

# Tranquility

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In the Name of Allah, the most Gracious, the most Merciful

Thou alone we worship, thee alone we ask for helps. Whomsoever Allah guides there is none to misguide and whomsoever Allah misguides there is none can lead from astray.

We testify that there is none worthy for worship except Allah, and Muhammad is his servant and his messenger.

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## To Our Readers

Tranquility is the monthly newsletter of Tsukuba Muslim Residents Association (Tsumra). You are invited to submit your Islamic articles, news and events, or photographs directly to editor at the given e-mail address.



# Taking Oneself to Account

Dr. Yusuf al-Qaradawi

Time in the Life of a Muslim  
© Taha Publishers Ltd. 2000

**I**t is necessary for an individual to pause at the end of each day that has passed, in order to check himself and run through his achievements: What has he done in the course of the day? Why has he done it? What has he omitted? Why has he omitted it?

How excellent it would be if this self-criticism were to take place before one retired to bed. This period of self-criticism and appraisal should certainly be counted among man's moments of progress; it is a moment when man impartially sits as a judge over himself and reviews his yearnings and inclinations, his instincts and motivations. It is a moment when the believer appoints, out of his conviction, a policeman to watch over himself, an investigator to probe him, and a judge to condemn or acquit him. In this way he progresses from the state of *"the soul that incites to evil"* to the state of *"the self-reproaching soul"* which reproaches its owner whenever he plunges into sin, or falls short of expectation.

In a hadith we quoted before it was said: *"It behooves any sane person to have four periods of time"* and one of the four periods is *"a period in which he engages in self-criticism."*

The Commander of the Faithful, 'Umar bin al-Khattab says: *"Criticise and appraise yourselves before you are criticised and appraised on the Day of Judgment, and weigh out your deeds, before they are weighed out for you."* [Transl.: "On that Day will men proceed in groups, sorted out, to be shown their Deeds. Then shall anyone who has done an atom's weight of good, see it! And anyone who has done an atom's weight of evil, shall see it." (Qur'an 99:6-8)]

'Umar himself, may Allah be pleased with him, used to whip his foot at night and say to himself: *"Tell me, what have you done today?!"*

Maimun bin Mahran, a famous companion of the Prophet, used to say: *"A pious person scrupulously examines and appraises himself more than he would a tyrant ruler and a tight-fisted partner!"*

Al-Hasan said: *"A believer polices his own Self; he criticises and appraises it for the sake of Allah. The Final Appraisal (Hisab) may turn out to be mild on some*

*people simply because they were wont to appraise themselves in this life; and the Final Appraisal on the Day of Resurrection may turn out to be rigorous on a people who took this life with levity, and thought they would not be called to account"*.

Then he described how this self-criticism and appraisal operates in practice: *"A fascinating thought (or idea) suddenly comes to the mind of a believer. He says to himself: 'By Allah this is fascinating, I need it! But no, never. Get lost! I am prohibited from executing you!'"* (This is self-criticism and appraisal *before* the event).

And: *"A believer may inadvertently do something. He would then turn to himself and say: 'What do you mean by this? By Allah, I cannot find an excuse for this. I shall never repeat it, insha'Allah!'"* (This is self-criticism and appraisal *after* the event).

If a Believer fails to observe this brief period of soul-searching daily, then he should at least try to do so once every few days, or once a week. In this way, he draws up his life balance sheet, depicting to him his (spiritual) assets and liabilities.

A Believer should also have a longer period of this practice at the end of each month, and an even longer period at the end of the year, when he bids farewell to one year and prepares for and welcomes another.

This is the time to critically review the Past and plan for the Future. This is the (spiritual) equivalent of his final accounts for the year.

One blameworthy innovation initiated by the West and unfortunately imitated by some Muslims, is the annual birthday celebration, where people are invited to a party and served with delicious food and drink.

At times, people obsequiously yield to meaningless rituals and imitative practices for which Allah has sent down no authority. For example, they light a number of candles, each one representing a year in the lifetime of the celebrant. Having lit the candles, the celebrant then histrionically proceeds to blow them out. Gifts are presented and pleasantries exchanged on the occasion.

Rather than this blind, useless imitation, it is better for an intelligent and sensible person to seize this occasion, which marks the expiry of one year of his lifetime, to reconsider and reflect upon his life. At the end of every year, a careful trader applies the brakes in order to measure his performance over the past year, and establish his financial position at the end of it. He wants to know his profit or loss, and his assets and liabilities; i.e. his claims and the claims against him. An intelligent,

sensible person ought to do likewise, in respect of his life. More than that, he should beseech Allah to bless his life, make his day better than yesterday, and his tomorrow better than today.

