



AI-MIZAN

The coronavirus is an overwhelming crisis, which none of us saw coming. It has affected each and every one of our lives, and we are all feeling anxious for the safety of our near and dear ones and those who are vulnerable around the world.

Protection comes from Allah (SWT), and that we must continue to worship, pray and trust in Him throughout this crisis. At the same time it is in our interest that we should be sensitive to and follow the guidelines issued by the health authorities.

In these difficult times, let us use this tragedy to come together and unite in the name of Allah (SWT).

Many of us may be fearful of leaving home at this time, but the Prophet Muhammad (ﷺ) said, "Whoever says upon leaving his house:

بِسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ
Bismillaahi, tawakkaltu 'alallaahi, wa laa hawla wa laa quwwata illaa billaah

"In the Name of Allah, I have placed my trust in Allah; there is no might and no power except by Allah."

YOUTH CORNER

HOW TO DELIVER A KHUTBA (PART 2)

(This is a continuation of the topic. Part 1 was published in our October issue)

Delivering the Khutbah

There are specific guidelines on how to conduct the Friday sermon. For example, the sermon is split into two parts, and there are prayers that need to be said at the beginning and at the end of the sermon.

Go up to the pulpit and greet the congregation. You are expected to use the full Islamic greeting, "*Assalamu 'alaikum wa rahmatullah wa barakatuh*" (May the peace, mercy, and blessings of Allah be with you)[3]. After saying this, sit down.

After the khateeb (person doing the sermon) sits down, the muaddhin (person who does the call to prayer) will do the adhan.

Stand up and recite the Khutbat-ul-Haajjah. The Prophet (peace be upon him) used to praise Allah before starting his khutbah.[4] The Khutbat-ul-Haajjah is read in Arabic and is:

Al-hamdu Lillaahi nahmaduhu wa nasta'eenahu wa nastaghfiruhu, wa na'oodhu billaahi min shuroori anfusinaa wa min sayi'aati a'maalinaa. Man yahdih Illaahu falaa mudilla lahu wa man yudlil falaa haadiya lahu. Wa ashhadu an laa ilaaha ill-Allaah wahdahu la sharika lahu wa ashhadu anna Muhammadan 'abduhu wa rasooluhu.

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Praise be to Allaah, we seek His help and His forgiveness. We seek refuge with Allaah from the evil of our own souls and from our bad deeds.

Whomsoever Allaah guides will never be led astray, and whomsoever Allaah leaves astray, no one can guide. I bear witness that there is no god but Allaah, the One, having no partner. And I bear witness that Muhammad is His slave and Messenger.[5]

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Recite verses of taqwa (piety). You can recite any verse that will call people to be God-fearing and pious. The verses commonly read are 3:102, 4:1, and 33:70-71.

Ya ayyu-hallatheena aama-nutta-qullaha haqqa tuqatihi wala tamootunna illa waantum muslimoon (You who believe, be mindful of God, as is His due, and make sure you devote yourselves to Him, to your dying moment. [6])

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ

Ya ayyu hanna utaqoo rabba kumullathee khala qakum min nafsiw wahidatiw wakhal-laqa minha zawjaha wabaththa minhuma rijalan katheeraw wanisaa-ah. Watta-qullahallathee tasaa-aloona bihi wal-arhama innallaha kana 'alaykum raqee-ba (People, be mindful of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship: God is always watching over you.[7])

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Ya ayyu-hallatheena aama-nuttaqullaha wa qooloo qawlan sadeeda. Yuslih lakum a'maalakum wayaghfir lakum thunoobakum. Wamay yuti' illaha wa rasoolahu faqad faaza fawzan 'atheema (Believers, be mindful of God, speak in a direct fashion and to good purpose, and He will put your deeds right for you and forgive you your sins. Whoever obeys God and His Messenger will truly achieve a great triumph. [8])

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۚ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Recite another du'a. While there are many supplications to read, a common one that is read is usually about bid'ah (innovation in religious matters[9]). This is as narrated in Sahih Bukhari.[10]

Amma ba'd (أما بعد). May yah di hillahu falaa mudhila laho, wa may yudhlil hu falaa haadiya laho. Ina asdaqal hadeethi kitaabullah, wa ahsanal hadyi hadyu muhammadin, wa sharal umoori muhda-thaa-tu-haa, wa kulla muhda-tha-tim bid'ah, wa kula bid'a-tin dhalaalah, wa kulla dhalaala-tin fin-naar.

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مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ إِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ
الْهُدَى هُدَى مُحَمَّدٍ وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ
ضَلَالَةٍ فِي النَّارِ

"Whomsoever Allah guides, none can lead him astray, and whomsoever Allah sends astray, none can guide. The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire." [11]

Start your khutbah. It can be on any topic, such as a particular verse or hadith, Islamic events, or recent societal issues.

