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RADIANT REALITY

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THE PROPHET (ﷺ)
SAID:
(TIRMIDHI)

"ACCEPT
THE
INVITATION
WHEN
YOU
ARE
OFFERED."

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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.

Editor, Printer & Publisher:
Mawlana Hamidullah Lone

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Editor In-Charge,-
Radiant Reality
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Contact:
siteadmin@islamkashmir.org



+918491895043

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Question Answer

Question

If a person is reading Quran in a car. If it's the same ayah repetitively then how many sajdah become wajib.?

Answer

If a person repeats a verse of Sajdah Tilaawat in Salaah whilst travelling (i.e. he is performing Nafil Salaah whilst seated in the conveyance), then the performance of only one Sajdah Tilaawat will be necessary.

However, if a person is not performing Salaah and repeats a verse of Sajdah Tilaawat whilst travelling, then multiple Sajdah Tilaawats will have to be performed accordingly. (Haashiyatut-Tahtaawi Ala Maraaqil Falaah 1/496)

Mufti Ismaeel

Question

If Qurbani was performed within the three day period, however the distribution of the meat was not yet performed on due time or maybe the meat having not been received from the butcher, is the Qurbani still valid? Can the distribution still be made once it is received? Is there a time limitation in completing the distribution? Please advise.

Answer

There is no specific period to distributing the Qurbani meat. The time frame is solely for the validity of slaughtering the Qurbani animal during the three days of slaughtering.

Hence, distributing the Qurbani meat even after the three days of slaughtering will not affect the validity of Qurbani offered during the three days of slaughtering in any way.

Mufti Ismaeel

Question

I want clarification on a fatwa. What if there are multiple spots of blood on clothes less than the size of a rupee. However, if added together, the spots become larger than the size of the rupee. What is the ruling in this case?

Answer

If there are multiple spots of blood on one's clothing and if gathered are larger than the size of a rupee coin, then Salaah will not be valid if performed in that condition. If the gathered amount equals to less than the size of a rupee, then the Salaah would be valid. (Shaami Vol. 1, page 322)

It should be noted that even though the Salaah performed with impurity less than the size of a rupee is valid, it is best to perform Salaah in a condition where one is totally free of any impurity.

Mufti Moosa

Question

In Hajj, on the days of pelting, I noticed that people stand and make Dua after pelting. Is there any basis to it?

Answer

It is Sunnah to stand and make Dua after pelting the first and second Jamarah on all the days of pelting. However, there is no basis of standing and making Dua after pelting the third Jamarah on all the days of pelting. After pelting the third Jamarah, one should simply walk away making DuAnswer (Shaami 2/521)

Note: In fulfilling the Sunnah requirement above, one should ensure that no harm or ob-

struction is caused to anyone in the process.

Mufti Ismaeel

Question

Please advise what the ruling is regarding loud Dua by the Imam after ever Farz Salaah. Is it permissible and should we say Ameen. Is the Dua for the full congregation or the Imam or for oneself... If it is not a Sunnah or not permissible, what should we as the musallees do... should we walk out or sit and not raise our hands or make our own Dua silently?

Answer

Du'a after the Fardh Salaah is established from authentic Ahadith. However, the correct Sunnah method is that every person should make Du'a individually.

Raising the hands when making Du'a after the Fardh Salaah is established from the Ahadith.

Making a congregational Du'a after the Fardh Salaah is permissible on condition that it is not considered necessary.

Mufti Taahir

Question

What is the status of Tawaaf-e-Qudoom?

Answer

The performance of Tawaaf-e-Qudoom is Sunnah upon everyone who does not reside in Makkah Mukarramah during Hajj for a person performing an Ifraad (only one Hajj) or Qiraan (Hajj and Umrah with a single Ihraam) Hajj.

Tawaaf-e-Qudoom is not Sunnah upon a resident of Makkah Mukarramah during Hajj, or a Mutamatti' (performing Hajj and Umrah with two separate Ihraams) or a Mu'tamir (one Umrah only). (Badaai-us-Sanaai' 2/150)(Fataawa Fareediyah 4/239).

Note: Tawaaf-e-Qudoom is an additional Tawaaf that does not consist of Sa'ee.

Mufti Ismaeel

Question

Once a person has drawn up a Waqf agreement, can he change it?

Answer

A Waaqif (endower) has the option of adjusting and amending the clauses of a Waqf Deed provided that he/she had included a clause of adjusting and amending of the same at the time of executing the Waqf Deed. If such a clause had not been included at the time of executing the Waqf, there will be no option of adjusting and amending the Waqf Deed. (Shaami 4/459)

Note: In order for the Laws of Waqf to be upheld in accordance to Shariah and to be bound by the Law of the country, one should insure that the Waqf Deed complies according to Shariah and the legal/trust laws of the country.

Mufti Ismaeel

Question

I am a middle aged man and want to get an Islamic will drawn up. Should I pass on before my wife I would like her portion to be protected because of her contributions to the home. Is there any way that I can achieve this and how?

Answer

In the enquired case, you may consider gifting the entire house to your wife. This will give your wife full ownership of the house. Hence, in the event of you pre-deceasing your wife, the house will not form part of your estate, as it will be in the ownership of your wife. In doing so, the process of gifting must be fully documented to avoid any form of dispute. You may contact the Fatwa Department for assistance in drawing up such a document.

Alternatively, you may make your house Waqf. This means that you have the full options to dictate the usage of the house. Hence, you may state that the house may be used by yourself in your lifetime and after your demise, it may be used by your wife, children, grandchild-

dren and so on. Ultimately, the conditions of the Waqf can be fully dictated by you on condition that the final beneficiary is a Deeni avenue and its projects. In this way, it will protect your interests, your wife's and your family's interests. At the same time, it will be a means of benefit to Deen and perpetual reward for your Aakhirat.

Note: There is gross ignorance regarding Waqf and its benefits. The concept of Waqf is an excellent model which alleviates many family and estate issues. We urge the Muslim community to consider the model of Waqf especially in estate matters.

Mufti Ismaeel

Question

Is it allowed in Islam for a girl to fall in love with another girl or a boy to fall in love with another boy?

Answer

It is really unimaginable and inconceivable to imagine a woman in love with a woman or a man in love with a man. Any normal person who is sound in his mind will never ever think of asking whether lesbianism and homosexuality has any place in Islam. These are such disgusting and detestable sins that one feels ashamed to expose before people. Even if the president of any country has a gay partner, he will never wish to publicly announce the filthy relationship he has with his gay partner or inform the people of his so called marriage to him. Rather, he would conceal this embarrassment and disgrace knowing that these filthy and disgusting acts goes against the very fiber of humanity. This abnormal behaviour is generally created through one coming into contact with these types of dirty literature, associating with these types of filthy people or viewing these types of disgusting scenes. The Qur'an has outlined the position of people who commit these major crimes. Allah destroyed the entire nation of Hazrat Loot (Alaihis Salaam) due to them being involved in

the sin of homosexuality.

Mufti Zakaria

Question

I have a habit of backbiting others and I very quickly tend to have ill thoughts about people. This malady is continuously on the ever increase in me.

Answer

We will generally speak ill of a person or harbour ill thoughts about him when we consider him to be a bad person or an opponent. Due to engaging in these sins, we have transferred our good deeds to him. Reflect for a moment as to how foolish this is that we backbite about the one we are angry with and hand over our good deeds to him! Are we prepared to give him our worldly wealth and riches? Never! Then how are we prepared to give him our good deeds on the day of judgement while we ourselves will remain as paupers? Ponder over this aspect and bear it in mind. May Allah give you and I the ability to do so.

Mufti Mahmood-ul-Hasan (ra)

Question

How must greed be eliminated?

Answer

Every person must have the conviction that whatever Allah has destined for him, he shall certainly receive it and nobody can prevent it. And what is not destined for him, he shall never get it. Sustenance pursues a person just as his death pursues him. If a person hides in a very strong fortress, then his death will find him there as well. In the very same way a person's sustenance will reach him wherever he may be. As long as a person has not received all of his sustenance, death will not come to him. Nabi (saw) has said, "Behold, verily no soul shall ever die until it has received all its sustenance."

Allah alone knows what is the reality of the wealth in the possession of others - whether it is

interest, a bribe, whether it was been usurped, is it charity or was it earned through earnings from an unlawful transaction. Allah knows what punishment is destined for that wealth. Nevertheless when such wealth will come, it will come with its punishment as well. Just as a person who sees a snake or a scorpion somewhere and desires that he should have it and it shouldn't be in his possession, the snake will come together with its poison and the scorpion will come together with its sting. Will any intelligent person desire such a thing?

Mufti Mahmood-ul-Hasan (ra)

Question

I have a lot of anger in me. At times if a student does not carry out the work given to him, I become very angry. My nafs (innerself) pacifies me that I am doing this for the reformation of the student. Sometimes when angry, I focus on my own faults and weaknesses, yet my anger does not subside.

Answer

At the time of anger when the thought comes to mind that you are angry for the reformation of the student, then ponder over the following:

Hadhrat Anas (RA) served Nabi (saw) for almost ten years. He says: "At times Nabi (saw) instructed me to do some work but I would reply that I will not do it.

Sometimes Nabi (saw) would send me to do some work but I would get involved in some play and amusement. Nabi (saw) would wait and then come looking for me. He would find me sleeping in some place. He would wake me up and dust off whatever sand may have settled on me. He never ever said, "Why did you do this?" or "Why did you not do that?" Never did he ever say "Oof" as well."

Thus we should follow the way of Nabi (saw). After all Nabi (saw) most definitely had in mind the reformation of Hadhrat Anas (radi-

yallahu anhu).

Mufti Mahmood-ul-Hasan (ra)

Question

I have been trying very hard to bring up my children in an Islamic environment, However, things are not going as I expected. The children are 15 years old and studying. They keep lying about what they are reading and keep procrastinating their lessons. On top of that they are trying to listen to music and watch movies without my knowledge. Also their attitude is becoming very bad that they yell when confronted or they stay upset (not talking or eating). I am obviously very concerned as to what to do and how to handle this. Not sure what am I doing wrong in the upbringing.

Answer

Children are easily influenced by their surroundings. These days, it is extremely difficult to expose our children to an ideal Islamic environment given the influences from media, friends and even other members of the family. With television, radio, Internet and forms of media mostly touting un-Islamic values, it is up to parents and adults close to the children to set the correct example. It is impossible to shield our children from all the negative forces that can shape their minds and, ultimately, their behaviour.

However, by our own example and showing them better options, we can set them on the true path, which is to obey the commandments of Allah and our Holy Prophet Muhammad Sallallahu Alayhi Wa Sallam.

Here are some tips you may want to follow in helping your children grow up with Islamic values.

1) Treat them kindly.

Kindness begets kindness. If we are kind to our children, they in turn would show kindness to others. Rasulullah Sallallahu Alayhi wa Sallam was the best example in being kind to chil-

dren.

2) Teach them examples of Muslim heroes.

Relate incidents about the real heroes of Islam such as Hazrat Abu-Bakr and Hazrat Umar and the other illustrious Sahabah (Radhiyallahu anhum). Tell them how Muslim leaders brought a real peaceful change in the world and won the hearts of Muslims and non-Muslims alike. Do not let them be influenced by comic book superheroes.

3) Go out as a family.

Take family trips rather than allowing your children to always go out only with their friends. Let your children be around family and friends from whom you want them to pick up their values. Always remember that your children will become who they are around with most of the time.

4) Praise your children.

Praise is a powerful tool with children especially in front of others. Children feel a sense of pride when their parents' praise them and will be keen to perform other good deeds. However, praise must be limited to Islamic deeds and deeds of moral value.

5) Avoid humiliating your children in front of others.

Children make mistakes. Sometimes, these mistakes occur in their efforts to please parents. If you are unhappy with your children, tell them in private.

6) Inculcate a sense of responsibility in them.

Have faith in their abilities to perform tasks. Give them chores to do in line with their age. Convince them that they are performing an important function and you will find them eager to help you out again.

7) Perform Salaah and other acts of Ibadah with them.

Wake them up for Fajr and make Ibadah as

a family. Talk to them about the rewards of Salaah so that it doesn't feel like a burden to them.

8) Good Company

A child blossoms with good company. Watch your child's friends and company.

9) Lead by example.

Children observe their parents closely. Your speech and conduct should be an inspiration and guidance for your children.

10) Adopt all possible means to make them upright and practising Muslims.

Make the following Dua constantly,

“Our Lord! Bestow upon us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the pious.” (Furqaan)

Mufti Ebrahim

Question

Which should be given priority after the Fardh Salaah, the Janaazah Salaah or the sunnat-e muakkadah Salaah?

Answer

Since the Janaazah Salaah is fardh-e-ki-faayah and the sunnat-e-muakkadah salaah is sunnah, the Janaazah Salaah should be given preference over the sunnat-e-muakkadah Salaah. However, the preferred view in the Hanafis is that the sunnat-e-muakkadah prayers should be performed before the Janaazah Salaah as the sunnat-e-muakkadah prayers are joined to the fardh Salaah. Furthermore, if the Janaazah Salaah is performed immediately after the fardh Salaah, there is fear that people will not perform the sunnat-e-muakkadah Salaah after the Janaazah Salaah (due to them becoming engaged in carrying the Janaazah and taking it to the qa-brastaan).

Mufti Zakaria

**He who swears by a religion other than that of Islam, is like what he has professed.
(Agreed Upon)**

MUTUAL RIGHTS

And worship Allah and do not associate with Him anything, and be good to parents and to kinsmen and orphans and the needy and the close neighbour and the distant neighbour and the companion at your side and the wayfarer and to those owned by you. (4:36)

There are many wise considerations in opening the roster of rights with the exhortation to worship Allah alone and not to associate with Him anything in that worship. One of these, and a basic one indeed, is having the fear of Allah and the conscious concern to fulfill His rights. A person who is neglectful on that score can hardly be expected to remain particular about fulfilling the rights of anybody else. He will find one or the other excuse to satisfy his immediate circle of relatives and friends, to keep his prestige in the society or to escape the law of the government. What really forces him to honour human rights, watched or unwatched, is nothing but the fear of Allah and the sense of responsibility before Him. This fear and this taqwa is achieved through nothing but tauhid, the firm belief in the Oneness of Allah to the total exclusion of everything else in that unicity. This is why it was appropriate to remind man about the Oneness of Allah and the need to worship Him before describing the rights of relatives and others.

The Rights of Parents Come First After the Message of Tauhid

By taking up the rights of parents immediately after the command to worship Allah as is His due, it is being suggested that, no doubt

all blessings and favours are really from Allah Almighty, yet seen in terms of worldly means, the frequency of favours received by man, closest next to those of Allah Almighty, are those he receives from his parents. This is because they are, given the chain of causation, the very fountain-head of their being. And in all those stages of trial from the birth of a child to his young age, the parents are the ones who take care of the being, sustenance and growth of man to the best of their ability and God-given means. This is why the command to worship and obey Allah has also been supplemented with the mention of the rights of parents at other places in the Holy Qur'an. At one place it is said: of (Be grateful to Me, and to your parents.) (31:14). At another place, it is said: (And when We made the children of Isra'il take a pledge: You shall not worship anyone but Allah; and to parents you shall be good...) (2:83).

