

January

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Seminars and Lectures- Australia- 3rd journey- Lesson (10-25): Is Citizenship part of Religion? Question and Answers

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Introduction:

Interviewer:

Dear listeners, welcome to our program. In our meeting today, we have Dr. Rateb An-Nabulsi as our guest. I would like to thank him for being here with us on your and my behalf. Dr. Nabulsi, welcome and may Allah reward you for giving us your time; I ask Him to bless you and grant you a higher rank; Allah is the One who responds to supplication.

Dr. Nabulsi:

May Allah bless you all, cause goodness through your deeds and make this Radio station a beacon of truth for the Community that leads it to safety and happiness.

Interviewer:

Amen, may Allah bless you and bless your steps.

Dear listeners, we often get confused when we hear the term "citizenship," so today we are going to clarify it and remove the ambiguity about its relation to religion. The question is: is citizenship part of religion?

Welcome Dr. Nabulsi.

Citizenship:

Dr. Nabulsi:

May Allah bless you all. Let me give an emphatic answer to your question and tell you that citizenship is not a part of religion, but rather it is in the essence of it. The proof can be embodied in the situation of the people of Al-Madinah when the Prophet, may Allah have peace and blessings upon him, came to Al-Madinah. People of different ethnic backgrounds and of different religions lived in Al-Madinah at that time; there were people of Aus and khazraj who were idol worshippers, Aus and khazraj who were Muslims, Jews, Christian and Bedouins. The Prophet, may Allah have peace and blessings upon him, stated it clearly in the very first meeting he had with the people of Yathrib saying, Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation -- Ummah. The peace of the Believers (of the State of Madinah) cannot be divided. (it is either peace or war for all. It cannot be that a part of the population is at war with the outsiders and a part is at peace). Conditions of peace and war and the accompanying ease or hardships must be fair and equitable to all citizens alike. Also He, may Allah have peace and blessings upon him, said to the Jews, "To you be your religion, and to me my religion (Islamic Monotheism)."

Concerning citizenship which is the subject of our meeting today, every country in the world has different ethnic groups, lineages, sects, schools of thought, religions and contradictory trends, does Islam have a method for all those people with their different trends, ethnic groups, lineages, sects, schools of Thoughts, principles, goals, colors and scopes? Does Islam have a crystal-clear method that enables them to coexist with each other?

From the very beginning I made it clear that citizenship is in the essence of religion. Let me elaborate: the non-Muslim in Australia knows nothing about Islam, the Noble Quran, the Sunnah, the Companions and their biography or the Fiqh, all what he knows about Islam is represented by the Australian Muslims. Thus, the Australian Muslim has a great responsibility towards Islam, because whatever mistake he commits, Islam will be blamed for his mistakes, and it will be accused of being false religion. Things are different in an Islamic country; if a Muslim commits a mistake he is the one to be blamed. Beware, you as a Muslim in overseas countries is guarding a gate of Islam, so you shouldn't let Islam be attacked through that gate. You are an ambassador of this Ummah.

This religion lies in offering a precise explanation of universe, life and man:

In my opinion the Muslim who lives in Australia is an ambassador to his Ummah in Australia and an ambassador to Australia in his own country. Whatever he admires in Australia, such as the discipline, the cleanliness, the way roads are constructed, the way the law is implemented and all other positive things he notices and which the Muslim World lacks, should be transmitted to his homeland when he gets back to it.

The greatness of this religion, its beauty and its deep creed are manifested in the precise comprehensive explanation it offers about life, universe and man. This religion has offered convincing, deep, harmonious answers to each crucial question, and it has granted everyone his position making man the foremost creature. This religion has introduced to man his mission in life, and it has given him means to raise high even above the rank of angels. Therefore, you are the ambassador to this religion which some nations and people are ignorant of.

Excuse me if I say that when a Muslim in Australia presents a false statement, this is considered a crime against his nation. I was once in Germany and I decided not visit those who presented false declarations to the government claiming that they were jobless to get good salary. The government accepted their declarations although it knew very well that they were false ones. The Muslim who presented a false declaration, will he be able to convince westerners that Islam is right?

If a Muslim who lives in Australia, makes a mistake such as presenting a false declaration, committing fraud, exaggerating in presenting something and neglecting his Islamic duties, he will not be able to say a word about Islam, because Islam can't be understood in Australia except through Muslims.

The interviewer:

Dr. Nabulsi, I would like to stop at this particular point; what you have just said is an implied prohibition. People frequently ask, "Can we lie to the government claiming that we are jobless?" Most people think that there is no harm in doing so.

