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# RADIANT REALITY

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No matter what  
**TALENT,**  
**EDUCATION**  
or **EXPERIENCE**  
you may have,



Only  
**ALLAH'S**  
favour can assist  
you in reaching  
places that you  
could never have  
gone on your own.

# RADIANT REALITY

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**This magazine is dedicated to the greatest and the last Prophet Sayyidna Muhammad (Sallallahu Alaihi Wasallam) on whom the succession of Prophethood ended and was sealed forever. Let us all follow him with utmost spirit.**

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# Question Answer

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## Question.

If husband and wife have a joint loan on a house and one of the spouses passes away, what happens to the house?

## Answer.

In terms of Shariah, if a husband and wife had taken a joint loan on a house and either of them passes away, then if the deceased spouse did not pay off his/her portion of loan on the house, it will be paid out from their estate.

If the deceased spouse paid off his/her portion of loan on the house, that portion of the house will form part of their estate.

Once the loan is paid off, each spouse's portion of the house will form part of their estate and will be distributed amongst their surviving heirs according to the Islamic Law of Succession and Inheritance.

Note: The surviving spouse and heirs may mutually agree upon the method of distributing the portion of the deceased spouse's share in the house.

*Mufti Ismaeel*

## Question.

A father has broken ties with his son because his son took a loan from him and agreed to pay it over three Months but didn't. Does the son still inherit from his father if he does not pay it to his father during his lifetime? After the father passes away, how do the heirs find out their father's debtors and if they paid him or not?

## Answer.

In principle, all the Shari'/legal surviving heirs of the deceased are entitled to the de-

ceased person's estate irrespective of the status of their relationship. Even if the deceased had severed the relationship with their heirs or vice versa, the surviving heirs of the deceased will be entitled to the deceased person's estate.

Hence, if a father distanced or disowned his son during his lifetime, the son will still be entitled to his share of the estate after his demise.

However, if the son owed his father money and did not pay it back during his lifetime, he will be liable to pay his father's estate the money owed.

As for ascertaining the debtors of the deceased, it is necessary for a person to keep up-to-date records of his creditors and debtors to enable his appointed executors to correctly and accurately wind up the estate.

*Mufti Ismaeel*

## Question.

I have 22 grandchildren Alhamdulillah. I have made an intention to give any grandchild of mine one coin if any one of them memorises the Quran. Is this correct or do I have to be equal and give all 22 grandchildren of mine one Kruger coin?

## Answer.

It is preferable (Mustahab) for parents and grandparents to maintain equality when gifting their children and grandchildren respectively. However, if one child or grandchild is given preference over another due to Deeni pursuits and achievements, for e.g. one child has memorised the Quran or another child has become an Alim of Deen, then they may be given preference over the other children and grandchildren.

Hence, in the enquired case, it would be permissible for you as a grandfather to give a coin to any one of your grandchildren who memorises the Quran by honouring their noble pursuits and achievements and as encouragement for the other grandchildren to do the same.

Note: In such cases, parents and grandparents should make their intentions known to their children and grandchildren to avoid any misunderstandings and disputes in the future.

*Mufti Ismaeel*

### **Question.**

My husband took a loan and gave me Mahr after Nikah. Is this correct and is the Mahr valid?

### **Answer.**

If a husband gave his wife Mahr by taking a loan, the validity of the Mahr will not be affected by the husband using borrowed money for the same. Hence, the Mahr was valid.

The responsibility to pay back the loan remains the husband's responsibility and not the wife's responsibility.

*Mufti Ismaeel*

### **Question.**

Is it permissible to appoint a non-Muslim or a non-Muslim bank as an executor of an estate?

### **Answer.**

A Muslim testator (a Muslim making a will) should nominate an upright righteous Muslim as an executor of his estate to ensure the correct distribution of his estate according to the Islamic Law of Succession and Inheritance. By appointing a non-Muslim or a non-Muslim bank as an executor of one's estate, this purpose might not be achieved. Therefore, if one had nominated a non-Muslim or a non-Muslim bank as an executor of his estate, an upright righteous Muslim executor or institution should be nominated instead.

Note: Whilst the nomination of a non-Muslim executor or bank will not invalidate the

Last Will and Testament of a Muslim (Taby-eenul-Haqaaiq 6/207), at the same time, it is not guaranteed that the estate will be distributed in full conformity with the Islamic Law of Succession and Inheritance even though a person had made an Islamic Will. Therefore, the necessary steps should be taken in nominating an executor of an estate according to Shari' requirements as stated above.

*Mufti Ismaeel*

### **Question.**

A Muslim brother had agreed to sell his house to me at R15 Million. We met on several occasions and there were no issues of selling the house to me. We had signed and processed all the necessary documentations. He now is asking for R50 Thousand extra for the renovations he has done to hand over the house to me in a better condition. Can he do such a thing? Is it necessary for me to give him an extra R50 Thousand?

### **Answer.**

In principle, once a transaction has been concluded between the buyer and the seller and the price has been agreed upon, the seller has the right to receive the stipulated amount only and cannot ask for anything more than that.

Hence, in the enquired situation, the seller cannot ask for more than the stipulated amount even though he renovated the house for the buyers benefit. Had the seller wished to do so, he could have included the renovation value in the price of the house prior to concluding the transaction and not after.

However, if the buyer wishes to pay more than the stipulated amount, he may do so willingly from his own side.

*Mufti Ismaeel*

### **Question.**

I would like to find out if it is necessary to pay all the car guards when we park our cars, sometimes multiple times in a day at different

places. I feel really bad if I don't have change available to give to them. Is it permissible to give them money as sadaqa?

### Answer.

It will be permissible to give Sadaqah (optional charity) to car guards, Muslim or non-Muslim. This form of Sadaqah is optional and not compulsory. Hence, to do so will be rewarding in cash or kind. However, it is not compulsory to give every car guard at every parking lot.

In doing so, precaution and discretion is advised.

*Mufti Ismaeel*

### Question.

Is it permissible for a customer to purchase items on 'Black Friday' promotions? As a Muslim customer, I'm not purchasing the promotional items because it's 'Black Friday', I'm purchasing it because it's on promotion?

### Answer.

It is permissible to purchase promotional or discounted items sold on Black Friday or on any other day during the year. There is no prohibition for doing so in this regard.

*Mufti Ismaeel*

### Question.

If a person has been nominated as an executor of an estate, is it compulsory to accept the nomination as an executor of an estate? What happens if a person was not aware of being nominated as an executor of an estate?

### Answer.

In terms of Shariah, accepting the nomination and appointment of executorship is subject to the approval of a person being nominated as an executor of an estate. Hence, if a person has been nominated as an executor of an estate with his/her approval and consent, it would be the duty of such a person to accept the appointment

of executorship and wind up the estate according to the Islamic Law of Succession and Inheritance.

On the contrary, if a person has been nominated as an executor of an estate without his/her approval or consent, then he/she will not be duty-bound to accept the appointment of executorship. They have the option to accept or reject the appointment of executorship. (Al-Bahrur-Raa'iq 8/521)

*Mufti Ismaeel*

### Question.

If a revert Muslim passes away and he is survived by non-Muslims heirs only, who inherits from his estate?

### Answer.

In an Islamic state, if a Muslim passes away and is survived by non-Muslims heirs only or no heirs at all, their entire estate will form part of the National Treasury (Bait-ul-Maal) and will be used for the benefit of the Muslim state/community.

In a non-Islamic state, the entire estate will be distributed amongst the poor and needy. (Mufeed-ul-Waaritheen)

Note: The above refers to the default inheritance law. However, in regards to bequests, revert Muslims who do not have any Muslim heirs may bequeath their wealth as they deem fit. They may bequeath it to Islamic avenues such as Masjids, Islamic institutions, etc. or to any person, be it Muslim or non-Muslim, relative or not. (Hindiyyah)

*Mufti Ismaeel*

### Question.

If I have paid six months of Zakaat in advance and I pass away during the year, am I or my estate responsible to pay the Zakaat of the remainder of the six months?

### Answer.

If a person paid six months Zakaat in ad-

vance and passed away before their Zakaat was due, Zakaat will not be compulsory upon them as it only becomes compulsory at the end of their Zakaatable year.

Therefore, the advance payment of six months Zakaat will not be considered as Zakaat, rather it will be considered as optional charity (Sadaqah). As such, there is no Zakaat due for the remaining six months.

*Mufti Ismaeel*

### **Question.**

Is there a penalty for the busting of a pimple or blister or the peeling of skin from the lips during Ihraam?

### **Answer.**

There is no penalty for busting a pimple/blister or peeling off skin from the lips whilst in the state of Ihraam. (Muallimul Hujjaaj 121)

*Mufti Ismaeel*

### **Question.**

If a person breaks Wudhu whilst performing Tawaaf of the Ka'bah and then goes to perform Wudhu, from where does a person start Tawaaf after returning to the Mataaf? Does a person have to repeat the entire Tawaaf?

### **Answer.**

It is necessary for a person to be in the state of Wudhu whilst performing Tawaaf. If whilst performing Tawaaf ones Wudhu breaks, one should make a new Wudhu and resume from the point where the Wudhu broke. For e.g. if a person's Wudhu had broken at the Rukn-e-Yamaani, then after renewing ones Wudhu, one would resume the Tawaaf from the Rukn-e-Yamaani and not from the Hajr-ul-Aswad (the beginning point of Tawaaf).

Hence, it will not be necessary to repeat the entire Tawaaf. (Badaai'-us-Sanaai'2/130)

*Mufti Ismaeel*

### **Question.**

I would like to have some clarity pertaining to the slaughtering of Qurbani for Eid. I would like to purchase, 1 sheep which is all that I can afford currently. I would like to know, if 3 names can be used on the 1 sheep: for myself and my 2 sons. In the past, I have bought shares on my name and my childrens? Not sure how these shares worked though.

### **Answer.**

To discharge the obligation of Qurbani, one sheep or one share (of a cattle/camel) is required per individual.

When optional Qurbani is done for Esaale Sawaab (sending reward to the others) then it can be on behalf of many people and even the entire Ummah.

Camel and cattle being large animals are equal to seven shares. This means that seven individuals' Qurbanis may be discharged from one camel or cattle.

Sheep and goats being small animals equal only one share. Hence, a sheep may only be used to fulfil the Wajib Qurbani of one person. Therefore, the single sheep that you purchase may only be used on behalf of yourself. (Fataawa Hindiyyah)

*Mufti Ismaeel*

### **Question.**

Is it wajib for a person to make qurbani if she/he has debt eg: credit card, over draft payments.

### **Answer.**

Qurbani is Waajib (compulsory) on every mature Muslim Muqem (non-Shari' traveler) who is the owner of the Zakaat Nisaab during the days of Eid - 10th, 11th and 12th of Zul-Hijjah. (Al-Ikhtiyaar Li-Ta'leel Mukhtaar 5/16)

The Zakaat Nisaab in South Africa is currently R5835.79 (as of 01/09/2016)

In the enquired case, if you fulfil the above criteria and you are the owner of the Zakaat

Nisaab during the days of Eid which is over and above your debts, credit card payments etc. then Qurbani remains Waajib (compulsory) upon you despite having debts. However, if you do not own the Zakaat Nisaab after deducting your debts, credit card payments etc., then Qurbani will not be Waajib (compulsory) upon you. (Shaami 6/312)

*Mufti Ismaeel*

### **Question.**

What is the status of fasting during the ten days of Zul-Hijjah?

### **Answer.**

It is forbidden to fast on Eid-ul-Adha (the 10th of Zul-Hijjah) and the three days of Tashreeq (three days after Eid-ul-Adha: 11th, 12th and 13th of Zul-Hijjah). (Al Ikhtiyaar Li Ta'leelil Mukhtaar 1/125).

Apart from these days, it is recommended (Mustahab) to fast on the first nine days of Zul-Hijjah and, particularly, on the 9th of Zul-Hijjah, the Day of Arafah. (Hindiyyah 1/201)

*Mufti Ismaeel*

### **Question.**

Are men and women allowed to wear synthetic silk clothing?

### **Answer.**

Gold and silk have been permitted for females and forbidden for males. Rasulullah Salallahu Alayhi Wasallam said:

“Gold and silk have been permitted for the females of my Ummah, and forbidden to the males.” (Nasaai)

The silk forbidden for males refers to pure silk produced from silk worms. It does not refer to synthetic or manufactured silk that is commonly referred to as silk clothing nowadays. Therefore, it would be permissible for males to wear clothing made of synthetic or manufac-

ured silk and it would be forbidden for them to wear clothing made of pure silk. (Ahsanul Fa-taawa 8/66)

However, it is permissible for females to wear both synthetic and pure silk clothing.

*Mufti Ismaeel*

### **Question.**

I have heard that we can not donate Qurbani (distribute) to non Muslims. Is it OK to share the food with them. As an example, the day we cooked Qurbani meat for lunch, we get some non Muslim visitors, can we serve that meat to them?

### **Answer.**

A person slaughtering a Qurbaani/Udhiyyah animal may eat from its meat, keep some meat for his family and feed others from its meat, Muslim or non-Muslim. (Durarul Huk-kaam 1/270)

*Mufti Ismaeel*

### **Question.**

I would like to know if it is permissible for one to contribute towards the share for a mar-hoom if one is not making their own qurbani (person does not have nisaab and cannot make their own).

### **Answer.**

Qurbani is Waajib (compulsory) on every Muslim person who is the owner of Nisaab during the days of Eid. The Nisaab amount is currently R5437.75 in South Africa (as at 24 August 2016).

If a person is not the owner of the Nisaab amount during the days of Eid, Qurbani is not Waajib (compulsory) on such a person. It is permissible for such a person to contribute towards the share of the Qurbani on behalf of a Mar-hoom (deceased person).

*Mufti Ismaeel*

# Mutual Cooperation and Assistance

*And help each other in righteousness and piety, and do not help each other in sin and aggression. And fear Allah. Surely, Allah is severe at punishment. (5:2)*

This is the last sentence of the second verse of Surah al-Ma'idah. Here, the Holy Qur'an has given such a wise verdict on an elemental question of human life that it can be confidently taken as the moving spirit behind any reliable world order on which depends the prosperity and survival of all human beings. As such, acting in accordance with the Qur'anic principle of Mutual Cooperation and Assistance is the only way to the betterment of the human beings. Every sensible person already realizes that things get done in our world through the cooperative efforts of all human beings. This is how the system keeps running. A solitary person, no matter how smart, powerful or rich, cannot procure what he needs to sustain his life single-handedly. One lone person cannot go through all the stages of growing and processing his ready-to-eat food, nor can he cope up with the countless steps required in growing cotton, manufacturing cloth and having a dress prepared to fit his measurements, nor can he move his things from one place to the other. Thus, it is not difficult to see that every human being needs hundreds and thousands of others to run his life. This mutual cooperation of theirs is what keeps the whole system going. Incidentally, this cooperation is not limited to the life of the world of our experience, it is also needed in the stages from death

to burial - even beyond, when one remains depending upon those he left behind and who may pray for his forgiveness and do things the reward of which keeps reaching him after his death.

