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RADIANT REALITY

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‘AND VERILY, TO OUR
LORD WE INDEED ARE
TO RETURN’
(SURAH AZ-ZUKHRUF:14)

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RADIANT REALITY

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

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Contents

1. Question Answer	2
2. Lessons from the Qur'an: Remembering Allah	7
3. Lesson from Sahih al-Bukhari	9
4. The Qur'an and Blood-Letting	12
5. Islamic Judicature and Democracy	15
6. Two Conditions of Self	18
7. And They Call It Liberation	20
8. al-Kaba'ir	24
9. The Pleasure of Learning	26
10. The Nature of Intention	30
11. Commitment to Ummah	32
12. Did God Use Evolution to Create	34
13. Facing Your Lord	36
14. Income & Expenditure	38
15. Glimpsis	42
16. How to Lower Your Gaze	45

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Question Answer

Question.

Can you please explain to me in the light of Qur'an and Hadith what is the hijab for my husband to his brother's wives? Can he speak to them when there is no need? Can he also speak to them when their husband is not around and there is fear of fitnah? I am in purdah ie I cover my entire body except my eyes and hands and I make purdah from my husband's brothers. Lately after the incident of him speaking freely to my brother in laws wives I felt like not wearing my niqab anymore. Please clear my doubts. [A sister in Islam]

Answer.

It is necessary for a male to observe Hijab from his brother's wife (sister-in-law). Any contact whatsoever with her is prohibited. Rasulullah (Sallallahu Alaihi Wasallam) also prohibited a male from going to a woman in the absence of her husband. Sister, you should discuss the issue with your husband with utmost wisdom and make him conscientious of the laws of Allah and the consequences of not following the Shari'ah. However, that should not drive you to removing your own hijab. Why should you incur the wrath of Allah on yourself due to somebody else's wrong? Two wrongs don't make a right.

Question.

My friend's uncle died few months ago, he left two sons and a house. He made no will at all as to how to divide the estate.

One son lived with the father till he died and the other son lived separately. The son who

lived with the father made renovations and decorated the house while the father was alive.

A surveyor has valued the house, and it valued at £80,000.00 (Eighty thousand pounds).

The situation at present is as follows:

1. Now that the father has died the question is how should the estate be divided Islamically, as no Will was left?

2. The younger brother is saying, because he spent money on the house while his father was alive that amount should be deducted from the total value of the house when the wealth is distributed. The younger brother spent £20,000.00 in renovations.

The two brothers are arguing between themselves. What is the correct way to divide the estate Islamically?

Answer.

In principle, if the deceased was survived only by two sons and had no other children, or both or one of the two parents, then the entire estate will be divided into two equal parts. Each son will inherit one share.

If the son who lived with the father and decorated the house by himself, it will be regarded as Tabarru (voluntary act) for which he cannot make any claim against his brother. He had decorated the house and enjoyed the benefits of the decorated house while staying there. If the value of the house is \$80,000, each brother is entitled to \$40,000. The elder brother may offer his brother an amount as a gesture of goodwill for decorating the house which enhanced the value of the house.

Question.

Can a girl get married by herself if elders and her parents do not take interest in her marriage? Does she have the right? What does Islam say about the age for her marriage?

Answer.

A girl has the right to get married on her own. However, Shari'ah has considered, for her own well being, that a guardian see to her marriage, etc. If her guardians do not take interest in her, she should consult some other close relative to find her a suitable marriage partner.

Nabi "Sall-Allahu alayhi wa sallam" said, 'Do not delay in two things; The Janaaza Salat when the bier is ready and the marriage of a single woman.'

Therefore, as soon as a female reaches a marriageable age, she should get married.

Question

I had gone to Riyadh where I saw in a Masjid that people were using Miswaak while in Saffah (rows). When the Mukabbir started reciting Iqaamah, the people first used Miswaak and then stood up to offer Salaah. After Salaah, I asked the Imaam whether it is permitted to do this act. The Imaam told me that it is related in a Hadith that one should use Miswaak before Salaah and before Wudhu. I think that to use Miswaak before the Salaah means that the people who have remained with Wudhu between Asr and Magrib Salaah and ate or drank something in between, it is for these people to use Miswaak and rinse their mouth before offering Salaah?

Answer

The Hadith that has been referred to by the Imaam is:

"If I had no apprehension that it would drive my Ummah into difficulty, I would have ordered them to use Miswaak before every Salaah."

There is disagreement between the narrators of this Hadith regarding its words. Some of them narrate the word "before every salaah"

while some other narrate "before every wudhu" (Sahih Bukhari)—which means that at the time of every Wudhu Miswaak should be used.

While keeping in view both types of words Imam Abu Haniefah (RA) has derived the following meaning:

That before Salaah one should do Wudhu and before every Wudhu one should use Miswaak. The purpose of the direction that one should use Miswaak before every Salaah is that before every Wudhu of any Salaah one should use Miswaak. It doesn't mean that precisely before standing for Salaah one should first use Miswaak. In doing so there is apprehension that blood may ooze out of ones teeth that will result in nullification of Wudhu. And when there is no Wudhu, no Salaah can be offered. So according to Imam Abu Haniefah (RA), it is Sunnah to use Miswaak before every Wudhu.

Moreover, the purpose of using Miswaak is to cleanse one mouth and this purpose can be achieved only when after using Miswaak a person also rinses his mouth with water. It is not possible for one to cleanse his mouth without rinsing his mouth with water after using Miswaak, which is the real purpose of Miswaak.

Since the people of Saudi follow the Imam Ahmad bin Hambal (RA) and according to him if blood oozes out, it does not nullify one's Wudhu. That is why they use Miswaak before offering Salaah and take the meaning of Hadith this way.

Question

Due to compulsion a person uses a wig. Is it necessary for him to remove his wig while doing Masah on his head or he can do it while having his wig on?

Answer

To use artificial hair is not permitted in Islam. There is no compulsion to do such an act as stated by you. Masah should be done after removing the wig; the Wudhu will not be valid if

Masah is done over the wig.

Question

Is it good to perform Wudhu at night before going to bed?

Answer

Yes, it is good to perform Wudhu before going to bed.

Question

Due to an injury in my hand blood is usually oozing out from it and even sometimes during the Salaah there is apprehension that blood may ooze out of it. Is it permissible for me to perform Masaah over the affected area and not to wash it; or is it necessary to perform Wudhu whenever blood oozes out?

Answer

There are two Masaa'il in this issue. 1. If it is injurious to wash the affected area with water then it is permissible for you to perform only Masaah over the affected area and not to wash it. 2. If blood is oozing out of it every time and does not halt at any point of time then it is sufficient for you to perform Wudhu once during the stipulated time of a Salaah; and if the blood sometimes oozes out and sometimes halts, then whenever it spreads after oozing out you will have to perform Wudhu again.

Question

If blood is oozing out of one's tooth, is his Wudhu valid or not?

Answer

If he experiences the taste of blood or the colour of saliva gets inclined towards redness then his Wudhu breaks and if neither of the two things take place then his Wudhu is valid.

Question

If a person discharges air, is it necessary for

him to perform Istinja or only Wudhu?

Answer

It is necessary for him to perform only Wudhu and not Istinja. Answer To do Istinja without attending the call of nature is Bid'at.

Question

What is the decree regarding the water that comes out of one's eye due to some ache?

Answer

The water that comes after one's eye due to any ache does not affect Wudhu, however if someone has a pustule in his eye and some kind of watery substance comes out of it then his Wudhu breaks as this kind of water is impure.

Question

It is clear that Wudhu breaks if one sleeps, but does Wudhu also break if one lies down or takes a support of something?

Answer

According to the Hanafi school of thought, if a person kisses his wife or vice versa his Wudhu is valid until and unless he excretes Mazi (minor involuntary seminal discharge).

Question

Does a person's Wudhu break if he changes his clothes or looks at his person?

Answer

No, a person does not break his Wudhu if he changes his clothes or has a look on his person.

Question

Does a person's Wudhu break if he looks at a naked picture of someone?

Answer

To look at anyone's naked picture is a grave sin, it does not break one's Wudhu but it is better

to perform Wudhu again.

Question

Does ones Wudhu break if he takes his lower garments (pajama, pants etc) up beyond his knees?

Answer

If is not permissible to takes one lower garments up beyond ones knees but this act will not break his Wudhu.

Question

Does ones Wudhu break if he performs Wudhu while being naked and also touches his private parts while taking a bath? Has he to perform Wudhu again?

Answer

It is not necessary to perform Wudhu again because ones Wudhu is still valid if he gets naked or touches his private parts.

Question

Does ones Wudhu break if he eats or drinks anything that has been cooked on fire?

Answer

No, Wudhu does not break if one eats or drinks anything that has been cooked on fire.

Question

We see some people who after performing Wudhu and Salaah smoke cigarette etc and when the time of next Salaah comes, only wash their mouths with water. Is this action enough for them to perform next Salaah?

Answer

Smoking cigarette etc does not nullify Wudhu, but it is necessary to remove bad smell of mouth before performing Salaah. If the smell of cigarette etc comes out of ones mouth, this will make his Salaah Makrooh.

Question

Does ones Wudhu break if he looks at mirror or watches television?

Answer

Wudhu does not break if one looks at a mirror. To watch un-Islamic programmes on television is a sin and it is Mustahab to perform Wudhu after doing any sin.

Question

Does ones Wudhu break if he looks at any doll etc?

Answer

Wudhu does not break if one looks at dolls etc.

Question

While doing manual work dirt gets accumulated inside nails; if one performs Wudhu without cleaning this dirt, is his Wudhu valid?

Answer

The persons Wudhu is valid but it is against inherent nature and also un-Islamic to leave nails growing.

Question

A person having his Wudhu itches his ear with his finger and takes ear wax out with his finger. Is his Wudhu still valid?

Answer

The Wudhu of this person is valid. However if there is some kind of watery secretion that come out with his finger, he Wudhu will be invalid as this watery secretion is impure.

Question

If a person has his hair cut, or makes his beard or has his nails cut; is his Wudhu still valid?

Answer

Doing any of these things will not have any effect on Wudhu of any person. There is no need to do repeat Wudhu.

Question

I am the eldest of two brothers and three sisters. Some years back my father took ill and I was brought out of university to run the family business. Over the years my brothers and sisters have all completed their schooling. My sisters are married while my brother is completing his final year at medical school. Everybody was supported from the business while I was the only one working in the business. Over the past decade while I worked in the business it has grown from strength to strength. My father has now decided to share his assets equally among all his children in his lifetime. I strongly opposed this move as I feel that I am definitely entitled to much more than my brothers and sisters. My father has started the process of distributing his assets. How can I stop this oppression?

Answer

May Allah reward you abundantly for having served your parents and family. Kindness to one's parents is a means of great barakah. The doors of Jannah are also opened for the one who serves his parents.

While you have certainly performed a great service to your parents, you are greatly mistaken if you feel that you are entitled to something in return. It is clear from your question that there was no partnership arrangement with your father. You merely made his khidmat (served him) for which you will insha-Allah be greatly rewarded. However, your service to your parents, irrespective of how much it may be, cannot fulfil one fraction of the rights of your parents upon you. Your parents served you from birth when you could do nothing for yourself.

Have you repaid that service?

SUSTENANCE

Furthermore, you have mentioned that the business grew from strength to strength. Do not regard this to be any personal achievement. This barakah has come due to your ailing father. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "Verily you are granted sustenance and assistance due to the weak among you." (Ibn majah) This means that due to some weak or sick person in the family, the entire family is granted sustenance. You should therefore realise that Allah has opened the doors of sustenance to you due to you taking care of your parents.

If your father wishes to distribute his assets in his lifetime, he is entitled to do so. In his lifetime he will give all his children equal shares. The rule of sons sharing double the shares of daughters pertains to inheritance which is only applicable after death.

As for stopping the "oppression", you should have already understood that they have not oppressed you at all. However, had they truly been guilty of oppression, in that case you should reflect on the following hadith: Hadhrat Ibn Abbaas (R.Answer. is reported to have said: "A person who both his parents are alive and he commences the morning in treating them kindly, Allah opens two doors of Jannah for him. If one is alive, one door of Jannah is opened for him. Further, if he displeases any one of them, Allah will not be pleased with him until he makes them happy." Someone asked: "Even if they are oppressive (must I still make them happy first to acquire the pleasure of Allah)?" Ibn Abbaas (R.Answer. replied: "Even if they are oppressive!"

Therefore do not oppose your father. Rather please him and serve him. Allah will bless you abundantly in both worlds.

Remembering Allah

O those who believe, remember Allah abundantly, [33:41]

Mentioned in the preceding verse was the incident of Sayyidna Zaid Radhi-Allahu Anhu and Sayyidah Zainab Radhi-Allahu Anha, and in relation to it the Holy Prophet's being the last of the prophets has been stated in the context of directions for the respect and reverence of the Holy Prophet Sallallahu 'Alayhi Wasallam and saving oneself from causing any pain to him.

Further on also, the perfect attributes of the Holy Prophet Sallallahu 'Alayhi Wasallam are going to be stated; his person and attributes are the greatest blessings for Muslims in this world. The instruction of remembering Allah in abundance is given in the above verse to show gratitude for those blessings.

Sayyidna Ibn 'Abbas Radhi-Allahu Anhu has stated that there is no form of worship except dhikrullah (remembrance of Allah) for which Allah has not fixed a limit; for example, Salah is prescribed five times a day and the number of rak'at are determined for each Salah; fasting throughout the month of Ramadan is determined, Hajj can be performed only at a particular place and at a particular time, Zakah is prescribed once a year at a particular rate. But dhikrullah is a form of worship for which there is no limit or defined quantity, no particular time or period, no defined posture or position,

nor even the state of purity through ablution is required. Dhikrullah is required all the time, in all circumstances, whether one is traveling or is at home, whether one is healthy or ill, whether one is on land or at sea, whether it is day or night - dhikrullah is required all the time.

Therefore no excuse is acceptable for neglecting dhikrullah except that one may have lost his senses and become unconscious. In case of all forms of worship, other than dhikrullah, if one becomes unable due to illness or compelling circumstances, one is allowed reduction, brevity or exemption altogether, but in case of dhikrullah there are no extenuating circumstances. Therefore, no excuse is considered valid for omitting it and the merits, blessings and rewards for doing it are also numerous.