Man follows either the right or his desires:

Dr. Nabulsi:

I have no fatwah (A legal opinion or ruling issued by an Islamic scholar.) that justify lying, and I cannot give you one.

The interviewer:

Perhaps some people mistakenly think that they are allowed to lie to a non-Muslim government.

Dr. Nabulsi:

This conception is incorrect, and I don't believe that there are Islamic scholars who give those liars a fatwah that permits them to lie. I think that those people gave themselves the right to lie following a fatwah which they have fabricated. Sometimes man follows his desires. Everyone of us either follows the right or his desires. Man has a mind by which he comprehends things and a heart by which he loves them. When he follows the right, he will be elevated in Allah's Sight, but when he follows his desires he will fall down.

The interviewer:

Most people, even the religiously committed ones commit this sin (laying to the government), and sometimes they pretend to be sick.

The bitter reality is much better that the comfortable illusion:



Dr. Nabulsi:

The people of this country are human beings, so once they find out that someone lies to them, they will stop viewing him as a human being. They may overlook his lies, but they will no more consider him a dignified human being. This issue is about your position, honor, dignity and reputation. Whoever lies to the government, loses all these and he will be viewed as a creature who eats and drinks. The government there close her eyes to these lies, because all it cares about is having workers as many as possible. The Germans know that those Muslims lie to them but they keep silent, because they need their children to be a work force in Germany.

I know that the bitter reality is very painful, and I keep saying that it is easy to tickle the feelings of the listeners by telling them about wonderful ideas, but the bitter reality is thousand times better than the comfortable illusion. If you have fake thousand dollars, it is better for you to look for a real one than to fancy that what you have is real.

The Interviewer:

Even if the amount is five real dollars, it will be better to have it than to have fake thousand dollars. I ask Allah to make right always on your tongue and in your heart.

The believer's choices of good deeds are countless:

Dr. Nabulsi:

The Prophet, may Allah have peace and blessings upon him, said: ((The people of Yathrib is one nation, they live one peace and one war.)) Your interests should not contradicts the ones of your nation because you are part of it. However, if the principles of the country you live in contradicts the ones of your religion, I tell you:

((No creature may be obeyed in what constitutes disobedience to the Creator.))

The interviewer:

By Allah, none has asked us in this country to disobey Allah.

Dr. Nabulsi:

((No creature should be obeyed in a disobedience to Allah))

(Al-Bazzaz from Abdullah bin Amr bin Al-Ass)

The Prophet, may Allah have peace and blessings upon him, used to repeat,

((A strong believer is better and more beloved to Allah than a weak believer.))

(Muslim from Abu Hurairah)



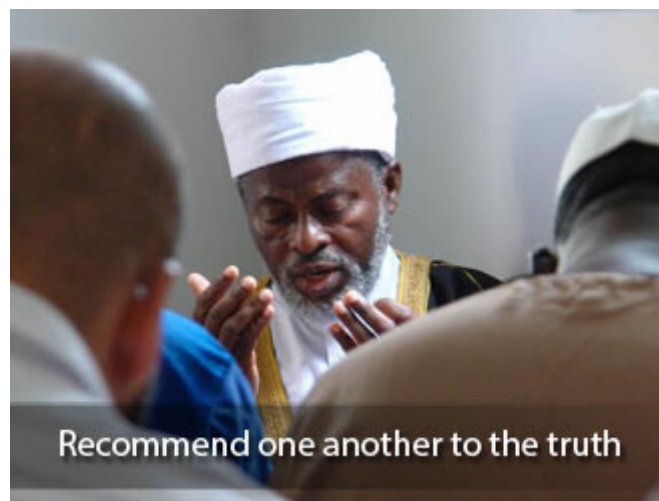
Do you know why? Because the believer's choices of good deeds are countless, particularly the strong believer. If he occupies a powerful position, he can implement the truth and cancel the falsehood by few words he writes, and if he is wealthy, he can solve countless problems. For instance, he might help a poor young man to marry, or pay the treatment expenses of a sick person. Every Muslim is required to be powerful, and I think that being powerful is fard 'ayn (individual duty) [it is an act that is obligatory for Muslims individually - each will be rewarded for performing it, or punished for failing to perform it. An example is the five daily prayers, for which Muslims are individually responsible,] if the way to exercise your power according the Method of Allah is accessible. I repeat again, you should all be powerful because the good deeds of the powerful are innumerable whether by high position, money or the knowledge from which the whole Ummah get benefit. You should always be powerful and exercise your power according to the Divine Method provided that no harm can be done to you. Thus, if being powerful will be at the expense of your principles and values, then weakness is a medal of honor to you.