Once you finish the first part of the sermon, recite *Aqoolu qawli haa dhaa wa'asstagh fi rullaha lee wa lakum* [12], which means "I say these words of mine and I ask Allah for forgiveness".

أقول قولي هذا وأستغفر الله ولكم

Sit down for a moment or two. This is part of the sunnah. [13] [14] This time should be used for forgiveness, which is why you recite a short du'a before sitting down, to inform the congregation to repent during this time. [15]

If your throat is sore or dry from all the speaking, feel free to keep a bottle of water next to you and have a quick sip – just don't leave the pulpit.

Stand up again and praise Allah. Just as you did at the beginning of the first part, you need to praise Allah and His Messenger at the beginning of the second part. Recite *Alhamdulillah was Salatu Wassalamu 'ala Rasulallah*, which means "My thanks and gratitude belong to Allah the Lord of all mankind, I ask Allah to bless and bestow peace on Prophet Muhammad". Continue with your sermon.

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Instead of starting a new topic, take this time (the second part is shorter than the first part, and shouldn't be longer than about 5-10 minutes) to recap upon what you already said. Focus on the future and advise the congregation about how they can implement what was said into their lives.

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End the sermon with du'as and salawat. Send blessings upon the Prophet and make du'a for the congregation and for Muslims around the world. Some du'as you can say are:

Rabbana atina fid-dunya hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-nar, meaning "Our Lord, give us good in this world and in the Hereafter, and protect us from the torment of the Fire"[16]

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Rabbana wala tuhammilna ma la taqata lana bihi wa'fu anna waghfir lana wairhamna anta mawlana fansurna 'alal-qawmil kafireen, meaning "Lord, do not take us to task if we forget or make mistakes. Lord, do not burden us as You burdened those before us. Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers"[17]

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Rabbana la tuzigh quloobana ba'da idh hadaytana wa hab lana milladunka rahmah innaka antal Wahhab, meaning "Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the Ever Giving".[18]

رَبَّنَا لَا تَزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

Alahumma salli 'ala Muhammad wa 'ala ali Muhammad, kama sallaita 'ala Ibrahima wa barik 'ala Muhammad kama barakta 'ala ali Ibrahim fil-'alamin, innaka hamidun majid, meaning "O Allah, send blessings upon Muhammad and upon the family of Muhammad, as You sent blessings upon the family of Ibrahim, and send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrahim among the nations. You are indeed Worthy of praise, Full of glory."[19]

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اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ

Announce the prayer. At the end of the du'as, simply say *wa aqimas salah* (establish the prayer). أقيموا الصلاة). The congregation will then stand up and stand for prayer. As many people turn up for the Friday prayer, mosques are usually packed with worshippers. Ensure that everyone tries to fit in and stands properly. Before starting, you can say[20] :

Istawoo (:استنؤوا)straighten your rows[21]

Taraasoo (:اتراصوا)stand close together[22]

Sawwoo sufoofakum (:صُفُوفُكُمْ)straighten your rows[23]

Aqeemoo sufoofakum (:أقيموا صفوفكم)make your rows straight[24]

"Saddul khalal (:سُدُّوا الْخَلَلَ)fill in the gaps[25]

Haathoo bil manaakib (:بِالْمَنَاكِبِ)align your shoulders[26]

I'tadiloo (:اعْتَدِلُوا)keep straight[27]

The above can be read in English if you wish, as long as the congregation understands. For example, you can say "Make sure there are no gaps. Stand straight, shoulder to shoulder."

You don't need to say all of this. It's common to say "Istawoo, taraasoo, i'tadiloo" (Straighten your rows, stand close, keep straight).

**“There is no compulsion where
the religion is concerned.”**

(Quran2:256)

PROPHET MUHAMMAD'S SMILE

By Aisha Stacey (© 2013 IslamReligion.com)

Islam is more than a religion it is an entire way of life. It teaches us how to behave from morning until night and it even tells us the best position to sleep in. To some that might sound like 24 hours a day of rules and regulations but the truth is that Islam is such a natural way of life the rules become as easy as breathing. One thing that is as easy as breathing is smiling. That little curve of the mouth and wrinkling of the eyes that makes not only you but those around you feel good. A smile lightens the load and frees the spirit. Try it! See don't you feel lighter and happier?

Prophet Muhammad smiled, often and with real joy. In fact he smiled so regularly that his smile and kind demeanour are mentioned time and time again in anecdotes and stories from his traditions.