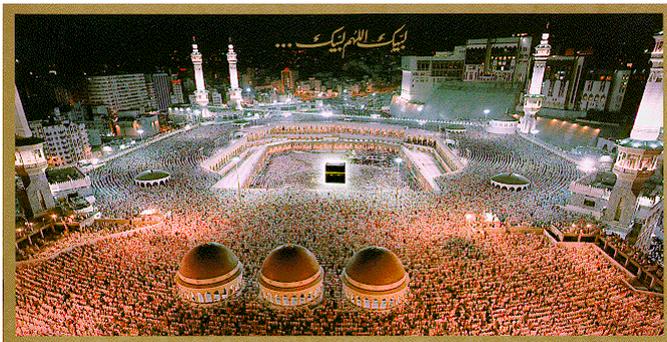
It is worthier for an intelligent and sensible person to call himself to account for one whole year of his life that has expired, in respect of which Allah, the Exalted, will question him. A year is not a short time. It is a period of twelve months; a month is on average thirty days; each day has twenty-four hours, each hour sixty minutes, and each minute sixty seconds. And every second should be counted as a blessing, a favour upon him from Allah and a trust from Allah in his hands.

It is worthier for this intelligent and sensible person to commiserate with himself over the turning of a page in the book of his life. Each day that passes is, as it were, a leaf that has withered and fallen from the tree of his life. May Allah have mercy on Al-Hasan al-Basri when he says: *"O son of Adam! You are but a bundle of days. As each day passes away, a portion of you vanishes away!"*

Abu 'Ali ad-Daqqaq used to chant the following lines: *"Each day that passes, a portion of me it takes away, On the heart, a bitter taste it leaves, and then glides away."*

Another poet says:  
*"Man rejoices as long as the nights continue to pass by, Yet, he too, as they vanish gradually perishes away. "*

Yet another poet says:  
*"We take delight in every day that we have lived, Yet each day that passes is a portion (gone) of a lifetime."*



This is the view that every intelligent and sensible person ought to take. However, intelligent and sensible people are few in this world.

# Between The Past And The Future

[Imam Ibn ul Qayyim al Jawziyyah](#)

al-Fawaa'id, pp 151-152  
Al-Istiqamah, No. 2

**Y**our life in the present moment is in between the past and the future. So what has preceded can be rectified by tawbah (repentance), nadam (regret) and istighfar (seeking Allaah's forgiveness). And this is something that will neither tire you, nor cause you to toil as you would with strenuous labour. Rather it is an action of the heart.

Then as regards the future (then it can be corrected) by withholding yourself from sins. And this abandonment is merely the leaving of something and to be at ease from it. This also is not action of the limbs, which requires you to strive and toil. Rather this is a firm resolve and intention of the heart – which will give rest to your body, heart and thoughts.

So as for what has preceded, then you rectify it with repentance. And as for the future – then you rectify it with firm resolve and intention. Neither of these involves any hardship or exertion of the limbs. But then your attention must be directed to your life in the present - the time between two times. If you waste it, then you have wasted the opportunity to be of the fortunate and saved ones. If you look after it, having rectified the two times – what is before and after it, as we have said – then you will be successful and achieve rest, delight and ever-lasting bliss.

However, looking after it is harder than that which comes before and after it, since guarding it involves keeping to that which is most befitting and beneficial for your soul, and that which will bring it success and well-being.



# Peace and the Spread of Islam

[Dr. Ja`far Sheikh Idris](#)

Islam for Our Times - AlJumuah  
Vol II Issue II  
© Al Muntada Al Islami

**Invite (people) to the way of your Lord with wisdom and beautiful Preaching, and argue with them in the best ways." [16:125]**

**O**n his way back to Madinah after the conclusion of the peace agreement of Hdaybiyah with the unbelievers of Quraysh, the Prophet, sallallahu alayhe wa sallam, received revelation from Allah. It was Suratul Fat'h which starts with the words: **"We have granted you a victory which is clear victory." [48:1] "Was this a victory, O Messenger of Allah?"** One man asked. The Prophet, sallallahu alayhe wa sallam, answered. **"Yes, by whom in whose hand is my soul, it is a victory."**

Why did the man ask? What kind of victory was it? And what is the lesson for us in this kind of victory? The man -he was no less than Umar ibnul Khattab- asked because the term of the agreement were apparently not in favor of the Muslims who had come to perform Umrah, which was something of a right to all Arabs during the Jahiliyyah period. However, the Quraysh who were in a state of war with the Muslims saw in their performing the Umrah a kind of victory for them, despite the Prophet's repeated assurances that their intention was purely religious, and that they had no intention of fighting. Quraysh insisted however, that the Muslims could not perform the Umrah that year but could come to do so next year on certain conditions.

The Prophet, sallallahu alayhe wa sallam, agreed and signed with them an agreement for the cessation of hostilities for ten years. But the agreement, which in fact lasted for only two years, included the stipulation that:

If any man from us came to you, you must return him even if he accepted your religion."