The interviewer:

By Allah doctor, how precious these words are! Weakness is a medal of honor in the case you have just mentioned. We understand that Muslim has rights in this country and he should stick to his duties.

The Da'wah is fard 'ayn:

Dr. Nabulsi:



The majority of Muslims have a misconception that the Da'wah (from Arabic da'a, meaning "call, invite," referring to the Islamic mission, the "call" to submit to Islam) is not their duty, but the duty of the Islamic scholars who go deep in their study of the Islamic knowledge. I assure you that the Da'wah is a duty of every Muslim, and my words are very precise. Why do you pray? Because performing prayer is an

obligatory act of worship of every Muslim. Similarly is the Da'wah; the proof has been deduced from the Noble Quran. Allah the Almighty says:

"By Al-'Asr (the time)."

(Al-Asr-1)

Allah the Almighty swears by Al-'Asr

"Verily! Man is in loss"

(Al-Asr-2)

Man is a loser

"Except those who believe (in Islamic Monotheism) and do righteous good deeds and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.)"

(Al-Asr-3)

Recommending one another to the truth in this Ayah is the quarter of salvation, and even one pillar of it. Muslims will never be saved unless they recommend one another to the truth. Here is another Ayah:

"(Say (O Muhammad): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge.)"

(Yusuf-108)

Whoever does not invite others to Allah with sure knowledge is not one of the followers of the Prophet, may Allah have peace and blessings upon him..

"(Say (O Muhammad): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful."

(Aal-'Imran- 31)

Whoever refrains from the Da'wah is not with sure knowledge, nor does he belong to this religion.

The Da'wah is fard 'ayn and fard kifayah:



I am saying very precise words, the Da'wah is an individual duty of every Muslim within the limits of his Islamic knowledge and the people he knows. For example, when someone attends a very impressive Friday lesson, and he writes down few words from it or an Ayah mentioned in the lesson with a short explanation of it, he can mention the notes he takes to his wife when he comes back home in the evening. He can tell his brother about them if he visits him during that week. Also, He can convey those notes to a friend of his or a person he loves if he meets him somewhere. All his meetings during the week when he listens to that speech should revolve around the lesson. The Prophet, may Allah have peace and blessings upon him, said:

((Convey (my teachings) from me (to people) even if it were a single sentence.))

(Al-Bukhari and At-Tirmidhi from Abdullah bin Amr bin Al-Ass)

This Da'wah is fard 'ayn within the limits of people you know and the Islamic knowledge you have. However, the Da'wah which based on devotion, profound Islamic knowledge and the ability to answer questions related to Fiqhi matters is fard kifayah (collective duty) [it is an act that is obligatory for the Muslim community collectively - if it is sufficiently carried out by some members of the Muslim community, then other Muslims do not have to perform it.]

The interviewer:

Keeping away from polytheism and stop committing sins are also considered Da'wah.

Dr. Nabulsi:

Yes, we can consider that Da'wah, and its meaning is a bit complicated. Apart from being an act of obedience to Allah, honesty at work makes you an exemplar to people around you, and it is considered Da'wah.

The interviewer:

Should I declare that my honesty is intended to be for the sake of Da'wah?

Islam is blamed if Muslims neglect their Islamic duties in the West:

Dr. Nabulsi:

Absolutely. Suppose you work in a company in Australia where a great number of non-Muslim employees work there. They watch your behavior, so if they find you honest and trustworthy, Islam will be elevated high in their sight. Once the Muslim employee presents a false declaration or neglects his job, people around him will accuse his religion of negligence. This is really a serious problem. If a Muslim commits mistakes in his own country, where he is part of a group he will be the only one to blame, while in Australia Islam will be considered negligent.

The interviewer:

They will refer to Islam as a an inapplicable religion.

People don't need those who philosophize religion, they need those who apply it:



Dr. Nabulsi:

The situation of the Muslim is very crucial in a foreign country, because all people are watching him the minute he neglects his duties towards religion. Thus, you either ascend or fall. For example, when Europeans conquered Jerusalem they

slaughtered seventy thousand people in two days, whereas no single blood was shed when Salah ad-Din conquest Jerusalem. Muslims did incredible things when they conquered Jerusalem. Thus, people don't need someone to philosophize things for them, they need a man who applies religion.

Do you know how the Prophet, may Allah have peace and blessings upon him, was described? They said about him, "the universe is a silent Quran, the Noble Quran is a speaking universe and the Prophet, may Allah have peace and blessings upon him, is a walking Quran."

