



UNIS

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LOVE, FEAR AND HOPE

One of the most beautiful things about the concept of worship in Islaam is the truly unique way in which it incorporates the feeling of love, fear and hope within the hearts of the worshippers of Allaah. Understanding how to combine these three qualities into the worship (ibaadah) of Allaah is one of the most essential things that every Muslim must grasp, not least because every sect which has drifted from the Straight Path has strayed in the aspect of worship. The deviation of the other religions in this regard is clear for all to see: God is love! Jesus is love! say the Christians, denying the fact that Allaah should be feared too. As for the Jews, their hearts were filled only with hope; hope that the Fire will never touch them, since they were the Promised People.

In Islaam however, no worship is complete without the presence of all three qualities: love of Allaah, hope in His Mercy and fear of His Punishment. Contemplate the opening Soorah of the Qur'aan - Soorah al-Faatihah - and you will see this for yourself.

Aayah 1: All praise [and thanks] is for Allaah, Rabb of all the worlds. In this opening aayah (verse) of the Qur'aan, we have LOVE of Allaah and every time we recite this aayah we are testifying to our love for Allaah. How is that you ask? It is because in the aayah, we are acknowledging that Allaah is our Rabb and the Rabb of all the worlds. Rabb is usually translated as the Lord, but this translation does not do justification to this name of Allaah and all the meanings this name carries. In reality, Rabb means that Allaah is the

Creator of everything; He sustains and nourishes everything; He gives life and Death; anything good that we have is from Him; everything is dependant on Him and nothing can happen unless He wills it. Furthermore, for the Muslims He - the Rabb - in the One who has guided us to the Truth and given us good morals and manners.

Thus when we testify that Allaah is our Rabb, then we are acknowledging that He is the One who has given us so many blessings - so many that if we try to enumerate His blessings, we would be unable to do so. So how could we not but LOVE Him?

After all, we all love those who show kindness towards us or present us with gifts. And therefore the Messenger of Allaah (salla-allahu alaihe wa-sallam) encouraged the exchange of gifts between Muslims because it helps to strengthen ties and develop love for one another. He (salla-allahu alaihe wa sallam) said, Give gifts to one another, you will come to love one another.[Collected by Imaam Bukhari in al-Adabul-Mufrad] So imagine the LOVE we should have for our Rabb who has given us everything: nice families, shelter, security, food, health and above all the Guidance of Islaam and the Sunnah. We should be overwhelming in our love for Him. That is why we praise Him and thank Him and say, All praise (and thanks) is for Allaah, Rabbil-aalameen.

Aayah 2: The Rahmaan (Merciful) and the Raheem (Mercy-Giving). In the first aayah of Soorah al-Faatihah, Allaah mentioned He was the Rabb. In this

aayah two more of His beautiful names are mentioned: ar-Rahmaan and ar-Raheem. Ar-Rahmaan means that He is the Most Merciful. Ar-Raheem means that He is the Giver of Mercy, in other words His actions are full of Mercy and He shows Mercy to His creation.[As explained by Ibnul-Qayyim (d.751H) in Badaa'ul ul-Fawaa'id]

When we mention these two names of Allaah, then we have HOPE. Since He is the One who is full of Mercy, and we hope He will forgive our mistakes and shortcomings. We should never lose hope, because Allaah says in the Qur'aan, "O My slaves, who have transgressed against themselves! Despair not of the Mercy of Allaah, Verily Allaah forgives all sins (except sins). Truly He is Oft-Forgiving, the Most Merciful[39: 53]

The need to have FEAR in our worship is shown by the next aayah of Soorah al-Faatihah. Aayah 3: King/Master of the Day of Judgement.

When we recite this aayah, we remind ourselves of the Day of Judgement - that awful Day, when all of humanity shall stand before Allaah naked, uncircumcised and barefooted. People will appear drunk though they are not.

