrectly.
<aq_hasani> yes. some lines have thirteen syllables and most have twelve. This is also +common in Arabic Rajz which is supposed to be 12 syllables per half a bayt...
<aq_hasani> and sometimes is thirteen or eleven. It is hard to always get it perfect.
+[done]
<Judor> Thank you.
<hashim_maghribi> sidi Tahir, any questions?

<tahir> yes,sidi
<tahir> amongst the qualifications of a teacher of the path'
<tahir> perhaps the hardest to recognise is if he has direct mari'fa or +not, are there any outward signs?
<aq_hasani> this is hard ... because one can hide the signs ...
<aq_hasani> if one is very advanced ...
<aq_hasani> However, we will give you two signs ...
<aq_hasani > These happen to the beginner more than the extremely advanced ...
<aq_hasani> Sign one: Mouth drops open involuntarily and the person looks like he is +about to doze off ...
<aq_hasani > He is actually experiencing Fana'
<hashim_maghribi> salam sidi junayd. You will ask your questions after judor
<Junayd_UK> shukran
<aq_hasani > When people see this - it looks very weird to them - but it is mostly involuntary...
<aq_hasani> The head tilts forward or back ward like the person is dozing off ...
<aq_hasani> Sign two:
<aq_hasani> Again these are external signs of ma`rifah
<aq_hasani> Sign Two: continuous general numbness to the world ...
<aq_hasani> What this means is the person does not change his emotional state due to +seeing/hearing something good or bad ...
<aq_hasani> Sign two is baqa'
<aq_hasani> [done]
<hashim_maghribi> sidi tahir you may ask another or for clarifications
<tahir> but these would not be apparent, <tahir> in advanced people so their absence in those that have an ijaza is not an
<tahir> argument against them, correct?
<aq_hasani> yes. but even advanced people when you spend much time with them will +clearly display these two signs "fana" and "baqa".
> [done]
<tahir> I do have one more
<hashim_maghribi> ok a short one

<tahir> is there any harm entailed in leaving
<tahir> a teacher of the path when one isn't getting any tarbiyya
<aq_hasani> one must do istikharah and wait until Allah sends someone who is clearly
+better. Otherwise, one sticks to one's present teacher (as long as he does
+not openly commit major acts of disobedience, such as not praying 5 times a
+day) ...
<aq_hasani> and one tries one's best with whatever is available.
<aq_hasani> The scholars of the Path state:
<aq_hasani> That the person who jumps from one sheikh to the next is like the one who
+digs a hole in the ground here and a hole in the ground there ...
<aq_hasani> All these holes are shallow and he will not hit water ...
<aq_hasani> in order to dig a well, he must stay in one place and keep digging until he
+hits the water from which he can drink.
<aq_hasani> [done]
<tahir> thank you
<aq_hasani> This is hinted at in many books of tasawwuf like the letters of al-Darqawi
+and risalah al-qushayriyyah.
<hashim_maghribi> Sidi Judor, your turn. Now only one question.
<Judor> I have no more questions for today, but I will remain in the chat room
+to learn from all of you.
<hashim_maghribi> ok Then Sidi Junayd may ask
<Junayd_UK> Is it permissible to say, 'Allah can lie (na'uudhubillah) but He
+has informed us that He won't'?
<Junayd_UK> thank-you
<aq_hasani> We have addressed this question in the Previously Answered Beliefs Page ...
+here is the source of the confusion ...
<aq_hasani> The scholars who write about such things are not using the proper ...
<aq_hasani> technical vocabulary to express the precepts they are trying to convey
<aq_hasani> The `Ash`ari and Maturidi scholars divide wajibs into two categories:
<aq_hasani> This is not the legal "wajib" but the `aqidah "necessary"

<aq_hasani> wajib dhaati = wajib on absolute terms
<aq_hasani> wajib `aradi = wajib on contingent terms
<aq_hasani> An example of a wajib dhaati is that "There can be no other beginningless,
+infinite, and independent gods besides Allah."
<aq_hasani> This cannot change.
<aq_hasani> This is why it is called a wajib dhaati (intrinsic wajib).
<Judor> -----
<Judor> +-
<aq_hasani> An example of a wajib `aradi is Abu Lahab burning in the Hellfire forever.
<Judor> (oops - sorry, my keyboard fell on the floor)
> In Surah Lahab of the Qur'an clearly states that Abu Lahab and his wife will
+burn in the Naar (Fire)
<aq_hasani> But, this is a contingent affair which Allah has decided ...
<aq_hasani> To punish those who disbelieve and disobey Him.
<aq_hasani> Contingent means arbitrary - which means it is totally left to Allah's
+choice.
<aq_hasani> Allah says in the Qur'an in Surah Baqarah [2:253]...
<aq_hasani> Law sha'allahu ma q-tataloo. wa laakinna l-laaha yaf`alu ma yureed.
<aq_hasani> If Allah wanted, they would not have fought each other; rather, Allah does
+what He wants.
<aq_hasani> The `Ash`ari and Maturidi scholars state here that the "law" statement
+indicates that the occurrence of all contingent affairs is dependent on the
+choice of Allah...
<aq_hasani> But Allah also says in many places in the Qur'an (e.g., 10:19) ...
<aq_hasani> law la kalimatun sabaqat ... (la kana lizaaman)
<aq_hasani> if it were not a [previous] word/statement of Allah [concerning the delay of
+the punishment for disbelievers], He would have punished them in this world.
<aq_hasani> and ...
<aq_hasani> inna l-laha la yukhlifu l-mi`aad
<aq_hasani> Indeed Allah does not break promises.
<aq_hasani> Thus, your question about can Allah lie is in improper vocabulary.

<aq_hasani> The real question is ...
<aq_hasani> It is contingently possible for Allah to act against His previous statement?
<aq_hasani> [Is it]
<aq_hasani> And we have already given a sufficient answer to this question with +references in the Previous Answers Page [done]
<Junayd_UK> thank-you
<Junayd_UK> i will search there
<hashim_maghribi> Sidi Tahir, any questions. We have about twenty minutes.
<tahir> jazakallah, sidi, yes
<tahir> which translation of the quran is most reliable in your opinion/
<tahir> ?
<aq_hasani> we do not have any particular condemnations - but encourage all serious +students of the din to try to learn Classical Arabic so that they are free of +a need of a translation.
<aq_hasani> until then ...
<aq_hasani> you can refer to multiple translations to get a good cross-section.
<aq_hasani> of the actual meaning.
<aq_hasani> [done]
<hashim_maghribi> sidi Judor?
<hashim_maghribi> any questions?
<hashim_maghribi> sidi Junayd?
<Junayd_UK> yes, please
<hashim_maghribi> go ahead sidi junayd
<Junayd_UK> i'm very confused about who is Ahl as-Sunnah...
<Junayd_UK> i know that it is the people of madhhabs, asha'ari/maturidi kalam +etc...
<Junayd_UK> but i'm wondering about modern people who don't believe in these +two things
<Junayd_UK> is a person like this in ahl as-sunnah or not?
<Junayd_UK> (done)
<aq_hasani> we will give two answers one from Ibn Hajar al-Haytami and one from Ibn +Juzayy al-Kalbi.
<aq_hasani> So that both the Eastern and Western Muslim Scholars viewpoints are +included.
<aq_hasani> Ibn Hajar al-Haytami states: Ahl as-sunnah wal jama`ah are those who have +an `aqidah which is in conformity with the `Ash`ari and Maturidi `aqidahs.
<aq_hasani> This does not mean that they need to know that their `aqidah is actually +called this name ...

<aq_hasani> but it means that their `aqidah in the actual points agrees with the fard +al-`ayn ...
<aq_hasani> For example, the `ash`ari and maturidi `aqidah states that there is only one +god who is Allah and Muhammad ibn `Abdullah is the Last Prophet and Messenger +...
<aq_hasani> Thus, any one who claims that there is more than one god or that a man after +the time of our Prophet (May Allah bless him and give him peace) ...
<aq_hasani> is a true prophet has left ahl al-sunnah wal jama`ah.
<aq_hasani> The reference for this is found in the English Book "Reliance of the +Traveller" in the appendix biography notes for Ibn Hajar al-Haytami (we +believe - we don't have that book on hand though)
<aq_hasani> The second view is even more accurate...
<aq_hasani> Ibn Juzayy al-Kalbi states that one is rightly guided until one commits one +of 21 acts which have absolute agreement among the scholars of the din as +acts which take one outside of the safe-haven of Ahl as-sunnah wal jama`ah...
<aq_hasani> These are mentioned along with the reference in the Previously Answered +Beliefs page. You can look there. You can search with your browser.
<aq_hasani> [done walhamulillah]
[
GHF_NOTE: Although Abuqanit's definition of Ahl as-Sunnah wa l-Jama`ah narrated is very liberal and inclusive, we are of the view that people who do not learn `aqidah, fiqh, and tasawwuf systematically via the available common formal schools are at a great danger of committing one of the 21 mistakes mentioned by Ibn Juzayy al-Kalbi - somewhere down the line.
]
<Junayd_UK> jazakum-Allah khairan
<aq_hasani> [walhamdulillah]
<Junayd_UK> i'll refer there
<hashim_maghribi> done sidi Junayd?
<Junayd_UK> yes, thank-you
<hashim_maghribi> ok last question. Sidi Tahir.

<tahir> thanks, whats happened to the sharh of the hikam?

<aq_hasani> its in the works. we actually put up an updated translation of the core +text last week.

<hashim_maghribi> Any one else? Else we will end with du`a'

<tahir> i mean there's no link to it on the site.

<hashim_maghribi> it should be in <http://www.guidinghelper.com/otherTexts.html>

<hashim_maghribi> This page is accessible from the downloadBooks.cgi page

+(link at bottom)

<tahir> thanks,sidi

<hashim_maghribi> ok we'll end with du`a.

<aq_hasani> allahumma baarik lana fi jam`ina

<aq_hasani> Allah, bless us in our meeting to learn your din

<aq_hasani> wahdina ila sawa'i s-sabeel

<aq_hasani> And guide us to the correct middle Path.

<aq_hasani> subhana rabbika rabbi l-`izzati `amma yasifun

<aq_hasani> wa salaamun `ala l-mursaleen wal hamdulillahi rabbi l-`alimin.

<aq_hasani> For references for anything we have stated today, you may submit a request

+on our Ask Questions page.

<aq_hasani> we pray you all succeed and become beloved in Allah's sight.

<aq_hasani> was-salamu `alaykum.

[End Edited Transcript of 23 August 2003 lesson.]

<aq_hasani> inna l-hamda lillah

<aq_hasani> wa salatu was-salamu `ala rasulihi

<aq_hasani> wa aalihi wa sallam

<aq_hasani> ok, Sidi IbrahimFaqir, if you have a question, you may ask.

<IbrahimFaqir> thank-you

<IbrahimFaqir> what is the essential explanation of Hikma 160 in al-Hikam +al-Ata'iyya?

<aq_hasani> you are referring to ...

<aq_hasani> rubbma dakhala r-riya'u `alayka ...

<aq_hasani> min haythu la yandhuru l-khalqu ilayka.

<aq_hasani> Perhaps showing off has entered upon you from where people do not see you.

<IbrahimFaqir> yes

<aq_hasani> ok

<aq_hasani> Here is Ibn `Abbad's Sharh ...

<aq_hasani> Riya' is a state of mind ...

<aq_hasani> or a state of the heart more accurately ...

<aq_hasani> Riya' is not dependent upon one's physical location as the ignorant assume

+...

<aq_hasani> Thus, an ignorant man ...

<aq_hasani> May feel that he is committing riya' while living with people ...

<aq_hasani> [By ignorant, we mean no offense perhaps - we should say "less knowledgeable

+of the states of the heart".]

<aq_hasani> Thus, such a man may decide that he would like to go to the top of a

+mountain (qimmatu l-jabal as Ibn `Abbad states) where no one is around so

+that he can be free of riya'

<aq_hasani> However, when he gets to the top and starts worshipping Allah [e.g., +praying, reading Qur'an, fasting, etc.]

<aq_hasani> [worshipping]

<aq_hasani> He is "thinking" in his mind that "people" would like what he was doing if

+they were present ...

<aq_hasani> This is the "solitude" riya' that is being talked about ... but, there is

+another aspect ...

<aq_hasani> Perhaps, while on the top of the mountain, he is just preparing to return in

+front of people . Thus, he is perfecting his qira'ah (for instance) ...

<aq_hasani> so that when he goes in front of people, it will sound better ...

<aq_hasani> The cure for all of this is the hikma ...

<aq_hasani> Ghayyib nadhara l-khalqi ilayka bi nadhari l-llahi ilayk ...

<aq_hasani> Vanish from sight people's watching you by [remembering] that Allah is

+watching you.

<aq_hasani> Thus, whether the man is by himself on the top of a mountain or leading

<aq_hasani> prayer in the Makkah Mosque with a million people, he is still in front of

+the Same One.

<aq_hasani> He is with Allah in all states ... but, we will clarify ...
<aq_hasani> Perhaps, some of you have fish or some other pets ...
<aq_hasani> When, you are in a room with these pets praying Salah or Reading Qur'an, do +you try to show off for them?
<aq_hasani> No. most people don't because they do not ...
<aq_hasani> consider their viewpoints significant ...
<aq_hasani> Tasawwuf is trying to get the person to the state where he ...
<aq_hasani> does not consider significant any one's viewpoint except Allah.
<aq_hasani> [done]
<aq_hasani> clear enough, Ibrahim Faqir?
<IbrahimFaqir> very clear,jazak-Allah
<aq_hasani> Sidi, Judor, you may ask a question if you have any.
<Judor> Does giving charity require a preceding intention (in a similar way to +Zakat)?
<aq_hasani> all actions require intentions, but ...
<aq_hasani> We suppose you are asking whether one can make a post-intention for charity
+(unlike Zakat which requires a specific pre-intention as is mentioned in +footnote 1466 of the Explanatory Notes)...
<aq_hasani> Obviously, it is far superior to make the intention in the beginning of a +mandub action...
<aq_hasani> But, yes you can for instance give charity out of "the goodness of your +heart" and then make an intention for charity and pray the Allah accepts.
<aq_hasani> Again, if you need detailed references, you can submit a request on <aq_hasani> our Ask Questions page
<aq_hasani> [done - walhamdulillah]
<aq_hasani> Sidi Tahir, we skipped you sorry.
<aq_hasani> You can ask.
<tahir> no problem, sidi
<tahir> I'm not sure if this one might be too detailed
<aq_hasani> give it a try...
<aq_hasani> [done]
<tahir> o.k.
<tahir> regarding the riwaya 'kuntu kanzan makhfiyyan'
<tahir> two clarifications are needed: 1st about God's
<tahir> need to be known by others when He is Al-Ghani

<tahir> 2nd the issue of change entailed by manifestation
<tahir> donn
<tahir> done
<aq_hasani> ok bismillah wa biawnillah
<aq_hasani> Let us clarify for the other people present today what we are talking +about...
> Tahir is referring to a hadith in Jalal al-Din al-Suyuti's collection-
+which is a Hadith Qudsi which states ...
<aq_hasani> I was a hidden treasure and I loved that I be known ...
<aq_hasani> [That is Allah loved that He be known.]
<aq_hasani> Therefore, I created creation and made by Myself known to them ...
<aq_hasani> So through Me they knew Me.
<aq_hasani> First clarification: There is a difference between needing something and +liking something.
<aq_hasani> Secondly, in reality the reason why we were created was for ourselves because
+Allah is the Generous.
<aq_hasani> Allah's liked that His creation would become `arifin of Him since He is better
+than anything else.
<aq_hasani> All people in the hereafter will be `arifin of Allah regardless of whether +they are in Heaven or Hell ... but, of different grades ...
<aq_hasani> Allah has given everybody an equal chance with the ability to choose +actions (See Previous Answers Question about Predestination vs. Freewill)...
<aq_hasani> [This is a side clarifying note before we continue with your question.]
<aq_hasani> However, most people make the wrong choices and end up in Hell because of
+these choices.
<aq_hasani> If they make more right choices than those in Hell (e.g., they believe in +Allah instead of denying Him), they have a higher grade of `irfaan.
<aq_hasani> They will be Paradise and be able to see His Countenance and understand many
+things which confuse them now ...
<aq_hasani> This group is the regular believers (of which there will be a large number -
+although not as large as those in Hell).

<aq_hasani> Then, there are the `arifin of the world that understood the Hadith Qudsi we
+are speaking about ...
<aq_hasani> These people understand that Allah does not need humans/jinn, but He has
+given them the opportunity to get the Ultimate Prize ...
<aq_hasani> just by making the right choices ...
<aq_hasani> It is these people who will reap the benefits of Allah's creating of the
+Universe in all of their states (in the world, barzakh, and hereafter) ...
<aq_hasani> The benefit of knowing Allah returns to the slave immensely - he is the one
+who truly is in need of this and benefits ...
<aq_hasani> As for Allah, He is pleased with the `arifin since they unlike the others
+understood the matter from the original base and followed the original
+ruling.
<aq_hasani> Unlike the other two groups - one of whom gave too much importance to the
+world and thus committed kufr to be condemned to Hell. The other group
+(good believers) only saw the reward of the Hereafter built upon correct
+beliefs and actions ...
<aq_hasani> And thus they performed good works and believed the correct things to obtain
+this reward - but, in doing this, they neglected the original base ruling ...
+and for such Allah has deprived them of the ultimate ranks held by the
+Prophets and the `Arifin.
<aq_hasani> Thus, this answers your first question.
<aq_hasani> Allah did not need to create us. He created us to give us the chance to get
+the Ultimate Prize, which is knowledge of Him and all the fringe benefits
+which are associated with this (e.g., eternal, peace, security, and happiness).
> Second clarification ...
> The emotions of Allah narrated in the primary texts have actions associated
+with them ...
> Actions of Allah are time-bound.
> They can and do experience change.
> Thus, Allah's creating creation and making Himself known to them (via

+physical or non-sensory/spiritual phenomena) ...
> are actions.
<hashim_maghribi> Archer, salaam, you may listen for now.
<archer> assalamu alaykum
<aq_hasani> Allah has three aspects we know about. Two timeless aspects and one time
+...
<aq_hasani> time-bound aspect.
<aq_hasani> His Entity and His attributes are time-less and do not experience change...
<aq_hasani> His actions are brought about through time and space moment by moment ...
<aq_hasani> Many of these issues have been covered in the Previously Asked Questions,
+But, sidi Tahir, we do not want you to remain confused about any of this, thus
+you may ask for further clarifications on our Ask Questions page.
> [done]
<tahir> thank you'sidi
<aq_hasani> We have about 10 minutes until 3 pm UTC, but since I arrived here late we
+will go for twenty more minutes.
<hashim_maghribi> Sidi, Ibrahim, you may ask
<IbrahimFaqir> thanks
<IbrahimFaqir> what is the ruling for talking while in or on the toilet?
<IbrahimFaqir> and what is the basis for it?
<aq_hasani> It is against proper manners to talk outloud to someone while seated for nature's call [urinating or ejectingfeces]. The basis for it ...
<aq_hasani> is found in the hadith. For now, you can refer to the Appendix of the
+Detailed Guide to the Path to Allah, which we have listed on
+www.guidinghelper.com/otherTexts.html
<aq_hasani> Imam al-Nawawi's text al-Adkaar has a section on it.
<aq_hasani> That is what is in the Appendix - his introduction to his book al-adhkaar.
+If you need a detailed reference, you can submit a request ... but for now we
+find that the example of the Prophet (May Allah bless him and give him peace)
+in remaining quiet while
<aq_hasani> seated for nature's call... again you can send a request for a detailed

+reference on our Ask Questions page ...
<aq_hasani> The reason is that we do not like to quote from a text unless we are sure +about it's location in case we are asked.
<aq_hasani> [done]
<GHF_NOTE> Here are two references:

The secondary text proof is:

"Also among the manners of performing nature's call is not talking ..."
[QF: volume 1: page(s) 36: line(s) 7: {Book 1, Chapter 7, Section 1 about istinja}']

The primary text proof is given in Imam al-Nawawi's al-Adhkaar book, section of the karahah of talking and doing dhikr while ejecting feces or urinating:

"A man passed by the Prophet (May Allah bless him and give him peace) while he was urinating and gave the Prophet his salaam, but the Prophet did not respond."

[{Muslim}]

Muhajir ibn Qunfudh said, "I came to the Prophet (May Allah bless him and give him peace) while he was urinating and gave him my salaam, but the Prophet did not respond until he made wudu'. Then, he apologized for not responding and explained that he did not wish to mention Allah until in a [more] pure state."

[{Abu Dawud, Nisa'i, Ibn Majah}]

<hashim_maghribi> Sidi, Judor, you may ask
<Judor> no questions, thanks
<hashim_maghribi> Sidi, Archer, you may ask a question if you have any.
<archer> shukran
<archer> just listening for now
<hashim_maghribi> Sidi Tahir, any questions.
<tahir> a brief one
<hashim_maghribi> ok
<tahir> Is it a fadhila to cover the head in
<tahir> salat or other times?

<tahir> [done]
<aq_hasani> Unlike, the Hanafi School, the Maliki School does not list covering the head
+as a mandub act in the salah ...
<aq_hasani> You will not find a reference to this in the common Maliki list of fadilahs +of prayer - a summary of which is listed in Song 16 of the Guiding Helper.
<aq_hasani> As for outside of prayer ...
<aq_hasani> Then, most scholars of Jurisprudence consider covering the head (e.g., with +a turban) as a sunnah marwiyah (narrated sunnah) ...
<aq_hasani> We briefly hint at this in footnote 2174 of the Guiding Helper ...
<aq_hasani> In pre-colonial times, almost all men from Spain, Morocco, to Tunisia, to +Egypt, to Turkey, to Syria, to `Iraq, to India, to Indonesia covered their +head with either a turban or a oddly shaped hat. No specific style (besides +the turban) has any merit...
<aq_hasani> attached to it.
<aq_hasani> You probably have seen the turkish red-type round flat-top hard caps which +people used to wear before colonialization.
<aq_hasani> In Morocco, many men wear hoods ...
<aq_hasani> I also often wear a hood... but also go bare-headed
<aq_hasani> Therefore in conclusion...,
> Before colonialization, almost all Muslim men covered their head - but, no +this is not wajib nor is a specific style (besides the ancient-Arab turban +and neck-wrap) recommended.
> [done]
<tahir> thank you,sidi
<hashim_maghribi> Sidi, Ibrahim. Any Questions?
<hashim_maghribi> Ok. We're at the end of our lesson then.
<hashim_maghribi> Sidi Abuqanit, can you end with du`a?
<aq_hasani> Jazallahu anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa +ahluh.
<aq_hasani> Jazallahu anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa ahluh.
> Jazallahu anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa ahluh

> allahumma maghfiratuka awsa`u min dhunubi wa rahmatuka arja`u `indi min +`amali.
> O Allah your forgiveness is more expansiveness than my misdeeds and Your +mercy is of more value to me than my own actions.
> This is a du`a which is very common in the Maghrib and often said after the +daily five prayers.
> For references for anything we have stated today, you may submit a request +on our Ask Questions page.
> walhamdulillah rabbi l-`alamin
> was-salamu `alaykum wa rahmatullah

[End Edited Transcript of 30 August 2003 lesson.]

<aq_hasani> as-salamu`alaykum
<tahir> wa-alaykum salam Sidi
<aq_hasani> if you have any questions you may ask- bismillah [done]
<tahir> I'll have to go early today, but I have a few
<tahir> Is it better to pray at the beginning of a prayer time period or wait +for a Jama'ah..
<aq_hasani> done?
<tahir> if it is normally prayed late[e.g. Subh about 30 mins before sunrise
<tahir> [done]
<aq_hasani> ok, the Hanafi opinion about Subh actually encourages delaying is a bit +(unlike the other schools) ...
<aq_hasani> In the Maliki school, all prayers are encouraged to be prayed at the +beginning of their times (in jama`ah) except Dhuhr
<aq_hasani> For which, the Maliki state that it is better to hold the Jama`ah until it + "cools a bit". Some Maliki scholars have defined this as "rub` qamah" (one +fourth of the way between Dhuhr's and `Asr's first time.
<aq_hasani> When in a non-Maliki area,
<aq_hasani> you may act by the Prophet (May Allah bless him and give him peace)'s +hadith:
<aq_hasani> "Prayer in congregation is more superior to Prayer alone by twenty-five (and +in another riwayat) - 27 times
<aq_hasani> This is if they do not delay it to fifteen minutes before sunrise
<aq_hasani> That is when the second time of Subh enters under the opinion we are

+narrating ...
<aq_hasani> However another Maliki opinion states that Subh has no second time and one
>may pray it without it counting as a misdeed even five minutes before +sunrise..
<aq_hasani> The reference for this is included in the Notes of Sources for Guiding +Helper lines for Song 11.
<aq_hasani> Remember that one need only complete *one* unit of prayer in the first time
>to get credit for it being prayed in the first time.
<aq_hasani> [done]
<tahir> thanks
<tahir> jazakallah, Sidi, I must go now
<tahir> wassalamu alaikum
<aq_hasani> ma s-salamah
<aq_hasani> wa `alaykum as-salam

[End Edited Transcript of 06 December 2003 Online Lesson]

<hashim_maghribi> Sidi, Tahir, you can begin asking
<tahir> o.k. inshallah
<tahir> salam alaykum, Sidi. first Q is about one's responses to Qur'anic +ayat such as
<tahir> those that mention the delights of Jannah [e.g the hur] or the food +and drink, is it wrong if one does
<tahir> not feel an attraction to these things or feel moved by them?
<tahir> [done]
<aq_hasani> ok. We assume you are talking about emotional responses to these ayahs.
<tahir> yes
<aq_hasani> wa man yu`adh-dhim sha`a'ira l-lahi fa innaha min taqwa l-qulub [{al-Qur'an 22:33}]
<aq_hasani> Whoever engrandizes the signs (erect flagposts) of Allah - then this is from +the awe-inspiring awareness (taqwa) of the hearts
<Student> (Assalamu Alaykum)
<hashim_maghribi> wa aleykum assalam, sidi, student, you may ask after +Tahir.
<aq_hasani> The signs of Allah are of two types ...

<aq_hasani> One are the acts of worship which we perform in this world such as animal

+slaughter in `Id al-Ad-ha ...

<aq_hasani> The other are the rewards and punishments for obeying or disobeying Allah

+which He has erect for the next life ...

<aq_hasani> We quoted 22:32 of the Qur'an.

<aq_hasani> The mu'min (believer) should give these signs more importance in his heart

+than the signs which are erect in the dunya society ...

<aq_hasani> For example, he should consider praying a single salah more

+significant than earning a Phd. which entails respect in the dunya...

<aq_hasani> And he should consider one gulp from the Prophet's (May Allah bless him and

+give him peace) cistern (Hawd) in Jannah better than a mercedes benz in this

+world ...

<aq_hasani> As the Prophet (May Allah bless him and give him peace) has said: that the

+place occupied by a whip in Jannah is better than the entire world and what

+it contains ...

<aq_hasani> [{Bukhari, bad'u l-khalq, what has come in the description of the jannah }]

<aq_hasani> Thus, if one has any inkling of respect for this world and what it contains,

+then it is Allah's right ...

<aq_hasani> that the laws of the Shari`ah and the rewards/punishments for obeying or

+disobeying those laws have more tantamount and much greater respect in the

+servant's heart ...

<aq_hasani> Now if one is close to `irfaan,

<aq_hasani> (knowledge of Allah), then there is a point before the brink of `irfaan in which

+the person gives up everything and loses interest in everything...

<aq_hasani> Such that nothing in this world interests him anymore ...

<aq_hasani> He is not moved by having a Phd or another degree and does not care for an

+expensive car or home ...

<aq_hasani> This person is only moved by Allah, fana' in Him, and baqa' through Him ...

<aq_hasani> Then, this person can disregard everything even the physical rewards

+mentioned in the next life ...

<aq_hasani> But, later he will realize when he has gained firm baqa' that Allah has

+created Jannah for a purpose ...

<aq_hasani> and this purpose is that He has given value to pleasure (both

+physical and spiritual) in the next life and detracted value from pain (again the

+in next life)...

<aq_hasani> Thus, the answer to your question is ...

<aq_hasani> If one feels emotion from the hope of gaining or losing something in the

+lower world (dunya), then the things Allah has promised have more right to

+have emotion felt over them for the hope of gaining or losing them ...

<aq_hasani>On the other hand, if one does not feel moved towards anything in the world

+/- being moved by only Allah, then there is nothing wrong with going beyond

+the physical pleasures mentioned in the Qur'an (while at the same time

+realizing that they have a purpose).

<aq_hasani>[done]

<hashim_maghribi> Student, you may ask.

<Student> I have a question about Zakat.

<Student> In obtaining the threshold for Zakat, how does one determine the

+current market price of 85 grams gold.....

<Student> Is it acceptable to use the price quoted on financial markets, or

+does one take the price quoted from a local goldsmith, for instance?

<aq_hasani>One must realize first of all that in some places in the world, the market

+price quoted is that for 22 karats and not 24 (pure) karats.

<aq_hasani>One must first ascertain which of the two prices are quoted ...

<aq_hasani>ok, we were checking money.cnn.com/markets/commodities.html

<aq_hasani>And the price given is \$411 (U.S.) dollars per troy ounce.

<aq_hasani>And one can multiple by 2.73 here

<aq_hasani>to get about 1123 U.S. dollars.

<aq_hasani>and people can convert to Euros or Pounds or whatever local currency

<aq_hasani>they use. 1 troy ounce is assumed here to be 31.1 grams (unlike the standard ounce quoted in the Explanatory Notes of the Guiding Helper which can

be said to be 28.35 grams).

<aq_hasani>[assumed] $85 / 31.1 = 2.7331$

<aq_hasani>It is assumed here that the price quoted on the page we noted is a 24 karat

+price.

<hashim_maghribi> problems with your connection?

<Student> sorry, got disconnected. Should be OK now, thanks

<aq_hasani>Sidi, the answer to your question is ...

<aq_hasani>One may use the world global price for gold ...

<aq_hasani>And your local goldsmith should probably be also using this price (in most

+countries).

<aq_hasani>[done]

<Student> Shukran

<hashim_maghribi> Student, any other questions?

<Student> Yes.

<Student> I have Zakat overdue from a few years ago. If I pay it now, do I use

+the current price of 24 karats of gold at today's date, or at the date the

+outstanding Zakat was due?

<aq_hasani>interesting questions -and issue which has come about due to the fluctuating

+price of gold ...

<Student> yes

<aq_hasani>as gold used to be the primary currency and thus it did not in actuality

+fluctuate ...

<aq_hasani> For the actual amount of Zakat, then you may use your local currency and

+you do not have to worry about inflation or deflation ...

<aq_hasani>as that is the amount which would have been due at that time.

<aq_hasani>For example...

<aq_hasani>If you owed 100 pounds in Zakat in year 2000 (when the price for gold was

+lower) ...

<aq_hasani>You still owe one hundred pounds today (even though the price for gold is

+higher) - as we are narrating the opinion decided by the `ulama' of the last

+century in Morocco that one can consider (for now) the paper currency in

+circulation as naqd

<aq_hasani>naqd is cash and was historically gold and silver (and insha'allah there

+will come a time when this will be restored) ...

<aq_hasani>The reference for this is the book al-Habl al-Matin which is a short sharh

+of the Murshid al-Mu`in by Muhammad ibn Muhammad ibn `abdullah ibn al-Mubarak

+al-Fathi ...

<aq_hasani>who was authorized in Marrakesh to give such legal rulings.

<aq_hasani>He has noted it in the Zakat chapter, sharh for verse 187.

<aq_hasani>[done]

<Student> Shukran

<hashim_maghribi> sidi tahir?

<hashim_maghribi> any clarifications, tahir?

<tahir> let Student ask Sidi

<hashim_maghribi> Student?

<Student> Transcripts of lessons for the past few weeks are not on the web

+site. Is it possible to make them available please, as I cant always attend

+these lessons?

<hashim_maghribi> yes. we have them. we review them and sometimes they

+do not contain information relevant to everybody.

<hashim_maghribi> any other questions?

<Student> yes...

<Student> Can you explain the first type of source of bala' you mentioned

+previously.

<Student> [done]

<aq_hasani>The Prophet (May Allah bless him and give him peace) explained to us ...

<Yasin> As-salam `aleykum

<hashim_maghribi> Sidi, yasin, you may ask after Tahir. as-salamu alaykum.

<Yasin> okey

<aq_hasani>and Qur'an explains to us that some of what befalls us is due to the work of

+our own hands ...

<aq_hasani>Allah says about people in the ship at sea "aw yubiqhunna bima kasabu wa

+ya`fu `an kathir ...

<aq_hasani>42:34, Or He may overturn the ships due to what the people onboard have

+earned but He overlooks much ...

<aq_hasani>And the Prophet (May Allah bless him and give him peace) said in the last

hadith recorded in the kitab al-fitan of Abu Dawud...

<aq_hasani>ummati hadhihi ummatun marhumatun laysa `alayha `adhabun fi l-akhirah.

+adhabuha fi d-dunya: (1) al-fitan, (2) wa z-zalazil, and (3) l-qatlu.

<aq_hasani>"This ummah of mine is an ummah which Allah has had mercy upon. There

is no punishment on it in the next life [i.e. most of the members are spared from - although

it is known that a number of people of this ummah will go to Hell for a specified period of

time]. All of this ummah's punishment is in this life (dunya) in the form of (1) civil strife

(feeling of lack of public safety), (2) earthquakes, and (3) much killing of its members.

<aq_hasani>We find this rule mentioned in many places in the primary texts - that +sometimes Allah punishes the believer (especially one who does not repent and +do istighfar) in this world as an expiation

...

<aq_hasani>But the Qur'an says ...

<aq_hasani>wa ma kana l-lahu liyu`adhdhabahum wa anta fihim wa ma kana l-lahu +mu`adh-dhibahum wa hum yastaghfirun

...

<aq_hasani>7:33, And Allah will punish them as long as you (O Prophet) are among them

+and Allah will not punish them as long as they are *asking for forgiveness*.

<aq_hasani>Now the mufassirin state that the mushrikin (polytheists) used to say + "ghufranak" while making tawaf ...

<aq_hasani>[Suyuti - Jalalayn}] and for this reason Allah gave them respite in the world

+from the punishment ...

<aq_hasani>Now, if Allah can treat the mushrikin as such, it is more fitting that He +treat the believers as such.

<aq_hasani>We try our best - but the same time we constantly say "astaghfiru l-laha wa

+atubu ilayh" "I seek forgiveness from Allah and repent to Him". And we say

+this constantly (or a similar supplication).

<aq_hasani>And if a person does this, it is very likely that he will have an easier +time (in terms of bala').

<aq_hasani>This is because we by our mere living in today's society acquire +mukhaalafaat as-shari`ah (errors against the shari`ah) and this will balance

+things out ...

<aq_hasani>We, personally, say Abu Bakr's du`a narrated in surah Jathiyah:15 "innee

+tubtu ilayka" or "tubtu ilayka"

<aq_hasani>[done]

<aq_hasani>Sidi, tahir you may ask.

<hashim_maghribi> yes. go ahead sidi

<tahir> please skip to Sidi Yasin

<hashim_maghribi> ok. Sidi Yasin?

<Yasin> Sidi i have two questions: 1) does Allah ta ala answers the du a of

+the Kuffar in this life in some cases?

<Yasin> 2) I am confused regarding the level of mustahab compared to other

+levels of acts (sunna etc.) in which position it is ranked?

<aq_hasani>ok

<aq_hasani>The scholars state that if Allah can answer the du`a of Shaytan which was "wa

+andhir ni ila yawmi yub`athun" "Reprieve me until the day that they are

+raised up", then he can surely answer a kafir's du`a in this world.

<aq_hasani>As Allah answered saying: "innaka mina l-mundharin" "Indeed you [are

+answered] and are among the ones reprieved." [8:15]

<aq_hasani>But, Allah also says: wa ma du`a'u l-kafirin illa fi dalal

<aq_hasani>And the du`a of the kafirs is only in vain - and this is for the next life

+after they have entered into Jahannam as the context of ayah 14 of Surah 13

+(Ra`d) implies.

<aq_hasani>Second question ...

<aq_hasani>Mustahab is not used as a definitive term in Maliki Jurisprudence (unlike

+Hanafi Jurisprudence).

<aq_hasani>Thus, mustahabb is treated as a general mandub.

<aq_hasani>And the levels of definitive mandubs in the Maliki School are: nafilah, +fadilah, raghibah, sunnah (either less-stressed or stressed).

<aq_hasani>[done]

<hashim_maghribi> One more question for everybody if they have one.

<hashim_maghribi> sidi tahir?
 <tahir> o.k
 <tahir> Given that there is said to be a direct link between food and +shahwa...
 <tahir> how can one minimise one's food intake and to what extent should...
 <aq_hasani>Sidi Yasin, the first verse was 7:15 in surah al-A`raf.
 <tahir> this be done?
 <tahir> [done]
 <aq_hasani>This is a question about the Path and the accepted food laws of the Path.
 <aq_hasani>Ideally, the rule is given by Ibn Banna as-surqusti:
 <aq_hasani>wa karihu l-akla marratayni fi l-yawmi aw marratan fi l-yawmayni
 <aq_hasani>And they (the scholars of the Path) dislike two *big* meals in a single day.
 + Or only one *big* meal in two days.
 <aq_hasani>Thus, the rule is given in this that one eats only one large meal a day but +does not go to the extreme of eating a full meal only every other day.
 <aq_hasani>Also, one minimizes one's taste for food and is happy with anything - even
 +if it is only barley and water ...
 <aq_hasani>It should be noted in this connection, that people used to eat meat less
 +often than they do now in most places in the world.
 <aq_hasani>We would state that most families had only one serving of meat per week in
 +most places in the Muslim world.
 <aq_hasani>as for reducing the shahwah, then different techniques work for different
 +people and then there are some people for whom no technique works.
 <aq_hasani>As a start, those interested can try the one big meal per day (along with
 +one small meal at some other time with no frequent "snacking") and one
 +serving of meat per week recommendation that we just gave.
 [GHF_Note:
 This recommendation is not binding on anyone except those who wish to follow it.
]
 <aq_hasani>[done]
 <tahir> thank you

<hashim_maghribi> Student?
 <Student> no questions, thanks
 <hashim_maghribi> Yasin, last question.
 <Yasin> What are the different rulings regarding the importance of a sheikh at +different levels in the Path?
 <Yasin> What can one do if he cannot find a trustful and qualified one?
 <aq_hasani>This question has relevance since true shaykhs of tasawwuf are rare.
 <aq_hasani>We would state that one can try one's best even if one does not have a +teacher yet while sending salat on the Prophet (May Allah bless him and give +him peace) as is noted ...
 <aq_hasani>at the end of footnote 2654.
 <tahir> I must go now, jazakumullah sadati. wassalamu alaikum.
 <aq_hasani>If one follows the dictates of the Risalah al-Qushayriyyah (summarized in
 +Songs 42-43 of the Guiding Helper), one can very likely reach fana' fi l-af`al.
 <aq_hasani>(annihilation in Allah's actions which is the first level of ma`rifah)
 <aq_hasani>If one tries harder (especially, the thought control and diseases of the +heart part), one can reach fana' fi s-sifaat (annihilation in Allah's
 +attributes which is the second level of ma`rifah) ...
 <aq_hasani>This as far as the person without a teacher can conceivably go (unless he is
 +a rare exception to the rule).
 <aq_hasani>As this point, he must take the Path from an authorized Shaykh who will
 +complete his journey into fana' fi dhaat (annihilation in Allah's Entity which
 +is the third level of ma`rifah)..
 <aq_hasani>And then there is baqa', the fourth level and one can go further but after
 +baqa' the Path is considered done.
 <Yasin> may i ask one more question?
 <aq_hasani>Yes, Sidi, Yasin, you may ask.
 <Yasin> what are these level of ma`rifa: what are the preconditions and
 +characteristics? and what is exactly meant by ma`rifa?
 <aq_hasani>These levels of ma`rifah are those expounded by the teachers of the path and
 +hinted at in many places in the primary texts.
 <aq_hasani>Ma`rifah is knowledge through experience.

<aq_hasani>Ma`rifah is the direct experience of tawheed.
 <aq_hasani>One can give many lectures about what tawheed is, but until one experiences
 +fana' and baqa', one does not truly know.
 <aq_hasani>All returns to Allah.
 <aq_hasani>Everything is one of three things:
 <aq_hasani>It is either Allah's Entity
 <aq_hasani>Or it is Allah's attributes ...
 <aq_hasani>Or it is Allah's actions ...
 <aq_hasani>You and I are part of Allah's actions ...
 <aq_hasani>Your ego, your consciousness, your self, it is just wahm an imagination in
 +the mind ...
 <aq_hasani>And the Path is here to help you break free of this wahm "delusion" or false
 +imagination.
 <aq_hasani>And for you to understand tawheed as it actually is.
 <aq_hasani>If you come to a point in which you experience and know with certainty that
 +every thing around you and your being is being created and recreated by Allah
 +constantly without intermediary, you have come to the level of ma`rifah known
 +as fana' fil- af`aal.
 <aq_hasani>Annihilation in Allah's actions.
 <aq_hasani>If you go further and see that beyond these physical forms are general
 +meanings pushing these physical forms into existence...
 <aq_hasani>From the the malakut world ...
 <aq_hasani>And you see, that these meanings are of various types ...
 <aq_hasani>Some entail power, others knowledge, others volition, etc...
 <aq_hasani>And you see this with your heart with certainty, you have attained another
 +level of ma`rifah, known as fana fi s-sifaat.
 <aq_hasani>If you go further and connect with your timeless-like pattern in the jabarut
 +world, and become totally oblivious to everything while gazing upon the
 +endless timeless and formless sea of Allah's entity, you have attained the
 +third level of ma`rifah ...
 <aq_hasani>the annihilation in Allah's Entity.

<aq_hasani>And after you become firm in annihilation and have control over it and you
 +acquire the ability to function in the physical world while internally being
 +annihilated - while being able to relate the things you experience
 +through your senses back to the
 <aq_hasani>Timeless Sea of His Entity, you have reached the end of the Path, the fourth
 +Level of Ma`rifah known as baqa'.
 <aq_hasani>And after this, you can become more entrenched in this ma`rifah and
 +understand it more - and learn how to manipulate the mulk by pulling
 +spiritual strings in the jabarut and malakut worlds.
 <aq_hasani>[done]
 <aq_hasani>At that point, you have sublimated the ego, such that all you experience
 +and do is through Allah bi l-lah.
 <Yasin> What are exactly the Jabarut and Malakut worlds? if you have time Sidi
 +...
 <hashim_maghribi> it's a deep subject sidi yasin and we will have to end here.
 <hashim_maghribi> we will end with a short du`a.
 <aq_hasani>al-hamdu lillahi rabbi l-`alamin
 <aq_hasani>allahumma barik lana fi ma a`taytana
 <aq_hasani>warzuqna l-qana`ata wa r-rida bihi
 <aq_hasani>Allahumma gh-firlana wa li ikhwanina l-ladhina sabaquna bi l-iman
 <aq_hasani>wahshurna jami`an ma`a zumrati l-anbiya'i was-siddiqin
 <aq_hasani>wa sallim allahumma wa sallim `ala sayyidi l-kawnayni ashrafi l-bashar
 +Muhammad ibn `Abdullah.
 <aq_hasani>was-salamu `alaykum wa rahmatullaho wa barakatuhu
 <aq_hasani>Those who attended may submit requests for references or clarifications on
 +our Ask questions page.

[End Edited Transcript of 20 December 2003 lesson.]

<hashim_maghribi> Sidi, Tahir, you may continue asking
 <tahir> thank you Sidi

<tahir> one clarification about the first Q
<tahir> human consciousness is wahm,
after the experience of fana one realises
+that there is only..
<tahir> Divine consciousness in reality. So
one may say that human
+consciousness is on some way
<tahir> "one" with Divine consciousness?
<tahir> [done]
<aq_hasani> In fana' the human does not
actually experience Divine Consciousness;
+rather, he experiences the disappearance
of his familiar ego-centric
+consciousness.
<aq_hasani> The human is finite and Allah
is infinite.
<aq_hasani> The finite cannot encompass
the infinite wa la yuhituna bi sha`'in min
+`ilmihi illa bima sha`'
<aq_hasani> And they do not encompass
any of His knowledge except what He wills.
<aq_hasani> Thus, any one particular
human is only conscious of a small
infinitesimal
+part of Allah's total consciousness ...
<aq_hasani> Thus, the human transient
and time-bound consciousness issues from
Allah's
+absolute and time-less consciousness -
just like...
<aq_hasani> The human's transient and
time-bound knowledge issues from Allah's
absolute
+and time-less knowledge.
<aq_hasani> What fana' teaches us is how
to break free of the time-bound transient
ego
+by sublimating it such that one can
experience the Dhaat of Allah which is
+timeless ...
<aq_hasani> At that point, one still has a
sort of consciousness (which again issues
+from Allah's consciousness) but that
consciousness is very different from the
+normal ego-type consciousness.
<aq_hasani> You can ask for clarifications -
this is sort of confusing for those who
+first hear it.
<aq_hasani> [done]
<tahir> how is this second consciousness
different?
<tahir> [done]
<aq_hasani> It lacks a center - and is best
describes as the "lack of normal ego-centric
+consciousness"
<aq_hasani> Normal people see things as
happening to them...

<aq_hasani> For example, so-and-so hit
me. so-and-so helped me ...
<aq_hasani> This starts at a very young
age when the "me" takes form ...
<aq_hasani> Such that by the time a child
is about 3, he is known to suffer from the
+"toddler 'I am king' syndrome"
<aq_hasani> And throws temper tantrums
if his ego does not get its way.
<aq_hasani> Unfortunately, most people
never break free from this early stage ...
<aq_hasani> Such that even if they are 60
years old, they still suffer from the "I am
+hurt or I am happy" world-view.
<aq_hasani> The second-type of
consciousness puts things into proper
perspective ...
<aq_hasani> that you and me are not in
actuality very "big" or "important"
+compared to the larger reality of Allah ...
<aq_hasani> Now after experiencing this
total loss of ego in fana', one is not
+considered 'perfected' yet until one comes
back and
<aq_hasani> learns how to join between
non-egocentricism and apparent
egocentricism so
+that as the scholars state "kay yu'addi
wajibaat ar-riqqi"
<aq_hasani> So that he may discharge the
obligations of slavehood.
<aq_hasani> And this final state is known
as baqa' or jam` al-jam`.
<aq_hasani> [done]
<tahir> thank you
<aq_hasani> One clarification ...
<aq_hasani> There is a certain "high" or
"extreme strength" that the `arif feels
+constantly and this is the reason why
some accomplished shuyukh of tasawwuf
+talk about themselves as powerful figures
(or talk about their shaykhs as
+powerful figures) .. But in reality..
<aq_hasani> The actual goal of tasawwuf
is to make us realize our proper place in
being
+slaves... But again since Allah is the
generous, he gives so much tawfiq ...
<aq_hasani> and strength to the spiritual
such that if he has not learned how to be
+non-egocentric...
<aq_hasani> he can very easily become
arrogant ...
<aq_hasani> since everything seems to go
just like he wants it.
<Yasin> as-salam aleykum
<aq_hasani> This is the stanza which
describes the state and line ...

<hashim_maghribi> wa alekum ass-alam, you may ask after sisi Tahir,Yasin
<aq_hasani> laka d-dahru taw'un wa l-anamu `abeed
<aq_hasani> fa `ish kulla yawmin min ayyamika `id
<aq_hasani> For you, time is subserviant and all people are slaves.
<aq_hasani> So live everyday of your days [of your life] as if it is a holiday [`Id].
<aq_hasani> And it is not proper to experience such in this world until after having
+learned to break free of the ego - otherwise, it sounds like kufr and kibr.
<aq_hasani> [done]
<aq_hasani> [not]
<tahir> thanks sisi
<hashim_maghribi> Sidi Yasin?
<Yasin> Sidi i have a question regarding incontinece. how it is defined? the
+second is related to reciting Quran for a woman in state of
+menstruation/post-natal bleeding is it allowed in our madhhab under some
+circumstances (fear of forgetting Quran for example)?
<aq_hasani> First question ...
<aq_hasani> The strict opinion in the Maliki school looks at the occurrence of the salas
+(uncontrolled impurity discharge) to see when it occurs (perhaps looking at
+the day in fifteen minute intervals) ...
<aq_hasani> From high noon until sunrise the next day.
<aq_hasani> And it sees whether one experiences this salas in "most" of these fifteen
+minute intervals while one is awake ...
<aq_hasani> If one does, then this is considered salas ...
<aq_hasani> If one does, then this is considered salas ...
<aq_hasani> Now many people have asked us about this and the ruling we have given from
+what we know (also from borrowing from some Hanafi Jurisprudence methods) is
+....
<aq_hasani> That if the person cannot voluntarily keep his wudu' from high noon until
+the time he goes to sleep as a rule, then he is considered a sahib al-`udhr
+(a person who is excused who may ignore his emissions) until he experiences
+even one day in which ...

<aq_hasani> he is able to keep his wudu' from high noon until the time he goes to sleep
+(minus the times he *voluntarily* performs) nature's call ...
<aq_hasani> Thus, if a person for example has five uncontrolled emissions from high noon
+to the time he goes to the bathroom voluntarily before going to sleep, then
+he can consider himself excused if this happens often (everyday) ...
<aq_hasani> Until a day comes when he is able to keep his wudu' voluntarily from
+highnoon until the time he goes to sleep - at which point he can no longer
+take the dispensation until the problem starts again and becomes repetitive
+and a daily occurrence...
<aq_hasani> .
<aq_hasani> Second question...
<aq_hasani> In the popular opinion in the Maliki School, women who are bleeding or
+undergoing post-natal discharge may freely recite the Qur'an verbally and out
+loud in Arabic from their memory or from an open page.
<aq_hasani> But, they are not allowed to touch the Qur'an unless they are serious
+students memorizing the Qur'an or teachers ...
<aq_hasani> Reference: See Notes of Sources entries for line 326 of the Guiding Helper.
<aq_hasani> [done]
<Yasin> thank you
<hashim_maghribi> Sidi, Tahir?
<tahir> there is a doubt that i keep getting,especially whilst reading Qur'an
+and..
<tahir> seera or hadith.The Sahaba all seem very practically-oriented and
+likewise
<tahir> the general Qur'anic worldview too.One wonders :Did the sahaba have
+the level of Tawheed that
<tahir> the Awliya of later periods have? If it is the true reality the they
+could not have been without it.
<tahir> [done]
<aq_hasani> first about the Qur'an
<aq_hasani> The early mufassirin used to say "lam yuhsabi r-rajulu `aliman bi l-qur'an
+hatta yara li l-qur'ani awjuh."
<aq_hasani> The person is not considered a scholar of the Qur'an until he sees for [the

+words] in the Qur'an multiple meanings ...
<aq_hasani> The Qur'an on the first level is a book written for the layman and common
+human/jinn ...
<aq_hasani> On this level, Allah explains things to people in "farq" terminology or
+"This is Allah and that is someone else" terminology ...
<aq_hasani> Since this is the level that most (90+%) of creation will ever be able
+understand ...
<aq_hasani> But, once one has mastered the external farq explanations of the Qur'an and
+delves further, more levels of meanings are opened for him ...
<aq_hasani> let us think of an example ...
<aq_hasani> Sometimes, it is stated in clear words in the text and we have given some
+examples of these in the Previous Answers section.
<aq_hasani> Another example would be the verse at the end of Surah al-Takwir in the 30th
+Juz..
<aq_hasani> wa ma tasha'una illa an yasha'allahu rabbu l-'alamin ...
<aq_hasani> And you do not choose except that Allah chooses, the Lord of the worlds.
<aq_hasani> Now, there are multiple ways of understanding this verse (and these are the
+awjuh that the early scholars spoke of) ...
<aq_hasani> One way is that the human chooses after Allah has presented him with a
+finite number of choices ...
<aq_hasani> Another way is that of tawheed, that the human does not really exist and
+thus as the words literally state that "rather (this is the meaning of illa here)
+Allah chooses.
<aq_hasani> Thus, the meaning would be: You do not choose; rather, Allah alone chooses.
<aq_hasani> Now because our Shari`ah is built upon the farq paradigm, it is the way of
+the rightly guided scholars to teach the common man ...
<aq_hasani> only the first levels of the meaning to help him avoid confusion - as some
+of these issues involve in-depth analyzing in order to fully resolve

+contradictions and fully understand the justice of the system Allah had set
+up ...
<aq_hasani> otherwise, the common man is prone to rejecting these second, third, fourth,
+and Nth level meanings either by declaring that the Qur'an is wrong or the
+scholar is wrong ...
<aq_hasani> And `Ali said about this:
<aq_hasani> la tuhaddithuna n-nasa ma la yafhamuna. A tuhibbuna an yukadh-dhaba l-lahu
+wa rasuluh?
<aq_hasani> Do not teach people that which they will not understand. Do you like that
+Allah and his Messenger be denied [by these people who become confused from
+your words]?
<aq_hasani> Thus, we see here that the Companions had higher levels of knowledge than
+that which they openly expressed for the sake of the common man ...
<aq_hasani> And this answers your second question [the quote is from Kitab al-Adhkar, Imam
+an-Nawawi) ...
<aq_hasani> As the common man takes the Companions as his guiding stars from which he
+derives example ...
<aq_hasani> And if their statements and actions were littered with tawheed-type
+statements uttered by the later teachers of the Path, this would have been a
+great source of misguidance for the simple-minded members of the ummah...
<tahir> one clarification?
<aq_hasani> ok.
<tahir> there is a hadith which mentions a companion complaining about his
+state changing after he left the Prophet's company
<tahir> and the Prophet[alayhi' s-Salam] replied there is "a time for this and
+a time for that".Does this not contradict the permanent
<tahir> state achieved by later people or is this a reply specific to the
+questioner?
<tahir> [done]
<aq_hasani> ok
<aq_hasani> We may not have the exact timing of the hadith as to when it occurred
(we

+believe Abu Bakr was involved also in this question) ...

<aq_hasani> In that we believe that the Companions were being trained constantly and

+were advancing ...

<aq_hasani> By the time of the Prophet's (May Allah bless him and give him peace)

+departure from this world, Abu Bakr was complete and perhaps other Companions

+were also complete, while others were close, while others did not tread the

+Path of tawheed (in that not all

<aq_hasani> Companions were `arifin (e.g., Abu Sufyan) in the strict sense - but their

+rank is higher than the later scholars due to their "accompanying" the

+Prophet....

<aq_hasani> and not due to their level of `irfaan ...

<aq_hasani> Nevertheless, we can state that many of the Companions did reach the

+permanent baqa' state even if after the passing away of the Prophet (May

+Allah bless him and give him peace) ...

<aq_hasani> and that this particular hadith could be describing an earlier state or a

+state of those who did not complete yet ...

<aq_hasani> but, there is another point in the hadith ...

<aq_hasani> And that is the multiplication of the experience of `irfaan when face-to-face

+with another `arif.

<hashim_maghribi> 'alaykum as-salamu sidi laraki

<Laraki> Assalamu alaikum to everybody

<aq_hasani> in that when two `arifs face each other ...

<aq_hasani> they often experience an increase in their state due to their synergy.

<Yasin> wa `aleykum as-salam sidi

<aq_hasani> We don't know exactly why this happens, but from experience the `arifin will

+tell you that it is true.

<aq_hasani> [done]

<hashim_maghribi> Sidi yasin?

<tahir> thank you sidi

<aq_hasani> Sidi Laraki, wa `alaykum as-salam, how are you?

<Yasin> i have a question on e-commerce: is it allowed to sell cloths on the

+net given that the quality of the cloth can not be judged by simple pictures?

<aq_hasani> If they have a return policy, then it should be no problem.

<Laraki> Alhamdulillah very well. This is my first experience in this online

+thing.

<Yasin> i mean the size, shape, and quality <aq_hasani> But also, an accurate description will suffice ...

<aq_hasani> to make this avoid being what is called bay` al-gharar in Fiqh terminology.

<aq_hasani> [done]

<Yasin> what if a customer is not satisfied?

<aq_hasani> He should be able to return it and get a full refund.

<aq_hasani> This would be similar to how a person in the old days ...

<Yasin> ok ... then would he stand for costs in that case

<aq_hasani> would describe an article that was not currently present, but he would have

+a chance to examine it and have "khiyar" ability to cancel after examining

+it.

<aq_hasani> cost of shipping?

<Yasin> yes sidi

<aq_hasani> That would have to be agreed beforehand by both the buyer and seller.

<aq_hasani> [done]

<aq_hasani> Sidi Laraki, how is your family?

<Laraki> Very well alhamdulillah and yours?

<aq_hasani> al-hamdu lillah. we are fine.

<Yasin> please sidi can i ask a short question ?

<hashim_maghribi> what is it about?

<Yasin> a continuation of the previous ones: How many days does the customer

+have before the canceling option expires?

<Laraki> Ma nazalu nashtaq ilaika wa natasa'al mata narak

<aq_hasani> insha'allah rubbama sa najma`u ma`an fi l-am al-muqbil

<aq_hasani> Ok the length of the khiyar is by standard 30 days in the Maliki school

+(shahr). But for small articles such as clothes, the more proper duration is

+three days (that is three full days of examination not counting shipping

+time) ...

<haqq> as salamu alaykum from germany

<aq_hasani> And if the article is perishable (e.g., food) ...

<Laraki> Tayyib, inni bintidhar akhbar qudumika. Al'ana 'alayya an adhhab.

+Asslama alaikum dumtum bi khair.

<aq_hasani> Then, only a couple of hours.

<aq_hasani> Reference: QF: volume 1:
page(s) 234-235: {Book 3, Chapter 2,
Section 2, on
+the length of the cancellation interval.
<aq_hasani> [done]
<Yasin> Jazakum Allah sidi
<aq_hasani> wa `alaykum as-salam haqq
<aq_hasani> ok we will end with du`ah.
<aq_hasani> [du`a']
<aq_hasani> allahumma gh-firl lana
khatayana
<aq_hasani> ma taqaddama minha wa ma
ta'akkahar
<aq_hasani> O Allah forgive our misdeed
<aq_hasani> that which has gone forth
already and that which we have not commit
yet ...
<aq_hasani> wahdina ila sirati s-sawiyyi ...
<aq_hasani> And guide us to the straight
path.
<aq_hasani> wa salli l-lahumma wa sallim
`ala muhammadin
<aq_hasani> subhana rabbika rabbi l-
`izzati `amma yasifun ...
<aq_hasani> wa salamun `ala l-mursalin
<aq_hasani> wal hamdu lillahi rabbi l-
`alamin.
<aq_hasani> [done]
<aq_hasani> was-salamu `alaykum
<Yasin> Amin
<Yasin> wa `aleykum as-salam
<aq_hasani> Those who attended can
submit requests for references on our ask
questions
+page.

[End Edited Transcript of 27 December
2003 lesson.]

<tahir> assalamu alaykum, Sidi
<aq_hasani> wa `alaykum as-salam
<aq_hasani> You can ask questions if you
want. Ramadan Mubarak.
<tahir> I thought perhaps lessons had
been called off
<aq_hasani> No I had connection
problems.
<aq_hasani> Hashim is still trying to
connect.
<aq_hasani> In any case, you may ask
about any topic even Arabic if you learning.
<tahir> khayr mubarak.o.k.
<tahir> If one's wife has jewelry, and she
is Hanafi [not by real choice] and
+she wants one to pay her zakat

<tahir> thinking that one has to so as she
does not earn herself,
<tahir> must one do so or can the Maliki
ruling be followed?
<tahir> [done]
<aq_hasani> Ok.
<aq_hasani> It is interesting how different
people across the globe think in the same
+terms ...
<aq_hasani> Last week, we were at
someone's house and a woman in her
forties (who was
+Hanafi) asked me the same question.
[GHF_NOTE:
Sidi Abuqanit Hasani is qualified in at least
thirteen madhhabs, but he teaches
only three - and only emphasizes the views
of the Maliki School due to its
inherent compatibility with contemporary
times.
]
<aq_hasani> First we told her how to pay
Zakat in the Hanafi School ...
<aq_hasani> In that she must weigh her
jewelry and then take away the ratio of non-gold
+alloy mixed in ...
<aq_hasani> And then find the current
market price of this amount ...
<aq_hasani> And then pay 2.5 %of this
amount once a year (in her fiscal month -
+she may choose Ramadan as her fiscal
month if she is unsure or it is hard
+to calculate)
<aq_hasani> And we know that in the
Hanafi School, that one may pay Zakat
even *ahead*
+of time, thus it is not so critical which
month is chosen as the fiscal
+month.
<aq_hasani> Then, she asked (she used to
work),
<aq_hasani> what about if a woman does
not work and she does not feel comfortable
asking
+her husband for the money to pay Zakat
...
<aq_hasani> Does she have to work to pay
the Zakat?
<aq_hasani> And we told her that no she
should not start working just for this reason
+...
<aq_hasani> And this is one of the hikmas
of the difference of opinion on this issue
+among the Jurists ...
<aq_hasani> As the common man, can
take dispensations in such cases ...

<aq_hasani> Each case would have to be analyzed, but it is safe to say that the Muslim
+Family suffers when the mother works full-time (when the children are young) ...
<aq_hasani> Some women do not have a choice, due to the financial pressures in today's
+society ...
<aq_hasani> But if a woman does have a choice, then she should know that it is safer for
+her religion to not work full-time outside the house.
<aq_hasani> Again each case is different - but we are assuming in this case the woman is
+not an advanced professional (e.g., doctor) who can offer services to the
+community ...
<aq_hasani> Then, this woman in her forties said that she had asked this question to a
+Hanafi Scholar [late]
<aq_hasani> and he had replied in similar wording that she should not work just for
+paying Zakat.
<aq_hasani> Thus, we would recommend the Maliki dispensation for such a woman.
<aq_hasani> even if she is a Hanafi.
<aq_hasani> [done]
<tahir> thanks
<aq_hasani> Also one side point ...
<aq_hasani> In the case that the wife does not work, the husband must take special care
+that she does not feel "obliged" to ask him money for every single thing she
+needs.
<aq_hasani> Rather, if the husband is able, he should stuff her purse with more than an
+ample amount for her regularly - of course within proper limits.
<aq_hasani> or give her a separate bank account in which he deposits money for her
+expenses...
<aq_hasani> [done]
<tahir> that reminds me someone said that if one's family and community is
+Hanafi....
<tahir> then one should follow that school for greater cohesion [as there is a
+reward for it]..
<tahir> even if one feels that another school is better. Is this correct?
<tahir> [done]

<aq_hasani> In the West, sub-communities (e.g., some places near London) may remain in
+which the Hanafi School is practiced, but our educated knowledge-based
+prediction is that the Maliki school will become the standard school of
+Jurisprudence in the West within 100 years.
<aq_hasani> Now your question ...
<aq_hasani> It is better to be a practicing Maliki than to be a non-practicing Hanafi.
<aq_hasani> If one feels an eagerness for one school and practicing it, one may follow
+it - but in the case one lives in a community practicing another school, one
+should at least gain familiarity with this school ...
<aq_hasani> As for your question again ...
<aq_hasani> Then, the Muslims living in an area on the administrative level should
+choose one standard school for major group events and then *also* be fully
+tolerant of the valid schools.
<aq_hasani> [the other valid schools: Maliki, Shafi`i, and Hanbali]
<aq_hasani> We have a Miscellaneous Previous Answers Question which explains why the
+Muslims must choose a standard school while tolerating others.
<aq_hasani> The valid schools agree to such an extent that this should not cause
<aq_hasani> major
<aq_hasani> problems once tolerance is developed - again one school will be the official
+standard for the area while others are fully tolerated.
<aq_hasani> Thus, it is better to develop a tolerant approach to the din.
<aq_hasani> and let people naturally choose the school which is most
+compatible with their region of the world.
<aq_hasani> For the West, we believe that is the Maliki School - and many new converts
+in the West testify to this.
<aq_hasani> Saying that first they tried the Hanafi and Shafi`i schools (since there was
+nothing else available), but then switched to the Maliki School once they
+discovered it.
<aq_hasani> [done]
<tahir> a clarification, do you think that a certain school....

<tahir> will be more suitable for a particular region. Why would this be?

<tahir> [done]

<aq_hasani> Yes. If one travels a lot, one sees the differences in climate, custom, +etc. which determine the schools compatibility - an example of this is China +...

[
GHF_NOTE:

Whether or not the other schools of Jurisprudence will survive intact the coming tumultuous events is another issue all together. We would be of the view that the Maliki School as manifested in the Guiding Helper could easily be applied globally at such a time - when the other schools have already died out.

]

<aq_hasani> Many Muslim scholars have commented that Islam would have been more

successful in China if more lenient food laws had reached them - such as those contained in the Maliki school.

<aq_hasani> an example would be the variety of food types that plays a central role in

+the dietary and *medical* habits of the country ...

<aq_hasani> Chinese eat snakes, lions, dogs, and everything else that crawls. :-)

<aq_hasani> And use these for medicine ... and the other schools of Jurisprudence label many of these land and sea creatures *haram* or *makruh tahrimi* to eat.

<aq_hasani> Thus, the Chinese were turned off from the strict dietary laws of the madh-hab of Islam that reached them.

<aq_hasani> If one is deeply learned in several schools, one will find this true.

<aq_hasani> For example, Hanbalism is very suited for the Arabian Desert - for the +bedouin life due to its simplicity in literalism.

<aq_hasani> The bedouin can understand the simple literal Hanbali rulings while the +Persian (in Baghdad for instance) was turned off by the intellectually stale +nature of the school and thus was attracted to the complexity of the Hanafi +school ...

<aq_hasani> Similarly the Maliki School is very compatible with modern fast life in the +West ...

<aq_hasani> Due to its flexibility developed in Muslim Spain.

<aq_hasani> There is a difference between the advanced Maliki Scholars before Ibn Rushd

+(and his peers) did their astounding work in Spain and ...

<aq_hasani> those after ...

<aq_hasani> Sheikh Khalil in Egypt is only a rehashing of this Andalusian work in +Eastern-type style.

<aq_hasani> The Andalusian scholars *abstracted* the concrete examples of the 6th

+century C.E. ...

<aq_hasani> of the Arab peoples living in Hijaz ...

<aq_hasani> This abstraction from the concrete ensured the preservation of the Maliki

+School through the changes of the times ...

<aq_hasani> Thus, the Maliki School in its abstract form (which we have narrated in the

+Guiding Helper) and is preserved in books such as al-Qawanin al-Fiqh-hiyyah

+by Ibn Juzayy al-Kabli (also an Andalusian scholar) ...

<aq_hasani> is just as applicable and relevant today as it was during the time of Imam

+Malik (rahimahu l-lahu) himself.

<aq_hasani> The other schools which have not taken care for this abstraction will become

+less and less relevant as time proceeds - and this is one of the reasons for

+the growing lack of practice among the Muslims - in that they have not been

+taught (many of them even.

<aq_hasani> (even if they are Malikis) how to apply the rulings to the life situations

+we find ourselves in today through this abstraction of the concrete examples

+of the Prophet Muhammad (May Allah bless him and give him peace) ...

<aq_hasani> which he demonstrated for the Arabs 1400 years ago.

<aq_hasani> [done]

<tahir> mashallah, that's amazing

<tahir> Back to some practical questions.

<tahir> thank you for the detail.

<tahir> About layltul Qadr, is it correct that it can be any of the odd nights

+of the last ten....

<tahir> and what is recommended [i.e. of Quran recitation etc] for it?

<tahir> [done]
<aq_hasani> There is much difference of opinion among the *authentic scholars* about its
+location [due to Allah wanting to hide it].
<aq_hasani> It is a very special night and its value is worth more than we can even
+imagine.
<aq_hasani> The valuable treasure is always hidden from the eyes of those who do not
+deserve it and this is the reason for the ikhtilaf.
<aq_hasani> Now the reference and the opinions ...
> [QF: volume 1: page(s) 111: line(s) 13-24: {Book 5, Chapter 10, on Laylatu l-Qadr}] - Ibn Juzayy al-Kalbi
<aq_hasani> the opinions are such that they allow laylatu l-qadr to occur on *any* night
+of the year even outside of Ramadan ...
<aq_hasani> However ...
<aq_hasani> The conclusion of the erudite (e.g., Abul Hasan al-Shadhili) is ...
<aq_hasani> the exact night *changes* every year.
<aq_hasani> Most years it is in Ramadan while on rarer occasions it occurs outside of
+Ramadan.
<aq_hasani> In the years that it is in Ramadan ...
<aq_hasani> [by the way this opinion which we are telling you about of the erudite
+includes the views of Imam Malik, Imam Shafi`i, Imam Hanbal, etc.) ...
<aq_hasani> In the years that it is in Ramadan, most of the time it occurs in its last
+ten days,
<aq_hasani> On less frequent occasions, it occurs in the middle ten days (11-20).
<aq_hasani> In the years that it occurs in the middle ten days, it occurs more often on
+th 17th or 19th
<aq_hasani> In the years that it occurs in the last ten days, it occurs more often in
+the odd nights (rather than the even nights) ...
<aq_hasani> In the years that it occurs in the odd nights, it is more frequent that it
+occurs on the 27th.
<aq_hasani> This is the entire opinion.
<aq_hasani> There are some few who have discovered the secret on finding the exact night

+...
<aq_hasani> But, nevertheless, it remains a secret.
<aq_hasani> The summary ...
<aq_hasani> Most years you can look in the last twenty days of Ramadan and you will find
+it for *sure*.
<aq_hasani> And yes. You can recite Qur'an any other `Idabadah which has extensive
+reward for it (e.g., serving parents or dhikr) so that this great amount may
+be multiplied 30,000 times over.
<aq_hasani> One thousand months of about thirty days each.
<aq_hasani> About eighty years.
<aq_hasani> [done]
<tahir> jazakallah Sidi.before we go{as its nearly time} did you get my
+question via email?
<aq_hasani> which one?
<aq_hasani> may be it was deleted by mistake
<tahir> on the timings of the prayers
<aq_hasani> Dear Sidi Abuqanit, Assalamu alaykum. Hope you are well. I have a question
+about Prayer Times. I read on the moonsighting.com site that there is a period of
+zawwal when it is impermissible to pray at noon. My understanding was that its
+time begins immediately after
<aq_hasani> Also, what is the meaning of "post noon shadow"? Is it the exact shadow of
+the object or are any other factors involved?
<aq_hasani> this is it.
<tahir> yes but you don't have to answer it now
<aq_hasani> First of all realize that high noon is not a prohibited time of prayer in
+the Maliki School (unlike the Hanafi School) [Ref: [QF: volume 1: page(s) 45: line(s) 9-10:
+{Book 2, Chapter 2, Section 3 on the prohibited times of prayer, prohibited time six}]]...
<aq_hasani> But, you must pray Dhuhr *after* the climax of the sun.
<aq_hasani> The sun takes about two minutes to move its diameter in the sky.
<aq_hasani> to move across the distance covered by its diameter.
<aq_hasani> We studied these subjects with some Hanafi Scholars also.

<aq_hasani> They state that one should allocate about six minutes for high noon.
<aq_hasani> Three minutes to each side of the climax point - which is calculated as the +exact mid-way point between sunrise and sunset ...
<aq_hasani> Thus, one may pray Dhuhr safely about three minutes after high-noon time.
<aq_hasani> As for the post-noon shadow ...
<aq_hasani> No, it is not the actual shadow length of the object (except on the tropics +in certain times of the year) ...
<aq_hasani> It is the length of the actual shadow minus (subtracted by) the length of +the shadow during high noon.
<aq_hasani> Thus, if you are 2 meters tall
<aq_hasani> And your high-noon shadow is .5 meters long
<aq_hasani> Then, `Asr's time enters when your actual shadow is 2.5 meters long - Pray +Dhuhr till you post-noon shadow's taller than you" [GH:11:295]
<aq_hasani> [done]
<aq_hasani> ok we will end unless you need clarifications.
<aq_hasani> you may submit requests for references via the Ask Questions page.
<tahir> that's fine please remember us in your dua's in ramadan
<aq_hasani> wal hamdulillahi rabbi l-`alamin
<aq_hasani> was-salatu was-salamu `ala ash-rafi l-mursalin.
<aq_hasani> was-salamu `alaykum wa rahmatullahi wa barakatuhu.

[End Edited Transcript of 01 November 2003 lesson.]

<aki> walaykum salam
<aq_hasani> walaykum salam
<aki> sidi, i don't mind summary answers from you for the above questions.
<aq_hasani > sure go ahead
<aq_hasani> sorry but we cannot read the previous entries
<aki> what can I do?
<aq_hasani> did you type them somewhere else where you can copy and paste?
<aki> I'm trying and failing
<aki> I know what to do now

<aki> i have read a tafsir of the beginning of surah mumin which suggests that +if you have a female slave, you can have sex with them even if they are not +married to you. Is that correct?
<hashim_maghribi> test copy and paste [With CTRL-V]
<aki> is it haram to have non-muslim friends?
<aki> why do maliki scholars with minority opinions hold such opinions when +they are held to be of less strength than majority opinions?
<aki> I have read certain ayats in the quran (surah 94:1-3, 48:2, 40:55 and +47:19) that seem to suggest that Muhammad - peace be upon him- has sinned. Is +this correct or false?
<aki> When someone has uncontrollable emission of fluids (example urine, gas) I +understand from the Guiding helper that if this for less than "half the +time", you must repeat your ablution. Is there a maliki opinion which allows +you to keep your wudu?
<aki> If a muslim wants to marry a christian or jew, what conditions are +there? What apparent/zahir qualities should the man look for in the woman?
<aki> The hanafi school accepts the validity of the ablution if you touch your +own penis. How can this opinion be valid when there is strong evidence +against this? It does not make sense for there to be a difference of opinion +on this matter.
<aq_hasani> done?
<aki> one more, but you can answer - i have to go very soon - sorry
<aq_hasani> First question about female slaves.
<aki> I will do the extra question in block capitals so you can find it
<aq_hasani > There are not many places left in the world where these exist
<aq_hasani> ok. You can look at the transcript
<tahir> assalamu alaikum
<aq_hasani> any more - but yes when slaves did exist, it would
<aq_hasani> be allowed to have sex with them - but one would have to have
<aq_hasani> a permanent "take care" relationship
<aki> IF A PERSON HAS MADHI EMISSION WITH EVEN A LITTLE EXCITMENT, WHAT IS

+THE MALIKI ATTITUDE/APPROACH TOWARDS THIS?

<aq_hasani> In that, the female slave had many rights of full wives

<aq_hasani> You must provide them shelter, food, clothing, and treat them with respect.

<aq_hasani> Again, this does not apply today

<aq_hasani> since we are not allowed to make free people slaves except in some +exceptional circumstances such as after winning a war.

<aq_hasani> Second question about non-Muslim friends...

<aq_hasani> It is unlawful for the Muslims to enter into a protective relationship + allied with the non-Muslims against Muslims. This is the meaning of verses such as

+ [al-Qur'an 3:28]. Additionally generally speaking, we should not trust the non-Muslims as

+ protectors over the Muslims as Allah states in the Qur'an "In yathfaqukum yakunu lakum

+ a`da'an wa yabsutu ilaykum aydiyahum wa alsinatahum bi s-su' "If they have the upper

+ hand over you, they will be *enemies* to you and stretch their hands and tongues + towards you with harm." [al-Qur'an 60:2}]

+ As for taking social friends among the non-Muslims, then we would state that the Prophet

+ (May Allah bless him and give him peace said) "al-mar'u `ala dini khalilihi falyandhur ahadukum

+ man yukalil" "A man is apt to follow the way of life of his friend, so let each of you look to

+ whom you befriend [that he/she be one that is leading a life which normally leads to Paradise

+ and not a life which normally leads to Hell]". [Abu Dawud and Ahmad}]

<aq_hasani> Third question about the validity of minority opinions...

<aq_hasani> What may appear to be a strong proof to one scholar may appear equivalent

+ in strength to another proof to another scholar. What may appear to be weak to one scholar

+ may appear stronger in view of supporting evidence to another scholar. Jurisprudence

+ is not so simple that one clear answer can be found each time. For purposes of convention

+ and harmony a standard way is found to label one of the valid opinions as popular [see first

+ question in the Previous Maliki Answers Section]. But, trying to go further and condemning

+ other opinions shows a lack of understanding of how Jurisprudence works and the flexibility

+ of the din in general.

+ Allah has on purpose not stated all laws in clear terms in the primary text to afford His

+ creation the flexibility needed to make the din applicable to different people in different

+ circumstances. All of this is noted in footnote 254 of the Explanatory Notes of the

+ Guiding Helper.

<aq_hasani> Fourth question about the ability of the Prophet to disobey...

<aq_hasani> As for Allah telling the Prophet (May Allah bless him and give him peace)

+ to ask for forgiveness, it is only istinan (setting an example) for his ummah

+ and does not apply to him directly according to the traditional scholars.

+ As for Allah saying in Surah Inshirah that He has lifted off the burden, it is

+ the lifting of the feeling of heaviness from wahy and the cleansing of his heart after

+ opening his chest which happened during his early childhood when the

+ nurse-mother Halima used to take care of him.

<aq_hasani> Fifth question about the definition of a constant problem in ablution...

<aq_hasani> What we have narrated in footnotes 470 and 472 is the popular opinion

+ in the Maliki School (somewhat understated on purpose for the ease of the followers).

+ As for dispensations then, you can refer to the following excerpt we have in the Previous

+ Answers Maliki Principles Section:

The astute fuqaha' do not strictly define "difficulty" when speaking of dispensations. This is because each person is

different in the amount of burden he can handle and the amount of troubles he can bear.

Rather, the astute fuqaha' give general guidelines and leave it to individuals to decide whether they can take the dispensation or not. The general guideline for this dispensation is that if the individual feels that the problem is repetitive - the proof of which is that he can never voluntarily keep his ablution from high-noon until he goes to sleep at night, then this individual may ignore his uncontrollable emissions until he gains better control.

<aq_hasani> Sixth question about marrying a Christian or a Jew...

<aq_hasani> Under the opinion we are narrating, marrying a Christian or a Jew + is disliked [Ref: [AM: volume 1: page(s) 535-536, line(s) 21-23,1:

+ {al-Ma`unah `ala Madh-hab `alimi l-madinah, chapter on marriage, section + on marrying Jewish and Christian Women- and as such there need not be any + further preconditions given - as further preconditions are given when one states + that it is mubah to marry them.

+ As for the general preconditions, you can refer to footnotes 2243-2244 of the Explanatory + Notes.

<aq_hasani> Seventh question about the validity of the Hanafi opinion about wudu' not breaking from touching one's private part...

<aq_hasani> Jurisprudence is not as simple as reading a hadith or verse of the Qur'an.

+ We, coming at such a late stage (1300 years After Abu Hanifah) and knowing far less than

+ Abu Hanifah, have no right to challenge his conclusion based upon a few strong hadith

+ which we have read (as is explained in the Preface to the Notes of Sources, Notes to Those

| at Trust Scholars Less

<aq_hasani> Seventh question about madhi emit with little or no sexual foreplay...

<aq_hasani>It is forgiven for fasts if it is emit without much sexual foreplay at all - but it would

+ will break wudu' unless one has a constant problem as defined above. See footnote 1711 (end note)

+ A minority opinion in the Maliki School labels madhi as not breaking fasts at all. The Maliki

+ school is in pretty much agreement that madhi breaks wudu' unless associated with a constant

+ emission problem.]

<tahir> wa alaykum salam

<hashim_maghribi> yes. You may ask now.

We will poll people to see what time

+is better for everybody

<hashim_maghribi> How about you, what time is better for you during the week?

<tahir> this time is fine for me but i guess whatever suits everyone is better

<tahir> during the week it would have to be after 8pm

<hashim_maghribi> that is what we figured when we chose this time

<hashim_maghribi> But, only people in Western Europe seem to be attending +mostly

<hashim_maghribi> OK. You may ask

<tahir> o.k. first question, words like yad'u and tad'uu which appear in

+Quranic verses such as "wa la tad'u ma allahi akhar"

<tahir> what kind of calling is meant?

<tahir> [done]

<aq_hasani> supplication first and foremost (the root would be du`aa')

<aq_hasani> The verses are speaking about shirkun jaliyy (obvious shirk)

<aq_hasani> - about avoiding this obvious type of shirk

<aq_hasani> Rasulullah (May Allah bless him and give him peace) said, "idha sa'alta fas'ali l-llah wa idha s-ta`anta fast`in billah" [{}]

<aq_hasani> When you ask, ask from *Allah* and when ask for help, ask help from Allah...

+ [{}Tirmidhi, sifah al-Qiyamah, hadith #2440, Ibn Abbas "I was behind the Messenger

+ of Allah [e.g., on a riding animal], when he said...}].

<aq_hasani> Now we will mention the side point about calling on the awliya'

<aq_hasani> People who cannot distinguish between subtle categories often issue blanket

+statements for an issue which has many different shades...

<aq_hasani> This is why you will find the simple-minded salafi "scholars" label calling on

+past saints as shirk ...

<aq_hasani> Since, they cannot distinguish between that and calling on an idol - and

+because of the internal dimension involved ...

<aq_hasani> The ruling for tawassul (calling on others to get something from Allah) ...

<aq_hasani> depends on the internal intention of the person.

<aq_hasani> If the person intends that *Allah* answer him in view of the nobility He has

+endowed one of His friends with, then it is o.k. according to most

+traditional scholars ...

<aq_hasani> If the person intends or thinks that the past saint (or living saint) is the

+one who *benefits* independent of Allah, then this is edging up on shirk.

<aq_hasani> Now the categories in the later case would also be of shades.

<aq_hasani> If the person feels that the saint has power independent of Allah, then this

+is obvious shirk.

<aq_hasani> If the person feels that the saint has power *endowed* to him by Allah

+through which the saint can help or hurt, this is *non-obvious shirk*

<aq_hasani> The reference for this is ...

<aq_hasani> [for] al-Qawanin al-Fiqh-hiyyah, Kitab al-Iman, Section on Tawheed, end note

+about shirk jaliyy and shirk khafiyy

<aq_hasani> Now, please note that only the `arifin are responsible for avoiding shirk

+khafiyy (hidden (non-obvious) shirk) while the common man is only responsible

+for avoiding shirk jaliyy

<aq_hasani> Another example of shirk khafiyy is ...

<aq_hasani> so that you understand why the common man cannot be held responsible ...

<aq_hasani> is thinking that one recovered from an illness due to a medicine that one

+took...

<aq_hasani> Another example is ...

<aq_hasani> Being afraid of a policeman or soldier when he is pointing a loaded weapon

+at you ...

<aq_hasani> And not knowing that these things are totally in Allah hands and there is no

+true independent power given to these things.

<aq_hasani> Does this answer your question?

<aq_hasani> [done]

<tahir> ma'shallah, that was well anticipated but one clarification..

<tahir> the belief that just as Allah has set up asbab in the outer world...

<tahir> so there are also asbab in the spiritual realms and just as its o.k.

+to ..

<tahir> make use of outer asbab [such as giving physical help) this could

+happen spiritually too.

<tahir> Is this also shirk khafiyy? It seems so.

<tahir> [done]

<aq_hasani> There are asbab (external causes) in the spiritual world also.