Great is the majesty of Allah who, in His perfect wisdom and power, set up such a formidable system of this world, a system where every human being needs the other. The poor man needs the rich while the richest of the rich need the poor worker to handle jobs with labour and skill. The traders need consumers and consumers need traders. The home owner needs a team of technicians having expertise in many areas in order to build a house and they, in turn, need him. If this universal element of need was not there and mutual assistance remained dependant on moral superiority of persons and parties, just imagine who would have been working for whom. The whole thing would have fallen flat for we have been seeing what has happened to common moral virtues and ethical values in this world of ours. Even if this division of labour could have been enforced as some law made by some government or international organization, the fate it would have met would have been no different than the fate of all sorts of laws proliferating the many national and international forums of the world where the law rests at peace



in acts while the bazars and offices are run by shadow laws of bribery, nepotism, neglect of duty and apathy of application. We have to salute the framework of doing things given to us by the wisest of the wise, the power of the powers, who placed in the hearts of people of different inclinations to have the ability and desire to run their lives with a particular line of work as its pivot. Had it been otherwise and some international organization or a government chose to assign fields of work among people making someone a carpenter, others iron-mongers or janitors or managers of water and food supplies, who would have become so obedient to such commands from governments and institutions as to sacrifice all personal considerations and jump right into the line of work chosen for them?

So, it is Allah Almighty who has put into man's heart the inclination towards and liking for whatever work or role for which He has created him. Now he takes the service he is doing as his lifework without any legal compulsion and it is through this that he earns his living. The end product of this firmly established system is that all human needs are easily satisfied at the cost of small cash. It may be ready-to-eat food or ready-to-wear clothes or ready-to-use furniture or a turn-key home - one can buy all this at some affordable price. Without the benefit of this system, even a billionaire would have failed to acquire a single grain of wheat despite being ready to stake all his wealth. In order to visualize the outcome of this natural system, think of one of your stays in a hotel where you enjoy the benefit of so many things without blinking. Only if you were to analyse how this works, you will notice that the food you eat there is comprised of courses featuring eatables and seasonings from many countries, china and cutlery and furniture from many more, and managers, chefs and stewards from still others. The tiny morsel of food which reaches your mouth is the result of the combined contribution of millions

of machines, animals and human beings - and it is only after that, that you have been able to pamper your palate. Take another example. You come out of the house to go to some place a few miles away. You either cannot walk all that distance or you do not have the time to do so. You find a taxi cab or a bus nearby without realizing that these vehicles have been assembled with components from many parts of the world and with drivers and conductors from as many. What things and what people stand there to wait on you and serve you! Just pay the fare and be on your way! No government has forced them to provide these for you. Working behind this scheme of things is the natural law ingrained into the human heart as a creational imperative by none but the great master of all hearts Himself.

Not far is the example of what the socialist countries did when they did away with this natural arrangement by taking over the function of telling people what they will do in their lives. In order to do this, they had to, first of all, do away with human freedom through coercion and injustice resulting in the killing and imprisonment of thousands and thousands of people. Those who remained behind were coerced into working like the parts of a machine, as a result of which, it can be conceded that production did increase at some places, but it must also be granted at the same time that this increase came at the cost of a gross demolition of the free choice of human beings. Thus, the deal did not turn out to be economical. Look at the natural arrangement in contrast. Here, everyone is free and restricted at the same time - restricted in the sense of being devoted to particular jobs and roles on the basis of natural dispensation of dispositions. Since this restriction or compulsion comes from nowhere but from natural disposition, nobody feels being coerced. People who would themselves come forward to do the toughest labour or the most menial job, people who would even make efforts to get such jobs,

are found everywhere during all times. The same people would, if a government started forcing them to do these jobs, just start running away from it enmasse.

In a nutshell, the universal world order revolves round mutual cooperation. But, let us not forget the other side of the picture which is very much there. For example, if this mutual cooperation were to be seriously practiced to carry out activities of crime, theft, robbery, killing and vandalism resulting in big, powerful and organized associations of thieves and robbers, then, this very mutual cooperation can destroy the whole system. This tells us that mutual cooperation is a two-edged sword which cannot only, hurt you but it can also knock out the universal order of things. Since the world we live in a mix of good and bad, it was not unlikely that people would start using the power of mutual cooperation to infest human society with crimes, killings, destruction and general loss. Incidentally, this is no more a matter of likelihood, instead, it is an open fact of life for the whole world to see. Thus, it was as a reaction to this situation that theorists of the world laid the foundation of groups and nations based on different ideologies in order to have security for themselves. The idea was to use the power of mutual cooperation in favour of a particular group or people by offering an allied defence against another group or people who attacked them.

## EXPELLING THE INTRUDER

As you stand in Allah's hands, during such sacred moments, during such a grand encounter, no one is more envious of you now than Shaitan (Satan). So his mission is to steal every sweet moment you might have with The One you love, to steal every reward! So that you will finish your prayer, but only 1/3rd has been accepted, or 1/5th or 1/9th or 1/10th since the sobering reality of the matter is: "Only the parts of Salah you are mindful of are accepted by Allah." (One will come on the Day of Judgment with over 90 years of Salah under his belt, but to his devastating surprise, only 6 years will have been recorded to his name, or 5, or 4..).

It is because of Shaitan that we begin to drift. Do you not notice that every worldly thought, matter, issue, predicament suddenly makes its way to your thoughts in Salah?

Items you have lost for days or months are suddenly remembered and maybe even found! Even the designs on the prayer rug start to tell all sorts of entertaining stories! What do you do? You try to fight him and refocus. But he comes back. You fight him again. He comes back like a fly that will not leave you alone.

What is the solution for we are so weak!? We seek the help of our Beloved from the evils of his creature. With His Name is Barakah! With His Name is total protection from all harm. Thus, before we proceed in our prayer any further, we formally express with confidence: "Aoothu billahi mina-shaitan arrajeem" (I seek Allah's protection from Satan the accursed). Feel its power as you say it!

# Lessons from Sahih Bukhari

*Dr. Rafiq Ahmad*

## **Chapter 31 : Facing the Qibla wherever you are.**

Abu Huraira said that Prophet (Sallallahu Alaihi Wasallam) said, “Face the qibla and say, ‘Allahu Akbar’ (Allah is the Greatest).”

### **Purpose of Tarjamatul Baab**

Facing the Qibla while offering salaah carries so much importance that it has been decreed compulsory to face it in all circumstances whether one is in front of it, away from it, at home or in a journey. Therefore, even a traveler is required to offer salaah while facing the Qibla, and in case he is unable to locate the exact direction after employing all his endeavours, he can offer salaah as per his perception with regard to the exact direction.

Sayyiduna Abu Huraira narrates Rasulullah saying, “face the Qibla and (offer salaah) say Allahu Akbar (Allah is the Greatest)”. By this statement of Rasulullah (Sallallahu Alaihi Wasallam) it is evident how much important it is to locate the direction of Qibla. It is permissible only for a traveller riding an animal (or other means of convenience) to offer salaah on its back in whichever direction it turns if he is unable to climb down due to some sort of weakness, apprehension, excessive rain etc., and this too is with regard to optional (nafl) salaah. As per Imam Abu Haneefa, it is permissible to do

so only during a travel and not otherwise.

### **Hadith No. 390**

#### **Narrated Bara’ bin Azib**

Allah’s Apostle prayed facing Baitul-Maqdis for sixteen or seventeen months but he loved to face the Ka’ba (at Makkah) so Allah revealed: “Verily, We have seen the turning of your face to the heaven!” (2:144) So the Prophet faced the Ka’ba and the fools amongst the people namely “the Jews” said, “What has turned them from their Qibla (Bait-ul-Maqdis) which they formerly observed” (Allah revealed): “Say: ‘To Allah belongs the East and the West. He guides whom He wills to a straight path.’” (2:142) A man prayed with the Prophet (facing the Ka’ba) and went out. He saw some of the Ansar praying the Asr prayer with their faces towards Baitul-Maqdis, he said, “I bear witness that I prayed with Allah’s Apostle facing the Ka’ba.” So all the people turned their faces towards the Ka’ba.

### **Comments**

When Rasulullah (Sallallahu Alaihi Wasallam) migrated to Madinah along with the Companions, they would offer salaah facing Baitul Maqdis (the grand mosque of Jerusalem) for about sixteen to seventeen months. However, he had a strong desire to offer salaah facing the Ka’ba. Once, when he went to the clan of

Banu Sa'd to attend the funeral prayer of Bashar bin Baraa, the time of Zuhr salaah approached and he set to offer the salaah there. When he had completed two rak'ats, the following verse was revealed to him:

We have been seeing you turning your face to the heavens. So, We will certainly assign to you a Qibla that you would like. Now, turn your face in the direction of the Sacred mosque (Al-Masjid-ul-Harām), and (O Muslims), wherever you are, turn your faces in its direction. Even those who have been given the Book know well that it is the truth from their Lord, and Allah is not unaware of what they do. (2:144)

In this verse, Rasulullah (Sallallahu Alaihi Wasallam) was directed to take Ka'ba as the Qibla, so he along with the Companions turned towards the Ka'ba during the salaah itself and offered the last two rak'ats facing the Ka'ba. A Companion after attending his salaah with Rasulullah (Sallallahu Alaihi Wasallam), came across a Madinite group of people (al-Ansaar) offering Asr salaah facing Baitul Maqdis, he shouted and informed them that henceforth the Ka'ba has been assigned the Qibla. All the people in their turned their faces towards the Ka'ba during the salaah. Same has been reported about the people of Quba who were offering Fajr salaah in Quba mosque when the information regarding the change reached them, they also turned their faces towards the Ka'ba while during the salaah itself.

### **Lessons from the hadith**

1. It is compulsory to locate the exact direction of the Qibla. If a person having taken wrong direction of the Qibla is cautioned by someone about it, he is required to turn towards the right direction immediately.

2. The abrogation (naskh) of any Islamic rule can take place only if it is done by the Shariah itself e.g., the believers were first asked to offer salaah facing Baitul Maqdis and afterwards this decree was abrogated by the Shariah itself,

and they were asked to face the Ka'ba.

### **Hadith No. 391**

#### **Narrated Jaabir**

Allah's Apostle used to pray (optional, non-obligatory prayer) while riding on his mount (Rahila) wherever it turned, and whenever he wanted to pray the compulsory prayer he dismounted and prayed facing the Qibla.

### **Comments**

The earlier hadiths laid stress on the obligation to face the Qibla while offering Salaah, but according to this hadith, a traveller on his mount can take liberty to offer his salaah on his mount regardless of the direction it turns towards. However, the permissible is valid only in case of optional (nafl) salaah, and for the compulsory (fardh) one he has to climb down his mount, locate the Qibla and then offer his salaah facing it. Only in some exceptional cases is it permissible to offer Salaah riding a mount e.g., fear of a beast, heavy rains, some ailment, fear of dacoits etc. As per Allaama Ayni, it is not required to repeat the salaah offered in any such situation.

According to Ahmad bin Hambal, as quoted by Ibn Butaal and further by Allaama Ayni, it is preferable for a person on a mount to turn it towards the direction of Qibla at least when he starts of his salaah (i.e., Takbeer-i-Tahreemah) if it falls under his control, and in case the mount is not under his control i.e., he is boarding a bus, train etc., then there is no need to do so.

### **Hadith No. 392**

#### **Narrated Abdullah**

The Prophet prayed (and the sub-narrator Ibrahim said, "I do not know whether he prayed more or less than usual"), and when he had finished the prayers he was asked, "O Allah's Apostle! Has there been any change in the prayers?" He said, "What is it?" The people said, "You have

prayed so much and so much.” So the Prophet bent his legs, faced the Qibla and performed two prostrations (of Sahw) and finished his prayers with Salaam (by turning his face to right and left saying: ‘As-Salamu’Alaikum-Warahmat-ullah’). When he turned his face to us he said, “If there had been anything changed in the prayer, surely I would have informed you but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his prayer accordingly and finish it and do two prostrations (of Sahw).”

### Comments

Abdullah bin Mas’ood says that one day Rasulullah (Sallallahu Alaihi Wasallam) had unintentional omission (sahw) in salaah. The narrator of the hadith Ibrahim, did not know if something was deleted or added to the salaah. When Rasulullah (Sallallahu Alaihi Wasallam) finished his Salaah, the Companions asked him if there was some amendment in the salaah. Rasulullah (Sallallahu Alaihi Wasallam) enquired the reason behind their query? They informed him that he offered an unusual number of rak’ats instead of what the routine was. Rasulullah (Sallallahu Alaihi Wasallam) turned towards the Qibla, prostrated twice (i.e., did Sajda Sahw) and then finished the salaah with salaam. Later, he made it clear to them that he was a human like them and liable to forget the things the way they do; so whenever he forgets something they should remind him about it.

### Can a Prophet forget?

The Prophets are supposed to pass on to the people: one, the message they receive from Allah. This kind of message is divinely protected and there is no question of forgetfulness from the Prophet’s end. Allah says in the Qur’an:

*(O Prophet,) do not move your tongue (during revelation) for (reciting) it (the Qur’an) to*

*receive it in hurry. It is surely undertaken by Us to store it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (by concentration of your heart). Then, it is undertaken by Us to explain it. (75:16-19)*

And Allah says:

*We, Ourselves, have sent down the Dhikr (the Qur’an), and We are there to protect it. (15:9)*

Two, the executions of deeds demanded by the Shariah i.e., ‘Ahkaam-us-Shariah’. Allama Nawawi says:

“According to the majority of the Ulema, there is possibility of forgetfulness from the Prophet’s (Sallallahu Alaihi Wasallam) side w.r.t. the deeds of the Shariah”.

There is consensus amongst the learned scholars that Prophets may forget some deeds, but in this regard their case is totally different from that of common people, i.e., if a Prophet forgets something he is immediately reminded about it by the divine inspiration. This forgetfulness, which is imposed on a Prophet, is also for the benefit of his nation. In the present case, it was required to educate the Ummah about the issues pertaining to ‘Sajda Sahw’, and this was not possible to demonstrate practically had not this unintentional omission (sahw) by Rasulullah (Sallallahu Alaihi Wasallam) taken place.

### Is the Sahw prostration to be offered before or after the salaam?

As per Imam Abu Haneefa, the Sahw prostration is always to be offered after the salaam, but as per Imam Shaafa’ee, it has to be offered before the salaam. As per Imam Malik, if there has been some deletion in salaah then Sahw prostration is to be offered before the salaam and in case there is some addition then it has to be offered after the salaam. Imam Ahmad says that the particular situation where Rasulullah (Sallallahu Alaihi Wasallam) has offered

*Cont’d on page 26*

# The Dishonest House

*Syed Iqbal Zaheer*

A hadith says that amanah (honesty, integrity) was sent down first, and then Revelation was sent down. It should be easy to guess why: if a man is not honest, what good Revelation will do to him? Not surprisingly, he also said that a believer cannot be a liar.

Broadly, there are two classes of hadith rejecters: One, those who are educated, to some measure or the other, and two, those who are either ignorant, or stupid, or both.

Down the line both the classes merge together and become one as fanatical believers in rejection of Hadith. That is, rejection of hadith becomes their `aqeedah. It should be obvious that once a tenet becomes an `aqeedah (religious doctrine), it cannot be easily destroyed, no matter how obviously wrong. For example, if a child is taught that God is three, or every stone is God, or, there is no God, then it becomes the child's `aqeedah. It is hard to shake him from that position once he has grown into adulthood.

The educated ones among the rejecters of hadith – Muslim or non-Muslim – clearly seem to lack the quality of honesty. And, the nature of their calling demands lots of slinking, and, therefore, apart from dishonest, they also happen to be slinkers.