Imam Ahmad has reported from Sayyidna Abu ad-Darda' Radhi-Allahu Anhu that the Holy Prophet Sallallahu 'Alayhi Wasallamsaid to the noble companions (R.A), 'Should I not tell you a thing that is better than all your deeds and is most acceptable to your Lord, and which would raise your grades, and is better than giving silver and gold in charity and alms and is also better than your embarking for Jihad wherein you face and kill the enemy and the enemy kills you? The noble companions (R.A) asked the

Holy Prophet Sallallahu ‘Alayhi Wasallam about that thing. The Holy Prophet Sallallahu ‘Alayhi Wasallam said, ‘dhikrullahi azzawajal’ that is, remembrance of Allah, the Mightiest the Most Glorious”. (Ibn Kathir)

Imam Ahmad and Tirmidhi also have reported that Sayyidna Abu Hurairah Radhi-Allahu Anhu said that he had heard a prayer from the Holy Prophet Sallallahu ‘Alayhi Wasallam: which he does never miss. It is the following:

“O Allah make me so that I keep thanking You profusely, I keep obeying your instructions, I keep remembering You abundantly and I safeguard (to follow) your advice.” (Ibn Kathir)

Here the Holy Prophet Sallallahu ‘Alayhi Wasallam has supplicated to Allah Ta’ala for ability to engage in dhikrullah abundantly.

A Beduin said to the Holy Prophet Sallallahu ‘Alayhi Wasallam that the number of good

deeds, obligations in Islam are many; so please tell me something concise and comprehensive which I could hold on to firmly. The Holy Prophet Sallallahu ‘Alayhi Wasallam told him, *That your tongue remains always wet with the dhikr of Allah.* (Musnad Ahmad, Ibn Kathir)

Sayyidna Abu Sa’id Radhi-Allahu Anhu himhas narrated that the Holy Prophet Sallallahu ‘Alayhi Wasallam has said:

“Remember Allah, the Almighty so much so that people start calling you crazy.” (Ibn Kathir from Musnad Ahmad)

And Sayyidna ‘Abdullah Ibn ‘Umar Radhi-Allahu Anhu has narrated that the Holy Prophet Sallallahu ‘Alayhi Wasallam has said that a gathering of people wherein Allah is not mentioned would prove to be a matter of remorse on the Doomsday for those sitting therein. (Ahmad, Ibn Kathir)

Adapted from Ma’ariful Qur’an: Mufti Muhammad Shafi (ra)

If you Can’t Beat them, Must you Join them???

Our Mother, Sayyidah Khadeejah (RA), grew up in the society of jaahiliyyah, which had sunk into the abyss of immorality and shameless acts, to such an extent that they would even inherit their own mothers. In this society, Sayyidah Khadeejah (RA) was given the title of At-Taahirah - The Pure and Chaste one. This title was afforded to her due to her extreme chastity and because she completely stayed away from the different immoral and wrong types of customs that were prevalent amongst the women of that time. (Sharhuz Zurqaani ‘alal Mawaahib)

Lesson: This is a great lesson and inspiration for us who are living in a ‘sick’ community and society, where all around is only shamelessness and immorality, especially in these days of the so called holiday period.

Sayyidah Khadeejah (RA) was living in a much worse situation. But despite all the odds being against her, she had protected her chastity. She didn’t say: “It’s too difficult for me to stay away from these things. The attraction is too much. I can’t stay away from chatting to strange boys/men and from listening to and viewing haraam.” She didn’t say: “If you can’t beat them, join them.” This wasn’t the approach of Sayyidah Khadeejah (RA). Rather she had protected her chastity and stayed away from all the vice and shamelessness that was prevalent in her society, thereby earning respect for herself.

Lessons from Sahih Bukhari

Dr. Rafiq Ahmad

Chapter 29 : The Qibla of the people of Madina, the people of Syria and the East.

There is no Qibla to the east or west based on the statement of the Prophet (Sallallahu Alaihi Wasallam) “Do not face the Qibla while defecating or urinating, but face east or west.”

Purpose of Tarjamatul Baab

This is one of the difficult chapters established by Imam Bukhari. The learned scholars have been at loss in understanding the word ‘east’, which Imam Bukhari has mentioned in the title. According to some scholars it means that the Qibla of the people living in Madinah, Syria, and those in the east, is not in the direction of east. Further, according to some other scholars, it means that the Qibla of the people living in Madinah and Syria is not in the direction of east.

On their migration from Makkah to Madinah the the Sahaaba asked Rasulullah (Sallallahu Alaihi Wasallam) about the Qibla, he replied: “Between east and west”.

Makkah al-Mukarramah lies in the south of Madinah i.e., what Rasulullah (Sallallahu Alaihi Wasallam) pointed in his statement—“between east and west”. People offering Salaah in ‘Harm’ have to face the Ka’ba and the people living across the world have to face in the direction of Makkah al-Mukarramah. The state-

ment—‘between east and west’, suggests that it is the side of the direction that is to be taken into account and not the point of direction.

Hadith No. 386

Narrated Abu Aiyub Al-Ansaari

The Prophet said, “While defecating, neither face nor turn your back to the Qibla but face either east or west.” Abu Aiyub added. “When we arrived in Sham we came across some lavatories facing the Qibla; therefore we turned ourselves while using them and asked for Allah’s forgiveness.”

Comments

Abu Aiyub al-Ansaari says that Rasulullah (Sallallahu Alaihi Wasallam) advised them not to face Qibla or turn their backs towards it while defaecating or urinating; but to face east or west. This advice given to the people of Madinah shows that their Qibla is neither in the east nor the west of Madinah but towards the south. This guidance does not apply to the people living in different countries across the world. For people living in the Indian subcontinent the Qibla is towards the west; for Europeans, towards the east; for Americans towards north-east, and for Africans towards the north.

Chapter 30 : The saying of Allah, “Take the

Maqam (station) of Ibrahim as a place of prayer.” (2:125)

Purpose of Tarjamatul Baab

Here Imam Bukhari has again kept the scholars wondering. In these few chapters Imam Bukhari is discussing the issue of facing the Qibla while praying, and in this particular chapter he has quoted a Qur’anic verse mentioning ‘Maqaam-i-Ibrahim - the Station of Ibrahim’. The Maqaam-i-Ibrahim is a stone which Sayyiduna Ibrahim (AS) used as a platform while constructing the Ka’ba along with his son Isma’eel. There are foot marks of Sayyiduna Ibrahim (AS) on this stone. It is placed in a glass casing just adjacent to the Ka’ba and people after completing seven circulations (Tawaaf) of the Ka’ba are supposed to offer two rak’ats of salaah near it. According to the explanation by the commentators of the Qur’an, it is this salaah about which the mention is being made in this chapter. Another version given by some other commentators is that ‘Musalla’ in this verse means Qibla and “make from the station of Ibrahim a place of prayer (Musalla)”, will mean that the one who completes Tawaaf should offer a two rak’at salaah in such a way that Maqaam-i-Ibrahim remains in between him and the Ka’ba.

Hadith No. 387

Narrated Amr bin Dinar

I asked Ibn Umar, “Can a person who has performed the Tawaaf around the Ka’ba for Umra but has not performed the (Sa’i) Tawaaf of Safa and Marwa, have a sexual relation with his wife?” Ibn Umar replied “When the Prophet reached Makkah he performed the Tawaaf around the Ka’ba (circumambulated it seven times) and offered a two Rak’ats (at the place) behind the station (of Abraham) and then performed the Tawaaf (Sa’i) of Safa and Marwa, and verily in Allah’s Apostle you have a good example.” Then we put the same question to Jaabir bin Abdullah and he too replied, “He should not

go near his wife (for sexual relation) till he has finished the Sa’i of Safa and Marwa.”

Comments

To accomplish Umrah, one has to complete seven circumambulations round the Ka’ba, offer two rak’ats of salaah near Maqaam-i-Ibrahim, and then make seven turns between Safa and Marwah, famously known as Sa’ee. Sa’ee is obligatory upon a person performing Umrah and the restriction under ‘Ahraam’ remain intact until he completes Sa’ee, as is mentioned in the hadith.

Lessons from the hadith

1. Tawaaf around the Ka’ba consists of seven circumambulations.
2. It is preferable but not obligatory to offer two rak’ats of Salaah near Maqaam-i-Ibrahim after completing Tawaaf.
3. Sa’ee is obligatory for the accomplishment of Umrah.

Hadith No. 388

Narrated Mujahid

Someone came to Ibn Umar and said, “Here is Allah’s Apostle entering the Ka’ba.” Ibn Umar said, “I went there but the Prophet had come out of the Ka’ba and I found Bilal standing between its two doors. I asked Bilal, ‘Did the Prophet pray in the Ka’ba?’ Bilal replied, ‘Yes, he prayed two Rak’ats between the two pillars which are to your left on entering the Ka’ba. Then Allah’s Apostle came out and offered a two Rak’ats facing the Ka’ba.’ “

Hadith No. 389

Narrated Ibn Abbas

When the Prophet entered the Ka’ba, he invoked Allah in each and every side of it and did not pray till he came out of it, and offered a two Rak’ats facing the Ka’ba and said, “This is the Qibla.”

Comments

Once Rasulullah (Sallallahu Alaihi Wasallam), accompanied by Sayyiduna Bilal and Sayyiduna Usama, entered the Ka'ba and offered two rak'ats of salaah there. He invoked Allah and then came out, and offered two more rak'ats.

There seems to be a contradiction between these two narrations. In the first narration Sayyiduna Bilal says that Rasulullah (Sallallahu Alaihi Wasallam) offered salaah inside the Ka'ba while in the second, Sayyiduna Usama mentions that Rasulullah (Sallallahu Alaihi Wasallam) invoked Allah but did not offer any salaah there. Quoting the learned scholars, Allaama Ayni mentions that Sayyiduna Bilal saw Rasulullah

(Sallallahu Alaihi Wasallam) offering salaah inside the Ka'ba, and Sayyiduna Usama saw him only invoking Allah and not offering any salaah. Allaama Ayni quotes another narration from Dar-i-Qutni in which Sayyiduna Ibn Abbas says that Rasulullah (Sallallahu Alaihi Wasallam) entered the Ka'ba twice; once he offered salaah and the second time he only invoked Allah and did not offer any salaah.

Lessons from this hadith

1. It is permissible to offer Salaah inside the Ka'ba.
2. It is preferable to invoke Allah inside the Ka'ba.

Tale Carrier

Once a person was selling a slave. He informed the buyer that the slave had the bad habit of carrying tales. The buyer did not pay much attention to this and purchased the slave. After some time, the slave said to the master: "Your wife is having an affair and she wants to kill you." He then went to the master's wife and said: "Your husband does not love you anymore and he intends taking a second wife. Why don't you cut off a strand of his beard that is closer to his throat, then you can use that strand to enchant him into loving you alone." That night while the master pretended to be asleep, his wife came with a blade. He was convinced that she was about to kill him so he jumped up and killed her. When the wife's family members heard of what had transpired, they killed the husband. In this way a conflict and battle broke out between the two families which lasted for many years. (Ithaafus Saadatil Muttaqeen vol. 7, pg. 567)

Lessons:

1. Playing one spouse against the other or sowing discord between two people is a filthy habit which can have severe consequences.
2. One should not accept the reports of anyone and everyone. People have different agendas and they may implicate one in the process.
3. When a person entertains suspicions, he will look for the slightest clue to support it and then become convinced of the suspicion that he had, although there may be absolutely no reality to it.

The Qur'an and Blood-Letting

Syed Iqbal Zaheer

A young man, originating from an Arab country known for its commitment to Islam, and from a family known for its religiousness, fresh in USA as a student, has raised a few questions, sent to us for reply. The nature of the questions, such as, e.g. "Why did Prophet Muhammad take material from so many sources?" tells us volumes about America's hatred of Islam and war against Muslims, carefully concealed by its politicians, but occasionally revealed by the intentional slip of the tongue: words such as "Crusade," or, frank admission of what the hearts conceal, such as words, "treat them like dogs."

Another question that has been asked by the student is: Why does the Qur'an talk so much about killing and bloodshed?

Our answer is as follows: The Qur'an deals with the subjects of killing and bloodshed in quite some detail. In all, it discusses the issue and delivers the commands, in about 150 verses, which constitutes about 0.02% of the entire Qur'an. Within this 0.02%, it instructed us about:

- (1) What should be the basis of wars and battles?
- (2) What kind of killing is allowed?
- (3) What kind of killing is disallowed?
- (4) What are those places on the earth, where killing is not allowed?

(5) Which are the times when killing is not allowed?

(6) What should be done when people are wrongly killed?

(7) What will happen to a man who killed without cause?

(8) Why did people kill each other in the past?

(9) What happens when a man kills another by mistake?

(10) Which was the first murder that took place?

(11) Why were the Prophets of the past killed?

(12) What will happen to the children who were killed by their parents?

(13) What will happen to you if you run away from an on-going battle? etc.

These are the topics that the Qur'an deals with. Can anyone say which of them is unnecessary?

It must also be realized that if the Qur'an talks about killing and bloodshed, it is because humans do lot of killing and bloodshed; especially those who do not believe in it as the Divine Message; so that, human history seems to be little more the history of bloodshed. Let us give a cursory glance to the history of recent times:

1. During the "Inquisition" of the Middle

Ages, 55 million Christians were killed in Europe by Christians. It was sanctioned by the Church to purify Christianity.

2. A million Muslims (and quite some Jews) were killed by the Christians when they drove the Muslims out of Spain at the end of the 15th century.

3. There was a religious war in Europe during the 19th century which lasted for 30 years.

4. The Mexican Revolution of the early last century resulted in the death of 250,000 people.

5. During the Belgium-Congo wars of the late 18th and early 19th centuries, 10 million people (mostly Congolese) were killed.

6. During WW-I, Europeans killed 15 million of their own people.

7. The Chinese purges, civil and other wars killed 20 million people.

8. The Soviet communist purges cost 15 million lives.

9. During WW-II, mostly fought in Europe, 50 million people were killed – Christians killing Christians, whites killing whites.

10. The two atom bombs (the second was simply to test it) dropped on Hiroshima and Nagasaki (even though the Japanese had surrendered) caused the death of 250,000 people.

11. The USA has been averagely killing one million people of other countries every ten years: Korea, Vietnam, Iraq, Afghanistan.

12. Having occupied the lands on which the Palestinians had been living for 5000 years, the Jews have been killing at the rate averaging 4-5 Palestinians every day since last 60 years.

The figures above are rough estimates (real could be higher) and the list of mass killings is much longer than what would make a decent man sick in his stomach and turn him into a misanthrope in a couple of minutes.

And the nature of the wars has been far from civilized. To give an example of the ferocity: The joint armies of the West came down 14 times, aiming at the Middle-east, to wage what are known as the Crusades. What they did when

Jerusalem fell to them the first time is as follows: “After a very great and cruel slaughter of Saracens (Muslims), of whom 10,000 fell in the same place, they put to the sword great numbers of gentiles who were running about the quarters of the city, fleeing in all directions on account of their fear of death: they were stabbing women who had fled into palaces and dwellings; seizing infants by the soles of their feet from their mothers’ laps or their cradles and dashing them against the walls and breaking their necks; they were slaughtering some with weapons, or striking them down with stones; they were sparing absolutely no gentile of any place or kind.” (Quoted by Thomas Asbridge in *The First Crusade*, p. 317, Free Press, Britain, 2004).