In the verses quoted above, the text does not say that one should fulfil the rights of parents or serve them. The word used here is Ihsan (doing good) which, being far more comprehensive, includes spending to support them as needed, to be of service to them physically when so required, not to talk to them in a voice too sharp or too loud causing disrespect, not to say any-

thing to them which may break their heart, and not to treat their friends and well-wishers in any manner which hurts them. On the contrary, one should do everything possible to comfort and please them. Even if the parents have fallen short in fulfilling the due rights of children, the children should never take it as an excuse for their own ill-treatment.

Sayyidna Mu'adh ibn JabalRadhi-Allahu Anh: Allah be pleased with him says that, out of the ten things the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him had asked me to be particular about, one was: 'do not associate anyone with Allah even if you are killed or burnt alive'; and the second was: 'Do not disobey or hurt your parents even if they ask you to leave your children and family. (Musnad Ahmad)

Besides the great emphasis laid on obedience to parents and on treating them well as in the sayings of the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him there are countless merits and grades of reward promised for those who do so: A hadith in al-Bukhari and Muslim reports that the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him said: 'One who wishes to have his earnings and life increased by the blessing of Allah should fulfill the rights of his relatives.' A narration in Tirmidhi says: 'The pleasure of Allah lies in the pleasure of the father and the displeasure of Allah, in the displeasure of the father.' Al-Baihaqi reports in Shu'ab al-'Iman that the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him said: 'When a son who is obedient to his parents looks at them with love and regard, every glance of his brings forth for him the reward of an accepted Hajj.' According to another narration from al-Baihaqi, the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him said: 'Allah Almighty forgives most sins but one who disobeys and hurts his parents is condemned to face all sorts of unforeseen troubles right here in this mortal world, much before the ultimate reckoning of the Hereafter.'

The Emphasis on Treating Relatives Well

After having mentioned parents, the verse emphasizes the good treatment of all relatives. A very comprehensive and well-known verse of the Qur'an which the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him very often used to recite at the end of his sermons, presents the same subject in this manner:

Still recited in the Khutbah during Friday prayers all over the world, the verse means: 'Allah commands you to do justice and be good to all and to fulfill the rights of the relatives. (16:90)' This includes serving relatives to the best of one's ability, as well as keeping in touch with them. Sayyidna Salman ibn 'Amir Radhi-Allahu Anh: Allah be pleased with him reports that the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him said: 'Sadaqah, when given to the poor and needy, surely brings the reward reserved for such charity, but, when given to a kinsman, it brings a twofold reward - one for the charitable giving and the other for having fulfilled the rights imposed by kinship.' (Musnad Ahmad, Nasai, & Tirmidhi)

Let us keep in mind that the need to fulfil the rights of parents is the first priority followed by that of relatives in general.

The Rights of the Orphans and the Needy

The third group mentioned in the verse is that of 'the orphans and the needy' whose rights were already taken up in some detail earlier in the Surah. But, by recalling it under the general head of relatives, the hint given is that one should consider helping orphaned children and helpless people as necessary as one would do for his or her own relatives.

The Rights of the Neighbour

Then appears 'the close neighbour' at number four, and the distant neighbour, at five. The Arabic word, 'al-jar' means 'the neighbour'. The verse describes its two kinds - the close and the

distant. These two kinds have been explained variously by the noble Companions may Allah be pleased with them all.

Generally, commentators say that 'a close neighbour' is one who lives next to your house, and 'the distant neighbour' is one who lives at some distance from it.

Sayyidna 'Abdullah ibn 'Abbas Radhi-Allahu Anh: Allah be pleased with him said that 'a close relative' means one who is a neighbour and a relative at the same time which makes him the holder of two rights; and 'the distant neighbour' means one who is simply a neighbour and is no relative and who has, therefore, been mentioned later.

Some commentators have said that 'a close neighbour' is one who is part of the Muslim community and is a Muslim while 'a distant neighbour' refers to a non-Muslim neighbour.

The truth of the matter is that the words of the Holy Qur'an lend to all these probable meanings. It is no doubt reasonable and lawful to have a difference in degrees between different neighbours, either on the basis of their being relative or non-relative, or on the basis of their being Muslim or non-Muslim. However, it is agreed upon that a neighbour, close or distant, related or unrelated, Muslim or non-Muslim, has the essential right that he be helped and cared for to the best of one's ability.

However, a person who has some other right as well, besides his right as a neighbour, he will have a degree of precedence as compared to others. The Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him has himself explained this when he said: 'Some neighbours have one right, some others have two, still some others have three. The neighbour with one right is a non-Muslim with no bond of kinship; the neighbour with two rights is not only a neighbour but a Muslim too; the neighbour with three rights is a neighbour, a Muslim and a relative, all in one. (ibn Kathir)

The Holy Prophet Sallallahu 'Alayhi Wa-

sallam: Peace be upon him said: 'Jibra'il has always been telling me to be helpful and caring with one's neighbour, so much so that I started thinking that may be the neighbours will also be included as sharers in inheritance. (al-Bukhari and Muslim)

According to a narration in al-Tirmidhi and the Musnad of Ahmad, the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him said: 'The best and the most superior is the best in relationship with his neighbours'. And a hadith in the Musnad of Ahmad reports: 'It is not permissible for a neighbour to eat his fill while his next door neighbour is hungry.'

The Right of the Companion at your Side

Mentioned at number six is 'the companion at your side'. Translated literally, it includes a travel companion sitting by your side in a rail compartment, an aeroplane, a bus or a car. It also includes a person who is sitting with you in any common meeting.

The way the Shari'ah of Islam has made the rights of regular neighbours, close or distant, a matter of obligation, it has likewise made equally obligatory the right of good company enjoyed by a person who sits next to somebody for a little while in some meeting or journey - which includes everyone, Muslim or non-Muslim, related or unrelated, as equals. The instruction to treat such a person nicely is significant, the lowest degree of which is that you cause no pain to anyone with your word or deed, you say nothing which may hurt the feelings of the other person, you do nothing which embarrasses, annoys or troubles him, such as, a puff of cigarette blown towards his face, or a spit of things chewed deposited by his side, or a style of sitting which leaves very little space for the other person to sit.

No wonder, if people started following this instruction of the Holy Qur'an, the common disputes between passengers of trains, particularly in countries with overcrowded modes of

transportation, would be all over - if everyone were to think that he needs just about enough space to seat one person. This much is his right, but he does not have the right to occupy any more space beyond that. The person sitting next to him has as much right to sit in that train as he does.

Some commentators have said that 'a distant neighbour' includes everyone who works by your side in some job or vocation, in industry or wage-earning, in office work, whether on the station of duty, or in travel. (Ruh al-Ma'ani)

The Right of the Wayfarer

This appears at number seven. A wayfarer is a person who, during your travel status, comes to you, or becomes your guest. Since this stranger Muslim or non-Muslim has no relative or friend around in the given situation, the Holy Qur'an by considering his predicament as a human being - has made the fulfillment of his right too as something obligatory. It means that one should treat him well, as much as possible and convenient.

The Rights of Bondmen, Bondwomen, Servants and Employees

Concluding the list at number eight, it is said: (and those owned by you) which means bondmen and bondwomen owned. Their right too - that they be treated well - has been made equally obligatory. It means that one should not fall short in making sure that they have food to eat and dress to wear, and also that they are not burdened with jobs beyond their ability to handle.

Though, given the lexical meaning of the verse which is clearly referring to 'the owned', that is, the bondmen and bondwomen, but as based on the same analogy and on the sayings of the Holy Prophet Sallallahu 'Alayhi Wasallam: Peace be upon him these rules cover servants and employees as well, for they too have the same right. There should be no niggardliness or delay in giving them their due salary, meals and so forth, and also that they are not burdened with jobs beyond their ability.

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

Dissemination of Knowledge

Ibn Mas'ud (RA) reported: I heard the Messenger of Allah (saw) saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recipient of knowledge understands it better than the one who has heard it." [At-Tirmidhi].

Commentary: Besides mentioning the eminence of knowledge, this Hadith contains inducement for preaching and inviting people towards the path of Allah. It also urges us to communicate knowledge exactly as we have heard it, without changing anything in the least.

Lessons from Sahih Bukhari

Dr. Rafiq Ahmad

Chapter 61 : Hadath (breaking Wudu) in the Masjid.

Purpose of Tarjamatul Baab

Hadath, as already discussed in the 'book of Ablution', is of two kinds viz., Hadath-i-Akbar (major impurity) and Hadath-i-Asgar (minor impurity). The condition of Hadath-i-Akbar requires the complete ablution i.e., Gusul, where as only wudu will suffice in case of Hadath-i-Asgar. According to the learned scholars, it is the Hadath-i-Asgar which is mentioned in this chapter which come into effect if someone passes flatus or wind through his anus etc. As per Imam Bukhari, the Shariah consider the passing of flatus in the mosque an abominable act. Its foul smell not only discomforts fellow Muslim brethren but also the angels present in the mosque.

Hadith No. 433

Narrated Abu Huraira

The Messenger of Allah (Sallallahu Alaihi Wasallam) said, "The angels pray for every one of you as long as he remains in the place in which he prayed and does not break wudu'. They say, 'O Allah, forgive him! O Allah, show mercy to him!'"

Comments

According to Abu Huraira, the angels continue to invoke Allah in favour of a person who after praying remain in the place in which he prayed and does not break wudu. Once he

breaks his Wudu, the angels stop invoking Allah in his favour. From this hadith, Imam Bukhari wants to convey the undesirability of staying in the mosque without Wudu. Though the learned scholars are in agreement that it is not prohibited to stay in the mosque without wudu, the Hanafite scholars consider it a 'disliked' act.

Lessons from the hadith

1. It is preferable to stay in the mosque with wudu.

2. The angels like good smell like perfume etc., and dislike bad smells like flatus, kerosene etc., and hence it is not advisable to keep such things in the mosque. Rasulullah (Sallallahu Alaihi Wasallam) has forbidden one to enter the mosque immediately after eating raw onions or garlic as its bad smell persists to remain in the mouth for sometime which again may discomfort other people, and is also disliked by the angels.

Chapter 62 : The construction of the mosque.

Abu Sa'id said, "The roof of the mosque was made of palm fronds." Umar ordered the mosque to be extended and said, "Shelter the people from the rain. Beware of using red and yellow for they are a trial for people." Anas said, "(in future) They will boast about them and then only a few will use them." Ibn Abbas said, "(in future) You will decorate them as the Jews and Christians did."

Purpose of the Tarjamatul Baab

Here Imam Bukhari points towards the issues which should be kept in mind during the construction or renovation of a mosque. Simplicity is the hallmark of Islamic Shariah in every matter including the mosque. The Islamic Shariah does not like ostentation, multicolour structures, artwork etc., as regards to the mosques which can become the sources of distraction for the devotees. The mosque of the Prophet (Sallallahu Alaihi Wasallam) was very simple, which was made up of logs of date trees with its roof that of date tree leaves.

The second thing to be kept in mind is to bring comfort to the people. It is for this purpose Sayyiduna Umar instructed to improve the roof of the mosque so as to shelter people from the rain. So, the mosque should be constructed such that people get protection from cold, heat rain etc. Sayyiduna Umar also advised against using red or yellow colour, simply because these colours are at odds with simplicity and also therefore not recommended.

The third thing which Imam Bukhari refers to is the intention behind the construction of the mosques. He stress on the point that the sole intention should be to attain the pleasure of Allah. Hypocrisy or show-off must be avoided as these are the signs of end times is evident from the statement of Sayyiduna Anas that in later times people will boast about constructing huge beautiful mosques but very few people will be offering Salaah in them.

Hadith No. 434

Narrated by Abdullah bin Umar (RA)

In the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) the mosque was built of unfired bricks. Its roof was made of palm fronds and its pillars were the trunks of palm trees. Abu Bakr did not add anything to it.

Umar added to it, building in the same way that had been employed in the time of the Messenger of Allah (Sallallahu Alaihi Wasallam) - using unburnt bricks and palm-branches - but

replacing its pillars with wooden one's. Then Uthmaan changed it and enlarged it a great deal, building its walls of engraved stone and plaster and giving it pillars of engraved stone and a roof of teak.

Comments

Masjid-i-Nabawi

After coming to Madinah, Rasulullah (Sallallahu Alaihi Wasallam) purchased a piece of land which belonged to two orphans— Sahl and Suhail of Banu-Najar clan. The price was paid by Sayyiduna Abu Bakr The Masjid-i-Nabawi was constructed on this piece of land after the old graves of infidels were dug out from it. The mosque constructed at that time was very simple, the trunks of date palm trees were used to support its unfired brick walls and the branches along with the leaves were used to construct its roof. It was so ordinary that the rain water would trickle down through its roof into the mosque. The first expansion of Masjid-i-Nabawi was done after the victory of Khyber with dimensions of 100x100mts. It remained in this state during the life time of the Prophet (Sallallahu Alaihi Wasallam) and Sayyiduna Abu Bakr. It was Sayyiduna Umar who for the first time instructed strengthening its roof in order to stop the trickling rain water. At the same time he forbade to colour it with red or yellow so as to save people from distraction during Salaah. It was also expanded but similar unfired bricks were used to construct its walls.

Sayyiduna Uthmaan made lot of changes and also enlarged Masjid-i-Nabawi. He purchased the houses of Ummhatul Mumineen (mothers of the believers) and incorporated the area in it. He built its walls of engraved stone and plaster and gave it pillars of engraved stone and a roof of teak instead of date tree branches.

Allaama Ayni has quoted a hadith on the authority of Anas that Rasulullah (Sallallahu Alaihi Wasallam) said:

“A time will come when people will boast upon one another regarding (the construction of) mosques but only few people will be inhabiting

them (i.e., offering Salaah in them)

Lessons from the hadith

1. The mosque should essentially be simple but comfortable.

2. Fast colours or artwork which may distract a person's attention should be avoided.

3. The mosque can be made beautiful but one has to be very careful about the purity of his intention. It should not be done out of hypocrisy, show-off, ostentation etc.

Chapter 63 : Cooperating in the construction of the mosque.

“It is not for the idolaters to frequent Allah's mosques, bearing witness against themselves of their unbelief. They are the one's whose actions come to nothing. They will be in the Fire timelessly, forever. The mosques of Allah are only frequented by those who believe in Allah and the Last Day and establish the prayer and pay Zakaat, and fear no one but Allah. They are the people most likely to be guided.” (9:17-18)

Purpose of Tarjamatul Baab

Who should cooperate in constructing a mosque?

Here Imam Bukhari has touched a very important issue i.e., cooperating in the construction of the mosque. By quoting the above quoted verses, Imam Bukhari seems to be holding the opinion that only Muslims should construct a mosque or cooperate in its construction. The Muslims should contribute from their lawfully earned money towards the construction of the mosque. Further, it is better to engage only Muslim labourers and other skilled persons in the construction; if not available then only non-Muslims can be engaged for such a job.

The jurists are of the opinion that the money taken from non-Muslims should not be used in the construction of the mosque, as quoted by Abu-al-Bark al-Nasafi in Al-Mustasfa (Eidhahul Bukhari)

Jasaas writes in Ahkaamul Qur'an, “The “Imaarat of the mosque” has two meanings, one is to visit and stay in it, and the other is its construc-

tion and repair. The (above quoted) verse forbids the entry of infidels into the mosque, their assistance in its construction or repair and their administrative control over it. (Ahkham-ul-Qur'an Li-Jassas)

Where to use the money given by non-Muslims?