They cannot go about the affair in a straight, honest way. The Qur'an, in which the Muslim

rejecters deceptively claim belief, instructs them that they should go about attempting their affairs in honest straightforward manners. It says (2: 189): "Come into the homes by their doors."

Yusuf Ali commented on this verse:

"This is a Muslim proverb now, and much might be written about its manifold meanings. (For instance) 'If you want to achieve an object honorably, go about it openly and not by the back door.'"

Asad (a former Jew), voices much the same opinion:

"Since, metonymically, the word bab ('door') signifies 'a means of access to, or of, a thing' (see Lane I, 272), the metaphor of 'entering a house through its door' is often used in classical Arabic to denote a proper approach to a problem..."

A rejecter of hadith has to take the crooked path. He must avoid not only the straight path, but also all those who can tell him the bitter truth about him. He must work in private, taking individuals one by one. He will not appear among a group of scholars to announce his rejection of hadith. He knows that if he does not shut up and get down the stage, after the laughter has died down, someone might call for the mental hospital ambulance.

One problem he realizes is that quite some non-Muslim Western scholars of Islam – who spend their precious lives studying Islamic dis-

ciplines – accept the hadith. This is for two reasons. One, there is so much scholarly evidence that no man in his senses can deny. Second, for centuries some of the Orientalists have been accepting the hadith and quoting it to discredit the Prophet. They argue, from whom the Muslim rejecters of hadith steal quite a few tricks of the trade, that they cannot believe in Muhammad as a Prophet because he said such things as, “Women have been made dear to me” (Nasa’i), or, “Musa (asws) had slapped the angel of death” (Bukhari), or, “Ibrahim (asws) had circumcised himself at the age of eighty” (Bukhari), etc. According to them, a Prophet cannot say such things.

So, if you tell an Orientalist that the hadith is unacceptable, then, firstly, you are to him too ignorant, or fanatic, or stupid; secondly, you have taken the wind out of his argument for rejecting the Prophet.

The honest way then, of going about rejecting the hadith would be to write a dissertation in Arabic or English and send it across to the seats of learning at say Deoband, Makkah, Cairo, Harvard, Oxford, Leiden, etc. The non-Islamic institutions among them will be particularly glad to receive it and will immediately refer it to their specialists for evaluation. The latter would be quite pleased to get their hand on it, and publish it without delay, because they themselves have not been able to discredit the hadith despite several centuries of mighty efforts. However, if the dissertation is worth trash, it will be tossed into the garbage right away. The first five sentences will denude the writer. The hadith rejecter knows this very well. How many times has it not been in the past that he presented his masterpiece article, not to specialists, but to ordinary scholars, but who advised him to attempt anything but writing?

Therefore, he prefers to write in local languages and publish his trash from unknown publishing houses. Since there is no shortage of buffoons among the human population, he

is sure to win one here, one there, to his cause through what he thinks are masterpiece writings.

The above is the first dishonesty committed by the rejecter of hadith: He targets buffoons.

The next dishonesty contains in the way he argues. He starts by saying that he does not believe in the mass of hadith because, he says, they are untrustworthy. At the start his statements imply that there are perhaps a few that could be the exception. But when you pin him down and ask him as to which ones does he recognize as authentic, he slinks away and admits that he does not believe in the authenticity of any hadith.

But then a problem arises: To believe in the Qur’an he needs at least one hadith of the following text: “The Qur’an was revealed to me” – or, “was revealed to Prophet Muhammad.” Without this information, how to explain the existence of the Qur’an?

Now, on whatever basis he accepts this one hadith, he will have to accept thousands of hadiths on the same basis.

But of course, a few other hadiths will be required saying that there used to be a man called Muhammad, that he was born in Makkah, he claimed to be a Prophet, he said that the Qur’an was revealed to him, etc.

With this problem pointed out to him, the time for dodging and slinking has arrived for him. He leaves the highway and slinks into side alleys.

Another dishonesty to which the rejecter of hadith resorts is that on some occasions he uses the hadith to strengthen his position. For example, he argues that the Prophet himself said, “Do not write down my hadiths.” He would almost beat his chest and say to the Muslims, “And look, this hadith is in *Muslim*.”

So, he first accepts a hadith as authentic, and then uses it to reject rest of the hadiths, including those of *Muslim* from which he took the hadith. If you point this out, he retreats into si-

lence. (He is thinking how should he respond the next time he is cornered).

Another dishonesty he commits is that he does not quote the above hadith in full. (That is one of the reason why most hadith rejecters are non-Arabs). The hadith of *Muslim* that he quotes, says in full:

*“Do not write down from me. Whoever wrote from me anything else apart from the Qur’an, may erase it. However, narrate from me, there is no harm in that. But whoever fastened a lie upon me, intentionally, may find his home in the Fire.”*

So, there were two ways of reporting what the Prophet spoke:

1. Write it down, or
2. Narrate from memory.

The Prophet preferred verbal narration; but warned against attributing to him what he did not say.

Accordingly, the Companions freely narrated from him. After all, the Prophet had also said, *“May Allah keep the face of the man fresh and bright, who heard from me and then forwarded it to someone who might be better understanding than him.”*

Now, the question is, where are those hadiths that the Companions narrated to tens of thousands of the next generation Muslims, and they to hundreds of thousands the next generation? The rejecter of hadith knows that the verbal narrations permitted by the Prophet were ultimately written down by the scholars of later generations, when they feared corruptions involved in verbal narration. Of course, many preferred to continue with verbal narration, but, ultimately, the written versions prevailed.

On the other hand, the earliest followers of the Prophet were not simpletons. Simpletons do not overturn a thousand year old world power. And they overturned two. Accordingly, Abu Bakr kept writing the hadith, `Ali kept writing, and many others did so (some eighty or so). They

knew that the instruction was for such starters in Islam who were incapable of differentiating between Qur’an and hadith – apart from the fact that the writings of the starters, who, after all, did not hold PhDs in literature, could have been no better than a doctor’s scribble which only doctors and pharmacists could decode. So, let such starters not write at all. That is why we find that when the situation of the starters improved, the Prophet allowed that his words be recorded.

Does it sound reasonable? It does, but not to hadith rejecters. The neurons that are fired by their grey matters are wrongly directed and so land at the wrong places.

Another question that the rejecter does not ask himself is: was writing of Prophetic words completely banned during the time of the Prophet? Well, apart from the statement above, the same Imam Muslim reports that a man called Abu Shah asked some questions and requested the Prophet to get the answers written. The Prophet ordered his Companions, “Write them down for Abu Shah.”

Yet another dishonesty that this Dishonest House commits is that they sniff through the entire Islamic literature to select – out of context – statements of great scholars to demonstrate that they distrusted the hadith. They have the temerity to mention such names as Imam Zuhri, who, on the order of `Umar b. `Abdul `Aziz collected hadiths of Madinah. They claim that he hated hadith, whereas, the truth is, he was fearful of the responsibility because of the extreme importance of the task. His fear is reported as ‘hatred of hadith’ by honest sect leaders of the rejecters of hadith.

Another person they name is Imam Abu Haneefah about whom they claim that he was a Munkir al-Hadith (rejecter of hadith), while it is widely reported that Abu Haneefah preferred a weak hadith over his personal opinion for working out Law.

Similarly, the rejecters of hadith provide proof that Imam Abu Yusuf was a Fasiq, and



Imam Muhammad a liar. The great irony is that they report Hafiz ibn Hajr, a giant hadith scholar who wrote some 50,000 pages on hadith literature, as someone who distrusted hadith.

The list of dishonesties is pretty lengthy, sickening, and stinking.

A question that the commonest of men asks the rejecters of hadith is, "If we have to depend on the Qur'an alone after we have discarded the hadith, then, how do we do our Salah, or pay Zakah etc., seeing that the detailed instructions for these rituals, and every other Qur'anic requirement, is not in the Qur'an but only in the hadith?"

Now, if the question is raised by a commoner, they have one answer, but if it is someone who is a little informed, then the answer is another. We shall deal with the answer given to the commoner in this write-up, to deal with other answers, some other time, Allah willing.

The answer they give about Salah is that at the time of the Prophet there were no organized five daily prayers; and the Madinan mosque was not for prayers. It was more of a place to organize social affairs. This is what the Qur'an means when it says,

"Establish the prayers." That is, get together into the mosque, there is a social, political, financial, or military problem at hand – over which consultations and distribution of duties are required."

The idea is preposterous beyond words, but it works with some of the commoners, especially, if they already possess in good quantity the three qualities that we have been speaking of: dishonesty, slinking, stupidity.

Now, if we take Salah in the sense of consultations, distribution of responsibilities, etc. how do we understand the following verse which deals with Salah in battle-fields?

*"If you happen to be with them (O Prophet), and you establish the Salah, then let a group of them stand with you, and let them take their arms. Then, when they have done their Sujud,*

*let them fall back to your rear, and let the other group which did not do the Salah come up and do Salah with you."*

Another question, if we do not take the meaning that every Arab child takes of the word Salah, then how does the rejecter of hadith understand the following?

*"Believers, when you establish the Salah, then wash your faces, hands up to the elbows, wipe your heads, and (wash) your feet up to the ankles."*

Does the above mean those who are called through the Adhan for consultations, distribution of political, financial, administrative and military duties, were required to make wudu before they went?

Are the rejecters of hadith that stupid? The answer is, no, their leaders are devilishly clever. Apparently, there are two purposes for interpreting the Qur'an in the above manner:

1. Salah is the vitally important pillar of Islam. You destroy it and you destroy Islam.

2. If you explain Qur'anic verses in stupid ways, you are testing the man before you. If he accepts such stupidity, he will accept anything. He is the right candidate to be recruited for your cause. That is how you grow in numbers.

*YMD May-12*

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*Cont'd from page 35*  
hugging them, and showing them affection – again, another noteworthy and heart-warming example of our Prophet (SAWS).

The fact is kids are not supposed to live with the burdens, responsibilities and obligations that we must deal with as adults.

Raise your children to love Islam, and to also care about the reasons why they cover modestly, why they fast and why they pray, for this will enable them to become productive and caring adults in the world—who love and understand their religion.

# Cripple or Capable

There was a Sahaabi by the name of ‘Amr bin Jamooh (RA). This Sahaabi – although severely crippled – did not allow his handicap to come in the way of his heartfelt desire to serve and strive in the path of Allah Ta‘ala. Thus when the announcement to enlist for the expedition of Badr was made, he also eagerly prepared to march out and fight for the cause of Islam. But to his utter disappointment and disdain, his sons did not allow him to join. They cared for their father and pitied his state, refusing to let him leave. ‘Amr (RA) was patient and resolved that come what may, the next expedition would not leave without him.

He didn’t have to wait long for his wish to be fulfilled. The news soon arrived that the kuffaar of Makkah had prepared an army and were marching on Madeenah Munawwarah, seeking revenge for their defeat in Badr. When the news reached ‘Amr (RA), he immediately expressed his determination to enlist and fight but was again held back by his sons. Desperate not to be left behind a second time, he took his case to Rasulullah (sallallahu ‘alaihi wasallam) begging permission to join.

His sons addressed the Nabi of Allah (sallallahu ‘alaihi wasallam) saying that their father was severely crippled and so absolved from the obligation of fighting. ‘Amr (RA) presented his case pleading the following, “My sons wish to hold me back from joining you on this campaign. By the oath of Allah! It is my hope to limp in Jannah in my cripple state.” Rasulullah (sallallahu ‘alaihi wasallam) heard the case and then replied, “As for you, Allah Ta‘ala has excused you. Jihaad is not incumbent on you.” Rasulullah (sallallahu ‘alaihi wasallam) then

turned to the sons and reasoned with them saying, “What’s there if you allow him to go? Perhaps Allah Ta‘ala will bless him with martyrdom.” The sons relented and ‘Amr (RA) elatedly began preparing. As he was packing his armour, his wife heard him making the following du‘aa, “Oh Allah! Bless me with martyrdom and do not send me back to my family as a failure.”

During the battle, ‘Umar (RA) went in search of ‘Amr (RA) and found that he was not just present on the battlefield; he was bravely fighting in the first line! ‘Amr and his son Khal-laad (RA) later launched an attack against a group of disbelievers and were both killed. ‘Amr (RA) was finally blessed with the martyrdom he so coveted. When Rasulullah (sallallahu ‘alaihi wasallam) passed by his body he remarked, “I can see you walking in Jannah with your leg now completely fine.”

When the battle was over and his wife placed his body on a camel together with the bodies of her son and brother and began proceeding to Madeenah Munawwarah to bury them, she was surprised to find that the camel would just not budge. It willingly walked in every direction – but the direction of Madeenah Munawwarah. The camel could not move due to her husband’s du‘aa, “Oh Allah! Bless me with martyrdom and do not send me back to my family as a failure.” Allah Ta‘ala had accepted his du‘aa to the extent of not only granting him martyrdom, but even allowing his body to remain on the battlefield. He was thus buried at Uhud in a grave he shared with his brother-in-law, ‘Abdullah bin ‘Amr bin Haraam (RA), the father of Jaabir (RA).

(Reference: Ibnu Hishaam vol. 3 pg. 90, Si-yaru Aa’laamin Nubalaa’ vol. 1 pg. 252, Usdul

Ghaabah vol. 3 pg. 360, Musnad Ahmad #22553 and Subulul Hudaah war Rashaad vol. 4 pg. 214)

### Lessons:

1. ‘Amr (RA) did not allow his disability to hinder or hold him back in his effort to earn Jannah. He limped and fought – despite it not being compulsory on him – rather than lag behind and lose out. Let us not allow trifling, petty matters such as a small headache or even worse – laziness – to “cripple” us, rendering us so “handicapped” that we lie paralyzed when it

is time to stand up to fulfill the commands of Allah Ta’ala. Remember! You are only as handicapped as you think you are. If we pluck up the courage, give laziness the boot and build determination, there will be no limit to the nearness to Allah Ta’ala we will gain.

2. When a person shows inclination to do a good deed, let us always be encouraging and boost the person’s morale and confidence rather than deter the person. If we are instrumental in his good, we too will receive the reward of his action.

*source: alHaadi*

## Beauty where it Belongs

There is a well known principle in life which states, “There is a time and place for everything”. When correct time and place are not taken into consideration, an experience that would have otherwise been extremely enjoyable becomes disappointing and a pain to endure.

To understand this in perspective, take the example of a platter of steaming hot, delicious food. The aroma of this gastronomic delight wafts through the air and it’s so tantalizing that people involuntary begin to lick their lips. As appetizing as the platter may be, however, if it is placed in the cubicle of a public toilet, people will refuse to even give it a second glance. This is simply because it was not in the correct place.

On the same note, Islam instructs women to beautify themselves for their husbands. Being an instruction of deen, this seemingly ordinary task actually becomes a means of reward for the wife when done with the correct intention. A woman’s beauty, however, has only one place... and that is in the eye of the husband.

Unfortunately, there are many men who enter their homes after a long, tiring day at work and instead of finding their wives dressed and adorned for them, are disappointed to find them in a shabby, unsightly state. Sadly, if visitors were to knock on the door or they were to go out to visit someone, the wife would immediately rush to get dressed and ensure that she has an immaculate appearance.