<aq_hasani> The rule as stated by the `aqidah scholars about asbab (whether

+ physical or spritual) is ...

<aq_hasani> nafyu l-asbab ta`tilu l-hikmah wa ithbatu t-ta'thiri laha shirkun khafiyy

<aq_hasani> Totally leaving external causes is negligence Allah's system of Hikma

(law of links) but affirming ...

<aq_hasani> that these external causes have ability to *effect* is shirkun

+khafiyy (non-obvious association with Allah)

<aq_hasani> Thus, one affirms that Allah usually creates the effect in the presence of

+the sabab (external cause) as is outlined in the footnotes to Song 1 ...

<aq_hasani> but one believes firmly that the effect is created by Allah

+independently of the cause in the presence of the cause.

<aq_hasani> This principle is found in many `aqidah books such as al-Bayjuri's Sharh of

+Jawharah al-Tawheed.

<aq_hasani> [done]

[GHF_Note: Although Abuqanit Hasani clearly defines Shirkun Khafiyy as ascribing to

external causes the power to create, we still need a clearer definition of Shirkun

Jaliyy,

which is haram for all Muslims. The definition is: nafu wahdati l-lahi aw ghinahu

shirkun

jaliyyun. "Negating Allah's oneness or independence is Shirk Jaliyy" For example, believing that Dajjal is a god besides Allah is Shirk Jaliyy because this negates Allah's oneness. Believing that Dajjal *is* the One God is Shirk Jaliyy because it negates Allah's

Independence. This is because Dajjal needs a place and time to be present in and is in need of sustenance such as food and air and this negates the attribute of

independence which is necessary for the Preceding Cause of the Universe.

We can think of many similar examples of Shirk Jaliyy but all of them return to negating

either the oneness of Allah or His independence (or both).]

<tahir> a side note on this issue just to round it off...

<tahir> Would it be correct to say that Islam does not encourage calling

+upon....

<tahir> intermediries but it is not strictly forbidden?

<tahir> Otherwise the tawakkul that is desired would not develop

<tahir> [done]

<aq_hasani> The views of the scholars differ on tawassul - you can say that the jumhur

+(majority) are of the view that one should not neglect *directly* calling on Allah but

+it is allowed once in a while to ask the awliya' to call upon Allah for one.

<aq_hasani> Thus, yes - you are correct in a way - and the reference for this would be

+that in the primary texts the Prophet (May Allah bless him and give him

+peace) has narrated many du`as for his followers in which he encourages them

+to call on Allah directly ...

<aq_hasani> and tawassul is only mentioned in scattered places as an

+exception to the rule (and even most times only indirectly) ...

<aq_hasani> [done]

<tahir> Thank you

<aq_hasani> This would help us avoid the wrong turns of the Catholics for instance who

+have put their priests and saints as full intermediaries between them and Allah.

<hashim_maghribi> Sidi, you may ask again.

<tahir> The Maliki definitions of Sunnah, Raghiba, etc are they based on the

+Prophet's...

<tahir> sallallahu alayhi wassalam, constancy or non-constancy in them or on +something else?

<tahir> [done]

<aq_hasani> you are correct in that this is the general rule and the reference for this is...

<aq_hasani> is the beginning of the Notes to the Mudawwanah written by Ibn Rushd +al-Kabir in which he states that the constancy of the Prophet's (May Allah

+bless him and give him peace) actions usually determines the rank of a mandub ...

<aq_hasani> The legal rulings spectrum in figure 4-1 of the Explanatory Notes should

+hint that there are also levels of haram, makruh, and wajib, but most scholars

+of Jurisprudence have only created so much detail for the mandub level.

<aq_hasani> In the Maliki school we have sunnah (strong or less-stressed), raghiba, +fadilah, and nafilah.

<aq_hasani> [done]

<hashim_maghribi> ok we will end here

<tahir> thank you

<aq_hasani> sidi, you can close up any loose ends via our Ask Questions page.

<aq_hasani> wal-hamdu li l-lahi rabbi l-`alamin was-salatu was-salamu `ala rasuli +l-karim.

<tahir> thank you, Sidi

<aq_hasani> And May Allah reward you for trying to learn and practice His din which He

+sent.

<tahir> wa iyyakum sadati

<aq_hasani> We can not even imagine how much it is worth and how much Allah has honored us

+by giving us `ilm and `amal of the din which the Prophet Muhammad (May Allah

+bless him and give him peace) brought. And may He make learning and practicing

easy for us

+and forgive us for our shortcomings and mistakes.

<aq_hasani> was-salamu `alaykum wa rahmatullah

[End Edited Transcript of 08 November 2003 lesson.]

<tahir> assalamu alaykum, sadati

<hashim_Maghribi> w`alykum salam

<hashim_Maghribi> Sidi, Tahir, you may ask Abuqanit is working on translating

+but he will answer insha'allah
<tahir> Thanks
<aq_hasani> wa alaykum as-salam wa rahmatullah. Yes. He may ask.
<tahir> The first question is about the hadith in Sahih Muslim...
<tahir> narrated by Rabiah ibn Ka'ab saying that he used to serve the Prophet +alayhisalam...
<tahir> and one day he was asked "sal"
<tahir> "ask"
<tahir> do I need to mention the rest of ?
<aq_hasani> no
<aq_hasani> what is your question
<aq_hasani> about the hadith
<tahir> o.k. Is it a correct interpretation to say that the hadith shows that +everything is at the disposal
<tahir> of the Prophet(alay salam) and we should ask him?
<tahir> [done]
<aq_hasani> The man first asked that he have the companionship of the Prophet (May Allah +bless him and give him peace) in Jannah
<aq_hasani> The hadith text does not mention an explicit answer but it is assumed that +the Prophet (May Allah bless him and give him peace)'s reply is ...
<aq_hasani> Yes. I will allow you to be my companion but you have to help me in this +endeavor by performing many acts of prostration [as one's rank is raised with +each act and if one performs enough sujud, one will reach Jannah al-Firdaws +(the highest Jannah) where the Prophet (May Allah bless him and give him peace) will stay.
<aq_hasani> As for the Prophet's words "aw ghayra dhalik"
<aq_hasani> in the middle of the hadith ...
<aq_hasani> They are to be interpreted as "a *wa* ghayra dhalik according to Imam +an-Nawawi Thus, this would be an act of the Prophet (May Allah bless him +and give him peace) ...
<aq_hasani> asking whether he had any other requests
<aq_hasani> And Rabi`ah replied, "[NO]. This is it."
<aq_hasani> Thus, we see here that the Prophet (May Allah bless him and give him peace) +is not the ultimate judge on the yawm al-qiyamah.
<aq_hasani> Yes. He does have shafa`ah (intercession)\

<aq_hasani> And Shafa`ah is of five types.
<aq_hasani> We'll skip the types for brevity unless you want them ...
<aq_hasani> But, the point is that there must be some *starting reason* in order for shafa`ah to +be allowed ...
<aq_hasani> The starting reason for general shafa`ah is that the person have uttered the +shahadah
<aq_hasani> Without this, the person cannot enter into the Prophet Muhammad's (May Allah +bless him and give him peace) shafa`ah.
<aq_hasani> As the Prophet said in Tirmidhi, Sifah al-Qiyamah ...
<hashim_Maghribi> as-salamu `alaykum Sidi Aki. You may ask after tahir. I +got disconnected for a while
<aq_hasani> Shafa`ati li ahli l-kaba'iri *min ummati*
<aq_hasani> My intercession is for those with enormous sins *from my ummah*.
<aq_hasani> This is talking about the shafa`ah on the day of resurrection
<aq_hasani> In allowing some disobedient believing Muslims to go to Paradise even +though their bad deeds are more weighty than their good deeds.
<aq_hasani> Thus, it would seem that the kind of disposal the Prophet (May Allah bless +him and give him peace) is contingent upon Allah's will and previously stated +rules and decrees ...
<aq_hasani> But, yes we should ask the Prophet (May Allah bless him and give him peace) +for his help (shafa`ah) and his du`a for us while knowing as the hadith +points out at the end that our own actions play a large role in the Prophet's +(May Allah bless him and give +him peace)'s ability to help us. This is why he says to Rabi`ah "You help +me by performing many acts of sujud."
<aq_hasani> [done]
<tahir> thank you
<aki> Ibn Taymiyya of the Hanbali School says that if a person misses his +prayers, he does NOT have to make them up, but should instead do good acts to +make up for the missed prayers. Are there Maliki scholars who hold a similar +view?

<aq_hasani> This is the Dhahiri view and we have mentioned it in the Previously Asked

+Formal Prayer Questions, About making up prayers, Mandub prayers section

<aki> Ibn Taymiyyah also holds this view.

<aq_hasani> The view states that one need not make prayers that one missed *on purpose*

+due to the hadith narrated in the Mughni of Ibn Qudamah, qada al-Fawa'it

<aq_hasani> "Whoever leaves prayer *intentionally* has absolved himself of all +responsibility."

<aq_hasani> No. This is not the Maliki view and we have given references in the Previously

+Asked questions.

<aq_hasani> [done]

<hashim_Maghribi> Sidi Tahir?

<tahir> o.k. about fasting: does blood from chapped lips...

<tahir> when one pulls on skin ruin the fast ?

<tahir> [done]

<aq_hasani> Yes. We answered this question this month.

<aq_hasani> Its in our private database ...

<aq_hasani> here it is:

> > I have a short question about what breaks fast. two days ago I start

+bleeding on my lip and

> > swallowed some blood unintentionally. Now i dont know if i should make up

+this fast after

> > ramadan. Please answer this so I will know what to do. May Allah bless you

+and thank you

> If the bleed is outside the mouth and you swallow the blood, then your fast

> is broken. If the bleed is inside the mouth (e.g., teeth gums) and you

+swallow

> the blood, the fast remains valid.

> In this case, you have to examine whether your lip was cut on the external

+surface (the

> surface visible from your face) or the internal surface in the inside of the

+mouth.

> If the bleed was from outside, your fast is broken and you will need to make

+it up. If the

> bleed was from inside, the fast will still be valid and there is no need to

+make it up.

> Reference(s):

> Footnote 1688 of the Explanatory Notes of the Guiding Helper.

> [QF: volume 1: page(s) : line(s) : {Book 5, Chapter 6, Section 1, issue 1 +and 3}]

> Now one clarification ...

> The swallowed amount must be more be than just a "taste" amount

> Remember that is permissible but makruh to taste things while fasting

> Thus, it must be at least a small gulp amount

> like the amount of saliva one gulps in normal circumstances.

> [done]

<tahir> I was referring to a situation.....

<tahir> where blood comes out [a few drops] on the outer lip...

<tahir> and one wipes it away without it entering the mouth.

<tahir> [done]

<aq_hasani> oh sorry (`afwan) - we read you question as "pulls in" instead of "pulls on"

<aq_hasani> The answer is that bleeding does not break fasts in the Maliki School.

<aq_hasani> Nor in most schools of Jurisprudence.

<aq_hasani> Is that your question?

<aq_hasani> [bleeding from cuts is meant above and not bleeding from menstruation]

<tahir> yes it is....one more clarification about fasting

<aq_hasani> ok

<tahir> going over the end of suhur time by a few minutes [without

+intention]...

<tahir> does it ruin the fast?

<aq_hasani> Most scholars of Jurisprudence would say here that the length of the adhan

+is forgiven.

<aq_hasani> In footnote 1720 ...

<aq_hasani> We state that those who eat fifteen minutes after the time of subh has entered

+will have invalid fasts ...

<aq_hasani> Fifteen minutes is probably too much ...

<aq_hasani> But, we note it as an example of a time when almost all scholars of

+Jurisprudence would agree

<aq_hasani> A more careful estimate is about five minutes.

<aq_hasani> from the start of the time of subh.

<aq_hasani> The reference for this would be interpretations of certain primary text

+excerpts which indicate that it is permissible to eat during the adhan...

<aq_hasani> And that people did not have accurate to the minute time telling instruments

+which worked at dawn previously.

<aq_hasani> [done]

<tahir> thank you

<aki> In the previous questions and answers page you said that: when mixing +madhabs within the same act but in a way that the final act is *not*

+acceptable in any school, is NOT allowed according to ALMOST all scholars.

+So, are there scholars who do allow it?

<aq_hasani> The answer is that if the resultant act is invalid or unlawful by ijma`

<aq_hasani> Then, this act of talfiq is invalid and unlawful by ijma`.

<aq_hasani> This is in the book we labeled as UF

<aq_hasani> volume 2, page 1152, line(s) 1-4 (Section on Talfiq, Unlawful Talfiq)

<aq_hasani> [done]

<aki> Are not minority opinions.....

<aki> just as valid as majority opinions?

<aki> How can a minority opinion be invalid?

<aq_hasani> The meaning of ijma` is that there are *no* valid minority opinions.

<aq_hasani> For example, there is no valid minority opinion which permits drinking wine

+nor eating pork when not in dire hunger or other extreme situations ...

<aq_hasani> An opinion is invalid if it has no basis in the primary texts nor narrated +`amal of the first two or three generations.

<aq_hasani> In order to state a minority opinion, you must also give a strong proof for

+your view.

<aq_hasani> Our din is not subject to the whims and fancies of the ignorant.

<aq_hasani> The reason why so many minority opinions exist ...

<aq_hasani> Is that the early scholars were much more qualified than the ignorant alive

+today.

<aq_hasani> These early scholars did extensive research and were qualified in ijtihaad

+*before* issuing their opinions.

<aq_hasani> For example, there is no minority opinion in the Maliki school which allows

+you to only pray one formal prayer a day since this goes against the ijma` of the early

+ rightly guided scholars who agreed that the number of wajib prayers is five - except Abu Hanifah who stated there were six (as he counted Witr).

[GHF_NOTE: The benefit of texts such as the Explanatory Notes of the Guiding Helper is so that one can avoid being confused by stray incoherent opinions and still be sure that one has not violated ijma`. One does not need to worry about what Abuqanit is saying here if one adopts the minimalist approach encouraged in the Guiding Helper Explanatory Notes.]

<aki> So are there scholars that hold invalid opinions?

<hashim_Maghribi> Sidi, tahir, you may ask next after the next answer.

<aq_hasani> An opinion which goes against ijma` (as narrated in large multi-volume

+books such as al-Mughni by Ibn Qudamah al-Maqdasi and Bidayah al-Mujtahid by +Ibn Rushd) is an *invalid* minority opinion...

<aq_hasani> An opinion without primary text/`amal basis or one which goes against ijma` is *invalid*.

[GHF_NOTE: We would recommend Ibn Juzayy al-Kalbi's summary of the ijma` positions as narrated in al-Qawanin al-Fiqh-hiyyah - for the young scholar - but nothing

takes the place of the Mughni may Allah reward this excellent Hanbali Scholar and student of `Abd al-Qadir al-Jilani for his accurate and comprehensive research and work.]

<aq_hasani> [done]

<tahir> A latecomer to Tarawih[who missed isha with the Imam] , can he still +pray Witr with the group?

<tahir> [done]

<aq_hasani> yes. if we state that the number units of tarawih are only mandub as is the

+apparent ruling in the Maliki School.

<aq_hasani> You can ask for references, we have a previous asked question about this.

<aq_hasani> [done]

<tahir> another brief Q ?

<aq_hasani> yes

<tahir> Can women take a bath during their monthly periods?

<tahir> [done]

<aq_hasani> yes. But, they will not become pure by this since their bleeding did not

+end yet.

<aq_hasani> The reason why this is not mentioned explicitly in most ancient books is

+that ...

<aq_hasani> People used to take baths less often before.

<aq_hasani> [done]

<hashim_Maghribi> sidi Aki, any more questions or clarifications?

<hashim_Maghribi> sidi tahir?

<aki> sorry

<aki> one minute

<aki> is breach of copyright allowed?

<aki> for example, copying music

<aki> photocopying?

<aq_hasani> You can see the updated Miscellaneous Answers question about this.

<aki> summary?

<aq_hasani> It would seem that Sheikh Sa'id Ramadan al-Bouti has correctly stated the

+basis for the copyright law.

<aq_hasani> The summary is that it is permissible to make a personal copy of a written

+work but one may not freely distribute or sell any copyrighted material

+(e.g., software, music, etc.) without the copyright holder's explicit

+permission.

<aki> {done}

<aq_hasani> [done]

<aki> thanks

<hashim_Maghribi> Sidi tahir?

<tahir> one last one...

<tahir> Is the hadith which says that one someone who loses his..

<tahir> camel in the desert should call out "help me, O servants of Allah"

+sahih?

<tahir> [done]

<aq_hasani> We do not have encyclopedic knowledge of hadith ...

[GHF_NOTE:

This statement from Abuqanit al-Hasani should serve as a warning for those who claim encyclopedic knowledge of the primary texts while only roughly knowing some hadith in the common collections and they should know that he utters this after having memorizing well over 10 to 20 thousand *non-duplicated* hadith texts.

]

<tahir> it is said to be in Hisn al Hasin

<aq_hasani> ok

<aq_hasani> It is not in the common seven books of hadith to the best of our +knowledge.

<aq_hasani> That does not mean it is not sahih.

<aq_hasani> It is sad that previously, scholars used to narrate hadith without references.

<aq_hasani> As for Hisn al-Hasin. Then, since this book has been recommended by many

+Eastern traditional scholars (e.g., as a wedding gift for women), we would

+give the author the benefit of the doubt if he narrates this hadith.

<aq_hasani> One can look at the meaning of the hadith and see if it conforms to our +aqidah in order to accept the general principle contained.

<aq_hasani> You can ask another source about the hadith.

<tahir> that's sufficient, thanks

[GHF_NOTE: The hadith which the questioner "Tahir" was referring to has been noted

in Imam al-Nawawi's Kitab al-Adhkar. The rank of the hadith is not Sahih but the advanced scholars have accepted its meaning to be true from collective experience.

The hadith is narrated from Ibn Mas`ud in the Kitab Ibn as-Sunni and also Tabarani.

The chain has a broken link in the middle (between Ibn Buraydah and Ibn Mas`ud)

but since several such hadith similar in meaning exist (some with gharib hasan chains), the scholars have not totally disregarded it.

As for the hadith, it's actual words are:

The Messenger of Allah (May Allah bless him and him peace) stated, "If one of your riding animals escapes from you in the wilderness (e.g., desert), let him call out saying, 'Ya `ibadallah iH-bisu' 'O servants of Allah, encircle/catch [the escaped animal].' 'Ya `ibadallah iH-bisu' 'O servants of Allah, encircle/catch [the escaped animal].' For indeed Allah Mighty and Majestic has in the earth [angels] who can encircle [such

escaped animals].

[KA: volume 1: page(s) 191-192: line(s) 25-26: {Kitab al-Adhkar, al-Nawawi, Chapter on Supplications of the Traveller, What one should say if one's riding animal escapes from one.}]

<aki> When things are destined for us, how then does supplication make a +difference?

<aq_hasani> Again remember that the total number of authentic hadith are larger than

+60,000 (this is the number in the common collections which we ourselves are most +familiar with and try to devote to memory).

<aq_hasani> Sidi, Aki: Just supplicate (make du`a) and if you are answered, know it was Allah that +answered.

<aq_hasani> The question you ask requires a detailed response about multi-dimensional +destiny and the flowing of hikma along with qudrah.

<aq_hasani> Some questions have answers which not everybody can understand.

<aq_hasani> Sadati, we will end here.

<aki> thanks for your help.

<aq_hasani> allahumma `allimna ma yanfa`una

<aq_hasani> O Allah teach us that which benefits us

<aq_hasani> Wa n-fa`na bi ma tu`allimuna

<aq_hasani> And make us benefit from that which You teach us

<aq_hasani> Wa zidna min fadlika ilman

<aq_hasani> And Increase us in knowledge from Your bounty.

<aq_hasani> wa j-tanibna fitna

<aq_hasani> And make us avoid trials and fitnas of all types

<aq_hasani> Whoever thinks that he knows it all has just stopped learning.

<aq_hasani> And his knowledge will stagnate and actually diminish after this stage.

<aq_hasani> Our understanding today bi idhni l-lah is greater than our understanding

+yesterday and this is due to Allah's favor and blessing in making us always

+act like children when faced

<aq_hasani> with issues of knowledge - pretending not to know anything in order <aq_hasani> to learn more.

<aq_hasani> walhamdu li l-lahi rabbi l-`alamin

<aq_hasani> was s-salatu was-salamu `ala ashrafi l-mursalin

<aq_hasani> wassalam alaykum wa rahmatullah

<aq_hasani> Those who attended can submit requests for references on our Previously

+ Asked Questions page.

[End Edited Transcript of 15 November 2003 lesson.]

<aq_hasani> as-salamu `alaykum

<mourad> wa `alaykum asalam

<aq_hasani> bismillahi r-rahmani r-rahim wa bi `awni l-llah.

<aq_hasani> You may ask any questions if you have any - about any topic -even the Arabic

+Language.

<mourad> ok

<mourad> I want to ask about line 1758

<hashim_maghribi> asalam alaikum, you may continue sidi mourad

<mourad> it say that it is mandub to fast on the 15th of sha`ban

<tahir> assalamu alaykum

<mourad> and then it is said that one it is also mandub to fast the rest of

+sh`aban...

<mourad> does that mean all the days or only the days that or left from the

+15th?

<aq_hasani> The answer to your question, Sidi Mourad, is that: Yes. 1-14 is also

+mandub but not as strong a mandub as the 15th.

<hashim_maghribi> wa `alaykum as-salam tahir, we hope we got our response, you

+may ask after mourad.

<aq_hasani> There are two points of clarification needed here.

<aq_hasani> First point...

<aq_hasani> The order of the list of the mandub fasts is the order of *significance*

or

+*importance* to fast on that day ...

<aq_hasani> according to the popular opinion in the Maliki School. ...

<aq_hasani> Thus, it is more significant to fast on the 15th, than on the 12th for

+instance.

<aq_hasani> Second point ...
<aq_hasani> Scholars in our din have differed about fasting near the end of Sha`ban
+(i.e., on the 29th or 30th day) ...
<aq_hasani> In the Maliki School ...
<aq_hasani> That is the month before Ramadan
<aq_hasani> The Maliki School states that the disliked nature of fasting only applies to
+the 30th day of Sha`ban
<aq_hasani> and not to the 29th
<aq_hasani> And it only applies when the entire global region is overcast with clouds
+...
<aq_hasani> Such that no observer on the ground can see the new moon after the Sunset of
+the 29th.
<aq_hasani> Such that one is unsure if the new moon of Ramadan has entered or not
...
<aq_hasani> In such a case, the Maliki School (in its popular opinion) states that it is
+*makruh* to fast on this this day which is officially the 30th of Sha`ban
+(but it is a possibility that ...
<aq_hasani> in actuality it is the 1st of Ramadan) ...
<aq_hasani> Since, this occurrence is very rare nowadays with larger global regions and
+fast communications, we did not mention this second point in the Explanatory
+Notes.
<aq_hasani> [done]
<mourad> thank you
<hashim_maghribi> sidi, tahir?
<tahir> o.k., sidi,inshallah
<tahir> For someone who travels from one region to another.....
<tahir> [e.g. from England to Pakistan] and finds that people there..
<tahir> are behind in their fasts, does he fast with them if it means that he
+will then be doing
<tahir> 31 days of fasting?
<tahir> [done]
<aq_hasani> Ok
<aq_hasani> The scholars of the maghrib came with a principle after fast travel was
+introduced in Morocco.
<aq_hasani> The principle is of course taken from authentic secondary and primary
+sources ...

<aq_hasani> The principle states that one follows the timings of one's present location
+and not the timings of one's previous location.
<aq_hasani> So, yes, the person in such case can make `Id with those in Pakistan even if
+they started one day early and he only completed 28 days (for instance).
<aq_hasani> It is a strange situation and one feels odd but the Prophet (May Allah bless
+him and give him peace) said:
<aq_hasani> sumu li ru'yatihi wa aftiru li ruyatihi ...
<aq_hasani> Start fasting upon seeing the new crescent and stop fasting upon seeing the
+new crescent. Thus, if it is *seen* in Pakistan, then one can break one's
+fast.
<aq_hasani> If authorities are observing the timings correctly, then there should not be
+more than *one day* of discrepancy.
<aq_hasani> Does that answer your question?
<tahir> so 31 days is fine, but if one does 28 then there is no..
<tahir> making up the one fast later on/
<tahir> [?]
<tahir> [done]
<aq_hasani> Making up the fast later is a precaution, but what we state above according to
+this principle allows the person to make `Id with those who are along with
+him in the current region he is in - even if he completes only 28 days or
+completes 31.
<aq_hasani> [done]
<tahir> thank you
<hashim_maghribi> Sidi mourad?
<mourad> thank you
<aq_hasani> As a side point, Tahir, from this principle you can derive the prayer times
+and fitr times that one should use when travelling.
<aq_hasani> For example, if you travel from London to Frankfurt, you will notice that
+the sunset time in Frankfurt is a few minutes earlier. But, you can break
+your fast according to Frankfurt's time any way. This was the official
+Qarawayeen Decree about this issue.

<aq_hasani> When trains and buses were introduced in Morocco and a fifteen minute +difference in sunset times exists between the west coast (e.g., +Casablanca/Rabat) and Fez.
<aq_hasani> [done]
<tahir> thank you for that addition
<mourad> I want to know if someone make up a fast that became invalid...
<mourad> during ramadan
<mourad> then wants to make up that fast on a mandubday
<mourad> i mean on a day that is mandub to fast for example 15 of sha`ban
<mourad> then can one have a niyyah to both make up the fast from ramadan and +a niyyah to earn credit for the mandub fast?
<mourad> (done)
<aq_hasani> It would seem that one can do this according to the principle in the Maliki +School which allows one to pray a wajib prayer with the intention of getting +the mandub credit for Tahiyatu l-masjid also ...
<aq_hasani> Other non-Maliki scholars would not allow this and say that the two must be +separate.
<aq_hasani> But, in any case, the wajib intention to make up a Ramadan fast must take +precedence.
<aq_hasani> [done]
<aq_hasani> There is no harm in asking Allah to accept it as a makeup and give credit +for fasting on a mandub day.
<hashim_maghribi> Sidi, mourad does that answer your question?
<mourad> yes
<hashim_maghribi> sidi tahir, you may ask
<tahir> When praying Eid behind a Hanafi imam does one still...
<tahir> do the takbirs for the seond rakat before the fatiha or with the +imam....
<tahir> as the Hanafis do them before Ruku in the 2nd rakat
<tahir> [done]
<aq_hasani> ok
<aq_hasani> Here is the exact excerpt which answers your question:
<aq_hasani> The excerpt assumes that one is not "acting Hanafi" that day as we have

+recommended some previous questioners about this:
<aq_hasani> "If one prays behind a Hanafi who delays his takbirs after the recitation +(and before the ruku`), then one does not follow him in this. Rather, one +says the (five) extra takbir while the Hanafi imam is reciting (e.g., the +Fatihah)."
<aq_hasani> [KF: volume 1: page(s) 98: line(s) 27-28: {Two `Id prayers, how to perform +them - question2}]
<aq_hasani> Now if one wants to act Hanafi then he should know that they only make six +extra takbirs ...
<aq_hasani> Three after the initial takbir and the initial glorification which they +recite. That's only three takbirs extra ...
<aq_hasani> And they make three more takbirs before the takbir to go into ruku` in the +second unit.
<aq_hasani> This is the only major difference between the two schools.
<aq_hasani> [done]
<tahir> which option do you advise one to follow?
<hashim_maghribi> sidi, tahir does that answer your question?
<aq_hasani> either is fine ...
<tahir> thank you
<aq_hasani> In the case, if one prays as a Maliki, one would recite six takbirs initially +instead of three.
<aq_hasani> after the initial takbiratu l-ihram.
<hashim_maghribi> sidi mourad?
<mourad> ok
<mourad> These days, during winter, I have trouble to make wudu as it +should...
<mourad> i get very dry around my eyes and on my forearms..
<mourad> so what i do is tthat i perform wudu on the parts that i am able +and...
<mourad> before praying i combine the wudu with tayammum... now i wonder..
<mourad> is it necessary for me to do wudu as i am able to do or should i only +make tayammum?
<aq_hasani> Ok. First the general principle in the Maliki School about performing +tayammum instead of "wet wiping" is half the area.

<aq_hasani> If more than half the area which needs to be washed cannot be washed, then

+there is not need to perform wudu'

<aq_hasani> Now we will address your specific case in which you have extreme dryness of

+skin ...

<aq_hasani> [a clarification for the above is that if one had a bandage on only one +leg. This would be less than half the area; thus, the strict opinion in the

+Maliki School (and other schools of Jurisprudence) would be that one would +perform wudu' on the rest of

<aq_hasani> the body parts and then only "wet wipe" the bandage on the foot.]

<aq_hasani> Now your situation ...

<aq_hasani> The winter season has to be considered also as most Scholars of

+Jurisprudence never lived in extreme winter situations ...

<aq_hasani> The general principle about tayammum is that "if you don't have water or

+think that it'll hurt, you can perform tayammum instead of wudu'"

<aq_hasani> If your situation is such that wet wiping over the area will "hurt"

+you than, you can perform tayammum instead of wudu'

<aq_hasani> Ref: Khulasah al-Fiqh-hiyyah, chapter on tayammum, in which conditions does

+one jump from wudu' to tayammum.

<aq_hasani> [done]

<mourad> But if i continue wiping the parts around that don't hurt, such as the

+hands, cheek, forehead, head, and feet, is that mandub?

<mourad> because then i may continue do it.

<aq_hasani> Wudu' entails *washing* and if unable to wash, then "wet wiping" either +directly or over a bandage/cloth which is placed over the affected area ...

<aq_hasani> [either]

<mourad> ok i ment washing.

<aq_hasani> If you feel that you can continue *washing the area around the dryness and

+wipe over the dryness, then you can still perform wudu' and consider it

+correct.

<aq_hasani> In such a case, there is no need to perform tayammum and your wudu will be

+correct.

<aq_hasani> If you feel that wet wiping will hurt ...

<aq_hasani> Ok we will define "hurt" generally speaking in Jurisprudence

<aq_hasani> "Hurt" means that the injury/illness will become worse or take longer to heal.

+

<mourad> yes and it does for me

<aq_hasani> If you feel that wet wiping will hurt ...

<aq_hasani> Then, you can perform tayammum instead.

<aq_hasani> We do not think it is practical for you to wear a bandage over the eyes and

+wipe this and then continue wearing this during your prayer - as taking off

+the bandage will ruin the wiping according to the Maliki school...

<aq_hasani> unlike some other schools of Jurisprudence which have allowed this ...

<aq_hasani> Ok so the ruling for you is ...

<aq_hasani> You can perform tayammum instead of wudu' when your condition persists and

+also ...

<aq_hasani> if you really "feel" like it you can perform part of wudu' to show Allah

+that you are trying - but performing wudu' in such a case is not mandated.

<aq_hasani> But, we pray that He gives you credit for trying.

<aq_hasani> [done]

<mourad> Thak you for all help

<hashim_maghrabi> sidi tahir?

<mourad> sorry i must go now, ma`salama everyone!

<tahir> I read in some Sufi books that Allah in his Essence cannot be known

+what they call...

<tahir> tawhid dhati, however, others such as Shaykh al-Alawi and other

+Shadhili stress that they attained to...

<tahir> the Dhat beyond Sifat and Af'aal , could you explain this.

<tahir> [done]

<aq_hasani> The original principle as stated by Abu Bakr as-Siddiq is:

<aq_hasani> al-`ajzu `an dark il-idraki idrak.

<aq_hasani> "Being unable to fully grasp [Allah's Entity] is actually grasping [the fact +that a finite being cannot encompass Allah in vision].

<aq_hasani> Reference: [QF: volume 1: page(s) 372: line(s) 17-18: {Book 21, Chapter 7,

+Commands of the heart, command 14, knowing Allah}]

<aq_hasani> Here is the entire translation of this point as it covers it pretty well:

<aq_hasani> Ma`rifah is of two types: (1) general and (2) special.

<aq_hasani> General ma`rifah is for the common believers (knowing Allah's attributes

+mentioned in Song 2 and their derivatives).

<aq_hasani> Special ma`rifah is for the prophets and the awliya'

<aq_hasani> Special ma`rifah is experiencing the Tremendous Sea (al-Bahr al-Adham) which has no

+shore ..

<aq_hasani> The Shadhilis also refer to it as "Bahr al-Qidam" "Timeless Sea"

<aq_hasani> And no one knows Allah in reality except Allah Himself and this is the

+reason why Abu Bakr as-Siddiq (May Allah

<aq_hasani> be well pleased with him) said: al-`ajzu `an darki l-idraaki adraak.

<aq_hasani> [end translation]

<aq_hasani> Now, you may ask for clarifications.

<tahir> so there is a knowing of Allah beyond his attributes?

<aq_hasani> Yes.

<aq_hasani> keep asking

<tahir> and the saying of Sayyidna Abu Bakr only negates encompassing and not +the knowledge itself?

<aq_hasani> yes

<aq_hasani> keep asking as this knowledge can only be delivered to those who seek it.

<tahir> sorry I'm trying to find the appropriate words

<aq_hasani> it's ok

<tahir> what they have called the haqiqa [real tawhid] is an adequate

+description of this marifa?

<aq_hasani> can you please clarify whom you mean by "they"

<tahir> the sufis

<aq_hasani> We would state that although ma`rifah returns to one single reality and that

+is the reality of the Dhaat of Allah, people experience it in different ways

+...

<aq_hasani> And perhaps because the Shadhilis are experts with "words", they can state

+what they state and still be confident that they are correct and those who

+are not so good with ...

<aq_hasani> words (as are most Sufis - really bad with words) they may feel that saying

+that this is Allah's Dhaat is a mistake in some way (as it is only their specific experience) ...

<aq_hasani> The Shadhili's state: Ma`rifah is the experience of the endless timeless formless sea

+of physical devoidness and the experience of simultaneously relating physical phenomena back

+to this eternal sea.

<aq_hasani> This is ma`rifah

<tahir> Is the doctrine of wahdat al- wujud an adequate expression of this

+marifa?

<aq_hasani> We have stated in this definition above that ma`rifah has two parts.

<aq_hasani> A spiritual part experienced with one's ruh - which can only be described

+physically as "numbness" - but it is far more than numbness ...

<aq_hasani> The second part is a physical (sensory part) and this part states ...

<aq_hasani> The world in its entirety is created and recreated by Allah at successive

+time instances and *totally* according to His wishes in its intricate details ...

<aq_hasani> The second part is wahdatu l- wujud.

<aq_hasani> You may ask for clarifications.

<tahir> I think that's enough for today.

<aq_hasani> The fani sees the first part and the baqi sees both parts.

<aq_hasani> wal hamdu lillah

<aq_hasani> Those who attended can submit requests for references on our Ask Questions page

<aq_hasani> was-salamu `alaykum wa rahmatullah

[End Edited Transcript of 22 November 2003 lesson.]

<aq_hasani> as-salamu `alaykum

<tahir> wa alaykum salam, Sidi

<aq_hasani> sorry. we're late. you may ask.

<tahir> That's o.k. going back to a Q I asked about Du'a.....

<tahir> I found in the Hikam[no 172 in Danners trans] that it is also..

<tahir> part of adab to forego asking because of trust. I was wondering if +this...

<tahir> is a special state of some people or is it general?

<tahir> [done]

<aq_hasani> Abul Qasim al-Qushayri says about this [we are quoting from Ibn `Abbad's +Sharh]:

<aq_hasani> for hikma #172

<aq_hasani> The Scholars of the Path differed about what is better: (1) supplication

+(du`a) or (2) silence and contentment [with whatever is present already]...

<aq_hasani> Among them are those who have said that du`a in itself is a type of `ibadah

+as the Prophet (May Allah bless him and give him peace) has stated:

<aq_hasani> ad-du`a mukh-khu l-`ibadah

<aq_hasani> Du`a is the very core of worship.

<aq_hasani> Thus, performing something which is considered `ibadah is better than +leaving it.

<aq_hasani> And then du`a is also considered one of the rights of Allah on servants (as

+He has asked us in the Qur'an to call upon him)

<aq_hasani> Thus, even if one is not answered fulfilling one's external desire, the +servant has still fulfilled the right of Allah by asking Him ...

<aq_hasani> The real reason for du`a [is not to be given something] but to show that one

+is in need of Allah ...

<aq_hasani> This is why Abu Hazim al-A`raj said: That I be deprived from engaging in

+du`a is harsher for me than I be deprived an answer for my du`a ...

<aq_hasani> Now another group of the People of the Path have said:

<aq_hasani> Staying silent and hiding oneself beneath the overrunning decrees of Allah

+is a more perfect state and contentment with what Allah has already chosen

+for one is more fitting ...

<aq_hasani> And this is the reason why al-Wasiti said:

<aq_hasani> Choosing whatever flows over you from Allah's pre-eternal decree is better

+for you than going against the ruling for the present time.

<aq_hasani> And in this meaning the Messenger of Allah (May Allah bless him and give him

+peace) said in a hadith Qudsi:

<aq_hasani> Whoever is busied by My remembrance from asking from Me, I give him things

+better than I give those who ask."

<aq_hasani> And the elite scholars have joined between the two views by stating...

<aq_hasani> It is necessary for the servant to be a person of du`a with his tongue and a

+person of contentment with his heart.

<aq_hasani> And thus, he will fulfill the objectives stated by both parties above.

<aq_hasani> Then, Abul Qasim al-Qushayri basically says the same thing we told you last

+time in that a person's life conditions change ...

<aq_hasani> And in some times du`a is better and in some times keeping silent is better.

<aq_hasani> So sometimes making du`a is an act of adab

<aq_hasani> And sometimes, keeping silent is an act of adab.

<aq_hasani> And he knows this (he says) by the indication in his heart at that +particular time.

<aq_hasani> [done]

<tahir> thank you, that clarifies it

<aq_hasani> One more clarification

<aq_hasani> If the servant sees Allah while engaged in du`a and it leads to an increase

+in his spritual state, then du`a is part of adab

<aq_hasani> If the servant only sees what he is asking for in du`a and it may lead him +to be disappointed and angry with Allah's decree if not given, then keeping

+silent is part of adab.

<aq_hasani> [done]

<tahir> thanks

<tahir> In the Hizb's of Imam Shadhili I found many places where the Huruf +al-muqatta'at are used...

<tahir> why is this and doesn't this imply that the author knew their meaning?

<tahir> [done]

<aq_hasani> There is an `ilm which every person who writes awrad must at least be +familiar with - and this is the `ilm al-huruf.

<aq_hasani> Ibn al-`Arabi has a long section to teach later people this `ilm in his +Futuhaat al-Makkiyah

<aq_hasani> but, as a side note

<aq_hasani> This `ilm is not wajib `ayni. It is an `ilm that very few people have known

+since the start of our ummah ...

<aq_hasani> And big sheikhs like Ahmad Zarruq have blamed those who try to engage in

+this `ilm before engaging in more important activities - such as reaching +full ma`rifah, learning our `aqidah system, and learning necessary fiqh ...

<aq_hasani> The gist of this `ilm is:

<aq_hasani> Originally, all human language was one ...

<aq_hasani> [BTW, our quote from Ahmad Zarruq finding blame with beginner's who entrench

+themselves in this `ilm is from his Sharh of Hiz al-Bahr]

<aq_hasani> And this original human language taught by Allah to Adam directly consisted

+of certain consonant, and long and short vowels...

<aq_hasani> Allah tied not only meanings to words uttered, but also spiritual effects

+(or links) to sequences of letters and vowels ...

<aq_hasani> The Qur'an also contains this spiritual-links code in the Arabic (this is one +of the reasons why many people are uplifted spiritually by just reciting the +Arabic Qur'an even while not knowing what it means).

<aq_hasani> Some letters are called "

<aq_hasani> "cool letters"

<aq_hasani> Others are "hot letters"

<aq_hasani> Others are "lukewarm - neutral letters"

<aq_hasani> And the sequence of these types of letters determines the spiritual link.

<aq_hasani> Now, to test people...

<aq_hasani> Allah sent down two angels named Harut and Marut who taught people this `ilm

+from non-Qur'anic sources ...

<aq_hasani> And the ruling of practicing this `ilm from non-Quranic sources is that of

+Black Magic...

<aq_hasani> And the accepted rule by most people of the Path is that practicing this

+`ilm is mubah within awrad if the sequence is taken from the Qur'an.

<aq_hasani> Thus, these letters narrated by Abul Hasan ash-Shadhili are not meant for

+meanings so much as they are meant to induce spiritual effects (via the law +of links) ...

<aq_hasani> We know that Abul Hasan al-Shadhili has said in his Hizb al-Bahr ...

> bismillahi babuna

> Bismillah is our door

> tabaraka hitanuna

> Tabaraka (s-mu rabbika) are our walls (of protection)

> Ya Sin saqfuna

> Ya Sin is our roof.

> kaf ha ya `ayn saud kifayatuna

> kaf ha ya `ayn saud is our sufficiency

> Ha mim `ayn seen qaaf himayatuna

> ha mim `ayn seen qaaf is our protective boundary

<aq_hasani> This is hinting at the fact that these letters are uttered to bring about +the said spiritual effects.

<aq_hasani> [done]

<tahir> thank you, but one clarification?

<aq_hasani> ok

<tahir> the ilm that Harut and Marut were teaching and that which

+practicioners of...

<tahir> Black Magic engage in, do they come from the original Adamic language?

<tahir> [done]

<aq_hasani> It would seem that the original Black Magic was closely tied to the original

+Adamic language, but as with the Arabic Qur'an the tie could only be that of

+etymology...

<aq_hasani> In that our best estimation is that ...

<aq_hasani> Semitic languages (of which there are four [Hebrew, Arabic, Aramaic, and Syriac])

+ are more closely related to the original Adamic language than say for instance Indo-European

+ which the basis for many of the languages alive today.

<aq_hasani> Thus, we would state that the original Black Magic (which is still preserved +among a small circle of "evil-doers" still has strong links to the original

+Adamic language.
 <aq_hasani> even if it is not in this original Adamic language which - according to most +ancient Muslim linguists was more pure and systematic than the languages we +have today.
 <aq_hasani> Again remember that practicing this `ilm from other than verses of the +Qur'an is considered Black Magic and declared unlawful by Allah.
 <aq_hasani> [done]
 <tahir> the reason I was asking was because it seems that this ilm is too +intricate....
 <tahir> to be discovered by humans on their own, so it must have had its +beginning in...
 <tahir> something positive and perhaps got hijacked by "evil-doers"?
 <tahir> [done]
 <aq_hasani> yes - it would seem that there was a time in which it was common knowledge +among humans that this existed and how to use it (near the time of Adam) - +this we state from studies of history ...
 <aq_hasani> And then it was forgotten (we hear - Allah made people forget due to abuses +which were taking place) .. and then Harut and Marut were sent (after people +had forgotten) and they declared what they were informing about was unlawful.
 [GHF_NOTE: What Abuqanit mentions here about the two angels being the source of the knowledge of magic is only one of two interpretations of Verse 2, Surah Baqarah [Ref: [FQ: volume 1: page(s) 188: line(s) 1-15: {Tafsir of 2:102}]. Another interpretation held by later fiqh-entrenched scholars interprets the dual tense of the word teach/inform as exclusively applying to the Shayateen and the word "ma" in the phrase "wa ma unzila `ala malakayn" to indicate negation instead of a relative pronoun. And the names Harut and Marut to not be names of angels but be names of two Shayateen. This latter interpretation goes against the apparent language structure of the verse but has been accepted by major scholars such as Imam al-Qurtubi.
 However, in either case, it is known that the disbelieving men/jinn (Shayateen) are the ones who have propagated and taught this knowledge for the most part -

even if initially, Allah sent (as a test) two angels who "informed" people that this knowledge exists and told them enough of its details for them to figure out the rest (if they had the intention to disobey Allah and throw away their share of the hereafter).]

<aq_hasani> What we state is not verifiable fact - but a best estimation.
 <aq_hasani> In that when Allah taught Adam the names, He perhaps somehow taught him the +spiritual meanings intrinsically within the sequence of letters ... and this +was passed down for a few generations ...
 <aq_hasani> but this brings us to a question ...
 <aq_hasani> And that is how did the Muslim Scholars of the past actually learn this +`ilm?
 <aq_hasani> We had always assumed that they had figured it out from direct spiritual +experience and experimenting with the verses of the Qur'an - starting from of +course the base spiritual awrad that the Prophet (May Allah bless him and +give him peace) ...
 <aq_hasani> taught us such as ...
 > the last two surahs of the Qur'an as a spiritual shield against Black Magic +and evil jinn ...
 <aq_hasani> And other such recommended awrad which show us that there is a link between +verbal utterances and spiritual effects.
 <aq_hasani> [done]
 <tahir> thanks
 <tahir> Moving to something completely different, I heard a dars on the fiqh +of marriage...
 <tahir> the teacher said in it that it is wajib for a man to sexually satisfy +his wife, and if he doesn't he is sinful.
 <tahir> Is this also the Maliki ruling?
 <tahir> [done]
 <aq_hasani> ok
 <aq_hasani> The Maliki ruling does not delve on orgasm of the woman...
 <aq_hasani> Rather, it states that the man may not hold back his sperm from the wife's +womb without her consent ...
 <aq_hasani> We have hinted at this when we state that both the husband and wife must agree +if birth control is to be practiced ...

<aq_hasani> in footnote 2295 of the Explanatory Notes

<aq_hasani> Ref: QF: volume 1: page(s) 183: line(s) 23-25: {Book 11, Chapter 6, Section

+2 on withdrawal}]

<aq_hasani> As for sexually satisfying the wife, then we would state that

<aq_hasani> most men do not know how to do this (and this has been the case throughout

+history) ...

<aq_hasani> As the woman usually does not experience orgasm from penetration and the

+subsequent movements that precede the man's ejaculation ...

<aq_hasani> We would not see this as an obligation for the man - but we would see it as

+an "etiquette" learned by a select few.

<aq_hasani> [done]

<tahir> a couple of clarifications?

<aq_hasani> ok

<tahir> firstly, I learned that Imam Suyuti and other reputable ulema actually

+wrote on this..

<tahir> subject in detail I take it that learning this is mubah, would the

+ruling be same for the manuals...

<tahir> devoted to these subjects[minus that which is haram]?

<tahir> [done]

<aq_hasani> The writing on this subject by traditional scholars do not go into much more

+detail than for example what we have mentioned in footnote 2293...

>

> All types of sexual gratification are allowed for both the husband and the

+wife. This includes all types of

> assisted masturbation (see footnotes 323, 1692, and 2202) and other

+techniques. Additionally, there is no

> mandated position for performing sex (i.e. the woman does not have to be on

+her back). The only exception is

> anal intercourse: It is unlawful to insert the penis into the anal opening

+of any person (or animal (having sex

> with animals (e.g., sheep) is always unlawful)).

> [As the woman usually has a much slower sexual response than the man (e.g.,

+ten minutes slower), the husband

> and wife may either take turns satisfying

each other (which is easier) or

+the wife should be given a head start > (which requires timing).] 2294

> and also ...

> [As a side note, the man should not jump to the conclusion that his woman's

+vagina is defective if he is unable

> to penetrate her initially. Many virgins have an extremely small vaginal

+opening that needs to be stretched and

> widened (e.g., using a finger in a circular motion) gently over time (e.g.,

+over the course of a few weeks).

> Additionally, experimenting with different positions may help the couple in

+their attempt at penetration.]

> .

> .

> .

<aq_hasani> A good way to learn this "etiquette" of satisfying one's wife is first

+explaining to one's wife that this exists ... as believe it or not many women do

+not know ...

<aq_hasani> And subjects like this are best learned from actual practice while being

+gentle.

<aq_hasani> And after one gets married, one does not need to rush into such subjects,

+but it is best to learn gradually until mutual understanding is developed and

+a regular pattern of satisfying each other is developed ...

<aq_hasani> The basic rule for satisfying the wife is that her sensitive organs are not

+located where penetration occurs (within the walls or opening of the vagina)

+.. but are located slightly above the opening.

<aq_hasani> The areas around this sensitive part may be massaged to bring

about arousal

+and lubrication, but the area itself must be ...

<aq_hasani> stimulated continuously for about five to ten minutes (depending upon the

+woman) to bring about her orgasm.

<aq_hasani> This would be an etiquette that very few men throughout history have known

+or practiced - at least it would seem that way from study of history.

<aq_hasani> [done]

<tahir> thanks secondly, for someone interested in following the Path..

<tahir> is this level of involvement o.k. or would it be detrimental to his

+spiritual progress....
<tahir> as the Sufis are said to be minimalists in all things.
<tahir> [done]
<aq_hasani> you are asking about marriage and dealing with one's wife if already
+married. Right?
<tahir> yes
<aq_hasani> The general rule has been ...
<aq_hasani> al-muridu idha tazawwaja rakiba safinah
<aq_hasani> The disciple when he gets married has gotten onto a boat on water ...
<aq_hasani> Meaning that now he has left stable ground which is easy to tread ...
<aq_hasani> And has entered the perils of the sea ...
<aq_hasani> And when the waves come and rock the boat (e.g., family problems, financial
+problems, dealing with the spouse's emotional side, etc.) ...
<aq_hasani> His faith will also rock and his progress may be hampered by this ...
<aq_hasani> wa idha wulida lahu ghariqat...
<aq_hasani> And then when he has his first child, he can consider his boat to have sunk
+...
<aq_hasani> In that it becomes extremely difficult to tread the Path after marriage and
+especially after the first child ...
<aq_hasani> Thus, as a general rule, previously in the old days, many sheikhs would not
+allow their disciples to get married until ...
<aq_hasani> they were firm in ma`irfah or close to it.
<aq_hasani> We know that today some sheikhs do encourage marriage do to the changes in
+times ...
<aq_hasani> as a way of stabilizing the disciple's emotional and sexual needs (which come about
+due to the artificial diet in the West and the bombardment of sexually
+charged images and sounds in one's everyday life)...
<aq_hasani> But, our recommendations for those who get married would be two ...
<perk> hi
<hashim_maghribi> salam perk, any questions after tahir?

<aq_hasani> First you must choose a wife that is in the same line as you in terms of
+thinking and general outlook ...
<perk> salam all
<perk> yes how can i be happy?
<aq_hasani> Do not choose one that will make you miserable by her insatiable thirst for
+more material things ...
<aq_hasani> Choose one that wants to be loved and is happy with only a little ...
<aq_hasani> one who knows that she will enter Paradise if she obeys you ...
<aq_hasani> One who will respect you and give you support in your endeavors and not go
+against you and ridicule you ...
<aq_hasani> And the second thing is that you must practice "family planning" and try your
+best to keep your overhead costs below your income ...
<aq_hasani> until you reach ma`rifah - and your wife must cheerfully agree and understand
+why you are doing this (i.e. travelling the Path) ...
<aq_hasani> As for learning details such as the one's we were discussing, the disciple
+should not attach importance to them but may learn them again as a way of practicing
+etiquette.
<aq_hasani> [done]
<tahir> thanks
<aq_hasani> Perk, do you believe in a life after death on no?
<aq_hasani> or are you unsure?
<aq_hasani> just answer honestly, there is no need to be afraid...
<aq_hasani> [done]
<perk> yes
<aq_hasani> Do believe that one day you will die - or it is very likely that you will
+die?
<perk> what is the driffance?
<perk> i know that one day i will die
<perk> so what must i do?
<aq_hasani> Happiness in the world is rare since its secret is hidden in its opposite
+...
<aq_hasani> Happiness in the world is rare since its secret is hidden in its opposite
+...
<aq_hasani> Very few people in the world are happy - even though you they may appear to

+be happy (since for example, they are laughing while driving their expensive +car) ...
 <aq_hasani> And the reason for this is ...
 <aq_hasani> That those in the pursuit of happiness will never attain happiness ...
 <aq_hasani> Only those who are indifferent to happiness busying themselves with the One
 +Who makes happy and makes sad ...
 <aq_hasani> can obtain stable lasting happiness in the world ...
 <aq_hasani> For everyone else, there is the next world in which they have a chance to be
 +eternally happy.
 <aq_hasani> Much of your depression ...
 <aq_hasani> is due to your thoughts
 <aq_hasani> The world nor your life situation is as bad as your thoughts lead you to believe
 +...
 <aq_hasani> Forget the past and forget the future and live in the present for the
 +Creator.
 <aq_hasani> That is the secret of being happy.
 <aq_hasani> [done]
 <aq_hasani> wa `alaykum as-salam wa rahmatullah
 <aq_hasani> Those who attended, can ask for clarifications and references on our Ask
 <aq_hasani> Questions page
http://www.guidinghelper.com/ask_question.html
 <aq_hasani> walhamdu lillahi rabbi l-`alamin

[End Edited Transcript of 29 November 2003 lesson.]

<aq_hasani> bismillah
 <aq_hasani> ar-rahman ar-rahim
 <aq_hasani> inna l-hamda lillahi as-salatu was-salamu `ala rasulih l-kareem
 <aq_hasani> wa `ala aalihi wa sahbi wa man tabi`ahum ila yawmi d-din.
 <aq_hasani> as-salamu `alaykum, sidi
 <mourad> wa `laykum asalam
 <aq_hasani> you are the one who asked about `id prayers and mandub units before and after
 +them?
 <mourad> yes
 <aq_hasani> the answer is ...

<aq_hasani> no there are not any mandub units
 <aq_hasani> the reference is ...
 <aq_hasani> Muhammad al-Qarawi says: And it is makruh in the Maliki School to pray
 +mandub units before or after the `Id prayer - except when `Id prayer is held
 +in the Masjid in which case it is not makruh to pray ...
 <aq_hasani> mandub units before or after.
 <aq_hasani> [KF: volume 1: page(s) 100: line(s) 13-14: {Salah, `Idayn, last question + "What are the makruh acts of `Id prayer?"}]
 <hashim_maghribi> as-salamu `alaykum, Sidi Mourad you may ask again and then
 +Sidi IbrahimFaqir may ask.
 <mourad> so is tahiyat al masjid ok to pray in the masjid before the start of
 +the id prayer which takes place in the same masjid?
 <aq_hasani> yes. This is what the Maliki school says that mandub prayers may be prayed
 +before/after `Id - but only if
 <aq_hasani> it takes place in the masjid. - otherwise, it is makruh to pray mandub
 +prayers before/after the `Id salah.
 <aq_hasani> [done]
 <mourad> thank you
 <hashim_maghribi> as-salamu `alaykum, sidi Tahir, you may ask after
 +IbrahimFaqir
 <tahir> wa alaikum salam
 <IbrahimFaqir> shall i ask now?
 <hashim_maghribi> ok
 <IbrahimFaqir> ok
 <IbrahimFaqir> in some of the diwans of our beloved sufiyyah - and i have in
 +mind the diwans of ibn al-habib and Ahmad `alawi - we...
 <IbrahimFaqir> ...find references to 'Layla'...
 <IbrahimFaqir> ...Does 'layla' here refer to the 'hadra'(the divine 'presence'
 +or experience), or Allah?...
 <IbrahimFaqir> ...i think i read in GF Haddad's translation of ibn al-khafif's
 +aqidah work that it is kufr to refer to Allah in the feminine. is this true,
 +or is my mind playing tricks on me?
 <IbrahimFaqir> (done)
 <aq_hasani> yes. This is what the scholars of the Path state - that the words in these
 +diwan are not to be taken literally - but they represent something else-
 +similar to this

[GHF_NOTE: The answer to the question is that the word layla refers to the Divine Presence].

<aq_hasani> is the wine mentioned in their diwan.

<aq_hasani> These diwan are not meant to form tenets of belief.

<aq_hasani> The tenet of belief being referred to by Ibn al-Khafif is the non-similarity

+of Allah to His creation as is mentioned in footnote 101 of the Explanatory

+Notes.

<aq_hasani> He is neither male nor female - to say He is male is also wrong - but in

+Arabic masculine pronouns are used in the "neuter" sense to refer to Him.

<aq_hasani> [done]

<aq_hasani> There is no "it" in Arabic.

<aq_hasani> There is only he/she him/her, but he/him is used for things which are +non-gender specific.

<aq_hasani> Allah says: Huwa l-lahu l-lahdi la ilaha illa huwa ...

<aq_hasani> He is Allah the one [with whom] there is no god but Him.

<aq_hasani> Surah Hashr, End

<aq_hasani> [done]

<IbrahimFaqir> sidi, can i plz ask a connected, clarifying question?

<hashim_maghribi> ok

<IbrahimFaqir> thank-you

<IbrahimFaqir> is the 'wine' in these diwans a term that is interchangeable

+with 'layla'?...

<IbrahimFaqir> i thought wine was connected to the dhikr,

<IbrahimFaqir> (done)

<aq_hasani> yes. wine could be considered dhikr - when we said "similar to this" we did

+not mean "similar to this meaning" - but "similar to this use of allegories and

+metaphors is the example of mentioning the pouring of wine and drinking it -

+it is not literal - as wine

<aq_hasani> is unlawful to pour for someone or drink.

<aq_hasani> [done]

<IbrahimFaqir> thank-you

<hashim_maghribi> sidi tahir, you may ask.

<tahir> thank you, is it allowed for a person to "handle" alcoholic drinks or

+non-halaal ...

<tahir> meat products if one is working as a delivery driver...

<tahir> for a supermarket, for instance?

<tahir> [done]

<aq_hasani> The literal strict ruling narrated in the ancient Fiqh books taken from the

+hadith in Tirmidhi [{buyu`, prohibition of taking wine as a vinegar, hadith #1216}] in which

the Prophet cursed the presser of wine, the carrier, the pourer, and the drinker, seller, buyer, etc. ...

<aq_hasani> (May Allah bless him and give him peace)

<aq_hasani> is that yes transporting it is also unlawful, but...

<aq_hasani> in view of the current circumstances, the person may follow the ruling given

+in 2591 of the Explanatory Notes ...

<aq_hasani> which states that as long as the major of line of business is not unlawful,

+then the person may consider his income lawful ...

<aq_hasani> Thus, for example ...

<aq_hasani> a delivery man for a purely alcoholic beverage company does not have a

+lawful income - but a UPS/DHL/FedEx carrier who carries alcohol at times

+(sometimes even without...

<aq_hasani> his knowledge) has a lawful income).

<aq_hasani> [done]

<tahir> one clarification?

<hashim_maghribi> ok

<tahir> the same applies to the supermarket

<tahir> [done]

<aq_hasani> yes. but only if one is not the owner who has control over what is sold.

<aq_hasani> [done]

<tahir> than you

<aq_hasani> The dispensation is for employees and others who do not have control over the

+situation.

<aq_hasani> [done] - we have given references I believe for most of this before from Ibn

+Juzayy al-Kalbi .

<hashim_maghribi> sidi Mourad?

<mourad> .In line 1739 its said that a person is excused from fasting during

+ramadan, if being away from a location of residence (more than 48 miles).

+What if one fast anyway even though it is excused, is that makruh and will

+the fast be valid?

<aq_hasani> no it is not makruh to fast while travelling during Ramadan - but one can

+find maybe that certain Maliki Scholars have given the legal ruling of

<aq_hasani> tarkuhu awla (leaving it is better).

<aq_hasani> The fast is valid - but it is wajib to finish it -

<aq_hasani> but if one breaks it (even if on purpose) - then there is no need to expiate

+as in noted in footnote 1741. Reference QF Book 5,

<aq_hasani> chapter 6, derivative ruling 1

<aq_hasani> [done]

<mourad> thank you

<hashim_maghribi> sidi IbrahimFaqir?

<IbrahimFaqir> thank-you

<IbrahimFaqir> bearing in mind that there is 'ijma' (as related from nawawi)

+against rebelling against a Caliph,...

<IbrahimFaqir> how do we -as ahl as-sunnah - balance this ruling with our

+justification for Sayyidina Husain ibn 'Ali ibn abi Talib's actions in the

+time of Yazid?

<aq_hasani> The fact of the matter is that the Muslims did not agree upon a regular

+means of choosing the new Khalifah and this the reason for the entire fitna

+we hear about now ...

<aq_hasani> Without a systematic means, a scenario such as that of Karbala is not unlikely ...

<aq_hasani> Since the Muslims did not have a systematic means of electing a new

+khalifah and a transfer of power policy ...

<aq_hasani> it was not very clear who became the new khalifah - you have to think back

+to that time also ...

<aq_hasani> with the large distances and the delay in communication ...

<aq_hasani> perhaps we can give Husayn the benefit of the doubt and state that when the

+people of Kufa invited him to become Khalifah ...

<aq_hasani> at that time, he was not sure that the Muslims had agreed upon Yazid.

<aq_hasani> Then, maybe later he found out - but the whole fitna returns to the lack of

+a systematic means to transfer the office of the Khalifah.

<aq_hasani> [done]

[GHF_NOTE:

It should be apparent from the above that Sidi Abuqanit Hasani does not support the views of the Shi`ah with regards to political office.

If people want to learn our proposed "transfer of office" policy, they can refer to the r_khflt.pdf document in the <http://www.guidinghelper.com/pdf> directory which has

been produced with deep research to ensure full conformity with the spirit of our din.

This plan has safety valves built into it on purpose to prevent a tyrannical

totalitarian government from arising by limiting the power given to the Khalifate

(and decentralizing the military) - and if it is followed it will ensure continuous

public harmony lasting many generations and will avert future government coups

(organized by opportunistic individuals with large resources) from ever becoming

successful [as no single opportunistic group will ever be able successfully bring

the entire decentralized system under their control - as groups equal or greater

to them in strength will resist giving up the freedoms and "good life" guaranteed

to them under the current form of government. This is why in the Qur'an Allah says

"You have life in retaliation. [2:179] " That is people think twice about harming

someone's life when there is a great chance of retaliation.].

As for Sidi Abuqanit's views about the Shi`ah it can be summed up in one statement:

"They are small uneducated children unable to get over a past bully's abuse."

It should be realized here also that Sidi Abuqanit is fully aware that the Shi`ah have

just strategically aligned themselves with the Ahl al-Bayt whereas their origins

clearly lie elsewhere. Finally, he is of the view that they will cease to exist as

a separate entity after the victory of the Mahdi - as the Mahdi will abolish them

from being an accepted valid interpretation of our din.

]

<hashim_maghribi> Sidi Tahir?

<tahir> yes,Sidi
<tahir> Is it sunnah to raise one's hands...
<tahir> for du'a after salat? I read somewhere...
<tahir> that the Maliki's recommend keeping the hands low.
<tahir> [done]
<aq_hasani> for an issue such as this, one will inherently come up with ikhtilaf within +the school - and finding a popular opinion may not be that easy ...
<aq_hasani> we can tell you what we have learned from the Maliki sheikhs in Morocco ...
<aq_hasani> They say that the level of the hands is in accordance to the type of du`a +being uttered and so is their specific position-posture ...
<aq_hasani> one will find a primary text proof for raising the hands and wiping the face +(or chest) in Kitab al-Adhkar by an-Nawawi.
<aq_hasani> We would not consider this an emphasized point in the Maliki school.
<aq_hasani> However, many Maliki scholars often give recommendations against common custom if the common custom does not have a strong basis in the madh-hab and the primary texts - and this perhaps is the reasoning behind the ruling you read.
<aq_hasani> [done]
<hashim_maghribi> sidi Morad?
<mourad> · Does leaving out one or two stressed sunnas on purpose invalidates +the prayer? The reason why I ask this is because a relative to me have a +really hard time memorising the whole part of the greetings and testification +in salat. I read in the GH that if missing one or two sunnas unintentionally +the salat will be valid, but what is the rule if they are missed because of +difficulty in memorising them?
<aq_hasani> There is a previously answered question about this in the Formal Prayer, +Mandub Prayer section, about making up prayers in which a convert asked ...
<aq_hasani> about incomplete prayers he prayed while not knowing and the minimum form +the acceptable salah in the Maliki school. The minimum form is the first +twelve wajibs given in Song 14 (this is taken as a dispensation from certain

+minority opinions whose ...
<aq_hasani> reference has been given in the Previously Answered Section.
<aq_hasani> Thus, the answer is that your relative should try hard to learn the tashahhud +we have given in Appendix 1.4, and until then may consider their prayer correct as +long as the first 12 wajibs (of the sixteen listed in Song 14).
<aq_hasani> [done]
<mourad> ok thank you
<hashim_maghribi> Sidi IbrahimFaqir?
<IbrahimFaqir> thank-you
<IbrahimFaqir> a student of maliki fiqh said that the stem of a feather from a +dead animal ...
<IbrahimFaqir> is impure , but the hair of the feather is pure (as stated in +GH, note 325), - is this true?
<aq_hasani> We have noted in footnote 161 of the Notes of Sources:
<aq_hasani> As for bird feathers, we are narrating the minority Maliki opinion that they +are pure regardless of how they are removed. Reference: [DT: volume 1: page +102: line(s) 18-19] and [DT: volume 1: page 105: line(s) 16]. The Maliki +scholars disagree about ...
> about whether feathers should be treated like bones (removed from a living +animal) or like hair (removed from a living animal). We are narrating the +opinion that feathers may be treated like hair and thus are pure regardless +of how they are removed.
<aq_hasani> It is because of issues just like this which we have not narrated "blindly"
> +that certain "know-it-all" people charge us with authenticity attacks.
<aq_hasani> [done]
<IbrahimFaqir> can i plz clarify?
<aq_hasani> Yes. This is a complicated opinion and this is one of the reasons we did +not narrate it ...
<aq_hasani> The way you remove the feather determines the purity of the parts of the feather +...
<aq_hasani> In summary, the popular opinion states that when a feather is removed from +other than "scissor-type" cutting, then the stem is treated like a bone that

+fell from a living (or dead) animal and the plume is treated like hair.

<aq_hasani> And from this, you can derive the popular rulings of the feather in the +Maliki School.

<aq_hasani> Please remember that the Guiding Helper contains over ninety percent popular

+opinions and deviations from the popular opinion are done with reasons - such

+as simplification or facilitation of practice.

<aq_hasani> Those who wish to follow stricter opinions are free to do so.

<aq_hasani> [done]

<IbrahimFaqir> tabarak-Allah, sidi. thank-you for the clarification

<hashim_maghribi> Sidi Tahir?

<tahir> A question on the Path..

<tahir> Is there any inherent difference between the Way of Love....

<tahir> and the Way of Knowledge? I ask this because i find that most...

<tahir> Persian Sufis speak about Love is the primary force of the path..

<tahir> whereas the Shadhili's rarely speak about it{in the books about

+sulook}..

<tahir> that is apart from the Diwans

<tahir> [done]

<aq_hasani> ok

<aq_hasani> First one must realize that love is egocentric.

<aq_hasani> In order to realize this one must realize that it is only when the "I" is

+present can a person say "I love you."

<aq_hasani> In the Shadhili path, love is a beginning stage - and not the end ...

<aq_hasani> Ibn `Ata'illah says in explaining the Shadhili Path (backwards as is

+explained by Ahmad az-Zarruq) ...

<aq_hasani> man `arafa l-laha sahidahu fi kulli shay'

<aq_hasani> Whoever knows Allah (even if initially egocentrically), he witnesses Him in +everything ...

<aq_hasani> wa man faniya bihi ghaba `an kulli shay' ...

<aq_hasani> And whoever is annihilated in Allah becomes absent from every thing ...

<aq_hasani> wa man ahabbahu lam yu'thir `alayhi shay'a

<aq_hasani> and whoever *loves* Him, he does not prefer anything over him (hikma #163)

<aq_hasani> Ahmad az-Zarruq says in his Sharh that love comes first, then fana', then

+ma`rifah (first egocentric ma`rifah in stage 5 of the soul and then non-ego-centric in

+stage 6, and then a joining between ego-centric and non-egocentric ma`rifah

+in stage 7).

<aq_hasani> Thus, we see that the Shadhili Path is higher and understands the reality of

+affairs better. Love is only for those who consider themselves existent as

+apart from Allah's actions.

<aq_hasani> And yes the Persian Sufis do emphasize this and we do not belittle them for

+this ...

<aq_hasani> Rather, qad `alima kullu unasin mashrabahum - every people know

from which

+found they drink -

<aq_hasani> Allah keeps people at different levels on purpose and one's happiness might

+be at a lower level and not a higher level ...

<aq_hasani> After studying this in detail - and travelling East and West, we found that

+the Shadhili Path is the highest most abstract manifestation of tasawwuf ever

+recorded - and it is accurately recorded in two books - al-Hikam

+al-`Ata'iyah and al-Mabahith ...

<aq_hasani> al-Asliyyah. There are other books also, but these do a good job summarizing.

> [done]

[GHF_NOTE: Abuqanit Hasani does not encourage people here to try to travel the

Path to Allah without a teacher. Rather, the books act as good mnemonic

knowledge-binding tools which are to used along with a qualified live

tasawwuf teacher.

tasawwuf teacher.

But when such teachers are not readily available, the common man may follow the

instructions at the end of footnote 2654 of the Explanatory Notes of the Guiding Helper

to reach "medium-level" spiritual stations and closeness to Allah.

]

<tahir> just one clarification, is it not true that marifa is also ego...

<tahir> -centric since there must be a knower and known?

<tahir> [done]

<aq_hasani> Yes. This is the beginning of ma`rifah and the end for many of the turuq -

+but no this is not the ultimate form of ma`rifah as alluded to above with the +radiyah (ego-centrally pleased [stage 5]), mardiyah (non-egocentrically - Allah +is pleased with [Mardiyah]), and kamilah ...

<aq_hasani> (perfected in joining between egocentricism externally and non-egocentricism +internally [stage 7]) ...

<aq_hasani> This is laid out in very plain terms in al-Mabahith al-Asliyyah Chapter 3, +Ruling 9 - on the training and progress of a disciple ...

<aq_hasani> He says:

<aq_hasani> thumma faniya `an ru'yati l-`awalim ...

<aq_hasani> And then the disciple is annihilated from seeing the worlds

<aq_hasani> wa lam yara fi l-kawni ghayra l-`alim

<aq_hasani> and he does not see in creation other than the Omniscient...

<aq_hasani> And then ...

<aq_hasani> thumma m-taha fi ghaybati sh-shuhudi

<aq_hasani> and then he is *wiped out* in the absence of witnessing Him ...

<aq_hasani> clearly one naturally forgets oneself when faced with such an Immensity ...

<aq_hasani> fa atlaqa l-qawla ana ma`budi

<aq_hasani> So out of bewilderment, he utters the statement "I am Whom I worship"

<aq_hasani> This is to be understood in a non-egocentric sense as were the statements of +al-Hallaj.

<aq_hasani> Who got to stage 6 (Mardiyah) but then made the mistake of neglecting the +external shari`ah with its tenets of belief and fiqh ...

<aq_hasani> And he uttered many non-egocentric statements which were understood by the +external scholars as egocentric (since that is all that the external scholars know) ...

<aq_hasani> And thus he was executed.

<aq_hasani> So, the existence of al-Hallaj should hint at those people in stage 5, that +there is some road ahead of them ...

<aq_hasani> And those in stage 6, should take heed that, the perfected person is the one

+who can join between egocentrism externally while knowing internally that +Allah is Allah and there is nothing but Allah - ala kullu shay'in ma khala +l-laha batilu ...

<aq_hasani> "Is not everything besides Allah false?" - this is a hadith of the Prophet in

+which he quoted al-Labid and said that it was the most true poetic statement +[Bukahri]

<aq_hasani> [done]

<tahir> are the 8 stages mentioned in the Mabathith ?

<aq_hasani> No. One would have to know the seven stages to correlate between the core +text (which is in Rajz) ...

<aq_hasani> and what the scholars of the path teach ...

<aq_hasani> [done]

[

GHF_Note:

We have mentioned these seven stages and their meanings in footnote 72 of our al-Mabahith al-Asliyyah text in <http://www.guidinghelper.com/otherTexts.html>.

]

<hashim_maghribi> sidi mourad?

<tahir> thank you

<mourad> First off all I don't understand anything about what you are +discussing (you & Tahir), it seems complicated.

<hashim_maghribi> ok you can ignore that ...

<hashim_maghribi> keep speaking

<mourad> anyway I wonder if walking the path to allah, is that the same as +practicing sufism?

<mourad> and why do some muslim dislike sufism.

<mourad> (done)

<aq_hasani> In reality, one must understand that words are just arbitrary labels for +ideas ...

<aq_hasani> If one understands the purport of the Explanation of Songs 42 and 43, one +understands enough about the Path and one need not go any deeper ...

<aq_hasani> Many people today call themselves sufi, but do not practice the dictates of
+those verses which summarize the Risalah al-Qushayriyyah ...
<aq_hasani> For example, they do not try their utmost to obey Allah - but talk about high
+things which confuse you and me ...
<aq_hasani> On yawm al-qiyamah, these people who did not do the wajibaat and committed
+large acts of disobedience ...
<aq_hasani> will be in big trouble as is clear from many verses of the Qur'an, Authentic
+hadith, and sayings of the early rightly guided scholars - unless of course
+they repent and/or Allah forgives them ...
<aq_hasani> Thus, the Path or Tasawwuf in its higher levels has pre-requisites which
+many people who call themselves Sufi today neglect ...
<aq_hasani> But there is another aspect ...
<aq_hasani> And this has been addressed in `Ali al-`Iraqi's book about Tasawwuf on our
+otherTexts.html page ...
<aq_hasani> This aspect is that the enemies of our din realize that the soul of our din
+and what gives it life and strength is to be found in Tasawwuf (the Path) and
+for this reason
<aq_hasani> it is an object of attack from Shaytan and all of his minions ...
<aq_hasani> Thus, the problem is two-fold ...
<aq_hasani> One problem is that many people who call themselves Sufi do not have correct
+beliefs nor correct actions (this is noted in Chapter 5 of the Mabahith) ...
<aq_hasani> The other problem is that many pseudo-type scholars who have been funded
+(indirectly via petro-dollars) ...
<aq_hasani> (until recently - when today it is starting to become in vogue to go against these +types of pseudo-scholars [due to the media terrorism rhetoric]) ...
<aq_hasani> anyway ...
<aq_hasani> The other problem is that many pseudo-scholars speak wrongfully against
+rightly-guided Sufis (such as Abul Hasan al-Shadhili and Abul `Abbas

+al-Mursi, al-Rumi, al-Ajmayri, Dhata Ghanj Bakhsh, etc.) ...
<aq_hasani> calling them misguided because they do not realize that they do not
+"know-it-all" ...
<aq_hasani> Some people attack a subject just because they cannot understand it ...
+This is wrong to do and is blamed in many parts of the Qur'an ...
<aq_hasani> All this is noted in Chapter 4 of al-Mabahith al-Asliyyah. The scholar who
+wrote this book was extremely qualified and took care of all of the
+objections - even those raised today .
<aq_hasani> [done]
<mourad> allah ebarik thank you
<hashim_maghribi> ok we will end with du`a.
<aq_hasani> Here is the du`a of Ibn `Abbad in his introduction to the Sharh of the Hikam
+...
<aq_hasani> allahumma inna natawassalu ilayka bi hubbihim fa innahum ahabbukha ...
<aq_hasani> wa lam yuhubbuka hatta ahababtahum...
<aq_hasani> fa bihubbika iyyahum wasalu.
<aq_hasani> wa nahnu lam nasil ila hubbihim fika illa bihaDH-DHina minka ...
<aq_hasani> fa tammim lana dhalika hatta nalqaka ya arhama r-rahimin ...
<aq_hasani> wa salla l-lahu `ala sayyidina wa mawlana muhammadin khatami n-nabiyyin wa
+`ala aalihi t-tayyibina t-tahirin wa tabi`ihim bi ihsanin ...
<aq_hasani> ila yawm d-din wa sallama `alayhim tasliman ...
<aq_hasani> You may refer to the translation of Ibn `Abbad's Sharh on our Other Texts
+page for a translation of this du`a - so it be known that "love" does have a
+role even in the Shadhili Path.
<aq_hasani> This is in the introduction of the author - near the end .
<aq_hasani> [done]
<aq_hasani> was-salamu `alaykum wa rahmatullah

[End Edited Transcript of 04 October 2003 lesson.]

<aq_hasani> as-salamu `alaykum
<IbrahimFaqir> wa alaykum as-salam

<aq_hasani> Sorry. We had some errands to run and were late.
<IbrahimFaqir> not a problem, at all
<aq_hasani> Sidi Tahir, are you there? If so, you may ask.
<tahir> salamu alaykum, Sidi and thank you
<tahir> Does one pray Witr in jamaat during Ramadan.....
<tahir> whilst praying with Hanafis who pray the three rakat together?
<tahir> [done]
<aq_hasani> ok
<aq_hasani> First, we will explain the common way of praying Tarawih in the Maghrib.
<aq_hasani> First, one prays `Isha' with four units as normal.
<aq_hasani> Then, after a short break, the imam goes up front and prays two units tarawih.
<aq_hasani> with the group following
<aq_hasani> with out loud recitations
<aq_hasani> like a normal two unit prayer
<aq_hasani> after the salam, the imam takes a short rest.
<aq_hasani> Thus, you see thee first minor difference between the Maliki and Hanafi +schools ...
<aq_hasani> That, the rest (time out) and relaxation break is taken every two units +instead of every four.
<aq_hasani> After the tenth rest (that is after completing twenty units) ...
<aq_hasani> of Tarawih, the imam gets up and prays two units Shaf` with the group with +out loud recitations ...
<aq_hasani> Then after the salam, there is no gap (meaning rest) and the imam stands up +to pray the single unit of witr starting with a new takbir and niyah...
<aq_hasani> He prays the Witr in group with out loud recitations - with one unit only +...
<aq_hasani> As for the du`a of the tarawih if the imam wishes to do it, he can do it +either after the twenty units of Tarawih or after the Witr prayer (although +the former is more common) ...
<aq_hasani> The reference for this is (then we will return to your original question) +...
<aq_hasani> al-Durr al-Thamin Sharh Murshid al-Mu`in, explanation of line 142,

+derivative rulings - in which Imam Muhammad ibn Ahmad al-Mayyarah states ...
<aq_hasani> That one is allowed to pray Shaf` & witr in group in Ramadan after tarawih
+with out loud recitations - and it is better not to pray these prayers in
+group outside of Ramadan.
<aq_hasani> Now, your question...
<aq_hasani> You may follow the Hanafi imam in His three units without the salam after
+the shaf` as is the practice of the Hanafis ... this is an acceptable -
+although discouraged act in the Maliki School.
<aq_hasani> As for the du`a qunut which they read in the last unit, that is optional for
+you also. Thus, there is no need to say it.
<aq_hasani> [done]
[GHF_NOTE: The reference for what Abuqanit has stated is found in the Mudawwanah
and also in [DT: volume 1: page(s) 252: line(s) 19-20: {Explanation of lines 140-143,
middle of section, derivative rulings for Witr}]
<tahir> thank you
<aq_hasani> Sidi, who is next?
<tahir> sidi ibrahim
<aq_hasani> He may ask - bismillah ar-rahman ar-raheem
<IbrahimFaqir> thank-you
<IbrahimFaqir> are exceptions (a) and (b) in footnote 515 from Qarawi? and is +this jamhur or a minority position?
<aq_hasani> ok
<aq_hasani> Yes. They are from al-Qarawi (although we only quote this book due to its +prevalence - this found in many other places also).
<aq_hasani> We will give exact location ...
<aq_hasani> The exact location ...
<aq_hasani> One brief side point here ...
<aq_hasani> The reason why we like giving references so that people who learn from us +will become eventually independent ...
<aq_hasani> [is so that]
<aq_hasani> Yes. Everyone should try their best to sit with the actual live traditional +teachers ...
<aq_hasani> But, in our time that is not enough - one must also know the basis for what

+one knows and how to obtain further details ...

<aq_hasani> One must know the secondary text basis and also (if one has time) to learn

+the basic primary text basis ...

<aq_hasani> This will lead to a much more qualified individual who understands the +issues inside out.

<aq_hasani> Now here is the reference: [KF: volume 1: page(s) 15: line(s) 20-29: {Wudu,

+mawani` al-hadath al-asghar, "What are the things which one is prevented from

+when one is in need of wudu' (and what are

<aq_hasani> the exceptions.

<aq_hasani> As far as we know, these are the trusted popular opinions in the Maliki +school.

<aq_hasani> [done]

<hashim_maghribi> as-salamu `alaykum who is next?

<IbrahimFaqir> thank-you

<IbrahimFaqir> jazak-Allah khairan

<hashim_maghribi> Sidi Ali?

<ali> thank you....my question is...

<hashim_maghribi> do you have a question for Abuqanit Hasani. I am the +moderator.

<ali> can a nikah be performed over the phone or with one of the parties

+physically absent..i know that this has been answered but what is the strong

+opinion since ive heard differnent responses from diff sheikhs

<aq_hasani> yes. There is difference about this among the scholars.

<aq_hasani> There have been many Hanafi scholars who have allowed this.

<aq_hasani> Their reasoning would be that the location in which the parties is present

<aq_hasani> is not a specifically stated precondition .

<aq_hasani> The reasoning for the opinion we give is that it was an implied precondition

+ and it is only because there was not fast modern means of communication

+that it was not an explicitly stated precondition ... for example ...

<aq_hasani> It was just a given that the guardian and groom would be face to face and

+the bride would be ready ... but, there is another piece of wisdom ...

<aq_hasani> We know from experience that marriages conducted via long distance

+telecommunication devices have a greater chance of having ...

<aq_hasani> complications arise ... especially because of the difficulty currently of

+third world country citizens in obtaining a visa to visit the West ...

<aq_hasani> There are many married people today who are separated by vast distances just

+because of this restricted travel problem.

<aq_hasani> This is the wisdom reasoning for the ruling we gave.

<ali> can i ask a clarifying question?

<aq_hasani> [for the reasoning] in footnote 2268 of the Guiding Helper Explanatory

+Notes. Our views are not binding upon anyone (except those who wish to +follow them).

<aq_hasani> yes.

<ali> can the wali (with the permission of his daughter) be present at the

+nikah ceremony only or does his daughter have to be physically present?

<aq_hasani> One must again consider the travel restriction problem.

<aq_hasani> If you really want to know, then yes the scholars of Jurisprudence in the

+old days would allow this ...

<aq_hasani> But, the daughter would have been nearby and ready (in most cases) or easily be

+able to come.

<Ibrahim> As-salamu `alaykum wa rahmatul-lâh

<aq_hasani> Again, our view is a recommendation and the rulings in the Explanatory Notes

+are presented to benefit the most number people and cause the least number of problems

+while remaining within the confines of the Maliki School (in the popular

+opinion in most cases) [done]

<hashim_maghribi> wa` laykum as-salamu, Ibrahim, you will ask after

+IbrahimFaqir

<ali> jazak Allah

<hashim_maghribi> Sidi IbrahimFaqir?

<Ibrahim> Thnaks, at the moment i prefer to listen.

<IbrahimFaqir> i think tahir might be before me

<hashim_maghribi> ok I missed his name at the top.

<hashim_maghribi> Sidi Tahir?

