

[www.islankashmir.org](http://www.islankashmir.org)

# RADIANT REALITY

Published from Srinagar, May 2015, Volume 16, Issue 05.

*Verily, proofs have come to you  
from your Lord, so whosoever sees,  
will do so for (the good of) his ownself,  
and whosoever blinds himself,  
will do so to his own harm.*

**Surah An'aam | Verse 104**

www.islamkashmir.org

# RADIANT REALITY

Regd. No.: JKENG/2000/4174,  
Published From Srinagar. May. 2015. Vol.16, No: 05.

Editor, Printer & Publisher: Mawlana Hamidullah Lone	Contents	
<p><i>*Correspondence should be addressed to the Editor.</i></p> <p><i>*The Editor reserves the right to abridge letters and any other material received for publication.</i></p> <p><i>*Published articles do not necessarily reflect the views of Radiant Reality.</i></p> <p><i>*Articles may be reproduced free of charge with due acknowledgement.</i></p> <hr/> <p><b><u>Mailing Address:</u></b> Editor In-Charge,- Radiant Reality P.O. Box 974 G.P.O. Srinagar, J&amp;K, 190001, India.</p> <hr/> <p><b><u>Subscription:</u></b> Yearly: Rs 240/- + Postage: Rs. 30 (Normal Post) Rs. 140 (Regd. Post)</p> <p><b>Email:</b> siteadmin@islamkashmir.org</p>	<ol style="list-style-type: none"> <li>1. Editorial - The New Menace <span style="float: right;">2</span></li> <li>2. Question Answer <span style="float: right;">4</span></li> <li>3. Lesson from the Qur'an <span style="float: right;">9</span></li> <li>4. Lesson from Sahih al-Bukhari <span style="float: right;">11</span></li> <li>5. Humanity in its Relationship with Religion <span style="float: right;">14</span></li> <li>6. The Sunnah is Lived Revelation <span style="float: right;">18</span></li> <li>7. Al-Ghazali and the Revival of Islamic Scholarship <span style="float: right;">21</span></li> <li>8. Tolerance and Respect in Matters of Ikhtilaf <span style="float: right;">24</span></li> <li>9. Allah's Plan for You and Me <span style="float: right;">27</span></li> <li>10. The Evil TV: Why Should it Be Abandoned <span style="float: right;">31</span></li> <li>11. The Preservation of the Qur'an <span style="float: right;">33</span></li> <li>12. Good Muslim: A Good Human Being <span style="float: right;">36</span></li> <li>13. The Station of I'tisaam <span style="float: right;">39</span></li> <li>14. The Search for Meaning <span style="float: right;">42</span></li> <li>15. Trust <span style="float: right;">44</span></li> <li>16. Sufficient is He <span style="float: right;">47</span></li> </ol>	

**Join us to spread the message of Islam.**  
**Send your donations to: ⇒**

"The Truth"  
Account No: 0349010100000045,  
IFSC\_Code: JAKA0DOCTOR  
Branch Unit: GMC, Srinagar. Bank: J&K Bank.

## EDITORIAL

*All thanks for Almighty, the most Merciful and Exalted*

# The New Menace

Islam has experienced many an apostate upsurge during the course of its history. The most powerful of them was the one that manifested itself among the Arab tribes soon after the death of the Prophet. By this we mean the mightily rebellious movement that was nipped in the bud by Caliph Abu Bakr through his matchless courage and strength of will. The, again, the second great onslaught of apostasy within Islam was the widespread swing towards Christianity at the expulsion of Muslims from Spain which had stolen into some other countries too that were then under the domination of the Western Christian Powers, with the active support and encouragement of the Christian missionaries. Apart from these well-known episodes there are also some stray instances like that of a few faint-hearted Muslims going over to some other faith in India. But such cases have been very rare, and the fact is that with the exception of the large-scale conversion of Muslims to Christianity in Spain, if it can be described as an apostatic movement, the general opinion of the historians of Islam is that the Muslim millat has never seriously had to encounter a general threat of apostasy.

Whenever an incident of this nature took place in Islam it always produced a two-fold reaction within the Muslim society: (1) intense resentment and anger against

the erring party, and (2) the termination of social relations. Anyone who had the misfortune to renounce the faith was the subject of unqualified contempt and resentment from among the Muslims and he automatically ceased to be a member of the Islamic society in which he had been born and brought up. All contacts and relationship between an apostate and his kinsmen became non-existent immediately. The walking over from the fold of Islam into that of another faith meant indeed the walking over from one world into another. The entire family of the apostate would turn its face against him. Now neither the kinship remained nor the bond of marriage nor brotherhood nor inheritance. A wave of apostasy would produce international repercussions and arouse at once the self-protective instincts of Islam and the Muslims. The intellectuals, religious leaders and preachers of the Islamic country where such a thing occurred would get arrayed as a united whole against the calamity. They would probe into its causes and draw pointed attention to the virtues and the superior merits of Islam. A current of agony and disgust would run through the entire body of the Muslim society that was immediately concerned with it and shake it up at all levels. The elite as well as the common people would make it their one thought and concern. Such was the way in

which the incidents of apostasy would react upon the consciousness of Muslims although these were neither widespread nor of much consequence in life.

Now, however, the Islamic world has been confronted for some time with a threat of apostasy which is casting its shadow over it from end to end. In its dimensions and vigour it has superseded by far all the previous threats. No country is safe from its sinister influence. But country is a far cry. There are, in fact, very few families which can claim to have been left unaffected by it. This is an apostasy that has come into the Muslim East in the wake of the political domination by the West, and it has posed the most serious challenge to Islam since the day of the Prophet.

What does apostasy mean in Islamic terminology? The exchanging of one faith, of one spiritual creed for another; the refutation of the teachings the Prophet had brought into the world, the rejection of the ideals and precepts that have been continuously attributed to him and are accepted in Islam positively as truths. And what course did an apostate adopt? He denied the divine apostleship of Prophet Muhammad (Sallallahu Alaihi Wasallam) and adopted the creeds of Christianity, Judaism or Hinduism or became an atheist and rejected Prophecy, revelation and the concept of the Hereafter. This was the sense in which the people of the former times understood the term apostasy. Anyone who abandoned his faith took the way of the church if he adopted Christianity, and of the temple if he accepted Hinduism, and so on. His apostatic deed would be there for everyone to everyone to see; there

would be no concealment of it. Fingers would be raised at him and the Muslims would cease to associate with that person. In brief, the apostasy of anyone was not hidden from the public view.

Europe introduced into the East concepts and ideologies that were based on the repudiation of the fundamentals of spiritual belief and the rejection of an Omnipotent Power holding sway over the entire universe, of that supreme Consciousness which brought world into creation and in whose hands lay the dispensation of it (Beware ! it is He Who doth create and it is He alone Who rules): concepts which had their origin in the denial of the Unknown, the Supernatural, Divine Revelation, apostleship and the transcendental values – this was the common feature of all the branches of thought brought by the West no matter whether they dealt with biology and evolution or with ethics, psychology politics or economics. However varied their field of study they all had as their meeting ground the materialistic approach to man and his world and the interpretation of the phenomena along materialistic lines.

These ideals and concepts invaded the East and penetrated deep into the inner recesses of its soul. This Western materialistic philosophy was undoubtedly the greatest religion preached in the world after Islam. It was the greatest religion from the point of view of the extensiveness of its scope, the profoundest religion from the point of view of depth to which its roots went and the strongest religion from the point of view of the capacity it possessed for conquering the hearts and minds of

*Cont'd on page 43*

# Question Answer

---

## Question.

I would like to know if it is permissible for a person without Wudhu to turn the pages of the Qur'an with sticky notes?

## Answer.

The Qur'an is the book of Allah and demands the highest level of respect. The Qur'an should not be touched unless one is in the state of Wudhu. (Hidaayah)

In the enquired case, although it is permissible to turn the pages of the Qur'an with a sticky note, in view of the utmost respect and reverence the Noble Qur'an demands, we advise against it.

If one does not have Wudhu and wants to hold or turn the pages of the Qur'an, a fresh Wudhu should be made and one may engage in the recital and the turning of the pages of the Qur'an. And Allah knows best.

*Mufti Ismaeel*

## Question.

Is it necessary for a woman to stay at home for forty days after giving birth? Does it have any basis in Shariah?

## Answer.

To consider it compulsory or necessary for woman to stay at home for forty days after giving birth, has no basis in Shariah.

If it is done for medical or health

reasons etc., it may be done without considering it to be compulsory or necessary in Shariah.

In any case, a woman should not leave the home unnecessarily. And Allah knows best.

*Mufti Ismaeel*

## Question.

I am a Muslim businessman. Is it permissible for me to keep my business open at the time of Jumuah whilst I attend the Jumuah Khutbah and Salaah at the Musjid and my non-Muslim staff manage and take care of my business?

## Answer.

It is permissible for a Muslim to keep his business open during Jumuah if it does not compromise his Jumuah attendance and the attendance of those on whom Jumuah is incumbent.

Your non-Muslim employees have no obligation towards attending the Jumuah Salaah and may therefore manage your business at this time. (Tahtaawi) And Allah knows best.

*Mufti Ismaeel*

## Question.

1. Are Employee benefits such as contributing to an employee's retirement permissible considering that *that* chosen

fund is Non Shariah compliant.

2. Is it permissible to provide cover for employees (Non-Muslim) from the employer (Muslim) for the following: Life Insurance, Disability Cover and Severe illness. This will be done under the basis that the employer contributes half of the premium and the employee contributes the balance.

**Answer.**

1. Since there are numerous types of retirement/pension programs that different employers have utilized for their respective employees, some permissible and others not, we are unable to issue a general ruling regarding such plans without analyzing each program and its structure individually. If you would like us to comment on a certain type of fund, you may forward us the contract for that specific plan.

2. It is impermissible for a Muslim employer to provide conventional insurance policies to one's employees as the transaction includes many elements that are contrary to Islamic law such as interest [1], qimar[2] (gambling), and gharar[3] (deception).[4] However, if the non-Muslims themselves sign up for such policies without any involvement or contribution from your end (or your company), then it will be permissible for them to do so as employees of your company. In order to compensate them for the extra payments they will have to make towards these policies, you may increase their salaries accordingly.

Note: This does not apply to Muslim employees as it is impermissible for them to sign up for such policies. And Al-

lah knows best.

*Bilal Mohammad*

**Question.**

I intended giving my wife a divorce but I did not verbally say it. Is my Nikah valid or not?

**Answer.**

The intention of a divorce does not constitute a divorce.

Hence, if a husband intends divorcing his wife but does not issue the divorce verbally or in writing, divorce does not come into effect and the marriage remains intact. And Allah Knows Best.

*Mufti Ismaeel*

**Question.**

I am planning to buy a brand new car from a dealer. The dealer has agreed to sell me the new car for say 33000. I would be paying 3000 as a down payment and would have to FINANCE the remaining 30000 at 1.9% APR for 60 months (5 years) from Financial Services (their own bank).

The interest on this 30000 loan for 60 months comes to around 1600 which dealer agreed (after explaining him about Islam and its prohibition regarding Interest) to add it to the cost of the vehicle and make it 0% APR (Interest-free). The interest amount would be less (around 900) if I take the loan for 36 months (3 years). Which means that I would be buying the car for 34600 (33000 + 1600) and my down payment would be 4,600 and loan amount would be 30,000 (at 0% APR) which I would have to repay with 500 per month for 60 months.

Is this transaction valid as per Is-

lam? If not then what are the alternative ways.

**Answer.**

If the interest amount of 1600 is incorporated in the selling price of the car and the car is sold at a flat rate, then it is permissible.

In the example cited by you, if 1600 interest is included in the sale price of 33000 and now the sale price of the car is 34600, then 34600 is considered as the full sale price of the car and not 33000.

It is not sufficient to merely include the interest amount in the sale price and regard it as one flat price. It is important to ensure that the implications of interest do not subsequently follow. For example, if there is a delay in the payment of the installments, the purchaser cannot be charged interest on late payment. The seller will be entitled only to the final selling price of 34600. Another alternative is the *Ijārah* model, where the "purchaser" hires the vehicle, for example 500 a month for 60 months. In this case, the "seller" will be the "hirer" and retain ownership of the car. Upon 60 months or complete payment of the expected purchase price, the owner gifts the car to the hirer of the car. In both situations, there are positives and negatives for both, the potential "seller" and the potential "purchaser". However, when one mode of transaction is adopted, it must be followed with all its implications. And Allah Knows Best

*M. Asim Patel*

**Question.**

A few years back I purchased a house. I had a shortfall of 50000. My wife lent me this amount. I haven't yet paid her

back this amount. She has been paying zakaat on this amount (money owing to her). She has now decided to invest the money in the house doesn't want to be repaid, will get her money back when we sell the house or alternatively if we don't sell it will just be invested). The house is earning rental income, of which she does not get any income from there. She wants to know if she must still pay zakaat on this amount now that she has invested it in the house.

Answer:

The main issue to consider is in the following statement of the query: "She has now decided to invest the money in the house (doesn't want to be repaid, will get her money back when we sell the house or alternatively if we don't sell it will just be invested)"

In order for the wife to invest in the house, it is necessary that the husband and wife enter into a *Musharakah* (partnership) agreement. The husband and wife must formally conduct a transaction of purchasing a certain percentage (for example 10%) of the house for 50000.

Once the transaction has been conducted, the unpaid 50000 will now be considered as payment for the share of a certain percentage, she then becomes a partner (*sharik*) with the husband in the house.