The Australians need to meet a real believer who will convince them of this religion. Once a customer wanted to buy eggs from a grocer who is religiously committed. He asked him, "Are the eggs you have fresh?" He answered, "No, they are not. I bought them three days ago, but my neighbor has fresh eggs, so you can buy from him." The man was surprised by the honesty of the grocer. This is how faith should be manifested; it demands honesty, trustfulness, objectivity and chastity. The people who knew the Prophet, may Allah have peace and blessings upon him, said,

((We know his ancestors and his truthfulness. We know that he is pure and trustworthy.))

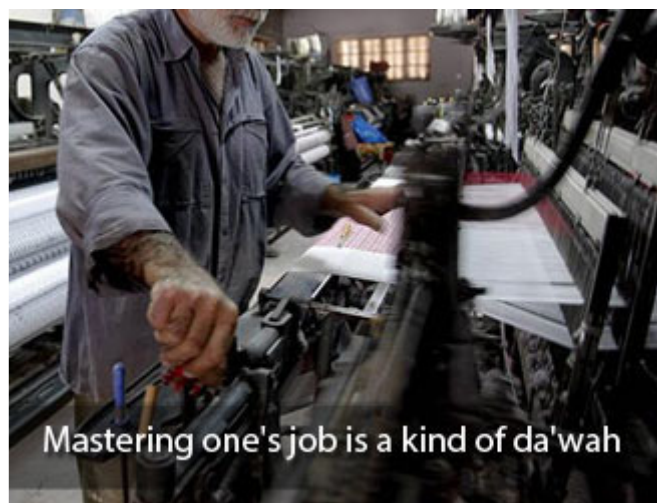
(Ibn Khuzaimah from Ja'far bin Abi Taleb)

When he speaks to you he is honest, when he deals with you he is trustworthy and when his lust is stimulated he is chaste. As if these three attributes are the pillars of being a real believer.

The interviewer:

Dr. Nabulsi, what has been tackled so far looks like an equation; the citizenship is in the essence of religion and the Da'wah. is an individual duty

The Da'wah requires honesty, faithfulness and mastery:



Dr. Nabulsi:

There are two big villages in the versant of a mountain of a country, and the inhabitants of these two villages were non-Muslims. I was astonished when I was told that all the inhabitants of those two villages embraced Islam because of two seekers of Islamic knowledge who lived there. The effect of the words of the Islamic missionary are like the effect of magic if people find the missionary honest, faithful and excellent at his job. However, they will have negative opinions about the missionary if they find Da'wah is merely a career and that there is a huge gap between the words of the missionary and his actions. Actually this gap is very dangerous.

Why were the Prophets, may Allah have peace and blessings upon them, the most influential people? Because the people around them never found a gap between their words and their actions; the Prophets, may Allah have peace and blessings upon them always applied what they said.

The problem (of misunderstanding Islam) cannot be solved by ideas, essays, books, lectures or Islamic educational centers, but rather such a problem can be solved by an honest and chaste man whom people deal with. An exemplary Muslim can solve this problem by his true faith, certitude, straightness and perfection.

The interviewer:

Dr. Nabulsi, is it better for a Muslim to apply his religion without mixing with other people or to be effective member in his society?

The difference between the scholar and the worshiper:

Dr. Nabulsi:

If the Muslim thinks that it is enough for him to perform his acts of worship, he is considered a worshiper and not a scholar. There is a big difference between the worshiper and the scholar. Excuse the word the language I use in clarifying the difference between the two; the worshiper is selfish, because he performs his duties and he has no interest in guiding other people to the right path. The missionary, on the other hand, is keen on influencing other people. It is thousand times better for the Islamic teachings to be transmitted; herein lies the difference between the worshiper and the missionary. The major concern of the worshiper is himself, whereas the major concern of the scholar is his Ummah. The power of influencing people has nothing to do with your intelligence, but rather it is granted by Allah to whoever is honest while calling people to Allah. One day, while I was in the outside yard of a Masjid, I listened to a religious lesson. The language used in that lesson was the most effective language I had ever heard. Yet, when I entered the hall where the lesson was given I only found four attendees. The Da'wah of some people is sometimes accepted by Allah, but in other times it is not; sincerity while inviting people to Allah is what makes your language effective.

The interviewer:

We ask Allah to grant us sincerity in our words and deeds.

The Major principles and results of this religion are available to every Muslim:

Dr. Nabulsi:



The greatness of this religion lies in its major principles and results which are available to every Muslim wherever and whenever. Racism and discrimination do not exist in this religion; a person of a lower social position can be at the highest rank of faith.