Is she dressing for her husband in the home, or for other people and for out of the home? Does she allow her husband to always see her in the same gown or kaftan while she can’t imagine wearing the same new outfit for two occasions?

If this is the case, her beauty is definitely out of place and will thus never bring her true happiness, as she has earned the unhappiness of both Allah and her husband. On the other hand if she dresses up for her husband, she will feel beautiful, he will find her attractive and most importantly – she will have earned the pleasure of Allah.

# WHAT EVERY MUSLIM MUST HAVE

*Imam Ibn al-Jawzi al-Hanbali (ra)*  
(translated by Ustadh Abdus Shakur Brooks)

Muhammad bin. Abī Mansūr reported to me from... [1], that Anas bin. Mālik (may Allah be pleased with him) said that the Messenger of Allah (Allah's peace be upon him) said, "Seeking knowledge is obligatory upon every Muslim."

Alī bin. Al-Fadl said that Ibn Abī Dawūd said, "I heard my father [Abū Dawūd] say, 'There is no other chain of narration regarding this hadith sounder than this [chain]' "[2].

Verily, the people of knowledge have differed concerning what knowledge is obligatory upon every Muslim to know. The theologians say it is theology because through it a person attains the knowledge of monolithic belief/tawhīd and the knowing of Allah Most High. The scholars of jurisprudence say that it is the knowledge of what is permissible/halāl and prohibited/harām. The scholars of Qur'an and the scholars of hadith say it is the knowledge of the Qur'an and Sunnah because through them one attains all knowledge. According to the Sufis, they say it is the knowledge of sincerity/ikhlās and the calamities of the heart. There are other opinions as well, but which are not preferably regarded. Abū Tālib Al-Makkī (may Allah be pleased with him) said that it is knowledge concerning the five pillars of Islam.

The correct view is that it is the knowledge concerning how a servant is to behave in respect to his Lord. The behavior in which he is legally

responsible are of three kinds:

- 1) Matters concerning belief
- 2) Matters concerning his actions
- 3) Matters concerning his abstaining from actions

Thus when a child reaches the age of puberty, then the first thing that is obligatory upon him is knowledge concerning the testimony of faith and its meaning, even if that is not done discursively or with proof, for verily the Messenger of Allah (Allah's peace be upon him) was content with the confirmation of the Bedouin Arabians without teaching them discursive-reasoning and proofs. This however, was the obligation at that moment, but thereafter it is obligatory on him to know the discursive-reasoning and proofs which bring him towards knowing Allah Most High.

When the time for prayer enters, it becomes obligatory upon him to learn how to purify himself and how to pray. If he lives until Ramadan, it becomes obligatory upon him to learn about fasting. If he owned wealth in which he possessed for an entire [Islamic] year, then it becomes obligatory on him to learn about paying zakāh. When the season for hajj enters, and he has the ability to perform it, it becomes obligatory on him to learn how to perform hajj.

As for those things that should be abstained from, [then it obligatory on him to learn] in ac-

cordance to the need or circumstance. Thus, it is not obligatory on the blind to learn the rules that apply to the prohibition of looking [namely, lowering the gaze as and what is permissible to look at], and likewise, the speech-impaired are not obligated to learn what is prohibited in regards to speaking. Furthermore, if a person is in a land where intoxicants are given, and silk is wore than it is obligatory on him to know the prohibition concerning them.

As for belief, it is obligatory on him to know in accordance to whatever notions/ideas dawn upon him. Thus, if a doubt were to dawn upon his mind concerning the meaning of the testimony of faith, then it becomes obligatory on him to learn that which will remove that doubt. Likewise, if he were in a land in which innovations/bid'ah were widespread, then it becomes obligatory that he be informed concerning the reality of that matter. Likewise, if a businessman were in a land in which the use of usury was widespread, then it is obligatory upon him to learn the prohibitions that apply to usury.

Footnotes:

[1] Here, Ibn Al-Jawzī (may Allah grant him mercy) mentioned a long chain of transmitters, which I did not translate for the sake of brevity.

[2] Here, Ibn Al-Jawzī is not necessarily saying the hadith is rigorously authentic/sahīh but rather that when looking at the different chains of narrations, this chain proves to be the strongest of them all. This term is used amongst the scholars of hadith, as Imam Al-Tirmidhī (may Allah grant him mercy) often does in his Al-Jām'i. As for the degree of this hadith, amongst the scholars of hadith each individual chain of this narration has some weakness in it, but since there are numerous chains of transmission it upgrades to the level of hasan, which is a lesser degree of soundness, and thus it is no longer considered weak. It is reported from Al-Suyutī (may Allah grant him mercy) that he said, "This hadith has been reported from a number of dif-

ferent chains in which bring it up to the level of hasan. My observation concludes about fifty different chains." Lastly, hadith that are graded hasan are a valid basis for establishing a legal ruling which is why the jurists tend to cite this hadith abundantly as Ibn Al-Jawzī (may Allah grant him mercy) has here.

Extracted from Ibn Al-Jawzī Al-Hanbalī's Minhāj Al-Qāsīdīn, pg.33 vol.1, Darūl Al-Tawfiq, 1st edition.

## Charity

Abu Hurairah (May Allah be pleased with him) reported: The Prophet (Sallallahu Alayhi Wa Sallam) said, "While a man was walking through a barren land, he heard a voice coming out of a cloud saying: 'Irrigate the garden of so-and-so.' Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The stream-lets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: "O Servant of Allah, what is your name?" He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: "O Servant of Allah, why did you ask my name?" He replied: "I heard a voice from a cloud which poured down this water saying: 'Irrigate the garden of so-and-so.' I would like to know what do you do with it." He said: "Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden."

# The Noble Triat

*Shaykh Muhammad Abdullah al-Gangohi*

*Extracted from Ikmal ash-Shiyam<sup>1</sup>*

Whoever asserts tawaadhu' (humility) for himself, is undoubtedly a man of pride because when a claim of humility is made, it is made after the perception of one's (supposed) lofty rank. This implies that one believes in one's personal elevation, hence one is a mutakabbir (proud person).

Believing oneself to be the most contemptible and lowest being is known as tawaadhu' (humility). The consideration of greatness in oneself is takabbur (pride).

The knowledge of a thing is gained from its opposite. In the absence of the opposite, the knowledge of a thing would not be possible. The knowledge of light is by virtue of darkness. If on earth there was only light and no darkness whatever, the conception of light would not have been possible. The knowledge of courage is on account of cowardice. If there was no cowardice, there would not have been the knowledge of courage. Thus, the claim of humility made by a person is tantamount to takabbur (pride). There is no doubt in him being proudful. If his nafs was fully imbued with true humility, he would not have been aware thereof because of the non-existence of its opposite, viz. kibr (pride).

Since pride exists in the man who lays claim to humility, the Shaykh (rahmatullah alayh) says that the one who puts forth the claim that he is humble, is in actual fact considering himself to be elevated. Thus, he is a man of pride.

The meaning of Tawaadhu' is that man views himself with all honesty to be so contemptible

that the possibility of him having any rank does not even occur to his mind. He sees nothing but contemptibility in himself. When this degree of humility has been cultivated, no claims will be made, neither in regard to Tawaadhu' nor in regard to any other praiseworthy attribute.

A humble man is not a person who regards himself above the act of humility he is displaying. A humble man is a person who considers himself below the act of humility he is doing.

Generally people believe that a humble person is one who displays acts of humility, e.g. a wealthy man rendering some service with his own hands to a poor person. People gain the impression from this display that the wealthy man is very humble when in fact, he may be entirely devoid of any humility because he thinks of himself as being superior to this act. While he overtly displays humility, he covertly believes that the act of humility in which he is involved is below his dignity. He feels conscious of having adopted humility and he believes that he has practiced virtue.

True Tawaadhu' (humility) is the consequence of the perception (mushaahadah) of the grandeur of Allah and of the tajalli (celestial illumination) of His Attributes.

While people generally think that ostensible actions or displays of humility are Tawaadhu', in reality true humility is that condition of lowliness which is accepted by Allah Ta'ala. When the greatness of Allah dawns on the heart of man and he vividly realizes the illumination

of His Attributes, then the rebellious nafs melts away. The roots of rebellion and pride are then eradicated. The vain hopes of the nafs are annihilated. Humility then develops. This then is true humility.

A sin which humbles a man and cultivates in him dependency on Allah, is better than such worship which generates pride and arrogance in him.

The purpose of Ibaadat and Dhikr is to become humble and to feel wholly dependent on Allah Ta'ala, eliminating the rebellion and arrogance of the nafs. If on account of a sin committed because of the frailty of human nature, man is torn by remorse, and the humility he feels as a result, causes him to despise himself and to believe that the sin will destroy him, then these effects of the sin are better than the conceit which a man develops as a consequence of his acts of worship and piety. His conceit, self-esteem and pride constrain him to despise other Muslims.

A dim-witted person should not now understand from this explanation that it is better to abandon worship and commit sins. The evil of sin and the virtue and beauty of obedience are self-evident facts. At this juncture the Shaykh (rahmatullah alayh) is simply pointing out that the actual method of reaching the Divine Court is by way of acquiring true humility and dependence on Allah.

Footnotes:

[1] An-Nahjul Atam Fi Tabweeb al-Hikam, by Allamah 'Ali al-Muttaqi (ra) [d. 975 AH], is a systematic arrangement of al-Hikam, one of the most famous treatises in the science of Tasawwuf composed by Imam Ibn 'Ata'illah al-Iskandari (ra) [d. 709 AH, near Cairo]. Haji Imdadullah (ra) instructed Shaykh Mawlana Khalil Ahmad al-Saharanpuri (ra) to translate Tabweeb al-Hikam of Allamah 'Ali al-Muttaqi (ra) into the Urdu language. Upon completion, Mawlana Khalil Ahmad (ra) made his student and disciple, Shaykh Muhammad Abdullah al-Gangohi (ra), responsible to undertake the

publication of the work. Hence, the translation was published as Itmamun Ni'am Tarjumah Tabweeb al-Hikam. Then, upon further instruction from his Shaykh, Shaykh Abdullah al-Gangohi (ra) in 1338 AH wrote a sharah (commentary) of his teacher's translation – as to make comprehension of the text easier for the layman – and entitled it Ikmal ash-Shiyam Sharah Itmamun Ni'am.

## Blessed Ones

Abu Hurairah (RA) reported: The Messenger of Allah (SAWS) said, "The world, with all that it contains, is accursed except for the remembrance of Allah that which pleases Allah; and the religious scholars and seekers of knowledge." [At-Tirmidhi]

Commentary: It does not mean that this world, and whatever is in it, is really cursed. What it in fact means is that such things of this world are cursed which make a person negligent of the remembrance of Allah; or it is cursed for those who in their whole life do not remember Allah.

This Hadith has been mentioned in the present chapter, which relates to knowledge for the reason that acquisition of knowledge is essential to know that such and such work will be a source of winning the Pleasure of Allah and such and such act will incur His displeasure. This is the reason the teacher and the learner have been included in the exemptions from the curse.

# Internet Warning

This world is the place where we have been sent for test. We are being testified by Allah Taala minutely. Every step must be carefully given because there are evil everywhere. Everywhere there are risks, problems and threats. A believer should pay greatest attention to the risk of going astray, he should watch out cautiously the continuous threats against Iman and Good Deeds, which are triggered by shaytan and nafs.

That doesn't mean that the believers are helpless and lost. That doesn't mean that the believers have to lose hope and sit disheartened. Against all mischief and evil Allah Taala has provided support and resistance. In fact, all good and evil are the creation of Allah Taala; there is great wisdom in creating each and every thing. Allah Taala, Himself has created the evils too and engaged those against us and this act of Allah Taala is definitely out of great wisdom that is beyond our comprehension. Allah Taala has provided proper guidance for each and every situation of life. A believer should not lose hope. With courage and support of Allah Taala, a Muslim has to move forward guarding his Iman (faith) and reforming his deeds. Allah Taala didn't provide the evils such strength that they could easily overpower us. Moreover, a person who seeks refuge correctly in Allah Taala, has been promised to be protected.

In this worldly life, i.e. the life of test, new challenges and new situations arise. Trials and tribulations evoke. Many general Muslims overlook those; they take these lightly. The contemporary pious elders make people aware of all evils appearing in different forms. However, still

a large number of Muslims don't pay heed to their warnings. Such carelessness arises due to very very weak Iman. The harm done caused by fitna is often a long-lasting one. Some are often severely felt in this world, many will be unveiled in the afterlife. The suffering there (in the afterlife) will be much more intense and that will be the everlasting one (May Allah save us).

Just take one example: The Internet. It is a BIG TRIAL for the believers. A Believer will definitely keep himself far off from music, obscenity, vulgarity and aimless matters. Moreover, he will continue the fight against shaytan & his nafs and oppose all the worthless things. Most of such harmful invitation and provocations are widely and shamelessly spread through the Internet.

In the name of social networking and other guises, people are attaching to time-killing, unnecessary and haraam activities. As a Muslim can never tolerate unnecessary time consumption, how could s/he bear to engage in something that had been announced downright haraam? Allah Taala and Rasul (SAWS) have warned against every evil precisely and vividly. There is clear choice between the good and bad, sacred and evil. A great amount of invitations, urges and appeals of the media and internet are haraam and and a Muslim will forgo all such things. A Muslim cannot endure the slightest loss of Akhirah by embracing a matter of this world, be how useful and lucrative the latter (worldly matter) may seem. How could he then accept such evils, which would destroy both this worldly life and the afterlife? Almost all the invi-



tations, urges and appeals which are entrapping people in the internet are baseless, shameless and aimless. If one argues that this and that have benefits like so and so, do check out the other side of those please! If any invitation or urge has any demerit or harm involved, usually it is so intense and severe that a single harm and demerit alone will suffice to destroy morality of a human being. Always perform a check; compare between the merits and demerits. See to what extent one is good and to what extent it is bad. Take for instance, the use of Facebook.com – so many people meeting together and communicating each another there. Be aware! This is only a headline and title...what's behind the scene? Rather, we should admit how well exposed its negative sides are in front of all of us today. The lovers of this world have gathered there to fulfill their sensual desires. Reckless shamelessness is being demonstrated in various ways. The ones who have no faith in the afterlife and craves for the momentary benefits of worldly life only, have taken full advantage there. That is their place to rejoice and enjoy. A believer craves for the Love and Pleasure of Allah, a believer cherishes the dream of dwelling in Jannah forever. How could a believer imagine to waste his time and energy on such issues which attach haraam? Anyone sensible, anyone with little intellect could conclude that a greater part of such networking will cause great harm. If a Muslim's Iman is hurt, he is no doubt in great jeopardy. The first and foremost attack of 'facebook-like fitna' is against our Iman. Therefore, by no means a Muslim can tolerate it. How could then a Muslim have an account in facebook.com? If a site can be harmful for the Ummah's Iman at large, how could one Muslim tolerate maintaining his/her account in it? One Muslim of our country had deleted his facebook account and said, "In facebook my friends and acquaintances send their wives pictures; whenever I log into my accounts, those are on the screen. This is not for which I had opened this account." Today, this is a bit of an

example for the Ummah.

When the fitna and all mischief are becoming so rife, a cautious Muslim has to be more cautious. He should look into the Quran and Hadith, what had been informed about the ages and times before Qiyamah, what guidelines have been given for such a time. May Allah Taala provide us proper understanding and also the Tawfeeq to act upon it!