As per the learned scholars, if the non-Muslims insist to donate for the construction of the mosque and their assistance won't produce any unwanted effects on the Muslim community or the religion of Islam, then such donations can be taken, however, it is preferable to use such donations in the construction of toilets, bathrooms paths etc., which lie outside the mosque.

If a non-Muslim constructs a mosque?

In case a non-Muslim stresses on constructing a mosque, the Muslims should advise him to donate the money he intends to spend to Muslims and let them construct it themselves. This way it is permitted to construct a mosque with such money as it will be the Muslims who will in turn donate that amount.

Here a question arises if a non-Muslim constructs a mosque and then hands it over to the Muslims, will it be deemed a mosque as per the Shariah or not? According to Mawlana Abdul Hai Lukhnawi, such a mosque will not be deemed a mosque and any prayer offered therein will not fetch the thawaab earned on offering a salaah in legitimate mosque. Mawlana Abdul Rashid Gangohi, however, disagrees with this view and states that such a mosque shall also be deemed a mosque, citing the Masjid-i-Haraam and Ka'ba as proof. According to Mawlana Gangohi both these mosques were constructed by the infidels of Makkah before the prophethood of Rasulullah (Sallallahu Alaihi Wasallam) who offered salaah in them and didn't dismantle them even after the Makkah victory.

Hadith No. 435

Narrated Ikrima

“Ibn Abbas said to me and his son Ali, ‘Go to Abu Sa'id and listen to some of his hadith.’ We

went and he was doing some work in a garden. He took his cloak and sat down, wrapping his legs with it, and then began to tell us Ahaadith until he reached the account of the construction of the mosque. He said, ‘We were carrying one brick at a time but Ammar carried two. The Prophet (Sallallahu Alaihi Wasallam) saw him and brushed the dust from him, saying, ‘May Allah have mercy on Ammar! An unjust party will kill him while he will be calling them to the Garden and they will be calling him to the Fire.’ Ammar said, ‘I seek refuge with Allah from tribulation.’

Comments

Humility and sincerity—prerequisite for learning

According to Ikrima (RA)—a student of Ibn Abbas, Ibn Abbas advised him and his (Ibn Abbas’s) son Ali bin Abdullah bin Abbas, to visit Abu Sa’eed Khudri for hadith lessons. Ibn Abbas was himself a great scholar of the Qur’an and hadith. Despite the fact that Rasulullah (Sallallahu Alaihi Wasallam) had specially invoked Allah in his favour, still he advised his son and also his student to go to another scholar to learn from him. This shows the degree of sincerity, humility and eagerness Sayyiduna Ibn Abbas possessed. There is a great lesson in it both for the learned scholars as well as the students seeking knowledge. It is said that this son of Sayyiduna Ibn Abbas was very pious man who used to offer a thousand non-obligatory (nafl salaah) rak’ats a day.

Self service helps

Ikrima reports that on reaching to Sayyiduna Abu Sa’eed Khudri place they saw him working in a garden looking after the trees. It can be observed how great the Islamic teachings are. A Muslim is advised to work personally at home as well as other work places, as this cuts the very roots of pride, arrogance, vanity etc.

Etiquettes of narrating hadith

When Ikrima and Ali requested Sayyiduna Abu Sa’eed to teach them some hadiths of

Rasulullah (Sallallahu Alaihi Wasallam) he didn’t there and then start narrating but wrapped a blanket around himself and sat down nicely before narrating the hadith. He sat in a dignified manner as he was conscious of the dignity and high level of etiquettes which the entity for which they had visited him demanded. At the same time, however, Sayyiduna Abu Sa’eed immediately stopped his work, for he knew that Ikrima and Ali bin Abdullah bin Abbas were true seekers of knowledge, and was well aware of their status. It is narrated that Allah told Dawood (AS), ‘O Dawood, when a true seeker of knowledge comes to you, be his servant’.

Offering services

While narrating the hadith, Sayyiduna Abu Sa’eed told them that during the construction of Masjid-i-Nabawai each Companions carried a brick at a time, and only Ammar bin Yathir carried. Ammar had seen Rasulullah (Sallallahu Alaihi Wasallam) carrying bricks and had requested him to let him do his job also, and that is why he carried two at the same time. This teaches us that the youngsters should offer their services to the elders, and that elders should also accept their request when feasible.

Elders’ attitude

As is evident that Ammar exerting too much by doing double work, and Rasulullah (Sallallahu Alaihi Wasallam) saw him in a condition when his body was covered with dirt and dust. He felt pity on him and removed the dust and dirt from his cloths with his blessed hands as a mark of encouragement and affection. This attitude of the Prophet (Sallallahu Alaihi Wasallam) shows how elders should behave with youngsters.

Martyrdom of Ammar

Ammar is one of those companions of Rasulullah (Sallallahu Alaihi Wasallam) who made tremendous sacrifices for the sake of Islam. He was severely tortured by the infidels. Rasulullah (Sallallahu Alaihi Wasallam) made a prediction that he will be martyred by a rebel group, and according he was martyred in the year 37 Hijri

in the battle of Siffin between Sayyiduna Ali and Sayyiduna Ma'aawiya. Since Ammar aligned with Sayyiduna Ali it were the people fighting for Sayyiduna Ma'aawiya who martyred him. The above mentioned prediction of Rasulallah (Sallallahu Alaihi Wasallam) confirms that Sayyiduna Ali was on the just cause in this particular battle.

Battle of Siffin

When the third Caliph - Sayyiduna Uthmaan was martyred by a rebel group, Sayyiduna Ali took over as the fourth Khalifa. There was a group from among the companions of Rasulallah (Sallallahu Alaihi Wasallam) insisting Sayyiduna Ali to take revenge on the killers of Sayyiduna Uthmaan. Sayyiduna Ameer Ma'aawiya - the governor of Syria at that time, also joined this group. They refused to accept the caliphate of Sayyiduna Ali until the killers are arrested and punished. There is consensus amongst the great scholars of the Ummah that Sayyiduna Ali was on the just cause by asking for some more time to strengthen his position and then deal with the killers. The learned scholars are also in agreement that Sayyiduna Ma'aawiya and his supporters were also sincere in their stand in believing it a religious duty to ask for the punishment of the people involved in the heinous crime of martyring the head of the Muslim Ummah. Since these people were also Mujtahids in their stand, so there error in this case is considered an Ijtihadic mistake. It is a well accepted principle in the Islamic Shariah that if a 'Mujtahid' reaches to a correct conclusion, he gets a double reward in his endeavour, and in case he errs he still gets a reward for the effort he has put in and not punishable for reaching an erred conclusion. For last fourteen hundred years the learned scholars are in agreement that Ammer Ma'aawiya and his supporters made an "Ijtihadic mistake, and therefore excused.

Calling to the Garden and calling to the Fire

The last part of this hadith has given tough time to the learned scholars of hadith. Rasulallah (Sallallahu Alaihi Wasallam) said:

"An unjust party will kill him while he will be

calling them to the Garden and they will be calling him to the Fire."

The first part of this statement viz., "He will be killed by a rebel group" has already been discussed. Though Sayyiduna Ali was on the just cause, the Ummah is in agreement on the point that Ameer Ma'aawiya and his supports were sincere in their demand albeit in error, hence not blameworthy. The learned scholars of hadith have found it real tough to explain the second part of this statement viz., "He is calling them to the Garden and they are calling him to the Fire".

First view

As per Ibn Hajr, this statement is not the part of this hadith and has been added later as in some compilations of Bukhari like that of Humaidi, the hadith has been quoted without this statement.

Second view

Allaama Anwar Shah Kashmiri does not agree with Ibn Hajr, and mentions that it is also a part of the hadith but at the same time it is a 'Jumla-Mustaanifa' (a separate statement) which has nothing to do with the preceding words. The pronoun 'they' used here does not point towards Ameer Ma'aawiya and his group but towards the infidels who tortured Sayyiduna Ammar, as is evident from the words of Rasulallah (Sallallahu Alaihi Wasallam), "May Allah bless Sayyiduna Ammar who will be calling them to the Garden and they will be calling him to the Fire."

Third view

The pronoun 'they' is pointing towards the rebels who martyred Sayyiduna Uthmaan as there is an interpretation of Ameer Ma'aawiya's statement according to which it is not they who martyred Ammar but it is those who pushed him into the war; as per this view Ammar was martyred by the same rebels who had martyred Sayyiduna Uthmaan in order to put the blame on Ameer Ma'aawiya (R)A and to prove Sayyiduna Ali being on the right course of action (Allah knows the best) (Inaamul Baari)

Evolution and its Adversaries - IV

As regards the theory of evolution, a lot of loose nuts are lying around and the theory takes no shape at all when its parts are scientifically assembled.

SYED IQBAL ZAHEER

Evolution

It is natural that humans should inquire about their origin. Darwin came up with a simple theory, presented in a book published in 1859 called, "Origin of Species, by Means of Natural Selection or the Preservation of Favoured Races in the Struggle for Life." The title itself had a question mark before it: The Origin of Races did not cite a single case of origin of species; and, with advances in scientific research, the theory has proven itself wrong. Inclusion in the title of words "Favoured Races" is an interesting and meaningful to the race – the Europeans – who like to believe that they are the most favoured race. Thus, intended or not, Darwin gave a reason to believe in his theory.

To explain evolution in simpler terms: As populations grew and competition arose for food, biological organisms (starting with, bacteria, and ending with humans) modified themselves to get a better share of the resources available. Those which altered themselves in this way were selected by nature to survive, while the rest perished. The changes came in very small steps, which, when accumulated over millions of years, gave rise to newest kind of biological organisms,

better equipped to survive. The evolutionary process also explained the variety among the biological bodies; but once again, without offering any substantial scientific evidence.

Nonetheless, the theory was simple, elegant, speciously sounded like science, and, most of all, denied any role for God. It came at a time when the Christian religion had just come out of an age in which some 55 million Christians were exterminated at the hands of the Churchmen. God and His Church had become insufferable, intolerable. It caught the imaginations and spread like wild fire. But it ran into controversies which accompany it whenever the topic is brought up, down to this day.

Darwin maintained that evolution was a gradual process, in which small changes (in biological terms: mutations) accumulated over the ages to yield major differences in living things. It advanced in tiny steps, until a new species arose which was better suited to its environment.

However, that was theory. Did it happen in reality? Darwin did not seem to be too sure. He warned his readers who, in actual fact, were, and are, ready to read more than what was stated in his The Origin of Species. Darwin wrote:

“If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down.”

Thus, here, as well as at many other places in his book, Darwin left his audience to fill in the blanks and find proofs for him. The book was republished several times during his lifetime with additional notes, but he could not cite a single case of evolution.

Denton wrote:

“It was not only his general theory that was almost entirely lacking in any direct empirical support, but his special theory was also largely dependent on circumstantial evidence. A striking witness to this is the fact that nowhere was Darwin able to point to one bona fide case of natural selection having actually generated evolutionary change in nature, let alone having been responsible for the creation of a new species. Even in case of trivial adaptations Darwin was forced to use conditional language.” (Evolution, a Theory in Crisis, p.62)

Darwin quoted many a case of evolutionary change. But they were not in the direction of speciation, rather, only cases of adaptation. Adaptation amounts to a species modifying itself to suit an environmental need – e.g. a bird changing the shape of its beak to suit the availability of seed. But so long as it can interbreed with its own kind, the change is referred to as ‘adaptation.’ If it changes so much in its body parts and functions, that it can no more interbreed with its own kind, to produce healthy offspring, it has become a new species.

A good example of adaptation is the skin-color change of chameleons. They do it to match the color of the environment in order to escape being spotted by their predators. Butterflies too have been noticed changing their wing-color to match tree barks. However, they do not become new species. They still interbreed. So, this is not evolution, or Darwinism, which claims to explain the “origin of species.”

Any number of living cases can be cited as

having adapted themselves in response to demands of their environment, or are undergoing adaptation right before us, within our own lives. For instance, there are 20,000 species of bees, which means none of the two species of the 20,000 can interbreed. But how many have been observed to be undergoing evolutionary change leading to the appearance of a new species? The answer is in one word: NONE.

Behe quotes:

“Lynn Margulis is a Distinguished University Professor of Biology at the University of Massachusetts. Lynn Margulis is highly respected for her widely accepted theory that mitochondria, the energy source of plant and animal cells, were once independent bacterial cells. And Lynn Margulis says that history will ultimately judge neo-Darwinism as “a minor twentieth-century religious sect within the sprawling religious persuasion of Anglo-Saxon biology.” At one of her many public talks she asked the molecular biologists in the audience to name a single, unambiguous example of the formation of a new species by the accumulation of mutations. Her challenge goes unmet. Proponents of the standard theory, she says, “wallow in their zoological, capitalistic, competitive, cost-benefit, interpretation of Darwin – having mistaken him.... Neo Darwinism, which insists on (the slow accrual of mutations), is in a complete funk.” (Darwin’s Black Box, p.26)

Occasionally, the opposite of what evolution demands is discovered in the animal kingdom. Evolutionists say that when a species experiences shortage of food, natural selection can make drastic changes within to make it a new species and increase its survival chances. But in recent years, a specific kind of bumblebee in the Central Rockies region has suffered a change in physiology that threatens its own survival. These are long-tongued bees who feed on flowers with deep tubes. Here is their story:

In the central Rockies, there are many species of bumblebee, and some have unusually long tongues for their body size. These are adaptations

to the deep tubes of certain flowers like Parry's clover and alpine skypilot, allowing the bees to lap at nectar that smaller-tongued species can't reach. ...Miller-Struttmann's colleagues, who have been studying the local bees and flowers for decades, started to notice weird changes. Long-tongued bees, which have been declining in many parts of the world, had become relatively rarer in the Rockies too...To work out what was going on, ...they compared their (tongue) lengths to those of specimens collected from the same mountains between 1966 and 1980... These ... revealed that the tongues of these species have become 0.61 percent shorter every year, and are now just three-quarters of their former glory. (<http://www.motherjones.com/environment/2015/09/bees> – Sept. 2015)

The shortening of the tongue means that the once long-tongued bees will be forced to abandon flowers with long tubes, and begin to compete with short-tongued bees, to feed on short-tubed flowers, meaning in turn, some missing the feed altogether, and will die. As reported above, they are already dying in other parts of the country. On the other hand, the long-tubed flowers will miss the pollination of these bees, and so the plant may also die off. Surely, natural selection seems to be working in reverse order – if we are to believe every word the evolutionists offer as explanation.

Darwin? What Darwin?

Get back to realities, look forward to death, my dear – as I disappear too.

Before looking into other aspects of the theory of evolution, we might first present it in Michael Denton's words, who summarizes:

(Darwinian) concept of evolution by natural selection ... depended on three premises ... that organisms varied, that these variations could be inherited, and that all organisms were subject to an intense struggle for existence which was bound to favor the preservation by natural selection the most beneficial variation... The evolution of the long neck of the giraffe could now be

explained without recourse to mysterious "inner force." (Evolution: A Theory in Crisis, p. 42)

The following element could be added to the theory from Jacques Monod. He wrote:

"... chance alone is at the source of every innovation, and of all creation in the biosphere. Pure chance, absolutely free but blind, at the very of the stupendous edifice of evolution ..." (Evolution: A Theory in Crisis, p. 43)

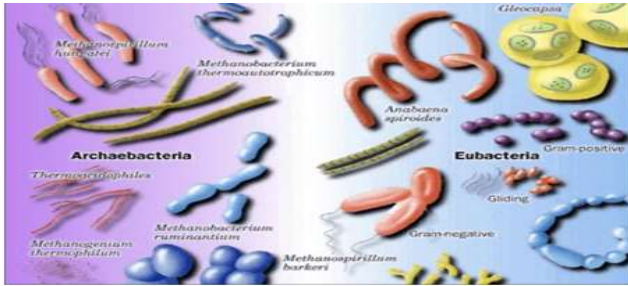
Thus, in simpler terms, the theory is based on the following assumptions:

- (i) Shortage of resources leading to struggle for survival, leading to
- (ii) tiny physical variations over millions of years,
- (iii) acquired traits inherited, leading to natural selection, and finally:
- (iv) survival of the fittest, and thus,
- (v) appearance of new species.

