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EDITORIAL

All thanks for Almighty, the most Merciful and Exalted

The Prophet (Sallallahu Alaihi Wasallam) and Us

Do you associate yourselves with the Ummah of Ahmad (Sallallahu Alaihi Wasallam)? if yes, then why do you avoid to remain busy with the 'Hamd' (praise) of one God? Do you recite the Kalimah of Muhammad (Sallallahu Alaihi Wasallam)? Your praises should have then engulfed the heavens and the earth, but, why is it that, instead, shortcomings are recounted everywhere? Are you followers of the Messenger called 'Al-Amin' (trustworthy)? Then how is it that, with regard to trustworthiness, you are so much deprived? Are you those who lay their lives for the name of 'Rahmatan-lil-Aalamin' (Mercy of the worlds)? Then why is it that there exists no love or soft corner in your hearts for your own brethren, leave aside the strangers? Are you those who are ready to sacrifice their lives for the Prophet (Sallallahu Alaihi Wasallam) whose appellation is 'Ra'ouf and Raheem'? But then, how can it happen that instead of kindness and mercy, hardness and selfishness have congealed into your hearts? Have you taken oath on the name of this 'Haadi' (Sallallahu Alaihi Wasallam) who arrived for the reformation and guidance of the whole world? , why then is there such an indifference towards self reformation, leave aside reforming others? Are you the disciples of the Prophet (Sallallahu Alaihi Wasallam) who is acknowledged even by his foes for his exalted standard of character (Khuluqin Azeem)? Then why is it that you are not good at morals even with your close friends?

The Prophet (Sallallahu Alaihi Wasallam) spent his whole life in a thatched and raw house without any drawing room or

guest room. There was no dining room, office, bedroom, kitchen or bathroom and not even a lawn; why then do you aspire for high rise palaces? The beloved of Allah (Sallallahu Alaihi Wasallam) would take only coarse and simple food and that too not to the full, why does your taste and stomach yearn for different kinds of delicacies? The normal dress of our Prophet (Sallallahu Alaihi Wasallam) used to be a leg-sheet, a long shirt and a blanket then why is your body so restless and passionate for variety of soft and attractive clothes? The true Messenger (Sallallahu Alaihi Wasallam) would invariably, whatever possible, keep on giving away to others and didn't leave behind anything for his family and children. Why is it that you are engrossed, night and day, in dealing with your bank accounts, passbooks, cheques, usury, interest based trade, insurance etc? There was no equipment, worth mentioning, inside the house of the Prophet (Sallallahu Alaihi Wasallam), why then do different types of sofas and chairs, couches and beds, lights and mirrors, carpets and rugs, etc., keep you obsessed?

A number of unfortunate persons resorted to insolence towards the Prophet (Sallallahu Alaihi Wasallam) but he responded only with tolerance. Some even inflicted physical injuries but invocations were made for their guidance. His food was poisoned but he didn't turn to revenge. Conspiracies were hatched to eliminate him but he didn't even let himself to curse them. He was expelled from his homeland even then he didn't respond with anything furious. After he left the

Cont'd on page 21

Question Answer

Question.

Many brothers ask by email about the issue of shaking hands with women in professional settings where, they say, not doing so would harm or impede their ability to function. They may not get hired, promoted, or accepted in professional areas (such as law) where Muslim presence is essential. I checked what some major contemporary traditional fuqaha, such as Shaykh Taqi Usmani and some of my teachers in Damascus, had to say, and they are very firm on this point. But the brothers who asked are saying that such answers belie a lack of understanding of "Western realities." They are saying that it is not possible to function in professional Western work environments without shaking hands with women. What would you answer and advise about this issue, Sayyidi?

Answer.

No, it is not permissible to shake hands with women at all. There are many reports from the Prophet Sallallahu alayhi wasallam that he never shook the hands of any women, despite his status as a Prophet. All the allegiance [bay'a] he took was either without holding the hand or with a cloth tied around it. He explicitly informed the women when they extended their hands to him that he did not shake hands with women. [See Muhammad Ibn Sa'd, The Women in Madina, Chapter One: The manner in which the Messenger of Allah received women's allegiance]

Hence, we can find no leeway to change this ruling. Many nona-Islamic practices are rife in the business and corporate world. We are constantly asked about the permissibility of sitting at the same table with

a client where alcohol is served; the permissibility of holding private meetings with women behind closed doors without any third person in the room, performing Zuhr instead of Jumu'ah if one is occupied in a meeting at the time of the Khutbah; shedding the hijab to seek employment; shaving the beard for such purposes and so on; not to mention usury and interest bearing loans. The list is endless. So, how does a person want to assimilate, and sell his hereafter for this transient world.

Yes, certain "fatwas" are to be found on these issues from so called scholars. Much of the religion has already been compromised in a such a way. We are aware of a Masjid in a city in California where "Islamic Dating" is promoted. Their practice is backed by seemingly convincing logical arguments which sounds very attractive, but how far can the matter be taken, and how much of the religion will remain if this course continues to be followed?

No body said it was easy to follow the din in the twenty-first century; whether one is in a Muslim country or the West. Didn't the Prophet Sallallahu alayhi wasallam say that a time will come when a person following his religion will be like one holding on to a cinder, and did he not say this world is a prison for a believer and a Paradise for the non-believer. One must remember that through perseverance and refraining from sin [sabr ani 'l-ma'siyah] there are great rewards to be gained, despite the apparent monetary or such losses one may have to incur in this world.

The regular American [since the issue of shaking hands with a women is a greater problem in America] is normally very under-

standing and accommodating of other people's religious requirements. If politely informed, they normally act with understanding and are prepared to be more accommodating.

If the scholars begin to offer discretion and allowance on certain issues which are rigid in the Shari'a under the excuse of changing times, then how will the original rulings in those issues ever be revived? The sunna and proper practices will be lost forever and innovations will take their place. Those who attempt to adhere to the correct rulings of Shari'ah in these issues would feel isolated and weak.

Therefore, it must be made clear that the traditional jurists [muftis] who are not able to give discretions in such issues is not due to some short-sightedness or ignorance. It is merely to keep the religion intact and whole. Yes, if someone in certain situations is forced to act contrary to the sunna then that is a personal problem in which tawba [repentance] should be made.

Whoever fears Allah, Allah will make a way out for them.

Question

We are going to have a dinner party at our house where some family members and a friend's family will be coming. Obviously, it is important that mixing between men and women be kept at a minimum. But I have a question regarding how this should be done, given that none of the guests wear hijab or pay much attention avoiding free-mixing. If we have men downstairs, women upstairs, and then have men come upstairs to get food (and then return downstairs to eat it), would the hosts be sinful by having an opportunity for men to look at women and vice-versa while the men come up to get food? The men will be getting food from the kitchen, while the women will be sitting in an adjacent family room (which is not walled

off). Also, given that the guests do not observe any hijab, how far should we go in forcing segregation? Would the above situation in which men and women sit separately for most of the time be OK? The men and women guests normally converse with each other, so would the hosts be sinful if this occurs during the gathering?

Answer.

The setup of having Men downstairs and the Women upstairs sounds like a fair setup. The problem that you are mentioning in this setup can probably be overcome by having women who are mahram (wife, sister, mother. etc.) of the men transporting the food to pass the food to them in the hallway or something similar to this.

The responsibility of the host is to take as many reasonable measures to observe the laws of Allah in his boundaries and facilitate them. The setup you have mentioned seems to be fulfilling this criteria to a certain degree if the above problem can be somehow overcome. It is very difficult to ensure that no prohibited interaction take place at all, since such socialization may take place outside while the guests are leaving.

The Prophet of Allah (upon him be peace) said, "O People, you will never be able to [completely] observe all that you have been commanded. However, either hit the mark or be close [saddidu aw qaribu] (Bukhari, Muslim).

Hence, you are commended greatly for your attempts at observing the obligations and prohibitions of Allah. May Allah accept your endeavors.

*Rasullullah (Sallallahu Alayhi Wasallam) said: "Allah Ta'ala is most merciful with his bondsman at the time he is placed in his grave."
(Ibnu Mandah)*

Lesson From The Qur'an

Commentary: Mufti Muhammad Taqi Usmani

Surah Al-Imran—Verse 7-13

Verse 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ
مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ط
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ
مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ
تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
أَمَّنَّا بِهِ ۗ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا
أُولُو الْأَلْبَابِ ۙ

He is the One who has revealed to you the Book (the Qur'an). Out of it there are verses that are Muhkamāt (of established meaning), which are the principal verses of the Book, and some others are Mutashābihāt (whose definite meanings are unknown).

Now those who have perversity in their hearts go after such part of it as is mutashābih, seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: "We believe therein; all is from our Lord."³ Only the men of understanding observe the advice. [3:7]

3. The Holy Qur'an has used some expressions relating to a realm that is not

fully understandable by normal intellect, like some attributes of Allah Almighty, the exact nature of which is beyond human comprehension. Such expressions are called Mustahabihat. They give a slight idea of their meaning, but no one can have access to its exact nature. For example, we find in the Qur'an that Allah speaks, and that much is understood. But how does He speak, and what is the nature of His speech without a normal tongue and without a well-directed voice? These are questions which no human intellect can answer. The reasonable and proper behaviour with such verses is that one should believe in, and be content with what Allah has said, and should not be curious to interpret their exact nature on the basis of his limited knowledge, because these concepts belong to an inaccessible realm, and their hypothetical interpretation may lead to erroneous assumptions in matters of faith. The Holy Qur'an has used the terms 'Word of Allah' and 'a spirit from Him' for the Masih (AS). The Christians took it as an admission by the Holy Qur'an that he was god, or a son of God. The present verse says that such terms are among the Mustashabihat and the exact nature of their meaning is not discoverable for human being. The apparent meaning of these terms is that Allah has created that Masih (AS) by His word 'Be', and that He has blown the spirit into him without a father. But what is the exact nature of His word, and

that of the spirit blown by Him? How did he come into being by Allah's word? These are the questions beyond the realm of normal human understanding, and therefore no article of faith may be made to rest on these terms against the clear and expressed descriptions made by Muhkamat, that is, the verses having clear meanings.

Verse 8-13

رَبَّنَا لَا تَزِرْ عُنُقُنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا
 مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ ۗ رَبَّنَا إِنَّكَ
 جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا
 يُخْلِفُ الْمِيعَادَ ۗ إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ
 عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۗ
 وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ۗ كَذَّابِ الْفِرْعَوْنَ ۗ
 وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِنَا ۗ فَآخَذَهُمُ
 اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ۗ قُلْ لِلَّذِينَ
 كَفَرُوا سِتْرٌ مَغْلُوبٌ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ
 وَيَسَّ الْمَهَادُ ۗ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِ
 النَّاقَتِ ۗ فَتَنَّهُ تَقَاتُلَ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ
 يَرَوْنَهُمْ مِثْلَيْهِمْ رَأَى الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ
 بِنَصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
 الْأَبْصَارِ ۗ

"Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us mercy from Your own. Surely, You, and You alone, are the One who bestows in abundance. [3:8] Our Lord, You are going to assemble all the peo-

ple on a day in (the occurrence of) which there is no doubt. Verily, Allah does not back out of His promise." [3:9] Surely, those who disbelieve, their wealth and their children shall not suffice them in the least against Allah. Those are the fuel of the Fire [3:10] a case similar to that of the House of Pharaoh and those before them. They denied our signs. So, Allah seized them for their sins. Allah is severe in punishment. [3:11] Say to those who disbelieve: "You shall soon be overcome and shall be gathered into Hell.

Indeed, it is an evil bed (in which) to rest." [3:12] "There was a sign for you in the two groups who confronted each other: One group fighting in the way of Allah, and the other disbelieving, seeing themselves as twice their number, with open eyes." 4 And Allah gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes." [3:13]

4. In verse 12, it was said to disbelievers, "You shall soon be overcome." According to some reports, this address was to the Jews of Qainuqa (name of a tribe) who, after the battle of Badr, bragged before the Muslims that the pagans of Makkah were weak in fighting, and therefore they were defeated by the Muslims. But, they continued to boast, the Jews are much more brave and stronger than the pagans, and should they fight the Muslims, they would be the victors. In this verse reference is made to the battle of Badr where the pagans faced a humiliating defeat at the hands of the Muslims, despite their greater strength than the Muslims. The verse indicates that it was Allah's support that allowed the Muslims to win the battle, and that even if the Jews were to come up with many more forces, they would still be defeated because of the divine support enjoyed by the Muslims.

Lesson From Sahih al-Bukhari

Dr. Rafiq Ahmad

The Book of Ablution

باب إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا .

Chapter 34 : If a dog drinks from the utensil.

Purpose of Tarjamatul Baab

It is a part of previous chapter. Some scholars do not consider it as a separate chapter.

Hadith No. 169

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

Narrated Abu Huraira (RA)

"Allah's Apostle said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times."

Comments

There are two issues in here, viz., 1. Is the left over of dog 'Taahir—ritually pure', 2. How to clean the utensil from which a dog drinks.