Those who shed blood on that occasion were accompanied by scores of Holy men of the Church, goading them on to fight, promising them Paradise if they fell martyrs. The soldiers were the soldiers of God. Imagine what it would have been if pleasing God was not their objective. Yes, you must be thinking of Abu Ghuraib in which men, women, teenage girls, and even boys were the target. And you know what the target was!

But, despite the above, killings and bloodshed are not going to end. Humans are preparing for more killing and bloodshed. If they are not killing Muslims at the moment, it is not because they have suddenly become civilized, but because they are tired and short of money. Wait. Some more killing is coming. At the moment, they are manufacturing reasons, and working on new slogans: those of the past, democracy, human rights, freedom, etc., have lost their luster. Meanwhile, note the following:

1. Averagely, every week the USA develops a new weapon or accessory to kill with.

2. Around 40% of USA economy is engaged in manufacturing weapons to kill.

3. Western nations are the greatest producers of killing weapons. 4. Muslim nations are the least in manufacturing killing weapons.

5. Non-Western nations are in the middle.

6. It is being rumored that those who control the world from behind the scenes with trillions of money they have, (with the help of which candidates win votes in Western democracies), are planning to remove a large number of human population through wars because they think there are not enough natural resources for all.

Thus, the true history of humanity is the history of killings and bloodshed and will remain so. Hadith literature promises that an army comprising of a million soldiers will descend from the West on the Middle East. And the Biblical literature promises that an Armageddon is about to take place, as a result of which all non-Jews (according to Jews) will be wiped out, and the rest enslaved for services to the Jews, or, all non-Christians (according to the Christians) will be wiped out.

Prophet Muhammad also fought. He went into the battlefield on 24 occasions. The total number of people killed from his side as well as from the side of his opponents was about 1250 during a period of about 9 years.

At the cost of 1250 lives, he changed the blood-thirsty warriors, robbers, drunkards, gamblers, nudists, kidnappers and thugs, into exemplary people, the like of whom no civilization of the earlier or later times has produced. (Consult any Western historian). The effect of the civilizing teachings he delivered, can still be felt in the Middle-east, where bloodshed (of all kinds) is the least when compared to the West. (Look into global homicide statistics).

In comparison to the Prophet's blood-letting (if you wish to call it that), nothing was gained from the killing of 50 million people during the Second World War lasting six years, except for re-drawing of boundary lines, still contested.

Muslim blood-letting in history channels has been a bottle against a drum of the non-Muslim blood-letting. If their blood smeared white shirt appears so disagreeable, it is because the blood-soaked red overcoat of the West shines

out so well.

The only cure to the bloodthirstiness of the humans is faith in a God who is the God of all. The Qur'an is the only Revelation that has civilized War. Compare it with the Bible which instructs its adherence to kill indiscriminately:

[Joshua, the successor of Moses, instructed the earliest Jews] "Kill every woman who has known man by lying with him. But all the young girls who have not known man by lying with him, keep alive for yourself." (Numbers, 31:17, 18).

And,

"But in the cities of these people that the Lord your God gives you for as an inheritance [cities of Palestine] you shall save alive nothing that breathes." (Deuteronomy, 20:16).

Accordingly, the post-Moses holy warriors burned alive animals of the Palestinians and others.

Do you see now, why the Qur'an dealt with killing and bloodshed in such detail?

Observing the Sunnah

Jabir (RA) reported: Messenger of Allah (SAWS) said, My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands. [Muslim].

Commentary: This Hadith mentions the extreme kindness which the Prophet (SAWS) had for the welfare of his followers. It also mentions the misfortune of those who would become the fuel of Hell for not accepting Islam in spite of the utmost affection and ardour of the Prophet (SAWS) to bring them in the fold of Islam. People who fail to accept Islam would fall in the Hell-fire in the same way moths fall in the fire.

Islamic Judicature & Democracy

Akhtar ul Wasey

Normally a mention of democracy conjures up its image of the Western system, which in reality, is a misconception. The Western democracy and governance devolve upon the tussle for economic-financial supremacy, mainly among power-hungry politicians. The common man is misled into aligning with the ruling coterie and is consequently exploited for nefarious ends. On the contrary, true democracy has the common welfare as its principal aim, the ruler being elected by general consensus. In such a system the rule would not be despotic but the ruling group would be a guardian of the masses, accountable individually and collectively to the public; not a burden but servants of the subjects.

Over the past quite sometime, Islam has been accused and projected as incompatible with democracy and Muslims not amenable to such a system. The allegation may hold for some Muslim countries but is not universally applicable. In countries like Malaysia, Iran and to a large extent Turkey and Bangladesh also, of late, Indonesia, democracy is functioning with ostensible success. Even in states with an autocratic government, cultural, social mores and commercial system are absolutely democratic.

Islam, which literally means blessings and peace, descended upon the world as a liberator of all individuals and their conscience, so much so that it brooks no intermediary be-

tween Creator and the creatures. The working system propounded by Islam is based on counsel, in spirit and deed. The Last Prophet (Salallahu Alaihi Wasallam) and through him the entire humanity, was ordained by the Almighty to liaise among themselves in all matters. This course of action adopted by the Prophet (Salallahu Alaihi Wasallam) and his pious Caliphs, formed the basis for governance and judicature.

Essential ingredients being accountability and transparency, Islamic democracy, with innumerable examples in its history, is a role model. Right to express opinions different from the ruling power, with of course, sincere intentions and the rulers in turn, appreciating the approach, both sides having the welfare of humanity and reverence to God at heart was a normal phenomenon. Election of each of the great Caliphs was based upon public consensus. During their tenure they would make it clear that their only title to the position was adherence to the righteous path, failing which the citizens were at liberty to set them straight. The first sermon by Hazrat Abu-Bakr, on assumption of Caliphate, was unequivocal on this aspect. The second Caliph Hazrat Omar Faruq, on being confronted publicly, explained unhesitatingly, the reasons for his donning two cloth sheets out of the booty confiscated in a battle, as against one each received by others. Similar was his attitude when

a decrepit old woman, not recognising him, exclaimed as to what right did Omar have, to Caliphate if due protection and succour to a commoner was beyond him.

Examples of political and administrative functions would not suffice to bring home the inherent democratic spirit of Islam nor convince everyone. For the point to be brought home, a view of the methodology adopted for exegesis of Quranic text, selection of reliable Traditions of Prophet (Sallallahu Alaihi Wasallam) and weeding out of the unconfirmed, interpretations thereof, resulted in emergence of more than one school of jurisprudence (fiqah). These studies were carried out by highly learned and erudite persons. Those entitled to be entrusted with such work of paramount importance are appointed not by a majority vote but on the basis of their capability, knowledge, wisdom and a sense of perception, much like judges with a devotion to fair-play and justice. Any inference and conquest rules formulated upon such studies agreed upon by all, become mandatory for all followers of Islam.

Translations of the Holy Quran into various languages may not all be precisely similar. Each learned person may have perceived the original in a slightly different sense, differences in etymology and syntax in various languages notwithstanding. Even contemporary translations in the same language may differ to some extent, not to talk of translations carried out during different periods. Nevertheless, intention was always to present the Divine message in its most accurate and true form, for Muslims the world over to follow.

Hence, as already mentioned in the preceding lines, all schools of jurisprudence are founded upon and derived from the same venerable source and hence, each is accepted as reliable in its own way. This is a democratic approach in a most glorious form.

A person faced with a problem in daily life looks up to a Counsellor (muftI) or refers to

an already compiled work on the subject. Even in the same region and under same ethos, differing opinions or edicts may be forthcoming. The reason may be the language and style of the query or the jurisprudence followed by the Counsellor or the person needing counsel, or both. It is of importance to note that each counsel ends with the admission: "Wallah-u-Alamu bisSwab" (Real truth is known only to God). The bottom line is that the Counsellor has sincerely expressed his opinion, the Omnipresence of God dominating his mind and wisdom.

The above premise may pose an apparent paradox as to the reasons for most Muslim countries being under imperialistic or dictatorial rule whereas, democracy being the basic principle of Islamic system, Muslims conceptually and philosophically did never reconcile with autocracy. A manifestation of such belief occurs once a year when Muslims the world over eulogize the glorious deeds of Hazrat Imam Husain expressing in various ways, aversion to dynastic rule which had been imposed by an opposing clan. Western politicians and intellectuals, their ilk world wide, harp upon the non-existence of democracy in Muslim world. The obvious, incontrovertible reason is that the areas were, for long periods, under the clutches of Western despotism who, for their selfish ends would not let democracy hold sway. Even if and where transfer of power or liberation did take place, the successors were puppet groups or individuals, who ruled virtually in proxy, for the West. Subsequent changes, if any, were also from imperialistic to dictatorial rule or one autocracy to another.

Worse are the cases of masses wresting power from a dictator but unable to disentangle themselves from the machinations of their West controlled predecessors. A case in point, rather pathetic is of Algeria.

In Malaysia, a Muslim majority country, democracy is currently successful. Iran, consequent upon 1979 revolution is another success-

ful democracy. The internal debate, even confrontation, between conservatives and liberals is the time beaten saga of short-sighted, polemic, argumentations. In fact it is a manifestation of democratic philosophy, a healthy trend that allows for differences to be sorted out openly, for the good of all.

Try as we may to analyse and present before the world the democratic beliefs ingrained, ultimately formulation of a cogent, well-planned strategy is inevitable, aimed at restoration of the Divine order. Democracy is nothing but the original, eternal, universal and infinite doctrine, enshrined in the ultimate revelation from God to the prophet (Sallallahu Alaihi Wasallam). The call of the hour is to revert back to message emanating from Hira in Koh-i-Noor and the ultimate declaration from Jabal-i-Rahmat in Arafat. Embark upon the path and spread the sacred message to entire world!

To quote the poet of east:

*ilaj iska vohi aab-i-nishat angez hai saqi.
The panacea is the same ebullient invigorating
elixir.*

Cont'd from page 44

Rasulullah (SAWS) left this world in these two garments. Huzayfa (RA) says that Rasulullah (SAWS) caught hold of mine (or he said) his shin (halfway between the knee and ankle) and said: "This is the place of the 'lungi' ". If you refuse, then lower it a little as there is no right (not permissible) to cover the ankles. [All garments should be above the ankles] (Shamaaif Pg.8).

Abu Hurairah (RA) says that Rasulullah (SAWS) said: "When a person wears his sandals (shoes), he should wear the right shoe first and when removing them, he should remove the left one first so that the right may be first in wearing and last in removing: (Bukhari v.2 P9,820-snamaair Pg, 6)

May Allah grant us all the ability of practising upon every Sunnat of Rasulullah (SAWS), Aameen.

Cont'd from page 35

species was created by God. (Mark Czarnecki, "The Revival of the Creationist Crusade", MacLean's, 19 January 1981, p. 56)

Especially during the last fifty years, developments in various scientific fields such as palaeontology, microbiology, genetics and comparative anatomy, and new discoveries show that the theory of evolution is untrue and living beings appeared on earth all of a sudden in their distinct and perfect forms. Therefore, there is no reason to suggest that God employed the process of evolution in Creation. God created every species individually and at one moment, with His command of "Be!" This is a certain and explicit fact.

Conclusion

It is of vital importance for people of faith to be alert and cautious against the ideological systems committed to struggle against God and religion. For 150 years, Darwinism provided a so-called scientific ground for all anti-religionist ideologies that caused misery to mankind, such as fascism, communism, and imperialism and legitimized the merciless practices of those who adopted these philosophies. Hence, it would not be right to ignore the inner truth and the real purpose of such a theory. For every Muslim of conscience, it is a major responsibility to disprove every anti-religious ideology rejecting the existence of God with a thought struggle and to demolish falsehood with truth.

Whenever a needy person would come to the Prophet (Sallallahu Alaihi Wasallam), he would turn to those present and say, If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger.

[Al-Bukhari and Muslim].

TWO CONDITIONS OF SELF

Sheikh Abdul Qadir Jeelani (ra)

The Shaikh (may Allah be well pleased with him, and grant him contentment) said:

The self [nafs] has two conditions and no third: The state of wellbeing and the state of tribulation. When it is undergoing tribulation, the signs are anxiety, complaining, resentment, protest and suspicion toward the Lord of Truth (Glorious and Exalted is He), and lack of patience, contentment and compliance. Indeed, there is likely to be ill-mannered behavior, the association of creatures and material objects with the Creator, and unbelief. When, on the other hand, it is in the state of well-being, the signs are greed, impetuosity, and the pursuit of carnal lusts and pleasures. As soon as it gratifies one desire, it goes after another, belittling the blessings it already possesses, such as food, drink, clothing, spouse, dwelling and means of transport. It finds faults and defects in each one of these blessings, wanting something superior and finer that is not part of its destined lot, while shunning what has been allotted to it. Thus the person gets into all kinds of trouble, and wades into many perils in a long and weary process that has no end or termination in either this world or the hereafter. As the saying goes: “Truly the harshest of punishments is the desire to have what is not one’s allotted share.”

When the self is undergoing tribulation, it wishes only to see it removed, forgetting all

about enjoyment, lust and pleasure, and wanting none of them. Once relieved of suffering, however, it reverts to its frivolity, greed and impetuosity, to its recalcitrant disobedience of its Lord and its dedication to sinful rebellion against Him. It forgets all the trouble and pain, all the misfortune it went through previously. Now it is afflicted with even harsher trials and tribulations, because of the major sins it has perpetrated and committed, to wean it away from these and to restrain it from sinful acts in future, since well-being and comfort had failed to reform it, and its safekeeping lay rather in tribulation and pain.

If the self had behaved itself well when the affliction was removed, and had practiced obedience, gratitude and contentment with its lot, things would have been better for it in this world and the hereafter. It would have experienced increasing comfort, well-being, approval from Allah (Almighty and Glorious is He), pleasure, and help toward success.

Anyone who wishes for safety in this world and the hereafter must therefore cultivate patience and contentment. He must give up complaining to people, submit his needs to his Lord (Almighty and Glorious is He), practice obedience to Him, wait for happiness to come from Him, and be devoted exclusively to Him (Almighty and Glorious is He), since He is bet-

ter than any other and than His entire creation. His deprivation is actually a gift, His punishment a blessing, His trial a remedy, His promise ready cash, His word a deed, His will a state of being. Surely His word “and His command when He intends a thing, is to say to it ‘Be,’ and it is” (36:82). All His deeds are good and wise and beneficial, although He keeps knowledge of the benefits concealed from His servants and reserves it to Himself alone. For His servants, therefore, it is most fitting and proper to be in a state of contentment and submission, to be dedicated to servanthood by fulfilling commandments, observing prohibitions, and submitting to the decree of destiny, to abandon preoccupation and combat with Lordship, which is the source of destiny’s decrees, to be silent on questions of why and how and when, and to give up suspicion of the Lord of Truth (Almighty and Glorious is He) in all His phases of movement and repose.