Abdullaah ibn Haarith said, "I never came across a person who smiled as much as Prophet Muhammad. Prophet Muhammad regarded smiling to a brother as an act of charity." [1]
Jarir ibn Abdullah said, "The Messenger of God never refused me permission to see him since I embraced Islam and never looked at me except with a smile (on his face)." [2]

When one of Prophet Muhammad's companions was asked if he sat with the Prophet he replied, "Yes, very often. He (the Prophet) used to sit at the place where he observed the morning or dawn prayer till the sun rose or when it had risen; he would stand, and they (his Companions) would talk about matters (pertaining to the days) of ignorance, and they would laugh (on these matters) while (the Prophet) only smiled." [3]

One of the companions of Prophet Muhammad talks about his relationship with the Prophet when he (the companion) was a young boy. Anas said, "The Messenger of God was one of the best men in character. One day he sent me to do something, and I said: I swear by God that I will not go. But in my heart I felt that I should go to do what the Messenger of God had commanded me; so I went out and came upon boys playing in the street. All of a sudden the Messenger of God, who had come from behind, caught me by the back of the neck, and when I looked at him he was laughing." [4]

Prophet Muhammad, may the mercy and blessings of God be upon him, had a kind and gentle nature. His beloved wife Aisha described his character as the Quran, meaning that Prophet Muhammad lived by the teachings of the Quran. Thus the behaviour and personality of

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Prophet Muhammad are the best examples for us to follow in our own lives. A companion who spent more than 10 years with Prophet Muhammad said, "Throughout my stay with him I never heard an indecent word from his lips and never found him rude to anyone. He spoke very politely. He was kind to everyone". The Prophet's natural disposition led him to smile and laugh along with the people around him.

Consequently if the Prophet smiled, it must innately be something good for both ourselves and the people around us. Islam was designed by the Creator to be the perfect way of life for humankind thus sometimes the smallest of things can have a big impact. A smile is one of those things. Therefore not surprisingly smiling has many many positive effects.

Smiling is viewed across cultures as a sign of friendliness and it is a natural response that shares our happiness with others. Smiling lowers the heart rate and temporarily reduces blood pressure. It reduces stress by releasing endorphins that naturally diminish stress hormones simultaneously putting you in a better mood. Endorphins also lessen pain. Smiling and laughter therefore are useful aids in health care. Still in the area of health, smiling boosts the immune system by relaxing the body and allowing the immune system to react more quickly and effectively to invaders.

Smiling has also been shown to increase productivity. It also makes us look younger and according to at least one study smiling aids longevity possibly extending our lives up to seven years. All this and smiling is contagious, therefore as you are gaining all these benefits you are spreading them around to all those who see you smiling and smile back.

Prophet Muhammad was often described as kind and generous and his generosity included smiling at those around him. We know from scientific evidence just how powerful a smile can be. In the early days of Islam there were no articles or books to read. The companions emulated their dear friend and Prophet knowing that his way of acting on every matter was the way approved of by God. Did they realise just how beneficial smiling was, almost certainly not, but I am sure happiness washed over them and improved their health and demeanour every time Prophet Muhammad smiled at them. Prophet Muhammad helped the needy and the poor and went to the houses of the sick to enquire after their health and whenever he met or passed by anyone he said "Assalam Alaikum" with a smile upon his face.

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Before we all go out with renewed vigour for smiling and laughing with friends and family there are just a few small points to remember. Islam is the middle way, we are a nation that should be known for our moderation, thus laughing and joking relentlessly is not the best way to behave. Remember that although Prophet Muhammad laughed and joked with his family and companions even giving them friendly nicknames he always behaved sensibly with fine moral principles. He never joked in a way that hurt someone's feelings or joked about things that were not true. In fact he was heard to say "woe to the one who speaks and lies in order to make people laugh; woe to him, woe to him." [5]

Smile - it is worth more than you know.

FOOTNOTES:

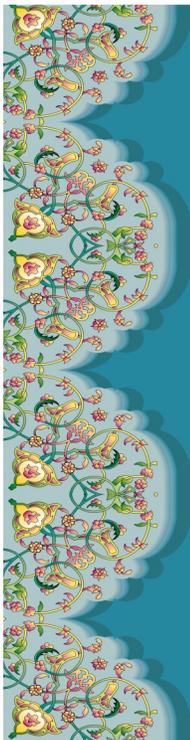
[1]Tirmidhi

[2]Saheeh Muslim

[3]Ibid.

[4]Abu Dawood.

[5]Abu Dawood.



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DEATH IN THE CONTEXT OF FAITH

By islamtoday.net [edited by IslamReligion.com]

In the old days, when a woman saw in a dream a man extinguish the lantern in the house, or when she saw that a great house has collapsed on its foundations, she would be told by a dream interpreter that the man of the house was going to die!