As per Imam Abu Hanifah (RA), Imam Shafie (RA) and Imam Ahmad bin Hambal (RA), the left over of a dog is not Taahir. From Imam Maalik it has been quoted that it is clean and Imam Bukhari (RA) also seems to be of the same opinion. (Fathul Baari)

In fact, there are two issues addressed in this Hadith, one is about the ritual purity of the left over of dog and second is about the ritual purity of that pot which is

licked by the dog. This Hadith says that the pot will become pure after it has been washed seven times. This seven time washing is in itself the proof of the fact that the left over of the dog is not Taahir, otherwise what is the need to wash the utensil seven times. Majority of the scholars are of the same opinion.

Hadith No. 170

حَدَّثَنَا إِسْحَاقُ أَخْبَرَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ سَمِعْتُ أَبِي عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّ رَجُلًا رَأَى كَلْبًا يَأْكُلُ التُّرَى مِنَ الْعَطَشِ ، فَأَخَذَ الرَّجُلُ خُفَّهُ فَجَعَلَ يَغْرِفُ لَهُ بِهِ حَتَّى أَرَوَاهُ ، فَشَكَرَ اللَّهُ لَهُ فَأَدْخَلَهُ الْجَنَّةَ وَقَالَ أَحْمَدُ بْنُ شَيْبٍ حَدَّثَنَا أَبِي عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ قَالَ حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ كَانَتْ الْكِلَابُ تَبُولُ وَتَقْبَلُ وَتُدْبِرُ فِي الْمَسْجِدِ فِي زَمَانِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَلَمْ يَكُونُوا يُرْسُونَ شَيْئًا مِنْ ذَلِكَ .

Narrated Abu Huraira (RA)

The Prophet said, "A man saw a dog eating mud from (the severity of) thirst. So, that man took a shoe (and filled it) with water and kept on pouring the water for the dog till it quenched its thirst. So Allah approved of his deed and made him to enter Paradise." And narrated Hamza bin 'Abdullah: My father said. "During the lifetime of Allah's Apostle, the dogs used to urinate, and pass through the Musjids (come and go), nevertheless they never used to sprinkle water on it (urine of the dog.)"

Comments

Imam Bukhari (RA) has got this Hadith here to prove his point that the left over of the dog is ritually pure. But the majority of scholars do not agree with Imam Bukhair on this point. The man mentioned in the Hadith collected water in his socks and the dog drank from it. The Hadith is silent about the fact whether the man later on washed his socks or not, so Imam Bukhari's (RA) point cannot be proved with this Hadith.

Be kind to animals

This Hadith teaches us that we should not only be kind to human beings but we have been taught to be kind to animals also. This man was rewarded with Jannah only for the deed that he felt pity on a thirsty dog and arranged water for it.

Hadith No. 171

حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ سَأَلْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ إِذَا أَرْسَلْتَ كَلْبَكَ الْمَعْلَمَ فَفَقَلَ فَكُلْ ، وَإِذَا أَكَلَ فَلَا تَأْكُلْ ، فَإِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ . قُلْتُ أُرْسِلُ كَلْبِي فَأَجِدُ مَعَهُ كَلْبًا آخَرَ قَالَ فَلَا تَأْكُلْ ، فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ ، وَلَمْ تُسَمِّ عَلَى كَلْبِ آخَرَ

Narrated 'Adi bin Hatim (RA)

I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

Comments

Adi bin Hatim says that he once asked Rasulullah (Sallallahu Alaihi Wasallam) about the issues related to the dogs used for hunting. He (Sallallahu Alaihi Wasallam) said, "when you leave a dog for hunting a prey after saying Bismillah, if it catches the prey and brings it to you then it is Halaal, but if the dog eats of (that prey) then that will not be Halaal for you because then this dog has hunted it for itself and not for you.

From this Hadith also, Imam Bukhari (RA) wants to prove his point that the left over of a dog is Taahir, otherwise the prey hunted by a dog should not have been Halaal. In answer to this, others say that the Hadith does not say that you can eat that part of the pray where the dog has bitten it without washing.

OUR LIFE SOLUTION

We have been created to remember our loving Allah. As a Muslim it is not possible for us to allow the day to go by without us taking the beautiful name of Allah. The name of our Allah is full of love, warmth, mercy, tranquility, and contentment. Sadness and depression, helplessness and hopelessness are definitely not for a muslim. With the Ziker of Allah a Muslim's life is full of happiness, courage, steadfastness and hope. The Ziker of Allah is the live wire in a Muslim. Without the Ziker of Allah there will be a breakdown in our lives. The sweetness of a drink depends on the sugar added into the drink. The satisfaction of life depends on the Ziker established in our lives. Let us start by getting a Tasbeeh (a string of beads), and recite morning and evening:

Reviling The Messenger of Allah

(Sallallahu Alaihi Wasallam)

Allah, The Most Exalted, says "We have not sent you (Muhammad Sallallahu Alaihi Wasallam) Except as a Mercy to the Worlds." (21:107)

Humanity, both Muslims and Non-Muslims bear testimony to the excellent character of the Noble and Last Messenger of Allah (Sallallahu Alaihi Wasallam). It is tragic that every now and then, biased and offensive works against Islam and Prophet Muhammad (Sallallahu Alaihi Wasallam) are circulated in the media. In addition to the recent provocative anti-Prophet film, a satirical French magazine published new cartoons mocking Prophet Muhammad (Sallallahu Alaihi Wasallam). It is a repeated scenario: the same messages of enmity, hate and antagonism are being recycled again and again. Any film or publication which vilifies any Prophet of Almighty Allah (Sallallahu Alaihi Wasallam) justifies condemnation. This film not only vilifies the personality who is revered by billions of followers in every part of the world, but it also constitutes a grave misrepresentation.

The offensive film is directed at the following mischief:-

Firstly, it is obviously intended to create the furore and backlash which it has achieved. The evil perpetrators of this heinous conduct i.e. all those associated, in any way whatsoever with the creation and dissemination of such film intended and effectuated the loss of lives and other negative con-

sequences that have since ensued.

Secondly, these evil doers are also driven by the desire to profit as much as possible financially from such unconscionable conduct and in compromise of all and any semblance of decency they have traded their souls for money.

Loving the Messenger of Allah (Sallallahu Alaihi Wasallam) and feeling offended when he is insulted is expected from every Muslim and is a fundamental part of our Imaan (belief). However, the way such good feelings are put in action makes a huge difference. A wise response would turn such a challenge into a great opportunity to reach out to people and to raise their awareness about the Messenger of Allah (Sallallahu Alaihi Wasallam) and his message. Our response should be wise, tactful and calculated so that it has the greatest impact.

What can we do?

- Turn to Allah by means of Dua (Prayer) and ask Him to protect the honour and dignity of Muhammad (Sallallahu Alaihi Wasallam). Indeed all affairs are only in the Control of Allah.
- Appropriate legal and other proceedings be instituted against the perpetrators as no reasonable and civilized society should and would tolerate such heinous and base conduct.
- Extensive public condemnation together with adequate penalties and punishment

within the relevant legal framework should be imposed and in this respect both appropriate criminal and civil proceedings should be instituted.

- Increase the recitation of Salaat and Salaam (Durood Shareef/sending blessings) on The Messenger of Allah (Sallallahu Alaihi Wasallam).

- Demonstrate to the world the excellent Akhlaaq (Character) of Muhammad (Sallallahu Alaihi Wasallam) by inculcating within us the noble sunnah (lifestyle) of the Messenger of Allah (Sallallahu Alaihi Wasallam).

- Make it our duty to educate our family, friends and colleagues about the Great Last and Final Messenger of Allah (Sallallahu Alaihi Wasallam) who has indeed been sent as a Mercy to the Entire Humanity. Also ask our local Islaamic Scholars (Ulama) to educate the public and create awareness.

The Messenger of Allah (Sallallahu Alaihi Wasallam) said:

"None of you has perfect faith until I am more beloved to him than his parents, his children and all the people". (Hadith- Bukhari, Muslim).

"One who attains the following three things will taste the sweetness of faith: To make Allah and His Messenger more beloved to himself than anything else; To love a person for no other reason except for the sake of Allah; And to hate to return to disbelief just as much as he would hate to be thrown into fire." (Bukhari, Muslim).

Adherence to the Sunnah

Shaikh Muhammad Rashid Rida (a famous Egyptian scholar) once visited Deoband. He was partaking of some sweetmeats with Moulana Anwar Shah Kashmiri (RA). He was eating with a spoon and Moulana Anwar Shah Kashmiri (RA) was eating with his fingers. So he asked Moulana Anwar Shah Kashmiri (RA): Why don't you eat with a spoon? Moulana Anwar Shah Kashmiri (RA) replied, "This spoon (i.e. the fingers) is much better than that spoon. This spoon can feel the heat of the food whereas that spoon cannot, this spoon can bend whereas that one cannot, this spoon is completely easy on the mouth whereas that spoon is tough and this spoon has got taste whereas that spoon does not." Thereafter he asked Moulana Anwar Shah Kashmiri (RA) that when different ahadith suggest different things, then which one do you follow. Moulana Anwar Shah Kashmiri (RA) gave him a very detailed answer in Arabic. When Shaikh Muhammad Rashid Rida returned home, he said: "If I did not see Deoband, my entire journey would have been a wasted effort." He also said: "The science of hadith had been wiped out from the entire world, May Allah reward our brothers from India who have preserved this science"

(Discourse of Mufti Mahmood Hasan Gangohi rabi-mabullah).

Be Careful with Muhammad

(Sallallahu Alaihi Wasallam)

By Khalid Baig

The crowd was growing in size by the minute. They were beating drums, singing, dancing, and shouting in joy. Pagan Makkah was about to kill Khubaib bin Adi Ansari, (RA), who had been captured through a sinister and treacherous plot, then sold in the slave market so the buyers could exact their vengeance.

It started when some tribesmen from Uthul and Qara went to Madinah and requested the Prophet, (Sallallahu Alaihi Wasallam), to send some teachers with them who could educate their fellow tribesmen about Islam. The request was granted and about ten Companions were sent with them. When the group reached Raji' two hundred armed men were lying in wait for them. Khubaib and Zaid bin Adathna, (RA)ma, were captured alive, while the others were martyred. Then they were sold in exchange for a hundred heads of camel. Both had fought in the battle of Badr and their swords had killed some pagan soldiers. Now the relatives of those killed in war wanted to get even. Of course, Arab traditions did not allow revenge for war like this. But their opponents were Muslims. Then, as now, the pagan world was ready to violate its own rules and traditions when the victims were Muslims.

While facing death, Khubaib, (RA), said a poem that has been recorded by history. It includes these lines: "They say if I renounce Islam, my life will be spared. But it is better to die with belief than to live with unbelief."

At the last minute, the pagans asked him: "Don't you wish that you were spared and Muhammad (Sallallahu Alaihi Wasallam) got this punishment? Would not you like that you were resting comfortably in your home, while he was killed in your place?" From the man who was about to die because he had accepted the Message brought by Muhammad, (Sallallahu Alaihi Wasallam), came this reply: "By Allah, I cannot even imagine that a thorn should prick the foot of Muhammad, (Sallallahu Alaihi Wasallam), while I rest in my home."

Abu Sufyan, an unbeliever at the time, remarked to his associates: "See, the love of the companions for Muhammad (Sallallahu Alaihi Wasallam) is unparalleled and unprecedented." At another time, a similar observation was made by another Quraish leader Urwah ibn Mas'ud al Thaqafi. "I have seen Caesar and Chosroes in their pomp, but never have I seen a man honored, as Muhammad is honored by his comrades."

The biographies of the Companions are full of stories that show their extraordinary love and devotion for the Prophet, (Sallallahu Alaihi Wasallam). The Qur'an itself attests to this. "The Prophet is closer to the believers than their own selves." [Al-Ahzab 33:6] It is a statement of fact as well as a command. The following two ahadith, from among the many on the subject, clarify this point further. "None of you can be a believer unless he loves me more than his parents, his children, and all the people." [Bukhari and

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Muslim] "There are three signs that indicate that a person has tasted the sweetness of faith. 1) That he loves Allah and His Prophet more than anything else. 2) He loves everyone solely for the sake of Allah. 3) After accepting Islam he hates going back to unbelief as much as he hates going into the fire." [Bukhari and Muslim]

It has to be so, because our relationship to the Prophet, (Sallallahu Alaihi Wasallam), is at the core of our entire religion. He is human, not Divine, but he is our connection to the Deity. He relays to us the Word of Allah and he explains what the Word means. He sets a personal example that we look at not just for admiration but emulation. Our relationship to him is legal as well as personal; moral as well as spiritual; intellectual as well as emotional. Allah chose him to guide us, educate us, inspire us, and purify us --- and we remain indebted forever!

This not only establishes a relationship between a believer and the Prophet, (Sallallahu Alaihi Wasallam), it also establishes the relationship among the believers, making them one unit because of--- in addition to their common faith--- their common love for the Prophet, (Sallallahu Alaihi Wasallam).