All of this rests on the authority of the hadith of Ibn ‘Abbas (may Allah be well pleased with him and his father), from whom it is transmitted by ‘Ata’. Ibn ‘Abbas said: “I was riding behind the Messenger (Allah bless him and give him peace) when he said to me: ‘My boy, take care of Allah and He will take care of you. Take care of Allah and you will find Him in front of you. So when you have something to ask, ask Allah, and when you seek help, seek help from Allah. The pen has already run dry from writing all that is to be, so if His servants were to strive to bring you some benefit not decreed for you by Allah, they would not be capable of it, and if His servants were to strive to cause you some injury not decreed for you by Allah, they would not be able to do it. So if you can relate to Allah with honesty and certitude [yaqin], do so; and if you cannot, there is much good in being patient with what you dislike. Know that help resides in patience, joy with sorrow, and “with hardship comes ease” (94:5).’ “

It behooves every believer to make this

hadith a mirror for his heart, to wear it as his undergarment and his outer garb, to treat it as his own hadith, on which he should act in all conditions, be he in motion or at rest, so that he may be safe in this world and the hereafter, and receive honor in both domains through the mercy of Allah (Almighty and Glorious is He).



Cont'd from page 33

took place at the exact time that the design for re-colonizing Muslim lands was taking hold, starting with Iraq. The informal movement’s slogan is, “People power versus Superpower,” (the U.S.), and they are convinced that People Power shall ultimately win out, because it is on the side of humanity and represents truth.

Muslims cannot remain on the sidelines of this movement; rather, they must get earnestly involved — with a holistic, transcendental vision of taking the lead and guiding role in it. This is because Islam — literally and purposely — is peace; it represents an unreserved stand for justice for humankind as a whole. The Qur’anic injunctions are clear; for example, “Allah commands you to render back your trusts to those to whom they are due. And when you judge between humankind, that you judge with justice: Verily how excellent is the teaching, which He gives you! For Allah is He who hears and sees all things” (Al Nisa, 4:58). Further on in the same chapter, the Qur’an instructs, “O You who believe! Stand firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor; for Allah can best protect both. Follow not the lusts (of your heart), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well-acquainted with all that you do” (4:135).

And They Call it Liberation!!!

Areeba bint Khalid

From the 1800s to the present day, family life in the West has remarkably changed. While the West calls this change part of the women freedom movement, a look at history may show otherwise.

America before the 1800s was a farming country and ninety percent of the population lived and worked on private farms. Households were mainly self-sufficient--nearly everything needed was produced in the house. The few things that could not be produced at home were bought from local craftsmen. Some other things, especially imports from Europe, were bought from stores. Males would take care of the fields and females would take care of the home. In addition, they would engage in spinning, knitting, weaving, and taking care of the farm animals.

Industrial Revolution

The Industrial Revolution, which began around the early 1800s, brought a major change to this way of life. In 1807, in the wake of the war between Great Britain and France, President Jefferson signed the Embargo Act, which stopped all trade between Europe and America. The Act meant that European goods would no longer be available in the US and Americans would have to produce them. One major European import to America was cloth, and so merchants used this opportunity to create a cloth industry in America.

In 1814, Francis Cabot Lowell, a man from Boston opened the first modern factory. Work here was to be done way faster than before. Instead of manually making things in houses, things were to be made at higher speeds in a factory and all stages of the work were to be completed under the same roof. Now what Lowell needed were workers. He found out that women, especially unmarried daughters of the farmers, were more economical to use in labor than men. They were also more willing to work as hired people in factories.

But Lowell had to make the working outside of home acceptable in a society which was not used to it. He assured parents that their daughters would be taken care of and kept under discipline. And he built a boarding community where the women workers lived and worked together.

Soon after, more and more factories emerged across America. Factory owners followed Lowell's example of hiring unmarried women. By 1850 most of the country's goods were made in factories. As production of goods moved from the country to the city, people too moved from the country to the city.

For money to be earned, people had to leave their homes. When women worked on the farm, it was always possible to combine work and family. When work for women moved outside the home, however, the only women who

could follow it were those without family responsibilities or those who had no husband or no income. Likewise, the only women who could take care of their families were the ones that didn't have work.

This working out of home became a part of life for unmarried women. They would work until their marriage. But as time passed, women found family life interfering with their work life and instead of viewing working out of home as optional, they viewed family life as such. Many women started delaying marriage even more and some decided to stay single.

Married women however stayed home and dedicated their time to their children. Now that there wasn't any farm work to do, women had even more time to spend with the children. In 1900 less than about 5.6% of married women worked outside. If a married woman were to work, it would be considered that her husband was invalid or

that she was poor.

World War I

The first major entry of married women to the workforce came during World War I in 1914. Men went to fight the war and the country needed workers to take over the jobs they left behind. Unmarried women were not sufficient for the labor needs, so employers started to invite married women too, to work. By 1919, 25% of the women in the workforce were married. But this was only the beginning.

Another change World War I brought was the entry of women to the army. About 13,000 women enlisted in the US Navy, mostly doing clerical work--the first women in US history to be admitted to full military rank.

Great Depression

The Great Depression came in the 1930s. The unemployment rate climbed from 3.2% in 1929 to 23.6% in 1932. Jobs became scarce for skilled people and men. Fathers went to search

for jobs. Some, under despair, deserted their families. The responsibility of earning fell on mothers in many families.

Most women and children, however, found jobs more easily than men because of the segregation of work categories for men and women. Although 80% of men during the Great Depression opposed their wives entering the workforce under any circumstances, economic factors made it necessary for the women to work. Hours were long and pay was low. Twenty percent of white women were in the workforce.

World War II

World War II came in the early 1940s. Men were drafted to fight, and America needed workers and supplies. Again, the employers looked towards the women for labor. Unmarried and married women were invited to work, as had been done during World War I.

But still, public opinion was generally against the working of married women. The media and the government started a fierce propaganda campaign to change this opinion. The federal government told the women that victory could not be achieved without their entry into the workforce. Working was considered part of being a good citizen, a working wife was a patriotic person.

The government founded the Magazine Bureau in 1942. The Bureau published Magazine War Guide, a guide which told magazines which themes stories they should cover each month to aid war propaganda. For September 1943, the theme was "Women at Work". The slogan for this was "The More Women at Work the Sooner We Win." Magazines developed stories that glorified and promoted the placement of women into untraditional jobs where workers were needed. The idea was that if smaller, unexciting jobs were portrayed as attractive and noble more women would join the work force.

The media created Rosie the Riveter, a mythical character to encourage women into

the workforce. Rosie was portrayed as a patriotic woman, a hero for all American women. "All the day long, Whether rain or shine, She's a part of the assembly line. She's making history, Working for victory, Rosie the Riveter... There's something true about, Red, white, and blue about, Rosie the Riveter."

The propaganda efforts worked. More than six million women joined the workforce during the war, the majority of them married women. In 1940, before the war, only 36% of women workers were married. By 1945, after the war, 50% of women workers were married. The middle class taboo against a working wife had been repealed.

Post World War II

The 1950s marked an era of prosperity in the lives of American families. Men returned from war and needed jobs. Once again, the government and media got together to steer the opinion of the public. This time, however, they encouraged women to return home, which shows that the women were brought out not for their freedom but because workers were needed.

But this effort was not as successful and was abandoned quickly. First, women from lower economic ranks had to remain in the workforce because of economic necessity. And second, there came the rise of consumer culture.

The baby boom took place during the 1950s as well. Women who returned home dedicated their lives once again to their children. But around the same time an important change had come in the American life. This was the spread of the television. By 1960, 90% of the population owned at least one set. Families would gather around the screen for entertainment. In the early days, everything including commercials was watched with great interest.

Most middle-class families could not afford the goods the television declared necessary to maintain or enhance quality of life with

one paycheck alone. Many women returned to work in order to live according to "the American standard of living," whatever that meant to them.

The number of American women in the workforce from 1940 to 1950 increased by nine percent. From 1930 to 1940 there had only been a three percent increase.

Effects

As mothers returned to work, the television became the most important caretaker of a child. Children in the 1950s spent most of their non-sleeping hours in front of the television screen.

In 1940, less than 8.6% of mothers with children under eighteen worked. By 1987, 60.2% of women with children under eighteen were working.

As wives assumed larger roles in their family's financial support, they felt justified in demanding that husbands perform more childcare and housework. Across the years, divorce rates doubled reaching a level where at least 1 out of 2 marriages was expected to end in divorce. Marriage rates and birthrates declined. The number of single parent families rapidly increased. People grew unhappy with their lives, when compared to the lives of people on television.

Women working affected the society in many different ways. The first and most important of these was that children with working mothers were left alone without the care of a mother. As the number of working women increased, the number of children growing up unsupervised increased, and with this increased crime among teens.

Since most women placed their career ahead of family life, family life was greatly affected since unmarried women were generally able to make more money than married ones. For example, according to a study by a Harvard economist, women physicians who were un-

married and had no children earned thirteen percent more per year than those who were married and fifteen percent more than those with children.

Today

The majority of women still work at the lower levels of the economic pyramid. Most are employed in clerical positions, factory work, retail sales, or service jobs. Around 50% of the workforce is female. While about 78% of all cashiers and 99% of all secretaries today are female, only 31% of managers and administrators are female. Equality in the workplace has been a mirage but it has conned millions of women into leaving their homes and destroying the family structure.

It was only when economic or political factors made it necessary to get more workers that women were called to work. The Industrial Revolution, the Great Depression, and the World Wars, all the major events which increased the proportion of women workers, were times when the capitalists required more workers in order to be successful in their plans and so they used women.

The move of women from home to the public workforce has been gradual. First poor women went. Then unmarried women. Then married women without children. Then married women without young children. And then, all women. The same thing can be seen to be happening in developing countries around the world, as the West spreads its propaganda of freedom for women to work. The results of this move will probably be the same too.

The Aadaab of the Masjid

The Masjid should not be used as a short-cut to get to the other side. This is not permissible.

Items which have a bad odour, e.g. tobacco, fish etc., should not be brought inside the Masjid. Similarly, after having eaten garlic or onions one should not enter immediately. First cleanse the mouth thoroughly. The same applies to those who smoke.

Acts rendered for worldly purposes are not deeds of thawaab. Such activities should not be carried out inside the Masjid. This applies to even writing of such ta'weez which are for worldly purposes. It is disrespectful to unnecessarily climb on top of the Masjid.

The Imaam of the Masjid, after having given the Adhaan, should not go to another Masjid for Jamaa'at Salaat, even if he happens to be the sole musallee present, he should perform his Salaat alone in the Masjid. His Salaat in his Masjid is superior because, to populate a Masjid is nobler than performing Salaat with Jamaa'at.

Do not utilise haraam wealth or haraam objects in the Masjid.

Sometimes spray perfume inside the Masjid. (NB. It is not permissible to use perfumes containing alcohol).

Do not use the Masjid to make worldly announcements, e.g. for a lost item.

Whenever you have the opportunity, go to the Masjid and engage in Deeni acts, such as Zikrullah, Tilaawat, Nafl Salaat, etc.

It is not permissible to remove any of the Masjid's items or goods for personal use. All the property of the Masjid is Waqf. Every musallee has an equal right in the use of the Masjid items.

al-Kabaa'ir

The major sins are those acts which have been forbidden by Allah in the Quran and by His Messenger (SAWS) in the Sunnah (practice of the Prophet), and which have been made clear by the actions of of the first righteous generation of Muslims, the Companions of the Prophet (SAWS).

Allah Most High says in His Glorious Book: *If you avoid the major (part) of what you have been forbidden (to do), We will cancel out for you your (other) evil deeds and will admit you (to Paradise) with a noble entry. (al-Nisa 4:31)*

Thus by this verse, Allah Most High has guaranteed the Garden of Paradise to those who avoid the major sins. And Allah Most High also says:

Those who avoid the greatest of sins and indecencies, and forgive when they are angry (al-Shra 42:37) Those who avoid the greatest sins and indecencies, except for oversights, (will find that) surely your Lord is ample in forgiveness. (Al-Najm 53:32)

The Messenger of Allah (SAWS) said: "The five [daily] prayers, Friday to Friday, and Ramadan to Ramadan make atonement for what has happened since the previous one when major sins have been avoided." It is therefore very important to determine exactly what the greatest vices, technically called "the major sins" (Kaba'ir), are, in order that Muslims should avoid them.

There is some difference of opinion among scholars in this regard. Some say these major sins are seven, and in support of their po-

sition they quote the tradition: "Avoid the seven noxious things" - and after having said this, the prophet (SAWS) mentioned them: "associating anything with Allah; magic; killing one whom Allah has declared inviolate without a just case, consuming the property of an orphan, devouring usury, turning back when the army advances, and slandering chaste women who are believers but indiscreet." (Bukhari and Muslim)

'Abdullah ibn 'Abbas said: "Seventy is closer to their number than seven," and indeed that is correct. The above tradition does not limit the major sins to those mentioned in it. Rather, it points to the type of sins which fall into the category of "major." These include those crimes which call for a prescribed punishment (HADD; plural, HUDUD), such as theft, fornication or adultery (ZINA), and murder; those prohibited acts for which a warning of a severe punishment in the Next is given in the Qur'an or the tradition; and also those deeds which are cursed by our Prophet (SAWS). These are all major sins.

Of course, there is a gradation among them, since some are more serious than others. We see that the Prophet (SAWS) has included SHIRK (associating someone or something with Allah) among them, and from the text of the Qur'an we know that a person who commits SHIRK will not his sin be forgiven and will remain in Hell forever.