On that Day, every person will stand before Allaah and account for his sins, knowing that not even the smallest action which he did is hidden from Allaah: So whosoever does good equal to the weight of an atom, shall see it. And whosoever does evil equal to the weight of an atom shall see it. [Soorah 99: 7-8]

So when we recite this third aayah of Soorah al-Faatihah, we remind ourselves of this Judgement and accountability and that should bring about in us a sense of fear - that maybe our evil actions will be too great and we will be responsible for them - May Allaah protect us from such a fate. Then the next verse goes on to say: You alone we worship. i.e. we single out Allaah for our worship. And how do we worship Him? With LOVE, HOPE and FEAR. And in order to achieve these qualities, we need Allaah assistance, so we say then, We seek Your Aid.

Striking the Balance:

After understanding the need to have love, hope and fear in our worship, the next question that naturally arises is that, in what proportion should these qualities be present in our worship? Again we turn to the Qur'aan for the answer. Call upon Him with Fear and Hope.[Soorah (7): 56]

Their sides forsake their beds, to invoke their Lord in Fear and Hope. [(32): 16] So both fear and hope should be present in our hearts in equal proportions. Anas reported that the Prophet (salla-allahu alaihe wa-sallam) entered upon a young boy who was dying. The Prophet (salla-allahu alaihe wa-sallam) asked, How are you? The boy replied, O Messenger of Allaah, I am in between hoping in Allaah and fearing for my sins. The Prophet (salla-allahu alaihe wa-sallam) said, The like of these two qualities do not unite in the heart of a servant except that Allaah gives him what he hopes for and protects him from what he feared.[Collected in Sunan at-Tirmidhi and Sunan Ibn Majah]

Therefore whenever we do a good action, we should hope that it has been accepted by Allaah, but at the same time we should also have fear that maybe it is enough or that the good deed has not been worthy of acceptance. Likewise when we sin, we should have hope that Allaah will accept our repentance and forgive us, but we should also fear that we may be accountable for it. This balance should be reflected in our Dawah (which of

course is also worship). So when we invite others to the Truth, we should not give them the impression that they have nothing to worry about, nor do we suggest that they are doomed forever. Rather we couple warnings with encouragement. We inform them of the horrors of the Fire and tell them about the bliss of Paradise. Just as we find Allaah telling us in the Qur'aan: Verily your Lord is Quick in Punishment and verily He is the Oft-Forgiving, the Giver of Mercy.[(7): 167]

And the scholars of Islaam say, He who worships Allaah with hope only is a murjiâee. He who worships Him in fear only is a Harooree [Khaarjee]. And He who worships Allaah in love only is a Zindeeq [eg. the Soofis, the Christians, etc]. But he who worships Allaah in fear, love and hope is a Muwahhid Muâmin [a believer upon Tawheed]. [Quoted by Ibn Rajjab in al-Takhweef minan-Naar.]

The Murjiâee were a sect that emerged within the first century of Islaam. The people of this sect (i.e. the murjiâees) believe that sins do not affect faith i.e. no matter what sins a person commits, his eeman (faith) is complete and perfect. They worship Allaah only with hope because they believe that as long as one believed and testified to Islaam, they would enter Paradise regardless of their actions. Unfortunately, all too often nowadays we find a similar attitude amongst many Muslims today, which is why we find that so often we try to advise someone to turn to the Deen and abandon sin, they just point to their hearts and say, Allaah knows what is in my heart, or Allaah forgives, or something else like that.

As for the Khawaarij, they worshipped Allaah in fear only because they held that anyone who commits major sins was a disbeliever and would therefore dwell in Hellfire forever. This of course is gross extremism and straying from the correct path. The Prophet (salla-allahu alaihe wa-sallam) said: There were two men of Banoo Israaeel (Jew Tribe) who strove equally. One of them committed sins and the other strove hard in worship. And the one who

strove in worship to see the other in sin and kept saying to him: Desist. So one day he found him committing a sin and so said to him: Desist So he replied, Leave me by my Lord, have you been sent as a watcher over me?. He said, By Allaah, Allaah will not forgive you, nor will Allaah admit you to Paradise. Then their souls were taken and they came together before the Lord of the Worlds. So Allaah said to the one who strove in worship: Did you have Knowledge of Me, or did you have any power in what is in my Hands? And He said to the sinner: Go and enter Paradise through My Mercy. And He said to the other: Take him to the fire. Aboo Hurairah t said: By Him in whose Hand is my soul! He spoke a word which destroyed this world and the hereafter for him.[Collected in Sunan Abu Dawood]