But, a lot of loose nuts are lying around and the theory takes no shape at all when its parts are scientifically assembled. To take up the first postulate, 'shortage of resources,' and the ensuing 'struggle for survival,' it could never have happened because it is generally agreed that the earth is about 4.5 billion years old and that the first cellular life discovered so far is about 3.8 billion years. It is also generally agreed that life started in aqueous environment. Bacteria have been found in rocks 3.6 billion years old, meaning within 200 million years the first life has already developed into bacteria, generously equipped with massive amount of DNA – one of the most intriguing and complicated molecule; keeping the point in mind that humans are proud of 3 billion base pairs in their DNA while bacteria, a single-celled animal has 900 billion base pairs.

Now, let us ask ourselves: Oceans came to be formed about 4.2 billion years ago. Since continents had not yet been formed then, water covered the entire globe. A question, when were the oceans too filled up for bacteria to run short of resources, for them to struggle to survive? At best there could have been 10-20 species of life forms.

There are 1.2 million known species of life-forms in our times, and similar or more are expected to be there unknown to humans, but no species seems to be dying off or evolving into a new species because of shortage of resources. Surely, arrival of new species, for want of resources at a time when life had just started, and when there were no competitors for resources, is an idea that will appeal only the novices.



Images of bacteria (not to scale; but a few millionsof any of them can be accommodated on a pin-head.

They are so tiny that they can enter disguised into a cell through its tiny pores).

And surely, bacteria are a tough body. They can survive any climatic, geological and other life-conditions:

“Bacteria are any of a very large group of single-celled microorganisms that display a wide range of metabolic types, geometric shapes and environmental habitats—and niches—of occurrence. Normally only several micrometers in length, bacteria assume the form of spheres, rods, spirals and other shapes. Bacteria are found in a very broad gamut of habitats; for example, bacterial extremophiles that thrive in such places as hot springs, arctic environments, radioactive waste, deep sea oil seeps, deep Earth crustal environments, hypersaline ponds and within other living organisms.” (C Michael Hogan (<http://www.eoearth.org/view/article/150368/> – Published: October 12, 2014)

Examination of the list of habitats above tells us that it covers the entire planet. So, when did the planet get filled with bacteria that it ran short of resources forcing nature to apply the mechanism of evolution and create organisms that would not

feed on what the original (parent) bacteria were feeding on?

Modern-day research is making it all the more difficult to claim that at any time bacteria ran short of resources. Some scientists say that there are a million species of bacteria. (<https://www.newscientist.com/blog/shortsharpscience>).But why? Why a million species of them? Yet other scientists do not agree with a million:

I have estimated that thirty grams of forest soil contains over half a million species. The species-difference between related communities suggests that the number of species of bacteria may be more than a thousand million. (Santa Rosalia: <http://www.ncbi.nlm.nih.gov/pubmed/9602276>)

Does it make sense to believe that the original one bacterium was forced to evolve into 1,000,000,000 new species (in a restricted environment alone)for want of resources to live on?

Let us reconsider Darwin’s statement:

“As many more individuals of each species are born than can possibly survive; and as there is frequently recurring struggle for existence, any being, if it varies, however slightly, in any manner profitable to itself, under the complex and sometimes varying conditions of life will have a better chance of surviving and thus be naturally selected.”

But, the earth continues to host them and, what is more, it has been discovered from fossil studies that several species of bacteria of today are the same as those that lived 3.6 billion years ago. They have not undergone any physical change whatsoever.

Furthermore, it is not bacteria alone which has not been subject to any evolutionary change. Research shows that the common translucent jelly fish has remained unchanged in its form since 550 million years. The fish Coelacanth, famous for its being made a show piece by the Darwinists, is another glaring example. The so-called evolutionary drive has had no effect on it since last 400 million years. It still swims merrily along the coast of Madagascar. (Francis Hitching, Was Darwin Wrong?)

Sura Hud Made Me Grow Old

Ahsan Hanif

We read the Quran, study it when we can, and memorise portions of it, but how does it impact us? In this piece, we see how Surah Hud affected the Prophet (saw) and the deep relationship he felt with the Quran.

The title of this article comes from a hadith. It is a Prophetic narration which amazed me the first time I came across it, and continues to do so every time I reread it. It is in some ways at the essence of an issue I am deeply passionate about; Quranic contemplation. It epitomises for us the way we should be relating to the Qur'an and the nature of our connection to the Speech of Allah.

It also raises a number of difficult questions we need to ask ourselves. What effect does the Qur'an actually have upon us? Do we really spend enough time with the Qur'an? How do we gain that greater relationship with the Book of Allah? We read the Quran, study it when we can and memorise portions of it, but how does it impact us? These are questions I often ask myself.

When I analyse my relationship (and what others tell me they too experience) with the Quran and compare it to the connection our Prophet (saw) had with the Quran, I see a wide and deep gulf. There are few narrations which show how deeply the Quran transformed the Prophet (saw) than the one upon which this

article is based. It was not just a change or improvement in character and spirituality, but also a physical transformation.

In this hadith, narrated by Abu Juhayfah, Ibn 'Abbās and others,[1] Abu Bakr (ra) came to the Prophet (saw) one day, and remarked how he looked older. Specifically, the Arabic wording refers to 'shayb' which is when one's hair turns grey and white. This itself is an interesting insight into how closely the Companions paid attention to the minutest detail of the Prophet (saw). Not only did they notice his actions and memorise his sayings, but they also paid attention to the subtlest of changes. What makes this particular observation more remarkable, is that the Prophet (saw) didn't have more than twenty white hairs in his beard and head by the time of his death.[2] Yet still those extra couple of white hairs did not go unnoticed.

The other interesting point here is how this remark from Abu Bakr (ra) is somewhat commonplace. We often say similar things to members of our family and friends, especially when we haven't seen someone for a length of time. We banter that a friend looks older, their hair has thinned, they've put weight on or lost it. Usually in response, that friend will give us a reason as to why they look older or different. Perhaps, they're stressed at work, they have health issues or maybe their spouse and/or kids have put a

strain on them.

However, this was not the response of the Prophet (saw). Let's be honest, he had plenty of stressful issues going on. He was a husband, father, friend, imam, leader and military general, all rolled into one. He would have to prepare the Friday sermon, lead the prayers, deal with people's issues and disputes. He would then return home and support his family, play with his grandchildren and joke with his daughters. He would visit the elderly and ill, spend time with his friends and feed the poor. He would then deal with the threat of Quraysh and others, train his army and deal with the political issues of his time, and much more besides.

Yet none of the above were used as reasons for his growing old. Instead, the Prophet (saw) replied to Abu Bakr (ra), "It is Sūrah Hūd and her sisters [i.e. similar chapters] which have me grow old." In another narration, the Prophet (saw) named all the chapters and said, "It is Sūrahs Hūd,[3] Wāqī'ah,[4] Mursalāt,[5] Naba'[6] and Takwīr[7] which have made me grow old."

I am tempted to end this article here. To leave everyone with this narration, simply to ponder over it and all that it entails. However, I do want to add a few points. Firstly, it shows the level of connection the Prophet (saw) had with the Qur'an. When he read chapters like those mentioned above, which focus on issues of punishment of past nations, the Day of Judgement and Hellfire, he would internalise the verses and imagine himself there.

Secondly, our relationship with the Qur'an cannot just be surface. It can't be limited to a single inspiring lecture or some amazing recitation. It requires us to imbed the message of the Qur'an within our hearts and imprint its lessons within our bodies. This in turn, requires hard work, dedication and perseverance.

Thirdly, with each passing generation we seem to become slightly more distanced from the Qur'an. The essential need for our children

and youngsters to have a solid connection with the Qur'an in all its different forms is so important and vital for the future of our communities. It is our collective responsibility to attempt this.

Finally, unless our mindset changes, we are at risk of having the Qur'an as a Book we respect, honour and love, but that we do not understand. Its lessons, words and verses will remain a mystery to us, its pearls and gems rarely unearthed and its benefits seldom attained. I want to conclude this article with another hadith to show how the Prophet's (saw) connection with Sūrah Hūd was not a one-off but a developed relationship.

Ā'ishah narrated that the Prophet (saw) would become perturbed when he would see clouds and strong winds. She remarked how the people would see these as signs of coming rain and would rejoice, but he would look upset. He said, "O Ā'ishah, How can I be sure it is not punishment? Nations were punished with fierce winds and others saw punishment but thought they were rain clouds." [8] The nation he refers to as seeing rain clouds were the nation of Hūd 'alayhi'l-salām (peace be upon him). Thus, the story of Hūd is internalised to the level it changes the behaviour of the Prophet (saw).

Allah says,

"And when they saw it as a cloud approaching their valleys, they said, 'This is a cloud bringing us rain!' Rather, it is that for which you were impatient; a wind, within it a painful punishment. Destroying everything by command of its Lord. And they became so that nothing was seen except their dwellings." [9]

References:

- [1] Collected by al-Tirmidhī and others.
- [2] For example, see the narration of Anas in al-Bukhārī.
- [3] Chapter 11.
- [4] Chapter 56.
- [5] Chapter 77.
- [6] Chapter 78.
- [7] Chapter 81.
- [8] Al-Bukhārī.
- [9] 46:24-25.

On Consciousness & Equality

Hasan Ahmad

All people alive on every continent, isthmus, and archipelago of earth today are one family, born of one father and one mother. So, there can be no argument that the divisions between us are “natural,” that they come about because of the “separate” origins of our creation, or the disparate beginnings of our lives, or some biological difference that makes our sociological inequalities not only logical but necessary.

So says the Quran, the Final Revelation from God to humankind, declaring our original human unity and explaining why our singular Creator addressed His definitive Heavenly guidance and commands to all people for all time. For, together, we human beings—the yellow, black, red, brown, and white of us—have individually and collectively inherited the same human-race-defining psychological and spiritual characteristics. This is what makes every one of us worthy of the goodness and dignity that God has honored us with, and it is what qualifies us to bear the weighty responsibility of freedom and vicegerency that He has bestowed and burdened us with. Allah says:

O humankind! Have a conscious fear of your Lord, the One who has created you from a single sole, and created from it its mate, and from them both spread abroad a multitude of men and women. [Surat Al-Nisa', 4:1]

And also:

O Children of Adam! Whenever there come to you messengers from among yourselves, conveying to you My messages, then as to all who [adhere to them, and who] have conscious fear of Me, and who work righteousness—there shall be no fear upon them, nor shall they grieve. [Surat Al-A'raf, 7:35]

There are, in fact, numerous verses in the Noble Quran which state unequivocally and categorically that humanity stands equally blessed and burdened by its Lord, from our first father Adam to the very last man who shall be.

It is true that people are of diverse colors, tongues, riches and other acquired and congenital traits. This is no curse. Rather, it is a grace to be utterly humbled and thankful for, the adornment of the breathtaking beauty of the human race. We are a flower garden of dazzling color and enticing fragrance. The Quran is entirely positive about the glory of this diversity and submits it as “exhibit A” evidence that God is Great. God is Merciful. God is Wise. To deny this truth is a testimony to one’s inner hideousness and ignorance:

And of His (wondrous) signs is the creation of the heavens and the earth and the variety of your tongues and your colors. Indeed, in this there are sure signs for a people of knowledge.

[Surat Al-Rum, 30:22]

Our human diversity is a cause for coming

together, not chauvinism.

O People! Behold! We have created you all out of a male and a female, and have made you nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is the most righteous. Behold! Allah is all-knowing, all-aware. [Surat Al-Hujurat, 49:13]

Prophet Muhammad (saw) emphasized these very things in his Farewell Address:

All of you are from Adam, and Adam is from dust! There is no superiority of an Arab over a non-Arab. Nor is there superiority of a non-Arab over an Arab. There is no superiority of white over black, or black over white—save by taqwa [the conscious fear of God]. (Ahmad)

The only valid criterion for differentiating among people should be their response to God's divine message, brought to them through the ages by His prophets. All manmade criteria are but the reflections of the tyranny and injustice of some men over others, and signs of the most serious violation of God's criterion—taqwa.

When the Prophet's Companion 'Amr ibn Al-'Aas (d. 43 H) had surrounded the Mukawkis, the king of Copts in Egypt, the latter sued for peace. 'Amr deputized 10 of his officers to treat with him, headed by a powerful Companion, 'Ubadah ibn Al-Samit (d. 34 H), a dark-skinned Arab. The Mukawkis deemed the color of 'Ubadah a personal affront and refused to talk to him. The envoys explained that 'Ubadah was one of their most esteemed and capable leaders, and that 'Amr had commissioned him personally to settle with the Copts. The Mukawkis was astonished to hear this and further astounded when they added that Muslims held the dark and fair in equal respect, that they judge a person by his character not his color.

This is the attitude of basic fairness and equality that prevailed in the Muslims' lands, privately and publicly, for an extended stretch of time. But history shows that our communities

have suffered deep and long lapses in which the practice of this Islamic principle was seriously mired by ignorance and deviation from Allah's guidance.

As for our Muslim communities' attitude toward diversity in the West today—that is a judgment I shall leave to you. But I shall say this: The fact of former President Barak Hussein Obama's election as the first African-American to assume high office—against so protracted and unspeakably violent history of slavery and racism—is, in this sense, a cause for celebration.

But as to whether it is a real milestone in this land and the world, that will depend upon a higher criterion: The God-consciousness that animates the content of US presidents and this nation's actions. Our own experience today as Muslims in the West exposes us to a culture-wide rejoicing in the assimilation of an equality and fairness that we have been presently segregated from wholeheartedly participating in.

Sympathy

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: Once we were on a journey with Messenger of Allah (Sallallahu Alayhi Wa Sallam) when a rider came and began looking right and left. Messenger of Allah (Sallallahu Alayhi Wa Sallam) said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property.

Opinions: Between Valid, Invalid, and Heretical

Dr. Shadee Elmasry

The Difference Between A Valid Opinion, An Invalid Opinion, & A Heresy (Zandaqa)

A valid opinion in Islam is an explanation of a piece of evidence (a verse or hadith) that does not contradict another piece of evidence (it must also adhere to the language). A simple example regards the `idda, or waiting period, of a woman after divorce. “Three qurū” can be understood as three menstrual cycles (therefore two months) or three periods of purity (therefore three months). Both match the language and neither contradicts any other piece of evidence, so here we have a valid difference of opinion. All of the differences in fiqh between the four madhhabs are of this nature.