We have pleasure, and we have happiness; the pleasure is sensory (it is the result of external factors), so it needs money, delicious food, a beautiful house, a beautiful woman and an expensive car. Unlike pleasure, happiness is stemmed from inside; it is the very result of having faith, being obedient to Allah and being content with Allah's fate. I repeat again: happiness comes from inside, while pleasure caused by external factors.

In his youth, man has enough time and good health, but he doesn't have enough money, and in his forties he has money and good health, but he does not have enough time; he has to work every day and in his seventies man has money and time, but he doesn't have good health. There is always something missing in this worldly life; it is either money, time or good health. However, having faith changes the whole thing; when you have faith, you keep in touch with Almighty Allah. As a result, you will be granted many bounties, certitude, stability, contentment and tranquility. When you keep yourself close to Allah, you will always feel happy even if you lack everything, but once you lose your connection to Him, you will always feel miserable even if you have everything. Happiness is granted by Almighty Allah.

Good comes from the path of religion:



If the people of the worldly life had known about the happiness of the believer they would have competed him to get it. I read a story which I couldn't believe unless I knew that the famous saying which is mentioned in it comes from the mouth of the king himself. It is about a king who deserted his throne and became a scholar. He is Ibrahim ibn Al-Adham who said, "By Allah, had the kings known how we feel, they would have fought against us to get this feeling." This king, who is buried in Jablah in Syria, left the monarchy and intended to get himself acquainted with Almighty Allah. As you know, kings have everything in their hands and all pleasures are available to them. However, they do not know the real happiness, which means that their crisis has to do with knowledge. The evidence can be found in reference to the crises of the dwellers of fire; Almighty Allah says:

"And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!""

(Al-Mulk-10)

The whole thing is about knowledge. Man loves to be granted welfare and good, and he loves safety, happiness and high ranks. He thinks that money is everything, but later on he finds out that he is mistaken, and he realizes that the good can be obtained only by having faith.

The gains of the worldly life are money, women and positions. These gains at the very beginning are very important to people, but when they get them they become very ordinary. For example, when you buy a car you feel happy with it for a short period of time, but after a while it becomes just like a bike to you. Suppose you have a small house, and after a period of time you buy a bigger one where you can see beautiful scenery, a month later, it becomes something ordinary.

Almighty Allah does not allow the worldly life to provide you with everlasting happiness. Everything in the early years of your life appears important, in the

middle of life journey, it becomes less important, but when death comes, it becomes nothing

It is narrated that a man was riding his she-camel in the desert, carrying with him food and water. When he got tired, he fell asleep, but once he got up he did not find his she-camel. He cried and cried thinking that he would definitely die, but when he turned around, he saw a lake. He walked a long distance to get there, and when he arrived he drank water till he quenched his thirst. He was very hungry, so he looked for something to eat. He found a bag besides the lake, and he hurried to it. He thought that he would find a bread inside it, but he found pearls, so he said, "Alas, there is no bread inside it. They are pearls." What do you think he can do with them?

The interviewer:

We seek aid from Allah. Pondered over this story, will make us come to a conclusion that- glory to Allah- things are worthless when we do not need them. It is when Allah grants you something you don't need.

Some of Allah's wisdom:

Dr. Nabulsi:

When you are granted things when you need them badly, they are valuable. The richest person died out of starvation; he is Rothschild who used to lend the British government money. One day, he entered his safe, which was a room, and he forgot the key on the door from outside. He closed the door behind by mistake, so he was stuck in the safe. He shouted and shouted that someone might hear him and save him, but in vain. He cut his finger and wrote on the wall, "The wealthiest person died out of starvation." What happened to this man is out of Allah's Wisdom.

The interviewer:

Glory to Allah! Dr. Nabulsi, when you came to this country, you said impressive words, "Fear Allah wherever you are." Could man fear Allah in Australia?

Allah burdens not a person beyond his scope:

Dr. Nabulsi:

Yes, because Allah's Method can never be impossible to apply. Listen to the proof in the following Ayah:

"Allah burdens not a person beyond his scope."

(Al-Baqarah-286)

Allah is the Omniscient and the Fully Aware, so He will not burden you beyond your scope. If someone says that he cannot do this or that, it simply means that he does not want to do it. When you determine to do something, you will find it easy to do.

The interviewer:

You have taught us about the educational units, now my question is, do we need more units regarding fearing Allah?