<tahir> thank you
 <tahir> About the prostration of Quran recitation...
 <tahir> what does one do when praying behind a Hanafi when..
 <tahir> he prostrates at places not recognised in the Maliki school?
 <tahir> [done]
 <aq_hasani> ok This is what we wrote in the Previous Answers Qur'an section, near bottom
 +...
 <aq_hasani> There are only eleven places in the Qur'an for which Imam Malik
 <aq_hasani> has encouraged sujud al-tilawah. Thus, there are about three
 <aq_hasani> or four fewer places marked for sujud. If one is praying behind
 <aq_hasani> a Hanafi/Shafi`i imam
 <aq_hasani> There are only eleven places in the Qur'an for which Imam Malik
 <aq_hasani> has encouraged sujud al-tilawah. Thus, there are about three
 <aq_hasani> or four fewer places marked for sujud. If one is praying behind
 <aq_hasani> a Hanafi/Shafi`i imam
 <aq_hasani> sorry about that
 <aq_hasani> (for instance in the taraweeh prayer) and
 <aq_hasani> the imam performs sujud for an ayah for which there is no sujud
 <aq_hasani> in the Maliki school, one may either keep standing or go into
 <aq_hasani> sujud with him (but if one goes into sujud with him,
 <aq_hasani> it is preferable
 <aq_hasani> that one perform two mandub prostrations after the salam for
 <aq_hasani> adding some actions).
 <aq_hasani> This above ruling is a dispensation, the strict Maliki ruling would
 <aq_hasani> state that one keeps standing and not follow the imam in his
 <aq_hasani> extra unnecessary sujud.
 <aq_hasani> Reference(s):
 <aq_hasani> [QF: volume 1: page 82: line(s) 2-3: {book 2, chapter 30, section 1,
 <aq_hasani> middle}]
 <aq_hasani> [done]
 <tahir> a clarification?
 <hashim_maghribi> ok
 <tahir> what if one does not realise that this place is...
 <tahir> not recognised in the Maliki School?
 <tahir> i.e. an ayat of sujud
 <aq_hasani> yes. and this is main reason for the dispensation given - in that many

+people will not know (especially if they do not know Arabic) which ayats are
 +omitted in the Maliki School.
 <aq_hasani> [done]
 <hashim_maghribi> Sidi IbrahimFaqir?
 <IbrahimFaqir> thank-you
 <Ibrahim> After Sidi Ibrahim Faqir I'd like make a question. Thanks.
 <IbrahimFaqir> we believe that the Prophet (Allah bless him and give him
 +peace)...
 <IbrahimFaqir> is alive in the barzakh...
 <hashim_maghribi> ok Ibrahim. Iw ill tell you when to ask
 <IbrahimFaqir> is it permissible, or logical, to hold the belief that he is
 +literally in madina...
 <IbrahimFaqir> and we can only 'directly' communicate to him when we are in
 +that blessed city?
 <IbrahimFaqir> (done)
 <Ibrahim> thanks
 <aq_hasani> also a clarification, Sidi Tahir, notice how we are narrating the opinion
 +that prostrations after the salam are mandub and not wajib (al-qawanin
 +al-fiqh-yyah, salah, sujud as-sahw...
 <tahir> thank you, i was wondering what the dispensation was...that's it.
 <aq_hasani> near beginning, thus in the dispensation, the prayer is correct even without
 +the two prostrations - but one should try to learn the eleven Maliki
 +prostration ayahs given in footnote 516.
 <aq_hasani> [done]
 <tahir> tahnk you
 <aq_hasani> ok this returns to literalism ...
 <aq_hasani> The answer is that the advanced scholars do not blame simple-minded people
 +who believe the primary text statements literally (as long as they do not go
 +the extra step in rejecting some necessarily known `aqidah tenet). The
 +reference for this...
 <aq_hasani> Is the whole debate about the Jahmiyyah found in the ancient books narrated
 +in many of the Shuruh of the hadith books like Bukhari, Tirmidhi, etc.
 <aq_hasani> The Jahmiys (or so they are called) were people who used to give
 +metaphorical meaning to the primary texts statements (like the rightly-guided
 +`Ash`aris) but these people went the extra step ...

<aq_hasani> in denying the common man the right to do tafweed or to believe in the way a

+simple-minded person believes...

<aq_hasani> We can give you the exact reference for this debate in the rightly guided

+books (not the confusion which the Salafis are spreading by calling the

+rightly-guided `Ash`aris Jahmyyyun.

<aq_hasani> Our din allows simple belief and it allows more advanced in-depth

+understanding and it also allows tafweed - which means to just believe

+without delving further ...

<aq_hasani> We have an answer related to this in the `aqidah section.

<aq_hasani> Thus, the answer to your question is that the truth of the matter is that

+the Prophet (May Allah bless him and give him peace) went away to the Barzakh

+world while a link remains between his body and his soul.

<aq_hasani> He is not living under the earth in that small grave.

<aq_hasani> But, yes he can hear your voice - but there is no need to raise it - one +should trust that he will receive the message if one whispers it.

<aq_hasani> [done]

<hashim_maghribi> Sidi Ibrahim?

<Ibrahim> I would like to know

<Ibrahim> if is possible in fiqh maliki

<Ibrahim> and due to the labor circumstances in a country not muslim

<Ibrahim> to unite the oration of noon and afternoon, because in winter when

+de day is short i can lost my salat

<Ibrahim> thanks

<aq_hasani> Where do you live? You do not have to give us the exact location, but the

+general region. Thanks.

<Ibrahim> i want say salat dhuhur and asr. thanks+

<Ibrahim> In spain

<Ibrahim> And in my job no body knows i'm muslim

<aq_hasani> We do not know the exact nature of your job, but we would recommend that you

+follow the advice in footnote 941, section (d) of the Explanatory Notes.

<aq_hasani> This would keep you within the popular opinion within the school.

<aq_hasani> This calls for you praying Dhuhr at the end of its first time and `Asr

+afterwards. Dhuhr and `Asr share a portion of time together in which it is

+not clear whether or not `Asr's first time has entered ...

<aq_hasani> There is difference of opinion among the scholars as to the length of this

+shared time. We find opinions of up until one hour - but perhaps 15 to 30

+minutes is better for the region you live in.

<aq_hasani> [As a side note, you have think back to the time when there were no accurate

+clocks and some days it was overcast (cloudy), in such days one could not use

+the shadow lengths to determine the exact incoming time of `Asr ...

<aq_hasani> Thus, the scholars of Jurisprudence (Hanafi, Maliki, Shafi`i, Hanbali, etc.)

+came to the conclusion that it is correct to consider that the transition

+period between the first time of Dhuhr and the first time of `asr is somewhat

+blurry ...

<aq_hasani>]

<Ibrahim> Jazzakumul-lâh

<aq_hasani> Thus, this calls for you to find time out during your job at this shared

+time

<aq_hasani> And pray both Dhuhr and `Asr.

<aq_hasani> This is if you want to stay within the popular opinion in the Maliki School.

<aq_hasani> [done]

<hashim_maghribi> Sidi Ali?

<ali> yes insha'Allah

<Ibrahim> Thanks.

<ali> i have a q about permissibe types of dress and makeup for women...

<ali> in the indo-pak culture women wear bright salwar khamiz and makeup such

+as nose rings

<ali> is this permissible acc to malikis or must they wear dark jilbab and no

+jewelry

<Ibrahim> Fi amani-lah. Ma'a salama. Jazakumul-lâh jayran kaziran.

<hashim_maghribi> done?

<ali> yes sidi

<aq_hasani> OK. First we will give the strict Maliki ruling about this (which agrees

+with the other schools of Jurisprudence) and then we will give some practical

+advice.

<aq_hasani> Our din does not allow women to openly embellish themselves when out in public in ways that draw undue attention to them ... Allah says in the Qur'an
<aq_hasani> wa la tabarrajna tabarruja l-jahiliyyati l-ula
<aq_hasani> Surah Ahzab [33:33]
<aq_hasani> And [O women of the Prophet] do not display yourselves in +beauty/embellishment like you used to display yourselves in the *first* +ignorance.
<aq_hasani> Thus, this is the Maliki ruling and is found in the discussion of women +going to masjids (which is allowed) - the scholars state that it is unlawful +for her to wear perfume with a strong scent and clothes which draw undue +attention to her ...
<aq_hasani> al-Khulusah al-Fiqh-hiyyah, Jumu`ah Prayer, Mandubs of Prayer (perfume/`itr +is mandub for men not women) .
<aq_hasani> Now the practical advice ...
<aq_hasani> Know that the Qur'an is a very special book and contains everything which is +happening today ...
<aq_hasani> And this is the reason according to the mufassirin that Allah says + "al-jahiliyyati l-ula" *first* jahiliyyah (ignorance)...
<aq_hasani> We are in the second jahiliyyah today ...
<aq_hasani> Thus, scolding women who do such harshly may not be the best avenue to bring +them into obedience ...
<aq_hasani> Rather, we should inculcate in our women love of modesty and through this +modesty and in following Allah's command given above in the Qur'an - we pray +that they will change their dress.
<aq_hasani> The issue you ask about is on the borderline - in many cases in is not clear +if the dress worn by such Muslim women is going into the limit of drawing +undue attention or not - at other times it is clear.
<aq_hasani> The general rulings for dress in the Maliki School are given in:
<aq_hasani> footnote 759 and footnote 2174 of the Explanatory Notes of Guiding Helper.

<aq_hasani> Yes. Colors are ok - but a tight shiny outfit is at least makruh.
<aq_hasani> [done]
<ali> sidi...specifically about the nose ring...would that be considered +permissible or impermissible
<hashim_maghribi> sidi Tahir?
<tahir> can i ask?
<aq_hasani> it is permissible to wear jewelry for women on their ears/faces/etc.
<hashim_maghribi> yes
<aq_hasani> This would be discussed in the Zakat chapter of most fiqh books.
<aq_hasani> Our din is not culture-specific and allows such cultural practices - such as +nosering as worn by SouthAsian women.
<aq_hasani> [done]
<tahir> Apart from laylat ul-Qadar, which other nights have a special +status.....
<tahir> and is it mandub to fast on the next day?
<tahir> [done]
<aq_hasani> We just passed one
<aq_hasani> Today is the 15th of Sha`ban according to www.moonsighting.com
<tahir> thats why i'm asking
<aq_hasani> Last night, we were up doing a lot of awrad.
<aq_hasani> Reciting Surah Yasin, and Surah Waqi`ah etc.
<aq_hasani> Allah says in the Qur'an:
<aq_hasani> Inna anzalnahu fee laylatin mubarakatin inna kunna munthireena
<aq_hasani> Feeha yufraqu kullu amrin hakeemin
<aq_hasani> Amran min AAindina inna kunna mursileena
<aq_hasani> [sorry the transliteration is not mine], 44:3-55
<aq_hasani> The tafsir of this ayah states ...
<aq_hasani> that this is referring to the 15th of Sha`ban and not Laylatu l-Qadr
<aq_hasani> It says "feeha" in it is decided every important/wise matter.
<aq_hasani> In that Allah writes the decrees for the next year on the Preserved Tablet +on this night.
<aq_hasani> The Maliki Scholars encourage worship on this night and this is the +continuous practice of the rightly-guided shaykhs in the Maghrib (e.g., in +Qarawayeen).
<aq_hasani> It is also mandub to fast the next day as is mentioned in line 1087 of the

+Guiding Helper and associated entries in the Notes of Sources.

<aq_hasani> Another night which can be considered special is the 27th of Rajab if one

+concurs that this is the night in which the Night Journey of the Prophet (May +Allah bless him and give him peace) took place.

<aq_hasani> [done]

<aq_hasani> To be fair, one last question Tahir if you have any?

<tahir> thank you....most kind of you

<tahir> How is the hadith "takhallaku bi akhlak illah" applied

+operationally....

<tahir> is enough to get rid of the bad for the good to come up...

<tahir> or does one have to train oneself for that?

<tahir> [done]

<aq_hasani> The Path has two part "Takhliyyah" and then "Tahliyyah"

<aq_hasani> Emptying out and then Embellishing oneself ...

<aq_hasani> This is how the scholars have taught it all the back to the first early +Shuyukh.

<aq_hasani> The Takhliyyah must come first and only then is one ready for the Tahliyyah.

<aq_hasani> Now, exactly how the Tahliyyah happens differs among the Turuq.

<aq_hasani> For example, the Naqshabandis may do mujahadah for each every good

+characteristic to obtain it just like they do mujahadah for each an every bad

+characteristic to get rid of it.

<aq_hasani> And there is some of this in the Shadhili Path also. But, it seems that the

+major player in getting rid of bad characteristics and obtaining good

+characteristics is the ...

<aq_hasani> mastering of ma`rifah and the deepening of understanding that comes about

+in the disciples who tread this way of knowledge with sincerity ...

<aq_hasani> Thus, the accomplished spritual dies not need to "try" to be merciful or try

+to be generous - rather understanding and more importantly his ma`rifah

+brings him to be merciful and generous.

<aq_hasani> [done]

<aq_hasani> any clarifications?

<tahir> so the knowledge sets free?

<aq_hasani> yes and guides.

<aq_hasani> to what is right.

<aq_hasani> [done]

<tahir> jazakallahu khayr

<aq_hasani> wal hamdu lillahi rabbi l-`alamin

<aq_hasani> was-salatu was-salamu `ala rasulihl l-karim

<aq_hasani> wa `ala aalhi wa sahbihi wa man tabi`ahum ila yawmi d-din.

<aq_hasani> was -salamu `alaykum

<aq_hasani> Those who attended may submit requests for references on our Previously

+Answered Questions Page.

<aq_hasani> [done]

[End Edited Transcript of 11 October 2003 lesson.]

<aq_hasani> Ok so, we do not condemn Chisti Sama`

<hashim_maghribi> as-salamu `alaykum, sidi aki, you may ask.

<aq_hasani> But, state that the use of Musical Intruments in the Sama` was not enacted

+by the original teachers.

<aki> why is there no trade or business chapter in Guiding helper?

<aq_hasani> And the introduction of such intruments makes the practice of Sama` enter

<aq_hasani> into a clear disagreement area.

<aq_hasani> [done]

<tahir> but from a Sharia point of view there may be an allowance

<tahir> in anither school for those shayukh that practice it?

<tahir> [another]

<aq_hasani> We have placed the important rulings for Trade and business in the

+Explanatory Notes, footnotes 2578-2594

<aq_hasani> These are what concern the common man.

<aki> thank you

<aq_hasani> yes

<aki> i will have look

<aki> thanks

<aq_hasani> there are more rulings for trade and business

<aq_hasani> and advanced students can refer to a text such as Tuhfah al-HUkkam by Ibn

+`Asim for more details.

<aq_hasani> As we have recommended and stated in footnote 2701
<aq_hasani> [done]
<aki> thanks
<hashim_maghribi> Sidi Tahir?
<tahir> thanks
<tahir> what does the ruling on tashabbu bil kuffar actually mean, i.e.
+practically ?
<tahir> [done]
<aq_hasani> As for your other question tahir, yes, from a Shari`ah point of view, there
+is no ijmaa` on Musical Instruments (although one may say that *most*
+al-jumhur of the `ulama' have strictly forbidden ...
<aq_hasani> some types of musical instruments.
<aq_hasani> Ok your next question ...
<aq_hasani> Today we do not have clear lines between dar al-kufr and dar al-islam
<aq_hasani> Dar al-Kufr is also called Dar al-Harb
<aq_hasani> In Fiqh, when there was a strong Dar al-Islam, then the fuqaha' would state
+that the non-Muslims within the Muslim territory ...
<aq_hasani> must dress somewhat differently and likewise the Muslims in the non-Muslim
+territory would dress somewhat different ...
<aq_hasani> This would be one manifestation of takhalufu l-kuffar (being different from
+the kuffar and not imitating them) ...
<aq_hasani> We asked many people in Morocco about this and we found two viewpoints ...
<aq_hasani> First the agreed upon point is that ...
<aq_hasani> One must not *act* like the kuffar, e.g., in their language, their
+lifestyle, etc.
<hashim_maghribi> assalamu `alaykum ithviriw, you may ask after aki
<aq_hasani> And this is more important than dress ...
<aq_hasani> Now, the other point about dress, ...
<ithviriw> assalamu 'alaikum wa rahmatu Allahi wa Barakatuhu
<aq_hasani> We found that the beduoin scholars were mostly of the view that modern

+Western dress is exclusively a kuffar invention [this view does not take
+into consideration ...
<aq_hasani> the inter-culture borrowing that has taken place between the west and +Islam].
<ithviriw> I am not interested in dress but in spiritual problems
<aq_hasani> The city Scholars (e.g., those in Qarawayeen) are of the view that the dress
+common today is the "dress of the times" libasun `asriyyun ... and Muslims
+also have contributed to aspects of this dress ...
<ithviriw> What distinguishes the malikis from other muslim schools ?
<hashim_maghribi> OK, you will be answered after aki.
<aq_hasani> It is said among garment makers, that the use of the button, zipper, pants, tassel
+etc. in Europe
<aq_hasani> were learned from the Muslims in Spain ...
<ithviriw> Is it true that Imam Malik, has condemned the AHL EL BEYT school ?
<aq_hasani> Further research will prove this somewhat correct ...
<hashim_maghribi> ok, sidi, Ithviriw, please read the lesson rules. Abuqanit
+will insha'allah answer your questions after aki.
<aq_hasani> The ruling we have narrated about dress is given in footnote 2174 and is
+taken from al-Qawanin al-Fiqh-hiyyah, Book 21, Chapter on Dress ...
<aq_hasani> Thus, to answer your question, not imitating the Kuffar is first done in how
+one acts - in that one following the sunnah of the Prophet Muhammad in words
+and actions ...
<aq_hasani> Thus, one's words are free of profanities and curses common in the
+non-Muslim talk ...
<aq_hasani> And one's actions are elegant and pleasing in manners ...
<aq_hasani> One must also consider the culture-borrowing and shared-culture attributes
+of actions also - like the man-to-man handshake encouraged by both cultures -
+etc.
<aq_hasani> Thus, if an action of theirs contradicts the actions of our Prophet (May
+Allah bless him and give him peace) ...
<aq_hasani> we do not imitate it ...

<aq_hasani> And as for dress [if we follow the opinion of the city scholars], then it your choice

+ as the Prophet (May Allah bless him and give him peace) did not mandate the long shirt and the

+ turban (although it can be said that he encouraged it) ...

<aq_hasani> [done]

<aki> If a person is in the city centre or a shopping centre, away from a

+mosque, has no prayer mat, had a madhi emission and lost his wudu, and has

+soiled his clothes with impurity AND the time for prayer is going to pass -

+what can he do to do his prayer in time?

<aq_hasani> Yes. As is stated in footnote 1366, praying on time has significance and +importance in its self and this is what the fuqaha' teach ...

<aq_hasani> One prays on time even if in less than perfect conditions as long as one

+fulfills the ten preconditions given in footnote 644.

<aq_hasani> - even if only with dry ablution.

<aq_hasani> when unable to use water.

<aq_hasani> [done]

<hashim_maghribi> Sidi Tahir?

<tahir> That brings something to mind

<tahir> When travelling on a motorway can one perform tayyamum or is one.....

<tahir> required to get off and find water?

<tahir> [done]

<aq_hasani> Footnote 588 states: People who think they can easily find (or buy) water

+within two miles [and be able to pray with it before the first time will

+pass] must try to do so. People who think

<aq_hasani> that they will be prevented from using water at a location within two mile

+(Three Kilometers) or that the water will not be available at all do not ...

<aq_hasani> have to search for such water and may perform dry ablution instead.

<aq_hasani> The reference for this is : al-Khulasah al-Fiqh-hiyyah, Tayammum, Searching

+for Water.

<aq_hasani> [done]

<hashim_maghribi> Sidi Aki?

<aq_hasani> Of course, one must consider one's fragile health if performing tayammum

+outside in the cold.

<aq_hasani> In which case, tayammum will be allowed because the person thinks that water

+will hurt him.

<aq_hasani> [done]

<tahir> So if one thinks time will pass then its o.k. to do tayammum ?

<aq_hasani> Yes.

<aq_hasani> This is an important note that the common man often neglects ...

<aq_hasani> Allah says in the Qur'an (Surah Nisa') Inna s-salata kanat ala l-mu'minina

+kitabana

<aq_hasani> mawqutan

<aq_hasani> Indeed prayer is for the believers an inscribed obligation at *specified*

+times.

<aq_hasani> If the first time is about to expire, then one does not wait until the

+second time to obtain water and pray with it.

<aq_hasani> Similarly, if one is already in the second time, one does not wait for water

+if the second time will end before completing one unit of prayer with that

+water.

<aq_hasani> [done]

<aki> You mentioned in the guiding helper that the Quran is uncreated. How do

+you know? And isn't it unnecessary to answer such questions?

<tahir> Thanks, that's clear Sidi

<aq_hasani> Actually, we have not noted that in the Explanatory Notes but in the Notes

+Sources for the Main Text.

<aki> yes

<aq_hasani> And yes. This is a confusing issue especially for the common man - it is +enough for the common man to believe that the Qur'an ...

<aq_hasani> is revealed from Allah to our beloved Prophet Muhammad (May Allah bless him

+and give him peace) and that the Qur'an we have today accurately conveys ...

<aq_hasani> Allah's message to His creation.

<aq_hasani> That is not complicated.

<aki> This is not complicated, but

<aki> ...

<aq_hasani> This question you refer to was a hotly-debated topic about one thousand to

+eleven hundred years ago.

<aq_hasani> Between the rightly-guided muthbitin (those who affirmed what others denied)

+and the mu` tazilah in Iraq.

<aki> isn't it better to stay silent about it?

<aki> isn't it better to stay silent about it?

<aq_hasani> Our note in the Notes of Sources is only meant to quell further debate - in

+case the question again arises in the future.

<aki> to be honest, it makes me more confused

<aq_hasani> The conclusion of the advanced scholars is stated in the `Aqidah +al-Nasafiyah which we had quoted in the footnote you are referring to.

<aq_hasani> You can ignore such deep statements in the Notes of Sources and know that

+the Explanatory Notes contains the Fard al-` Ayn knowledge already.

<aq_hasani> [done]

<hashim_maghribi> Sidi, Tahir?

<tahir> A few issues about visiting the tombs of the awliya.....

<tahir> I was wondering what the practice is in Morocco....

<tahir> Can one kiss the grave [out of love or reverence] and can one place

+flowers or some cloth with..

<tahir> Qur'an written on it on the grave itself?

<tahir> [done]

<aq_hasani> There are Dhara'ih (sing. dhareeh) spread throughout Morocco and Fez also ...

<aq_hasani> A Dhareeh is a grave/tomb of a past waliyy

<aq_hasani> You will find that the graves in Morocco are far less ornamented than

+the graves in the East - but nevertheless one does find colored velvet cloth

+with shiny embroidery ...

<aq_hasani> over such tombs and one does find that common people touch a portion of the tomb

+(usually a mast with a round knob at its end (like a bed post)) and pray to

+Allah using the waliyy as a wasilah ...

<aq_hasani> As for annual celebrations around the grave "what are called weddings in the

+East", they are far less common in Morocco.

<aq_hasani> One may touch or kiss out of reverence but it is wrong to prostrate on the

+grave.

<aq_hasani> There is a hadith which states:

> la`ana l-allahu l-yahuda wa n-nasara ittakhadhu qubura anbiya'ihim masjidan.

<aq_hasani> Allah curses the Jews and Christians who took the graves of their prophets as

+places of prostration.

<aq_hasani> [done]

<hashim_maghribi> Sidi Aki?

<aki> no thank you

<aki> I have no questions today

<hashim_maghribi> sidi Tahir?

<tahir> Is there any recommended way of visiting them?

<tahir> i.e.the Awliya.[done]

<aq_hasani> Sidi, Tahir, the hadith we quoted is in Sahih Bukhari, Jana'iz, the disliked

+nature of taking prostration placed over graves.

<aq_hasani> The proper manners are the same proper manners ...

<aq_hasani> of visiting the Prophet (May Allah bless him and give him peace) given in

+2065-2070

<aq_hasani> One should not here that in some places in the East, the people go to

+extremes in respecting the graves, such as not turning one's back to it but

+walking backwards away from it ...

<aq_hasani> This extreme respect is discouraged in the Maliki School as is mentioned in

+the commentary al-Habl al-Matin in the section of visiting the Prophet (May +Allah bless him and give him peace) .

<aq_hasani> [done]

<aq_hasani> That is HM on our table of references.

<hashim_maghribi> Sidi, tahir, you may keep asking if you have more questions.

<tahir> Is it correct to believe that they can hear one or receive the message

+in someway?

<aq_hasani> Yes. We have discussed this in the footnotes to the Notes of Sources for +lines 1317-1320

<aq_hasani> That the Prophet (May Allah bless him and give him peace) explained to us

+that dead people can hear the voices of living people and observe what is

+going on.

<aq_hasani> The first principle is taken from the hadith of Badr where the Prophet (May Allah bless him and give him peace)
<aq_hasani> asked the dead kuffar "Whether they found what their Lord had promised them
+as true"
<aq_hasani> The second principle is taken from hadith such as those in Ahmad in which
+the Prophet (May Allah bless him and give him peace) informed us that our
+dead relatives pray for us (we have quoted such a hadith in the Notes of
+Sources).
<aq_hasani> -- that is after seeing our state of being good or bad ...
<aq_hasani> [done]
<tahir> One final point, do the awliya possess tassarruf in the material realm
+?
<aq_hasani> good question and something we are interested in finding out too.
<tahir> obviously, through the Qudrah of Allah.
<aq_hasani> We are wondering if `Abd al-Qadir al-Jilani is aware of what is happening
+around his grave in `Iraq today
<aq_hasani> and whether it is within his tasarruf (action of the ruh) to do something
+about it - or whether there is some barrier.
<aq_hasani> And Rumi, and Rabi`ah, and Junayd, and Shibli, etc.
<perk> hi
<hashim_maghribi> as-salamu `alaykum perk, you have any questions for abuqanit
+hasani?
<aq_hasani> So, the answer to this is we are not sure and don't know the extent of what
+dead people are allowed to do ...
<perk> sure
<aq_hasani> Obviously, they can pray but I don't know if they can still do tasarruf like
+they used to do while alive.
<perk> what is this room about?
<hashim_maghribi> Any questions about spirituality, the purpose of life, and
+how to live according to the Maliki, Ash`ari, and Shadhili scholars.
<tahir> thanks Sidi that's fair.
<aq_hasani> ok
<aq_hasani> I just don't know.
<perk> why does it seem that i have no good fortune?

<aq_hasani> You meant fortune right?
<perk> yes
<aq_hasani> It is a matter of perspective.
<aq_hasani> If one only sees the negative, then that is what will seem dominant.
<aq_hasani> If one sees the positive and emphasizes it, then that is what will seem
+dominant ...
<perk> how do i change that?
<aq_hasani> How many a sick man says he's happy
<aq_hasani> And a healthy and wealthy man who says he is depressed.
<aq_hasani> Can one change fortune?
<aq_hasani> Or does one work with what one is given?
<aq_hasani> Scholars who have studied this in depth have come to the conclusion that
+what befalls us was written for us and what misses was never meant to befall
+us.
<perk> i do but it nerver seems to work out for me
<aq_hasani> Well we'll pray for you and perhaps your perspective will change.
<perk> can i do anything?
<aq_hasani> TO change fortune?
<perk> or help it
<aq_hasani> Ok. This returns to Sidi Tahir question about Tasarruf (actions with the
+ruh/soul of the person) ...
<aq_hasani> It often *appears* to the person with a very clean and strong soul that he
+can *affect* his life situations for better or worse ...
<perk> are you talking to me?
<aq_hasani> This is called tasarruf (action of the ruh) and can even appear to affect
+large events in the world if one is very strong (such as `Abd al-Qadir
+al-Jilani was) ...
<aq_hasani> So, Perk, think positively and see if it appears that Allah deals with you
+positively.
<aq_hasani> We will end here.
<perk> thank you
<aq_hasani> This chat room is a service of www.guidinghelper.com
<aq_hasani> Online lessons are held Saturdays 1 to 3 pm GMT.
<aq_hasani> wal-hamdulillahi rabbi l-`alamin
<aq_hasani> was-salatu was-salamu `ala rasulih l-karim
<aq_hasani> May Allah endow you all with eternal happiness.

<aq_hasani> was-salamu `alaykum

[End Edited Transcript of 18 October 2003 lesson.]

<aq_hasani> as-salamu `alaykum
<Aziz> wa alaykum asalam
<Aziz> arent there more people here?
<aq_hasani> You are the only one right now. Hashim, our moderator should be here soon,
+and more people will insha'allah come later.
<aq_hasani> we will start
<aq_hasani> bismillah
<aq_hasani> ar-rahman ar-raheem.
<aq_hasani> inna l-hamda lillahi rabbi l-amin
<aq_hasani> wa s-salatu was-salamu `ala rasulih l-kareem
<aq_hasani> If you have any questions `Aziz, you may ask them now.
<Aziz> I am thinking about what to ask
<hashim_maghribi> `Aziz, the way these sessions are - once more people start +coming, it will ...
<hashim_maghribi> be harder to get answers. So it is best to prepare.
<Aziz> ok can you explain to me what tasawuf is?
<aq_hasani> tasawwuf ...
<aq_hasani> is the science by which we can learn two things ...
<aq_hasani> one is the internal and external manners of the Prophet (May
<aq_hasani> Allah bless him and give him peace) ...
<aq_hasani> And the second is the replication of the spiritual states of the Prophet (May
+Allah bless him and give him peace) ...
<aq_hasani> Let us clarify ...
<aq_hasani> Every part of Allah's creation has proper aadaab (manners) by which we +should deal with it...
<aq_hasani> For example, the adab one should have with one's parents is to speak gently
+and give much respect ...
<aq_hasani> The adab one should have with one's wife is to be gentle and loving ...
<aq_hasani> The adab one should have with one's teacher is respect while at the same
+time trying to honestly understand what he/she is teaching

> These are external manners
<tahir> assalamu alaikum
<hashim_maghribi> salaam Sidi Tahir, you will ask your questions after Aziz
<hashim_maghribi> wa alaykum assalaam
<aq_hasani> The internal manners
<aq_hasani> Are like tawakkul, tafweed, zuhd, and others mentioned in footnote 2674 of
+the Explanatory Notes ...
<aq_hasani> These are the manners - For example, not getting angry often is an internal
+manner (which also has external aspects to it).
<aq_hasani> Now, there is another part of tasawwuf.
<aq_hasani> And this is the real core ...
<aq_hasani> It is not accurately expressible in words, but here is a summary
<aq_hasani> This core is the *real reason* for the aadaab of the teachers of the Path +...
<aq_hasani> In that the aadaab issue from a person when he is realized in advanced +spiritual states as the Hikam al-`Ataiyyah states
<aq_hasani> #46 Excellence in actions is a fruit of excellence in spiritual states.
+Further, excellence in spiritual states comes from becoming realized in the +stations of the descending [Divine support].
<aq_hasani> Thus, there is an invisible part of tasawwuf and this invisible part is the
+*real core*.
<aq_hasani> This invisible part has to do with the ruh of a person becoming strong ...
<aq_hasani> And this person being able to take control of this strengthened ruh ...
<aq_hasani> for the primary purpose of knowing Allah better ...
<aq_hasani> for knowing Allah through direct experiential vision ...
<aq_hasani> [done]
<Aziz> thank you
<hashim_maghribi> we will return to you Sidi `Aziz, but it's Tahir's turn
<tahir> firstly,thank you for the reply to issues raised last week,sidi
<aq_hasani> sorry for the late reply. we have been busy.
<tahir> that's o.k.
<tahir> now,regarding song 32
<tahir> verse1307

<aq_hasani> ok
<tahir> "leave sacred territory before finishing"
<tahir> It surely does not mean that after completing rites one has to leave
<tahir> sacred territory for completion
<tahir> {done}
<aq_hasani> You are correct in your assumption.
<tahir> so its for those who want
<aq_hasani> Footnote 2052 states that the easiest way to fulfill the requirement of +joining between sacred and unsacred territory for one's ihraam is to exit +Makkah to go to Tan`eem ...
<aq_hasani> you can continue, Tahir.
<tahir> to perform another umrah for instance
<tahir> {done}
<aq_hasani> ok. The requirement is that one must join between sacred and unsacred +territory for each ihraam ...
<aq_hasani> Obviously when one is done with `Umrah, the last act is to break out of +ihram.
<aq_hasani> So for example,
<aq_hasani> if one goes to Tan`eem and wears the ihram clothes making the intention for +ihram and then returns to the Ka`bah ...
<aq_hasani> Then performs tawaaf, prays two units, and then performs sa`iy...
<aq_hasani> One must now cut one's hair to exit ihram in order for this `Umrah to be +complete.
<aq_hasani> Now, if one desires a second `umrah ...
<aq_hasani> One can enter into sacredness anywhere (even at the Ka`bah by making the +intention for ihram ...
<aq_hasani> Then, one would perform tawaf again, pray two units again, and then perform +sa`iy, BUT...
<aq_hasani> now one cannot break out of ihram until exiting the sacred territory.
<aq_hasani> Thus, now, one would have to goto Tan`eem (for instance) and then cut one's +hair over there in order for the `Umarah to be correct.
<aq_hasani> The reference for this is...
<aq_hasani> In the accepted Beginners Maliki Text, al-Khulasah al-Fiqhiyyah by MUhammad +al-`Arabi al-Qarawi
<aq_hasani> Chapter on Hajj

<aq_hasani>
<aq_hasani> Section on `Umrah
<aq_hasani> Question #42 from start of chapter ...
<aq_hasani> Answer says: "It is necessary for each ihram for the person to join between +sacred and unsacred territory. If the person enters ihram in the Sacred +territory, it is *wajib* for him to exit the territory before breaking out of +his ihraam."
<aq_hasani> This book is a summary of two trusted Maliki Sources ...
<aq_hasani> al-Mukhtasar Khalil and Aqrah al-Masalik.
<aq_hasani> [done]
<tahir> thanks
<hashim_maghribi> asalamu `alaikum aki, you may ask your questions if you have +any.
<aki> thanks, but I will take a bit of time to construct my question. please +move around
<hashim_maghribi> Sidi Tahir, you can ask again if you have any.
<tahir> o.k,sidi
<tahir> also w.r.t. song 32
<tahir> you don't mention the Prophet alaih 'hisalam's being alive in his +grave
<tahir> is there any khilaf in this
<tahir> {done}
<aq_hasani> The view of the traditional `ulama is stated in Arabic as ...
<aq_hasani> wa `lam anna n-nabiyya sallallahu `alayhi wasallam hayyun ghayru mayyit.
<aq_hasani> Know that the Prophet (May Allah bless him and give him peace) is alive [in +the Barzakh world] and not dead.
<aq_hasani> However, there is a problem with human language ...
<aq_hasani> When we say dead, it can also mean not physically present walking on the +earth.
<aq_hasani> It is out of manners
<aq_hasani> that the later scholars chose to not call the Prophet (May Allah bless him +and give him peace) as dead, but these are only manners of language etiquette +...
<aq_hasani> We find that the Companions did not do so

<aq_hasani> Abu Bakr as-Siddiq said on the day the Prophet (May Allah bless him and give

+him peace) passed away ...

<aq_hasani> man kana ya`budu muhammadan fal-ya`lam anna muhammadan qad maat

<aq_hasani> Whoever uses to worship Muhammad, let him know that Muhammad has died.

<aq_hasani> And whoever used to worship Allah, let him know that Allah is Ever-Living +and will never die.

<aq_hasani> Also the Qur'an says.

<aq_hasani> Ma muhammadun illa rasululin ...

<aq_hasani> Muhammad is only a messenger

<aq_hasani> and then it says . afa in-maata awqutila n-qalabtum `ala aa`qabikum...

<aq_hasani> If he *dies* or is killed, will you turn on your heels?

<aq_hasani> Here we see the truth in that ...

<aq_hasani> People who become too engrossed in formal manners of speaking do not realize

+that words have different meanings in different contexts ...

<aq_hasani> And the Companions and the Qur'an use the words *die* to describe the +Prophet's passage from the dunya to the Barzakh - al-Rawdah al-Mubarakah.

<aq_hasani> [done]

<aq_hasani> the verse we quoted is 3:144

<tahir> one clarification?

<hashim_maghribi> ok

<tahir> everyone is alive in the barzakh

<tahir> so what's the khusiyya of the anbiya then?

<tahir> {done}

<aq_hasani> the qur'an says about the people of Hell ...

<aq_hasani> in Surah al-A`la

<archer> assalamu alaykum

<hashim_maghribi> sidi archer salaam, you will ask your questions after aki

<aq_hasani> fala yamutu fiha

<aq_hasani> wa la *yahya*

<aq_hasani> He will not die there [in Hell] but will not *live* [either]

<aq_hasani> Thus, being restricted and confined is not really a life.

<aki> When I use the toilet to urinate or defecate, I have anxiety. When

+defecating, I fear splashing of toilet water on my skin. I also fear the same

+thing when washing off madhy, wady or urine with clean water, because the

+water for cleaning disrupts the toilet water - and I become prone to being

+splashed by toilet water. At times I am successful of no toilet water

+contacting my skin, but at other, I am not. The whole thing makes me frustr

<aq_hasani> The Prophet is free and is honored in the Barzakh world

<aq_hasani> [Barzakh]

<aq_hasani> as are the anbiya' and awliya'. Thus, here again we see the word "hayy"

+living is being used with a specific definition and that definition ...

<aq_hasani> is an enjoyable and free existence as the Prophet (May Allah bless him and

+give him peace) has been granted. ...

<aq_hasani> He is shown our actions. There is a previously answered question about

+this, you can get it by submitting a request on our Previously Answered

+Questions pages. We will give the other people a chance now.

<aq_hasani> [done]

<tahir> thank you

<aki> i asked a question above. please answer

<hashim_maghribi> Sidi aki, do you have a question yet?

<aki> yes please see above

<aq_hasani> ok. We suppose that your toilet setup must have a splashing tendency.

<aki> yes

<aq_hasani> The toilets in the old days in the old world were not built like this.

<aq_hasani> less splashing was likely.

<aq_hasani> What you can do is this ...

<aq_hasani> Clean your self once as normal and then get up and flush the toilet ...

<aq_hasani> then, sit down again, and clean again to get rid of the waswasa. You may

+ignore the splashes from the second cleaning attempt...

<aki> what do you mean by "clean yourself as normal" and by waswasa

<aq_hasani> Also, if you use a squirt bottle (like a dish detergent plastic bottle), you +will be able to clean yourself better without splashes...

<aq_hasani> ok we will explain... then, if you have further clarifications, you can

+submit a request on our ask questions page...
<aki> if I clean my self once as normal, I may still be splashed,
<aq_hasani> What we are saying is that you clean yourself by squirting water on your
+private parts with the bottle in your right hand and assisting the removal of
+the impurities with your left hand...
<aq_hasani> Once, you feel that you have removed all of the impurities, you can get up
+and flush the toilet once...
<aq_hasani> Then, you can sit back down on clean(er) water and then wash off any splashes
+which you had experienced previously and can ignore the new splashes on which you feel on the second
+attempt...
<aq_hasani> As for small splashes, they are forgiven as is noted in footnote 326 of the
+Explanatory Notes.
<aq_hasani> [done]
<aki> I consider what you have said later, and if i need to ask more
+questions, ask next week
<aki> thanks you for your help
<hashim_maghribi> Sidi, Tahir, any more questions...
<tahir> may i?
<hashim_maghribi> yes.
<tahir> o.k., this one's about dealings with people
<hashim_maghribi> assalamu `alaykum, sidi omar, you may ask your questions
+after aki
<tahir> who are related to one and involved in selling haram goods
<tahir> I'll let Omar ask
<omar> is there an excuse to pray sitting in the car in the event of inclement
+weather, or the like?
<aq_hasani> ok sidi Tahir, we have already answered your question in our database of
+previous answers (which is not on the web-site)..., you can submit a request
+for it.
<aq_hasani> The answer varies from person to person...
<tahir> thanks, sidi
<aq_hasani> For strong males (such as myself :-))
<aq_hasani> They should try to get out and pray - even if with an umbrella and a thick

+mat over the snow...
<aq_hasani> However if one has health problems or is a female (or a fragile male) in
+dangerous surroundings, then, one may pray in one's car...
<aq_hasani> For reference(s) ...
<aq_hasani> You can refer to the Previously Answered Formal Prayer Questions, Prayer of
+the Travellers Section ...
<aq_hasani> The selected published previous answers are found in
+www.guidinghelper.com/qna
<aq_hasani> [done]
<hashim_maghribi> Sidi aki?
<aki> there are a brand of socks made from gore-tex. This is a type of
+technology that make socks waterproof, can I use this instead of leather
+socks for wiping over for ablution, according to MINORITY opinion?
<aq_hasani> The popular opinion in the Maliki school is what we stated in footnote 441
+of the Guiding Helper Explanatory Notes...
<aq_hasani> That the socks must be of real leather material...
<aq_hasani> We have explained this issue in detail in the Notes of Sources for line 265
+of the Guiding Helper ...
<aq_hasani> In order for you to wipe over gore-tex socks, ...
<aq_hasani> you will have to take a dispensation outside the Maliki school, such as held
+by some Hanafis and Shafi`is that waterproof socks
<aki> GH does not mention minority opinion
<aq_hasani> fulfill the requirement.
<aki> you have not mentioned minority opinion
<aq_hasani> You can refer to our Notes of Sources. We are unable to find a reliable
+minority opinion about this subject *within* the Maliki School.
<aq_hasani> We are sure if you search enough, you will find some Maliki scholar who has
<aki> who has what
<aq_hasani> stated waterproof socks are ok, but this is not the popular opinion nor a
+commonly known minority opinion - in the trusted sources.
<aq_hasani> who has said that it is ok to wipe over waterproof socks.

<aq_hasani> again, you can refer to the Notes of Sources entry [done].
<hashim_maghribi> Sidi tahir, your turn.
<aki> i would be grateful if you could do some research for me and other to +make sure. thanks
<tahir> pass for,now
<hashim_maghribi> sidi omar?
<hashim_maghribi> any questions?
<omar> yes insha'Allah
<omar> i recently heard shaykh XYZ say that there are 'egregious +faults' in the guiding helper. i myself have complete trust in the validity +of the gh, but i am wondering what issues he might have found problematic and +why
<hashim_maghribi> I will answer this one.
<hashim_maghribi> first of all did you mean irreligious?
<omar> no egregious i.e. serious
<hashim_maghribi> The fact of the matter is that the Guiding Helper is not a +blindly written fiqh book.
<hashim_maghribi> It is book which is written after studying the situation of +the Muslims in the
<hashim_maghribi> West and searching for reliable opinions within the Maliki +school to make their
<hashim_maghribi> lives easier.
<hashim_maghribi> People who have studied with Bedouin scholars often claim +mastery of a subject
<hashim_maghribi> which they only partially know.
<hashim_maghribi> Shiekh `Ali Filali approves of the Guiding Helper and +Abuqanit's teaching of Maliki Jurisprudence
<hashim_maghribi> It is wrong to mislead the common man with such +statements which issue
<hashim_maghribi> from ignorance. Sheikh Filali and Abuqanit Hasani often know + five or more *Maliki* rulings for a single subject only one of which they narrate for the +purpose of helping the common
<hashim_maghribi> man achieve Paradise.
<hashim_maghribi> There are no opinions in the Guiding Helper which conflict +with the ijmaa` of the
<hashim_maghribi> ummah.
<hashim_maghribi> And all but one major ruling has been taken from Maliki Scholars.

<hashim_maghribi> The one major non-Maliki ruling in the Guiding Helper is ...
<hashim_maghribi> In the subject of Zakat - in being able to pay Zakat on +livestock with cash instead of livestock.
<hashim_maghribi> We have nothing against anybody. If people have something +against us, that
<hashim_maghribi> is their problem.
<hashim_maghribi> We will not waste our time defending our work as the Notes +of Sources should suffice against such
<hashim_maghribi> ignorance-based attacks.
<hashim_maghribi> If we wanted, we could point out a hundred errors with what +is being taught by others, but
<hashim_maghribi> we only have an interest in presenting a comprehensive view +of the truth and not worrying about what other people are saying.
<hashim_maghribi> Using principles laid out in the Explanatory Notes of the +Guiding Helper, all of us can discern truth from falsehood - and as such there is no +need to delve into the errors of others.
<hashim_maghribi> This is why you will not find any attacks against any +named scholars
<hashim_maghribi> on our web-site.
<hashim_maghribi> [done]
[GHF_NOTE: Another important note here is that we have never claimed that what we narrate is the only way to practice the din. But, what we do narrate in Fiqh, conforms in close to ninety-five percent of the cases to the popular opinion in the Maliki School as taught by Ibn Rushd al-Kabir and his students. And it is perhaps because people in rural areas do not learn the school in a systematic manner as taught nine hundred years ago by Ibn Rushd al-Kabir, that they can have such closed-minded views. Most of these people only know what their particular teachers taught them - and thus they view differing opinions with suspicion and incorrectly label them as errors.]]
<omar> jazak Allah for your answers
<hashim_maghribi> Sidi, Ibrahim, any questions?
<Ibrahim> yes, please
<Ibrahim> in the maliki school the niqab is not wajib; but is it recommended +for women?
<aq_hasani> yes. If she is attractive. You can see the previous answers hygiene and +clothing section.

<aq_hasani> This is not the only opinion available in the Maliki school, but is the <aq_hasani> opinion we have recommended to Westerners.

<Jihad> where is the rest of my name?

<hashim_maghribi> asalamu `alaykum sisi jihad, any quesitons?

<hashim_maghribi> we have about five minutes.

<Jihad> walikum salaam

<Jihad> should the questions

<Jihad> be specifically

<Jihad> for the maliki school?

<hashim_maghribi> either that or `aqidah or tasawwuf.

<Jihad> ummm

<Jihad> i am thinking of following the malaki school

<hashim_maghribi> You've skipped your turn. We'll end here.

<Jihad> oh

<aq_hasani> allahumma arani l-haqqa haqqan warzuqna t-tibaa`ah

<aq_hasani> O Allah show us the truth as truth and provide us the strength to follow it.

<aq_hasani> wa arina l-batila batilan warzuqna j-tinaabah

<aq_hasani> And show us falsehood as falsehood and give the strength to avoid it.

<aq_hasani> allahumma nawwir qulubana bi anwaari l-yaqeen

<aq_hasani> O Allah enlighten our hearts with the light of certainty

<aq_hasani> warzuqna t-tiba`a sunnati Muhammadin sallahu `alayhi wasallam.

<aq_hasani> And give use the gift of following the Sunnah of the Prophet Muhamamd (May

+Allah bless him and give him peace).

<aq_hasani> Allah will gather us all together on the Day of Resurrection.

<aq_hasani> Any one who defames another or misleads the common man by calling an honest

<aq_hasani> scholar (or his works) as misguided will come on yawm al-qiyamah (if not having

+repented and made a public apology) carrying a burden.

<aq_hasani> wa yahmilu yawma l-qiyamati wizran (and he will carry on the Day of +Resurrection a burden).

<aq_hasani> May Allah save us all from being this person and give us the light in our

+hearts to see truth from falsehood.

<aq_hasani> was-salamu `alaykum.

<tahir> jazakallahu khayr

<aq_hasani> Those who attended may submit a request for references on our +Ask Questions page.

[End Edited Transcript of 06 September 2003 lesson.]

<aq_hasani> bismillah ar-rahman ar-raheem

<aq_hasani> inna l-hamda lillah rabbi l-alamin

<aq_hasani> salla l-lahu `ala muhammadin wa aalihi sallam

<aq_hasani> Sidi, `Aziz, if you have any questions, yuo may ask them.

<aq_hasani> [you]

<aq_hasani> as-salamu `alaykum sisi Tahir.

<tahir> wa alaikum salam, Sidi

<aziz> I was wondering if the istikhara dua can be said without praying any

+units?

<aziz> i mean without praying 2 rakats

<aq_hasani> Yes. The scholars note here ...

<aq_hasani> that if one does not have an opportunity to pray two units, one may do the

+istikharah du`a by itself.

<aq_hasani> This is noted in

<aq_hasani> many fiqh books of the various madha-hib - such as AF in our Table of

+References...

<aki> ok

<aq_hasani>[done]

<hashim_maghribi> salam sisi aki

<hashim_maghribi> Sidi, Tahir any questions?

<aki> please move around, I'm constructing a question

<aki> thanks

<aziz> (to abujanit) but can one say istikhara dua after let say a 4 rakat

+prayer?

<tahir> yes,Sidi

<tahir> can i ask

<hashim_maghribi> tahir, you can ask while Aziz is being answered.

<aq_hasani> sisi `Aziz, the normal method of istikharah as narrated by the Prophet

+Muhamamd (May Allah bless him and give him peace) and the rightly-guided

+scholars is given in ...

<aq_hasani> footnotes 1207 to 1209 of the Explanatory Notes. The hadith which have

+come mention a preceding two unit mandub prayer ...

<aq_hasani> Such as the one mentioned in Imam al-Nawawi's Book al-Adhkaar. ...

<aq_hasani> It is in Sahih Bukhari `an Jabir ibn `Abdullah.

<aq_hasani> [done]

<aki> Last week I spoke to you regarding toilets with a tendency to splash.

+You said to clean as normal and flush the toilet, and then to sit back down

+to clean again. However, on the first (or second) sitting, the splashing are

+not localized but spread out. This makes cleaning splashes off difficult.

<hashim_maghribi> sidi Tahir is next. We will refer to your question later,

+aki

<aki> ok

<aki> thanks

<tahir> I heard that Sidi Ahmed Zarruq said anyone who does awrad from the

+shaykhs of the Tariqa before he has done the sunnah

<tahir> dhikr has something wrong with him. Now what are the practical

<tahir> implications of this for those who follow tariq?

<tahir> {done}

<aq_hasani> Awrad which your tasawwuf shaykh gives you are of two types:

<aq_hasani> (1) those which he has obligated you to do and you have taken an oath

+(bay`ah) to do them.

<aq_hasani> (2) optional awrad which you yourself choose among those that are available.

<aq_hasani> (1) will take priority over other mandub awrad because of the oath which

+lasts until you reach full ma`rifah - at which point they become optional

+since you now have obtained the primary purpose behind the awrad ...

<aq_hasani> As for (2), then they are also of two types ...

<aq_hasani> Those written by super shaykhs such as Abul Hasan al-Shadhili, which already

+contain many, many, dhikrs from hadith and Qur'an ...

<aq_hasani> There is no contradiction between reciting these and reciting other dhikr

+narrated in hadith/Qur'an.

<aq_hasani> Other awrad which do not contain many phrases from hadith/Qur'an - which you have

+not taken an oath to do -

<aq_hasani> they should be subordinated to awrad which have come in hadith such 33

+Subhanallahs, 33 al hamdulillahs, 34/34 Allahu akbars or 10 of each or other

+awrad which the Prophet (May Allah bless him and give him peace) taught us in

+his authentic hadith.

<aq_hasani> [done]

<hashim_maghribi> sidi aki, have you finished your question above?

<aki> yes, it is above

<aq_hasani> You are suffering from over-carefulness (also called waswasa (whispers of

+Shaytan)) ...

<aki> yes

<aki> i know

<aki> I experience this sought of thing in all my activities

<aki> and i hate it

<aq_hasani> The cure for this is to learn how to become sure of yourself as is noted in

+footnote 489 of the Explanatory Notes...

<aki> it's not easy

<aki> i may have obsessive compulsive disorder

<aq_hasani> Thus, after cleaning yourself once, you must convince yourself that you are

+clean and push away all doubts...

<aq_hasani> Yes. It is difficult for some. But, this is what you must do ... You must

+realize that Allah looks at your heart first ...

<aq_hasani> And your intentions ...

<aq_hasani> He creates your actions - You do not create them yourself...

<aq_hasani> Just try once to clean yourself and then push away all doubts all together

+and just get up ...

<aki> even if i still experience splashes

<aq_hasani> This is why the person who is bothered by waswasa is encouraged in the +Maliki School to completely ignore all of his waswasa as we have noted

<aq_hasani> footnote 1032 of the Explanatory Notes.

<aq_hasani> Also, the Maliki scholars say ...

<aq_hasani> al-ma'u l-musta`mal tahir ...

<aq_hasani> Water which has been used for purification (even if for ghusl) is pure,

<aq_hasani> You may assume after cleaning yourself once well, that the new splashes are
+from pure water ...
<aq_hasani> Reference ...
> Footnote 352 of the Explanatory Notes. This is noted in al-Khulasah
+al-Fiqh-hiyyah, Taharah, Section 1 before fara'id al-wudu'
<aq_hasani> [done]
<aki> thanks a lot
<aziz> If I pray wajib-dhuhr, make the tasbih after salam and follow up with
+fadilah dhuhr and then at the end ask allah to accept my worship is that ok
+or is it better or more correct to ask allah for acceptance immediately after
+the wajib prayer before doing anything else as I think it is mentioned in the
+GH?
<aq_hasani> Either case is fine - although many scholars prefer than the du`a' be said
+after the maktubaat (wajib prayers) - as has come in many hadith.
<aq_hasani> [done]
<aziz> thank you
<hashim_maghribi> sidi, Tahir?
<tahir> o.k., this is about spiritual method. Since
<tahir> most turuq differ in their methods ,
<tahir> is there a core element that can be said to be a cause
<tahir> of reaching ma'rifa. I heard a shaykh say that in the Shadhili
<tahir> tariqa the Khalwa (since the Skaykh al Alawi is 90 %of the tariqa/
<tahir> {done}
<aq_hasani> The core cause ...
<aq_hasani> Is the loss of attachment and the cessation of subject-predicate thought
in
+the mind.
<aq_hasani> All of the turuq are trying to get the person to this station - but use
+different avenues ...
<aq_hasani> As for the Khalwa, then ...
<aq_hasani> This is the major objective - but not only this ...
<aq_hasani> The khalwa ensures that when the loss of attachment occurs - you will have
+something else [i.e. Allah] to replace the loss of attachment
<aq_hasani> otherwise, you can become nihilistic if you do not affirm "Allah"
+after losing everything else.
<aq_hasani> As the nihilist is the one who denies (or does not assign value to)

+anything.
<aq_hasani> This is mentioned in footnote 2684 of the Explanatory Notes and is taken
+from the Books of the Path such as Ibn `Ajiba's explanation of al-Mabahith
+al-Asliyyah.
<aq_hasani> [done]
<tahir> but there could be
<tahir> other ways apart from khalwa?
<aq_hasani> sidi, you are asking about the khalwa, here is what Ibn `Ajiba says:
....
<aq_hasani> This is in the explanation of al-Mabahith al-Asliyyah (lines 269-277)
about
+the khalwa al-`itizaal.
<aq_hasani> "What the author (Ibn Banna) mentions about entering people into the khalwa
+when their nufus are about to die in order to obtain ma`rifah is not the
+only method mandated ...
<aq_hasani> Rather, the spiritual teacher must look at the circumstances and develop
the
+medicine which is appropriate
<aq_hasani> This is why in our time (al-`Arabi al-Darqawi's time 200 years ago),
there
+is no systematic khalwa ...
<aq_hasani> Rather, his method calls for tajrid (stripping oneself of the dunyah) all
+together...
<aq_hasani> [by living on the street and pretending to be a beggar].
<aq_hasani> [end quote]
<aq_hasani> Thus, what we see here, is that times fluctuate and circumstances
fluctuate
+...
<aq_hasani> It may be that the khalwa is better for some societies and other
methods are
+ better and more productive for other societies ... BUT
<aq_hasani> Every tariq needs to have some "sort" of khalwa even if it is not
systematic
+...
<aq_hasani> What this means is that the person must draw away from people for
some time
+(even if only one day a week) to strengthen the ruh and the bond between the
+servant and his Master.
<aq_hasani> Reference ...

<aq_hasani> This is mentioned in hikma #12 of al-Hikam al-`Ata'iyah
<aq_hasani> And other places also [done]
<tahir> thanks
<hashim_maghribi> sidi aki?
<aki> I experience madhi and wadhi (and possibly urine) emission almost every +day - if not, everyday - an not necessarily only once a day. My clothes +becomes soiled often. Is it o.k. just to ignore it?
<aq_hasani> sidi, please write to us - using the ask questions page - and we will give +you a dispensation with references - so that we do not confuse the other +people here.
<aq_hasani> The summary of the salas (constant impurity emission) in the Maliki School +is given in footnotes
<aki> i know
<aki> but my issue seems to be more complicated
<aq_hasani> 226 and 469-472
<aq_hasani> sidi aki, like we said you can ask your question on our Ask Questions +page...
<aq_hasani> since it does not apply to all people and may confuse some other people +[done]
<aki> inshallah
<aki> can i ask something else then
<aziz> It is mentioned in the GH that one should ask Allah to accept after +made the ghusl. Why should one only do that after ghusl and not also after +normal wudu?
<aziz> ok aki can ask first...
<hashim_maghribi> sidi `aziz, it is your turn.
<aziz> ok I just typed my question
<aq_hasani> You may ask Allah to accept it or say the testification as is narrated in +many authentic hadith and encouraged by the scholars of Jurisprudence.
<aziz> you mean i say the testification after ghusl instead of acceptance
<aq_hasani> The Guiding Helper does not mention (nor claim to mention) every single +mandub act which exists in our din.
<aq_hasani> You can refer to other sources for such details, such as Imam al-Nawawi's +Kitab al-Adhkaar - which contains du`a for wudu'/ghusl narrated from the
<aziz> But do you mean that after both ghusl and wudu it is enough to say the +testification, is that what you mean?

<aq_hasani> Prophet Muhammad (May Allah bless him and give him peace).
<aq_hasani> As is noted in footnote 381, it is mandub to utter the testification after +the wudu'.
<aq_hasani> If you wish, you can mention it after ghusl, but most of the authentic +hadith mention this act along with wudu' and not ghusl.
<aq_hasani> Again you must realize, that when it comes to mandub acts, there is much +room for flexibility among the authentic scholars of the din.
<aq_hasani> [done]
<aziz> ok thanks
{...}
<aq_hasani>jaza l-lahu `anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa ahluh
<aq_hasani>jaza l-lahu `anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa ahluh
<aq_hasani>jaza l-lahu `anna sayyidana muhammadan sallallahu `alayhi wa sallam ma huwa ahluh
<aq_hasani>Subhana rabbika rabbi l-`izzati `amma yasifun wa salamun `ala l-mursalin wa l-hamdulillah
+ rabbi l-`alamin.

[End Edited Transcript of 13 September 2003 lesson.]

> as-salamu `alaykum. I apologize for being late.
<IbrahimFaqir> wa alaykum as-salam. no problem
> Hashim won't be able to attend today.
> So, we'll start
> bismillahi r-rahmani r-rahim
> inna l-hamda lillahi
> rabbi l-`alamin
> all praise is due to Allah and we are only His slaves.
> as-salatu wasalamu `ala rasulillah.
> May Allah bless and give peace to the Messenger of Allah, Muhammad ibn +`Abdullah.
> Sidi, IbrahimFaqir, you may start.
<IbrahimFaqir> jazak-Allah khairan
<IbrahimFaqir> sayyidi, we have been informed in the hadith that the +brother-in-law is like death...
<IbrahimFaqir> bearing in mind this hadith, and the strict interpretation of

+the Hanafis (who only allow formal contact between...
 <IbrahimFaqir> ...brother and sister in-laws)...
 <IbrahimFaqir> what is the ruling in our school...
 <IbrahimFaqir> for a wife with her sister's husband...
 <IbrahimFaqir> and a husband with his wife's sister?
 <IbrahimFaqir> done
 > The ruling is all major schools of Jurisprudence (all four) is that the +brother-in-law is not related ...
 > [state that]
 > We mentioned earlier about the extended family - and how it is tolerated in +our din (due to cultural flexibility) ...
 > In Morocco, a stricter ruling for covering is followed (by practicing +Muslims) ...
 > The woman wears a head covering even in front of her own brothers and while +in the house ...
 > With this in mind, women living in an extended family system ...
 > should try to cover properly when in the "shared" region of the house
 > And try her best not to be alone with the brother-in-law ...
 > without a third person ...
 > We don't want to go further because these two restrictions are hard enough +...
 > for those practicing an extended family system ...
 > The reference for this is ...
 > [QF: volume 1: page(s) 385: {Book 21, Chapter 19, on the mixing of men and +women}]
 > In the Maliki School it is generally accepted ...
 > that women may talk to trustworthy upright unrelated men ...
 > if covered properly and no fear of flirtation is present.
 > [done]
 > sidi `aziz, did you get here second?
 <tahir> yes,he did
 > If you are here, you can ask sidi `aziz.
 <aziz> I want to now if money, keys or things held in pockets that can be +impure invalidates the prayer?
 > ok
 > The scholars of Jurisprudence state that yes carrying impurities while in +prayer invalidates prayer - but only if one remembers during the prayer that

+...
 > one is carrying them ... This is a good example of how the further you +delve, the harder it becomes ...
 > A person who is unaware of this ruling ...
 > And carries for instance a blood-stained handkerchief in his pocket ...
 > Where the blood stain is larger than the area a dirham (25 cm squared) ...
 > will have a absolutely correct prayer in the Maliki school due to his not +regarding this ...
 > [an]
 > But, a person who remembers while praying and while knowing this ruling, +must fling it out of his pocket (for his prayer to remain valid) - and if he +does not fling it out right away after remembering it, his prayer will become +invalidated.
 > [done]
 > You can refer to the references for line 651 in the Notes of Sources of the +Guiding Helper for more details.
 > Sidi Tahir, any questions?
 <tahir> yes,sidi
 > ok
 <tahir> w.r.t.the book of marriage
 > Sidi Aki - as-salamu `alaykum - you will ask your questions (if you have +any) after IbrahimFaqir...
 <aki> thanks
 <tahir> a woman who has irregular periods and abnormal hair growth on face
 <tahir> and is prescribed pills for treatment which also as a side effect act
 <tahir> as contraceptives, is it mubah for her to use them?
 <tahir> (done)
 > We will refrain from answering this question in totality here because it +requires some references ...
 > But, here is what we state ...
 > The ruling for taking pills which interrupt the normal menstrual cycle of a +female would depend on the life situation of the female ...
 > By "normal" above we mean "natural" even if irregular ...
 > The ruling for this would vary depending on the situation ...
 > The most likely ruling is that of karahah (in that the woman loses
 > reward for doing so) ...
 > Now this does not examine the side effect as a contraceptive ...
 > If the female is highly discomfoted with her situation and has her

+husband's approval, then perhaps taking the pills would be permissible...

> Obviously though ...

> Women who had such problems would not take such medication before the advent +of "deviant" modern medicine.

> [done]

> Sidi Tahir, another question? - since this was not answered completely ...

> [done]

<tahir> o.k.,sidi thanks for now

> Sidi IbrahimFaqir?

<IbrahimFaqir> yes, thank-you

<IbrahimFaqir> would it be permissible for me as a muslim in the UK to join +the army, and later fight and kill muslims?

<IbrahimFaqir> na'uudhubillah

<IbrahimFaqir> just a q, may Allah protect me

> No. If you were to leave the UK to fight them.

> Now. As a resident of the UK, you are ready to exercise ...

> your innate right to defend yourself ...

> Thus, if a *secular* army attacked the UK ...

> We emphasize here *secular* (and not authorized army of the Khalifah) ...

> which was composed of part Muslims, you could exercise your right of self +defense along with the residents of your country ...

> Of course, that does not have much relevance currently because countries

> such as the UK have advanced "remote" means of defending themselves and

> hand-to-hand combat is not likely

> to occur in the homeland.

> We are interested eventually in the return of the Khalifate to allow Muslims +to better practice their din and understand such issues ...

> For now, what we say above should suffice - in that you should not join the +army of a non-Islamic nation (or even secular Islamic nation) ...

> except as a means to defend your homeland.

> The reference for this would be in the Chapter of Jihad in most Books of +Jurisprudence where the preconditions of the Army General is that He is +Muslim, Sane, Adult, Upright [meaning practicing the din, which included not killing fellow Muslim brothers/sisters], etc. The same would apply to his supervisors.

> [done]

> Sidi Aki, any questions?

<aki> The word "Nike" means "the Goddess of Victory". Also, the spanish +football/soccer team Barcelona has a symbol on their shirt which contains a +red cross and also a symbol representing the blood of a christian martyr who +fought against the muslims in spain (presumably used for pride for the +martyrdom). Is it permitted for muslims to wear Nike and Barcelona clothing.

<aki> ?

> ok

> We are not interested in being some minority player in the events of the +world nor its dominant culture ...

> If you search deep enough, you will find plenty of non-Muslim symbolism in a +lot of what we are faced with day-to-day ...

> The solution to this is not to ban particular products or manifestations ...

> But the solution to this is to form institutions which can promote our +world-view ...

> Which can change the very foundations of what is considered dominant today +...

> Thus, no ruling will be given for this as these are only two examples of an +uncountable number of symbols which have non-Islamic roots. [done]

> Sidi Aki, any more questions?

<aki> So I take it...

<aki> that I can continue wearing such clothing.

<aki> from what you have said

> You can take it - to not pay attention too much to symbols ... but if you +want to examine this from another aspect

> the aspect of zuhd (abstinence), then since reebok/nike/avia/etc.

> are more expensive and considered "more elite" than a no-frill's brand, then +it is an act of zuhd to leave these "elite" symbol brands of clothing/shoes.

> And Allah loves that we have zuhd in the world as the Prophet has said ...

> izhad fi d-dunya yuhbbaka l-llah izhad fima fi ...

> aydi n-nasi, yuhbbuk [Ibn Majah]

> Have zuhd in the dunya and Allah will love you...

> And have zuhd in what is in the hands of people, and they will love you.

> [done]

> Sidi `Aziz?

<aziz> Is it more meritorious to always ask for things in plural after daruud and +before salam in prayer, even if one might be praying alone? I read in the +references for the explanatory notes that a hadith states that it is better to +ask in plural form by saying for example: O Allah help us.. instead of help +me... Was the hadith referring to all prayers or only the wajibs in group?

> It is a fadilah in the Maliki School to always ask in the plural form even +when alone ...

> The reference for this is al-Khulasah al-Fiqhiyyah, Salah, Fadilahs of +Salah. towards end of list.

> [done]

> Remember that fadilah means "optional" mandub act.

> Sidi Tahir?

<tahir> I had another Q from book of marriage but I'll that for now and

<tahir> (omit)

<tahir> ask about the prayer instead

<tahir> when praying behind a Hanafi imam who makes

<tahir> sujud-as-sahw, does one follow him

<tahir> and are any corrections needed?

> ok

<tahir> (done)

> Hanafis always make the sujud as-sahwi after the salam ...

> If such is true, then their sajdah can never ruin a Maliki prayer which ends +with the first salam ...

> Thus, you can follow the imam - except when ...

> you come late to group prayer and miss a unit. In such a case, you follow +the advice in...

> line 802 of the Guiding Helper.

> [done]

> IbrahimFaqir, any questions?

<IbrahimFaqir> thank-you

<IbrahimFaqir> in the maliki school it is permissible for men to look at women +and vice versa...

<IbrahimFaqir> however, what about the aspect of 'lust', which i hear people +of the hanafi and shafi'i school mention...

<IbrahimFaqir> how does this effect the ruling in our school?

> Allah says in the qur'an wa qul lil mu'mininah yaghuddoo min absarihim ...

> Surah Nur.

> And say to the believing men that they lower *some* of their gazes. This is

+the meaning of "min" in the verse.

> The mufassirin say here that the gaze intended is the gaze in which one +fears "flirtation" or "sensual enjoyment.

> In the Maliki School also ...

> the Jurists state that one may not look at the face or hands of an unrelated +woman for purposes of taladh-dhudh (sensual enjoyment). This is states in +the same chapter we mentioned above of Ibn Juzayy al-Kalbi's book al-Qawanin +al-Fiqhiyyah.

> [Chapter on Mixing of Men and Women]

> [done]

<IbrahimFaqir> jazak-Allah khairan

> Sidi Aki? any questions?

<aki> Yoga and T'ai Chi are forms of meditation that are linked to Hinduism +and Taoism. Similarly, Karma Sutra (sexual techniques from India) is linked +to Hinduism. Are muslims allowed to study and practice Yoga, T'ai Chi and +Karma Sutra?

> We have answered this question before and you can submit a request for the +answer on our Ask Questions page.

> The summary is...

> an expert Muslim scholar can strip these knowledges of their +polytheist/atheist roots and come up with the core techniques which are +beneficial ...

> This is why you will find many past Muslim Scholars of India who teach and +practice a type of Yoga ...

> One can also go as far to state ...

> That the Naqshabandi Tariqa in the East has adopted certain practices from +these arts of the East. Further research will prove this statement true.

> An example of this is what they call "muraqabah dhikr" which involves +breathing techniques and visualizations similar to Yoga.

> [done]

<aki> How about Karma Sutra, which are sexual practices/techniques which can +be studied from books?

<aki> is it allowed?

<aki> with ones wife

> We do not know much about this branch of knowledge nor do we know of Muslim +Scholars have written about it due to their haya'

<aki> ?{done}

> modesty.

> But, yes there are techniques to improve sexual intercourse between married

+partners and maximize orgasm ...
 > One of the reasons that such is not emphasized by our advanced scholars is
 +...
 > is that orgasm is not the highest pleasure deemed for man in our din
 +... Ma`rifah (direct knowledge of Allah through vision) is much more
 +enjoyable.
 > The non-Muslim society does not know about ma`rifah ...
 > And thus they think that sexual pleasure is the highest pleasure. And this
 +is the reason for extensive study and engrossment in its techniques - due to
 +their inadequate knowledge of the pleasures available to the human being.
 > [done]
 > Aziz?
 <aziz> I am suffering from eczema and dry skin caused by water and especially
 +during the winters. I use a lotion that help my skin not to get dammaged
 +after wudu but I wonder if the containings can be impure because I dont know
 +if trometamol and cetostearylalkholalkhohol is impure and also
 Im not ware if
 +it contains animalfat. Is it ok for me to use this anyway since I have a
 +reason?
 > as-salamu `alaykum abuhalima. you may ask when prompted (if you have any
 +questions)
 > Yes. You may continue to use it without delving further. Please note that
 +uric acid [e.g., taken from birds] as is found in many lotions is pure in the
 +Maliki School.
 <abuhalimah> wa alaykum salam - ok
 > We would doubt that the lotion contains one of the twenty impurities listed
 +in Song 5 of the Guiding Helper. As for the alcohol you mention, it doesn't
 +seem drinkable and thus would not be considered impure.
 > [done]
 > Sidi Tahir. Any questions?
 <tahir> could you explain hikma no 111 which reads:
 <tahir> "Not all who are certainly amongst the chosen
 <tahir> go on to perfect their liberation"
 > ok
 > This is pointing to one of the biggest fallacies about choosing a Sheikh of
 +Tasawwuf

> Most of the common people look for "miracles" ...
 > When deciding whether or not someone is qualified in tasawwuf ...
 > The hikma is pointing to the fact that miracles happen *before* one reaches
 +the nafs al-kamilah (the perfected seventh-stage self).
 > Thus, it is useless trying to prove that someone is at full non-egocentric
 +constant ma`rifah by looking at his miracles.
 > The only reliable miracle is istiqamah in the Shadhili Path.
 > Istiqamah is continuous regular practice of the din without wavering or
 +setbacks.
 > [done]
 <tahir> thanks
 > Ok since time is short, we will skip to abuhalimah.
 > Sidi, abuhalimah, any questions?
 <abuhalimah> no questions at the moment - thanks
 > Sidi IbrahimFaqir?
 <IbrahimFaqir> thank-you
 Pub: #MalikiFi> abuhalimah aki aq_hasani tahir aziz @IbrahimFaqir
 <IbrahimFaqir> sayyidi, some people say that 'souls' roam after death...
 > ok
 <IbrahimFaqir> is this true from primary sources? if so, what does the concept
 +really mean?
 <IbrahimFaqir> (done)
 > We must have answered this one a few times already ...
 > Here is what Ibrahim al-Bayjuri says in the explanation of Jawharah
 +al-Tawheed ...
 > In the explanation of the inter-world life and also in the explanation of
 +the verse "And describe the martyr of war with life and his provision is from
 +the garden..."
 > Many primary text excerpts have come to tell us about the freedom of the
 +arwah (souls) of the righteous ...
 > Such as the one about the martyr given in the tafsirs of ayah ...
 > 2:254 and do not say of those killed in the way of Allah that they are dead
 +...
 > About him being given a flying container to roam about in ...
 > These primary text excerpts indicate that the souls of good people have

+limited freedom *within* the metaphysical world (beyond dunya and the lower heavens)...

> There is no indication in these excerpts that the soul returns to the world +- and ...

> verse 100 of surah 23 (along with its tafsir which states that the Barzakh +is a "barrier" between the dunya and the aakhirah) have led [a section of] the `Ash`aris to conclude that as general rule people's souls do not come back to the dunya after death - and thus...

> belief in ghosts is not part of our `aqidah.

> that was verse 100, surah 23: And behind them (in front of them) in the +Barzakh world [to which they are confined] until the day they will be +resurrected.

> [done]

[GHF_NOTE: What Abuqanit mentions here is a general rule to emphasize the falsity of belief in ghosts. However exceptions to this rule may exist.

For example, many `Ash`ari scholars are of the view that

the soul immediately after death is taken to a waiting place and then

when the body is buried (if it is buried), the soul is *partially* put back

in the body for the questioning of the two angels. There is disagreement about this point in the `Ash`ari school.

However, we emphasize that the general rule is that people are confined

to the Barzakh after death and what the spiritual narrate of seeing the

souls of dead people at various locations on earth can be explained via

many other means. Additionally, many are confused about this point due

to the link which remains between the body in the dunya and the soul in

the Barzakh. It is due to this remnant link that we are told that dead

people can hear the voices of the living.

Reference(s):

Sharh Jawharah al-Tawheed, Ibrahim al-Bayjuri, Line 96: and our

questioning [by two angels] and then the punishment of the grave.

Here are some references from Tafsir Ibn Kathir for verse 100 of Surah 23.

"Mujahid [a very famous and reliable tabi'een mufassir] said, 'The Barzakh is a barrier [h.ajiz]

between the dunya and aakhirah."

[Our note here is that Mujahid clearly separates the dunya section of Allah's creation, the barzakh section, and the heaven/hell section.]

Also, one realizes that exceptions to this general rule are possible - and these exceptions are

perhaps what confuses some. One exception is the Prophet Muhammad's (May Allah bless him

and give him peace) journey to the higher heavens and his seeing Heaven and Hell with his own

eyes. This transdimensional travel in body and soul is what makes the Isra' and Mi`raj

(the Prophet's Night Journey and Ascention) special.]

Ibn Kathir continues:

"Muhammad ibn Ka`b [also a reliable mufassir] states, 'The Barzakh is what is between the dunya

and the aakhirah. The people in the Barzakh are neither in the dunya eating and drinking and nor

are they with the people of the next life who are being recompensed for their actions [in Hell/Heaven]."

[Our note here is that Muhammad ibn Ka`b clearly notes the confinement nature of the Barzakh

world by stating that the people in the Barzakh are *not* among the people of the lower world nor

among the people of Hell/Heaven. The idea here that the Barzakh world [which although has links

to the dunya and aakhirah (as is apparent from certain authentic hadith)] is a completely separate

stage of existence apart from the dunya and aakhirah.]

Ibn Kathir continues:

"Abu Sakhr [another mufassir] states, 'The Barzakh world is the graves [mentioned in the

authentic hadith], they are neither in the world nor are they in the hereafter. Thus, they

will *remain there* until they are resurrected [i.e. the physical body is recreated and

the souls are put back into the bodies.]

[Here again, the nature of the Barzakh world as separate from the locations of the dunya

is emphasized. This is the majority view of the early rightly-guided scholars.]

]

<IbrahimFaqr> jazak-Allah, that is amazing; i've never heard that before

<aki> The Guiding helper says that an "intention" must be explicit, and you +don't have to use words. I do not understand how, then, an intention can be +explicit without words. Please explain.

<aki> thank you

> What is stated is that one need not "utter" with one's tongue the words.

> this is in footnote 355

<aki> i understand this

> One may "say" it in one's mind according to the Maliki Scholars

> [done]

<aki> can you make...

<aki> an intention...

<aki> without "saying"...

<aki> words "in the mind"?

> No. One must bring to mind what is intended. That's all. If this is +confusing for you, you may utter it with your tongue.

> [done] sisi `Aziz?

<aziz> Is the "Rabbana wa laka al-hamd" supposed to be said fairly out loud by +the gathering behind an imam or should it be said silent.

> The volume of rabbana wa laka l-hamd is not an explicitly mentioned fadilah +in the common Maliki books...

> It can be deduced from certain sources that it was the practice of the +Companions to sometimes say this out loud - such as the hadith in which a +Companion praised Allah in a new manner and the Prophet (May Allah bless him +and give him peace) commended such.

> [done]

> OK Saadati, we will end here.

> Those who attended may submit a request for references or clarifications on +our Ask Questions page.

> wal hamdu lillahi rabbi l-`aalamin

> allahumma gh-firlana dhunubana wa israafana fi amrina.

> Allahumma inna nas'aluka `ilman nafi`an
> O Allah we ask you for beneficial knowledge

> wa qalban khashi`an

> And a heart which is humble ...

> wa imanan da'imam

> And faith that lasts forever ...

> wa dinan qayyiman

> And practice of the din which is upright

...

> allahumma r-zuqna l-ghina `anni n-nasi

...

> O Allah provide us with independence from people being only in need to You.

> was-salamu `alaykum

[End Edited Transcript of 20 September 2003 lesson.]

<aq_hasani> bismillah

<aq_hasani> ar-rahman ar-rahim

<aq_hasani> inna l-hamda lillahi as-salatu was-salamu `ala rasulih l-kareem

<aq_hasani> wa `ala aalihi wa sahbi wa man tabi`ahum ila yawmi d-din.

<aq_hasani> [done]

<tahir> the Shaykh al-Akbar in his works usually regards the Sufis

<tahir> as not being from the perfected Awliya whom he refers to as the

+Malamiyya

<tahir> why is this considering most of the

<tahir> awliya we know of belong to the Sufis?

<tahir> [done]

<aq_hasani> it would seem that he is using terminology specific to his age...

<aq_hasani> laama (is to blame) and the word you mention is derived from this ...

<aq_hasani> It is the way of the true spiritual that he does not care about what people

+think ...

<aq_hasani> And it is perhaps that Ibn al-`Arabi saw this quality in this group ...

<aq_hasani> and did not see it in the other "Sufis" present (who were just acting like +part of some tightly knit social group) ...

<aq_hasani> that he preferred the mulaameen (those censured and blamed).

<aq_hasani> Thus, this is just a terminology distinction.

<aq_hasani> [done]

<tahir> is this related to khumul

<hashim_maghribi> you may ask again, sidi tahir
<aq_hasani> yes. it could be.
<aq_hasani> Those who incur blame are of two types:
<aq_hasani> that is "purposely" court blame ...
<aq_hasani> The first type is the disciples who need the opposition from people
<aq_hasani> to advance in their spiritual path.
<aq_hasani> they begin to notice that there is a relationship between people not liking
+them and their spiritual progress.
<aq_hasani> This is mentioned several places in the Hikam al-`Ata'iyah such as:
<aq_hasani> He only makes you hurt at the hands of people so you do not find
+ rest in them. He wanted you to be driven away from everything until nothing
+ busies you away from Him. [Hikma #235]
[GHF Note. Those interested in the book being discussed, al-Hikam al-`Ata'iyah, may refer to the
Detailed Guide to the Path to Allah on the page:
www.guidinghelper.com/otherTexts.html.]
<aq_hasani> And also ..
<aq_hasani> When He makes you feel you do not fit in with people, know that He wants to
+open for you the door of intimacy with Him.
<aq_hasani> That is hikma #101
<aq_hasani> [done]
<tahir> thank you
<aq_hasani> sorry but that is only
<aq_hasani> the first part
<aq_hasani> the second part is ...
<aq_hasani> the spiritually advanced who have finished the path ...
<aq_hasani> Some of them prefer khumul or more accurately Allah prefers for some of
+ them khumul ...
<aq_hasani> These people if the common man saw them on the street, he would not think
+that they have a high state with Allah ...
<aq_hasani> And this is Allah's way of hiding His special friends as is mentioned in hikma
+#156 of al-Hikam al-`Ata'iyah:
<aq_hasani> Glory be to Him Who does not guide to His friends except whom He wills. And

+He does not make any one reach His friends except he whom He wishes to make
+reach Him.
<aq_hasani> [done]
<tahir> jazakallah,sidi
<hashim_maghribi> sidi IbrahimFaqir as-salamu `alaykum, you may ask now.
<IbrahimFaqir> wa alaykum as-salam
<IbrahimFaqir> thank-you
<IbrahimFaqir> ustadh, i understand that we are allowed to defend ourselves
+from physical attack...
<IbrahimFaqir> however, when attacked, or anticipating an attack, can we use
+more force than initially used against us...
<IbrahimFaqir> in order to prevent harm reaching us?
<IbrahimFaqir> therefore...
<IbrahimFaqir> are we allowed to be pre-emptive and 'excessive'(in relation to
+the actual or percieved attack)?
<IbrahimFaqir> (done)
<aq_hasani> what it comes down to is that we retaliate via the Islamic Criminal Justice
+System via the principle of Qisas...
<aq_hasani> We are not talking about life-threatening situations where one can take
<aq_hasani> rash actions to defend oneself from a violent attack on one's self,
+property, or family ...
<aq_hasani> We are talking about other than this ... that we do things systematically
+and do not take matters into our own hands like a vigilante ...
<aq_hasani> Anyone who knows how this works knows that the type of retaliation you are
+speaking of ...
<aq_hasani> leads to blood feuds and rivalries which last into many generations and ruin
+the lives of many people who did not even know the original people among whom
+the argument/problem arose ...
<aq_hasani> This is why we take the case to an Islamic Judge and do not take qisas into
+our own hands ...
<aq_hasani> This is for individuals, but what about nations?
<aq_hasani> we are not sure which type of retaliation you were referring to individual
+or national?
<IbrahimFaqir> sorry, my question was in relation to rash attacks, etc
<IbrahimFaqir> on an individual where no islamic system exists

<IbrahimFaqir> (done)
<aq_hasani> during a rash attack, you may take rash counter-measures.
<aq_hasani> As for after the danger has passed, we take the case to the locally
<aq_hasani> appointed Islamic Judge and the imam's executors will carry out the qisas
+ if the judge finds reason to order so.
<aq_hasani> The reference for this would be in almost any fiqh book of Mu`amalaat about the
+jaraahaat (bodily attacks or assaults).
<aq_hasani> In that the compensation or retaliation is systematic, well-defined and
+carried out by the imam's representatives after a fair public legal trial in front of a
+ qualified Qadi.
<aq_hasani> As for pre-emptive attacks, then ...
<aq_hasani> no you should report your feeling of being threatened to the appropriate
+ authorities and not take pre-emptive action (this is for individuals and not nations - as our
+din does allow offensive fighting (which means to start first) under a lawful khalifah).
<aq_hasani> If you take pre-emptive action on an individual basis, you can be
+charged for assault according to the laws of our din.
<aq_hasani> Again the reference for this would be in a book such as al-Qawanin
+al-Fiqh-hiyyah, Chapter on Hudud, Jaraahaat
<aq_hasani> [done]
<hashim_maghribi> sidi Aki as-salamu `alaykum, any questions?
<IbrahimFaqir> thank-you
<aki> Do you know how I can get a maliki timetable for prayer for London, for
+first and second times of prayer? I live in a Hanafi area in London.
<aq_hasani> You may use the Shaf`i time table for the first times of prayer and the
+guidelines narrated in the Explanatory Notes for Song 11 to determine the
+beginnings of the second time.
<aq_hasani> Now if there is no Shafi`i time table, then you can use the Hanafi time
+table with the following modifications ...
<aq_hasani> You should consider `Asr's time to start about 45 minutes before the stated
+Hanafi `Asr time.