An invalid opinion is an explanation of a piece of evidence that contradicts either the language or another piece of evidence. Let’s take another example: the claim that Ishāq was the son Prophet Ibrāhīm (AS) had to slaughter. This opinion exists among the Salaf and even amongst some Companions. But ultimately, it contradicts two pieces of evidence. 1) Sūrat al-Sāffāt verses 102-112, in which Allah speaks about giving Ibrāhīm his first son. The verse does not name him. The passage then speaks of the command to slaughter him and how it was lifted after he (Prophet Ibrāhīm (AS)) proved himself to Allah. Then in verse 112 Allah says, “We gave him glad tidings of Ishāq.” And so

Ishāq gets introduced to the picture after the slaughter incident took place. So how could he have been commanded to slaughter one who had not yet existed. 2) The hadith of “I am the son of the two slaughtered ones (intended for slaughter)” (Mustadrak al-Hākim), and we are in agreement that the Prophet’s (SAW) father was at one point intended for slaughter, therefore the other dhabīh must be Ismā`īl. Thus, the opinion that it is Ishāq is incorrect no matter who narrates it because it has been overridden by multiple primary source texts.

We now ask, what differentiates a merely incorrect opinion from a heterodoxy or a heresy (zandaqa)? A heresy touches upon a core matter of belief (`aqīda) connected to a Divine command (amr) and threat of punishment (wa`id). Namely, The Haqq has commanded us to believe it and threatened a punishment if we refuse to believe it. To insist that Ishāq was the dhabīh is incorrect but ultimately not contravening a Divine commandment. There is no threat (wa`id) connected to the matter at all. Therefore, it is a mistake that has no consequence in this life or the next. Now when an amr (command) and a wa`id (threat) are connected to a matter, then any interpretation or opinion that contravenes that command and threat becomes elevated to

the level of heresy. If one is mistaken or simply ignorant, then it is forgivable. However, once the proofs have been presented to one, then they are culpable. “You are not held accountable for mistakes, but only that which your hearts insist upon” (33:5 Ahzāb).

What is the Consequence of Heresy?

What is the situation of a Muslim who does great deeds, has great character, and ‘is a good person,’ but stubbornly refuses to submit to believe in just one verse of Quran, despite the evidence being presented to them? (Note that we said ‘believe’ not act, for “every human being does wrong actions,” and wrongs in beliefs are weightier than wrongs of action.) There are two evidences that answer this. For such a one, Allah has revealed, “Do you believe in part of the Book and reject part? Any of you who do this will have nothing but humiliation in this life and on the Day of Judgement will continuously be punished with a painful torment” (2:58 Baqara). One may retort that this verse came down for the Jews of Madina. The known reply to this is that every warning issued to the Jews, Christians, or Pagans is first and foremost a warning to the Muslims, for how can it be that Allah would scold the Jews for ‘picking and choosing’ then allow Muslims to do it? The second response would be the principle: the reason behind a revelation (sabab al-nuzūl) does not constrict the meaning of the text (ma`na al-nass).

The second evidence comes from the famous hadith of Ibn `Umar regarding the first heretics in Islam: the Qadarites, who rejected predestination (qadar). After the death of the Prophet (SAW), two Basrans named Yahya b. Ya`mar and Humayd al-Himyarī grew concerned over Ma`bad al-Juhanī, an erudite scholar who practiced Islam and did good deeds, but had one problem: he preached that there was no qadar, that you and only you dictate the situation (al-amra unuf). So they went to the Hijāz for Hajj and approached Ibn `Umar on the mat-

ter. “Ibn `Umar, there has emerged a group of people who recite/study the Quran and go extremely deep in knowledge, but they say there is no qadar.” Ibn `Umar replied, “Tell them that if they donated a mountain of gold it would not be accepted from them and that Ibn `Umar has nothing to do with them (bari`un minhum) and that they have nothing to do with me until they return to believe in qadar.” In sum, even if a person does many many good deeds and ‘is a good person,’ their rejection of a fundamental of faith renders all their good deeds invalid. As for one’s interaction with them, one should keep a distance and not fraternize with them.

Now what if someone was to say that this is qawl Sahābī, the statement of a Companion and therefore not required law for us? We would correct such an individual’s notion of qawl Sahābī and remind them that this phrase applies to fiqh (law) and matters of human judgement, but not to unseen matters (ghaybiyyāt), for a Companion would never speak of unseen matters, in this case the acceptability of one’s deeds, except that he learned it from the Prophet (SAW) himself. Furthermore, we would tell him that the two rulings Ibn `Umar gave were nothing more than the application of the verse: “They have in this life humiliation” (and so how can their deeds be pleasing and accepted by Allah while He has ordained upon them humiliation). As for his pronouncement of barā`a (staying away, not fraternizing), this too is nothing more than action upon the Quran: “If you see anyone speaking out of line regarding our verses (yakhūdhūna fī āyātīnā) then stay away from them (fa`rid`anhum) until they speak about something else. And if Shaytān makes you forget (to move away from them), then do not sit, after hearing this reminder, with the doers of wrong” (6:68 al-An`ām). In sum, the consequences of heresy are grave indeed: one’s good deeds will not count anymore, and the Muslims should keep away from them. But if they were to correct their positions, then both of these would be reversed.

We ask Allah `āfiyya and salāma from falling into this.

Lastly, what does the Sacred Law say about the heretic? Denying that which is known by necessity and clear in the Quran is a capital offense. Therefore, the Sharī`ah has more tolerance for People of the Book (they have the right of residency, marriage to Muslim men, and their slaughtered meats are lawful) and atheists and pagans (they have the right to visit Dār al-Islam when it existed and conduct business).

Simply being a Christian, Jew, atheist, or pagan is not a crime in Islam. But to be a Muslim promoting heretical views is. It is as if to say, you can choose to embark on the train of Islam or not. But if you do, submit to it as [it is]; don't touch the steering wheel.

Why Heresy Should Not/Cannot Be Sited As 'Difference of Opinion'

Opinions are glorified by the Quran: "Those who strive in Us, We will guide them to our paths (subulanā)" (29:69 `Ankabūt). A valid reading of this is that those who strive to draw near to Allah will come to learn that there are different options and paths, madhhabs and maslaks that flow parallel to the Book and the Sunna and do not contradict them, and all will lead to Allah and His Messenger (SAW) in the end.

Now once an opinion is deemed a heresy (namely, it goes against other verses and hadiths), then admitting it into the realm of valid opinions is nothing less than folly and meaninglessness (`abath). Even speaking of a heresy in public (as a preacher or in a khutba) has been discussed as a potential sin in causing fitna or confusion (see Ibn Jawzī's Kitāb al-Qussas).

There are only two places one may refer to heresy in scholarly literature. The first is in the process of refuting it and the second is in the genre of history. The historian is not taken as a theologian or spiritual guide. The reader does not pick up a book of history to learn theological truth. Therefore, a historian may cite and

outline the beliefs of a particular individual or movement. We see this in The Muqaddima of Ibn Khaldūn, in the Beginning and End of Ibn Kathīr, and in many other works (but as practicing Muslims, they interjected phrases indicative of their belief). Tabarī's Tafsīr combines the two genres in a sense, since he gives the reader all the narrations of a particular verse, but he does not leave it at that. He informs the reader of what is weak, what is contradictory, and what is sound. In the end, he also gives his opinion of what is most correct. Therefore, when someone cites a strange story or interpretation then cites Tabarī, one should not assume that to be endorsed by Tabarī's unless he specifies it. (Likewise, the Musnad of

Imām Ahmad is a collection of "all that is used by scholars of repute." He does not apply all the hadiths in his Musnad into his fiqh because he may feel there is stronger evidence.

Enter Jannah in Peace

Abdullah bin Salam (RA) reported: The Prophet (saw) said, "O people, promote the greetings, feed (the poor and needy) and perform Salat when others are asleep so that you will enter Jannah safely." [At-Tirmidhi]

Commentary: This Hadith has glad tidings for those who enthusiastically do all the good works mentioned in this Hadith. "Enter Jannah in peace" here means that they will enter Jannah without suffering any punishment in Hell.

On the Deeper Meanings of Gratitude

The lexical meaning of the Arabic word ‘shukr’ [root: sha ka ra, represented by the English letters ‘s’ ‘k’ ‘r’, respectively] is “appearance of the effect of food on the body of an animal.” It is said: shakarāt al-dabbatu tashkuru shukran: “The animal has shown the effect of what it has been fed.” An animal whose bulk grows proportionally greater than what it has been fed is called shakoor. [Linguistically, this is an intensive form of the word.] The Prophet (saw) is reported to have said (Sahih Muslim):

Even the animals show [their feeding] through the increase of flesh.

[Translator’s note: This hadith is not included in Sahih Muslim, but it is in Ahmad, Tirmidhi, and other collections.]

This is the case with the worship of Allah: It is the appearance of Allah’s blessings on the tongue of the servant through acknowledgment and praise of Him, and on his heart through testimony and love, and on his body through his obedience and submission.

Gratitude thus consists of five pillars:

- Humility of the grateful to the Giver
- Love of Him
- Acknowledgment of His gifts
- Expression of that blessing

- Using the blessing only in a way that the Giver likes.

If any of these foundations of gratitude are missing, one’s gratitude is incomplete and defective. The teachings of all who have discoursed on the nature and definition of gratitude can be contained in these five categories.

Thus the discourses of the scholars on the topic of gratitude (shukr) revolve around these meanings. Some have said that gratitude is humbly acknowledging the benefit gained from the Allah’s gift. Others hold that it is to praise the Benefactor over His favor. Yet others say that it is the settling in the heart of love for the Benefactor. Some hold that it is keeping the body constant in His obedience and the tongue constant in His mention and praise. Others hold that gratitude is vigilant observance of [applying] such favor while safeguarding [against transgressing] His limits.

Yet how elegant and subtle is what Hamdun Al-Qassar says of it:

Shukr for a blessing is to see yourself as its undeserving recipient.

Abu ‘Uthman said:

Thankfulness is to recognize one’s incapacity to [sufficiently] thank [for a blessing].

Al-Junayd said:
Gratitude is that you do not see yourself as worthy of the blessing," which is similar in meaning to the aforementioned opinion of Hamdun.

Ruwaym said:
Gratitude is to do one's utmost [with the blessing].

Ash-Shibli said:
Gratitude is to bear witness to the Giver rather than the gift.

In my opinion, this last statement can be interpreted in two ways. First, that one is so lost in one's witness to the [glory of the] Giver that one does not notice the blessing. Second, that one's witness to the [greatness of the] gift ought not blind one from witnessing [as to the greatness of] the Giver. This latter is a better interpretation. They [i.e., the Sufis] prefer the first one, however. Yet the best way is to bear witness to the gift and the Giver, for the extent of one's gratitude is in accordance with one's appreciation of the gift. Allah loves the servant's appreciation and acknowledgment of His gifts, not that the servant should be too lost [in love] to notice His blessings.

It has also been said that gratitude is to secure the gifts that are present and seek one's that are not. The gratitude of ordinary people [who are not purposeful in their spiritual striving] is [typically] for food, drink, clothing and bodily sustenance, while the gratitude of the [spiritual] elite is for their faith in God, and His Oneness, and the sustenance of the hearts.

According to an Israelite tradition: David, upon him be peace, prayed: "O Lord! How shall I thank You, when my very thankfulness to You is Your blessing upon me, which itself deserves thanks for?" God said: "Truly now, O David, you have thanked Me!"

According to another Israelite tradition: Moses, upon him be peace, said: "O Lord, You created Adam with Your Hand. You breathed into him Your own breath. You made Your an-

gels bow before him. You taught him the names of all things. You gave him, and You gave him yet more. How was he ever able to thank You?" Allah, Most Exalted and Magnificent, said, "He knew that all that was from Me, and his awareness of this was his gratitude to Me."

Young Junayd was asked by his uncle Sari [Al-Saqati] about gratitude, and he said: "Gratitude is that you do not use any of God's blessings in acts of disobedience against him!" Sari said: "How did you acquire this [wisdom]?" He said: "From your company."

It has also been said: "One whose hands who are incapable of returning favors should at least use his tongue in gratitude [for them]."

Gratitude Breeds Increase in Gifts

The Most High has said,
If you give thanks, I shall, most surely, increase you. [Surat Ibrahim, 14:7]

Thus, if you do not see increase in your blessings, try increasing your gratitude for what you have.

It has also been said,
Whoever hides God's blessings acts ungratefully, and whoever shows them has thanked God.

This is derived from the saying of Allah's Messenger (saw):

When God gives a servant a blessing, He loves that the marks of His blessings show on his servant. (Ahmad, Tirmithi, graded hasan by Tirmidhi.)

The Difference Between Hamd (Praise) and Shukr (Gratitude)

People have discoursed on the difference between hamd and shukr and about which of the two is superior and better. One hadith reports:

Hamd is the epitome of shukr. Whosoever does not praise God has not thanked Him. (see the Musannaf of Abd Al-Razzaq, and Al-Bayhaqi on the authority of Ibn 'Umar).

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What does Islam Teach About Justice

Khalid Baig

There is one word that captures the essence of all Islamic laws and all Islamic teachings; one word that describes the overriding value that permeates all Islamic values. Justice. The Qur'an says:

"We sent aforetime our messengers with clear Signs and sent down with them the Book and the Balance, that men may stand forth in Justice." [57:25]

The sole purpose of sending the prophets was to establish Justice in the world and end injustice. Broadly speaking, doing justice means giving everyone his due. But this simple statement camouflages all the complexities of life in their myriad and ever-changing relations; all the temptations; all the apprehensions and concerns; all the conflicts and dilemmas. To guide the people, Allah sent down the prophets with clear signs, the Book, and the Balance. The Book contains the revelations that spell out what's fair and unfair or right and wrong. The Balance refers to our ability to measure and calculate so we can follow the path shown by the Book and explained by the Prophets.

Together these sources taught us what are the rights of Allah, of other people, and of our own persons on us and how to balance them. A life lived in obedience to Allah, then, is a continuous balancing act, both individually and collectively.

Under normal circumstances many people can be just. But Islam commands its followers to be just even in the face of strong conflicting emotions. In dealing with other human beings, two major impediments to justice are love and hatred. See how the Qur'an teaches us to overcome the first impediment when we are dealing with our closest relatives or even ourselves.

"O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do." [4:135]

Here is the resolution from the Qur'an of the perennial conflict between self-interest and justice. Be just, even if it is against your narrowly defined self-interest or of those very close to you. Ignorant people think they are protecting their self-interest by being unjust to others. Their decision to be just or unjust may be based on a cold calculation of self-interest. But real faith in Allah elevates one beyond that narrow-mindedness. These verses remind us that the real protector of interests of all people is also Allah and He will protect us when we follow His command to be just. The justice demanded by Islam permits no favoritism.

The other equally potent impediment is hatred. Here again Qur'an commands:

"O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah. For Allah is well-acquainted with all that ye do." [5:8]

In other words you cannot do injustice even when you are dealing with the enemy. The natural, uneducated, and uncivilized tendency is to treat the enemy as less than a human being; one who has no rights and deserves no justice or fairness. It was as true in the pre-Islamic tribal jahilya (based on ignorance) society as it is today. See how Islam directly curbs it. It is a command to the believers, with a reminder that Allah is watching you, that enmity of others cannot be used as an excuse for committing injustices against them.

Justice does require retribution and Islam does call for, "an eye for an eye." But it does not mean an innocent eye for an innocent eye; it means the eye of the perpetrator for the eye of the victim. It is amazing how those who call the latter as barbaric, actually rally for the former when a real crisis develops.