Together these facts explain a Muslim's sensitivity to the honor of the Prophet, (Sallallahu Alaihi Wasallam). To begin with, we must remember that the honor of everyone is important. As the hadith reminds us: "If a believer does not come to the help of another believer whose honor and dignity are under attack, then Allah will also not help him when he is most in need of Allah's help. And a believer who does come to the help of another believer whose honor and dignity are under attack, then Allah will also help him when he is most in need of Allah's help." [Abu Dawood]. If a Muslim is not supposed to be indifferent when the honor of another ordinary Muslim is under attack, how in the

world can anyone expect him or her to be indifferent when the honor and dignity of the Prophet, (Sallallahu Alaihi Wasallam), himself may be under attack?

As has been noted by someone else, a civilization in which nothing is sacred may have difficulty in understanding the values of a civilization in which sacred is all that counts. But if it cannot understand the logic, because of its own blinders, it will have to come to terms with the facts on the ground: Muslims treat their Prophet, and all the prophets, with utmost respect and they simply cannot tolerate any willful insult and disrespect. To compromise on this issue would tantamount to compromising one's faith. And no one has a right to demand that. The blasphemy laws in Muslim countries, are not only based on solid and agreed upon juristic grounds, they express a fundamental value of the Muslim civilization. We need not offer any apologies for that just because the forces of profanity seem to be powerful.

Some think that the Prophet, (Sallallahu Alaihi Wasallam), forgave his worst enemies and never took revenge for himself. So any law that prescribed punishment for assaulting the honor of the Prophet, (Sallallahu Alaihi Wasallam), is clearly against his Sunnah. What the prophetic example teaches is that we should also be willing to forgive those who have committed offenses against us, personally. But we know of Ka'ab bin Ashraf who used to abuse the Prophet, (Sallallahu Alaihi Wasallam), and instigated others to do so. He ordered Mohammed ibn Salma to execute Ka'ab. (Bukhari) There are not many but history records that whenever anyone tried to abuse the person of the Prophet, (Sallallahu Alaihi Wasallam), he was meted with the same punishment (however, this applies when the State is an Islamic State). As the Persian poet said, "May take liberty with God, Be careful with Muhammad, (Sallallahu Alaihi Wasallam)."

Smile Parenting. The Prophetic Approach

Lines from the diary of a child speaking about his happy childhood:

"My father was always cheerful and his smile never left his face, even in the most difficult situations. This smile meant a great deal to us as it revealed how much our father loves us. This smile used to force us to behave properly and avoid mistakes so as not to anger our father and miss his smile even for a second. "My father's smile was the source of our psychological balance. It provided us with warmth, confidence, frankness and courage in the face of hardships. May Allaah reward him with the best."

Some parents and educators adopt the frowning method in dealing with their children. Hence, they avoid speaking with them cordially or smiling at them. They believe that there should be strict limits between parents and their children so that they can succeed in their upbringing.

They think that smiling and cheerfulness with children will spoil them, while frowning and sullenness represent the discipline and resolve that are necessary for any successful upbringing. Unfortunately, we are sorry to tell such people that this is the approach of the weak, who have not mastered the art of entering into the hearts, even the hearts of the closest people to them: their children!

People with great souls are the only ones who can always be cheerful with their children, while they control the process of upbringing in such a way that ensures their children are close enough to learn from them

and obey their orders within a warm family environment.

The wise educator can direct his child through his smile and look, embrace him compassionately, and treat his mistakes with patience.

This little smile may be of great importance and influence on the child, especially that he receives it from his source of protection and role model.

Cheerfulness is from the guidance of the Prophet, (Sallallahu Alaihi Wasallam):

The guidance of the Prophet, (Sallallahu Alaihi Wasallam), regarding cheerfulness, is amazing. He was always cheerful and used to smile at his Companions. Jareer bin 'Abdullaah Al-Bajali (RA), said, "Whenever the Prophet, (Sallallahu Alaihi Wasallam), saw me after I had embraced Islam, he would receive me with a smile." [Al-Bukhaari]

This was not confined to Jareer (RA), as 'Abdullaah bin Al-Haarith (RA), said, "I have never seen anyone who smiles more than the Prophet (Sallallahu Alaihi Wasallam)."

Umm Ad-Dardaa' (RA), said, "Abu Ad-Dardaa' used to smile whenever he spoke. So I told him to stop doing this for fear that people may think that he was simple minded. However, Abu Ad-Dardaa' (RA), said, 'I have never seen or heard the Prophet, (Sallallahu Alaihi Wasallam), speaking without smiling.'" Hence, he used to smile whenever he spoke in imitation of the Prophet, (Sallallahu Alaihi Wasallam).

The Prophet, (Sallallahu Alaihi Wasalam) was very caring, thoughtful and compassionate towards children. It was never reported that he frowned at any child throughout his life; rather, whenever he met them, he would smile at them even if he was accompanied by his honorable Companions.

In a Hadeeth on the authority of Jaabir (RA), he said, "We were with the Prophet, (Sallallahu Alaihi Wasalam), when we were invited to have food. On our way, we saw Al-Husayn playing with the boys in the street. The Prophet (Sallallahu Alaihi Wasalam), hurried and opened his arms. Al-Husayn started running here and there while the Prophet (Sallallahu Alaihi Wasalam), was laughing with him. The Prophet (Sallallahu Alaihi Wasalam), took him and put one of his hands on his chin and the other between his head and ears, then, he embraced and kissed him and said: 'Husayn belongs to me and I belong to him, may Allaah The Almighty love whoever loves him. Al-Hasan and Al-Husayn are two of the noblest of men.'" [At-Tabaraani]

The Prophet, (Sallallahu Alaihi Wasalam), also taught us that a smile may sustain others, especially those who are under our care. The Prophet, (Sallallahu Alaihi Wasalam), said: "You cannot please all people with your money, but you could do this through your cheerfulness and good morals." [Muslim]

Is there any of us who does not need to please his children through his cheerfulness and good morals? Is there anyone who does not need to do so today, when he sees that the educator's mission has become one of the most difficult on earth? The protection of children against immorality and other social problems have become issues that require a great deal of supplication and great balance in the personality of the educator, to be able to sustain his children and establish a successful relationship with them. This rela-

tionship serves as gravity that always attracts them to their good origins and strengthens them in the face of the wild storms of immorality that blow from all directions.

This is the default principle in dealing with one's children:

Smiling at our children is the default principle as we learned from the Prophet, (Sallallahu Alaihi Wasalam), while frowning should be an educational punishment that should be used wisely and only when necessary. Certainly, cheerfulness strengthens the relationship between the educator and the child, while frowning causes the child to dislike his parent and weakens their mutual love.

'Umar bin Al-Khattaab (RA), said, "One should be like a young boy among his family, but when he is needed as a man, he should be so." The meaning is that cheerfulness and good morals as well as joking with one's family and children is the best way to lead them, provided that this does not affect the parent's respect.

You may even use what is called "the angry smile" when you punish or blame your child as a form of silent-yet-effective punishment. The Prophet, (Sallallahu Alaihi Wasalam), taught us how to use the smile even when we are angry. Ka'b bin Maalik (RA), narrated his story when he did not participate in the Battle of Tabook without a valid excuse. He said, "When news reached me that the Messenger of Allaah was on his way back from Tabook, I was greatly distressed... I greeted him, he smiled, and there was a tinge of anger in that. He, (Sallallahu Alaihi Wasalam), then said to me: 'Come forward' . I went forward and I sat in front of him. He, (Sallallahu Alaihi Wasalam), said to me: 'What kept you back?'" [Al-Bukhaari and Muslim] Therefore, smile, dear educator!

A sense of humor helps children get rid of the feelings of anger and embarrass-

ment. It also spreads happiness in the house and warmth in the heart in addition to providing children with a feeling of safety that they would miss if their educator was one of those who adhere to the frowning method.

German psychiatrists' studies proved that laughter from the bottom of the heart has a deep influence on the child's growth during his early years. Based on the results of these studies, psychiatrists confirmed that laughter is as important as food and that the child who laughs much grows well.

Educational excellence:

Psychiatrists always stress the positive influence of a smile on the educational process. They say that fun creates a psychological environment full of happiness and satisfaction, and this releases the mental abilities to learn easily. That is because joyfulness prepares the mental abilities to expand and grow contrary to the environment of sadness and pessimism that gives a despondent impression about life.

Smiling attaches the child to his parents:

If your smile springs from your heart and expresses true love for and admiration of your child, then it will have a good psychological impact on the child and provide him with happy memories and strong love for his parents, particularly if they use eye contact to convey their true love and appreciation to

him.

Dear readers and educators, this shows us that the more a parent is cheerful, the stronger his relationship with his children will be, and vice versa. Allaah The Almighty Says (what means): {And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.} [Quran 3:159]

Do not forget to smile at your child when he enters upon you... when you leave the house...when he leaves the house...when you receive him upon returning from school... when you enter upon him returning from work...do not forget to smile when you wake him up and let him see your smile before anything else.

When you put him to bed, do not forget to smile at him to have the best dreams ever. Smile when you ask him about his faults so he can feel safe and tell you the truth. Finally, smile to immunize your children against feelings of fear and sadness and to turn your relationship with them into an uninterrupted and wonderful series of successful communication. In such a case, they will respond to your directions and long to meet you. They will never think of doing anything that angers you, because they do not want to lose your sweet smile for any reason.

By: Anonymous
Islamweb

Controlled by the Media

In the present era, there are very few people in the world who see things for themselves, think for themselves and speak for themselves. Daily hours are spent in front of the screen or in reading magazines or newspapers. All these media are mostly controlled by the disbelievers. Over time Muslims who are glued to the media unfortunately begin to see the world the way the disbelievers want us to see it, we begin to think in the way the disbelievers want us to think and we begin to speak about those things which the disbelievers want us to speak. In short our freedom of sight, thought and speech has been snatched by the disbelieving world. They have made us their programmed robotic slaves who are restricted to see, think and speak as they dictate.

Qur'anic Sciences

Justice Maulana Taqi Usmani

Nowadays a voice is being raised that every individual should take up the task of understanding Qur'an according to his own comprehension. Though it is all more necessary to understand the Qur'an but lack of fundamental knowledge in this regard can drive a person towards unknown extremes and wrong interpretations. This is the next article in the direction of acquiring some fundamental requirements for interpreting the Qur'an correctly.

THIRD SOURCE: SAYINGS OF THE COMPANIONS

It is the Companions of the Holy Prophet (Sallallahu Alaihi Wasallam) who learnt the Quran directly from him. Some of them had devoted their entire lives to learn the Quran, its exegesis and related knowledge directly from the sayings and deeds of the Prophet. Their language was Arabic, and they were fully aware of the environment of revelation of the Quran. Rather than rely on their linguistic excellence they learnt the Quran verse by verse from the Prophet Imam Abu "Abdur Rahman Sulmi a renowned Tabi'! (epigone) scholar said:

"Those (of the Companions) who used to teach the Quran, such as Sayyidina 'Uthman bin Affan (RA) and Sayyidina Abdullah bin Mas'ud (RA) and others told us that they did not proceed further with their lessons until they had learnt ten verses from the Prophet (Sallallahu Alaihi Wasallam) and until they had received all knowledge and practical applications related to it." (Al-Itqaan)

This is why Sayyidina Anas (RA) has been reported in Musnad Ahmad to have said: "When someone had learnt Surah Al-Baqarah and Surah Al-Imran he was regarded very highly in our eyes." (Al-Itqaan)

And it is narrated in Mu'atta Imam

Malik that:

Abdullah bin 'Umar took eight years to memorise Surah Al-Baqarah. (Al-Itqaan)

Obviously Sayyidina Abdullah bin Umar (RA) did not have such a weak memory as to take eight years just to memorise the words of this Surah. It took him so long actually to learn the interpretation and other relevant knowledge alongwith memorising the words.

And Sayyidina 'Abdullah bin Mas'ud has said:

"By the Being except whom there is none worthy of worship, no verse of the Quran is revealed about which I do not know where and for whom it was revealed. And if I hear of anyone who knows the Book of Allah more than me and the means of transport is available to me I would certainly go to him." (Tafsir Ibn Kathir)

Hence, after the traditions of the Holy Prophet (Sallallahu Alaihi Wasallam) the third source of exegesis of the Quran are the statements of the Companions who had devoted time and effort to learn it. But even here certain factors must be kept in view.

1: Even in the exegetic sayings of the Companions (RA) we come across authentic as well as unsound narrations. Hence, they too must be scrutinised on the principles of Hadith before placing any reliance on them.

2: Sayings of the Companions would be cited only when an explicit commentary of a verse by the Holy Prophet is not available through authentic means. If such an explanation is found in the authentic traditions, the statements of the Companions will only have a supportive value, but if any of these statements differ from the Prophetic tradition, it shall not be acceptable.

3: When there is no explanation available from the Holy Prophet and there exists no difference in the various explanations of the Companions (RA) their view would be adopted.