<aq_hasani> You can pray `Isha' about 50 minutes after maghrib.
> [done]
<hashim_maghribi> sidi aki, any clarifications?
<aki> no thanks
<hashim_maghribi> sidi tahir, your turn.
<tahir> about causes of nullification of wudu
<tahir> if one has a thought that causes some sexual
<tahir> feeling but there is no fluid passed
<tahir> does it nullify wudu?
<tahir> [done]
<aq_hasani> as is stated in footnote 512, sexual arousal (which is called in `aaDH) in
+fiqh terminology does not nullify ablution.
<aq_hasani> The reference for this is in al-Qawanin al-Fiqh-hiyyah, Tahrah, Wudu, Acts
+which do and do not break wudu'.
<aq_hasani> [done]
<hashim_maghribi> Sidi IbrahimFaqir, any questions?
<tahir> thank you for the clarification I
<tahir> missed that footnote
<tahir> [done]
<IbrahimFaqir> sayyidi, you recently wrote a wonderful answer about
+knowledge...
<IbrahimFaqir> and how the Prophet(upon him be peace) had 'some' of the finite
+knowledge...
<IbrahimFaqir> 1) can you please name which scholars spoke about this and
+reached this conclusion after...
<aq_hasani> - as a clarification - I did not write that but one of my authorized
+ aqidah students did [Harun al-Bostanian]
-
<aq_hasani> keep going
<IbrahimFaqir> afwan -you are correct, but you provided clarifications
<IbrahimFaqir> ...
<IbrahimFaqir> ...reading the hadith of Bazzar and the hadith of not knowing
+the time of the Hour?
<IbrahimFaqir> 2) which scholars spoke of the Tablet being created and thus
+possessing only finite knowledge?
<IbrahimFaqir> (done)
<aq_hasani> Ok. It would seem that our student borrowed some of his material
+from another English-speaking scholar ...
<aq_hasani> who had written a similar article.
<aq_hasani> But, let us prove this to you from another perspective ...

<aq_hasani> One does not need more proof for the finite knowledge of the Prophet (May Allah bless him and give him peace) beyond the Quranic verse ...
<aq_hasani> qul law kuntu a`lamu l-ghayba lastakthartu mina l-khayri wa ma massani mina
+s-su'...
<aq_hasani> Say, If I only knew the unseen, I would have gathered much of good and no bad would have touched me [and associated tafsirs of this ayah which clarify that the Prophet (May Allah bless him and give him peace) was a man - although a very special man.]
<aq_hasani> This is al-Qur'an 7:188
<aq_hasani> As for the proof that the lawh al-mahfudh is created - it is that it can experience change (this is the rational proof) and the primary text proof is +...
<aq_hasani> kaana l-lahu wa la shay'a ghayruh. Allah existed and *nothing* else was
+with Him {Bukhari, Bayhaqi}
<aq_hasani> You may ask for clarifications now.
<IbrahimFaqir> it is all very clear, thank-you, alhamdulillah...
<IbrahimFaqir> i was just wondering wich scholars had said these exact same +things...
<IbrahimFaqir> not that i doubt the truth of these statements...
<IbrahimFaqir> because i trust your answers
<IbrahimFaqir> (done)
<aq_hasani> What is stated is found in the various shuruh of the common `aqidah texts
+such as the one by Ibrahim al-Bayjuri and as-Sunusi's Sharh al-Kubra. You +can try to get your hands on these.
<aq_hasani> That is Bayjuri's Sharh of al-Jawharah al-Tawhid.
> [done]
<hashim_maghribi> sidi aki, any questions
<IbrahimFaqir> thank-you
<aki> In the Guiding helper you mention that during prayer, part of the face +must come into contact with the ground when you are on the ground. But is the +same compulsory for someone who is not on the ground floor of a building, for +example, if you are on the second floor of a building (or mosque).

<aq_hasani> What is stated is that part of the *forehead* (jabhah) must be in contact +with the ground...
<aq_hasani> The Maliki scholars studied multiple story buildings and prayer within them ...
<aq_hasani> This is found Sidi Khalil's Mukhtasar and its Shuruh ...
<aq_hasani> And they felt that the walls which connect the second story to the first +story fulfill the requirement for prostrating on a surface which is connected +to the ground in the downward manner.
<aq_hasani> unlike a plank hanging from a tree branch...
> [done]
<hashim_maghribi> sidi tahir?
<tahir> Concerning the Janaza prayer, is it recommended
<tahir> to include the salat on the prophet (upon him be peace)?
<aq_hasani> as a clarification sidi aki, yes you must still touch your forehead to the +ground even if on the second floor.
<aki> thank you
<tahir> [done]
<aq_hasani> Yes. Ibn Juzayy al-Kalbi states that it is more perfect to do the following
+...
<aq_hasani> begin with some type of hamd for Allah, then salat on the Prophet (May Allah +bless him and give him peace), then to pray for the dead person - but, the +Maliki School ...
<aq_hasani> does not specify exactly what should be said and when it should be said ...
<aq_hasani> And we have narrated the easiest way to fulfill the requirement, but yes one +may add more as an optional mandub.
<tahir> one clarification ?
<aq_hasani> QF: volume 1: page 85: {Book 3, Chapter 3, Section 3}
[GHF_NOTE:
A little anecdote which will clarify the dominant opinion in the Maliki School (which is infact to confine oneself to only du`a without the Fatihah or Blessing from the Prophet in the Funeral Prayer as we narrate in the Explanatory Notes) is that a few years one of our teachers was asked to lead Janaza Prayer in a major mosque in the Maghrib and he recited the Fatihah at the beginning of it

and a whole bunch of people attacked him verbally after he finished accusing him of distorting the din - due their not being as qualified and understanding as he is.

]

<aq_hasani> ok

<tahir> does one have to vary the gender cases also?

<tahir> in the du'a , that is?

<aq_hasani> yes. If one knows Arabic then the Khulasah al-Fiqh-hiyyah (Muhammad al-Qarawi)

+does state the recommended nature of this.

<tahir> thank you

<hashim_maghribi> sidi aki?

<aki> Is deception and lying permissible which does not harm others. For

+example, if I want to be a doctor and my friend wants to be a doctor, can I

+pretend I want to be a computer programmer, to avoid rivalry?

<aki> I have read GH on this issue

<aq_hasani> The cases in which lying is permissible are the four that you have read in

+footnote 2626 taken from al-Qawanin al-Fiqh-hiyyah, Chapter 21, Acts

+prohibited by the tongue.

<aq_hasani> You must learn how to do tawriyyah -"hiding the truth by telling the truth"

to accomplish what you are desiring to do .

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<tahir> o.k. this is about the footnote

<tahir> on I'tikaf, why is it not encouraged?

<tahir> [done]

<aq_hasani> There are various views in the Maliki School for I`tikaf. The one we have

+narrated is from a statement of Imam Malik - which he probably uttered to

+avoid making people consider `itikaaf wajib to do in Ramadan or otherwise

+...

<aq_hasani> Ibn Juzayy al-Kalbi says: wa waqa`a limaalik ma dhahiruhu l-karahatu +limashaqqatih.

<aq_hasani> And Imam Malik happened to utter certain statements whose literal

+interpretation is that he disliked I`tikaf due to the (unnecessary) hardship

+involved ...

<aq_hasani> [QF: Book of Fasting, Chapter on i`tikaaf].

<aq_hasani> However, the ruling remains that it is a mandub to do.

<aq_hasani> [done]

<hashim_maghribi> sidi, if you have more questions, you may ask.

<tahir> thank you

<tahir> In Hikma141

<aq_hasani> ok

<aq_hasani> keep going

<tahir> Is there a difference in the intended

<tahir> meaning of the word "thubut" and designating

<tahir> "wujud" for the akwan?

<tahir> [done]

<tahir> Is that clear?

<aq_hasani> yes. this seems to be the intent of Ibn `Ata'illah...

<aq_hasani> To inform people that the akwaan are not really described by wujud in +reality ...

<aq_hasani> Ibn `Abbad says:

<aq_hasani> al-akwanu min dhatiha l-`adamu l-mahdu.

<aq_hasani> The physical things (or forms) are in their intrinsic nature purely

+non-existent.

<aq_hasani> And they are only described by affirmation by Allah affirming them.

<aq_hasani> [done]

<hashim_maghribi> you may keep asking, sidi

<tahir> and His affirming them is

<tahir> through His word "Kun", is that correct?

<aq_hasani> yes. and by His making us witness them.

<tahir> another question,

<tahir> Sidi Abd al Aziz Dabbagh seems to say that there is a difference

<tahir> between the way of Imam Shadhili and Imam Ghazali

<tahir> the first being a tariq al-Ishraq and the second

<tahir> being tariq al-shukar

<tahir> he seems to say that the first is lacking in Ikhlas

<tahir> but are not all Turuq seeking the Opening?

<tahir> [done]

<aq_hasani> First of all we would like to say that Shiekh al-Dabbagh was a special kind

+of teacher ...

<aq_hasani> An illiterate teacher ...

<aq_hasani> His student wrote al-Ibriz ...

<aq_hasani> Sheikh al-Dabbagh's knowledge was not coming from written letters or words
+...
<aq_hasani> His teachings are enlightening but are not to be taken as a systematic study
+of the subject ...
<aq_hasani> The two types of tariqs (which in formal technical vocabulary) are known as
+...
<aq_hasani> Tariq Ishraaqi (this is Ghazali - Naqshabandi type)
<aq_hasani> Tariq Burhaani (this is Shadhili - mostly (also Sahrwardi was similar))
<aq_hasani> Both have merits and these merits are noted in the book al-Mabahith +al-Asliyyah ...
<aq_hasani> by Ibn Banna al-Surqusti is Section 2 ...
<aq_hasani> People are different and not all can travel the way of the Shadhilis which +is a very high knowledge-based tariq - which can for example show that ...
<aq_hasani> shukr is more non-egocentric than working for openings (fath) and shukr is
+more slavellike, humble, and closer to sincerity ...
<aq_hasani> but, the tariq al-ishraqi has its own benefits which come from their +extensive mujahadah, they say:
<aq_hasani> inna n-nasfa kal mir'aati
> The soul is like a mirror
> which is impressed by the past and future
> But, it sometimes gets rusted
> And it needs polishing ...
> And the water spring sometimes is ...
> covered with dirt and clogged ...
> And only the digger can dig it out ...
> And these two methods is what we emphasize (we are quoting here from the +text)
> [these are not our views]
> and we keep pointing to them. This is the cure for the ill soul and how it
+can be purified.
> And this is the Tariq Ishraaqi...
> It used to exist and will remain as long the world remains ...
> And then there is group who said knowledge ...
> [Again we are simply translating the text line(s) 83-95]
> gained externally from trying is higher ...

> And they have made gaining knowledge a precondition for travelling the tariq
+...
> Since knowledge is the key and the door won't open without the key ...
> So, no one can travel until he has knowledge of four things ...
> (1) `Aqidah (systematic as laid out by the `Ash`ari scholars), (2) Fiqh,
+(3) Primary Text (Qur'an and Hadith) memorization in Arabic, and (4) knowledge + of the states of the heart (systematic study of external tasawwuf).
> And this is the Tariq Burhaani
> And it is waiting for every wakeful energetic person.
<aq_hasani> So, Imam al-Dabbagh using his unconventional means to obtain knowledge ...
<aq_hasani> figured out that the ways of the Tariq Burhaani - which lead to a more
<aq_hasani> humble and thankful (this is why he calls it tariq shukr) ...
<aq_hasani> person is closer to what is desired - which is ikhlaas for Allah and through
+Allah ...
<aq_hasani> There is a difference between an accomplished Shadhili and an accomplished
+Naqshabandi,
<aq_hasani> The difference is that if you were to make them sit next to each other in
+front of you ...
<aq_hasani> You would think that the Naqshabandi is a super-human and the Shadhili
+ would appear to be a regular person who doesn't look like much...
<aq_hasani> But, Allah likes the one who acts humble and the decision returns to Him and
+we will see in the next life Who He chooses and honors more in the Hereafter - and this will
+ determine the superiority...
<aq_hasani> [done]
<tahir> i know time is up but could you just mention the books for external
+tasawwuf ?
<aq_hasani> ar-Risalah al-Qushayriyyah, the Ihya al-`Ulum ad-Din, and `Awarif +al-ma`arif by Sahrwardi. These are all pre-requisites for the Path.
<aq_hasani> One of these books is enough since they repeat each other.
<tahir> thank you for your time, and may Allah reward you Sidi.

<aq_hasani> walhamdu lillah was-salatu was-salamu `ala rasullillah
<aq_hasani> jazakumullah for trying to learn Allah's din and trying to come closer to
+him.
<aq_hasani> was-salamu `alaykum

[End Edited Transcript of 27 September 2003 lesson.]

<aq_hasani> as-salamu ``alaykum sisi tahir
<tahir> wa-alaykum salam sisi
<hashim_maghribi> assalamu aleykum sisi , you may discuss any issues you have
+with Abuqanit.
<tahir> well, perhaps an explanation of the hikma 168
<aq_hasani> ok: A pre-eternal command is high above needing an external cause.
<aq_hasani> Allah is independent.
<aq_hasani> What this entails is that His attributes, e.g., volition
<aq_hasani> cannot be qualified or restricted.
<student> assalam 'alaykum
<hashim_maghribi> Sidi student assalamu aleykum, you may ask after sisi tahir
<aq_hasani> So that Allah does not make a choice because of some contingent matter
+which He creates later.
<aq_hasani> Rather, He has made choices in pre-eternal timelessness which is called
+azal in the hikma #168
<aq_hasani> Then, one must remember the rule narrated by Ibn Ajibah in the Sharh for
+the Mabahith:
<aq_hasani> al-hikmatu jariyatun ma`a l-qudrah.
<aq_hasani> Contingent external causes *flow* along with (pre-destined) decrees.
<aq_hasani> That both sides of the farq and jam` issue have truth to them.
<aq_hasani> And one must join the two by acting by farq externally while having
+certainty in jam` internally.
<aq_hasani> And if one can do this, one is a rajulun kamil.
<aq_hasani> According to the various spritual teachers (e.g., Imam al-Darqawi in His
+Letters) who have spoken about this.
<aq_hasani> You may ask for clarifications now sisi tahir.
<aq_hasani> [done]

<aq_hasani> sisi student, you may also enter and compose a question.
<student> Are the less-stressed sunnahs associated with bathing (rinsing
+mouth, inhaling water etc) to be performed three times as in ablution, or
+just once? [done]
<aq_hasani> it is a fadilah to first do ablution before a bath for purification.
<aq_hasani> and thus, yes one can do them three times before washing the rest of the
+body.
<aq_hasani> understood sisi student?
<aq_hasani> [done]
<student> yes, I just read a suggestion somewhere that there was no merit in
+repeating three times [done]
<tahir> the maxim of Sidi Ibn Ajiba...
<tahir> could it also mean that the pre-destined decree comes about....
<tahir> through these external causes?
<tahir> [done]
<aq_hasani> ok
<aq_hasani> No, it is not that the pre-destined decrees come about by external causes,
+but rather that external causes justify pre-eternal decrees. This is the
+haqiqah of the matter.
<aq_hasani> Our deciding to do something coincides with Allah's decision for us.
<aq_hasani> Surah at-Takwir says: wa ma tasha'una illa an yasha'a l-lahu rabbu
+l-`alamin.
<aq_hasani> And you do not exercise volition except (if) Allah exercises (this)
+volition, the Lord of the worlds.
<aq_hasani> [done]
<hashim_maghribi> sisi student?
<student> If one sets up regular automatic bank transfers to a charity for,
+non-Zakat purposes does it matter that not each and every one of these payments
+is accompanied by an intention before it is made? [done]
<aq_hasani> Ok
<aq_hasani> The general rule in jurisprudence for automatic transactions/processes is
+that one must make the intention when *first* initiating this
+process/transaction.
<aq_hasani> So, yes you are correct.
<student> without a need to specify how many transactions?

<aq_hasani> The analogy here could be taken from the ruling on automated machine

+sacrifice narrated in footnote 2135 of the Explanatory Notes or the ruling +for fasts (sawm) made on successive days.

<aq_hasani> ...

<aq_hasani> Until there is a gap...

<aq_hasani> At which point you must renew your intention - if you turn off the +automatic process/transaction and then turn it on again.

<aq_hasani> When making your intention, you should also intend for the duration of the

+automatic process until a gap is reached.

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<tahir> a question about the position narrated in the G.H....

<tahir> about dealings with people with unlawful income....

<tahir> that the threshold is 5%, I heard that the standard position is one +third.

<tahir> IS this correct?

<tahir> [done]

<aq_hasani> ok

<aq_hasani> Yes. This question has been asked before.

<aq_hasani> The opinion we have narrated in footnote 2591 of the Explanatory Notes is +the popular opinion in the Maliki School.

<aq_hasani> The reference for which is [QF: volume 1: page(s) 376: line(s) 5-17: {Book

+21, Chapter 9, End Issue}]

<aq_hasani> The question however is about the 5 %threshold narrated.

<aq_hasani> The popular opinion states that if most of the wealth is lawful, then it is

+mubah to deal with them.

<aq_hasani> The popular opinion states that if most of the wealth is unlawful (while +some is lawful), then it is makruh to deal with them.

<aq_hasani> The popular opinion states that if all of the wealth is haram, then it is +unlawful to deal with them.

<aq_hasani> .

<aq_hasani> Now the problem here arises in that even organizations involved in 90-95%

+...

<aq_hasani> unlawful activities have *some* lawful sources of income.

<aq_hasani> And originally, the ruling of permissibility was not written with the intent

+of finding some loophole which allows one to deal with an organization

+which is involved in one of the ten unlawful means of making income for +almost all of its activities.

<aq_hasani> Thus, our 5 %mark is not a solid figure set in stone, but is intended to

+give the general idea that the organization must have some significant +(e.g., more than 5-10%) lawful sources to be considered permissible to deal

+with.

<aq_hasani> .

<aq_hasani> We have a previous answered question about this. If you request it we, +will try to find it.

<aq_hasani> .

<aq_hasani> As for what you heard about one-third...

<aq_hasani> Then, this is probably the deduction of a scholar within the school and is

+his personal recommendation.

<aq_hasani> This is why it is important to review Ibn Juzayy al-Kalbi's book

+ referenced above to get an idea of the solid opinions within the school to

+ filter them from the less-stressed personal recommendations of some albeit

+ qualified scholar.

<aq_hasani> [done]

<tahir> thank you for the clarification

<hashim_maghribi> sidi student

<student> In the Previous Answers section, there is a question about the

+curriculum of Al-Qarawiyyin University. Just out of interest, Id like to

+know

<student> when a student studies there, is his knowledge tested the same way

+as in contemporary secular universities by year-end exams, or is there more

+to it? [done]

<aq_hasani> there are actually two Qarawayeen Univeristies.

<aq_hasani> One is run from the Masjid al-Qarawayin in the Old Fez.

<aq_hasani> And the other is run from Fez al-Jadid which is the medium aged-city near

+Batha.

<aq_hasani> And the one in Fez al-Jadid is run like a modern school with yearly tests,

+etc...

<aq_hasani> And the one in the old city is run like a traditional school with more

+oral-centered testing.
 <aq_hasani> But, even the old traditional halaqahs have tests at the end of the school
 +year (the school year runs from September to early June).
 <aq_hasani> But, yes the traditional karaasi are less rigidly structured.
 <aq_hasani> [done]
 <hashim_maghribi> sidi tahir?
 <tahir> just listening for now
 <aq_hasani> do you mind if we end now?
 <aq_hasani> I have a task to attend to.
 <student> that's fine with me Sidi
 <aq_hasani> any last questions?
 <student> no q's. Thank you for today's lesson
 <aq_hasani> ok
 <aq_hasani> wal hamdulillahi rabbi l-`alamin
 <aq_hasani> may allah reward you for attending.
 <aq_hasani> Any one who has any loose issues can use the "Ask Questions" page.
 <aq_hasani> [done]
 <aq_hasani> wa `alaykum as-salam
 <tahir> jazakallahu khayr
 <aq_hasani> wa rahmatullah

[End Edited Transcript of 14 August 2004 lesson.]

<hashim_maghribi> assalamu `aleykum sidi tahir, you may ask.
 <tahir> asalamu alaykum
 <tahir> how are you both sadati?
 <aq_hasani> i am well here.
 <aq_hasani> wal hamdu lillahi rabbi l-alam
 <hashim_maghribi> yes. you may begin sidi tahir if you have any questions.
 <tahir> sorry I missed the lesson last week
 <tahir> ok
 <hashim_maghribi> there was not much of a lesson last week.
 <tahir> Is there any valid position allowing shaking of hands with women....
 <aq_hasani> bismillahi r-rahmani r-rahim
 <student> Assalamu alaykum
 <aq_hasani> inna hamda lillahi was-salatu was-salamu `ala rasulillah
 <tahir> where it is the urf is such?
 <tahir> [done]
 <hashim_maghribi> wa `alaykum as-salam sidi student, you may ask after tahir

<aq_hasani> Actually, tahir, we were asked this question from our Ask Questions page
 +last week...
 <aq_hasani> However, since we were busy we did not respond - since we do not like
 +sending our responses without verifying references...
 <aq_hasani> This person had asked first last December...
 <aq_hasani> whether or not the opinion of Yusuf al-Qardawi of the permissibility of
 +shaking hands with women was valid in our din...
 <aq_hasani> And we had known that certain Spiritual teachers had another interpretation
 +of certain hadith for giving the Tariqah to women (for which the dominant interpretation of these hadith leads one to believe the exact opposite)
 <aq_hasani> so, we responded to him in December saying that the impressibility of shaking hands
 + with women was not an ijmaa` position in the din.
 <aq_hasani> Although, it can be stated that the four schools of Jurisprudence in their
 +popular opinions have declared shaking hand with women as impermissible.
 <aq_hasani> Now in the Guiding Helper Explanatory Notes, we have stated that the safer
 +opinion is that unrelated men and women should not touch each other even casually
 +- and the ruling is meant to serve as an ideal which one strives for - and if
 +one falls short...
 <aq_hasani> then, one asks for forgiveness - but it is better not to try to find some
 +very obscure ruling that justifies one's actions.
 <aq_hasani> Also, each situation is a little different.
 <aq_hasani> If the people involved are of greatly varying ages, then primary text
 +excerpts can be found to condone such casual touching for example between a
 +teenager and a seventy year-old woman.
 <aq_hasani> In any case, this is an answer which we would have to write up formally and
 +give proper references from both primary and secondary texts. And we will
 +add it to our queue.

<aq_hasani> The opinion we have narrated in the Explanatory Notes (footnote 2246)

+ is taken from `Ali al-`Adawi in his footnote commentary to Imam al-Khurashi's explanation

+of the Mukhtasar Khalil.

<aq_hasani> [done]

<hashim_maghribi> sidi student, you may ask

<student> Footnote 30 to GH line 1:9 defines knowledge as a firm conviction

+based on evidence corresponding to reality that something is true.

<student> In this definition, does evidence corresponding to reality

+constitute fact only, or does it include any evidence even if it suggests

+something which is not true in actuality? [done]

<aq_hasani> You are referring to the definition of knowledge which is defined by the

+mutakallinin as:

<aq_hasani> al-`ilmu jazmun mutabiqun li l-haqiqah ma'khudun `an dalil

<aq_hasani> Knowledge is a firm conviction (jazm) which corresponds to reality and is

+taken from a proof.

<aq_hasani> The avenues of certain external knowledge which constitute proof are six.

<aq_hasani> (1) The five physical senses.

<aq_hasani> (2) The internal sensations and physical feels inside your body (like pain,

+pleasure, and hunger) shared by almost all humans.

<aq_hasani> (3) a report of an event which reaches you from multiple independent chains

+and this report contains exactly the same material ...

<aq_hasani> And the probability of these people coming together to conjure up a false

+lie about the event is very, very low.

<aq_hasani> For example, your local news outlet is not a reliable source for

+information, because these local outlets all get their information from AP

+(associated press)...

<aq_hasani> And AP is one entity and the rational mind considers it ...

<aq_hasani> contingently possible for this one entity to be inaccurate or be involved in "shading"

+the information.

<aq_hasani> The fourth source (4) is mathematical principles taken from the base

+assumption that numbers can be counted and ordered...

<aq_hasani> (5) Inductive conclusions derived from observing sensory phenomena.

<aq_hasani> and Lastly, (6) empirical links which are easily repeatable under the right

+conditions.

<aq_hasani> If you conclude something

from one of these sources, it is known as

+knowledge which corresponds to reality.

<aq_hasani> But there are two other sources for certain knowledge.

<aq_hasani> One is the statement of a prophet of Allah carrying a message from Allah.

<aq_hasani> And there is great reward in believing this statement of a prophet and one

+is guaranteed Paradise for believing it.

<aq_hasani> However, many of these statements cannot be fully verified using the six

+methods mentioned above - and as such they are left to faith...

<aq_hasani> But, we are rewarded for such faith .. and those who do not have such faith

+are the "worst of all creation" according to Allah (al-Qur'an, 98:6)...

<aq_hasani> It is not that one cannot come to a preponderance from other sources that a

+statement of a prophet is true, but it is that one can never achieve true

+rational certainty for many of their statements - for example ...

<aq_hasani> It is not possible to reach rational certainty that Paradise actually exists

+without seeing it in the next world...

<aq_hasani> This is why it is called "ghayb" - the unseen.

<aq_hasani> But again, one can reach preponderance through rational external means.

<aq_hasani> ... Then, there is another avenue of reaching certain knowledge...

<aq_hasani> And this is through the soul or ruh of the human...

<aq_hasani> But, in order for one to reach certain knowledge this way, one must be

+trained.

<aq_hasani> And many people are only able to reach an intermediate level of perception

+with the soul such that this perception does not give them "haqq al-yaqin", +but only "`ilm al-yaqin" or "`ayn al-yaqin".

<aq_hasani> [done]

<student> If I believe, for instance, that the sun goes round the earth -

+because that's what my senses tell me - is that knowledge corresponding to

+reality? (Let's say I live in a time in the past where everyone believes this

+too and there is no evidence to the contrary) [done]

<aq_hasani> You have no right to make such a conclusion from you see.

<aq_hasani> Rather, the conclusion you can make at that stage is that the sun appears to

+move across the sky.

<aq_hasani> It starts in the East and ends in the West.

<aq_hasani> And you have admit at this point that you do not know where it went between

+the time it set in the West and rose the next day in the East.

<aq_hasani> It is only because people jump to incorrect conclusions that they can come

+to such erroneous views.

<aq_hasani> [done]

<student> Thank you Sidi

<hashim_maghrabi> sidi tahir?

<tahir> Is the perception of the ruh also of different levels of certainty?...

<tahir> why is this when its a direct mode of knowledge?

<tahir> [done]

<aq_hasani> we would say yes that it is different levels, but let us explain the

+difference between `ilm al-yaqin, `ayn al-yaqin, `haqq al-yaqin.

<aq_hasani> For this we will use the analogy of a non-spiritual external scholar of

+Islam...

<aq_hasani> `Ilm al-Yaqin is certainty gained from secondary sources which

+one trusts.

<aq_hasani> For example, the external scholar may read in a fiqh book that there is

+a house built in Makkah called the ka`bah and may read its description in the

+book and then because he trusts his teacher and the book, he comes to a level +of certainty which is known

<aq_hasani> as certainty gained from secondary knowledge.

<aq_hasani> Then, one day he is given the tawfiq to travel to Makkah and is able to

+enter the Haram...

<aq_hasani> He sees the Haram from far away (perhaps from the top of a hill or mountain -

+before there were so many skyscraper-type buildings around)...

<aq_hasani> And at that point, he has reached `ayn al-yaqin - certainty gained from

+eyewitness...

<aq_hasani> Now he is more sure that the ka`bah actually exists and that it is not just

+a fabrication...

<aq_hasani> Then, he proceeds further, until he enters the Sacred Mosque and his eyes fall

+upon the immense structure of the Ka`bah at a close distance...

<aq_hasani> and he enters the mataaf (tawaaf area) and begins the tawaaf and he is able

+to get close to Ka`bah (since it is not Hajj season) and is able to touch the

+black stone and perhaps even kiss it and he is also able to touch the drapery

+on the ka`bah and he is

<aq_hasani> immersed in the experience...

<aq_hasani> At this point he has reached haqq al-yaqin - certainty achieved from...

<aq_hasani> direct experience.

<aq_hasani> ...

<aq_hasani> The common believer also has a ruh which is more alive than the kafir's ruh

+(in most cases)...

<aq_hasani> But, the perception is so weak that it only slightly supplements the

+external knowledge which this person was taught perhaps by his Qur'an teacher

+when he was young or perhaps from what he has read in the Qur'an or in another

+book...

<aq_hasani> And this person remains at `ilm al-yaqin.

<aq_hasani> At this stage he does not consider the unseen to be as real as the

+physical objects around him. So he strives for the Mercedes or the BMW and

+not for Allah since that car is more *real* to him than something He

+cannot see or experience.

<aq_hasani> If he has some spiritual training and has developed his ruh through constant

+dhikr and recitation of the Arabic Qur'an, then, he has a *strong* feeling of +Allah's existence and the truth of the din...

<aq_hasani> Also, this is supplemented by transient spiritual experiences such as true +dreams, descending divine support, spiritual lights, and apparent miracles - +such as the answering of his supplications constantly...

<aq_hasani> And at this point, this person has reached `ayn al-yaqin - and because of +this he is able to sacrifice more and as a result achieves a higher rank with +Allah and more reward in the next life.

<aq_hasani> This level is achievable by almost any sincere believer - and the person at

+this level can be said to have an intermediately-developed ruh.

<aq_hasani> Then, there is the person who went the full length of the Path and gave up +his ego to be rewarded by something better. And Allah gave him tremendous +tafwiq such that his ruh was able to

<aq_hasani> totally break free of the shackles of the mulk and malakut worlds...

<aq_hasani> And this person obtained control of the ruh and was able to find a firm

+residence in the jabarut world from whence...

<aq_hasani> He could gaze upon the Primary and Only Cause for everything and before this

+time (or after) he has also experienced the realities of the malakut world,

+such as the lawh, qalam, `arsh, and kursi - such that no doubt remains *at

+all* about the truth of the message of the din.

<aq_hasani> And this person is at the level of haqq al-yaqin.

<aq_hasani> Thus, all three have a ruh-type perception but the third is the most firm

+and strongest.

<aq_hasani> [done]

<hashim_maghribi> Sidi student?

<student> Sidi, just to make sure I have understood: is knowledge therefore,

+as defined by the mutakallimin, always true? [done]

<aq_hasani> Knowledge must actually correspond to reality to be considered knowledge.

<aq_hasani> Otherwise, it is batil and dalal (falsehood and misguidance). wa ma dha +ba`da l-haqqi illa d-dalal (al-Qur'an 10:32) ? "And what is beyond truth except misguidance?"

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<hashim_maghribi> sidi student?

<student> No more questions today,

<hashim_maghribi> did you have a question sidi tahir?

<tahir> yes

<tahir> is it my go

<hashim_maghribi> yes. sidi tahir, your turn

<tahir> what is firasa? [a certain spiritual once said it is preferable to

+kashf...

<tahir> since it is a more human faculty and less prone to error....and there

+is form of da'wa in kashf.]

<tahir> [done]

<aq_hasani> yes kashf is different from firasah.

<aq_hasani> Firasah is defined in Arabic (ref: al-qamus al-wajiz) as :

<aq_hasani> al-maharatu fi ta`arrufi bawatini l-umuri min dhawahiriha...

<aq_hasani> It is the expertise by which one can discern the internal realities of +affairs by simply gazing upon the external ones.

<aq_hasani> For example, the teachers of the Path are experts at identifying and +classifying people into one of the seven stages of the soul...

<aq_hasani> And one way they do this is through firasah.

<aq_hasani> They say:

<aq_hasani> man jaalasanaa `arafnahu fi sa`atih wa man takallama `arafnahu lihinatih(i).

<aq_hasani> Whoever sits with us, we know him (deeply inside out) within one hour and

+whoever talks (in our presence), we know him right then and there.

<aq_hasani> They use the signs on the outside to provide evidence for what it is the

+inside.

<aq_hasani> One of these signs is the manners the person has in how much they conform to

+the Prophet's manners ...

<aq_hasani> Another of these signs is the politeness and refinement in his speech...
<aq_hasani> Another of these signs is the "aire" or attitude which is surrounds him...
<aq_hasani> Another of these signs is what his talk centers around (is it dunya, or is it +aakhirah, or does it help one be guided to Allah?)...
<aq_hasani> But, firasah best works when coupled with kashf - as some people are very +good at acting normal while being among the elect...
<aq_hasani> And kashf is the unveiling of parts of the unseen such that it becomes +apparent to the person like the other physical objects/beings he sees.
<aq_hasani> One type of kashf is being able to see spiritual light on the faces and hands +of people.
<aq_hasani> There is actually a glow which the intermediate disciple begins to see...
<aq_hasani> And this glow is most apparent in one instance...
<aq_hasani> From our experience (no other glow compares or even comes close)
<ibrahim> assalaam alaykum
<aq_hasani> and this is the glow (or more properly the extremely bright radiance) of the +person who has come back from a Hajj which has been accepted...
<ibrahim> what is the topic today
<hashim_maghribi> sidi ibrahim , as-salamu `alaykum, we are almost ending +today - it was a q/a session
<aq_hasani> The person shines like a light bulb and only those without spiritual eyes can +miss it...
<ibrahim> i have one comment
<hashim_maghribi> Please wait
<hashim_maghribi> until you are asked to speak
<ibrahim> k
<aq_hasani> So, this is a type of kashf.
<aq_hasani> For example, there are people who can recognize the lineage of a +person by just examining the type of spiritual light on their face...
<aq_hasani> And are able to recognize the spiritual order (of Tasawwuf) to which the + person belongs to similarly...
<aq_hasani> And are able to recognize the disobedient believer from the one who is

+trying his best while being humble and repenting...
<aq_hasani> These are kashfs spoken about by previous scholars.
<aq_hasani> And then, there is a type of kashf where one can see beings which are +normally hidden from sight, such as the two angels on each shoulder who write good +and bad deeds.
<aq_hasani> So, kashf is defines as dhuhuru ba`di l-umuri l-ghaybiyyati hatta yandhura +ar-rajulu ilayha kannahu yaraaha bi `aynihi...
<aq_hasani> The appearance of some affairs of the unseen to the person until he is able +to gaze upon them like he were gazing upon them with his physical sight.
<aq_hasani> [done]
<hashim_maghribi> sidi student, you may ask one last question if you have one.
<tahir> thank you Sidi
<student> no more q. thanks Sidi
<hashim_maghribi> ok we will formally end and then Ibrahim can enter his +comment.
<aq_hasani> allahumma gh-firlana khatayaana
<ibrahim> is it possible to have would like the ajromiyyah text in with +english explanation
<ibrahim> sorry
<aq_hasani> O Allah forgive our misdeeds
<aq_hasani> warhamna wahdina ila sawa'i s-sabil
<aq_hasani> and have mercy upon us and guide us to the Straight Way.
<aq_hasani> Sidi Ibrahim, this is a Question for the teacher `Ali al-`Iraqi - whether or +not he is willing to translate the Spanish Text into English.
<aq_hasani> You can contact him to find out.
<ibrahim> ok...thank and sorry
<ibrahim> ok...and in the us...
<aq_hasani> also, we believe someone has done it already - we remember seeing it once.
<ibrahim> how can i get access to maliki fiqh books
<hashim_maghribi> In Arabic?
<ibrahim> online??
<ibrahim> yes...maliki books in arabic
<hashim_maghribi> Well, we are preparing a literal translation of the Ibn `Ashir's

+Murshid al-Mu` in Arabic with
<hashim_maghribi> a short English commentary - so that people can rest assured that
+the Guiding Helper
<hashim_maghribi> is an accurate representation of the Maliki School as presented
+ by Ibn `Ashir - contrary to some rumors which are circulating.
<hashim_maghribi> We will be done with it soon. In the meanwhile, you can see
+the texts on:
<hashim_maghribi>
<http://www.guidinghelper.com/downloadBooks.cgi> and
+<http://www.guidinghelper.com/otherTexts.html>
<ibrahim> like for example...i would like ibn abee zaid book of fiqh
<hashim_maghribi> As for the risalah of Abu Zayd's translation, it is
+available from other places.
<hashim_maghribi> We believe two people have already translated it.
<hashim_maghribi> ok we will end.
<tahir> Sidi hashim: is the MA available for download?
<aq_hasani> walhamdu lillhi rabbi l-`alamin
<ibrahim> where can i purchase the arabic book
<hashim_maghribi> Try Dar al-Fikr.
<hashim_maghribi> We have a person in Morocco who is willing to set up a book
+distribution service
<hashim_maghribi> but we have not worked out all of the details yet.
<hashim_maghribi> You can try to get such a contact.
<hashim_maghribi> .
<ibrahim> tHANK YOU AND MAY ALLAY BLESS YOU AND THOSE INVOLVED WITH THE SITE
<student> Hashim please keep us up to date if you work out anything
<hashim_maghribi> Yes, sidi Tahir, try the revised text of the al-Mabahith al-Asliyyah available from
+<http://www.guidinghelper.com/otherTexts.html>
<tahir> thanks
<hashim_maghribi> It is really a gem of a text -especially the Arabic and there is not a second like
+it in the world.
<aq_hasani> was-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 07 February 2004 lesson.]

<tahir> asalamu alaykum Sadati
<aq_hasani> wal `alaykum as-salam sidi Tahir
<tahir> How are you Sidi?
<hashim_maghribi> assalamo aleykum all. Sidi Tahir, you may begin asking
<Yasin> as-salam aleykum
<hashim_maghribi> Sidi Yasin, assalamo aleykum, you may ask after Tahir.
<tahir> How is the word "wadribuhinna" understood?
<tahir> [done]
<aq_hasani> ok
<student> (Assalamu alykum)
<hashim_maghribi> assalamo aleykum, sidi student, you may ask after yasin
<aq_hasani> The mufassirin say: darban ghayra mubarrihin
<aq_hasani> A strike which does not cause lasting pain or leave marks
<aq_hasani> This is the standard tafsir given by the likes of al-Suyuti and also the early
+mufassirin.
<aq_hasani> and this is taken from a hadith of the Prophet...
<aq_hasani> (May Allah bless him peace) in which he used these exact three words (in
+Tirmidhi, Nisa'i, Ibn Majah) - "wadribuhinna darban ghayra mubarrih."
<aq_hasani> And the beating of the wife is of a much lesser degree than the beating that
+used to be practiced with a slave.
<aq_hasani> The Prophet (May Allah bless him and give him peace) said in Bukhari:
<aq_hasani> a yadribu ahadukumu m-ratahu kama yadribu l-`abda? thumma yujaami`uha?
<aq_hasani> Does one of you beat his wife like he beats a slave? and then (he has the
+audacity) of performing intimate relations with her?
<aq_hasani> This was spoken in a way to blame strong beating ...
<aq_hasani> Also, we have in the Notes of Sources for the Main Text:
<aq_hasani> footnote 925

<aq_hasani> Many unqualified people (both Muslim and non-Muslim even if in Academia)
+interpret this verse in an incorrect manner. This
<aq_hasani> verse does not give general permission for the husband to beat his wife.
+Rather, this verse describes a method of discipline that may
<aq_hasani> work for some women. This method calls for reinforcing disciplinary words
+with light presses/taps on the arms or upper back of the
<aq_hasani> woman. If one uses such a method, then one should extend one or two fingers
+out and lightly press/tap on the woman skin for a second
<aq_hasani> or two while explaining to her verbally that one is unhappy with her
+behavior. This is the final extent of disciplinary hitting [against the wife or children] allowed in
<aq_hasani> our din.
<aq_hasani> This is taken from certain primary text excerpts in which the Prophet recommended
+using something like a miswaak to discipline women.
<aq_hasani> [done]
<tahir> thank you Sidi
<hashim_maghribi> Sidi yasin?
<Yasin> Yes
<Yasin> My 1st question is related to hijab law in non-muslim lands. First the
+pictures used in passports should be without hijab. The second is related to
+schools that forbids to wear hijab. What should you muslim girls do in those
+countries where it has been forbidden? is there any fatwa by the great fuqaha
+on how to deal with these issues. [done]
<Yasin> [you] young muslim girls
<aq_hasani> ok
<aq_hasani> The first question is about passport pictures.
<aq_hasani> From experience we have seen pious Muslim women (who usually wear a face
+veil) take it off for the purpose of identification (although many countries
+still allow one to wear a headscarf) - and many countries allow one to submit
+a special request to wear a headscarf (for the photo)
<aq_hasani> for religious purposes; in any case, if travelling is necessary and no

+other options are available, then the woman may request that the picture be
+taken in front of women and she can use a (post-it type tag) over her
+picture on her passport so that only
<aq_hasani> the necessary border checkpoint people see it.
<aq_hasani> This is what we have seen is done by knowledgeable female `ulama' currently
+alive who have to travel.
<aq_hasani> This is the first question.
<aq_hasani> BTW, a post-it type tag on is a brightly colored piece of paper used for
+notes that has some adhesive on it.
<aq_hasani> .
<aq_hasani> The second question is about the law in question in France about females being
+unable to wear headscarves at school.
<aq_hasani> Of course before puberty, it is not an issue for girls 5-13 years old.
<aq_hasani> After that say for fifteen on, then yes it is a requirement to cover one's
+hair when out in public (especially in a co-ed school).
<aq_hasani> .
<aq_hasani> Then, know that one ruling cannot be given for everybody in such a case.,
+But, we will explain...
<aq_hasani> Generally speaking, the rule is that if one cannot openly practice the din in
+a land, then hijrah becomes wajib for you from that land...
<aq_hasani> to a land in which you can openly practice.
<aq_hasani> Thus, if such laws were more extreme (for example, making it unlawful to
+wear a head scarf at all), then hijrah is *wajib*.
<aq_hasani> This is taken from how hijrah was prescribed for the early Makkan Muslims
+when it became impossible to openly practice the din in Makkah.
<aq_hasani> .
<aq_hasani> Now returning to the question... then those who are unable to find alternative
+means of education for their girls past puberty...
<aq_hasani> should try their best to somehow ease the situation (e.g., move to another
+country)...

<aq_hasani> And those who are unable to do this, can stay and ask for forgiveness while

+trying to remedy the situation.

<aq_hasani> .

<aq_hasani> One last note,

<aq_hasani> The fact that countries are adopting stricter laws against our din is a sign

+that these countries are about to fall.

<aq_hasani> As Allah's pattern is that he brings the downfall upon after those in charge have gone

+against His din with full heart .

<aq_hasani> wa idha aradna an nuhlika qaryatan amarna mutrafiha fafasaqa fiha fahaqqa `alayha

<aq_hasani> l-qawlu fa dammarnaha tadmiran [al-Qur'an 17:16}] "When we want to destroy

+ a village, we make the affluent be its leaders (e.g., those who make laws and rule the society) and

+ then they go away from obedience to Allah (fasaqa fiha) (in laws and their acts) and then We destroy them.

<aq_hasani> [done]

<Yasin> Jazak Allah sidi

<Yasin> One more question sidi

<hashim_maghribi> Sidi, you may ask again.

<Yasin> What are the general ruling regarding jobs such as elderly care in

+non-muslim countries which may include giving unlawful food and also looking

+at unlawful body parts.

<Yasin> [done]

<aq_hasani> OK

<aq_hasani> There two opinions in the Maliki School about whether the laws of our din apply

+to non-Muslims or only to Muslims.

<aq_hasani> Ibn `Ashir's view and the view we have narrated in the Explanatory Notes

+leans towards the fact that the laws of our din apply to everybody except

+that the kaafir who later becomes Muslim is forgiven for his prior disobedience.

<aq_hasani> For this situation,

<aq_hasani> We would allow the minority opinion about serving unlawful food to +non-Muslims (e.g., in a hospital)...

<aq_hasani> As for looking at unlawful body parts for medical purposes, then footnote

+ 2247 of the Guiding Helper Explanatory Notes states that it is permissible.

<aq_hasani> [done]

<hashim_maghribi> Sidi, yasin you may ask again if you have any issues.

<Yasin> Regarding elderly care jobs it include helping

+out the elderly with cleaning themselves and the like. Does this change the

+ruling? [done]

<aq_hasani> No. It is a great deed of reward to serve the elderly and previous Muslims

+used to do this realizing that Allah's pleasure lies in it.

<aq_hasani> Yes. You can help clean them.

<aq_hasani> [done]

<hashim_maghribi> Sidi, if you have more questions, you may ask.

<Yasin> Another question: regarding a person who worked for while in

+restaurant selling all type of food. The person then realised that it was

+haram and that the money earned is at least shubha. How can one clean the

+money saved from this job? [done]

<aq_hasani> For pork and alcohol...

<Yasin> yes i guess so

<aq_hasani> He can give an amount of charity (to some general non-Muslim cause)

that

+equals the amount of work he did for selling (these two items).

<aq_hasani> For unslaughtered land animals, he may take a dispensation and consider them

+pure.

<aq_hasani> [done]

<hashim_maghribi> Sidi Tahir?

<tahir> Why are the traditional ulama so laid-back (i.e. have an easy-does-it attitude)?

+ [I've also seen this in Pakistan]

<tahir> [done]

<aq_hasani> The answer is:

<aq_hasani> "Slow and steady wins the race."

<aq_hasani> "Fast and furious burns you out or makes you think at a point that you're so

+far ahead, you can take a break."

<aq_hasani> The Prophet (May Allah bless him and give him peace) said: khayru

+al-a`maali adwamuha wa in qallat.

<aq_hasani> The best of actions are those that are most regular even if only a little

+bit [Bukhari}]

<aq_hasani> The way to change the world is not by strapping some explosives to your body

+and boarding a bus...

<aq_hasani> (although we doubt that sincere Muslims actually do that)...

<aq_hasani> The way to change the world is to step back and understand how it works...

<aq_hasani> That there are ten or eleven institutions that make the world go round + (knowledge centers, financial centers, medical centers, energy centers, transportation centers, + legal centers, art and culture centers, food and agriculture centers, etc.) ...

<aq_hasani> And one gets busy forming these institutions to have a direct influence on +the society around one...

<aq_hasani> [done]

<tahir> thanks

<hashim_maghribi> sidi student?

<student> Sorry I disappeared earlier I had some errands to carry out.

<student> I am have a very simple question about the recitation of Ibn +Ashir's text out loud (which probably also relates to other Arabic texts +too).

<student> [I have]

<student> When there is one, is the final vowel at the end of a line/verse +pronounced fully, or is it restricted, as in standard Arabic speech? [done]

<aq_hasani> ok

<aq_hasani> this is a very good question.

<aq_hasani> Sidi student is referring to the new Arabic-English version of Ibn `Ashir's +original text provided on <http://www.guidinghelper.com/otherTexts.html>

<aq_hasani> Which we have provided for the layman to see with his own eyes how closely +we have followed Ibn `Ashir in the Guiding Helper

<aq_hasani> And also for the more advanced student to memorize.

<aq_hasani> .

<aq_hasani> We will add another appendix to that text later on this year which is labeled + "How to +Pronounce Arabic Metered Verses" (or something similar)...

<aq_hasani> Basically, the rules for recitation of metered verse differ from that of +prose...

<aq_hasani> The text must be recited with a rhythm and also an apparent rhyme

<aq_hasani> This is what makes it have more power than prose.

<aq_hasani> Also voweling rules differ.

<aq_hasani> (BTW, the reference for what we are saying is in the Book Mizaan +al-Dhahab fi Sanaa`ati sh-Shi`ri l-Arab)

<aq_hasani> Which is used in Qarawayeen "The golden standard for composing the poetry +(metered-verses) of the Arabs".

<aq_hasani> There are several patterns which a metered verse text can follow.

<aq_hasani> And the one used almost all of the time for texts of learning is called +ar-Rajz

<aq_hasani> And this is (IDEALLY) twelve syllables per half a line with a rhyming end +(usually)...

<aq_hasani> But not only that...

<aq_hasani> Rather, the appearance of open and closed syllables is also restricted...

<aq_hasani> An open syllable is a syllable which has only one letter and one vowel like +Ba' with a dhamma on it (i.e. 'bu')...

<aq_hasani> And a closed syllable is made up of two letters, a vowel on the first letter +and a sukun (or madd) on the second letter...

<aq_hasani> An example is Ba' with a tanween dhammatayn (i.e. 'bun' as in 'kitabun')...

<aq_hasani> And there are three types of building blocks to make larger patterns:

<aq_hasani> a sabab, a watad, and a fasilah..

<aq_hasani> A sabab is made up of two letters with either a vowel on each letter or a +vowel on the first letter and a sukun (madd) on the second letter.

<aq_hasani> A watad is made up of three letters, two which have vowels (i.e. fathah, +dhamma, or kasrah) and one which has a sukun. And the order can vary (the +sukun can either be at the end or in the middle of the three letters)...

<aq_hasani> A fasilah is made up of four letters, three which have vowels (i.e. fathah, +dhamma, or kasrah) and one which has a sukun or madd.

<aq_hasani> .

<aq_hasani> Now trying to make this lesson shorter, we return to only Rajz...

<aq_hasani> It is the Pattern Mus-taf-`i-lun repeated three times per half a verse...
 <aq_hasani> Thus, we have two sababs in two closed syllables followed by a wataad of three +letters..
 <aq_hasani> The two sababs are 'Mus' and 'taf'.
 <aq_hasani> The wataad is `i-lun
 <aq_hasani> That is two sababs followed by one wataad...
 <aq_hasani> In any case (if the terminology is confusing you), you can think of it as +four syllables...
 <aq_hasani> Mus-taf-`i-lun
 <aq_hasani> Sidi, student, can you label for me these four syllables as either open or +closed each?
 <aq_hasani> any one else?
 <aq_hasani> ok
 <aq_hasani> still beginners...
 <student> sorry I had to run another errand as you were explaining Shaykh - +still rereading from above
 <aq_hasani> The first, second, and fourth are closed, and the third is open.
 <aq_hasani> meem-seen-taa'-faa'-`ayn-laam-nuun
 <student> Yes - that is agreed and understood
 <aq_hasani> However, the complication is that it is very hard to get it perfect with +Mus-taf-`i-lun three times per half a verse...
 <aq_hasani> Thus, it is allowed for the first two syllables to be open also, either one +of them, or both...
 <aq_hasani> With this we will examine the first line of Ibn `Ashir's text...
 <aq_hasani> yaqulu `adbul wahidi b-nu `ashiri
 <aq_hasani> mubtadi'an bi s-mi l-ilahi l-qadiri
 <aq_hasani> This is exactly how you pronounce it, with the ra' with a kasrah at the end.
 + We know that this was your original question...
 <aq_hasani> No. You do not stop and treat the vowel on the ra' as a sukun like for +prose.
 <aq_hasani> Also, most of the time (at least for the texts we have provided), you also +do not end in tanween but rather convert it to a single fatha, dhamma, or

+kasra...
 <aq_hasani> Ya' fatha is an open syllable
 <aq_hasani> although a closed is desired for the 'Mus' of Mus-taf-`i-lun
 <aq_hasani> But, as we said, this is allowed.
 <aq_hasani> Qaaf waaw dhamma (of ya(qu)lu) is a closed syllable corresponding to the +`taf' of Mus-taf-`i-lun
 <aq_hasani> Laam dhamma ((of ya(qu)lu) represents the `i (`ayn kasrah) of +Mus-taf-`i-lun
 <aq_hasani> For this third syllable, one tries one's best to make sure that it is open and no +exceptions are allowed for the most part...
 <aq_hasani> at least for the first two Mus-taf-`i-luns in each half verse...
 <aq_hasani> `Ab of (`ab(du)) corresponds to the 'Lun' of Mus-taf-`i-lun.
 <aq_hasani> And then the division for the rest is...
 <aq_hasani> dul-waa-hi-dib (this is the second Mus-taf-`i-lun)
 <aq_hasani> Nu-`aaa-shi-ri (this is the last Mus-taf-`i-lun in this half of the +bayt)...
 <aq_hasani> Notice how it is allowed for the last syllable of half a line to be + open even though it corresponds to the closed lun of Mus-taf-`i-lun.
 <aq_hasani> Then, going on to the second part of the verse...
 <aq_hasani> The three patterns are...
 <aq_hasani> Mub-ta-di-'an (this is the first Mus-taf-`i-lun)
 <aq_hasani> bis-mil-'i-laa (this is the second Mus-taf-`i-lun)
 <aq_hasani> hil-qaa-di-ri (this is the third Mus-taf-`i-lun)
 <aq_hasani> Now, the reason why you must know this is two fold...
 <aq_hasani> Firstly, the voweling of certain words in Arabic is not constant...
 <aq_hasani> Such as Rusul and Rusl ("Messengers").
 <aq_hasani> In ancient Arabic, (which was centered around metered verses) both forms of +this word were used...
 <aq_hasani> But, how do we know when to use which one?
 <aq_hasani> Well, the voweled text should help, but it is due to the meter that one +decides.

<aq_hasani> This is one reason that the vowelings of these texts appears odd to +beginners...

<aq_hasani> Then, the second reason is that the Hamza is sometimes pronounced and

+sometimes omitted due to the meter...

<aq_hasani> When, we were studying this text the first time, we were reciting it to a +certain scholar and he pointed out that we were reciting it wrong (back then +we did not know about meter)...

<aq_hasani> But, he did not actually explain to us why and it took us some time to

+figure out what we are telling you now...

<aq_hasani> Line 5 of the Murshid is to be read....

<aq_hasani> fi `aqdi LASH-`ari wa fiqhi Maaliki.

<aq_hasani> And not...

<student> I see - I just got that one wrong!

<aq_hasani> fi-`aq-dil-ash `a-ri-wa-fiq hi-maa-li-ki.

<aq_hasani> This is why you will see that the Hamza is missing from the word al-Ash`ari

+in our text...

<aq_hasani> The Hamza is not omitted due to some typographical error or laziness, but it

+is the *correct* way of writing and pronouncing this text.

<aq_hasani> this is because the break down according to the pattern is...

<aq_hasani> fi-`aq-di-lash (first Mus-taf-`i-lun)

<aq_hasani> `a-ri-wa-fiq (second Mus-taf-`i-lun)

<aq_hasani> hi-maa-li-ki (third Mus-taf-`i-lun)

<aq_hasani> .

<aq_hasani> Now remember that we said of all the syllables of Mus-taf-`i-lun the third is the most

+inflexible - it can almost never be different and still be considered Rajz.

<aq_hasani> And the third syllable if we voweled it like prose would be "dil" and not "di"

+and this is the reason it is fi `aqdi LASH-`ari wa fiqhi Maaliki.

<aq_hasani> [done]

[GHF_NOTE:

We will also note here the way to pronounce some other verses of the Murshid to

serve as a guide until our Appendix is ready later on this year (e.g., Spring):

Line 4 of the Murshid, second half should be read as:

fi nadhmi abyatin LILUMmiyi tufid

Line 6 of the Murshid, second half should be read as:

waqfin `ala `adati NAW wad`in jala

Line 7 of the Murshid, second half should be read as:

wahya l-wujubu LISTihalatu l-jawaz

Line 18 of the Murshid, first half should be read as:

kadha l-fana [hamza omitted on purpose] wa LIFTiqaru `uddah

Line 44 of the Murshid, first half should be read as:

LEEmanu jazmun bi l-ilahi wa l-kutub

Line 49 of the Murshid, first half should be read as:

bi talabin aw idhni NAW bi wad`i

In Line 83, the hamza is omitted on purpose from the words Wudu` and ma'.

Line 86 of the Murshid, should be read as:

mujibuhu haydun nifasu NINzaal maghibu kamratin bi farji NISjaal

Line 87 of the Murshid, should be read as:

wa l-awwalani mana`a l-wat'a ila ghuslin wa LAAkhirani qur'anan hala

(As a side note, the kasrah on kha' in the word LAAkhirani

is the more correct way of vowelings it according to

Muhammad ibn Ahmad Mayyyarah.)

These examples coupled with Abuqanit's explanation above should

suffice for now in order for beginners to be able to pronounce this text correctly (as long as they already know how to read voweled Arabic (e.g., the Arabic Qur'an)).

Additionally, please note that our Arabic version of the Murshid (20 February 2004 update) can be considered to be the *most accurate* printed version in the world today - due the extensive cross-checking and research which we have done. Thus, those who find differences between our version and other versions which they have can consider their other versions either flawed or containing allowed differences.

Nevertheless, we encourage people to send in to us a list of differences they find (between the 20 February 2004 version and their own copy) and this list will be added to an appendix of the Murshid Translation (this Spring) along with explaining why the difference is to be considered a flaw or an allowed discrepancy in the other text.
]

<student> I can work out some of the mustafilun patterns, but as this is my +first time I need more practice with others! I think all the patterns (which +up to now were hidden from me) are completely amazing!

<student> JazakAllah for such a fascinating lesson!

<aq_hasani> There are some other oddities which we will be noting in the appendix to +our literal translation of the Murshid available from +<http://www.guidinghelper.com/otherTexts.html>

<hashim_maghribi> saadati, a note here I shall like to add...

<hashim_maghribi> is that Abuqanit is an expert at many subjects and when +there are not that many people connected like today...

<hashim_maghribi> You are free to ask him questions about Arabic, grammar, +lexicography. rhetoric, etc. which you may be interested in.

<hashim_maghribi> And you will find the answers you receive come from a +mastery of the subject at hand.

<hashim_maghribi> [done]

<hashim_maghribi> We will end now.

<Yasin> Just a suggestion: would it be possible to try paltalk.com system?

<student> Thanks Shaykh and Hashim. We look forward to the appendix text.

<hashim_maghribi> you mean for voice exchange?

<Yasin> yes sidi

<Yasin> I have a question also if you permit sidi

<hashim_maghribi> we had actually thought about it. But, we were concerned +about bandwith concerns. Can someone with a slow connection

<hashim_maghribi> get good and fast sound quality.

<hashim_maghribi> ?

<Yasin> i guest most of us live in the west and we got good infrastructures we

+could try it if you'd like to

<hashim_maghribi> How about text entering simultaneously. Does it allow you +to type text simultaneously?

<Yasin> yes probably

<student> I think it's a good idea, but some of us would object to using our +voices (including me)

<hashim_maghribi> Yes.

<student> I have a speech problem

<hashim_maghribi> That was also a concern we had and also similar concerns + when using a voice system.

<hashim_maghribi> but, we will look into to.

<hashim_maghribi> You may ask your last questions Yasin, tahir, or student if

+you have ny.

<Yasin> maybe a for special sessions?

<Yasin> May i start?

<hashim_maghribi> every one can enter one last one if they have any.

<Yasin> ok

<Yasin> May i start?

<hashim_maghribi> every one can enter one last one if they have any.

<Yasin> ok

<tahir> after the session would Sidi A.Q. have time for a personal question ?

+ [or would it be better to ask via email]

<Yasin> I have questions on Aqida. some christians talk about God's plan and +how people destroyed the plan. This contradicts our system of belief which +states that everything that happens according to Allah's knowledge. But

+i poses a question regarding how to view the world i mean Allahs had willed

+the world as it is and no one influenced the plan since the plan is exactly
+what we see.
> ok
> done?
<Yasin> is that right? secondly there is a difference between saying Allah
+wills something and Allah's is satisfied with something. How should one
+understand this?
<Yasin> [done]
<aq_hasani> God's plan:
<aq_hasani> The mutakallimin say that Allah does not have aghraad (objectives) in His
+actions...
<aq_hasani> What this means is that He does not perform actions like we do in order to
+obtain something...
<aq_hasani> [ref: umm al-barahin, sunusi, midway through text]...
<aq_hasani> Rather, the events that we see are tied to a hikma chain...
<aq_hasani> To make it appear to the gullible that the events are causing further events
+...
<aq_hasani> Nay, rather, each event is independently created by Allah - but some of
+these events
<aq_hasani> coincide with the conscious choice of a human or other responsible being...
<aq_hasani> And others of these events do not seem to correspond to the choice of a
+responsible being (e.g., a great earthquake)...
<aq_hasani> That is that they do not seem to *directly* correspond to the choice of a
+responsible being.
<aq_hasani> The fact that there is unjust war in the world today and the common man has left
+the Path of realization can be traced on a hikma chain back to certain
+incorrect choices which both Muslims and non-Muslims have made in the past...
<aq_hasani> And Allah has decided and decreed that within a certain realm, he will
+create (as a normal link) resultant events based upon human choices.
<aq_hasani> Thus, the negative human-made situations in the world are a result of Allah
+sticking to His system of usually creating resultant actions based upon human

+choices within a certain realm.
<aq_hasani> All this is talking on the Shari`ah level in which one considers people to
+exist independently of Allah.
<aq_hasani> Then, on the haqiqah level, one realizes that nothing is created without
+Allah's will and thus the world today is *exactly* how Allah wanted it today.
<aq_hasani> And to resolve these two apparently conflicting views one must realize...
<aq_hasani> That human consciousness is a subset of Divine consciousness. But, let us
+explain so there is no confusion...
<aq_hasani> You, Student, Tahir, and I are all conscious of certain things around us right
+now...
<aq_hasani> But since our locations differ, the things we are conscious of also
+differ...
<aq_hasani> But since Allah has all-encompassing knowledge, is it not safe to say that
+He is *aware* of all the things we are conscious of?
<aq_hasani> Thus, if all human consciousness were added together it would equal a very
+small part (infinitesimal) of Allah's total consciousness.
<aq_hasani> The proofs for Allah's unity in His actions in kalam lead one to the
+realization...
<aq_hasani> That there cannot be two independent volitions in the same realm...
<aq_hasani> Thus, our volition must be *contingent* while Allah's volition is
+independent.
<aq_hasani> And what this means is that we *cannot* choose something other than a finite
+number of choices which Allah presents to us...
<aq_hasani> And it also means something else (which is the real key to this issue) ...
<aq_hasani> but, most us are not ready to grasp it yet.
<aq_hasani> And will only be ready after understanding what fana' and baqa' is as described in
+lines 281-285 of al-Mabahith al-Asliyyah.
<aq_hasani> (the latest version is dated 7 Feb 2004).
<aq_hasani> [done]
<hashim_maghribi> any one else?

<tahir> did you catch my question above Sidi?

<tahir> [i.e. Sidi Abuqanit]

<aq_hasani> walhamdu lillahi rabbi l-
alamin

<aq_hasani> was-salatu was-salamu `ala
rasulillah.

<aq_hasani> Allahumma gh-firlana
warhamna wadkhulna al-jannata ma`al-
barar

<hashim_maghribi> I will leave now, Ma`a
salamah

<aq_hasani> ok we will formally end and
then tahir, i'll take your question.

<aq_hasani> was-salamu `alaykum

[End Edited Transcript of 14 February 2004
lesson.]

<tahir> asalamu alaykum sadati

<hashim_maghribi> wa aleykum assalam

<hashim_maghribi> You may begin asking
if you have any questions sisi tahir.

<tahir> thank you

<aq_hasani> wa `alaykum assalam. Yes,
sidi you may begin asking if you have any
+issues.

<tahir> What is the astral body?

<student> assalamu alaykum

<tahir> [done]

<hashim_maghribi> assalamu `alaykum
sidi student - you may begin asking after
+tahir

<aq_hasani> ok [This is mentioned in
footnote 72 of the Mabahith Asliyyah text
we have provided]

<aq_hasani> .

<aq_hasani> In al-Jawharah at-Tawheed
Imam al-Laqqani says...

<aq_hasani> bismillahi r-rahmani r-rahim

<aq_hasani> inna l-hamda lillahi was-
salatu was-salamu `ala rasulillah

<aq_hasani> wa la takhud fi r-ruhi idh ma
warada

<aq_hasani> nassun `ani sh-shari`i la kin
wujida

<aq_hasani> li maalikin huwa suratun ka l-
jasadi

<aq_hasani> fa hasbuka n-nassu bihadha
s-sanadi.

<aq_hasani> "And do not speak
extensively about the nature of the soul, as
+ no clear text has come about it.

<aq_hasani> But (students of Imam
Malik), that is Asba` narrated from Ibn
Qasim from `Abd ar-Rahim ibn Khalid),
stated that the ruh is like in the

+ form of the body ..."

<aq_hasani> That's just a translation of
the text. Now, we will explain.

<aq_hasani> Firstly, Imam Malik's students
(we are pretty sure) heard a similar
statement from Imam

+Malik about this and that is why they
narrated this opinion that the ruh looks
+like the body but is used in the spiritual
world.

<aq_hasani> However, this is not totally
accurate and is really a mix-up of
terminology and

+a misunderstanding of what Imam Malik
may have said.

<aq_hasani> Allah says about the ruh in
Surah Isra'

<aq_hasani> wa yas'alunaka `ani r-ruhi.
quli r-ruhu min amri rabbi wa ma 'utitum
mina

+l-`ilmi illa qalila.

<aq_hasani> They ask you about the
nature of the soul of the human (ruh). Say
to them

+that the soul (ruh) is from the affair(s)
(exclusively in Allah's knowledge)

+and you have not been given knowledge -
except a little bit.

<aq_hasani> It is for this reason that the
majority of `Ash`ari scholars have rejected
+the statement that the ruh has a definite
form and this form looks

+almost identical to the human's physical
body.

<aq_hasani> Ref: Ibrahim al-Bayjuri's
Sharh of line 94 of the Jawharah.

<aq_hasani> And also in explaining this,
Ibn `Ajibah in the Sharh of the Mabahith
states

+that the soul of the human is the most
"formless-like" entity in creation...

<aq_hasani> And it is because the soul of
the human has attributes that are given to
it

+by Allah which in a way represent His own
attributes that this is true - as

+ His Entity is truly formless in reality.

<aq_hasani> And this is hinted at in the
hadith in sahih muslim: inna l-lahi khalaqa
+aadam `ala suratih

<aq_hasani> Indeed Allah created Adam
according to His own image.

<aq_hasani> And we have given an
explanation of this in the Previous Answers
Hadith

+Section explaining that these words are
not to be understood literally

+(in a physical sense).

<aq_hasani> ok
<aq_hasani> This takes care of the confusion of Ibn Qasim's statement that the ruh has a
+definite form and looks like the human body.
<aq_hasani> Rather, the ruh is formless-like and we do not have much knowledge of its
+exact nature as mentioned above.
<aq_hasani> However, those who have experienced the Waqi`ah state which can be best
+described as an OBE (out-of-body experience) with full consciousness...
<aq_hasani> See that they also have a body in the spiritual world (actually `aalam +al-mithaal - world of similitudes) ...
<aq_hasani> which is distinct from their physical body.
<aq_hasani> Many people who have experienced this state feel as if they are leaving
+their physical body and then they look back and see that the physical body is
+still lying in its original location where they left it...
<aq_hasani> But, then they look at themselves and see hands very similar to the hands
+which they are accustomed to in the physical world...
<aq_hasani> And they see feet very similar to the feet they are accustomed to seeing in
+their physical body...
<aq_hasani> And if they can find a mirror or a water reflection, they can actually see
+their form which resembles their normal human form in the physical world -
+but appears much more healthy and robust...
<aq_hasani> This *is* the **astral body**.
<aq_hasani> And the students of Imam Malik labeling it as the ruh is an
+ incorrect terminological distinction in which they most probably misunderstood
+ the statement of Imam Malik since they may not have had first-hand
+ experience (unlike Imam Malik)...
<aq_hasani> The *ruh* is what gives the man an apparent conscience...
<aq_hasani> And it is present when the current active body is the physical body in the
+dunya and it is also present when the current active body is the astral body
+in the `aalam al-mithaal.

<aq_hasani> .
<aq_hasani> As for proofs for this, if we search enough we will be able to find them.
+But, the experience of the advanced spirituals mentioned above should suffice
+as a proof - in that they actually see their physical body as being distinct
+from the body they are
<aq_hasani> currently moving in the `alaam al-mithaal.
<aq_hasani> [done]
[GHF_NOTE: The World of Similitudes (or `Aalam al-Mithaal is called such because it is very similar to the dunya world we experience everyday during the waking state. It can be thought of as a parallel world which is based upon the beings and objects present in the physical world. However, the physical laws in this other world are slightly different from the apparent laws in the dunya world. For example, the effects of the spiritual verbal Arabic dhikr is apparent in the form of visible light and audible sound in this world. What this means is that one actually sees beams of light shine and hears thundering sounds around one when for instance reciting Surah Yasin in this other world. This experience seems as real as any normal experience to the person who experiences it.]
<hashim_maghribi> Sidi student, you may ask.
<student> Sometimes, just before I wake up from sleeping, I feel that I am in
+a state of consciousness, but I cannot move my body. It lasts for perhaps 10
+seconds and during this period I feel that I am able to think quite clearly
+so I'm sure that I am not asleep or dreaming.
<student> However, I am usually very scared in this state (because I cant
+move) and I cant see anything and I dont know whats happening. It doesnt
+happen very often, but it did so this morning. Can you comment?
<aq_hasani> yes. This is the beginnings of the waq`iah experience mentioned above.
<aq_hasani> Most people are never able to break free during the feeling of immobility.
<aq_hasani> But, right before this state of immobility just before opening your
+ eyes (or more rarely before going to sleep), if you try to roll off your bed,
+ you will actually enter the astral/Mithaal world we are speaking about.

<aq_hasani> There is no need to fear as Allah would not give you this experience if you
+could not handle it.
<aq_hasani> .
<aq_hasani> Most people...
<aq_hasani> do experience this immobility when waking up at least at some point in their
+life - it is a hint to them from Allah that more things exist than they are
+aware of.
<aq_hasani> .
<aq_hasani> Yes. This is normal sidi student and you are not alone- although it can be
+said that those who are more spiritually inclined experience it more. - We
+also used to experience it before taking the Path and later learned how to
+ break free during that critical moment
<aq_hasani> between sleep and wakefulness.
<aq_hasani> [done]
<student > Why is it happening to me? As I said, it seriously scares me
+(because I'm usually panicking and trying to wake up, so I wonder whether I
+will ever wake up) and I think I'd prefer it not to take place.
<aq_hasani> No need to panic. You are in charge and it is gift from Allah - if you
+learn how to break free.
<aq_hasani> Yes. It does scare people initially.
<aq_hasani> But, again we have extensive experience with this and there is no need to
+fear. You will always return and wake up when your physical body cannot
+handle it anymore.
<aq_hasani> You will not stay in that state forever as long as you understand what is happening.
<aq_hasani> Now wait...
<aq_hasani> A coma
<aq_hasani> what is it?
<aq_hasani> It is caused by some traumatic physical accident in which the person is all
+of the sudden ejected from his physical body into the world of similitudes...
<aq_hasani> This is why comatose people describe states similar to the advanced
+spirituals after they return.
<aq_hasani> You will not go into such an extreme state of comatose from the barakah of
+your teachers and your ancestors.

<aq_hasani> [done]
<student> Thank you very much Sidi
<hashim_maghribi> sidi tahir?
<tahir> yes
<tahir> Could you elaborate on what you said above about "the residual effects
+of the spiritual...
<tahir> states of ancestors". Is spirituality hereditary?
<tahir> [done]
<aq_hasani> ok
<aq_hasani> Allah says in the Qur'an...
<aq_hasani> in Surah Kahf...
<aq_hasani> ... li ghulamayni yatimayn fi l-madinati wa kanaa abuhuma salihan fa arada rabbuka an
+yablughah ashaddahuma wa yukhrija kanzahuma rahmatan min rabbik...
<aq_hasani> In the story of Khidr and Musa about the incident of re-erecting a wall
+which was collapsing (under which was a treasure).
<aq_hasani> Allah says: The wall belonged to orphans in the city...
<aq_hasani> And their *father* was a righteous man. So, We willed that they reach
+full maturity/strength and take out the "treasure" (which was left to them by their
+ancestor) as a mercy from your Lord.
<aq_hasani> The idea here is that Allah sometimes has mercy on the children
<aq_hasani> of righteous people. And among the ways He shows mercy, is by
<aq_hasani> easing for them the Path to Allah.
<aq_hasani> Now Ibn `Ajiba says (in his Sharh of the Hikam) that the "father" mentioned
+ above was his *seventh* father or "sixth grandfather".
<aq_hasani> And this is concurred by various mufassirin that the father was not the
+actual father of these orphans but an ancestor of seven generations ago.
<aq_hasani> And according to the spiritual scholars, this is about the maximum limit in
+which a positive effect can be seen noticeable in most people.
<aq_hasani> For example, Bilal al-Habashi.
<aq_hasani> Bilal, the Ethiopian,
<aq_hasani> Was a spiritually accomplished person in Islam.
<aq_hasani> His son would have some effects from his spirituality.

<aq_hasani> But let's say after the fourth generation, his progeny were no longer +spiritually advanced.

<aq_hasani> Then, the spiritual effects of his lineage would finish after the eleventh generation.

<aq_hasani> But, it really returns to how the person *uses* his inherited gifts and not

+to his actual lineage.

<aq_hasani> Thus, if a person who did not have any spiritual ancestors tries very hard, +he will obtain a state which is higher than a descendent of the Prophet

+(today) who does not pray five times a day.

<tahir> a clarification :?

<hashim_maghribi> Sidi student , you may ask and sidi tahir, you may clarify.

<Yasin> as-salam aleykum

<tahir> Is there such a thing as a born wali?

<hashim_maghribi> wa `aleykum as-salam, sidi Yasin, you may ask after sidi +student.

<tahir> [done]

<aq_hasani> Yes. But, they are rarer.

<Yasin> I do not have a question

<aq_hasani> Among them are:

<aq_hasani> `Abd al-Qadir al-Jilani who was said to refrain from drinking his mother's

+milk during the days of Ramadan...

<aq_hasani> And Sahl ibn Abdullah (and even we can say al-Junayd) who displayed their

+wilayah in early childhood.

<aq_hasani> Remember that Junayd's paternal uncle was a spiritual teacher (not a direct

+hereditary relationship though).

<aq_hasani> [done]

<tahir> thanks sidi

<hashim_maghribi> sidi student?

<hashim_maghribi> Sidi yasin or tahir, any questions?

<tahir> sidi yasin?

<Yasin> no question at the moment

<tahir> ok i have one

<hashim_maghribi> ok

<tahir> A contemporary Sufi shaykh from Morocco has said: "Oral teaching is +not necessary. On the path the fact that you see me and I see you..

<tahir> is sufficient. "How does silent teaching take place?....

<aq_hasani> ok

<tahir> and obviously this means more than just benefiting from a person's +state.

<tahir> [done]

<aq_hasani> there is something called at-tarbiyatu bi l-aqwaal - training though carefully

+spoken verbal words and this was done by al-Junayd the leader of the people

+of the Path...

<aq_hasani> Then there is something called at-tarbiyatu bi l-af`aal - training by making

+a person do some tough action and this is the way of Ahmad ad-Darqawi in

+forcing his disciples to quit their job and live on the street as beggars....

<aq_hasani> Then, there is something called at-tarbiyatu bi l-haal - training by

+applying one's spiritual state on the disciple in an attempt to lift him ...

<aq_hasani> And this third type is what is being encouraged by the teacher you

+mention...

<aq_hasani> This type of training (although it can produce `arifin) will not produced

+well-rounded advanced scholars who are experts at all three branches of our

+din.

<aq_hasani> Rather, one must use all three types of tarbiyah in their proper measure to

+produce top-of-the-line `arifin (with the tawfiq of Allah).

<aq_hasani> These three types of tarbiyah are mentioned in the Sharh al-Hikam by Ibn

+ `Abbad in various places.

<aq_hasani> One is a story of a man who wished to seek a spiritual teacher...

<aq_hasani> And he heard about a teacher and disciples who stayed in a location away from

+ people...

<aq_hasani> And he decided to join them to benefit from them and advance on the Path.

<aq_hasani> The first day he got there, he noticed that none of disciples spoke to each

+other but just sat quietly waiting for their teacher ...

<aq_hasani> And then the teacher would come and lead them in a formal prayer without

+speaking to the disciples...

<aq_hasani> And then, without talking, he would leave and then the disciples would

<aq_hasani> And then, without talking, he would leave and then the disciples would

+continue to sit quietly waiting for the teacher to come for the next prayer...

<aq_hasani> and this continued for three days until after `Asr prayer, +the man who had come to learn could not take the silence any more...

<aq_hasani> So after the prayer, he grabbed the teacher by the hand before +he could leave and he said "I have a question."

<aq_hasani> And the other disciples gasped and looked at him as if he had done a great +crime by breaking the silence...

<aq_hasani> But, the teacher said, "OK ask."

<aq_hasani> The question and answer given is not important. But, what is important is +how the training was taking place in this particular tariqah...

<aq_hasani> It was without *any* words at all.

<aq_hasani> al-Ghawth Abu Madyan said, "He who does not benefit from my silence will not +benefit from my speech."

<aq_hasani> [done]

<tahir> thank you

<hashim_maghribi> Sidi yasin or student?

<student> Sorry, no questions as I didn't have much time to prepare today

<hashim_maghribi> sidi tahir?

<tahir> ok

<tahir> In the Qur'an the story of Syedna Musa [alahi salam] and his asking +for the vision....

<tahir> is mentioned in many places. Now since the nihayat of the awliya is the +bidayat of the anbiya...

<tahir> it cannot mean the vision of the ruh had by many of the arifin, so +what did he really ask for?

<tahir> [done]

<aq_hasani> yes. it is not the vision of the ruh experienced by the `arifin.

<aq_hasani> Ibn `Ata'illah says...

<aq_hasani> hikma #116

<aq_hasani> He has ordered you in this world to regard creation and He will unveil to

+you in the next world the perfection of His Entity.

<aq_hasani> [regard meaning: look towards]

<aq_hasani> But, then he says in #117:

<aq_hasani> He knew that you would not be able to practice patience concerning [seeing]

+Him. So, He, made you witness [in this world] what can be seen of Him.

<aq_hasani> Musa's experience of seeing a miniscule manifestation of the divine light +from which he was shocked unconscious is the ultimate limit of what can be +seen of Allah in this world.

<aq_hasani> And the vision of the `arifin is of a different nature and less of an +intensity (although it still feels extremely strong and intense to these +`arifin)...

<aq_hasani> It would seem that Musa (`alayhi s-salam) asked for more than a "soul

+vision" and he could not handle even a small representation of the Divine +Entity. (by small, we mean infinitesimal).

<aq_hasani> [done] Ref: tafsir Surah 7, verse 143

<aq_hasani> And we know that the bani isra'il asked for this explicitly.

<aq_hasani> for which they are blamed in the Qur'an.

<aq_hasani> Baqarah, verse 55.

<aq_hasani> [done]

<tahir> and the vision that the Prophet [blessings and Peace be upon him] had +on the mi'raj really belongs...

<tahir> to the other world already?

<tahir> [done]

<aq_hasani> It was a vision similar to the vision which will be experienced by those of +Paradise - in that it was carried out with eyes and not just the soul.

<aq_hasani> such is the understanding we get from the explanation of hadith (e.g., of +`a'ishah) in which this event is mentioned. (Sahih Muslim, Kitab al Iman, +Sahih Bukhari also).

<aq_hasani> [done]

<tahir> thank you

<hashim_maghribi> sidi student?

<student> This not a specific question, but.

<hashim_maghribi> As a side note here, we'd like to thank sidi student for his +effort in helping

<hashim_maghribi> us produce the most error free printed Arabic version of the + Murshid available from <http://www.guidinghelper.com/otherTexts.html>

<student> (that's OK...no need to mention it Hashim)

<hashim_maghribi> This is the most accurate printed version in the world as far + as we know currently and again sidi student played a great role in finding the + last remaining irregularities in the text..

<hashim_maghribi> .

<hashim_maghribi> Sidi, you may continue...

<student> You mentioned previously about the story of Khidr and Musa. I have +never heard of anything about him beyond this story...

<student> but now I am reading about his connection with e.g. Ibn Arabi....

<student> is he still "around" to this day? [done]

<aq_hasani> Sidi, student why don't you expand more about what you read so that others

+can benefit. Thanks.

<student> well, just that he was Ibn Arabi's "unseen spiritual teacher"

<aq_hasani> ok

<aq_hasani> There is a place in southern Jordan (near Mu'tah) which is known as "Maqaamu

+Waliyyi l-lahi Khidr".

<aq_hasani> The standing place of the friend of Allah Khidr.

<aq_hasani> He is said to frequent that place sometimes - but, it is currently +surrounded by a locked building which is owned by the Christian Authorities in +that town.

<aq_hasani> We tried to get in without much luck when we were there.

<aq_hasani> Then, there is a masjid in Damascus...

<aq_hasani> [masjid] which is the ummayyad masjid in which is the grave of yahya bin +zakariyya and others we believe is located...

<aq_hasani> And near this grave (which is in the center of the masjid) is an area +cordoned off with ribbon barriers (like they have in airports and banks) with +the retractable ribbons stretched out from stable standing bases...

<aq_hasani> And this area is also known as an area where Khidr often frequents...

<aq_hasani> He is a man who has been allowed to continue to live and - he stays for the

+most part in three countries: (1) Palestine, (2) Jordan, and (3) Syria.

<aq_hasani> Due to his extensive experience and gifts of knowledge from Allah (mentioned +in the Qur'an, surah kahf as `ilm al-ladunni),...

<aq_hasani> He is an elusive character not easy to find.

<aq_hasani> Only a select few are able to locate him and perhaps learn something from +him.

<aq_hasani> That is the extent of our knowledge about his man - as we most probably have

+not met him.

<student> Are there more like him?

<aq_hasani> Yes. There are more people like this - but all together these (prolonged +life people) are probably not more than ten in the world.

<student> so they are human like us?

<aq_hasani> The other confirmed one is `Ilyaas - who some consider to be Khidr's +contemporary in his time...

<aq_hasani> Yes. Most scholars consider them humans who found some special drink which

+stops aging.

<aq_hasani> Others have proposed that perhaps they are angels. (but that is the minority +opinion).

<aq_hasani> [done]

<student> Thanks Sidi

<hashim_maghribi> sidi tahir?

<tahir> there's a recent anecdote about this, if Sidi Abuqanit gives +permission...

<tahir> I can mention it.

<aq_hasani> yes. go ahead.

<aq_hasani> i myself like to learn from others.

<tahir> astaghfirullah

<tahir> there was a shaykh in Pakistan whom I met once in my early years...

<tahir> he was not a scholar but possessed ilm al-ladunni...

<tahir> he had a companion who is still alive...

<tahir> this companion related that one day whilst sitting with this shaykh..

<tahir> a visitor arrived..... the shaykh [as was his practice]

<tahir> asked the companion to bring two cups of tea...

<tahir> the companion found this odd as there were three people...