## **So what kind of victory was it?**

Ibn Hajar says in his book Fat'h al-Bari that Allah called it victory because of the great consequences that followed from it. He reports az-Zuhri, the great scholar, as saying:

*"No victory in Islam was greater than Hdaybiyah. It used to be only fighting when people (meaning Muslims*

*and non-Muslims) met. But when there was a truce, when the war stopped, and when people felt safe, they began to meet and talk to each other and negotiate. As a result, no thinking person to whom Islam was presented in that time [of the truce] but accepted it. The number of people who embraced Islam in those two years was equal to, or greater, than the number of all who had been Muslims before."*

### **Ibn Hisham concurs:**

*"The evidence for this is that when the Prophet, sallallahu alayhe wa sallam, went to Hdaybiyah he was accompanied by one thousand and four hundred Muslims, but when after two years he marched to conquer Makkah there were ten thousand with him."*

### **And Ibn Hajar explains:**

*"Because of the peace, which prevailed among them, people mixed with each other without any reprehension. Muslims recited the Qur'an to the polytheists, and debated with them openly about Islam without any fear, while earlier they used to speak to them about this only secretly." We learn from the comments of these three great scholars of people embracing Islam.*

We also conclude that the reason for those was the state of peace that replaced that of war and fighting. What lesson is there for us in all this? The main lesson, I think, is that if a state of peace with non-Muslims is found to be more conducive to the spread of Islam than that of war, then it should be, not only preferred, but actively sought and maintained. This should be so even if Muslims have the power and the means to fight and conquer the non-Muslims.

Instead of fighting or antagonizing them they should invite them and argue with them in the best of manners. In doing so they would be emulating the Prophet, sallallahu alayhe wa sallam. Look at the nice but firm words of the message, which he sent to the polytheists; *"We have not come to fight any one; we have come only to perform Umrah. Quraysh has been exhausted and devastated by war. If they will, I will give them time during which they let me alone with the people. If I come victorious then if they wish to embrace what other people embraced, they can do so, if not they would at least have had a respite. If they refuse, then by Him in whose hands is my soul, I will fight them until my neck is severed, and Allah will execute His command."*

It seems to me that Muslims living in Western democratic countries where they are given the freedom, even it be a relative one, to practice their faith and preach it, are living in a situation which is very much like that of the two years of the Hdaybiyah truce. It is, therefore, incumbent upon them to do their best to maintain this peaceful environment, and exploit it to

invite people to Islam in a way that is wise, nice and intellectual, in accordance with the Qur'an injunction: **"Invite (people) to the way of your Lord with wisdom and beautiful Preaching, and argue with them in the best ways."** [16:125]

The enemies of Islam in the West know very well that the best way to stop or hinder the spread of Islam is by presenting Muslims as terrorist enemies who would stop at nothing short of the destruction of Western civilization. Those native Muslims who advocate violence (which does not achieve anything positive any way) are in fact playing into the hands of their enemies. They give them the best evidence to convince people that Muslims are indeed, as the hostile media depicts them, destructive elements that should be fought at all costs.

I was in the United States when the Oklahoma tragedy occurred and I witnessed the great fear in which Muslims, especially those who frequent the masajid, lived when a so called expert declared in the media that the explosion was an act of Muslims. And I witnessed the great sigh of relief they felt when it was ultimately found out that the perpetrators were Christian Americans. It is very natural to have such a feeling in situations like these when you are a minority living under jurisdiction of a non-Muslim majority.

It may be because of this that Muslims were ordered not to rise a hand against the polytheists when they were still living amongst them in Makkah. They were allowed and subsequently ordered to fight only after they migrated and had their own land.

It is important for Muslims to be keen on maintaining this environment of freedom for another good reason -it will not last. Democratic countries are ready to let minorities like Muslims enjoy freedom so long as they are not envisaged to be a threat to secularism. Once they are feared to be, then the secularists are sure to sacrifice democracy to save secularism. This happened in many countries, and is bound, I think, to happen in the West.

I know that this is a sensitive topic that can easily be misunderstood. So let me emphasize that I am not here advocating pacifism. Being a realistic religion, Islam is not and cannot be pacifist. But being realistic does not condone senseless violence, which helps only to frighten people away from Islam. Neither do I want to give the impression that every peace treaty is a Hodaybiyah. Some of them can be utterly defeatist and bring nothing but harm to the cause of Islam. I only want to stress that war and violence are not ends in themselves; the noble aim is to guide people to the path of Allah. If peaceful coexistence with non-Muslim is found to be more conducive to this aim. Then it should be chosen.