The house will now be in joint ownership between the husband and wife. The wife is not obliged to pay zakat on the 50000. However, if she receives rental in proportion to her share then zakat will be *wajib* if the amount with her other financials is equivalent to the *nisab* of zakat and she does not have a liability consuming the

amount. If she has a liability then that amount is deducted and zakat will be due on the balance amount if it reaches the nisab. And Allah Knows Best

M. Fahad Abdul Wahab

### Question.

Can a husband have conjugal relations with his wife during menses?

### Answer.

It is prohibited for a husband to have conjugal relations with his wife during menses. Allah Ta'ala mentions in the Quran:

*“They ask you (O Muhammad ﷺ) concerning menstruation. Say, “It is impure so leave (conjugal relations with) women during (their period of) menstruation and do not go unto them (do not have conjugal relations with your wives) until they are cleansed (until the menstrual cycle is complete)” (2:222)*

And Allah Knows Best

Mufti Ismaeel

### Question.

I have owls living around my house. Is it good or bad?

### Answer.

In Islam, an owl is not considered to be a bad omen as is the belief of some superstitious people.

Rasulullah Sallallahu Alayhi Wa Sallam said: “There is no Haammah (bad omen from owls).” (Bukhari)

Hence, there is no harm if owls live around one's house. And Allah Knows Best

Mufti Ismaeel

### Question.

I recently purchased a property. At the time of purchasing the property, the agent and the seller of the property did not have access to a certain area of the property. The agent and the seller of the property assured me that it was in good condition. I took their word for it. After I purchased the property, I found that the area in which I was not given access to, was in a very bad condition. In this situation, what are my rights according to Shariah?

### Answer.

If you purchased the house from an agent/seller after being assured of the houses non-defective condition, and you found the house (or some portion thereof) to be defective, you are entitled to return the house to the agent/seller for a full refund or you may keep the house. (Hidaayah) And Allah Knows Best

Mufti Ismaeel

### Question.

I received a letter from the principal of my children's school saying that parents should pay 3000 for the air conditioners that are going to be installed at the school, otherwise, my son will not be allowed to write exams. Is it permissible for the principal of the school to force parents to pay for the air conditioners in this way, despite them not agreeing to it?

### Answer.

In principle, for a transaction to be valid, the agreement and mutual consent of the seller and purchaser on the transaction of an item or commodity is necessary. Allah mentions in the Quran:

*“Oh you who believe, do not devour each other's property by false means, unless it*



*is trade conducted with your mutual consent" (4:29)*

Hence, the seller and purchaser cannot be forced or pressurized on selling or purchasing an item. If such a transaction takes place, the transaction is null and void.

Accordingly, you may approach the authorities of the school and express your disapproval of agreeing to such a transaction. And Allah Knows Best

*Mufti Ismaeel*

### **Question.**

Regarding reading durood in the 1st sitting for sunnah ghair Muakkadah. Do we read it or not? I know you answer a similar question but it was not referred to the sunnah ghair muakkadah.

### **Answer.**

In principle, in any salah wherein there are two qa'dahs i.e. sitting position after two raka'at, whether it be of a fardh or wajib salah, one will fulfil the sunnah of reciting durud sharif only in the second qa'dah as one will only suffice by reciting tashahhud in the first qa'dah. In the case wherein one is performing two raka'at which has only one qa'dah, one will recite durud sharif and du'a' as done in the second qa'dah of fardh and wajib salawat. However, the same ruling does not apply in nafl salah as one may choose to recite durud sharif in the first qa'dah of a four raka'at nafl salah, including sunnah ghair muakkadah. And Allah Knows Best

*M. Fahad Abdul Wahab*

### **Question.**

I have made the following android application <https://play.google.com/store/apps/details?id=com.gigs.manzilfree&hl=en>

The app is free to download but i use startapp ad network to put ads in my application. I have noticed that sometimes (less than 10%) times they show ad of a haram application like poker. In this scenario if i contribute 20% of my total revenues as sadqa(to be on the safe side) will my income be halal.

### **Answer.**

We commend you on your sensitivity to conform to the laws of Shar'iah in acquiring halāl income.

The appearance of harām ads on your app will contaminate your income with harām money. Furthermore, based on our understanding and according to some, an app developer is able to choose/remove any ad he dislikes with StartApp. You should further research this issue with StartApp.

However, if this is not feasible, then our advice is that you discontinue to display ads through StartApp. In adopting the method of displaying ads on one's app, there will always be the possibility of ads of harām content being displayed. If such is the case then one should only develop an app that will be ad-free. And Allah Knows Best

*M. Fahad Abdul Wahab*

# Lesson From The Qur'an

***God has made the Ka'bah, the Sacred House, a standard and maintenance for the people... (5:97)***

This verse may be dealt with from several perspectives, as follows:

1. The Ka'bah has the position of being the heart of the earth. It is such a glorious and luminous pillar around which human beings, jinn, and an-gels incessantly turn from the center of the earth to the Sidratu'l- Muntahā (the farthest point of the created realm or the highest limit separating this created realm with the "realm" of Divinity) that billions of visible or invisible pure souls look forward to reaching it at every moment. Indeed, only this aspect of the Ka'bah is enough for it to be worthy of being the projection of the Sidrah upon earth. This is such a projection that it is as if God "looks at" and judges all humankind, including particularly the Prophets, from this Sidrah-Ka'bah perspective. Hence, it can easily be said that the Ka'bah is "a standard" or a unit of measurement, and the existence of many things, like that of the earth, seems to have been programmed according to its existence. But for the Ka'bah, the existence of other things would have no meaning. Pointing to this fact, several sayings of our Proph-et, upon him be peace and blessings, inform

us that the destruction of the Ka'bah is a sign of the final destruction of the earth. That is, the destruction of the Ka'bah signals the disconnection between the earth and the heavens. In other words, the existence of the earth disconnected with the heavens will have no meaning. When the earth loses its means of realizing the aim of its existence, it must be removed from the arena of existence.

With this characteristic, the Ka'bah is the only basis for the existence of the earth, and it has been performing its mission with its unique spirit. Thus, when the Ka'bah is deprived of the aim of its existence, it will eventually return to its essence. I would like to present an observation confirming this reality. It belongs to a spiritual Pole from among the followers of Imām Rabbānī. He says: "I was circumambulating around the Ka'bah when I suddenly witnessed the rise of the Ka'bah towards the heaven. While it was rising, it was complaining about the people not worshipping God properly. I held it by its foot, begging it to come back." Certainly, it is hard to tell whether the Ka'bah remained with its spirit and "secret" or not, without having an

observer of the same degree of insight.

I do not think that the case today is different than it was at that time. However, we rely on the immensity of God's grace and favor. Maybe, the tragic condition of the believers at the present results from the complaint of the Ka'bah that is treated with disrespect.

2. Islam can be practiced individually, and a person can be successful in performing their personal obligations. However, it is only through being in a Muslim community that God Almighty's favors can be acquired in a general sense and that these favors can be represented in a perfect way. Thus, the Ka'bah is the core and cornerstone of forming a community and its preservation. Many occasions from millions' turning towards it in Prayers to millions' visiting it in minor and major pilgrimages reinforce and strengthen the awareness of being in a community and contribute to its maintenance. We should not forget as well that the Hājj, or major pilgrimage, is a universal assembly. A perfectly performed pilgrimage is a world-wide assembly organized by Muslims. If it can be performed consciously, it would be possible to find solutions to the problems of the Muslim world. If the pilgrimage cannot function in this way today, the fault lies in Muslims' lack of awareness. In fact, the pilgrimage always has this potential. Thus, the Ka'bah is always a source of power and maintenance for humankind.

3. The Ka'bah is a support also in respect to the fact that it strengthens the spiritual power of each individual believer. For every believer who turns towards the Ka'bah while praying finds with himself the

entire community of believers all over the world that stand for the Prayer turning to the Ka'bah, among them are tens of thousands of saints, saintly scholars, and those whose eyes of the heart are open. They exist for the believer as proofs of the truths in which they believe, and in their presence, the believer is freed from any possible hesitations. They can also silence their carnal soul and Satan, both of which try to instill doubts in their heart that the Ka'bah is a building like any other structure built of stones and earth and therefore has no sacredness. Instead their faith is reinforced by the thought: "If the Ka'bah did not have any appealing sacredness, would thousands of people who have over time progressed spiritually and intellectually have such great interest in it?"

4. There is a strong relationship between the movement of revival and the fact that the Ka'bah is "a maintenance for human beings." The level of the movement of revival is directly proportionate to the comprehension of the truth of the Ka'bah. On the day when it is comprehended perfectly, the movement of revival will have reached the highest possible level.

In sum, the Ka'bah has always been the light of the eyes of people, the power of their knees, and the source of their energy and uplifting feelings. The religious and worldly affairs of believers have maintained their harmony through the Ka'bah, and it has always been a source of the balance of the heart of the entire Muslim community. Those who turn to God do so through the Ka'bah; the Prayer and Pilgrimage are performed in closest contact

*Cont'd on page 43*

# Lesson From Sahih al-Bukhari

*Dr. Rafiq Ahmad*

## *The Book of Menses*

**Chapter 25 : (Juristic view about) the yellowish and muddy colour secretion during the days other than menstruation.**

### **Purpose of Tarjamatul Baab**

Earlier on Imam Bukhari (RA) mentioned a Hadith on the authority of Hadhrat Ayesha (RA) in which she says that a woman should wait till the colour of her menses changes to white. As per Hadhrat Ayesha (RA), even yellowish and muddy colour secretions will also be considered as menses. Whereas in the Hadith of this chapter Ummi Atiya says that they did not count yellowish or muddy coloured secretions as menses. Imam Bukhari (RA) has tried to solve these apparently contradictory statements by saying that if a woman gets these coloured secretions during her menstrual period then these will be considered as menses as said by Hadhrat Ayesha (RA), and if she gets these in days other than the menstrual period then it will be not considered as menses as said by Ummi Atiya, so no confusion.

### **Hadith No. 319**

**Narrated Um 'Atiya (RA)**

*"We never considered yellowish discharge as a thing of importance (as menses)".*

### **Chapter 26 : About the blood vessel of Istihaadha.**

### **Purpose of Tarjamatul Baab**

The causes of bleeding in Istihaadha are not same as in normal menstruation.

### **Hadith No. 320**

**Narrated 'Aisha (RA)**

*(The wife of the Prophet) Ummi Habiba got bleeding in between the periods for seven years. She asked Allah's Apostle about it. He ordered her to take a bath (after the termination of actual periods) and added that it was (from) a blood vessel. So she used to take a bath for every prayer.*

### **Comments**

It is difficult to distinguish between the bleeding of menstruation and that of

Istihaadha, but it is definite that their causation is different as is stated in this Hadith that Istihaadha comes from the blood vessel other than uterus. Normal menstruation is due to normal changes which cause definite set of changes in the uterus which eventually are shed out as menses. Since menstruation and Istihaadha do not have the same causes, so the Shariah has also differentiated them. A woman with menstruation is exempted to offer Salaah whereas there is no such relaxation for a woman with Istihaadha.

### **Chapter 27 : The woman who gets menstruation after the Tawaaf-i-lfaadha (farewell-circumambulation).**

#### **Purpose of Tarjamatul Baab**

If a woman starts getting menstruation after Tawaaf-i-Ziyaarah in Haj, she is exempted from Tawaaf-i-Wida (the farewell Tawaaf a Haj pilgrim is supposed to perform before leaving Makkah-al-Mukarramah)

#### **Hadith No. 321**

##### **Narrated 'Aisha (RA)**

*(the wife of the Prophet) I told Allah's Apostle that Safiya bint Huyai had got her menses. He said, "She will probably delay us. Did she perform Tawaf (al-lfaahda) with you?" We replied, "Yes." On that the Prophet told her to depart.*

#### **Hadith No. 322**

##### **Narrated Ibn 'Abbas (RA)**

*A woman is allowed to leave (go back home) if she gets menses (after Tawaf-i-lfaadha). Ibn 'Umar formerly used to say*

*that she should not leave but later on I heard him saying, "She may leave, since Allah's Apostle gave them the permission to leave (after Tawaf-i-lfaadha)."*

#### **Comments**

A Haj pilgrim is supposed to perform Tawaaf-i-Wida as the last ritual after performing Tawaaf-i-Ziyaarah. The Tawaaf-i-Ziyaarah is a Fardh (obligatory) part of Haj. If a woman gets menses after completing Tawaaf-i-Ziyaarah, she is not supposed to wait for Tawaaf-i-Wida and can leave without performing it.

### **Chapter 28 : When a menstruation woman notices purification (cessation of menses).**

Ibn Abbas said that: "She should take a ritual bath (Gusul) and offer Salaah even if (she were clean) for a little time and she can have sexual relation with her husband after the Salaah. The Salaah is more important than anything else.

#### **Purpose of Tarjamatul Baab**

A Woman should immediately perform Gusul after the cessation of menses and offer Salaah even if she gets a little time of the prescribed time of that Salaah.

#### **Hadith No. 323**

##### **Narrated 'Aisha (RA)**

*The Prophet said to me, "Give up the prayer when your menses begins and when it has finished, wash the blood off your body (take a bath) and start praying."*

### **Chapter 29 : The funeral prayer (Janaazah) for a woman who dies dur-**

## ing her post partum period and the proper way to offer it.

### Purpose of Tarjamatul Baab

Imam Bukhari (RA) says that if a woman dies during her post partum period, it is permissible to offer Janaazah Salaah for her.

### Hadith No. 324

#### Narrated Sumura bin Jundab (RA)

*The Prophet offered the funeral prayer for the dead body of a woman who died of (during) delivery (i.e. child birth) and he stood by the middle of her body.*

### Comments

Ummi Ka'b died in post partum period and Rasulullah (Sallallahu Alaihi Wasallam) offered her Janaazah Salaah. There could have been an apprehension that a woman in post partum is having ritual impurity and hence Janaazah Salaah might not be permissible in her case. This Hadith shows that it is not so as the real impurity is Kufr, and Iman (faith) is the real purity.