<tahir> anyway.. he got the tea and placed a cup in front of the shaykh and +visitor..
<tahir> the shaykh took the cup from in front of the visitor and gave it to +him..
<tahir> then a conversation took place that this man did not understand....
<tahir> when the shaykh went aside to attend to some business.. the visitor +asked this man..
<tahir> "would you recognise me if you saw me again"?..
<tahir> the man said I looked hard at him and said Yes..
<tahir> after the shaykh returned.. the visitor took his leave.. but.. after a +few steps disappeared..
<tahir> afterwards the shaykh told him it was Khidr....
<tahir> a few years ago this man had a stroke.. and.. saw the same person +again who offered to cure him..
<tahir> he said he declined saying his own shaykh would take care of that..
+but that he had recognised him.
<tahir> [done]
<tahir> [sorry for the length]
<aq_hasani> That may explain why he is hard to track down - due to his ability to +disappear from physical sight. And Allah knows best.
<aq_hasani> But, your story seems to indicate that his physical form remains the +same between various appearances.
<aq_hasani> Thus, once a person has recognized him, he may have an easier time doing so +in the future.
<aq_hasani> [done]
<hashim_maghribi> ok saadati. we will end unless if sidi student has and last +questions.
<student> perhaps, very briefly?
<hashim_maghribi> ok
<student> In Morocco, they tell many, many stories about human interaction +with jinn, with people swearing that they have met, spoken, befriended and +even married jinn. Is there any reason why they see, to frequent Morocco more +than elsewhere? [done]
<student> [they seem to]
<aq_hasani> Yes Morocco does have a great population of them.
<aq_hasani> Greater than France for instance.

<aq_hasani> But, we are safe enough (and fortunate enough) to stay way from them.
<aq_hasani> And this is probably because when we were young, we used to say the du`a:
+allahumma baa`idni mina l-jinn
<aq_hasani> O Alah keep me far from the jinn.
<aq_hasani> Thus, we have no problems nor any interactions with them even if we are +close to them.
<aq_hasani> .
<aq_hasani> Once when we were in Fez with a shaykh named `abdal-hadi al-hashimi (from +agadir)...
<aq_hasani> We were in this dilapidated apartment near Bab Guisa which was full of women +which had come to seek a cure from jinn problems from the shaykh.
<aq_hasani> And we spoke to the shaykh and his student and tried to understand their +basic method of expulsion - but, we really have no need for this knowledge as +we know enough tricks (both verbal and spiritual) to keep the jinn away from +us.
<aq_hasani> For the common man, he can simply recite Ayah al-Kursi once a day as we have +recommended in the Explanatory Notes of the Guiding Helper (footnote 476).
<aq_hasani> .
<aq_hasani> Remember one thing...
<aq_hasani> Dealing with Jinn = (equals) Trouble.
<aq_hasani> You will be much happier without them.
<aq_hasani> Dealing with them is like dealing with insane people - it's hard to remain +safe while still benefiting.
<aq_hasani> [done]
<student> Thanks Sidi, sorry to have overrun us slightly. Jazakumu Allah for +todays lesson.
<aq_hasani> May Allah accept all from us, forgive us, guide us, make us stronger, +and give us respect for the things in which he has placed respect.
<aq_hasani> walhamdulillahi rabbi l-`alamin,
<aq_hasani> was-salamu `alaykum wa rahmatullah

[End Edited Transcript of 21 February 2004 lesson.]

<aq_hasani> as-salamu `alaykum
<student> wa 'alaymu s-salam sidi
<tahir> wa alaykum salam Sidi
<student> Sidi, I have some questions about the Quran and +pronunciation/written script..
<aq_hasani> ok
<student> Sometimes the same word appears in two separate places in the Quran +but is pronounced differently e.g. mursaha in yas-alunka ani s-saati +ayyana mursaha (Warsh recitation of verse 7:187 and verse 79:41). Is there +any particular reason why? [done]
<aq_hasani> You are asking about the dot under the seen.
<student> yes
<aq_hasani> In the Warsh recitation yes this implies that the alif-madd vowel is +said with a bit of an intonation towards a higher pitch.
<aq_hasani> All these small details were learned from the oral reciters who +had heard the Companions who had heard the Prophet (May Allah bless him and +give him peace) recite this way.
<aq_hasani> Thus, the difference here is again an allowed difference of pronunciation in +ancient Arabic.
<aq_hasani>
<aq_hasani> There were sometimes multiple ways to pronounce an Arabic word in
<aq_hasani> ancient Arabic.
<aq_hasani>
<aq_hasani> And the original manuscript written in Abu Bakr's time had all of these +various allowed differences noted...
<aq_hasani> In that the Companions actually *heard* the Prophet recite the word in two +or more different ways...
<aq_hasani> And this was recorded in the original Mushaf in Abu Bakr's time.
<aq_hasani> However, during `Uthman's time this single Mushaf was copied into multiple +mushafs...
<aq_hasani> And some of these Mushafs did not contain *all* of the various allowed +recitations - but each was consistent with at least one allowed recitation.

<aq_hasani> Thus, the way it is written and pronounced in Warsh is traced back to an oral +chain or reciters all the way back to the Prophet (May Allah bless him and +give him peace).
<aq_hasani>
<aq_hasani> [done]
<aq_hasani> sidi aki, any questions?
<aki> Does the dhahiri school still exist? If so, where? Are they a valid +school of thought? Are there other valid schools which still exist besides +the main four?
<aq_hasani> It can be safely stated that only four schools are currently alive of which +three: (1) Hanafi, (2) Maliki, and (3) Shafi`i can be said to be practiced +by a great numbers of this ummah still.
<aq_hasani> As for the existence of scholars who claim to follow the dhahiri school +(which in actuality has borrowed much from the Hanbali school) ...
<tahir> [I have to do something, I'll be back. Inshallah]
*** Signoff: tahir (Quit: tahir)
<aq_hasani> then yes they do exist and they can be counted on your fingers +(meaning that there are less than ten qualified scholars for each of the +schools alive today)...
<aq_hasani> This is not talking about the Sh`iah Ja`fari school (of which there are many +adherents) but only the Sunni schools - some of which are mentioned in +footnote...
<aq_hasani> 885 of the Explanatory Notes of the Guiding Helper.
<aq_hasani> We ourselves have met scholars who have claimed to follow other schools +(e.g., ad-dhahiri).
<aq_hasani> But following such a defunct school is not a Path of safety for the common +man; rather, it is likely that the common man will commit grave and serious +errors in following these other schools...
<aq_hasani> for which fewer resources exist and the teachers are for the most part dead.
<aq_hasani> [done]
<aki> where can find them
<aki> ?
<aki> where can I find them?

<aq_hasani> it's not much use since these people who claim to follow other schools in +actuality follow their own concocted school - as they must invent themselves +the details which they cannot find in their less-thoroughly recorded +madh-hab.

<aq_hasani> [done]

<aki> So does this mean they are invalid?

<aq_hasani> Many contemporary and past sunni scholars have declared these schools +unlawful to follow for the common man...

<aq_hasani> However, one may take dispensations from these schools if one oneself is

+qualified in Jurisprudence or is given such as dispensation from a qualified

+Hanafi/Maliki/Shafi`i/Hanbali scholar.

<aq_hasani> There is an Arabic-speaking and well-memorized scholar in Texas, USA near Dallas

<aq_hasani> who fervently propagates the Dhahiri school - but again many of the things he teaches

<aq_hasani> are his own views which he himself has derived - since there are not enough resources

+available to produce a qualified dhahiri opinion on these subject.

<aq_hasani> [done]

<aq_hasani> sidi student?

<aki> I understand they follow only Quran, sunnah and ijma. I thought it would +be very simple.

<aq_hasani> Well. So, do the Salafis and Wahhabis.

<aki> What I mean is....

<aki> they have all the necessary sources to make rulings.

<aq_hasani> What the Dhahiri method leads to in the end is two things:

<aq_hasani> (1) intolerance for differences and (2) fragmentation of later followers

+since there is no highly-refined method of categorizing multiple

+opinions within the school.

<aq_hasani> No. Sidi Aki. The truth of the matter is the best way to obtain a +ruling...

<aq_hasani> is by imitation.

<aq_hasani> And the early Madinan scholars did exactly this - they imitated the live

+practice left by the Prophet (May Allah bless him and give him peace)...

<aq_hasani> and the reason why so many differences in fiqh exist otherwise

+(there are many differences, especially in the defunct schools)...

<aq_hasani> because it is not an easy nor an accurate method to derive laws from isolated verses

<aq_hasani> in the Qur'an and isolated Hadith - and Ijmaa` is not easy to prove outside the first

<aq_hasani> couple of centuries in Hijaz.

<aq_hasani> [done]

<aki> Imitation is reached by scholars doing research of evidence.

<aq_hasani> Sidi student, you may ask - assalamu `alaykum sidi salem, you may ask after

+sidi student.

<aki> You can move on to the next questionner if you want

<student> Still on the subject I asked about before..

<student> I was once taught Quran by a person who made a huge fuss over

+memorizing the written form of words *exactly* as they appeared in the

+mushaf, including those instances where the actual spelling made no

+difference to pronunciation e.g. the obscurities of words with dagger Alif

+appearing upon Ya, Waw, etc

<student> I think from what you said earlier (above), these words are spelt

+like this simply because the original mushaf in Abu Bakrs time contained all

+the different variations, as you mentioned.

<student> But my teacher, who was from Morocco, would see the original

+spelling of each word almost as sacred as the word itself, and I understand

+from him that many other Moroccans share this viewpoint (or at least they

+used to).

<student> Is the exact memorization of strange spellings of these words -

+which don't affect pronunciation - really important at all? [done]

<aq_hasani> Sidi Aki, imitation is reached by seeing and hearing someone who is rightly

+guided and being in their presence - and this is the reason why knowledge of

+the din is decreasing even though the number of books and research resources

+available is increasing - since the number of rightly guided scholars whom one

+can imitate is decreasing.

<lilshorty> who is from mississippi

<aq_hasani> As-salamu `alaykum sisi lilshorfy, yo may ask after aki
 <aq_hasani> ok
 <aq_hasani> Sidi student, we ourselves recited the entire Qur'an in Warsh with a +traditional Moroccan Shaykh...
 <aq_hasani> And he too viewed the writing as sacred and said to us :
 <aq_hasani> "The Warsh Qur'an is the base of all other recitations and the writing in +the mushaf is the base of all other mushafs."
 <aq_hasani> But from research and cross-comparison, one finds that this view is just +propagated in Morocco to help *preserve* the din.
 <aq_hasani> Why has the din (when it is practiced) been preserved correctly in Morocco +such that one feels one is getting the pure stream left by the Prophet +(May Allah bless him and give him peace) - and one does not feel this way +in certain other countries?
 <aq_hasani> It is because Morocco is at its base an "oral" culture.
 <aq_hasani> And people in oral cultures are much, much, much, much, more strict in +preserving the *exact imitation* of what they learned than in other +cultures.
 <aq_hasani> And your teacher learned what he taught you *exactly that way* from his +teacher and this is why he was stern about the sacred nature of the text of +the Qur'an present in Morocco and North Africa.
 [GHF_NOTE:
 Abuqanit Hasani fails to mention here that the base text of the Qur'an is in actuality the exact same base as Abu Bakr's original mushaf prepared by Zaid ibn Thabit (regardless of recitation). And the oddities in writing the words (e.g. Qaala (he said) is written as only qaaf and laam without an alif in between in certain places) are also traced back to this original mushaf even though they are voweled differently in different recitations. Additionally, most of the differences in recitations are merely differences in allowed vowelings - which are all traceable

back through a connected chain of teachers back to the Last Messenger (May Allah bless him and give him peace).]
 <aq_hasani> [done]
 <aq_hasani> sisi aki?
 <student> Thanks Sidi
 <aq_hasani> sisi tahir, any questions?
 <tahir> if other people don't have any
 <aq_hasani> you can enter a question sisi tahir - we've asked aki already and answered +student already.
 <tahir> About alcohol in deodorants etc....
 <tahir> does it make those products najas?
 <tahir> [done]
 <aq_hasani> yes. If it is not specially denatured (SD Alcohol) and is just regular +ethanol alcohol.
 <aq_hasani> We have a ruling on this in footnote ...
 <aq_hasani> 302 of the Explanatory Notes which is taken from certain views narrated by +an early Maliki Scholar named Ibn Wahb and is noted as a side opinion in the +book KF, section on impurities, near the end of the book.
 <aq_hasani> We wrote:
 <aq_hasani> As for things that have been manufactured with impure ingredients, it is +permissible (which means that it is not <aq_hasani> unlawful; although, it may be disliked) to use them for daily tasks as long +as one does not swallow them. Thus,
 <aq_hasani> soap/shampoo/body-lotion/machine-grease/etc. made <aq_hasani> from impurities is permissible to use (as long as one does <aq_hasani> not swallow it); although using such materials on one's body is permissible, +it is considered disliked.
 <aq_hasani> Nevertheless since such manufactured goods are considered impure, one must +wash off <aq_hasani> all traces of them before <aq_hasani> prayer. Additionally, such impure manufactured goods should not be used +inside a masjid. Normally speaking, <aq_hasani> it is unlawful to buy/sell impurities; however, such manufactured products +are an exception.
 <aq_hasani> .
 <aq_hasani> BTW,

<aq_hasani> Sheikh al-Bouti has given a dispensation for this in which he considers such

+goods as pure.

<aq_hasani> He is a Shafi`i. You can probably find some contemporary Maliki scholars

+who share such non-traditional views.

<aq_hasani> [done]

<aki> Is there a minority maliki opinion that does not require the washing of

+the entire penis after emission of madhy?

<aq_hasani> When it comes to minority views, we do not claim to know each and every one

+present.

<aq_hasani> Our view narrated is the popular view in the Maliki School.

<aq_hasani> As Madhy is an agreed upon impurity in the Maliki School, one must wash it

+off before praying - even if a minority view exists which states that it is

+not necessary to wash the entire penis from its base to its head.

<aq_hasani> [done]

[GHF_Note:

A rare minority opinion does exist in the Maliki School narrated by certain

early `Iraqi Malikis which only requires one to wash off the pre-semen fluid

without needing to wash the entire penis:

[KH: volume 1: page(s) 149: line(s) 14: {Book of Purification, sectio

the manners of performing nature's call, Explanation of Sidi Khalil's

words "and there is difference of opinion about the necessity to make

an intention for washing one's penis after pre-ejaculatory fluid - and

whether or not the formal prayer of such a person is invalidated."}]

And what Abuqanit Hasani mentions above should set a good example of how

to use the principles one knows to understand issues that one does not

know.

]

<aki> Is there a minority maliki opinion that does not require the washing of

+the entire penis after emission of madhy?

<aq_hasani> Only common and easily found minority views have been narrated in the

+Guiding Helper texts (save perhaps in one or two instances in which a rare

+minority view was narrated). Again, we do not claim to know and encompass the

+knowledge of all minority opinions - but know the popular opinions for most subjects.

<aq_hasani> Sidi student, your turn.

<student> A further question on what was just asked by Sidi Tahir.

<aki> ok

<student> Is it sufficient to use only water to wipe off traces of impure

+substances before prayer? I am thinking of, say, a moisturizing cream which

+is of course oily and probably wont be totally removed without soap. [done]

<aq_hasani> yes.

<aq_hasani> We note in footnote

<aq_hasani> 367 of the Explanatory Notes that a thin layer of grease/oil is forgiven and this

+is taken from the statements of previous scholars and also the hardship

+involved in removing this thin layer of grease/oil.

<aq_hasani> Now, if you have some medical problem which requires you to use an impure

+cream...

<aq_hasani> (although we doubt that your cream is in actuality impure according to

+standards of the agreed upon impurities in the Maliki School) ...

<aq_hasani> then you may consider that this ruling does not apply to you but only to

+non-essential

creams/oils/deodorants/colognes which can either be replaced with

+pure equivalents or abandoned (e.g., in the case of cologne) altogether.

<aq_hasani> [done]

<student> A clarification?

<aq_hasani> As a side note, our Notes of Sources entry for lines 163-172 of the Main

+Text lists the absolutely agreed upon impurities in the Maliki School.

<aq_hasani> Sidi tahir, you may enter a question. And sidi student you may enter a

+clarification.

<aq_hasani> sidi student, you may ask, as-salamu `alykum sidi hamzah you may ask after

+student.

<student> The creams I have (which I suspect of being impure) generally

+contain alcohol denat is this the same as SD alcohol, which you mentioned

+before? I tried to look it up once, but I ended up with vague information
+that suggested alcohol denat may cause drowsiness which I take means it may +be impure? [done]
<aq_hasani> ... that is if you have any questions.
<aq_hasani> ok
<aq_hasani> We actually have answered this question in the Previously Answered +Purification Section...
<hamzah> Walaikum Salaam.
<aq_hasani> And we stated that SD alcohol (specially denatured) can be considered pure
+without qualifications.
<aq_hasani> And then, the Maliki Scholars have differed about the exact about of +denaturalization which is necessary for alcohol to become pure...
<aq_hasani> [amount of]
<aq_hasani> The popular view is that if the level of denaturalization is 2/3 (66%) that of +SD, then it can be considered pure.
<aq_hasani> As for your case, if you need to use such creams for medical purposes, you
+may take the dispensation we mentioned above by Shaykh al-Bouti and some +other contemporary scholars.
<aq_hasani> [done]
<student> Thaks Sidi. Sorry, youre right about it being previously answered.
+I missed it.
<aq_hasani> Sidi Hamzah, any questions. And sidi tahir, yo may enter one last question
+if you have any.
<hamzah> No questions, just wanted to confirm this facility on the site works.
<tahir> I heard that it is mandub [and not wajib] for those suffering from +uncontrillable emissions...
<tahir> to make wudu for every prayer. Is this correct?
<tahir> [done]
<aq_hasani> Yes. It works.
<aq_hasani> Ok.
<hamzah> Ok Thankyou.
<hamzah> Assalamu Alaikum to all.
<aq_hasani> The definition of salas (uncontrolled emissions) in the Maliki School is
+much more strict than the rukhsah which we have mentioned...
<aq_hasani> - that is in the popular view -

<aq_hasani> It includes only the person who has impure emissions *most* of the time from
+Highnoon to Sunrise the next day. This would entail that the person divide +his day into fifteen minute segments and see if *most* of these fifteen minute +segments...
<aq_hasani> have an actual impure emission contained within them.
<aq_hasani> .
<aq_hasani> wait a second here. Let me review what we have stated in the previous +answers section.
<aq_hasani> ok
<aq_hasani> .
<aq_hasani> Yes. The Maliki School in its popular opinion states that those with real +salas can totally ignore their extra emissions...
<aq_hasani> And it is only mandub to make wudu' for each new wajib prayer.
<aq_hasani> .
<aq_hasani> So if you have real salas (even if as more leniently defined in footnote 469-470 +of the Explanatory Notes)...
<aq_hasani> (which is more lenient)..., then you can ignore your uncontrolled emissions
+according to the popular opinion. And minority opinions state that it is +wajib for you to perform wudu' for each prayer.
<aq_hasani> The reference for this is the book [{KF, taharah, salas}] again.
<aq_hasani> So, in summary,
<aq_hasani> If one fits the definition of being excused as defined in footnote 470 of +the Explanatory Notes, then he can totally ignore his uncontrolled emissions
+between an act of wudu' and the next *controlled* emission.
<aq_hasani> With this, we state
<aq_hasani> that if you are truly excused, then you may pray multiple prayers with
<aq_hasani> the same act of wudu' even if they take place in different time tiers.
<aq_hasani> We will end here.
<tahir> thank you sidi
<student> yes, thank you
<aq_hasani> wal hamdu lillahi rabbi l-`alamin
<aq_hasani> [wal hamdu lillahi rabbi l-`alamin,
<aq_hasani> May Allah forgive us, guide us, and show us the way to sincerity.
<aq_hasani> ameen.

<tahir> ameen
<student> ameen
<aq_hasani> wassalamu `alaykum wa rahmatullah.

[End Edited Transcript of 28 February 2004 lesson.]

<tahir> but no tariqa has contented itself with performing acts if ibadah..

<tahir> rather all have been searching for something more..Is that not the +case?

<tahir> even the Shadhilis....why have the khalwa?

<tahir> [done]

<aq_hasani> The shari`ah (`ibadah) if practiced properly (both internally and +externally) will inevitably lead to ma`rifah...

<aq_hasani> The only reason that the common man does not attain haqiqah is because he

+does not practice it properly ...

<aq_hasani> The common man is always in one of two states ...

<aq_hasani> One is a victim to his shahwah following his desires controlled by the nafs

+al-ammarah...

<aq_hasani> An example would be a drug addict in London who does not care much for

+religion ...

<aq_hasani> The other state of the common man is self-righteous religiousness ...

<aq_hasani> Thus, if he is Muslim, you may see him in his pompous "I am pious" attitude

+and this litters his speech and his actions...

<aq_hasani> Even the state around him is that of darkness of only external form ...

<aq_hasani> Thus, he engages much in "al-kawdu fi l-batil" talking about the

+disobedience of other Muslims and takes pride in being different from them

+...

<aq_hasani> This is not the proper practice of the Shari`ah ...

<aq_hasani> The proper practice takes into account both the internal and external

+aspects of the Shari`ah taught to us ...

<aq_hasani> The internal aspects are often also called Tariqah ...

<aq_hasani> As for Khalwah, then it is *also* part of the Shari`ah ...

<aq_hasani> Allah says in surah Muzammil ...

<aq_hasani> Fa dh-kuri sma rabbika wa tabattal ilayhi tabtila.

<aq_hasani> And remember the *name* of your Lord and cut your self off from others +towards Him altogether.

<aq_hasani> This is the khalwa.

<aq_hasani> It was never meant as a permanent state - but a command we follow once in a

+while for short intervals.

<aq_hasani> Now because the common man is ignorant of the entirety of the Shari`ah, he

+may find fault with the Khalwa and similar practices, and this will only add

+to his self conceit or self-congratulation and distance him from Allah.

<aq_hasani> Thus, the purpose of the Path is to teach people how to practice the

+external and internal aspects of the Shari`ah properly so that it will

+actually work as the vehicle it was designed for - to make them reach Allah.

<aq_hasani> [done]

<tahir> thank you

<hashim_maghribi> who had the difficult confusing question?

<Student> well, it's not really a confusing issue....

<Student> I am a complete beginner to Fiqh and the Path and I have difficulty

+in working out what I should be studying exactly and when...

<Student> We were discussing earlier that perhaps you could help us in

+structuring a study plan.....

<Student> Although our meetings here are just to ask you live questions, it

+would be useful if lessons might build on one another. [done]

<hashim_maghribi> The reason we decided not to give lessons is that we know

+from experience ...

<hashim_maghribi> that such lessons run into trouble in this setup as new

+people sometimes come who are not aware of what is happening ...

<hashim_maghribi> and the old people usually

<hashim_maghribi> stop coming after a while

<hashim_maghribi> Thus, we are left in sort of a limbo.

<hashim_maghribi> Abuqanit Hasani can perhaps comment ...

<hashim_maghribi> [done]

<Yasin> Welcome sister Elisabeth as-salam aleykum

<aq_hasani> Well, all serious students of the din should be endeavoring to learn Arabic.

<hashim_maghribi> Yes. Elisabeth, you are welcome here.

<hashim_maghribi> But, you may also leave at any time.

<Elisabeth> Wa alaikum salaam wa rahmatolahi wabarakato!

<aq_hasani> And to memorize parts of the Arabic Qur'an and short hadith.

<aq_hasani> This is a major requirement that one should not neglect and make the mistake

+of going to the secondary texts alone ...

<aq_hasani> We would state that the serious student should at least memorize the

+equivalent of 1/30th of the Qur'an

<aq_hasani> And at least about one thousand short sayings of the Prophet (May Allah

+bless him and give him peace) ...

<aq_hasani> in Arabic.

<aq_hasani> Then, he should know that the previous scholars have done great jobs at

+compacting knowledge into memorizable matns ...

<aq_hasani> And he should memorize at least three matns of his choice.

<aq_hasani> He can start with al-Murshid al-Mu`in.

<aq_hasani> And if he memorizes the Murshid and then reads the Guiding Helper, he will

+understand every single line of the Arabic very well - as we have followed

+Ibn `Ashir pretty closely (although it is not a direct translation) ...

<aq_hasani> Many people have experienced this and thank us for this...

<aq_hasani> And this would increase the common man's knowledge confidence level by many

+many times.

<aq_hasani> Thus, the recommended path for beginners is to memorize the Murshid (while

+knowing some Arabic) and filling in the explanation by using the Guiding Helper.

<aq_hasani> If one does this, one will have a good beginner's understanding of the din.

<aq_hasani> After this, he must now learn the details of `aqidah, fiqh, and tasawwuf to

+become an advanced scholar.

<aq_hasani> He must obtain the book called Majmu`u Muhimmatu l-mutun (Compilation of the

+important matns which are 66 in number) ...

<aq_hasani> And try to study at least about ten of these mutun (depending upon what he

+prefers and likes) Again he may not need to memorize all these ten, but he can do so if he wants....

<aq_hasani> The first few take matns in the book take care of `aqidah pretty well...

<aq_hasani> Then, he must realize that the Murshid only covers `ibadah...

<aq_hasani> And to learn mu`amalat, he can refer to the `Asimiyah...

<aq_hasani> Ibn `Asim's Tuhfah al-Hukkam.

<aq_hasani> And he should also have available the Mukhtasar of Khalil (along with an

+explanation) and also the Mudawwanah al-Kubra along with Ibn Rushd's notes...

<aq_hasani> The Mudawwanah is a very important book ...

<aq_hasani> And there is a big difference between a person who has mastered the +Mudawwanah and a person who has only learned fiqh from texts such as ...

<aq_hasani> al-Akhdari and Risalah Ibn Abi Zayd ...

<aq_hasani> The difference is that one realizes that what Imam Malik was teaching was

+*more expansive* than what was later recorded in these text books for

+students...

<aq_hasani> And one also gets a feel for the general spirit of the din which he was

+conveying ...

<aq_hasani> And then, there is tasawwuf ...

<aq_hasani> And apart from the basic material of the Murshid taken from the Risalah

+al-Qushayriyyah, there is the Mabahith al-Asliyyah and the Hikam

+al-`Ata'iyah...

<aq_hasani> These record this knowledge pretty well - but, of course one cannot do

+without a teacher in this branch of knowledge especially.

<aq_hasani> Thus, one can search for a teacher that has some ma`rifah and has permission

+to teach from a connected chain, and...

<aq_hasani> although he may be imperfect, these two texts will fill in the gaps which he

+misses.

<aq_hasani> And one should do fine this way even if the teacher is not an "Abul Hasan

+ash-Shadhili".

<aq_hasani> [done]

<Student> Thanks you Sidi: you have provided me with suitable starting points

+so I know where to begin. It's just that, in the meantime, what is usually

+discussed here is beyond me and I feel like I am missing out on so much.

<Student> But I'll try my best thank you [done]

<hashim_maghribi> Like we said before, Sidi, you can ignore the parts you do not

+understand.

<hashim_maghribi> until you come to the level of understanding.

<hashim_maghribi> Who asks next?

<tahir> Elisabeth

<hashim_maghribi> Sayyidati Elisabeth, do you have a question?

<hashim_maghribi> Abu Bilal, you may ask until elizabeth types her question in

+if she still has one.

<abu_bilal> Abu_Bilal As salamu alaykum Sidi

<Elisabeth> I have no question yet, just listening and learning

<aq_hasani > wa `alaykum as-salam sidi - we know who you are.

<abu_bilal> Thank you. please can explain the differnese between the ruh an

+the nafs and how they are connected? does the nafs

<abu_bilal> if it is straong nafs alammarra pulls down the ruh and the other

+way around.

<abu_bilal> done.

<aq_hasani> ok.

<aq_hasani> I'm going to paste in a previous question and then explain ...

> > 2-Regarding the inner aspects of the human being:are the mind and spirit/soul separate

> > or are they aspects of the same subtlety? I ask this because some Shadhili masters say that

> > there is only one latifa awithin a human but it has different names accaoding to its attachments.

> > Other masters say there are different spiritual centres within us e.g.nafs,qalb,sirr,khafy etc.

> > Which is correct?

>

> Know that many spiritual people and teachers of the Path (who are truly qualified) lack the

> ability to accurately convey in words the inner knowledges which they know and experience.

> This is the reason for the difference of opinion.

> All `arifin know the same thing, but they vary in degrees in able to express this inner

> knowledge.

> The most accurate and easy-to-understand description of this (taken from Ibn `Ajibah's

> Sharh of al-Mabahith al-Asliyyah) is:

>

> a) The human has three distinct aspects:

> i) The physical body

> ii) The mind-heart intellect system.

Where both the heart and mind is known to

> have neurons and both the heart and mind are known to convey information

> to each other. This point is to be understood literally in that the flesh in the

> left side of your chest is actually part of the same system as the brain in your

> head.

> iii) The soul of the human whose name varies according to the state which it is

> in. Thus, it is called nafs when attached to low things such as the material

> things of the world. It is qalb (which is to be translated as

"transformation"

> or "flipping/turning" and not "heart" - and this translation error is the source

> of your confusion) when attached to unseen things (such as the next life).

> It is called Sirr (secret) when beginning to attain direct spiritual experiences.

> It is called Khafiyy (hidden) when it is annihilated in the vision of Allah

> (as a beginner) and it is called akhfaa (most hidden) when engrossed in the

the

> vision of Allah (as an advanced realized spiritual).

>

> Reference(s):

> al-Shabrawi's, al-Maratib al-Nafs

> .

<aq_hasani> We'll give you a minute to review it.

<aq_hasani> The ruh of the insaan is one.

<aq_hasani> That is that the ruh which determines consciousness is one.

<aq_hasani> And this ruh can be called nafs, or qalb, or sirr, or khafiyy, or akhfaa +depending on which state it is in.

<aq_hasani> Yes. You can correlate this terminology with the ammarah, lawwamah, +mulhamah, mutama'innah, radiyah, mardiyah, and kamilah - and actually +ash-Shabrawi does this in his book.

<aq_hasani> Thus, the nafs corresponds to ammarah and lawwamah.

<aq_hasani> And the qalb corresponds to the end of the lawwamah and the beginnings of +the mulhamah...

<aq_hasani> and the sirr corresponds to the end of the mulhamah and beginning of the

+mutma'innah ...

<aq_hasani> Thus, it is like this where there is not a one-to-one correspondence - but a pretty close one.

<aq_hasani> So, yes, the ruh is the same as the nafs in this view.

<aq_hasani> Now, there is some confusion about this as the erudite have concluded that

+the human has two types of ruhs.

<aq_hasani> This is the view of Sultan al-Ulama al-'Izz ibn 'Abdus Salam...

<aq_hasani> One which gives life to the body ...

<aq_hasani> This can be considered some sort of flowing life force...

<aq_hasani> And one which determines the human's consciousness and this is what we were

+talking about above...

<aq_hasani> When a person goes to sleep at night ...

<aq_hasani> One of these ruhs goes to the `alam al-ahlaam (world of dreams) while the

+other remains in his body ...

<aq_hasani> And when the person dies, then both leave his body...

<aq_hasani> And this view of the dual ruh is based upon the Qur'anic verse ...

<aq_hasani> Allahu yatawaffa l-anfusa hina mawtiha wall-lati lam tamut fi manamiha ...

<aq_hasani> [39:42] - Allah makes the souls pass when a human is about to die and also

+for those who have not died yet for when they sleep ...

<aq_hasani> And this is the view of also a famous late scholar of Qarawayeen who +described the first type of ruh as like water flowing through a hollowed-out +reed cane ...

<aq_hasani> And when the water stops, the cane becomes dry and dead.

<aq_hasani> Does that answer your question, Abu Bilal?

<abu_bilal> yes, sidi

<hashim_maghribi> Elisabeth, any questions yet?

<Elisabeth> Perhaps next time, incha'Allah. Barak alao fik:-)

<hashim_maghribi> We will give Yasin, student, and tahir a chance +for any last questions.

<hashim_maghribi> Yasin?

<Yasin> ok

<Yasin> Quran seem to be a sort of labyrinth if one reads it with +contemplation. the same thing applies to the other parts in the shari a it

+seems that the more one is attentive to the details and the spirit

<Yasin> of the deen the more one gets benefits and finds himself in a better

+satate and discovers knowledge. Why is it so? and why are most of people

+unaware of these aspects nowadays?

<Yasin> [done]

<aq_hasani> ma mathalu l-ma`quli wa l-manquli

<aq_hasani> illa ka durri zakhirin majhuli

<aq_hasani> we are quoting al-Mabahith al-Asliyyah.

<aq_hasani> The example of the internal knowledge (ma`quli) and the external apparent

+transmitted knowledge (manquli) ...

<aq_hasani> Is only like the pearl lying on the bottom of the ocean of which people are

+unaware (majhuli) ...

<aq_hasani> Hatta idha akhrajahu l-ghawwasu

<aq_hasani> lam yakun li d-durri idhan khalasu

<aq_hasani> Until the deep sea diver goes down and finds the outer shell and brings it +back to the surface ...

<aq_hasani> At this point, the pearl has not route for escape (khalasu).

<aq_hasani> Wa innama khalsuhu fi l-kashifi

<aq_hasani> `Ani l-ghita'i haythu la yastakhfi

<aq_hasani> It can only now be revealed by taking away...

<aq_hasani> the cover until it is no longer hidden.

<aq_hasani> fa s-sadafu dh-dhahiru thumma d-durru

<aq_hasani> ma`quluhi wa l-jahlu dhaka l-bahru

<aq_hasani> So, first there is the external shell and then inside is the pearl (durr)...

<aq_hasani> Which is the real meaning [ma`qul] and as for the ocean, it represents the +ignorance of the common man ...

<aq_hasani> hal dhahiru sh-shar`i wa `ilmu l-batin

<aq_hasani> illa ka jismin fihi ruhun sakini?

<aq_hasani> Is not the external shari`ah in relation to the internal knowledge ...

<aq_hasani> just like the external body in which a soul resides?

<aq_hasani> and then, Ibn Banna addresses your issue of why most people miss it.

<aq_hasani> wa`lam ra`aka l-lahu man sadiqi

<aq_hasani> anna l-wara qad hadu `anni t-tahqiqi

<aq_hasani> Know, May Allah protect you, O you who I consider my friend.

<aq_hasani> That all of the people (wara) have turned away from the true Path of +realization ...

<aq_hasani> idh jahilu n-nufusa wa l-quluba

<aq_hasani> wa talabu ma lam yakun matluba

<aq_hasani> Since they have become ignorant of their internal selves (arwah/nufus) and +their hearts .

<aq_hasani> And they have [wasted their life] seeking that which is not requested [e.g., +material wealth in dunya or prestige].

<aq_hasani> wa sh-taghalu bi `alami l-abdani

<aq_hasani> fa l-kullu na'in minhumu wa dani.

<aq_hasani> And they have instead busied themselves with the world of bodies (the +physical world) ...

<aq_hasani> So, each of them is far [from the reality no matter] how close [it is to him].

<aq_hasani> Thus, we see here that having the Qur'an in their hands close by does not +avail them of their ignorance.

<aq_hasani> but, they don't stop there.

<aq_hasani> wa ankaru ma jahilu wa za`amu

<aq_hasani> an laysa ba`da l-jismi shay'un yufhamu

<aq_hasani> And the deny that which they are ignorant of and claim...

<aq_hasani> That there is nothing to be understood after one has understood external +forms (jism).

<aq_hasani> [As a side note here, we are not trying to offend anybody by calling them +ignorant - we are just sticking to the wording of the text

<aq_hasani> And the common man who reads the Qur'an but does not grasp its internal +meanings still has much reward.

<aq_hasani> And we do not look down upon him

<aq_hasani> Ibn Banna is talking more about the know-it-all ignoramus.]

<aq_hasani> kullun yara an laysa fawqa fahmih

<aq_hasani> fahmun wa la `ilmun wara'a `ilmih.

<aq_hasani> Every one of them sees that there is no understanding beyond his own +understanding

<aq_hasani> and no knowledge beyond his own knowledge.

<aq_hasani> And this is what we must avoid in order to become advanced scholars who are +saved by Allah's mercy in this world and the next.

<aq_hasani> [done]

<aq_hasani> As for your question of why one finds oneself in a better state than it is +because knowledge has no end limit.

<Yasin> Jazak Allah [done]

<aq_hasani> and for this reason Allah told the most knowledgeable of this Ummah +(concerning din), Prophet Muhammad (May Allah bless him and give him peace):

+qul rabbi zidni `ilman (Say: O my Lord increase me in knowledge).

<aq_hasani> [done]

<hashim_maghribi> Sidi student or tahir?

<Student> Briefly: When praying alone, does it matter whether the non-Qur'an

+pats of Prayer (takbir, tahmid etc) are said audibly, or is it enough just to

+move the tongue whilst saying these? What is preferred?[done]

<aq_hasani> The minimum is that one should move one's tongue.

<aq_hasani> To be slightly out loud when praying alone (not following) can be said to be

be

+a fadilah.

<aq_hasani> The reference for this we believe is in a Previously answered question in

in

+the Formal Prayer section.

<aq_hasani> [done]

<aq_hasani> Also as a clarification, the follower of an imam does not need to say these

these

+things.

<aq_hasani> as the imam takes care of all the verbal parts for him. but, he may choose

to say them quietly.

+to say them quietly.

<aq_hasani> All the verbal parts except the initial takbir and final salam.

<aq_hasani> All this is covered in the explanation for Songs 14 and 15 and the

+associated entries in the Notes of Sources.

<aq_hasani> [done]

<hashim_maghribi> tahir?

<tahir> ok a brief fiqh Q

<tahir> Is it permissible to display the face of a dead person and for people

+to look?

<tahir> [done]

<aq_hasani> Yes. It is permissible and is the recorded practice of some Companions

- to take

+one last glance.

<Elisabeth> I hope I can also ask a very brief question about prayer.

<tahir> this is after the janaza?

<aq_hasani> to the best of our knowledge; this is not a prohibited act.

<aq_hasani> Yes. before burial.

<tahir> thank you

<hashim_maghribi> Yes. You may ask Elisabeth

<tahir> thanks Sidi

<Elisabeth> When one follows for example a husband in prayer, and he commits

+an error, for example praying one rakaat too much, what is the ruling for

+those who follows?

<aq_hasani> The ruling is that you must follow your imam in the prostrations of

+forgetfulness which he makes after the salam in this case.

<aq_hasani> This is covered in the Explanations for Song 18 in the Guiding Helper.

<Elisabeth> Jazak Allah!

<aq_hasani> And May Allah reward you too for practicing and learning about his din.

<hashim_maghribi> Ok. we will end here

<fish> hi

<aq_hasani> allahumma jaawiz `an sayyi'aatina

<hashim_maghribi> fish, we are ending

<fish> what

<aq_hasani> Allah, please overlook our misdeeds

<aq_hasani> wa h-dina ila sawa'i s-sabil ila rahmatik

<fish> i muslim from somalia

<aq_hasani> And guide us to the straight path to your mercy

<fish> u r muslims

<hashim_maghribi> sidi fish, you can stay on after the du`a if you want

<fish> ok

<aq_hasani> wa `aafina `an kulli bala'

<aq_hasani> And relieve us from all calamities.

<aq_hasani> And make it easy for us to spend whatever interval He has decreed for us

+remaining in this world...

<aq_hasani> And that he grant us entry into Paradise without much reckoning in the next

+world.

<aq_hasani> wal -hamdu lillahi rabbi l-`alamin.

[End Edited Transcript of 03 January 2004 lesson.]

<student> it's ok, no questions

> sidi tahir?

<tahir> yes

<tahir> can i ask for some clarifications on this?

> ok

<tahir> What don't we know about status and identity of the Mahdi?

<aq_hasani> Here is a hadith in Tirmidhi which is Hasan-Sahih according to his

+terminology ...
<aq_hasani> la tadh-habu d-dunya hatta yamlika l-`araba rajulun min ahl bayti yuwati'u
+s-muhu ismi.
<aq_hasani> The dunya will not not expire until a man from *my household* will control
+the Arabs and his name will be the same as my name (i.e. Muhammad ibn +`Abdullah).
<aq_hasani> [{Tirmidhi, fitan, what has come about the mahdi, hadith #2156}]
<aq_hasani> it is due to the existence of such hadith which have authenticity behind +them that most scholars do not totally dismiss the concept of the mahdi as a +foreign fabrication.
<aq_hasani> But, it is true that the more detailed descriptions about him are from +less-authentic hadith.
<aq_hasani> Here is hadith in Abu Dawud:
<aq_hasani> law lam yabqa mina d-dahri illa yawmun laba`atha l-lahu rajulan min ahli
+bayti yamla'uha `adlan kama muli'at jura
<aq_hasani> "Even if only one day would remain in the world, Allah would dispatch a man
+from my household who will fill the earth with justice just like it was
+filled with injustice (before him)."
<aq_hasani> [{Abu Dawud, section on the mahdi, hadith #3734}]
<tahir> will he be spiritual Imam also or a political one?
<aq_hasani> Both.
<aq_hasani> Obviously, from the hadith it seems that his role is mostly political.
<aq_hasani> But, he will establish the din as it should be - thus, that qualifies him as +a spiritual teacher also.
<aq_hasani> [done]
<tahir> Won't the Shiah be confirmed by this though?
<aq_hasani> Not if he reforms them - which we believe he will do.
<aq_hasani> His emergence will signal the end of the Shi`ah sect as an acceptable method
+of practicing Islam.
<aq_hasani> student?
<student> it's ok, no questions
<tahir> What's your view of Ling's book on the Shaykh al Alawi?
<aq_hasani> we have not read it - but from glimpsing through it before -

<aq_hasani> it should be fine as a historical perspective on this Great Sufi Saint of
+the Twentieth Century.
<aq_hasani> We don't read many English Books of issues of din. Sorry.
<aq_hasani> But, it should be fine - as long as one has already gotten one's aqidah +straight.
<aq_hasani> [done]
<aq_hasani> The view one should be aware of is about the definition of kuffar and what
+Allah has promised them - this is the only major issue where this group of
+modern Western writers seems to disagree.
<aq_hasani> [done]
<aq_hasani> you may continue
<tahir> but there presentation of the haqa'iq seems to be the same if not more +detailed wrt the modern world.
<tahir>that relating all phemomena back to the Supreme Principle..
<tahir> and the symbolism inherent in creation.
<tahir> Could you comment?
<aq_hasani> Symbolism and how much one should concentrate on it in the Path.
<aq_hasani> To progress fast, very little.
<aq_hasani> To become intellectually enriched and take a longer time to reach Allah, then
+delving into symbolism is fine.
<aq_hasani> The Path is interested in taking the person beyond names and symbols ...
<aq_hasani> This is because Allah's Dhaat is formless, timeless, and infinite. Words
+cannot describe it accurately.
<aq_hasani> As for symbolism in creation, then yes it does exist; but, our
+recommendation is that one delve into such subjects *after* one has reached +Allah.
<aq_hasani> This is because the Path to Allah requires energy of youth ...
<aq_hasani> to be properly completed ...
<aq_hasani> And if one wastes ten years of one's life on symbolism, then when one
+realizes one must now go forward, one will have less energy to finish...
<aq_hasani> It is no easy task to reach Allah (due to the trials and barriers on the +way), and they are best overcome when the person is young and has not entered
+into many attachments yet.

<aq_hasani> One can study symbolism before, but if one becomes attached to these symbols,
+then these will only act as a hindrance to his progress.

<aq_hasani> [done]

<tahir> I'm glad you mention that because they say that....

<aq_hasani> To reach Allah is simple in the Shadhili-Darqawi way:

<aq_hasani> Free your mind of all attachments and visions and thoughts and say "Allah"

+(using the proper intonation as taught to one by one's teacher).

<aq_hasani> [done]

<aq_hasani> continue, I will be right back, insha'allah

<tahir> unless one has a good grasp of the doctrine at the beginning....

<tahir> one will not have a complete understanding of the Reality....Thus they +say that those ways that..

<tahir> do not make full use of intelligence miss out.

<tahir> [done]

<aq_hasani> Ok, the way of the Shadhilis is actually to teach the higher realities

+before the person attains to the level of higher reality - but this can be

+done without learning a list of symbols...

<aq_hasani> It can be done by properly making one understand our `Ash`ari `aqidah.

<aq_hasani> And the tawheed that it inherently entails.

<aq_hasani> Also, one has to teach how creation is formed first in the jabarut world, then

+the malakut world, and then in the visible mulk world.

<aq_hasani> One has to also teach the knowledge of the states of the heart and how to

+achieve praiseworthy states and avoid blameworthy ones.

<aq_hasani> And one has to teach the states of ruh, the seven we mentioned starting from

+ammarah and ending at kaamilah.

<aq_hasani> And very importantly, one has to teach how practice fiqh coupled with +tawbah.

<aq_hasani> And the fiqh with tawbah serves as a propellant for the sincere disciples

+until they are ready for the key.

<aq_hasani> And the key is mentioning Allah's name while the heart is not attached to

+anything.

<aq_hasani> It will have effect and it will work if the person is trained.

<aq_hasani> [done]

<student> May I ask a question, Shaykh?

<aq_hasani> yes student, you may ask; then, tahir if he wants before we end.

<student> Besides obligations to family life and personal issues, what other

+obstacles are you thinking of when you say the Path requires energy of youth

+to be completed?

<aq_hasani> The level of difficulty is determined by your break down level.

<aq_hasani> You must break down in order to complete the Path (not like a nervous

+breakdown but very close where you feel like all hope is gone and you can't

+go any further)...

<aq_hasani> Until this happens, the Fath (opening) will not come.

<aq_hasani> Thus, if you are a strong person emotionally, Allah will send you many, many

+tough trials until your strength is pierced...

<aq_hasani> Until you lose hope and start to despair while still practicing the Path...

<aq_hasani> And this may even result in some permanent mars on your being if you were

+very strong and did not realize what was happening...

<aq_hasani> If you are weak emotionally or understand the mechanics of how Allah wants

+you to give up claims to strength and break down, you can conceivably finish

+without this level of difficulty...

<aq_hasani> Thus, the fastest finishers are the weakest emotionally and then those who

+feign weakness.

<aq_hasani> As for the types of difficulties, some examples of previous completions are:

+serious ill health, loss of income, loss of family and friends, and beign put

+in jail.

<aq_hasani> [done]

<aq_hasani> Sidi tahir?

<tahir> two things, firstly would you recommend leaving off all reading...

<tahir> on Sufism? secondly, I would like to understand the inter-relatedness +of the mulk malakut and jabarut.

<tahir> [done]

<aq_hasani> You can search the English Literature to get ideas about what these are

+but, they are best described by Ibn `Ajibah in his various works (in our +opinion)...

<aq_hasani> We ourselves are currently writing an English work

+to address such issues - it will be found in <http://www.guidinghelper.com/otherTexts.html>.

+Look for it under the name al-Mabahith al-Asliyyah

<tahir> Would it be better to send an email about the second Q?

<aq_hasani> Sidi Mourad, any questions?

<mourad> yes thanks

<mourad> if one is fasting and also pray tahajjud and then during the day take

+a nap for about 1 to 2 hours after sunrise just to take up some lost sleep is

+that ok?

<tahir> sorry i got disconnected

<mourad> (done)

<aq_hasani> yes. you can take a nap (qaylulah) according to your schedule - although the

+Prophet (May Allah bless him and give him peace) used to take it after high

+noon (e.g., after Dhuhr).

<mourad> ok.. just one more thing..

> ok

<mourad> is it ok to take a nap after `asr?

<abu_bilal> assalamu alaykum, sidi.

<aq_hasani> yes. like we said that you can take a nap according to your schedule. To +pray tahajjud regularly without a nap is difficult. The rule is.

<aq_hasani> One may take a nap after praying a formal prayer and before the next

+prayer's time has entered (even if one may oversleep); but, it is not lawful

+to take a nap after the prayer's time has entered and one has not prayed if

+one is pretty sure that one will

<aq_hasani> miss this prayer. The reference for this is Muhammad al-Qarawi, Khulasah

+al-Fiqhiyyah, Prayers times, about sleeping before praying.

<aq_hasani> [done]

<mourad> ok thank you for your answer

<aq_hasani> any last questions, tahir, mourad, student?

<student> is it ok to send an email, due to lack of time?

<aq_hasani> ok

<student> Thanks Sidi, and thank you for today's lesson

<aq_hasani> wal -hamdu lillahi rabbi l-`alamin.

<aq_hasani> was-salamu `alaykum wa rahmatullah

<aq_hasani> Those who have unfinished issues or need referenced can send a

+request on our Ask Questions page.

[End Edited Transcript of 10 January 2004 lesson.]

<tahir> assalamu alaykum sadati

<aq_hasani> wa `alaykum as-salam

<hashim_maghribi> wa aleikum assalaam wa rahmatullah

<tahir> please excuse my lateness

<hashim_maghribi> Sidi, Tahir, you may start asking.

<tahir> thank you

<tahir> A question on tafsir about the story of Syedna Ibrahim..

<aq_hasani> ok

<tahir> the passage that begins "wa ka dhalika nuriya Ibrahima malakuta s-samawaati wa l-ard"

<Yasin> as-salam aleykum

<hashim_maghribi> wa `alaykum as-salam sidi Yasin, you may ask after Tahir.

<tahir> the story mentioned about his progressive arrival at tawheed isn't

+satisfactory..

<tahir> because the anbiya are free from shirk from the start. Could you

+clarify please?

<tahir> [done]

<aq_hasani> ok

<aq_hasani> This is in Surah al-An`am...

<tahir> yes

<aq_hasani> Many of the spiritually in touch scholars have interpreted the first verse

+to be distinct from the latter which describe his viewing of the celestial

+bodies in the sky...

<aq_hasani> Thus, the first verse, according to them, (this includes Ibn

`Abbad

+al-Rundi)...

<Student> assalumu alaykum

<hashim_maghribi> wa `alykum as-slam, sidi Student, you may ask after Yasin.

<aq_hasani> is talking about Kashf (lifting of the veil)...

<aq_hasani> of the malakut world in which Allah showed him the top containing the `arsh

+and the most bottom of all lands...

<aq_hasani> And Allah does this to the advanced spirituals for the reason the ayah +says...

<aq_hasani> li yakuna mina l-muqineen (so that he may be among those who are +certain)...

<aq_hasani> Thus, his certainty is achieved through the Kashf and not the later events

+of looking at the celestial bodies - according to this branch of scholars...

<aq_hasani> .

<aq_hasani> One must know what a rational argument is.

<aq_hasani> And why we state that a rational argument (which is known in mantiq

+terminology as a burhaan) leads one to rational certainty.

<aq_hasani> A rational argument according to `Abd ar-Rahman al-Akhdari (who was

+summarizing this knowledge in his text al-Sullam al-Munawraqi)...

<aq_hasani> is an argument whose premises all return to one of six trusted bases...

<aq_hasani> ajalluha l-burhanu ma ullifat min

<aq_hasani> muqaddamaatin bi l-yaqini taqtarin

<aq_hasani> And the highest of all arguments is called the burhaan which is made up of...

<aq_hasani> Premises (muqaddamaat) which have certainty connected to them.

<aq_hasani> min awwaliyaatin mushaadaati

<aq_hasani> mujarrabaatin mutawaatiraati

<aq_hasani> Either a priori (mathematical), or internal feelings (e.g., pain hunger),

<aq_hasani> normal law links easily observable (e.g., wood burns in the presence of

+fire), or events narrated by multiple independent chains,

<aq_hasani> wa hadasiyaatin mahsusaati

<aq_hasani> fa tilka jumlatu l-yaqiniyaati

<aq_hasani> Or inductive conclusions (drawn from observable phenomenon and ruling out

+other explanations), and also the five external senses.

<aq_hasani> These are the entirety of the basis for certain knowledge.

<aq_hasani> .

<aq_hasani> Now in examining Prophet Ibrahim's (Upon whom be peace) argument from a

+rational perspective,

<aq_hasani> one sees that one must fill in some gaps to make it a total rational

+argument ...

*** Signoff: tahir (Ping timeout)

<aq_hasani> ok

<hashim_maghribi> Sidi Yasin, you may ask.

*** tahir has joined

<tahir> sorry about that

<aq_hasani> one sees that one must fill in some gaps to make it a total rational

+argument.

<aq_hasani> The gaps are...

<aq_hasani> One must come to the rational conclusion that life on earth is physically

+dependent on the movement of celestial bodies across the sky...

<aq_hasani> For example, if the sun did not shine, then plants would not grow...

<aq_hasani> And if plants did not grow, then the food chain would vanish at its base...

<aq_hasani> And if the food chain did not exist, then we could not be present...

<aq_hasani> Thus, we would conclude that our existence would have come about after the

+existence of these celestial bodies...

<aq_hasani> We could of course propose now that these celestial bodies have existed

+forever...

<aq_hasani> However since they experience change, it proves that they are bound in time.

<aq_hasani> and from a correct understanding of time which cannot flow (e.g.,

backwards) but can be metaphorically considered to be forward progressing (see our proof in the Previous Aqidah Questions Section)....

<aq_hasani> that would force us to accept that the number of times that they have

+crossed the sky is finite in number...

<aq_hasani> And that there was a time in which they did not cross the sky...

<aq_hasani> However upon further examination, one must see that these celestial bodies

+which are experiencing changes in states...

<aq_hasani> Must have had a primary first state (again because time cannot flow (e.g., +backwards))....

<aq_hasani> At this point, those who are not very skilled at this (e.g., Issac Asimov) +would have stated that they had existed forever in this primary state before +starting to experience change...

<aq_hasani> But if this were true, then that would mean that they have the qualities of

+both being bound in time and also of not being bound in time and these are +mutually exclusive of each other.

<aq_hasani> We know that they are bound in time because of the change that they +experience...

<aq_hasani> Thus, if they existed in their primary state forever, that would mean that +time could flow backwards...

<aq_hasani> And this returns to the root of the problem which is a misunderstanding of +what time is and that it cannot flow (e.g., backwards) because

+everything that flows also needs another "time-like" dimension to describe +it...

<aq_hasani> So in brief...

<aq_hasani> Since the number of states of a celestial body that it has gone through the

+present time is finite, that proves that this body itself is created in

+time...

<aq_hasani> Thus, that would force us to accept that all life on earth did not exist since it is dependent on the crossing of celestial bodies across the sky...

<aq_hasani> And if these celestial bodies themselves are created in time, they cannot be the primary cause "faitru s-samawaati wa l-ardi" which Ibrahim was looking for,

<aq_hasani> And when he concludes this (perhaps not with all the details we mention +above), he says...

<aq_hasani> innee wajjahtu wajhi lil l-ladhi fatara s-samawaati wa l-arda haneefan wa ma

+ana mina l-mushrikin.

<aq_hasani> Indeed I turn my face towards the one who originated the heavens and

the earth being upright and I am not among those who associate other gods with Him.

<aq_hasani> [done]

<tahir> so the rational argument was for the benefit of his....

<tahir> people rather than himself?[as he had kashf]

<tahir> [done]

<aq_hasani> yes.

<aq_hasani> They say...

<aq_hasani> yughni l-`iyaanu `ani l-burhaan

<aq_hasani> seeing it makes one free of needing an argument as proof.

<aq_hasani> Yasin, your question...

<tahir> so in a way he was leading them on.....

<tahir> so that they might draw the correct conclusion

<Yasin> Allah ta`ala explains to us that He took a covenant with our souls

+before coming this world. Humans accepted to bear the Amana (1) was it Adam

+aleyhi as-salam who took it or it was everyone? (2) Allah ta`la uses the word

+ "tadhakar" to remember is this related to the covenant? Allah ta`la also

+explains that He guides who He wills and He let go astray who He wills. This

+intails that the "deal" between humans and Allah was not possible for humans

+to fulfill.

<aq_hasani> yes, sidi tahir. that is what we are saying and what the spiritual

+mufassirin have said.

<aq_hasani> ok

<tahir> thank you Sidi

<Yasin> [done]

<aq_hasani> ok. This is in surah Ahzab, near the end

<aq_hasani> Most mufassirin state that this question to bear responsibility was posed to

+Adam who accepted it...

<aq_hasani> And the rest of us are under Adam's acceptance.

<aq_hasani> Now this event is distinct from the event noted in Surah `Araaf...

<aq_hasani> in which every single human soul was taken out those who would come after

+Adam and made to witness that Allah exists and He is their Lord...

<aq_hasani> This we have authentic confirmation about it occurring to each and every person.
<aq_hasani> this is 7:172 al-Qur'an
<aq_hasani> There are some scholars who have based a different opinion on less-authentic reports...
<aq_hasani> And this is that after Allah created all the souls of humans, He gave them two choices...
<aq_hasani> One was to remain in Paradise but be subservient to others and be of a low rank
+- and these became the hur and the ghilmaan (male and female servants) of Jannah...
<aq_hasani> The other was to go to the test of the dunya and have the chance of winning the Great Prize...
<aq_hasani> of coming back to Paradise with a high rank and no subservience to other creation...
<aq_hasani> And all the people born in the dunya (according to these scholars who hold the minority opinion) are people who *chose* to try to get a higher rank than the maid servants in Jannah...
<aq_hasani> That is you and me.
<aq_hasani> And these scholars state that this is what Surah Ahzab, verse 72 is talking about...
<aq_hasani> The reason that most scholars have not stated this is that the early Companions (e.g., Ibn `Abbas) used to teach that Adam was the one who was offered the choice...
<aq_hasani> which one is correct - Allah knows best.
<aq_hasani> We ourselves lean towards the minority view based upon internal intuitions -
+but teach the majority view to others for conformity with the rightly-guided scholars.
<Yasin> Was the deal impossible to fulfill?
<aq_hasani> Verse 73 answers that question.
<aq_hasani> "so that Allah may punish the hypocrites and the polytheists (male and female) and so that He may repent towards the believers (male and female).

+And indeed Allah is the forgiving the merciful.
<aq_hasani> So, everyone (excluding the rare exceptions such as the prophets) will fail
+but the believers who repent will still win the great prize.
<aq_hasani> And Allah is the Most Generous.
<aq_hasani> Thus, the most important amanah (trust) here...
<aq_hasani> is to believe in Allah and His messengers...
<aq_hasani> And we try our best for other things and make tawbah for our shortcomings.
<aq_hasani> [done]
<aq_hasani> wait...
<aq_hasani> we did not answer your latter question...
<aq_hasani> about how it could actually be a fair deal when Allah guides whom He wills +and leads astray whom He wills...
<aq_hasani> The deal is fair.
<aq_hasani> The reason we fail is due to our ignorance and our wronging of ourselves...
<Yasin> [Should one] repent from wishing to get a great prize? because He describes human
+[the original] choice as Dhulm?
<aq_hasani> Yasin, what you are stating is a secret among the secrets of getting the prize without much hardship.
<aq_hasani> To give up claims to being worthy of the prize.
<aq_hasani> ...
<aq_hasani> As for how the deal is fair ... Allah saying that He guides whom He wills +and leads astray whom He wills is on the level of Haqiqah...
<aq_hasani> And the haqiqah level does not infringe upon the Shari`ah time-bound choices
+which we *experience*.
<aq_hasani> Allah wants in His external shari`ah command for everyone to believe...
<aq_hasani> But He has decreed that a large portion of his servants will not believe...
+And you can review what we have mentioned about multi-dimensional destiny in
+the Previous Answers `Aqidah section which is an attempt to give a beginner's understanding of how it...

<aq_hasani> actually works. And the understanding is only completed after one +comprehends the true nature of human consciousness.

<aq_hasani> [done]

<hashim_maghribi> sidi Student?

<Student> (1)Should a beginner attempt to memorise hadith in the exact order +in which they appear in the major compilations, or is there a more suitable +starting point? (2)Should each chain of narration be memorised along with the +hadith?[done]

<aq_hasani> The beginner can begin with short hadith skipping the long ones.

<aq_hasani> The beginner can content himself with memorizing two things other than the

+matn:

<aq_hasani> The location of the hadith in the greater authentic collections and the +exact Companion who narrated the hadith.

<aq_hasani> The hadith memorized can be as short a word or small phrase...

<aq_hasani> such as "inneee atqaakum li l-lahi"

<aq_hasani> I am the most fearing of Allah among you.

<aq_hasani> [short as a word]

<aq_hasani> You can go to either the Kitab al-Iman of Sahih Bukhari (which is the best +place to start according to some scholars]...

<aq_hasani> or a compilation of hadith book such as Imam an-Nawawi's Riyadh as-salihin.

<aq_hasani> As for memorizing the chain. Perhaps you can start doing that after +memorizing five hundred to one thousand short sayings if you have the +interest.

<aq_hasani> [done]

<Student> Thank you Sidi

<hashim_maghribi> Sidi Tahir?

<tahir> Is it permissible to make collections in the masjid....

<tahir> for the masjid itself or for other causes?

<tahir> [done]

<aq_hasani> ok

<aq_hasani> If it is approved by the imam of the masjid and is not simply a "begging +type" activity for personal benefit...

<aq_hasani> The proof for this would be how the Prophet (May Allah bless him and give

+him peace) collected funds for the Battle of Tabuk from the masjid...

<aq_hasani> And the companions brought their wealth.

<aq_hasani> Some brought half (`Umar) and some brought it all (Abu Bakr)...

<aq_hasani> ...

<aq_hasani> however, it is better if the people in the community set up a waqf-type fund

+to serve as a source of wealth for needed activities...

<aq_hasani> It detracts something from the spiritual nature of the masjid to always be

+"fund collecting" as is the case for many of the masjids in the West due to

+their high maintenance costs and absence of waqf-type investment returns.

<aq_hasani> Imam Malik is said to have preferred that a beggar not ask inside the masjid

+ - but may ask outside.

<aq_hasani> In Morocco, begging is common-place...

<aq_hasani> But, you will not find the beggars (for the most part) inside the masjids -

+although they may stand at the very door with the arm outstretched...

<aq_hasani> A contemporary Moroccan scholar (the author of the book we have labeled as

+DR) commented about this is that if we actually listened to the Prophet's

+advice about being self-sufficient and not relying on hand-outs, the entire

+ummah's position would be...

<aq_hasani> different - and each case is to be judged separately by Allah.

<aq_hasani> [done]

<tahir> thank you

<hashim_maghribi> Sidi yasin?

<hashim_maghribi> sidi student, you may type in a question.

<Student> Previously, you mentioned that some past examples of difficulties

+encountered before completing the path are serious ill health, loss of

+income, loss of family and friends and being put into jail. Would these

+afflictions (in particular health) be permanent, or would they cease upon

+completion/giving up of the Path? [done]

<aq_hasani> It would depend upon when one realized what was actually happening.

<aq_hasani> We know people who were a little dense and did not realize what was

+happening until it was too late... and these people do have some permanent +problems...
<aq_hasani> "dense" means not very quick in seeing and grasping the situation.
<aq_hasani> The way of Allah according to the scholars of the Path is...
<aq_hasani> First, He tries to bring people towards Him by giving them blessings and an +easy time...
<Yasin> yes i will prepare a question
<aq_hasani> When this does not work (and it doesn't work for 98 %of the people)...
<hashim_maghribi> yes sidi, yasin, feel free to prepare a question.
<aq_hasani> He sends a small trial for them to break down and return to Him and make +tawbah...
<aq_hasani> And when this does not work (and it does not work for 85 %of the disciples - +just an estimate)...
<aq_hasani> As most people after the small trial goes away, they return to their +old ego-centric selfish ways...
<aq_hasani> He then sends a medium sized trial for them to break down and return to Him +via tawbah (constant tawbah)...
<aq_hasani> And when this doesn't work (and it does not work for most of the disciples +who are travelling - believe it or not)...
<aq_hasani> He sends a whopper of a trial (a huge trial), unlike anything the common man +has to deal with,
<aq_hasani> And this usually leads the disciple to quit the Path (almost all of the +time)...
<aq_hasani> And the rare disciple rides it out being broken down and making tawbah and +then the fath happens...
<aq_hasani> This is in the hikam al-Ata'iyah summarized in...
<aq_hasani> 63
<aq_hasani> Whoever does not approach Allah by [regarding] the gentle acts of His grace +is drawn to Him by the chains of tribulations.
<aq_hasani> And those who have to ride out the huge trial - especially those who still

+do not understand what is happening do incur some *permanent* (as far as dunya is concerned) damage...
<aq_hasani> Thus, all people who join the Path, join after reading the disclaimer.
<aq_hasani> [done]
<aq_hasani> Abu Madyan has said, "It is Allah's pattern that He first draw servants into +His worship by expanding their sustenance and always giving them relief [from +pain] so that they may return to Him by means of His blessings. But if they +do not come towards Him
<aq_hasani> [e.g., they draw even further away], He tries them by giving them sadness +after happiness so that they may return to Him by this means. This is +because Allah wants people to approach Him, regardless of whether it is +voluntarily or against their will."
<hashim_maghribi> Sidi, yasin?
<Yasin> I have number of short questions 5 but related in some way is it ok?
<hashim_maghribi> go ahead, abu qanit may only answer due to time.
<Yasin> Q1. Tadhakar is it related to the Covenant? Q2. Why did most of +humans forget the covenant? Q3. Can one remember it? and how? Q4. There are +tw otypes of people in the ath Salik (is it same as Murid?) och Majdoub +what is the difference and the characteristics of each of them?
<hashim_maghribi> may only answer a few
<Yasin> [och means and]
<Yasin> [done]
<aq_hasani> verse 172 of Araf begins with the words wa idh akhadha rabbuka
<aq_hasani> the verse at the end of Surah Ahzab begins with the words "inna `aradna +l-amanata."
<aq_hasani> Where exactly are you referring to with tadhakar?
<aq_hasani> now, yes people do remember this subconsciously in the dunya...
<aq_hasani> And will remember consciously on yawm al-qiyamah.
<aq_hasani> The proof that people remember the event of bearing witness that Allah is +their Lord is seen ...
<aq_hasani> when they are presented with a near-death experience [e.g., in a ship in a

+storm with huge waves]... da`awu l-laha mukhlisina lahu d-dina
<aq_hasani> They call upon Allah making sincere for Him their way of life...
<aq_hasani> This is tried and tested and even the person who claims to be an atheist
+calls upon Allah when the boat rocks so hard that it scares him to death...
<aq_hasani> As for the covenant, then again we have an intuition that all humans
+remember it subconsciously. This is why the Prophet (May Allah bless him and
+give him peace) said:
<aq_hasani> That righteousness (birr) is what the heart finds peace with (itma'anna ilayhi l-qalb)
+and misdeed is that which irritates the heart (haaka fi-qalbi wa taraddada fi s-sadr) -
+even if people give you fatwas saying it is right...
<aq_hasani> [{Ahmad, musnad of the Syrians, Wabisah ibn Muhammad, similar hadiths also found
+ in Bukhari, muslim, tirmidhi, etc.}]
<aq_hasani> .
<aq_hasani> As for types of murids, they are three according to the scholars...
<aq_hasani> Salik
<aq_hasani> Majdhub
<aq_hasani> Salikun Majdhub
<aq_hasani> The salik is the one who travels from the low parts of the Path to the high
+parts step by step using external means...
<aq_hasani> The majdhub is the one who is instantaneously attracted to the divine
+presence and ends up as an `arif very quickly without trying...
<aq_hasani> Then, he must step down to the lower parts in an attempt to understand his
+experiences better so that he may also go to all the places the salik went.
<aq_hasani> The salikun majdhub is the salik who has an accelerated progress due to an
+intense draw to the Divine Presence. Thus, he spends much less time in
+travelling up the Path and gets the best of both worlds. This type of
+disciple is considered the best by many
<aq_hasani> of the teachers of the Path.
<aq_hasani> Hikma #250
<aq_hasani> His actions point to His names. His names point to His attributes. His

+attributes point to His Entity since it is impossible for an attribute to be
+existent all by itself. Subjects of divine attraction (majdhubin) have His Entity
+revealed to them. Then, He makes them
<aq_hasani> see His attributes. Then, He makes them return to deep understanding of His
+names. Then, He makes them see His actions. Those traveling the Path (salikun) under
+a teacher experience these things in the reverse order. The place where the
+second group ends up is where
<aq_hasani> the first group started. And the place where the second
+group starts is where the first group ends. But, each experiences the stages
+slightly differently. So, perhaps the two groups may meet in the middle of the Path, these going up and those going down
<aq_hasani> [done]
<aq_hasani> Sidi Tahir any last questions before we end?
<tahir> yes
<tahir> In the waiting period for widows and the after-birth impurity
+period...
<tahir> is it permissible for women to go outside the house?
<tahir> [done]
<aq_hasani> Ok. This is talking about ihdaad ("ironing up" by women to grieve their
+lost husband)...
<aq_hasani> Most scholars here state that she may go out for her needs but should not
+dress up fancy nor be very social during the ihdaad period (which is four lunar months and ten days, normally speaking)...
<aq_hasani> This is for widows as for those who have given birth or had a miscarriage,
+then no ihdaad (tahdeed) exists according to most schools of jurisprudence...
<aq_hasani> Ref: al-Qawanin alFihiyyah, Chapter on Divorce, `Iddah, section on Ihdaad.
<aq_hasani> [done]
<aq_hasani> Ok we will end, any one who has any loose ends may ask a question via our
+ask questions page.
<aq_hasani> allahumma gh-firlana warhamna ya yassirlana wa la tu`assir `alayna...

<aq_hasani> jazallahu `anna sayyidana muhammadan sallahu `alayi wa sallama ma huwa +ahluh.

<aq_hasani> jazallahu `anna sayyidana muhammadan sallahu `alayi wa sallama ma huwa ahluh

<aq_hasani> jazallahu `anna sayyidana muhammadan sallahu `alayi wa sallama ma huwa ahluh

<aq_hasani> walhamdu lillahi rabbi l-`alamin

<aq_hasani> was-salamu `alyakum wa rahmatullah

[End Edited Transcript of 17 January 2004 lesson.]

<hashim_maghribi> Sidi, madrasah, you may ask now.

<madrasah> yes i was reading a book in which the author mentions about Ibn +Arabi...

<madrasah> Ibn Arabi says something like an ordinary believer worships an +image he made himself, and Allah through his mercy accepts to be present in +this image.

<madrasah> I was a bit confused by this.

<aq_hasani> was this a translation?

<madrasah> yes the author was trying to explain the hadith qudsi " I am as My +servant thinks I am.."

<aq_hasani> ok

<aq_hasani> We will not comment on this excerpt of Ibn al-`Arabi without seeing the +original as he is a victim of being misquoted or quoted out of context many +times...

<aq_hasani> But, rather direct you to the truth...

<aq_hasani> And that is up until now the ordinary believer has had a correct and + acceptable iman...

<aq_hasani> If you travel throughout the Muslims lands and ask the ordinary believer to

+draw and "image" of Allah, he will act repulsed and say that Allah cannot be +drawn in a picture...

<aq_hasani> And we have seen this from experience even in small Muslim children...

<aq_hasani> of 5, 6, or 7 years of age.

<aq_hasani> That they understand that Allah is beyond images and beyond this world.

<aq_hasani> And rather, they think of Him as existent and having attributes such as +power, knowledge, and ability to choose and discern...

<aq_hasani> And this is due to the success of the mission of the Prophet (May Allah +bless him and give him peace), the Companions, and the later scholars who +carried this din.

<aq_hasani> So, no it is not acceptable to worship an image and say that Allah is +existent in this image.

<aq_hasani> If that were allowed, then the Christian who worships Allah by bowing down

+to the statue of Jesus is also correct...

<aq_hasani> And the Hindu who bows down to his idol (which he thinks is a channel to the

+Lord) is also correct.

<aq_hasani> The Prophet (May Allah bless him and give him peace) came to destroy such

+images and erect the correct upright belief system.

<aq_hasani> And if you are having doubts, you can remember how on the Day of the Victory

+of Makkah he went inside the Ka`bah and toppled the idols (smashing them), +reciting wa ja`a l-haqqu wa zahaqa l-batilu inna l-batila kaana zahuuqan.

<aq_hasani> "Indeed the truth has come and falsehood has been vanquished. Falsehood is

+wont (always vulnerable) to be vanquished." [Surah Isra]

<aq_hasani> [done]

<hashim_maghribi> sidi madrasah?

<madrasah> what are the prerequisites for a person who wants to do a tafseer +of the Quran...

<madrasah> and is it haram if he continues on with the tafseer while missing a +prereq.

<aq_hasani> ok

<aq_hasani> We live in a time of diminishing knowledge, in which many people are

+speaking about the din without a proper sanad...

<aq_hasani> And tafsir like all other `ulum did require a sanad or transmission.

<aq_hasani> .

<aq_hasani> .

<aq_hasani> But, you are looking for pre-requisites.

<aq_hasani> We would state that generally speaking tafsir is of various types.

<aq_hasani> Shaykh `Ali al-Filali mentioned about seven types and a few of these are

+mentioned in the introduction to the Tafsir al-Jalalayn (printed by Dar

+al-Ma`rifah.

<aq_hasani> We would state here that...

<aq_hasani> one must see what one is trying to do...

<aq_hasani> If one is merely summarizing or translating the tafsir of the rightly-guided

+scholars of the past, then we would not see that one would require strict

+pre-requisites for tafsir...

<aq_hasani> If on the other hand, one is writing a type of "original" work of tafsir,

+then one must be firmly grounded in:

<aq_hasani> a) Classical Arabic (Lughatu l-Fusha)...

<aq_hasani> (b) The seven authentic collections of hadith...

<aq_hasani> (c) have knowledge of the usul (foundational principles of tafsir) . These

+again are mentioned in Zarkashi's Burhan fi `Ulum al-Qur'an....

<aq_hasani> For example, among the foundational principles is that one must know the

+reason of narration of ayahs and their various recitations before commenting

+with an "original" comment on the Qur'an...

<aq_hasani> (d) And Of course, he/she should have knowledge of the major prior works of

+tafsir, e.g., Ibn Kathir, Jalalayn, etc.

<aq_hasani> [done]

<aq_hasani> as a side note...

<aq_hasani> early on in Islam, the companions were very careful about doing tafsir of

+the Qur'an...

<aq_hasani> And thus, we will find very few companions who actually spoke about this

+topic.

<aq_hasani> [There were about 10 companions which are known as the mufassirin of the

+Sahabah: (1-4) The first four Khalifahs, (5) Ibn Mas`ud, (6) Ibn `Abbas, (7) Ubayy ibn Ka`b, (8) Zayd ibn Thabit, (9) Abu Musa al-Ash`ari, and (10) `Abdullah ibn al-Zubayr.].

<aq_hasani> Beginning with the tabi`in (e.g., Mujahid, a student of Ibn `Abbas)

+ and the Tabi`u t-tabi`in, people

+became more relaxed about this and started speaking at length about the

+Qur'an.

<aq_hasani> Today, people have become more relaxed and thus we find many people without

+knowledge doing tafsir - may Allah not make us among them.

<aq_hasani> And rather, may He teach us the authentic modes of tafsir and bring us into

+contact with the living mufassirin so that we may reap the benefits of this

+`ilm.

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<tahir> Is it preferred for women to pray at home rather than with Jama'ah in

+the mosque?

<tahir> i.e. is it more meritorious?

<tahir> [done]

<aq_hasani> we were once sitting in a dars in Qarawayeen...

<aq_hasani> And the scholar there did quote the hadith of the Prophet (May Allah bless

+him and give him peace) that the best prayer of the woman is when she is

+hidden in the middle of her house.

<aq_hasani> And this is the general rule, but then one must take into consideration that

+the woman is not restricted in Qarawayeen from attending (and many do)

nor in

+Morocco in general.

<aq_hasani> And thus, one must have a balanced view.

<aq_hasani> And state that woman can earn reward by coming to the masjid and they can

+earn reward by staying home and praying too.

<aq_hasani> And the Prophet's hadith indicate that her prayer at home is worth more for

+her than her prayer in the mosque (in most cases).

<aq_hasani> [done]

<hashim_maghribi> sidi madrasah?

<madrasah> what would you suggest a person who, although could read arabic but

+doesn't understand it, do when reading the quran...

<madrasah> should he just read the literal translation and forget about
+deciphering the meaning behind the verse.

<madrasah> .

<aq_hasani> no. we have suggested in the Previously Asked Questions Qur'an Page,
<aq_hasani> that one make a habit to read one verse in Arabic and then its translation +in English and continue like this continuing the recitation until one +completes the Qur'an about four times in totality...

<aq_hasani> And one will begin to *understand* the Arabic...

<aq_hasani> OF course, one will not truly know the language until one learns the grammar

+and further vocabulary, but at least one will be able to read Allah's book

+and understand it as it was meant to be understood.

<aq_hasani> [done]

<aq_hasani> This technique has been used by many non-Arabs ever since translations have

+been made available.

<aq_hasani> And these people do not really know Arabic, but Allah has made them

+understand the Qur'an.

<aq_hasani> And depending upon one's inclination such a person could easily learn Arabic

+from that base.

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<tahir> no more questions

<aq_hasani> wal hamdu lillahi rabbi l-`alamin

<aq_hasani> was-salatu was-salamu `ala ash-rafi l-anbiya'i wa l-mursalin

<aq_hasani> was-salamu `alykum wa rahmatullah.

[End Edited Transcript of 24 July 2004 lesson.]

<hashim_maghribi> assalamu aleykum sidi madrasah, you may ask if you have +any issues

<madrasah> Walaikum assalam

<madrasah> in the guide to path, it says that there are four situations in

+which lying is possible...

<madrasah> my question is that can someone lie to a person who can easily

+become jealous...

<madrasah> and indulge in black magic or evil eye

<madrasah> done

<aq_hasani> ok

<aq_hasani> It is best here to "Downplay" one's success in front of jealous people.

<aq_hasani> And recite:

<aq_hasani> Surah Falaq and Surah Naas (which are known as the mu`awwadhatayn).

<aq_hasani> These two surahs will protect one from jealousy and the evil eye.

<aq_hasani> As for the reference for the four permissible situations in which one can +lie it is:

<aq_hasani> [QF: volume 1: page(s) 369: line(s) 15-20: {Book 21, Chapter 6, Unlawful Act

+of the Tongue #3 (kadhib).

<aq_hasani> .

<aq_hasani> But, yes you bring up a good point and that is how some people become

+jealous upon seeing someone else who has more than they do in a particular

+sphere.

<aq_hasani> And again the two last surahs of the Qur'an should suffice as a protection (as narrated in Sahih Bukhari)

+along with the absence of flaunting one's success.

<aq_hasani> [done]

<hashim_maghribi> you may ask again or ask for clarifications.

<madrasah> i was reading an account of a frenchman who travelled to Fez to

+meet mulay Idris...

<madrasah> he witnessed that some people used to bow before him and kiss his

+knee...

<madrasah> Also i've seen people from the Naqhabandi order touch the feet of

+elders out of respect, much like the Hindus.

<madrasah> My question is that does this practise fall on the borderline of

+Shirk?

<madrasah> done

<aq_hasani> ok

<aq_hasani> This is actually a recorded practice of some of the Companions of the

+Prophet (May Allah bless him and give him peace) as narrated in Sahih Muslim.

<aq_hasani> However, the preference here is first not to invite this type of

+treatment...

<aq_hasani> And then even to discourage it.

<aq_hasani> However, when a person reaches a high spiritual rank, the commoners often do
+this to gain their favor.
<aq_hasani> The advanced scholar, should direct the commoner away from this act.
<aq_hasani> As for its ruling in the Maliki School,
<aq_hasani> It is that it is a minor makruh to kiss the hand or feet in such
+displays of respect.
<aq_hasani> This is especially true if the person being kissed is of a perceived higher
+rank.
<aq_hasani> The reference for this: is al-Qawanin al-Fiqh-hiyyah, Jami` Chapter, Salam.
<aq_hasani> [done]
<hashim_maghribi> sidi, you may ask again.
<aq_hasani> one clarification.
<aq_hasani> sidi, did you mean the grave of Moulauy Idris or some living shaykh residing
+in Fez?
<madrasah> Living Shaykh
<aq_hasani> ok - yes the ruling is given above.
<hashim_maghribi> sidi, you may ask again if you have any questions...
<madrasah> could you briefly tell me about the Sufi theory of tajdid al-khalq
+bi'l-anfas, and how does it relate to Taqdeer
<madrasah> done
<aq_hasani> ok
<aq_hasani> Basically, Allah says in the Qur'an "kullu man `alayha faan"
<aq_hasani> Everything on it (meaning the world) is passing away into nothingness.
<aq_hasani> This is Surah Rahman
<aq_hasani> And this forms the basis of this theory.
<aq_hasani> That everything that is created quickly passes away into nothingness.
<aq_hasani> And when it is gone, it must be created again.
<aq_hasani> But, this happens so fast, that the senses of the human only see continuous
+motion or stillness.
<aq_hasani> Like the frames in a movie.
<aq_hasani> Each being distinct from each other but shown very fast sequentially in
+time.
<aq_hasani> sorry about that.

<aq_hasani> Such that to the unassuming observer, everything seems independent of each
+other and continuous.
<aq_hasani> .
<aq_hasani> And this is the real understanding of Taqdeer.
<aq_hasani> That Allah creates each of these frames in totally...
<aq_hasani> And there is really no relationship between two of these frames except for
+the fact
<aq_hasani> that they are shown to us sequentially.
<aq_hasani> .
<aq_hasani> As for the rational proof for this, we have constructed one in the Previous
+Answers Aqidah Section when explaining why time cannot flow backwards.
<aq_hasani> [done]
<hashim_maghribi> assalamu aleykum sidi aki, you may ask.
<aki> walaykum salam
<aki> thanks
<hashim_maghribi> sidi aki you may ask
<aki> I think that nowadays it is almost impossible to find a true and pure
+religious women for marriage.
<aki> I don't know what to do.
<aki> please give advice
<aki> thanks
<aki> [done]
<aq_hasani> ok
<aq_hasani> Allah says in the Qur'an, Surah Nur:
<aq_hasani> al-khabithuna li l-khabithaat...
<aq_hasani> wa t-Tayyibun li t-tayyibaat
<aq_hasani> Bad men are made for bad women.
<aq_hasani> And Good men are made for good women.
<aq_hasani> And although this is not a hard fast 100 %rule.
<aq_hasani> It does work most of the time.
<aq_hasani> So, if you want a good spouse, you must learn how to be a good husband - and
+then Allah will send her to you.
<aq_hasani> A good husband is as rare as a good wife these days.
<aq_hasani> So, it is not a one sided issue.
<aki> I know that
<student> assalam 'alaykum
<aki> I am still a virgin

<aq_hasani> And also, of course, you can do the Prayer for Need explained in footnote
+1204 ...
<aki> and not married
<aq_hasani> of the Explanatory Notes.
<aq_hasani> A good husband *cares* for his wife.
<aq_hasani> And takes care of any family which results.
<aq_hasani> He does not degrade her or go out of his way to make her life difficult.
<aq_hasani> He knows how to be *gentle* in *all* circumstances.
<aq_hasani> He does not lose his temper
<aq_hasani> Nor does he use use his bodily strength against her...
<aq_hasani> Nor his intellectual prowess...
<aq_hasani> He *listens* to her...
<aq_hasani> Meaning, that he lends an ear to all her complaints, and then he himself +decides what to do.
<aq_hasani> And he shows her *love* in the beginning of the marriage,
<aq_hasani> in middle-age,
<aq_hasani> and when she is an elderly woman.
<aq_hasani> [done]
<aki> I am not married sidi
<hashim_maghribi> assalamu aleykum sidi student, you may ask
<aki> I have not reach that stage yet
<aq_hasani> sidi, you must prepare and when you are ready, Allah will send the good
+spouse which you are looking for , insha'allah.
<aq_hasani> How must you prepare?
<aq_hasani> By bettering yourself.
<aq_hasani> [done]
<student> If one has the intention of memorizing the entire Quran, perhaps +over quite a long time period, say 10-15 years, is there a recommended order +of doing so e.g. reverse order, surah by surah, hizb by hizb or is it all up +to the individual? [done]
<aq_hasani> One can go in any order.
<student> So there is no harm if I pick and choose whatever I wish, even if +its incomplete bits and pieces?
<aq_hasani> But, the fact that one is choosing this surah or that surah is a hint that
+the person does not have the discipline necessary to complete.
<aq_hasani> We have experience with this...