The more obstacles you face, the more your reward is:



Facing obstacles increases the reward

Dr. Nabulsi:

Nowadays, we have obstacles and diversions. All what our forefathers knew in their lives were, their houses, their shops (where they used to work) and the Masjid. At present, we have videos, movies, evening parties, night clubs and many other kinds of amusements which are called diversions. In addition to those diversions, we have obstacles. The more diversions and obstacles we have, the more the reward from Allah is. The Prophet, may Allah have peace and blessings upon him, said:

((One day Prophet Muhammad, may Allah have peace and blessings upon him, stood among his companions and said, "I miss my lovers," so the companions were taken by surprise and asked in response "O Messenger of Allah, aren't we your lovers?" He, may Allah have peace and blessings upon him, said, "No, you are my friends, my lovers are people who come at the end of times when the one who is holding on to his religion is like one holding on to hot coal. His reward equals the one of seventy men." The companions asked, "Seventy men of them or of us?" The Prophet, may Allah have peace and blessings upon him, answered, "Seventy men of you,

because you find who helps you do the good, while they will not."))

(At-Tirmidhi from Anas)

In a Qudsi Hadith, the Prophet, may Allah have peace and blessings upon him, said:

((Worship during the time of harj [a time of turmoil and killing] is like emigration towards me.))

(Muslim and At-Tirmidhi from Ma'qal bin Yasar)

It means worshiping Allah in the time of afflictions, and diversions, so the reward will be doubled.

The interviewer:

Is man considered emigrant even in his own country?

Emigration has many meanings:

Dr. Nabulsi: Absolutely. Emigration has many meanings; when man leaves the path of evil and intends to seek the path of good, this is considered emigration, and when you leave the bad friends and befriend the believing ones, this is also emigration.

Let me elaborate on by giving you this simple example: if someone lives in a rich country where everything is available and man's liberty and the human rights are protected. Yet, he fears that he may lose his family there, so he decides to leave this country and come back to his own country, he will be considered emigrant. He favors his country where making a living is hard and the man's liberty and human rights are not protected, over the country where everything is available, because he realizes that his religion is jeopardized. This man is considered emigrant by Allah.

The interviewer:

Dr. Nabulsi, People frequently ask that if someone emigrates to another country for the sake of good living, but after he acquires Islamic knowledge, he wants to make it for the sake of Allah, is it acceptable to change his intention?

Intention can be changed for the better:

Dr. Nabulsi:

Of course it is; the door is wide open for changing the intention. Lots of families whom I know left America and Europe, where they used to earn huge amounts of money and they got back to their homelands to raise their children in Islamic countries. One of the doctors who attended the Doctor Conference, which was

held in Damascus, invited me to the engagement of his daughter in Damascus. He used to live in Detroit, but he came back to Syria with one hundred doctors who used to live in America, and got his daughter engaged in Damascus. During the conference, I delivered a speech addressing those hundred doctors. I quoted few lines from Sheikh Al-Qaradhawi's speech saying, "If you cannot guarantee that your grandson will be a Muslim in the foreign country you live in, you should not stay in that country." After I finished my speech one of the doctors came to me with tears in his eyes, and he said, "Do you really mean my grandson?" I answered, "Yes, this is what Sheikh Al-Qaradhawi said." Then the doctor said, "I have a son, and he is not Muslim." He said those words and burst into tears.

The interviewer:

Doctor, what I meant is that most of the immigrants who live in Australia intended to come in here seeking good living, but after a period of time they found out that it is better for them to seek the Islamic knowledge and invite people unto Allah, my question is can we change our intention and make the emigration to Australia for the sake of Allah although it was for another purpose at the beginning?

Dr. Nabulsi:

Definitely, you can. If you say, "O Allah, I want to be an Islamic missionary and dedicate all my abilities to guide people to know the truth of this great religion," then your situation will be different.

The interviewer:

Thus, it is possible to change your intention and make it for the sake of Allah although it was not.

Dr. Nabulsi:

Well, yes. This is axiomatic.

The interviewer:

How about the knowledge seeker? I mean the one who intends to acquire knowledge and be outstanding, can he change his intention and make it for the sake of seeking Islamic knowledge after he realizes that his knowledge is not enough?

Dr. Nabulsi:

Of course, he can. Intentions can be changed. Sometimes people seek something material, but after a while they find out there are many things in religion which are more important than the material ones.

Questions and answers:

The interviewer:

Dr. Nabulsi, we will receive calls from the listeners. Dear listeners you can call Dr. Nabulsi and ask your questions, but it will be highly appreciated if the questions are related to the subject of our lesson today.

Let's take the first call, Assalamu Alaikum.

1st caller:

Assalamu Alaikum.