## THE LION IN LOVE

A Lion once fell in love with a beautiful maiden and proposed marriage to her parents. The old people did not know what to say. They did not like to give their daughter to the Lion, yet they did not wish to enrage the King of Beasts. At last the father said: 'We feel highly honoured by your Majesty's proposal, but you see our daughter is a tender young thing, and we fear that in the vehemence of your affection you might possibly do her some injury. Might I venture to suggest that your Majesty should have your claws removed, and your teeth extracted, then we would gladly consider your proposal again.' The Lion was so much in love that he had his claws trimmed and his big teeth taken out. But when he came again to the parents of the young girl they simply laughed in his face, and bade him do his worst.

**MORAL:** Love can tame the wildest.

# Sinning & Good Deeds

It is required that we take a lot of care to refrain from sins – both from the external and internal ones; and we have to refrain from all the sins which are going around us. Our actual disease is our sins and its treatment is Tawba and Istegfar, i.e. do Tawba from sins and be caring to refrain from those. Due to committing sins, a lot of harm are being suffered in this life of the world and after death the torment of grave may have to suffered; the grave torment is a definite truth. And for committing sins there is threat of intense suffering on the Day of Resurrection and severe punishment of Jahannam in the afterlife. May Allah Taala, by His Rahmah, forgive us in all these places! May Allah Taala protect us from His punishment at the mentioned places. (Aameen!)

Just as ice freezes and fire burns, the good deeds and bad ones cause their results. Freezing of ice and burning of fire are rightly performed as each causes its respective output. Similarly, good deeds bring in peace & tranquility and sins cause harms & trauma – upright are their respective outputs.

There is a wonderful story in Nujhatul Basatin, which has been narrated by a pious. He says, once while I was doing Tawaf of Baitullah, I noticed a woman praying and mentioning of some promise to Allah Taala I inquired her that of what promise was she asking Allah Taala about – what had happened. The woman then related story:

Once I started off a journey by ship on the sea taking my baby child. With me there was a group of merchants. Our boat faced a storm and it broke into pieces. In one of the pieces my baby and I were alive and on another piece of wood a black habshi was saved. Night passed by on the log of wood. In the morning that habshi saw me and came towards me onto my log. He then started inviting me to commit sin (physically serve him). I said, “O the servant of Allah! Fear Allah! He has saved us. All our companions have died and Allah Taala secured our lives. And how come you – at this moment wish to commit a sin? Don’t you possess the fear of Allah? However, the habshi didn’t pay heed to any of her words; he was absorbed in his evil desires (May Allah save us!) In view to refrain from sin I started disturbing my baby and it started crying. I told the habshi that let me first take care of my baby and make it quiet then we see what could be done. But the habshi would pay no heed to my words; he spread his hands, snatched my baby away from me and threw my infant into the water! When he threw my little one into the water, I got terribly upset. I started calling Allah Taala: O Allah! It is You, Who could save me from this sin and oppression. O Allah! Help me! Provide me support! In the meantime, a giant fierce monster-like being had appeared – swallowed up the habshi and thereafter disappeared into the water. This is how Allah Taala saved me

from the evil one. Now I was alone on the log and expressed Shukr (gratitude) to Allah Taala that He had saved me from sinning. Then the water started flowing and it took my log toward a land and stopped there. I found that at it was a place with greenery, consisting of vegetables and water. Therefore, I thought that I would take vegetables and water here and continue dwelling in this place until Allah Taala decides something else. I passed four days there. On the fourth day I saw a ship on the sea. I got up onto a hill and waved a piece of cloth to attract the people on the ship. Allah Taala's will – they saw me and the boat started drawing towards the land. Three men came rowing on a small boat from it. I then sat with them on the small boat and expressed Allah Taala's gratitude. When I reached the ship to my surprise I saw that my baby was sitting there! In joy and happiness I became completely uncontrolled and took my baby, started kissing and caring it. One man said to me annoyingly, "Have you gone mad? How come you say that this is your baby?" I told him that yes, it is indeed my baby. Then I related the whole story to them. I told them how the habshi threw my baby into the water and Allah Taala helped me from the habshi's plot. Listening to my story they became quite surprised. They told me that they also have a very astonishing story. They related: We also came across a very strange incident. We were travelling and the wind was also in our favor. Suddenly a monster appeared before our sailing ship. And we found this baby sitting on its waist. Right after we heard a voice announcing that take this baby with you, or else you will not be able to move forward and would face trouble. Therefore, one man from us went to the monster and received this baby and then the monster disappeared. How could we know that it is your baby!

There are so many lessons to be taken from this story! Lessons of obedience and transgression – good deeds and of evil-doing! The habshi's firm intention of sinning had resulted in to

become the gulp of an animal and Allah knows what thereafter happened to him (as punishment). On the other hand, the woman had the intention to refrain from sins from the very beginning and therefore Allah Taala helped her. Allah Taala saved her life and also her baby's, protecting her and destined her at a land, arranged food for her there, sent a ship to save her and the people of the ship welcomed her where her baby had been sent in advance. All these happened by the Qudrat of Allah Taala. The one who makes efforts to refrain from sins, Allah Taala helps him at every step in this way. And the one who does not refrain from sins he is caught in the punishment of Allah Taala just as the habshi was.

*Extract from a lecture of  
Mufti Abdur Rauf Sukkharvi.*

*Cont'd from page 12*

the Sahw prostration before the salaam, it has to be offered before the salaam, and where he has offered it after salaam, it has to be offered like that. The learned scholars have, however, considered it only a matter of preference.

### **If one faces a doubt in salaah?**

What should a person do if he faces a doubt regarding the number of rak'ats he has offered?

As per the Hanafite school of thought, if the doubt occurs for the first time, he should repeat his Salaah; and if he confronts this doubt frequently, he should ignore it and act as per the dominant opinion he harbours, and offer Sahw prostration in the end.

As per Imam Shaafa'ee and Imam Ahmad, one should always believe the lower side of his opinion i.e., if he has doubt whether he completed three or four rak'ats, he should take only three into consideration and add the fourth one to it. (Nasrul Baari)

# Dangers of Argumentation

Man by nature is argumentative and this is one of the characteristics of the lower self which we are commanded to suppress, in the Qur'an Al-mighty Allah states:

*“And We have indeed put forth in the Qur'an repeatedly for mankind every kind of example (alternating the styles), but man is far ahead in contention (argumentation) than anything else”[1] (al-Qur'an 18:54)*

Argumentation does not lead to any good but rather it indulges everyone in the debate which causes a viral effect. Each group starts to label the other as misguided and deviant which results in friction and animosity. This is precisely what Holy Prophet (SAWS) warned His Ummah to stay away from. He said:

*“No nation go astray after being guided except they indulge in arguments” (Jamia al-Tirmidhi)*

The above hadith elucidates the fact that through argumentation people and nations are lead astray. People take matters of secondary nature and neglect the obligations upon themselves and start to think we are better than others because of such and such. As a result of this people fall in the trap of the Satan and end up committing the same sin of pride.

Argumentation should be avoided even when one is certain that they are on the truth, this was the way of the pious predecessors. Holy Prophet (SAWS) said:

*“I guarantee a house in Paradise for one who*

*gives up arguing, even if he is in the right; and I guarantee a house in the middle of Paradise for one who abandons lying even when joking for the sake of fun; and I guarantee a house in the highest part of the Paradise for the one who had good manners” (Sunan Abu Dawud)*

Therefore those who practice the Sunnah of the Holy Prophet (SAWS) would avoid arguing even though they knew they were on the truth. The reason for this is clear because when a person indulges in constant argumentation he will go to all extents to prove his point even if he has to lie. This will in turn lead one to display character which is not according the teaching of Qur'an and Sunnah.

The pious predecessors would avoid arguing because it lead to misunderstanding, uncertainties and it would act as an obstacle in their spiritual journey. Imam Ja'far al-Sadiq (RA) said:

*“Beware of the argumentation in Deen, for indeed it destroys your (good) deeds” (Ibn Abd-ul-Barr, Jamia Bayan-ul-Ilm)*

In another narration it states:

*“Beware of argumentation, for indeed it preoccupies the heart and breeds hypocrisy”*

Imam Malik (ra) said:

*“Disputation and arguments about sacred knowledge cause the light of knowledge to extinguish in a man's heart.”[7] (Ibn Rajab al-Hanbali, Jamia al-Ulum wal-Hikam)*

He also said:

*“Disputation about sacred knowledge causes the*

heart to harden and breeds hatred” (Ibn Rajab al-Hanbali, *Jamia al-Ulum wal-Hikam*)

The great Scholar and Gnostic Ma’ruf al-Karkhi (ra) said:

“When Allah Almighty intends goodness with someone, He opens the door of action (performing good deeds) and closes the door of argumentation. When Allah Almighty does not intend goodness with someone, He closes the door of action and opens the door of argumentation” (*Hilyat-ul-Awliya*)

Ibn Rajab al-Hanbali say’s in *Jamia al-Ulumwal-Hikam*:

“The refrain of the righteous predecessors and Imams from engaging in excessive disputes and arguments was not due to ignorance or inability, but rather they remained silent due to their knowledge and fear of Allah. Those after them who spoke much and delved deeply into issues did not do so because they had more knowledge than them, but rather due to their love of speaking and lack of scrupulousness”

Due to argumentation many indulge in speaking against the Scholars of Islam whether they are alive or have passed away. Slandering and mocking of Scholars can be due to the following reasons:

1. Overwhelming Jealousy
2. Inclination towards the Lower Self
3. Prejudice
4. Hypocrisy

A stern warning has been given to those who adopt this practice of maligning the status of Muslim Scholars, Holy Prophet (SAWS) said:

*“Whoever respects the following three, pays respect to Allah:*

- 1) *An aged Muslim*
- 2) *One who teaches and preaches the Holy Qur’an (Scholar)*
- 3) *A ruler who is just to his people”*

Holy Prophet (SAWS) said:

*“He is not among my followers who does not respect our elders, is not merciful to our young-*

*sters and does not pay due reverence to our scholars”[10] (Musnad Ahmad, Hadith No. 22807)*

Holy Prophet also stated:

*“Whoever belittles the following three is not a (true) Muslim but a hypocrite:*

- 1) *A just ruler*
- 2) *Teacher of goodness (Scholar)*
- 3) *An aged Muslim (Musannaf Ibn Abi Shaybah)*

Syedna Umar (RA) said:

“Do not learn knowledge for three things and do not leave it for three things. Do not learn it to dispute over it, to show off with it, or to boast about it. Do not leave seeking it out of shyness, dislike for it, or contending with ignorance in its stead.

It is reported that Imam Abdullâh bin-Mubâarak (ra) said:

“It is right that an intelligent person does not undervalue three [types of people]: the scholars, the rulers, and brothers (in humanity). Whoever undervalues the scholars will lose his afterlife, whoever undervalues the rulers will lose his worldly life, and whoever undervalues his brothers loses his good character and conduct. (Al-Dhahabi, *Siyar A’lam al-Nubala*)

Ahmed Ibn Athir writes in *Jaami’-ul-Usool*: “To be contemptuous of the Sufia who follow the Sunnah, destroy the bida, hold knowledge of the Deen and are pious in their actions, and who are the keepers of the esoteric meanings, is a disaster. In Islam, the threat against one who holds hard feelings against them is severe. What a dangerous position, to be in war with Allah. It is bearable if ones ears are cut, eyes gouged, and legs and arms broken in punishment for this heinous crime, because the difficulties and pains of this world will end. If this happened to someone, at least the doors of repentance are still open, but what is one to do if he is corrupted in his Deen?”

The people who are true scholars or seekers of knowledge will never indulge in cursing, vilifying and slandering the scholars of Islam. The distin-

guished historian and Hafiz, Ibn Asakir of Damascus, has cautioned against letting our tongues loose against scholars. He said, “Know, brother, that the flesh of a scholar is poisonous [i.e. whoever backbites them is liable to poisoning, for the Qur’an likens backbiting to eating the flesh of one’s dead brother], and the way of Allah concerning those who insult then is well-known. So, whoever insults the scholars of this Ummah by his tongue, Allah will afflict him this [very] world by death of the heart”

*Source: Minhaj-ul-Qur’an, UK*

The scholars say that aside from these two (Riba and malice towards the Auliya), no other sin has been recorded which incites war with Allah. It indicates the graveness of these two sins and that a person involved in them may die in the state of kufr.”

Therefore, it is imperative to avoid argumentation and slandering and we should fear Allah and constantly monitor our actions to see if they are in accordance to the Qur’an and Sunnah and not let the Satan overpower us.

May Allah Almighty grant us the ability to show respect to our Scholars and to the whole of humanity through the intermediation of Holy Prophet (SAWS).

## Keeping the Spark Alive

When a couple just get married, they experience the feelings of romance and excitement that accompany the phenomenon of being newly-wed. Hence they constantly think about each other, continuously send messages to each other and keep giving each other gifts.

As time passes, however, and life settles into its routine, these initial feelings of excitement fade. While this is perfectly normal and nothing to feel depressed over, as a person cannot constantly live in ‘honeymoon’ mode, it does not necessarily mean that the spark in the marriage has to die out completely. Rather, by maintaining the spark in the marriage, the husband and wife will continue to find satisfaction in each other and the chances of them falling into haraam will be decreased. Hence, even when maintaining the spark, our intention should be that we are doing this out of appreciation for the gift of marriage which Allah Ta’ala has given us and to ensure that we do not fall into haraam. By making the correct intention, even these seemingly mundane actions will become a means of reward.

In keeping the spark alive, we do not have to resort to extravagant and elaborate strategies. Rather, it’s the small things that count, the things that show that we care and make our spouse feel appreciated. It can be as simple as taking out the time to send a message saying, “Miss U’ or some other endearment, or giving a small gift, even if it be their favourite chocolate. In all these, however, it is the thought that counts and thus the more thought that seemed to go into it, the greater the impact will be. Hence even a small chocolate can be given – provided that it is attractively wrapped, as this shows the amount of love and attention to detail that was invested. Similarly, even though we can instantaneously communicate via smart phones, taking out the time to write a few words on a card accompanying the gift gives the gift an entirely new flavour. Remember, by keeping the spark alive, our marriages will be more fulfilling and will serve the purpose of keeping us out of sin to a greater degree.

## *Harmony Between the Qur'an & Science*

# Not That Simple

*Muhammad Ghilan PhD*

The “Science vs. Religion” debate appears to be more of an issue for monotheistic religions than it is for those of the Far East. The claim that the universe was created by a God who is beyond the universe, coupled with what appears to be at times scientifically irreconcilable claims in sacred scriptures about the natural world, including human beings and their place in it, placed religion in a precarious position during the Age of Enlightenment. As scientists gained ascendancy and displaced priests as the most authoritative group in society, believers found themselves faced with the task they initially avoided through Church-driven suppression and persecution; to rationally defend their beliefs in God and scripture given all the mounting scientific evidence that seems to refute them.

Although we may speak of the Enlightenment as a phenomenon in which science and free thought finally overcame religious dogma and thought policing, such a generalization ignores the particularities of the context in which it happened. While the term “religion” can be applied broadly, the direction in which Enlightenment thought in Europe has gone philosophically and metaphysically is inextricably linked to the context in which it budded. The theological issues raised by thinkers and scientists of the time were not as broadly religious as they were specifically Christian. Ideas of an All-Lov-

ing God; of human beings created in the image of God; of Original Sin; and of a universe and Earth created *for* human beings are not shared with other religions and even vehemently opposed in Islam. What is considered a problem for Christians is not necessarily a problem for others. Hence, a belief that one has refuted *one* religion, irrespective of the validity of such a refutation, does not translate to a refutation of *all* religion.