There is difference of opinion between Hanafite and Shafite on the issue where the Imam should stand during Janaazah Salaah.

## Chapter 30 : (Without Tarjamatul Baab)

### Purpose of Tarjamatul Baab

The word 'Baab' is seen in some copies of Bukhari Sharief and in some copies like that of Usaily it is not written. In case where it is not written the following Hadith will be taken with the previous

Baab.

### Hadith No. 325

#### Narrated Maimuna (RA)

*(The wife of the Prophet) During my menses, I never prayed, but used to sit on the mat beside the Masjid of Allah's Apostle. He used to offer the prayer on his sheet and in prostration some of his clothes used to touch me."*

### Comments

The purpose of Imam Bukhari (RA) to get this Hadith here is to show that the body of a menstruating woman and that of a woman in post partum period is ritually pure.

*Al-Hamdu Lillah, by the grace and blessings of Allah Subhaanahu wa Ta'ala, Kitab-ul-Haidh has finished.*

*Cont'd from page 23*

Hujjat al-Islam, Arabic for "the Proof of the Religion" due to his contributions in protecting the Muslim world from the intellectual challenges that were facing it. Traditional Islamic beliefs and practices were being confronted by a rise of nihilistic philosophy and extreme Shi'ism that threatened to erase change the face of Islamic scholarship forever. Due to his efforts and the numerous scholars he inspired, the path was paved for the resurgence of Islamic belief as it was taught by the Prophet Muhammad (Sallallahu Alaihi Wasallam), free from external corruption. His life clearly kept in line with the saying of the Prophet (Sallallahu Alaihi Wasallam) promising a renewer of the faith every century, 500 years after it was spoken.

*Source: lostislamichistory*

# Humanity in its Relationship with Religion

---

*Ali Unal*

Immediately after our birth, we have no conscious knowledge of ourselves or our surrounding environment. Yet we are not aliens, but rather beings who are fit to survive here. For example, each person's body is made up of the same elements that exist in nature. The building blocks making up the earth's mineral, vegetable, and animal elements also constitute the sperm and the egg that, when joined, initiate our earthly life. Yet no one knows how this inanimate matter is transformed into living forms. We can say only that it is a direct gift of the Creator. Thus we are children of nature and aware of ourselves as creatures made by the Creator. This awareness makes us conscious of the second aspect of our being: our heavenly aspect.

Typically, children are born into a welcoming environment and know the embrace of parents and a wider family of relatives. Moreover, they are immediately provided with the most perfect nourishment: a mother's milk. As they grow, children experience the world as a fully ordered environment of sight and sound, heat and light and rainfall, and an enormous diversity of plants, fruits, and animals. All of these enable children to exercise and develop the

senses, feelings, and intellect implanted within them by the Creator.

Likewise, their bodies function without their conscious effort or decision. Each person receives a minutely arranged and coordinated physical body as a gift from the Creator when He bestows life, so that his or her life may be supported and mature. Very little of what we have can be said to be our own doing. In fact, without the Creator's help, we could not even manage our own bodies and therefore would die.

The One Who created the universe and subjected it to our stewardship is also the One Who created us. Given this, it makes perfect sense to consider what our responsibility is and, considering all that we have been given, to reflect on how we will answer for ourselves and for what has been placed in our care. Human responsibility before the Creator is voluntary, whereas all non-human creatures perform their duties without reflection but also without defect.

The apparent efficiency of modern technology obscures our relative impotence and vulnerability. We cannot create even a leaf or a fly, although we are free to tamper with God's creation to the extent

He wills. We have no dominion over our body's operations, such as its hunger or thirst, or the world. We cannot determine our parents, our time and place of birth and death, or our physique or physical structure. We have to use the natural world to sustain and enlarge our lives. The One Who subjected nature to us also implanted within us the necessary intellectual faculties by which we can use nature. Our intellect is capable of obtaining some knowledge of nature's orderly operations and then formulating laws based upon the observed uniformity and reliability. These laws are our imperfect, human intimations of the supreme laws created and used by the Supreme Being to create the universe.

The quality of being human comes from our immaterial and spiritual aspects, not from our natural and material aspects. The spirit and intellect do not originate in the physical body, for the spirit's departure from a dead body reduces that body to something that will decompose into the soil. The body remains for a while, but all of its former senses are now absent. This means that the spirit uses the body, and that only life gives the body any meaning.

This body-spirit relation can be understood somewhat by the following analogy: A factory, no matter how complex, sophisticated, and excellent, has no more value than a pile of mechanical junk if there is no electricity to operate it. This does not mean that the spirit is everything in and of itself and that the body is junk; rather, the spirit needs matter or a corporeal form to express its powers and functions.

A fruit tree's future life is encapsu-

lated in its seed, and a tree is basically worth as much as the value of the fruit it yields. In the same way, each person's life history is recorded and is of value only in proportion to the number of good deeds done and the level of virtue attained. Again, just as a tree increases by means of the seeds in its fruit, we prosper by our good deeds, the weight and consequence of which one day will be revealed to us.

We scatter our deeds in this world and harvest the results in the next world. Given this, the All-Majestic, All-Powerful, All-Wise Creator, Who brings us into existence from non-existence and Who brings us to life by breathing the "spirit" into our bodies fashioned from nature's clay, will resurrect us after we decompose into the ground. For Him, doing so is as easy as bringing day after night, spring after winter, and making what appears to be dry wood at the end of autumn yield grapes the following summer.

In addition to all of this, we have three principal drives: desire, anger, and intellect. We desire or lust after the opposite sex, and love our children and worldly possessions. We direct our anger at what stands in our way, and by using it can defend ourselves. Our intellect enables us to make right decisions. The Creator does not restrain these drives, but rather requires us to seek perfection through self-discipline so that we do not misuse them. It is this struggle that determines our humanity, for without it we would have no purpose and would be the same as all other non-human creatures.

Human beings mature spiritually and intellectually; they have been



equipped with the necessary ingredient for this process: free will. The other creatures, without free will, live lives that are wholly determined within nature, for without free will they have no way to keep themselves within the correct limits. If we ignore these limits as human beings, we may usurp the property of others or seek illicit sexual relations, or use our intellect to deceive others. This is why our powers must be held in check. Our intellect was given to us to be used with wisdom, and our desire and anger to be used lawfully and in moderation. Moreover, since we are social beings we must restrain ourselves, or else wrongdoing, injustice, exploitation, disorder, and corruption will occur.

But what is lawful and right, moderate and wise? Who decides the criteria, and how will they be accepted by people? Who am I? Where do I come from? What is my final destination? What does death demand from me? Who is my guide on this journey, beginning from clay and passing through the stages of a sperm drop, a blood clot, and a lump of flesh, another creation where the spirit is breathed into my body, and finally reaching the grave and through there to the Hereafter? In all of these questions lie the essential problem of human life.

It is rare for even two or three people to agree on the truth of a matter. If the rich and powerful define truth, their truth will exclude or disadvantage the poor and vice versa. Truth cannot be decided by majority vote, for truth is truth regardless of how many people vote for it. Truth is—and can only be determined by—the Ultimate Truth, another name for God, Who created

humanity and the uni-verse. Our task is to discover that truth and abide by it.

Of course there are some universal truths, such as honesty, generosity, altruism, truthfulness, helpfulness, and compassion. These are essentially reflections of our true nature given us by the Creator. Created by the One, Who is the All-Wise, the All-Generous, the All-Compassionate, every person has an innate inclination toward these virtues. Therefore, they are confirmed and established by Islam, which was revealed by God through His Prophets to show humanity how to resolve all of its psychological and social problems.

While constant change is observed in nature, there is an underlying aspect of permanence in everything. For instance, a seed germinates underground and grows into a tree without the laws of germination and growth changing. Likewise the essential nature and purposes of all people, regardless of any external material or other changes in their lifestyles, as well as their impact on our lives and environment have remained unchanged since the creation of Adam and Eve. All of us share certain general conditions of life and value: we are born, mature, marry, have children, and die; we have some degree of will and common desires; we share certain values, such as honesty, kindness, justice, courage, and so on.

Thus all Prophets sent by God were sent with the same message concerning God's Absolute Oneness and Absolute Transcendence: He does not beget nor is He begotten, for He is Eternally Self-Existent. Each created being naturally depends on his or her Creator. Only the Cre-

ator is Self-Existent, unique and single, and not composite, subject to change, or contained by time or space. Belief in such a Divine Being constitutes the primary foundation of the Divine Religion preached by all Prophets. Its other pillars are belief in the Resurrection, all Prophets without distinction, angels, Divine Scriptures, and Divine Destiny (including human free will). Through sincere faith and worship, as well as adherence to the Prophets' pristine teachings, we can attain the highest degree of elevation, even becoming worthy of heaven.

Those who do not use their free will to discipline themselves face the danger of enslavement by their passions. Such lack of self-discipline causes us to wrong others, for the goal of such behavior is to satisfy our desires. Since the Divine Religion does not allow such wrongdoing, those who pursue it try to corrupt religion in order to justify their whims and fancies. This causes discord, oppression, unending conflict and destruction. God wills mercy for His creation, not oppression or injustice, and that they live in peace so that justice prevails. However, history relates that the

followers of earlier Prophets split into opposing factions and tampered with the religion to serve a given sect's local cultural preference or interest.

All previous Prophets were sent to restore the Divine Religion to its original purity by purging the innovations and deviations added by its adherents. This is why Prophet Muhammad (Sallallahu Alaihi Wasallam) was sent after Jesus to preach the same pillars of faith. God revealed to him the Qur'an, which contains the eternal principles for our individual and collective life. Since God decrees that the Qur'an is absolutely and permanently preserved, Prophet Muhammad (Sallallahu Alaihi Wasallam) is the last Messenger.

Islam honors the religious experience of those who came before its revelation because Islam confirms and completes what is true in those religions. Given this, Muslims say that Prophet Abraham and all other Prophets were Muslim. Such an outlook explains why Islamic civilization, from its very beginnings, was and remains tolerant, plural, and inclusive. It has always been this way, except for the rarest of exceptions.

### Wishing Good

*Sayyadina Mu'awiyah (RA) reported: The Messenger of Allah said, "When Allah wishes good for someone, He bestows upon him the understanding of Deen."*

*[Al-Bukhari and Muslim]*

*Commentary: Knowledge and understanding of Deen (religion) here stands for the understanding of the Qur'an and Hadith, religious injunctions, and knowledge of the lawful and the unlawful. This Hadith highlights the excellence of knowledge and the fact that it is a sign of Allah's Help to the person who possesses it and acts upon it.*

# The Sunna is Lived Revelation

*Senai Demirci*

I recently became acquainted with a concept: "Regenerating the Sunna." Not imitating the Sunna, but realizing it, bringing it to fruition, actualizing it. The concept implies not merely remembering the actions of Prophet Muhammad (Sallallahu Alaihi Wasallam), but living and experiencing those behaviors in the here and now. It does not refer to remembrance of the Sunna through longing, but its manifestation as an aesthetic excitement within the body that breathes in the present moment. It brings to the agenda the reinvigoration of recollections as life and as being.

Generating Sunna: To give wholehearted spirit to the Prophetic stance of the past, notwithstanding the 'modern' habits flashing by. Carrying (over) the Sunna to the here and now. Reconstructing the codes of a Muhammedan spirit and stance here and now.

It is evoking the Prophet and the Sunna as a nostalgic memory, and carrying a living, breathing body over as a shadow to the present. Being in the shadow does not make one a body. It is hoped that a man made of a body can become a body. One who leaves their body in a shadow, will lose their body with time and create but a shadow. It is evident that the

Prophet does not want for us to be his shadow; he expects for us to be in the present with our bodies our beings, existing in a Prophetic manner. The body is self; it represents a stance before light. The body is the witness to the contact with reality. Reality expects from its addressee not that it becomes its shadow, but a body itself. Being a body comes with a price; while being a shadow is taking the easy way out. Remaining in the shadow is seeking refuge and doubling over, while becoming a body is to arise, to stand tall – a standing, a characteristic stance. A shadow is nothing; if you were to gather a thousand shadows it would not make a single body. But thousands of shadows can emerge from one body.

The Sunna is the flow of reason, constructed by revelation, to life and its revivification as life. Through the actions of the Prophet, the "Celestial Word" assumes human form, takes flesh and bone, begins to breathe, acquires a state of vision and hearing, and begins to walk. It becomes tangible and visible; it descends to earth and is revealed among the people. The person of the Prophet is the very proof revelation's 'livableness'. When examined from this perspective, Sunna is the 'the

human form' of revelation. Together with the Sunna, revelation stands firm and walks tall.

Only, our perception with regards to the Sunna is shaped by our perception with regards to revelation. Minds which see revelation as a historical record and read it as a dead text, also afford the behavioral codes constructed by revelation the treatment of mere sacred memory. The intellect which reads revelation as an animated text, however, partakes in life with the attitude engendered by revelation. They add life to life; they bring life to life.

Revelation is a fresh, living and re-viving formation. It is in a state of motion in the here and now; it is the pulse of existence; it lives and gives life. Thus, what falls upon us is to transform the attitude, manner and state of the Prophet, at interplay with the living revelation, into a moving body in the present moment.