<aq_hasani> With many young people who were becoming hafiz...
<aq_hasani> And you can tell that they are about to come to a dead stop...
<aq_hasani> When they start saying, "Well I'm going to now go out of order and memorize
+Surah Kahf instead - since I like it.
<aq_hasani> This shows that their desires have taken control of them...
<aq_hasani> And it will not be long before they become bored and leave the hifz
+all together.
<aq_hasani> This is for the hafiz student that started in order with discipline...
<aq_hasani> And then started skipping around.
<aq_hasani> It is almost a sure sign that they will not finish.
<aq_hasani> As for a person like you.
<aq_hasani> Who never started a hifz program...
<aq_hasani> Then, yes you can memorize the surahs which are *easier* for you
<aq_hasani> *not* the one's that you *like* more.
<aq_hasani> [done]
<hashim_maghribi> Sidi student you may ask again...
<aq_hasani> brb
<hashim_maghribi> sidi student you may again
<student> Should learning be as perfect as possible first time round or is it
+OK to memorize with a few errors such as not knowing long vowels (a common
+mistake for me)
<student> and then intend to come back and perfect it later [done]
<student> {just to clarify
+intending to come back to them later on, just to make progress and finish the
+surah) [done]
<aq_hasani> ok
<aq_hasani> One of the best ways to memorize Qur'an without the hardship is to simply
+read long (3-4 page) passages over and over again, liiting one's eyes off
+the page at intervals...
<aq_hasani> And in this method, then yes, the first time around one is not as good as
+when one perfects it.
<aq_hasani> As for long fatihah vowels, do you mean madd?
<student> yes
<aq_hasani> There are rules for vowels in Arabic.

<aq_hasani> And also rules for forms of words.

<aq_hasani> If one learns these rules, then it is easier to memorize the Qur'an and

+other Arabic excerpts.

<aq_hasani> For example a long madd is given if the first letter of the next word (or

+next letter) is a hamza.
<aq_hasani> And there are many similar rules, which if one learns, it will be easier to

+memorize.
<aq_hasani> For example, the vowel before a taa' marbutah is always a fatha (like the

+second meem in muslimah).

<aq_hasani> [done]

<hashim_maghribi> sidi madrasah?

<hashim_maghribi> sidi student?

<student> What has happened to the GH audio MP3 files on the site? Some songs

+appear to have been taken off? [done]

<hashim_maghribi> We are currently working on different types of recordings and

+experimenting with them.

<hashim_maghribi> We also have a couple of outside volunteers who are trying

+to bring the songs to life on recording.

<hashim_maghribi> We were not extremely happy with the old songs, and think

+many improvements can be made.

<hashim_maghribi> But, those who want to listen can type in their web

+browser...

<hashim_maghribi>

<http://www.guidinghelper.com/mp3>

<hashim_maghribi> And all the songs will show up.

<hashim_maghribi> sidi madrasah?

<student> Thanks Hashim

<madrasah> while doing dhikr i sometimes forget the count on my

+fingers....could i use prayer beads instead?

<madrasah> done

<aq_hasani> either one is fine.

<aq_hasani> When using fingers, you should at least count 45 counts on one hand.

<aq_hasani> by dividing each finger into three segments.

<aq_hasani> and pressing on each segment three times.

<aq_hasani> Obviously, using prayer beads is permissible and has been the practice of

+many advanced spirituals including Imam al-Junayd himself.

<aq_hasani> Someone saw him with a string of beads, and said, "You of all people, +Junayd? You use dhikr beads?"

<aq_hasani> And he responded, "with the beads, we reached Allah."

<aq_hasani> Reference: Sharh Hikam, Ibn `Abbad.

<aq_hasani> [done]

<hashim_maghribi> sidi student?

<student> Why should it be at least 45 counts one hand Sidi?

<aq_hasani> how many counts do you use?

<student> I usually use one hand until I reach 100 counts

<aq_hasani> sidi madrasah?

<aq_hasani> how many counts do you use?

<madrasah> i usually use my right hand only, and go upto 30 but will go upto +45 now

<aq_hasani> sidi student, how do you count 100 on one hand. Please explain.

<student> I use my thumb twice

<aq_hasani> can you explain more. This is for sidi madrasah's benefit.

<hashim_maghribi> sidi madrasah, you may ask in the meanwhile

<madrasah> thank you..no more questions.

<hashim_maghribi> sidi student, yo may speak

<student> 10 fingers times 3 counts plus use the thumb again is 33. Do this

+three times. Then use the thumb again

<aq_hasani> so you use two hands?

<student> no, just my right hand

<aq_hasani> ok

<aq_hasani> but, how do you keep track of which iteration you are on?

<student> I think I misunderstood you. You said 45 counts which is 3 times 5

+times 3 counts much clearer than my double counting. But I thought you were

+trying to say there is something inherently special about the number 45,

+WHICH IS WHY i ASKED THE QUESTION WHY 45

<aq_hasani> ok

<student> (sorry Sidi, caps were unintentional)

<aq_hasani> We thought that you had invented a clever way to count to 100 on one

+iteration. For example, using the backs of the finger segments also instead of

+just the undersides, which will bring us to 90 counts in one iteration with this method.
 <aq_hasani> Sidi, student, you only count to 33 on one iteration.
 <aq_hasani> The significance of 45 is that one will only have to repeat the iterations +twice.
 <aq_hasani> And one can do something in between the two (e.g., roll one's tongue or slap +one's thigh) to remember that one iteration is done.
 <aq_hasani> [done]
 <hashim_maghribi> ok we will end here
 <aq_hasani> allahumma `allimna ma yanfa`una wa n-fa`na bima tu`allimuna
 <hashim_maghribi> wa zidnaa min Fadlika Eilman
 <aq_hasani> yes sidi hashim.
 <aq_hasani> sorry, i had to leave for a second.
 <aq_hasani> walhamduli l-lahi rabbi l-`alamin
 <aq_hasani> was-salatu was s-salamu `ala ashrafi l-anbiya'i wal mursalin
 <aq_hasani> was-salamu `alaykum wa rahmatullah.
 <aq_hasani> [done]
 [End Edited Transcript of 31 July 2004 lesson.]

<tahir> as-Salamu alaykum sadati
 <hashim_maghribi> as-salamu `alaykum sidi tahir, you may begin asking
 <tahir> on tahara...
 <tahir> someone asked me about the ruling for women who have erotic thou +or dreams, do they need to make ghusl?
 <tahir> [done]
 <aq_hasani> ok
 <aq_hasani> bis millahi r-rahmani rahim
 <aq_hasani> innal hamda lillahi was s-salatu was-salamu `ala ashrafi l-anbiya'i wa +mursalin
 <aq_hasani> as-salamu `alaykum
 <tahir> wa alaykum salam wa rahmatullahi
 <aq_hasani> The answer is that a sensual dream only necessitates ghusl for the woman if +she finds definite "wetness" outside her front private part after waking up.
 <aq_hasani> This is exactly how the Prophet (May Allah bless him and give him peace) +answered in a hadith which is in Sahih Muslim and Sahih Bukhari.

<aq_hasani> when asked about this exact issue by Umm Salamah.
 <aq_hasani> [{Bukhari, Kitab al-`Ilm, Feeling Shy about `Ilm}]
 <aq_hasani> This is also the Maliki Ruling which is given in KF, chapter on Taharah +section on Ghusl, ghusl from wet dreams.
 <aq_hasani> Now the clarification point in the Maliki School is that...
 <aq_hasani> a "wet" dream *always* necessitates ghusl if the fluid is emitted while sleeping + (or just when waking up) regardless of whether or not the person remembered +feeling sensual pleasure or not.
 <aq_hasani> And this is noted in footnote 468 of the Explanatory Notes.
 <aq_hasani> [done]
 <hashim_maghribi> Sidi Tahir you may ask again.
 <tahir> IS the ruling the same for erotic thoughts accompanied with "wet
 <tahir> [done]
 <aq_hasani> no. The ruling differs.
 <aq_hasani> As for erotic thoughts while awake, then they only necessitate ablution if +the woman experiences a full orgasm.
 <aq_hasani> or the man experiences ejaculation (of semen) with orgasm.
 <aq_hasani> As for mere wetness in this case, then no it will not obligate ghusl without +an accompanying full orgasm.
 <aq_hasani> As a woman's orgasm is similar to a man's in that there is a sudden release +of pleasure. The difference though is that after this initial release +pleasure a woman can maintain her orgasm for a longer period than a man.
 <aq_hasani> Otherwise, they are similar and we only mention such because there are +females who are unaware of what an orgasm is due to their never experiencing it.
 <aq_hasani> [done]
 <hashim_maghribi> wa `alaykum as-salam sidi student. If you have any +urgent issues you can type it in.
 <student> nothing urgent, but...
 <student> I recently read some accounts from (non-Muslim) people about +astral projection. Some of them claimed that they had had experiences in +which they had attended places of learning and had also met wise

+people. Is there any truth to what they claim? [done]

<aq_hasani> yes there is truth to what they claim, but what is wisdom and what is a

+place of learning?

<aq_hasani> In other words, Confucious or another philosopher, sounds wise and had +learning circles, but is this really the truth?

<aq_hasani> The astral world is a world similar to ours in which both truth and +falsehood is found.

<aq_hasani> student, not all things in the astral world are true. For the +shayateen are also met in the astral world - especially by the wicked.

<student> OK I see. I was not aware of falsehood there

<aq_hasani> One can actually see both angels and shayateen in their more original +forms in the astral world.

<aq_hasani> .

<aq_hasani> As a rule...

<aq_hasani> The person finds that which his heart is made up of.

<aq_hasani> Thus, if the heart is good, the person will find good.

<aq_hasani> And if the heart is bad, the person will find bad.

<aq_hasani> This rule is true for this wakeful world and also the astral world.

<aq_hasani> .

<aq_hasani> The astral projection is not the ultimate goal of the `arifin but one +of the stations along the way.

<aq_hasani> [done]

[End Edited Transcript of 20 March 2004 lesson.]

<abdurrahman> as salaamu alaikum

<hashim_maghribi> wa aleykum assalam sisi, you may ask a question if you have +one.

<abdurrahman> kayfa halukum

<abdurrahman> jazakum Allah khayr

<aq_hasani> wa `alaykum as-salam wa rahmatullah. We are fine. - wal-hamdu li l-lahi.

<abdurrahman> Sidi abu qanit, what is the ruling on travelling to kafir

+countries in imam Malik's madhab?

<aq_hasani> ok

<aq_hasani> As is under-stated in footnote 2572 of the Explanatory Notes,

<aq_hasani> when a Dar al-Islam exists which is large enough to accommodate the Muslims

+socially and economically, then it is wajib for the Muslims to take that as

+their permanent abode.

<aq_hasani> And they may travel to non-Muslim lands for obtaining skills or tools which

+cannot be found in Dar al-Islam.

<aq_hasani> This is not relevant today for the most part (as no true Dar al-Islam

+exists today - which is free from answering to larger non-Muslim controlled organizations

+ (e.g., IMF or World Bank) or countries (e.g., the stronger Industrial Powers))...

<aq_hasani> Even though we encourage those who do not want to become victims of

+persecution...

<aq_hasani> in the growing geo-political instability to migrate to Muslim dominant

+countries or - alternatively - to more sparsely populated areas.

<aq_hasani> And in the future, insha'allah - if prophecy is correct - this will no

+longer be relevant either...

<aq_hasani> as the entire world will be Dar al-Islam after the Mahdi.

<aq_hasani> [done]

<abdurrahman> alhamdulillah jazakumAllahkhayr

<hashim_maghribi> sisi abdurrahman, you may continue to address sisi Abu Qanit.

<abdurrahman> thankyou

<abdurrahman> Sidi Abu Qanit i live in england which is dominated by hanafi's

+and they are very adamant about wearing hats in salah at other times and

+also there is a hanbali talib ul ilm hear who teaches and he stresses wearing a

+ hat very much , however i have seen maliki ulema bareheaded in salat and in

+daily life , could you please comment for me

<abdurrahman> done

<aq_hasani> This comes from ignorance of one's own school.

<aq_hasani> In the Hanafi school, the early scholars labeled praying without the

head

+covered (for males) as a

<aq_hasani> makruh tanzih

<aq_hasani> Reference: This is noted in various Shuruh for Quduri's book of fiqh

+(the first Hanafi fiqh book which was ever written) and in other books such as AF

+in our table of references.
<aq_hasani> And a makruh tanzih is the lightest form of makruh available in the Hanafi
+School...
<aq_hasani> See, the Hanafi school is much more complicated than the other schools and
+has more than 5 legal ruling divisions.
<aq_hasani> And a Makruh tanzih ruling was often used by the early Hanafi scholars to
+state a recommendation against an act for which the proof was very weak.
<aq_hasani> Of course, very few people know this today.
<aq_hasani> And we are well-traveled in the world and know how the din is practiced +all-around.
<aq_hasani> And we know of places which force you to wear hats during prayer or force
+you to pull your trousers up.
<aq_hasani> Now, what one should do depends on one's spiritual path.
<aq_hasani> If one is not treading the Path to Allah, then it is ok to blend in with people
+and not try hard to be different (meaning, people not involved in major acts +of disobedience)...
<aq_hasani> And if one is travelling the Path to Allah, then one should just do what one
+feels is right without regard for people.
<aq_hasani> And one should know that if you pray in a strict pseudo-Hanafi masjid without a
+cap, you are earning *more* reward than wearing one...
<aq_hasani> The reason for this is that you are preserving the original
+sunnah of the Prophet (May Allah bless him and give him peace) which does not
+consider covering one's head as an obligatory act for which we should look
+down upon people if they don't do it.
<aq_hasani> This is also stated clearly in the makruh chapter of
+Nur al-Idah in which the Hanafi author explains that praying with one's head
+exposed is *not* makruh if one does it for avoiding some rank that is bestowed
+on those who cover (with the words la li t-tadhal-luli wa t-tadarru`i). And with
+this, you see why we say that being adamant about such minor issues comes

+from ignorance of Jurisprudence and the spirit of the din.
<aq_hasani> [done]
<abdurrahman> jazakumAllahkhayr
<abdurrahman> alhamdulillah
<hashim_maghribi> assalamo aleykum sidi omar, you may ask after sidi
+abdurrahman enters one more question.
<abdurrahman> ok Sidi , if i travel 50 miles then stay for 9 hrs can i shorten
+and join dhur and asr?
<abdurrahman> done
<aq_hasani> ok
<aq_hasani> A short answer is yes - there is no harm.
<abdurrahman> jazakum Allahkhayr
<aq_hasani> A more detailed answer is that - yes this is the current dominant allowed
+ practice, but since we were sticking to the popular opinion in the Maliki School in
+most places in the Explanatory Notes (to increase its reliability as a standard).
+ Then, joining prayers...
<aq_hasani> would have more stipulations (which you can overlook for
+now).
<aq_hasani> You can refer to the Travelling Prayer section of the Previous Answers Salah
+questions for more details on this topic.
<aq_hasani> [done]
<abdurrahman> thanks
<hashim_maghribi> sidi omar?
<hashim_maghribi> then, we will end after one last question from sidi
+abdurrahman insha-allah.
<omar> ok thanks...
<omar> related to sidi abdurrahman's question, if im travelling 50 miles
+during dhuh time and then come home before maghrib (but after asr has
+entered) can I still join both dhuh and asr, or should i have joined the
+prayers *while* i was travelling?
<aq_hasani> again, this would depend on whether we are sticking to the popular opinion given
+in the Explanatory Notes or not.
<aq_hasani> The Explanatory Notes are a good guide for those who want fast spiritual
+progress while travelling on the Path to Allah.
<aq_hasani> All non-Path followers of the Guiding Helper may freely take dispensations
+from minority opinions and still benefit.

<aq_hasani> And of course, even the Path-follower can take a couple of dispensations +here and there.

<aq_hasani> To answer your question, <aq_hasani> then yes you may pray Dhuhr after returning home with `Asr (as four units),

+but you would be deviating from the popular opinion if you were not intending to save time

+by praying Dhuhr until after reaching home or if you had an opportunity to pray Dhuhr

+before setting off on your journey back home.

<aq_hasani> Also so that you understand, you should note that the distance

+of travel has *no effect* whatsoever...

<aq_hasani> on one's ability to join according to Maliki School. Rather, the popular opinion

+looks at one's opportunities to pray and whether or not one is trying to save time

+while travelling. And the minority opinions allow one to join without such major

+excuses.

<aq_hasani> Again please refer to the Previous Salah Answers for Travelling People for

+more details and references.

<aq_hasani> [done]

<hashim_maghribi> sidi abdurrahman?

<abdurrahman> Sidi, if travelling with other brothers and you miss the prayer +time can you make qada salaah in jammah?

<aq_hasani> According to the Sunnah of the Prophet (May Allah bless him and give him

+peace), it is allowed to pray qada salah in Jama`ah.

<aq_hasani> This is what the Prophet (May Allah bless him and give him peace) did with

+Abu Bakr and `Umar on the day of the Battle of the Trench, when they all

+missed Dhuhr, `Asr, and Maghrib. They prayed these three prayers together in group in proper order

+and then prayed `Isha' immediately afterwards. Ref: Seerah Ibn Hisham and various hadith in Sahih

+collections.

<aq_hasani> So, the stipulation, here, is that the people who are praying with you must

+have missed the exact same prayer on the exact same day.

<aq_hasani> And the fuqaha' (the majority of them) have agreed with what is stated +above.

<aq_hasani> [done]

<hashim_maghribi> ok we will end here.

<omar> is it possible if i can quickly submit one more question since i

+unfortunately arrive late today?

<abdurrahman> jazakumAllahKhayr sidi abu qanit please make du'a to Allah t'ala

+for me

<aq_hasani> ok sidi omar. One last question to compensate for your "Standard Daylight

+Time Shift Back One Hour"

<omar> :) alhamdulillah

<omar> sheikh abu qanit, you mentioned spiritual progress and the explanatory

+notes. speaking of spiritual progress, i read the appendix section of one of

+your other books,

<omar> ibn abbad's sharh al-hikam (hikam4web.pdf) and there you list 3

+exercises for the salik to undertake. first, will the second exercise be

+completed soon? secondly, based on the

<omar> secondly, based on the

<omar> first exercise which states that one should stop any thought that finds

+the dunya beautiful or leadership in the world tempting. is it safe to say

+that these are the main two thoughts

<omar> that lead to bad thoughts or actions

<omar> ive thought about it myself and it seems like these are the two that

+lead to everything bad..(done)

<aq_hasani> yes. As is explained by the scholars in the Sharh for the Murshid,

+tasawwuf section.

<aq_hasani> The scholars of old were very experienced with these issues, and this is

+what they concluded.

<aq_hasani> of course with the guidance and help of the Qur'an and hadith.

<aq_hasani> ...

<aq_hasani> As for the second exercise, it is omitted on purpose.

<aq_hasani> Due to its controversial nature.

<aq_hasani> This missing exercise is designed for a time when there will no longer be

+many available and honest spiritual guides.

<aq_hasani> And this exercise will allow those people living in that time to obtain the
+vision of Allah through sincerity - insha'allah - in their inability to find a teacher
+who can make them progress. We will add this exercise at a later time - insha'allah.
<aq_hasani> [done]
<aq_hasani> allahumma hdina fi man hadyta
<aq_hasani> wa tawallana fi man tawallayta
<aq_hasani> wa qi na sharra ma qadayta
<aq_hasani> fa innaka taqdi wa la yuqda `alayka
<abdurrahman> as salaamu alaykum wa rahmatullah wa barakatu
<abdurrahman> amin
<aq_hasani> O Allah, help us through the dunya safely and enter us in the High Garden
+through your Mercy.
<aq_hasani> was-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 13 November 2004 lesson.]

<mourad> asalamu `alaykum
<aq_hasani> wa `alaykum as-salam sidi.
<aq_hasani> you can begin.
<hashim_maghribi> sidi moourad, you are welcome to start.
<mourad> ok thank you
<mourad> I have a question about dua al-qunut...
<mourad> If one pray behind an imam that dont say this fadilah, can a follower
+then try to say it in a fast speed?
<mourad> (in the subh-prayer)
<mourad> (done)
<aq_hasani> yes. that is ok.
<aq_hasani> [done]
<hashim_maghribi> sidi you may ask again.
<mourad> sorry I get disconnected
<hashim_maghribi> yes sidi mourad, you may continue.
<mourad> ok I just have one more question..
<mourad> did you see my question
<aq_hasani> sorry no.
<aq_hasani> a quick recount?
<mourad> ok when is the best time to seek Allahs forgiveness?
<mourad> (done)

<aq_hasani> Allah says in the qur'an
<aq_hasani> wa l-mustaghfirin bi l-ashaar.
<aq_hasani> And [Allah likes] those who ask for forgiveness in the last sixth portion of
+the night before dawn.
<aq_hasani> This is the sahar.
<aq_hasani> as-haar is the plural.
<aq_hasani> But, any time during the day is also apt to please Allah.
<aq_hasani> As the Prophet (May Allah bless him and give him peace said) in Sahih Muslim:
<aq_hasani> Indeed Allah stretches out His Hand during the night so that the person who
+committed misdeeds in the day may repent and He stretches His Hand...
<aq_hasani> out during the day so that the person who committed misdeeds in the night
+repents - and this will continue until the sun rises from the West [i.e. until the clear signs
+of the Last Hour become manifest].
<aq_hasani> inna l-laha `azza wa jalla yabsutu yadahu bi l-layli li yatuba musu`u n-nahari
<aq_hasani> wa yabsutu yadahu bi n-nahari li yatuba musu'u l-layli hatta tatlu`a sh-shamsu
+min maghribiha.
<aq_hasani> [done]
<mourad> thank you so much.
<hashim_maghribi> sidi you may ask again.
<mourad> sorry i must leave for salat al-maghrib now..
<mourad> asalamu `alaykum
<aq_hasani> wa `alaykum as-salam
<hashim_maghribi> assalamu aleykum sidi omar, you may ask.
<omar> w'alaikum salam! ok thanks..
<omar> insha'Allah all is well with you sidi...my first question is: what if
+forgot to take a ghusl and did suhur and began fasting? is my fast completely
+invalid?
<aq_hasani> no. This would not have effect on the validity of fasts for men.
<aq_hasani> As for women who were in menstrual bleeding, then the scholars have differed
+about this.
<aq_hasani> But women can follow the trustworthy opinion given in footnote 1683 of the
+Explanatory Notes.

<omar> so even if i was junub at the time, it wouldn't matter?
<aq_hasani> As for being junub, then no it does not invalidate the fast...
<aq_hasani> As long as the state of janabah was gained before dawn or while not fully
+conscious (e.g., a wet dream during the day).
<aq_hasani> Reference(s): Khulasah al-Fiqh-hiyyah, fasting, janabah from ihtilaam.
<aq_hasani> [done]
<hashim_maghribi> sidi you may ask again.
<omar> ok alhamdulillah..thanks
<omar> im trying to memorize the murshid and also the mabahith that you have
+on your site. i know you have mentioned this before but how can one study
+islamic knowledge, when one has a job and family. any practical tips?
<omar> (done)
<aq_hasani> the mabahith and the murshid would get you on solid footing - even if you
+did not go much further.
<aq_hasani> It is not the quantity of knowledge that one has which matters...
<aq_hasani> It is the quality.
<aq_hasani> [done]
<aq_hasani> As for tips...
<aq_hasani> You must realize that short segments of time can be very valuable...
<aq_hasani> Many young scholars advance by learning in short intervals, such as
+15 minutes or half an hour.
<aq_hasani> But, there must be a regularity and continuity no matter how short the
+interval.
<aq_hasani> Also, teaching helps one learn [sic].
<aq_hasani> So if one teaches one's children, wife, or family, that will help one
+understand better.
<aq_hasani> [done]
<hashim_maghribi> ok sidi omar, we will end here.
<omar> ok alhamdulillah jazak Allah
<omar> we'll see you next week sidi..make dua for us
<aq_hasani> insha'allah.
<aq_hasani> Allahumma gh-fir lana wa r-hamna.
<aq_hasani> wa r-zuqna min khaza'inika l-mamlu'ah
<aq_hasani> wa s-salamu `alaykum wa rahmatullah.

<omar> w'alaikum salam

[End Edited Transcript of 20 November 2004 lesson.]

<Shabaz> Assalamu `Alaykum
<Shabaz> Is...anyone...there?
<Shabaz> Well, I'll post my question
<Shabaz> and wait till I get an answer
<Shabaz> A convert friend of mine has been Muslim for almost a year, and he
+still doesn't recite the Fatiha in Arabic in salat. I've offered to teach him
+the Fatiha in Arabic, but he says, "Well, until I learn Arabic, I want to
+recite Fatiha in English." When I explain that it is wajib to recite the
+Fatiha in Arabic, he states, "Well, I won't be getting anything out of my
+prayer. What's the point of prayer
<Shabaz> if I'm not reminded of God, but merely reciting some gibberish over
+and over again?" Did you encounter such problems when you were doing da'wa?
+What should I do?
<aq_hasani> wa alaykum as-salam sidi
<aq_hasani> ok we will answer you.
<aq_hasani> This has been asked before and this is what we wrote:
<aq_hasani> He should hand-write (or photocopy) Appendix 1.1 of the
+Explanatory Notes of the Guiding Helper
<aq_hasani> +on a small sheet of paper (or index card). Appendix 1.1 has the
+transliteration of the
<aq_hasani> +Fatihah in it...
<aq_hasani> Then, he can refer to this piece of paper when reciting the
+Fatihah in Arabic in prayer.
<aq_hasani> He can do the same thing, for the other parts of the prayer
+until he is free
<aq_hasani> +of need of using this "temporary Arabic Pronunciation index card".
<aq_hasani> <aq_hasani> And if he does this, he will soon have memorized the Fatihah, as
+something
<aq_hasani> +repeated five times a day is quickly memorized.
<aq_hasani> <aq_hasani> understood?
<aq_hasani> <safa> Yes. Jazakallah khayr.
<aq_hasani> <aq_hasani> [done]
<aq_hasani> ok

<aq_hasani> now there is no reason why he cannot learn the meaning of what he is +reciting.
<aq_hasani> there are many books and pamphlets out in English and other non-Arabic +languages which explain the meaning of the parts of prayer.
<aq_hasani> And he/she can use these to learn what the corresponding words in Arabic +mean.
<aq_hasani> As for their desire to "speak" to Allah personally in their own words...
<aq_hasani> Then, they can use such prayers for example when prostrating and before the +salam even if they are said in English or some other non-Arabic language.
<aq_hasani> Reference(s): footnote 976 of the Explanatory Notes and Associated +Entries in the Notes of Sources.
<aq_hasani> [done]
<Shabaz> ok
<hashim_maghribi> sidi shabaaz any other issues?
<Shabaz> well, just to note I was "safa" :)
<Shabaz> umm....well, may I ask a few questions about the rational proofs +given for the existence of Allah in the Guiding Helper?
<aq_hasani> ok
<Shabaz> Regarding the clause "The universe has a beginning in time"
<Shabaz> Is there any simpler proof to give that proves the that the universe +had a beginning in time than the one cited in the Guiding Helper?
<aq_hasani> ok
<aq_hasani> We have a student whom we studied this entire subject with from beginning to +end.
<aq_hasani> And the problem we encountered was that it takes a very trained mind and a +solid educational background to fully understand the rational proofs...
<aq_hasani> And we were trying to come up with some simpler way of explaining this, but +when the common man digs deep, he will run across some areas which he is not +trained to handle.
<aq_hasani> Nevertheless, if you are confused about this, then know first of all...
<aq_hasani> contrary to popular opinion, it *is* rationally provable that Allah exists

+and has the thirteen attributes mentioned in the Explanation for Song 2.
<aq_hasani> If you begin from this point, then you can develop within yourself the +ability to understand and explain the proofs.
<Shabaz> I also agree that it is rationally provable that Allah exists. I also +understand most of the argument for the beginning of the universe
<aq_hasani> The reason is that again it takes quite a bit to finally come to rational +certainty of the proofs mentioned, and if a person is doubtful from the +beginning, he will most likely quit before finishing the entire study of +this.
<Shabaz> until we get to the "one-sided infinity, impossibility of" part of it
<aq_hasani> ok
<aq_hasani> This is actually the crux of the proof and the toughest part to learn.
<aq_hasani> And the crux is the distinction between beginningless things and things +created in time.
<aq_hasani> and in order to understand this, you must come to an understanding of time +and space which corresponds to reality.
<aq_hasani> Immanuel Kant made some mistakes in his Critique of Pure Reason work, but +one place where he hit the nail on the head was in the very beginning...
<aq_hasani> when he explained that in order to proceed further in the study of this +subject, one must have a true understanding of time and space - without which +no other philosophical work is possible.
<aq_hasani> And, here, one must come to the conclusion that time and space is discontinuous and +that time in reality cannot be an independently flowing domain...
<aq_hasani> You can review the proof we have in the Previous Answers Aqidah Section (and +then ask us if you do not understand parts of it)...
<aq_hasani> But, if one comes to the conclusion that time cannot flow backwards or be +circular in nature, then one must accept that everything that is bound in +time (meaning created in an instance of time)....

<aq_hasani> cannot have existed before it was created.

<aq_hasani> So if Shabaaz was created in the fifteenth Islamic Century or (fourteenth),

+then he did not exist in this particular world before this time.

<Shabaz> ok

<aq_hasani> Another conclusion, we would come to if we accepted that time could not flow

+backwards or be circular in nature is that all of the past events are already

+done and cannot still be increasing...

<aq_hasani> Because, there is no domain in the past for events to continue to flow

+backwards...

<Shabaz> what does that mean?

<Shabaz> "and cannot still be increasing..."

<aq_hasani> So, we would come to the conclusion that up until a particular instance in

+time, all of the events which have taken place must be of a definite number

+and this number cannot still be increasing.

<aq_hasani> And this would force us to accept that there was a "first event" or

+"multiple simultaneous first events".

<Shabaz> i.e. Big Bang?

<aq_hasani> And then, we would examine this first event and state that either it could +have existed forever or have come into existence after not being existent.

<aq_hasani> Now our knowledge of the discontinuous nature of space and time

+comes into play here...

<aq_hasani> And we state that the first event is no longer present (in the current time)

+in the state which it was in originally....

<aq_hasani> And this means that its existence (which was that original state in which it

+was in) has come to an end.

<aq_hasani> And if this first event came to an end (again either by being totally

+annihilated or transforming (i.e. changing) into another state....

<aq_hasani> then, we are certain that it is bound in time, meaning that it is manifested

+through a particular time-space frame...

<aq_hasani> And if it is bound in time, then we would call into our knowledge the

+non-backward flowing and non-circular nature of time, to prove, that it must

+have had a definite beginning...

<aq_hasani> As each time instance only lasts for so long...

<aq_hasani> And up until a particular instance in time, all past events are of a +finite number.

<aq_hasani> In summary....

<aq_hasani> a) Since time can only be understood (metaphorically) to be forward

<aq_hasani> progressing, this proves that all the events that have taken

<aq_hasani> place up to a particular point in time must be of a finite number

<aq_hasani> and cannot be infinite (as the past events are already done and

<aq_hasani> time does not flow backwards; so, these events cannot still be

<aq_hasani> taking place).

<aq_hasani> b) If the number of events that have taken place up to now is finite,

<aq_hasani> that proves that there must have been a "first" event (or multiple first

<aq_hasani> events).

<aq_hasani> c) As things can't be causes for themselves (in this unidirectional

<aq_hasani> forward-flowing time paradigm), this "first" event must have had

<aq_hasani> Someone to choose for it one of its two possible states of existence.

<aq_hasani> d) This Someone is Whom we call "Allah".

<aq_hasani> Also, this is what we wrote:

<aq_hasani> First of all, you must understand that there are three views of time

<aq_hasani> conceivable (and combinations of these are also conceivable):

<aq_hasani> a) Forward flowing time

<aq_hasani> b) Backward flowing time

<aq_hasani> c) Circular time (a loop that keeps going)

<aq_hasani> The only people who will claim that something can end in the future

<aq_hasani> which has existed forever in the past are people who believe that time

<aq_hasani> can flow backwards.

<aq_hasani> This is because once you admit something has ended in time, you have

<aq_hasani> accepted that it is bound in time (unlike Allah). And if you state that

<aq_hasani> something that ends in time has existed forever, that proves that you

<aq_hasani> believe in backward flowing time (as the proof you quote is meant to

<aq_hasani> illustrate with the words "origin" and "direction of progression").

<aq_hasani> .

<aq_hasani> Again you can review the time-space discontinuity proof which serves a

+background and pre-requisite for understanding the rational proofs for +Allah's existence.

<aq_hasani> [done]

<Shabaz> ok

<Shabaz> In the proof for the beginning of the universe you state that "the

+physical universe had a definite beginning in time." By this, I assume that

+by 'universe' you mean the commonly-used definition utilized by the

+mutakallimun: 'Everything that exists save Allah.' Correct?

<aq_hasani> Yes.

<Shabaz> If yes, wouldn't this entail that non-physical entities in the

+universe (such as but not restricted to the soul) cannot be proven to have a

+beginning in time?

<aq_hasani> no you must understand the definition of physical.

<Shabaz> ok

<aq_hasani> Physical means perceptible via the senses.

<aq_hasani> There are five common senses which the human has been given, but these are

+not the only senses possible.

<aq_hasani> *Everything* in the domain of creation can be *sensed* in some way.

<aq_hasani> Now, most of what Allah has created is actually outside of the

+senses given to the human.

<aq_hasani> But, had He endowed us with greater sensory capabilities, then these

+ "non-physical" phenomenon would also be "physical" as far as we are

+concerned.

<aq_hasani> any clarifications?

<Shabaz> well, please explain how (a) in that proof would apply to these

+ "non-perceptible phenomena"

<Shabaz> would you like me to quote a?

<aq_hasani> Everything which is created in time is a proof for the non-existence of

+itself before it was created.

<aq_hasani> kana l-lahu wa la shay'a ghayru [Bukhari, Bayhaqi]

<Shabaz> but we don't know that these things aren't "created in time" yet

<Shabaz> i mean, not with respect to the proofs

<aq_hasani> Allah existed [in pre-eternity] and there was *nothing* with Him.

<aq_hasani> This hadith is the primary-text basis for all besides Allah having

+started in time. As for the rational proof... <aq_hasani> it is given in footnote 152.(e)

<aq_hasani> Before we go further we would like to state...

<aq_hasani> That the material we are discussing requires much background and study and

+we do not freely speak about this knowledge unless asked.

<aq_hasani> You must understand here that anything created in time is subject to change.

<aq_hasani> The proof again is its actual created nature which demonstrates that its

+attribute of existence can experience change.

<aq_hasani> Since before it was created, its attribute of existence was FALSE and after

+it was created, its attribute of existence had been changed to TRUE.

<aq_hasani> The human soul is the most "timeless-like" created thing which we have, but

+nevertheless since it experiences change (e.g., going up and down in levels

+of rank and perception), it is also created.

<aq_hasani> Not all created things are bound in 3-dimensions.

<aq_hasani> .

<aq_hasani> Coming back to your interjection about the Big Bang.

<aq_hasani> The advanced scholars are far ahead of contemporary scientific knowledge

+gained only through empirical evidence...

<aq_hasani> And thus, we state that the Big Bang is not necessary the first event of

+creation but could be only one of a series of such events which have taken

+place and will take place. This is the rational conclusion.

<aq_hasani> [done]

<Shabaz> ok

<hashim_maghribi> sidi any other issues?

<Shabaz> well, going passed the argument for Allah's existence

<Shabaz> Many times the objection is brought up: "Even if we assume that the

+universe has an external preceding cause for its existence, how do we know

+that it is a Supreme Being as visualized by Islam or some other monotheistic

+religion?"

<Shabaz> How would the mutakallimun respond to such objections?

<aq_hasani> ok

<aq_hasani> What we feel here is that very few people actually understand what the giant
+early mutakallimin scholars were stating...
<aq_hasani> Most people are very far behind as far as knowledge goes and all they can
+cling to is names, assigning value to these names, forgetting that they are
+arbitrary tags (albeit in some cases arbitrarily chosen by Allah Himself)...
<aq_hasani> So, if we say "Islam", some images come to mind and some stereotypes are
+invoked...
<aq_hasani> And if we say "Allah", some ideas come and some stereotypes are evoked.
<aq_hasani> This is not what the mutakallimin desire by using the words which they use.
<aq_hasani> Rather, what they state is that one only has six basic building blocks
+(given in footnote 26 of the *Notes of Sources*)...
<aq_hasani> And one has the proven syllogistic pattern of:
<aq_hasani> If A, then B.
<aq_hasani> If B, then C.
<aq_hasani> Therefore, if A, then C.
<aq_hasani> And using only these six basic building blocks and the proven syllogistic
+pattern, we can come to the first 41 beliefs given in Song 2.
<aq_hasani> And that the name "Allah" is an arbitrary tag for this Beginningless
+Preceding Cause.
<aq_hasani> and the fact that He is One, Powerful, Knowledgeable, Self-Willing, and
+Living is also *rationally* extractable from the basic building blocks along
+with the burhaan/qiyaas (syllogistic) pattern.
<aq_hasani> .
<aq_hasani> We really do not have heart to argue with people about this as we know that
+today people are actually *less intelligent* than they were a thousand years
+ago.
<Shabaz> But then, we can't come to the conclusion that Allah has sent human
+messengers, or that these messengers are identifiable, etc. This would
+restrict the rational validity of religion greatly
<aq_hasani> .

<aq_hasani> No, it is not rationally provable that Allah sent human messengers and the
+Ash`ari scholars along with the Maturidi scholars have acceded to such.
+ [{Ref: Sharh Murshid by Mayyarah, Aqidah Chapter, in which he explains that
+ the error of the Mu` tazilite position of the rational obligatory nature
+ of sending the Messengers}]
<aq_hasani> .
<aq_hasani> And it is part of takleef (being made responsible) to believe in these
+things from only pointing proofs.
<aq_hasani> And thus, we see that reason is not the ultimate king in our din.
<aq_hasani> And faith gained through a feeling in the heart/soul can be argued to have
+more value than all of the rational arguments given by the logicians.
<aq_hasani> [done]
<Shabaz> ok
<Shabaz> Jazakallah khayr. I'm done
<hashim_maghribi> assalamu aleykum sidi murad, you may ask.
<mourad> wa `alaykum asalam
<mourad> I want to ask about when cooking and fasting, does the smoke from
+pots break ones fast
<mourad> (done)
<aq_hasani> No. It does not if one is not intentionally trying to gain nutrition from
+the particles..
<aq_hasani> Reference(s): Khulasah al-Fiqh-hiyyah, Sawm, Acts which break the fast.
<aq_hasani> [done]
<hashim_maghribi> sidi shabaz?
<Shabaz> I prayed Jum'a yesterday.
<Shabaz> The khatib did not lead prayer. Is my jum'a valid?
<aq_hasani> Yes. We would allow a dispensation for this.
+ Reference(s): [AM: volume 1: page 160: line(s) 13: {Salah, Jumu`a, Section 8
+ after introduction}].
<Shabaz> The popular opinion would not allow this?
<maelou> hi
<aq_hasani> The popular opinion in the Maliki School states that the person who gives the
+khutbah should be the same person who leads the prayer except with an excuse
+which allows him to appoint a follower as the new imam (e.g., he loses his

+purity or there is an emergency for which he has to leave).

<aq_hasani> Again, a dispensation is called for from both a minority opinion

+(narrated by a student of Imam Malik named Abd al-Malik) and also outside

+of the madh-hab which allows this two-person team to lead jumu`ah -

<aq_hasani> Due the lack of knowledge currently.

<Shabaz> ok

<aq_hasani> [done]

<hashim_maghribi> sidi mourad one last question.

<aq_hasani> Reference(s): KF: volume 1: page(s) 91: line(s) 22-23: {Salah, Jumu`ah,

+Question 6, conditions of the imam of jumuah}}

<hashim_maghribi> Sidi mourad you may ask.

<mourad> ok

<mourad> How did Imam Malik decide that bismillah and opening supplication

+should not be said in fard prayer...

<mourad> was that something he just saw the people of 'Madinah do?

<mourad> (done)

<aq_hasani> Ok

<aq_hasani> The truth of the matter is that most of the Maliki Madh-hab is taken from

+the dominant cross-section practice of the Seven Early Madinan Scholars...

+ (1) `Ubaydullah ibn `Abdullah ibn `Utbah ibn Mas`ud, (2) Urwa ibn Zubayr,

(3) Qasim ibn Muhammad ibn Abu Bakr,

+ (4) Sa`id ibn Musayyab, (5) Sulayman ibn Yasar, (6) Kharija ibn Zayd ibn Thabit,

and (7) Salim ibn Abdullah

+ ibn `Umar

<aq_hasani> And these seven early scholars were narrating the later actions of the

+Prophet (May Allah bless him and give him peace) and the Companions living in

+Madinah before the Prophet passed away...

<aq_hasani> Now it just so happens that almost all of the practices in the Maliki School

+*also* have strong primary text bases...

<aq_hasani> And thus, for this we have the hadith in Sahih Bukhari and Sahih Muslim:

<aq_hasani> The Prophet (May Allah bless him and give him peace), Abu Bakr, and `Umar

+(May Allah be well pleased with

<aq_hasani> both of them) all used to commence their prayers with "al-hamdu lillahi rabi

+l-alimin".

<aq_hasani> [{Bukhari, adhan, what is said after the opening takbir, hadith #701}]

<aq_hasani> The literal interpretation of this hadith (which we arrive to after

+cross-comparison with other excerpts) is that they would say "al-hamdu li

+l-lahi rabbi l-alamin" *immediately* after the initial takbir without any

+gap.

<aq_hasani> This brings us to a good point about primary text interpretation.

<aq_hasani> It does not take much intelligence to figure out that a particular primary

+excerpt can be interpreted in multiple ways without deviating too far from

+the contained words...

<aq_hasani> And thus, we are forced to accept that Imam Malik (who had an additional source,

+which is the aa`maal of madinah, preserved via the seven earlier

+scholars)....

<aq_hasani> Had a better picture of which interpretation was actually intended by the

+first speakers of the primary text excerpt.

<aq_hasani> And this should explain to you the reason for the differences in opinion in

+the different madh-habs...

<aq_hasani> In that interpolations were made in reaching the interpretations

+ which were taught to the masses.

<aq_hasani> [done]

<mourad> thank you

<hashim_maghribi> We will end here insha'allah

<aq_hasani> wal-hamdu l-lahi rabbi l-alamin

<aq_hasani> wassalamu `alaykum wa rahmatullah.

<aq_hasani> wassalamu `alaykum wa rahmatullah.

<aq_hasani> wassalamu `alaykum wa rahmatullah.

[End Edited Transcript of 02 October 2004 lesson.]

[End Edited Transcript of 02 October 2004 lesson.]

<mourad> asalamu `alaykum

<hashim_maghribi> wa aleykum assalam. sidi you may begin.

<mourad> ok thank you

<mourad> ok thank you

<mourad> Whats the proof for praying four rakat after maghrib?

<mourad> It said either two or four in the explanatory text.
<mourad> (done)
<aq_hasani> no
<aq_hasani> After Maghrib one may pray in units of two up to three sets - which +makes six units in total.
<aq_hasani> This is known as salat al-awwaabeen (prayer of the penitent) in the primary and secondary texts,
<mourad> Have I read wrong?
<aq_hasani> no
<aq_hasani> We did not mention this except in the Notes of Sources.
<aq_hasani> Thus, two units is sufficient after Maghrib in the Maliki School;.
<aq_hasani> To pray more than two units is an extra mandub past the base mandub.
<mourad> and there is no four raka after maghrib?
<mourad> without any salam in between
<aq_hasani> ok
<aq_hasani> The pertinent hadith is in the collection known as Jami` as-saghir
<aq_hasani> Volume 2, page 159
<aq_hasani> narrated by ibn nasr
<aq_hasani> The Prophet (May Allah bless him and give him peace) said:
<aq_hasani> Whoever prays six units after Maghrib is written among the Awwabeen and he +recited the verse of the Qur'an "innahu kaana li l-awwabeena ghafuran".
<aq_hasani> al-Qur'an 17:25
<aq_hasani> In the Maliki School one always has the option of praying only two units or +more than two units at the fadilah locations before/after the five daily +wajib prayers.
<aq_hasani> The more common practice is to pray two units and then make a salam and then +pray two more units and make a salam and continue like this.
<aq_hasani> However, praying four units with one salam is also valid in the Maliki +School.
<aq_hasani> [done]
<aq_hasani> Reference(s): al-Qawanin al-Fiqh-hiyyah, Beginning of Chapter of Salah, and +Also very end of chapter. Also see associated Notes of Sources Entries for +line(s) 727 of the GH.
<hashim_maghribi> sidi you may ask again.

<aq_hasani> as a side note, there have also been scholars who have allowed one to pray +six units with a single salam.
<mourad> ok but isnt there a fixed number of rakas connected to dhuhr `asr +and maghrib?
<aq_hasani> no
<aq_hasani> not for the mandub units.
<aq_hasani> Reference(s): Khulasah al-Fiqhiyyah, salah, nawafil.
<aq_hasani> One may pray only two units or more than two as the Guiding Helper Main Text line 727 +states.
<aq_hasani> And again the more common practice traditionally has been to make salam +after each two units.
<mourad> ok
<aq_hasani> But, one may also make salam after four and still get credit for the +fadilah.
<aq_hasani> [done]
<hashim_maghribi> sidi, any other issues?
<mourad> yes it is said that a person praying must have loose clothes while +praying...
<mourad> I was thinking about prayer with western types of trousers, they are +not that loose... and especially while prostrating...
<mourad> how about praying with such clothes?
<mourad> (done)
<aq_hasani> The Maliki opinion states that is is makruh for only the imam in a masjid to +pray without an outer loose garment.
<aq_hasani> This is the popular opinion - which is silent about other than the imam.
<aq_hasani> Now of course, if one looks at the general requirements of clothing which +state that it is makruh to wear tight clothing, then one will be earning a +makruh by wearing such tight clothing.
<aq_hasani> Reference(s):
<hashim_maghribi> asalamu aleykum junayd, you may ask after sidi mourad has +been answered
<JunaydFaqir> wa alaykum as-salam. Thank-you
<aq_hasani> Footnotes 759 and 1259 of the Explanatory Notes and Associated entries in +the notes of sources.
<aq_hasani> [done]
<mourad> thank you

<hashim_maghribi> sidi Junayd?
<JunaydFaqir> okay, thanks
<JunaydFaqir> this is a question i asked earlier, but i think you were too busy to answer
<JunaydFaqir> it relates to the caliphate; and is there a legitimate difference of opinion...
<JunaydFaqir> ...according to the Malikis concerning the imamate being from quraysh.
<JunaydFaqir> if so, how does one explain the uthmaniyya
<aq_hasani> ok
<JunaydFaqir> i read about an ikhtilaf in a piece attributed to al-qawanin
+al-fiqhiyyah
<JunaydFaqir> done
<aq_hasani> The popular opinion in the Maliki School states that the Khalifah must be from Quraysh in nasab (biological lineage).
<aq_hasani> As for the excerpt in the Qawanin which lists the requirements for the Khalifah {Book 0, Chapter 8, End Section}...
<aq_hasani> it then says "wa fi haadha khilaafun".
<JunaydFaqir> book 0?
<aq_hasani> That is the first book, the book of aqidah. This helps keep with the numbering scheme which Ibn Juzayy al-Kalbi has used (and is explained in the Table of References for the Notes of Sources).
<JunaydFaqir> okay, thanks
<aq_hasani> The literal translation is : "and in this is difference"
<aq_hasani> And the correct meaning translations is :
<aq_hasani> is: "and in this [last listed] requirement is disagreement among the scholars of the din in general"
<aq_hasani> The reason for this is that, there is no major difference in any of the other listed attributes of the Khalifah, such as the requirement of him being past puberty and also Muslim.
<aq_hasani> .
<aq_hasani> Now, you asked about the validity of the Ottoman Khalifate.
<JunaydFaqir> yes
<aq_hasani> In order to examine this issue further, you should aware that there were

+three basic sections of the Muslims, each calling their leader ameer al-mu'mineen at this time.
<aq_hasani> The Fatimads in the West, who continue to rule Morocco today.
<aq_hasani> The descendants of Ghengis Khan and Tamerlane in the East known as the Moghuls.
<aq_hasani> Babar was the great-grandchild of Tamerlane (a Mongol Conqueror) from his father's side and a descendant of Ghengis Khan from his mother's side.
+Babar was founder of the Moghul empire which ruled India and the East.
<aq_hasani> And then, we have the Ottomans in the middle.
<aq_hasani> So, which khalifah was valid?
<aq_hasani> And we would state here that there is no use going back and repealing the validity of an already extinct Caliphate.
<aq_hasani> Obviously, the Malikis in the West chose not to join the Ottomans for concerns similar to the ones you bring up.
<aq_hasani> And that should suffice as an answer.
<aq_hasani> The Western Muslim World has been ruled by the Quraysh for most of their history.
<aq_hasani> By Western, we mean, Spain, Morocco, Mauratania, Algeria, and Lybia.
<aq_hasani> [done]
<hashim_maghribi> sidi mourad?
<mourad> yes,
<JunaydFaqir> thank-you very much
<mourad> I read in the main text sources in the list over nafilah prayers that one is called Prayer of Glorification, is it referring to salatu ul-tasbih?
<mourad> (done)
<aq_hasani> Yes.
<aq_hasani> We have not narrated the method for performing this prayer.
<aq_hasani> As it is not a strong nafilah in the Maliki School.
<aq_hasani> But, you may refer to other sources for more details.
<aq_hasani> [done]
<hashim_maghribi> sidi Junayd?
<JunaydFaqir> yes, thank you
<JunaydFaqir> it is accepted that tasawwuf is an integral part of the din
<JunaydFaqir> my question relates to tariqas and murshids
<JunaydFaqir> i never hear the great imams like nawawi, asqalani, qadi iyad
+linked to actual tariqas or murshids...

<aq_hasani> What we can say here is that most traditional scholars have considered it an integral part of the din about which difference of opinion is found.
<JunaydFaqr> did nawawi and asqalani have a sort of, what we would now call, a 'Quran and Sunnah' tasawwuf, i.e. a type of 'salafi' tasawwuf?
<aq_hasani> We would suggest you do more research and will find that all of these people you have mentioned were linked to one or more murshids.
<aq_hasani> In short, yes. They did have spiritual trainers. As for the al-Nawawi example, then if you have the english translation of riyadh al-salihin, it may have some biographical information about him in the introduction which notes he was a dervish (follower of a tariqah).
<aq_hasani> A good example of this is Ibn Qudamah al-Maqdasi who is not known for tasawwuf...
<aq_hasani> But was a student of no one less than Abd al-Qadir al-Jilani.
<aq_hasani> [done]
<JunaydFaqr> thank-you
<hashim_maghribi> sidi mourad?
<JunaydFaqr> please may I take leave for jumu'ah
<JunaydFaqr> correction:dhuhr
<JunaydFaqr> jazak-Allah khairan
<hashim_maghribi> people are free to come and leave as they will
<mourad> when the imam make dua at the end of his khutbah, should we remain silent, or say ameen and lift our hands?
<aq_hasani> You are asking about the Jumu`ah khutbah.
<mourad> yes
<aq_hasani> And not after the salah.
<mourad> no
<aq_hasani> Then, the preferred method is to say amin in your heart without speaking.
<mourad> and without raising ones hand, no?
<aq_hasani> There is difference of opinion about this : al-Qawanin al-Fiqh-hiyyah, Salah, Jumu`ah, the Speech, end section.
<aq_hasani> As for raising your hands, then also this is such a minor issue, that a clear verdict may not be found.
<aq_hasani> [done]
<hashim_maghribi> sidi mourad?
<mourad> sorry, i dont have any more specific questions for today.
<hashim_maghribi> ok

<hashim_maghribi> that's fine you may either leave or leave your browser open until you may have a question.
<hashim_maghribi> It is up to you.
<mourad> Well I have one question know...
<hashim_maghribi> ok
<mourad> I am wondering about attending on jumu`ah when being employed, and not being free to go, what should one do?
<aq_hasani> One must examine whether one is four miles or closer to the masjid in which jumu`ah is held.
<aq_hasani> If one is further than this distance (5.6 kilometers),
<aq_hasani> then one does not have the obligation to go.
<aq_hasani> If one is very close to the masjid, then one should try one's best to catch at least the last portion of the formal two-unit prayer and one will get credit for the jumu`ah.
<aq_hasani> Also the minority view in the Maliki School considers the Khutbah to not be wajib.
<aq_hasani> In any case, those who pray even one unit with the imam will have fulfilled the obligation for the Jumu`ah.
<mourad> what is the popular opinion for the level of khutbah?
<aq_hasani> Thus, if one is very close to the masjid, (e.g., a few blocks), and one can free oneself for twenty minutes, then one tries to get the formal prayer with the imam.
<aq_hasani> The popular opinion in the Maliki School states that the imam must give the khutbah for the prayer to be valid.
<aq_hasani> And even in this case, any follower who comes before the ruku` of the imam in the second unit of the ensuing prayer will have fulfilled the obligation for Jumu`ah.
<aq_hasani> But, it is wrong for people who do not have such excuses to time their arrival to that they only reach the end prayer part.
<aq_hasani> Rather, one should try to get to the masjid before the imam stands up for

+his speech (if one does not have other excuses).

<aq_hasani> [done]

<hashim_maghribi> sidi mourad?

<mourad> thank you, but is it right for a person to work more than four miles

+outside the masjid if his home is within the four miles area?

<aq_hasani> yes. a person works where the opportunities are the best.

<aq_hasani> And if he is more than four miles away from the masjid at the time of

+prayer, he is not obligated to go.

<aq_hasani> The only exception is the person who tries to find a loophole around this

+law...

<aq_hasani> And on purpose drives four miles away from the masjid during the Friday

+Prayer Adhan and then comes back when it is over.

<aq_hasani> [done]

<mourad> ok its not as difficult as I imagined

<hashim_maghribi> sidi you may ask again.

<aq_hasani> no the din is easy.

<aq_hasani> And we hope that those who follow the GH have an easy time getting into

+Paradise.

<aq_hasani> [done]

<hashim_maghribi> sidi mourad?

<mourad> I know that you encourage people to memorize the songs, is it ok to

+just read the explanatory text, and concentrate on the main things?

<aq_hasani> The truth of the matter is that different people learn differently.

<aq_hasani> And the explanatory notes are written in a way to account for this.

<aq_hasani> Thus, you may have noticed that the Explanatory Notes flow like a book in

+most places and one does not need to keep referring to the top to see what is

+going on.

<aq_hasani> Nevertheless, to get the most out of the text one must become fairly

+familiar with the main rhyming text, even if one does not memorize it.

<aq_hasani> Since, the main text is meant as an *index* to the explanatory notes and if

+you have memorized it (or become very familiar with it), you will be able to

+find the excerpt in the Explanatory Notes which you are looking for easier.

<aq_hasani> [done]

<hashim_maghribi> sidi mourad?

<mourad> the text is very understandable, <aq_hasani> wal hamdu li-lah.

<aq_hasani> Allahumma gh-fir warham wah-di wa yassir.

<aq_hasani> O Allah forgive us, have mercy upon us, guide us (to safety in these +tumultuous times) and make our journey to Paradise easy for us.

<aq_hasani> was-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 09 October 2004 lesson.]

<omar> asalam alaykum

<aq_hasani> wa `alaykum as-salam wa rahmatullah

<aq_hasani> sidi hashim should be here shortly, but you may begin if you have any +issues.

<omar> ok thanks

<omar> a few questions...1)i read your ramadan announcement but before i did i +already started fasting on friday..what should i do

<omar> 2)im at a very low point in my iman...i used to be more religious..now

+ive become slack with my prayers, and am doing other sins..what can i do

<omar> done

<aq_hasani> 1) Your Friday fast is valid and will count as a mandub fast if you

+completed it. If you did not complete it, then it is forgiven and you should

+try to fast starting today.

<aq_hasani> 2) Nothing is a coincidence and every point in our lives whether we feel low

+or high in them has a Divine purpose.

<aq_hasani> The important thing is to focus on the Absolute Who Does Not Change.

<aq_hasani> And that is Allah.

<aq_hasani> As for acts of disobedience, then that is what tawbah and istighfaar is

+for.

<aq_hasani> Become simple in your heart and after acts of disobedience - do not think

+too much - rather, follow the act with a good act and it will erase the bad

+effects it has had on your heart and on your record book.

<aq_hasani> This good act can be as simple as reading a verse in the Qur'an

<aq_hasani> and should accompany a verbal utterance of "astaghfirullah" or "innee tubtu

+ilayka".

<aq_hasani> No one - no matter how pious they seem - is free of disobeying Allah - but +people vary in the amount and the regularity of such disobedience.

<aq_hasani> And they vary in their internal state of heart before the act, during the +act, and after the act.

<aq_hasani> And the internal state of the heart is what is looked at with the most +importance.

<aq_hasani> If you really want to be a person who disobeys Allah less (while still being

+in His favor), then you have to attach *less* importance to the fact that you +are obeying Him.

<aq_hasani> Many times Allah causes acts of disobedience to flow on someone He loves to

+save them from feeling high and arrogant.

<aq_hasani> Now as for the proofs for what we mention, so that you know it is not +baseless:

<aq_hasani> The Prophet (May Allah bless him and give him peace) said:

<aq_hasani> ittaqu l-laha haythu ma kunta wa atbi`i s-sayyi'ata l-hasanta tamhuha wa +khaliqi n-nasa bi khuliqin hasan

<aq_hasani> Fear Allah no matter where you are, and follow up a bad deed with a good

+deed, and deal with people in good manners.

<aq_hasani> [{Tirmidhi, Birr, What has come in dealing niceley with people}]

<aq_hasani> Even if you were to follow only this one hadith (after the five pillars), +you would be saved.

<aq_hasani> Nevertheless, a person reaches a stage in his spiritual development in which

+the desire for the acts of disobedience he is involved in vanish since he

+sees something even better in pleasure which is totally allowed and rewarded.

<aq_hasani> And this thing which is better in pleasure is the spiritual highs which

+Allah has prepared in this world and the next for his humble sincere

+believing servants.

<aq_hasani> And then the Prophet (May Allah bless him and give him peace) stated:

<aq_hasani> law la annakum tudhnibun, la khalaqa l-lahu khalqan yudhnibuna yaghfiru +lahum.

<aq_hasani> [I swear by Allah], that if you as a people did not commit misdeeds,

[Allah

+would have made you go away] and would have created [instead] a people who

+performed misdeeds so that He could forgive them [when they became humble and

+asked for forgiveness.].

<aq_hasani> [{Muslim, Tawbah, Explanation of sins being wiped out by

simply asking for

+forgiveness"}]

<aq_hasani> Yes we have to perform the five pillars - and try our best to

+follow the rest of the din, but after that - the most important thing is the

+state of your heart.

<aq_hasani> And your rank with Allah is determined by this state and *not* solely by the

+acts which you perform.

<aq_hasani> So, if you are humble and feeling low, it is actually a sign of being

+*closer* to Allah than a person who feels high and is arrogant.

<aq_hasani> [done]

[End Edited Transcript of 16 October 2004 lesson.]

<hashim_maghribi> assalamu aleykum sidi omar. You may begin if you have any +issues.

<omar> w'alaikum salam sheikh..yes insha'Allah i have some questions

<omar> my wife has to make up about 40 days of fasting (from when she was

+pregnant, nursing, etc.)..what can she do now?

<aq_hasani>it depends on her health.

<omar> her health is good alhamdulillah

<aq_hasani>if she is healthy, then the best thing would be to continue fasting after

+Ramadan in a continuous fashion starting perhaps a couple days after `Id.

<aq_hasani>It should be easier for Northern Hemisphere residents as the days get

+shorter.

<aq_hasani>But, she should make it a habit to eat Sahur (the early morning meal)...

<aq_hasani>[habit]

<aq_hasani>It makes fasting much easier.

<aq_hasani>...

<aq_hasani>Also if she can afford it, she should give about the Zakat al-Fitr amount for

+reach fast she missed...

<aq_hasani>[for each] but didn't make up while being able to before this Ramadan. She

+can give about (\$5 U.S.) for each fast if she can afford it.

<aq_hasani>This amount is known as a fidya, and is a backup in case she is unable to

+make up the fasts - it is hoped...

<aq_hasani>that if she passes away before making up all her missed fasts, that this

+fidya amount will suffice to fulfill the obligation.

<aq_hasani>[done]

<hashim_maghribi> sidi you may ask again.

<omar> sidi what if someone is sick and cannot fast..im sorry if this is

+mentioned in your book but i forgot the ruling...

<aq_hasani>This ruling is given in the Explanatory Notes for the end of Song 27.

<aq_hasani>The person who is unable to pay and also unable to fast, should repent and

+ask for forgiveness before passing away - and his/her affair is ...

<aq_hasani>consigned to Allah.

<aq_hasani>[done]

<omar> my mother's aunt passed away less than 12 hours away overseas..what can

+i say to myself to comfort myself (she was very dear to me and raised me when

+i was young) and what can i tell my mother who is upset

<aq_hasani>12 hours ago?

<omar> yes sidi

<aq_hasani>"we belong to Allah and to Him we return"

<aq_hasani>Our resting place is not on this earth and it is hoped that the good people

+we were with in this world will meet us again in Paradise.

<aq_hasani>In that we expect Allah to join our loved ones together in Paradise - where

+there is no death nor suffering.

<aq_hasani>inna li l-lahi wa inna ilayhi raji'un.

<aq_hasani>.

<aq_hasani>When the wound is so fresh.

<aq_hasani>[wound]

<aq_hasani>It is best not to irritate it.

<aq_hasani>But, silent comfort is better than words at this time (especially for +females).

<aq_hasani>The example of this would be when the Prophet (May Allah bless him and give

+him peace) passed by a woman wailing next to her dead husband's grave...

<aq_hasani>And the Prophet (May Allah bless him and give him peace) said, "isbari ya

+amata l-lah" "have patience o female servant of Allah"

<aq_hasani>And she (not knowing who he was) retorted back to him that he was not aware

+of the affliction which befell her.

<aq_hasani>Later, she was told that the person she spoke to so rudely was the Prophet

+of Allah; so, she went to apologize...

<aq_hasani>And the Prophet responded by saying "patience is only shown when the +calamity is first hit"

<aq_hasani>That the time which requires patience is when the wound is still fresh.

<aq_hasani>The related point in this story is the tendency of certain people...

<aq_hasani>to disregard verbal advice when the wound is fresh and the pain is present.

<aq_hasani>And for these type of people giving silent comfort is better.

<aq_hasani>[done]

<hashim_maghribi> sidi omar, you may ask again.

<omar> related to death, is the ruh immediately in another realm, or does it

+stay on earth until the body is buried? also, in the barzakh period, are we

+allowed to be with our dead relatives, etc?

<omar> is there any validity to the claim that the ruh visits the house again?

<aq_hasani>this issue is not very simple, but the views we have narrated when asked +about this in the past were:

<aq_hasani>a) The ruh is taken immediately away from the body after death and placed in

+a waiting place until the body is dealt with (e.g., funeral processions and

+burial).

<aq_hasani>b) The ruh is returned to the location of the body (the scholars here have +differed about whether the ruh is placed back in the body and if so to what +extent at this point) before the two questioning angels come to one.

<aq_hasani>(b) happens after burial and the departure of those visiting.

<aq_hasani>c)After the questioning, the ruh is placed in its resting place in the +Barzakh world.

<aq_hasani>This resting place may be expansive and shared or may be confined and

+solitary depending on the person involved.

<aq_hasani>d) The ruh of good souls is given a type of mobility while the souls of bad

+people are not given this type of mobility.

<aq_hasani>This mobility only extends within the Barzakh world and does not extend to

+the dunya.

<aq_hasani>However, a dead person (if very pious) may be able to show a living person a

+ "vision" of himself/herself to convey some fact. This "vision" is not the

+actual ruh of the dead person - which is confined to the Barzakh.

<aq_hasani>These are the most trusted positions in the `Ash`ari school as mentioned ...

<aq_hasani>by Ibrahim al-Bayjuri in his Sharh for the Jawharah al-Tawheed.

<aq_hasani>However, one point of clarification is that...

<aq_hasani>we believe that (b) and (c) do not happen literally, but it definitely

+appears so to the dead person.

<aq_hasani>In that he sees himself returning to his body and being told to sit up...

<aq_hasani>to sit up by the two questioning angels and then being transported to

+his resting place in the Barzakh where he stays until the Resurrection of his

+body on earth.

<aq_hasani>This clarification point is not agreed upon by scholars, but has been +forwarded as a way of explaining...

<aq_hasani>what happens to the person whose body is totally pulverized (e.g., in a +flaming accident or having been eaten by a beast of prey (e.g., lion)) ...

<aq_hasani>Since there is no physical body left for the person to enact the questioning

+scenario we have been told about, it is proposed that a "metaphysical" body

+in the Barzakh is used instead.

<aq_hasani>[done]

<hashim_maghribi> sidi you may ask again

or ask for clarifications.

<omar> so there is no validity in islam to

the concept of 'ghosts' or dead

+people roaming the earth? also, the

practice of doing a quran khatm for the

+dead person, is that valid and will the

dead person receive reward for that?

<omar> done

<aq_hasani>no ghosts are totally rejected

by the authentic `Ash`ari and Maturidi

+scholars and that is why we emphasize

the view that people are confined to

+the Barzakh after they die and all

phenomena which appear to be

ghosts/ghouls

+can be explained in other ways.

<aq_hasani> One scholar told us an explanation of ghosts which is very accurate...

<aq_hasani>And that is that every human has a jinn who is assigned to him from the day

+he is born...

<aq_hasani>and usually when a person dies, the jinn is also taken away from the

+world...

<aq_hasani>but, sometimes is sudden accidents, the jinn is torn apart from the human...

<aq_hasani>and the human dies and the jinn continues to live in the world...

<aq_hasani>And since this jinn knew the past human intimately, he can easily the form

of the dead human and even sound like

him...

<aq_hasani>And only bad jinn who are interested in tricking people and scaring them do

+this.

<aq_hasani>And this would explain 85 %of phenomena known as

apparitions/ghosts/ghouls.

<aq_hasani>And the other ones are explained via some authentic "spiritual vision" which

+Allah shows as a means of communication

between the pious dead person and the

+living person to whom the message is to be sent.

<aq_hasani>2nd question.
<aq_hasani>Advanced scholars know that the wajib and haram acts in the din are +relatively few in number.
<aq_hasani>And many new acts such as "Qur'an Khatm" which were not practiced in this +exact form during the Prophet's (May Allah bless him and give him peace) life +cannot be mandatory.
<aq_hasani>and the view given by most scholars for this is that it is an optional +mandub as long as people regard it as an optional mandub.
<aq_hasani>And the minute they start regarding it as an obligation, then it becomes +makruh to perform a Qur'an Khatm - as one will be helping to preserve the +original Sunnah by avoiding this act.
<aq_hasani>You can refer to a similar question in the Previously Answered Funeral +Services Section for references.
<aq_hasani>[done]
<hashim_maghribi> sidi, you may ask again.
<omar> regarding the jinns, my mother feels certain that there is a jinn in +our house. she has seen a dark figure walk by quickly several times, and has +heard voices. can the jinn harm us? how can we protect ourselves and/or get +rid of this jinn?
<omar> done
<aq_hasani>the best way by far to protect oneself from jinn is to pray two units of +prayer between Sunrise and Noon, known as the midmornign prayer...
<aq_hasani>Midmorning Prayer (Salatu D-Duha) mentioned in footnote 1186 of the +Explanatory Notes.
<aq_hasani>This coupled with a daily recitation of the Ayah al-Kursi should suffice as +a protection.
<aq_hasani>People who have experience with the Midmorning Prayer is
<aq_hasani>, they know...
<aq_hasani>that it works and one acquires a burning spiritual light in front of which no +jinn can stand (and such is mentioned in various hadith).
<aq_hasani>It must be done regularly.
<aq_hasani>[done]
<hashim_maghribi> assalamu aleykum sidi mourad you may ask.
<mourad> wa`alaykum asalam

<mourad> If someone break a fast unintentionally by doing something within the +category which only necessitate making up the fast...
<mourad> and not expiate by fasting two months...
<mourad> does he need to fast the day on which he broke the fast by mistake
<mourad> i mean 60 days in a row
<aq_hasani>ok
<aq_hasani>This is known as imsaaku baqiyati l-yawm...
<aq_hasani>Refraining from eating the rest of the day...
<aq_hasani>And we have not emphasized the ruling (although it is mentioned in footnote 1743 of the +Explanatory Notes) for this since one will not incur a need to do an expiation even if one eats...
<aq_hasani>However...
<aq_hasani>those who broke their fast (e.g., out of intentionally vomiting) on purpose +or broke their fast out of forgetfulness are requested to refrain from eating +the rest of the day.
<aq_hasani>But, again if they eat before sunset, it will not necessitate an expiation.
<aq_hasani>The people who break their fasts out a genuine need (e.g., the seven needs +listed at the end of Song 27)...
<aq_hasani>they are *not* requested from refraining from eating the rest of the day, but may +freely so.
<aq_hasani>References: [QF: volume 1: page(s) 110) : line(s) 1-3: {Book 5, Chapter 8, +Summary, End Section}]
<aq_hasani>[done]
<hashim_maghribi> sidi omar?
<omar> yes insha'Allah...
<omar> because of the current economic system which is based on riba...
<omar> is it not true that one cannot become truly wealthy without adhering to +this system e.g. using riba
<omar> and if that is true, then can there not be a rukhsa saying that it is +permissible for muslims to take riba
<omar> so that they can compete for wealth with the non-muslims? (done)
<aq_hasani>we will refrain from answering this question and instead point you to a

+similar question in the Previously Answered Trade Laws Section.
<hashim_maghribi> sidi mourad?
<mourad> ok
<mourad> When praying trawih in the local masjid, the imam raise his hands
+along with the followers after ruku in witr rakah...
<mourad> what is this called
<mourad> the followers say ameen..
<mourad> should a maliki raise his hands and respond with ameen?
<mourad> (done)
<aq_hasani>This is mentioned in footnote 1178 of the Explanatory Notes.
<aq_hasani>You'd be suprised at the information which is squeezed into there.
<aq_hasani>The ruling is that you may follow the imam or choose to remain quiet.
<aq_hasani>[done]
<hashim_maghribi> sidi omar?
<omar> yes sidi...
<omar> speaking of taraweeh, what should we do when the hanafi imam leads
+witr..i know we can simply sit it out but can we also pray the hanafi witr
+and will it count as a mandub prayer?
<aq_hasani>the answer to this is that you may follow the hanafi imam as not making
+salam between shaf` and witr is an acceptable minority opinion in the School.
<aq_hasani>A previous online session had the reference for this which we believe is in +Mayyarah's sharh for the murshid.
<aq_hasani>[done]
<hashim_maghribi> sidi mourad?
<mourad> i was thinking about salat al-tawba...
<mourad> are there any arabic supplication for asking Allah to erase once
+fault and cover it up...
<mourad> after making repentance
<mourad> (done)
<aq_hasani>[done]
<aq_hasani>This is the meaning of istighfaar.
<aq_hasani>to cover up.
<aq_hasani>so astaghfirullah along with the supplication given in...
<aq_hasani>appendix 1.9 of the Explanatory Notes.
<aq_hasani>we will end here unless you have any last comments.
<omar> jazak Allah for your time sidi
<aq_hasani>allahuma ghrfir warham wa la tu`aqib bi dhunubina.
<aq_hasani>Allah help us through this and place us in the best position possible

+for us.
<aq_hasani>Please save us and let us see truth as truth and falsehood as falsehood.
<aq_hasani>Keep us safe in our provisions, families, health, and wealth so that we may
+rebuild your earth according to your revealed law.
<aq_hasani>Do not subject us to poverty and humiliation in this coming time and only
+reserve such for our enemies and Your enemies.
<aq_hasani>wa l-hamdu li l-lahi rabbi l-`alamin
<aq_hasani>wa s-salatu wa s-salamu `ala ashrafi l-anbiya'i wal mursalin...
<aq_hasani>wa `alaykum as-salam wa rahmatullah
<aq_hasani>[done]

[End Edited Transcript of 23 October 2004 lesson.]

<hashim_maghribi> assalamo aleykum, sidi abdarrahman, you may speak if you
+have an issue.
<abdarrahman> wa laikum salaam
<abdarrahman> sorry i was away
<abdarrahman> anyone still there?
<hashim_maghribi> yes. you may type in a question if you have one.
<abdarrahman> alhamdullilah
<abdarrahman> ok
<abdarrahman> sidi abuanit, is it possible for a kafir to attain any of the
+stations of ma'rifa?
<aq_hasani> bismillahi r-rahmani r-rahim
<aq_hasani> As is stated in the Appendix for the Detailed Guide to the Path to Allah...
<aq_hasani> It is possible for the kafir to *superficially* replicate the states of an
+`arif and display spiritual prowess similar to an advanced arif.
<aq_hasani> However, since he assigns his ma`rifah to other than Allah and does not
+believe in His chain of messengers,
<aq_hasani> this kaafir is condemned to Hell according to clear nass (text) of the
+Qur'an and agreement within the `Ash`ari and Maturidi schools of `aqidah.
<aq_hasani> References are similar to the references given in the Previous Answers
+Aqidah section about 21 acts which take one outside of the pale of Islam.
<aq_hasani> [done]
<hashim_maghribi> sidi abdarrahman , you may ask again or ask for

+clarifications.
<abdarrahman> jazakum Allah khayr
<abdarrahman> ok
<abdarrahman> sidi abu qanit , am i right in thinking that its not possible
+for a kafir or a heretic to attain fanafillah and baqabillah ? as i have
+heard of them claiming lesser stations but never this
<aq_hasani> they would use different terminology, but if you study more you will find
+similar concepts (e.g., in Zen Bhuddism or other brands of Eastern
+Spirituality).
<aq_hasani> in which the ego is abandoned...
<aq_hasani> and one has a sense of "zoning out" from physical reality or a sense of
+being "one" with some Universal Spirit or a state which may be referred to as
+Nirvana.
<aq_hasani> [done]
<hashim_maghribi> you may continue to address sidi abu qanit, sidi a.r.
<abdarrahman> ok thankyou
<abdarrahman> about ghibah
<abdarrahman> is it ghibah to mention the bad qualities of the kuffar when they
+are not present?
<abdarrahman> done
<aq_hasani> ok
<aq_hasani> the strict definition of ghibah used by most fuqha' does not include
+non-Muslims, but we have not recommended that one do ghibah of non-Muslims.
<aq_hasani> Reference:
<aq_hasani> Qawanin al-Fiqh-hiyyah, CHapter 21, Acts prohibited by the tongue,
+explanation that ghibah is mentioning the fault of a Muslim (in his absence)
+if which he were to hear, he would dislike.
<aq_hasani> [done]
<aq_hasani> sidi abdarrahman, you may keep speaking after my [done] unless if someone
+else shows up.
<aq_hasani> [done]
<abdarrahman> jazakum Allahkhayr
<abdarrahman> ok
<abdarrahman> sidi Abu qanit, when the shuyukh speak of tajjaliyat of the asma
+ wa siffat what exactly do they mean?
<aq_hasani> ok
<aq_hasani> You must understand the chain of reality...

<aq_hasani> The chain has four parts.
<aq_hasani> The first part is the source and the last part is the manifested effect.
<aq_hasani> The chain is: Dhaat->Sifaat->Asmaa'->Af`aal.
<aq_hasani> This is mentioned in hikma #250 of Ibn `Ata`illah and associated Shuruh.
<aq_hasani> The Dhaat (Entity of Allah) is the reason for the sifaat (attributes).
<aq_hasani> And the attributes are the reason for the names
<aq_hasani> And the names are the reason for the actions which we see in the realm of
+creation.
<aq_hasani> when the shuykh say tajalliyyaat, it means that a more "subtle" part of the
+chain is the reason for a more "thick/coarse" part of the chain.
<aq_hasani> Allah is the most subtle in the chain and the actions are the most
+thick/coarse.
<aq_hasani> Now, we are only covering one side of this issue...
<aq_hasani> and that is tracing back a particular action to particular name or
+attribute.
<aq_hasani> For example, an action of Allah is entering a believer into Paradise.
<aq_hasani> This is a tajalliyy of His name the "Merciful" and his attributes of choice,
+knowledge,and power.
<aq_hasani> Another example is his inflicting a disbeliever with punishment and this is
+a tajalliyy (manifestation) of his name of the Avenger (muntaqim) and we can
+trace it back to either core essential attributes (like we did for the last
+example) or a derived...
<aq_hasani> attribute such as the attribute of being Just through conscious choice.
<aq_hasani>
<aq_hasani> now the other side of the issue is how a human experiences a spiritual
+tajalliyy.
<aq_hasani> and yes, spiritual states and stations are *real*.
<aq_hasani> But, they are hard to describe in words.
<aq_hasani> What we can say is that the ruh of the human goes into a certain state and
+the human is conscious of this change and state which he is now in...

<aq_hasani> And its going into this state is sometimes referred to as a tajalliyy
+(revelation) of some attribute or name of Allah.

<aq_hasani> And these states are mentioned in books such as Risalah al-Qushayriyyah,
+`Awarif al-Ma`arif, the letters of Junayd,
...

<aq_hasani> m`arij at-tashawwuf (ibn ajibah), etc.

<aq_hasani> For example, there is a beginner state known as ""uns"

<aq_hasani> a feeling of affection from the Divine.

<aq_hasani> And this is a tajalliyy of names ra`uf and rahim (compassionate and +merciful).

<aq_hasani> [done]

<abdarrahman> thankyou sidi

<abdarrahman> sidi , i am sorry to return to this issue again , but a kafir

+can not experience a tajjali the same way as a mumin can they?

<abdarrahman> for instance a buddhist who is an atheist

<abdarrahman> or a taoist for example?

<abdarrahman> done

<aq_hasani> it all has to do with iqraar (affirming one's state to the proper and actual +source).

<aq_hasani> and iqraar is the secret by which the `arifin of this ummah can become much

+stronger and stable than other than them.

<aq_hasani> [stabler]

<aq_hasani> you see, our advanced scholars, they're not into bragging...

<aq_hasani> or even displaying what they have (sometimes even to their students)...

<aq_hasani> And they realize that the only thing which is "Big" and "Good" is Allah...

<aq_hasani> And if that is so why should I (they think) emphasize my self when I know...

<aq_hasani> how much in need I am and I know that Allah can reduce me to nothing and

+break my back if He wanted.

<aq_hasani> Thus, we (they state) no matter how strong we seem to become spiritually or

+high our spiritual ranks are...

<aq_hasani> are still not worth much more than dirt.

<aq_hasani> And this attitude serves to trick the simple-minded into believing that

+those other than these advanced scholars of our ummah are onto something...

<aq_hasani> And thus, they hear about a man in india who can levitate off the ground and

+rush to him to learn...

<aq_hasani> or they hear about the greater spiritual powers of some Zen Bhuddist and

+think that that is the way to achieve what they want.

<aq_hasani> All the time, the real gem is something very hard to locate.

<aq_hasani> Almost impossible, except for the extremely sincere.

<aq_hasani> and one can even argue that because of the attitude which the advanced +spirituals of this ummah are naturally at, it serves to hide it even more and

+make it seem less attractive to the simple-minded.

<aq_hasani> [done]

<abdarrahman> thank you sidi

<abdarrahman> please let sidi omar ask now

<aq_hasani> ok sidi omar, you may begin. - as-salamu `alaykum.

<omar> w'alaikum salam...my question is regarding moving the finger during the +tashahud..is there any opinion that says we can simply raise it once like the +hanafis

<omar> i sometmes have to pray with all hanafis

<omar> (done)

<aq_hasani> there will be no harm to your Maliki prayer if you do not move it at all or

+raise it once like a Hanafi as this is only a fadilah act and missing or

+acting against fadilahs does not affect the validity of the prayer.

<aq_hasani> See the explanatory Notes for Song 16, very beginning.

<aq_hasani> [done]

<aq_hasani> allahumma gh-firla warham wa sh-fi mardana

<aq_hasani> allahumma gh-firlana warhamna wa sh-fi mardana

<aq_hasani> wa adkhillna l-jannata ma`a l-abraar.

<aq_hasani> O Allah, firdgive us, have mercy upon us and cure our sick brethren,

<aq_hasani> and make us enter Paradise with the righteous.

<aq_hasani> any one who has open issues can use the Ask Questions page.

<aq_hasani> wassalamu `alaykum wa rahmatullah.

[End Edited Transcript of 30 October 2004 lesson.]

[. . . .]

<aq_hasani> Thus, there was time when *nothing* existed at all.

<aq_hasani> And this is the *default* state.

<aq_hasani> And the *original* state.

<aq_hasani> And it was brought into existence by the volition of Allah.

<aq_hasani> understood?

<aq_hasani> [done]

<student> yes Sidi

<aq_hasani> any other questions?

<student> not at the moment. I understood what you said so far, but still +thinking about it

<aq_hasani> ok

<aq_hasani> This is a rational conclusion.

<aq_hasani> In that all things which experience change must have a starting point.

<aq_hasani> [This above statement needs a proof which we have narrated in the Previously

+Asked Aqidah Questions about footnote 138 of the Explanatory Notes}]

<aq_hasani> Therefore, there must have been a time in which things that change were not

+existent.

<aq_hasani> And this is there *default* state,

<aq_hasani> .

<aq_hasani> So you are correct...

<aq_hasani> in your assumption that things are non-existent by default.

<aq_hasani> [done]

<student> This brings me back to my original question on the

+equality of existence and non-existence [as Ibn `Ashir implies in

+verse 22 of al-Murshid al-Mu`in]? [done]

<aq_hasani> ok

<aq_hasani> It is another way of looking at it.

<aq_hasani> And that is ...

<aq_hasani> If something is in existence...

<aq_hasani> And then it is to go away....

<aq_hasani> Allah must decide no not create it again (i.e. put it out of +existence.)

<aq_hasani> For example...

<aq_hasani> A strong country may exist which is the super-power of the world...

<aq_hasani> And it will continue to exist as long as Allah wills that He keep recreating +it frame by frame...

<aq_hasani> But, when He decides to make it go out of existence...

<aq_hasani> He will decide not to create it anymore.