Despite an awareness of the need to contrast the Quran with the Bible, this nuance has unfortunately escaped many modern Muslims. Furthermore, a pernicious assumption has gone unexamined by the majority as evidenced by the contemporary scientific “miracles” of the Quran movement. Namely, science is considered the highest authority, which is exemplified in putting forth the claim that a harmony between science and the Quran is proof that the Quran is indeed God’s revelation to the Prophet Muhammed (SAWS).

It is interesting to note that numerous scholars of Quranic exegesis, as well as Hadith scholars and scholars of Islamic legal theory have penned in various occasions throughout their commentaries a strong opposition to this. Contrary to popular belief on the part of many Muslims, modern scientists are not historically unique in their challenges to scripture. Natural-

ists, as they were referred to by Muslim scholars of the medieval era, were also making their versions of grandiose claims about the ultimate nature of reality that were in contrast to scripture. However, instead of engaging in futile debates about the technical details of the science, Muslim scholars at the time pointed to the naked emperor in the room and highlighted the speculative nature of their claims. Those naturalists were not simply providing a descriptive account of the world and restricting themselves to what they could demonstrate. They were trying to offer an alternative metaphysical account to compete with the theological one. This was not science as such. It was medieval scientism.

As Muslims became preoccupied with explaining the loss of old glories many pointed to and were mesmerized by modern science and the various technological advancements in Europe and drew parallels to try and facilitate an Islamic version of Enlightenment. The Enlightenment was rooted in free thought and inquiry. The Quran and Hadith encourage the pursuit of knowledge, which requires free thought and unobstructed inquiry. The Enlightenment was marked with great scientific advancements. Muslims had the Golden Age of Islam which was filled with such discoveries. The Bible had too many contradictions with what scientists have concluded about the natural world. The Quran had these conclusions within it all along before these scientists even existed. (*Why we had to wait for non-Muslim modern scientists to make these discoveries instead of just telling everyone and saving humanity a thousand years of scientific ignorance is a question we never address.*)

In her 2013 article in *Theology and Science*, Isra Yazicioglu provides a refreshing nuance to the harmony thesis by examining the interpretative approach of the Sunni theologian Bediüzzaman Said Nursî (1877-1960). According to Nursî, his early assessment was that there can never be a conflict between the Quran and modern science. If such a conflict appears, it is

not an objective reality, but a subjective state produced in the mind as a byproduct of a misunderstanding of either one. However, as Yazicioglu notes, his view underwent some development over time:

As Nursi's life journey took him through the various social, political and personal upheavals of the late nineteenth and first half of the twentieth century, his discussion of the relationship between science and religion also seems to have gone through some changes... [I]n the earlier part of his scholarly career Said Nursi seems to be more excited about new scientific discoveries and technological development. In this period, which he later labels as the "Old Said" period, he seems to have embraced modern science and technology with excitement, albeit not without exhortations on maintaining faith and serving humanity in God's name. His approach to harmony of faith and science in this period is reminiscent of many other Muslim reformists and revivalists. Like his contemporaries, the "Old Said" highlights the importance of free inquiry from a Qur'an perspective and considers the study of the universe as a religiously meaningful act: believers should be open-minded, appreciate the relevance of the Qur'an in a new era, and embrace reason and science as divine gifts leading to appreciate the Creator better. In contrast, after the horrors of the World War I, Nursi seems to become more cautious vis-à-vis modern science and technology. He still very much believes that scientific inquiry and technology are fully compatible with faith in God. The difference is that his approach to modern science in this second period, which he himself labels as the "New Said" period, is more critical. The "New Said" puts more emphasis on the fact that what is meant by modern science is not always a neutral endeavor, and he spends more time on noting the philosophical and ethical strings frequently attached to modern science.

Attuned to the difference between the descriptive aspect of science, which deals with the world of facts, and the interpretative aspect of



it, which is necessarily influenced by personal philosophical views and intellectual leanings, Nursî makes an important distinction as described by Yazicioglu:

Nursi notes that just as the sacred sources, such as the Qur'an and the hadith, need to be distinguished from their mistaken interpretations, so scientific data needs to be separated from its materialistic interpretation. A scientist's authority within his field of expertise must be respected, and should be distinguished from his personal interpretation of the world in existential and metaphysical terms. Nursi regrets that many a weak believer wavers when they hear a scientist deny faith, for they confuse scientific expertise with a materialistic interpretation of the world.

In addition to distinguishing between science and its materialistic interpretations, Nursi makes an interesting distinction between types of disciplines: (1) those that improve with accumulation of knowledge in time; and (2) those on which the passage of time has little effect. The former is mostly in the realm of sciences; a simple fact that was a mystery for a genius in the Middle Ages can eventually become, in later centuries, a fact well known even by kids. Just as moving a big stone becomes easier as the number of people pushing it increases, so these sciences improve with the passage of time. On the other hand, the second type of knowledge, which pertains to spirituality and knowledge of the Divine, is like jumping over a trench; the fact that one person was able to jump over the trench does not facilitate the task of the next person. In other words, expertise in this second type of knowledge is not affected by the passage of time or with accumulation of technical information over time. That is why, Nursi says, in matters of faith one should not simply prefer the opinion of a modern scientist or a modern thinker to the theological comment of a great theologian of past. The former is in no way privileged in spiritual matters simply because of living later in history and having access to more accumulated technical data about the world.

An interesting point that Yazicioglu highlights in Nursî's thought is the use of the Quran as the interpreter of the world in a metaphysical sense. A common argument believers use as evidence for the existence of God is the argument from design. By pointing to the order and design in the natural world one will eventually ask, "Who designed it?" In this line of reasoning, the limited understanding and knowledge of the lower is used to prove the higher. Herein lies the theological problem with this argument. Instead, Nursî goes in the opposite direction:

Nursi often contrasts the Qur'anic worldview with materialist and naturalist worldview: both are talking about the same universe, yet interpreting it completely differently. For Nursi, the Qur'an is the interpreter of "the mighty book of the universe"; it shows how the world through the wisdom, power and beauty in it points to the Divine Artist behind the scenes. In contrast, Nursi argues that materialist philosophy completely misses these indications in nature. Cutting off the art from the Artist, the materialist approach claims that there is no intrinsic meaning to the way the things are. According to Nursi, the approach of such "misguided philosophy" is analogous to the attitude of someone looking at a profound text and instead of reading it, merely analyzing the shapes of the letters and the geometrical relations between the letters, the quality of the paper and the ink; then claiming to have uncovered the reality of the book. Such a person thinks that the beautiful calligraphy in the book has no meaning to it, and is just there like that, as meaningless figures. Whereas, Nursi argues, the person who looks at the world in the light of the Qur'an is like a person who is literate, and pays attention to the ink and calligraphy on the pages of the book so as to read the meaningful messages communicated through them.

Yazicioglu cites a tangible example of the Quranic reference to the sun to show how Nursî's approach contrasts with the materialist one and thus leading to two different interpreta-

tions despite looking at the same object:

Nursi contrasts the purposes of the Qur'an with the purposes of science. Unlike science, the Qur'an is not talking about sun for the sake of giving technical information. Rather, the aim of the Qur'an is to reveal how sun is a sign pointing to God's mercy and wisdom: "the Qur'an does not mention the sun for its own sake. Rather, it refers to it for the sake of the One who illuminates it." Thus, when the Qur'an refers to the sun as a "lamp," it is actually revealing its intrinsic reality. For, Nursi argues, the term "lamp" calls into mind the idea of furniture in a home, which is intentionally placed there for the benefit of the inhabitants. Hence, by describing the sun as a lamp, the Qur'an proclaims that the world is a purposefully constructed home, that human being and living beings are guests of a Merciful and Powerful Host, and that the sun is an obedient creature of this Host.

Nursi shows [here] to what extent a particular interpretation of science may pass off as a scientific fact. It is a fact that the earth revolves around the sun. In contrast, the claim that the benefit of the sun for living beings is a mere accident and not an intentional gift by a Creator is a philosophical interpretation, and not a scientific position per se... while there is no discrepancy between the Qur'an and science on a factual level, there is nevertheless a tension between the Qur'an and such interpretations of science that reject the "witness" of the world to the Transcendent.

Indeed, using this example, Nursi contrasts the Qur'anic view with what he calls as "atheistic philosophy". Like an illiterate person missing the meaning of the words on a page, the latter approach pretends to have uncovered the truth about the sun simply by noting its quantifiable properties: "See how [atheistic philosophy] says 'the sun is just a vast burning liquid mass. It causes the planets, which have flung off from it, to revolve around it. Its mass is such-and-such... [etc.]'" Nursi claims that this description, when presented as the reality of the sun, is in fact ig-

norance. For it denies the purpose, wisdom and mercy communicated through the existence of the sun. He argues that such an interpretation of the world only yields a "terrible dread and fearful wonder" in existential sense and "it does not afford the spirit the satisfaction and fulfillment of true knowledge." Such materialistic interpretation is not science per se, and the reader must be careful about such views that try to pass off as a neutral science.

## The Old Man and Death

An old labourer, bent double with age and toil, was gathering sticks in a forest. At last he grew so tired and hopeless that he threw down the bundle of sticks, and cried out: 'I cannot bear this life any longer. Ah, I wish Death would only come and take me!'

As he spoke, Death, a grisly skeleton, appeared and said to him: 'What wouldst thou, Mortal? I heard thee call me.' 'Please, sir,' replied the woodcutter, 'would you kindly help me to lift this faggot of sticks on to my shoulder?'

**MORAL:** We would often be sorry if our wishes were gratified.

# Mini-Adults

*Expecting Too Much, Too Soon from Kids*

*M. Nasr*

The Prophet (SAWS) said,

*He is not of us who does not have mercy on young children... (Tirmidhi)*

Are you pushing your child to grow up too fast, into what I like to refer to as a “mini-adult”?

In this article, we will focus on a newly emerging phenomenon: the raising of mini-adults.

## The Pressure Cooker

There is a lot of pressure in Western society for kids to grow up quickly, and learn more, faster. In addition to educational and societal pressures, there is also an ever-increasing pressure on kids to take on more responsibilities and adult-like behaviors earlier in their lives than ever before.

Do you remember what it was like to be a kid? I do, my days consisted of uninterrupted playtime, summers of swimming and playing games with my friends in my backyard...simple and unstructured fun.

I did not feel hurried on a daily basis, nor did I take on more than the responsibilities of any normal kid.

What I really appreciate about my mom, now that I’m a mom myself, is that she allowed me to just be a kid.

Nowadays, we see children – not teens – acting like little adults. Wearing make-up,

revealing clothing...or on the opposite end of the spectrum we see some parents in our own Muslim communities requiring their children to wear jilbâbs and hijabs, everywhere, daily.

While, it is a good practice to get your child into the groove of the Islamic lifestyle and prepare young girls for adulthood and, most definitely, to practice modesty...it is going way too far to make wearing abâyas, khimârs, jilbâbs and hijabs a mandatory dress code for children before they reach the age of puberty.

Doing so is a hindrance on their ability to be kids. Children should be able to be care-free and not be required to “cover”. Some may say, “I am preparing my daughter for her life.” And, to that, I say: “Your child will learn by your own example...and that of her sister, aunt, grandmother and cousins (if they cover).”

It is almost like we want to push our children into more than what they are responsible for, too early for their own good.

I once noticed a sister exiting a masjid one afternoon harshly reprimand her four-year-old daughter for allowing her hijab to come loose and her hair to show.

I thought, “show” to whom exactly? She was only four.

On another occasion, I witnessed a father scold his five-year-old son for eating something off of the table before iftâr.

Seeing these episodes always made me

wonder what affect they would have on those children. Rather than Ramadan being a joyous occasion, would he remember his childhood and be resentful? Or, in the case of the little girl, would she grow up and be bitter about covering so early in her life and attempt to re-live the freedom lost in her childhood as an adult woman and shed her scarf? May Allah forbid!

There are already more than enough pressures on children today that we do not have to add to them by forcing them to take on more.

Islam has prescribed the time of adolescence as a coming of age for Islamic attire and fasting, and – after that time – this will be the time for obligations to be observed.

As adults, we should be able to look back at, and fondly reminisce about, our childhood, which can and should include dressing up in special clothes to go to the masjid – or trying to fast the entire day as a young child...but, not forcibly so.

### Harshness Is Not the Way

Harshness with children was certainly not the way of the Prophet (SAWS). He allowed children to be children as demonstrated in the following ahâdith.

Anas ibn Mâlik narrated:

*The Apostle of Allah (SAWS) came to some children who were playing and he greeted them lovingly. (Abû-Dâwûd)*

Ibn Abbâs narrated:

*When the Prophet (SAWS) arrived at Makkah, the children of (Banu) Abd Al-Muttalib received him. He then picked up one of them and placed him in front of him [on his mount] and placed the other behind him. (Bukhâri)*

Anas narrated (reminiscing about his childhood):

*I served the Prophet (SAWS) for ten years, and he never said to me, “Uf” (a minor harsh word denoting impatience) and never criticized me saying, “Why did you do so or why didn’t you*

*do so?” (Bukhâri)*

It is clear from numerous ahâdith that the Prophet (SAWS) was kind and gentle with children and did not object to their playful behavior. In fact, he even carried his grandchild on his shoulders, as displayed in the following ahâdith: Al-Barrâ’ said,

*I heard the Prophet of Allah (SAWS) say, with Al-Hasan [the Prophet’s grandson] upon his shoulders: ‘O Allah! I love him [meaning Al-Hasan], so pray love him too.’ (Bukhâri, Muslim, Tirmidhi)*

We should all take heart of the beautiful and loving character of the Prophet (SAWS). Anas said about him:

*I swear by Allah. I have never seen anyone show more mercy to his family than Allah’s Messenger (SAWS). (Muslim)*

Again, the Prophet (SAWS) loved children, and allowed them to play and act like children, rather than adults.

### Problems for Parents Raising Mini-Adults

The problem lies in expecting too much, too soon. And, if you push too hard, chances are that you will regret it later. It’s like pulling a string ...if you continue to pull and put more pressure on it, sooner or later, the string will snap.

If you find that you have started to raise a mini-adult, loosen up a little, recall the fond memories of your own childhood, and see to it that your kiddo makes his/her own fuzzy memories to cherish.

By realizing that being overly-strict can cause rebellion in later years, you can re-focus your parenting strategy on the true way of Islam and the actions of the Prophet (SAWS) who showed gentleness and tolerance towards children and their childish behavior.

Try to learn to be a kid again yourself by spending more time playing with your kids,

*Cont’d on page 16*

# al-Inâba

*Imam Ibn-ul-Qayyim al-Jawzi (ra)  
Translation: Dr Ovamir Anjum*

Inâba literally means to turn to something often, hurriedly and with eagerness. Here it means therefore to turn to Allah with eagerness and hope. One who possesses this virtue is called munîb.