Let us suppose that you heard the following Prophetic Tradition: "Uhud loves us and we love Uhud." If you so wish, you could take these words, share or understand them as a sacred memory during for instance the minor pilgrimage, at Madina, at the Archers' Hill. There is no harm in this. It is not incorrect, but incomplete. However, this deficiency is one which can give rise to contemporary and new errors. It is not innocent. "If you remain at the memory, then nothing will be left of this statement once you depart from the foothills of Mount Uhud. The meaning of this statement will not place any responsibility on your intellect. It will remain limited to that space and to that time. Thus, these words will no longer remain words. They

will not have an impact. They will not raise dust where they strike. You would just say, "Prophet Muhammad (Sallallahu Alaihi Wasallam) used to love Mount Uhud greatly." You would remain in the shadow; you would be a shadow. For the Prophet, in relation to whom you say, "May my soul be sacrificed for your sake, o Messenger of God!" you will not be able to question whether or not you indeed have the kind of soul that can be sacrificed. (Remember: not every soul can be sacrificed. For those wishing to be a sacrifice, they have the onus of making their souls ready for such.) Underlying this statement is a fluid code of life. It calls upon you to take part in an actual and active stance." That is to say, the Prophet (Sallallahu Alaihi Wasallam) hopes for the action of the heart that is love from even that which is made of stone. The Prophet (Sallallahu Alaihi Wasallam) sees a most tender heart in that hard stone. So why then should I not see the heart of the stone in my here and now? Will the stone love me? Should I not love stones, too? You will open your eyes and realize, for instance, the lesson in stones that the Prophet acquired in the Qur'anic chapter entitled Al-Baqara, in its seventy-fourth verse: "...your hearts became hardened; they were like rocks, or even harder, for there are rocks from which rivers come gushing; there are some that split and water issues from them; and there are still others that roll down for fear and awe of God."

This lesson of revelation, which shakes the hardened human heart to such a degree that it says, "At least be ashamed of stone!" neither belongs to history, nor is

limited to the person of the Prophet (Sallallahu Alaihi Wasallam). It is in the here and now. Actual and active. Fluid and full of life. Our future is like a river flowing towards mystery. Like a sword extending towards our chest.

If we fix this stone lesson to the history of the tension between the Children of Israel and Moses, then we will have missed the point. We would just be reduced to lamentation, saying: "Look at these people. Rocks softened before the staff of Moses, but their hearts and instead remained hardened, despite the fact that they were witness to the softening of rock." The responsibility of this statement will remain on others, and will not even reach us. We would no longer be its addressee.

What is this verse telling us now? What does this Prophetic Tradition expect of us now? These are the very questions that make us not 'those who cite the words', but 'those who take the words upon themselves'. Perhaps they may even liberate us from being shadows and turn us into bodies. Then, not only the Prophet but all of us will owe a gaze that "softens rocks" not just to Uhud but to every Mountain we see, not just 'once upon a time' but for right here right now.

We will place our body behind the view that says, "Mount Erciyes (Argaeus) loves us and we love Erciyes." We will begin to see the heart of Uludağ, the Himalayas, the Taurus Mountains, Mount Ararat, and Mount Süphan. The Prophetic Narration will begin to breathe with us. Divine revelation will allow us a Prophetic existence before mountains. To the stones under our feet we will owe 'reverence'. We

will be free from coarseness and vulgarity. We will become Muhammadi not just in words, but in approach and demeanor. We would have produced anew and in our distinct way, the manner of the Prophet of Silla ar-Rahm (keeping good relations with relatives), who established his connection with not only mountains but with every object in fact, on the basis of mercy. Here and now. We will not consider the Sunna as a mere memory, but keep it well and truly alive – as life itself. We will become a body, not a shadow.

---

*Cont'd from page 46*

O people, ensure that your children and your family members acquire good manners! Instruct them to worship Allah (mighty and glorified is He), be in ultimate politeness with Him, and be satisfied with Him. Your concern about earning your living must not reach your hearts, but it must be restricted to your effort and work. I can see that most of you have relinquished the education of their children and have become mainly concerned with earning their living. Reverse your actions in order to succeed.

*Translated by: Prof. Shetha Dargazelli & Dr. Louay Fatoohi*

---

*Cont'd from page 32*

self as a Muslim is just a ridicule in that case. If one does not abide by a ruling, s/he will not become kafir (disbeliever). However, if one does not admit that Allah's command is supreme in all regard and if s/he denies any of His commands, this will make him/her kafir! May Allah save every of us from such a state that snatches away the invaluable Iman! Aameen.

*Source:islaminlife*

# Al-Ghazali and the Revival of Islamic Scholarship

Prophet Muhammad (Sallallahu Alaihi Wasallam) promised that every century, a re-newer of the faith of Islam will arise. Throughout history, great Muslim intellectuals, rulers, generals, and artists have come and managed to rejuvenate faith in the Muslim world and help Muslims deal with the problems of that age. For each one of these great figures, a specific historical context was necessary for them to accomplish what they did.

One of the greatest renewers of the faith in history was the 11th century scholar Abu Hamid al-Ghazali. Today, he is known as Hujjat al-Islam, the Proof of Islam, because of his efforts in intellectually fighting against some of the most dangerous ideas and philosophies that plagued the Muslim world during his time. From the ubiquitous nature of ancient Greek philosophy to the rising tide of political Shi'ism, Imam al-Ghazali did not leave a stone unturned in his effort to bring back serious Islamic scholarship in the face of heterodox threats.

## Early Life

Abu Hamid al-Ghazali was born in 1058 in the city of Tus, in modern Iran. He hailed from a Persian family but was fluent in Arabic, which he wrote in, like many other Muslim scholars of his era. He was edu-

cated in the basics of Islam and Islamic law from an early age, and counted the eminent Shafi'i scholar al-Juwayni among his teachers.

After completing his education, he joined the court of the Seljuk vizier Nizam al-Mulk in Isfahan in 1085. Nizam al-Mulk was known for his efforts to establish advanced educational centers around the Muslim world. He thus appointed al-Ghazali as a teacher in the Nizamiyya School in Baghdad in 1091. In Baghdad, al-Ghazali had a very prestigious position and regularly attracted huge crowds to his lectures.

In 1095, however, al-Ghazali experienced a spiritual crisis during which he began to doubt his intentions in teaching. He stated in his autobiography that his intention "was not directly purely to God, but rather was instigated and motivated by the quest for fame and widespread prestige." Recognizing his spiritual dilemma, he abandoned his post at the Nizamiyya and traveled to Damascus, Jerusalem, and the Hejaz. During his travels, he focused on tazkiya (purification) of his soul and analysis of the various approaches to Islam that were popular during his day.

He did eventually go back to Baghdad in 1106 and began teaching again. His travels and search for a way to purify his

intentions had a huge influence on his public role, and he was sometimes met with controversy during his stay in Baghdad. He eventually moved back to his hometown of Tus, where he died in 1111.

### Refutation of Philosophy

In his autobiography, *Deliverance from Error*, al-Ghazali describes the approaches to finding truth that people follow. One of the popular ideologies at the time was philosophy, based on the ancient Greek philosophical models of Aristotle. Prominent Muslim proponents of Aristotelian philosophy included Ibn Sina and al-Farabi.

The dangers of Aristotelian philosophy and logic, according to al-Ghazali, was the conclusions the philosophers came to. Some philosophers would come to believe things such as the eternity of the world and the non-existence of God, or that God is not all-knowing. For al-Ghazali and other Muslims grounded in orthodox Islamic beliefs, these new ideas were counted as disbelief in the tenants of Islam.

As al-Ghazali saw it, no Muslim scholar had so far managed to effectively refute these philosophers. Since the philosophers were experts at logic and argument, they appeared to make very clear and sensical arguments for their positions, despite the fact that those positions directly contradicted Islamic belief.

Al-Ghazali took on the challenge of showing the problems in the philosophers' arguments on their own terms in *The Incoherence of the Philosophers*, which was published in 1095. Using the philosophers' logic against them, he managed to clearly

show the holes in the philosophical arguments that led to disbelief. To do this, he had to delve deeply into philosophy itself, a practice he did not recommend for the masses. Throughout his writing, he emphasizes the importance of being firmly grounded in correct belief before delving into heterodox beliefs.

Another major problem that al-Ghazali had to deal with was the rising tide of Muslims who accepted the Ismaili Shi'a belief that an infallible Hidden Imam is a valid source of Islamic law and creed. For the Ismailis, who ruled Egypt during al-Ghazali's life, the prophethood of Muhammad ﷺ was not the final word in religious matters, and a special holy figure, known as an Imam, can be turned to for guidance.

In *Deliverance from Error*, al-Ghazali refuted their claims of having an Imam on a scriptural basis, by showing that there existed no authentic narrations of Prophet Muhammad (Sallallahu Alaihi Wasallam) regarding an Imamate after his death. He also went beyond that to logically answer the claims that an Imam is necessary by analyzing the role of Islamic law and how it is derived. Without going too far into his proofs (which are much better understood by reading his original work), he comes to the conclusion regarding the Ismailis that: "The substance of their doctrine comes down to deceiving the common folk and the dimwitted by showing the need for the authoritative teacher."

After analyzing the approaches to Islam through philosophical, Shi'a, and other means, al-Ghazali comes to the conclusion that the only effective way to understand the world is through the authentic

practice of Islam as was taught by the Prophet (Sallallahu Alaihi Wasallam) and early generations. At his time, this was being practiced by the Sufis, a group who renounced dependence on this world and focused entirely on purification of their own souls in an attempt to better serve Allah.

### **Al-Ghazali and Science**

A common accusation that has been leveled at Imam al-Ghazali by Orientalist scholars is that his refutation of philosophy led to a general decline of Islamic scientific advancement. They base their claims that many of the people that al-Ghazali refuted, such as Ibn Sina and al-Farabi, were some of the leading scientific scholars of the day. The truth, however, is of course more nuanced.

While al-Ghazali clearly did take issue with the philosophical ideas of scholars who also wrote great mathematical and scientific treatises, he makes very clear the distinction between philosophy and science. Al-Ghazali states: "Whoever takes up these mathematical sciences marvels at the fine precision of their details and the clarity of their proofs. Because of that, he forms a high opinion of the philosophers and assumes that all their sciences have the same lucidity and apodeictic solidity as this science of mathematics."

The danger in studying mathematics and other sciences, argues al-Ghazali, is not that the subject itself is contrary to Islam and should be avoided. Rather, the student must be careful to accept the scientific ideas of scholars without blindly accepting everything they say regarding philosophy and other problematic subjects.

He goes on to state that there is another danger for an ignorant student of the sciences, and that is the rejection of all scientific discoveries of scholars on the basis that they were also philosophers with heterodox beliefs. He states: "Great indeed is the crime against religion committed by anyone who supposes that Islam is to be championed by the denial of these mathematical sciences. For the revealed Law nowhere undertakes to deny or affirm these sciences, and the latter nowhere address themselves to religious matters."

When one reads Imam al-Ghazali's works at a very superficial level, one can easily misunderstand what he is saying as anti-scientific in general. The truth, however, is that al-Ghazali's only warning to students is to not fully accept all the beliefs and ideas of a scholar simply because of his achievements in mathematics and science. By issuing such a warning, al-Ghazali is in fact protecting the scientific enterprise for future generations by insulating it from being mixed with theoretical philosophy that could eventually dilute science itself to a field based on conjecture and reasoning alone.

### **Legacy**

This article does not attempt to provide a comprehensive overview of Imam al-Ghazali and all his ideas and contributions. To do so would require full textbooks analyzing his writings. Instead, the purpose is to show the impact that al-Ghazali had on his own era and subsequent Islamic history.

Imam al-Ghazali today is known as  
*Cont'd on page 13*



# Tolerance and Respect in Matters of Ikhtilāf

*Mawlana Qari Muhammad Tayyib al-Qasimi*

Amongst the clearest signs of ignorance are disrespect, mockery, and name calling. When Musa (AS) advised his nation, informing them of a certain victim of murder who would come alive should a cow be slaughtered and its meat rubbed against his body, the Banu Isra'il mockingly exclaimed, "Do you jest with us?" What, after all, would rubbing a piece of meat on a corpse do? Musa (may Sallallahu Alaihi Wasallam) replied, "I seek refuge in Allah from being included amongst the ignorant."

From this it is deduced that mockery is the work of the ignorant and not appropriate for the people of knowledge, for it contradicts Islamic etiquette. One thing is to hold a difference in opinion or differ with a scholar in methodology, academic disposition, or school of thought (maslak), while it is an entirely different thing to show disrespect. Differences of opinion are permissible and tolerable while disrespect is not permissible under any circumstances.

I myself am witness to the fact that Mawlana Thanwi differed on numerous issues with Mawlana Ahmad Raza (Rida') Khan (may Allah have mercy upon them). Their differences included issues such as qiyam, 'urs, milad, etc.... but in spite of them, whenever his name was mentioned

in a gathering, he would say, "Mawlana Ahmad Raza Khan Sahib".

On one occasion, an individual sitting in the gathering mentioned his name without adding Mawlana to his name, stating simply, "Ahmad Raza Khan". Hadrat Thanwi became angry and scolded the man, saying, "He is a scholar ('alim) after all. In spite of the fact that there are differences of opinion between us, you are disrespecting the position he has been granted. How can this be justified? Difference of opinion is another matter altogether (i.e. this is a matter of respect and etiquette). It is a separate thing that he considers me to be on error on certain issues. What is the meaning of such condescension, such disrespect for him?"

Mawlana Thanwi took exception to the fact that the term Mawlana was not used for the very person who had constantly opposed him and had shown him disrespect (by declaring him a disbeliever). He was, of course, from the people of knowledge (Ahl al-'Ilm). When someone's name was mentioned, he considered it necessary to show him proper respect, even if it was one who bore absolute enmity towards him. He never allowed respect to leave his side.