<aq_hasani> Now, He usually does this in a manner which flows with external causes...

<aq_hasani> Thus, this super-power country will not disappear overnight...

<aq_hasani> But, for example, He may make bad external causes appear on the country

+continuously for six months to a year (or more) causing an apparent continual +deterioration....

<aq_hasani> until at a point it is clear that the country is no longer a super +power.

<aq_hasani> Thus it's status of being a super-power was brought out of existence.

<aq_hasani> And Allah chose it that way.

<aq_hasani> Thus, when we say that the trays are equal....

<aq_hasani> We are referring not to the original event of creation but, the fact that +Allah can *choose* to bring something into existence and also choose to bring +something out of existence.

<aq_hasani> [done]

<aq_hasani> any other issues?

<student> No Sidi. It will take me more thought to be happy with this issue, +so I need to go away and think about it further

<aq_hasani> ok

<hashim_maghribi> assalamu alaikum sisi madarasah, you may ask if you have an +issue

<madrasah> Wa-Alaikum-Salam

<madrasah> my question is about the effectiveness of taking medicines and +whether it decreases one's reliance on Allah

<aq_hasani> done?

<madrasah> done

<aq_hasani> ok we will answer and the reference for our answer is Ibn Juzayy al-Kalbi's

+book al-Qawanin al-Fiqh-hiyyah, Book 21, Chapter 20, About taking medicine

+and practicing spiritual healing - along with Imam al-Ghazali's discussion

+of this topic in his Ihya, Book of Tawheed and Tawakkul.

<aq_hasani> the answer to this is that various early pious Muslims differed in +their behavior.

<aq_hasani> So, some did not take medicine but only relied on spiritual healing.

<aq_hasani> Others, relied more on medicine and less on spiritual healing.

<aq_hasani> And then others still, neither took medicine nor resorted to spritual +healing. These were the minority and they did this to get the reward

+associated with suffering in disease.

<aq_hasani> And then there are a group of early scholars which joined between medicine

+and spiritual healing.

<aq_hasani> And we ourselves lean towards this latter group's views.

<aq_hasani> And state that as Shaykh `Ali al-Filali taught us is that resorting to +external cuases does not negate reliance (tawakkul) on Allah...

<aq_hasani> rather, resorting to external cuases (while keeping faith only in Allah) is +one of the best types of reliance on Allah.

<aq_hasani> What is blameworthy is: putting faith in the external causes (e.g., medicine)

+and thinking that it is these external causes which bring about the +beneficial effects...

<aq_hasani> No, nothing can benefit nor harm except Allah -

<aq_hasani> directly and without intermediary.

<aq_hasani> This is the `aqidah of the `Ash`ari and Maturidi scholars.

<aq_hasani> And the external causes are just placed to *justify* His decree.

<aq_hasani> .

<aq_hasani> So practically speaking, when you get sick....

<aq_hasani> Do both spiritual healing by reciting the Arabic words of the Qur'an and +hadith which have come from the Prophet (May Allah bless him and give him +peace) and *also* take the customary medicine which is available in your land

+(as long as it does not have

<aq_hasani> serious side effects).

<aq_hasani> And be sure in your heart that *neither* the spiritual healing *nor* the

+medicine is making your health better.

<aq_hasani> Rather, it is Allah alone; and if you are improving, then know in your heart

+that the external causes have only been placed to justify Allah's decree of +mercy on you.

<aq_hasani> [done]

<hashim_maghribi> sidi student, are you there? Sorry I missed you earlier.

<student> that's OK, my question has already been answered

<hashim_maghribi> sidi madrasah?

<madrasah> lets say that if i have missed the jamat for a certain prayer in a

+mussalah, then i am supposed to pray alone, but if a group of Shafi brothers

+come and start praying in another jamat, should i join in or pray alone.

<madrasah> done

<aq_hasani> ok

<aq_hasani> The Maliki Ruling depends on the frequency of this occurance.

<aq_hasani> This is what Ibn `Ashir means by dhi l-tizaam in verse 169 of the Murshid...

<aq_hasani> So, if this happens only once in a while, then you may pray with them,

<aq_hasani> But if it is almost a daily occurrence, then it is makruh to pray with them

+after the imam of the masjid has finished his group prayer.

<aq_hasani> In either case, you can pray alone and have a fully correct prayer.

<aq_hasani> Without any defects as you will be respecting the right of the imam to lead

+the prayer in the mosque - which is the `illah (reasoning) behind the ruling.

<aq_hasani> [done]

<aq_hasani> understood?

<madrasah> yes

<hashim_maghribi> any other issues?

<madrasah> no more.

<aq_hasani> ok we'll end with du`a

<aq_hasani> allahumma gh-firlana war-hamna warzuqna fi d-dunya wa l-barzakhi wa

+l-aakhirah min khazaanika l-mamlu'ti l-lati la tanfad.

<aq_hasani> O Allah forgive us, have mercy upon us, and provide for us in the dunya, the

+barzakh, and the aakhirah from your filled treasure houses which never

+deplete.

<aq_hasani> wal hamdu li lahi rabbi l-alamin

<aq_hasani> was-salatu was-salamu `ala ash-rafi l-anbiya'i wal mursalin.
<aq_hasani> was-salamu `alayukm wa rahmatullah

[End Edited Transcript of 04 September 2004 lesson.]

<tahir> as-salamu alaykum Sidi Abuqanit
<aq_hasani> wa `alaykum as-salam wa rahmatullah.
<aq_hasani> if you have any issues, you may present them.
<tahir> mourad has waited longer so let him start
<aq_hasani> ok
<mourad> ok thanks
<mourad> I was wondering about combining prayers
<mourad> If someone combine maghrib and `isha while in the period for +maghrib...
<mourad> because of long days during the summer, like `isha here is 24.00 in +the summer
<mourad> can one pray shafa` wa al-witr also after `isha while it is still +time for maghrib
<mourad> (done)
<aq_hasani> ok
<aq_hasani> First we will tell you the standard opinion for regular time zones:
<aq_hasani> the time for Shaf` and Witr is after praying `Isha' and after the +disappearance of red twilight.
<aq_hasani> If red twilight does not fully disappear, such as in the extreme northern latitudes in the summer months, +then yes one may pray shaf` then witr after `Isha' in Maghrib's time.
<aq_hasani> Reference(s): [MK: volume 1: page 112: line(s) 26-27: {Ibn Rushd's +explanation
<aq_hasani> of "jam` bayna s-salatayni l-mushtarikatayni fi l-waqt", near
<aq_hasani> beginning of section}]
<aq_hasani> [done]
<aq_hasani> sidi tahir?
<tahir> I sent you a question a few weeks ago.....
<tahir> i'll type it again as that needs answering
<aq_hasani> ok, we think we remembter.
<aq_hasani> You had asked about praying behind a Hanafi Imam...

<aq_hasani> Who does sujud as-sahw after his salam.
<mourad> sorry i was disconnected, i have some problem with my connection
<aq_hasani> And the answer is that you may not make salam for the prayer which you have
+come late until you have made up your missed units.
<aq_hasani> Thus, you cannot follow the Hanafi imam in his sujud as-sahwi...
<aq_hasani> since it would entail making a salam before your prayer is completed.
<aq_hasani> Ref: sharh for verse 177 of the Murshid.
<aq_hasani> Now you had an additional question...
<aq_hasani> And that was if you had followed the Hanafi in his salam and then later
+continued the prayer, would it be correct?
<aq_hasani> and the answer depends upon your state and intention during the salam which
+you performed along with the imam...
<aq_hasani> (if you made a salam at all before prostrating with him)...
<aq_hasani> If you were aware of the ruling above, then your prayer would be +invalidated due to your ending it with the salam intentionally.
<aq_hasani> And if you made the salam by mistake (or out of ignorance), then it would +count as making salam too early or by mistake which can be rectified by two +prostrations after the salam...
<aq_hasani> Please refer to the Explanatory Notes for Song 19 for details +about how making salam intentionally too early can invalidate the formal prayer.
<aq_hasani> [done]
<aq_hasani> does that answer your question?
<tahir> yes it does but one clarification?
<aq_hasani> ok
<tahir> when following an Imam from the start of the prayer...
<tahir> does one do the prostration of forgetfulness with him?
<tahir> [done]
<aq_hasani> ok
<aq_hasani> Yes. One can do it with him in all circumstances and have a correct prayer +as a Maliki, regardless of whether the imam is Maliki/Shafi`i/Hanafi/Hanbali.
<aq_hasani> [done]
<aq_hasani> sidi mourad?
<mourad> yes,

<mourad> i dont know much about how tawasuf work but i was wondering...
<mourad> in hadith one can find many adhkar and supplications that is
+preserved from the prophet (pbuh),
<mourad> but as i have understood a shekh in the tariqa can give other dhikr
+that on can not find in hadith,
<mourad> am I right, how does this go along?
<aq_hasani> ok
<mourad> sorry for my bad english
<aq_hasani> no problem. we're sure you speak Swedish (or some other language) just
+fine.
<mourad> yes, i do; do you? ;)
<aq_hasani> What you must realize is that the Arabic dhikr phrases in the Qur'an,
+Hadith, and the prescribed dhikr given by authentic shaykhs...
<mourad> just kidding
<aq_hasani> follow a set rule of spiritual letter weights intricately arranged to
+give the right effect...
<aq_hasani> Thus, there is a benefit in following the *exact* Arabic word or phrase
+mentioned by the authentic sources...
<aq_hasani> For example, "Hasbunallahu wa ni`ma l-wakeel" is so arranged that the
+spiritual weights of the letters and their order brings a feeling of security
+and protection over the person who is reciting it.
<aq_hasani> As this knowledge is rare (but recorded in books such as the Futuhat
+al-Makkiyah by Ibn al-Arabi), it best for most people to just follow whatever
+is already present in the Qur'an, Hadith, and authentic narrated awraad of
+the shuyukh.
<aq_hasani> For example, if one made up one's own dhikr without knowledge of `ilm
+al-huruf, then it is possible that the dhikr will have the opposite effect than
+was desired or a different negative effect.
<aq_hasani> Thus, we recommend the phrases in the Qur'an to begin with.
<aq_hasani> And then the phrases narrated in hadith books such as Kitaab al-Adhkaar of
+Imam al-Nawawi.
<aq_hasani> And then the "general permission" awraad of the various turuq.
<aq_hasani> And then for the followers of a shaykh, the "specific permission" awraad
+which the shaykh transmits from an unbroken line to the original person who

+wrote the dhikr (out of ilhaam, spiritual enlightenment, or vision).
<aq_hasani> And then for the very elite (who have already attained constant ma`rifah),
+the dhikr which they get from their ilhaam or the secrets which Allah opens
+up for them.
<aq_hasani> [done]
<mourad> ok... just one thing
<aq_hasani> yes you may ask for a clarification.
<mourad> Is it ok to make a program of dhikr from the quran and adhkar from
+Nawawi without any `ilm al-huruf and to say them every morning and evening?
<aq_hasani> Yes. But, to be safe....
<aq_hasani> Do not mix verses from different sections, but recite an entire small surah
+or logical block of a larger surah with the contained verses in order.
<aq_hasani> Similarly, first recite the Quran and then after you are done, recite the
+Prophetic dhikr from hadith and do not mix the two together.
<aq_hasani> And keep to the exact wording.
<aq_hasani> This will keep you safer than if you mix and match without knowledge.
<aq_hasani> Any dhikr done *regularly* will have effect.
<aq_hasani> And the strength of the effect varies according the strength (and "trained
+level") of your ruh.
<aq_hasani> [done]
<aq_hasani> sidi tahir?
<tahir> after completing wudu if one realises that one missed wiping a small
+part of a limb.....
<tahir> e.g. the lips.... can one just do that or does one have to repeat the
+sequence?
<tahir> [done]
<aq_hasani> it depends on when one remembered.
<aq_hasani> If one remembered soon after, then one would wash the face and then finish
+the wudu' again from that point.
<aq_hasani> If one remembered after the last body part washed/wiped has already dried,
+then one simply washes the missed part. (Although we would think that
+missing the lips is hard since one rinses the mouth, but this ruling is

+equally valid for all missed parts).
 <aq_hasani> One clarification.
 <aq_hasani> And that is that keeping to the order of the wajibs in wudu' is a less-stressed
 +sunnah according to the Explanatory Notes of the Guiding Helper.
 <aq_hasani> And as such, if one always washed the missed part alone, one would still have a
 +legally correct wudu' but will have gone against the sunnah.
 <aq_hasani> [done]
 <safa> Assalamu `Alaykum
 <tahir> a clarification?
 <hashim_maghribi> assalamu aleykum sidi safa you may listen for now.
 <aq_hasani> ok
 <safa> ok
 <aq_hasani> sidi mourad, you may also compose one last question.
 <safa> Sheikh Abu Qanit: may I ask one (perhaps quick) question as well?
 <tahir> firstly, is the ruling the same for missing a limb completely and
 +missing a small part of it? secondly, isn't the order wajib?
 <mourad> I dont have any question, safa can ask.
 <tahir> [done]
 <aq_hasani> ok safa can ask.
 <aq_hasani> Sidi Tahir, the answer to #1 is yes, it is the same ruling.
 <aq_hasani> Answer to number two is that no it is a sunnah as Ibn `Ashir mentions in
 +line 63 of al-Murshid al-Mu`in.
 <aq_hasani> Keeping to the order of the essentials in Salah however is wajib.
 <aq_hasani> [done]
 <safa> A friend of mine converted to Islam last December, but he still doesn't
 +know the Fatiha in Arabic. What is the easiest and fastest way to teach him
 +it?
 <aq_hasani> understood sidi tahir?
 <tahir> yes thanks
 <aq_hasani> ok
 <aq_hasani> In the Maliki School, one may recite the Qur'an in prayer while looking at
 +it...
 <aq_hasani> And for this one case which we have been asked about before (about
 +transliterations), we have given the ruling (with references which we can
 +provide), that those who do not know how to read the Arabic letters can read
 +the transliteration.
 <aq_hasani> Thus...

<safa> he doesn't know how to read, write, or speak Arabic
 <safa> ok
 <aq_hasani> He should hand-write (or photocopy) Appendix 1.1 of the Explanatory Notes of the Guiding Helper
 +on a small sheet of paper (or index card). Appendix 1.1 has the transliteration of the
 +Fatihah in it...
 <aq_hasani> Then, he can refer to this piece of paper when reciting the Fatihah in Arabic in prayer.
 <aq_hasani> He can do the same thing, for the other parts of the prayer until he is free
 +of need of using this "temporary Arabic Pronunciation index card".
 <aq_hasani> And if he does this, he will soon have memorized the Fatihah, as something
 +repeated five times a day is quickly memorized.
 <aq_hasani> understood?
 <safa> Yes. Jazakallah khayr.
 <aq_hasani> [done]
 <hashim_maghribi> ok. We will end here.
 <aq_hasani> allahumma gh-fir wa r-ham wa la tu`aaqib bi dhunubina.
 <aq_hasani> wal hamdu li l-lahi rabbi l-`alamin
 <aq_hasani> was s-salatu was-salamu `ala ash-rafi l-anbiya'i wal mursaleen.
 <aq_hasani> Any one who has open issues may use the Ask Questions page.
 <aq_hasani> Thank you for attending.
 <aq_hasani> was-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 11 September 2004 lesson.]

<tahir> as-salamu alaykum
 <hashim_maghribi> assalamu aleykum sidi tahir, you may begin
 <tahir> wa alaykum salam, thanks
 <tahir> a couple of issues on aqida....
 <tahir> firstly on the terminology about Divinity...
 <tahir> e.g. necessary , possible, impossible....
 <tahir> then the distinctions between entity, attributes, actions..
 <tahir> are these just conceptual or real?
 <tahir> and how about the alternative terminology...
 <tahir> of others e.g. sufis of the Ibn Arabi school who use..

<tahir> wujud its entifications, determinations [ta'ayanat] etc..

<tahir> isn't the latter more in line with spiritual experience?

<tahir> [done]

<student> assalamu 'alaykum

<hashim_maghribi> wa aleykum as-salam, sidi student you may ask after sidi

+tahir is answered

<aq_hasani> Answer to the first part:

<aq_hasani> These distinctions are in the human mind and are taught and written so that we

+can have some *intellectually* understandable concepts of the Divine.

<aq_hasani> Allah is a unified Entity which cannot be segmented or divided.

<aq_hasani> And His attributes are the description of this unified Entity.

<aq_hasani> As for His actions.

<aq_hasani> Then, to understand them (again intellectually), then one must have the

+conceptual distinction between them and His Entity.

<aq_hasani> In that His actions cannot be the same as His Entity -

<aq_hasani> The reason being that they fluctuate from frame to frame to frame.

<aq_hasani> And Beginningless things cannot fluctuate.

<aq_hasani> Then, one can dig deep into this issue and come up with a better

+understanding of Allah's actions - in that they are not some separate Entity

+of Existence along with Him...

<aq_hasani> Rather, Allah shows to the individuated conscience aspects of His knowledge

+via these sensory capabilities He has given us...

<aq_hasani> such that these aspects of His knowledge seem to be present and existent in

+front of us right now.

<aq_hasani> Second issue:

<aq_hasani> About alternate terminology.

<aq_hasani> Words are only arbitrary tags for ideas. So, yes alternative terminology

+is acceptable. However, the terminology that we have stuck to is the one

+used by the refined `Ash`ari scholars such as Imam al-Sunusi and Imam

+al-Bayjuri.

<aq_hasani> [done]

<hashim_maghribi> sidi student?

<student> I have a question about Song 9: Bathing for Purification

<student> GH note 538 explains that a once womans bleeding ends, she takes a +bath asap and then prays the current prayer if time remains.

<student> If she disobeys and waits, with no excuse, for several hours before

+taking the bath, does she make up the prayers between the time bleeding ended

+and the time she finished her bath? [done]

<aq_hasani> ok

<aq_hasani> The answer here is that one must examine the time interval between the

+bleeding ending and the bath of purification being completed.

<aq_hasani> In a Previously Answered question about this, we have allowed a maximum

+twenty-four hour "dry" period before prayer becomes wajib on her.

<aq_hasani> Thus, if she takes a bath 12 hours after her bleeding ends...

<aq_hasani> Then, prayer becomes wajib on her as soon as she finishes her bath.

<aq_hasani> And if she takes a bath 23 hours after her bleeding ends, then prayer

+becomes wajib on her as soon as she finishes the bath also.

<aq_hasani> Now, the question is whether a woman who is used to seeing

+quick* ends to her menstrual period may wait the maximum time before taking a

+bath?

<aq_hasani> And the answer is that she is requested as a wajib act to take a bath on the

+first available opportunity (after her bleeding has definitely ended).

<aq_hasani> If she cannot take a bath within twenty-four hours, then she should clean

+herself as best as possible and pray with tayammum as mentioned in footnote 781

+of the Explanatory Notes.

<aq_hasani> Of course, this is assuming that she is not one with irregular menstrual

+bleeding, the ruling for which is given in footnote 551 of the Explanatory

+Notes.

<aq_hasani> See similar previous answers question in the Purification Section for

+References.

<aq_hasani> [done]

<hashim_maghribi> sidi tahir?

<tahir> still on the same track..

<tahir> most teachers of ashari aqida usually say it is not necessary for

+Allah to reward goodness or punish sin...
<tahir> he may do anything e.g. punish goodness because He owns everything...
<tahir> and thus that would not be unjust..
<tahir> ..now...what are they trying to prove, that God is arbitrary?..
<aq_hasani> done?
<tahir> why is so much emphasis placed on Will...
<tahir> to the detriment of other attributes such as Wisdom, Justice etc?
<tahir> [done]
<aq_hasani> Every serious student of aqidah must understand five terms as a pre-requisite
+for studying this subject.
<aq_hasani> (1) wajib dhati - necessary on intrinsic terms
<aq_hasani> (2) wajib `aradi - necessary on contingent terms
<aq_hasani> (3) jaa'iz dhaati wa `aradi - possible on intrinsic *and* contingent terms
<aq_hasani> (4) mustaheel dhaati - impossible on intrinsic terms
<aq_hasani> and (5) mustaheel `aradi - impossible on contingent terms.
<aq_hasani> Now, we will give examples so that we may better understand.
<aq_hasani> an example of a wajib dhaati is that the universe (which experiences +change) must have a beginning in time.
<aq_hasani> another example of a wajib dhaati is that the universe must have had a +beginningless and eternal cause.
<aq_hasani> an example of a wajib `aradi is that Abu Lahb will burn in the Hellfire (as +Allah has told us in Surah Lahb and what He informs us of is true).
<aq_hasani> another example of a wajib `aradi is that martyrs will be in Jannah +al-Firdaws.
<aq_hasani> along with the prophets and awliya'
<aq_hasani> An example of a jaa'iz dhaati is that a particular piece of Allah's creation +can either be in stillness or motion.
<aq_hasani> As for Jaa'iz aradi it overlaps with Ja'iz dhaati, such that two different +categories are not needed.
<aq_hasani> An example of mustaheel dhaati is that Allah's existence would come to an
+end.
<aq_hasani> An example of mustaheel `aradi is that a kaafir (who absolutely denied Allah +and His messengers) will enter Paradise.

<aq_hasani> .
<aq_hasani> Thus, we see here that that a dhaati principle is one derived from the six +rational sources mentioned in footnote 26 of the Notes of Sources..
<aq_hasani> And a `aradi principle is one that returns to a promise or previous +statement (of a future act) of Allah.
<aq_hasani> .
<aq_hasani> When we state that Allah can enter a believer into the Hellfire and a +disbeliever into Paradise, we are saying that believers going to Paradise and +disbelievers going to Hell...
<aq_hasani> is *not* a wahib dhaati, but rather a wajib `aradi.
<aq_hasani> understood?
<aq_hasani> Second issue:
<aq_hasani> attributes of Wisdom Justice, etc.
<aq_hasani> These are known as derived attributes and are discussed in the Previous +Answers Aqidah Section.
<aq_hasani> There are derived from Power, Volition, Knowledge, and life and one or more
+of the other base thirteen attributes.
<aq_hasani> [done]
<hashim_maghribi> sidi student?
<student> I have a question about the permissibility of contemporary home +purchase schemes which are supposed to be halal because they are (allegedly) +based on Ijara or Murabaha.
<student> I suppose that questions about them depend on their specific +details, but are such schemes simply loopholes / haram loans in disguise?
+[done]
<aq_hasani> We will refrain from answering this question and give you the opportunity to
+ask another question.
<aq_hasani> In short, certain Hanafi scholars have allowed the type of transaction which
+you are speaking of.
<aq_hasani> We have already addressed this issue in general terms in the Previously +Answered Laws of Trade Section (about Islamic Banking).
<aq_hasani> [done]
<student> I have no other questions thanks. I'll just sit and listen for
+the remainder of the lesson.
<hashim_maghribi> sidi tahir?
<tahir> sorry ,yes
<tahir> thanks for the above...

<tahir> its part of aqida that all prophets and messengers must be human
+males.....
<tahir> now the jinn are also under the burden of taklif and there does not appear to be a way of preaching to them....
<tahir> so how are they accountable? this is aside from the fact that there are isolated incidents of inteaction...
<tahir> of jinn and humans .But no real effort like in the human realm.
<tahir> [done]
<aq_hasani> ok
<tahir> [unless we admit messengers amongst the jinn of course]
<aq_hasani> The Prophet (May Allah bless him and give him peace) did actually preach to
+the jinn as is mentioned in the Sahihayn and also referred to in Surah Ahqaf
+(46:24-31) and the latter part of Surah Jinn (lamma qama `abdu l-lahi yad`uhu
+kaadu yakununa `alayhi libada..
<aq_hasani> The Prophet (May Allah bless him and give him peace) was sent to all Naas
+(wa ma arsalanaka illa kaafatan li n-naasi bashiran wa nadhiran [{al-Qur'an 34:28}])...
<aq_hasani> And Naas in Arabic includes both the species of humans and jinn,
+unlike Bashir which applies only to humans (ref: Fayruzabadi Dictionary)....
<aq_hasani> Today, we would assume that this still goes on in certain circles,
+ where spiritual human teachers still preach to the jinn...
<aq_hasani> for those who risk the dangers of communicating with them.
<aq_hasani> Also, we know that the jinn's sensory and movement capabilities go beyond
+that of most untrained humans...
<aq_hasani> Thus, they can frequent dars sessions (e.g., at the Masjid at the Ka`bah) if
+they want.
<aq_hasani> We also know that the Prophet Muhammad (May Allah bless him and give him
+peace) was the last messenger, so no messengers currently exist among jinn or
+men.
<aq_hasani> As for whether Allah ever sent a messenger to the jinn, then that is
+something we have not been told about in clear terms and we can only

+speculate at best.
<aq_hasani> We know for sure that all prophets after Musa were from Bani Isra'il, except
+`Isa (who did not have a father) and Muhammad (May Allah bless him and give
+him peace) - as is mentioned in the authentic hadith.
<aq_hasani> We have no other comments on this issue. Our knowledge ends here for now.
<aq_hasani> [done]
<hashim_maghribi> any other issues?
<tahir> I was thinking of the ayah that says we never sent any messenger
+except from amongst the people...
<tahir> to whom he was sent.
<aq_hasani> yes you are referring to: for example, 12:109.
<aq_hasani> Perhaps, we can review the tafsir of that ayah later to increase our
+knowledge.
<tahir> so when aqida texts say its necessary for all of them to be men..
<tahir> they mean those we know about?
<aq_hasani> ok
<aq_hasani> we just looked in Fath al-Qadir [FQ] and most mufassirin are of the opinion that
+that the ayah points to the fact...
<aq_hasani> that no prophets were sent among women or jinn. This is the majority view -
+with which difference is found.
<aq_hasani> Ibn Kathir confirms that the prophets were male humans.
<aq_hasani> Also, the Ash`ari view is that women were not prophets. [ref: ibn Kathir tafsir for 12:109]
<aq_hasani> But, very pious and spiritual women have existed.
<aq_hasani> [done]
<hashim_maghribi> any other issues?
<tahir> thanks i don't have any other issues
<hashim_maghribi> sidi student?
<student> No issues, thanks
<hashim_maghribi> ok we will end here for now
<aq_hasani> walhamduli l-lahi rabbi l-alamin
<aq_hasani> [done]
<aq_hasani> was s-salamu `alaykum wa rahamatullah

[End Edited Transcript of 18 September 2004 lesson.]

<tahir> as-salamu alaykum sidi
 <aq_hasani> wa `alaykum as-salam sidi tahir.
 <aq_hasani> walhamdu li l-lahi. You may begin if you have any issues.
 <tahir> ok
 <tahir> just wanted to check about khuffs....
 <tahir> do they have to be of leather, i heard that any other thick material
 +e.g. sports socks are ok too....
 <tahir> is this correct?
 <tahir> [done]
 <aq_hasani> No common Maliki opinions allow non-leather-like socks, but in cases of
 +serious need, one may take a dispensation from the other madh-habs which
 +allow thick socks. Reference:
 <aq_hasani> Please see footnote 213 of the *Notes of Sources*.
 <aq_hasani> which discusses this issue.
 <aq_hasani> sidi, you may ask again.
 <tahir> on weddings, where there is no provision for separation of men and
 +women..
 <tahir> is one required to refrain? A local scholar told a friend that it is a
 +kabira...
 <tahir> for my part i can't see any difference between that and any other
 +public place..
 <tahir> and this seems a bit extreme. Which is correct?
 <tahir> [done]
 <aq_hasani> ok
 <aq_hasani> First the ruling for attending a wedding feast.
 <aq_hasani> The popular opinion in the Maliki School states that it is wajib to attend a
 +wedding feast which one is invited to (except those with serious excuses
 +(e.g., they are sick or travelling away) are exempted.
 <aq_hasani> The minority opinion states that it is only mandub to attend.
 <aq_hasani> Ref: QF: volume 1: Book 11, chapter 1, Section 3 about wedding feasts.
 <aq_hasani> As for the popular opinion, then it takes into account whether or not
 +unlawful practices will be taking place at the wedding feast, and if they are
 +then it is no longer wajib attend.
 <aq_hasani> Those who attend can try their best to stay apart from the opposite

+gender.
 <aq_hasani> And when one is throwing a party one's own, one should take measures for
 +separation of the genders as has been the practice of pious Muslims
 +throughout the ages.
 <aq_hasani> [party of one's own]
 <aq_hasani> This separation does not need to be more extreme than having the genders
 +sit on opposite sides of the same room.
 <aq_hasani> But, many Muslim women, we have found, prefer *complete* separation in wedding
 +feasts as they feel more free that way.
 <aq_hasani> Second issue about it being a kabirah to freely mix with women and men.
 <aq_hasani> You should know that the kabirahs which are agreed upon are listed in
 +footnote 244, section c of the Explanatory Notes.
 <aq_hasani> Other than those, you will find much difference of opinion regarding exactly
 +what is a kabirah (enormous misdeed) and what is a saghirah (small misdeed).
 <aq_hasani> As for this situation, then we would state that as long as the people are
 +dressed according the guidelines mentioned in footnotes 762 to 792 of the
 +Explanatory Notes and they try to keep apart, then it is permissible.
 <aq_hasani> This issue of mixing of the genders has been mentioned in the Previous Answers, Clothing Section at
 +the end.
 <aq_hasani> [done]
 <hashim_maghribi> sidi tahir any other issues?
 <tahir> no
 <aq_hasani> allahumma ihdina fi man hadyta
 <aq_hasani> wa tawallana fi man tawallayt.
 <aq_hasani> wa qi na sharra ma qadayta
 <aq_hasani> fa innaka taqdi wa la yuqda `alayka.
 <aq_hasani> wal-hamdu l-lahi rabbi l-`alamin al-warith al-baqi.
 <aq_hasani> was-salamu `alaykum wa rahmatullah wa barakatuhu

[End Edited Transcript of 25 September 2004 lesson.]

<hashim_maghribi> assalmo aleykum sidi mourad, you may begin
 <mourad> assalamu `alaykum
 <hashim_maghribi> assalmo aleykum sidi ahmed, you may ask after mourad.
 <mourad> First I would like to thank you for the arabic dua, thank you so +much.
 <aq_hasani> ok.
 <aq_hasani> May Allah reward you for your interest in the original Arabic du`a of the +Prophet (May Allah bless him and give him peace).
 <mourad> Ok I have a question about dua also now..
 <mourad> There was a hadith that explains that musa (as) was given some words +that he used to ask with seven times a day. They are the following: O Allah, +You created me and You guide me; You give me food and drink; You make me die +and give me life
 <mourad> how are they said in arabic :) ?
 <mourad> [done]
 <aq_hasani> ok
 <aq_hasani> We will have to check the exact excerpt, but it would be roughly:
 <aq_hasani> Allahumma anta khalaqtani wa hadaytani...
 <aq_hasani> wa at`amtani wa saqaytani, wa ahyaytani wa satumituni.
 <hashim_maghribi> sidi mourad, you may ask again.
 <aq_hasani> yes. [done]
 <mourad> no you can let ahmed ask first
 <ahmed> alsalamu aleikum
 <hashim_maghribi> wa aleykum assalam sidi ahmed, you may enter a question.
 <ahmed> ??? ????? ???????
 <hashim_maghribi> is that arabic font?
 <hashim_maghribi> we see it as question marks.
 <hashim_maghribi> sidi mourad you may ask again while sidi ahmed is figuring +things out.
 <ahmed> ?????? ??????
 <mourad> ok is it true that imam Malik did dislike the whipping over face after +making dua
 <mourad> ?
 <mourad> (done)
 <aq_hasani> ok. for such a minor detail, you will find difference of opinion even +within the Maliki School.
 <aq_hasani> As for wiping over the face, then it has been narrated by `Umar ibn

+al-Khattab in a hadith mentioned in Imam al-Nawawi's Kitab al-Adhkar, du`a +chapter.
 <aq_hasani> Many people in the Maghrib you will see wipe over their chest instead. But,
 +again this is not a strong and emphasized point.
 <aq_hasani> [done]
 <hashim_maghribi> sidi ahmed, did you correct your font problem yet?
 <hashim_maghribi> otherwise, sidi mourad, you may ask again.
 <ahmed> sidi hashim this is my first time asalamu aleikum all
 <aq_hasani> wa alaykum assalam wa rahmatullah.
 <hashim_maghribi> sidi mourad, you may also enter another question while we +are waiting for sidi ahmed.
 <ahmed> sidi hashim you brothers may continue as I dont have any questions, +sorry to interrupt
 <mourad> ok, if one prays behind one person that one is aware of is missing +one or more of the preconditions to be an imam. Would that prayer be invalid +for both or only for the one leading it?
 <mourad> (done)
 <aq_hasani> If it is a wajib precondition, such as the imam reciting the necessary +Arabic parts (and it is agreed upon across schools of Jurisprudence), then +one must repeat the prayer if one was following.
 <mourad> well let say that the person is not repenting for committing zina +(which is common these days, unfortunately).
 <aq_hasani> ok
 <aq_hasani> This is referring to the excerpt in ibn ashir's text ghayru dhi fisqin.
 <aq_hasani> [and not of those who are involved in constant deviation from major laws of +Shari`ah.]
 <aq_hasani> Then, one can give the benefit of the doubt to the imam unless one knows for +sure that he is not repenting - in which case one should repeat one's prayer +if prayed behind him.
 <aq_hasani> And thus the Maliki Scholars have explained verse 166 of the Murshid Mu`in
 <aq_hasani> [done]
 <mourad> ok how about big assumptions

<mourad> about a imam, if they just come..
<aq_hasani> it is best now a days to not delve deeply.
<aq_hasani> And again give the benefit of the doubt unless one knows for sure.
<mourad> yes I surely think so, your right
<aq_hasani> [done]
<aq_hasani> May Allah make our lives and payers fit for acceptance and may accept our
+tawbah and istighfaar from us.
<aq_hasani> [prayers]
<mourad> When i delve deeply I get little bit to critical to my surroundings,
+that is not good.
<hashim_maghribi> sidi mourad, you may continue. And sidi ahmad can enter a
+question if he has one at any time.
<hashim_maghribi> assalamo aleykum sidi madrasah, you may enter a question.
<hashim_maghribi> sidi mourad, you are also free to enter a question.
<madrassa> Wa Alaikum Salaam
<mourad> I glycol and glycerol intoxicating liquids?
<mourad> i mean substance (done)?
<aq_hasani> no. these are not counting among the intoxicating liquids as no such
+intoxication effects are seen in fairly large doses such as one glass or two
+glasses - unlike ethanol alcohol.
<aq_hasani> We have a previously asked question about this in the Food Laws section.
<aq_hasani> Which you can refer to for detailed references.
<aq_hasani> [done]
<madrassa> Could you please clarify the two seeming contradictory statements
+that are in the Quran when Allah (SWT) says that all evil comes from Me, as
+well as evil comes from what your hands have earned. I was reading a book in
+which the author was trying to clarify this by saying:
<madrassa> That Allah created both good and evil and with him both were in
+perfect harmony, and when he released them into this dunya evil got its shape
+due to the distance from Him.
<madrassa> Now is it true that if a person on a Path moves closer to Allah,
+just because of his proximity, evil might have a lesser effect on him
<madrassa> since there seems to be a proportional relationship between evil

+and its distance from Allah (SWT)
<madrassa> done
<aq_hasani> ok
<aq_hasani> We can see the line reasoning of the quoted author, but the contained
+statement is not ...
<aq_hasani> in full conformity to the actual truth of the matter.
<aq_hasani> Firstly, we have answered a very similar question in our Previously Answered
+Ihsan Section about there usually being *two* perspectives to each issue.
<aq_hasani> One of these perspectives is called (all of these are considered synonyms
+(for now)):
<aq_hasani> shari`ah/farq/hikma
<aq_hasani> The other perspective is called:
<aq_hasani> haqiqah/jam`/qudra
<aq_hasani> And it is only the advanced and completed spiritual [rajulun kaamil] who has
+truly learned to join between the two.
<aq_hasani> Farq states that everything in Allah's creation is separate in terms of
+individuals being responsible for their own actions.
<aq_hasani> Jam` states that everything is ultimately in the control of Allah.
<aq_hasani> And the higher understanding here has to do with the key to understanding
+destiny - which is referred to as a secret by past scholars due the rarity of
+the individual who possesses the key.
<aq_hasani> Nevertheless, we will lay bare this key for you in a single statement, which
+perhaps you may understand at a much later date:
<aq_hasani> First the pre-requisite understanding...
<aq_hasani> All responsibility returns to the concept of "consciousness".
<aq_hasani> It is only because we are conscious of our actions and experience choice
+that responsibility can be established.
<aq_hasani> Once you understand this, then you are ready to receive the key:
<aq_hasani> And again, we would not expect you to fully understand at this point.
<aq_hasani> The Key: "Our consciousness is a subset *representation* of the Divine
+consciousness."
<aq_hasani> We do not want to go into detailed references and explanations in this

+online lesson.
 <madrassa> i understand
 <aq_hasani> So, we ask you to use the Previously Asked Questions option...
 <aq_hasani> so we can send you some previous discussions about this.
 <aq_hasani> [We will also paste in part of the Previously Asked Ihsan Question]:
 <aq_hasani> One reason people are confused about this matter is that the Qur'an itself
 +quickly switches
 <aq_hasani> from the level of shari`ah to the level of haqiqah and vice versa (often in +the same verse).
 <aq_hasani> Thus, they are unable to understand what really is meant since the same
 +event is narrated
 <aq_hasani> from two opposite vantage points.
 <aq_hasani> An example of this in one verse is:
 <aq_hasani> And these villages We destroyed when they started doing wrong and We had
 +[already]
 <aq_hasani> appointed for their destruction a fixed date [maw`idan].
 <aq_hasani> [{Surah Kahf, verse 59}]
 <aq_hasani> Now the beginning part of the verse is talking on the level shari`ah - that
 +Allah brought
 <aq_hasani> punishment on people because of incorrect conscious choices that they were
 +making.
 <aq_hasani> And the second part of the verse is talking on the level of haqiqah - that
 +they were
 <aq_hasani> to be destroyed on a particular date as predestined for them.
 <aq_hasani> An example of this in two verses is:
 <aq_hasani> "...If good befalls them they say, 'This is from Allah.' And if bad
 <aq_hasani> befalls them, they say, 'This is from you [O Prophet].' Say: All
 <aq_hasani> is from Allah. So what is wrong with these people that they almost
 <aq_hasani> cannot understand [a simple] statement.
 <aq_hasani> If good befalls you, it is from Allah and if bad befalls you, it is
 +from
 <aq_hasani> yourself..."
 <aq_hasani> [{al-Nisa', verse(s) 78-79}]

<aq_hasani> Now, clearly, if one were think on the same level, the verses above contain
 <aq_hasani> a contradiction - as many unqualified people (mostly non-Muslim) have
 +claimed.
 <aq_hasani> But, such passages in the Qur'an are written for the baqi who has learned
 +to join
 <aq_hasani> between the haqiqah and the shari`ah. Thus, he sees the shari`ah part of
 <aq_hasani> "if bad befalls you, it is from yourself" and he sees the haqiqah part of
 +"all is from Allah".
 <aq_hasani> The spiritually immature will not be able to grasp this.
 <aq_hasani> .
 <aq_hasani> sidi madrassa, you may ask for clarifications.
 <hashim_maghribi> sidi mourad, you can enter a question also.
 <mourad> for how long periods does the morning and evening adhkar last?
 <mourad> is there like a first and second period for them?
 <mourad> [done]
 <aq_hasani> ok
 <aq_hasani> The time period is actually very expansive according to the scholars of
 +tasawwuf.
 <aq_hasani> The morning adhkaar lasts from dawn (beginning of Subh's time) until high
 +noon (Beginning of Dhuhr's time). But, it is best to say it before sunrise
 +after praying Subh.
 <aq_hasani> The evening adhkaar lasts from the beginning of `Asr's time up until dawn.
 +But, again, it is better to say it before sunset after praying `Asr.
 <aq_hasani> And this is the way the previous scholars have recommended it (e.g.,
 +al-Jazuli).
 <aq_hasani> [done]
 <mourad> also...
 <aq_hasani> ok
 <mourad> do you know any good curements to improve bad eyesight, I want to
 +help a person with this.
 <mourad> (done)

<aq_hasani> It would depend on the nature of the problem. If it is just myopia, eye
+exercises and a Vitamin A diet may help.
<aq_hasani> If it is a more serious problem, like glaucoma, then other remedies would be
+chosen.
<mourad> Its common nearsightedness, i think it said like that in english.
<aq_hasani> There is a primary text excerpt which states that the water of the mushroom
+is a cure for the eye disease; but, there are not enough details...
<aq_hasani> to tell us which type of mushroom and what eye disease is being spoken of.
<hashim_maghribi> sidi madrassa, you may ask while abuqanit is finishing.
<aq_hasani> ok. The hadith is in Ahmad narrated by Burayda:
<aq_hasani> al-kam`atu dawa'u l`ayni wa inna al-`ajwata fakihatun mina l-jannah, wa inna
+hadhihi l-habbata s-sawda'a dawa'un min kulli daa'in illa l-mawt(a).
<aq_hasani> The truffle/mushroom is a cure of the eye. The Ajwa date is a fruit from
+Paradise. And the black seed is a cure for all ailments besides death.
<aq_hasani> ...
<aq_hasani> In this case, we would recommend specific eye exercises for the person
+along with a Vitamin A diet.
<aq_hasani> And if the person wants to try the remedy mentioned in the hadith,
+then we would have to reiterate our disclaimer policy and cannot guarantee that his
+condition will not worsen as we don't have enough details about the mushroom juice
+which is insert into the eye like an eyedrop.
<aq_hasani> ...
<aq_hasani> As for the specific eye exercises, they would need to incorporate both
+regular eyeball movement and the successive focusing on distant and near objects.
<aq_hasani> It would need to be regular (e.g., once or twice a day).
<aq_hasani> As a side note, we studied with a natural doctor for a period of time when

+we were younger who taught us these exercises along with many other things.
<aq_hasani> [done]
<ahmed> Sidi Abu Qanit: why do they distinguish between Sifat al Ma'ani and +Sifat al Manawi'ya when they both seem one to me? and is it true that the +ash`ari view is that al sifat are haditha?
<mourad> thank you for , djazak allahu khayran !
<ahmed> [done]
<aq_hasani> Ok. The second question first.
<aq_hasani> It is agreed upon in the `Ash`ari school that the sifaat are qadeemah.
<aq_hasani> Two references for this are the Mayyarah Sharh for lines 14-17.
<aq_hasani> of the Murshid.
<ahmed> ok
<hashim_maghribi> assalamo aleykum sidi omer, yo may ask after mourad
<aq_hasani> And line 38 of the Jawrah al-tawheed.
<aq_hasani> And associated shuruh...
<aq_hasani> The line is:
<aq_hasani> wa `indana asma'uhu l-`adhimah
<aq_hasani> kadha sifaatu dhaatihi qadimah (qadeemah).
<ahmed> ok
<aq_hasani> As for the first question, then we state that that *reason* for the sifaat +ma`nawiyah is to state exactly this:
<aq_hasani> that His attributes have always existed alongside of His Entity.
<aq_hasani> That is why we have translated them as "Ever-knowing", "Ever-powerful",
+"Ever-willing", etc.
<aq_hasani> in footnote 123 of the Explanatory Notes of the Guiding Helper.
<ahmed> ok
<aq_hasani> If the `ash`aris used a different listing scheme, they could have conveyed
+the seven ma`nawi traits in one by stating that His attributes are
+beginningless and endless and have always existed with His Entity.
<aq_hasani> [done]
<ahmed> jazakum allah khayran
<hashim_maghribi> sidi madrassa, then sidi omer.
<madrassa> no more questions
<hashim_maghribi> sidi omer.
<omer> ok thanks
<omer> I've heard that muslims are only rewarded or punished in the hereafter,

<omer> and that Allah does not reward or punish them in this life. is this
+true?
<aq_hasani> no. this is not totally accurate.
<omer> if so, what about the fact that scholars state that doing more good
+works can
<omer> prevent tribulations or can increase baraka in this dunya?
<omer> (done)
<aq_hasani> The *greater* punishments and rewards are confined to the next life and this
+life also has *lesser* punishments and rewards as is clearly stated in many
+verses of Qur'an and many authentic hadith.
<aq_hasani> We will give some examples.
<aq_hasani> But, please note that any "punishment" given to the believer in this world is
+actually a manifestation of mercy for him [since he would not have repented
+from his deeds otherwise]...
<aq_hasani> And in the next life, he will have counted as having already expiated.
<aq_hasani> From the Qur'an:
<aq_hasani> Surah Nahl (16), verse 97:
<aq_hasani> Whoever does good whether he be a male or female while being a believer...
<aq_hasani> will have a "good life" [in this world].
<aq_hasani> Now, these words in brackets are added by the mufassirin and are found in
+statements of the companions such as `Ali (May Allah be well pleased with him) for
+this verse...
<aq_hasani> and [then] we will reward them [in the next life] according to the best of
+what they used to do.
<aq_hasani> This verse establishes the lesser and greater rewards for the believers in
+this life and the next.
<aq_hasani> As for punishment, then we turn to the example of a hadith given in Abu
+Dawud, last hadith of the chapter of fitna:
<aq_hasani> "ummati hadhihi ummatun marhumah, laysa `alayha adhabun fi l-aakhirah..
<aq_hasani> adhabuha fi d-dunya: (1) al-fitanu, (2) wa z-zalazilu, and (3) al-qatl(u).

<aq_hasani> "My ummah - this one - is a nation which is shown mercy; there is no
[i.e.
+meaning comparatively little] punishment for it in the next life...
<aq_hasani> It's punishment is in the *dunya* [manifested in three main
+forms]:
<aq_hasani> (1) civil discord (i.e. absence of public peace and security), (2)
+earthquakes (e.g., we suppose tsunamis caused by earthquakes can also be
+included), and (3) death by killing (e.g., persecution and unjust military
+campaigns).
<aq_hasani> .
<aq_hasani> Now in the `Awn al-Ma`bud Sharh for Abu Dawud, it is confirmed that
yes
+believers from this ummah will also be punished in the next life as has been
+mentioned in many hadith. But, compared to the other ummahs, the severity
+and the percentage of people ...
<aq_hasani> heavily punished will be less.
<aq_hasani> And Allah knows best and may He save us from His punishment and humiliation
+in...
<aq_hasani> this world and the next.
<aq_hasani> There are many other primary text examples, but we are not mentioning them due
+to shortage of time.
<aq_hasani> [done]
<omer> jazak Allah
<hashim_maghribi> sidi ahmed or sidi madrassa?
<hashim_maghribi> then, one last question from sidi omer.
<ahmed> Sidi Abu Qanit do you know of any printed nazum ala maten
+ul'Sanoosiya?
<ahmed> [done]
<aq_hasani> The Nadm which we recommend for aqidah besides the Murshid
(which is exactly
+a summary of the Sunusiyyah in the aqidah section)...
<aq_hasani> is al-Jawharah al-Tawheed, since it mentions all of the fard l-`ayn of
+aqidah.
<ahmed> ok
<aq_hasani> A much shorter one, which is also comprehensive is the one Ahmad Dardir has
+written named al-Kharidah al-Bahiyyah.
<aq_hasani> [done]

<ahmed> ok shukran
<hashim_maghribi> sidi madrassa?
<aq_hasani> As a clarification we meant that al-Murshid al-Mu`in follows the pattern of
+the Imam al-Sunisi's Umm al-Barahin text.
<aq_hasani> And follows the pattern of Mukhtasar Khalil in the fiqh section.
<aq_hasani> And follows the pattern of al-Risalah al-Qushayriyyah in the tasawwuf section.
<aq_hasani> This following is so close that...
<aq_hasani> even the words used and the order of the phrases matches exactly these three
+texts.
<aq_hasani> Something most people would not realize until much later.
<aq_hasani> [done]
<ahmed> rahima Allah ibn Ashir
<hashim_maghribi> sidi omer?
<omer> yes thanks...
<omer> a sheikh commented that ham al-rizq and khawf al-khalq are two signs of
<omer> one's weak iman. how does one control these feelings? it seems very
+hard.
<aq_hasani> The truth of the matter here is that Allah on purpose has created humans in
+a state of extreme need.
<aq_hasani> And if a person (who is very wealthy) does not have hamm al-rizq (which he
+probably will not if he is good at managing his finances) - depending and relying on
+himself - then this person is of a much lower state than...
<aq_hasani> A person who realizes his extreme need and knows that the only one who can
+fulfill this need is Allah.
<aq_hasani> Similarly, if a person enclosed in a fortified location protected by a loyal
+"royal guard" army feels secure from people...
<aq_hasani> and has no khawf al-khalq (like Fir`awn in both attributes)...
<aq_hasani> then this person is of a much lower state than the one who realizes his
+extreme weakness and knows that Allah is the only one who can protect Him.
<aq_hasani> This dependence on Allah of the latter person continues until it becomes
+stronger and stronger.

<aq_hasani> And a point comes where the person stops thinking and planning (far into the
+future) for himself...
<aq_hasani> And leaves this extended planning to Allah.
<aq_hasani> And at this point, the hamm al-rizq and the khawf al-khalq is minimized.
<aq_hasani> Since, he is not "worrying" as much as he was before.
<aq_hasani> [done]
<hashim_maghribi> ok. we will end here.
<ahmed> thanks you for your time
<aq_hasani> Ask yourself two questions sidi omer whenever you have these worries:
<aq_hasani> (1) Am I ok as far as finances *today* - meaning no one is throwing me in
+debt prison or I am short of my basic needs today.
<aq_hasani> ?
<aq_hasani> (2) Am I ok in terms of people not harming me today?
<aq_hasani> And if you answer yes to these questions, then you should know that it is
+not a coincidence from Allah that this is true. And one should then repent
+to Allah and ask Him to protect one continuously displaying one's weakness to
+Him.
<aq_hasani> .
<aq_hasani> [done]
<aq_hasani> wa l-hamdu li l-lahi rabbi l-alamin
<aq_hasani> wa s-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 05 February 2005 lesson.]

<hashim_maghribi> assalamo aleykum sidi madassir.
<mudassir> Assalamu alaykum
<hashim_maghribi> you may begin sidi mudassir.
<aq_hasani>wa `alaykum as-salam wa rahmatullah.
<mudassir> Whilst in state of Ihram, I covered my face for a while because of
+pollution. Is there an expiation due?
<aq_hasani>ok
<mudassir> correction: covered my mouth
<aq_hasani>we are just getting the exact footnote number in the Explanatory Notes for

+your reference.
<aq_hasani>how long did you keep it on for?
<mudassir> for about 1 hour until someone advised me not to. using a face mask
<aq_hasani>so you were ignorant of its ruling?
<mudassir> yes
<aq_hasani>What we would say here is that if you kept it on for more than 15 minutes,
+you would need to expiate - but it is not that hard.
<aq_hasani>You can do this to fulfill the requirement:
<aq_hasani>Fast for three days.
<aq_hasani>Also which country do you live in?
<mudassir> u.k
<aq_hasani>alright
<aq_hasani>Instead of fasting, you can also give 3 Pounds for each liter of the six
+required for the expiation for any poor person.
<aq_hasani>So that is about 18 Pounds (currency) to *any* poor person.
<aq_hasani>And as for the fact you were ignorant of the ruling, then there is
+difference of opinion about whether or not ignorant people are responsible
+for rulings which they do not know.
<aq_hasani>To be safe, and be within the popular opinion of the Maliki School about
+ignorant people, you can either fast 3 days or give 18 pounds in currency to
+a poor person.
<aq_hasani>Any poor person.
<aq_hasani>The reference for this ruling is footnote 2001 and associated entries in he
+Notes of Sources.
+Arabic Reference: [KF: volume 1: page(s) 162: line(s) 19-21: {Hajj, Fidyah, question #44, end}]
<aq_hasani>[done]

[...]

<aq_hasani>wal hamdu li l-lahi rabbi l-`alamin.
<aq_hasani>was-salamu `alaykum wa rahmatullah
<mudassir> M'asalaam
<aq_hasani>if you have any open ended issues, you may use the Ask Questions page.

[End Edited Transcript of 19 February 2005 lesson.]

<AbuBakr> as salaamu alaykum sidi abu qanit and sidi hashim
<hashim_maghribi> wa aleykum assalam sidi, abubakr, you may begin.
<AbuBakr> jazakumAllahkhayr sidi
<AbuBakr> Is it halal to use vinegar made from wine on your food?
<aq_hasani> ok
<aq_hasani> wa `alaykum as-salam wa rahmatullah Sidi AbuBakr.
<aq_hasani> Bismillahi r-rahmani r-rahim
<aq_hasani> inna l-hamda li l-lahi wa s-salatu wa s-salamu `ala ashrafi l-anbiya'i war
+mursalin.
<aq_hasani> The original opinion of Ibn Rushd al-Kabir about this states that
+wine which has been chemically altered and changed into vinegar is pure and thus is
+lawful to intake and cook with.
<aq_hasani> One reference for this is:
<aq_hasani> [KH: volume 1: page(s) 8: line(s) I7-11: {Taharah, Explanation +of Sidi Khalil's words "(and also is pure) wine which has become hardened +or changed to vinegar}]
<aq_hasani> Please note that difference is found within the Maliki School about this issue
<aq_hasani> for wine changed into vinegar using some "laboratory" process; but the +original opinion of Ibn Rushd al-Kabir is noted above.
<aq_hasani> [QF: volume 1: page(s) 152: line(s) 10-11: {Book 9, Chapter 3, derivative +ruling #6, about wine which is changed into vinegar}]
<aq_hasani> [done]
<hashim_maghribi> sidi AbuBakr, you may ask again.
<AbuBakr> jazakumAllahkhayr sidi
<AbuBakr> about salam,
<AbuBakr> if i meet someone in one city in the morning then we travel to
+another city separatly and meet there in the afternoon should i give them
+salaam again?
<AbuBakr> done
<aq_hasani> Giving salaam after a separation (even if small) is a sunnah (meaning strong
+mandub).
<aq_hasani> And returning it from a adult Muslim of the same gender is wajib (if one

+does not have other excuses).
<aq_hasani> This is the ruling.
<aq_hasani> And there are primary text excerpts (hadith) which encourage the giving of
+salam even if one...
<aq_hasani> even if one is walking with one's brother and is separated by a wall and
+then meets him again. It is sunnah to give him salam again even after such a
+small separation.
<aq_hasani> So, you understand...
<aq_hasani> The ruling in the Maliki School is that it is not obligatory to give salam
+(but is a strong mandub in many circumstances) but...
*** Signoff: hashim_maghribi (Connection reset by peer)
<aq_hasani> it is *obligatory* to return the salam when one does not have any other
+excuses.
*** hashim_maghribi has joined
<aq_hasani> Reference(s):
<hashim_maghribi> sorry. I got disconnected.
<hashim_maghribi> Sidi AbuBakr, you may continue to adress sidi abuqanit for
+now.
<aq_hasani> [QF: volume 1: page(s) 382: line(s) 8-20: {Book 21, Chapter 16, Section 1,
+on the salaam and its rulings}]
<aq_hasani> [done]
<AbuBakr> jazakumAllahkhayr sidi
<hashim_maghribi> sidi AbuBakr, if you have trouble thinking of a fiqh
+question, you can ask about another subject (e.g., Arabic).
<AbuBakr> If two people are in a bathroom, washing hands for instance and
+neither is involved in the act of relieving themselves should they exchange
+salaam?
<AbuBakr> ok sorry i was waiting for permission
<aq_hasani> it is permissible - but, we would state here that it is of adab at many times
+to not speak too much when in the bathroom.
<aq_hasani> There would be no strict definite ruling here - unless one extrapolated and
+looked at whether Allah's name is being mentioned in the response to the

+salaam - and whether or not impurities are readily present.
<aq_hasani> Also, the ruling for talking while performing ablution is different and is
+noted in footnote
<aq_hasani> 430 of the Explanatory Notes of the Guiding Helper.
<aq_hasani> [done]
<hashim_maghribi> sidi abubakr, you may continue.
<AbuBakr> on another subject i recently joined the darqawi tariqa
+alhamdullilah!
<aq_hasani> alhamdu lil-lah.
<aq_hasani> keep speaking.
<AbuBakr> my Shaykh however lives in another country
<AbuBakr> so I gather with the Fuqara in my area who are all very nice
<AbuBakr> The Muqaddam however seems no to like me
<AbuBakr> and is sometimes quite harsh with me
<AbuBakr> is this just tarbiyyah?
<aq_hasani> in the haqiqah sense, yes this is tarbiyyah.
<aq_hasani> But, let us clarify two important points.
<aq_hasani> The first is that you will receive from the Path commensurate to (according
+to) how much effort you put in. So for instance, a disciple living right
+next to the shaykh who does not try very hard may be left behind another
+disciple living far from the
<aq_hasani> shaykh who takes the Path seriously and considers it a major part of his
+life.
<aq_hasani> That's the first point: you get out what you put in.
<aq_hasani> The second point is that the focus of the Path should be Allah.
<aq_hasani> It is out of adab (out of doing things the proper way) that we take on a
+shaykh of tarbiyyah (and if he is not present, then his authorized
+muqaddam)...
<aq_hasani> and it is of adab to deal on friendly terms with the other fuqara', but the
+focus.
<AhmedelTalib> asSalamu aleikum
<hashim_maghribi> assalamo aleykum sidi ahmed, yo may ask after abubakr has
+been answered.
<AhmedelTalib> ok

<aq_hasani> should be on Allah...
<aq_hasani> You should know that it is a common trick of Shaytan to sow enmity between
+people who have gathered together for a good cause.
<aq_hasani> And the Shaykh and his assigned muqaddam should take care in ensuring that
+enmity is minimized.
<aq_hasani> We have much experience with people and the kinds of problems they have.
<aq_hasani> And the problem you note about the muqaddam being harsh is not that rare.
<aq_hasani> You must tell yourself that you are in it for Allah - and if you
+are true to this focus, you will be bestowed by Him with the fruits of the
+Tariqah which you ascribe yourself to.
<aq_hasani> [done]
<hashim_maghribi> sidi ahmedelTalib?
<AbuBakr> jazakumAllahkhayr sidi
<AbuBakr> wa laikum salaam sidi ahmed
<AhmedelTalib> ok sidi I will type my question now
<AhmedelTalib> Sidi abu Qanit, can someone who missed prayers in the first 30
+years of his life and then repents start making them up from the age of 18
+relieving on Ibn Ashir's verse?
<AhmedelTalib> or is this 18 only for ppl who have not showed signs of buloog?
<aq_hasani> ok
<AhmedelTalib> done
<aq_hasani> we see what your question is.
<aq_hasani> Whether the age of responsibility starts at 18 and not puberty.
<aq_hasani> It actually returns to when the first signs of puberty appeared on the
+person.
<AhmedelTalib> yes sidi my question is regarding puberty and also what dose
+ibn Ashir want when he says that verse? is meaning it as a sign for ppl who
+have not shown signs of puberty or he means the age of puberty is 18
<aq_hasani> The age is only used if puberty is not reached by 18.
<aq_hasani> What we would say here is that a person should make an intention to make all
+of his prayers up, but the way he should do this is the way we have
+recommended in the Previously Asked Formal Prayer Questions.

<aq_hasani> So, this only calls for him making up one prayer with each wajib prayer in a
+day. And in this case, he would need thirty years to make them all up.
<aq_hasani> It is hoped that if Allah takes him before this period has expired, that he
+will be forgiven based upon his intention.
<aq_hasani> I have to attend to a task for a minute.
<hashim_maghribi> Sidi abubakr, you may enter a question while sidi abuanit
+returns.
<AbuBakr> ok
<aq_hasani> to clarify, sidi ahmed,
<aq_hasani> the method calls for stopping all mandub prayers (except the five strong
+sunnahs, (e.g., Witr (Shaf` is ok too), 2 Ids, prayer for water, solar
+eclipse prayer)...
<aq_hasani> And then praying the missed wajib prayer before or after each of the five
+daily wajib prayers.
<aq_hasani> So, one would pray 2 units make-up Subh (instead of the 2 mandub units
+before Subh)...
<aq_hasani> And then pray Subh for that day.
<aq_hasani> Similarly, one would pray four units make-up Dhuhr and then pray Dhuhr
+for
+that day.
<aq_hasani> Again, one may pray the missed prayer either before or after the missed
+wajib prayer, since there are no disliked or prohibited times (according to
+the popular opinion in the Maliki School) for *missed wajib prayers*.
<aq_hasani> One would similarly pray four units missed `Asr and then pray `Asr for
+that
+day.
<aq_hasani> Then, one would pray 3 units Maghrib *for that day* and then pray the missed
+Maghrib (this order is preferable for this one prayer)...
<aq_hasani> And then one would pray four units make-up `Isha' and then pray `Isha'
+for
+that day.
<aq_hasani> This method is the easiest to practice and the one which is the easiest to
+keep calculations with.

<aq_hasani> If a person wants to pray more than five make-up prayers a day, then he is
+free to do that too.
<aq_hasani> [done]
<aq_hasani> We have reference(s) if needed why this method of making up prayer is valid
+in the Maliki School.
<aq_hasani> [done]
<hashim_maghribi> sidi abubakr?
<AbuBakr> sidi, If i am with elder fuqara and one of them makes some minor
+mistake in something insignificant should I correct him or just be quiet? Do
+you have any other advice on adab when sitting with the fuqara?
<aq_hasani> when practicing advice, wisdom should be used based upon the person's
+"strength of ego".
<aq_hasani> A person who has a very strong ego (nafs) is easily offended and thus
+precaution should be practiced when trying to correct.
<aq_hasani> Also, many times it happens the person who is correcting is the one who is
+mistaken.
<aq_hasani> And one should bear this in mind as a possibility - perhaps from not
+understanding the whole situation or from a defect in one's knowledge - or
+from not having comprehensive knowledge of the subject.
<aq_hasani> ...
<aq_hasani> As a side note - if the mistake is very minor, then many Maliki Scholars
+state that one should wait for a "cue" from the person who is making the
+mistake before correcting him.
<aq_hasani> And thus, we read in their books that they state that if the Imam who is
+leading prayer makes a mistake in other than the Fatihah and in other than
+the minimum required following selection from the Qur'an...
<aq_hasani> one should wait for a "cue" from the imam before correcting him (e.g., he
+stumbles and clearly shows he needs help with his memory).
<aq_hasani> This of course does not apply to major agreed upon errors inside or outside

+of salah, such as entirely changing the meaning of the ayah or performing a
+major act of disobedience, such as one...
<aq_hasani> mentioned in footnote 244(c) of the Explanatory Notes.
<aq_hasani> One Reference for this is the Sharh of Mayyarah, in his derivative rulings
+for the group prayer section.
<aq_hasani> [done]
<hashim_maghribi> sidi ahmedeltalid?
<AhmedelTalib> What is the equivalent term in Arabic for "Self-Standing"
+attributes?
<AhmedelTalib> done
<aq_hasani> nafsyyah.
<aq_hasani> This is the technical Arabic word.
<aq_hasani> There is the sifatun nafsyyah
<aq_hasani> and then there are the five sifaatun salbiyyah.
<aq_hasani> and then there are the seven sifaatu l-ma`aani
<aq_hasani> and then there are the seven sifaatu l-ma`nawiyah.
<aq_hasani> This is the break down given in the beginning of Imam al-Sunusiyy's text
+Umm al-Barahin.
<aq_hasani> The sifaatun salbiyyah are the "negation attributes"
<aq_hasani> [done]
<hashim_maghribi> sidi AbuBakr?
<AbuBakr> jazakumAllahkhayr sidi
<AbuBakr> sidi abu qanit , I am learning arabic do you have any tips to
+improve my memory ?
<AbuBakr> done
<aq_hasani> It may seem strange but: memorizing helps one improve one's memory.
<aq_hasani> We had a wird, which we will have to re-type to help improve one's memory.
+You can request it via the Ask Questions page.
<aq_hasani> It is not easy to perform, but it involves a thirty day intense exercise.
<aq_hasani> [done]
<AbuBakr> jazakumAllahkhayr sidi
<AhmedelTalib> on footnote 112 When you say (the first attribute is known as a
+self-standing attribute and the next 5 are negating) sidi if you are referring
+to existence as the self standing attribute then why cant it be counted as a
+negating attribute also when it has its opposite which is Fana?
<hashim_maghribi> sidi ahmedeltalib, yes you are free to ask any

+Arabic-related questions also.
 <AhmedelTalib> done
 <aq_hasani> Before, we answer this, one important thing you must understand about the
 +Explanatory Notes (which most people are unaware of) is that it does not
 +contain *any* of our words.
 <aq_hasani> So, the exact text which this is referring to is in the Sunusiyyah:
 <aq_hasani> al-'ula nafsiiyatun wa hiya l-wujud.
 <aq_hasani> "The first (attribute) is self-standing and it is Existence."
 <aq_hasani> wa l-khamsatu ba`daha salbiyyah.
 <aq_hasani> "And the five after it are known as negation attributes."
 <aq_hasani> Now, your question...
 <aq_hasani> as to the difference between Existence and the next five which are: qidam,
 +baqa', al-mukhalafatu lil hawadith, qiyamuhu ta`ala bi nafsihi, wa
 +l-wahdahniyyah.
 <aq_hasani> It is an attribute upon which all other attributes are based.
 <aq_hasani> And thus, although it does have a negative, this property of it being the
 +*base* attribute has taken precedence in its naming in the technical `Ash`ari
 +terminology standardized by Imam al-Sunusiyy in his writings.
 <aq_hasani> Thus, the "self-standing" label is meant to apprise the reader that it does
 +not need other...
 <aq_hasani> attributes to be based upon and established - while the other attributes
 +cannot be proved (or even learned) except after establishing the attribute of
 +Existence for Allah, Most High.
 <aq_hasani> [done]
 <hashim_maghribi> sidi abubakr?
 <AhmedelTalib> Jazakum Allahu Khayran
 <AbuBakr> sidi, before I was a muslim i did many wrong actions which were not all
 +good sometimes i get memeoery flashbacks , sometimes quite intense of some
 +horrible things any advice on stopping them?
 <AbuBakr> done
 <aq_hasani> you mentioned that you are traveling the path, and thus we will
 <aq_hasani> narrate an anecdote from Imam Abul Hasan al-Shadhili about this...

<aq_hasani> and then mention the end goal of those practicing the Path in this regard.
 <aq_hasani> Abul Hasan al-Shadhili was with one of his ikhwan (students) and the student
 +said...
 <aq_hasani> "How can we be awliyaa' today when just yesterday we were involved in such
 +and such "horrid" acts?"
 <aq_hasani> And Abul Hasan replied by saying "ma qeematu l-`abdi?
 <aq_hasani> "What is the value of a slave?" [{Reference: Sharh Ibn Abbad}]
 <aq_hasani> And the explanation of this is that no matter how bad the acts you were
 +performing were, this will not exempt you from being a slave of Allah and
 +similarly no matter...
 <aq_hasani> how good the acts you are performing are, this will not exempt you from
 +being a slave in that state.
 <aq_hasani> Our base attribute of being a slave does not need any "`illah" reason for
 +being taken from our actions.
 <aq_hasani> It is the way of the sincere people on the Path that their actions become...
 <aq_hasani> predominantly in accordance with the Divine Command out of a mercy from
 +Allah, but this can only happen
 <aq_hasani> after the person has come to the base realization that his worth does not
 +increase (in reality) based upon his actions...
 <aq_hasani> As long as the person has a tendency to become "arrogant" or
 +"self-righteous" after performing good actions, Allah will as a mercy not
 +guard him...
 <aq_hasani> (give him the hifaaza/hifaadha)... which is spoken about in the texts of
 +tasawwuf such as al-Risalah al-Qushayriyyah.
 <aq_hasani> There are many primary text excerpts to back this up, such as...
 <aq_hasani> law la annakum tudhnibuna la khalafa l-lahu khalqan yudhnibuna yaghfiru lahum...."
 <aq_hasani> If you were not to commit misdeeds, Allah would have made you go away and
 +create a people who commit misdeeds and then they ask Him for forgiveness and

+He forgives them.
<aq_hasani> [{Sahih Muslim}]
<aq_hasani> Now, the goal of the People of the Path.
<aq_hasani> Is to realize their state of being in desperate need to Allah as slaves in all
+conditions.
<aq_hasani> And to only concentrate on the *present time* when doing this.
<aq_hasani> Imam al-Junayd was asked what repentance was and a person in his presence
+suggested...
<aq_hasani> that "repentance was to remember your misdeed"
<aq_hasani> and Imam al-Junayd countered saying, "Nay, Repentance is
+*not* to remember your misdeed."
<aq_hasani> And this is in conformity to the higher principles which the people of the
+Path are trying to teach...
<aq_hasani> That your goal here is to be in a state where the concentration on the
+present time *blocks out* worries about the future and regrets about the
+past.
<aq_hasani> This of course if a very high state near the end of the first part of the
+Path, but nevertheless knowing about it now will help you achieve it.
<aq_hasani> ...
<aq_hasani> Another clarification here about when we say that the goal of the people of
+the Path is to realize slavehood to Allah at every moment.
<aq_hasani> We would state that most of the disciples of the Path are misled in this manner
+....
<hashim_maghribi> sidi mudassir, assalamo aleykum, you may ask after AbuBakr
+has been answered.
<aq_hasani> by hearing about the lofty states and miracles of the accomplished
+spirituals...
<aq_hasani> Know that as Imam al-Darqawi states in his letters, things are hidden in
+their opposites.
<aq_hasani> So, the high advanced spiritual upon whose hands powerful events become
+manifest is

+the one who is the lowest and humblest slave to Allah.
<aq_hasani> We would state that the most advanced spiritual alive today (i.e. the qutb)
+would be a man who if you were to sit with him,
<aq_hasani> you would never even *guess* that he is an accomplished and advanced
+spiritual - so strong that even Shaytaan and the Dajjaal shudder at the sound
+of his name - able to crush people (in accordance to Allah's decree) at the flick of
+a finger - or help them (will Allah's decree likewise).
<aq_hasani> And the man who the common people think is a big scholar or big Sufi Shaykh
+is only mediocre.
<aq_hasani> And this has to do with the level of slavehood the person has achieved.
<aq_hasani> Obviously, the common man who is deceived by his five senses will only
+give precedence to someone whom he can discern to be a scholar or Sufi Shaykh
+(e.g., via the clothing he wears, the apparent "Arabic talk" he engages in, the status
+of the company he keeps, or his assigned role verified by some paper from an
+institute of learning, etc.).
<aq_hasani> And the person who is interested in humility and
+lowliness will opt for a lifestyle in which he mingles in with the common people
+(even if living apart from them like Abd as-Salam ibn Mashish) and is not
+readily distinguishable (in terms of spiritual and religious rank) from them.
<aq_hasani> [done]
<hashim_maghribi> sidi mudassir?
<AbuBakr> jazakumAllahkhayr sidi
<mudassir> wa alaykum salaam. If there is time please comment on verse of
+Wadhifa
<mudassir> "wanshulni aw hal it-tawhid...
<mudassir> ila fadail tafriid. done.
<aq_hasani> wanshulni *min* awhaal t-tawheedi ila fada'i t-tafriidi...
<aq_hasani> ok. There are a few printed translations of this verse which are
+incorrect and they are the cause of the confusion which people have about this.
<aq_hasani> awhaal here is not "mud"
<aq_hasani> but is to be translated as "barriers"

<aq_hasani> so, the correct translation/explanation is:

<aq_hasani> And free me from the barriers of realizing true tawheed and make me enter

+into the expansive space of the Oneness..

<aq_hasani> The incorrect translations make it appear as if there is a contradiction +between tawheed and tafreed.

<aq_hasani> And this is not the case.

<aq_hasani> Rather, tawheed here is being used as a word for the initial stages of +realizing the Oneness of all Existence (tafreed) - but as it then says...

<aq_hasani> al-munazzahi `ani l-itlaaqi wa t-taqyeedi.

<aq_hasani> high above - issuing some blanket statement (itlaaq) of oneness such as

+those issued by zindeeqs, and high above also...

<aq_hasani> restrictions on tawheed placed by the ignorant - such as stating that

+Shaytaan has power independent of Allah.

<aq_hasani> [done]

<hashim_maghribi> sidi AbuBakr, any last questions/comments?

<hashim_maghribi> sidi Mudassir, you may also enter any last

+questions/comments.

<mudassir> Kitab "akrab ilal Masalik by imam Dardir

<AbuBakr> thank you both please make du'a for me

<AbuBakr> jazakumAllah khayr

<mudassir> is this a main Maliki text, and are the positions much the same as

+the Murshid?

<AbuBakr> wa salaamu alaikum

<aq_hasani> aqrabu l-masalik is one of a myriad of Maliki Texts which have been written

+by reliable Maliki Scholars of the past.

<aq_hasani> This particular text ...

<aq_hasani> was written by an Egyptian Azhari scholar named Ahmad al-Dardir.

<aq_hasani> If one wants to know how this works, one should know that there is one book

+which makes up the core of the Maliki School; it is called al-Mudawwanah

+al-Kubraa.

<aq_hasani> And the popular opinions in the Maliki school are taken from this one text

+along with the explanatory commentary of Ibn Rushd al-Kabir on this text (which is

+often printed on the lower section of this four volume work).

<aq_hasani> All other books have been derived from these two sources (including, the

+Mukhtasar Khalil (rewording of Mudawwanah with adopted views from Ibn Rushd's

+al-Kabir's works in many places), Risalah (derived from Mudawwanah and is a rewording

+of the Mudawwanah by its 17 year-old author), Murshid al-Mu`in (derived from

+Mukhasar Khalil), Mukhasar Akhdari (derived from specific interpretations of `ibadah

+rulings in earlier Maliki Fiqh books), etc.

<aq_hasani> And these other books (unless they are written specifically for this purpose

+(e.g., al-Qawanin al-Fiqh-hiyyah) cannot be taken as reliable compilations of +the popular opinion in the Maliki School. Although, due to the success of the

+standardization by the early Andalusian scholars, these later books (mostly written

+in Egypt and Timbuktu [SIC]) do agree in the vast majority of their subject matter.

<aq_hasani> Nevertheless, they are to be regarded as "authentic books written by later

+scholars - who may have on some occasions added their own views or views

+established by the *dominant* (not popular) Maliki practices within their particular

+region (e.g., Egypt or the Sankore Kingdom)."

<aq_hasani> As a final note, we would apprise the student that there were *many* more

+ Maliki Fiqh books in use than the common five or six in use today. A huge quantity

+of such books are still stored in the library of Timbuktu in ancient Arabic handwritten

+manuscripts. And a huge quantity of these books were lost during the

+Spanish Inquisition when whole libraries were burned.

<aq_hasani> And there are some books which are waiting to be re-discovered

+in the shelves of the Arabic libraries around the world, such as AM in our Table

+of References in the Notes of Sources, which was written as a cooperative text to the

the

+Risalah Ibn Abi Zayd - whereas today even teachers knowledge have never heard of

+this text nor recognize it.

<aq_hasani> And this has to do with knowledge decreasing and people

+not realizing that there is more to the subject than what they have learned from

+their particular teachers.

<aq_hasani> [done]

<hashim_maghribi> we will end here.

<mudassir> jazakallah khayr.

<aq_hasani> wal hamdu l-lahi rabbi l-`alamin.

<aq_hasani> May Allah guide us to safety and not humiliate us in this world nor the

+next.

<mudassir> amin

<aq_hasani> was-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 26 February 2005 lesson.]

<hashim_maghribi> assalamo aleykum

<student> wa 'alaykum as-salam

<hashim_maghribi> we can begin if student has any issues.

<student> I have a question about the second wajib of repentance (feeling

+sorry for having committed a wrong act).

<student> In feeling sorry, is it sufficient that one simply acknowledges

+the act was against Allah's command even if one does not really *feel* guilty

+about it? [done]

<aq_hasani> ok

<aq_hasani> The Prophet (May Allah bless him and give him peace) said "an-nadm

+tawbah" [{Ibn Majah}]

<aq_hasani> Feeling sorry [for having disobeyed Allah] is what is tawbah.

<aq_hasani> There is a difference between guilt and nadam.

<aq_hasani> nadima is defined (e.g., by Fayruzabaadi) as asifa (`alayhi).

<aq_hasani> To feel sad about it happening.

<aq_hasani> As one progresses spiritually, [although one's behavior will be more in

+conformity with Divine decrees than before], one does not become stuck in a perpetual

+cycle of sadness and blame for committing a misdeed.

<aq_hasani> This is the meaning of Hikma #1 of the Hikam ibn Ata'illah.

<aq_hasani> Among the signs of depending on actions is the loss of hope in the presence

+of a slip [i.e. in the presence of the fact that an act of disobedience was

+committed].

<aq_hasani> Rather, you should know that Allah's opinion about you is pre-eternal and

+not tied to time-specific actions and beliefs which you may hold.

<aq_hasani> And as such, Allah's true opinion about a person does not change through the

+changing of his/her actions.

<aq_hasani> ...

<aq_hasani> Guilt is another concept in which one ...

<aq_hasani> has remorse about a past event and gets trapped in constant blame.

<aq_hasani> Our din teaches that tawbah *erases* previous misdeeds.

+ "at-ta'bu mina dh-dahanbi kaman la dhanba lah(u)." [{Ibn Majah}]

<aq_hasani> And thus, after sincere tawbah, no guilt should remain.

<aq_hasani> [done]

<hashim_maghribi> sidi, you may ask for a clarification or ask about another

+issue.

<aq_hasani> as a clarification note...

<aq_hasani> The reason why Allah's opinion is pre-eternal is that this opinion is formed

+upon...

<aq_hasani> the final state the person will die in.

<aq_hasani> As the Prophet said (ibn Rajab - Ahmad) al-Aa`maalu bi Khawaatimiha.

<aq_hasani> Actions are judged according to their end states (i.e. how they were before

+the person died).

<aq_hasani> It is possible that Allah actually loves a person who is currently a kafir

+involved in disobedience and hates a person who currently is a mu'min

+involved in much worship.

<aq_hasani> [done]

<hashim_maghribi> sidi student, you may ask again.

<student> Since Allah has his opinion of me:

<student> if, in the mean time, I really want a dua to be answered, does that

+mean I am not more likely to have it answered by doing more good.acts?

<aq_hasani> ok

<aq_hasani> Now there is a difference between Allah's eternal opinion of a person and

+how Allah *deals* with a person at a particular time.

<aq_hasani> It has been the experience of many good people in this ummah that one is more

+likely to be dealt with in a favorable way if one is performing good deeds

+and actively making tawbah.

<aq_hasani> And such is also found in many hadith - which indicate that sending a good

+action before one's du`a puts one in a position in which...

<aq_hasani> it is more likely that the du`a will be answered.

<aq_hasani> [done]

[End Edited Transcript of 01 January 2005 lesson.]

<hashim_maghribi> assalmo aleykum sidi omer, you may ask a question if you +have one.

<omer> asalam alaykum sidi abu qanit! i hope all is well..

<aq_hasani> wa `alaykum as-salam. yes. wa l-hamdu li l-lah - all is well.

<aq_hasani> we hope all is well with you.

<aq_hasani> [done]

<omer> how do you reserve a nick by the way..i noticed my previous 'omar' nick +is taken

<hashim_maghribi> something to do with sending mail to nickserv

<omer> my first question is regarding destiny. you mentioned that Allah has

+already written everything down and one side faces him while another faces

+humanity..and that some advanced spirituals can actually see glimpses of the +things written down...

<omer> now keeping that in mind, can dua actually change something that Allah +has already written down

<omer> for instance, is it possible that Allah wrote down something bad to

+happen, and then b/c of a person's sincere dua, can Allah change that event

<omer> (done)

<aq_hasani> bismillahi r-rahmani rahim

<aq_hasani> Ibrahim al-laqqani states:

<aq_hasani> wa `indana anna ad-du`a'a yanfa`u

<aq_hasani> kama mina l-qur'ani wa`dan yusma`u

<aq_hasani> And according to us [i.e. the Ash`ari scholars], supplication does benefit +one.

<aq_hasani> As has come in the Qur'an in the form of a promise.

<aq_hasani> [{al-Jawharah, al-Tawhid, verse 84}]

<aq_hasani> What this means is that the side of destiny which faces us can be effaced

+and changed to one's favor through du`a and other means.

<aq_hasani> Now, the side which faces Allah has all future events already taken into

+account...

<aq_hasani> and as such, it already incorporates the fact that the person made an

+accepted du`a on such and such a date in the future.

<aq_hasani> .

<aq_hasani> You can ask for clarifications if you still are not sure.

<omer> if a person is very advanced spiritual can they ever see a glimpse of

+what faces Allah?

<aq_hasani> no

<aq_hasani> This is very important to understand.

<aq_hasani> Destiny in details is such that Allah has reserved it for Himself

+exclusively.

<aq_hasani> [Permanent Destiny]

<aq_hasani> This has come in many places in the Qur'an [such as the end of Surah Jinn]

<aq_hasani> fa la yudh-hiru `ala ghaybihi ahadan

<aq_hasani> And He does not let *anyone* come to [fully conquer] His unseen [Destiny is

+part of the unseen] - except small amounts which he gives to His messengers,

but even so He guards

+what is given well. And the verses which state that the time of the Last Hour is

unknown

+to all.

<aq_hasani> And the explanation we have in the Previously Asked Question which you are

+referring to has the verse in Surah Ra`d "wa `indahum ummu l-kitab" quoted.

<aq_hasani> And with Him is the "Source" (and true) Book of Destiny,
<aq_hasani> one will find in tafsirs that this verse points to the fact that this portion +of destiny is exclusively known by Allah.
<aq_hasani> And it is verified from various authentic hadith that anything else which +His created beings can read or write is apt to change.
<aq_hasani> ...
<aq_hasani> So, if a prophecy comes true...
<aq_hasani> and it was a sincere prophecy gained from a valid means...
<aq_hasani> Then, it only indicates that the "Source" Destiny Book was in agreement on
+this particular issue.
<aq_hasani> And if a prophecy [gained from a valid source] does not come true, then it
+means that the Source Destiny Book was in disagreement with this particular
+issue.
<aq_hasani> Now, you must understand that other than the prophecies of true prophets,
+there is too much room for error to trust it...
<aq_hasani> on a blind (without other supporting evidence) basis.
<aq_hasani> [done]
<hashim_maghribi> sidi, you may ask again.
<omer> ok alhamdulillah..aqeedah is more complex that i had thought..i used to
+believe that it was as simple as just knowing the pillars of faith..but ive
+been reading your aqeedah questions section...i just learned there that all
+acts are equal and Allah assigned reward or punishment to them. do only
+Asharis believe this?
<aq_hasani> ok first part of the question.
<aq_hasani> If a person understands just the nineteen beliefs mentioned in Song 3 of the Guiding
+Helper, he has an aqidah which is valid and will bi idni-llah make him enter
+Paradise.
<aq_hasani> [if he dies believing such].
<abuBakr> as salaamu alaikum
<aq_hasani> Thus, we do not overcomplicate things
<hashim_maghribi> assalamo aleykum sidi abuBakr, you may ask after omer
<aq_hasani> for the common man.