One person said: "I saw in a dream that I was walking with crutches in the morning, and an hour later I was informed that my father had passed away."

The Arabs of old thought the crow was an evil omen. This was all superstition stemming from the days of ignorance before Islam.

Prophet Muhammad said in a sermon: "God gave a servant of his a choice between being given the flower of the Earth and between what He had in store for him, and he chose what He had in store for him." The people were bewildered, but Abu Bakr began to weep, understanding that the Prophet was telling the people his life was coming to an end."^[1]

A little girl was asked: How many children are in your family?"

She replied: "We are seven."

He asked: "Where are they?"

She said: "Five of us are here, and two of us are beneath the tree over there."

He looked in the direction she was pointing and saw two small gravestones under the tree.

"You are five, then." "No," she said, "We are seven."

Death is neither obliteration nor is it the end. It is a transition from one state of being to another. It is being born anew into another world. Though it looks like the plug has been pulled on an electrical appliance, it is a fleeting, transitory state. We say to children that the deceased "has gone to their Lord". It is a good way to describe it. It is a positive way of looking at it and it accords well with our faith.

The Meaning of Life

Albert Camus, the French existential philosopher, said that since we all must die, nothing has any meaning.

Much earlier, al-Khayyam said: "This glass was made in this exquisite form, so why must it succumb to destruction?"

These are destructive, nihilistic thoughts. In contrast, Prophet Muhammad said: "be in this world as a stranger or a wayfarer."

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Ibn Umar used to say: "When you go to sleep at night, do not await the dawn, and when you wake up, do not wait for night to come. Take advantage your health for your times of sickness and take advantage of your life before your death."^[2]

Life is like an airport; it is merely a preparation for the long journey to come.

God says: "**He it is who created death and life to test you as to which of you are best in deeds.**" (Quran 67:2)

This is a positive way of looking at it. Instead of being seen as a cessation of activity, this inevitable event is seen as a catalyst for activity. We need to get things done and make our mark while we still can.

When we appreciate that life is short, it will help us to be more forgiving people. We will be willing to set personal grudges aside, knowing that our time with others is limited.

We are forced to ask ourselves three crucial questions:

1. How can we live happy, productive lives?
2. What will people say after we are gone? What inspiration will they find in our life stories?
3. What will our good deeds be like when we move on to the Hereafter?

One of the Pious Predecessors said: "There are people who are doing so many good deeds, that if they knew they were going to die tomorrow, they would not be able to increase what they are doing."

Ali ibn Abi Talib said: "With every breath, a person's comes that much closer to death." He also said: "Work in this world as if you are going to live forever, but work for the Hereafter as if you are going to die tomorrow."

Steve Jobs gave a commencement address where he described how he used to have to sleep on the floor in friend's rooms, how he had to walk for miles to get a free meal, how his young mother had to struggle to find people to adopt him when he was born, how he was so easily pushed out of the company he established, and how he felt when he was diagnosed with pancreatic cancer. He then said: "if you live each day as if it was your last, someday you'll most certainly be right."

How to Look at Death Positively

1. It is enough to think of it as a journey to a place without oppression or injustice. On the Day of Judgment, it will be said: "**Today, each soul will be recompensed according to what it has earned. There is no injustice to day.**" (Quran 40:17)
2. It is a reunion with our loved ones who have passed away. Right before he died, Muadh ibn Jabal said: "Tomorrow, I will meet with those I love, Muhammad and his Companions."
3. It is liberation from the prison of material existence. The Prophet said: "The world is the believer's prison."^[3]
4. It is a mercy for those whose lives are strained by debilitating illness, deprivation or incapacity or when a person's mind deteriorates so much that they can no longer interact with their loved ones.
5. Death is akin to sleep. Both are a change in our state of existence. One is a permanent move to another life, and the other foreshadows it.
6. Knowing that we are going to die one day helps us to hold on to our values when facing the tribulations of life, and makes it easy for us to make the right decisions when we are confronted with unethical but appealing choices.

FOOTNOTES:

[1]Saheeh Al-Bukhari, Saheeh Muslim [2]Saheeh Al-Bukhari [3]Saheeh Muslim



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The Islamic Center of Northland, Inc.

P.O. Box 28476, Kansas City, MO 64188



DONATION / PLEDGE CARD



Name:

Address:

.....

Phone No: (Home).....(Work)

(Cell) Email:

Monthly pledge:

One time donation: Amount per Month: \$ Number of Months:

Cash Starting From:...../...../2020..

Check Enclosed Payment Method: Credit Card Bank withdrawal

Charge Credit Card/Bank Checking A/C #.....Routing #.....

Contact me CC #.....Exp. Dt.....

Amount: \$ Signature:.....Date:.....