Therefore we should never say of anyone that he or she is a lost cause or doomed or the like for this is a great sin. However, we fear for those who commit major sins because they have been threatened with punishment in the Qur'aan and the Hadeeth. However it is up to Allaah whether He chooses to punish them or whether He will forgive them. The Zindeeqs - or the heretics - are groups, such as many of the Soofis who have become like the Christians and reduced the religion to just love and so all their talk and their mystical practices are centred around developing more love.

It is thus clear how imbalances in any of the three qualities of worship can lead to major deviation and straying to the True Guidance. It is therefore important for every Muslim to combine all three of them in his heart properly. As was mentioned before, the fear and hope should be in equal Proportions [This was the opinion of most of the Salaf. Al-Fudayl ibn Iyyaad said that, when one is healthy and well, then fear should predominate, but when terminally ill then hope should predominate - so that one should strive to do good when well and not despair of Allaah's Mercy when terminally ill. [Al-Takhweef minan-Naar]], but as for love then that should be uppermost. As Fudayl ibn-Iyyaad - rahimahullah -

(d.187H) said, The love is better than the fear. The fear checks us from sinning, and the love makes us do what is prescribed with an open heart.[Reported in Al-Takhweef minan-Naar of Ibn Rajab. Note that some scholars hold that the fear is better than love, and Allaah knows best.] May Allaah grant us what we hope for and protect us from what we fear. And may the Blessings of Allaah be upon our Prophet Muhammed, upon his family, his Companions and upon all those who follow Guidance until the Last Day.

Jesus Will Descend at the End of Time :

The Prophet of Allah Jesus son of Mary (peace be upon them) will descend at the end of time and judge among the people with justice, following the Law of our Prophet Muhammad (peace be upon him). He will break the crosses and kill the swine. HE shall put an end to the payment of the jizya. He will only accept Islam from the people. The People of the Book, the Jews and Christians, will all believe in him before his death, after he descends at the end of time. Allah has stated, "There is none of the People of the book but must believe in him (as only a Messenger of Allah) before his death. And on the Day of Resurrection, he (Jesus) will be a witness against them." [an-Nisa, 4:159] Allah has stated that all of the People of the Book, Jews and Christians, will believe in Jesus son of Mary (peace be upon him) before his death - that is, before the death of Jesus. That will be when he descends at the end of time as a judge and just caller to Islam, as shall be noted in the hadith describing his descent. This is the meaning of the words [in the verse quoted above]. The context of the verse is demonstrating the stance that the Jews took toward Jesus (peace be upon him) and what they conspired to do against him. It also shows the way of Allah in saving Jesus and refuting the works of his enemies. The pronouns in the phrase, "believe in him before his death" must both refer to Jesus to be