I have similarly heard of the incidents of Mawlana Qasim Nanautwi's dealings with those who passed fatwas of kufr upon him. Once, some of his closest students were with him when he was in Delhi. Amongst those present were Shaykh al-Hind Mawlana Mahmud al-Hasan, Mawlana Ahmad Hasan Amrohi, and Hajji Amir Shah Khan (may Allah have mercy on them all). Mawlana Ahmad Hasan, while sitting with his friends, said, "Brothers, the recitation of the imam in the Lal Kuwa Masjid is excellent. Let us go and perform our fajr salat behind him."

Shaykh al-Hind became angry and explained, "Do you not feel ashamed? Do you not have any skin on your face (an phrase used to express lack of shame) that you make such a suggestion considering the fact that (that imam) considers our shaykh a disbeliever and yet you ask us to perform salat behind him?" His tone was very severe.

Hadrat Nanautwi heard the discussion but said nothing at the time. Instead, the next morning he, accompanied by his students, went to that very masjid to perform the fajr salat. He joined the congregation behind the aforementioned imam. When the salat was completed and the salam performed, a number of followers enquired as to who they were, realizing by their dress that they were people of knowledge. They were informed that they were no other than Mawlana Qasim Nanautwi and his students, Ml. Mahmud al-Hasan and Ml. Ahmad Hasan Amrohi.

The imam was left dumbstruck and wondering, "Day and night I label this man a kafir, in spite of which he has come to

perform salat behind me?!" The imam himself came forward and shook hands with Mawlana Qasim, exclaiming, "Hadrat! I used to brand you a kafir but am ashamed today, considering that you have come and performed salat behind me."

Hadrat replied, "It is no big issue, for I have taken full cognizance of the driving force behind your stance, which I fully appreciate and due to which your honor has increased even more in my heart. Why? Because it is on the basis of information that reached you that I deride the Messenger of Allah (Sallallahu Alaihi Wasallam). The fervor of your faith came to the fore and demanded of you to brand me as you did. Nonetheless, I have but a single complaint: that you should have investigated the validity of that report."

He continued, "All the same, the basis of your passing a fatwa of kufr was insult to Allah's Messenger (Sallallahu Alaihi Wasallam). Whenever a Muslim insults or disgraces the Messenger of Allah (Sallallahu Alaihi Wasallam), it should necessitate passing a verdict of disbelief and that the person has left the fold of Islam. I appreciate the sense of honor demanded by your faith. Yes! The complaint I have is that you should have at least once sought to determine the veracity or falsehood of the report that reached you. I have therefore come in order to inform you that the report is incorrect. I, too, consider such a person who insults or disgraces the Messenger of Allah (Sallallahu Alaihi Wasallam) to the slightest degree as having left the fold of Islam."

"If you are still not convinced of this fact, I am prepared to accept iman at your

hands right now. Ashhadu an la ilaha illa Allah wa ashhadu anna Muhammadan 'abduhu wa rasuluhu (I testify that there is no God but Allah and I testify that Muhammad is His slave and messenger)!" Upon hearing this, the imam fell at Hadrat's feet.

The fact of the matter is that those elders were the embodiment of humility for the sake of Allah Exalted. The respect for everything connected to Allah was so firmly entrenched in them that there was not even the slightest whiff of self (nafsaniyyah) in them. Leave alone belittling those that opposed them or hated

them, they were not even unappreciative of such opposition. In fact, they lowered themselves to the extent that they could say, "Those who label us as kafirs do so on the basis of the strength of their faith. This is proof of their faith. If only they would investigate whether we in fact belittle and disgrace the Messenger of Allah (may Allah bless him and grant him peace), whether we are, Allah forbid, in fact his enemies or his devotees. Such investigation was necessary for them. It is not correct to pass judgment without inquiry."

### Hope and Greed

*Caliph Haroon Rashid desired that any one who had seen the Holy Prophet (SAW) in his lifetime be brought before him. After some time a very old woman was brought before the Caliph. The Caliph asked the old woman, "Did you see the Prophet yourself?" She said, "Yes! Oh Sir." The Caliph then asked her if she remembered any narration from him. She said yes and said, "When old age comes two things become young, one is hope and the other is greed." The Caliph thanked her and gave her one hundred dinars. The woman thanked the Caliph and she was taken back.*

*Half the way some thought passed through her mind and she desired to be brought before the Caliph once more. When she was shown in, the Caliph asked, "Well, why have you come back?" She said. "I just came to inquire whether the monies you gave me were once for all or is it to continue every year?"*

*The Caliph thought. "How true is the Prophet's word?" she has hope of life even now and she has greed for money too. The Caliph said, "Don't worry; you will be paid every year." She was taken back but on the way she breathed her last.*

# Allah's Plan for You and Me

*Abdul Jawaad*

Allah had a plan for you before you were born, and He still has a plan for you. Allah's plan for you is necessary and glorious. His plan is vital to your success and important to the world.

Allah's plan is not set in stone, as if we were robots pre-programmed in the factory. That would strip us of free will and deny our natures. Rather, I believe that Allah has a flexible plan for each human being: a plan that allows that person to benefit the world with his/her unique talents.

This is in fact the Islamic view of al-Qadar, or predestination. There is no doubt that Allah has decreed everything that happens in the universe from the beginning of time to the end, and that Allah has written it all in al-Lawh al-Mahfooz (the Book of Decrees).

*"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lawh Al-Mahfooz).*

*Verily, that is easy for Allah" (22:70)*

In Saheeh Muslim it is narrated that 'Abd-Allah ibn 'Amr ibn al-'Aas (RA) said: I heard the Messenger of Allah (Sallallahu Alaihi Wasallam) say: "Allah wrote down the decrees of creation fifty thousand years before He created the heavens and

the earth."

Everything happens by the will of Allah. Whatever He wills happens, and whatever he does not will does not happen. However, as Sheikh Muhammad Saalih Al-Munajjid explains,

Belief in al-qadar does not contradict the idea that a person has free will with regard to actions in which he has free choice. Sharee'ah and real life both indicate that people have this will.

Allah says concerning man's will (interpretation of the meaning):

*"That is (without doubt) the True Day.*

*So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!" [78:39]*

(and other similar ayaat)

These verses confirm that man has a will and the ability to do what he wants and not to do what he does not want.

With regard to real life, everyone knows that he has a will and the ability to do what he wants and not to do what he does not want. And he can distinguish between the things that happen when he wants them to, such as walking, and those that happen without him wanting them to, such as shivering. But the will and ability of

man are subject to the will and decree of Allah.

Sheikh Al-Munajjid's last paragraph is the key to understanding Al-Qadar: walking (voluntary) versus shivering (involuntary). Other scholars have explained it as two types of Qadar, fixed and flexible. The fixed Qadar is that which happens to us from beyond our control. For example the time and place of our birth, any illnesses and natural disasters that befall us, etc. The flexible Qadar is that which is within the realm of our free will. Whether we do good or evil, and what we choose to believe and how we choose to live. Sheikh-ul-Islam Ibn Taymiyyah wrote: There are two types of provision and lifespan: the first type has already been decreed and is written in Umm al-kitaab, and cannot be changed or altered. The next type of qadar, Allah has informed His angels of His decrees. This is the type where provisions and lifespan may increase or decrease. Hence Allah the Almighty says what may be translated as, "Allah blots out what he wills and confirms [what He wills]. And with Him is the Mother of the book." (Surat Ar-Ra'ad, verse 39) The mother of the Book (Umm al-Kitaab) is Al-Lawh al-Mahfoodh, in which Allah has decreed all things as they will always be without change. However, the decrees contained in the books of the angels, such as lifespan and provisions, may increase or decrease according to various circumstances; thereafter, the angels will re-write a person's provision and lifespan. If a person upholds the ties of kinship, his provisions and lifespan will be extended, otherwise they will decrease." [See Majmoo'al-

Fataawa 8/540]

So Allah has a plan for you, but fulfillment of that plan is up to you: the choices you make, as well as your degree of faith, persistence and determination.

Allah's plan for you is important to the world because Allah created nothing in vain. Look at His creation. Everything has a purpose, from the sun that heats our world, to the bacteria that consume waste.

You are the same. You have a purpose. You are necessary to the world. If your presence were not vital in some way, then you would not have been made.

### Discovering Allah's Plan

Allah's plan for us is not always what we might wish it to be.

How do we discover Allah's plan for us? Where do we find it? How do we realize it in our lives?

It's not as difficult as we might think. It wouldn't make sense for Allah to have a plan for us and then leave us stumbling in the dark. Allah's plan doesn't have to be a mystery. If we trust Him, do what He asks, and follow our hearts, His plan will unfold in our lives like a brightly lit path.

If you are trying to follow Allah's guidance, but you find yourself confronted by obstacles and hardship, don't despair. The hardship is probably a sign that you are on the right path. Consider our Prophets (may Allah bless them all) who faced tremendous obstacles:

The Prophet Ibrahim (AS) was disowned by his family and thrown by his people into a blazing fire; Allah rescued him from that, and made him the father of two nations.

Allah inspired the mother of the baby Musa (AS) and told her to place her infant into a chest and send it floating down the Nile. If the soldiers of Pharaoh ever learned about his birth:

*"We revealed to Moses' mother, 'Suckle him and then when you fear for him cast him into the sea. Do not fear or grieve; We will return him to you and make him one of the Messengers.'" (28:7)*

That was a hard plan to follow, but she trusted her Lord, and carried out her mission.

The young Yusuf (AS) was thrown by his brothers into a well; later he was sold into slavery, then imprisoned for years; but in the end he became an important minister, and was reunited with his father.

Maryam, the mother of Isa (AS), delivered her child alone under a palm tree, far from her people as she feared their reaction; but Allah helped her through miracles, until she became the honored mother of a great Prophet.

The Prophet Yunus (AS) gave up on his mission to the people of Nineveh, ventured onto a ship and was then cast into the sea, where he was swallowed by a fish. At the point of despair, he called upon Allah with all his heart and was rescued. He returned to his mission and achieved success.

Aishah (RA), the wife of the Prophet (Sallallahu Alaihi Wasallam), was slandered by an ugly lie, but Allah brought the truth to light, and Aishah became a leader and scholar in her own right.

The companion Umm Salamah (RA) lost her beloved husband Abu Sala-

mah in the battle of Uhud; she thought that no husband could ever be better than him, and yet she ended up marrying the Prophet (Sallallahu Alaihi Wasallam) himself. Things are not always what they seem.

Be patient. Allah has a plan for you.

### **Following Allah's Plan**

This is the hard part. Allah's plan for us is true to who we are at our core, in our very essence. It will not correlate to an artificial persona we have adopted, or our desire to be seen and recognized. Allah's plan may not bring us fame, fortune, or physical pleasure. It might mean giving up material comfort. So Allah's plan for us may not be what we would wish it to be.

Abu Hurayrah (RA), the companion of the Messenger of Allah, was asked about Taqwa (God-consciousness). He said, "It is a road full of thorns. One who walks it needs to have extreme patience."

In fact, Allah's plan may be so challenging that we may perceive it but decline to follow it. I have known all my life that I was a writer. I've been talking for years about writing certain books. And yet it took me until the age of 44 to begin writing about the things that really mattered to me, and I still have not published a book (look for it this year, inshā'Allah!). Why did it take me so long to do what I was meant to do?

I have a friend who says that Africa has been calling her all her life. She believes that her destiny is to go there and help the African people in some way. But she has not done it. Why?

I have another friend who believes that da'wah is his mission in life. He spent ten years studying Japanese at the univer-

sity level, and he dreams of living in Japan and doing da'wah there. But he has no concrete plan to do so. Why?

I asked several brothers and sisters if they know what their mission in life might be. Some said yes. I asked them if they were carrying out their mission. Most said no, and gave these reasons:

*I feel that others are more qualified than me.*

*It seems like a fantasy.*

*It feels like a dream.*

*I tried once and it didn't go my way.*

*Right now I need to focus on financial security.*

*I'm not ready yet.*

Brothers and sisters, no one more qualified than you to fulfill the plan that Allah has for you! Allah's plan is not a fantasy, nor a dream. It may not go your way the first time, or the second, or the third. It may not make you rich, but there is no true financial security in this life - that's an illusion. No one expects you to let your family go hungry. Work hard and provide for them, but don't get caught in the trap of thinking that the accumulation of wealth will save you, because the only true security is with Allah. And last of all, no one is ever ready to walk fee-sabeel-illah (in the path of Allah). It is a road full of thorns. But it is also the road to fulfillment, happiness, barakah and success.

Fulfilling Allah's plan for us requires that we silence the voice of our own desire, open ourselves to Allah, and look within with total sincerity. It takes courage, patience and determination. It is the path to Jannah (Paradise), inshā'Allah.

## Childish Adults

*"The most detested of permitted actions in the sight of Allah is divorce".*

*"Allah has not created on the surface of the earth anything more hated by Him than divorce." These are the blessed words of Nabi (sallallahu 'alaihi wasallam).*

*Our beautiful deen of Islam guides us to maintain a relationship of love and affection. However, if a couple, despite all efforts, cannot reconcile and fear that by remaining together they will transgress the laws and limits of Allah, in such a situation Allah has allowed the option of a separation as a last resort.*

*Divorce can be likened to the amputation of the foot due to gangrene. This sometimes becomes necessary to save the rest of the body. Only in such a situation is the foot amputated.*

*Unfortunately nowadays, over little issues of pleasure and desire many opt for a separation. All it takes is one word or one action against our temperament and there we have it, the option of divorce is flashing through our minds. Divorce has become a toy in the hands of childish adults.*

*Let us become more responsible and preserve the sacredness of our marriages.*

# The Evil TV: Why Should it Be Abandoned

---

Among the many useless and detrimental things, which have taken quite a firm place in our homes today, one very common is the television. As Muslims, if we have the slightest knowledge of Islam and even if we possess a meager Iman, we have to admit that the TV's effect in a Muslim life is extremely adverse. The uncontrollable flow of various programs through this device have nothing to improve our Iman (Faith) and A'amal (Good Deeds). Its major appeal covers only worldly affairs that has no single relation with our well-being - neither in this world nor in the afterlife.