# The Status of the Mosque in the Islamic Society

[Shaykh Muhammad al-Ghazali](#)

Fiqh-u-Seerah –  
Understanding the Life of the Prophet  
Muhammad, sallallahu `alayhi wa sallam  
© IIPH 1997



**T**he status of the Masjid in the Islamic society makes it the source of spiritual and material guidance: it is the hall of worship, the school for knowledge and the club for literary pursuits. Strongly attached to the duty of prayers and the

rows of worshippers are moral attitudes to the duty of prayers and the rows of worshippers are moral attitudes and traditions which form the essence of Islam. But now the people, who are incapable of building personalities on the basis of strong morals, have sought consolation in the building of huge mosques containing dwarfish worshippers!

Opposite to that were the early generations of believers. They kept away from the adornment of their mosques but purified and disciplined themselves and were true reflections of Islam.

The Masjid which the Prophet, sallallahu alaihi wa sallam, dedicated his efforts towards building before any other task (i.e. upon arrival to Madinah, ed.) was not just a piece of land on which prayers alone were said. In fact, the whole earth is a mosque and the Muslim need not confine himself to a place for the purpose of worship.

It was in fact a symbol of the thing to which Islam attached the utmost importance. It was a symbol of the deep connection between the worshippers and their Lord that is constantly renewed with the passing of time and recurs throughout the night and day.

There can be no value in a civilization that is negligent of the One God, is ignorant of the Last Day and mixes the good with the bad! The civilization that Islam brought constantly reminds of Allah and the meeting with Him, urges adherence to the good and repudiation of the bad and stays within the limits set by Allah.



# JAPANESE CORNER

## 日本語のコーナー

### シャハーダ

#### イスラームの支柱、シャハーダ

イスラームにおけるイバーダ（アッラーに仕えるための信仰行為）の代表的な5本の柱はよくテントに例えられます。テントの四隅に打つ4本の杭は、サラート（礼拝）・ザカート（喜捨）・サウム（断食）・ハッジ（巡礼）であり、真ん中の支柱はシャハーダ（信仰告白）です。四隅全部に杭を打ち込んだとしても、真ん中の支柱なしではテントは形を成しません。サラートの務めを守り、定めザカートを為し、聖ラマダーン月の断食を全うし、そして聖なるカアバへ巡礼したとしても、もしその人がシャハーダしていなければ、それら4つのイバーダはアッラーのもとで受け入れられません。なぜなら、イバーダというものは、私たちがアッラーに仕えるしもべであることを表すための行為であって、その前提として、アッラーを私たちの主として認めることなしには、成り立たないからです。

#### アッラーは唯一の存在である

日本人ムスリムの大半が”改宗ムスリム”といわれるカテゴリーに属します。ムスリムを両親に持ち、その環境からイスラーム教育を受けてムスリムとして成長した人々とは違い、大人になってから自分自身の思考によってイスラームに帰依する人々のことです。ご存じの通り、イスラームに帰依する改宗者は、シャハーダ（信仰告白）とよばれる言葉を心で信じ、口に出して証言することで、ムスリムとなりますから、改宗ムスリムであれば誰でも、アッラーのヒダヤー（御導き）によって、このシャハーダの言葉を口にしてはいるはずで

#### (1) Ash-had an-la ilaha illa-Allah (2)wa ash-had anna Muhammadan Rasuwlu-Allah

(1) アッラー以外に私たちが崇拝すべき存在はなく、アッラーは私たちが仕えるべき唯一の神であることを証言します②そして、ムハンマドがアッラーの使徒であることを証言します

このシャハーダの言葉の(1) アシュハド・アン・ラー・イラーハ・イッラッラーという言葉は、自分という存在がアッラーの御意志によってこの世にもたらされ、いつか又、アッラーが御決めになった日に、いずれはアッラーのもとへ帰らされるのだ、という事実を認めます、ということです。つまり、アッラーを、私たちの創造主であり、私たちの存在理由として認識するということの表明です。これは次のように考えればわかりやすいかもしれません。

この世に自分自身の意志でやってきた人間はひとりもいません。そして、自分自身の力で自らの命を創った人間もひとりもいません。私たちはある“意志”によって、この世にもたらされ、私たちが人生と呼んでいるある一定の時間を生き、その“意志”によってこの世を引き揚げさせられます。私たち人間は、自分の舌でものを味わい、自分の身体で日々行動しているにもかかわらず、何かの拍子でそれがままなくなるときがあります。その一つの例として病気があげられます。今まで自分が動かしていると思っていた身体が、急に思うようにならなくなる…、それは人間の受け身性を実感する顕著な例です。実際に舌であれ、身体であれ、アッラーの許可なしに動いているものは何もないのです。そのことは、聖クルアーンの有名なスーラ（章）のごく短い言葉で示唆されています。

来月： 『アッラーは自存され』（純正章2節）を楽しみください。

<http://www2.dokidoki.ne.jp/racket/urwa.htm> により