Fourteen hundred years ago these commands created a society where rich and poor, friend and foe, Muslim and non-Muslim, the ruler and the ruled, were all treated equally and all of them could count on receiving justice. The qazis (judges) were independent and no one, including the khalifah was above the law. If a dispute arose between the Khalifah and an ordinary person, both had to appear in court and provide their evidence. Islamic history is full of stories of this justice that filled the earth wherever Muslims ruled in their golden era.

Even during their period of decline, we find sporadic incidents that are just unparalleled. One example from recent history may suffice here. During the British Rule in India, once a dispute arose between Hindus and Muslims over

a piece of land. Hindus claimed it belonged to a temple while Muslims claimed it to be mosque. Emotions were high on both sides and the possibility of a riot was real. The English judge could not find any means of ascertaining the truth. It was one group's words against the other's. Finally the Judge asked both groups if they could trust the testimony of any person. They could. It was a particular Muslim imam (religious leader) who was known for his piety. The person was requested to come to the court as a witness in a very charged atmosphere, with the entire community urging him to help them win the case through his testimony. His testimony was brief. "The Hindus are right," he said. "The Muslim case is baseless." He had not betrayed the community. He had once more affirmed its unflinching commitment to truth and justice above all else.

That is the justice the world needs today.

"Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: verily how excellent is the teaching which He gives you! For Allah is He Who hears and sees all things." [4:58]

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The difference between the two is that shukr is more general with respect to its types and causes and less general with respect to what it is associated with. The opposite is true for hamd. This means that shukr consists of the humility and submission of the heart, praise and acknowledgment in speech, and obedience and submission of the entire body. It is, however, associated with a [particular] blessing. One thanks the Giver for a blessing. One does not say, for instance, we thank God for His Eternal Life, His Hearing, His Sight, His Knowledge, etc. Rather, He is praised (mahmood) for these attributes of His, while shukr is directed at His blessings upon His servants.

Courtesy: AJ Editor (AlJumuah)

My Clique, My Crew, My Peeps

Habeeb & Sa'íd Quadri

It is human nature to socialize with and to have friends; we all have friends. In studying the life of the Prophet , it is noteworthy that after he began receiving revelation he would never travel alone: he was always with somebody. The people who were by his side were guaranteed the highest place in heaven. These fortunate individuals, the Sahabah, were blessed to have spent time in the company of the greatest human being. The Prophet always had companions with him wherever he went. In fact, if you look at the two greatest journeys the Prophet had taken, namely the hijrah (migration, in this context it refers to the migration from Makkah to Madinah) and the isra and mi'raj (the night journey and ascension, in this context it refers to the night journey that the Prophet made from Makkah to Jerusalem, then to the heavens), both companions he had for these two life-changing journeys were the best possible companions: Abu Bakr , the greatest of all the companions, and the Angel Jibril , the greatest of all the angels. For us, the greatest journey we will make is the journey of life, and our destination, insha'Allah, will be heaven. Thus, in our everyday travels, everything is on the line and it is crucial that we have the best possible companions.

We tend to lean towards individuals who we can talk to, ask advice of, hang out with, and generally have things in common with. But the

question is: are our friends individuals who help us get closer to Allah or pull us away from Him? When the prayer is due, do our friends make us delay or miss our prayer or remind us of it? Is this an individual who helps us to plan a date or a party or who tries to talk us out of it? Do our friends show us websites or music we would not listen to if they had not shown us? If our parents knew some of the things we were doing with this person would they be upset? Just because many of our friends are Muslim does not mean that we will not be tempted. All of us are responsible for our own actions. But sometimes putting ourselves in a situation will increase our chances of doing something wrong. If all of our friends want to go to a party, what are we going to say? What are we going to do?

Sometimes peer pressure and the image our friends have of us seems more crucial than the way our parents see us. Everyone wants to belong to something or someone. For example, gang members feel a sense of purpose and security as part of their crew. It's usually too late for most gang members once they actually start to regret being part of a gang – many lose their lives or end up in jail before realizing the error of their ways. Kids who start smoking do so because their friends are doing it. They try once, then twice, and then eventually get addicted to it. Not too many kids just buy cigarettes by

themselves and try smoking alone. A majority of the time, it is friends who influence this decision. We need to be honest with ourselves and be aware that Shaytan will make us think that we need to keep hanging out with these friends in order to change them or help them. But be really careful: even if you have a strong, resilient personality that does not mean your iman (faith) is strong enough to avoid temptation while trying to help out your friends.

The Day of Judgment will be a very scary scene. All that we know as security in this world will leave us, and we will be left with our deeds which will be accounted for. Among the various securities that will be taken away from us is the security of those closest to us. In this world we see our parents as pillars of strength and support. But the difficulties of the Day of Judgment will even make some parents abandon their children, and some children abandon their parents.

On the day when a person runs from his brother, and his mother and his father and his companion and his kids. For every person on that Day shall have enough concern to make him indifferent to others. (80: 34-37) In fact, the closer the relationships in this world, the more worried we will be in the hereafter as we will remember all of the times we have wronged these people. The Prophet said that about the Day of Judgment, "A person will be with whom he loves." (Hadith) Those whom we loved in this world will surround us in the hereafter. The question lies in whether or not that person's influence on us was beneficial or detrimental. If he or she was good company, then we will join them in heaven. If he or she was bad company, then may Allah have mercy on us all. When we constantly seek company with a group of people, we naturally seek to be more like them and act like them. Even in our lives we can think of countless examples of people who we thought would never smoke or be involved with drugs. Most likely when asked, these people attribute their habits and addictions to the company

they've kept. Though they never intended to begin smoking or doing drugs, they succumbed to the influence of their friends partaking in these acts. The Prophet highlighted this principle beautifully when he relayed a situation regarding surrounding oneself with certain types of friends. The first example deals with a person whose friend sells 'itr (non-alcoholic perfume). Either his friend will give him 'itr to try on, or he will merely benefit from the scent in the store. Through both scenarios he will leave his friend having been perfumed by the scent in the store. The second example deals with a person whose friend is a blacksmith. Either he will work with his friend, perspiring and becoming sooty from the kiln, or, if he does not work with his friend, the suffocating environment will cause him to leave in a similar state. A similar anecdote to this exists today. If we hang out with a friend who smokes, even if we do not smoke ourselves, the smell will get in our clothes and we will get hurt through second-hand smoking. In the end, it is clear that we will either benefit or be harmed by the company we keep.

PRACTICAL SOLUTIONS

Your answers to the following questions may, inshAllah, help you to make the best decisions on who to hang with: • Are your friends helping you to be a better Muslim? • Are your friends individuals who strive to become better themselves? • Are your friends constantly getting in trouble? • Are your friends people that Allah is likely to be happy with? • Are your friends people who are following a pathway to Jannah or Jahannam (hell) in the hereafter?

“Just practicing isn’t always enough. You have to be involved in what you are doing. You have to learn from the heart.”

Denouncing Hypocrisy

Sheikh Abudl Qadir Jeelani (ra)

Woe to you! Do not be double-faced, double-tongued, and with two different kinds of work like so-and-so. I have been given the authority to confront every liar, hypocrite, and impostor. I have been given the authority to confront everyone who is disobedient to Allah (mighty and glorified is He), the greatest of whom is Iblis and the smallest is the sinful person. I have been given the authority to fight everyone who has gone astray, leads others astray, and calls them to falsehood. In doing so, I seek the help of [the following words of remembrance]: “There is no might or strength but by Allah, the High, the Great (lā hawla wa lā quwata illā billāhi al-‘ Alīyī al-‘ Adhīm)”. O Allah, guide us to what makes You satisfied with us, and “give us good in this world and good in the hereafter and protect us from the torment of the Fire.”

Woe to you! Hypocrisy has become firmly stuck to your heart, so you need Islam, repentance, and cutting the waistband [which Christians wear]. Be sensible! You will see when the dust has cleared whether you are riding a horse or donkey: “And you will know its tidings after a while” (38.88). The person who listens to my words, puts them into practice, and acts with

sincerity will be one of those who are drawn near because these are words from the kernel with no shell.

As for the hypocrite, he has a clever tongue but a clumsy heart. All his knowledge is in his tongue. This is why the Prophet (prayer and peace be on him and on his family) has said: “The most that I fear for my nation is a hypocrite with a clever tongue.”

O hypocrite, you will not succeed in this business through your hypocrisy and pretence! You can see your cunningness, you can see your acceptance by the hearts of people, but you cannot see what lies in front of you! You are a source of misfortune to yourself in this world and in the hereafter, and to those whom you teach and order to follow you. You are a dissimulator, impostor, and swindler in relation to people’s property. No doubt, you will not have a prayer answered or a place in the hearts of the truthful. You have gone astray from Allah’s (mighty and glorified is He) way with His knowledge. You will see when the dust has cleared whether you are riding a horse or donkey. When the dust has cleared, you will see the men of the True One (mighty and glorified is He) riding horses and thoroughbreds, whereas you are on a broken

donkey behind them and the demons and devils will grasp you. The people of Allah attain to a state in which they have no prayer of supplication and make no requests. They do not ask for benefits to be brought or harms to be repelled. Their supplication will come to be at the command of their hearts, sometimes for themselves and sometimes for the creatures, so they utter the prayer of supplication while being unaware of what they are doing. O Allah, grant us ultimate politeness with You under all circumstances and “give us good in this world and good in the hereafter and protect us from the torment of the Fire.”

It is the habit of the believer to reflect first and then speak, whereas the hypocrite speaks first and then reflects. The tongue of the believer is behind his mind and heart, whereas the tongue of the hypocrite is in front of his mind and heart. O Allah, include us among the believers, do not include us with the hypocrites, and “give us good in this world and good in the hereafter and protect us from the torment of the Fire.”

May Allah confer no blessing on you, O hypocrites! How many you are! Your efforts are totally dedicated to cultivating your relationships with the creatures and undermining your relationships with the Creator. If you treat me as your enemy, this means that you are treating Allah (mighty and glorified is He) and His Messenger (Allah’s prayer and peace be on him and on his family) as your enemies because I support them. Do not overstep the mark for “Allah has full control over His affair” (from 12.21). Joseph’s (prayer and peace be on our Prophet and on him) brothers tried hard to kill him but without success. How could they have succeeded when he is a king in the sight of Allah (mighty and glorified is He), one of His prophets, and one of the truthful elite, and when He had preordained that benefits would flow to the creatures through his hands? Similarly, the Jews tried to kill Jesus, the son of Mary (prayer

and peace be on our Prophet and on them), because they became envious of him as a result of the marvelous signs and miracles that he performed, so Allah Almighty revealed to him that he must leave their country for Egypt. He left it, and this happened when he was thirteen years old. It was one of his relatives who took him and helped throughout that country, so a group of people decided to kill him but they failed for “Allah has full control over His affair.” You are doing the same, O hypocrites of this age! You wish to kill me. You are unworthy of respect! You will be kept well short of that. Force yourselves to perform works of obedience and refrain from acts of disobedience and reprehensible deeds and then this forcing will turn into a natural inclination. Try to understand the words of your Lord, put them into practice, and act sincerely in accordance with them. Our Lord (mighty and glorified is He) speaks a speech that can be heard and understood. In this world, Moses (prayer and peace be on our Prophet and on him) and Muhammad (Allah’s prayer and peace be on him) heard His words. In the hereafter, the believers among His creatures will hear His speech. Our Lord can be seen. We shall see Him on the Day of Resurrection as we now see the sun and moon. We have no doubt about this today and we shall have no doubt about it tomorrow [at the Resurrection]. Allah (mighty and glorified is He) has servants who are willing to sell Paradise and its contents for a glance [of Him]. Once He has established the truthfulness of their intentions and that they are irrevocably ready to trade Paradise for a single glimpse, He will make glimpses available to them indefinitely. He will make their nearness permanent. He will compensate them for the pleasures of Paradise with His nearness. O you who are ignorant of Allah (mighty and glorified is He), His Messenger (Allah’s prayer and peace be on him), and His men! Woe to you! Advance one step with the feet of your hearts to the food of the favor of Allah (mighty and glorified is He). Can you not

see how I am putting it in front of you? Anyone of you who accuses me of telling lies will himself be called a liar by his clothes, his house, and the angels who surround him. I do not care about the accusation of telling lies that you level at me, O hypocrite, O impostor!

I can see that the majority of you make public any bad thing they come across and conceal any good thing that they see. Do not do that. You are not in charge of people. Leave people under Allah's (mighty and glorified is He) veil. Release people from your hands for their reckoning is a matter for their Lord. If you have known Allah (mighty and glorified is He), you will have shown mercy to His creatures and left their shortcomings undisclosed. If you have known Him, you will have ignored anyone other than Him and you will have known the others through Him. If you deal with Him, you will resent dealing with others. If you have known His door, your hearts will have turned away from the doors of others. If you have seen the favors to have come from Him, you will have thanked Him and forgotten thanking others. Ask Him to provide for your needs and do not ask others. Believe in His oneness and then you will be unified. The person who believes in His oneness will be unified. The person who seeks [Him] will find [Him]. The person who surrenders and submits [to Him] will be saved. The person who complies with His will will be granted success. The person who disputes with destiny will be destroyed.

O hypocrite, it is natural that you do not understand what I have to say because you disbelieve my words. If you want to comprehend and understand what I say, repent from your hypocrisy, act with sincerity, and renounce your worldly interests and anything other than your Master. The first stage of this business is declaring that "there is no God save Allah (lā ilāha illā Allah) (from 47.19), Muhammad is the Messenger of Allah (Muhammadun rasūlu Allah)" (from 48.29), and its last stage is seeing stones

and clay as equal. I mean by "stone" the gold which is the beloved of the creatures and the thing they seek.

Suppose that you have succeeded in concealing your reality from the people of the Law, how can you hide yourself from the people of Knowledge who can see by the light of Allah (mighty and glorified is He) and are able to know the creatures by their marks? In the sight of the common people, you are one who performs the prayer, keeps the fast, is obedient, pays the obligatory alms, makes the pilgrimage, practices pious restraint, is pious, and is an ascetic. In the eyes of the people of Knowledge, however, you are a hypocrite, impostor, and inhabitant of hell. When you come into their presence, they see the ruins of your house and of the house of your religion. They see the traces of hypocrisy on your face. They know you from your marks but they do not utter a word. The nearness to the True One (mighty and glorified is He) has sealed their mouths, His covering has held their tongues, and the tongue of His generosity and patience has prevented them from speaking. Otherwise, their secrets would have become public. O hypocrites, fulfill the requirements of Islam so that you acquire faith, certitude, knowingness, private conversation, direct speech, and discourse. Be sensible, do not be satisfied with the appearances and neglect the substance. Work and act with sincerity and then you will be saved. Serve the practicing knowledgeable scholars. The person who serves will himself be served. The person who acts with humility will be elevated. Give service and then you will become a master. Have you not heard this saying: "The master of the people is their servant"? You serve very well yourself, your wife, and your son but you hide your money away from the poor and spend it in satisfying your passions and purposes. Your wealth will soon vanish. You are afraid of the watchman on your street and the ruler of your town more than you fear your Lord (mighty and glorified is He). You treat them with veneration

and present them with gifts because they know that your home is in ruins and are aware of your scandals. Woe to you! Soon, your wealth will disappear and your friends, who are evil companions, will abandon you and become your enemies. The watchman on your street and the ruler of your town will spread the word about your disgrace because you do not pay them anymore. How would Allah (mighty and glorified is He) bless you when you are spending His favors on acts of disobedience to Him? Soon, you will start to beg but no one will give you a handout and the garbage dumps and sewage places will be your abode. It is also possible that the Angel of Death will come to you while you are in this situation and thus you will move from one misery to another. Be sensible and feel ashamed in the presence of Allah (mighty and glorified is He). This world will not last forever but the hereafter will. The lustful desires of this world do not last but the pleasures of the hereafter do. The believer sells this world for the hereafter and the creatures for the Creator.