What are the major programs in TV? News, documentaries, educational programs, advertisements, forums, talk-shows, cinema, cultural shows, sports and cartoons. What do these mainly comprise? No doubt, a large portion comprises crime reports, open discussions and comments, music, fictions, romance and violence. Major parts cover shameless acts that directly spoil human-morality which are represented under the hood of various entertainment programs; these are nothing but the appeal and act of shaytan. Even cartoons, which are meant for children, contain highly offensive contents today which inputs unrealistic and vulgar thoughts into the soft child

brains allowing to build up a nonsense foundation of understanding life's objective and aim. Even if a documentary or educational program is completely free from outward destructive issues, it is not at all free from the inward malice. Except a few, most knowledge and value such programs inject into us do not qualify to be beneficial. Islam does not permit a Muslim to accept the views and beliefs which oppose the Creator's existence and doings. Documentaries and educational programs mostly oppose Allah to be the Creator, the Doer, the Sustainer and all in all. There is largely the representation of science and nature and the final appreciation is either attributed to some human being or the so-called mother nature - Allah is fully ignored. How can a Muslim say that such programs are still beneficial? If the lessons and conclusions of any discussion and program have nothing to do with connecting us to Allah even indirectly, rather playing a pivotal role to connect us with nature, science and worldly matters intensely, what good or benefit can they fetch in for us? Another common TV broadcast is the sports. Sports have largely attached many shameless things to it. Free mixing of men and women, the use of musical instruments, wasting the valuable time watching sports for long hours can



never be considered positive. These are all directly opposite the teachings of Islam. Commercials and advertisements bear a great amount of haraam. Women are directly exposed as the means to attract products and services through these. Obscene, vulgarity and shamelessness all flock together in most of the TV ads.

The two major points which any "Muslim common-sense" would dictate regarding this box to be a supplier of evil-doings are: 1. distorting the righteous values and knowledge 2. wasting off the invaluable time in completely unworthy matters.

The first point directly relates to our Iman, the most precious possession of a Muslim. If we distort our values and knowledge we sacrifice our sacred belief and faith (based on the Holy Qur'an and Hadith) in return of completely wrong understanding and misconcepts. The second point directly relates to the Muslim life's ultimate goal of life - worshipping Allah. When we engage ourselves on things which have nothing to do with obeying Allah, there is no form of worship present, we are definitely wasting our time.

Muslims who may be very strict and selective regarding TV programs are very very few in number. Even they cannot declare complete cleanliness of a TV's use. For instance, ask someone who is exclusively viewing an Islamic channel, how much Islam has s/he learnt through the TV? How much has s/he been successful to keep himself/herself safe from seeing sinful things? When evil threats are high, the positives should not be accepted; there is every chance that the negatives will

overpower our nafs (lower self).

A Muslim's whole life encompasses the remembrance (Zikr) of Allah. Starting from all personal acts, interest, hobbies, household works, family and social issues, up to business, services and amusements whatsoever, are incorporated into a Muslim's life under the condition of halal, "permissible acts" decreed by Allah. Undertaking the halal in all these worldly activities by forgoing the haram (forbidden) is also a form of remembrance (Zikr) of Allah. What form of remembrance (Zikr) of Allah does the TV give us which comprises programs encapsulated with music, cinemas, violence and fictitious programs? Islam always regard these as filth and opposing to morality, above all our Iman.

One of the major problems of the Ummah today is, we come up with excuses and logical explanations derived on the premise of our own perception, knowledge and experience. Most of us cannot easily "make a way out" from the habit and wrongdoing we are into. Therefore, whenever there is some ruling or commandment from the Holy Qur'an and Ahadith announced or reminded, which is contrary to our regular habit, we just cannot accept it easily! We come up with our logic and arguments. May Allah save us from being so debased and disgraced. Aameen.

One point is, not to abide by a ruling or commandment and another point is, besides not abiding by a ruling or commandment, taking a firm stance against it. The state of the second point will definitely take one out of the fold of Islam! Bearing the name of a Muslim and introducing one-

*Cont'd on page 20*

*History of the Qur'an*

# The Preservation of the Qur'an

*Dr. Muhammad Hamidullah*

In the first place, I should say a few words about the Qur'anic language — Arabic. Why was Arabic chosen as the language of the Book revealed to the last Prophet (Sallallahu Alaihi Wasallam)? It is an established fact that languages gradually change. Look at Urdu, for example. It is with great difficulty that we are able to understand a book written in Urdu some five hundred years ago. This is true of all languages of the world. In English, Chaucer (d. 1400), who lived some six hundred years ago, can be understood today by a few learned scholars only. This is also true of all other old and new languages. They change and slowly become archaic.

Had God's last message been revealed in a language subject to similar change, it would have become necessary for Him to give us yet another book in the twentieth century so that we could understand it. Like other books of yore, this one, too, would have become incomprehensible. If any language in the world is exempt from the law of change, it is Arabic. It is a verifiable fact that the Arabic that we hear on radio or read in the press today is the same as that of the days of the Prophet (Sallallahu Alaihi Wasallam), i.e. in the language of the Qur'an and *Hadith*. There is

no difference between the two by way of meaning of words, grammar, spelling or pronunciation. Had the Prophet (Sallallahu Alaihi Wasallam) been amidst us today and were I to speak to him in the contemporary Arabic idiom, he would be able to understand every word of my submission. Were the Prophet (Sallallahu Alaihi Wasallam) to respond to me I would be able to fully understand every word of his speech. There is no difference between the two languages — the Arabic of today and the Arabic of yesterday. From this we conclude that the Book revealed to the last Prophet (Sallallahu Alaihi Wasallam) had to be in a language that was not subject to change. That is why the choice fell on Arabic. In addition to other characteristics such as eloquence, fluency, melody, etc., Arabic has a quality which we can all witness for ourselves. And that is the unchangeable character of the Arabic language. For this we should be grateful to the Arabs who have not adopted different dialects as their language. Their language of literature and education is the same today as was current in the days of the Prophet (Sallallahu Alaihi Wasallam).

To mention another noteworthy feature, the Qur'an was not revealed in one

piece. The Jews believe that God gave all the Tablets to Moses (Sallallahu Alaihi Wasallam) at one time. The Qur'an, on the contrary, was revealed gradually over a period of twenty- three years. It is the sum total of the revelation which came down *in parts*. It started in December 609 CE when the Prophet (Sallallahu Alaihi Wasallam) had retreated to the Cave of Hira'. It was there that

Gabriel appeared with the Divine command to read. The message was truly effective. The Prophet (Sallallahu Alaihi Wasallam) did not know how to read and write. The first command given to an unlettered person was to "read", and then followed the verse in praise of the pen. Why was the pen praised after the command to read? This was simply because it is through the pen that God discloses to man that which he knows not. (See the Qur'an 96:1-5). In other words, pen alone is the repository of human civilization and culture. It exists in order to preserve the past knowledge. Those who follow, add to it. This is the secret of the evolution of human civilization, and this is the reason why man is superior to other animals. A crow still makes the same nest as he did two million years ago. It has not made any progress. But man has reached the moon. His progress has been so spectacular that today he seems to hold sway over the universe.

All this progress has been possible because the experience and knowledge of the past was preserved and man continued to add his own experience to the vast store of knowledge from which he benefits constantly. And all this is owing to the pen. The Qur'an has beautifully referred to this phe-

nomenon: "Who taught by the pen, taught man that which he knew not" (96:4-5).

When the first five verses of this chapter *al-'Alaq (surah) 96* were revealed to the Prophet (Sallallahu Alaihi Wasallam) in the cave, he returned home and told his wife Khadijah about the incident. He was scared and apprehensive. Khadijah reassured him that God would not waste him away. Her cousin, Waraqah tbn Nawfal, was familiar with such spiritual phenomena as angels, revelation, and the like. She suggested that they discuss the event the coming day with him to seek his advice. Meanwhile Khadijah, who did not know much about these things, was confident that Satan would never be able to deceive her husband. According to one tradition, she took the Prophet (Sallallahu Alaihi Wasallam) to Waraqah ibn Nawfal the next morning.

Another tradition suggests that the Prophet (Sallallahu Alaihi Wasallam) mentioned the matter to his close confidant and companion, Abu Bakr, and requested him to arrange a meeting with Waraqah. A Christian by religion, Waraqah ibn Nawfal was very old at the time, and had lost his eyesight. When the Prophet (Sallallahu Alaihi Wasallam) saw him and narrated the incident, Waraqah burst forth without any hesitation: "O Muhammad! If what you have just narrated is correct, your *namus* resembles that of Moses (Sallallahu Alaihi Wasallam)". The word *namus* is used for honour in Urdu. Obviously, this is not the sense of Waraqah's statement. Some commentators suggest that the word means "reliable" or "trustworthy". This too is not applicable to the context. Some scholars

have suggested that *namus* was the name given to Gabriel. But even this meaning is not relevant. In Islamic literature, Gabriel is referred to as the Trustworthy Soul, *al-Ruh al'Amin* (see Qur'an 26: 193). I think that *namus*, originally an alien word, was Arabised. It is the Greek word *Nomos*. In the Greek language, the Torah is called *Nomos* i.e. Law. In other words, Waraqah ibn Nawfal stated that what he had heard from the Prophet (Sallallahu Alaihi Wasallam) resembled the Torah of Moses and this meaning seems to be most relevant and reasonable.

The oldest reference to the publication and propagation of the Qur'an is found in Ibn Ishaq's book *al-Maghazi*. The book had been lost to posterity, but parts of it have been recovered recently and have been published by the Government of Morocco. It contains a brief but an extremely interesting tradition covering a line and a half. We do not know why Ibn Hisham inadvertently missed this statement in his biography of the Prophet (Sallallahu Alaihi Wasallam). The statement is as follows: "Whenever the text of the Qur'an was revealed to the Prophet (Sallallahu Alaihi Wasallam) he would first of all recite it in the assembly of men. Later on he would repeat the same text in the special assembly of women".

This is an important event in the history of Islam. It establishes that the Prophet (Sallallahu Alaihi Wasallam) was at much concerned with the education of women as he was with the instruction of men. This is the oldest available reference to the propagation of the Qur'an. What happened after this it difficult to determine.

From the very beginning of the Prophet's career we come across something unfamiliar i.e., the writing down of the Qur'an and possibly committing it to memory. On the occasion of the first revelation, namely the first five verses of *al-'Alaq*, Gabriel imparted two lessons to the Prophet (Sallallahu Alaihi Wasallam). First, he taught him how to purify the *body* before beginning his prayers. He instructed him about the details of ablution and purification after answering the call of nature. Second, he taught him how to perform the prayer. Gabriel assumed the position of the *imam* and the Prophet (Sallallahu Alaihi Wasallam) assumed the role of a follower standing behind him, watching every movement and following his various postures during the prayer i.e. standing, bending and prostrating himself. It is obvious that verses of the Qur'an are recited during prayers. Therefore, the Prophet (Sallallahu Alaihi Wasallam) must have asked his followers during the very early period to memorize the Qur'an and repeat the verses constantly in the daily prayers.

Committing the *Qur'an* to memory and writing it down started right from the beginning. It takes some time to memorize a new text but the exercise becomes easier if it is written. In other words, committing the Qur'an to memory and writing it down began simultaneously. Muslim historians state that whenever a revelation was received, the Prophet (Sallallahu Alaihi Wasallam) summoned one of his literate Companions and dictated the text to him. Immediately after dictation he would ask the scribe to read out what he had taken down. The idea was to ensure perfect accuracy.

# Good Muslim: A Good Human Being

---

*Khalid Baig*

Ihsan is a special Islamic term, defined by the famous hadith known as the Hadith of Jibreel.

Once Angel Jibreel (AS) visited the Prophet (Sallallahu Alaihi Wasallam) in the guise of a man and in the presence of the Companions. This happened toward the end of the Prophetic mission and its purpose was to summarize some fundamental teachings of Islam for the education of all of us.

Jibreel (AS) asked questions about Islam, Iman, Ihsan, the Day of Judgment, and Fate. Regarding Ihsan, the Prophet (Sallallahu Alaihi Wasallam) responded: "It is that you worship Allah as if you are seeing Him. For though you see Him not, verily He is seeing you." (Muslim) Obviously, our worship will be at its best when performed with that feeling. Ihsan, therefore, means striving for excellence in achieving piety, through an overwhelming feeling of closeness to Allah.

For anyone seeking spiritual purification, this is the goal. Abdul-Hameed Siddiqi, well known for his English translation of Sahih Muslim, notes that what is implied by the term tassawuf is nothing but Ihsan. With that in mind we can understand the joy of the person who once reported to his

mentor that he had achieved Ihsan in his Prayers. He felt being in the presence of Allah every time he stood up for Prayer. "It is great that you should feel that way while praying," his mentor replied. "But, do you have the same feelings when you are dealing with others? Have you attained Ihsan in your relations with your spouse and children; your relations with friends and relatives? In all social relations?" To the perplexed disciple he went on to explain that one must not restrict the concept of Ihsan to the performance of ritual prayers. The term is general and applies to all endeavours in our life.

The Sufi mentor in this story was Dr. Abdul Hai Arfi, himself a disciple of Maulana Ashraf Ali Thanvi. One of the many great contributions of Maulana Thanvi was that he reintroduced Islamic teachings regarding social relations and dealings with others as a religious issue. His message was: You must become a good human being before you can ever become a good Muslim. This message destroys a disastrous and tragic misconception that reduces Islam to only the performance of the ritual acts of worship -the pillars- thus robbing it of much of the rest of the building. A very important and integral

section of that building deals with our social relations. It is concerned with how we behave in the family. How we interact with relatives, friends, neighbours, colleagues, and all the rest of humanity.