Allah Most High says: Surely, Allah does not forgive associating anything with Him, and He forgives whatever is other than that to whomever He wills. (al-Nisa 4:48 and 116)

01. Associating anything with Allah

02. Murder
03. Practising magic
04. Not Praying
05. Not paying Zakat
06. Not fasting on a Day of Ramadan without excuse
07. Not performing Hajj, while being able to do so
08. Disrespect to parents
09. Abandoning relatives
10. Fornication and Adultery
11. Homosexuality(sodomy)
12. Interest(Riba)
13. Wrongfully consuming the property of an orphan
14. Lying about Allah and His Messenger
15. Running away from the battlefield
16. A leader's deceiving his people and being unjust to them
17. Pride and arrogance
18. Bearing false witness
19. Drinking Khamr (wine)
20. Gambling
21. Slandering chaste women
22. Stealing from the spoils of war
23. Stealing
24. Highway Robbery
25. Taking false oath
26. Oppression
27. Illegal gain
28. Consuming wealth acquired unlawfully
29. Committing suicide
30. Frequent lying
31. Judging unjustly
32. Giving and Accepting bribes
33. Woman's imitating man and man's imitating woman
34. Being cuckold
35. Marrying a divorced woman in order to make her lawful for the husband
36. Not protecting oneself against urine
37. Showing-off
38. Learning knowledge of the religion for the sake of this world and concealing that knowl-
edge
39. Betrayal of trust
40. Recounting favours
41. Denying Allah's Decree
42. Listening (to) people's private conversations
43. Carrying tales
44. Cursing
45. Breaking contracts
46. Believing in fortune-tellers and astrologers
47. A woman's bad conduct towards her husband
48. Making statues and pictures
49. Lamenting, wailing, tearing the clothing, and doing other things of this sort when an affliction befalls
50. Treating others unjustly
51. Overbearing conduct toward the wife, the servant, the weak, and animals
52. Offending one's neighbour
53. Offending and abusing Muslims
54. Offending people and having an arrogant attitude toward them
55. Trailing one's garment in pride
56. Men's wearing silk and gold
57. A slave's running away from his master
58. Slaughtering an animal which has been dedicated to anyone other than Allah
59. To knowingly ascribe one's paternity to a father other than one's own
60. Arguing and disputing violently
61. Withholding excess water
62. Giving short weight or measure
63. Feeling secure from Allah's Plan
64. Offending Allah's righteous friends
65. Not praying in congregation but praying alone without an excuse
66. Persistently missing Friday Prayers without any excuse
67. Unsurping the rights of the heir through bequests
68. Deceiving and plotting evil
69. Spying for the enemy of the Muslims
70. Cursing or insulting any of the Companions of Allah's Messenger (SAWS).

The Pleasure of Learning

Ibrahim Syed

The rise of Muslims to the zenith of civilization in a period of four decades was based on Al-Islam's emphasis on learning. This is obvious when one takes a look at the Qur'an and the traditions of Prophet Muhammad (SAWS) which are filled with references to learning, education, observation, and the use of reason. The very first verse of the Qur'an revealed to the Prophet of Al Islam on the night of 27th of Ramadan in 611 AD reads:

"Read: In the name of thy Lord who created man from a clot. Read: And thy Lord is the Most Generous Who taught by the pen, taught man that which he knew not." (96:1-5)
"And they shall say had we but listened or used reason, we would not be among the inmates of the burning fire." (67:10)

"Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful." (39:9)

And the Qur'an exhorts the Muslims to do scientific research:

"And whoso bringeth the truth and believeth therein such are the dutiful." (39:33)

Every Muslim man's and every Muslim woman's prayer should be:

"My Lord! Enrich me with knowledge."
 (20:114)

The pursuit of knowledge and the use of reason, based on sense observation is made obligatory on every Muslim, man and woman.

The following traditions of the Prophet (SAWS) supplement the foregoing teachings of the Qur'an in the following way:

Seek knowledge "even though it be in China."

"The acquisition of knowledge is compulsory for every Muslim, whether male or female."

"The ink of the scholar is more sacred than the blood of the martyr."

"Seek knowledge from the cradle to the grave."

"God has revealed to me, 'Whoever walks in the pursuit of knowledge I facilitate for him the way to heaven.'

"The best form of worship is the pursuit of knowledge."

"Scholars should endeavor to spread knowledge and provide education to people who have been deprived of it. For, where knowledge is hidden it disappears."

Some one asked the Prophet (SAS):

"Who is the biggest scholar?" He replied: "He who is constantly trying to learn from others, for a scholar is ever hungry for more knowledge."

“Seek for knowledge and. wisdom, or whatever the vessel from which it flows, you will never be the loser.”

“Thinking deep for one hour (with sincerity) is better than 70 years of (mechanical) worship.”

“Worship, without knowledge, has no goodness in it and knowledge without understanding has no goodness in it. And the recitation of the Qur’an, which is not thoughtful has no goodness in it.”

“To listen to the words of the learned and to instill unto others the lessons of science is better than religious exercises.”

“Acquire knowledge: it enables its possessor to distinguish right from the wrong, it lights the way to heaven; it is Our friend in the desert, our society in solitude, our companion when friendless- it guides us to happiness; it sustains us in misery; it is an Ornament among friends and an armor against enemies.”

The Islamic Empire for more than 1,000 years remained the most advanced and civilized nation in the world. This is because Islam stressed the importance and respect of learning, forbade destruction, developed in Muslims the respect for authority, discipline, and tolerance for other religions. The teachings of Qur’an and Sunnah drove many Muslims to their accomplishments in science and medicine.

By the tenth century their zeal and enthusiasms for learning resulted in all essential Greek medical and scientific writings being translated into Arabic in Damascus, Cairo, and Baghdad. Arabic became the international language of learning and diplomacy. The center of scientific knowledge and activity shifted eastward, and Baghdad emerged as the capital of the scientific world. The Muslims became scientific innovators with originality and productivity.

For example Islamic medicine is one of the most famous and best known facets of Islamic civilization, and in which the Muslims most excelled. The Muslims were the great

torchbearers of international scientific research. Some of the best and most eloquent praises of science ever written came from the pens of Muslim scientists who considered their work to be acts of worship. The same motives led to the establishment of Al-Azhar (800 AD) the first university in the world. They hit the “source ball of knowledge” over the fence to Europe. In the words of Campbell, “The European medical system is Arabian not only in origin but also in its structure. The Arabs are the intellectual forebearers of the Europeans.”

One of the secrets of success in any profession is to be the most learned or best-informed person in his/her own profession. Learning is a pleasure. It is not, then one should cultivate the enjoyment associated with learning. Although the pleasure of learning is universal, there are many dull incurious people in the world. There are several reasons for this. Some people are made dull by bad teaching, isolation and following a routine life-style. For some people it is the pressure of hard work and poverty. For those who are rich, their ephemeral and trivial delights come in the way of the pleasures of learning. The human mind can survive not only poverty but also even wealth with luck, determination and guidance. For example I come from a poor family and due to poor teaching I lost interest in learning mathematics. As a result I scored only 39% in mathematics (35% required for a pass) in S. S. L. C. (Secondary School Leaving Certificate, India) in the Intermediate Science examination I scored 50% in mathematics. When I entered the Bachelor of Science degree class, I realized there is no way I can escape from mathematics and I resolved to conquer mathematics. With determination I found pleasure in learning mathematics by myself. The pleasure was akin to one derives in falling love with his/her beloved girl/boy friend or would be wife/husband. This pleasure changed my whole life. I started to score 100% in mathematics in all the class tests and mid-term exam-

inations. In the final B.Sc. examination I scored more than 70% in mathematics.

Take the example of Archimedes. When he discovered the principle of specific gravity by observing his own displacement of water in a bath tub, he leaped out with great joy, and shouted, "Eureka, Eureka!" ("I have found it. I have found it!"). He was overwhelmed with joy and ran naked. All children possess the same instinct which prompted his outburst, and the rapture of its Gratification.

Learning is a natural pleasure. This pleasure is inborn and instinctive. The pleasure of learning is one of the essential pleasures of the human race. Without learning, survival itself is threatened. It is said that the propagation of the human race might be endangered if the knowledge of sex is withheld from.

The process of learning starts right after birth. It is true that babies who can barely talk investigate problems with all the zeal and excitement of explorers, make discoveries with the passion and absorption of dedicated scientists. At the end of each successful investigation, one can see on the tiny face an expression of innocent and pure heartfelt pleasure. The process of physical growth stops when a boy or girl reaches puberty, that is with the on set of menarche in the girls and with the change in the voice and growth of moustache and beard in boys. After puberty it is impossible to increase the height both in boys and girls. It is only possible to increase their widths by fattening. On the other hand the mental faculties grow from birth until death. At some point in our lifetime, the physical body becomes sick or ill and gradually dies; even the emotions become duller. But the mind continues to live, and even grows more lively and active, enjoys itself more, works and plays with more expansion and delight. I have seen grand parents obtaining B.A., M.A and Ph.D. degrees at the ages of 70, 80 or 90. There are many examples in the history of Art, Music and Science, of both men and women who signifi-

cantly contributed and lead mentally productive lives at their ripe old ages. My own grandmother at 90 has vivid memories and narrates events, which occurred 70 or 80 years ago in her young age, very clearly. Learning extends our lives into new dimensions. It is cumulative. Instead of diminishing in time, like health and strength, its dividends go on increasing, provided one continues to learn throughout life and integrate the thoughts and make learning harmonious. One should make it a point to learn at least one new information each day. Now one can learn even during sleep. This is accomplished with headphones attached to the ears and repeats playing of phonographs or taped cassettes. This method of sleep-learning is found most useful in linguistics- to learn new languages.

The pleasure of learning is not confined to learning from textbooks, which are too often tedious. But it does include learning from book magazines (periodicals), newspapers, T.V., radio and traveler when you stand in a big library in front of thousands of books do not think they are lumps of lifeless paper, but minds alive on the shelves. Each has its own voice, which is as inaudible as the radiobroadcast waves falling directly on the ears. Just as one switches on the radio to hear. So does one just need to open a book to hear the voice far distant in time and space? One can hear the voice speaking, mind to mind, and heart to heart. Reading of books gives you two different delights. One is the pleasure of understanding the unknown and the unexpected. The other pleasure is of deepening one's knowledge of a specified field.

Apart from books, learning means keeping the mind open and active to receive all kinds of experience. The Mahabharatha says "Learn from the Environment and absorb the good things." As pointed out earlier there is great emphasis on learning and seeking knowledge in Islam. The Prophet Muhammad ordered Muslims to be active in their search for learning, crossing oceans and continents if necessary. "Seek

knowledge even in China” he said. Learning also means learning to practice one’s own professional skills-that of a surgeon, musician or craftsman. Otherwise one can at least develop the ability to appreciate an art. Crafts and hobbies lead you into fresh fields of enjoyment and give you relaxation and activity without tension. You should know that tension is the prime cause of heart attacks, ulcers, hypertension, and most of the human diseases. Travel is an important part of the pleasures of learning. There are many examples of best-informed people who never read books and newspapers, but acquired excellent knowledge through travelling. One should travel with an open mind, all alert eye and a wish to understand other people and other places.

Everybody knows “Knowledge is Power” but now I can say “Knowledge is Wealth”. For the more learned you are, the more money you can earn. It is fitting here to tell you the story of Diogenes, the great Greek philosopher who lived during the time of Alexander the Great. Diogenes was a very learned man and he shunned both power and wealth. Hence he was called a cynic. He was known to have wandered searching for an honest man carrying a lantern during day and night. He gave up everything he possessed, except a coconut shell for drinking water. One day he saw a man drinking water forming a cup with his hand. After seeing this Diogenes threw away his last possession the coconut shell. The name of Diogenes spread throughout Greece. Alexander the Great heard about Diogenes and one day decided to see him. Mounted on horseback, Alexander the Great went to Diogenes who was sitting on the ground. Alexander said ‘ Oh Diogenes, I have heard a great deal about you and your life. I am very much impressed by your life and it is my earnest desire to help you in whatever way I can. Please let me know your desires so that I can fulfil them”. To which Diogenes replied “Your Excellency my only request is that you get aside and allow the sun’s rays to fall on my

body.” Alexander the Great was deeply moved by Diogenes’s reply and said “If I were not Alexander the Great. I would be Diogenes.” Now the point I want to make here is that Diogenes never went to Alexander the Great, but that Alexander the Great came to Diogenes for he was such a learned philosopher.

There are many people in this world who have played themselves to death, or eaten and drunk themselves to death. Nobody ever died because of thinking or learning. People who avoid learning, or abandon it, find no joy in life, find that life is drained dry. No learner has ever run short of subjects to explore. The pleasures of learning lead to happiness. One can live longest and best and most rewardingly by attaining and preserving the happiness of learning. Learning is everyone’s birthright. Everyone - young or old, rich or poor, male or female, has access to learning. Exercise your birthright. Remember what you have learned cannot be stolen by others.

Attributes of Muttaqun

“For Al-Muttaqun (the pious) there are Gardens (Jannah) with their Rubb, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives). And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves. Those who say: ‘Our Rubb! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allah. Those who spend (give the Zakat and alms in the way of Allah) and those who pray and beg Allah’s Pardon in the last hours of the night.” (3:15-17)

The Nature of Intention

Compiled from the works of Ibn Rajab, Ibn Al-Qayyim, Imam Ghazali (RA

The intention of a person is not his utterance of the words, “I intend to do so and so.” It is an overflowing from the heart which runs like conquests inspired by Allah. At times it is made easy, at other times, difficult. A person whose heart is overwhelmingly righteous finds it easy to summon good intentions at most times. Such a person has a heart generally inclined to the roots of goodness which, most of the time, blossom into the manifestation of good actions. As for those whose hearts incline towards and are overwhelmed by worldly matters, they find this difficult to accomplish and even obligatory acts of worship may become difficult and tiresome.

The Prophet (SAWS) said: “Actions are only by intention, and every man shall only have what he intended. Thus he whose hijra and was for Allah and His Messenger, his hijra was for Allah and His Messenger, and he whose hijra was to achieve some worldly benefit or to take some woman in marriage, his hijra was for that for which he made hijra.”

Imam ash-Shaf’i said: “This hadith is a third (1/3 section) of all knowledge.” The words, “actions are only by intention”, mean that deeds which are performed in accordance with the sunnah are only acceptable and rewarded if the intentions behind them were sincere. It is like the saying of the Prophet, may Allah bless him

and grant him peace, “Actions depend upon their outcome.”

Likewise, the words, “every man shall only have what he intended”, mean that the reward for an action depends upon the intention behind it. After stating this principle, the Prophet (SAWS) gave examples of it by saying, “Thus he whose hijra was for Allah and His Messenger, his hijra was for Allah and His Messenger, and he whose hijra was to achieve some worldly benefit or to take some woman in marriage, his hijra was for that for which he made hijra.” So deeds which are apparently identical may differ, because the intentions behind them are different in degrees of goodness and badness, from one person to another.

Good intentions do not change the nature of forbidden actions. The ignorant should not misconstrue the meaning of the hadith and think that good intentions could turn forbidden actions into acceptable ones. The above saying of the Prophet (SAWS) specifically relates to acts of worship and permissible actions, not to forbidden ones. Worship and permissible actions can be turned into forbidden ones because of the intentions behind them, and permissible actions can become either good or bad deeds by intention; but wrong actions cannot become acts of worship, even with good intentions.

When bad intentions are accompanied by flaws in the actions themselves, then their gravity and punishment are multiplied.

Any praiseworthy act must be rooted in sound intentions; only then could it be deemed worthy of reward. The fundamental principle should be that the act is intended for the worship of Allah alone. If our intention is to show off, then these same acts of worship will in fact become acts of disobedience. As for permissible deeds, they all involve intentions -- which can potentially turn them into excellent acts which bring a man nearer to Allah and confer on him the gift of closeness to Him.