## **Al-Inâba in the Quran**

Allah urges us to turn to Him often, And turn to your Lord [Sûrat Al-Zumar,39:54]. He praised His friend and devoted servant, prophet Ibrâhîm, for being a munîb, Indeed, Ibrâhîm is really forbearing (halîm), compassionate (aw-wah), and oft-returning to Allah (munîb). [Sûrat Hûd,11:75] After mentioning some of His signs, Allah said that it is only those who possess al-in-âba that can benefit from these signs: Do they not see to the heaven above them: How we created it and decorated it... [as] insight and reminder for every eagerly seeking (munîb) servant [Sûrat Qâf, 50:6-8]. And He Almighty said, He it is Who shows you His signs and sends down for you sustenance (rizq) from heaven; but only those receive admonition who turn (to Allah) often [Sûrat Ghâfir, 40:13].

He Almighty also said, Then set your face upright for religion exclusively (hanîf)—the fitra (inborn God-given disposition to believe in God and turn to him) of Allah in which He has made humans; there is no altering of Allah's creation; that is the right religion, but most people do not know. (In a state) turning to Him in repentance; and fear Him and establish prayers... [Sûrat Al-

Rûm, 30:31]. That is, Allah has created humans by nature (fitra) in a state of turning to Him. So, left undistracted from their true nature, humans would never cease turning in devotion and eagerness to Allah. As the Messenger of Allah   said, Every person is born upon the fitra until his language is bestowed upon him (yu'ribu anhu lisânuh) (Ahmed, Tabarâni, Bayhaqi). The Garden of Paradise is adorned for those who are conscious of Allah (muttaqûn)—this is His promise for those who feared the most Merciful in secret, and come with a devoted and eager (munîb) heart. [Sûrat Qâf, 50:3134] Glad tidings are given to the people of al-inaba in another âyah: ... And those who eschew the Tâghût (an evil force that seeks to compete with God in worship or power) and fall not into its worship, for them is the glad tidings [Sûrat Al-Zumar, 39:17].

## **All Creation Turns to God in Need**

Al-inâba, or turning to Allah, can be in two senses. One is turning to Allah's sustenance—and this kind of inâba is practiced by all, the believer and the disbeliever, the virtuous and the vicious. Allah said, And when harm befalls men, they call unto their Lord, turning to Him [Sûrat Al-Rûm, 30:33]. Everyone who has experienced weakness and need at one point or another acknowledges God's power to give and has turned to Him alone to achieve it. However, when Allah gives them what they need or want, they are ungrateful and turn away from Him.

## Turning to God in Worship and Devotion: The Real Inâba

The second kind of inâba is towards Allah's godhood (ulûhiyya)—that is, turning to God in worship, devotion and love. Such is the inâba of Allah's beloved awliyâ'. It consists of four things: (i) love of Allah, (ii) humility towards Him, (iii) turning to Him and presenting oneself to Him, (iv) shunning all else besides Him (in worship and devotion). Our predecessors have stated that only those who possess these four qualities deserve the honorable epithet of al-munîb.

### The Three Parts of Inâba

Shaykh Al-Harawi said,

It [al-inâba] is three things: (i) returning to the Truth (Allah) by way of reform and excellence, just as He was turned to in repentance and regret, (ii) returning to Him by way of fulfillment (of your promises to Him), just as was He is turned to in making promises, and (iii) returning to Him in deed, just as He was turned to in words. [In other words, al-inâba is completion of repentance (tawba) and continued search for excellence in one's devotion to Allah.

#### 1. Turning to Allah for Reform and Excellence

Shaykh Al-Harawi further explains each of these, "Returning to Allah by way of reform and excellence requires three things: (1) abandoning the errors and sins one has committed, (2) grieving over the sins—one's own sins as well as others', and (3) seeking after the missed opportunities."

#### 2. Keeping the Promise of Repentance

Returning to Allah by way of fulfillment (of promises made at the time of repentance) requires that we: (i) get rid of any sense of pleasure in sin, (ii) be concerned and worried about other people's carelessness and heedlessness towards Allah, and finally (iii) rid ourselves of any sense of self-applause for one's service to Allah." Now let us elaborate on these three requirements.

##### (i) Ridding the soul of the pleasure of sinning

Seeking pleasure in the thought or anticipa-

tion of sinning—either by recalling sins committed in the past or by anticipating sins in future—is a sign of absence of al-inâba.

There may arise a question about which condition is better: to crave for sin and know its pleasure, and then avoid it for the sake of Allah, or to be rid of any craving for sin and lust whatsoever. Some say it is better to rid one's self of lust and desire for sinning, for that is the goal of al-mujâhada (inner spiritual struggle). Others say: the inner spiritual struggle of the one who feels lust and desire to commit sin but desists from it only for the sake of Allah is better—for it is this struggle that makes humans better than even the angels. A third (more balanced) perspective on the issue is that the self has three states: (1) the urge to sin and indulge in one's lust, (2) the regret and grief over one's errors; and finally, (3) the peaceful stability in righteousness (tuma'nîna)—which is the highest of all states. It is this state that a seeker of Allah (mujâhid—one engaged in mujâhada) aspires to. There is a clear difference between one who is struggling to surrender and the one who has already found the peace and stability of surrender—the spiritual rank of the latter is much higher than that of the former—even though there is reward for both.

The status of a peaceful, stable and blissful soul (called in the Quran: al-nafs al-mutma'ina) is above that of a seeker who is trying to reach this state—even if the latter is more rigorous in acts of worship. This state is a divine grace, He grants it to whoever He wishes. An example is Abu Bakr Al-Siddiq—who excelled all the Companions in his rank not because his acts of worship were more numerous than all but because of the sublime state of his heart. This is the rank of al-Siddiqûn (those who have reached a peaceful and stable state of certitude in God and affirmation of faith) which is a higher state than the rank of even the mujâhidûn (warriors, those struggling in God's path) and shuhadâ' (martyrs).

##### (ii) Minding others' business: taking care-

## **lessness and heedlessness towards God seriously**

From among the indications of al-inâba is being concerned about other people's heedlessness towards Allah. It means to fear for other people—and then to turn to one's own soul and fear for it even more. A scholar once said, "You have not really understood the secrets of spiritual progress until you become angry at people for (disobeying) Allah, then you turn to your own self, and become even more angry at it." This statement cannot be understood except by one who truly understands the Din of Allah—one who has seen the truth of the creation (especially humanity)—its helplessness, weaknesses and failings in front of Allah.

### **(iii) Scrutinizing the reasons for your deeds of devotion**

The third of the requirements in the first stage of al-inâba is scrutinizing in depth your worship and service to Allah—to sort out what part of it goes to the Lord and what portion of it becomes a victim of the desire of your own self. It is quite possible that inadvertently most or even all your devotion goes to pander to yourself.

By Allah, besides whom there is none worthy of worship, many souls suffer from illnesses and intentions that deprive their deeds from being purely and exclusively for Allah and thus from ever reaching up to Him. A man may quite possibly act righteously in seclusion without anyone seeing him, but his act may still be impure and not exclusively for Allah. And quite possibly, a man may act righteously under the gaze of other people, and still it is only for the sake of Allah. And the difference is not known except to the people of insight and physicians of the heart who know the preconditions and pitfalls (of purity).

Between the action and the heart there is a long route, on which there are highway bandits and robbers who prevent the deed from reaching the heart. Hence there may be a man whose deeds of righteousness are numerous but none of them ever reached his heart in the form of

love, fear or hope towards God, nor abstinence towards this world and desire for the Hereafter. Nor is found in his heart the light with which he may distinguish the beloved awliyâ' of Allah from His enemies and truth from falsehood.

Then, there is another long route between the heart and Allah, and on it too there are highway robbers who prevent the deeds from reaching Allah such as arrogance, self-admiration, vision of one's deeds (i.e., one's high estimation of his own actions), forgetfulness of Allah's blessings, and other subtle flaws that would be clear upon scrutiny. It is nothing but Allah's mercy that these flaws remain covered for most of us. If these flaws were to become apparent, we might fall into such a state of despair, regret and grief that they would become even worse than before.

### **3. Returning to Allah in Deeds After the Words**

This requirement of al-inâba to Allah is completed by three things:(i) recognizing the inadequacy of your deeds (in themselves), (ii) recognizing your neediness and destitution, and (iii) recognizing Allah's mercy and compassion towards you.

The inadequacy of one's deeds is clear from the hadith of the Messenger œ, No one's deeds shall save him. "Not even yours, O Messenger of Allah?" they asked. He said: No, not even me. Except if Allah shades me with His mercy and grace (Bukhâri and Muslim).

After recognizing one's need for Allah's mercy (by various means, such as observing nature—Allah's creation— and how Allah has created all humans from a tiny droplet, and how at all moments of our lives we need so many of His gifts to survive), one has no way but to look to Allah's mercy and compassion. Only then, it becomes easy to see all His favors that one does not deserve or acquire, but He bestows them upon us nonetheless. To Him belongs the command, before and after, He is the First and the Last, there is no one worthy of worship, nor any sustainer, besides Him.

# The Roots of Modern Pharmacy

David W. Tschanz

*The professional who is specialized in the collection of all drugs, choosing the very best of each simple or compound, and in the preparation of good remedies from them following the most accurate methods and techniques as recommended by experts in the healing arts.*

*Abu al-Rayan al-Biruni, c. 1045 CE*

Al-Biruni's definition of the pharmacist could have been written today. Along the road from sympathetic magic and shamanism to scientific method, much trailblazing was carried out over a few centuries by scholars, alchemists, physicians and polymaths of the Muslim Middle East, and their rules, procedures and expectations are, to a great extent, practiced almost universally today.

In the West and the Middle East, early medicine as a whole was primarily a fusion of Greek, Indian, Persian and later Roman practices that had progressed over the better part of a millennium. Texts on medications were common, but most of these materia medica were simply lists of plants and minerals and their various effects. By the start of the seventh century ce Europe and much of the Near East had weakened culturally, and those achievements of Hellenistic arts, sciences and humanities that had not been erased were on an intellectual endangered-species list.

“By mid-century, the rise of Islam brought with it a new thirst for knowledge. This openness to discovery began the saving and, eventually, the expansion of much of what the classical world had lost. Nowhere was this truer than in the field of

health, where medical practitioners took guidance from several hadiths (hah-DEETH), or sayings of the Prophet Muhammad, such as this related by Bukhari: “God never inflicts a disease unless He makes a cure for it.” Similarly, Abu Darda narrated that the Prophet said, “God has sent down the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically.” Such words placed the responsibility for discovering cures squarely on the medical practitioner.

Within a century of the death of the Prophet in 632 ce, one of the earliest systematic approaches to drugs was under way in Damascus at the court of the ruling Umayyads. Snake and dog bites, as well as the ill effects of scorpions, spiders and other animals, were all causes of concern, and the poisonous properties of minerals and plants such as aconite, mandrake and black hellebore were exploited. As with most most areas of medicine at the time, Greek physicians Galen and Dioscorides were considered the ancient authorities, and building off their works, Muslim writers discussed with particular interest poisons and theriacs (antidotes).

Sudden death was not uncommon in roy-



al courts, and it was frequently attributed, often erroneously, to poison. Not surprisingly, fear of poison convinced Umayyad leaders of the need to study them, detect them and cure them. As a result, much of early Islamic pharmacy was done by alchemists working in toxicology.

The first of these was Ibn Uthal, a Christian who served as physician to the first Umayyad caliph, Mu'awiyah. Ibn Uthal was a noted alchemist who had conducted a systematic study of poisons and antidotes. He was also reported to be Mu'awiyah's silent executioner, and in 667 he was himself poisoned in an act of vengeance by the relatives of one of his alleged victims. Another Christian physician-pharmacist, Abu al-Hakam al-Dimashqi, served the second Umayyad caliph, Yazid.

Yazid's son, Khalid bin Yazid, took particular interest in alchemy, and he employed Greek philosophers who were living in Egypt. He rewarded them well, and they translated Greek and Egyptian books on chemistry, medicine and astronomy into Arabic. A contemporary of Khalid's was Jabir ibn Hayyan, called Geber in the West, who promoted alchemy as a profession, laying early foundations for chemical and biochemical research.

These early Islamic alchemists proved to be meticulous and persistent in their experimentation, and they made careful written observations of results. They designed their experiments to gather information and answer specific questions, and through them "scientific alchemy" arose. Avoiding unproven belief (superstition) in favor of the compilation and application of procedures, measurements and demonstrated trials that could be tested and reproduced, their work represented the true advent of the scientific method.

The role of scientific alchemy cannot be over-emphasized. By the ninth century, the trend, approach and type of information that circulated in Arabic alchemical manuals represented some of the best work in this field. The careful methodology the alchemists developed served all fields, including pharmacy.

In the process of experimenting in making amalgamations and elixirs, important mineral and chemical substances were used, such as sal ammoniac, vitriols, sulphur, arsenic, common salt, quicklime, malachite, manganese, marcasite, natron, impure sodium borate and vinegar.

Among simples of botanical origin, they used fennel, saffron, pomegranate rinds, celery, leek, sesame, rocket, olives, mustard and lichen. Significant gums such as frankincense and acacia were used, as well as animal products including hair, blood, egg white, milk (both fresh and sour), honey and dung.

Laboratory equipment consisted of pots, pans, tubes, retorts, alembics, crucibles and various distilling apparatus; covering platters, ceramic jars, tumblers, mortars and pestles (often made of glass or metals); as well as tripods, scales and medicinal bottles. The range and scope of alchemical operations included processes often used today: distillation, sublimation, evaporation, pulverization, washing, straining, cooking, calcination and condensation (the thickening of liquid compounds).

While translation of Greek, Persian and Indian scientific books into Arabic had begun under the Umayyad caliphate, it blossomed in the ninth century under the Baghdad-based Abbasids. Hunayn ibn Ishaq, with his superlative knowledge of Syriac, Greek and Arabic, was probably the greatest of the translators, and his works included most of the corpus of Hippocrates and Galen. Intellectual ferment, reinforced by support from the highest levels of government, paved the way for some 400 years of achievements. Methods of extracting and preparing medicines were brought to a high art, and these techniques became the essential processes of pharmacy and chemistry.

A pharmacist was called saydalani, a name derived from the Sanskrit for a seller of sandalwood. The saydalanis introduced new drugs including—not unexpectedly—sandalwood, but also camphor, senna, rhubarb, musk, myrrh, cassia, tamarind, nutmeg, alum, aloes, cloves, coco-

nut, nuxvomica, cubeb, aconite, ambergris, mercury and more. They further introduced hemp and henbane as anesthetics, and they dispensed these in the forms of ointments, pills, elixirs, confections, tinctures, suppositories and inhalants.

As was the case in Europe and America up to modern times, many prominent physicians in Islamic lands prepared some medications for their patients themselves. While Al-Majusi, Al-Zahrawi and Ibn Sina are all good examples, they are actually exceptions, for the typical medical professional often welcomed the separate, specialized role of a saydalani, whose work proved as distinct from medicine as grammar is from composition.

