

Proportionality in Worship between Circumstance and Behavior

Friday Sermon Presented by

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Al 'Adiliyya Mosque, Aleppo, 7\8\2009

It is related in the Hadith, transmitted by Iman Tirmihdi (ABPWH), from the Beloved, Al Mustafa (PBUH) who said: "Do not fast after the middle of Sha'ban."

In the version narrated by Ahmad and the Companions of As Sunan, it is said: "When it is the middle of Sha'ban, there is no fasting until Ramadan."

In his Sahih, Imam Bukhari (MBUH) related from A'isha who said: "The Messenger of Allah used to fast till one would say that he would never stop fasting, and he would abandon fasting till one would say that he would never fast. I never saw Allah's Apostle fasting for a whole month except the month of Ramadan."

In the narration of Muslim, A'isha said: "He used to fast a little in Sha'ban."

In the narration of Abu Hurairah, transmitted by Imam Muslim (PBUH), Al Mustafa (PBUH) said:

"Do not begin fasting a day or two before Ramadan."

While reading these Prophetic traditions, I found that all of them send us a connotation that we have to be attentive to. Fasting in the second half of Sha'ban, and a few days before Ramadan is not allowed, and that there is emphasis on this matter in the example of our Prophet (PBUH) who never completed fasting a month but Ramadan, and that he used to fast a little in Sha'ban. All that makes us take into consideration a matter related to worship, namely:

Distinguishing between the obligation and duty from the supererogatory acts that the Exalted Allah ordained for us.

When the Ummah do not distinguish between obligation and supererogatory act of worship, their movements change into habits. They pray what they are used to in the obligation, and so do they for the supererogatory worship. They fast according to habits they are used to without regarding the merit of the obligation when they perform it.

Obligation is one of the limits prescribed by Allah. It is a great ritual of Allah glorified by the hearts. But the correctness and rewards of deeds depend upon intentions. Moreover, deeds are valued only when the heart is present at the time of their performance. In the Hadith transmitted by Al Bukhari (MBUH) in his Sahih, the Exalted Allah said in Hadith Qudsi (the Holy Speech): "The deed I like most, and that makes my slave nearest to me is his performing the obligation I ordained for him"

Imam Malek (MBUH) disliked fasting the six days of Shawwal for fear that the Ummah may be unable to distinguish between the obligation and the supererogatory act (in spite of the soundness of the Hadith transmitted by Muslim in his Sahih). But the religious scholars may fast these days secretly so that the value of the obligation becomes clear and is not confused with any other act .

The above mentioned Ahadith (plural of Hadith) indicate the fact that we have to be prepared for a great act while we expect this blessed month that the Exalted Allah makes a temporal circumstance of the revelation of the Qur'an: "Ramadan is the {month} in which was sent down the Quran" (Al Baqarah, 185 .(

If man desires to know the value of this month and what it produces, he should be acquainted with the Exalted Allah's esteem of this month, for He, Exalted He is, makes it an occasion for the revelation of His words.

The second matter that I want to refer to in this short time is the following:

Taking into consideration the proportionality between circumstance and behavior in our Islam.

The circumstance may necessitate a state in which there should be some material expansion, or it may necessitate complete relinquishing the material and devotion to worship.

Our Islam is the religion of life..

It is the religion of construction..

It is the religion of revival..

It is the religion of balance between material and spirit.

Consequently, in the month of Ramadan, we find that there is a difference between the day and the night in this month. Although the Exalted Allah gives the night in Ramadan its specialty, yet He said in His Holy Book: "Permitted to you, on the night of the fasts, is the approach to your wives" (Al Baqarah, 187.)

Accordingly, the Exalted Allah makes an issue related to human Islamic reproduction permeate a spiritual worship in this great month.

Certainly, Islam does not regard one side in man's behavior and neglects the other. In Islam, there is equilibrium.

We always say to the world: "Do understand Islam. Islam is the religion nominated to be the leader of the world in the twenty first century, even if some belittle its importance and make Islam mere rituals restricted to mosques.

Certainly not. Islam does not disregard any detail in man's life. It is concerned with every detail in man's life. Islam gives every detail its ruling on which this detail is founded, and through which the Muslim can find what helps him in explaining, clarification and indicating this detail.

There is a relationship between circumstance and behavior noticeable in the life of the Messenger of Allah .

In the agreed upon Hadith, related by A'isha. She said: "Once Abu Bakr came to my house while two small Ansari girls were singing stories of what people used to sing in the days of Ignorance". Abu Bakr addressed A'isha (ABPWH) inhibitingly and forbiddingly saying: "Musical instruments of Satan in the house of Allah's Apostle!" That is, how can the songs of the days of Ignorance be allowed to be sung in the house of the Messenger of Allah (PBUH)?

The Prophet (PBUH) heard his speech and said: "O Abu Bakr! There is a festival for every nation and this is our festival."

This is how the Beloved, Al Mustafa (PBUH) directed the Ummah to realize the proportionality between circumstance and behavior. This behavior may not be applied on another occasion. But on this particular occasion, it is permitted to behave in such a way.

At wedding time, let us read the Hadith transmitted by Al Bukhari, from A'isha who said: "A woman was wedded to a man from Al Ansar. The Prophet (PBUH) said: Oh A'ishah, was there no entertainment {singing} with them? Al Ansar like entertainment."

Oh Youths, see how you sometimes turn to certain mere spiritual sides, or to economic issues, or to what is related to man's behavior through which the earth is constructed. Most often, man may be in a state that makes him forget about the nature of Islam.

The Prophet (PBUH) pointed out to this fact. For example, concerning wedding, that is the introduction of marriage and forming a family, the Prophet (PBUH) said: "Oh A'isha, haven't you had entertainment"?