The cornerstone of Islamic teachings in this area is the requirement that we do not cause anyone any harm through our words or actions. A famous hadith states, "A Muslim is the one from whose hands and tongue other Muslims are safe." (Bukhari). Keeping others safe from our hands and tongues does not only mean that we do not hurl stones or abuses at them, it also means that we do not say or do anything that would hurt them.

Islam wants to build a society, which is a model of civility, courtesy, and consideration for others.

This hadith clearly describes this as a defining trait of a Muslim. While it refers to "other Muslims", scholars agree that it is a general requirement that equally applies to non-Muslims except those who are at war with Muslims. A person who through his intentional or careless actions or words inflicts unjustified pain on others is not worthy of being called a Muslim.

We can begin to appreciate the value of this teaching by realizing that most problems in our lives are man-made. Life can become living hell if there are problems within the family: the tensions between the spouses, the frictions between parents and children, the fights between brothers and sisters and other relatives. Today these are common stories everywhere. But can these problems occur and reach the intensity they do if everyone is genuinely concerned about not hurting oth-

ers? The same applies to relations between friends, neighbours, colleagues, and communities.

Islam wants to build a society, which is a model of civility, courtesy, and consideration for others. It does so by emphasizing these attributes as a matter of faith. It is narrated on the authority of Abu Huraira that Allah's Messenger (Sallallahu Alaihi Wasallam) said: "Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path." (Muslim) This is consideration. And obviously, there is no trace of Iman below this.

We see this consideration for others throughout the life of the Prophet Muhammad (Sallallahu Alaihi Wasallam). Of course, such an attitude shows itself in "minor" details. For example, Muslim narrated that whenever the Prophet (Sallallahu Alaihi Wasallam) visited a group where some people were asleep and others were not, he would greet them with a low enough voice so those awake could hear him while those asleep would not be disturbed. Every night when he used to get up for Tahajjud (late night Prayer) -a voluntary prayer for the rest of us- he would walk out of the bed very quietly so as not to disturb his sleeping wife.

Whenever he saw someone commit a wrong that needed to be corrected in public for the education of others, he would mention it in general terms, not naming the person who did it. This last practice also shows the two extremes in this regard that must be avoided. On the one hand is the

temptation to compromise on the issue of right and wrong to avoid hurt feelings. On the other is the temptation to correct the wrong with total disregard to the fact that one might be insulting or injuring the other person. While we may see these extreme attitudes in people who seem to be poles apart in terms of their practice of religion, both stem from the same narrow vision of religion that holds our dealings with others as worldly affairs, outside the realm of Islam!

It is good to remember that Islam is a way of life. We must submit our whole life, not a small subset of our choosing, to the commands and teachings of Allah and His Prophet (Sallallahu Alaihi Wasallam). Our commitment to Islam must not only be life-long but also life-wide.

## Conversation of Love

*On one occasion, while Zun-noon Misri (ra) was performing tawaaf, he heard a voice full of grief and sorrow. When he turned, he saw a woman clinging to the cloth of the Ka'bah saying:*

*“O my Beloved, You alone know who my beloved is  
My frail body and my tears are exposing my secret  
My Beloved, I have concealed my love for a very long time,  
now my heart cannot contain it anymore”*

*He says: “On hearing these words, my heart was deeply affected and I burst out crying. Thereafter I heard her say: ‘O my Master! Out of the love that You have for me, forgive my sins.’ When I heard these words, I could not contain myself and said: ‘O woman, is your love for Allah not sufficient that you had to ask Him to forgive you due to His love for you.’ She retorted: ‘Move away, do you not know that there are such people on this earth whom Allah loves before they even love Him. Did you not hear of the verse:*

*Soon Allah will bring about a nation who He will love them and they will love Him.*

*See! In this verse Allah’s love for them is mentioned first.” (Aa’yaanul Hujjaaj, pg. 170)*

### Lessons:

*1. Love is a two way thing. When we develop a little love for Allah and live our lives according to the dictates of that love, Allah will reciprocate it with such love, contentment and tranquillity that no price can be attached to it.*

*2. The love of Allah is not something which is exclusive to men. Often a woman can out do a man in the love of Allah. The basic condition is to turn completely towards Him.*

# The Station of al-I'tisaam

---

*Allaama Ibn Qayyim al-Jawzi (ra)*

In Arabic, al-I'tisaam, means to 'holdfast to, and seek refuge with, that which protects you and prevents harm and fear.' In the Book of Allah, two types of I'tisaam (or holding to) are mentioned: holding to Allah, and holding to the rope of Allah. Allah says, "And hold to the rope of Allah, all together, and be not divided," [3:103]; and also, "And hold to Allah, He is your protector— and what a good protector and what a good guarantor of victory" [22:78]

Success in this world and the Hereafter depends on these two types of I'tisaam, to Allah and to His rope. There is no salvation without these two. Holding to 'His rope' is to be saved from misguidance, and holding to Him is to be saved from utter ruin. A traveler towards Allah is like any traveler with a destination: he needs directions for how to get there, as well as security and safety on the way—no one can reach his destination except by ensuring these two things. He needs a guide (or a map) to tell him the way and save him from getting lost on the way, while he needs guards or arms to protect him against highway robbers, bandits and other dangers.

To hold to the rope of Allah guarantees that a seeker of Allah is on the right

path while holding to Allah guarantees that he is safe and protected.

The explanations by the early scholars of the phrase "rope of Allah" are various, but all lead to the meanings given above. Ibn Abbas said, "(it means) hold to the deen (religion) of Allah." Ibn Masoud said, "[it means] the Jama'ah (that is, the community of all the believers, the ummah). It is the rope of Allah that He had commanded to hold to. What you may dislike about being part of the group and obedience (to legitimate Muslim leaders) is always better than any benefit you may see in divisions" "Muqatil has a similar opinion, "Hold to the commandments of Allah, and be not divided as are the Jews and the Christians."

Mujahid and Ata said that the rope of Allah means the covenant with Allah that, "all humans make that they will worship Allah alone", while Qatadah and as-Suddi and many other commentators say, "It means the Qur'an."

It is reported in the Muwatta of Imam Malik, upon Suhail Ibn Abi Salid, upon his lather, upon Abu Hurairah (RA), that the Messenger of Allah (S) said, "Surly God loves for you three things: that you worship him and consider none equal to



him, that you hold to the rope of Allah all together, and you give sincere advice and goodwill to those who Allah has made your leader. And Allah dislikes of you three things: gossip (which may include backbiting, slandering, mocking), wasting of wealth, and excessive questioning (about insignificant things)." (Muslim, Muwatta and others)

I'tisaam by holding to the rope of Allah then means obedience to Allah with watchfulness and consciousness (muraqabah). Conscious obedience means that one follows Allah's commands not as a mere habit, mindlessness, or any other reason but to deliberately submit to Allah. Accordingly, Talq ibn Habib defined God-consciousness (taqwa) as, "acting and living in obedience to Allah as a result of the light from Allah for seeking reward from Allah, and abandoning disobedience of Allah as a result of the light from Allah for the fear of Allah."

The other aspect of al-I'tisaam, holding to Allah, means relying upon Allah and seeking his protection. Allah says, "Allah defends the believers," [22:38] that is, when a believer holds to Allah, He protects him against the harmful doubts and desires of his own soul, the plots of his enemies, open or hidden.

### Three levels of steadfastness

(i) The I'tisaam of the common people is holding to the message of Islam by hearing it and submitting to it, confirming to the promise and the warning, upholding the commands and prohibitions of Islam, and basing their response to it on certainty and justice. This means that the common

Muslims show I'tisaam by holding to the message about God that reaches them, and display an attitude of submission with certainty and justice. Certainty means they do not believe merely by way of prudence or expedience. As a poet said:

*The astrologist and the physician have  
both agreed in the claim*

*That the dead shall never be raised again*

*I said, if you are right, I lose nothing*

*But if I am right, you both are lost.*

(Much later in history, the famous Christian scientist Pascal followed a similar line of reasoning to show why believing in God is more prudent and reasonable than not believing in Him. Islam rejects this as a legitimate way to believe, for this is not belief but expedience—tr.)

This is the way of doubt and uncertainty which neither serve to save anyone from the punishment of God nor does such a person attain heavenly felicity.

Justice means fairness with respect to Allah by giving His worship and devotion their due attention, and to not dispute in the matter of Allah's unique attributes (as some deviants did). It also means to thank no one else for His gifts and to not use them to commit wrong against His Will.

(ii) The I'tisaam of the elite, those close to Allah. It means to shade the creation of Allah with one's good morals and manners, and to renounce the ties (of this world) with determination. The real renunciation is to renounce the inner ties, for if one's inside is not tied to this world, the external ties can do no harm. And if one's heart is tied to this world, then even if you are penniless it will harm you.

It was said to Imam Ahmad, "Can a man be a zahid (ascetic) if he possess-es one thousand dinars (gold coins)?\* He said, "Yes. But upon the condition that he does not feel happy if he gets more and does not feel sad if he loses some." Perhaps the Imam, may Allah have mercy upon him, meant the hap-piness that leads to arrogance and mischief. As for the happiness a believer feels upon God's gifts and thanks Him for them and puts them to uses that please Allah, the Imam would never object to such a senti-ment.

It is in this manner that the companions of the Prophet (Sallallahu Alaihi Wasallam), were most ascetic of all even while they possessed wealth.

Sufyan ath-Thawri was asked, "Can a wealthy man be a zahid?" He said. "Yes, if he is grateful upon its increase and grateful and patient upon the decrease."

Renunciation of ties is commendable in two cases: If one fears from them harm in one's deen, or if there is no benefit in them. And the essence of all that is to sever the ties that become like dogs that prevent one from reaching one's destination, and those two dogs are desires and doubts. If one cuts off these two ties, no ties will do any harm afterwards.

(iii) The highest level of l'tisaam is achieved through closeness to Allah. Allah says, "And bow in prostration, and come close." (96:19) In a hadith qudsi Allah Almighty says. "If a servant comes close to me by an inch (shibr) I come close to him by a yard (thira')." In another such report, Allah says, "And nothing gets a servant closer to me than performance of what I have made obligatory. My servant keeps

getting closer to me by performing supere-rogatory acts until I love him. And when I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he strikes, and his legs with which he walks. So he hears through me, and sees through me, and strikes through me, and walks through me. Another authentic hadith says, "The closest my servant gets to me is in the last part of the night." (Tirmidhi and Nasa'i) Another narration says, "My servant is closest to me when he is in prostration." (Muslim) Once when people raised their voices in saying takbeer during prayers with the Prophet (Sallallahu Alaihi Wasallam), he said to them, "O people, keep it to yourself. The One you are calling is neither deal nor absent, rather He is All-Hearing and close - closer to one of you than the neck of his ride. (Bukhari, Muslim and Abu Dawud)

Translated by Uwaymir Anjum  
Source: al-Jumuah

---

*Cont'd from page 48*

Him:

*"And whoever places his trust in Allah, then, He is sufficient for him."*

If you place your trust in Him, and act in good grace, then nothing can prevent His grace from coming:

*"Allah will surely make His command reach home."*

However, if you face an uphill task on your path to spirituality, then remember that difficulties are not for ever, for,

*"Allah has placed for everything a measure."*

It might take time, but His grace will reach those who remain true to Him, seeking His guidance, His love.

# The Search for Meaning

---

*Feisal Abdul Rauf*

The whole issue of understanding, knowing, revolves around "meaning". The search for understanding our individual purpose of being and our place in the universe can be restated as the search for our "individual meaning", the meaning of "my existence" and of how "I" fit and relate to how and what the universe means to me. What does "I" mean, and what does the "rest of the universe" (what is not - I) mean?

Very quickly we realize that meaning is subjective, and objectivity is little more than conventional subjectivity, a subjectivity that is agreed upon by a given group. And within this "objective meaning" we find many meanings and points of view folded and intertwined in a whole intricate web of meaning.

As human beings, we like to believe that our existence is not meaningless, that it *does* have meaning. Spurred and goaded by this belief (which some of us find difficult even accepting as necessary), we push on with our search: Who and what am "I"? What am "I" all about? What is the meaning and purpose of "my" existence? Where did this "I" come from, and where I am going to? If "I" came from somewhere and am

going somewhere then apparently this existence is linked to where I came from and where I am going, and has a meaning and purpose linked to these places

Yet the meaning of "I" is still puzzling, for within it is a whole intricate sub-web of meaning, within the whole web of meaning that includes the cosmos. Am "I" my body, my memories, my feelings? My body has changed in appearance and in strength it changes, and continues to do so. The same applies to my feelings and thoughts: they, too, evolve and change—sometimes drastically and incredulously. And yet there remains a consciousness of an "I" that is unchanged. Can I call it my "consciousness"? But if so, where does my "I" go when I sleep, or when I am not conscious? Sometimes "I" am in a dream, encountering strange experiences and visions— some "intuitively" recognized as false, others as true; some literally true, some symbolically true—and I often intuitively and directly grasp the meanings in my true dreams and visions. Where was my "I" then? It seems able to walk across boundaries of time and space, in this "supra-conscious" state This "I" that is within me, the unchanging "I", the timeless

"I" (it does not appear to be changed by time), is evidently the locus of something important. Call it "ego" or "soul," "spirit" or whatever; when that "I" completely leaves my body and does not return to it, I am called dead. However we describe that "I", it is the locus of my sense of self, of ego, of consciousness and awareness; it is the primary locus of my individual sense of life, the sense of "being alive."