I wore hijab five years ago and I went on reciting the Noble Quran and performing my prayers. I abstained from wearing pants eight months ago, and I stopped putting on eyeliner. I refrained from listening to songs and everything is fine Hamdulillah. However one of our relatives died, so since that time on I am afraid of death, is this a sign of negligence?

There is nothing wrong with fearing death if it leads us to obey Allah:

Dr. Nabulsi:

If fearing death leads man to obey Allah and improve the performance of his acts of worship, he is in a healthy situation, but if it leads him to neglect his acts of worship, then he is not.

2nd caller:

Assalamu Alaikum. I want to ask the doctor about buying houses in here. Some sheikhs legalize buying the first house, but other ones say it is unlawful. You know the situation is difficult and houses are expensive in here. Although some say buying the first house is lawful, I am afraid of usury.

Buying houses:

Dr. Nabulsi:

Since you asked sheikhs about this issue, Why are you still worried?

The caller:

Actually, I am very worried.

Dr. Nabulsi:

((That which is lawful is clear, and that which is unlawful is also quite clear.))

(At-Tabarani from Ammar bin Yaser)

No scholar on earth legalizes usury at all, except in one case; if someone's house is destroyed and he is forced to become homeless with his five children. He will be given a house by usurious installment. Allah the Almighty says:

"But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him."

(Al-Baqarah-173)

This case is rare; the man is forced to accept this house with usurious installments, because he becomes homeless. The same is applied to someone who is forced to drink wine. Drinking wine is allowed for someone who is about to die when he chokes, so he just takes the glass of wine which happens to be in front of and drinks it to save his life. When someone is forced to do something prohibited only Allah and him know whether he is really forced to do so or not. Sometimes a well known scholar gives fatwah which allows some people of rare cases to do something prohibited, but you find million of people do these prohibited things depending on that fatwah although the fatwah is not applicable to their cases. There are religious issues which do not accept fatawah, because the rulings on them are clear in the Noble Quran. Nonetheless, if man is forced to do something forbidden, then only Allah and him know whether his case is exceptional or not.

The Interviewer:

We had a call under air; someone said that his eyebrows are unusually long, can he cut them?

Dr. Nabulsi:

If it is unusual, he can either remove it or cut them.

The interviewer:

He wants to know if it is permitted to cut it, not remove them.

Dr. Nabulsi:

If it looks unusual, there is no problem in cutting them.

The interviewer:

One of the brothers asked a question which I think requires from us to dedicate an episode to answer it. He wants to know the signs of Allah's pleasure.

The signs of Allah' pleasure:

Dr. Nabulsi:

If Allah is pleased with you, He will make you feel that. If you are straight, your provision is Halal, the way you spend your money is Halal, the way you raise your children is Islamic and your gaze is always lowered, you can never ever say that you do not feel that Allah is pleased with you. Almighty Allah reveals to you that He loves you and He bestows on you tranquility to make you feel His love to you. It was said, " If someone leaves Mount Araft and he still doubts that Allah has not forgiven him his sins, his Hajj is unacceptable."

3rd caller:

Assalamu Alaikum.

If someone teaches the Noble Quran, and she takes money in return, does that make her lose Allah's reward?

The interviewer:

The sister asks if it is acceptable to make teaching the Noble Quran a career for which she can take fees.

Making teaching the Noble Quran a career:

Dr. Nabulsi:

We have schools and we have teachers who are devoted to teach the subject of Islamic education, so it is very normal to take salaries for this career. Whoever teaches the Noble Quran will be rewarded by Allah, but if he already has a job and his salary is sufficient, and he teaches the Noble Quran as a second job, it is better for him not take fees.

4th caller:

Assalamu Alaikum.

I have two questions:

1- Is my ablution nullified by the perfume which contains alcohol?

The perfume which contains alcohol doesn't nullify ablution:

Dr. Nabulsi:

The perfume which contains alcohol doesn't nullify ablution, although there are some other weak opinions which indicate the contrary. Alcohol is impure if it is drunk not touched.

The interviewer:

Her second question is whether she should make ghusl after being examined by a female doctor.