4: When there are differences in the various exegeses given by the Companions and if harmony can be brought about among them then it would be adopted. But if it is not possible to harmonise them we then shall adopt an exegesis which an adept scholar deduces from them through established reasoning. (Al-Burhan)

FOURTH SOURCE: SAYINGS OF TABI'1 (SUCCESSORS OF THE COMPANIONS)

Scholars differ whether the sayings of a Tabi'i can be a conclusive argument in exegesis or not? Ibn Kathir has stated that if a Tabi'i has reported an exegesis from a Companion it will have the same status as that of a Companion. But if he gives his own interpretation then it will be seen whether another Tabi'i differs from him. If that is so, his interpretation will not be acceptable and conclusion will be drawn on the basis of other sources of exegesis. If no difference exists among the Tabi'in their opinion will be acceptable without doubt.

FIFTH SOURCE: ARABIC LANGUAGE

It has been asserted earlier that the only source for interpretation of a Quranic verse will be the Arabic language if its meaning is clear, and no ambiguity, doubt or confusion exists, nor any historical background is

required to understand it. But when one is faced with ambiguity or deeper sense or religious laws are being drawn from the verse, interpretation may not be made by means of Arabic Lexicon alone. In such a situation the basic sources of exegesis would be the Quran itself, Prophetic Traditions and statements of the Companions and the Tab'in. Only after that will recourse be had to the Arabic language because Arabic is a very vast language and its words are used in several meanings, and a single sentence may be interpreted in several ways. Hence any inference drawn on the basis of language also may result in confusion. That is why some authorities reject language alone as a source of exegesis. Imam Muhammad is reported to have said that he considers an exegesis through lexicon to be undesirable. But 'Allamah Zarkashi states that Imam Muhammad did not mean to ignore the role of lexicon in the Science of Exegesis altogether, but he meant that it is not permitted to choose vague meanings in preference to the most apparent and appropriate interpellations. Evidently, the Quran has been revealed on the idiom of the language of the Arabs. Hence whenever the Quran and Hadith or sayings of the Companions do not offer an interpretation of a verse, it would be interpreted in the light of the idiom of the language, choice of vague meanings derived from Arabic poetry but not used in ordinary conversation is totally wrong, although found in dictionaries. (Al-Burhan)

This may be understood through an example.

The Quran states that when Banu Isra'il asked Sayyidina Musa for water, Allah gave him the order:

فقلنا اضرب بعصاك الحجر

"And strike with your staff the rock."

If this sentence is spoken before any Arabic knowing person he would clearly understand from it that it is a command to

Cont'd on page 39

Within the Shadow of a Doubt

[The following is a transcription of a portion of a lecture entitled Protecting Your Spiritual Wealth delivered by Shaykh Husain Abdul Sattar with additional notes and references by Ahsan Syed.]

When an individual has wealth, he protects it according to its value because it is more likely to be involved in theft. The level of security for his wealth will be proportional to the amount of wealth he possesses. Spiritual wealth (one's good deeds) works exactly the same way. The more spiritual wealth a believer has, the risk of theft increases. The difference in the believer's case is that the thief is always Shaytan.

One of the many different ways that Shaytan dissolves a believer's "assets" is by placing doubt within his mind. The type of doubt can be as minor as how many raka'ah's he has prayed to something as severe as doubting the existence of Allah. The doubts placed by Shaytan, almost always, are connected to the deen. For instance, we won't ever be uncertain as to whether we ate lunch today or not, but doubts like "do we have wudu' or not" arise quite often. These doubts can completely dissolve the spiritual effect of an 'ibadah. Thus the Prophet of Allah (upon him be peace and blessings) said:

دع ما يريبك الى ما لا يريبك

"Leave that which gives you doubt for that which gives you no doubt"
(Tirmidhi and Nasa'i).

This one statement not only helps with day-to-day affairs (like having misgivings/suspicions about others), it also becomes a key principle in many juristic rulings. For example, a person is performing the zuhr

prayer. He forgets whether he's on his third rak'ah or fourth; according to the Hanafi school of thought he will follow the solution best fitted to his specific scenario.

First Scenario: This is the first time a doubt like this occurred in his prayer, or it very rarely occurs.

Solution: The prayer becomes void, and he must repeat his prayer (Shurunbulali, Nur al-Idah). The reason why his prayer breaks, even though doubt occurred for the first time, is because he almost never has doubts. So if he does become uncertain it will cause him to be restless (did my salat count, did it not count, and so on). By making his prayer up, he is saved from further whispers of Shaytan.

Second Scenario: These kinds of doubts occur often, but (of the two raka'ahs) he has more certainty of one over the other.

Solution: He will go with the one he is more certain of. (Example: His mind is more certain of having completed three raka'ahs, he should then start his fourth.)

Third Scenario: Similar to the above where doubts occur often, but the difference is that he is fifty-fifty, i.e. he has absolutely no idea as to which raka'ah he is in.

Solution: Here he will go to lesser of the two because there is no doubt in it. (Example: He is certain that he completed his second raka'ah, he is just not sure if he is on his third raka'ah or if he completed his third raka'ah and is now on his fourth. He will go to

the lesser of the two which is start his third raka'ah. Also, he should sit and recite the tashahhud in the third raka'ah to ensure that he does not miss the qa'dah akhirah. He should perform sajdah sahw also.) (Hindi, al-Mu'tasar al-Daruri)

After quickly ascertaining which scenario the individual is in, he must immediately go to the solution without entertaining the doubt. Doubt from Shaytan is like bait given to a fish. The moment an individual begins to entertain it, Shaytan has already caught him, and whatever worship he is involved in spiritually dissolves because he spends the rest of the prayer agitated not knowing which raka'ah he is in. Even after prayer he begins to question whether his prayer was valid or not.

This scenario is a minor one compared to a person doubting the existence of Allah. It is unfortunate to say, but today many are involved in this problem, especially the Muslim youth. They go to colleges and universities and take classes like philosophy where the first thing the teacher says is that everything is garbage until you bring logical proofs. First of all, a student should not take such classes until his fundamentals are completely grounded. Even after having a solid base he should still avoid it. Imam Shafi'i has even said, "My ruling regarding the people of kalam (theology and philosophy) is that they be beaten with sticks and sandals..." A great scholar such as himself would not have said this unless he was certain that its harms greatly outweigh its benefits. The biggest harm found is that it creates doubt within the person. This person may leave Islam, or spend his whole life doubting his deen.

It is common though, that doubtful thoughts regarding Allah come to a person's mind, especially if he is a believer because it is Shaytan's goal to ultimately take a person out of the fold of Islam. If a person has such thoughts, he should not entertain them

whatsoever. Rather he should allow it to pass and quickly change his mind to something else.

A person may argue that this method teaches close-mindedness; we live in a free and so-called intellectual society. We should not only be able to ponder about this, but also have open discussions with each other. This argument has some credibility, no doubt, but the reality is that there are some things that if they are treaded, their outcome is of absolutely no benefit; only harm comes from it. For example, a person wants to go and stand in the middle of the highway. It's a free country, he can do it. In fact, his tax-payer money helped build it; he now has more of a right to carry it out. Firstly, not even an idiot would do such a thing. And secondly, even before the police come and arrest him, some truck will run him over and kill him. By treading this philosophical path which leads to doubts in a person's deen, one is asking, rather challenging, Shaytan to come and run him over, and the reality is that Shaytan won't even hesitate.

Doubt has no basis whatsoever in Islam. The Qur'an even starts with this principle "This is the book, in which there is no doubt" (al-Baqarah 2:2). And as beautifully stated by the Messenger of Allah (upon him be peace and blessings), "The halal is clear, and the haram is clear, and in between them are ambiguous matters which many people do not know. Whoever guards himself from the ambiguous matters has secured his deen and his honor, and whoever falls into the ambiguous matters will fall into haram." (Bukhari and Muslim).

Rasulullah (sallallahu alaihi wasallam) addressed Asmaa (RA) and said, "Continue spending (in the path of Allah) and do not count and hoard, or else Allah will count and give you." (Bukhari)

How the Prophet Relates to Your Challenges

Reehab Ramadan

Many times we may fall into thinking that Allah doesn't love us because of the trials that we are put through, but as a mercy, Allah has sent us an example that we can emulate and an opportunity for us to relate to the Prophet on many different levels through our trials. As we go through the life of the Prophet and see the many hardships he endured we can begin to connect to him on a more personal level. We can see that he was human: when cut he would bleed, when put in difficult situations he would feel emotional pain - but regardless, he continued to strive in the way of Allah and kept his eye on the ultimate goal, pleasing Allah and entering Jannah.

The Prophet's life began with a hefty trial. He entered into the world as an orphan. Not only is this hard in the general sense being that the lack of a father could affect his confidence and would undoubtedly effect the way he lived, but it was even more difficult because of the culture he was born into. He entered into a culture where lineage meant everything and orphans were dishonored. For anyone who started off life in a manner that was culturally unacceptable - be it a disability or a lineage issue - take comfort in the fact that our beloved endured the same tribulations as you, and he overcame it by the will of Allah.

Without a father, our Prophet only had his mother cling to. When he developed an emotional connection to her, and was old

enough to remember his mother clearly, he then lost her to death as well. Imagine the emotional pain he must have felt - having already grown up without ever having contact with his own father, his mother was now gone as well. But he persevered and carried on with life. The other strong parental connection he made was with his grandfather. His grandfather loved him dearly and Prophet Mohammed looked to him as a father figure. However, not long after his mother's death, his grandfather passed away as well.

Have you ever lost a parent or even both parents? *The Prophet could relate.*

Prophet Mohamed continued to resiliently carry on. After the death of his grandfather, he went to live with uncle Abu Taalib and built a strong relationship with him that would be a vital aid to him in his years of calling to Islam.

When the Prophet received the message and began to preach, he was faced with another great trial. He was ridiculed, taunted, and accused of being a mad man by many of his community members. These were people whom he once happily interacted with, shared joyous moments with, and simply lived life with.

Have you ever lost a child or been given the news that you will not be able to have children? *The Prophet could relate.*

At the time of the Prophet, having male children was seen to be essential. Having daughters was a waste of money and sometimes even a shame. Men disliked it so much that they would take their young daughters and bury them alive, hoping that the next child their wife would bear would be a son. In the midst of all this, the Prophet had no sons that lived passed childhood. His community had no sympathy towards him and would call him Abtaar (cut off). Imagine having lost a son who meant the world to you and not only having to put up with the internal grief of the loss, but also the community stigma and hurtful words. But still, he remained steadfast.

Have you, or someone you are close to, ever been accused of something you did not do? Has your name been blotted by false rumors and untruthful tongues? *The Prophet could relate.*

While the Prophet was married to our Mother, Aisha, a heart-shaking occurrence took place. A man whom the father of Aisha supported and helped on a regular basis accused our beloved mother of a great sin and a great shame. Imagine, one of the most beloved people to you is accused of being unfaithful. Rumors spread about her, feelings were hurt, and hearts were shattered. Eventually her innocence was proven by a direct revelation from Allah, the most high, and her honor restored.

Have you had someone that you loved deeply return to Allah without having accepted the Message of Islam, no matter how hard you tried to convince them? *The Prophet could relate.*

Another great sadness in the life of the Prophet Mohammed was the death of his beloved Uncle. It was not just the death of the Prophet's uncle that was saddening, but the fact that this man that was so close to the

Prophet, passed away without accepting Islam and turning to Allah in full submission. The Prophet tried hard to get him to accept Islam, but his pride and attachment to his forefather's religion did not allow him to utter the words of acceptance before he returned to Allah.

Have you ever been turned away from those whom you love while only trying to benefit them? *The Prophet could relate.*

Humiliation, kicking out, physical hurt, verbal taunts, and so many other pains were inflicted upon the Prophet throughout his life, making him a person we can relate to in almost every trial of our life. The above are just glimpses of the pains he felt in his life, yet he was always content, always at peace. His peace was internal, and bestowed upon him by As-Salam, the One who is peace and He who bestows peace. Often times we think, 'I've been through so much - no one understands, no one can help me.' Think again. The Prophet went through so much in his life and continued to hold strong. He can relate to the pain and the heartbreak you are going through, he knew where to turn for help. He turned to Allah the most high. Take comfort in the fact that the Prophet can relate to you. Follow his lead and turn to the only One who can bring everlasting peace, and have faith in the fact that this alone will relieve your pain.

Cont'd from page 2

world his nears and dears were treated with callousness and bestiality but the sphere of general forgiveness never shrank for them. For God's sake, think for a moment whether your life has any relation with the pious life of the Prophet (Sallallahu Alaihi Wasallam)? You claim to love the Prophet (Sallallahu Alaihi Wasallam) but will this claim stand without a proof? Are then the words of devotion that your tongues utter, insincere and meaningless?