By the beginning of the ninth century, Baghdad saw a rapid expansion of private pharmacy shops, a trend that quickly spread to other Muslim cities. Initially these were unregulated and managed by personnel of inconsistent quality, but all that changed as pharmacy students were trained in a combination of classroom exercises coupled with day-to-day practical experiences with drugs, and decrees by the caliphs al-Mamun and al-Mutasim required pharmacists to pass examinations and become licensed professionals pledged to follow the physician's prescriptions. To avoid conflicts of interest, doctors were barred from owning or sharing ownership in a pharmacy. Pharmacists and their shops were periodically inspected by a muhtasib, a government-appointed inspector of weights and measures who checked to see that the medicines were mixed properly, not diluted and kept in clean jars. Violators were fined or beaten. Hospitals developed their own dispensaries attached to manufacturing laboratories. The hospital was run by a three-man board comprising a non-medical administrator, a physician who served as mutwalli (dean) and the shaykh saydalani, the chief pharmacist, who oversaw the dispensary. Around this time pharmacy developed its own specialized literature. It built first on Dioscorides' materia medica of some 500 substances, and then also on Nestorian physician Yuhanna bin Masawayh, a second-genera-

tion pharmacist, who penned an early treatise on therapeutic plants and aromatics.

It was a younger colleague, Abu al-Hasan 'Ali ibn Sahl Rabban al-Tabari, who said that the therapeutic value of each drug needed to be reconciled with the particular disease, and he urged physicians not to simply provide a routine remedy. He identified the best sources for components, stating, for example, that the finest black myrobalan comes from Kabul; aloes, from Socotra; and aromatic spices, from India.

He recommended glass or ceramic storage vessels for liquid drugs, special small jars for eye liquid salves and lead containers for fatty substances. To treat ulcerated wounds, he prescribed an ointment made of juniper gum, fat, butter and pitch. In addition, he warned that one mithqal (about four grams) of opium or henbane causes sleep and also death.

The first known medical formulary was prepared in the mid-ninth century by Al-Aqrabadhin Sabur ibn Sahl for pharmacists in both private and hospital pharmacies. The book included medical recipes, techniques of compounding, pharmacological actions, dosages and the means of administration. The formulas were organized by tablets, powders, ointments, electuaries or syrups, and later, larger formularies followed his model.

More generally, pharmacological drugs were classified into simples and compounds—mufraddat and murakkabat. The largest and most popular of the materia medica manuals, written by Ibn al-Baytar, born in Malaga in the kingdom of Granada toward the end of the 12th century, offered an alphabetical guide to more than 1,400 simples taken from Ibn al-Baytar's own observations as well as 150 from named written sources.

Today, every prescription filled, every pharmacy license granted, every elixir, syrup and medicament created, used or tested reflects this Islamic legacy. If what the alchemists and early medical practitioners did then seems all too obvious to us now, it is only because today's obvious is yesterday's discovery.

# The Prophet's Bravery

*Dr. Aid al-Qarni*

The reader should know that all of the Prophet's (SAWS) noble characteristics were direct results of certain causes -- such as his strong Faith in Allah, his fear of Allah, and the complete trust he placed in Allah. In this regard, the characteristic of bravery is no exception. The Prophet (SAWS) was a paragon of bravery because he feared no one save Allah, because he had Faith in Allah's Promise to protect him from his enemies, and because he placed his complete trust in Allah.

As such, he was like a great mountain, in that he did not easily shake or tremble, but instead remained firm and steadfast through the most harrowing of situations. His enemy's threats did not perturb him; life-threatening situations did not frighten him; and the threat of physical harm or even of death did not faze him in the least.

He placed his complete trust in Allah, seeking no one's help save His help, being confident in His Promise, and being satisfied and happy with His decree. With such wonderful qualities, it is not surprising that he personally fought in battles, placing himself in harm's way even when few, if any, others were willing to do the same.

Never once did the Prophet (SAWS) flee from a battle; never once did he even retreat a single

step when fighting intensified. In fact, when heads were decapitated; when swords sliced through air, skin, flesh, and bones; when many people met their deaths in a matter of minutes or seconds; when swords clashed with shields, and when arrows penetrated armor--- the Prophet (SAWS) was the closest member of his army to the enemy. At times, Companions used the Prophet (SAWS) as a shield, knowing that they would stand a better chance against their enemy if they rallied around the Prophet (SAWS).

For the Prophet (SAWS), it did not matter how many enemy soldiers there were on a battlefield; it did not matter how many weapons they had; these things did not matter because he believed with certainty that, regardless of the strength of the enemy, Allah would help him overcome them. On the Day of Hunayn, most Muslims fled from the battlefield during the initial stages of the battle. The only Muslims who remained steadfast on the battlefield were the Prophet (SAWS) and six of his Companions; and this verse was revealed to him:

*Then fight [O Muhammad] in the Cause of Allah, you are not tasked [i.e., held responsible] except for yourself, and incite the believers [to fight along with you]. (4:84)*

The Prophet (SAWS) was neither nervous nor frightened during times of battle; instead, he was calm and at peace, for he desired martyrdom at least as much as he desired victory.

As a result of the Prophet's (SAWS) bravery, he sometimes sustained injuries -- for instance, during the Battle of Badr, he fractured a bone in his face, and one of his front teeth broke. In a single battle, he lost seventy of his Companions. And yet he never became weak, cowardly, or fearful; instead, he ploughed forward on the battlefield as if he wanted to die.

On the Day of Badr, he not only led his army, but also took part in the fighting during the most intense and dangerous stages of the battle. During the Battle of Khandaq, the Confederate armies were apparently in complete control of the situation, confident that it was only a matter of time before they broke the siege and destroyed the Muslims of Madeenah. As for Muslim soldiers, their hearts reached their throats, so afraid were they; they were shaken and put to trial, with at least some of them being on the verge of hopelessness; meanwhile, the Prophet (SAWS) remained patient, steadfast, and confident of victory. But as confident as he was, he did not forget to invoke Allah for help. He stood up, prayed, supplicated, and invoked his Lord for help, until Allah answered his Prayers and caused his enemies to be defeated, to suffer humiliation, and to retreat in disgrace even though they greatly outnumbered their Muslim counterparts. The violent wind that Allah sent to the Confederate armies instilled terror into the hearts of polytheist soldiers, and thus the siege came to an end. And on the night of Badr, the Muslims fell asleep; as for the Prophet (SAWS), he stood up, prayed, and invoked Allah for help,

No one was as brave as was the Prophet (SAWS), who said: "By the One Who has my soul in His Hand, I would love to be killed in the way of Allah, to then be resurrected, and to then be killed (again)."

## THE HARE WITH MANY FRIENDS

A Hare was very popular with the other beasts who all claimed to be her friends. But one day she heard the hounds approaching and hoped to escape them by the aid of her many Friends. So, she went to the horse, and asked him to carry her away from the hounds on his back. But he declined, stating that he had important work to do for his master. 'He felt sure,' he said, 'that all her other friends would come to her assistance.' She then applied to the bull, and hoped that he would repel the hounds with his horns. The bull replied: 'I am very sorry, but I have an appointment ; but I feel sure that our friend the goat will do what you want.' The goat, however, feared that his back might do her some harm if he took her upon it. The ram, he felt sure, was the proper friend to apply to. So she went to the ram and told him the case. The ram replied: 'Another time, my dear friend. I do not like to interfere on the present occasion, as hounds have been known to eat sheep as well as hares.' The Hare then applied, as a last hope, to the calf, who regretted that he was unable to help her, as he did not like to take the responsibility upon himself, as so many older persons than himself had declined the task. By this time the hounds were quite near, and the Hare took to her heels and luckily escaped.

**MORAL:** He that has many friends,

# Why Al-Âkhirah

Sajida Fakhri

Allah has created man “in the best of forms” – a state of nature which is wholly pure and free of sin. He has been supremely blessed and bestowed with the priceless gifts of body and mind and innumerable talents and resources. But with all the precious bounties and largesse granted to us by Allah, comes the added responsibility of using these abilities and talents in the way that is worthy of our Bestower – which also brings us to the question of accountability of all our actions. The more man has, the more he will be questioned about – in the variegated sectors of his family, his livelihood, his adherence to his faith (or the lack thereof) and his commitment to his neighbors and community.

*What, does man think that he is to be left aimless [without being punished or rewarded for the obligatory duties enjoined by his Lord Allah on him]? [Sûrat Al-Qiyâmah, 75: 36]*

Our life on this earth is temporary, a fleeting mirage – and it is the pathway preparing us for the reality of Al-Âkhirah. Earthly life derives meaning when we understand the message reiterated by the Messengers of Allah and stated clearly in the Quran – that the noble and the pure are rewarded and that the evil and the wicked are punished by Allah. All intentions which precede actions need to be transparent, being subject to scrutiny – especially if the moral plague of doing good things for wrong motives is to become apparent.

To prepare ourselves for the Yawm Al-Dîn –and to lead our lives in the most honorable

way– we need to follow the guidance and our ‘briefing’ as delineated in the verses of the Holy Quran and as laid down by our Prophet and the prophets before him in the exemplary way of life led by them.

*SWe have not created heaven and earth and all that is between them without meaning and purpose, as is the surmise of those bent on destroying the truth... Would we treat those who have attained to faith, who believe [in the Oneness of Allah] and do righteous deeds in the same manner as [We shall treat] the mufsidîn, those who spread corruption on Earth? Would we treat the God-conscious, the Muttaqîn, in the same manner as the fujjâr, the disbelievers and the wicked?’ [Sûrat Sâd, 38: 27-28]*

In these verses, Allah informs us that we need to direct our lives towards Al-Sirât-Al-Mustaqîm if we desire to be rewarded and if we wish to share ranks with the righteous and pious in the Hereafter.

The Hereafter is therefore fundamental to clarifying the true purpose of life and the reason we die – that men may see the real ‘ends’ of the kind of life they have been striving for. In fact, the Hereafter is initiated with ‘The Day of Decision’ or the ‘The Day of Truth’ when all of man’s deceptions and deepest emotions will be laid bare before the Creator. It is He who will then decide our fate or show us His ultimate mercy as He deems fit.

It stands to reason therefore that belief in

Al-Âkhirah would have a tremendous influence on the life of a Muslim. He is aware that Allah is watching (and the Angels are recording) all his actions big or small. He must account for his behavior, conduct and emotions. Therefore he will exercise the utmost restraint and care in conducting himself as a true Muslim. This will give meaning and purpose to his life, resulting in a greater emotional and psychological balance. His life will not be limited to worldly desires, to greed and materialism. He will stay away from an immoral life, avoid deviant or criminal behavior and will take constant care to repent of any misdeeds he may have committed, knowingly or unknowingly. He will be less tempted to lapse into anxiety, sadness and fear and his faith will be strong enough to give him the courage to face trials, tribulations and challenges in day-to-day life. The fact that Allah, the Master of the Day of Judgement will mete out not only the exact justice in direct proportion to His slave's deeds, but will also display mercy towards him, will give him the confidence and conviction to follow the true path of Islam.

Belief in the Day of Judgement –the understanding that man will be brought back to a life enduring for eternity– is essential to correcting man's course of life and to making him prepare diligently for it. The end purpose is for him to live life in this world as an ethical and upright Muslim following the teachings of the Quran and Sunnah.

Mention of the life of the Hereafter in the Quran is commingled with the mention of the Dunya as it is in this interconnection there lies the pathway for souls to be reformed and rejuvenated. Allah has provided us with information regarding the Unseen Day with supreme clarity in the Quran and by understanding this alone can man develop a firm yaqîn –that is, a faith with no room for any remnant of doubt.

It is this faith which fashions the path of life for every true Muslim – man, woman or child. They know they must lead a life truly valuing

salah and zakah, observing their duties towards parents, being ever mindful of the needs of their family, relatives and neighbors and orphans. A true Muslim should endeavor to inculcate within himself all the virtues displayed in the persona of our Prophet Muhammad ﷺ – namely those of honesty, trustworthiness, tolerance, kindness, forgiveness, truthfulness, chastity and other innumerable positive qualities of which he was a shining example.

On the authority of Abû Hurairah, the Prophet (SAWS) stated the following:

*Allah will most certainly enforce settlement of all the dues to those entitled to receive them on the Day of Judgement; even the wrong done to a hornless goat by a horned goat will be redressed. (Muslim)*

The above words imply that a Muslim may not simply rest assured and be complacent that he is leading a commendable sin-free life. Rather, his striving must be continuous and his effort must be ongoing all through his life to avoid the pitfalls and allure of the Dunya. Through constant attention he can successfully maintain the status quo required of a pious, upright Muslim. He must always bear in mind that each offence done by him or to him will be recompensed in just and full measure by Almighty Allah. At the same time, Allah is forgiving and merciful, so if one repents sincerely and pleads forgiveness, he is justified to expect generous clemency from Allah.

Islam repeatedly reiterates and lays the greatest stress on the individual's accountability to Allah. The human being's life in this world is transient, a trial and an examination period during which he prepares himself for the next life which is ever lasting. His actions in this world will tilt the scales in his favor or against him, determining the resultant remuneration that will be awarded to him.

Ultimately it is this accountability that has such a sobering effect on the Muslim – in his joyous or darkest days here on earth– knowing

that after this worldly life is over, he will have to answer for all his actions to his Maker. He keeps in mind the consequence of his deeds and maintains hope in Allah's merciful judgement. And that is what keeps him constantly grounded in this tempestuous life full of the Shaytan's temptations.

In a hadith narrated by Abû Mûsa the Prophet (SAWS) said,

*Near the arrival of the Hour there will be days during which (religious) knowledge will be taken away (vanish) and general ignorance will spread, and there will be Al-Harj in abundance [Al-Harj means killing].*

(Bukhâri)

From the above hadith we can see that the person who has conducted his life in submission to Allah is in an entirely different state from the one who has lived his life manifesting ingratitude to Allah or rebelling against the decrees categorically stated in the Quran. Those who do not believe in the Hereafter sooner or later become immoral and irresponsible because, for them, the fleeting life of this world is the be-all and end-all of everything. On the other hand, those who have a firm belief in life after death fear Allah, hold Him in awe, follow the straight path, do good deeds and abstain from anything that might land them in Jahan-nam.

Therefore, let these words of Allah be a constant reminder and guide for all of us Muslims, making it our cornerstone for determining the way we choose to build the edifice of our lives:

*Did you think then that we have created you in play [without any purpose] and that you would not be returned to us? [Sûrat Al-Mu'minûm, 23: 115]*

*Allah has created the Heavens and Earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. [Sûrat Al-Jâthiyah, 45: 22]*

alJumuaH Dec 8, 2016

## Zikrullah

Jabir (RA) reported: I heard Messenger of Allah (SAWS) saying, "If a person mentions the Name of Allah upon entering his house or eating, Satan says, addressing his followers: 'You will find nowhere to spend the night and no dinner.' But if he enters without mentioning the Name of Allah, Satan says (to his followers); 'You have found (a place) to spend the night in, and if he does not mention the Name of Allah at the time of eating, Satan says: 'You have found (a place) to spend the night in as well as food.'"

**Commentary:** Herein, we are told that in order to ward off Satan and his followers, we are supposed to remember Allah before entering our house and before beginning to eat. The remembrance of Allah implies those appropriate prayers of the Prophet (SAWS) which have been mentioned in Aha-dith. For example, we are instructed to pronounce the Name of Allah before beginning to eat. On entering our house we recite the following Prophetic prayer: "Allahumma inni as'aluka khairal-mawliji wa khairal-makhraji. Bismillahi wa lajna, wa bismillahi kharajna, wa `al-Allahi rabbina tawakkalna." (O Allah! I ask you for what is good of entrance and what is good for exit. With the Name of Allah do we enter, and with the Name of Allah do we leave, and upon our Rubb Allah have we put our trust).

## Appeal

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