O hypocrite, your time is being spent on nothing. O backslider, your time is being wasted and your capital is melting away, so no doubt you will make no profit. Your capital is your religion, and since you are using your capital to consume worldly things, you are in effect consuming your religion, so it is diminishing and vanishing. It vanishes through your work for the sake of the creatures and your quest for fame, the gold coin, the silver coin, social prestige, and acceptance [by the creatures]. You are the enemy of Allah (mighty and glorified is He). You are hated by Him, by the hearts of the truthful among His servants, and by His angels. The angels curse you, the earth under you curses you, the sky above you curses you, and your clothes curse you. So you are cursed by the Creator and by the creatures. Have you not known that the hypocrite is “in the lowest depths of the Fire” (from 4.145)? Surrender (become a Muslim) and then repent. Do something before death

surprises you, before you are suddenly overtaken and end up in regret when regret is useless. I know you but I cannot point at you. We are commanded in the Law to leave you and others unexposed. But I speak out, however, without mentioning names. I refer to you indirectly, without pointing to you explicitly. As the saying goes: “My words are aimed at you, so listen to what I am going to say to my neighbor.” The slave may need to be beaten with a stick but a nod should be enough for a freeman.

The True One (high is He) looks at the private and public lives of the creatures and also at their hearts. He does not accept from them other than what they offer to Him and do for the sake of His face. Do not put on a show, do not cheat, and do not try to conceal your faults for “He knows the secret and what is yet more hidden” (from 20.7), and “He knows the treachery of the eyes and what the breasts conceal” (40.19).

How much I call on you but you do not hear me, and when you hear you pretend to be deaf and do not answer! How far you are! You are being called from a distant place. Your voice comes from the depths of the earth not from the castle of nearness and the shore of the sea of favor. Your whole concern is with your bellies, genitals, bodies, and amassing worldly goods. This is poison. Hunger is the food with which Allah (mighty and glorified is He) satisfies the stomachs of the truthful on earth. O you who are afraid of poverty, the real poverty is the fear of poverty, and the real affluence is being satisfied with Allah (mighty and glorified is He) not with the silver and gold coins! O young man, make yourself live the experience of the Resurrection [before it has come]! Enter with the feet of your reasoning to the Fire and Paradise and look at what is there with the eyes of your faith and certitude. The believer continues to work until both of his reasoning and sight come to be sound. After achieving this, he puts himself through the experience of the Resurrection. He stands in the

presence of His Lord (mighty and glorified is He) and reads the scrolls of his works. He sees in them his good and bad deeds. He can see that his bad works have outnumbered his good ones and that because of his bad works he will fall into the Fire. He wishes to cross over the Sirāt, so he will step on it, poised between fear and hope, between falling to his death and crossing safely. While he is in this situation, Allah (mighty and glorified is He) will reach out to him with His mercy, giving the order for him to be brought back, widening the Sirāt beneath his feet, and extinguishing with the water of His mercy the flames of the fire so that the fire will say to him: "Pass through, O believer, for your light has put out my flames!" The believer reflects on all of this, imagines it graphically, and believes in it as a fact. He keeps his belief in it until it becomes a matter of certainty for him.

One of the righteous is reported to have said: "The hypocrite remains in one and the same state for forty years, whereas the truthful person changes forty times every day." The hypocrite is involved with his lower self, passion, natural inclination, devil, and worldly interests. He never leaves their service. He never expresses an opinion that is different from theirs. He never says anything that contradicts what they say. His whole concern is with eating, drinking, dressing up, having sex, and amassing wealth. He does not care in what way he gets all that. He ensures the prosperity of his body and worldly affairs but ruins his heart and religion. He pleases the creatures but dissatisfies the Creator. The longer his hypocrisy lasts, the harder and darker his heart becomes, so he becomes more unmoved and undisturbed by any admonition,

unable to learn a lesson from any advice, and incapable of remembering when he is given a reminder. No doubt, therefore, he remains in one and the same state for forty years. The truthful person, on the other hand, does not remain in one state because he is involved with the Transformer of hearts, submerged in the sea of His power, with one wave raising him up and another sending him down. With respect to the True One's (mighty and glorified is He) management of affairs, he is like a feather in the desert, like a stalk in the farmer's field, like the corpse in the hands of the washer of the dead, like the child on the lap of the nursing mother, and like the ball in front of the polo player's mallet. He has surrendered his outward and inward to Him and he is satisfied with His management of his affairs and His looking after him. He is not concerned with his eating, sleep, and lustful desires, but the whole of his concern is with the service of his Lord (mighty and glorified is He) and His satisfaction with him. This is why a righteous man has said: "As for the people of Allah, their eating is like that of the sick, their sleep is like that of the drowned, and their speech is only uttered out of necessity." How could not they be like this when they have seen with their hearts what no one else has ever seen? They have forgotten everything other than their Lord (mighty and glorified is He). They have become unconscious as far as this world, the hereafter, and anything other than Him are concerned. They have camped at His door. They used compliance as their pillow at His doorstep, and content and satisfaction as their quilt, while the divine decree and destiny serve them, kiss them on the forehead, and carry them on their heads.

Cursing

Abu Hurairah (RA) said: The Messenger of Allah (saw) said: "It does not befit a Siddiq (righteous Muslim) to frequently curse others."

Fundamental Job of Muslim Community

Theresa Corbin

You [true believers in Islam] are the best of peoples ever raised up for mankind. You enjoin good, forbid evil and believe in Allah. (Āl-Im-rān 3: 110)

The Muslim community is the bearer of Allah's final message. Its members are obliged to convey this message to mankind by their word and deed. It is their assignment to lead and guide mankind and to monitor and reform all that happens around them. The Qur'an declares emphatically that Muslims are the best community. The Qur'anic expressions in the above passage make it plain that this community is not some weed, growing on its own. Rather, they have been raised for a particular purpose. Allah has evolved them to accomplish a certain mission. It is not within the discretion of Muslims to come out on the side of any particular cause. Rather, the All-Powerful, Supreme Lord has entrusted an assignment to them. Their mission consists in maintaining and defending moral values and in achieving Allah's plan. As vicegerents of Allah they are to execute the plan of the Creator of this universe.

Since it was part of Allah's grand plan to bring messengership to an end with the Prophet Muhammad (saw) and to maintain Islam as the divine faith until the Last Day, He devised this arrangement. Apart from sending down the final Messenger, Allah evolved a whole commu-

nity. The Prophet's Companions recognised this truth and considered themselves as the bearers of the final message. When Rustum, the Persian unbeliever, asked Rubī ibn Āmir as to why he had taken the Muslims along with him to Persia, abandoning their desert surroundings, he promptly replied: "Allah has directed us to approach you so that we may liberate you from servitude to fellow human beings and to render you as servants of Allah alone." It was their job to free the Persians from the narrow confines of materialism and to expose them to the vast potentials of the universe. More importantly, this would save them from the injustice and exploitation perpetrated against them in the name of religion. They would then be free to enjoy Islam's perfect justice and equality. It was for this reason that Rubī said that Allah had sent the Muslims to the unbelieving Persians.

The objective of raising up the Muslim community is to enjoin good and forbid evil. Enjoining good and forbidding evil is an important and universal dimension of Islamic faith. It concerns each and every aspect of life in this world. Muslims have been assigned this duty exclusively. This explains the superior position annexed by the Muslim community. Muslims are branded as the best community in view of the special mission they are to execute.

Messengers prior to the Prophet Muham-

mad (saw) were sent down as individuals. However the Prophet's advent was unique in that it also marked the evolution of the whole community. Their mission was identical with that of the Messengers. It must be clarified nonetheless that the community is not a Messenger unto itself. The Prophet Muhammad's messengership was different from that of other Messengers. After the Prophet disappeared from the public scene, Muslims carried out Dawah work. However, they would not and could not deliver what the Prophet had accomplished. A Messenger is a distinguished person selected by Allah to convey His message. However, a whole community can be assigned the job of calling people to the way of truth. The Prophet (saw) too, specified this role for Muslims, clarifying that they had and have a mission to accomplish. They have a distinct responsibility. They are there to facilitate, not to erect obstacles.

In sum, the Muslim community has a particular mission to implement. It has to carry out Dawah work for the whole of mankind. All of its pursuits, be those related to culture and civilisation or to any other sphere of life should emanate from its belief system. All its activities should revolve around the same goal. For, the very purpose of its evolving is to enjoin good and forbid evil among mankind.

Enjoining good and forbidding evil

You [true believers in Islam] are the best of peoples ever raised up for mankind. You enjoin good, forbid evil and believe in Allah. (Āl-Imrān 3: 110)

Enjoining good is a wide-ranging assignment allotted especially to the Muslim community. What accounts for the supremacy of the Muslim community is its duty of performing this noble task. For this reason alone the Qur'an speaks of Muslims as the best of people ever raised up for mankind. This is part of the larger task of Dawah and preaching the true faith

entrusted to Muslims. At the core of enjoining good is the concern to protect mankind from Hellfire. The purpose of creation is to gain the gnosis of Allah, especially His excellent attributes. This can be done best when human society is purged of evil and adorned with virtues instead. The Qur'an therefore promises prosperity and felicity for those engaged in enjoining good.

The Muslim community is obliged to carry forward the original assignment given to the Prophet Muhammad (ra). It is, therefore, responsible for spreading true faith. Its success rests on discharging this duty. If Muslims fail to perform this, they are liable to suffer huge losses. They would betray their incompetence. Rather, they would incur a serious charge. For if they do not discharge their basic duty, their accomplishments in other fields will not carry any weight. Every object in nature – birds, metals, minerals and elements – are best appreciated for their essential qualities. If they lack these, they are taken as worthless. It is pointless having something which does not perform its main function.

Today mankind is on the verge of collapse and ruin. This begs the question as to who will rescue our ailing humanity. All sections of society are equally afflicted. So is the state of man's beliefs, morals, social life, spiritual health, and faith. The malaise is on account of man's severing of his ties with Allah.

If Muslims abandon their duty of enjoining good, they will face serious problems and land themselves in utter humiliation and disgrace. They will be denied divine help. Their punishment will issue from the neglect of their basic duty. They will be held accountable for disregarding the very purpose for which they have been evolved. Their indifference to this duty will breed lethargy, evil and error. It will also result in mutual hostility and feuding, with devastating consequences. Ruin will loom large. Muslims will taste its fatal consequences, especially in the grand assembly on the Day of Judgement

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Most Beloved

Dr. Muhammad bin ‘Abd al-Rahman al-‘Arifi

You will become the most proficient in using the various skills in dealing with others when you treat everyone in such a way that he thinks of himself as the most beloved of all people to yourself. For instance, you should treat your mother so grandly that she begins to think you have never treated anyone in such a fine manner.

You can say the same about the way you should deal with your father, your wife, your children, and your colleagues. In fact, you can say the same about someone you meet only once, such as a shopkeeper, or a petrol station attendant. You could get all these people to agree that you are the most beloved of all to them, if only you can make them feel that they are the most beloved of all to you!

The Prophet (saw) was an expert in this.

Whoever reads about the life of the Prophet (saw) will find that he would deal with everyone in an excellent manner. Whoever he met, he would be very welcoming and cheerful, such that the person would think that he was the most beloved of all to him, and therefore, the Prophet (saw) would also become the most beloved of all to that person.

The shrewdest of the Arabs were four, and ‘Amr bin al-‘Aas was deemed one of them due to his wisdom, sharpness and intelligence. When ‘Amr embraced Islam, he was the leader amongst his people, and whenever he met the Prophet (saw), he would always find him very warm and cheerful. Whenever he entered a gathering

where the Prophet (saw) was sitting, he would be warmly welcomed. When the Prophet (saw) would call him, he would use the names that were most beloved to him.

By experiencing such excellent treatment, he felt certain that he was the most beloved of all to the Messenger of Allah *. One day, he decided to confirm his feelings, so he approached the Prophet (saw) and sat next to him.

He said, ‘O Messenger of Allah, who is the most beloved to you?’

He said, ‘A’ishah.’

‘Amr said, “No. I mean, from the men, O Messenger of Allah. I do not mean from amongst your family.”

He said, “Her father.”

‘Amr said, “And then?”

He said, “Umar bin al-Khattab.”

‘Amr said, “And then?”

The Prophet (saw) then began to mention a number of people saying, “So-and-so and so-and-so...” in accordance with how early they had embraced Islam and the sacrifices they had made.

‘Amr then said, “I then remained silent, fearing that he may rank me last!”

Notice how the Prophet (saw) managed to capture ‘Amr’s heart by exercising his outstanding skills. In fact, the Prophet (saw) would rank people according to their worth. Sometimes, he would even leave what he was doing to tend to other’s needs, just to make them feel that they were loved and held in high regard.

When the Prophet's influence extended after his conquests and Islam had spread far and wide, the Prophet (saw) began sending preachers to various tribes to call them to Islam. Sometimes he even had to send armies. 'Adi bin Hatim al-Ta'i was a king and the son of a king. When the Prophet (saw) sent an army to the Tai' tribe, 'Adi ran away from the battle and took refuge in Syria. When the Muslim army reached Tai' they found it easy to defeat them as they had neither a king nor an organised army. The Muslims would always treat people kindly in wars and respect their emotions, even during battle. The purpose of the battle was to prevent the plots of 'Adi's people against the Muslims and to display to them the Muslims' strength. The Muslims captured some people from 'Adi's tribe, amongst whom was 'Adi's sister. They took the captives to the Prophet (saw) in Madinah and informed him about 'Adi's escape to Syria. The Prophet (saw) was surprised, thinking how could he have run away from the true religion? How could he have left his people behind?

However, there was no way for the Muslims to contact 'Adi. 'Adi himself did not enjoy his stay in Syria and was compelled to come back to the Arab lands. He then could not but help go to Madinah to meet with the Prophet (saw) and make peace with him, or to create some sort of understanding. (It is also claimed that his sister went to Syria to bring him back to the Arabs).

'Adi said whilst relating his story, "None from the Arabs disliked the Messenger of Allah ﷺ as much as I did. I was a Christian and a king amongst my people. When I heard about the Messenger of Allah ﷺ, I despised him and left my people to go to Caesar of Rome. But I disliked staying there, too. So I thought that if I went to this man and he turned out to be a liar, then he wouldn't be able to harm me, and if he was truthful, then I would know. So I decided to go to him."

"When I arrived in Madinah, the people began to say, 'This is 'Adi bin Hatim! This is 'Adi

bin Hatim!' I continued to walk until I reached the Messenger of Allah ﷺ who said to me: "Adi bin Hatim?"