Believers as They Stand Before God

M. Fethullah Gulen

The believer is one who believes and trusts, one with prospects for a secure future who is trustworthy to others. S/he is a monumental figure marked by a special distinction imbued with contrasting colors, one within the other. Throughout their lives, believers bind all their actions to the consideration that God is watching them; they always act in a refined and courteous manner—whether in the presence of God alone or in the company of others—which is enviously admired by all. Their feelings are vast and deep, and they stand with politeness; good conduct, respect, and kindness are their main attributes. Even if their lives are at stake, or they face oppression or slander, they never deign to behave crudely and act only in lawful self-defense. Believers are exceptional, for they display an elegance and profundity that arises from the awareness of their status as servants of God—they are as kind as much as they are cautious, fully conscious of what they say and do; they avoid frivolity in all matters, while maintaining calm and lenience with a generous heart open to all.

Believers have hearts that are rich and spacious—with room and prosperity enough to welcome all, offering bowls of love and embracing others with compassion. They share the blessings of their closeness to God with those with whom their paths cross, and strive to inspire their souls. One can see them at times joyous, even intoxicated with dreams of the day they will encounter the

Real; other times, they are anxious in fear of the Divine, shivering in the thrill of such a splendid reunion. They see through the mist and smoke of hatred and revenge; they do not feel the thunder, gusts and waves of jealousy or slander that hit their soul and disperse, nor are they depressed by palpitations from the misery caused by adverse circumstance. They are in a lofty Presence, and all incompatibilities are deleted from their imaginations and thoughts—their hearts, spirits, and feelings are purified and clear. Verily, there can be no other condition for those who cleanse themselves of impurities several times a day. There can be no rips in the canvas of their graceful souls as long as their inner spheres have been filled with bliss that descends from beyond; their behavior corresponds to the affluence and wisdom thereof. Their path is well-set, their destination lofty, and none of these are to be bartered for. With commitment to their faith, they acknowledge the great ones as great, and the smaller ones as a rose to be smelled with compassion. Everything is classified properly in the taxonomy of values.

Believers maintain their distance from plans and projects that are unrelated to their high ideals, confused thoughts that do not ultimately lead to the Supreme One, profane behavior, or empty words and considerations. They are active in thinking when they are silent; their speech is remembrance and all of their outward and inward faculties

are locked onto the One. They are complaisant, as deep and pure as an angel ready to soar. Their motivation is head-spinning, but respectful toward the Exalted Station to which they have turned; they are judicious enough not to prioritize their personal plans or projects as highly as an ideal. Their eyes observe the horizons; their endeavors are powerful enough to pierce mountains. Believers are men and women of insight, and while they are stimulated by an intense desire to introduce the beautiful patterns of belief to others, they are also aware of the necessary subtlety their works involve.

Believers make their brief lifetimes long enough to build this world and to invest in the next. They do not waste even the smallest of the many innate blessings bestowed upon them; they do not busy themselves with useless things that promise nothing for this world or the world to come. They can give away all that has been bestowed on them for the pleasure of the One while scrupulously making sure a single penny is not wasted. They pay strict attention to righteousness and to what is lawful and what is forbidden. All that they do, they do within the framework of raising the glory of the One's name, so that all their actions become heavenly waterfalls and rivers. They live cautiously and thoughtfully, searching for possible means to convert one drop into an ocean or claim the sun with an atom. They strive to eternalize transient things.

Believers love for the sake of the One; they breathe love and kindle love all around. They rush to stop tears and agony, they apply antidotes to pain, they transform weeping to laughter, moaning to praise, and storms of fire to breezes of pleasure. They scream to stop the screams of the world and their tears flow like rivers. They develop self-esteem only if it means something to others, thus preferring "us" over "me." They are not selfish but altruistic; they are not drowned in

corporeality, but are soulful and absorbed in the truth that lies beyond. They do not allow their hearts to be hidden in their bodies or their spirits trampled under their corpses. They seek a prophetic dignity and protection from sin. Champions of discipline, believers are content with the pleasures and tastes within the lawful domain—they outperform their carnal selves and sensuality, reach the respective horizons of their spirit and overcome each obstacle with one single move, God willing.

Believers are so firmly determined to represent good conduct and prevent mischief and hideousness that they race beside the angels, who say, "All-Glorified You are (in that You are absolutely above having any defect or doing anything meaningless, and Yours are all the attributes of perfection). We have no knowledge save what You have taught us. Surely You are the All-Knowing, the All-Wise." Such believers never abuse the blessings that are innately bestowed in contradiction to the purpose of their creation; they are loyal and God honors them with His company in turn.

Existence per se is a trust to every individual, and it is to be equipped with noble human values. Aspiring to Heaven, having the capacity, realizing the method to attain the same, and potentially being able to encounter the beauty of the One—these are each a trust bestowed to human beings in order to set them on the path determined by the Almighty Creator. Committing sins, straying from the path, and leading a life of sensuality are treacherous acts that crush such innate blessings; they delight the devils and embarrass the residents of the Divine Abode.

Believers of mature faith use their initial gifts as a means to attain further blessings of servanthood to God, His proximity, and His good pleasure, as an indication of their true identity. Those with weak or non-existent faith cannot comprehend the gifts or their meaning, and thus cannot benefit from

them in the course of belief, divine knowledge, and love; they will be deprived from secondary and eternal favors.

The latter group not only neglects the afterlife, but its constituents are discontent in this life as well. They must endure many additional problems and their lack of faith leads to depression. They destroy their own peace with hysteria and paranoia, and transform this world, which is an aisle to the illuminated realms beyond, into Hell. They cannot truly love others; they hate them and hatred is what they receive in return. They agonize with avarice and lament with longing for what they cannot obtain. They tremble out of fear of death and undergo many tribulations in order to live longer, frequently leading to health problems and mental disorder. White becomes black, good becomes bad, and vice versa. Those who do not think like them are enemies and traitors. Nightmares of betrayal engulf their sleep, causing even more suffering, as the seeds of the Hell in their conscience bring about the experience of the actual Hell in advance.

True believers, on the other hand, ameliorate each favor in abundance, like an ear of grain producing as many as seven, seventy, or seven-hundred more grains. Each of these favors becomes a staircase ascending to the One, a ramp to attain His good pleasure. Then believers march to their destination together with the inheritors of the Heavens.

Beauty and Purity

The fashion world of today has a very narrow definition of beauty. It restricts beauty to one's dressing and to the fake facial makeup. The reality is that these superficial things have nothing to do with beauty. The inner and outer beauty has been taught to us by Islam.

Among the aspects of inner beauty, which shines out in a person's life, is to clean the heart of pride, jealousy, and greed. All the outer beauty of a woman will be insignificant if her tongue is loose and wicked, if she loses her temper all the time or her heart is full of ill – feelings and hatred. The mere sight of her, despite her striking outer beauty, will provoke hatred in the hearts of those around her. Islam alone teaches us real beauty and purity, where the inside and outside are both beautified with real values.

Islam even teaches us how to preserve our beauty. If Allah has favoured one with natural outer beauty, then the best way of expressing gratitude is to conceal this beauty from the eyes of all strange men. To make a public display of one's beauty is the height of ingratitude for this gift.

Hurt by Others: How to Cope & Heal

Yasmin Mogahed

When I was growing up, the world was a perfect place. The only problem was, that it wasn't. I used to believe that everything could always be 'fair'. To me that meant no one should ever be wronged, and if they were, justice must be served. I fought hard for the way I believed things should be. But in my struggle, I overlooked a fundamental truth about this life. In my childish idealism, I failed to understand that this world is inherently imperfect. So we will always mess up. And in those mess-ups, we will inevitably hurt others, knowingly, and unknowingly, intentionally and unintentionally. The world would not always be fair.

Does that mean we stop struggling against injustice, or give up on Truth? Of course not. But it means we must not hold this world – and others – to an unrealistic standard. But that's not always easy. How do we live in a world so flawed, where people let us down, and even our own family can break our heart? And perhaps, hardest of all, how do we learn to forgive when we have been wronged? How do we become strong, without being hard, and remain soft, without being weak? When do we hold on, and when can we let go? When does caring too much, become too much? And is there such a thing as loving more than we should?

To begin to find these answers, we have to first take a step outside our own lives. We need to examine whether we are

the first or the last to feel pain or be wronged. We need to look at those who came before us, to study their struggles, and their triumphs. And we need to recognize that growth never comes without pain, and success is only a product of struggle. That struggle almost always includes withstanding and overcoming the harms inflicted by others.

Recalling the shining examples of our prophets will remind us that our pain is not isolated. Remember that Prophet Nuh was abused by his people for 950 years. The Quran tells us: "Before them the People of Noah rejected (their apostle): they rejected Our servant, and said, 'Here is one possessed!', and he was driven out." (Qur'an, 54:9) Nuh was abused so much that he finally "called on his Lord: 'I am one overcome: do Thou then help (me)!'" (Qur'an, 54:10)

Or we can call to mind how the Prophet (Sallallahu Alaihi Wasallam) was pelted with stones, until he bled, and how the companions were beaten and starved. All of this harm was at the hands of others. Even the angels understood this aspect of human nature – before we even came to be. When Allah told the angels that He would create humanity, their first question was about this harmful potential of humans. Allah tells us: "Behold, thy Lord said to the angels: 'I will create a vicegerent (humanity) on earth.' They said: 'Wilt Thou place therein one who

will make mischief therein and shed blood?" (Qur'an, 2:30)

This potential of humanity to commit horrific crimes against each other is a sad reality of this life. And yet many of us are so blessed. Most of us have not had to face the type of calamities that others have endured throughout time. Most of us will never have to watch as our families are tortured or killed. And yet, there are few of us who could say we have never been hurt, in one way or another, at the hands of someone else. So although most of us will never have to know the feeling of starving to death or standing helpless as our homes are destroyed, most of us will know what it means to cry from a wounded heart.

Is it possible to avoid this? To some degree, I think it is. We can never avoid all pain, but by adjusting our expectation, our response, and our focus, we can avoid much devastation. For example, putting our entire trust, reliance, and hope in another person is unrealistic and just plain foolish. We have to remember that humans are fallible and therefore, our ultimate trust, reliance, and hope should only be put in Allah. Allah says: "...whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah is Hearing and Knowing of all things." (Qur'an, 2: 256) Knowing that Allah is the only handhold that never breaks, will save us from much unneeded disappointment.

And yet this is not to say that we should not love or that we should love less. It is how we love that is important. Nothing should be our ultimate object of love, except Allah. Nothing should come before Allah in our hearts. And we should never come to a point where we love something, other than Allah, in such a way, that it would be impossible to continue life without it. This type of 'love' is not love, but actually worship and it causes nothing but pain.

But what happens when we've done all that and still we have been hurt or wronged by others – as will also inevitably happen? How can we do what is the hardest? How can we learn to forgive? How can we learn to mend our scars and continue being good to people, even when they are not good to us?

In the story of Abu Bakr (RA), is a beautiful example of exactly that. After his daughter, `Ayesha (RA), was slandered in the worst way, Abu Bakr (RA) found out that the man who began the rumor was Mistah, a cousin who Abu Bakr had been supporting financially. Naturally Abu Bakr withheld the charity he had been giving the slanderer. Soon after, Allah revealed the following ayah: "Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want and those who migrated in the path of Allah. Let them forgive and overlook. Do you not wish that Allah should forgive you? Indeed Allah is oft-Forgiving, most Merciful." (Qur'an, 24:22) Upon hearing this ayah, Abu Bakr resolved that he did want Allah's forgiveness, and so he not only continued to give the man money, he gave him more.

This type of forgiveness is at the very heart of being a believer. In describing these believers, Allah says: "And who shun the more heinous sins and abominations; and who, whenever they are moved to anger, readily forgive." (Qur'an, 42:37)

The ability to readily forgive should be driven by an awareness of our own flaws and mistakes towards others. But most of all, our humility should be driven by the fact that we wrong Allah every single day of our lives, when we sin. Who are we compared to Allah? And yet, Allah, Master of the universe, forgives by day and by night. Who are we to withhold forgiveness? If we hope to be forgiven by Allah, how can we not forgive others? It is for this reason that the Prophet

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The Great Debate

Ibn 'Abbas with the Khawarij

Taken from al-Silsilah al-Sahihah (5/12-13) by al-Albani and Munazzarat a'immat al-Salaf, p.89-91.

Translator: Abbas Abu Yahya

Ibn 'Abbas narrated:

When the Haruriyyah (the Khawarij) rebelled, they isolated themselves in a place. There were 6000 of them and they were united in rebelling against 'Ali. Continuously people would come to 'Ali and say, "Oh Leader of the Believers, verily these people are rebelling against you."

He would reply, "Leave them, verily I will not fight them until they fight me and that is what they will do."

So when it came to that day, I came to 'Ali before the noon prayer and I said to him, "Oh Leader of the Believers, delay the prayer until it is cooler perhaps I will speak to these people."

He said: "Verily, I fear for you."

I said, "Never! I used to be known as a man of good manners, I never harmed anyone."

He gave me permission to go. So, I put on a very nice garment, the best of what one could get from Yemen and I combed my hair. Then, I visited them at midday while they were eating.