consistent with the context and so that the antecedents will be the same. It is confirmed in numerous authentic hadith, that have come through numerous chains and have reached the level of mutawatir [narration that has been reported through so many chains and from so many people that there is no way to doubt its authenticity], that Allah raised Jesus to the heavens. They also state that he will descend at the end of time as a just ruler and will kill the False Messiah [Anti-Christ]. Ibn Taimiya said, after quoting the numerous chains reporting Jesus' being raised to heaven and his descent at the end of time, "These hadith are mutawatir from the Messenger of Allah (peace be upon him). They have been narrated from Abu Huraira, Ibn Mas'ud, `Uthman ibn Abu al-as, Abu Umama, al-Nawas ibn Samaan, Abdullah ibn Amr ibn al-As and Hudahifah ibn Usaid (may Allah be pleased with all of them). These hadith contain indications concerning how and where he will descend." One of those hadith is the following: Abu Huraira reported that the Prophet (peace be upon him) said: "By the One in whose hand is my soul, soon the son of Mary will descend upon you as a just judge. He will break the crosses, kill the swine and will put an end to the jizya. And wealth will spread to the extent that on one will accept it." Then Abu Huraira said, "Recite if you wish, "There is none of the People of the Book but must believe in him (as only a Messenger of Allah) before his death. And on the Day of Resurrection, he (Jesus) will be a witness against them."" [an-Nisa 4:159] [Al-Bukhari & Muslim] In another narration from Abu Huraira, the Prophet (peace be upon him) said, "How will you be when the son of Mary descends among you and your leader will be from among yourselves?" [Al-Bukhari & Muslim] It is also confirmed in the Sahih from Jabir ibn Abdullah that he heard the Prophet (peace be upon him) say, "A group of people from my Nation will continue to fight in defense of the truth and remain triumphant until the day of Judgment." He also said, "Jesus, son of Mary (peace be upon him), will

descend upon them and their leader will say (to him), 'Come and lead us in prayer.' He will say, 'No, Allah has honored this Nation by putting some as leaders over others.'" [Saheeh Muslim]

This hadith demonstrate that he will descend at the end of time and that he will judge according to the Law of our Prophet Muhammad (peace be upon him). They also show, without doubt, that there will be a leader for this nation at that time. Furthermore, there is no contradiction between his descending and the fact that the Prophet Muhammad (peace be upon him) is the seal of the prophets. This is so because Jesus will not be descending with a new law. To Allah belongs the decree, first and last. He does what He wills and rules as He wills. There is none to come after His Rule. He is the All-Mighty, All-Wise.

Anger Management:

Question: I get angry easily and at times, I go in a rage and start cursing the person I am angry at in private. When I cool down, I say "astagfirruallah," and I keep making an intention to not do it again. I hate what I do, and I wish I can control myself. I want to know how does one repent for cursing someone in anger. The person does not hear me say these things but I still feel bad about them. And do I have tell the person that I cursed them in private? Can I just keep it to myself as to not create animosity between me and the person? Can I give sadaqah to cancel the harm I did? What do I need to do to fix the problem. I want to stop, and I keep making dua' - but for now I want to repent for the times I cursed people in anger. Also does Allah accept my curses in anger? I am feeling very depressed over this issue. I feel bad when I stand for prayer. I wish to really repent and feel content about my repentance. Jazak Allahu Khairan.

Answer: Praise be to Allaah. You have to restrain your anger, because Allaah says (interpretation of the meaning): "...who repress anger, and who pardon men; verily, Allaah loves Al-Muhsinoon (the good-doers)." [Aal

‘Imraan 3:134] Also, “And those who avoid the greater sins, and Al-Fawaahish (illegal sexual intercourse), and when they are angry, they forgive.” [al-Shooraa 42:37] This is because when a person does not restrain his anger, he insults, curses, swears and hits. Anger may be a door to all kinds of evil. The Prophet (peace and blessings of Allaah be upon him) often advised people not to get angry. Al-Bukhaari narrated in al-Saheeh from Abu Hurayrah (may Allaah be pleased with him) that a man said to the Prophet (peace and blessings of Allaah be upon him), “Advise me.” He said: “Do not get angry.” The man repeated his request several times, and he said, “Do not get angry.” The Prophet (peace and blessings of Allaah be upon him) regarded the one who controls himself when he is angry as being the strongest of men. Al-Bukhaari narrated in al-Saheeh that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The strong man is not the one who can wrestle (fight); the strong man is the one who controls himself at the time of anger.” Al-Haafiz Ibn Hajar (may Allaah have mercy on him) made some important points in Fath al-Baari in his commentary on the hadeeth “Do not get angry”. He said: “Al-Tabaraani quoted the hadeeth of Sufyaan ibn ‘Abd-Allaah al-Thaqafi: I said, O Messenger of Allaah, tell me something that will be of benefit to me, and make it brief and concise. He said, “Do not get angry, and Paradise will be yours.” It was also narrated that Abu’l-Dardaa’ said: I said, O Messenger of Allaah, tell me of a deed which will earn me admission to Paradise. He said, Do not get angry... Al-Khattaabi said: The meaning of the phrase ‘Do not get angry’ is, Avoid the things that cause anger and do not expose yourself to that which provokes it. Anger itself could not have been forbidden, because it is something natural which cannot be removed from human nature. Someone else said: what is meant is that which can be achieved by training oneself... It was said that it means, Do not do that which anger provokes you to do. Ibn al Teen said: in the words ‘Do not get angry’, the Prophet (peace and blessings of Allaah be upon him)