This is how the Prophet (PBUH) called to entertainment. It is connected with the introduction of establishing a family, a good progeny, by means of which the earth will be constructed Perceptibly and meaningfully.

The Prophet said: "Oh A'ishah, was there no entertainment {singing} with them? Al Ansar like entertainment."

In the narration of Ibn Majah (MBUH) concerning this incident, the Prophet (PBUH) said: "Did you offer a present to the girl?" They said: "Yes". He said: "Did you sent with her someone to sing"?

This explains the meaning of 'entertainment' the Prophet (POBUH) asked about.

She said: No. then the Messenger of Allah (PBUH) said: "Al Ansar are the folk of flirtation. It is better to sent someone with her who would say: "We've come to you..., we've come to you, may Allah bless us and you."

In the narration of Sharik, the Prophet (PBUH) said: "Haven't you sent with her a maiden who would beat the tambourine and sing?" A'isha asked: "What?" She wanted to ask the Prophet (PBUH) about what the Prophet wanted this maiden to say.

He said: "She would say: We Have come to you..., we have come to you, so greet us and we greet you. If it were not for the red gold, your deserts wouldn't have been beautiful", i.e., it wouldn't have come to your deserts, "and if it were not for the brown corn, your virgins wouldn't have been fat."

Consequently, behavior is in proportion with the occasion in this incident.

*On another occasion in the life of the Prophet (PBUH), as is mentioned in the sound Hadith transmitted by Al Bukhari and Muslim in their Sahihs, we see that when the Prophet (PBUH) found the Muhajireen (the migrants) and Al Ansar (the helpers) digging the ditch on a cold day, while they were in great agony out of weariness and

hunger, he said to them: "O Allah; there is no good but the good of the next world, So forgive the Ansar and the Muhajirah."

Consequently, words are changed and other incentives that are in consistent with behavior appear. Al Ansar and Al Muhajireen listened to poetry from the Prophet (PBUH) that made them forget their exhaustion and hunger.

The Prophet (PBUH) changed into a singer on that occasion, because he wanted to please them, a practice that was consistent with what they were doing.

He found them obedient to the order of Allah and to his instructions, performing the task of defending their city, digging the ditch, but they were very exhausted and hungry, so who was their chanter?

It was our Master, Muhammad (PBUH). He did that to relieve their hearts. Thus he said: "O Allah; there is no good but the good of the next world, So forgive the Ansar and the Muhajirah". "

Al Ansar and Al Muhajireen, on their part, responded to the Messenger of Allah (PBUH), and changed into a state of joy and felicity saying:

It is we who have pledged allegiance to Muhammad

On Jihad (Holy fighting) as long as we live.

This circumstance, man lives in, is taken into consideration. Thus, the Prophet (PBUH) changed the state of hunger and tiredness into a wedding party. He changed weariness into a state in which he and his Companions exchanged singing and felt happiness, joy and felicity.

It is taking into consideration the proportionality of the circumstance.

This is how the caller to Allah can be promoted. In Islam, man should be above dealings. As for personal and worship levels, there is proportionality in each circumstance between occasion and behavior .

*The pilgrim after Arafat:

The Prophet (PBUH) used to remember Allah all the time while he was on Arafat, and is it possible to define Arafat !?

Oh Allah, make us be in Arafat at pilgrimage time.

In Arafat, the believer becomes engrossed in the Presence of his Lord, remembering Allah all the time saying: "There is no god but Allah Who has no partner. To Him belongs the dominion and to Him praise is due. He gives life and death, and He is the Almighty Who is able to do whatever he likes". The pilgrim repeats this statement all the time after he has taken off the sewed and given up all other concern. He becomes engrossed in the highest and the most sublime spiritual states man could ever imagine.

After he descends from Arafat, and when he is about to enter Mina after Muzdalifah, his behavior becomes proportionate with the new circumstance. On the mount of Arafat, he is supplicant, and in a state of complete spirituality. After Arafat, the Prophet ordered Ali (ABPWH) while the latter was walking around on his horse to say to the people: "Oh people, these are days in which we eat, drink and have sexual intercourse with our women" (related by An Nisa'i .)

In another version, our Master Ali said: " The Prophet (PBUH) orders me to announce among people when we are in Mina {at pilgrimage time} that in these days, we eat and drink and do not fast.

Why did the Messenger of Allah (PBUH) assign to Ali (the bravest of his brave men, and the master of his heroes, the courageous hero who was reared in the house of Prophethood, in the house of the Messenger of Allah (PBUH), the one whom he wedded to Fatima Az Zahra') the task of walking around among people to say to them: "Beware of behaving in the new circumstance similar to the previous

one (as one may imagine)", while there was only one day between the previous circumstance and the new one.

The Beloved, Al Mustafa (PBUH) said to the venerated Companion, Abdullah Bin Omar (ABPWTH): "Fast for a few days and give up fasting for a few days because your body has a right on you, and your eye has a right on you, and your guest has a right on you, and your wife has a right on you. it is sufficient for you to fast for three days a month as the reward of a good deed, is multiplied ten times, that means, as if you fasted the whole year."

Accordingly, the Muslim should realize that his Islam directs him in every circumstance and guides him at every time. Islam is suitable to be the leader in all life, in all fields and on all levels.

Oh Allah, make us live till Ramadan, make us safe for Ramadan, and safe Ramadan for us. Oh Allah, You are the Cherisher of all the world. Oh Allah, by Your Bounty, accept Ramadan from us and make it the cause of our release from Fire, You are the Most Generous of the generous, and make us from those who listen to wisdom and follow the best of it .

I say my words and ask Allah's forgiveness.