I had entered upon a people, the likes of whom I had never seen with regards to their exertion in worship. Their foreheads were wounded due to (constant) prostration (in prayer) and their hands had become rough like camels' feet, wearing recently washed, untidy shirts with very high raised clothing and with tired and worn out faces [due to not

caring for themselves]. So, I greeted them and they said, "Welcome, oh son of Abbas! And what is this cloak you are wearing?"

I asked, "What deficiency do you see from me? Indeed, I saw the messenger of Allah (Subhanahu wa Ta'ala) dressed in the best of what you can find in Yemeni clothing, then I recited this verse

Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision?" [Surah al-A'raf, 7:32]

Then they asked, "What has brought you here?"

I told them, "I have come to you from amongst the companions of the prophet Sallallahu Alaihi Wasallam – the Muhajirun and the Ansar and from the son of the uncle of the prophet Sallallahu Alaihi Wasallam') (Ali), who is his son-in-law. And upon them descended the Quran; they are more knowledgeable about it than you and there is not one of them (the companions) amongst you. I have come to convey to you what they say, and to convey to them what you say."

A group amongst them said, "Do not debate with the Quraysh because verily Allah, (Azza wa Jal) says:

Nay! But they are a quarrelsome people. [Surah al-Zukhruf, 43:58]

Then a group of them turned towards me and two or three of them said: "Verily, we will

speak to him.”

So I said, “Come forward, what is the grudge you have against the companions of the Allah’s messenger and the son of his uncle (‘Ali)?”

They answered, “Three points.”

I asked, “And what are they?”

They said, “One of the points is that he (‘Ali) had men judge in a matter of Allah while Allah says:

The judgment is for none but Allah. [Surah al-Ana’m, 6:57 and Surah Yusuf, 12:40, 67]

“What have men got to do with the judgment?”

I said, “This is one point.”

They said, “As for the second point, then he fought and he did not take captives nor did he take the war booty. If they were disbelievers, then their captives are permissible for us and if they were believers then their captives are neither permissible to take nor was it allowed to fight them (in the first place).”

I said, “This is the second point, and what is the third point?” Or he said something similar.

They said, “He should remove the title of ‘Leader of the Believers’ (Amir al-Mu’minin) and if he is not the ‘Leader of the Believers’ then he is the ‘Leader of the Disbelievers’ (Amir al-Kafirin).”

I asked, “Do you have any points other than these?”

They replied, “These are sufficient for us.”

I said to them, “Do you understand that if I read to you from the book of Allah (Azza wa Jal) and from the Sunnah of His prophet Salallahu Alaihi Wasallam that which refutes what you say, will you then return (back)?”

They said, “Yes.”

I said: “As for your statement that ‘Ali had men judge in a matter that was for Allah; then I will read to you from the book of Allah, where Allah has delegated His judgment to men regarding the eighth of a quarter of a dirham. Allah (Tabarak wa Ta’ala) com-

manded the people to judge in this matter.

Do you not understand the saying of Allah (Tabarak wa Ta’ala) :

Oh you who believe, do not kill the game while you are in a state of Ihram, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as judged by two just men among you. [Surah al-Ma’idah, 5:95]

And it is from the judgment of Allah that He delegated men to judge in this matter. If Allah willed, He could have judged in this matter but He allowed men to judge.

I ask you by Allah, is it better that men judge in something regarding reconciliation in disputes and in preventing bloodshed or regarding the hunting of a rabbit?”

They said, “Of course, this is better.”

“And regarding a woman and her husband (Allah says):

If you fear a breach between the husband and wife, appoint two arbitrators: one from his family and the other from hers. [Surah al-Nisa’, 4:35]

“Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman? Have we finished with this point?”

They replied, “Yes.”

I said, “As for your statement, ‘He fought but did not take captives and did not take war booty,’ then would you take your mother (in Islam), A’ishah, as a captive, making her permissible for yourselves for that which you make permissible from other than her while she is your mother? If you say, ‘We make permissible from her that which we make permissible from other than her,’ then you have committed disbelief. And if you say, ‘She is not our mother,’ then you have also committed disbelief:

The prophet is closer to the believers than their own selves, and his wives are their mothers. [Surah al-Ahzab, 33:6]

“And so you are between the two ill judgments. So, which of them do you want to take? Have we finished with this point?”

They replied, “Yes.”

“As for ‘Ali removing the title of ‘Leader of Believers’, then I will give you something that will please you; verily, the prophet of Allah contracted an agreement with the Mushrikin (the disbelievers of Quraysh) on the Day of Hudaibiyyah, and the prophet Sallallahu Alaihi Wasallam said to ‘Ali:

Write, oh ‘Ali: This is what Muhammad, the messenger of Allah, agrees with.

They, the Mushrikīn, said, ‘If we knew you to be the messenger of Allah, we would not have fought you.’ So the messenger of Allah Sallallahu Alaihi Wasallam said:

Oh Allah, indeed You know that I am Your messenger. Erase it, ‘Ali, and write: This is what Muhammad Ibn ‘Abd Allah agrees upon. “I swear by Allah that the messenger of Allah Sallallahu Alaihi Wasallam is better than ‘Ali and even he erased his own name, and erasing his name does not erase his prophethood.

Have we finished with this point?”

They said, “Yes.”

So 2,000 of them came back while the rest of them rebelled and fought, based upon their

misguidance, and the Muhajirun and Ansar fought them.

Recorded by ‘Abd al-Razzaq in his book: al-Mussannaf (18678), Aḥmad (1/243), al-Hakim (2/150-152), Ibn Abd al-Barr in his Jam’ Bayan ‘Ulum (2/962-964/ 1834) and others.

The Reference for this Narration

Narrated by al-Darimi in his Sunan (1/68-69) and by Bahshal in: Tarikh Wasit. This narration is reported on the authority of ‘Amr Ibn Salma and authenticated by al-Albani.

There are other narrations of this story. It has been narrated by:

- 1) Abd Allah Ibn Aḥmad in Zawa’id al-Zuhud, (p.428)
- 2) Abu Nai’m in Hilyat al-Awliyyat, (4/380-381).
- 3) al-Tabrani in al-Kabir, (9/125-126)
- 4) ‘Abd al-Razzaq in al-Mussannaf, (5409).
- 5) al-Haythami narrated it in Mu’jam al-Zawa’id, (1/181).

As for the narration of ‘Abd al-Razzaq and al-Tabrani, it has been authenticated by al-Haythami in: Mu’jam al-Zawa’id, (1/181).

The narration of Abu Nai’m in al-Hilyat was reported on the authority of Abu Za’ra.

This story has many other narrations in al-Kabir and some of them were authenticated by al-Haythami.

HAPPY HOMES PRODUCE HAPPY CHILDREN

Happy couples make happy homes. Happy homes produce happy children. Happy children in turn form happy communities. Happy communities make the world a better place to stay in. Everything starts off with us as a couple. We are the foundation of the home. If we allow the home to be disciplined then the community will be disciplined. If our domestic life is in order then our life outside the home will also be in order. Children’s minds are very delicate and sensitive.

They very quickly sense any form of tension that may exist between us as parents. As adults daily we may fight and argue, forgive and forget, and our lives continue as normal. However when it comes to children, any form of abuse that takes place in their presence, has a major negative impact on their minds and life as a whole. Thus as parents it is important that we maintain a happy and friendly environment within our home.

Hunting For Mistakes And The Vulture Culture – Destroying Correct Cultivation

Words from Shaykh Muhammad Nasir ud-Din al-Albani:

In the name of Allah, the Most Merciful, the Most Compassionate:

“Listen my brother. I sincerely advise you and other youths like you, who stand upon a type of deviation – as it seems to us, and Allah knows best – that do not waste your time in refuting each other, saying that such and such has this in him, and such and such has that in him. This is because; firstly: there is no knowledge at all in this, and secondly: this mannerism only breeds enmity and hatred in the hearts, and causes contempt and rancour to develop in the hearts. So it is upon you to seek knowledge. It is knowledge that will make clear to you the reality of the speech which is in praise of a particular person having many mistakes, and whether he is deserving of being labelled as an innovator. Yet why do we wish to delve into such issues. Indeed I advise you not to delve into such issues. The reality is that we complain about this splitting which has occurred between those who ascribe themselves to the da’wah to the Book and the sunnah – or as we say, ad-da’watus-salafiyyah, the greatest cause of this splitting, and Allah knows best, is the following of whims and desires and the evil dictates of one’s soul. It is not due to the presence of differences in thoughts and ideas. So this is my sincere advice.”

Silsilatul-Huda wan-Nur (784/1), dated the 1st of Rabi’ al Awwal 1414H (9 December 1993)

30 (Vol.13, No: 165)

Words from Shaykh ‘Abdul-‘Aziz ibn ‘Abdullah ibn Baz:

“What has become common in this age, is that many of those who ascribe themselves to knowledge and calling to good, fall into belittling many of their brothers who are well-known preachers, and speaking against the honour of the students of knowledge and the preachers. This is done sometimes secretly in their circles, sometimes on cassettes which are then circulated amongst the people, or sometimes publicly mentioned in their gatherings in the mosques. And this matter opposes the command of Allah and His Messenger from a number of angles ... So I sincerely advise those brothers who have fallen into slandering and maligning the preachers, that they should repent to Allah, the Most High, for what they have written with their own hands, and what they have said with their own tongues; which may have been a cause for corrupting the hearts of some of the youths; filling their hearts with hatred and malice, and pre-occupying them away from acquiring beneficial knowledge and calling to Allah, because of being pre-occupied with qil and qal (gossiping and rumour mongering); and with speech about this person and that person; and with hunting for the mistakes of people, and burdening them with this. Likewise, I sincerely advise them that they should redress whatever they have done, and declare themselves free from the likes of these actions, through writing: or methods other than this. They should remove whatever may have entered the minds and

thoughts of those who listened to them, and they should take to doing those fruitful actions that will draw them closer to Allah, and which will be of benefit to the worshippers. They should beware of being hasty in pronouncing takfir, tafsir or tabdi upon people, without the truth being explained, and without the proofs being established. The Prophet, sallallahu 'alayhi wa sallam, said, 'Whosoever says to his brother: 'O unbeliever' then it will return to one of them.' The authenticity of this hadith has been agreed upon."

Majmu' Fatawa wa Maqalat Mutanawwi'ah (7/311-314), abridged.

Words from Shaykh Muhammad Salih ibn al-'Uthaymin:

"It is essential for a student of knowledge to safeguard his time from being wasted. And time wasting occurs in a number of ways: Firstly, that one leaves committing to memory and revising what one has read. Secondly, that one sits with his friends and indulges in vain and idle talk which contains no benefit. Thirdly, and this is the most harmful of them upon a student of knowledge – that he has no concern except pursuing people's statements with he said this and he said that (ma qila wa ma qala) and with what occurred and what is taking place regarding an issue that is of no concern to him. And there is no doubt that this is from a weakness of [his] Islam, since the Prophet, sallallahu 'alayhi wa sallam, said, "Part of a person's good Islam is to leave alone that which does not concern him." And busying oneself with qila wa qala and excessive questioning are time-wasters. And it is, in reality, a disease which, when it comes into man – we ask Allah for well-being – it becomes his greatest concern. Due to this, he may even sometimes show enmity ('ada) to one who does not deserve enmity, or show allegiance (wala) to

one who does not deserve allegiance, because of concerning himself with these issues which pre-occupy him away from knowledge, under the pretext of 'championing the truth', whilst this is not the case! Rather, this is part of pre-occupying oneself with an issue that does not concern him. If, however, a report comes to you without you having pursued or sought it, then all people receive news, but they do not busy themselves with it, nor does it become their greatest concern. This is because this pre-occupies the student of knowledge, corrupts his affair and opens up for the 'ummah the door of bigoted partisanship (hizbiyyah), which then splits the 'ummah." Kitabul-'Ilm (204-205)

Words from Shaykh 'Abdullah al-Ghunayman:

Amongst the consequences of the actions of these individuals is that they have confused the thoughts of many of the youth. Thus, as a result, some youths have strayed from the path of guidance and have begun to follow what those – who criticize others, and who have stood in the path of da'wah and blocked the path of Allah – have drawn up for them. Some of the youth, as a result of those individuals who criticize others, now sense a great gap between them and the Scholars, and now harbour great misgivings, causing them to stay away from the Scholars. Some have begun to categorize people according to what he hears from these people, saying: so and so is from the ikhwan, because he talks, visits or sits with a person from the ikhwan; or that such and such is sururi; or such and such is from the profiterors [i.e. those who wish to please everybody, even at the expense of the truth], etc. The amazing thing is that these people imagine that by doing so, they are applying the methodology of al-jarh wat-ta'dil. However, they have adopted in this action, ignorant leaders who are mis-

guided and who misguide others. Thus, it is upon the Muslim to fear Allah regarding himself and those poor souls who are not even a quarter, or a tenth of the learned.