<aq_hasani> There is not much in the Explanatory Notes of Song 3 which would confuse the
+layman.
<aq_hasani> The Previously Answered Aqidah Section is provided to push those with more
+advanced interests in the correct direction
-
<aq_hasani> As the unfortunate fact is that when people are not exposed to advanced
+traditional knowledge, they assume that traditional knowledge has nothing to
+offer which is advanced...
<aq_hasani> and they - making this wrong conclusion - try to use foreign and modern/secular
+methods to tackle more advanced issues.
<aq_hasani> ...
<aq_hasani> As for the belief that all acts are arbitrary, then yes this is an advanced
+issue and is the central issue which divides the `Ash`aris and Maturidis.
<aq_hasani> [both of whom hold an aqidah which will make them go to Paradise].
<aq_hasani> So, your question about whether only Ash`ari's believe this is answered by
+saying that a great number of past scholars (particularly in the East) have
+disagreed with this.
<aq_hasani> However, it has been our experience that the "Giant" scholars such Ibn
+Ashir, Ibn Abbad, Muhammad ibn Ahmad al-Mayyarah, Ibn al-Arabi and almost all
+scholars in the Western Muslim world have held this belief.
<aq_hasani> And from deep research, we find that the reality of the matter is as they
+stated.
<aq_hasani> That all acts must intrinsically be arbitrary as all acts are created by
+Allah in approximately the same manner [technical manner].
<aq_hasani> That all of what we see and do is made up of the same base particle.
<aq_hasani> The Photon.
<aq_hasani> The packet of light which determines all sensory phenomena including speech,
+smell, touch, heat, light, darkness, wind, radio waves, magnetic current, human actions, objects,
+etc.
<aq_hasani> And the fact that originally speaking nothing existed, and thus must

+have been created in essence and attributes totally under the free choice of Allah...

<aq_hasani> And the fact that effects are not caused by the apparent reasons which we

+see.

<aq_hasani> And thus, this establishes that effects are *arbitrarily* created alongside

+particular reasons.

<aq_hasani> ...

<aq_hasani> If a person looks at this issue honestly and asks what was intrinsically wrong

+with the tree which Allah created in Paradise which Adam was forbidden to eat from-

+and has deep knowledge of the basics of aqidah (outlined in Song 1 of the Guiding Helper)...

<aq_hasani> he would conclude that if Allah wanted, He could have associated *positive*

+effects with eating the fruit of the tree - and as such there would be no apparent sign

+that eating the fruit of the tree was bad.

<aq_hasani> But it would be still be unlawful for Adam to eat of the tree.

<aq_hasani> ...

<aq_hasani> Another benefit in the `Ash`ari belief of the arbitrary nature of Allah's

+laws and human actions...

<aq_hasani> is that today much has changed in the social and moral fabric of humanity

+from what existed when the Maturidi scholars (1000 years ago) concluded that

+it makes "obvious sense" ...

<aq_hasani> that drinking alcohol is bad and fornication is bad.

<aq_hasani> And that a haram act is an act which the self of the person is repulsed +from.

<aq_hasani> Clearly, today one can see the fallacy of such a belief...

<aq_hasani> And it is due to this exact belief that atheism and general ...

<aq_hasani> rebellion against religion has gained firm ground in today's world.

<aq_hasani> As the atheist and non-practicing person often argue about

+the irrational nature of arbitrary tenets we are asked to believe and the irrational

+nature of the Divinely Revealed Laws - not knowing that even his own

+morals and criterion are arbitrary and influenced by an arbitrary culture.

<aq_hasani> [done]

<hashim_maghribi> sidi abuBakr, you may ask.

<abuBakr> jazakumAllahKhayr

<abuBakr> Sidi Abu Qanit is it allowed to buy and sell with ghayr mukhallaf

+people?

<abuBakr> done

<aq_hasani> you are speaking about buying and selling minors in a slave trade?

<abuBakr> no

<aq_hasani> ok we missed the word "with".

<abuBakr> buying things from or selling things to ghayr mukhallafs

<abuBakr> done

<abuBakr> sorry

<aq_hasani> ok

<aq_hasani> The popular opinion in the Maliki school states that as long as the child +cognizes the meaning of wealth and understands the value of the good/service +he/she is buying and selling, then it is mubah to deal with him/her.

<aq_hasani> If you want an age, then by seven, most children are aware enough to engage

+in buying and selling.

<aq_hasani> So, the Scholars of Jurisprudence would forbid a two-year old toddler - for

+instance - from buying and selling.

<aq_hasani> So, you cannot buy/sell to very young children who do not understand the

+value of currency or the goods which they are exchanging, but you may buy and

+sell from a ten year-old for instance.

<aq_hasani> The Reference for this is:

<aq_hasani> [QF: volume 1: page(s) 211, line(s) 25-26: {Preconditions of the buyer and

+seller, precondition that he/she be past the age of discernment}]

<aq_hasani> [done]

<hashim_maghribi> sidi omer?

<omer> thanks...

<omer> is it possible that Allah destined one to commit a sin, so that it

+could benefit one later on spiritually? is it wrong and/or bad adab to think

+this?

<aq_hasani> ok

<aq_hasani> There is a narrated saying - a narrated saying is known as an athar, which

+is a trace/vestige of Prophetic knowledge conveyed by the early Muslims...

<aq_hasani> "Rubba dhanbin adkhala shahibahu l-jannah."

<aq_hasani> "Perhaps a misdeed makes the person who committed it enter Paradise [in the

+next world]"

<aq_hasani> Ibn Abbad mentions this in the Sharh for #95

<hashim_maghribi> assalamo aleykum sayyidati ummfatimah, you may ask after +abuBakr

<aq_hasani> So, it is not bad adab to believe such, but a good act in conformity with

+Prophet's (May Allah bless him and give him peace) sunnah of being optimistic

+after tawbah.

<aq_hasani> [done]

<hashim_maghribi> sidi abuBakr?

<abuBakr> JazakumAllahkhayr Sidi Abu Qanit, what about an adult who is a +simpleton? can you buy and sell with them?

<aq_hasani> Ok, here's the exact words of the excerpt we mentioned above, so you can

+understand:

<aq_hasani> an yakuna mumayyizan, tahurruzan mina l-majnuni wa s-sukraani wa s-saghiri

+l-dhi la ya`qil.

<ummfatimah> What is the significance of the seventy prayers of forgiveness of

+the prophet. was a practice of the prophet?

<aq_hasani> The first precondition for the buyer and seller in a business transaction is +that he be able to discern...

<aq_hasani> [i.e. discern the value of currency and the value of the goods/services being

+exchanged] - with this we exclude...

<aq_hasani> the mentally ill person [i.e. retarded person or person not fully conscious

+(e.g., by epileptic fit or jinn possession)], and the drunk person,

<aq_hasani> and the very small child who does not understand anything.

<aq_hasani> So, again, the adult must also be discerning - and cannot be extremely

+retarded such that he/she does not understand the value of currency.

<aq_hasani> [done]

<aq_hasani> Sayyidati, ummfatimah, the answer is...

<aq_hasani> Asqalani says in the Sharh of Bukhari, hadith #5732:

<aq_hasani> "Indeed I seek forgiveness from Allah in a day more than seventy times."

<aq_hasani> Is that the Prophet (May Allah bless him and give him peace) was seeking +forgiveness for slight alterations in the states of his hearts (which the +common man is probably not even aware of).

<aq_hasani> These alterations of states do not count as *misdeeds*, but the Prophet (May

+Allah bless him and give him peace) was of such a high rank that he would

+make istighfaar and tawbah from small lapses in his spiritual state.

<aq_hasani> Another reason why he did this is to set an example for the multitude of his

+ummah - whom unlike him are not Divinely protected from disobeying Allah.

<ummfatimah> Is it something we should adapt to do daily?

<aq_hasani> The words in the hadith answer this question. And the answer is yes: every

+day one should make it a habit of making istighfaar and/or tawbah seventy or

+more times - and if one does such...

<aq_hasani> Many, many trials which would have otherwise befallen one will be averted.

<aq_hasani> [done]

<hashim_maghribi> sidi abuBakr?

<abuBakr> I have a muslim friend who sells cigarettes and some of his regular

+customers are retarded adults is this Halal? He offered me a job working him

+doing something else am I allowed to take this job? since as far as I can see

+his income is tainted by the doubtful at least!

<aq_hasani> His income is tainted with the doubtful - however we will not issue any

+blanket statements against him since there is difference of opinion among the

+scholars (both Maliki and otherwise) about the unlawfulness of cigarettes.

<aq_hasani> It would depend on one's needs.

<aq_hasani> If one can find work elsewhere, perhaps it will be better for one both

+financially and spiritually.

<aq_hasani> In any case, we will not comment further.

<aq_hasani> [done]
 <hashim_maghribi> sayyidati, ummfatimah?
 <ummfatimah> none at the moment
 <hashim_maghribi> sidi abuBakr, you may enter a question.
 <abuBakr> Does having 2 i'd prayers in the same mosque invalidate them ?
 <aq_hasani> no.
 <aq_hasani> Wahdatu l-makan wa l-zaman [oneness of location and time] is not a +precondition of the Id prayer.
 <aq_hasani> However, it is better if one location is chosen and one time - if the place +is large enough for the local population.
 <aq_hasani> And such was the practice of the Prophet (May Allah bless him and give him +peace).
 <aq_hasani>Ref: Al-Khulasah al-Fiqh-hiyyah, Salah, Idayn, validity of a single person +praying `Id by himself apart from the group.
 <aq_hasani> [done]
 <ummfatimah> Can you move from your place of prayers to pick up your child who +might be in danger and then resume your prayers where you left off from?
 <hashim_maghribi> sayyidati ummfatimah, any questions or comments.
 <aq_hasani> Yes. This would be similar to picking up a loose garment that fell on the +floor mentioned in line 665 of the Guiding Helper, end of Song 19.
 <aq_hasani> You may pick up your child if the child is close by (two rows distance) +without breaking your prayer.
 <aq_hasani> [done]
 <hashim_maghribi> sidi abuBakr?
 <hashim_maghribi> sayyidati ummfatimah?
 <hashim_maghribi> any questions or comments?
 <abuBakr> as salaamu alaikum sorry i got disconnected
 <hashim_maghribi> sidi abuBakr, you may also enter a question.
 <abuBakr> jazakumAllahkhayr
 <abuBakr> Sidi Abu Qanit is there any ahadith where the Prophet specifically +uses the words "marifat'ullah" or "arifbillah" are are these simply technical +terms used by later scholars?
 <aq_hasani> some companions came to the Prophet (May Allah bless him and +give him peace)

<aq_hasani> in the morning time and described (in separate incidents) their states during +tahajjud and at night in which they expressed the strength of their certainty in that they +felt that they were witnessing many things of the unseen such as Paradise, Hell, the Day +of Judgement, the throne of Allah, etc.
 <aq_hasani> And the Prophet (May Allah bless him and give him peace) said:
 <aq_hasani> "`arafa falzam"
 <aq_hasani> You have attained ma`rifah (this is the meaning of `arafa) so stick to what +you are doing (i.e. continue on your present course).
 <aq_hasani> We will ask someone to put the exact reference in the transcript later +- after locating it insha'allah.
 <aq_hasani> [done]

[GHF_NOTE:

There are two verified hadith reports in lesser known collections which are similar to the narrations Abuqanit Hasani referred to above. The second contains the literal word "`arafa":

a) The hadith of Haritha al-Ansaari (who died shaheed on the day of Badr) narrated by Anas ibn Malik:

Anas ibn Malik reported that the Prophet (May Allah bless him and give him peace) was walking one day when a young man from the Ansaar appeared and the

Prophet said to asked him, 'How did you find yourself this morning? (Kayfa Asbahta?)'

And he replied, 'I found myself in the morning a believer in Allah in truth.'

The Prophet (May Allah bless him and give him peace) said, 'Watch what you say for every statement has an indicator by which it can be found out to be true. So, what is the indicator of your faith?'

Haaritha replied, 'My soul has become averse to the dunya and fled from it. So, I have made my night sleepless [i.e. through tahajjud and night-time `ibadah]

and made my day full of thirst [i.e. through constant fasting] and it is now as if I am right in front of the throne platform (`arsh) of my Lord. And it is as if I am gazing upon the people of Jannah visiting each other [in joy] and as if I am gazing upon the people of the Fire trying to help each other in the Fire.'

The Prophet (May Allah bless him and give him peace) replied, 'You have gained vision; so, stick to it (absarta, falzam).' [Speaking to Anas, he then said:] It is a servant whose heart Allah has enlightened with faith.'

Haritha, then asked, 'O Messenger, please pray for me to become martyred.' So, the Prophet (May Allah bless him and give him peace) supplicated for him and he was killed on the Day of Badr.'

b) The hadith of Mu`adh ibn Jabal

Mu`adh ibn Jabal entered upon the Prophet (May Allah bless him and give him peace) while Mu`adh was crying.

The Prophet asked, 'How did you find yourself this morning O Mu`adh? (Kayfa Asbahta Ya Mu`adh?)'

Mu`adh replied, 'I found myself in the morning as a believer.'

The Prophet (May Allah bless him and give him peace) said, 'For each statement is a measure (misdaaqan) [by which it can be known for its truth] and for each truth is a indicating reality. So what is the truth measure of what you say?'

Mu`adh replied, "O Messenger of Allah, I do not get up in the morning any day except I do not expect to live until the evening. And I do not find myself in the evening on any day except that I do not expect to live until the morning.

And I do not take single step except that I do not expect to follow it up with another. And it is as if I see [right now with clear sight] the Day of Judgement when every nation is kneeling and every nation is called to its

Book of Records - and with it is its prophet and the idol which it used to worship besides Allah. And it is as if I see the punishment of the people of the Hellfire and the reward of the people of Paradise."

The Prophet (May Allah bless him and give him peace) replied, 'You have attained ma`rifah; so, stick to it (`arafta, falzam).'

[{IH: volume 1: page(s) 199, line(s) 1-12: {Sharh al-Hikam al-Ata'yyah, Ibn Ajibah, Explanation for Hikma #136 "law asharaqa laka nuru l-yaqini la ra'ayta l-aakhirata aqraba ilayka min an tarhala ilayha", These hadith are found in lesser known authentic collections}}]

END NOTE: The technical definition of ma`rifah includes more than what is mentioned in the above hadith, such as the clear vision of the Entity of Allah and the ability to relate sensory phenomena back to to this source.
]

<ummfatimah> Can you give some advice to someone(adult) who is trying to +memorize the quran?
<aq_hasani> ok
<aq_hasani> there is no single method which works for all.
<abuBakr> jazakumAllahkhayr I have to go now as salaamu alaikum all
<aq_hasani> but, can we ask are you trying to memorize only portions or do you have an +intention to complete the entire Arabic Book.
<aq_hasani> ?
<ummfatimah> Inshallah, I have the intention to memorize the entire if Allah +wills.
<aq_hasani> ok
<aq_hasani> You should start by mastering the short surahs at the end of the Qur'an Juz +30.
<aq_hasani> This is the way almost all huffadh(z) have done.
<aq_hasani> After this...
<aq_hasani> You can complete Juz 29 if you want.

<aq_hasani> And then, you should start from the beginning of Baqarah and go in order.

<aq_hasani> But, there is another issue...

<aq_hasani> and that is the issue of difficulty in recalling the words - i.e.

+memorizing.

<aq_hasani> And this is the major issue.

<aq_hasani> There is a wurd which we prepared to help people improve their memory, but

+it requires quite a bit of effort.

<aq_hasani> If you send us your e-mail address and are interested in this wurd, we will

+send it to you - insha'allah.

<aq_hasani> Other than that, we ourselves finished memorizing the Qur'an by reading long

+sections over and over again. But, we were younger.

<aq_hasani> [done]

<ummfatimah> Do I need a teacher or can I use audio CDs?

<aq_hasani> It is obvious that you do not have ready access to a teacher (either due to

+your schedule or other responsibilities) otherwise you would not be asking...

<aq_hasani> and as such you may use CDs of an authentic reciter... but,

<aq_hasani> if you have not done so already, try to sign up for a local course on +tajweed.

<aq_hasani> So that you can gain the benefit which occurs if you pronounce the Arabic

+letters correctly.

<aq_hasani> The benefit is that the Qur'anic letters if pronounced correctly will invoke

+positive spiritual links which Allah has placed as a mercy for His sincere

+servants.

<aq_hasani> [done]

<hashim_maghribi> sayyidati, you may continue.

<ummfatimah> If your pronunciation is not perfect, does Allah SWT pardon you

+on that?

<aq_hasani> of course, if after trying, one's pronunciation is still not perfect, one is

+pardoned as has come in many hadith, but this should not be an excuse for a

+person to skip sitting with a "native Arabic speaker" (even for a short

+interval) to get a better idea.

<aq_hasani> idea of how the letters are pronounced.

<aq_hasani> For example, you should know that every single letter in the Arabic +alphabet (besides alif and hamza) has a *distinct* sound.

<ummfatimah> I have to go Now - As

<aq_hasani> ok.

<aq_hasani> we will end

<aq_hasani> wa l-hamdu l-lahi rabbi l-`alamin.

<aq_hasani> allahumma ghfir lana war hamna.

<aq_hasani> May Allah reward you for learning His din.

<aq_hasani> [done]

<aq_hasani> was s-salamu `alaykum wa rahmatullah.

[End Edited Transcript of 15 January 2005 lesson.]

<suhayb> What are the preconditions for marrying a Jewish

+or Christian woman?

<aq_hasani> It is only those who state that marrying Jewish or Christian

<aq_hasani> women is mubah who issue extensive conditions and stipulations.

<aq_hasani> And we have stated in footnote 2244 of the Explanatory Notes that it is

<aq_hasani> disliked for a Muslim man to marry a Christian or Jewish woman.

<aq_hasani> And this is a reliable opinion in the Maliki School whose reference we have

+given in the Notes of Sources.

<aq_hasani> Reference: AM, volume 2, Nikah, Kitabiyah.

<aq_hasani> ...

<aq_hasani> And as such there is really no need to add more restrictions.

<aq_hasani> The woman just needs to believe in Jesus if she is Christian and in God.

<aq_hasani> And even if she believes in trinity, then she is still permissible to marry.

<aq_hasani> As for the Jewish woman, she needs to believe in Moses and in God.

<aq_hasani> And even if she is not totally "hasidic and strict", she is permissible to +marry.

<aq_hasani> And we would doubt that a strict "hasidic-type" Jewish woman would marry a

+Muslim any way. We could only envision a more liberal Jewish woman
+marrying a Muslim.

<aq_hasani> From this you see that one's religion...

<aq_hasani> is determined by the *prophet* one believes in and whether or not one

+believes in the concept of one god or not.

<aq_hasani> [done]

<hashim_maghribi> sidi suhayb, you may continue.

<suhayb> thanks sidi

<suhayb> a wudu question

<suhayb> if i make my niyaaah AS i'm washing my face and not before is the wudu

+valid?

<aq_hasani> There would be difference about this, but we state in the Guiding Helper

+Explanatory Notes...

<aq_hasani> footnote 387: This intention must be made before washing the face. It is +better if this intention is not said with the tongue but

<aq_hasani> rather is present only in the mind. The intention for all acts of worship +must be firm and resolute.

<aq_hasani> This would be the popular opinion - about which there is disagreement within the

+school - for this act and other similar acts.

<aq_hasani> The disagreement surrounds whether or not intentions made many minutes

+before the act or during the act, or shortly after is valid.

<aq_hasani> Here we would state from what we know, that if you make your intention during

+washing the face the first time and then you wash it two more times, then

+your act of wudu' is valid - since it is only wajib to wash the face once.

<aq_hasani> [done]

[GHF_NOTE:

An important point here is that the excerpt in footnote 387 of the Explanatory Notes

is meant to inform the reader of the necessity of making an intention for ablution

before starting any of its wajib parts.

Otherwise, the normal place of the intention is immediately before beginning to wash one's hands.

]

<suhayb> alhamdulillah

<suhayb> than you sidi

<suhayb> thank you i meant

<hashim_maghribi> sidi suhayb, you may continue.

<suhayb> ok, a fasting question

<suhayb> a person has missed intentionally a day in ramadan many years ago ,

+so he must fast 2 lunar months

<suhayb> does this have to be continuous , i know Imam Malik was of this

+opinion , but are there any other valid opinions about it in the school?

<suhayb> done

<aq_hasani> ok

<aq_hasani> we understand your question.

<aq_hasani> What Ibn Qudamah al-Maqdasi states here in his Mughni is the vast majority

+of scholars...

<aq_hasani> are of the view that the two months must be consecutive.

<aq_hasani> As they are of the view that the two months of fasting are similar to the +kaffarah of dhihaar (calling one's wife "like the back of one's mother") -

+which is explicitly dealt with in the Qur'an...

<aq_hasani> ...

<aq_hasani> and also the fact that the hadith which speak about the kaffarah of breaking

+one's fasting in Ramadan are sahih and mutawatir (4 or more independent

+chains) [some of which are in Bukhari and Muslim]...

<aq_hasani> such that it does not leave much room for differing opinions issued by any

+major mujtahid.

<aq_hasani> ...

<aq_hasani> A relevant footnote in the Notes of Sources for the Main text is footnote

+735...

<aq_hasani> which contains a much easier ruling for the disobedient Muslim who has +intentionally misses *more than one* fast.

<aq_hasani> That ruling is a big break from what would be wajib on this person

+otherwise.

<aq_hasani> This is in the *Notes of Sources for the Main Text*.

<aq_hasani> [done]

<suhayb> thanks sidi

<hashim_maghribi> sidi suhayb, you may continue.

<suhayb> thanks sidi hashim

<suhayb> ok

<suhayb> a question about music , I know some malikis who are very strict in +almost every area of the deen except music , in that they allow listening to +instrumental music , I know Imam Malik's opinion that is related in the guiding +helper

<suhayb> so what raja opinion would they be using ?

<suhayb> done

<aq_hasani> is that "raajih" opinion?

<aq_hasani> ok

<aq_hasani> in any case...

<suhayb> yes raajih

<suhayb> sorry

<aq_hasani> we have dealt with this issue in depth in both the Notes of Sources and also

+near the beginning of the previously asked miscellaneous questions...

<aq_hasani> in which we narrate three basic easier views purported by authentic Maliki

+Scholars - while clarifying that the opinion in the Explanatory Notes (like

+almost all of the opinions in the Explanatory Notes) are taken from the

+popular opinion in the Maliki...

<aq_hasani> School...

<aq_hasani> And due to the general policy which we narrated in the first Previously Asked

+Maliki Fiqh Principles Questions, we

<aq_hasani> will not condemn those who teach minority Maliki views - as we have stated

+in other places...

<aq_hasani> that there is no danger of the Maliki School becoming corrupt with this

+approach as our definition of *popular* is very clear and

<aq_hasani> easily verifiable by a person of even only mediocre qualifications.

<aq_hasani> [done]

<suhayb> ok thanks sidi I'll look it up inshaAllah , could you tell me which +scholars issued these views?

<suhayb> done

<aq_hasani> These views were summarized by two scholars mainly:

<aq_hasani> Imam al-Jazuli (the famous author of awraad)

<aq_hasani> And Imam Muhammad ibn Ahmad Mayyarah - who wrote the most reliable

+Sharh of al-Murshid al-Mu`in.

<aq_hasani> These views have also been purported by the likes of Ibn `Ajibah al-Hasani

+(the student of al-Arabi al-Darqawi)...

<aq_hasani> And you can look at the previously asked questions miscellaneous section for more detailed references.

<aq_hasani> [done]

<hashim_maghribi> sidi suhayb?

<suhayb> thanyou sidi

<hashim_maghribi> any other issues, sidi suhayb?

<suhayb> yes,ok, you mentioned Imam Al Jazuli of dalail al khayrat fame , was

+he before or after imam ad darqawi? What about qadi iyad, qadi abu bakr, and al-maizairi?

<suhayb> rahimullahumma

<suhayb> done

<aq_hasani> before

<aq_hasani> jazului d. 850 A.H. (600 years ago)

<aq_hasani> darqawi d. approximately 200 years ago. 1823 C.E. to be exact.

<aq_hasani> qadi iyad is actually a very early scholar of the Western Muslim world born

+in 476 A.H.

<aq_hasani> we are not sure which abu bakr you are referring to: but if you mean Abu

+Bakr al-Abhari of Baghdad, then he was also very early,

<aq_hasani> in the fourth century (300's) A.H.

<aq_hasani> as for Imam al-Maza'iri. This is not making us remember - perhaps if we saw

+the name in Arabic, we'd be able to help you better.

<aq_hasani> [done]

<hashim_maghribi> Sidi Suhayb, if you have more issues, you may ask.

<suhayb> ok,sorry , sidi i meant Qadi Abu Bakr ibn Al Arabi and Imam al Mazari

+the teacher of Qadi Iyad, he has a sharh of sahih Muslim , i think

<suhayb> i have another question

<aq_hasani> Well, we placed Qadi Iyad for you, so you can guess al-Mazari's date.

+And Qadi Abu Bakr ibn al-Arabi lived approximately 900 years ago.

*** Signoff: hashim_maghribi (Quit: hashim_maghribi)

<suhayb> thanks sidi
*** hashim_maghribi has joined
<hashim_maghribi> sorry I got disconnected.
<suhayb> Im a convert in europe and i have two friends who became muslim
+before me , we were very close friends for about 10 years
<suhayb> but they have both stopped practicing the deen
<suhayb> I and other people have spoken to them and made du'a for them and
+warned them sometimes softly and sometimes strongly
<suhayb> but over 2 years have seen pretty much zero result
<suhayb> im quite sick and tired of them to be honest but I'm worried if I
+leave them they will just slide down even further and further
<suhayb> but every time i visit either of them i, notice that my own spirtual
+state decreases somewhat , and this is a very bad sign.
<suhayb> any advice sidi?
<suhayb> done
<aq_hasani> About the fact that some new converts in the West revert away from the Din
+after learning it and becoming enthusiastic about it,
<aq_hasani> We were asked this questions a little while back and here is
+the answer we stated:
<aq_hasani> .
<aq_hasani> Then, we will deal with your specific situation...
<aq_hasani> .
<aq_hasani> > Thank you for your last reply, it was very helpful to clarify things.
<aq_hasani> >
<aq_hasani> > As a follow up, what does this tell us about da'wah? 2/3rds of the
<aq_hasani> > people who enter in Islam in the United States unfortunately leave it
<aq_hasani> > in 1 to 2 years because they don't believe it anymore. We set a good
<aq_hasani> > example, we teach through proofs, etc. but I just don't understand what
<aq_hasani> > causes that one "jump" between disbelief to belief. For example,
<aq_hasani> > Umar ibn Khattab (RA) only needed to hear the Qur'an to become a
<aq_hasani> > believer but certain modern day Muslims needed much proof and effort

<aq_hasani> > for their heart to be convinced.
<aq_hasani> We are not sure if those statistics are totally accurate, but assuming that
<aq_hasani> they are, we would state that the approach to da`wah and Islam practice
<aq_hasani> by most Muslims in the West is faulty. And this has not to do with teaching
<aq_hasani> proofs, but the actual methodology (i.e. the general approach) to the din.
<aq_hasani> You should know that most people leave the din because of fiqh and not
<aq_hasani> aqidah. They do this because the approach to fiqh being taught does not
<aq_hasani> accommodate their lifestyles and circumstances well enough. Then, because
<aq_hasani> they do not want to admit that they are "too weak" or "too unadaptable" to
<aq_hasani> follow the "strict or incoherent" fiqh they are being taught, they may
+justify
<aq_hasani> their leaving via an attack on aqidah.
<aq_hasani> Rejecting Islam due to fiqh has been the major reason for rejecting Islam
<aq_hasani> from the time of Abu Jahl to now. You should know that the real reason
<aq_hasani> Abu Jahl never became Muslim was that he was afraid that the laws which
<aq_hasani> Muhammad was bringing would infringe on his current "unfair" and "dishonest"
<aq_hasani> business practices - as is recorded in some books of seerah.
<aq_hasani> We knew about this problem and thus built into the Guiding Helper safety
<aq_hasani> valves which allow a person to remain in the din even if he/she has reached
<aq_hasani> "burnout" stage or another personally extreme stage. One of these valves
<aq_hasani> are mentioned footnotes 2595 to 2598 of the Explanatory Notes and another
<aq_hasani> is our general approach to freely allowing dispensations for those not

<aq_hasani> actively traveling the Path to Allah. Yet another of these valves is
<aq_hasani> stating that committing major acts of disobedience does not make one
<aq_hasani> exit the din and all one must do is ask for forgiveness and repent.
<aq_hasani> We know for a fact here that at the Guiding Helper Foundation, we have
<aq_hasani> an over 95 %retention rate - by the grace of Allah. The only people we are
<aq_hasani> aware of that have left the Guiding Helper version of the din are people
<aq_hasani> who either did not wholeheartedly start it, or those who have been misled
<aq_hasani> by the statements of certain "established" scholars who have condemned
<aq_hasani> us out of complex ignorance, <aq_hasani> and out of claiming superiority, etc., or those who did not trust it as a complete
<aq_hasani> guide and became confused about the din from statements which they
<aq_hasani> heard from other (unreliable) sources.
<aq_hasani> [. . .]
<aq_hasani> .
<aq_hasani> Now your specific situation...
<aq_hasani> It is obvious that your friends have left the din because of a bad *first +impression*.
<aq_hasani> And you know what they say about first impressions being the most lasting.
<aq_hasani> And thus, giving them advice at this point may not help...
<aq_hasani> ...
<aq_hasani> We would suggest here to continue your friendship with them - while you
+yourself take care to practice the din (even in front of them).
<aq_hasani> And if you do such, it is a sign that your rank with Allah is much higher
+than a person whom He tried with reversion back to an earlier state.
<aq_hasani> The Prophet (May Allah Allah bless him and give him peace) stated...
<aq_hasani> thalathun man kunna fihi wajada halawata l-iman...
<aq_hasani> an yakuna l-lahu wa rasululuha ahabba ilayhi mimma siwahuma...
<aq_hasani> wa an la yuhibba l-mar'a illa li l-lah...

<aq_hasani> wa an yakraha an ya`uda fi l-kufri kama yakraha an yuqdhafa fi n-nar.
<aq_hasani> Three qualities if they are found in a person, he has tasted the sweetness
+of iman...
<aq_hasani> (1) that Allah and his Messenger are more beloved to him than other than
+them...
<aq_hasani> (2) that he love a person just for the sake of Allah.
<aq_hasani> (3) [and this is the relevant one]...
<aq_hasani> that he hate to return to disbelief as he would hate to be flung into the
+Hellfire.
<aq_hasani> [{Bukhari, al-Iman}]
<aq_hasani> That the fact that the person leaves the din after entering it demonstrates
+that his iman never reached the state of certainty.
<aq_hasani> ...
<aq_hasani> Sidi Suhayb, we would like to inform you of a fact which most of humanity is
+unaware of...
<aq_hasani> There will be *no* people left who disbelieve in Allah and His Messenger on
+the Day of Resurrection.
<aq_hasani> And the reason for this is the *clearness* of the signs at that point.
<aq_hasani> Allah on purpose has shrouded true belief in veils of the unseen to test who
+can trust his heart over his senses.
<aq_hasani> ...
<aq_hasani> Every person has an internal make-up which determines his rank with Allah...
<aq_hasani> And the rule is...
<aq_hasani> the fewer signs you need to reach certainty, the higher your rank.
<aq_hasani> ...
<aq_hasani> Now Allah is aware of the current state of the ummah and for this reason
+He has put into motion....
<aq_hasani> the process which will bring about certainty in a majority of the people who
+survive the coming events.
<aq_hasani> wa s-salamu `alaykum wa rahmatullah.
<aq_hasani> [done]

[End Edited Transcript of 12 March 2005 lesson.]

<tahir> I was looking at previous transcripts.....
<hajji> salam
<tahir> someone asked about the ruling on music..
<aq_hasani> as-salamu `alaykum sisi hajji, you may ask after tahir is done.
<hajji> ok
<tahir> just wanted to clarify...was Sidi Ibn Ajiba amongst those who allowed +it?
<tahir> [done]
<aq_hasani> Ibn Ajibah is among the ones who stated that there is no ijmaa` on musical +instruments.
<aq_hasani> And that the advanced spirituals do not seek them out, but when they are +present...
<aq_hasani> they are not like the external scholars who would unconditionally prohibit +them.
<aq_hasani> Reference:
<aq_hasani> Sharh for line(s):
<aq_hasani> 202 al-Mabahith al-Asliyyah.
<aq_hasani> [done]
<tahir> thank you
<aq_hasani> wa l-hamdu li l-lahi rabbi l-alamin.
<aq_hasani> was-salamu `alaykumwa rahmatullah

[End Edited Transcript of 19 March 2005 lesson.]

<ahmedtalib> marhaba sedna
<aq_hasani> wa `alaykum as-salam wa rahmatullah sisi ahmad, sisi hashim
<ahmedtalib> :)
<hashim_maghribi> assalmo aleykum sisi ahmed, you may begin.
<ahmedtalib> wa aleikum al salam wa rahmatu alah
<ahmedtalib> ok
<ahmedtalib> Ba'da asSalam and wishes that our dear sharif is in best health
+I wish to ask about the 50th core belief, where it says Jawazu al a'rad ala
+anbiya'a dose this include black magic?
<ahmedtalib> done

<aq_hasani> yes. and as is proven by sahih hadith in Bukhari that..
<aq_hasani> our blessed Prophet (May Allah bless him and give him peace) was afflicted by
+black magic...
<aq_hasani> and this is the sababu n-nuzul of the last two surahs of the Qur'an.
<aq_hasani> al-Mu`awwadhatayn.
<aq_hasani> [done]
<hashim_maghribi> assalamo aleykum sisi omer, sisi ahmed , you may ask again.
<ahmedtalib> 2) dose it matter if I say: sunset is a precondition to maghrib
+prayer
<ahmedtalib> insead of saying
<hashim_maghribi> sisi omer, you may ask after sisi ahmed.
<ahmedtalib> sunset is a reason for maghrib prayer, if it dosent hopw do we +distinguish?
<ahmedtalib> done
<aq_hasani> this is a mere difference in language.
<aq_hasani> There are often various ways to express the same act.
<aq_hasani> [there are various ways to express the same *fact*.]
<aq_hasani> What is meant is:
<aq_hasani> Sunset is a precondition for maghrib prayer becoming wajib on the pure +responsible person.
<aq_hasani> [done]
<hashim_maghribi> sisi ahmedtalid?
<ahmedtalib> ok
<ahmedtalib> 3) would washing the hands at the begining of wudu substitute +the wajib of combing the hands fingers? meaning: when I start making wudu , +wash my hands and comb my fingers would that replace the wajib later on when +washing the arms?
<ahmedtalib> done
<aq_hasani> yes, the order is a mere less-stressed sunnah
<aq_hasani> [done]
<hashim_maghribi> sisi ahmad?
<ahmad> no question at this time just listening
<hashim_maghribi> sisi Dhulfiqar?
<Dhulfiqar> thanks sisi , about Jumah and the distance on 4 miles away from a +masjid
<Dhulfiqar> does it have to be exact ? as I have no way to measure it
<Dhulfiqar> done

<aq_hasani> It is an exact distance, calculated by our Maliki Scholars which you should
+measure using a map and a straight-line radius...
<aq_hasani> And the exact point from which you should measure is from the "minaret" or
+Adhan location.
<aq_hasani> And the exact distance is 5.565 kilometers...
<aq_hasani> as clarified by Muhammad al-Qarawi, author al-Khulasah al-Fiqh-hiyah.
<aq_hasani> [done]
<hashim_maghribi> sidi mudassir?
<DhulFiqar> thanks sidi
<hashim_maghribi> sidi ahmedtalib?
<ahmedtalib> Footnote 468 - about type (B) & (C) ejaculation do not
+necessitate ghusul am I right to understand that this is seamen ejaculation?,
+Footnote 540 - is what is meant here a woman who was in Janaba and then her
+period started?
<ahmedtalib> I am sorry if answers to my questions are too obvious
<ahmedtalib> I just want make sure I understood right
<ahmedtalib> done
<aq_hasani> ejaculation without orgasm does not necessitate ghusl.
<aq_hasani> as for footnote 540, it is meant to state that the woman is not
<aq_hasani> restricted from reading the Qur'an in the Maliki School without touching it
+- even if she had not taken a bath for purification...
<aq_hasani> after penetration or orgasm and before her menstruation started.
<aq_hasani> [done]
<hashim_maghribi> sidi omer?
<hashim_maghribi> sidi student?
<student> I'll just sit in and listen today Sidi
<ahmad> in the Maliki madhab is it allowed for a woman to give a talk in front
+of a mixed audience
<ahmad> like at a conference
<omer> can i ask
<omer> after sid ahmad insha'Allah
<hashim_maghribi> sidi omer you may enter a question while ahmad is being
+asked.
<aq_hasani> You have to understand here sidi ahmad, that we do not present an altered

+form of the din (contrary to the assumptions of the ignorant), but give it to you
+"straight from the horse's mouth".
<aq_hasani> And straight from the horse's mouth, there is difference of opinion in the
+Maliki School as to level of interaction allowed between an unrelated man and
+a woman...
<aq_hasani> whereas the popular opinion (which we narrate) allows for non-intimate and
+business-like and professional interaction between the two genders.
<aq_hasani> And there is a difference of opinion in the Maliki School as to whether or not
+a woman may stand in front of people (as mentioned recently by Shaykh
+al-Azhar)... whereas the popular opinion would...
<aq_hasani> allow it if she is dressed properly showing only her hands and her face in
+loose-fitting clothes.
<aq_hasani> We have references for most of this information in the Previously
+Answered...
<aq_hasani> Clothing Questions.
<aq_hasani> [done]
<ahmad> jazakallahu khair
<hashim_maghribi> sidi omer?
<omer> thanks sidi..my question is about the permissibility of teachers
+hitting their students. i have a family member who teaches pre-school in a
+masjid where there is also a hifz program. the teachers of that hifz program
+who are all aalims seem to be hitting their students on a regular basis. they
+justify this by saying that this is how it was traditionally done. is this
+correct
<omer> apparently the students are upset at this esp the younger ones.(done)
<aq_hasani> obviously, it is not the best way to teach...
<aq_hasani> but, our din not prohibit those in authority to *lightly* strike the upper
+back and arms of a child.
<aq_hasani> The face/head should not be hit.
<aq_hasani> Nor should the hit cause lasting pain, broken bones, bruises, cuts, or any
+other lasting mark.
<aq_hasani> The proof that our din allows...

<aq_hasani> light hitting is in the famous hadith of Abu Dawud...
<aq_hasani> muru awlaadukum bi s-salati wa hum abna'u sab`i sinin...
<DhulFiqar> as salaamu alaykum all I have to go
<aq_hasani> wa d-ribuhum `alayha wa hum abna'u `ashr...
<aq_hasani> Command your children to pray at seven and beat them (lightly) at ten.
<aq_hasani> ..
<aq_hasani> As for ourselves, we were never beat by any of our teachers when +growing up...
<aq_hasani> but this has more to do with the nature of the child...
<aq_hasani> ...
<aq_hasani> and obviously, because we were never beat, we never associated *pain* with +learning din.
<aq_hasani> [done]
<hashim_maghribi> sidi student?
<student> I'll skip a turn
<ahmedtalib> am I still connected?
<hashim_maghribi> sidi ahmedtalid, then sidi ahmed
<ahmedtalib> I am sorry every one about the nature of this question but this +is deen, Last question about fiqh Footnote 500 - Sidi I dont understand what +is meant by 'if impurities are not spread far from the urethra/anus'? this +istijmar issue have always been foggy for me for example ibn ashir says: wa +jaza al istijmaru min bawli dhakar ka ghai'tin la ma katheeran intashar - +well how could it not spread when
<ahmedtalib> it is being released
<ahmedtalib> what I want to understand here
<aq_hasani> different people would have different circumstances...
<ahmedtalib> is when is it permissible to skip using water?
<ahmedtalib> and lastly what is saltun and what is Natri al dhakar?
<ahmedtalib> done
<aq_hasani> By spread much, we would state a diameter distance of 5 cm or 2 inches, or +about the size of ...
<aq_hasani> an ancient silver dirham coin.
<aq_hasani> and 25 cm is the area of the impurities that contact the skin around the +anus.

<aq_hasani> So, istijmaar is permissible when there is no significant contact of the +impurities around the skin surrounding the urethra and anus.
<aq_hasani> ...
<aq_hasani> It is always better to use to water and using water will also make one less +susceptible to the common round worm which infects most people in the West.
<aq_hasani> [done]
<hashim_maghribi> sidi ahmad?
<aq_hasani> salt and natr are accurately explained in your DT Sharh.
<ahmad> no question
<ahmedtalib> ok
<aq_hasani> basically, like we stated one grabs the penis from its base..
<aq_hasani> and squeezes it gently to its head while gently shaking it.
<aq_hasani> and 'salt' is meant to point to this stretching from base to head and 'natr' is +meant to point to this gentle shaking while grasping it.
<aq_hasani> [done]
<ahmedtalib> ok thank you and my apologies again
<hashim_maghribi> sidi student, sidi omer?
<omer> im just listening...no question for me either at this time sidi..thanks
<student> I have a question related to making promises with one of Allah's +names (footnote 2096)
<student> Some people have a habit of taking Allah's name in vain when making +an empty threat and say, for example, if you dont do as I say, I swear by +Allah I will beat you when they actually dont really mean any of it at all.
<student> Does making such a statement (which is not intended literally) +constitute a promise for which one much expiate? [done]
<aq_hasani> no. the arabs must be excused for their laghw (unintentional promises).
<aq_hasani> and this is the opinion of the original teachers of our din such as Ibn +Abbas and the early scholars like Imam Malik.
<aq_hasani> The person *must intend* to actually swear...
<aq_hasani> Now we have stated that the act must be mubah or mandub for...
<aq_hasani> for the promise to be wajib to carry out or need an expiation.

<aq_hasani> Beating without cause is either makruh or haram.
<aq_hasani> [done]
<aq_hasani> wa s-salamu `alaykum wa rahmatullah wa barakatuh.
<ahmedeltalib> wa aleikum al salaml
<student> wa alaykum assalam
<aq_hasani> May Allah reward you all for trying to learn His din.

[End Edited Transcript of 26 March 2005 lesson.]

<hashim_maghribi> salaam sidi.
<aq_hasani> wa `alaykum as-salam wa rahmatullah
<hashim_maghribi> assalmo aleykum sidi student, yo may begin.
<student> assalamu 'alaykum
<aq_hasani> wa `alaykum as-salam wa rahmatullah.
<student> I have a question about being alone with an unrelated member of the +opposite gender.
<student> One may not be alone with such a person in a closed room without +another discerning human being, but what is a closed room?
<aq_hasani> it is a room in which it is not likely that the doors will open soon...
<aq_hasani> and a room which does not have see-through windows...
<aq_hasani> It is always best to keep the door a little ajar. ... if forced to be alone ...
<aq_hasani> with someone of the opposite gender.
<aq_hasani> what we mean here...
<aq_hasani> is that it is a room in which it is not likely that any discerning human +will be watching with normal sight.
<aq_hasani> or appear suddenly.
<aq_hasani> [done]
<hashim_maghribi> sidi student, you may ask again.
<student> OK to apply this to my situation: I work in a room with a man and a +woman
<student> When the man leaves e.g. to use the bathroom, I don't have to leave +too, right?
<aq_hasani> right, since he can suddenly appear again.
<aq_hasani> [done]
<hashim_maghribi> sidi student, you can keep asking for now...
<student> Is it also OK to be alone with a much, much older woman in the same

+way that its OK to see such a persons light nakedness? [done]
<aq_hasani> ok
<aq_hasani> obviously, all the situations in life do not fit neatly into definite +categories...
<aq_hasani> And fiqh is meant to give us general guidelines on how we should conduct our +actions and words...
<aq_hasani> and people during the course of their life will face situations in which the +rulings cannot be applied perfectly.
<aq_hasani> In these situations, it is best to just ...
<aq_hasani> hold on brb.
<student> OK
<aq_hasani> it is best just to follow the "spirit" of the rulings...
<aq_hasani> instead of trying to explicitly state a deviation from the ruling.
<aq_hasani> And the spirit of the ruling here is concerned only with...
<aq_hasani> conducting unlawful relations with someone of the opposite +gender with whom one does not have legal contract with (e.g., one's spouse) which obligates +one to treat the person with respect and provide for her.
<aq_hasani> And thus, this should be recognized and realized - that the situation which +you describe is ...
<aq_hasani> in conformity with the spirit of the ruling and such there should be no +explicit need to try to state deviations which if explicitly stated...
<aq_hasani> will eventually lead to misguidance.
<aq_hasani> The reason they will eventually lead to misguidance is that if we state +today...
<aq_hasani> that it is ok to be alone with an unrelated woman where the age difference +between the two (when they are both past puberty) is great...
<aq_hasani> Then, slowly people will keep reducing the allowed age difference between +the two until they explicitly state a ruling which contradicts the previously +known law.
<aq_hasani> And this is how people become misguided...

<aq_hasani> and this is exactly how the previous nations became misguided, whom we are
+told the Muslims eventually will follow step-by-step into the same lizard's hole.
<aq_hasani> ...
<aq_hasani> So there is a difference between explicitly trying to justify one's actions
+and a difference between...
<aq_hasani> realizing that life does not fit neatly into known categories of laws...
<aq_hasani> and that one must in certain situations follow the spirit of the law when
+forced or unable to follow its letter.
<aq_hasani> [done]
<hashim_maghribi> sidi student, you may continue.
<student> OK, I believe I understand your point.
<student> Perhaps sometimes the questions we ask you during lessons are a bit
+odd, but for me....
<aq_hasani> al-hamdu li l-lah.
<student> I often ask a question simply to test my own understanding of what I
+have read
<aq_hasani> no. this is good.
<aq_hasani> as we are intending to produce a large number of independent people...
<aq_hasani> who understand the din in both letter and spirit...
<aq_hasani> such that it becomes impossible for the...
<aq_hasani> din to become corrupt due to some future situations...
<hashim_maghribi> asslamu alaykum sidi ahamd, you may ask after sidi abuanit
+is done
<aq_hasani> in which insincere scholars will arise [this will be mostly after the
+descent of `Isa...
<aq_hasani> but, also during the nice period the Muslims will experience in the
+near future]...
<aq_hasani> and organizations will arise which try to corrupt the din.
<aq_hasani> And that is what we are trying to give protection against. So, you should
+ask us for clarifications to reach this "independent" understanding which we
+desire to inculcate in our students.
<aq_hasani> [done]
<Ahmad> i read in the akhdari i believe that its makruh to pray in just pants

+in the Maliki madhab is that the dominant position
<Ahmad> do you have to have a wrap around or long shirt
<aq_hasani> ok
<aq_hasani> Look. There is a reason why we have used the Murshid as a base for the
+Guiding Helper and not other texts such as the Risalah and the Akhdari.
<aq_hasani> And that is that the Murshid and its associated shuruh are much more advanced
+than these rudimentary texts.
<aq_hasani> And that the Murshid takes into account the advanced refinement conducted
+by the Andalusian Maliki Scholars.
<aq_hasani> whereas the Risalah if Ibn Abi Zayd, the Mukhtasar of Ahkdari, and other
+such texts are much more rudimentary - and people in the West will face many problems
+if they try to follow these texts - due to their literal nature.
<aq_hasani> So, the refined view for the subject you discuss (and similar subjects) is
+accurately detailed in the Explanatory Notes of the Guiding Helper.
<aq_hasani> For this issue, you can look at footnotes...
<aq_hasani> 948 and 1259.
<aq_hasani> And this brings up a *very important* point that all students of the Guiding
+Helper should be aware of...
<aq_hasani> That the Guiding Helper has been reviewed by a very qualified editorial
+staff which has made sure...
<aq_hasani> that the amount of detail which is necessary for you to be happy and
+successful practitioners of the din has
<aq_hasani> *already* been included in the Explanatory Notes...
<aq_hasani> Except for a rare few issues which are included in the footnotes for the
+Notes of Sources to the Main Text.
<aq_hasani> So, if you as an honest student of the Guiding Helper come across details
+which are not mentioned in the Explanatory Notes...
<aq_hasani> you can *safely* assume that these details are either not essential or are
+not *agreed upon* within the school.
<aq_hasani> ...
<aq_hasani> Believe it or not...
<aq_hasani> The only people who contact us with confusion about the din are

+people who have become confused from other sources...

<aq_hasani> since the authors of these sources have not taken the time to carefully +consider all of repercussions and effects of what they are teaching will have

+on the common man who tries to follow their advice.

<aq_hasani> ...

<aq_hasani> [done]

<hashim_maghribi> sidi Ahmad, you may ask again.

<Ahmad> thanks just read footnote 949, so it being a fadilah is the position.

+Is the opinion that its makruh to pray without a cover a strong position or a

+minority position

<aq_hasani> ok.

<aq_hasani> another thing you have to realize is that many people who teach the Maliki

+School are *totally* ignorant of the definition of a popular opinion and the

+location of the list of such opinions.

<aq_hasani> And that we have accurate defined what such an opinion is in footnote 196 of

+the Notes of Sources.

<aq_hasani> And we confidently state that close to 95% of the opinions in the

Explanatory

+Notes are

<aq_hasani> *popular* opinions

<aq_hasani> including the one you are asking about.

<aq_hasani> [done]

<hashim_maghribi> assalamu aleykum sidi omer, you may ask after ahmad.

<omer> w'alaikum salam ok thanks

<aq_hasani> sidi, the popular opinion in the Maliki School differentiates between the imam

+in a masjid praying without such a cloak.

<aq_hasani> The imam at home or another location, the follower, and the person

+praying alone do not lose any reward for their prayers by not wearing a cloak.

<aq_hasani> as is clarified in footnote 1259 of the Explanatory Notes.

<aq_hasani> [done]

<hashim_maghribi> sidi omer?

<omer> sidi ive heard that its possible that some non-muslims may enter jannah

+if they believed in monotheism in their hearts. is this correct? if so,

+doesn't it go against quranic verdicts stating that disbelievers will be in

+hell forever (done)

<aq_hasani> ok

<aq_hasani> obviously, the correct position which everybody who is smart should take is:

<aq_hasani> "I'm not the one who is going to be deciding this on Judgment Day.

<aq_hasani> And this affair is in the hand of Allah."

<aq_hasani> Nevertheless, the `Ash`ari school has certain divisions for the purpose of

+setting *general* guidelines...

<aq_hasani> and the divisions are not just two.

<aq_hasani> Obviously, the simple case is the Mu'min in the message of the prophet

of

+his time and in the belief of tawheed.

<aq_hasani> This person is an *eternal* Jannah dweller (eventually).

<aq_hasani> And the simple case on the other side is a disbeliever in the message of the

+prophet of his time and in the message of tawheed.

<aq_hasani> This person (if he had time to ponder these issues), is an *eternal*

dweller

+in the Hellfire.

<aq_hasani> And then, the confusion arises for the people in between these two extremes.

<aq_hasani> Whereas the popular opinion in the `Ash`ari school does not differentiate

+between the monotheistic clear rejecter of the Prophet's message and the

+non-monotheistic one.

<aq_hasani> And then, there is of course the issue of whether or not the person was

ever

+presented an accurate picture of the din of the prophet of his time and had an

+opportunity to ponder this...

<aq_hasani> and the general rule is that ignorant people are treated more leniently

than

+knowledgeable ones (as hinted in the Qur'an):

<aq_hasani> la yastawi l-ladhina ya`lamuna wa l-ladhina la ya`lamun.

<aq_hasani> Much of this is mentioned in Imam Al-Bayjuri's Sharh for verse 110

<aq_hasani> of Jawharah al-Tawheed.

<aq_hasani> ...

<aq_hasani> But, it all can be summed up in one statement:

<aq_hasani> No one will feel that he has been wronged (in regards to the defined law) on the
+Day of Judgment.
<aq_hasani> ...
<aq_hasani> And one more similar statement which sums this up is:
<aq_hasani> People will be judged on the Day of Judgment according to what they knew.
<aq_hasani> [done]
<hashim_maghribi> sidi ahmad?
<hashim_maghribi> sidi omer, you can enter a question also.
<omer> ok an aqeedah question...what is the root cause of sinning? is it low
+iman? (done)
<aq_hasani> no.
<aq_hasani> This is an important issue as it is misunderstood by almost all people
+associated with religion, especially those who
<aq_hasani> have been tainted with ideas of the original sin dogma of the Christians.
<aq_hasani> and the dogma of "sinlessness" propagated by Christian Monks.
<aq_hasani> The Qur'an explains the basis of disobeying Allah from the human very
+clearly...
<aq_hasani> wa la qad `ahidna ila aadma min qablu fa nasiya wa lam najid lahu `azmaa(n).
<aq_hasani> and this verse contains the basis for why "good" humans disobey Allah...
<aq_hasani> "Indeed We made a covenant with Adam [i.e. not to eat of a certain tree in
+Paradise] before, but he *forgot* and We found he was not *resolute* enough
+to continue [with his covenants]." [al-Qur'an 20:115]
<aq_hasani> And these are the two reasons why "good" humans disobey Allah.
<aq_hasani> Either because they forget the covenant and the associated consequences of
+not keeping to it.
<aq_hasani> Or because, they being so "present oriented" (meaning people's minds are
+made such that they give more precedence to the present than to the future or past).
+This is for a normal healthy human being.
<aq_hasani> And this is done on purpose as a design from Allah of the human.

<aq_hasani> For a higher cause.
<omer> as a clarifying question.. how do you then train yourself to be less
+'present oriented'
<aq_hasani> they are so present oriented, that they forget to have resolution to
+continue what they....
<aq_hasani> made a covenant of in the past into the future.
<aq_hasani> Humans are the way they are because *Allah* wanted them that way.
<aq_hasani> And this the crux of the matter where we (the advanced scholars, not common
+ignorant man) differ...
<aq_hasani> in the view of committing misdeeds.
<aq_hasani> brb
<aq_hasani> The reason why an arif is an arif is because
<aq_hasani> he has reduced his concentration so much (in its intrinsic nature that he
+only focuses on the very small instance of the present time without
+remembering the past or fearing the future.
<omer> subhan Allah
<aq_hasani> And the purpose of our laws is to get people to this point.
<aq_hasani> Now, it is obvious that most people will never be able to do this...
<aq_hasani> due to their intrinsic misunderstanding of the reason for the
arbitrary
+laws which we have been given.
<aq_hasani> That the person should make tawbah...
<aq_hasani> and tawbah signifies *forgetting* about the past...
<aq_hasani> and not thinking too much about repeating the act in the future...
<aq_hasani> to again limit the focus and narrow it further into the immediate
+ present time.
<aq_hasani> Sidi omer.
<aq_hasani> In truth time does not exist.
<aq_hasani> And only a continuously changing present instance exists.
<aq_hasani> And the arifin are the one's who truly realize this. And it is due to
+this base realization that all of their other "secrets" and "higher abilities" manifest
+themselves - and ranks with Allah increase way beyond the external scholar who
+may claim to have been obeying Allah for thirty constant years (as is related in the

+famous incident with Rabi`ah al-Basri).
<aq_hasani> Now at the same time, the perfected `arifin out of adab
+try their best to stay away from the major acts of disobedience (such as not praying +the five daily wajib prayers) - as they realize that the legal ascription to acts +does not change based upon one's *spiritual rank*. Although, it is possible that
+Allah decides never to punish someone (out of extreme love for him/her) no matter +what he/she does as is related in authentic statements of Abdul Qadir al-Jilani.
<aq_hasani> [done]
<aq_hasani> wal hamdu l-lahi rabbi l-alamin.
<omer> alhamdulillah

[End Edited Transcript of 02 April 2005 lesson.]

<ahmedeltalib> asSalamu aleikum
<hashim_maghribi> assalamo aleykum sidi ahmed , you may begin
<ahmedeltalib> bismallah
<ahmedeltalib> when a legal ruling derived based on the 11th sources are these
+sources (in footnote 254 of the Explanatory Notes of the Guiding Helper) taken in the
+sequence laidd out or for example the fuqaha would in some cases use istihsan
+before qiyas?
<ahmedeltalib> done
<aq_hasani> bismillahi r-rahmani r-rahim
<aq_hasani> inna l-hamda li l-lahi wa s-salatu wa s-salamu `ala ashrafi l-anbiya'i wa
+l-mursalin.
<aq_hasani> One can say here that the first four listed are the ones basically agreed
+upon by most fuqaha'
<aq_hasani> And the last seven are only purported by a section of the fuqaha'
+(e.g., the Malikis and the others).
<aq_hasani> As for exactly which takes precedence, then this also varies from mujtahid to
+mujtahid.
<aq_hasani> In the Maliki School, it was Imam Malik's way to use letter (i) `amal
+al-Madinah as a base for the legal rulings.

<aq_hasani> Then, these were verified using the Qur'an, hadith, ijma`, etc. listed.
<aq_hasani> So, the answer here is that no there is no specific order.
<aq_hasani> This is the order that our teacher Shaykh `Ali al-Filali taught them to us in.
<aq_hasani> If you want to know which is the weakest base, then that is:
<aq_hasani> al-maslahah al-mursalah.
<aq_hasani> And it is this one source which *may not be used* unless authentic primary
+texts are silent about the issue.
<aq_hasani> One can understand this from the name which can be translated as...
<aq_hasani> "something which benefits concerning an issue which has been left dangling
+[in the primary texts]."
<aq_hasani> There are some contemporary Maliki Scholars in Morocco who have written
+extensively about this one base.
<aq_hasani> If one wants to learn more about these bases, one can refer to the book we
+have listed as UF in our Table of References.
<aq_hasani> ...
<aq_hasani> As for the other five (six) later sources, then we would state that they are used
+based upon need and availability of resources.
<aq_hasani> But, we can see your reasoning as the first four listed are listed in the
+order of precedence used by *most* scholars of Jurisprudence.
<aq_hasani> [done]
<ahmedeltalib> jazakum'Allahu kayran
<hashim_maghribi> sidi ahmed you may continue to address sidi abuanit for
+now.
<ahmedeltalib> ok sidi Hashim
<aq_hasani> [As a clarification, we already explained that Imam Malik's method calls for
+establishing the base of the madh-hab by using letter (i) and then using the
+other sources to verify this base. If you ponder this approach, you will
+find that it leads to more..
<aq_hasani> consistent madh-hab as the mujtahid is not trying to derive the ruling from

+scratch, but actually trying to prove the base which he is using - which is +the...

<aq_hasani> cross-section opinion of the rightly-guided seven earlier Madinan Scholars.

<aq_hasani> Although, Imam Malik was qualified to derive them from scratch.]

<aq_hasani> [done]

<ahmedtalib> na'am sidi

<ahmedtalib> Sidi, can you please give me 1 fiqhi ruling derived on the

+basis of maslahatu al Mursalah, 1 based on Urf, the reason for my question is

+because I find it easier to understand new things when an example is given to

+how they are applied

<ahmedtalib> done

<aq_hasani> ok

<aq_hasani> as for `urf, we will take a modern example...

<aq_hasani> And that is an online transaction.

<aq_hasani> Where the base arkaan of trade are the same: (a) buyer, (b) seller, (c)

+price, (d) item/service being bought/rented, and (e) the seeghah ("words"

+which conclude the transaction).

<ahmedtalib> na'am

<aq_hasani> Here using the `urf principle, we study how a single-click on a "purchase"

+button after verification of the price, item description, and understanding of

+the transfer from the seller to buyer...

<aq_hasani> is equivalent in "techno-`urf" to the man who walks up to a merchant..

<aq_hasani> in a suq and expresses that he would like to buy the item while offering the

+price for it in currency.

<aq_hasani> .

<aq_hasani> Now a less-modern example of `urf...

<aq_hasani> and that is the words in a marriage ceremony conducted by non-Arabs...

<aq_hasani> Thus, "I do" and "I accept" would be considered equivalent to "qabiltu".

<ahmedtalib> na'am

<aq_hasani> Now, as for al-maslahah al-mursalah.

<aq_hasani> Also, called al-Masaalih al-Mursalah (here we have a saad in the word +"masaalih")

<ahmedtalib> na'am

<aq_hasani> And this is translated as "something which has benefit in an issue which is

+left dangling "meaning not clearly dealt with in the primary texts"...

<aq_hasani> And this is also called al-istislaah (with saad) "seeking benefit or good"

<aq_hasani> The first step is to try to find the "objectives of the shari`ah" which are +five:

<aq_hasani> "kulliyaatu sh-shari`ah" (or six depending upon who you ask)...

<ahmedtalib> na'am

<aq_hasani> (1) din, (2) nafs, (3) `aql, (4) nasab, (5) `ird, [and (6) maal]

<aq_hasani> And then one divides open issue into three levels:

<aq_hasani> (1) ad-daruriyaat, (2) al-haajiyaat, and (3) al-tahseeniyaat.

<aq_hasani> (1) those which one is in dire necessity for dealing with, (2) those which

+one has some legitimate need for dealing with...

<aq_hasani> and at-tahseeniyaat, those which are only for embellishing refinement.

<ahmedtalib> na'am

<aq_hasani> and these would be used to form non-essential civil laws by an...

<aq_hasani> Islamic government, whose violation could not be considered a major sin or

+have strict punishment associated with it...

<aq_hasani> and thus you see that the maslahah mursalah is in practice used mostly for

+tahseeniyaat.

<ahmedtalib> na'am

<aq_hasani> For example a law which states, that you may not litter (e.g., throw a paper

+napkin on the ground in a park)...

<aq_hasani> Now, it will be pretty difficult to come up with a primary text proof which

+shows that throwing waste paper on the ground in a public location is

+unlawful...

<aq_hasani> if you know about traditional Arab society and the conditions which

+existed in Makkah and Madinah (where there was some trash here and there)...

<aq_hasani> And there were servants/slaves to clean it up.

<aq_hasani> This is at the time of the Prophet (May Allah bless him and give him peace),

+then we would state that throwing something bio-degradable in a public
+location cannot be declared to be haram based upon primary text excerpts
+(unless there were other related...
<aq_hasani> health issues)...
<ahmedtalib> na'am
<aq_hasani> But, a clean advanced society might want to enact a law which provided for
+the cleanliness of the surrounding neighborhood...
<aq_hasani> And we state that they may use al-maslahah al-mursalah with the principle of
+"refining life" (tahsiniyatu n-nafs).
<aq_hasani> to enact such a minor law (again for whose violation, one cannot be strictly
+punished or fined greater than a small amount).
<aq_hasani> now, Imam Malik...
<aq_hasani> used a different example - which has never been put to use, and this was only
+to demonstrate (for hypothetical) purposes that...
<aq_hasani> one could reach a legal ruling by looking at the higher objectives of
+shari`ah.
<aq_hasani> And he said:
<aq_hasani> now, this statement was never meant to be a practical example...
<aq_hasani> the practical example, we already gave above, and that is "litter control
+laws".
<aq_hasani> "yajuzu qatlu thuluthi l-khalqi li stislahi th-thuluthayn"
<ahmedtalib> na'am
<aq_hasani> "It is permissible to kill one-third of people to rectify the other
+two-thirds"
<aq_hasani> Now this is speaking about there being grossly misguided people along with
+innocent people - if it were not for the grossly misguided people, the
+two-thirds would be rightly-guided.
<aq_hasani> And using the principle of "din" and "ad-daruriyat", Imam Malik was trying
+to state that such an action could possibly be justified in Shari`ah even
+though no primary texts speak of exactly what should be done in this *odd*
+scenario in which we have an extremely...

<aq_hasani> polarized populace, one of whom is not willing to reform at all
+(and perhaps even has committed acts (in disbelief) which make one exit Islam.
<aq_hasani> Reference(s); This is all in the UF book, volume two, section on masalih
+mursalah.
<aq_hasani> [done]
[GHF_NOTE:

Another relevant use of maslahah mursalah which Abuqanit Hasani fails to note here
is in reaching verdicts in legal cases overseen by qualified Muslim Qadis. The Qadi
must necessarily use the six kulliyat al-shari`ah along with their three levels
(darurah, hajah, and tahseen - so eighteen items in all) in deciding many cases for
which clear law excerpts do not exist. As an example, you can think of a man
who notices that a flood is definitely coming over his neighbor's house (who is currently not home) and having no key he smashes through the neighbor's window
to save his possessions from water damage. Now, the judge will declare here on
the basis of daruriyat al-mal that the man acted in the best interests of his
neighbor's wealth and thus would not be responsible for the cost of breaking the
window in salvaging the neighbor's possessions.

Other than that, Abuqanit Hasani clearly addresses the excesses of some recent scholars who have tried to state that maslahah mursalah can supercede strong primary texts or pre-established agreed upon laws in the madh-hab
(even for mu`amalat) by stating that this source may only be used in the
absence of strong primary text verdicts on the issue being examined.

As another note, certain past Maliki Scholars tried to count (1) the views of particular Sahabah and (2) the views of the Tabi`in as separate usuli sources in the Maliki School. We would state here that these two are superfluous (and perhaps misleading) and are included in letter (i) of footnote 254 "Actions of the Early Rightly Guided Muslims of Madinah" as

the Maliki School only gives precedence to the Sahabah and the Tabi`in who were living in Madinah for deriving legal rulings - whereas views of other Sahabah and Tabi`in in places further away do not take an usuli precedence since there is a great chance (due to the lack of communication and smaller concentration of Sahabah and Tabi`in in these locations of them narrating shaadh (non-standard and non-conformant to the Prophet's ending sunnah) views.)

As a final note, letter (h) is an authenticated source narrated from Imam Malik himself, which most other schools of Jurisprudence have not recognized. Reference(s): UF, volume 2, "shar`u man qablana" "the laws of those prophetic nations before us." We note this because of the lack of general knowledge about this one source (about which there is disagreement).

We would consider our list of eleven sources narrated in footnote 254 of the Explanatory Notes as the comprehensive *cross-section* opinion of the usuli sources within the Maliki School. The fact that other scholars have missed some of these sources points to a defect in research less than a disagreement within the Maliki School.

]

<hashim_maghribi> sidi, you may continue...

<ahmedeltalib> jazaka Allahu khayran for this detailed answer

<ahmedeltalib> ok I have 2 more questions about the Isul part

<ahmedeltalib> 1) Can you please explain the source of Istishab, 2) K. Dhara'i

+do you mean: Sadu al Thara'i?

<aq_hasani> ok second question first, because there is some confusion about this...

<ahmedeltalib> ok

<aq_hasani> You will find in the Maliki Usuli texts people speaking about saddu +dh-dhara`i as a source in the Maliki School.

<aq_hasani> And this states that one tries to "close-off the means to unlawful acts".

<ahmedeltalib> yes

<aq_hasani> This is only a partial understanding of the Dhara`i issue as is clarified

+...

<aq_hasani> by several Usuli Scholars (reference UF) which state that the concept of

+dharaa`i (which means: methods or ways or means)...

<aq_hasani> applies equally to all five legal ruling categories.

<aq_hasani> And this is the most consistent...

<aq_hasani> If an act is mubah, then the "normal means" to that act should also be +labelled as mubah.

<ahmedeltalib> ok

<aq_hasani> And thus, the actual usuli source should be the 5-category dhara`i in +letter (k) of footnote 254 (and this has been actually the practice of the past Maliki +Intra-madh-hab Mujtahids")...

<aq_hasani> ...

<aq_hasani> Second issue...

<aq_hasani> Istishaab, is actually very important...

<aq_hasani> It helps one abstract legal rulings and make them apply to the various +situations which the person finds himself/herself in...

<ahmedeltalib> na'am

<aq_hasani> So, if we know that performing ablution (wet or dry) was a precondition for

+the correctness of prayer when the Prophet (May Allah bless him and give him +peace)...

<aq_hasani> was home at his masjid,

<aq_hasani> then we would state that ablution is still a wajib precondition when +travelling (even before finding an explicit proof for the act - unless..

<aq_hasani> We are able to find a concrete proof which distinguishes the state of +travelling from that of residing at home - with regards to ablution.

<aq_hasani> Then, we would state further, if such was the case in Arabia, then such must

+be the case in Bukhara...

<aq_hasani> and in India, and in Indonesia, and in England, and in France, and in the +Americas, etc.

<aq_hasani> That we must assume here that the ruling persists in different "settings"...

<ahmedtalib> yes
 <aq_hasani> unless there is proof which distinguishes the particular...
 <aq_hasani> [*concrete proof*]
 <aq_hasani> setting from where the original ruling was established.
 <aq_hasani> Now, as you become more learned in this (being exposed to more works of the +past scholars)...
 <aq_hasani> You will realize that many scholars of Jurisprudence (outside of the Maliki +School) caused problems for themselves by restricting themselves to only the +first two sources, or the first three, or the first four.
 <aq_hasani> [done]
 <ahmedtalib> Jazaka Allahu khayran
 <hashim_maghribi> you may continue sidi ahmed.
 <aq_hasani> an example...
 <aq_hasani> It is Imam Ahmad ibn Hanbal's madh-hab not to *assume* anything...
 <ahmedtalib> yes
 <aq_hasani> And thus, his early madh-hab is such that no legal ruling exists, except if +there is a ...
 <aq_hasani> *literal* and *specific* primary text excerpt which speaks about the issue.
 <aq_hasani> Now a practical example would be how the Hanbalis handle sujud al-sahw...
 <aq_hasani> Imam Ahmad ibn Hanbal (May Allah have mercy upon him) stated that sujud +al-sahw must be perform *after* the salam when one experiences the *exact* +circumstances in the various ahadith which speak...
 <aq_hasani> about the Prophet (May Allah bless him and give him)...
 <aq_hasani> performing the prostration of forgetfulness *after* the salam.
 <ahmedtalib> na'am
 <aq_hasani> And that sujud al-sahw must be performed *before* the salam when one +experiences the *exact* circumstances in the various ahadith which speak of +the Prophet (May Allah bless him and give him peace) performed sujud al-sahw +*before* the salam.
 <aq_hasani> Thus, the Hanbali madh-hab - at its core - calls for enumerating specific +literal circumstances (from the primary texts)...

<aq_hasani> and applying the contained rulings to these *specific* circumstances.
 <aq_hasani> Now, the other three madh-habs handled this differently.
 <aq_hasani> The Hanafi and Shafi`i madh-habs came to the conclusion that there is a +*contradiction* (of some sorts - e.g., of dates, of abrogation, or of +mistakes in narration)...
 <aq_hasani> between the authentic hadith which speak about the Prophet performing sujud +al-sahw...
 <ahmedtalib> na'am
 <aq_hasani> , some of which state that the sujud was performed by the Prophet (May Allah +bless him and give him peace) *before* the salam and some of which...
 <aq_hasani> state that the sujud was performed *after* the salam.
 <aq_hasani> The Shafi`i madh-hab concluded that the strongest position here is that +sujud should be performed *before* the salam (and other narrations are some +sort of error or are superceded).
 <aq_hasani> The Hanafi madh-hab concluded the exact opposite of this.
 <aq_hasani> And the Maliki madh-hab (because of its greater sources), tried to find some +*pattern* which fits the differences in narrations.
 <aq_hasani> And thus, Imam Malik stated that sajdah was performed before the salam by +the Prophet (May Allah bless him and give him peace) in narrations which +state he missed some act.
 <aq_hasani> And was performed after the salam in narrations which state he added some +act.
 <aq_hasani> And that if an act is both missed and added, the preference is to perform +sujud al-sahw before the salam [but immediately after is valid too according to some +hadith narrations].
 <aq_hasani> ...
 <aq_hasani> The purpose of this divergence is to demonstrate the differences between +the four extant madh-habs and their general approach to jurisprudence with regards

+to usuli principles.
<ahmedetalib> yes
<aq_hasani> [done]
<ahmedetalib> sidi just to make sure I understood you right before I move away
+from Usul, the past Maliki scholars practised Dhara'i in place of the 5th
+source today which is istihsan?
<aq_hasani> Istihsaan is actually narrated from Imam Malik himself, but it seems that
+some Maliki scholars who have written about this in the past may have missed it.
<aq_hasani> Again, the list was given to us by Shaykh Ali al-Filali after he did some
+cross-researching.
<ahmedetalib> ok
<aq_hasani> Imam Malik said:
<aq_hasani> al-Istihsaanu tis`atu a`shaari l`ilmi
<aq_hasani> "Istihsaan is nine-tenths of knowledge."
<ahmedetalib> yes
<aq_hasani> And the idea here is that one is often faced with contradictory proofs, and
+one...
<aq_hasani> must come up with some measure to weigh and give one precedence when there
+is no easy way to join between the conflicting views.
<aq_hasani> The method of Imam Malik (for Istihsaan) ...
<aq_hasani> was noted above where he gave precedence to strong proofs which were in line
+with the already existing...
<aq_hasani> practice of the earlier seven Madinan scholars.
<ahmedetalib> na'am
<aq_hasani> Reference(s): Again, you'll find all of this in the book we mentioned as
+UF, which along with the other books in the Table of References,
<aq_hasani> were hand picked by Shaykh `Ali al-Filali with me.
<aq_hasani> [done]
<ahmedetalib> is this book still printed?
<aq_hasani> Yes. It is still in print. You'll be able to get it from Dar al-Fikr.
<ahmedetalib> ok
<aq_hasani> It is actually a very common book written by a presently *living* usuli
+scholar.
<aq_hasani> This Damascan scholar has done a good job in collecting the Maliki Usuli
+positions (along with the other three and also Ja`fari school)...

<aq_hasani> and because of the thoroughness of his research into Maliki Usuli principles,
+Shaykh Ali al-Filali highly recommended it.
<ahmedetalib> Wahba al Zuhayli?
<aq_hasani> Yes. That is him.
<aq_hasani> We don't know him personally though but have benefited much from his
+research and summarization of the past scholars work in UF.
<ahmedetalib> ok
<aq_hasani> He does not narrate many of his own opinions in the book but mentions
+excerpts from earlier famous usuli books in a very thorough manner.
<aq_hasani> May Allah reward him.
<aq_hasani> [done]
<ahmedetalib> ameen
<ahmedetalib> Sidi are Prostrations of worship = Sujud al Tilawa?
<aq_hasani> yes.
<aq_hasani> Perhaps "Prostrations of Recitation" is a better term.
<aq_hasani> [done]
<ahmedetalib> Sidi, what is the reason that makes blood from cut wounds
+najiss and that which women bleed beyond their normal period tahir?
<aq_hasani> The reason here is *multifold*.
<aq_hasani> Firstly, it is proven from primary texts (authentic hadith) that blood from
+istihaadah is pure.
<ahmedetalib> yes
<aq_hasani> [This is the opinion of many (but not all) past mujtahids].
<aq_hasani> The second reason is what we were speaking about before about ad-daruriyaat
+and al-haajiyaat.
<ahmedetalib> na'am
<aq_hasani> That life for both the woman and her husband becomes difficult if the blood
+from istihaadah is considered najas and the husband is not allowed near his
+wife at that time.
<ahmedetalib> na'am
<aq_hasani> This is the reasoning behind the ruling.
<aq_hasani> So, it is a mix of primary texts along with considerations of extreme to
+moderate difficulty.
<aq_hasani> [done]
<ahmedetalib> jazaka allahu khayran

<ahmedtalib> ok about mashu al khuff
<ahmedtalib> If one takes his khuff off
<ahmedtalib> washes his feet
<ahmedtalib> and then decides to wear the khuff again
<ahmedtalib> then his his wudu is nullified
<ahmedtalib> and he makes another wudu and makes mash is this permissible?
+given that he made mash after rewearing the khuff
<aq_hasani> ok.
<aq_hasani> It is an issue such as this which you will not find in the Maliki Fiqh books written by *astute* scholars.
<aq_hasani> And this omission is done *on purpose* by these astute scholars of +jurisprudence.
<aq_hasani> The advanced Maliki Scholars are trying to get the person to a stage where +he can *figure out* by himself these multi-step and specific rulings from the +base information he is presented with.
<aq_hasani> [This of course is only for literate people without learning disabilities.]
<aq_hasani> Here we would divide the issue into three parts.
<aq_hasani> The first part is the validity of his wudu` if he "rushes" to wash his feet +after pulling the sock.
<ahmedtalib> yes
<aq_hasani> This is explicitly mentioned in the Maliki Fiqh books and they state his +wudu' remains valid if there was not a large gap between pulling the socks +and washing his feet.
<aq_hasani> The second part is that his wudu` is invalidated.
<aq_hasani> Now, we see here that he wore the Khuff before his wudu` was invalidated.
<aq_hasani> Thus, he wore them while pure.
<ahmedtalib> okay
<aq_hasani> This takes care of the second part, and now we have reduced it to a simple +issue of wearing khuff while already pure.
<aq_hasani> And we will let you tell us (for the benefit of the transcript) the ruling +of the third part.
<aq_hasani> [done]
<ahmedtalib> his wudu is still valid, of course
<aq_hasani> Yes. And now you understand the power of this method.
<ahmedtalib> :)

<ahmedtalib> shukran seidna
<aq_hasani> People who try to learn and teach situation-specific style...
<aq_hasani> "fatwa-style" will inherently produce people who cannot understand even +simple issues like this...
<aq_hasani> because they need some *specific* mold which they are looking to fit the +situation into...
<aq_hasani> And life is not like that (especially today with the acceleration of +change)...
<aq_hasani> And what the advanced Maliki Scholars (starting from Ibn Rushd al-Kabir) are +trying to do is give you shared building blocks...
<aq_hasani> which you can use to apply to almost any situation you face in life.
<aq_hasani> [done]
<ahmedtalib> ok
<aq_hasani> We have tried our best to narrate these shared building blocks in the +Explanatory Notes.
<aq_hasani> Which perhaps if counted would be about 10,000 in number, but one...
<aq_hasani> can reduce it to a much smaller number of core principles - such as:
<aq_hasani> one must be sure about an act in the Maliki School for it to be valid.
<aq_hasani> Or that the niyah can be stated in the heart without words in most +instances...
<aq_hasani> etc.
<aq_hasani> [done]
<hashim_maghribi> any last comments sidi ahmed?
<ahmedtalib> I have 3 questions about durr al thamin if this is ok?
<aq_hasani> ok
<ahmedtalib> thank you, sorry to ask so many questions
<ahmedtalib> Sidi in Durr al Thamin when commenting on the 7th Sunnah +tarteeb fard'hi wa tha al mukhtar, he mentions different methods narrated +by different maliki scholars what is the most straight forward method you can +teach us sidi abu qanit for al Munakissu amdan
<ahmedtalib> meaning what would almunakissu amdan do
<aq_hasani> ok
<ahmedtalib> done
<aq_hasani> al-munak-kis

<aq_hasani> Go back to the last part washed in order...
<aq_hasani> and start after that and continue until the end.
<aq_hasani> Now, there is a point which needs to be mentioned...
<aq_hasani> And that is that we have stated that it is a less-stressed sunnah to keep to
+the order of wudu' (as we have stated that all sunnahs of wudu' are less
+stressed).
<aq_hasani> If you have reviewed the section which you are referring to, you will note
+that this is not agreed upon in the school - but, the popular opinion is what
+we have narrated.
<aq_hasani> And in view of the fact that the order is less-stressed, we have
*stressed
+less* (:-) the issue which you are referring to.
<aq_hasani> As for an excerpt that proves that the sunnahs of wudu' are less stressed, +then it is in the book you are reading, but may not be apparent to the
+beginner, with the words:
<aq_hasani> "wa `ala l-mash-huri mina sunniyati (wa) law nak-kasa muta`am-midan"
<aq_hasani> Here "sunniyati" is used to distinguish the ruling from a stressed sunnah
+noted by the prior words "yajibu ma`a dh-dhikri wa yasqutu ma`a n-nisyan".
<aq_hasani> ...
<aq_hasani> There are some rumors going around (which we have mostly dealt with already
+in the Notes of Sources) that...
<aq_hasani> the Explanatory Notes do not contain the popular opinions in the Maliki
+School in almost all places (except where noted in the footnotes to the *Notes of
+Sources*)...
<aq_hasani> And this has to do with people honestly not *knowing* the popular opinions
+in the Maliki School or not studying the explanatory notes as a whole (singling out words
+out of context).
<aq_hasani> And since we are not interested in causing problems for anybody (especially
+the handful of Maliki teachers in the West)...

<aq_hasani> we are not pointing out this ignorance of the popular opinion in many of
+the things being taught;
<aq_hasani> but, we would like to assure the user of the Guiding Helper Explanatory Notes
+that he/she is not getting some *altered* version of the Maliki School.
<aq_hasani> But, actually, the Guiding Helper is a more pure and pristine representation
+of the Maliki School (in regards to the popular opinion) than many other *Arabic*
Maliki
+books in use.
<aq_hasani> So, what we saying here is that many people who do not know the definition
+of popular (defined in footnote 196 of the Notes of Sources to the Main Text) ...
<aq_hasani> *assume* that the popular opinion is what *their particular teacher*
taught
+them or what one famous latter-day scholar has written in his book.
<aq_hasani> [done]
<aq_hasani> next question.
<aq_hasani> if you have time.
<ahmedeltalib> ok, last two questions 1) question about Imam al Bajji's
+statement: wa man igtassala aqala min sa'a aw twada'a bi aqala min madd
+ajza'ahu ala al mashhur, what is the equivelant of Sa'a and Madd in our world
+today? 2) what is al Khatamu al gayru ma'thunin feehi?
<ahmedeltalib> done
<aq_hasani> ok
<aq_hasani> For your benefit (you probably know this, but we will vowel this correctly)...
<aq_hasani> wa mani gh-tasala (bi) aqalla min saa`in aw tawad-da`a bi aqalla min muddin,
+ajza'ahu (dhalika) `ala l-mash-huri.
<aq_hasani> Mudd = ~ .5 liters
<aq_hasani> Saa` = ~ 2 liters.
<aq_hasani> [done]
<aq_hasani> We are one of the few people who actually read Arabic texts
+with their vowels correctly (and speak Arabic likewise with the original ancient
+pronunciation).
<aq_hasani> Even teachers of knowledge have become lax in this.
<aq_hasani> [done]
<ahmedeltalib> yes sidi i noticed from your correction on how to pronounce the

+qasida
<ahmedtalib> of ibn ashir
<aq_hasani> can you wait two minutes?
<ahmedtalib> sure
<aq_hasani> ok
<aq_hasani> we are trying to understand
your transliteration...
<ahmedtalib> ok
<aq_hasani> can you tell us where this is
(e.g., context and location).
<ahmedtalib> ?????? ????? ????? ???
<aq_hasani> sorry
<aq_hasani> no arabic font yet.
<aq_hasani> just tell us the context.
<ahmedtalib> ok
<ahmedtalib> the un permitted to wear
ring
<aq_hasani> ok
<aq_hasani> It is the silver ring which
weighs more than six grams (2 Dirhams).
<aq_hasani> [done]
<ahmedtalib> ok thank you very much
for your time
<ahmedtalib> and effort
<aq_hasani> wal hamdu lillah
<ahmedtalib> I really appreciate your
time and sidi Hashim's
<aq_hasani> was-salamu `alaykum wa
rahmatullah
<ahmedtalib> and please know that none
of my questions are influenced by
+anyone's rumors
<ahmedtalib> it is simply that I want to
learn and I trust in taking
+knowledge from yourselves
<aq_hasani> no. we didn't think so.
<ahmedtalib> thank you wa salamu
aleikum wa rahmatu allah
<ahmedtalib> :)

[End Edited Transcript of 05 March 2005
lesson.]