Thus we begin to appreciate the reputed saying (hadith) of Sayyidina Ali: "He who knows his self, knows his Lord." It is tempting to paraphrase this hadith, forging parallel relationship between "self" and "Lord." Thus we might say, "He who seeks to understand his self seeks to understand his Lord," and vice-versa, "He who seeks to understand his Lord, seeks to understand his self," or "He who is searching for the meaning of his self is searching for the meaning of his Lord," and vice-versa, "He who is searching for the meaning of his Lord, is searching for the meaning of his self". We might also say, "He who has problems with his self has problems with his Lord," and the reverse, "He who is at ease with his self is at ease with his Lord."

From a general Islamic point of view, the search for the meaning of oneself is intimately tied in and interconnected with our search for, and for the meaning of, God, Whom we call Allah!

Part of the Muslim's search for meaning is the desire to understand his faith—the entirety of experiences that make up the Islamic experience. As for my "I", there are many meanings, or aspects, to it, including my physical aspect, my intellectual aspect, my psychological aspect, my

emotional aspect, my spiritual aspect, and my cultural (historical/geographic) aspect. To understand "me" well, I need to unfold each of these aspects, get a handle on their realities (nature, meaning, description, etc.), then fold them back together to portray what "I" am all about.

---

*Cont'd from page 3*

men. The educated and intelligent section in the Muslim countries was simply bewitched by it: it delightfully drank it in and assimilated it eagerly. It became a follower of the new faith almost in the same way as a Muslim follows Islam or a Christian follows Christianity, to the extent that it now adores it with all its heart, reveres its ideals and swears by the greatness of its founders and torch-bearers. It propagates its teachings, denounces the creed that may run counter to it and forgets links of brotherhood and fraternity with the other followers of the new faith. Thus, this new faith has become a sort of international family.

---

*Cont'd from page 10*

with it. Those who seek contentment find it around the Ka'bah and in what is going on around it, and those who suffer homesickness feel the breeze of familiarity and friendship in its sacred area. The Ka'bah is both an altar, and yet its meaning transcends beyond the sense of an altar as it extends from the heart to the Sidratul-Muntahā. It is the most meaningful voice of all realms of existence, embodied in stone in a blessed region of the earth.

May God, The Almighty, not deprive us of the Ka'bah's protection and support!

# Trust

---

*Shiekh Abdul Qadir Jeelani (Ra)*

O you who associate His means with Him! If you have experienced eating by mere trust you will not deify the means and you will sit at His door full of trust, having total confidence in Him. There are only two ways to make a living: by working while adhering to the requirements of the Law or through trust. Woe to you! Do you not feel ashamed before Allah (mighty and glorified is He) that you have given up making a living through work to beg from people? Making a living through work is the beginning and trust is the end. I do not see a beginning or an end for you. I tell you the truth and I do not feel embarrassed to face you. Listen, accept [what I tell you], and do not dispute. To dispute with me is to dispute with the True One (mighty and glorified is He) Himself. Keep up prayer for it is a link between you and your Lord (mighty and glorified is He).

O young man , when there is an opportunity for action on something you have been commanded to do, be as brave and active as a lion in executing it; when there is an opportunity to do one of the prohibitions, be as inactive as a sick man to avoid it; and when tribulations and decrees of destiny come your way, forget yourself and be calm. The Commander of the Believers (Āmīr al-Mu'minīn) 'Alī bin abī Ṭālib (may Allah be satisfied with him

and ennoble his face) has said: "Be as passive as a dead person in relation to whatever brings benefits to you and prevents evil from you." The lover hears and sees in relation to the True One (mighty and glorified is He), but he is blind and deaf in relation to the creatures. The longing has taken over his five senses. His body is with the creatures but his essence is with the Creator. His feet are on the earth but his aspiration is up in heaven. His cares are kept hidden in his heart. Therefore, the creatures do not perceive this. They see his feet but they cannot see his aspiration and cares for they are in the safe of the heart which is the safe of the True One (mighty and glorified is He). Where do you stand with respect to this, O liar? You are busy with your property, children, social prestige , and association of creatures and means with God. How can you then claim to be near to the True One (mighty and glorified is He)? Telling lies is a form of wrongdoing, because the reality of wrongdoing is to leave something in the wrong place. Repent from your telling lies before its evil consequences catch up with you.

O you whose hearts are dead, why do you sit here in my presence? O servants of this world and the sultans, O servants of the wealthy, O servants of the rise

and fall of market prices! If the price of a grain of wheat becomes as high as one gold coin I would not care. The believer has no concern about his sustenance because of the strength of his certitude and his trust in his Lord (mighty and glorified is He). Do not count yourself among the believers. Put yourself in a different class. Glory be to Him who has made me stand among you!

Allah (mighty and glorified is He) has already allotted the worldly shares. He would not increase or decrease them by a single atom. The Prophet (Allah's prayer and peace be on him) has said: "Allah (mighty and glorified is He) has completed the creation, the assignment of subsistence, and the appointment of the times of things. The Pen with which He wrote down everything that is to happen until the Day of Resurrection has already run dry." Do not devote energy to obtaining what has already been decided to be yours, for that sort of effort is utter messing about and foolishness. Allah has planned all your circumstances and has appointed for them specific dates. As long as the lower self has not been made calm by striving, it would not believe in this and would not relinquish its greedy keenness and persistence on obtaining things. Before it reaches a state of calmness, the lower self can believe in this only verbally. Be sensible, and acquire good manners by putting my teachings into practice. Do not devote energy to getting what is predestined, already done, inevitable, and bound to come to you at the time assigned to it in the foreknowledge of Allah (mighty and glorified is He). The Prophet (Allah's prayer and

peace be on him) is reported to have said: "Even if the servant says: 'O Allah! Do not provide for me', Allah will provide for him despite his wish." What you earn in return for your work is from Allah (mighty and glorified is He); even earning a single broad bean is from Allah (mighty and glorified is He). The creatures have nothing to do with it.

O young man, religion in the sight of Allah is Islam, and the reality of Islam is surrender! You have to reach the state of Islam first and then fulfill surrender. Purify your outwards by Islam and purify your inwards by surrender. Surrender yourselves to your Lord (mighty and glorified is He) and be satisfied with His management of your affairs. Give up your will and accept the destiny that your Lord (mighty and glorified is He) has decreed. Accept all of what destiny brings. Your Lord knows you better than you know yourselves. Accept His words with certitude. Receive His commandments and prohibitions with total acceptance. Receive His religion with all of your hearts, and make it your inner and outer covers. Take full advantage of your lives before your death, before the advent of a "Day from Allah that cannot be turned back" (from 30.43), which is the Day of Resurrection.

Woe to you! Do not be an idiot, disputing with Allah (mighty and glorified is He) and arguing with Him with your foolishness and ignorance. Otherwise, you will put at peril your capital, which is your religion. Close your eyes, reflect, behave with good manners, know who you are, know your status, and be humble inside. You are a servant, and the servant and all his prop-

erty are owned by his master. He does not have the right to do with himself as he wishes. The servant must give up his own wishes in favor of his master's, his choice in favor of the choice of his master, and his opinion in favor of his master's. You behave with impudence with Allah (mighty and glorified is He) for the sake of your own benefit, whereas the people of Allah behave impudently with their Lord only for the sake of the creatures. They appeal to Him on behalf of the creatures and persistently repeat their appeal for their sake. They are those who have already bidden farewell to the creatures and purified their hearts from the creatures so that not a single atom of the creation is left in them. They exist with Him, by Him, and for Him. They are in total relaxation with no tension, total honor with no humiliation, total receiving with no deprivation, total fulfillment with no withholding, total acceptance with no rejection, total happiness with no sorrow, capability with no powerlessness, strength with no weakness, and favor with no anger. They have been vested with clothing of nobility and He handed to the hands of their hearts the authority of delegating power, enabling, and acting with "be,' and it is" (from 2.117) (takwīn). [10] The power to act with "be,' and it is" has become in their hands an inexhaustible treasure and a river that never runs dry. Whenever they become afraid, He increases their sense of security. Whenever they fall behind, He puts them at the front. Their words are heard, and their intercession [on behalf of others] is accepted. He made over to them the kingdom of this world and the hereafter in a way that is

incomprehensible to the creatures. They are called "great" in the heavenly kingdom.

The believer in the oneness of God does not listen to the sultan or Satan. He has turned away from them, existing by his heart in the presence of Allah. He sees the True One's (mighty and glorified is He) actions of management of him and His creatures. He sees how the leaves of the door of the divine decree and destiny are opened and closed. He sees the creatures as totally powerless, weak, ill, poor, humiliated, and mortal. He has no friend and no foe; no one to offer a prayer of supplication for and no one to curse. If his Lord (mighty and glorified is He) wishes him to curse someone, he does, and if He wishes him to offer a prayer of supplication for someone, he does. He behaves according to the commandments and prohibitions. His heart has joined the angels whom Allah (mighty and glorified is He) described as follows: "They do not disobey Allah in what He commands them, and they do as they are commanded" (from 66.6). He speaks as the limbs and senses will speak on the Day of Resurrection. When the limbs and senses are blamed by one of those people whom they spoke against, they will answer: "Allah who has made everything speak has made us speak" (from 41.21). The servant who attains to this spiritual station becomes extinct in relation to himself, existing only with respect to his Lord (mighty and glorified is He). O Allah, correct our prayer of supplication to you and "give us good in this world and good in the hereafter and protect us from the torment of the Fire."

*Cont'd on page 20*

# Sufficient is He

---

*Syed Iqbal Zaheer*

What happens when you entrust your cycle to a friend with the instruction to take it around for repairs? Can you rest assured that when it is brought back from the repair shop it will be in the shape you desire? Do you think you will get it in condition you would have got it, if it was you who had taken it to the workshop?

You know what happens. Your friend takes it to the repair shop, gives them some good instructions about a thorough job required. And then of course he leaves. (You would have sat through watching the works done. But your friend has other things to do). He shows up at the shop, a bit behind his schedule, to collect the cycle. He is already late for something else, and so hurriedly checks if all's well, and brings it back. But you knew what exactly it was that your cycle needed. And you know that all was not done. A simple thing, but you are sorry you entrusted it to another.

If you cannot trust others over a simple affair of this sort, do you think you can depend on others involving affairs of greater importance? Let us say you are looking for a job. Can you depend on another to scan through newspaper advertisements and make the initial inquiry on your behalf? When do you think you will receive the first call for interview?

Question: If you cannot trust another

in simple affairs of this life, can you do it in affairs involving the next life? Way to Heaven or Hell – can you leave your fate in the hands of another.

Obviously, you need to take the affair in your hand. Hereafter is far too perilous that you should leave its success or failure in the hands of another. You need to take command yourself. A man entered into the Prophet's mosque and inquired about trust. He asked, "Shall I tie up the camel, or place trust in Allah?" He was answered, "Tie her up and then place trust in Allah."

The message was not merely that you need to adopt the means and not rest on Allah's help alone, but also that you cannot entrust your camel to the winds of the day.

So, you can trust no one as you can trust yourself. If you made the mistake of trusting others (like Karen Armstrong said about the Arabs trusting the West for a hundred years), you will end up a sorry figure. Indeed, far from trusting human beings, one might not place trust in tangible things either. The Prophet has said,

*"He who hung (his hopes on) a thing, is handed over to it."*

That is, if you trust – let us say an amulet that you hang in your neck, or a super power for defending your land, hon-



or and natural resources – then you are in fact trusting a monkey with banana. Allah hands you over to the amulet or the super power. They deal with you the way it suits them. Amulets of course, cannot answer a request. But what it means is that you lose Allah's help and protection. He alone can be trusted. But of course, on condition that you tie up your camel – i.e., yourself, and not sub-contract it to another. Forget not too fast your experiment with the cycle.

When you depend on a religious class, or an individual for providing you your religious needs, you are running other risks besides those pointed above. How can anyone successfully guide you, when they themselves are at the receiving end? Their own reception is conditional. If they do well, they receive guidance from Allah. If they do badly, they are denied the grace.

For many, these statements might be confusing. If they are not to depend on religious guides, then, on who else should they? Where should they go? Does not everyone need a teacher? What sort of orphanage is this?

Well. We are talking of two different things. Trust and seeking help. Seek help you might, but trust not everyone. The only source of true guidance are the Qur'an and the Sunnah. If there is a third source, then it is School of Fiqh, but not their spokesmen. The rulings of the four Fiqh schools can be accepted for they stand for, because centuries of research, criticism, refining and improvement is behind those rulings. As for individuals, well, as we have said, dependability involves risk.

We cannot lose sight of the fact that people are not merely subject to

change but they die out too. Where do you go if he dies out? You may, therefore, heed to the Qur'anic advice:

*“And have trust in Him who is Living, who will not die.”*

Guidance comes from Allah. He bestows it on everyone who takes the path of piety:

*“And, whoever acts piously (in fear of) Allah, He finds him a way out.”*

It may be asked, way out of what? The answer that pleases the worldly and comes from the worldly is: Way out of every material difficulty .. solution to every problem of existence. But there is a sphere of existence, where the mind and soul work at a different level, and use different parameters .. different criteria. The answer for such of those who are familiar with this world is: Out of every spiritual difficulty.

Yes, whoever acted piously in fear of Allah, Allah takes him out of every spiritual difficulty that a seeker of His good pleasure encounters as he struggles on. And,

*“He provides him from sources he did not reckon.”*

What provision is this? Na. It is not increased income. That, if that is what one seeks. Let us ignore the unfortunate ones. We are speaking of those who exist on a higher plane. What does Allah provide them with? Well, it is spiritual grace.

But what about material gifts? Aren't we earthly. Shhh. Don't talk about it. It comes its own way. It has another set of laws governing it. Let come what may. It is grace too. For, “it too is from my Lord.” All's from our Lord. We place our trust in

*Cont'd on page 41*