There occurs in the authentic hadith, "That Allah guides through you even a single person, is better than the choicest of camels." [Related by al-Bukhari (2942), from Sahl ibn Sa'd, radiallahu 'anhu]

Meaning that it is better for you in this world. Likewise, whosoever misguides even a single person, will bear a great burden; as Allah, the Most High, said, after mentioning the story of one of the Adam's children killing his brother: *"Because of that, We ordained for the Children of Isra'il that whosoever kills a person, not because of a life for a life; or killed a person in order to spread corruption upon the earth, it is as if he has killed the whole of mankind."* [Al-Qur'an 5:32]

Thus, to send someone astray in his religion is far far greater than killing him. So statements regarding matters of religion must be stated along with their proofs from either Allah's Book, or the sunnah of His Messenger, salallahu 'alayhi wa sallam, and that when making such statements one should seek by that the Face of Allah Alone; and also one should ascertain if the harm resulting from such speech is not greater than the benefit, or that one's intention is not due to envy of a particular individual, or due to the following of one's desires. Al-Hawa wa Atharuhu fil Khilaf (33-34)

Vitamin D...

Are You Getting Enough?

by Sister Nabeelah Um Nadeem

As a Muslim woman who wears the nikaab (face-veil, headscarf, and jilbab), and after much research on the subject, I wish to increase awareness amongst sisters to take precaution in preventing vitamin-D deficiency. We may be at a slightly higher risk than others due to the lack of sun exposure because of the way we dress and due to the fact that many of us may rarely leave our homes.

People who are mostly susceptible are those who stay indoors most of the time, wear sunscreen constantly, who are vegetarians who cut out all forms of meat including fish...etc, or live in a location that lacks sufficient sunlight sometimes up to 6 months during the winter months.

Vitamin D keeps our bones strong, helps to prevent some cancers and benefits the immune system. Preliminary research suggests it may reduce the risks of breast, prostate and colon cancer. This vitamin is a hormone and is manufactured in the body. It helps the body utilize calcium and phosphorous and builds bones and teeth.

Your body can only make vitamin D under the proper conditions. It actually does not take much to do so and will not compromise our lifestyles.

It is recommended that you try to find a secluded place outdoors so that you can expose your face and hands to direct sunlight for 10 to 15 minutes only 2 or 3 times a week. (Remember too much sun is not good either and overexposure can lead to skin cancer). You will most likely manufacture enough Vitamin D to meet your needs and because it is a fat-soluble vitamin, you can store enough to supply you for days even months without sun exposure (according to many health specialists and Bill Sardi a health journalist and

consumer advocate in CA).

It is also advised to take a daily multi-nutrient that contains at least 400IU of vitamin D3 (look for the word "cholecalciferol" on the label). Try and consume more vitamin D-rich foods like fish (salmon, sardines and tuna), fish oils, eggs, liver, milk, bran cereals and butter (avoid using margarine, it's liquefied plastic). In doing this your skin, nerves, heart, hormonal system, bones, teeth and joints will benefit. This also helps minimize bone loss, leading to osteoporosis. Studies have also shown that consistent weight-bearing exercise also increases bone density such as jogging, walking, weight-training, etc. (i.e. treadmill's are great!)

Rickets and Osteomalacia (adult form of rickets) is also caused by a lack of vitamin D in the body. This is when the bones become increasingly soft making them brittle and more flexible causing deformity to the body. Symptoms can include pain in the limbs, spine, throat, and pelvis also amenia and progressive weakness.

Vitamin D is formed in the skin by the action of short-wave ultra-violet light. Precursors of vitamin D in the skin are converted into cholecalciferol, a weak form of vitamin D3, which is then transported to the liver and kidneys where enzymes convert it to 1,25 dihydroxycholecalciferol, the more potent form of vitamin D3. Vitamin D precursors require cholesterol for conversion into the hormone-vitamin.

Without adequate sun exposure, vitamin D precursors turn to cholesterol instead of the vitamin. Fat-soluble vitamin D supplements are available. Vitamin D3 is believed to exhibit the most potent cancer-inhibiting properties and is the preferred form of the vitamin. Evidence of vitamin D's protective effect against cancer is compelling and it may also go beyond cancer prevention and provide tumour therapy. Much has been made of pharmaceutical angiogenesis inhibi-

tors- agents that help inhibit the growth of new, undesirable blood vessels that tumours require for nutrient supply and growth. Laboratory tests have shown vitamin D to be a potent angiogenesis inhibitor. Vitamin D also works at another stage of cancer development. Tumour cells are young, immortal cells that never grow up, mature and die off. Because vitamin D derivatives have been shown to promote normal cell growth and maturation, drug companies are attempting to engineer patentable forms of vitamin D for anti-cancer therapy.

So my dear sisters, it does not require a whole lot to avoid vitamin-D deficiency. Only a small amount of sunlight and/or vitamin D supplements are required. If you do not have the convenience of your own privacy fenced-in yard, try to find a secluded place to expose only your face and hands for about 15 minutes such as a park for example, where no one else can see you. Choose the least busiest time to go.

You do not have to compromise the wearing of niqaab in doing so sisters. Remember, even sisters who do not wear niqaab who live in locations such as Canada, Alaska, etc where you lose much sunlight or even work indoors most of the day should take these extra precautions in order that we may all help to keep our bodies healthy.

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(Sallallahu Alaihi Wasallam) teaches us: "Those who show no mercy to others will have no mercy shown to them by Allah." [Muslim]

This hope for Allah's mercy should motivate our own desire to forgive and to one day enter the only world that really is perfect.

Rules of a Muslim Home-Tarbiyah of Our Families

Allah says in the Qur'aan: "O you who have Imaan! Save yourselves and your families from the fire (of Jahannum)."

We understand from this aayah the importance of the proper Islamic tarbiyah (nurturing) of our families.

The main cause of children being spoilt is our lack of interest in their tarbiyah. It is the incumbent responsibility of both the parents to bring up and nurture their children Islamically. However, a greater responsibility lies upon the mother, since the children grow up mainly in her care.

Parents should try and gain the maximum out of their children by moulding their behaviour in accordance with the Shari'ah. Besides benefiting the children it will also benefit us. Whatever good accrues from them, we will also have a share in the reward they attain. Every salaah they perform, every aayah of the Qur'aan they recite and every other good deed that they may perform, a share of the reward will be reserved for us as well.

Definition of Tarbiyah: The word tarbiyah means to nurture, rear or to take care of a child from stage to stage until he/she becomes obedient and righteous.

Definition of a Murabbi: One who makes the tarbiyah of others.

Object of Tarbiyah: One of the most important objectives of tarbiyah is to nurture someone till they reach such a stage where they can fulfil all their duties towards Allah and live a practical life of a Muslim, as shown to us by our beloved Rasulullah (sallallahu alaihi wa-

sallam).

Qualities of a Murabbi (Mentor)

As far as upbringing and spiritual rectification is concerned, certain attributes are vital in the life of a murabbi. Some of these are listed hereunder.

Sincerity: This is the key feature in any work of Deen. Without this, no action can be of any value. Always keep in mind the pleasure of Allah. Our objective should never be any gain other than the pleasure of Allah. Every facet of our upbringing should reveal only sincerity. Whether it is stern admonition or counselling with love, all our actions have to be based on complete sincerity.

Tolerance & Patience: This is the fundamental attribute of an ideal murabbi. Without this no person will be able to execute an obligation as sensitive as tarbiyah (upbringing) effectively. The gist of tolerance is that a person refrains from angry outbursts. Don't be hasty in looking for results. This may agitate you and lead to frustration. Generally we get frustrated when there is no apparent change taking place. Maintain trust in Allah and continue working conscientiously and with persistence. Bear in mind the blessed manner of Rasulullah (sallallahu alaihi wasallam). Look at how he nurtured his Sahaabah (radiyallahu anhum) despite the difficulties and hardships. Historians say that the group of people that he had to work with were at that time the worst group of people on the face of the earth. Yet in the most trying times he never lost his temper.

He thus transformed them into the best group of people on earth.

Politeness: Undoubtedly, a person's speech, tone, manner of conversation and style leaves an impression upon his/her children. If you are unsympathetic, repulsive and speak in an angry tone, your children will distance themselves from you. Rasulallah (sallallahu alaihi wasallam) spoke in a tone that was neither too loud, nor too soft. He spoke in a moderate tone that would leave a deep impression upon his audience.

Good character: Before attempting to nurture others, we should first spiritually nurture ourselves. The beautiful character of Rasulallah (sallallahu alaihi wasallam) played a key role in his Sahaabah (radiyallahu anhum) adopting a most excellent character.

The following 3 aspects should be instilled into the hearts of every child

1. Greatness of Allah

Our most important function is to create an awareness of the presence of Allah at all times. The recognition, greatness and the attributes of Allah must be firmly established in their hearts. Every opportunity should be used to educate them in this regard. This should be done on a daily basis. For example, let them observe the creation of Allah such as the sky, sun, moon, mountains, oceans, etc., which all show the greatness of Allah. The awareness of Allah can also be achieved by continuously making zikr of the first kalimah and reciting the masnoon duaas on the appropriate occasions.

2. Love for Nabi (sallallahu alaihi wasallam)

The second most important aspect is to instil the true love and admiration of our beloved Nabi (sallallahu alaihi wasallam), his family and the Sahabah (radiyallahu anhum) in their hearts. This can be achieved by explaining to them the seerah and life of our beloved Nabi (sallallahu alaihi wasallam). They should be made to understand the hardships and suf-

fering that Nabi (sallallahu alaihi wasallam) experienced to propagate the Deen of Islam. The recitation of durood daily will also help in this regard. Practicing and reinforcing every sunnah will help to instil the true love of Nabi (sallallahu alaihi wasallam) into their lives. If our child does any action against the sunnah, rectify him/her immediately. For example immediately rectify them for actions such as drinking water with the left hand, boy's having their pants below their ankles, girls not covering their hair properly, etc., even if they are minors. They should thereafter be praised and rewarded for acting on the sunnah. Remember that the sunnah of Rasulallah (sallallahu alaihi wasallam) is for men, women and children. Ask ourselves whether the use of the miswaak is common amongst the women and children in our families or has it been restricted to the men only. Similarly sitting on the floor and eating is a sunnah practice for men and women although practiced mainly by men only.

3. Good character and morals

The third most important aspect is to encourage good character and morals in our families. We are living in a society which is morally bankrupt and becoming worse by the day. Modesty and Shame have vanished. Bad habits and Evil Character are common. Good qualities such as truthfulness, kindness, respect and other virtuous traits must be introduced to them. The bad habits such as lying, vulgar language, theft, etc., must also be discussed, so that it could be shunned. The harms of television, music, drugs, illicit relationships, etc., should be emphasized firmly but with affection and concern. Children must be discouraged from hero-worshipping kuffaar sportsmen. For instance parents should not purchase T-shirts with "Bekham or Ronaldo" written on them since such garments lead towards hero-worship of these idols.

The Ideal Prophet

The Comprehensiveness of the Holy Prophet's Life

Maulana Syed Sylaiman Nadvi (RA)

Let us now see if this seat of learning at Madinah resembled the institutions offering only one course of study, like those of the earlier prophets, or it was like a university which turns out specialists in varied subjects fitted for different jobs and vocations. But, before we proceed further, let us have a look at the training institute of Musa (AS). You would find here only men-at-arms and a few commanders like Yehoshu'a (AS) besides some priests and judges. Try to find out the disciples of Isa (AS), and you would see a few mendicants wandering in the by-lanes of Palestine. But here, in the theological seminary of Madinah, you would find al-Ash'am, the Negus of Abyssinia; Farwa, the governor of Ma'an; Dhul-Kal'a, the head of Himyr; 'Amir b. Shahar, the prince of Hamadan; Firuz Dailami and Markabud, the governors of Yemen; and 'Ubayd and Ja'far, the chieftains of Oman. You would also see, among the disciples of Muhammad (Sallallahu Alaihi Wasalam), a number of serfs like Bilal, Yasir, Shu'yeb, Khabbab, 'Ammar, and Abu Fukayha as well as slave girls like Sumayya, Labina, Zanirah, Nahdiya, and Umm 'Abis rubbing their shoulders with the blue-blooded aristocracy of Arabia.

Those who graduated from this University included men of wisdom and master spirits of the age who ruled over nations and countries. They include Abu Bakr b. Abi Qu-

hafa, 'Umar b. al-Khattab, 'Uthman b. 'Affan, and 'Ali b. Abi Talib (RAA). There was also Mu'awiyah b. Abu Sufyan (RA) who held in his hands the reins of all the lands from Africa in the west to the borders of India in the east. They proved themselves such ideal rulers as never seen by the world before or after them: their administration threw into shade the greatest kingdoms of all times and their rules of justice eclipsed the Roman and Iranian legal systems.

This institution produced great generals like Khalid b. Walid, Sa'd b. Abi Waqqas, Abu 'Ubayda b. Jarrah, and 'Amr b. Abi al-'As (RAA) who overthrew the two despotic empires of the east and the west in a few years. They became great conquerors whose exploits are still admired with amazement. Sa'd snatched the crowns of Iraq and Iran; Khalid and Abu 'Ubayda (RAA) turned out the Byzantines from Syria, restoring the land of Abraham (AS) to its rightful owners; 'Amr b. al-'As swooped down upon the ancient land of Pharaoh; while 'Abd Allah b. Zubair and Ibn Abi Sarah (RAA) swept out the enemy from North Africa. Their conquests demonstrate their military genius which has few parallels in the history of the world.