The Excellence of Intention

Umar ibn al-Khattab, may Allah be pleased with him, said: The best acts are doing what Allah has commanded, staying far away from what Allah has forbidden, and having sincere intentions towards what-ever Allah has required of us.”

Some of our predecessors said: “Many small actions are made great by the intentions behind them. Many great actions, on the other hand, are made small because the intentions behind them are lacking.”

Yahya Ibn Abu Kathir said: “Learn about intentions, for their importance is greater than the importance of actions.”

Ibn Umar once heard a man who was putting on his ihram say: “O Allah! I intend to do the Hajj and Umrah.” So he said to him: “Is it not in fact the people whom you are informing of your intention? Does not Allah already know what is in your heart?” It is because good intentions are exclusively the concern of the heart, that they should not be voiced during worship.

The Excellence of Knowledge and Teaching

There are many proofs in the Qur’an concerning the excellence of knowledge and its transmission. Allah, the Mighty and Glorious, says:

“Allah will raise up to high ranks those of you who believe and those who have been given knowledge. (58:11)”

And also:

“Are those who know equal to those who do not know? (39:9)”

Also, in the Hadith, the Prophet (SAWS) says, “When Allah desires good for someone, He gives him understanding of the deen.” He (SAWS) also said, “Allah makes the way to the Garden easy for whoever treads a path in search of knowledge.”

Travelling on the path to knowledge refers both to walking along an actual pathway, such as going on foot to the assemblies of the ulama, as well as to following a metaphysical road, such as studying and memorising.

The above saying of the Prophet (SAWS) probably means that Allah makes learning the useful knowledge that is sought after easier for the seeker, clearing the way for him and smoothing his journey. Some of our predecessors used to say: “Is there anyone seeking knowledge, so that we can assist him in finding it?”

This hadith also alludes to the road leading to the Garden on the Day of Judgement, which is the straight path and to what precedes it and what comes after it.

Knowledge is also the shortest path to Allah. Whoever travels the road of knowledge reaches Allah and the Garden by the shortest route. Knowledge also clears the way out of darkness, ignorance, doubt and scepticism. This is why Allah called His Book, “Noor”.

Al-Bukhari and Muslim have reported on the authority of Abdullah ibn Umar that the Messenger of Allah (SAWS) said: “Truly, Allah will not take away knowledge by snatching it away from people, but by taking away the lives of the people of knowledge one by one until none of them survive. Then the people will adopt ignorant ones as their leaders. They will be asked to deliver judgements and they will give them

Cont'd on page 43

Commitment to Ummah

Mufti Siraj Islam

There is a great deal of despondency among Muslims. This, despite the fact that we have tremendous human potential of some 1.3 billion, and we lead the world in growth — especially in productive youngsters.

We are also blessed with an abundance of natural resources such as petroleum and natural gas, and we inhabit the most strategic areas of the globe. Place these factors into the context of Islam's uniquely transcendental message, alongside the testimonials of a glorious historic past, and you have all the ingredients for a respectable place in the comity of nations.

Given all this, and especially during the post-colonial era, we should have taken off on sound footing — building a grand society on our traditional Islamic principles of justice, freedom, peace and prosperity; yet, we did not.

Add to this the fact that our masses are among the world's poor, hungry, and illiterate. With an over 60% illiteracy rate, our people are being held backwards with few avenues of gainful productivity. As a result, nearly 40% live below the poverty line (on less than \$2.00 a day). And while they continue to suffer, corrupt autocratic dictators plunder the resources and loot the public treasury. When they finally leave their thrones of power, they take billions with them to stash in foreign banks.

These dictators have perfected the tools

of corruption through deceit and nepotism; silencing and terrorizing the masses through coercion, detention and murder; maintaining their status quo by subservience to foreign masters; and attending to their interests rather than the interests of their own people.

The current havoc being wrought on Muslim lands amply demonstrates that it is past time for our masses and selfless elders to come forward. We can no longer afford to leave them to autocratic rulers or their cliques and protégés, and the circumstances that necessarily result. Each and every one of us has to be earnestly committed and involved in all our Ummah's affairs.

First and foremost, we must acquire knowledge. Indeed, the era of inquiry, inquisition and application started with the first word, Iqra, that was revealed to the Prophet (pbuh). He made it incumbent on every Muslim, male or female, to acquire it from the cradle to the grave; thereby, creating a great civilization unparalleled in the history of humankind. Unfortunately, this enlightened culture was weakened because this noble tradition of scholarship was neglected by the rulers of the day; subsequently, colonialists subjugated these Muslim states.

Since there is no dearth of talent among Muslims within or without Muslim countries, public education and accessibility to knowledge

must now constitute our primary concern. One less barrier to this has been breached with the free flow of information via the Internet. Essential also is the establishment of educational programs by dedicated individuals at the local level, and each one of us should be involved in one form or another — either through study or its promotion. Those with financial means should open wide their purse strings in order to uplift our people; they will ensure rewards with the Creator in the Hereafter by doing so.

It is important, however, that the knowledge and information being imparted be relevant to our crucial understanding of Islam — offering Islamic solutions to the exigencies of our times while adopting modern means for their application. Public education should make our Ummah conscious of where to go from here.

Muslims must also establish institutions that guarantee that the gains achieved at grass-roots levels are sustained and nourished at the collective level. These must include institutions that serve as watchdogs for our rights and civil liberties; that preserve and protect public funds against misappropriation and corruption; that maximize public scrutiny and debate; and work for the unity and solidarity of the Ummah. We must also revive the institutions from our historic past that were considered essential for Islamic development and growth, such as *nasiha* (advice), *shura* (consultation), *ikhtilaf* (airing and resolving disagreements), *al-amr bil maruf* (commanding right and virtue), *al-nahi an al-munkar* (forbidding wrong and vice) and *hisbah* (public accountability).

In addition, we must stop wasting time by focusing on peripheral issues, as our collective existence is currently very much at stake. While it is healthy for us to have different viewpoints, they should not be allowed to develop to the extent that they are detrimental to our community. Thus, while encouraging diversity for the greater good, we must shun sectarianism, discord and conflict, and seek to resolve all of

our issues through amicable discussion. Islam places utmost emphasis (second only to submission to Allah) on the unity of our Ummah, and condemns in the strongest terms any willful attempt to split the Ummah. Entrenched rulers often exploit our sectarian differences, and the West utilizes them for its purposes to “create wars with Islam.”

In pursuing the above, Muslims must be committed to the sublimation of human values that is ascribed by Islam, which seeks the good for humanity, in toto. As Muslims, we should embrace goodness wherever it is — irrespective of whence it emanates. This is in accordance with the Qur’anic message: “You are the best Ummah evolved for humankind; you enjoin what is good, and check what is wrong and evil for humankind while having faith in Allah” (Al Imran, 3:110).

Another Islamic characteristic is *Ummatan Wasatan*, a median or balanced community that has been given the responsibility of exemplifying as “witnesses (to the truth) before humankind” (Al Baqarah, 2:143). The greatness of our Ummah is contingent upon its carrying out this great role for humankind.

As Muslims — committed to Allah, our Lord and Creator — we must put our trust in Him and know that success will come if we are true believers and if we do our best to implement the above. We must be conscious of our accountability to Him for all our actions and in conformity with the maxim, “seeking the good of this world and the good of the Hereafter.” This commitment necessarily entails that we root out any and all selfishness, and work hard for the collective good of the community, the Ummah, and humanity at large.

Most noteworthy is a remarkable 21st century phenomenon: during these sad times for Muslims, coupled with an Islamic resurgence, Providence has enlisted a worldwide movement to promote justice and peace. Strangely, its birth

Cont'd on page 19

Did God Use Evolution to Create?

Khalid Baig

In our day, some circles hold the view that Charles Darwin's theory of evolution does not contradict with religion, and that those who renounce the theory of evolution unnecessarily promote it. This view, however, includes many misconceptions. It is the result of a failure to grasp the main tenet of Darwinism and the extremely dangerous outlook it mandates. That is why, for those who have faith in the existence of God, the mere Creator of all living-beings, yet carry the conviction that "God created living beings through evolution", it would be quite useful to primarily review the fundamental tenets of the theory. In this essay, in an endeavor to warn believers who have this misconception, some essential scientific and logical explanations regarding why the theory of evolution is not compatible with Islam and the fact of Creation it introduces to mankind, are provided.

The basic tenet of Darwinism holds that living beings came into being spontaneously, as a result of coincidences. This view is completely contrary to the faith of Creation.

The most important misconception of those who think that the theory of evolution does not contradict with creation is their assumption that the basic assertion of the theory of evolution is that living beings came into existence through evolving from one another. Accordingly, they comment: "There is no rea-

son why God did not create all living beings by making them evolve from one another; so what is the rationale to raise objection to it?" However, there is a very important point here which is ignored: the essential difference between the advocates of evolution and creation is not based on the question of whether "living beings appeared individually or through evolving from each other." The main question is "whether living beings came into existence by chance and as a result of natural events, or were they consciously created?"

The theory of evolution, as known, claims that inorganic chemical compounds came together by chance and as a result of randomly occurring natural phenomena, they formed first the building blocks of life and ultimately life. Consequently, in its core, this claim accepts time, inorganic matter and chance to be creative powers. Even the layman, who is somewhat acquainted with the literature of evolution, is aware that this is the basis of the claims of evolutionists. Not surprisingly, despite being an evolutionist scientist, Pierre Paul Grassé, acknowledges the implausibility of the theory and summarizes what the concept of "coincidence" means for evolutionists:

"...Chance becomes a sort of providence, which, under the cover of atheism, is not named but which is secretly worshipped." (Pierre Paul

Grassé, *Evolution of Living Organisms*, New York, Academic Press, 1977, p.107)

That life is an arbitrary by-product of the compound formed by time, matter and coincidence, on the other hand, is a nonsense unacceptable by those who have faith in the existence of God as the sole Creator of all living beings. Believers should assume the responsibility to save societies from such perverted and unreal beliefs and warn them.

The claim of “coincidence” put forward by the theory of evolution is denied by science. Another significant fact that deserves a special consideration about this subject is that scientific discoveries also definitely refute the evolutionist claims that “life emerged as a result of pure coincidences and natural phenomena.” This is because there are extraordinarily complex examples of design in life. Even the cell of a living being is a great wonder of design that totally annuls the concept of “coincidence”.

This superior design and plan in life are certainly indications of God’s unique and matchless creation, of His eternal knowledge and might.

The efforts of evolutionists to explain the origins of life with chance are rejected by science in the 20th century and today, in the 21st century, they met a total defeat. (See Harun Yahya, *Blunders of Evolutionists*, Vural Publishing) Indeed, the reason why they deny Creation although they see this fact is their blind adherence to irreligiousness.

God did not create living beings through an evolutionary process.

Since the existence of creation, in other words, a conscious design, is obvious, the only question that remains is “through what kind of a process the living beings were created.” The misconception of some faithful people emerges right at this point: The wrong reasoning that “Living being could have been created by evolving from one another” is actually related to how the process of creation occurred.

Indeed, had God willed, He could have created living beings through an evolutionary process from nothingness, as the abovementioned individuals propose. And had science proved that living beings evolved from each other, we could say, “God created life through evolution.” For instance, if there were any evidence available that reptiles evolved to form birds, then we would say, “God transformed reptiles into birds with His command ‘Be!’”. Ultimately, both these living beings individually possess bodies overflowing with examples of perfect design, which cannot be explained away by chance. Transformation of these designs into one another -had such a thing really happened- would surely be another evidence for creation.

However, the situation is not so. Scientific evidence (especially the fossil record and comparative anatomy) point to the contrary; there is not a single evidence on earth that an evolutionary process took place on it. The fossil record clearly indicate that different living species did not appear on earth through evolving from one another by fine gradations, but that on the contrary, distinct living species appeared on earth suddenly fully formed and without any preceding ancestors similar to them. Neither birds sprung from reptiles, nor fish transformed into land-dwelling animals. Each living phylum is created individually with its traits particular to its kind. Even the most renowned evolutionists had to accept this fact and confess that this provides an evidence for Creation. For instance, evolutionist palaeontologist Mark Czarnecki confesses as follows:

“A major problem in proving the theory (evolution theory) has been the fossil record; the imprints of vanished species preserved in the Earth’s geological formations. This record has never revealed traces of Darwin’s hypothetical intermediate variants - instead species appear and disappear abruptly, and this anomaly has fueled the creationist argument that each

Cont’d on page 17

Facing Your Lord

Mona Islam

I raced to pull my hijab in place, slipped out of the door, and was backing my car out of the driveway. 8:19 - school starts at 8:30. As I floored the accelerator, the only thought running through my mind was my first period chemistry test. "Mona - you don't pass this one, you blow your average." Cruising down the busy Dallas expressway, I swerved into the right lane expecting to make an exit. "Maybe I can beat the tardy bell." I waited patiently at the next red light reviewing my chemistry formulas. Green arrow - I was making a left turn, when in the flash of an instant, a huge 18-wheeler came flying out of nowhere. It was headed straight for me! Too late for me to make a move, flashes of my life appeared before me. I regretted every bad deed I ever committed in my life. My heart was racing. Who could I turn to? "LA-ILLAHA-ILLA-ALLAH!!!" - then I woke up.

Are you prepared to meet your Lord? As young Muslims, we struggle to meet the challenges of practicing our Deen. We are preparing for a day when nothing will save us from the torment of Hell except for our Aml-as-salihaat and the mercy of Allah . This day is the Day of Judgement.

Allah created life and death as a test to see which of us is best in our deeds. As Muslims, we believe that we are accountable for every deed. As stated in the Qur'an, "Every atoms worth of good, you shall see it. And every atoms worth of bad, you shall see it." One can compare

our life in this Dunya (world) with a class at school. Whether you study for it or not, you will be given a grade. You will get a report card at the end of the semester. For Muslims, report card pickup day is the Yawm-al-Qiyamah (Day of Judgement). Although only Allah knows when Yawm-al-Qiyamah will approach us, it does not come to us without warnings so that we may prepare for it. We are given signs in the Qur'an which can be divided into two categories - major signs and minor signs.

Among the minor signs of the hour will be the excess of fornication, prevalence of wine drinking, and Wahan (love of the Dunya and hate of death.) Also, prayers will be neglected, transgressors will be leaders, usury will touch everyone, human blood will be cheap, and singing women will be rampant. One sign that really hits home is stated in a Hadith: "The Hour shall not occur until time will contract." This means a month will seem like a week, a week will seem like a day, and a day will seem like an hour. Once the completion of the minor signs occur, then the major signs are right around the corner. Brothers and sisters, which of these signs hasn't appeared?