brought together the good of this world and of the Hereafter, because anger results in cutting off ties and withholding kindness, and it may lead to one doing harm to the person with whom one is angry, which diminishes one’s religious commitment. One of the scholars said: Allaah created anger from fire, and made it an instinct in man. When there is a dispute, the flames of anger are fanned until a person’s face and eyes become red, because the skin reflects what is underneath it... Anger produces external and internal changes, such as a change in colour, trembling, uncontrolled actions and a change in appearance, such that if the angry person could see himself when he is angry, he would feel ashamed of his ugly appearance and they way his appearance has changed. All of that is what happens on the outside. The internal effects are even worse, because it generates hatred in the heart, envy (hasad) and all kinds of bad feelings. The most ugly effects of anger are the internal effects, and the external changes are the results of the internal changes. All of this has an effect on the body. The effect on the tongue is that it speaks words of slander and foul language which the wise person would feel ashamed of, and the angry person regrets them when he calms down. The effects of anger can also be seen in people’s actions, when they beat and kill. If the angry person does not have the chance to do that, he turns his anger against himself, tearing his garments and slapping his cheeks; sometimes he may have a seizure, or fall unconscious, or break vessels, or hit someone who has not done anything wrong. Whoever thinks about these evil actions will realize just how much wisdom there is in these gentle words of the Prophet (peace and blessings of Allaah be upon him), ‘Do not get angry,’ and to how great an extent they protect people’s interests by warding off this great evil which may otherwise lead who knows where. All of this has to do with anger for the sake of worldly things, not anger for the sake of religious matters... (Anger for the sake of Allaah is praiseworthy and recommended, such as anger when seeing evil actions). It

helps a person not to get angry when he bears in mind what has been narrated concerning the virtues of restraining anger, and the warnings concerning the results of anger; he should also seek refuge with Allaah from the Shaytaan... and do wudoo’... And Allaah knows best.” Remember, too, that the Prophet (peace and blessings of Allaah be upon him) was not a person who insulted or cursed others. It was reported in Saheeh al-Bukhaari that Anas ibn Maalik (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) was not a person who insulted people or used obscene language, and he did not curse people. If he wanted to rebuke anyone, he would say, “What is wrong with him? – may his forehead be rubbed with dust.” You must repent to Allaah for any curses and aggressive words that you have uttered, but there is no need to tell those whom you have cursed, so as not to provoke any evil actions. You can ask their forgiveness in a general way. With regard to the people whom you have prayed against, pray for good things for them, especially if you have been unfair to them in your prayers against them when they did not deserve such a thing. Ask Allaah to be kind to you, for a person’s du’aa’s may come back on him if he prays against someone who does not deserve that.

You must keep your tongue busy with du’aa’ and dhikr (remembrance of Allaah), because that brings peace to the heart. “... verily, in the remembrance of Allaah do hearts find rest” [al-Ra’d 13:28]. Keep away from using your tongue to hurt other people. May Allaah bless our Prophet Muhammad.

Editorial
<p>Assalamu Alakium <i>Dear Readers!</i> <i>Spread the word of Islam to Muslims and Non-Muslim, gently and kindly.</i></p> <p>UNIS, 2301 Plymouth Rd. Ann Arbor, MI 48105</p>