There were successful administrators and governors also among the alumni of this prophetic school. Bazan b. Sasan ruled over Yemen, Khalid b. Sa'id over Sana'a, Muhajir b.

Ummya over Kinda, Zayad b. Walid over Hadramaut, 'Amr b. Hazm over Najran, Yazid b. Abu Sufyan over Taima and 'Ala b. al-Hadrami (RAA) over Bahrain besides scores of others exercising authority over populous countries.

The learners of this institute have also excelled as scholars and legists. 'Umar b. al-Khattab, 'Ali b. Abi Jalib, 'Abd Allah b. 'Abbas, 'Abd Allah b. Mas'ud, 'Abd Allah b. 'Amr al-As, 'Ayesha, Umm Salamah, Abi b. Ka'b, Mu'adh b. Jabal, Zaid b. Thabit, and Ibn Zubayr (RAA) are some of the illustrious legists who laid the foundation of Islamic jurisprudence. They can, verily, be compared with the greatest legislators of the world.

Biographers and chroniclers are also to be seen among the inceptors of this prophetic school. Abu Huraira, Abu Musa al-Ash'ari, Anas b. Malik, Abu Sa'id al-Khudri, 'Ubadah b. as-Samit, Jabir b. 'Abd Allah, and Bara' b. 'Azib (RAA) are amongst hundreds other who narrated and recorded all the details of Islamic faith and practice as well as the events and occurrences of the life of the Prophet (Sallallahu Alaihi Wasallam).

Here we also find a batch of studious learners, indifferent to every other pursuit that attracts the attention of men, having no other place to live save the Mosque of the Prophet (Sallallahu Alaihi Wasallam). They are seventy in number, devoting themselves wholly to prayers and orisons and learning all about the faith from the great teacher.

This does not, in any case, exhaust the list of the students of this institute, nor their achievements. There is Abu Dharr (RA) a man so truthful that the world would have hardly seen one like him. Disregardful of the world and all that it stands for, he never keeps with him provisions for the morrow. He gets the title of the Christ of Islam from his mentor for his truthfulness and piety. Salman (RA) the Persian, is another disciple who is the very picture of piety and devotion. Yet another pious soul, 'Abd Allah b. 'Umar (RA)

can also be seen here who spends thirty years of his life in the service of his faith, but when he is asked to take the reins of the then world's largest empire in his hands, he gives his consent on the condition that he will abdicate if even a drop of Muslims' blood is shed during his regime. Mus'ab b. 'Umayr (RA) was the smart chic, always dressed in silk and brocade, but after he accepted Islam he was ever seen in patched garments of coarse cloth. When he dies he has not a cloak long enough to cover him from head to foot and his foot has to be covered with grass! There is also 'Uthman b. Maz'un (RA), a mystic of pre-Islamic days. Muhammad b. Salamah (RA) is yet another disciple who declares: "Were a Muslim to enter my room to kill me, I would not attack him." Here is also Abu Darda (RA) ever spending his days in fasts and nights in prayers.

The trainees of this institution include men of wisdom, such as Talha, Zubayr, Mughira, Miqdad, Sa'd b. Mu'adh, Sa'd b. 'Ubadah, 'Usaid b. Hudayr, As'ad b. Zararah, 'Abd ar-Rahman b. 'Auf, and Sa'd b. Zubayr (RAA). They come from the businessmen of Makkah and the farmers of Madinah but everyone of them proved his worth as a capable administrator, a statesman, or a prosperous businessman.

Another group of men we come across here are those who gave their life for their faith but never thought of retracing their steps. Hala, son of Khadijah from her former husband was minced by infidels; Sumayya, the mother of 'Ammar died of the injury inflicted by Abu Jahl; Yasir was cruelly tortured on the rack to die a violent death; Khubayb was crucified; Zayd welcomed death by bowing his head before the assassin's scimitar; Haram b. Milhan and his seventy companions were treacherously done to death at Bir Ma'una by the tribes of Usayya, Ri'l, and Dhakwan; 'Asim was slain with seven others at al-Raj'i by Banu Hudhayl; the blood

of Ibn Abi al-'Auja and his forty-nine companions was shed by Banu Salim in 7 A.H./628 C.E.; Ka'b b. 'Umar Ghifari and his friends were massacred in the plain of Dhat al-Atla' but the martyrs never strayed from the path of truth they had discovered at the feet of their teacher. A well-known religion flatters itself of the crucifixion of a single man, but how many martyrs were there among the learners of this school of Madinah?

Life is lost only once whether it be taken by the blade of the sword, or the head of the spear, or the hangman's rope. But greater was the endurance of those who had to bear persecution for years; those who were made to lie on the burning charcoal and the hot sands of Arabia, the men on whose chests were placed heavy rocks and those who were dragged around by the rope tied round their necks. They were asked to deny Muhammad (Sallallahu Alaihi Wasallam) and his God, but nothing save the sound of "One, One" came out of their throats. During the period of boycott imposed by the Quraish on the Muslims, the Prophet (Sallallahu Alaihi Wasallam) and his kinsmen had very often absolutely nothing save the leaves of trees to fill their bellies for days together. Sa'd b. Abi Waqqas (RA) relates that once he happened to lay his hands on a piece of dry hide which he roasted and took with water. 'Utba b. Ghazwan (RA) says that seven of his friends had developed sores in their mouths by taking these unnatural things. When Khabbab b. al-Aratt (RA) embraced Islam he was forced to lie flat on the burning charcoal until the fire cooled down under him. Bilal (RA) was regularly thrown on his back in the hottest season of the Arabian desert and then a great rock used to be placed on his chest. He was often dragged around by the rope put round his neck. Abu Fukayha (RA) was very often tied by his legs and pulled along, throttled and a heavy rock so big was placed on his chest that his tongue used to come out.

'Ammar (RA) was frequently forced to lie down on burning sand and beaten mercilessly. Zubayr (RA) was rolled up in a mat by his uncle and made to inhale smoke. Sa'id b. Zayd (RA) was too often bound with ropes and beaten, and so was tortured 'Uthman (RA) by his uncle. But none recanted, not repented, nor did anybody ever forsake the faith once accepted by him. They were all surely possessed by the truth that never gives way to falsehood.

Is it not surprising that the unlettered and uncultured, rude and savage Bedouins, worshippers of idols and fetish, were turned into wise and polite, cultured and sagacious people by one of them, who was as unlettered as any of them? How could the unarmed Prophet (Sallallahu Alaihi Wasallam) make commanders and generals of them? How did they get the reservoir of courage and fortitude through a man who was himself helpless and defenseless? How were the people who had never bowed their heads before Allah made reverent worshippers, pious and godly? You have just had a glimpse of Muhammad's ^ great seminary and its learners of various categories: scholars, legists, warriors, judges, and rulers. They included the poor as well as the rich, slaves as well as masters and combatants as well as martyrs. Have you not reached the conclusion that here was that superman, Muhammad (Sallallahu Alaihi Wasallam), the emblem of perfection, whose virtues were reflected, in different shades and colors, in his companions and disciples? It was the Prophet's (Sallallahu Alaihi Wasallam) sagacity which showed its face in Abu Bakr and 'Uthman; his intrepidity found expression in Khalid and Abu 'Ubayda, Sa'd and Ja'far Tayyar; his devotion, piety, and prayers illuminated the arch and pulpit in the form of Ibn 'Umar, Abu Dharr, Salman, and Abu Darda; his knowledge and learning brightened the minds of Ibn 'Abbas, Abi b. Ka'b, Zayd b. Thabit, and 'Abd Allah b. Mas'ud; and

his patience displayed itself in the perseverance of Bilal and Suhayb, 'Ammar and Khubayb (RAA). Like the glorious lamp of heaven Muhammad (Sallallahu Alaihi Wasallam) illuminated every nook and corner of the world, the peaks of mountains, sandy deserts, running streams and verdant pastures; his were the streams of rain showering life and vitality over all lands and peoples, which helped all nations to blossom out its latent qualities.

Regardless of the varied talents and accomplishments of the Prophet's (Sallallahu Alaihi Wasallam) companions, the feature uniformly conspicuous in all was the sparkling spirit of faith. Whether one was rich or poor, a king or a friar, a ruler or the ruled, a judge or a witness, a commander or a cavalier, a teacher or the taught, an ascetic or a trader, a fighter or a martyr, Muhammad's (Sallallahu Alaihi Wasallam) light of love-divine, spirit of selflessness, zeal for sacrifice, sympathy for his fellow beings, and, above all, his ardor for achieving the pleasure of Allah had made a dent in every heart. Whatever position one occupied and wherever one happened to be, this was the burning emotion that kept all of them restless, irrespective of their differing dispositions and individual traits. Their God was One, the Qur'an was their common Scripture, they owed allegiance to the same Prophet, bowed their heads in the same direction, and the ultimate aim of their endeavor was the same—to make this world a better place for the mankind, to do good to every man, to preach the message of Allah to one and all, and to make the truth triumphant over everything else.

These are but brief glimpses of Muhammad's (Sallallahu Alaihi Wasallam) many-sided and comprehensive character. His diverse qualities are like flowers of different colors and hue. Like the natural phenomena, human character also shows a multifariousness of characteristics, traits, dispositions, and capacities. And, for the guidance of all

these diverse human characters and characteristics, there can be no comprehensive and everlasting guide and teacher save Muhammad (Sallallahu Alaihi Wasallam), the last of the prophets of Allah. This is the reason why Allah commanded Muhammad (Sallallahu Alaihi Wasallam) to proclaim: "If ye love Allah, follow me; Allah will love you." "Follow me," only Muhammad (Sallallahu Alaihi Wasallam) can say, "if you love Allah, whether you are a soldier or a commander, a teacher or a student, a beggar or a millionaire, a subject or a ruler, a saint or a commoner—for the path of virtue and goodness and righteousness lies only in following my example."

Blessings of Allah be upon him, his family, and his companions.



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strike the staff against the stone, and it would be a valid interpretation of this sentence. But, Sir Syed Ahmad Khan has claimed on the basis of vague usages of the language that this sentence means, "Walk on this rock with the support of your staff." (Tafsir ul Qur'an, Sir Syed Ahmad Khan) Here the meaning of the word (strike) has been taken as walk instead of strike and that of (stone or rock). This meaning is imposed because even if a vague reference is available in the books of language the normal usage rejects it altogether. *(We have quoted him here by way of example alone otherwise his explanation does not find support in language too. There are some errors on that point also to for example when used to imply ضرب walk is followed by في (وإذا ضربتم في الأرض) which is not found here.)* Imam Ahmad has said that it is forbidden to draw such interpretations on linguistic grounds. No sane person can subscribe to it, either.

Three Stages of Tahajjud

By Mawlana Khalid Abdul Sattar

One of the most virtuous of the nawafil acts of worship is waking up in the middle of the night for tahajjud prayer. This is that special time when the doors of mercy are thrown open and the angels are dispersed, seeking out those in need of their Lord. Yet, how unfortunate our situation is that we are deprived from this great bounty.

“Their sides shun their beds in order to pray to their Lord in fear and hope...” (Quran, 32: 16)

Abu Hurayrah (radiallahu anhu) narrates that the Messenger of Allah (sallallahu alaihi wa sallam) said, “The best prayer after the obligatory prayers is the night prayer.” (Muslim)

I remember anytime one of the narrations regarding tahajjud would come up in a text, or was mentioned by one of our teachers, the students would eagerly ask how they could become regular in this blessed act. Here are a few suggestions based on their responses.

Stage 1 – I just can’t wake up

Despite your best efforts (asking a friend to call, multiple alarms, sleeping early, making a firm intention at night, etc.) if you simply cannot force yourself to get up, pray your tahajjud prayer before you go to sleep. Its time technically begins after Isha, so this can be a means of showing Allah that you are serious, and truly

desirous of this great bounty. Couple this with dua admitting your inability and asking Allah for His bounty.

Stage 2 – I am sporadic in my tahajjud

If you are blessed to wake up for tahajjud on occasion, or get up most days, but miss a few here and there, be sure to “make-up” the prayer on the days that you don’t get up. And of course couple this with dua.

Umar (radiallahu anhu) narrates that “I heard the Messenger of Allah (sallallahu alaihi wa sallam) say, ‘Whenever one of you sleeps through his night devotions, or through a part of them, then, if you perform them between the Fajr (i.e after Ishraq) and Dhuhr prayer, you will receive the same reward as if you performed them at night.’” (Muslim)

Stage 3 – I regularly wake up for tahajjud

Alhamdulillah, if you are at this stage you need to ensure 3 things:

1. Give shukr every night that Allah allowed you take advantage of this great blessing.
2. Admit to Allah that while you are unworthy of such a blessing, you are in need of it.
3. Beg Allah that He allow you to wake up the following night as well.

May Allah, Most High, allow each of us to be regular in our tahajjud prayers!