Some major signs include the fitna of the Dajjal, the Sun rising in the West, the coming of Gog and Magog, and the return of Isa (A). Once the beginning of the major comes, those who do not believe will not be allowed to believe. Then the trumpet will be blown. Brothers

and sisters, the scary thought is that at this very moment, Israfeel is waiting with the trumpet in place, only to hear the commandment of Allah . Following the first blow, all that is in the heavens and the earth will come down in a swoon. It will destroy every living thing except for four: Gibraeel, Mikaeel, Israfeel, and Izrael (Malakul-Mawth). Then the angel Izrael will take the soul of the other three and Allah will take the soul of the Angel of Death.

Mankind shall be gathered on an off white land, described to be like pure flour. The mountains will be brought down, trees flattened, and everything will become dust. Every creation- jinn, men, angels will be resurrected. The congregation will be so horrendous that there will be no place to move. The sun will be brought down to about two bows length (about a mile away) which will cause mankind to be submerged in perspiration. For some sweat will come up to their ankles, for some up to their thighs, and some will even drown in it.

Prophet Muhammed (Sallallahu Alaihi Wasallam) will see mankind as drunken but we will not be intoxicated. The anxiety and fear of the occasion will cause every nursing mother to forget her baby and every pregnant mother will be delivered of her burden. Yawm-al-Qiyamah will last for fifty thousand years. But for the Mu'mineen, by the mercy of Allah, the day will be shorter than the length of a prayer. That is reason enough to be the best that we can be here.

We must make dua to Allah to make us on a day where there will be no shade save for those whom Allah wills. Everyone will come to account. The blessed prophet was once noted asking “ do you know who the poor person is?” The sahaba responded, “Ya Rasullullah, Allah and the messenger knows best. “But is it the one who has no money?” The Prophet (Sallallahu Alaihi Wasallam) answered, “No. The poor person is the one who on the Day of Judgement will come believing in Allah and his messen-

ger, praying five times a day, fasting every day in the month of Ramadan, and Having visiting the holy Kaaba. But he will have backbitten, lied, insulted people, hurt people, and mocked them.” Because of this he will go towards heaven, but then will be thrust toward hell.

Picture yourself on a day, Angels grasping your upper arms as you stand before Allah , and He demands of you, “ Did I not bless you with your youth? How did you employ it? Did I not bless you with a long life? How did you spend it? Did I not bless you with wealth? How did you acquire it and what did you do with it? Did I not give you knowledge of this Day and the Akhirah? How did you prepare for it?”

Prophet Muhammad (Sallallahu Alaihi Wasallam) once asked, “ Do you know who the wise person is? The wise person is someone who is constantly remembering death and preparing for it.” Brothers and sisters, it is so easy to get caught up in life, but we must continuously remind ourselves of our purpose in this world. We must constantly remember death and do every deed as if it were our last, because once our soul is taken, then that's it. The book is closed, the exam is over. Brothers and sisters, we only have one shot - if we don't realize this now we will regret it then.

Don't Listen

Ibn 'Abbaas (RA) reported that the Prophet (SAWS) said: "Whoever listens to people's conversations without their permission will have molten lead poured into his ears on the Day of Resurrection . . ." (al-Tabaraani in al-Kabeer, Saheeh al-Jaami').

INCOME & EXPENDITURE

Shaykh Ashraf Ali Thanvi (ra)

Ways and means of income, earning one's livelihood and spending such income should confirm with the Shari'ah. Hadhrat Ibn Mas'ood (RA) narrates that Rasulullah (SAWS) said: "On the Day of Qiyaamah no one will be able to move (on the occasion of Hisaab Reckoning) until a reckoning of five things has not been taken..."—Tirmidhi

Among the 'five things' mentioned in the above Hadith, two questions pertain to income and expenditure. One will be asked: "How did you earn your living and how did you spend your income?"

Earnings and expenses are also matters controlled and regulated by the Deen. In this sphere too, there should be no contraventions of the Shari'ah. Income must not be derived by unlawful means, e.g. *riba*, dealing in unlawful items, usurping the rights of others, cheating, defrauding, withholding the inheritance of any one, etc. Many people violate the Shar'ai laws of inheritance and deprive the rightful heirs of their Islamic share of the inheritance. In this way the usurpers add to their income, what is *haram* and what does not belong to them.

Among the ways of earning which conflict with the Deen, is to become involved so intensively in trade and commerce that even *Salaah* is neglected, *Aakhirah* is forgotten, *Zakaah* and

Hajj are not discharged and no time remains for one to acquire the essential teachings of the Deen. One should not become so much involved that there remains no time to sit in the company of some saintly person, to learn from him the essentials of the Deen. Association with the pious—with the *Auliya*— is an important requirement for the spiritual progress of a Muslim. This facet of life should, therefore, never be neglected.

Income should not be expended in such ways, avenues and practices which are condemned by Deen. Extravagance, spending in customs which have no Shar'ai sanction, spending for the sake of gaining name, spending in unnecessary luxuries— luxuries which are far in excess of one's needs, etc. are an evil ways which bring about ruin in both mundane and spiritual life.

There is nothing wrong with earning and accumulating wealth provided that one abstains from extravagance, *haram* and all ways and means unlawful in Islam. Wealth can and should be used constructively for one's own benefit as well as for the benefit of others and for rendering service to Deen. There are a variety of Deeni activities which require wealth. Therefore, a man of wealth can obtain great *thawaab* by earning and employing wealth in accordance with the Shari'ah. Aiding the poor and needy, contribut-

ing to Deeni projects such as Masajid, Madrasahs, works of Tableegh, etc. are wonderful channels in which to employ wealth and thereby build up one's capital in the Aakhirah.

Hadhrat Abdullah (RA) narrates that Rasulullah (SAWS) said: "The seeking of a halaal earning is the (next) Fardh (duty) after the Fardh (Salat)." — Baihaqqi

Hadhrat Abu Khimari (RA) narrates a lengthy Hadith in which Rasulullah (SAWS) said: "The world is for four (types) of persons. (One among the four) is a man whom Allah granted wealth as well as understanding of the Deen. He fears his Rabb and is kind (and renders service) to his relatives. And, in regard to the wealth he follows the commands of Allah and discharges rights. The man is the noblest... Tirmidhi

Hadhrat Abu Saeed Khudri (RA), narrating a lengthy Hadith, said that Rasulullah (SAWS) said: "Wealth is an object of pleasure. Wealth acquired in a rightful way (in accordance with the Shari'ah) and spent in a rightful way will be an aid for its owner." — Bukhari, Muslim

Hadhrat Amr Ibnul Aas (RA) narrates that Rasulullah (SAWS) said: "Wholesome (pure) wealth for a noble person is good." — Ahmad

According to Hadhrat Sufyaan Thauri (RA), wealth during the time of the Ashaab was not preferable since their hearts were ennobled with strong Imaan. Since they possessed a very strong Imaan there was no need for them to seek strength and confidence in wealth. In view of the evils normally attendant to wealth, the Ashab and the early Muslims refrained from its acquisition. However now (says Hadhrat Abu Sufyaan Thauri (RA)) wealth has become the shield of a Mumin. Since Imaan is no longer as strong as it was during former times, poverty creates worry and frustration in people. The result is deterioration in the worldly and spiritual conditions of Muslims as they no longer are able to stand up to the rigours of poverty, they compromise their Deen for worldly comforts.

Hadhrat Sufyaan Thauri (RA) also said

that if we did not have wealth, the wealthy worldly people (those puffed up with pride) would have despised us held us in contempt and trampled over us in any way they wished. Hazrat Sufyaan Thauri (RA) also said that whoever is in possession of wealth should increase it and not squander it because in this age the first thing which will suffer in the event of poverty and want is one's Deen. Since people, on account of weakness of Imaan, are no longer capable of enduring the rigours of poverty, they compromise their Deen for worldly comforts.

Hazrat Abu Saeed (RA) narrates that Rasulullah (SAWS) said: 'An honest and upright trader will be with the Ambiya, Siddiqeen and Shuhadoa (on the Day of Qiyaamah).' — Tirmidhi

The great significance of lawful trade is stated in this Hadith. The lawful trader who is honest and upright will enjoy the association of the Ambiya, Saints and Martyrs in the Hereafter.

Hazrat Miqdam Bin Ma'di Karuba (RA) narrates that Rasulullah (SAWS) said: "The noblest food ate by one is that from his (lawful) labour. Hazrat Dawood (AS) ate from the labour of his hands." — Bukhari

Islam teaches the nobility and dignity of work and labour. The Ahadith explain much significance of labour. Hazrat Dawood (AS) earned his living by making armour. However, this significance applies to only such occupations which are in accordance with the teachings of Shari'ah. Haraam forms of labour and occupations, etc are haraam forms of earning. The proceeds from unlawful occupations are likewise unlawful.

Hadhrat Abu Hurairah (RA) narrates that Rasulullah (SAWS) said: "There was not a Nabi who was not sent as a shepherd." The Ashab asked: "You also tended to sheep?" Rasulullah (SAWS) replied: "I tended the goats of the people of Makkah..." — Bukhari

This Hadith too asserts the significance of manual labour. Ambiya (AS) were shepherds who would look after the sheep and goats of peo-

ple. Hadhrat Musa (AS) remained a shepherd, tending the goats and sheep of Hadhrat Shuaib (AS) for eight or ten years.—Ahmad, Ibn Maajah.

The episode of Hazrat Musa (AS) being a shepherd is narrated in the Holy Qur'an as well. This again brings out the significance of manual labour.

Hazrat Thaabit Ibn Dhullaak (RA) narrates that Rasulullah (SAWS) permitted hiring out of land. Income derived from land and property hiring is also a lawful occupation in Islam as this Hadith indicates.

Among the noble ways of earning is farming. Much significance of farming has been mentioned in Ahadith. Hadhrat Anas (RA) narrates that Rasulullah (SAWS) said that if any man, animal or bird eats from any tree or farm planted by a Muslim, its owner obtains the thawaab of Sadqah thereby

Hazrat Anas (RA) narrating a lengthy Hadith says that a man from among the Ansaar came to Rasulullah (SAWS) and requested something. Rasulullah (SAWS) sent someone to bring a mug and a mat from one house. These items Rasulullah (SAWS) auctioned among the Ashab. With the money obtained for the items Rasulullah (SAWS) bought some food and an axe. Giving these to the Ansaari, Rasulullah (SAWS) said: "Go (to the forest), cut wood and sell it. This is better for you than begging which will be a blot of disgrace on your face (on the Day of Qiyaamah)."—Abu Dawood, Ibn Maajah

This Hadith establishes that a lawful occupation, no matter how menial and inferior, is better than begging.

Hadhrat Ibn Umar (RA) narrates that Rasulullah (SAWS) said: "Allah Ta'ala loves a Mumin who engages himself in lawful means of earning a living." Tibrani, Baihaqqi.

It is a person's own interests that he saves up some money to ward off worry and despondency. It is a fact that most people are not able to undergo hardship. When in need of money,

they resort to practices which are unlawful and adopt haraam measures to obtain money in order to satisfy their needs. It is therefore necessary to abstain from waste and at the same time save up money. According to a Hadith, even Rasulullah (SAWS) would give his wives expenses at one time for the whole year. Rasulullah (Sallallahu Alahi Wasallam) advised the Ashab to retain some wealth as this is better for peace of mind. This was specifically stated by Rasulullah (Sallallahu Alahi Wasallam) to Hadhrat Ka'ab Ibn Malik (RA) who head expressed his desire to contribute all his wealth in the path of Allah Ta'ala.

In one Hadith, Hadhrat Ibn Mas'ood narrates that Rasulullah (Sallallahu Alahi Wasallam) said: "I detest a man who is use less. He is neither engaged in any worldly activity not any Aakkirah activity." Ahmad, Baihaqqi

Indolence and inactivity are detestable attributes. A man who is not engaged in Deeni work should involve himself in some lawful worldly activity and earn his livelihood. He should not remain idle and waste away his life. On the other hand, those fully involved in Deeni activates, should repose their trust in Allah Ta'ala. He is the Provider. He will most certainly provide for them.

Workers of the Dean should not in the least be worried in regard to their Rizq.

Extravagance or waste is evil. The Shari'ah prohibits waste. Allah Ta'ala states in the Holy Qur'aan: "Do not waste. Verily, the wasters are the brothers of shaitaan."

Hadhrat Mugheerah (RA) narrates that Rasulullah (Sallallahu Alahi Wasallam) said: "Allah Ta'ala detests that you destroy wealth (i.e. by means of fasting)." Bukhari, Muslim

Hadhrat Anas Abu Umaamah, Hadhrat Ibn Abbaas (RA) and All (RA) narrate that Rasulullah (Sallallahu Alahi Wasallam) said: "Walk along the middle path."

This means the adoption of moderation. Moderation in spending is the instruction of Is-

lam. Spend only when necessary. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. They will not be forced to ask others, thereby bringing disgrace upon themselves. Over-spending more than one's income lead to debt which in turns brings disgrace, worry and frustration. People are financially ruined and along with such worldly ruin comes spiritual ruin as well.

Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullah (SAWS) has sounded dire warnings in regard to unpaid debt. Even martyrdom is no absolution for debt. A Shin heed (martyr) will be forgiven all his sins, but debt. Debt will be demanded even in the Aakkirah. In this regard, Rasulullah (SAWS) said: "I take oath in Whose possession is my life that the man who is in debt will not enter Jannah even if he is martyred (in the Path of Allah); then is resurrected arid again martyred; then again is resurrected and again martyred. He will not enter (Jannah) until his debt is paid." Targheeb, Nimbi, Tibrani, Hakim

However, there are exceptions. If the debt was incurred on account of a real need and one has the intention of paying and at the same time makes effort to pay, then the warning stated in the above Hadith will not apply to such debt. In such cases, even if the debt remained unpaid Allah Ta'ala will settle the rights of the creditors on behalf of the sincere debtor who was genuinely unable to pay.

So in sum, wealth acquired lawfully and spent in accordance with the Shari' is a na'mat (bounty) from Allah Ta'ala. Wealth becomes an evil when it is acquired and expended in contravention of the Shari'ah. When wealth (like even wives and children) impedes one's spiritual development and interfere with one's Deeni life then indeed it will be an evil. In Surah Taghaubun, Allah Ta'ala describes even one's family as one's enemy. This applies when the family obstructs one in the Path of Allah Ta'ala. The same reasoning will apply to wealth. The Ayah mentioning that

family can be one's enemy also states that wealth can be one's enemy. Thus when one's family and wealth cause one to forget the Aakkirah they will be one's enemies.

A Mumin should make use of the bounties of Allah Ta'ala like an obedient salve and not a rebellious traitor.

cont'd from page 31

without knowledge, with the result that they will go astray and lead others astray."

When 'Ubadah ibn as-Samit was asked about this hadith he said: If you want, I will tell you what the highest knowledge is, which raises people in rank: it is humility."

He said this because there are two types of knowledge. The first produces its fruit in the heart. It is knowledge of Allah, the Exalted - His Names, His Attributes, and His Acts - which commands fear, respect, exaltation, love, supplication and reliance on Him. this is the beneficial type of knowledge. As ibn Mas'ud said: "they will recite the Qur'an, but it will not go beyond their throats. The Qur'an is only beneficial when it reaches the heart and is firmly planted in it."