I said: 'Adi bin Hatim.'" The Prophet (saw) became overjoyed by his arrival and welcomed him, even though 'Adi had previously fought against the Muslims, ran away from the battle, despised Islam and sought refuge amongst the Christians. Despite all of that the Prophet (saw) met him with a smile and took him by his hand to his house. As 'Adi walked alongside the Prophet (saw), he considered him to be completely equal to himself, since Muhammad ﷺ was the ruler of Madinah and its outskirts while 'Adi was the ruler over the Ta'i mountains and its outskirts. Muhammad ﷺ was a follower of a heavenly religion - Islam, just as 'Adi was a follower of a heavenly religion - Christianity. Muhammad ﷺ had a revealed scripture - the Qur'an, just as 'Adi had a revealed scripture - the Gospel. 'Adi thought that there was no difference between the two except in terms of power and military might.

While they were on their way, three things happened. As they were walking, a woman came and began to shout in the middle of their path, "O Messenger of Allah! I need your help!" The Prophet (saw) left 'Adi's hand and went to the woman to listen to what she had to say. 'Adi bin Hatim -who had witnessed many kings and leaders - as he watched this happen, began to compare this with what he knew of the actions of kings and ministers. He thought for a while, until it occurred to him that these mannerisms were not that of kings, but rather of the Prophets!

When the woman's need was fulfilled, the Prophet (saw) came back to 'Adi and they both continued to walk, and as they did, a man came to the Prophet (saw). What did he say? Did he say, "O Messenger of Allah! I have surplus wealth and am looking to give some to a poor person?" Did he say, "I harvested my crops and I have some extra fruit. What shall I do with it?" If only he were to have asked such questions so

that 'Adi would have felt that the Muslims had wealth.

Instead, the man said, "O Messenger of Allah! I complain to you about hunger and poverty." The man was unable to find anything with which to abate his and his children's hunger, whilst the Muslims around him could barely get by, and hence, were unable to help him.

'Adi was listening as the man asked the Prophet (saw) his question. The Prophet (saw) then responded to him, after which he left. When they continued to walk, there came another man who said, "O Messenger of Allah! I complain to you about highway robbers!" Meaning, "O Messenger of Allah! We have numerous enemies surrounding us and therefore cannot safely leave the walls of our city due to the disbelievers and thieves." The Prophet (saw) responded to him with a few words and continued. 'Adi began to think about what he had seen. He himself was honoured by his people, and he didn't have any enemies waiting to attack him. Why then were so many people accepting this religion whilst they were weak and poor?

They both reached the Prophet's house and entered. Inside there was only one couch available so the Prophet (saw) gave it to 'Adi in his honour, saying, "Take this to sit on." 'Adi gave it back to him and said, "Rather, you should sit on it." The Prophet (saw) said, "Rather, you should sit on it." 'Adi then did as he was told.

Then the Prophet (saw) began to break down all the barriers that existed between 'Adi and Islam. He said, "O 'Adi, accept Islam and you will be safe."

'Adi said, "I already have a religion."

The Prophet (saw) said, "I know more about your religion than you do."

He said, "You know more about my religion than I do?"

The Prophet (saw) said, "Yes! Are you not from the Rukusi-yya?"

Rukusiyya was a sub-sect within Christianity with elements of Zoroastrianism. It was be-

come of his skills of persuasion that the Prophet (saw) did not ask, "Are you a Christian?" Rather, he circumvented this fact and mentioned something more particular, i.e. the sub-sect of Christianity which he belonged to.

This is just as if you were to meet someone in a European country who said to you, "Why don't you become a Christian?"

And you were to say to him, "I already have a religion."

And he didn't reply with, "Are you a Muslim?" or even, "Are you a Sunni?" But rather, with, "Are you a Shafi'i or a Hanbali?" You would then realise that he knows much about your religion.

This is exactly what the Prophet (saw) did with 'Adi by asking, "Are you not from the Rukusiyya?"

"Indeed, I am," replied 'Adi.

The Prophet (saw) said, "When you go to war, do you not share one quarter of your people's gains?"

He said, "Yes, I do."

The Prophet (saw) said, "This is not allowed in your religion."

'Adi admitted in embarrassment, "Yes."

The Prophet (saw) said, "I know what is preventing you from accepting Islam. You think that the only people to follow this man (i.e., himself) are the oppressed people who have no strength: the Arabs have discarded them. O 'Adi! Have you heard of al-Hira (a city in 'Iraq)?"

'Adi said, "I haven't seen it but I have heard of it."

The Prophet (saw) said, "I swear by the One who has my soul in His Hand, Allah will complete this affair, until a woman travels from al-Hira to make Tawaf around the Ka'bah, without fearing anyone." Meaning: Islam will one day become so strong that a woman would be able to travel from al-Hira to Makkah without a male guardian and without any need for protection. She would pass by hundreds of tribes and no one would dare to harm her or take her

wealth. This is because the Muslims will become so strong that no one would dare to trouble a Muslim from fear of other Muslims rushing to his or her help.

When ‘Adi heard this, he began to picture this in his mind - a woman leaving ‘Iraq and reaching Makkah, i.e. approaching from the north of the peninsula, and passing by the Ta’i mountains where his people reside.

‘Adi became amazed and said to himself, “What will the bandits do who terrorise us and the rest of our cities?!”

The Prophet (saw) said, “You will seize the treasures of Kisra bin Hurmuz.”

He said, “The treasures of Ibn Hurmuz?”

Yes, “Kisra bin Hurmuz, and you will spend it all in the path of Allah. If you live long, you would see a man offering a handful of gold or silver to others but none will accept it.” Meaning: wealth will be so plentiful that a rich man will look for someone to accept his charity but will not be able to find a poor person to give it to.

The Prophet (saw) then admonished ‘Adi and reminded him of the Hereafter. He said, “One of you shall meet Allah on the Last Day without anyone to translate the dialogue between you and Allah. He will look to his right and not see anything except Hell. He will then look to his left and not see anything except Hell.”

‘Adi remained silent and began to think. The Prophet (saw) abruptly said, “O ‘Adi! What is preventing you from saying: There is none worthy of worship but Allah? Do you know of a god greater than Him?”

‘Adi said, “In that case, I am a monotheist Muslim; I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad is the Servant and the Messenger of Allah!”

The Prophet’s face became overjoyed.

‘Adi bin Hatim later said, “I have seen a woman riding a camel travelling from Al-Hira till it made Tawaf around Ka’bah fearing none but Allah, I have also been one of those who opened the treasures of Kisra bin Hurmuz. I swear by the One who has my soul in His Hand, the third prophecy will also be fulfilled, since Allah’s Messenger has said so!” (Muslim and Ahmad)

Contemplate the way the Prophet (saw) dealt with ‘Adi, how he welcomed him, something which ‘Adi no doubt felt. Think how all of his fine manners contributed to ‘Adi accepting Islam. If we were to practise these skills with people, we would also successfully capture their hearts.

A thought...

With gentleness and interpersonal skills, we can achieve our objectives.

Pride

Rasûlullâh (saw) has said: “The one who has an atom’s weight of pride in his heart will not enter Jannah. He will not even get the scent of Jannah.”

Rasûlullâh (saw) has apprised us about the ingredients of pride namely, non-acceptance of the truth and regarding people as inferior. Some people don’t accept the truth even though they know it is the truth. They say, “We do not accept what you have to say.” This is pride. The second sign of pride is that one regards others as inferior. Rasûlullâh (saw) did not use the word ‘believer’ in the Hadith but he said, ‘An-nâs’, that is all the people. Thus, even if you regard a disbeliever as inferior, you have pride. It is possible that he / she may recite the Kalimah and die with faith.

Zainab bint Jahash

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.” (33:36)

This verse was revealed in connection with the marriage of Zaynab bint Jahsh and Zayd ibn al-Harithah which was arranged by the Prophet (saw) to show the egalitarian spirit of Islam.

First Zainab’s (RA) bint Jahash original name was “Barat” which the Holy Prophet (saw) changed when she embraced Islam. Abdullah bin Jahash (RA) and Abu Ahmed bin Jahash (RA) were her brothers and Humna bint Jahash (RA) was her sister. She was first married in 3 Hijra to Zaid bin Hartha (RA), the freed slave of the Holy Prophet (saw). By this marriage the old age tradition “Not giving the daughter in marriage to the slave” was discarded and the theory of “Equality” in Islam was established.

The Jahash family migrated to Madina-al-Munauwara as per the instructions and will of the Prophet (saw). Abdullah bin Jahash (RA) led the caravan to Madina-al-Munauwara which consisted of Abu Ahmed Bin Jahash (RA) who is the famous poet, Zainab bint Jahash (RA), Mussab bin Umair (RA) and his wife Humna bint Jahash (RA), Abdur Rahman bin Awf (RA) and his wife Umm-e-Habeeb bint Jahash (RA).

It is reported that Zainab (RA) bint Jahash was not happy with the proposal of her marriage with Zaid bin Hartha (RA). She agreed to

the proposal when Allah revealed this verse.

It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision: if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. (33:36)

The marriage was not success and it was difficult to manage day to day affairs. Zaid bin Hartha (RA) ultimately made up his minor divorce to Zainab bint Jahash (RA). The Prophet (saw) persuaded him to fear Allah and restrain himself the extreme step of divorce had to take place.

It was a tradition in the Arabs to adopt sons and they were treated as the real ones. The wives of the adopted sons were in the same position as that of real daughter-in-laws. It was therefore not considered to bring them under their marriages. Allah send down Angel Jibrael and informed the Holy Prophet (saw) to marry Zainab (RA) bint Jahash. The Holy Prophet (saw), by taking the existing problem (of not marrying the widow of the adopted sons) into consideration and was much worried as to how the people would feel if he (saw) marries with Zainab (RA). In the meantime Allah revealed as:

Muhammad is not the father of any of your men but (he is) the Apostle of Allah and the Seal of the Prophets: and Allah has full knowledge of all things. (Surah 33 “Al-Ahzab”, Ayah 40)

Allah had decided to give her hand in the marriage with the Holy Prophet (saw) by re-

vealing the following verse as:

Behold! thou didst say to one who had received the grace of Allah and thy favor: "Retain thou (in wedlock) thy wife and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her with the necessary (formality) We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the latter have dissolved with the necessary (formality) (their marriage) with them: and Allah's command must be fulfilled.
(33:37)

As narrated in Muslim by Anas bin Malik (RA) the Holy Prophet (saw) sent the proposal to Zainab (RA) after the waiting period was completed through Zaid bin Hartha (RA). She said she could not immediately any reply and that she would consult Allah i.e. "Istekhara Salat". She did not even complete her prayer that Allah revealed the verse that her marriage was arranged up in the skies by the Lord. Zainab (RA) bint Jahash was very much pleased and she gave off all her jewellery to the slave girl. Thus he entered the category of Ummul-Mumineen.

Zainab's (RA) marriage had certain special features which distinguish her from other wives of the Prophet (saw). Her 'Nikah' was performed by Allah. There were no formal gaurdian and the witnesses but the verses of Holy Quran serve this purpose. There was no dowry for this marriage as it was conducted by the command of Allah, Allah stood guarantee on behalf of the Prophet (saw).

The old age tradition of not to marrying the wives of the adopted sons was discarded and it was declared that the adopted sons can not be considered as real ones and the widows of them

one within the permissible limits of marriage. They should be called by their fathers name, they are "Brothers in Faith". Further Allah guaranteed security of privacy to the Prophet's household in these words as:

O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth.

And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. (33:53)

The 'Walima' feast was so uunique and grand that no other wife of the Prophet (saw) had at her marriage. A goat was slaughtered and about 300 men enjoyed the feast.

Zainab (RA) was very pious, generous and God-fearing woman. She used to observe fasts, engage in prayers at day and night. A'isha Siddiqua (RA) narrates: Zainab (RA) competes with me (A'isha Siddiqua (RA)) in honour and dignity (Muslim). She also says that I have never seen a lady who gives more charity and prays to Allah's pleasure.

Zainab (RA) stated that A'isha Siddqua (RA) was very pious and holds a very high character. She is associated with all virtues, purity, trustworthiness and giving alms. I found in her (A'isa (RA)) nothing but the good and piety. In such a position she could have taken undue advantage to gain the favour and love of the Holy Prophet (saw). A'isha (RA) remembered this till her last breath.

Once Zainab (RA) told to Safiya (RA) that she was a Jewish lady. The Holy Prophet (saw)

was very much angry and annoyed with her that he refrained from talking with her. A'isha (RA) was approached and requested by Zainab (RA) to arrange for the "Forgiveness" from the Holy Prophet (saw). The Holy Prophet (saw) forgave Zainab (RA) when A'isha (RA) begged him to forgive her (Zainab (RA)).

Umm-e-Salma (RA) spoke highly of the virtues and good qualities of Zainab (RA) and she said Zainab (RA) is a beautiful woman and the Prophet (saw) comes to her very often. She is a pious woman, keeps fast, engages in prayer at nights and spends all her wealth on the needy and the poor.

A'isha Siddiqua (RA) narrated as When some of the Prophet's wives asked him (saw) which of them would join him (saw) the soonest, He (saw) replied that it would be the one with the longest hand. So they took a rod and measured. Sauda (RA) was the one among them who had the longest arm. They latter came to know that charity (sadaqa) was the meaning of the length of the arm.

It is said that when Zainab (RA) bint Jahash was died, the poor and the orphans of Madina-al-Munauwara were upset. Umer Farooq (RA) reported "I heard A'isha (RA) saying (after the death of Zainab (RA) that a praiseworthy and unique lady had gone, who was a protection for orphans and widows. The Prophet (saw) loved Zainab (RA) very much. He (saw) devoted more time and more attend to her.

Zainab (RA) had made a corner of her house as a Mosque and she used to pray there and the Holy Prophet (saw) very often used to visit her in the Mosque. Zainab (RA) used to make "Istekhara" for everything. She is one of the fortunate ladies to whom the Holy Prophet (saw) had informed her of being in Paradise (Jannat).

Zainab (RA) bint Jahash died in 20 Hijra when in the period of Caliph Umer Farooq (RA). Umer Farooq (RA) offered her funeral prayer and she was buried in the "Janatul-Ba-

qi" (Graveyard). She was 51 years old when she died. She had prepared her shroud (Kafan) by herself.

Source: RadioIslam

Cont'd from page 39

when they will be called to account.

Enjoining good and forbidding evil is an important, religious duty, to which are linked many religious issues. Muslims suffer from apathy towards faith. Their faith has grown weak. Their Islamic spirit has waned. Such weakness is on account of their abandoning faith, particularly the religious duty of enjoining good and forbidding evil.

As a result of their dereliction of this duty, the whole of humanity has been suffering. While other unimportant works are attended to, this vital area of activity is neglected. For those entrusted with this responsibility are not seen to be performing their duty. Muslims have thus forfeited their exalted rank, and the benefits flowing from it.

The Shari'ah places a premium on collective life, social reform and overall development. The Muslim community is likened to a single body. If one part of this body is in pain, the entire body becomes restless. For this reason, enjoining good and forbidding evil has been accorded the status of an important religious duty. Muslims should equip themselves to discharge this duty effectively. A community cannot attain progress unless its members adorn themselves with virtues and perfection. It is our bounden duty to accomplish the assignment of Dawah in a way that we grow in strength and so gain victories. Let us devote ourselves to recognising Allah and His Messenger. We must submit ourselves to Allah's commands. The duty of enjoining good and forbidding evil is a privilege, a trust passed on to us from the Messengers. Its only objective is not to reform others but to affirm our own servitude to Allah and to mend our ways. If we accomplish this job properly, we will be blessed with honour, peace and joy.

Appeal

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