The sick person doesn't have to make ghusl after being examined by a female doctor:

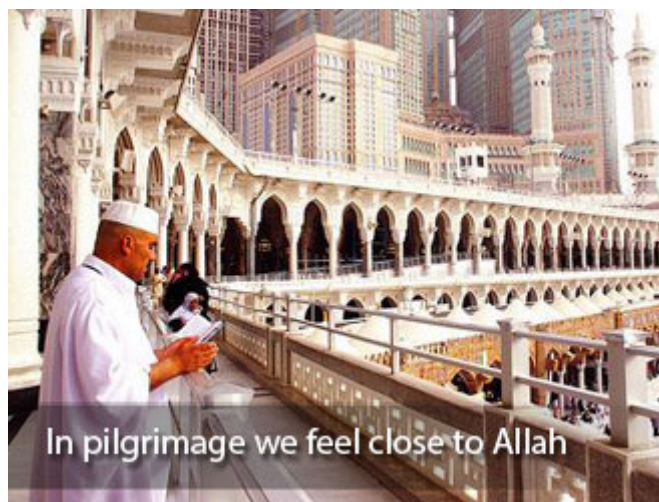
Dr. Nabulsi:

The sick person doesn't have to take bath after being examined by a female doctor.

5th caller:

Assalamu Alaikum.

I would like to ask Sheikh Nabulsi that if someone performs Hajj, but after a while he no longer feels the same feeling he has when he performs Hajj, what should he do?



Hajj has its special spiritual feelings, and man during Hajj is in the highest degree of Allah's proximity:

Dr. Nabulsi:

That is normal, so don't worry. While performing Hajj, you are in the highest degree of Allah's proximity, but when you return to your country you get back to the normal state.

6th caller:

Assalamu Alaikum. Our teacher Nabulsi, Mr. Mu'tasem, I love you both for the sake of Allah and I like listening to this radio station. May Allah bless you both and bless this radio station for the great benefit it gives to us. I just want one thing;

please make Du'a for me when you pray and ask Allah to protect my faith until I die. Thanks a lot, Assalamu Alaikum.

7th caller:

Assalamu Alaikum, my daughter is ten years old and she hasn't reached the age of puberty yet. She prays with me in order to learn how to pray, is our prayer together considered congregational one?

Dr. Nabulsi:

Allah settles an account of our obligatory acts of worship such as, performing prayers and fasting beginning from the day we reach puberty. However, we should teach our children to pray and to wear hijab (for girls) to get familiar with the acts of worship. It is not preferable to ask your children to perform prayer at the age of eleven or thirteen (we should start teaching them earlier.)

The interviewer:

The sister wanted to know if her prayer with her daughter is considered a congregational one or not.

Dr. Nabulsi:

Yes, it is. The daughter will be rewarded for her prayer and its prayer is considered nafl (voluntary) prayer. It is not obligatory for her to pray at this age, but she will be rewarded for performing it. As for the mother, her prayer with her daughter is considered congregational.

8th caller:

Assalamu Alaikum, Sheikh Nabulsi I like listening to your interesting lessons in this radio station, but once you mentioned something which scared me, so I would like to ask you about it. You said that whoever emigrates from his country and he never comes back will miss Allah' protection. if we return to our country, can we live the way we live here?

Raising Children is the most important thing in man's life:

Dr. Nabulsi:

The whole thing is not about living happily, but rather it is about keeping your children religious abroad. I said if living abroad will negatively affect your family and you; it makes you lose your children, keeps your son ignorant of his religion and makes your daughter refuse wearing hijab, you should come back and fear Allah wherever you are. Yet, if you can apply Islam in your daily life, at home and at work, there is no problem in staying abroad or living wherever you want.

9th caller:

Assalamu Alaikum, Dr. Nabulsi, concerning those who lies to the government claiming that they are jobless in order to take salaries, their wives know that this is unacceptable, and it is forbidden in Islam, but they cannot do anything about that. The wives have children, so they do not want to argue with their husbands and get divorced.

The interviewer:

The sister said her husband gains money through illegal ways- he lies to the government- and as you mentioned earlier in this meeting that this money is Haram, but she can do nothing about that.

Both wife and children have nothing to do with the husband's ill-gotten money:

Dr. Nabulsi:

The husband is the only one responsible for his ill-gotten money. Neither the wife nor the children are blamed. The ruling on this money is just like the one on the stolen money, but as the children grow up, they shouldn't follow their father's steps.

The interviewer:

The wife has to obey her husband.

Dr. Nabulsi:

She has to remind him of obeying Allah, encourages him to refrain from seeking Haram provision, advise him to refuse it and asked him to seek the Halal provision only.

The interviewer:

She should not tell him that she will get her divorce if he refuses to stop accepting ill-gotten money.

Dr. Nabulsi:

She should think about her children and do what is good for their interests.

Conclusion:

The interviewer:

Dr. Nabulsi, may Allah add this meeting to the scales of your hasanat (good deeds) On the Day (i.e. the Day of Resurrection) when some faces will become

white and some faces will become black. May Allah reward you for being here with us.

Dear listeners, our next meeting will be on Tuesday insha' Allah, until then we wish you all the best.

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