Al-Hasan said: "There are two kinds of knowledge: knowledge of the tongue, which can be a case against the son of Adam, as is mentioned in the hadith of the Prophet (SAWS): 'The Qur'an is either a case for you or a case against you', and knowledge of the heart, which is beneficial knowledge. The second kind is the beneficial kind which raises people in rank; it is the inner knowledge which is absorbed by the heart and puts it right. The knowledge that is on the tongue is taken lightly by people: neither those who possess it, nor anyone else, act upon it, and then it vanishes when its owners vanish on the Day of Judgement, when creation will be brought to account."

GLIMPSIS

Ml Fazlur Rahman

We present a few glimpses of the blessed life of Rasulallah (SAWS) from the Shamaail of Imaam Tirmizi (R.A). It is hoped that it will be a source of light and guidance for the Ummat. “And my guidance is only from Allah, in Him I trust and unto him I repent.”(Al-Quraan)

Glimpse of Rasulallah’s (SAWS) domestic life

Ali (RA) says that when Rasulallah (SAWS) entered the house, he divided his time into three parts: One part for the worship of Allah, the second for his wives and the third part for himself. However, his own time was further divided between himself and the people in such a way that the ‘khawaas’ (special people) can benefit the ‘awaam’ (general people). [i.e. the special people were given time and they in turn benefitted the general masses by the advice of Rasulallah (SAWS)]

Rasulallah (SAWS) never withheld anything from the people. The manner in which the time was allocated is that those of special status used to enter with permission. Then Rasulallah (SAWS) gave them time according to their status and position. Some came with one need, others with two and some came with many needs. Rasulallah (SAWS) was kept busy with them and he also occupied them in those things which served as ‘islaah’ (self rectification) for them as well as the Ummah. Rasulallah (SAWS) took regular reports (of the condition of the Ummah) from them and advised them accordingly. Rasulallah (SAWS) used to say: “Those that

are present should convey the message to those that are absent.” He also used to say: “Convey to me the needs of those who are unable to convey their needs to me as Allah will keep the feet of that person firm, on the day of judgement, who conveys to a ruler the need of one who is unable to do so.”

These are the type of discussions that used to take place in the company of Rasulallah (SAWS). No other matters besides these were entertained. The Sahaba (RA) used to go to Rasulallah (SAWS) with great fervour and enthusiasm and used to return spiritually or physically satiated. They used to taste of the advices and leave as shining stars.

Glimpse of the social conduct of Rasulallah (SAWS)

Ali (RA) describes the life of Rasulallah (SAWS) outside his house as follows: Rasulallah (SAWS) saved his tongue from useless speech. He only spoke that which was necessary. He drew the Sahaba (RAA) close to him and did not estrange them. He respected the noble persons of every nation. He made the nobles the leaders and guardians of their respective nations. He kept the people alert and he himself remained alert but he never deprived the people of his good character and smiling countenance. He kept track of his Companions (RAA) (who was present and who was not).

He used to ask regarding the condition of the people and attest to the good and high-

light the bad by refuting it. He always chose moderation. He was not of a varying temperament being soft at times and stern at times. He never remained negligent so that the Sahaba o, do not become negligent nor do they stray from moderation. Rasulullah (SAWS) was always prepared (with means) for every condition. He was steadfast on the truth and never undermined nor surpassed the truth. The best of people were found in his company. The most virtuous and superior among the Sahaba (RAA) according to Rasulullah (SAWS) was the one whose advice and well-wishing was most widespread and general and the most superior was the one who possessed the best concern and worry for the Ummah.

Glimpse of the Majlis (gathering) of Rasulallah (SAWS)

Ali (RA) says that when Rasulullah (SAWS) sat, he remembered Allah and when he stood, up he also remembered Allah. When he arrived at a gathering, he himself sat at the end of the gathering and never attempted to go forward and he commanded others to do the same. He fulfilled the rights of all those present in the gathering. Every person felt that he was the most honoured in the eyes of Rasulullah (SAWS).

Rasulullah (SAWS) gave full attention to those that sat with him or presented any need to him until that person left. He never shunned any one who came to him with some need. He either fulfilled his need or kindly promised to fulfil the need later. His lofty character and smiling countenance was directed to all. Thus he was like a father to one and all and in turn treated all equally. Rasulullah's (SAWS) gathering was one of patience, modesty, knowledge and trust. Voices were never raised nor was anyone degraded. Mistakes and faults of people were always concealed and never exposed.

All were regarded as equal. If there was any distinction, it was on the basis of 'taqwa' (piety). Humility, respect of elders and kindness to the

young was present amongst all. The needy were given preference and the travellers due consideration. (Shamaail Tirmizi Pg.22/23)

Rasulullah's (SAWS) approach to the Majlis (gathering)

Hadhrat Ali (RA) narrates that Rasulallah (SAWS) always remained happy and smiling. He was soft natured and easily approachable. (i.e. He attended to everyone) He was neither ill-mannered nor severe in his temperament. He never shouted or spoke harshly. He neither engaged himself in fault-finding nor was he a miser. He discarded those things that he did not like. If anybody asked of an undesirable thing, he would not make him feel despondent but would rather remain silent.

He kept himself away from three qualities: arguing and quarrelling; pride and vain things (i.e. those things which have no Deeni nor worldly benefit) and he also discarded three things with regards to people. He did not disgrace or insult anyone nor talk bad of anyone (in his presence or absence), nor did he make an attempt to spy on anyone. Rasulullah (SAWS) only involved himself in those actions in which there was hope of reward. When he spoke, those present bowed their heads in such a manner, as if birds were sitting on their heads (i.e. they sat motionless) When he stopped talking, then only would others talk. In his gathering, no person would interrupt the speech of another. If anybody spoke, all would listen attentively till he completed. People paid full attention to the speaker and did not lose interest in his speech.

If for any reason the Sahaba (RAA) laughed, Rasulullah (SAWS), would also laugh. When the Sahaba (RAA) expressed surprise, he would do likewise. He exercised patience at the harshness and uncouth manner in which strangers would present questions to such an extent that the Sahaba (RAA), used to bring such people to the gathering (so that they may benefit from their questions).

Rasulullah (SAWS) used to say: “If you see a needy person presenting his need, fulfil it.” He did not like or accept anyone praising him unless it was by way of thanksgiving or appreciation. Rasulallah (SAWS) never interrupted the speech of anyone. However, if someone exceeded the bounds he would prevent him or leave that place. (Shamaail Tirmizi Pg.24)

Glimpse of the manner of speech of Rasulallah (SAWS)

Sayyidina Hasan (RA) says that I requested my uncle, Hind Ibn Abi Halah (RA) who was an expert in describing the noble features of Rasulallah (SAWS), to describe to me the manner in which Rasulallah (SAWS) spoke. He replied: “Rasulallah (Sallallahu Alayhi Wasallam) was in perpetual concern and worry and remained restless. He would remain silent for long periods of time and would not speak unnecessarily. He spoke clearly from beginning to end (so that the listener could hear well and understand. He would not imitate the proud in his manner of speech). His speech was concise, comprehensive and decisive (between truth and falsehood). He only spoke that which was necessary and avoided all unnecessary talk. He was not ill mannered nor did he ridicule anyone. He regarded every bounty as great no matter how minute or insignificant it seemed. He never criticized any bounty. However, with regards to food, he never criticized it nor over-praised it.

Worldly matters should not anger him. If someone exceeded the limits in Deeni matters, he became so angry that no one could prevent it until he avenged it. He never became angry nor took revenge for his own self. When he pointed at something, he did so with a full hand and when he was surprised by something, he turned his hand. When talking, he moved his hands by hitting the palm of the right hand with the inside part of the left thumb. When he became angry, he turned his face away and when he became happy he lowered his gaze.

The laugh of Rasulallah (SAWS) was mostly a smile. (When he smiled), his teeth shone like hailstones (or like pearls). (Shamaail Tirmizi Pg.15)

Aisha (RA) says that Rasulallah (SAWS) never hit anyone with his hand, neither any slave nor any of his wives. He was not obscene in his speech, nor was he one who made noise in the market place. He did not avenge evil with evil, rather he would forgive and overlook. When oppressed, he never took revenge unless an act forbidden by Allah was committed. When any forbidden act was perpetrated, Rasulallah became the angriest. When he was given a choice between two matters, he would choose the easier of the two as long it was not a sin. (Shamaail Pg.23/24)

Umar (RA) says that Rasulallah (SAWS) said: “Do not exceed in praising me as the Christians over-praised Isa (Alayhis salaam). I am a bondsman of Allah, therefore, call me the bondsman of Allah and His Messenger (Bukhari Pg. 490 & Shamaail Pg.22)

Anas (RA) says that once a woman came to Rasulallah (SAWS) and said: “I have some work with you.” Rasulallah (SAWS) replied: “Whichever road of Madinah you want me to sit on, I am prepared.”

The humility of Rasulallah (SAWS) was such that he visited the sick, participated in funerals, rode on a donkey and accepted the invitation of a slave. During the battle with the Bani Quraiza, Rasulallah (SAWS) rode a donkey. The rein of it was made of date fibre and the saddle was also of fibre. When he went for Haj, he rode in such an old carriage that had a covering which was not even more than four dirhams in value and he was supplicating to Allah thus: “O Allah, make it such a Hajj that is devoid of ostentation and show. (Shamaail Pg.22)

Abu Burda (RA) says that once Aisha (RA) showed us a patched shawl and a coarse ‘lungi’ (lower garment) and she said that

Cont'd on page 17

How To Lower Your Gaze

What has gone wrong with our Ummah? Us Muslims, called by Allah, our Creator, as the best Ummah, Model Community, custodians of Truth and the Upholders of Morality behaving in this way? Why are we adopting the attitudes and routes of the Kuffar? How can we rectify ourselves?

What follows are a series of practical, though graphic advice which can work for us and set us free from Satan's stronghold, insha Allah.

Prophet Muhammad, Sallallahu alayhi wa sallam, by way of warning and as a reminder said: "I have not left a fitnah (trial, calamity or cause for calamity) after me more than (the fitnah) with women for men" (Bukhari and Muslim). Also was related by our Prophet: "The world is sweet and verdant, and Allah having put you in it in your turn watches how you act; so fear the world and fear women, for the first trial of the Bani israhel had to do with women" (Muslim)

Being optimistic, a ray of hope was also wisely provided during Prophet's Last Sermon on way to avoid the above pitfall: "If the Ummah hold on to the Quran and the Sunnah, it will not go astray".

When Allah created us humans will all the desires and urges, He also revealed to us sufficient and complete guidance to contain them

through proper channels. All we need to do is seek this guidance, contemplate on it and implement it. "This day I have perfected you deen for you, completed my favors upon you and chosen Islam as your deen" (5:3)

Realize the fact that the great Sahabas were humans beings too. Biologically they were no different from us, they too had desires and temptations of the human species, and yet they controlled them in the best of ways. We can too, insha Allah. To possess sensual passions is Human, to control them is Muslim.

When confronted with a luring situation, like passing by a non-mahram on the street, office, or a school, Satan is constantly tempting us to glare at her with evil thoughts. Satan is probably excitingly saying with a big smile 'Yes', 'Yes', 'Yes', when we steer into the bait he is setting. During these situations immediately and consciously realize that when we give a second or following glances, we are obeying Satan. "O you who believe, follow not the footsteps of the devil..." (24:21). By immediately averting our gazes and disobeying Satan, we are giving him a one two punch in the face which leaves him frustrated, accursed and defeated.

Satan rebelled and was expelled by Allah, so lets all rebel against Satan and expel him from our hearts. Satan intends to fight a war against the believers, so lets gather our forces

behind Quran and Sunnah and defeat him.

Remember that even if no human eye is watching us, the ever watchful Allah is constantly monitoring the innermost regions of our heart. Our eyes, limbs, tongue and private parts will all be witnesses for or against us on the Day of Judgement and not an atom's worth of our deeds will remain unexamined.

Psychologically our minds are conditioned to associate our thoughts of stealing clothes from a store to being in handcuffs and hauled into a police van. Likewise, we should condition our minds to bring the verses of Surah Nur in front of our eyes during any tempting situation and imagine that during that particular instance Allah (SWT) is speaking to us directly: "Say to the believing men that they should lower their gaze and guard their modesty, that will make for greater purity for them... Say to the believing women that they should lower their gaze and guard their modesty... O you believers! Turn you all together towards Allah that you may attain success" (24:30,31). What a beautiful guidance and what a sublime reward for implementing it.

With practice, the above associations and the remembrance of Allah during tempting situations will prevent us from getting stuck by devilish arrows. Successful controlling our gaze also depends upon our avoidance of sinful situations. Al-Islamic idiom (Usul Al-Fiqh) says: "Anything that leads to haram is haram in itself". Therefore cutting any unlawful situation in their bud is what we should strive for. Performance of a pious deed is rewarded and avoidance of a sinful deed is also rewarded, Al-Hamdulillah.

One of the biggest culprits which encourage us to disobey the ayahs in Surah Nur, are the movies. In the name of entertainment, to please our peers and children and as an excuse to do something together as a family, we

astonishingly allow the development of un-Islamic scenes and dialogues in front of our eyes. Can we ever imagine (Na'udubillah) any Sahaba renting the latest hit from Blockbuster videos, or listening to music with luring lyrics at high volume?

Likewise, we watch news on TV and stare at the anchorwomen, female gymnasts, and female swimmers who are scantily dressed. Prophet Muhammad, sallallahu alayhi wa sallam, was once approached by a woman with a proposal for marriage. He took a single glance at her and turned his face away. Jabir bin Abdullah reported: "I asked Allah's messenger about the sudden glance on the face of a non-Mahram. He commanded me that I should turn away my eyes" (Muslim). Thus we are not supposed to stare at the faces of non-Mahrams of opposite gender, be they our fellow students, elders, saleswomen or the one of TV.

Pious ladies of the Prophet's household were even ordered to do purdah in front of a Blind Sahaba. Upon the curious question as to why purdah when the blind Sahaba can't see them, Prophet wisely replies: "But you could see him" (Ahmed, Trimidhi, Abu Dawood)

Each one of us may have become culprit of not obeying the ayahs in Surah Nur. It is not too late to realize these shortcomings and work at rectifying ourselves. Above all, we should always ask forgiveness of Allah (SWT). Indeed blessed are those Muslims who are able to check their gazes, thus conserving their precious time and energy, and working in the cause of Allah to reclaim our positions as the superpowers of the world.

Let's contemplate on the above humble advice and constantly make the following supplication: "O Allah help us in controlling our sensual desires until we get married, and after our marriage, let our desires be only towards our spouses...ameen"

Appeal

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